

Basilica Parish good news

Vol 6, No. 3, Summer, 2004

The Rite of Christian Initiation of Adults



The R.C.I.A. team with the Connolly family. Marie Whelan, Catherine Power, Sr. Mary Teresa Doyle, and Jim Foley with Paul, Michelle, and their daughter Erin. Michelle and Erie were confirmed at the Easter Vigil this year.

The summer edition of the 'good news' has as its focus the Rite of Christian Initiation of Adults. It includes a definition and explanation of the Rite, the role of the faith community, and the reception of Michelle Connolly and her daughter Erin at the Easter Vigil.

The Rite was restored after Vatican Council II as a way to introduce adult persons to Christ and/or welcome them into the Catholic community of faith. The Rite dates back to the third century of the church.

The revised Rite incorporated those who have never been baptized (catechumens), those who have been baptized Christian (as candidates for entrance into full communion of the Catholic Church), and baptized Catholics who have not received for-

mal instruction or been confirmed.

The Rite was introduced at the Basilica Parish in 1987. Since then, 12 catechumens and 17 candidates for full communion have participated in the process of the Christian initiation of adults.

The Rite of Christian Initiation of Adults team consist of five members: **Marie Whelan, Catherine Power, Sr. Mary Theresa Doyle, Joyce Kim and Jim Foley.**

The team works with the community to mentor and initiate new members seeking to become Catholics. Every member of the faith community has a responsibility to help welcome new members. You can fulfill your mission to spread the Good News of the Gospel as Jesus commanded. "Go into the world and

preach the Gospel to the whole creation"-Mark 16:15.

Are you interested or do you know of anyone who is interested in becoming a Catholic? If so, please contact the Basilica Parish Office at 754-2170.

See related editorial.

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CORRECTION

We omitted the author's byline for the article *On Devotion to St. Rubica* in the last issue. It was written by Bernadette Gasslien., the Editor of *Celebrate!*, and was used with permission. *Celebrate!* Is published 6 times a year by Novalis. For subscriptions call 1-800-387-7164. Our apologies for the omission.

**Basilica Newsletter,
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Note: Please include your name and a telephone number where you can be reached. Anonymous submissions will be discarded, but when requested and appropriate, we will allow a pseudonym to be used, if the letter, comment, or article, is published.

Definition and Explanation of the Rite of Christian Initiation of Adults

The Rite of Christian Initiation of Adults is a series of four carefully planned stages, marked by liturgical rites in the presence of the whole community, in which adults embark on and join the faith community in a continuing and deepening conversion into faith and discipleship. Those interested come together to learn about the Scriptures and the teachings of the Roman Catholic Church, and discover where God is present in their lives.

Evangelization and Precatechuminate

This first stage is a period of no fixed time or structure when adults interested in becoming a member of the Catholic Church have an opportunity for inquiry and introduction to gospel values. It is a time of unhurried reflection and discovery, whereby a person begins to search out God's call to enter more fully into the life of the Church.

Catechumenate

In this second stage, the inquirer, now called a catechumen has time to read and discuss the Sunday Gospel or "break open the Word,"

continue to examine God's presence in his/her life, past and present, and develop or improve his/her relationship with God. He/She continues to read the Sunday Gospel for the week and discuss how it is relevant in his/her daily life. And during this period of time, the catechumen is given the assistance of a sponsor, a member of the parish community who is committed to him/her in the process of becoming a full member of the Church. The Rite of Acceptance marks the beginning of the catechuminate.

Purification and Enlightenment

This third stage, which usually occurs during Lent, is a time of immediate preparation for the sacraments of initiation at the Easter Vigil. The Rite of Election is the Church's formal affirmation of the catechumen's readiness for the sacraments of initiation. At the conclusion of this stage, the catechumen is initiated into the Catholic Church during the Easter Vigil. For the catechumen, this means the reception of all three sacraments of initiation- Baptism, Confirmation and Eucharist.



The Basilca Pastor, Father Ray Earle and Archbishop Brendan O'Brien with the Connollys share a moment after the Vigil

Mystagogy

The word mystagogy comes from the Greek and means “entering into the mystery.” This fourth stage is the period of time after the Easter Vigil when the newly initiated are invited to fully participate with the faithful in the Sunday Eucharistic Liturgy. It is a time for further growth in the mysteries of the faith. The newly initiated are encouraged to continue reading and studying scripture and are introduced to opportunities for Christian service.

Reception of Baptized Christians into the full Communion of the Catholic Church

When adults have been baptized in the Anglican, United Church, or certain other Christian traditions, we accept and respect their Baptism. Here the emphasis is on unity rather than initiation. The rite of reception is so arranged that no

greater burden than necessary is required for the establishment of community and unity. Centered on Word, Worship, Community, and Service, the doctrinal and spiritual preparation is adapted to the candidate’s personal pastoral requirements.

Role of the Community

The Rite of Christian Initiation of Adults is a process that affects the entire life of the Church. Not only the catechumens and candidates, but also all members of the parish community are called to reflect on how they will experience Christ’s life through these new members.

Throughout the entire process, the community is called upon to affirm, confirm and renew its own faith, to communicate its support to those making the journey toward full membership. And as we journey with them, we are all reminded that growth in our own faith is ongoing and lifelong.

We pray for . . .

MAY 2. WORLD DAY OF PRAYER FOR VOCATIONS

We prayed for Vocations and gave thanks for all those who have accepted their vocational call. At Presentation Convent, four Sisters celebrated their 60th Anniversary of Religious Profession. This day is a reminder that all of us have a vocation to serve one another as Jesus Our Good Shepherd did.

MAY 9. MOTHER’S DAY

As a Parish, we asked God’s Blessing on all Mothers. Father Ray’s singing of *A Mother’s Love is a Blessing* added a special touch.

JUNE 20. FATHER’S DAY

Our Parish Community prays for God’s Blessing on all Fathers.

As a Parish Community, we pray for all those who are celebrating special events in their lives – especially the reception of the sacraments.

LETTERS

As a parishioner, I would like to express my concern of our Sunday morning hospitality, both before and after Mass. I feel that this situation should come under a Parish committee of some kind.

They could ensure that hospitality ministers behave in an inviting, cordial, and polite manner, which our parishioners and our visitors would find welcoming.

Lacking some kind of acceptable greeting being established, our community parish would be far better off without it.

An interested parishioner

150TH ANNIVERSARY Cultural Committee Calendar of Events

Many cultural events are planned to help us celebrate the 150th anniversary of the dedication of our Cathedral-Basilica. Included is a series of Sunday evening concerts by the best choral groups in the city, organ recitals, a workshop for Music Ministers, two presentations by the Newfoundland Symphony Orchestra and Philharmonic Choir, and, of course, the Opening and Closing Liturgies.

**Some date are finalized
Mark your calendar now for
the times below.**

The Quintessential Vocal Ensemble

will have a date in February or March.

We are still working on the schedule for the Provincial Music Boys' Choir, Gonzaga Chamber Choir, Holy Heart of Mary Alumnae Choir, and probably two or three Organ Recitals. There will be at least one drama, possibly more.

Last, but not least, our own Choir will be presenting a retrospective of sacred music from the past 150 years, on a date to be announced. Or maybe that's not last at all. Other events may still be added to the list.

LITURGY COMMITTEE

The function of a Liturgy Committee is to plan, oversee and evaluate all parish liturgies and devotions. The responsibility of the Committee is to assist the parish in the "full, active and conscious" participation in the public worship of the church – Mass, Evening and Morning Prayer, and the Sacraments.

The Committee meets once a month and consists of twelve members including the Pastor. Committee members are required to attend all formation offered by the parish and the Archdiocese. Many of our members have given their time and gifts over the years gaining and contributing invaluable expertise in the matters of liturgy.

Two of our members, Gitta Penney and Marie Whelan, successfully completed the three year Ministry Leadership Program for Adults. Other members of our Committee serve on the Archdiocesan Liturgical Commission.

Each Liturgical Season has its own subcommittee, which meets more frequently to plan the season. Their planning is then brought to the Liturgy Committee for discussion, input and approval. At the end of each season an evaluation is done to help determine what best helped the parish have full, active, conscious participation in the liturgy.

There is great diversity in the church and every parish is a unique community. As a Liturgy Committee we are ever mindful of how to best respond to the needs of our parishioners. However, it is our responsibility while recognizing the diversity of worship experiences, not to be guided by personal likes and dislikes; but by our Archbishop, the teaching church and the Spirit of Vatican II.

2004	Thursday, September 9	Opening Eucharist
	Fri/Sat, October 15/16	Archdiocesan Music Workshop with Elaine Rendler
	Sunday, November 7	Les Mis
	Sunday, November 14	St. Bonaventure's College
	Sunday, November 28	Advent Festival of Carols and Scripture
	Fri/ Sat, December 10/ 11	Messiah - Newfoundland Symphony
2005	Sunday, January 2	Epiphany Family Christmas Carol Sing
	Sunday, January 16	Cantus Vocum
	February or March (TBA)	Quintessential Vocal Ensemble
	March 6	Newfoundland Symphony Youth Choir
	March 13	Lady Cove
	Sunday, April 8	Elijah - Newfoundland Symphony
	Friday, September 9	Closing Eucharist

CEMETERY MASSES

Kilbride: Tuesday, July 6 at 7 pm
Mount Carmel: Tuesday, July 13 at 7 pm
Belvedere: Tuesday, July 20 at 7 pm
Holy Sepulchre: Tuesday, July 27 at 7 pm

All Masses are scheduled for 7 o'clock.
If the weather is inclement, check the radio for updates.

THE PATRONS OF THE BASILICA

On September 9, 1855, the Cathedral and Mother Church of Newfoundland was Consecrated in honour of the Blessed and Immaculate Virgin, St. John the Baptist, and St. Francis.

St. John the Baptist

The name of St. John the Baptist, Patron of the Basilica, has an historic connection with the Church, the city, and the Archdiocese, reaching backward for five hundred years. The Feast of the Nativity of St. John the Baptist, June 24, is accepted as the traditional date on which John Cabot entered the harbour of St.

John's in 1497. St. John the Baptist as the Herald and Precursor seems also the most fitting Patron for the great Cathedral which would serve as the most Eastern gateway on the North American continent, for the entry of the living Eucharistic Lamb of God into the New World with the dawn and sunrise of every new day of future years.

The rugged character of St. John the Baptist and his description of himself in the words, "I am the voice of one crying in the wilderness. Make straight the way of the Lord," would constitute him a suitable Patron for the Cathedral of a

land that was then remote, unknown, and little developed.

In our next issue . . . St. Francis of Assisi.



Book Tells Story of the History of the Basilica Neighbourhood

(St. John's) Another book with substantial input from the Archives of Roman Catholic Archdiocese of St. John's has been published and is receiving good reviews. The book "Georges Town: An Historic Corner of St. John's" was officially launched on May 11, by Flanker Press.

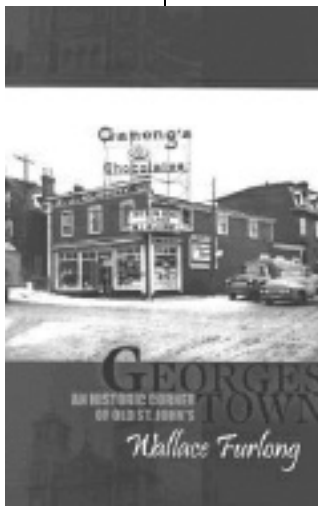
The book was written by the late Wallace Furlong. Always interested in the history of the city, he wrote and published many articles on the people, places and events within the section of St. John's known as Georges Town. These articles were first published in the years 1980 to 1982.

Wallace Furlong describes the history

of this unique corner of St. John's through its personalities and events. Down through the years, Georges Town played host to painters, conspirators and clergy, sailors, sealers and gentleman farmers. It was a lively suburb, with its athlete clubs, academics and private schools, churches and commercial establishments. Many of the articles refer to

the Basilica Cathedral and other Catholic institutions in the Georges Town neighborhood including Belvedere and Mount St. Francis Monastery. All of the images in the book are in the holdings of the Archdiocesan Archives.

The book is available in most book stores.



ELECTION 2004

The writ has been dropped. And June 28th is the day for the Federal General Election. Pollsters say that we are 'grumpy' at the prospect of an election at this time of year. Some people are grumpy at the thought of an election any time of year.

Never mind, it will soon be over. In the meantime, pay attention to the issues, read the flyers, watch at least some of the televised speeches and commentary, and finally, get out and vote. Who you support is your business; that you vote is everybody's business.

Choices, choices, choices. Sometimes, it ain't easy.

The Kids Page...

is not available for this issue but will return in the next "good news" newsletter. Part 2 of "Mystery of the Missing Collection" by Kevin Maher will be published at that time.

I N M E M O R I A M



Sister Winifred Power
PVBM
April 22nd, 2004

*"Take down your keys from their niche and go out!
You may not rest in firelight certainties.
Secure from drifting fog of doubt and fear.
You may not build yourself continuing walls
And say: 'Thus far, and thus, and thus far shall I walk,
And these things shall I do and nothing more.'
Go out! For need calls loudly in the winding lanes
And you must seek Christ there.
Your pilgrim heart shall urge you still one pace beyond,
And love shall be your lantern flame."*

Your Grace, Sisters of the Presentation Congregation, members of Sister Winifred's family, and my dear friends, I have in my hand, Sister Winifred's keys to the Basilica - keys that symbolize her loving service to the church. These keys hang in a niche in Presentation Convent - the Sister's who live there I'm sure know where that niche is! If anyone wanted to know whether Winifred was in the convent or not, all they had to do was to look for the keys on the board in the front office. If they weren't there, Sister Winifred was in the Basilica. For the past 18 years, these keys were her symbolic lantern and her pilgrim heart urged her one pace beyond and love was

definitely her lantern flame.

As Presentation Sisters, from your foundation days as a Religious Congregation, you have lived a very beautiful charism called "hospitality of the heart". To have a welcoming heart is to live the gospel. To have a welcoming heart is to offer the life-blood of Christ to the world. Sister Winifred's heart-hospitality touched the lives of countless people. Last evening, I was very moved at the Vigil just hearing how much Winifred's joy-filled heart found its way into so many homes and lives. Her years in Torbay are particularly striking and she certainly made no

bones about her love for that community. The crooked stove pipe story told last evening I think captures something of the tremendous humor of Sister Winifred but also something of the sense of life and encouragement that she showed to her students. (The

story goes that Sister had one student who had difficulty forming his (e's). She told him he made his e's like a crooked stove pipe, but not to worry - by the end of the year he would make them straight.)

While I could talk all day about Sister Winifred's sense of life and goodness, there is one aspect of her life that stands out more than any other. That aspect of course is her faith. Sister Winifred lived Religious life for 54 years. She lived her earthly faith life for 82. Over the course of the past several months I came to know Winifred's faith in an even deeper way. She had a profound trust in God's will. She had a deep love for Jesus especially in the Eucharist. Dressing the

Altar was not a mere function. It was a ministry. The care and attention that Sister Winifred gave to preparing the Altar for Mass was a mark of her esteem and love for Jesus in the Eucharist. Sister Winifred also had an undying love for the Blessed Virgin. Nothing delighted her more than to place a few candles before the statue of Our Lady here in the Basilica and in the Marian Chapel.

A few days before Easter, Sister Winifred asked for me to come and anoint her. She knew she was dying. She gave me an envelope with some money in it that she had received for her Jubilee. The note scribbled inside says; "money for the candles, carpet and whatever you need. - Sister M. Winifred" To her dying days she gave - everything she had. Tucked in with the money there was a picture of Sister Winifred for me. All of these were signs of her letting go - of her surrendering in faith and in life to the God who created her.

My dear friends, the scriptures chosen for this Mass of Christian Burial are powerful to the life and witness of Sister Winifred. By her Baptism, in her religious consecration, by her life of dedicated service to God's people she proclaimed the Paschal Mystery. St. Paul reminds us of that Easter proclamation: Christ has in fact been raised from the dead, the first fruits of all who have fallen asleep. The Book of Revelation describes a new heaven and a new earth, the holy city, the new Jerusalem. I can't help but think what a blessed day this is for Sister Winifred! What a day of rejoicing! I'm sure she planned it thus that she would be buried from the Basilica during the Easter Season when the flowers are in their glory. Even they proclaim the beau-

ty of that eternal city.

Sister Winifred Power gave everything she had in the service of God and now there are gifts for her. In the measure she gave she has received - "a full measure, pressed down, shaken together and running over has been poured into her lap."

Well Sister Winifred, your keys will now be passed on to someone else and from your "one pace beyond" love will continue to be your lantern flame. May Christ, for whom you spent your life, now consecrate you with Resurrection!

This homily given by Father Ray Earle at the Mass of Christian Burial for Sister Mary Winnifred Power.



Monsignor Dermot Lawrence O'Keefe

1918 - 2004

Monsignor Dermot Lawrence O'Keefe, the oldest active priest in the Archdiocese of St. John's, died suddenly on May 14, 2004. He was born September 15, 1918, the son of the late Lawrence and Louise O'Keefe.

He received his early education at Holy Cross School and completed high school studies at St. Bonaventure's College. While at St.

Bon's he completed his studies with honors in all courses. From there he went to St. Mary's College, Halifax, where his record was "outstandingly brilliant," being a class leader every year. He was awarded a B.A., with "remarkably high distinction" in Philosophy, English, Latin, Greek, French, and History.

From St. Mary's, he went to St. Paul Seminary (University of Ottawa) to begin his studies in Sacred Theology. He was ordained a priest for the Archdiocese of St. John's on June 29, 1943 by Archbishop Edward P. Roche. Following ordination he returned to the seminary for post graduate work.

In 1944, he received his Doctorate in Sacred Theology. The subject of his dissertation was "Theology and Contemplation according to St. Thomas Aquinas."

He then returned home and was appointed Secretary to Archbishop Roche. Upon the death of Archbishop Roche in 1950 Father O'Keefe was named Secretary to the newly appointed Archbishop Patrick J. Skinner.

In 1951, Father did further post graduate work in Canon Law at the Angelicum in Rome. In 1953 he obtained the Licentiate in Canon Law. On his return to St. John's he was appointed Chancellor of the Archdiocese.

In 1956, his Holiness the Pope conferred the honour of Papal Chamberlain, with the title Very Reverend Monsignor. He was only 38 years old at the time.

In his priestly life he lived under the reign of five popes, Pius XII, John XXIII, Paul VI, John Paul I, and John Paul II. He personally met or was bestowed papal honors by four of the popes.

Monsignor O'Keefe in his years as a priest, established himself for his clear and precise interpretations of both canon law and liturgical

practice. His loyalty to the teaching magistrum of the church was unyielding. No bishop, priest or lay person were immune to his sometimes lengthy notes of fraternal correction on issues where he perceived church teachings were being misinterpreted.

From 1944 to 1950, Father O'Keefe was Assistant Parish Priest at the Basilica, and returning as Monsignor, was the Rector from 1960 to 1969.

He was instrumental in founding the Legion of Mary in the province in 1961, after a meeting with Frank Duff the founder of the Concillium Legionis Mariiae in Dublin, Ireland. He spearheaded the activity of the Legion at the local level encouraging the praying of the rosary at every opportunity. Legion officials at the Dublin office described his commitment to the Legion as "a labour of love."

He was also known around the Archdiocese as the unofficial ambassador of L'Osservatore Romano, the weekly official newspaper of the Vatican. He personally paid for and hand delivered copies of the newspaper to a number of parishes in the St. John's area and insisted that Archdiocesan Offices have access to the publication.

Monsignor O'Keefe leaves to mourn his sisters-in-law Rita O'Keefe and Margaret O'Keefe, along with nephews, nieces, grand-nephews, grandnieces, great grand-nephews and great grandnieces, as well as many former parishioners, friends, residents of St. Patrick's Mercy Home and his brother priests.

The Mass of Christian Burial took place from the Basilica on Monday, May 17 at 9:30 A.M., with internment at Belvedere Cemetery.

May he rest in peace.

Basilica Cathedral Museum Prepares New Exhibits

(St. John's) The Basilica Cathedral Museum located in the Episcopal Library in the Basilica Palace, at the corner of Bonaventure Avenue and Military Road, St. John's will be opened to the public on June 26.

The museum displays one of the largest collections of artifacts of artistic and historical significance to the Catholic Church in Canada. Artifacts on display include sacred vessels, furniture, liturgical garb, paintings, books, and much more.

The prestigious, American newspaper the *New York Times* with more than one million daily readers described the Museum as a "must see" if you are in Newfoundland. The Basilica Museum is also a recipient of the **Manning Award for Excellence** in the Public Presentation of Historic Places by the Historic Sites Association of Newfoundland and Labrador.

During the past year extensive renovations were completed on the Museum including paint and flooring restoration. A professional team of curators and designers are working this year with the all-volunteer

Basilica Museum Board to develop professional exhibits that will tell the history of Catholicism in the province.

Catherine Rice, the lead curator of the team said that, "In the past the emphasis was on displaying the artifacts. This year the emphasis will be on telling the story of Catholicism and its roots through a series of display panels that are in the process of construction."

HOURS:

Monday to Saturday

10:00 A.M., - 4 :00 P.M.

Sunday

11:30 - 4:00 P.M.

ADMISSION

\$2:00 - Family Rate: \$5:00

Children under 12: Free

TOURS:

To arrange for a group tour or for more information call 709-726-3660

For a virtual tour of the Basilica Cathedral explore our home page at www.stjohnsarchdiocese.nf.ca

The Geology of the Basilica

(St. John's) The expression, "No stone will be left unturned" took on new meaning with respect to the history of the Basilica of St. John the Baptist in March 2004 with the publication of *Geology of the Roman Catholic Basilica of St. John the Baptist, St. John's, Newfoundland*.

The 12 page article appeared in **Geoscience Canada**, the Geological Association of Canada's principal publication. The magazine publishes articles in the geological sciences written in a style to interest and inform the non-specialist reader with a professional interest. The article was researched and written by Jeff Pollock of the Department of Earth Sciences at Memorial University. He is a Ph.D candidate at North Carolina State University at Raleigh, N.C.

In the article Mr. Pollock explores the geology of the building stones that went into the construction of the building. He discusses at length the exterior and interior types of stone that were used, explores the age of the stone, the principal use of the stone in the construction and the source of the stone. He concludes that the source of the exterior stone includes County Galway and County Dublin, Ireland; the South Side Hills, St. John's; Kelly's Island, Conception Bay; and Long Pond and Mundy Pond in St. John's.

The interior stone was cut from quarries in Carrara, Tuscany, Verona, and Veneto, Italy and the Nile River Valley, Egypt.

The article also features sketches and photographs of quarries in Ireland where the Basilica stone was cut as well as an excellent bibliography for researchers interested in the Basilica and its history.

A substantial part of the research for the article was completed in the Archives of the R.C. Archdiocese where copies of the publication are available.

Larry Dohey
Archives of the Roman Catholic Archdiocese



This story is an enlightening tale about the power of prayers

A missionary on furlough told this true story while visiting his home church in Michigan...

"While serving at a small field hospital in Africa, every two weeks I traveled by bicycle, through the jungle, to a nearby city for supplies. This was a journey of two days that required camping overnight at the halfway point. On one of these journeys, I arrived in the city where I planned to collect money from the bank, purchase medicine and supplies, and then begin my two-day journey back to the field hospital. Upon arrival in the city, I observed two men fighting, one of whom had been seriously injured. I treated him for his injuries and at the same time talked to him about the Lord Jesus Christ. I then traveled two days, camping overnight, and arrived home without incident.

Two weeks later I repeated my journey and upon arrival, was approached by the young man I had

treated. He told me that he had known that I carried money and medicines. He said to me, "Some friends and I followed you into the jungle, knowing you would camp overnight. We planned to kill you and take your money and drugs. But just as we were about to move into your camp, we saw that you were surrounded by 26 armed guards." At this I laughed and said that I was certainly all alone out in that jungle campsite. The young man pressed the point, however, and said, "No sir, I was not the only person to see the guards. My five friends also saw them, and we all counted them. It was because of those armed guards that we were afraid and left you alone."

At this point in his story, one of the men in the congregation jumped up and asked the missionary to tell him the exact day of this incident. The missionary told the congregation the date, and the man who had interrupted told him this story: "On the night of your

incident in Africa, it was morning here and I was preparing to go play golf, I was on the green, about to putt, when I felt the urge to pray for you. In fact, the urging of the Lord was so strong; I called men in this church to meet with me here in the sanctuary to pray for you. Would all of those men who met with me on that day stand up?" The men who had met together to pray that day stood up. The missionary wasn't concerned with who they were. He was too busy counting how many men he saw standing. There were 26!

This story is an incredible example of how the Spirit of the Lord moves in mysterious ways. If you ever hear such prodding, go along with it. Nothing is ever hurt by prayer, except the gates of hell. As the above true story illustrated, "with God, all things ARE possible." More importantly, it exemplifies how God hears and answers the prayers of the faithful. After you read this, please pause and give God thanks for the beautiful gift of your faith, for the powerful gift of prayer, and for the many miracles He works in your own daily life.

Our newest Deacon comes to the Basilica



Archbishop Brendan O'Brien ordained Mr. Stephen Courtney as a transitional deacon in the Archdiocese of St. John's Thursday evening, May 13, in a celebration held at Sacred Heart Church, Marystown.

Mr. Courtney, originally from Mount Pearl, is in the last year of his theological studies at St. Augustine's Roman Catholic Seminary in Scarborough, Ontario. He completed his required pastoral year of studies by working in the field at St. Patrick's Parish, Burin and Sacred Heart Parish, Marystown.

The Transitional Diaconate is an important step on the way to the Priesthood. It is normally held the

year immediately preceding ordination to the Priesthood when a seminarian is called to Holy Orders and is ordained a minister of the Church. Through their ordination, Deacons can baptize members into the Church, assist the priest at Mass, proclaim the Gospel and give homilies, witness at marriages, preside at funeral vigils and grave side committal services, and give blessings. They cannot celebrate Mass, hear confessions or anoint the sick.

Generally, seminarians have studied and completed at least three years of theology before they are called to be ordained to the Transitional Diaconate.

Following his ordination Mr. Courtney was assigned to the Basilica of St. John the Baptist Parish, St. John's where he will work with the parish team and the pastor Father Raymond Earle.

The Ecclesiastical Province of Newfoundland and Labrador



Bro. J.B. Darcy

When the Church first formally enters a missionary country, its organization is very simple. It appoints a priest in charge with the title of Prefect Apostolic, and gives him some of the powers of a bishop. That is what happened in Newfoundland in 1784, when Fr. O'Donel, O.S.F. was placed in charge. Twelve years later, in 1786, as the Church became better established, Fr. O'Donel was consecrated bishop. He had to travel to Quebec to receive ordination at the hands of the Bishop there. Newfoundland was not yet a diocese, so Father O'Donel was nominated Bishop of Thyatira (a diocese in the Middle East long since extinct) and named Vicar Apostolic of Newfoundland.

This situation remained unchanged through the regimes of Bishops Lambert and Scallan, until, in 1847, towards the end of Bishop Fleming's life, Newfoundland was finally created a diocese. Its territory included, not only Labrador, but

also the island of Anticosta in the Gulf of St. Lawrence. At the same time, at Bishop Fleming's request, Father John Thomas Mullock, O.S.F. was appointed his co-adjutor. Father Mullock travelled to Rome to be ordained bishop and arrived in St. John's on 6 May 1848.

This appointment made Bishop Fleming, who was rapidly failing in health, very happy. But, at the same time, Rome made another decision which thoroughly spoiled his celebrations. While Vicariates Apostolic are subject directly to Rome, dioceses, in the ordinary course of events, are never left on their own, but are linked with other neighbouring dioceses into a province with an Archdiocese at its head. Consequently, Rome made the diocese of Newfoundland "suffragan" to the Archdiocese of Quebec, i.e., made it part of the Quebec Province.

While this seemed logical to the authorities in Rome since they had no idea of the scale of distances or of the difficulties of travel in North America. Bishop Fleming realized that it could not possibly work, and one of the missions with which Father Mullock was entrusted when he went to Rome was to get this decision rescinded. With him, Bishop Fleming sent a lengthy epistle outlining in graphic detail all the problems that this decision would cause him. He ended this letter on a note of pathos saying that he had so injured his health in his many travels and labours, that he could not possibly make the journey himself. The combined appeal of this letter and Bishop Mullock's eloquence convinced the Roman

authorities, and the decision was revoked. However, there was a proviso that the Bishop should attend the Synods of the province of Quebec. When the diocese of Harbour Grace was erected, a similar demand was made on the bishop there.

Nevertheless, it was not long after Bishop Fleming's death when a like situation arose. Rome felt that the Atlantic dioceses were now sufficiently developed to form a province of their own with Halifax at their head. It seemed logical to them that Newfoundland should form part of this province. But when, in 1851, Bishop Mullock was informed of their intention and asked for his opinion, he objected to it just as strongly as Bishop Fleming had opposed union with Quebec. Part of his reasoning was the same - the distances and dangers involved. But also, his pride in his diocese was hurt. St. John's had a greater Catholic population and finer institutions than any of the other dioceses involved - its mighty cathedral, its convents, etc. (Halifax had only 25,000 Catholics while Newfoundland had 70,000!) One objection which he did not mention was that, while St. John's remained under Rome, it received considerable financial assistance from there - assistance which would cease once it became part of a regular province.) Once more, Rome acceded to his objections and assured him that the diocese of St. John's would be directly subject to Rome until a province could be formed within Newfoundland itself.

So matters remained until, with the creation of the Harbour Grace/Grand Falls diocese in 1856, and that of St. George's/Corner Brook in 1892, it was possible to form a Newfoundland Province. This occurred in 1904 and Bishop Michael J. Howley became the first Archbishop of Newfoundland. Labrador, however, remained part of the Quebec province.

Q & A

Submit your questions

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

Q What does the word 'Basilica' mean?

A The Catholic Encyclopaedia says in part:

The term basilica can indicate either the architectural style of a church or its canonical status.

"BASILICA" IN THE ARCHITECTURAL SENSE

In architecture, the term basilica signifies a kingly, and secondarily a beautiful, hall. The name indicates the Eastern origin of the building, but it is in the West, above all in Rome, that the finest examples of the basilica are found. Between 184 and 121 B.C. there were built in the Forum at Rome the basilicas of Porcia, Fulvia, Sempronia, and Opimia; after 46 B.C. the great Basilica Julia of Caesar and Augustus was erected. These buildings were designed to beautify the Forum and to be of use both for market purposes and for the administration of justice. They were open to the public and were well-lighted. The ground plan was a parallelogram in which the width was not greater than one-half of the length and not less than one-third of it. When there was more space in the length, porticoes were built on the short sides. The middle space was separated by columns from a lower ambulatory or portico.

"BASILICA" IN THE CANONICAL SENSE

Basilica, as a term used by canon lawyers and liturgists, is a title assigned by formal concession or immemorial custom to certain more important churches, in virtue of which they enjoy privileges of an honorific character which are not

always very clearly defined. Basilicas in this sense are divided into two classes, the greater or patriarchial, and the lesser, basilicas. To the former class belong primarily those four great churches of Rome: St. Peter's, St. John Lateran St. Mary Major, and St. Paul-without-the-Walls

BASILICA OF ST. JOHN THE BAPTIST

From an article in **Geoscience Canada**, by Jeff Pollock, we read that "the Basilica of St. John the Baptist was constructed in the form of a Latin cross, and in the Lombard Romanesque style of a Roman Basilica...Its importance is derived from the prominence of religion and from the particular influences the Catholic bishops had on the early 19th century politics in Newfoundland. Pope Pius XII raised the cathedral to the rank of Minor Basilica in 1955."

Q How many God parents can we have at a Baptism? Do we need more than one? Can we have two women or two men?

Do they need to be Catholic? Are there age requirements?

A Canon 873 in the Code of Canon Law states: One sponsor, male or female, is sufficient; but there may be two, one of each sex.

In Canon 874 we read that the sponsor must be a confirmed catholic, and normally be not less than sixteen years of age. If the second person is not a Catholic, that person is simply a witness to the baptism.

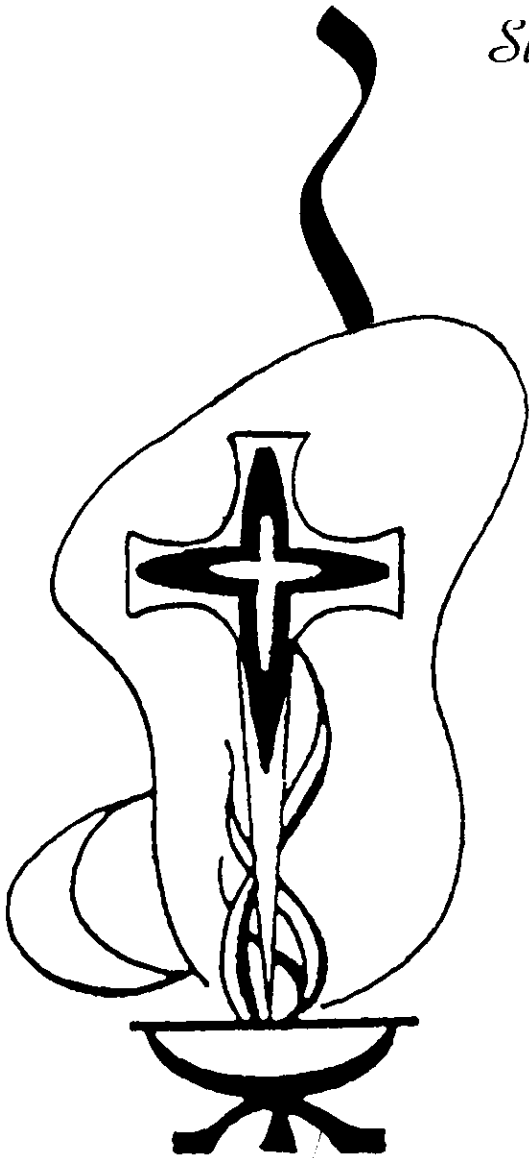
The code says that you must have one confirmed Catholic over age 16. If you have more than one, the rite calls for it to be a male and female. In that case, the second person can be a non-catholic. No more than two are specified in the rite.

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*Sucipe of Catherine McAuley
(Foundress of the Sisters of Mercy)*



*My God I am yours
For time and eternity
Lord I am yours forever.
It's you that must teach me
to trust in your providence
Loving Lord.*

*You are a God
of love and tenderness
I put my faith in You
and I ask that you grant me
acceptance of your plan
O loving Lord.*

*Take from my heart
all painful anxiety
Let nothing sadden me but sin
and let my delight be
hoping to see your face.*

God my all.

Amen

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