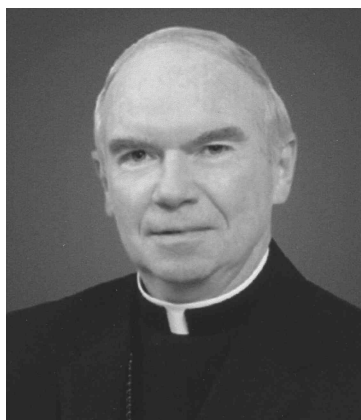


Basilica Parish good news

Vol 6, No. 2, Easter, 2004

Archbishop's Easter Message



Dear Friends in Christ,

The recent movie, "The Passion of the Christ" has drawn attention to the person of Jesus and in particular to the events surrounding his suffering and death in Jerusalem. During the month of January, I had the opportunity to be in the Holy Land, to walk the Via Dolorosa and visit the Church of the Holy Sepulcher. I was there as a member of an international group of Bishops representing America and Europe. Our purpose was to show solidarity and support for the Church in the Holy Land.

The conflict and violence which has marked this part of the world in recent years has caused great hardship; the Christian community in the land of Jesus now numbers only about 2% of the population as many emigrate to find a better life. Decline in the number of pilgrims and the many jobs which are directly or indirectly related to visitors to the holy places have led to serious unemployment for guides

and for those involved in the manufacturing and distribution of souvenirs and religious articles.

Despite these obstacles, the Catholic Bishops and faithful of the different rites: Latin, Melchite, Maronite, Syrian, and Armenian are working together with the help of such organizations as Catholic Relief Services and many others to provide assistance in the field of education, housing and food relief.

What can we do? First of all, we must not forget our brothers and sisters in faith. There has been a small but noticeable increase in the number of pilgrims coming to the Holy Places. It is hoped that the annual visit of bishops from Europe and America will encourage other groups to come in pilgrimage. While many of us may not be able to go there ourselves, we can certainly help by remembering the Holy Land in our prayer and by contributing to the annual collection on Good Friday which not only assists the Franciscans in the maintenance of the Holy Places but supports the pastoral and social work of the Church as well.

Of course, the key to all of this is peace which is so illusive. The erection of the Wall which has caused hardship for many Palestinians and the continuing attacks on Israeli civilians create a poisonous atmosphere. We must pray for the gift of peace as well as urge the international community to do all in its power to bring Palestinian

and Israeli leaders to the negotiating table.

As we prepare to celebrate the death and resurrection of Christ, may we remember in a particular way the people of the land of Jesus and in particular the Christian communities who preserve His memory and witness to His presence as the Risen Lord.

+Brendan M. O'Brien

+Brendan M. O'Brien
Archbishop of St. John's

TABLE OF CONTENTS

Archbishop's Message.....	1
Editorial.....	2
Message from Father Ray.....	3
Parish Pastoral Council.....	4
A Question of Justice.....	6
Basilica CWL.....	6
Heritage Foundation.....	6
Crime Wave.....	6
Sex Abuse Task Force.....	7
In Memorium.....	7
St. Rubica.....	8
Statuary of the Basilica.....	9
Q & A.....	10
Laetare.....	10
Kids Pager	11
Youth Coordinator.....	12
Financial Request.....	13
Swieconka.....	14
Calendar.....	15

PASTORAL COUNCILS

What do they do?

Our parish has had a Pastoral Council for as long as I can remember! Over the years, the Pastoral Council in the Basilica parish has evolved. At one time, it was a group representing elected parishioners and others who were selected from various parish committees. Today, our pastoral council is primarily an elected body with some others representing particular groups in the parish.

The Pastoral Council is a consultative body presided over by our parish priest. It is representative of the entire parish community. Its purpose is to share responsibility and to collaborate with our pastor to promote and encourage pastoral action to help our parish achieve its mission. In essence, whatever is involved in building a parish of faith, hope, and love, and indeed, compassion and sensitivity is the business of the

Pastoral Council. Through dialogue, listening, and responding, the Pastoral Council attempts to arrive at a consensus in all the major issues which come before it.

Our Pastoral Council is comprised of sixteen members from a variety of backgrounds, members who bring diverse ideas and experiences to the table. A short biography of each of our members is included in this Newsletter. Please read this and learn more about our members.

The Pastoral Council plays a leadership role in our parish. However, a Pastoral Council cannot exist on its own. Without the involvement and cooperation of countless other parishioners ministering among us, our parish could not function properly.

As I've noted many times, each of us has certain gifts and talents. We are called to share these

with others in our parish and in our community. If a Pastoral Council can promote and encourage greater participation in a parish, then, truly it can be said that both the parish and a Pastoral Council are the better for it. Will you take up the challenge to share your gifts and talents in our parish?

Brian Furey

LETTERS

We didn't get any yet,
but we're hoping!

You can contact us by directing your letters or comments to
**The Editor,
Basilica Newsletter,
200 Military Road,
St. John's NL A1C 2E8**

or drop your envelope off at the office or in a collection basket – or send us an e-mail at

basilicanewsletter@nf.aibn.com

(NOTE: Please include you name and a telephone number where we can reach you. Anonymous submissions will be discarded, but when requested and appropriate, we will allow a pseudo - nym to be used, if the letter, comment, or article is published.)

Enjoy the Newsletter. If you have more than one, please pass it on.

God Bless.

FROM YOUR PARISH PRIEST

Dear Parishioners,

The Season of Lent has been a time of individual and communal conversion and renewal. Each of us were called to examine our lives in light of gospel values. As a parish community we were called to build a kingdom of justice, love and peace. The Prophet Isaiah invited us to a different kind of fast. In chapter 58, he says;

“Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke. Is it not to share your bread with the hungry, and bring the homeless poor to your house; when you see the naked to cover them, and not hide yourself from you own kin? Then your light will break forth like the dawn, and your healing shall spring up quickly...”

(Isaiah 58:6-8a)

1. For the past 6/7 months our parish, with the assistance of the Archdiocese, has been trying to sponsor a family from the southern Sudan, Adut Agiek Agoth and her five children. The husband of Adut, Angok Tong Kom, was killed when the village in which they were living was raided and burned by para militants in 1996. Angok's brother Liai, is a legal Sudanese refugee living here in Newfoundland and is an active member of the Basilica Parish. Liai sings in the choir on

Sunday morning. There have been various roadblocks to the sponsorship and the process has been slow. In your acceptable fasting for Holy Week - in your acceptable prayer - please pray constantly that this sponsorship will happen. We are doing all we can to push the process along but I know that Liai is very concerned for his Sister-in-Law and her children. Keep him in mind as well, that God will grant him persistent hope that one day his Sister-in-Law and family will live in Canada. As time goes on, and please God the sponsorship comes through, we will all be invited to help this family adjust to our culture. There will likely be need for furniture, clothing, food and monetary donations. Stay tuned for more information as their sponsorship proceeds. This is certainly a noble, scriptural centered fast - the type pleasing to God and I am sure that our Parish family will be blessed in this endeavor.

2. Emmaus House Food Bank: In sharing our bread with the hungry, please keep in mind our Food Bank. All donations are gratefully received. Monetary donations can be made by putting your offering in a plain envelope marked Emmaus House. Drop your offering in the regular Sunday Collection.

3. Did you know? - that Mass is celebrated once a month at the Penitentiary. Mr. Gerry Tulk is the full-time lay Chaplain and coordinates all Roman Catholic pastoral ministry at the Prison. There is a



team from various parishes throughout the city who provide for the different ministries at that Mass. The former St. Joseph's Parish was responsible for a priestly presence. Now of course that mandate is given to the priest of the Basilica Parish. The first Sunday of every month, Mass is celebrated at the Prison. Usually there are between 10 - 15 inmates present. As Holy Week approaches, once again our fast that is pleasing to God, can be focused on prayer for those who are imprisoned.

As we celebrate this week the Paschal Mystery of the life, death, and resurrection of Jesus may we be strengthened in holiness. I wish you all a Blessed and Happy Easter!

Fr. Ray Carle

MEET YOUR PARISH PASTORAL COUNCIL

Anne Buckle
(1st year of her
2nd term)



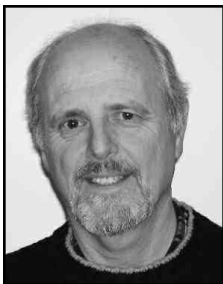
Fr. Ray Earle,
President (Pastor)

Father Raymond Earle is originally from St. John's. He was born in 1959, coming from a family of five children. He completed his early education in St. John's where he also attended Memorial University. He left Newfoundland for studies at York University, where he graduated with a B.A. He also holds a Masters of Divinity degree from the University of Toronto. He was ordained a priest on May 3, 1986.



Jim Foley

(1st year of her
2nd term) Jim taught school at Holy Cross and Beaconsfield High School, and retired in 1996. He is a Lector, Vice Chair of the Basilica Parish Pastoral Council, member of the R.C.I.A. Team, member of the Liturgy Committee, and a member of the Editorial Board of the recently resurrected Basilica Parish Newsletter.



Frank Fowler.

(Immediate Past Chair) Frank was reared in the Basilica Parish and has returned when his spouse, Patty, was appointed Director of Music in 1994. He has been a member of the Parish Council since 1996 and served two terms as Chair. Frank presently chairs the Refugee Sponsorship Committee, serves in the Music Ministry as a Choir member and Cantor, is a director of The Gathering Place, and a Presentation Associate. He has served as president of Northwest Rotary and the Law Society of Newfoundland and is a senior lawyer with the Benson.Myles firm. Frank and Patty have four grown children and six grandchildren.



Brian Furey,
Chair (2nd year

of his 2nd term) Brian and his wife Patsy have been life-long parishioners of the Basilica Parish. He was a member of the Youth Council, the Senior Choir, and the Parish Council in the 1970's. Brian served on the Archdiocesan Youth Commission, the Diocesan Pastoral Council and the Marriage Tribunal in the 1980's. He is currently a Lector and a member of the 150th Anniversary Committee. Brian has been the Chairperson of the Pastoral Council since February, 2000.



Patrick Hanlon

(1st year of her
1st term) Patrick, a 21 year old Memorial University student, is complet-



ing a degree in Political Science and Newfoundland Studies. He was born in the Basilica Parish and has been a member of it since birth. Patrick has participated in many ministries at the Basilica such as hospitality and collecting. As well he holds membership in a number of Catholic organizations.

Derm Kelly

(1st year of her
2nd term) Derm is married to Cynthia, and they are the parents of Julia, three years old, and Matthew, one year old.



Derm has been a Lector at the Basilica. He is a professor of English at the College of the North Atlantic, Carbonear campus.

Debbie Keough.

(2nd year of her
1st term) Debbie is married to Mike Keough, and the mother of Emily 10 years old, and Philip 8 years old. The

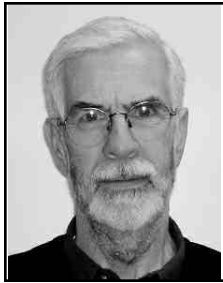


Basilica Parish has been a part of her life growing up. Though they moved from the neighbourhood when they got married, Mike and Debbie have chosen to remain in the parish. Debbie is currently active in the Parish in ministries such as, Children's Liturgy of The Word, Preparing the Altar, Gift Bearing, Sacrament Preparations for Children, and a Pastoral Council member. She is a Registered Nurse working at St. Clare's Mercy Hospital for the past 21 years.

MEET YOUR PARISH PASTORAL COUNCIL

Harry Megann

(2nd year of his 2nd term) Married to Rosemarie, and they have three grown children. Retired from Johnson Insurance since 1998.



Volunteer, past and present, with Scouts, Red Cross, Canada Summer Games, School Board, Symphony Orchestra, P.T.A.s, K. of C., Canadian Blood Services, Newfoundland & Labrador Safety Council. Active Basilica Music Minister, on the Liturgy Committee, a member of the Archdiocesan Liturgical Commission, and has served on several parish Pastoral Councils and other parish and archdiocesan committees.

Martina O'Reilly, P.B.V.M.

(Representing the Religious Orders) Sr. Martina is a retired teacher (1996) having completed thirty-eight years of teaching/administration in schools throughout the province. At present her ministry is with the sisters at our Presentation Motherhouse, St. John's.



Gitta Penney

(Pastoral Team). Gitta is married to Randal Penney. They have seven children and nine grandchildren. Gitta is an active member of the Catholic Women's League, and a member of Mercy Associates. At the Basilica she is involved with Baptism Preparation, the Liturgy Committee, an Altar Server, a member of the



Basilica Pastoral Team, Parish Council, and the Regional Pastoral Council.

Keith Pittman (1st year of his 1st term) Keith is a graduate of Beaconsfield High School. He was awarded a joint athletic/scholastic achievement scholarship to Memorial University, and completed a Bachelor of Arts in Religious Studies and Philosophy. He has a life-long involvement with sport and fitness, including MUN, provincial, national and international teams. Keith is a trained addictions counsellor, volunteered with Metro Community Chaplaincy, Vice President of the Legion of Mary Curia, and is in the Mary Queen of Hearts Praesidium. He is married to Deborah Marie. They are the parents of Samuel 9, Mike 8, and Isaiah 17 months, with a baby coming in May.

Catherine Ryan.

(2nd year of her 1st term) Catherine is married to Jim Ryan and they have been life-long parishioners of the Basilica. They have one son Dennis age 13. Catherine is a Librarian with four law firms in St. John's and is actively involved with St. Bonaventure's College, where Dennis is in grade seven. Catherine has been volunteering with Children's Liturgy of the Word for the past ten years, is a Eucharist Minister, prepares the Altar with her family, and is presently coordinator for the Basilica Catechetical program.



Maria Tracey

(2nd year of her 1st term) Maria and her husband Walter have been members of the Basilica Parish for over 24 years. She is the mother of four children, and a Program Director with the Health Care Corporation of St. John's. The Tracey family has been active in ministry in the Basilica in many different ways.



Peggy Walsh

(Representative to the RPC) Peggy is a retired Federal Public Servant, after 35 years service. She is presently involved in the parish in Music, Communion Ministry, Bereavement Ministry, and Pastoral Council. Peggy also is a member of the Regional Pastoral Council, and the Archdiocesan Pastoral Council.



Marie Whelan.

(Pastoral Team) Marie is a widow with six grown children. She has been an active member of the parish since 1958, serving on several Pastoral Council, the Liturgy Committee, and on other committees both in the parish and the diocese. On completion of the three year diocesan program *Ministry Leadership Program for Adults*, she was invited to join the Basilica Pastoral Team. Marie has served in many of the liturgical ministries and at present coordinate several of them. She is involved in sacramental and service committees in the parish as well.



A QUESTION OF JUSTICE

This year, Development and Peace embarks on a campaign which focuses on water, one of our world's most precious resources. We begin this journey in the belief that water is a sacred gift which must be protected for the common good. Currently, inadequate access to safe drinking water affects the well-being of over one billion people, most of whom live in Asia, Africa and Latin America. Contributions to Share Lent express our profound desire to bring "living waters" to these people. The Canadian Catholic Organization for Development and Peace has enabled the Canadian Catholic community to work in solidarity with partners in the Global South.

Through your leadership and contributions, together we can come to the aid of the oppressed and impoverished people of the world, to support them in their struggle for justice, and to help educate Canadians about the problems of underdevelopment and the obstacles to peace.

On behalf of the Conference of Bishops, I encourage all Canadian Catholics to share generously with our sisters and brothers around the world, so that all may have according to their needs.



+Brendan M. O'Brien
Archbishop of St. John's

Basilica Catholic Women's League

The Basilica Council of the Catholic Women's League (CWL) held their Annual Meeting and Election of Officers recently.

THE NEW EXECUTIVE IS

Bridget Kelly.....President
Sr. Bride BudgellPresident Elect
Gertrude Dowden.....Immediate Past President
Sr. Mabel Whelan Secretary
Rose Barrett.....Treasurer.

Congratulations. Please, dear readers, remember them in your prayers.

The Mission Statement of the CWL is "The Catholic Women's League of Canada is a national organization rooted in gospel values calling its members to holiness through service to the people of God."

Through their spirit, commitment, and work, all our parishioners are enriched.

Heritage Foundation of Newfoundland and Labrador

A section of old St. John's is being proposed as a national historic district with a religious theme. The Heritage Foundation says that part of the center city area, bounded by the Church of England Cathedral graveyard and the Roman Catholic Belvedere graveyard, is a treasure most envied by other cities in Canada. Catholic sites within the proposed district include the Basilica/Cathedral, Presentation

Convent, Mercy Convent, the Palace (now the Pastoral Centre), The Basilica Library and Museum, St. Bonaventure's College, Mount St. Francis Monastery, Belvedere Cemetery, and the Old Catholic Cemetery on Longs Hill.

Ruth Canning, chair of the Heritage Foundation, says the historic area includes the churches of four of Newfoundland's founding Christian faiths.

Crime Wave!

We have had several problems with vandals and burglars at the Basilica this year. It has happened to us before, but is becoming more frequent. Reluctantly, after a series of day-time intrusions, we had to start locking up at 3 o'clock. Now, break & entries have brought us to the point where we are installing an alarm system, surveillance cameras and recording equipment.

Our thanks to the Royal Newfoundland Constabulary, who have responded quickly when we call, and who have increased patrols in the area, but clearly it's not enough.

Pray that the intruders reform their ways.

Catholic Bishops launch sex abuse task force

As had been announced at the October 2003 Plenary Assembly of the *Canadian Conference of Catholic Bishops* (CCCB), a Special Task Force has been created to review the guidelines concerning allegations and incidents of sexual abuse involving members of the Catholic clergy in Canada.

In 1992, the CCCB was the first episcopal conference worldwide to adopt guidelines on sexual abuse. The Special Task Force will review and update these guidelines, in view of the experiences over the past 10 years in Canadian dioceses, as well as developments in other parts of the world.

The Canadian guidelines, entitled *From Pain to Hope*, have assisted dioceses across Canada in developing protocols consistent with the best standards of practice at the time. With the help of this resource, dioceses were able to establish policies on sexual abuse and to implement pastoral programs to help victims and their families.

Archbishop V. James Weisgerber of Winnipeg and Auxiliary Bishop Eugène Tremblay of Quebec City will co-chair the work of the multi-disciplinary committee that is composed of nine other members, both laity and clergy. Included is Mrs. Maxine Davis of St. John's, who has worked with sexual abuse cases for the past 15 years.

Mrs. Davis began working with the Archdiocese of St. John's in 1965. She has served as executive assistant to the last three archbishops, including the period when the sexual abuse scandal at Mount Cashel Orphanage broke.

She says her more than 30 years' experience has prepared her for this work with the task force.

"I have been involved with all aspects of the church's efforts to respond to those who have been injured and are suffering, including the establishment of the Winter Commission and the committee charged with implementing its recommendations," Mrs. Davis said.

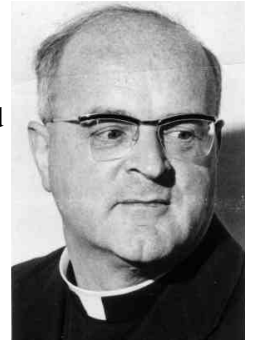
Part of her day-to-day work includes being the contact person for survivors of abuse and members of their families when arrangements are being made for counselling.

"I feel that my experience in these areas will be of great value to the work of this special task force," she said.

The group plans to review and update the guidelines with emphasis on several areas, including safe environments for pastoral work, protecting children, transparency, and accountability. Members of the task force will also consult with experts, victims, and perpetrators, and issue a final report by the end of 2004.

IN MEMORIUM Fr. Charles Greene

Father Charles Greene, a priest of the Archdiocese of St. John's, was laid to rest at Sacred Heart Cemetery in Placentia on January 5th. He passed peacefully away at St. Patrick's Mercy Home on January 1st.



Father Greene was born on October 7th, 1924, the son of the late William and Elizabeth Greene of Point Verde, Placentia Bay. He received his elementary and most of his high school education at his parish school and entered St. Bonaventure's, St. John's in 1943. Previous to his enrolment at the College he had worked at the American Naval Base in Argentina. At St. Bon's, he completed Grades XI and XII and did a concentrated course in Latin.

In 1945, he sailed for Dublin, Ireland, where he entered All Hallows Seminary. After completing his studies in Theology and Philosophy, he was ordained on June 17th, 1951. Following ordination he served in Fox Harbour, Placentia Bay, the Basilica (1953-1956), Bar Haven, St. Kyran's, Merasheen, Oderin, Lamaline, Pouch Cove-Flat Rock, St. Patrick's, and was Pastor at the Basilica from 1973 to 1977. He then served in Torbay, and finished his full-time ministry in St. Agnes Parish, Pouch Cove.

Father Greene retired from active parish ministry in 1990 but made himself available to assist at celebrations at St. Patrick's Mercy Home and as Chaplain at the Presentation Congregation Motherhouse in St. John's.
R.I.P.

On Devotion to St. Rubrica

A participant in a workshop on liturgical and devotional prayer playfully raised the issue of contemporary devotion to “St. Rubrica, patroness of liturgical rubrics.” Her concerns about this “devotion” to St. Rubrica echoed many critiques of popular devotions that have been penned in liturgical literature: she noted that rubrics end up displacing the central mystery of faith, they are subject to excessively subjective interpretations, or born of personal or idiosyncratic perspectives.

Her playfulness places before us the serious contemporary challenge to consider the place of devotion to St. Rubrica in certain people’s lives and ministry. It also underlines the difficulties created when such devotion nudges rubrics, those little red instructions in our liturgical books (or worse, only certain parts of those same instructions), and documents such as the General Instruction on the Roman Missal, into the centre of the liturgical stage. There they are deemed more important than the celebration itself, used to threaten or attack individuals or groups, or to foment division in the body of Christ. Certainly a critique is in order. And what are we to say when such devotion is totally lacking?

Perhaps an analogy to the world of sports might be most helpful here. Rubrics function like the rules of the game: They make sure that we’re playing the right sport. After all, you don’t play football with a hockey puck, and the pitcher isn’t throwing a curve *volleyball* for the batter to

lob out of the park (although, if you didn’t have the rules, someone would be likely to try!). Like the rules of the sports game, liturgical rubrics designate how many players there are, how they interact, what equipment they use, and what the goal of the celebration is. They foster consistency. They reflect the community’s history, wisdom and tradition. They’re not subjective, or derived from personal revelations that yield up interpretations of the rules. After all, like team sports, liturgy is a community activity.

But you don’t play the rule book, you play the game. The great danger of excessive devotion to St. Rubrica is that the game disappear in favour of the rules; that is, rather than praying the liturgy, we focus our attention on the rules governing that praying. Our experience of sports demonstrates that the best play happens when the rules are woven into the momentum of the game, emerging only when someone qualified to judge determines that a player violated a parameter or relationship. (Part of the problem of devotion to St. Rubrica is that people, of various stripes, assume the task of determining whether rubrics have been observed or violated without any sense of their foundation in a liturgical theology—that is, without really knowing the game.) The players know the game so well that they are no longer playing the rules; they are playing the game whose existence the rules guarantee and protect. Their play takes on a kind of artistry that is truly beautiful to behold.

The same kind of artistry can appear in liturgical celebrations when we begin to celebrate the eucharist (or evening prayer or whatever rite is at hand) rather than perform the rubrics. Here, as in the best sports, the rubrics are neither ignored nor disparaged: rather, they have disappeared into the structure of the rite, where, along with the shape of the ritual, the words of the prayers and readings, and the work of preparation that has rooted this celebration in a particular community here and now, they enable the celebration to unfold gracefully and joyously.

Those liturgists who positively evaluate popular devotion insist that liturgy can learn something from it. Similarly, individuals and groups who eschew devotion to St. Rubrica as rigid constraint on a pastoral spirit can learn from those who recommend a balanced appreciation of St. Rubrica, for without her wisdom, they run several risks. First, they risk forgetting what they are doing—and not just the sequence of ritual moves. As Bishop Raymond Lahey commented at the 1998 Atlantic Liturgy Congress, “if we really knew what we were doing in liturgy, we wouldn’t need rubrics.” But when ignorance strikes, as it does too often, rubrics remind the community, not just of ritual moves, but of what it is doing when it gathers to celebrate, who it is when it worships and whom it worships. Second, to return to our sports analogy, those who ignore rubrics risk forgetting who’s on the team: rubrics stand as a clear reminder that it’s not just the priest or a particular group, but the whole community that celebrates as the body of Christ. Team members, whatever place they might occupy in the hierarchy or however competent or aggressive they might be, simply cannot impose their personal set of rubrics without diminishing the body’s energy and capacity for its shared activity. Third, those who

ignore rubrics also can end up dividing the community deeply as different factions fight over whose concept of the game (and thus whose rules) should prevail. Fourth, those who ignore the wisdom of Lady Rubrica may never discover the real shape of the liturgy and, consequently, may never enjoy the glorious experience of the body of Christ ecclesial totally invested in celebrating liturgy in all its fullness. Fifth, they may actually uproot people from the tradition which they purport to promote, leaving an already rootless generation even further adrift.

What is at stake in the ongoing debate about the place of devotion to St. Rubrica in our common life is a living liturgy that expresses a vital faith. If we allow rubrics to displace the paschal mystery at the centre of the liturgical stage, we create a situation well described by Wade Clark Roof in his study, *Spiritual Marketplace: Baby Boomers and the Remaking of American Religion* (Princeton University Press, 1999): “[S]ome people may be pulled toward revering tradition for its own sake, in which case ritual turns into ritualism, [rubrics into rubricism!],

dogma into dogmatism—spirit loses out to form. Seeing, feeling and acting in terms of a transcendent are all robbed of experiential wholeness ... It becomes quite possible, then, for people to adopt the outward forms of doctrine, morality and institution without having, or feeling, any engaged relationship with the tradition.” Surely that is not what we want. But if we fail to attend to rubrics, then we may well end up displacing that same paschal mystery in favour of another, less challenging, less self-giving God. This paschal mystery demands of us a profound surrender: surrender to a form, a structure, a shape and words that are not of our own making as the privileged ritual doorway that leads us into an even deeper mystery, the surrender that is the dynamic at the heart of the living God.

St. Rubrica can help us move in that direction.

Reprinted from *Celebrate!*, May-June 2000, volume 39, no. 3. Used with permission. *Celebrate!* is published 6 times yearly by Novalis. For subscriptions call 1-800-387-7164.

Many Supporters

Our Newsletter is made possible by the generous financial support of our sponsors – one per issue. See the back cover to find out who is helping with this issue. In addition, our Sunday Bulletin is supported by advertisements. They support us . . . we suggest that you support them.

- Atlantic Orthotics Limited
- Benson-Myles Barristers . Solicitors . Notaries
- Blue Water Marine & Equipment Limited
- Kiki Brophy RE/MAX
- The Carpet Clinic
- Catholic Women’s League Basilica Council
- Caul’s Funeral Home & Crematorium
- Mary Fardy Sears Travel
- Hugh Gillard Optical
- Knights of Columbus Terra Nova Council #1452
- Morris Service Station
- Murphy’s All Car Service
- Physiotherapy Associates
- Spirit of Newfoundland Dinner Theatre . Catering
- Theatre Pharmacy

Statuary of the Basilica



ST. JOSEPH, THE CARPENTER

- Husband of the Blessed Virgin Mary
- Descendant of King David
- Patron of the Universal church
- Patron of Canada
- A “just man” (law-abiding)
- Foster father of Jesus



ST. PATRICK, APOSTLE OF IRELAND

- Sold as a slave in Ireland
- Escaped, became priest, then bishop
- Returned to Ireland as a Missionary
- Wrote his Confession, the story of his life



St. Brigid (Bridget) of Ireland

- Abbess of Kildare Virgin
- Extraordinary Spirit of Charity
- Patrick and Brigid are considered ‘the columns on which all Ireland rested’

Can you find a spot in the Basilica where you can see all three statues?

Q & A

Submit your questions

Drop them off at the Basilica Office or email them basilicanewsletter@nf.aibn.com

Tourism Season is Upon Us

By the time our next issue is out the 2004 tourism season will be well under way. Tourists will be coming to the Basilica from all corners of the earth. Five of an expected twenty-two cruise ships already will have arrived in port with over 2300 tourists. Untold numbers of tour busses will have been arriving in the city from all over North America. This will continue through to October.

A recent article in the Telegram informed us to expect over 11,000 in total this year, from cruise ships alone. There will be hundreds of bus loads. Thousands of others will be visiting our province as individuals and family groups, attendees at conferences, etc.

Many of these will come to the Basilica, some to worship with us, many to enjoy our beautiful building.

Let us make them all welcome.

4:30, then St. Joseph's Table at 5 o'clock, with beans and buns. Another big crowd enjoyed the fellowship and listened to Solange Seraphim dos Santos from Brazil tell us of conditions in her country. Donations of \$480 went to the Development & Peace Share Lent campaign. We concluded with the Stations of the Cross at 7:30.

Laetare Sunday. The Parish Brunch was presented after the midday Mass, at the Knights of Columbus. This year there was a bake sale as well. Almost 300 gathered, and the proceeds of both the meal and the baked goods came to about \$2000, also earmarked for the carpet fund.

Q *I'm confused about posture. At the Basilica most people stand from the prayer over the gifts until everyone has received Communion and the Presider sits down. But in some other parishes people kneel during the consecration, sit after they receive Communion, etc. Why the difference?*

A The General Instruction of the Roman Missal (GIRM), No. 20, refers to the symbolic value of uniformity in any posture. This uniformity is "a sign of the community and the unity of the assembly." This unity, the GIRM continues, "expresses and fosters the spiritual attitude" of the Assembly.

The uniformity of the whole Assembly shows its unity, or con-

versely, the disunity shows perhaps a misunderstanding of the people, who fail to recognize that they are one community.

GIRM No. 21 states how to achieve this uniformity: by following the directions given during the celebration by the priest or another minister. This would include the local custom of when to stand, sit, or kneel that evolves over a period of time, so that it would not be necessary to announce every posture at each Mass.

The local custom that has evolved over time at the Basilica is that the entire community is invited to "remain standing from the Prayer over the Gifts until all have received Communion, and the Presider sits down." Other parishes may evolve in different ways.

Laetare!

The fourth, or middle, Sunday of Lent, is so called from the first words of the Introit at Mass – "Laetare Jerusalem" – *Rejoice, O Jerusalem*. The tone of the liturgy changes. Strictly speaking, the Thursday before Laetare Sunday is the middle day of Lent, and it was at one time observed as such, but afterwards the special signs of joy permitted on this day, intended to encourage the faithful in their course through the season of penance, were transferred to the

Sunday following. Well, we sure rejoiced that week.

St. Patrick's Day. Wednesday after Mass we had a 'Coffee House' in the Pastoral Centre meeting room. Pea Soup, Irish Stew, and sandwiches accompanied the coffee and tea, lots of Irish ballads and humour, and a great time for about 150. Donations contributed \$455 to the carpet fund.

St. Joseph's Day. Evening Prayer at

KIDS PAGE

TESSERACT'S MAZES "EASTER EGGS"



Submitted by: Philip Keough

The Mystery of the Missing Collection

By Kevin Maher

It was a sunny afternoon when the first notice of the missing collection was taken. Father Ray was sitting in his large arm chair counting collection and he was so astonished his glasses almost flew off his head. He thought, I know what I'll do. I'll call the best detective in the world, detective Freckleonia Homes. Then he could narrow down the list of suspects. *Stay tuned next newsletter to find the suspects and how Freckleonia Homes solves the case of the missing collection.*

Joke Time

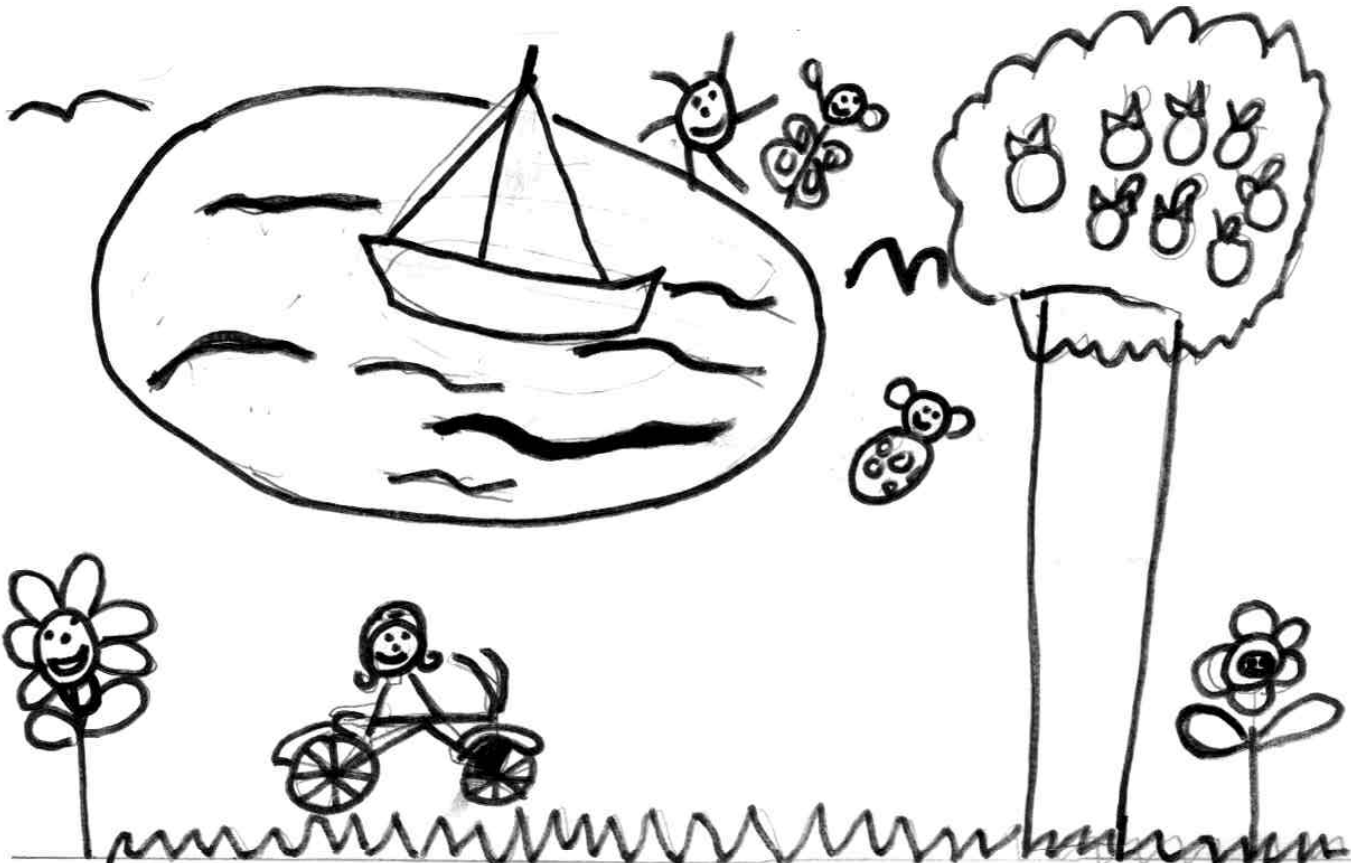
Q: What class does Soda Pop Take?

Submitted by: Emily Keough

Q: What do you get when you cross an elephant with a Jaguar?

Submitted by: Philip Keough

Answers on page 13



Submitted by: Charlotte Genest

Meet the New Archdiocesan Youth Coordinator

Name: Dax G. Rumsey

Age: 23

Home Parish: Holy Trinity, Torbay

On Wednesday, January 14th, 2004, Dax Rumsey began work as Youth Ministry Co-ordinator for the Archdiocese. He works out of the Pastoral Centre on Military Road, next to the Basilica. His primary role is to act as a resource person for parishes in the Archdiocese who wish to start up or improve their youth/young adult ministry. He is available to speak at your church, at your school, to your parish council, or on a one-to-one basis. In addition, he, along with six other members of a leadership team, heads up Sharing And Living the Truth (S.A.L.T.) Ministries Youth/Young Adult Group. This group was formed back in August 2002. His office hours are Mondays and Wednesday from 8:30 a.m. to 2:30 p.m. and Tuesdays and Thursdays from 8:30 a.m. to 4:30 p.m. He can be reached, by phone, at 726-3660 or, by e-mail, at himynameisdax@yahoo.com Dax has a strong background in the church, with heavy involvement in youth ministry. He went to Gonzaga High School when the Jesuit Fathers operated it. At Gonzaga, he was the vice president of the student council and a member of the pastoral team. During the summers of 1998 through 2000, he worked as a counselor at Camp Ekon, a Jesuit summer camp in Ontario. He was a member of the Memorial University of Newfoundland Catholic Community (MUNCC). As a member of MUNCC, he participated in the Global Connections experience in Cuernavaca, Mexico, along with students involved with several other Catholic communities from universities across Canada. He was a member of Lytehouse Youth Ministries Pentecostal youth group and



attended weekly gatherings of this group for close to four years. He participated in World Youth Day 2002 in Toronto, as well as Days in the Diocese in St. Thomas, Ontario. Leading up to these events, Dax helped out with fundraising efforts and attended several preparation sessions offered by the Engaging Christ through Helping Others (ECHO) group (i.e. a team that was formed in the Archdiocese for the purpose of spiritually preparing youth for the experience of World Youth Day 2002). Following World Youth Day 2002, he returned to Newfoundland and started up the S.A.L.T. Ministries youth group. This group meets once or twice per month to participate in social activities, community service projects, and spirituality development events. Although the group formed out of World Youth Day, it is open to all youth and young adults (main target age range: 15 to 25 years) in the St. John's region.

As a member of Holy Trinity Parish in Torbay, Dax has been quite active over the years. At Holy Trinity, he is a Lector, a Eucharistic Minister, and a Children's Liturgy Team Captain. He also helps out with other needs in the parish such as the annual garden parties and the retreats for Confirmation candidates.

Regional Pastoral Council's Youth Initiative

The St. John's Centre Regional Pastoral Council (RPC) have decided to make Youth their special focus this year. At the November meeting all member parishes were asked to bring their youth as resource people. The whole meeting was dedicated to this one issue:

Youth. How do we reach them, and increase their involvement in Ministry and parish life?

Many challenges were identified and various actions were suggested. One area identified for discussion was liturgies, and the ALC was invited to attend the next meeting. Earlier this month that meeting took place. There were presentations, discussion, and more suggestions.

The Basilica Parish is represented by Father Ray, Gitta Penney, Jim Ryan, and Peggy Walsh—who is also the secretary of the RPC. Our youth representatives are Dan Furey, Mary Keough, and Arianna Patey.

The work of trying to make our church more attractive to youth will continue, but in the meantime, many parishes are trying new strategies. For example, here at the Basilica we have been making some changes in the music selections at the Sunday morning Mass, an intensive effort is underway to find musicians who can add their voices and instruments, and Fr. Ray has held a meeting with interested young people.

'good news'

support for financial request.

On the weekend of March 6-7, the financial status of the Basilica Parish was presented to parishioners. The parish is running a deficit of approximately \$91,000 each year. If this trend continues, by the year 2009 or 2010, the parish will be in dire financial straits.

The new carpet, tiles, flooring and kneeler refurbishing presently taking place at the Basilica will cost \$85,000. Also, we need to ensure that all repairs and renovations are completed in anticipation of the 150th anniversary of the Basilica-Cathedral that begins on September 9th, 2004. Additionally, the continuation and expansion of our Outreach Programs (refugee sponsorship, children's liturgy, etc.) requires increased financial support.

The 'good news' supports the Financial Committee in their request to parishioners for an increase in weekly contribution. We encourage you to give generously

to ensure that our Basilica Parish has a stable financial standing.

Furthermore, if enough parishioners are interested (and some may find it convenient) the parish is promoting the Direct Deposit option. This would provide the parish with a continuous source of income since parishioners can still contribute when they are away, or sick, etc. If you are interested, call the office at 754-2170 and leave your name and number.

The Basilica is the mother church for the Archdiocese, however, the Archdiocese does not share in the annual operating cost. A Basilica Foundation has been established by the Archbishop. They are responsible for the exterior of the building, including the work on the towers. They raise funds where they can, and have had some success. The Basilica is a National Historic Site, but attempts to get funding from the federal government have been largely unsuccessful.

FRIDAYS OF LENT

"Lenten Fridays are to be special days of penance. By tradition, Catholics of all rites, and members of Orthodox and Anglican churches, have made something special of the Fridays of Lent. Though this tradition has suffered of late in the Catholic experience, it is well worth restoring."

(National Bulletin on Liturgy - Penance #42)

Since it was on a Friday that Jesus freely died for our sins, believers make a special effort to do some special form of penance on this day.

We are called to do good works every day. On Friday we may do them to thank Jesus for suffering and dying on the cross for us.

For Friday to come alive once more as a day of penance and good works, it must be kept in our homes. All are invited to listen to Jesus' invitation to carry his cross and to do penance for the good of the Church and the world. We can do at least one of these good actions on Friday: abstain from meat, or some other form of food, drink, or entertainment; take part in a service of worship, or pray with our family, or spend some time in personal prayer; do good to others by visiting the sick or aged, helping those in any need, or contributing time or money to a work of charity.

Lord Jesus, our brother, we praise you for saving us by dying on the cross and by rising from the dead.

Help us to share in your cross today, and to come to glory with you, for you are our Lord for ever. Amen.

Pews - July 26, 1904

The pew renovation is under way at the Basilica. Smelly, stained carpet is being removed from beneath, straightening and stabilizing is being done, kneelers are being refurbished, etc. People have been inconvenienced by having to abandon 'their' pew for a while. Of course, despite the fact people have their favorite locations, we know that anyone can sit anywhere. But it wasn't always so.

On instructions from Archbishop Howley, the following announcement

was read at all the Masses on July 26, 1904.

"I am requested by His Grace the Archbishop to make the following announcement:

"Until such time as the pews shall all be placed in position, they are free to all who may wish to enter them, but no person has any right to any particular pew, nor any right to prevent a person from entering any pew (providing there is room), nor any right to order any person to leave a pew."

M.F.H."

However, once the installation was complete, many of the pews were 'rented' to those who could afford it - first for an annual fee, and later through the 'Special Collection' when all hands put in a dime. That practice finally stopped about forty years ago.

We have gone back to the way things were during the upgrading 100 years ago.

Answer to Jokes on Kid's Page:

**A: Fizz Ed
A: A sports car with a really
big trunk**

Swieconka

Blessing of the Baskets

Swieconka (sh-vee-eh-soon-kah) is one of the most enduring and beloved Polish traditions. Baskets containing a sampling of Easter foods are brought to church to be blessed on Holy Saturday. The basket is traditionally lined with a white linen or lace napkin and decorated with sprigs of boxwood (buzspan), the typical Easter evergreen. Poles take special pride in preparing a decorative and tasteful basket with crisp linens, occasionally embroidered for the occasion, and just enough boxwood and ribbon woven through the handle. Observing the beautiful foods and creations of other parishioners is one of the special joys of the event. While in some older or rural communities, the priest visits the home to bless the foods, the vast majority of Poles visit the church on Holy Saturday, once again praying at the Tomb of the Lord.

Basket Contents and Symbolism

Maslo (Butter): This dairy product is often shaped into a lamb, a Baranek Wielkanocny, reminding us of the goodness of Christ that we should have toward all things.

Babka or Chleb (Easter Bread): A round rye loaf topped with a cross or a fish, symbolic of Jesus, who is our true Bread of Life.

Chrzan (Horseradish): Symbolic of the Passion of Christ, but sweetened with some sugar because of the Resurrection to

come, and tinted with grated red beets.

Jajka (Eggs): Indicates new life, and Christ's Resurrection from the Tomb. Because of this special meaning, Easter eggs are usually coloured and decorated, often with the symbols of Easter. They are then considered national art, known as Pisanki.

Kielbasa (Sausage): A spicy sausage of pork products, indicative of God's favor and generosity.

Szynka (Ham): Symbolic of great joy and abundance. In addition to the large ham cooked for the Easter Meal, often a special small ham, called the Szynka Wielkanocny is purchased specially for the Swieconka basket. Some prefer lamb, which reminds us that Christ is the 'Lamb of God.'

Slonina (Smoked Bacon): A symbol of the abundance of God's mercy and generosity.

Sol (Salt): So necessary an element in our physical life, that Jesus used its symbolism in his teaching: "You are the salt of the earth."

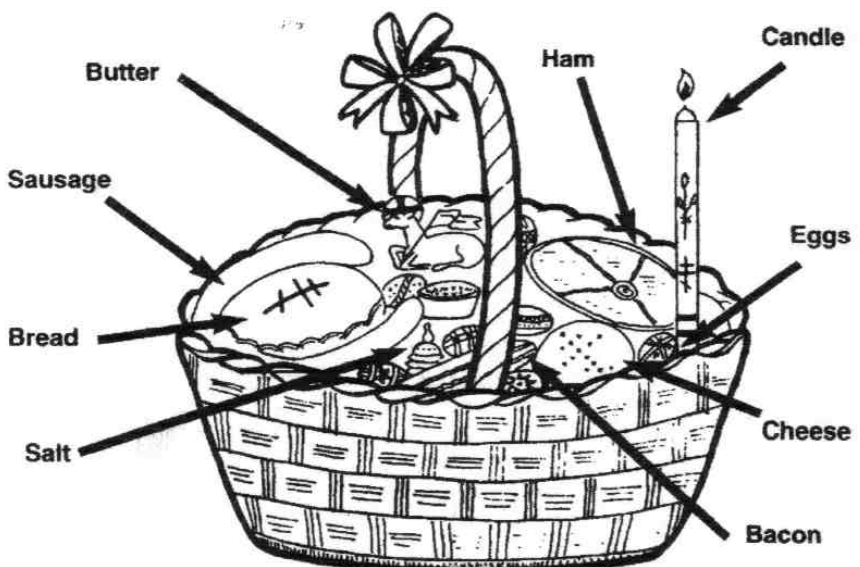
Ser (Cheese): Shaped into a ball, it is the symbol of the moderation that all Christians should have.

Holy water: used to bless homes, animals and fields, and is used in religious rituals throughout the year.

A candle: often marked like the Paschal Candle of the Easter Vigil, inserted into the basket to represent Christ, Light of the World.

A colorful ribbon and sometimes sprigs of greenery are attached.

The linen cover is drawn over the top and the Swieconka is ready for the trek to the blessing.



The Hospital Window

Two men, both seriously ill, occupied the same hospital room. One man was allowed to sit up in his bed for an hour each afternoon to help drain the fluid from his lungs. His bed was next to the room's only window. The other man had to spend all his time flat on his back. The men talked for hours on end. They spoke of their wives and families, their homes, their jobs, their involvement in the military service, and where they had been on vacation.

Every afternoon when the man in the bed by the window could sit up, he would pass the time by describing to his roommate all the things he could see outside the window.

The man in the other bed began to live for those one hour periods where his world would be broadened and enlivened by all the activity and colour of the world outside.

The window overlooked a park with a lovely lake. Ducks and swans played on the water while children

sailed their model boats. Young lovers walked arm in arm amidst flowers of every colour and a fine view of the city skyline could be seen in the distance.

One warm afternoon the man by the window described a parade passing by. Although the other man couldn't hear the band, he could see it, in his mind's eye, as the gentleman by the window portrayed it with descriptive words. Days and weeks passed.

One morning, the day nurse arrived to bring water for their baths only to find the lifeless body of the man by the window, who had died peacefully in his sleep. She was saddened and called the hospital attendants to take the body away.

As soon as it seemed appropriate, the other man asked if he could be moved next to the window. The nurse was happy to make the switch, and after making sure he was comfortable, she left him alone.

Slowly, painfully, he propped himself up on one elbow to take his first look at the real world outside. He strained to slowly turn to look out the window beside the bed. It faced a blank wall. The man asked the nurse what could have compelled his deceased roommate to describe such wonderful things outside this window.

The nurse responded that the man was blind and could not even see the wall. She said, "Perhaps he just wanted to encourage you."

Epilogue: There is tremendous happiness in making other happy, despite our own situations. Shared grief is half the sorrow, but happiness when shared, is doubled. If you want to feel rich, just count all the things you have that money can't buy. Today is a gift, that's why it is called the present.

Liturgical Highlights

Monday, April 5	7:30	Reconciliation Form II (Monday of Holy Week)
Tuesday, April 6	7:30	Mass of Chrism
Thursday, April 8	NO MASS THIS MORNING	
	7:30	Mass of the Lord's Supper
Friday, April 9	9:30	Morning Prayer with the Office of Readings
	11:00	Stations of the Cross
	3:00	Celebration of the Lord's Passion

Friday, April 9	7:30	Scriptural Stations of the Cross
Saturday, April 10	9:00	Morning Prayer with the Office of Readings, and the Blessing of the Food
	4:30	Evening Prayer
	8:30	Easter Vigil
Sunday, April 11	8:30	Mass of Easter Sunday
	10:15	Morning Prayer
	11:00	Mass of Easter Sunday
	4:30	Evening Prayer

*This Issue of the Basilica Newsletter
has been generously sponsored by:*



*the
Presentation
Sisters*

*The call of the Sisters of the Presentation
is to be women of contemplation living in community,
united in charity, joyously and generously
serving God and his people,
with special attentiveness to the poor.*