

31st Sunday in Ordinary Time  
October 30, 2011

# Bonnie News

*Franciscan Church of St. Bonaventure*

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## LITURGY

### Remembering Our Loved Ones

*November 2 - Commemoration of All the Faithful Departed - All Souls Day*

As noted in last week's bulletin, our parish community will gather to pray for and celebrate the lives of our departed loved ones, family members, friends and parishioners. We invite you to join us on Wednesday, November 2 at 7:30 pm for a special mass for the Commemoration of All the Faithful Departed – All Souls Day. During our liturgical celebration we will pause for a special remembrance to honour all those from our parish who have died during the past year. A reception will follow the mass in the Parish Centre.

### Remembering to Pray for the Faithfully Departed

A memorial book will be available in the church where parishioners can record the names of their deceased friends and relatives whom they wish to be remembered during all masses and prayers throughout the month.

### Remembrance Day Liturgy

*November 11, 9:00 am*

On this day we will want to recall the great gift and sacrifices made by the men and women who serve in the military. We especially wish to recall those who have given their lives on behalf of their country in the cause of justice and peace.

**A Special Welcome to the Tobya Family and our Parish Resettlement Committee- Sunday, November 20 - 10 am Liturgy**

## New Extraordinary Minister's Schedule

The revised schedule for November through December 2011 for Extraordinary Ministers has been sent by e-mail. Copies are also available in the Sacristy.

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## YOUTH FAITH FORMATION

### Knitting for the Homeless

*Thurs Nov 10, 6:30pm  
Bonaventure Room*

Jeanette Williams and Margaret Bell will be teaching anyone interested how to knit a basic scarf pattern. Then, in January, our Youth Ministry will give out the scarves along with a packed meal to the needy. *Donations of yarn and knitting needles are needed.* Contact [jonathan@st-bonaventure.ca](mailto:jonathan@st-bonaventure.ca) for details.

### Celebrating Confirmation

*May 27, 2012, 3pm*

Young parishioners who are registered in our parish and want to celebrate Confirmation must register as candidates for the Sacrament and participate in our parish Sacramental Preparation Program. While our Catholic schools assist in the *initial* sacramental preparation, the immediate preparation is the responsibility of parents and the parish community. Meetings take place on Tuesday evenings at 7:30 pm in the Parish Centre;

- December 6, 2011, Feb. 7, March 20 & April 24, 2012.

Registration forms are in the church. Please Contact: Friar David

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## ADULT FAITH FORMATION

### **In Search of God...**

*Thursday evenings, 7:30 pm, starting November 3*

This is a new parish educational series being offered which promises to be a great opportunity for lively discussion and engaging conversation. For more information or to register, contact Friar Canice [caniceofmc@aol.com](mailto:caniceofmc@aol.com) .

### **Interested in Becoming Catholic?**

The Church and our parish offers the Rite of Christian Initiation, RCIA, as an opportunity to inquire, to learn, and especially to grow in knowledge, understanding and experience of God and the Church. If you, a family member, or a friend are interested in this enriching process of sacramental preparation, contact Friar Dan. As Catholic Christians we invite others to share the richness of our Catholic Faith and the experience of the Lord Jesus it brings.

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## PARISH SOCIAL MINISTRY

### **Casseroles for the Hungry**

If you can spare a few hours a month to make a casserole in your home, contact Eva Trace, 416.447.3040.

### **October 23 Offertory Collection**

Thank you for your generous donations of \$10,108 last weekend to support our parish.

### **World Mission Sunday Donations**

Your donations of \$3,240 last weekend will support the church's worldwide mission efforts.

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## COMMUNITY LIFE

### **CWL News & Events**

#### **Successful Flea Market**

The CWL members wish to extend their thanks and congratulations to all parishioners who donated material, time, and hard work to make the annual Flea Market such a success. The CWL appreciate your help and support in their fundraising efforts.

#### **CWL General Meeting**

*Tues November 8, 7:30 pm- Francis Room*

Join the CWL for their General Meeting

Featuring guest speaker, Lorraine O'Donnell Williams, author. She will discuss highlights of her book *Memories of the Beach...Reflections on a Toronto Childhood*. Other agenda items will include Flea Market results, CWL Membership Drive and new initiatives. The CWL encourages all members to come. New members are always welcome! Please bring a donation of toothpaste and a tooth brush for women at the Good Shepherd Centre.

#### **2nd Annual Mass □ End Woman Abuse**

*Thursday, November 3, 6:00 pm St. Clare's Church*

Catholic Family Services of Toronto invites you to attend a Mass offered to end woman abuse. The Mass is followed by a complimentary dinner. Contact the organizers, 416.921.1163, [CatholicFamilyServicesofToronto@cfstoronto.com](mailto:CatholicFamilyServicesofToronto@cfstoronto.com) for further information or to let them know you are attending.

## House Parents Needed

Toronto Catholic Children's Aid requires live-in House Parents for male and female teen homes. Submit resumes to [fostercare@torontoccas.org](mailto:fostercare@torontoccas.org) Visit [www.torontoccas.org](http://www.torontoccas.org) for further details.

## Organ Donation: A Catholic Perspective

January 19, 2012, 7:00 pm

Organ donors and recipients as well as representatives from the Trillium Gift of Life Network will speak about their personal experience of organ donation. For more information contact the Canadian Catholic Bioethics Institute, 416. 926. 2335 [www.ccbi-utoronto.ca](http://www.ccbi-utoronto.ca)  
[bioethics.usmc@utoronto.ca](mailto:bioethics.usmc@utoronto.ca).

## Prayer Requests

Call Nimfa Chua, 416.447.5047, or Friar Boniface, 416.447.5571, for private prayer.

## Christmas Cards

We are offering a selection of cards for purchase after each of the masses in support of the following organizations:

Toronto Right to Life, November 12 & 13,

Franciscan Ministries, November 19 & 20

Knights of Columbus, November 26 & 27



## Family Wreath Making

*Sunday, November 20 after 10 am Liturgy*

Prepare the way for the Lord Jesus and make an Advent wreath for your home. All are welcome. Register by November 15 by contacting the Ministry Centre. We will be collecting donations for the cost of materials; hand dipped candles and real evergreen boughs

## CWL - Advent Activities

Mark your calendars! More information to follow!

Advent Retreat, December 10.

Annual Advent Tea, December 11.

## Pope Benedict XVI - Comes to Assisi

***RELIGION CAN NEVER BE JUSTIFICATION FOR VIOLENCE***

October 27, 2011 marked the twenty-fifth anniversary of the historic meeting for peace in the Italian town of Assisi, called by Blessed John Paul II. For the occasion, Benedict XVI made a pilgrimage to the city of St. Francis, accompanied by 300 representatives of other religions and by non-believers, for a Day of reflection, dialogue and prayer for peace and justice in the world under the theme: "Pilgrims of Truth, Pilgrims of Peace".

Dear Brothers and Sisters, Distinguished Heads and Representatives of Churches, Ecclesial Communities and World Religions, Dear Friends,

Twenty-five years have passed since Blessed Pope John Paul II first invited representatives of the world's religions to Assisi to pray for peace. What has happened in the meantime? What is the state of play with regard to peace today?

At that time the great threat to world peace came from the division of the earth into two mutually opposed blocs. A conspicuous symbol of this division was the Berlin Wall which traced the border between two worlds right through the heart of the city.

In 1989, three years after Assisi, the wall came down, without bloodshed. Suddenly the vast arsenals that stood behind the wall were no longer significant. They had lost their terror. The peoples' will to freedom was stronger than the arsenals of violence. The question as to the causes of this dramatic change is complex and cannot be answered with simple formulae. But in addition to economic and political factors, the deepest reason for the event is a spiritual one: behind material might there were no longer any spiritual convictions.

The will to freedom was ultimately stronger than the fear of violence, which now lacked any spiritual veneer. For this victory of freedom, which was also, above all, a victory of peace, we give thanks. What is more, this was not merely, nor even primarily, about the freedom to believe, although it did include this. To that extent we may in some way link all this to our prayer for peace.

But what happened next? Unfortunately, we cannot say that freedom and peace have characterized the situation ever since. Even if there is no threat of a great war hanging over us at present, nevertheless the world is unfortunately full of discord. It is not only that sporadic wars are continually being fought - violence as such is potentially ever present and it is a characteristic feature of our world. Freedom is a great good. But the world of freedom has proved to be largely directionless, and not a few have misinterpreted freedom as somehow including freedom for violence. Discord has taken on new and frightening guises, and the struggle for freedom must engage us all in a new way.

Let us try to identify the new faces of violence and discord more closely. It seems to me that, in broad strokes, we may distinguish two types of the new forms of violence, which are the very antithesis of each other in terms of their motivation and manifest a number of differences in detail.

Firstly there is terrorism, for which in place of a great war there are targeted attacks intended to strike the opponent destructively at key points, with no regard for the lives of innocent human beings, who are cruelly killed or wounded in the process. In the eyes of the perpetrators, the overriding goal of damage to the enemy justifies any form of cruelty. Everything that had been commonly recognized and sanctioned in international law as the limit of violence is overruled. We know that terrorism is often religiously motivated and that the specifically religious character of the attacks is proposed as a justification for the reckless cruelty that considers itself entitled to discard the rules of morality for the sake of the intended "good". In this case, religion does not serve peace, but is used as justification for violence.

The post-Enlightenment critique of religion has repeatedly maintained that religion is a cause of violence and in this way it has fuelled hostility towards religions. The fact that, in the case we are considering here, religion really does motivate violence should be profoundly disturbing to us as religious persons. In a way that is more subtle but no less cruel, we also see religion as the cause of violence when force is used by the defenders of one religion against others. The religious delegates who were assembled in Assisi in 1986 wanted to say, and we now repeat it emphatically and firmly: this is not the true nature of religion. It is the antithesis of religion and contributes to its destruction.

In response, an objection is raised: how do you know what the true nature of religion is? Does your assertion not derive from the fact that your religion has become a spent force? Others in their turn will object: is there such a thing as a common nature of religion that finds expression in all religions and is therefore applicable to them all?

We must ask ourselves these questions, if we wish to argue realistically and credibly against religiously motivated violence. Herein lies a fundamental task for interreligious dialogue - an exercise which is to receive renewed emphasis through this meeting.

As a Christian I want to say at this point: yes, it is true, in the course of history, force has also been used in the name of the Christian faith. We acknowledge it with great shame. But it is utterly clear that this was an abuse of the Christian faith, one that evidently contradicts its true nature. The God in whom we Christians believe is the Creator and Father of all, and from him all people are brothers and sisters and form one single family. For us the Cross of Christ is the sign of the God who put "suffering-with" (compassion) and "loving-with" in place of force. His name is "God of love and peace" (2 Cor 13:11). It is the task of all who bear responsibility for the Christian faith to purify the religion of Christians again and again from its very heart, so that it truly serves as an instrument of God's peace in the world, despite the fallibility of humans.

If one basic type of violence today is religiously motivated and thus confronts religions with the question as to their true nature and obliges all of us to undergo purification, a second complex type of violence is motivated in precisely the opposite way: as a result of God's absence, his denial and the loss of humanity which goes hand in hand with it.

The enemies of religion - as we said earlier - see in religion one of the principal sources of violence in the history of humanity and thus they demand that it disappear. But the denial of God has led to much cruelty and to a degree of violence that knows no bounds, which only becomes possible when man no longer recognizes any criterion or any judge above himself, now having only himself to take as a criterion. The horrors of the concentration camps reveal with utter clarity the consequences of God's absence.

Yet I do not intend to speak further here about state-imposed atheism, but rather about the decline of man, which is accompanied by a change in the spiritual climate that occurs imperceptibly and hence is all the more dangerous. The worship of mammon, possessions and power is proving to be a counter-religion, in which it is no longer man who counts but only personal advantage. The desire for happiness degenerates, for example, into an unbridled, inhuman craving, such as appears in the different forms of drug dependency. There are the powerful who trade in drugs and then the many who are seduced and destroyed by them, physically and spiritually. Force comes to be taken for granted and in parts of the world it threatens to destroy our young people. Because force is taken for granted, peace is destroyed and man destroys himself in this peace vacuum.

The absence of God leads to the decline of man and of humanity. But where is God? Do we know him, and can we show him anew to humanity, in order to build true peace? Let us first briefly summarize our considerations thus far. I said that there is a way of understanding and using religion so that it becomes a source of violence, while the rightly lived relationship of man to God is a force for peace. In this context I referred to the need for dialogue and I spoke of the constant need for purification of lived religion. On the other hand I said that the denial of God corrupts man, robs him of his criteria and leads him to violence.

In addition to the two phenomena of religion and anti-religion, a further basic orientation is found in the growing world of agnosticism: people to whom the gift of faith has not been given, but who are nevertheless on the lookout for truth, searching for God.

Such people do not simply assert: "There is no God". They suffer from his absence and yet are inwardly making their way towards him, inasmuch as they seek truth and goodness.

They are "pilgrims of truth, pilgrims of peace". They ask questions of both sides. They take away from militant atheists the false certainty by which these claim to know that there is no God and they invite them to leave polemics aside and to become seekers who do not give up hope in the existence of truth and in the possibility and necessity of living by it. But they also challenge the followers of religions not to consider God as their own property, as if he belonged to them, in such a way that they feel vindicated in using force against others.

These people are seeking the truth, they are seeking the true God, whose image is frequently concealed in the religions because of the ways in which they are often practised. Their inability to find God is partly the responsibility of believers with a limited or even falsified image of God. So all their struggling and questioning is in part an appeal to believers to purify their faith, so that God, the true God, becomes accessible.

Therefore I have consciously invited delegates of this third group to our meeting in Assisi, which does not simply bring together representatives of religious institutions. Rather it is a case of being together on a journey towards truth, a case of taking a decisive stand for human dignity and a case of common engagement for peace against every form of destructive force.

Finally I would like to assure you that the Catholic Church will not let up in her fight against violence, in her commitment for peace in the world. We are animated by the common desire to be "pilgrims of truth, pilgrims of peace".

Assisi, October 27, 2011

LITURGY		THIS WEEK IN OUR PARISH		COMMUNITY LIFE	
9:00 am	† Antonio Horta	<b>Monday October 31</b>	6:00 pm 6:15 pm 7:00 pm	Sparks/Francis Room Brownies/ Bonaventure Room Youth Leadership/Ministry Centre	
9:00 am	† James Doherty	<b>Tuesday November 1</b>	9:30 am 7:00 pm 7:30 pm	Theology & Tea/Francis Room New Beginnings/Francis Room Small Faith Sharing/Bonaventure Room	
9:00 am 7:30 pm	† All Souls † All Souls	<b>Wednesday November 2</b>	7:00 pm 7:00 pm 8:00 pm	Inquiry Meeting/Oak Room Christopher Leadership/Bonaventure Room Alcoholics Anonymous/Francis Room	
9:00 am	† Elizabeth Stracey	<b>Thursday November 3</b>	7:00 pm 6:15 pm	Reflect on the Existence of God/Francis Room Brownies	
9:00 am	† Vincent O'Neill	<b>Friday November 4</b>			
9:00 am 4:00 pm 5:00 pm	The Friars Reconciliation † Michael Chua	<b>Saturday November 5</b>	9:30 am 10:00 am	Christian Meditation/Oak Room Al-Anon/ Bonaventure Room	
8:30 am 10:00 am 12:00 pm	† Con Hyde † Peter Tatrallyay † Mark Van Steen	<b>Sunday November 6</b>	11:00 am 1:00 pm	Sunday Coffee CWL Executive/Francis Room	

## 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

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SUNDAY 9:00 am - 1:30 pm - Limited Services  
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**Eucharist** SUNDAY 8:30 am, 10:00am, 12 noon  
SATURDAY 9:00 am, 5:00 pm (for Sunday)  
MON-FRI 9:00 am (10:00 am Civic Holidays)

**Baptism**  
Celebrated Sunday afternoons, except during Lent, by appointment. Parents need to be registered in the parish and practice their faith on a regular basis. Download baptism request from web site.

**Reconciliation (Confession)**  
SATURDAY 4:00 pm - 4:45 pm or by appointment

**Marriage**  
Contact the Ministry Centre at least one year before the date you would like to be married. The bride or groom must be a registered member of the parish and both need to practice their faith on a regular basis.

**Anointing The Sick**  
Call for the anointing of those who are seriously sick; preferably before entering the hospital.

**Funerals**  
Download our funeral guide to plan a funeral.

**Vocations**  
Visit [Franciscans.org](http://Franciscans.org) for information on vocations to religious life and priesthood

**Justice, Peace & Creation**

- The Franciscan presence at the UN  
[www.FranciscansInternational.org](http://www.FranciscansInternational.org)
- The Canadian Catholic Organization for Development and Peace: [www.dev.org](http://www.dev.org)
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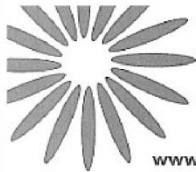
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