

Bonnie News

Franciscan Church of St. Bonaventure

*Growing
in Spirit,
Community,
and Service*

Mass Times
Weekday Eucharist
Monday to Friday: 7:30 am
Weekend Eucharist
Saturday: 9 am
Sunday Vigil: 5 pm
Sunday: 8 am 10 am
12 pm 7:30 pm
Civic Holidays: 9 am

Ministry Centre Hours
Monday – Thursday
9 am to 4:30 pm
Friday
9 am – 3 pm
Saturday
2 pm – 6:30 pm
Sunday
9 am – 1:30 pm

www.st-bonaventure.ca
www.franciscans.org

A LEADER'S PRAYER

Thursday evening April 12, 1945, radio stations interrupted all broadcasts to report that President Franklin Roosevelt was dead. It was critical time because World War II was at a critical point.

Vice President Harry Truman was sworn in. His address to Congress ended dramatically. Lifting his face and arms upward to heaven, he said:

"I humbly pray Almighty God, in the words of King Solomon: "Give me an understanding heart with which to judge your people. I ask only to be a good and faithful servant of my Lord and my people."

"Truman's words were in keeping with his faith in God. He said the following prayer regularly throughout his life:

"Oh! Almighty and Everlasting God,
Creator of Heaven, the Earth,
and the Universe.

Help me to be, to think, and to do
what is right, because it is right.

Make me truthful,
honest, and honorable in all things.

Make me intellectually honest,
for the sake of right and honor,
without thought of reward to me.

Give me the ability to be charitable,
forgiving, and patient with my fellowmen.

Help me to understand
their motives and their shortcomings,
even as you understand mine! Amen



gene carmichael, s.J



Lent Begins Wednesday, February 13

We encourage you to participate in our parish Lenten celebrations. Help eliminate hunger from our neighbourhood and support our local Community Share Food Bank by donating an item of non-perishable food when you participate in these events.

Ash Wednesday Mass: Wednesday, February 13, 7:30 am & 7 pm.

St. Bonaventure School Ash Wednesday Celebration: February 13, 1 pm. Parishioners welcome.

Daily Spiritual Support: Thanks to a generous donor, we are able to offer materials for personal reflection and family prayer for use at home. Please take only one copy of each publication to make sure we have enough for all members of our faith community.

Take the Challenge, Read the Bible: Once again this year, copies of the New Revised Standard Bible are available to those who commit to reading the *Word of God* - front to back during Lent. We are able to offer this opportunity for spiritual enrichment thanks to the generosity of an anonymous donor.

Sundays - Adoration & Evening Prayer, 2 pm: Adoration of the Blessed Sacrament is followed by sung evening prayer – the Church’s prayer of gratitude and praise – at 4 pm.

Thursdays - The Writings of St. Bonaventure, 7:30 pm, Bonaventure Room: An opportunity to experience Lent through the writings of our parish patron saint.

Fridays - Stations of the Cross: 7:30 pm

Archdiocese of Toronto Day of Confession: Wednesday, March 6, 8 am - 10, 12 -1 pm, 6:30 - 7:30 pm. Cardinal Collins has asked all priests in the Archdiocese to dedicate themselves to hearing confessions and making this sacrament available several times throughout the day. This is not meant to replace parish reconciliation services but to deepen the experience of this healing sacrament.

Anointing of the Sick: Sunday March 17, 2 pm

Parish Reconciliation Service: Monday, March 18, 7 pm. Join our celebration of God’s mercy and forgiveness.

Tenebrae Concert, Friday March 23, 7:30 pm. St. Michael's Choir School Alumni will perform this beautiful concert in the church. The Tenebrae responsories convey the sorrow of Holy Week through solemn and noble music.

Easter Food & Basket Blessing: Saturday, March 30, 11 am. Following the tradition of Eastern European countries and other communities, you are welcome to bring Easter foods and gifts for this special blessing.

We Need Weekday Ministers

We are grateful to the commitment that our ministers make in serving our parish community for the celebration of the weekday mass. New Servers, Lectors and Ministers of the Eucharist are always needed and welcome. If you would like to serve at the weekday mass, please call the Ministry Centre.

† May O'Neill, a long time parishioner who died last week, gave very generously of her time serving as a lector and in preparing the schedule for the weekday ministers. We are most grateful to May for her years of dedicated service to our community.

YOUTH MINISTRY

Art IS

Sunday, February 17, 11:30 am

We're continuing our small series on sketching as we explore the wonders of shape and form. Join us and our wonderful instructors and don't worry if you've missed anything it won't be hard to catch up!

ADULT FAITH FORMATION

Marriage Preparation Ministry Needs Course Leaders

For many years, our parish has offered a marriage preparation course to couples preparing for the Sacrament of Holy Matrimony. The course runs for six evenings once a year. Couples from our parish lead the course; they have found this to be a very rewarding and enriching experience and play a crucial role in preparing couples to receive the sacrament. Training is provided through the Archdiocese of Toronto. If you are interested and would like more information, contact the Ministry Centre.

Vocation Discernment Weekend: Come and See

February 22-24, St. Bonaventure

- What is God calling me to do?
- How do I know?

This weekend is an opportunity for single Catholic men over 18 to meet with members of our religious community and others who may be considering these same questions. For more information or to register contact Friar Dan, friar.dan@st-bonaventure.ca, 416.447.5571 Ext 233. Final day for registration: February 21, 2013.

Worldwide Marriage Encounter

April 19-21

Consider giving each other the gift of a weekend away from daily pressures; time to be with each other and with God on a Marriage Encounter Weekend. Contact: Cora & Mike Bryce, 905.896.2958 cora-mikebryce@sympatico.ca.

Francis and the Sultan - "An Offering of Peace"

Friday, March 15- Sunday 17 March, Mount Alverno Retreat Centre 20704 Heart Lake Road, Caledon
Journey with St. Francis through his conversion and the development of the early Franciscan movement as his vision of a "universal fraternity" evolves. Stand with St. Francis before Sultan Malik-al-Kamil where we begin to fully appreciate Francis' "Offering of Peace" and also the influence of Islam upon St. Francis, his later writings and spirituality. Contact Brother Alan R. Gaebel, OFM. Cap 416.241.3101, ext. 245 to register or for more information.

STEWARDSHIP

February 3 Sunday Offertory Collection



Thank you for your generous donations and continued support of our parish. Our parish expenses continue year round and our community relies on your generosity, even when you are not here.

Regular Collection: \$9,457 Pre-Authorized Giving: \$2,980 Expenses: \$13,765

ON EVERY WEEK

HELP ELIMINATE HUNGER – Bring a donation of non-perishable food to church for our local Food Bank.

SCRIPTURE SHARING – An opportunity to share faith & life experience.

THEOLOGY & TEA – Join the faith discussion.

CHRISTIAN MEDITATION GROUP – Follow the ancient tradition of the prayer of silence to attain harmony of body, mind & spirit.

RCIA INQUIRY PROGRAM – An opportunity to discern & discuss the call to become Catholic.

SUNDAY COFFEE – Join us after the 10 am mass for coffee. It's a great opportunity to meet other parishioners.

ALCOHOLICS ANONYMOUS – The only requirement for members is a desire to stop drinking. The purpose is to stay sober & help others achieve sobriety.

AL-ANON FAMILY GROUP – A fellowship of men, women & children whose lives are affected by the compulsive drinking of a family member or friend. Members share experiences, strengths & hopes.

MINISTRY CENTRE CONTACTS

Pastor
Friar Paul Lininger, OFM Conv.
friarpaul@st-bonaventure.ca
Associate Pastor
Friar Dan Quackenbush OFM Conv
friar.dan@st-bonaventure.ca
Pastoral Associate
Friar David Suckling OFM Conv
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Sacramental Minister
Friar Canice Connors OFM Conv
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Youth Minister
Jonathan Nix
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Franciscans' Business
Administrator
Norman Bell
norman.bell@st-bonaventure.ca

ARE YOU REGISTERED?

It is important to register in our parish community.

- Registration identifies you as a member of our parish.
- Only registered and active parish members can celebrate the sacraments of Baptism, First Reconciliation, First Holy Communion, Confirmation and Marriage at St. Bonaventure.
- Recommendations to be a baptism or confirmation sponsor or for a position in the Toronto Catholic School board can only be provided to parishioners who are registered and participating in our parish community.

Registration forms are at the back of the church. Please take one and complete it today.

UPDATE YOUR PARISH INFORMATION

Please call the Ministry Centre, 416.447.5571, if you have any changes to your mailing address, email or phone number.

SOCIAL MINISTRY



News from St. Vincent de Paul

I am also on welfare...

Please pray for the Society of Saint Vincent de Paul and its members, those we visit and assist, and the special works we undertake.

Casseroles for the Good Shepherd Centre Provide a Meal Program

Volunteers who cook for the Provide-A-Meal program provide more than 100,000 main course servings every year to those most in need. If you can spare a few hours to make a casserole each month, contact Eva Trace, 416.447.3040. We provide the pan and recipe; you make the casserole according to your schedule. www.goodshepherd.ca This month casseroles need to be brought to the Minsitry Centre by Sunday, February, 24.

COMMUNITY LIFE



Chinese New Year is a time to welcome longevity, wealth and prosperity. Best wishes to all who are celebrating the Year of the Snake.

Cardinal Thomas Collins Releases Pastoral Plan for the Archdiocese of Toronto

Under the spiritual leadership of Cardinal Thomas Collins, the Archdiocese has released its pastoral plan, providing a spiritual roadmap that will help chart the course for 225 parishes and 1.8 million Catholics throughout the Greater Toronto Area for years to come. Copies are available at the back of the church and the plan along with other information is available at www.archtoronto.org.

Hula and Tahitian Dance Classes in the Parish Centre

Sundays February 24 to May 5

Children: 2 to 3 pm

Teens: 3 to 4 pm

Adults: 4 to 5 pm

Contact Linda 416.510.0264 , lindaetzkorn@rogers.com to register.

Register Now for St Bonaventure Baseball

More information and registration forms can be found online at st-bonaventure.ca/outreach. If you are interested in coaching a team or would like to volunteer for the league contact Marie Ferguson at marieferguson@rogers.com

Journey to Italy through the Eyes of St. Francis & St. Clare

October 19 - 30, 2013

Join Friar Maurice Richard OFM Conv. Visit Venice, Padua, Florence, Sienna, Assisi, Rome and much Contact: Joanne Cothran, Skylink 1.866.296.3345.

ANGELO SCOLA

Through freedom to truth

Dignitatis Humanae was the Second Vatican Council's document which spelt out the importance of religious liberty to the Church and to states. Here, the Archbishop of Milan warns that while *laïcité* can guarantee that freedom, a state's indifference to religion can lead to hostility towards faith

Discussing religious freedom today means facing up to an increasingly global emergency. According to Brian J. Grim and Roger Finkle's study, *The Price of Freedom Denied: religious persecution and conflict in the twenty-first century*, between 2000 and 2007 there were as many as 123 countries in which some kind of religious persecution was evident. Unfortunately, that number is constantly on the increase.

This figure is a worrying expression of a serious malaise of civilisation. It should encourage us to focus more closely on the subject but without neglecting debates on the nature and correct interpretation of the Second Vatican Council's declaration on religious freedom, *Dignitatis Humanae*, and on its adoption.

The notion of "religious freedom", which at the superficial level attracts wide approval, has always to some degree lacked clarity. It involves at least three grave, intertwined difficulties: the relationship between objective truth and the individual conscience; the way that religious communities relate to state power; and, from the Christian theological point of view, the question of the interpretation of the universality of salvation in Christ, by contrast with the plurality of religions and world visions ("substantive" ethical visions).

We also need to acknowledge that as well as these more or less classic problems in the interpretation of religious freedom, there are no less crucial new ones, too.

Let me mention three of these problems. The first is that of the relation between the personal religious quest and its communitarian expression. The question is often raised as to how far religious freedom can be limited to a merely individual expression. On the other hand, there is also the question as to the conditions in which a "religious group" can lay claim to public recognition in a plural inter-religious and intercultural society. We are here confronted with the delicate question of the power that a legitimately constituted public authority has to distinguish between an authentic religion and an inauthentic one.



This distinction between political power and religions is not as obvious as may appear at first sight.

There is a similar problem with the distinction between religions and "sects": this is a question as old as the Roman notion of *religio licita*, or lawful religion. But it has recently become much more acute for a variety of reasons: a general trend towards fragmentation, the proliferation of "communities" within the Christian world, and the agnostic

The more the state imposes limitations, the more religion-based conflicts increase

position taken up by most legislators with respect to religious phenomena. Finally, it is important to note that one of the most burning questions today in the debate surrounding religious freedom is that of its connection with freedom of conversion.

For all these reasons, reflecting on religious freedom and making a practice of it seems much more difficult nowadays than we might have expected – especially after the council's declaration.

If we are to resolve certain thorny issues, then two matters should be taken into consideration: the connections between religious

freedom and peace, and the links between freedom and the state.

When it comes to freedom and peace in society, both practice and recent studies have demonstrated that there are very close correlations between the two concepts. While we might imagine a type of legislation capable of limiting the level of diversity between religions, and helping to virtually eliminate the conflicts that may derive from it, in reality the exact opposite proves to be the case. The more the state imposes limitations, the more religion-based conflicts increase. This is perfectly comprehensible: imposing religious practices or banning them by law, in the absence of any chance of modifying corresponding personal beliefs as well, only increases resentment and frustration, which are then manifested in conflicts in the public arena.

The connection between religious freedom and the attitude of the state is even more complex, as are the relationships between all the state institutions and religious communities in civil society. Even up to a few decades ago, substantial and explicit reference would be made to aspects of life that were seen as part of religious experience: birth, marriage, procreation, education, death.

Now the connections between these aspects of life and religion have been called into question. Moral judgements about the law have been turned into a problem of religious freedom. The United States Conference of Catholic Bishops, in its document "Our First, Most Cherished Liberty: a Statement on Religious Liberty", explicitly speaks of the damage to religious freedom caused by the Health and Human Services mandate, that is, President Obama's health-care reform, which imposes on various kinds of religious institutions (especially hospitals and schools) the duty of offering to their employees insurance policies which include contraceptives, abortions and sterilisation procedures.

The evolution of this secularisation goes back to the French model of *laïcité* – the separation of Church and State – which seemed to many to be sufficient to guarantee full

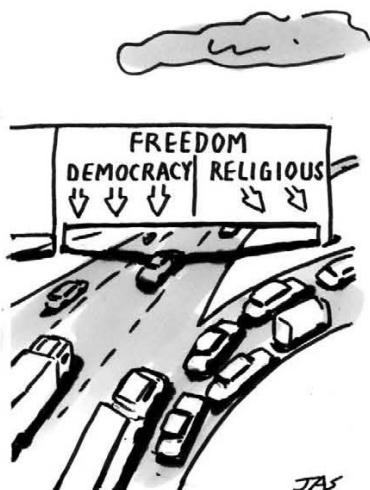
(Continued on page 12.)

GROWING IN Spirit, Community, and Service

(Continued from page 11.)

religious freedom, especially for minority groups. *Laïcité* is based on the idea of the “indifference” – defined as “neutrality” – of the institutions of the state with respect to religion, and at first sight it seems to help create an atmosphere favourable to the religious freedom of all. This idea is now widespread in European juridical and political culture. But on closer inspection it emerges that the categories of religious freedom and the so-called “neutrality” of the state in the *laïcité* model have been increasingly superimposed on each other, ending up by being identified with each other. French-style *laïcité* has ended up becoming a model of secularism that is hostile towards religion. The very idea of neutrality has proved to be problematic, above all because this neutrality not applicable to civil society.

It is clear that today in Western civil societies, above all in European ones, the deepest divisions are those between secularist culture and religions, and not – as is often erroneously assumed – between believers from various faiths. Failing to recognise this fact, the state, under the idea of “neutrality”, has ended up supporting a vision of the world which rests on a secular and godless ethos. But this is really only one among various cultural visions which inhabit a plural society. The so-called “neutral” state, far from being neutral in reality, constructs its own specific culture, the culture of secularism. Through legislation, this then



comes to dominate, ultimately exercising a negative power with respect to other identities – and especially the religious ones – present in civil societies, and tending to marginalise them if not actually expel them from the public sphere. The state, putting itself in the place of civil society, slides, even if involuntarily, towards that foundational position that *laïcité* intended to reject in its preoccupation with the “religious”. Under a semblance of neutrality and objectivity of the law lies concealed a culture strongly marked by a secularised vision of man and of the world and devoid of any

openness to the transcendent. In a plural society, this is in itself legitimate, but only if it remains as one vision among others. Should the state appropriate the secularist vision as its own, it ends up inevitably limiting religious freedom.

Is there a remedy for this serious state of affairs? We can find one if we rethink the “non-confessionality” of the state within the framework of a renewed idea of religious freedom. What we need is a state which, without appropriating any specific vision, does not interpret its own non-confessionality as “detachment”, as an impossible neutralisation of the world that finds expression in civil society. Instead it should open up spaces within which people and institutions can bring their own contribution to the construction of the common good.

The question arises: is calling for a liberty of religion for various communities and asking for respect for the “peculiarities” of their minority moral sensibilities the best way to deal with this delicate situation? Even if right and proper, this demand may reinforce the idea that the actual content of religious identities is made up of nothing more than long-obsolete mythologies and folklore. It is absolutely necessary that this legitimate claim is part of a broader agenda about the rights of religion and a hierarchy of freedoms.

These far too brief pointers not only demonstrate how complex the issue of religious

THIS WEEK IN OUR PARISH

7:30 am	† Juanito Pilorin	Monday February 11	6:00 pm	Brownies/BR
7:30 am	† Shirley Christie	Tuesday February 12	9:30 am 7:30 pm 7:00 pm	Theology & Tea/FR Scripture Sharing/OR RCIA Inquiry/MC
7:30 am 1:00 pm 7:00 pm	† Emma Babaron School Liturgy † John Cauley	Ash Wednesday February 13	8:00 pm	Alcoholics Anonymous/ FR
7:30 am	† Lily Chiu	Thursday February 14	7:30 pm 7:30 pm	Marriage Preparation/FR Writings of St. Bonaventure/BR
7:30 am 1:00 pm 7:30 pm	† Lou Lupo School Service Stations of the Cross	Friday February 15		
9:00 am 4:00 pm 5:00 pm	† Elizabeth Stracey Donald Smith † Marcel Leger Reconciliation † Joza Jani & Nasereta Daheen	Saturday February 16	9:30 am 10:00 am	Christian Meditation/OR Al-Anon/BR
8:00 am 10:00 am 12:00 pm 2:00 pm 7:30 pm	Friars † Colette Payette † Delia Robles Adoration & Evening Prayer Parishioners	Sunday February 17	11:00 am 11:30 am	Sunday Coffee /MH Art IS

ROOM KEY: •BR – Bonaventure Room • FR – Francis Room • MH – Main Hall • OR – Oak Room • MC – Ministry Centre

Vigil Lamp: † Jean Murphy; **Personal Intention Sanctuary Lamp:** † Ignacia Santiago, Personal Intention

freedom remains, but above all they encourage us to acknowledge how, today more than ever, this issue represents the most sensitive litmus test for the level of civilisation in our plural societies.

The truth is that if religious freedom is not guaranteed and accorded the first place in the hierarchy of fundamental rights, the whole hierarchy crumbles. Today religious freedom is the bellwether of much more wide-ranging challenges linked to new anthropological, social and cosmological foundations for a life lived together in the civil societies of this third millennium. Obviously this process cannot signify a return to the past, but it has to take place in a context of respect for the plural nature of society. It must take as its starting point the practical common good involved in our being together. Individuals and institutions must present their own narratives and also listen to the narrative of others.

In this connection, I would simply like to refer to a condition I consider to be absolutely essential for those setting out on this arduous path, a condition whose fulfilment cannot be postponed.

As we mark the seventeenth centenary of the Edict of Milan, when the Emperor Constantine agreed to treat the Christians benevolently, we should take note again of the teaching of *Dignitatis Humanae* in connection with the *initium libertatis* – beginning of freedom – positively established by the edict. According to this, adherence to truth is possible only in a voluntary and personal way while external coercion is contrary to its nature. But it has to be acknowledged that this double condition often remains basically unrealisable. Why? Because we do not at the same time follow “the duty, and even the right, to seek the truth” (*DH 3*) which is what frees every proper affirmation of religious freedom from the suspicion of being just another name for religious indifferentism. And the trouble today is that religious indifferentism tends increasingly to justify the hegemony of *one* particular vision of the world over the others.

As Pope Benedict XVI observed in his general audience of 14 November last year: “It is not we who possess the truth after having sought it, but the truth that seeks us out and possesses us.” In this sense, it is truth itself, through the significance of the relations and circumstances of life in which each person is a protagonist, which is the “serious event” in human existence and human cohabitation. The truth which seeks us is evidenced in the insuppressible longing which makes mankind aspire to it. As Augustine said: “*Quid enim fortius desiderat anima quam veritatem?*” – “what does the soul desire more strongly than the truth?”

This longing respects the freedom of all, even of the person who calls himself agnostic, indifferent, or atheist. Religious freedom would otherwise be an empty word.

■ Cardinal Angelo Scola is Archbishop of Milan and president of the Oasis Foundation, dedicated to inter-religious dialogue.

SUPPORTING EACH OTHER IN PRAYER

PRAYER REQUESTS

Private Prayer: contact Friar Boniface, 416.447.5571 x 500.

Prayer Network: contact Sharon West, 416-445-7841.

Your request will be shared with over 20 parishioners who make up the Prayer Network. Members pray daily for requests and intentions are held in confidence. Please let the Prayer Network know when a situation has been resolved so that members can offer prayers of thanksgiving. New members are welcome; call Julie Flood, 416.391.0238.

REMEMBERING LOVED ONES

Lord Jesus, we place our beloved ones in your hands as we praise you for your mercy and love.

Let us pray for all the deceased members of our parish and loved ones, especially † Helen Tindl.

BONNIE TUNES
SCHOOL OF MUSIC

Course descriptions, registration forms and schedules are on the parish website. If you have questions, click on *contact the school*, and one of the teachers will reply to you.

OUR MISSION

WE ARE A COMMUNITY of believing people, who have chosen St. Bonaventure's as our spiritual home within the Roman Catholic Archdiocese of Toronto.

TOGETHER, inspired by the Franciscan Spirit, we seek to live and proclaim the Gospel of Jesus Christ in our daily lives by becoming a holy people and serving our sisters and brothers for the Glory of God.

OUR VISION

ST. BONAVENTURE PARISH, the Franciscan Friars and Secular Franciscans working together to respond to the spiritual hungers of the community by becoming an oasis of peace, prayer and service; a little bit of Assisi in Toronto.



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