



60th Anniversary

of First Mass celebrated
at Sacred Heart Church
at Netthorpe Street
on September 5. 1965

Dilexit Nos

Since 1849 when **Pope Leo XIII** wrote the first encyclical, *Ubi primum* ["**When first**"], there have been more than 150 written by various popes to address important matters of faith, morality, or social issue. Each one is meant to help guide the **Church** and its followers in understanding God's teachings and how to live a faithful life.

Pope Francis' encyclical *Dilexit Nos* is part of a long tradition of popes writing about the **Sacred Heart of Jesus**.

The **Sacred Heart** is a special symbol of **God's** love for us. Some past popes who wrote about the **Sacred Heart** include:

- **Pope Pius XII** in 1956, with *Haurietis aquas* ["**You will draw waters**"].
- **Pope Pius XI** in 1928, with *Miserentissimus Redemptor* ["**Most Merciful Redeemer**"].
- **Pope Leo XIII** in 1899, with *Annum sacrum* ["**Holy Year**"].

Each of these encyclicals helped to deepen the **Church's** understanding and devotion to the **Sacred Heart of Jesus**.

Dilexit Nos – Pope Francis' Message for Sacred Heart Church

Pope Francis' encyclical *Dilexit Nos*, which means "He Loved Us," was released in October 2024.

This letter is a beautiful reflection on the love of God, and it calls on all of us to live this love in our daily lives.

For Sacred Heart Church parishioners, this message is especially relevant as we celebrate the 60th anniversary of our parish at Nelthorpe Street.

It reminds us that the Sacred Heart is at the center of our faith, and we are invited to reflect on God's love in a deeper way.

Here are some key messages from *Dilexit Nos* that can help us live out our faith:

God's Love is the Heart of Our Faith

- **God's** love is the foundation of everything we believe. It is unconditional and changes us from the inside out. **Pope Francis** reminds us that we must draw strength from **God's** love so we can love others.

Jesus Shows Us How to Love

- **Jesus'** life on earth is the perfect example of **God's** love. **He** became human to show us how to love, even in times of pain and suffering. Our challenge is to follow **His** example by serving others with love.

Love Calls for Action

- Love isn't just about feeling something; it's about doing something. **Pope Francis** teaches us that love is shown through actions—like helping those in need, showing kindness, and standing up for justice.

Christian Love Leads to Social Justice

- **God's** love doesn't just help us in our personal relationships; it also compels us to work for a more just society. **Pope Francis** challenges us to care for the poor, fight against injustice, and work for equality for everyone.

Love Knows No Boundaries

- The love of **God** goes beyond religious differences. **Pope Francis** encourages us to build unity with people of all faiths and work together for the common good, helping create a more peaceful world.

The Church Must Be a Sign of God's Love

- The Church's mission is to be a living example of **God's** love. As members of **Sacred Heart Church**, we are called to reach out to those who are suffering and marginalized, showing them **God's** love in action.

Love Begins in Families and Communities

- Love starts at home. **Pope Francis** reminds us that our families and communities are where we first learn how to love. It is important to nurture love in these places and support each other, especially in challenging times.

Love Can Overcome Hatred and Division

- In a divided world, love has the power to heal. **Pope Francis** calls us to be peacemakers—offering forgiveness, healing, and understanding where there is division.

Our Spiritual Life is Rooted in Love

- Loving **God** is the foundation of our spiritual life. As we grow in our relationship with **God** through prayer and the sacraments, we are called to deepen our love for others.

Hope in God's Love for the Future

- Despite the struggles we face in the world, **Pope Francis** reminds us that **God's** love gives us hope. We can face the future with courage because we are sustained by **His** love.

A Call to Action for Our Sacred Heart Community

As **Sacred Heart Church** celebrates its 60th anniversary, *Dilexit Nos* invites us to reflect on **God's** love in a personal and meaningful way.

Pope Francis called us to live out our faith through action, spreading love and justice to those around us.

By living out the teachings of *Dilexit Nos*, we can strengthen our parish community and make a positive impact on the world, just as **Jesus** did.

Let's take this message to heart and work together to build a more loving, just, and peaceful world.

Greetings from Bishop Gary Gordon

Dear Sisters and Brothers in Christ,

On this 60th anniversary of Sacred Heart Parish at Nelthorpe Street, I would like to offer my blessing and prayers that God's abundant grace and peace will be with you all.

The long history of your faith community has been a tangible example of Christ's love alive in the world, and a vital part of our shared journey as People of Hope.

In this Jubilee Year of Hope, I pray that your community will continue walking together in the joys and challenges of life, opening the Holy Doors of your hearts to receive God's gifts and your neighbours.

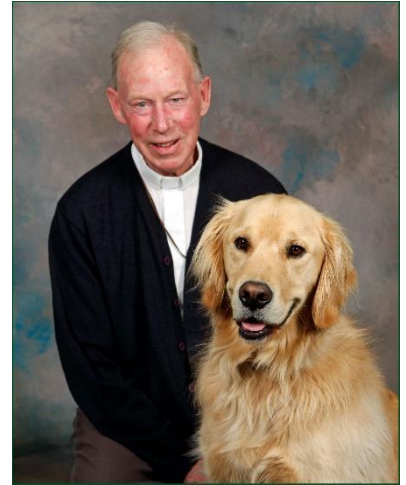
May the years ahead be filled with joy and peace as you continue your journey as the Pilgrim People of God and may the fire of the Holy Spirit continue to burn brightly in you.

Have a most blessed 60th anniversary!

In Communion,

Most Reverend Gary Gordon

Bishop of Victoria



Greetings from Fr. Shijo George, VC

How very good and pleasant it is when kindred live together in unity.

It is a great blessing and a time of joy as we celebrate the 60th anniversary of our parish at Nelthorpe Street.

It's the place where we, as being brothers and sisters in Christ, come together and celebrate the friendship in Jesus. We grow and cherish our faith, fraternity, and Christian spirit in this beautiful parish.

It is a wonderful opportunity for all of us to foster our friendship by sharing and getting with each other.

I am so happy to see this anniversary publication as part of this magnificent celebration.

I thank everyone for all your support and love towards our community.

Let us celebrate Jesus Christ. With the Psalmist let us say: "O give thanks to the Lord, for he is good; his steadfast love endures forever."

Fr. Shijo George, VC

Pastor, Sacred Heart Church



The Deep Faith of Sacred Heart Parishioners

The parishioners of **Sacred Heart Parish** share a rich spiritual heritage that is deeply connected to the foundational events and developments of the **Catholic Church** over the centuries.

From the **Old Testament** to the present day, their faith reflects a history marked by significant milestones, pivotal figures, and key doctrinal developments.

Ancient Roots: Key Figures and Scriptures

Moses and the Law

The roots of the Catholic faith can be traced back to **Moses** [c. 13th -15th BC], who is traditionally credited with writing the first five books of the Bible. **Jesus** himself referred to **Moses'** law in his teachings [**Matthew** 5:17]. The five books, **Genesis**, **Exodus**, **Leviticus**, **Numbers**, and **Deuteronomy** are foundational to understanding **God's** covenant with **His** people.

David and the Psalms

King David [c 10th century BC], who is traditionally credited with composing many of the **Psalms**, stands as another pivotal figure in the **Old Testament**. The **Psalms**, like **Psalms** 23, express profound spiritual truths and have been integral in **Catholic** worship throughout the centuries.

Prophets and Their Messages

Prophets like **Abraham** [2nd millennium BC], **Elijah** [9th century BC], **Isaiah** [8th century BC], and **Jonah** [8th century BC] played significant roles in shaping the **Jewish** faith and the later **Christian** tradition. **Jesus** spoke of these figures, acknowledging their importance in God's plan [**Matthew** 12:40, **Luke** 4:18-19].

The Birth of Christianity

The birth of **Jesus** around 4 BC marks the turning point in human history. **His** teachings, crucifixion, resurrection, and ascension [c. 30-33 AD] formed the core of the **Christian** faith.

The early **Church**, led by figures like **Peter** [c. 1-64 AD] and **Paul** [c. 4 BC-c. 62-63 AD], spread **Christianity** across the Roman Empire.

When **Jesus** in c. 29 AD said, "On this rock I will build my church" [**Matthew** 16:18], the "rock" he referred to is traditionally understood to symbolize **Saint Peter**. The "rock" is not a physical location but a metaphorical reference to Peter's role as the foundational leader of the **Church**, chosen by **Jesus** to be the earthly leader of his followers, and through him, the Church would be established.

The **Caesarea Philippi** region was known for its pagan worship and shrines. The site itself is significant because of its association with both spiritual and historical matters.

The Early Christian Writings

The **Gospels** of **Matthew** [c.1-10AD—c.60-70AD], **Mark** [c.5-15AD—c.65-70AD], **Luke** [c.10-20AD—c.84-90AD], and **John** [c.10-15AD—c.84-90AD], written between 65-100 AD, are the foundation of the **New Testament**. These texts tell the story of **Jesus** and his teachings, providing guidance for generations of **Christians**.

Key Church Councils and Doctrinal Developments

Council of Nicaea [325 AD]: The **First Council of Nicaea** was a pivotal moment in early **Christianity**, where foundational doctrines like the nature of **Christ** and the **Trinity** were formalized.

The Great Schism [1054 AD]: A significant turning point in **Church** history occurred in 1054 AD, when the **Catholic Church** and the **Eastern Orthodox Church** split. This event marked a division in **Christian** theology and practice that continues today.

The Reformation and Counter-Reformation: The **Protestant Reformation**, initiated by **Martin Luther** in 1517, led to a major division in **Christianity**.

In 1534 **King Henry VIII** rejected the authority of the **Roman Catholic** pope in Rome and established the **Anglican Church** in **England**.

In response to the **Reformation**, the **Catholic Church** convened the **Council of Trent** [1545-1563], which reaffirmed **Catholic** teachings and reformed **Church** practices.

Modern Period: Vatican Councils and Papacy

Vatican II [1962-1965]

The **Second Vatican Council** brought significant changes to **Catholic** liturgy and practices. It emphasized a more open relationship with the modern world and other religions.

Recent Papacies

The election of **Pope John Paul II** in 1978 marked a new era, as he became the first **non-Italian** pope in over 450 years.

The following years saw pivotal events, such as **Pope Benedict XVI's** resignation in 2013 and the election of **Pope Francis**, the first **Jesuit** pope, who has focused on social justice, the environment, and inclusivity within the Church.

Epilogue

The faith of **Sacred Heart Parishioners** is rooted in centuries of tradition, beginning with the ancient scriptures and extending through the pivotal moments in **Church** history.

Their spirituality connects them to the enduring legacy of the **Catholic Church**, from the teachings of **Jesus** to the ongoing work of modern-day papacy and reforms. The deep faith of the parishioners reflects a continuous thread of devotion, shaped by both historical events and contemporary movements.



A parish in the Catholic Church's structure

Sacred Heart Church is part of the Catholic Church's organizational structure which has evolved over time but maintains a hierarchical system.

The structure includes the Vatican, various dioceses, and local parishes.

In the 1st century, the apostles were the initial leaders of the early Christian Church, spreading the faith to various regions.

As Christianity spread, the Eastern Orthodox Church, and later Eastern Catholic Churches, formed under patriarchs and bishops in regions like Constantinople, Alexandria, Antioch.

Meanwhile, the Western Church, which later became the Latin Rite, centered on Rome with **St. Peter** regarded as the first Pope and the foundational leader of the Christian community.

The Pope, as the successor of **St. Peter**, holds supreme authority over doctrine, governance, and the administration of the Church.

Cardinals, appointed by the Pope, serve as high-ranking advisers and vote in papal elections.

Only 120 cardinals have the right to vote in these elections. Canada has five cardinals with three as electors.

Vatican Administration [or Curia] has a Vatican Secretary of State, who acts as the Pope's chief diplomat and manager of the Vatican's day-to-day operations.

Then there are Congregations, Councils, and Offices. These bodies manage specific aspects of the Church, such as the Congregation for the Doctrine of the Faith, Congregation for Bishops, and Pontifical Council for Interreligious Dialogue. They report to the Pope and cardinals.

Patriarchs head certain autonomous, Eastern Catholic Churches, particularly in the Eastern Rite.

They have authority over their specific rite's faithful, but they remain in communion with and report to the Pope.

There are six major patriarchates:

- **Alexandria [Coptic] church** headquartered in St. Mark's Coptic Orthodox Cathedral in Cairo, Egypt;
- **Antioch [Maronite, Melkite, Syriac] church** headquartered in St. George's Cathedral in Damascus, Syria;
- **Chaldean Catholic Church** with patriarch at Baghdad, Iraq;
- **Cilicia [Armenian]** with patriarch based in Antelias, Lebanon.

The Pope is the Patriarch of the West after **Pope Francis** restored the title in 2024].

Major Archbishops are similar to patriarchs but leading smaller churches, typically in regions like India, which have been granted the title of "major archbishop" or "archepach" by the Pope.

They are:

- **Ukrainian Greek Catholic Church** led from Cathedral of the Resurrection in Kyiv, Ukraine;
- **Syro-Malabar Church** led from St. Mary's Cathedral, Ernakulum, Kerala, India;
- **Syro-Malankara Catholic Church** led from St. Mary's Cathedral, in Pattom, Trivandrum, Kerala, India;
- **Romanian Greek Catholic Church** led from Holy Trinity Cathedral in Blaj, Romania;

These Eastern Catholic churches report to the Pope.

At the regional level are archdioceses and dioceses.

Archbishops are head of an archdiocese, which is a larger or more significant diocese.

They may have metropolitan authority over a region's dioceses.

They report to the Pope, though archbishops may also have some local regional influence over bishops within their jurisdiction.

Canada has 18 ecclesiastical provinces each headed by a metropolitan archbishop, with a total of 54 suffragan dioceses, each headed by a bishop, and a non-metropolitan archbishopric, plus a military ordinariate [including 14 auxiliary bishops, for a total of 79 bishops].

The Victoria diocese is one of four under the Vancouver metropolitan archbishop. The others are Kamloops, Nelson and Prince George. Each bishop is responsible for overseeing a diocese, a geographic area with a number of parishes.

They ensure the doctrinal integrity and administration of the Church in their diocese and they report to the Pope through the Papal Nuncio [the Holy See's ambassador to a country] or directly via the Vatican.

Diocesan Bishops have full administrative authority within their dioceses.

Auxiliary Bishops assist the diocesan bishops with their duties, particularly in larger dioceses or regions and report to the diocesan bishop.

At the National Level there are National Bishops' Conferences composed of bishops from a particular country or region that work together on issues affecting the Church in that region.

While they do not have direct authority over individual dioceses, they coordinate and collaborate on common issues and they report to the Pope.

Priests serve at the parish level, where they provide sacraments [e.g., Mass, baptism, confession], pastoral care, and administration of local church activities.

A parish priest is the most common cleric that laypeople interact with. They report to the diocesan bishop.

Deacons are ordained ministers who assist priests in their duties, perform baptisms, and may preach or assist in liturgies.

There are two types: transitional [on their way to priesthood] and permanent [remain deacons]. They report to the diocesan bishop or parish priest.

Religious Orders and Congregations include monks, friars, nuns, and brothers in orders like the Franciscans, Jesuits, Benedictines, and Dominicans.

They have their own leadership structures [e.g., abbots, superiors] but are still under the Pope's authority. They report to their religious superior and, ultimately, the Pope.

Monsignors are an honorary title given to certain priests by the Pope for exceptional service. This title does not come with specific authority over others. They report to the diocesan bishop.

- **Msgr. Geoffrey Penfold;**
- **Msgr. William Bulloch;**
- **Msgr. Michael Lapierre.**

Parishioners in communion with the Pope

As part of the global Catholic Church, Sacred Heart parishioners have an important connection to the Pope through the principle of universal communion with the Pope as the spiritual leader and visible head of the worldwide Catholic community.

Their connection is rooted in the belief in the Apostolic Succession, where the Pope, as the Bishop of Rome, is seen as the successor of St. Peter, whom they believe was appointed by Christ to lead the Church.

They relate to the Papacy with:

■ **Respect and obedience** because, as the Vicar of Christ on earth, the Pope holds a unique position of spiritual authority, especially in matters of doctrine, liturgy, and church governance. This does not imply blind submission but a recognition of the Pope's role in safeguarding the teachings of the church and its unity. ■ **Unity and Catholic identity** with the Pope serving as a unifying symbol of faith and tradition for Catholics worldwide, since the papacy is a central institution that connects them to the global Church, sharing in its mission of evangelization, service, and worship.

■ **Prayer and support** for the Pope, that he may carry out his duties with wisdom, grace, and faithfulness. This includes praying for the Pope's intentions during Mass or personal prayers.

■ **Engagement in papal teachings** by engaging with the papal encyclicals, apostolic exhortations, and speeches as these documents contain significant teachings and guidance that help shape the Church's response to contemporary issues, such as social justice, environmental concerns, and interfaith relations.

Over the centuries, the papacy has evolved from its early days in the Roman Empire to its role in shaping Christian Europe through the Middle Ages. The papacy's authority was consolidated through the 11th century Gregorian Reforms asserting papal supremacy.

From the 8th to the 19th century, the papacy ruled over a large portion of central Italy known as the Papal States. This political power was lost with the unification of Italy in 1870, but the Vatican City remained the Pope's spiritual center.

The Second Vatican Council [1962-1965] brought significant changes to the Church,



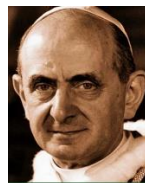
Pope Pius XI



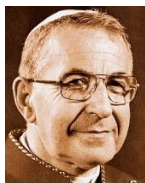
Pope Pius XII



Pope John XXIII



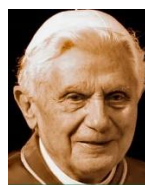
Pope Paul VI



Pope John Paul



Pope John Paul II



Pope Benedict XVI



Pope Francis



Pope Leo XIV

including modernizing liturgy, encouraging ecumenism, and engaging with the modern world. It reshaped the relationship between the Church and the world, focusing on the dignity of the individual and interfaith dialogue.

When the Sacred Heart Mission was established, the head of the church was **Pope Pius XI** [1922–1939]. He emphasized the Church's role in addressing the social issues of his time, particularly with his encyclicals on social justice, including *Quadragesimo Anno* [1931], which addressed the relationship between workers, employers, and the state.

In response to totalitarianism, **Pius XI** confronted the rise of fascism and communism, notably through the *Lateran Treaty* [1929], which recognized the sovereignty of the Vatican City.

The papacy of **Pope Pius XII** [1939–1958] was marked by World War II. His role during the war has been debated, particularly regarding his actions to protect Jews during the Holocaust.

He promoted the Dogma of the Assumption of Mary in 1950, asserting that Mary was taken bodily into heaven at the end of her earthly life.

Pope John XXIII [1958–1963] is remembered for initiating the Second Vatican Council in 1962, which brought about major reforms in the Church, including changes in the liturgy [such as allowing Mass to be said in the

vernacular], promoting ecumenism, and opening dialogue with non-Catholic Christians and other faiths.

His legacy is also marked by his warm, pastoral approach, emphasizing peace, social justice, and care for the poor.

Pope Paul VI [1963–1978] continued the reforms of Vatican II and oversaw the implementation of its teachings.

He also emphasized the importance of the Church's relationship with the modern world. One of his most controversial acts was the encyclical *Humanae Vitae* [1968], which reaffirmed the Church's teaching against artificial contraception.

Pope John Paul I [1978] had a short papacy lasted only 33 days, but his humility and compassion left a lasting impression on the faithful.

Pope John Paul II [1978–2005]) played a key role in the collapse of communism in Eastern Europe, especially in his native Poland, where his support of the Solidarity movement was pivotal. He promoted ecumenism and interfaith dialogue with other Christian denominations, world religions, and non-believers, emphasizing peace and human dignity.

Pope Benedict XVI [2005–2013] made intellectual contributions and was known for his theological depth, including his work on the nature of God and the importance of faith in the modern world.

In 2013, he became the first Pope in over 600 years to resign, citing health reasons. His resignation marked a significant moment in the history of the papacy.

Pope Francis [2013–2025] emphasized a “Church of the Poor,” advocating for social justice, economic equity, and care for the environment through his encyclicals *Laudato Si'* [2015] on the environment and *Fratelli Tutti* [2020] on human fraternity.

He has worked to reform the Vatican's bureaucratic structures and has advocated for a more inclusive, humble, and pastoral approach to leadership, challenging the Church to focus on mercy and outreach to those on the margins. He also worked to improve relationships with other Christian denominations, Muslims, and people of other faiths.

Pope Leo XIV was elected the 267th Pope on May 8, 2025, at a papal conclave as the successor to **Pope Francis**.



Bp. MacDonald



Bp. Cody



Bp. Hill



Bp. De Roo



Bp. Roussin



Bp. Gagnon



Bp. Gordon

Our Bishops

Sacred Heart Church owes its very existence to the visionary leadership of the bishop who first established the **Sacred Heart Mission** and the bishop who elevated it to a parish, laying the spiritual foundation for the community.

Throughout the years, successive bishops have sustained its mission, ensuring its growth and continuity by appointing dedicated pastors who nurtured the faith of its parishioners.

It is through their unwavering commitment and pastoral guidance that the **Sacred Heart Church** remains a living testament to the enduring presence of the Catholic Church in Victoria.

Way back on December 1, 1843, Vancouver Island was included in the vicariate apostolic of Oregon territory and Quebec-born **François Norbert Blanchet** [b. 1795, d. 1883] was appointed bishop [a vicariate apostolic is a territorial jurisdiction under a titular bishop centered in missionary regions where dioceses or parishes have not yet been established].

Besides the indigenous people, the other settlement on Vancouver Island in 1843 was Fort Victoria, formerly Fort Camosun.

On July 24, 1846, **Pope Gregory XVI** divided the vicariate apostolic of Oregon territory into three dioceses: Oregon City, Vancouver Island and Wala Wala.

Quebec-born **Bishop Modeste Demers** [b. 1809, d. 1971] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City in 1846.

In 1849, Vancouver Island became a British colony.

In 1863, the Apostolic Vicariate of British Columbia was erected on territory split off from the Diocese of Vancouver Island.

In 1866, the Colony of Vancouver Island was united with the mainland and became the Colony of British Columbia. And in 1871, the Colony of British Columbia joined Canada.

Belgium-born **Bishop Charles-Jean Seghers** [b. 1839, 1886] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City by **Pope Pius IX** in 1873.

Belgium-born **Bishop Jean-Baptiste Brondel** [1842, d. 1903] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City by **Pope Leo XIII** in 26 September 1879.

Archbishop [personal title] **Charles-Jean Seghers** was appointed Bishop of Vancouver Island under Archdiocese of Oregon City by **Pope Leo XIII** in 1884.

Netherlands-born **Bishop Jean-Nicholas Lemmens** [b. 1850, d. 1897] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City by **Pope Leo XIII** in 1888.

United States-born **Bishop Alexander Christie** [b. 1848, d. 1925] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City by **Pope Leo XIII** in 1898.

German-born **Bishop Bertram Orth** [b. 1843, d. 1931] was appointed Bishop of Vancouver Island under Archdiocese of Oregon City in 1900.

The Diocese was elevated to Archdiocese of Vancouver Island on 19 June 1903, and **Bishop Bertram Orth** was appointed Archbishop of Vancouver Island by **Pope Pius X**.

On September 6, 1904, **Pope Pius X** erected the Archdiocese of Victoria with **Bertram Orth** as Archbishop.

In 1908, the Archdiocese of Victoria was lowered to a diocese and Nova Scotia-born **Bishop Alexander MacDonald** [b. 1858, d. 1941] was appointed Bishop by **Pope Pius X**.

Ireland-born **Bishop Thomas O'Donnell** [b. 1874, d. 1936] was appointed by **Pope Pius XI** in 1923.

Montreal-born **Bishop Gerald C. Murray**, C.S.S.R. or Redemptorist, [b. 1885, d. 1951] appointed by **Pope Pius XI** in 1930.

Nova Scotia-born **Bishop John Hugh MacDonald** [b. 1881, d. 1965] was appointed by **Pope Pius XI** in 1934, at age 53 and served for two years until December 1936.

In 1936, **Bishop MacDonald** directed Nassau-Bahamas-born **Fr. Carl Albury** to establish the Sacred Heart Parish. **Fr. Albury** canvassed homes from James Bay to Gordon Head and recommended that a church be built in High Quadra. He loaned \$200 to purchase the property at 1030 Palmer Road for the church and **Fr. Albury** borrowed \$1,500 to pay the subtrades.

The first Mass at the church was officiated by **Bishop MacDonald** and **Fr. Albury** assisting on 3 May 1936.

Bishop MacDonald was followed by Ottawa-born **Bishop John Christopher Cody** [b. 1899, d. 1963]. He was appointed bishop by **Pope Pius XI** in 1936, served for 10 years and established Sacred Heart Church as a parish in 1941 and **Fr. Thomas Mangan**, a Redemptorist, as pastor.

The next year, the parish acquired a house on Palmer Road for a rectory and in spring opened the Sacred Heart Parish School in the basement. At **Bishop Cody's** invitation, four **Immaculate Heart of Mary sisters**, fondly known as the 'Hollywood Sisters,' arrived in July 1943 to teach at the new school.

In 1946, the parish started plans for a new school building and bought the property at 880 McKenzie Avenue and **Bishop Cody** turned the sod, but the construction was postponed because of sharply rising costs.

That year, New Brunswick-born **Bishop James Michael Hill** [b. 1899, d. 1962] was appointed Bishop by **Pope Pius XII** in 1946. He installed Montreal-native **Fr. Geoffrey Penfold** as pastor in 1949, who became a monsignor in 1960.

In 1957, the parish initiated a drive to restart construction of the school on McKenzie Avenue and **Bishop Hill** authorized a loan of \$108,000 and in the new school building and convent next door was blessed by **Bishop Hill** in October 1958.

After he passed away, Manitoba-born **Bishop Remi de Roo** [b. 1924, d. 2022] was appointed bishop by **Pope John XXIII** in 1962. He was Canada's longest-serving bishop at the time.

During his term, he installed six Sacred Heart pastors: Poland-born **Fr. Jan Planeta**, Ireland-born **Fr. Donal Lehane**, Ontario-born **Fr. William Bulloch** [became monsignor in 1977], Belgium-born **Fr. Guy Merville**, England-born **Fr. Harold Heard**, and Alberta-born **Fr. Sigismond Lajoie**, a Franciscan.

Bishop de Roo also appointed pastors at Sacred Heart Church for masses in Polish, Portuguese, Italian, Spanish and Vietnamese.

During his watch, Sacred Heart Parish decided in December 1963 to build a new church and rectory at 4040 Nelthorpe Street on its property above the Sacred Heart Parish School site. The first Mass at the new church was celebrated on September 5, 1965.

On 26 June 1966, after the last Mass was celebrated at 1120 Palmer Road on 1, May 1966, **Bishop de Roo** dedicated the Sacred Heart Church at Nelthorpe Street on 26 June 1966.

In 1987, Sacred Heart Parish started leasing the northeast corner of its property for the 1,847-square-metre Pastoral Centre built that year and **Bishop De Roo** became the parish's neighbor with his diocesan offices and his residence in the building.

Bishop de Roo served for 37 years until his retirement on 18 March 1999.

Manitoba-born **Bishop Raymond Roussin**, S.M. [b. 1939, d. 2015] was appointed by **Pope John Paul II** in 1999.

Alberta-born **Bishop Richard Joseph Gagnon** [b. 1948] was appointed by **Pope John Paul II** in 2004.

He appointed five pastors of Sacred Heart Church: Ontario-born **Msgr. Michael Lapierre**; Pakistan-born **Fr. Anthony Gonsalves**, OFM; Victoria-born **Fr. Sean Flynn**; Vancouver-born **Fr. Bill MacDonald**, OMI; and Philippine-born **Fr. Alfredo Alilio**.

Vancouver-born **Bishop Gary Michael Gordon** [b. 1957] was appointed by **Pope Francis** on June 9, 2014.

Bishop Gordon appointed six Sacred Heart Church

Pastors: Alberta-born **Friar Dan Gurnick**, OFM;

Manitoba-born **Fr. David Hogman**; Italy-born **Fr.**

Alfredo Monacelli, who also served as pastor of St.

Joseph the Worker Parish, -- *the church was closed from March 22, '20, due to Covid 19 restrictions and reopened on May 22, '20, with strict protocols and limits on attendance* -- Poland-born **Fr. Konrad Zaborowski**,

SDS; Poland-born **Fr. Jan Grotkowski**, SDS; and India-born **Fr. Shijo George**, Vincentian.

Our Pastors

As a mission [five years, '36 – 41], then a parish ['41 to present]

In '36, **Bishop John MacDonald** directed Bahamas-born Fr. Carl Albury to establish the **Sacred Heart Mission**. Because he was not a full-time pastor, he administered the mission for five years from **St. Andrew's Cathedral** until '41.

Other priests who helped administer the mission from the cathedral included:

- **Fr. James Crowthers**
- **Fr. Joseph Augustine [Gus] Gaudette**
- **Fr. Theodore Geukers**
- **Fr. Wigglesworth, and**
- **Fr. Roy Monahan.**

In '41, **Bishop John Cody** established **Sacred Heart Church** as a parish and **Fr. Thomas Mangan** was its first full-time pastor.

- Since then, the following have served as its pastors:
- '41 - '49 [eight years]: Ontario-born **Fr. Thomas Mangan**, Redemptorist
- '49 - '63 [14 years]: Montreal-native **Msgr. Geoffrey Penfold**; became monsignor in '60
- '67 - '73 [four years]: Poland-born **Fr. Jan Planeta**; transferred to Church of Ascension, Qualicum Beach/Parksville
- '73 - '76 [three years]: Ireland-born **Fr. Donal Lehane**; Sacred Heart Church's first parishioner to be ordained



- '76 - '79 [three years]: Ontario-born **Msgr. William Bulloch**; retired, became monsignor in '77
- '79 - '84 [five years]: Belgium-born **Fr. Guy Merveille**, a Norbertine; transferred to St. Peter and St. Paul Church, Gold River
- England-born **Fr. Harold Heard**, Congregation of the Holy Spirit, or 'Holy Ghost Father'
- '84 - '04 [20 years]: Alberta-born **Fr. Sigismond Lajoie**, Franciscan, diocese's chancellor ['82 - '86] and vicar general ['85 - '03]; died on 27 June '04, the day the parish was to celebrate the 50th anniversary of his ordination, three days before the actual date
- '04 - '04 [less than one year]: Ontario-born **Msgr. Michael Lapierre**; transferred to Holy Cross Church, Saanich
- '04 - '07 [three years]: Pakistan-born **Fr. Anthony Gonsalves**, Franciscan; transferred to Lumsden, Saskatchewan, by the Franciscans.
- '07 - '10 [three years]: Victoria-born **Fr. Sean Flynn**; transferred to St. Francis Xavier/Our Lady Queen of the World, Mill Bay/Shawnigan Lake
- '10 - '11 [one year]: Vancouver-born **Fr. Bill MacDonald**, OMI, transferred to St. Patrick's Church, Oak Bay
- '11 - '14 [three years]: Philippines-born **Fr. Alfred Alilio**; transferred to St. Patrick's Church in Oak Bay
- September '14-June '15: Alberta-born **Friar Dan Gurnick**, Franciscan

Pastors after the 50th anniversary of Sacred Heart Church at Nelthorpe Street on September 5, 2015:

- July 1, '15 - July 15, '19: Manitoba-born **Fr. David Hogman**; transferred to Courtenay/Comox.
- July 15, '19 - August 4, '21: Italy-born **Fr. Alfredo Monacelli**, who also served as pastor of St. Joseph the Worker Parish.

The church was closed from March 22, '20, due to Covid 19 restrictions and reopened on May 22, '20, with strict protocols and limits on attendance.

- August 14, '21 - May 9, '22: Poland-born **Fr. Konrad Zaborowski**, SDS, Administrator *Protempore*.
- With the departure of **Fr. Konrad**, the Liturgy of the Word by lay parishioners replaced the Eucharistic celebration when substitute priests were not available. On August 14, **Fr. Eduardo Da Silva Santos**, pastor of Our Lady of Fatima Church, started celebrating the 9 a.m. Mass on Sundays while **Fr. Frank Franz** celebrated the Saturday evening Mass from September 20 to November.
- November 1, '23 - May 31, '24: Poland-born **Fr. Jan Grotkowski**, SDS.
- June 15, '24 to present: India-born **Fr. Shijo George**, Vincentian.

Priests who helped to administer the community's spiritual needs at Sacred Heart Church include: **Fr. Jan Planeta**, '55-'63; **Fr. Leon Belanger**, '61-'63; **Fr. William Amyot**, S.F.M., '63; **Fr. Arthur Leonard**, '63; **Fr. Bernard Hanley**, '67-'68; **Fr. Anthony Kwarta**, '67-'88; **Fr. Paul Blancard**, '72-'73; **Fr. Gerhart Hartmann**, '76; **Msgr. Leo Robert**, '76-'84; **Fr. Joe Ponio**, '77-'78; **Fr. Eugene Trainor**, '79; **Fr. Peter Ho**, '84-'85.

Since 2015, clergy who have substituted when our pastor was away included: **Fr. Alfredo Monacelli**, **Fr. David Hogman**, **Fr. Dean Henderson**, **Fr. Eduardo da Silva**, **Fr. Frank Franz**, **Bishop Gary Gordon**, **Fr. James Morgan** [visiting from the US], **Fr. Marc Parent**, **Fr. Mike Favero**, **Fr. Paul Smith**, OFM, **Fr. Sean Flynn** and **Fr. Vince Borre**.

Masses in Polish

Polish-born **Fr. Jan Planeta** came to Sacred Heart Church in '55 as assistant pastor. When he became the first Polish pastor in '63, he introduced Masses in Polish for Christmas, Easter, and other special occasions. He was succeeded by **Fr. Anthony Kwarta** in March '67 as the Polish pastor. **Fr. Planeta** tragically died in an accident at French Creek on December 4, '69. **Fr. Kwarta** served as Polish pastor for 21 years until his death in December '98.

He was succeeded by Polish-speaking priests from Vancouver until **Fr. Valdemar Kuchta** became the Polish pastor in '00. **Fr. Kuchta** was succeeded by **Fr. Bogdan Sianozecki** in '02, **Fr. Josef Kabos**, SDS, in '03, and **Fr. Slawomir Sciechowski**, who served from '04 to '08. **Fr. Paul Szczur**, SDS, served from '08 to '19, with **Fr. Josef Kabos** returning to celebrate Mass on the last Sundays of each month. **Fr. Konrad Zabrowski**, SDS, became the Polish pastor in September '21. He was succeeded in November '23 by **Fr. Jan Grotkowski**, SDS, who departed in May '24.

Masses in Portuguese, Italian, and Spanish

On Easter Sunday in 71, **Fr. Daniel Johnston** celebrated the first Portuguese-language Mass at Sacred Heart Church. He began residing in the rectory and served Canadians of Portuguese, Italian, and Spanish descent.

Italian-born **Fr. Arduino Antonello** succeeded him in September '82, but by '84, Masses in Portuguese moved to the newly established Portuguese-language parish at Our Lady of Fatima Church in Saanich, where **Fr. Antonello** became the first pastor. He had learned Portuguese in Brazil during his time as a missionary there.

Masses in Vietnamese

In October '82, a Vietnamese refugee seminarian, who was ready for ordination, arrived at Sacred Heart Church. He lived with different families for a year to acculturate before going to St. Paul's University in Ottawa for further studies.

The day after **Fr. Peter Ho** was ordained in '84, he celebrated his first Mass in Vietnamese at Sacred Heart Church. He continued celebrating Mass in Vietnamese at Sacred Heart until April '94, even after leaving the parish in '85. **Fr. Ho** passed away on February 14, '22. **Fr. Michael Tran** became the Vietnamese pastor in '21.

Masses in Korean

On January 8, '06, Korean-born **Fr. Anselmus Lee** celebrated the first Mass in Korean at Sacred Heart Church. After this, he made monthly visits to the parish. In

September of that year, Canadians of Korean ancestry began holding regular services with **Fr. Lee** supporting them monthly.

On January 20, '08, Korean-born **Fr. Rafael Hong** became the part-time, monthly pastor for the Korean-speaking parishioners at Sacred Heart. On September 29, '09, he became the full-time pastor. However, his bishop called him back to Korea, and he left in October '14. In '15, **Fr. Philip Bae** replaced him as the Korean pastor.

In September '17, he was succeeded by Korean-born **Fr. John Heesun Lee** and in '23 by Korean-born **Fr. Robert Ryu**.

Masses in Pilipino [Tagalog]

The first Mass in Pilipino at Sacred Heart Church was celebrated in '11 by Filipino-born **Fr. Alfredo Alilio**, who served as pastor from '11 to '14. However, Canadians of Filipino ancestry had already held a Santacruzian celebration in May '80 at Sacred Heart Church — a Philippine tradition honoring Mary with a procession, in which participants dress as religious figures, with Mary as the Queen.

On May 9, '86, **Fr. Sigismond Lajoie** celebrated a thanksgiving Mass after the downfall of Philippine dictator President Ferdinand Marcos. Filipino-born **Ray Abadicio**, Catholic chaplain at William Head Prison and a former Jesuit, delivered the homily. The Mass was covered by CHEK TV News.

Masses in the Syro-Malabar Rite

On February 25, '16, **Bishop Jose Kalluvilil** of Mississauga [Syro-Malabar] celebrated a Syro-Malabar Rite Mass in Malayalam, the language spoken in Kerala, India, with more than 20 attendees. Regular once-a-month Masses in Malayalam began on October 29, with **Fr. Jimmy Mathew Puttananickal** as the first pastor.

Fr. Puttananickal served as the Syro-Malabar pastor until January '18, when he was succeeded by **Fr. Thomas Kalariparambil**. **Fr. Sajy Thomas Chakkittamuriyil** succeeded **Fr. Kalariparambil** in '20, followed by **Fr. Thomas Venmanthara Vincent** in July '23.

Fr. Shijo Ottaplackal George became the pastor in December '23, when the congregation moved to St. Joseph the Worker Church, only to return to Sacred Heart Church in July '24 when **Fr. George** became the pastor for both the Latin Rite and Syro-Malabar Rite communities.

Our sacristans

Sacristan plays a vital behind-the-scenes role in ensuring that the liturgy runs smoothly and reverently. It's both a practical and spiritual ministry, often described as a "ministry of preparation."

The sacristan is responsible for the care and preparation of the liturgical space, vestments, sacred vessels, and other items used in the celebration of Mass and other sacraments to enable the priest and other ministers to focus on the prayer and celebration of the liturgy.

Before Mass or service, the sacristan prepares the altar and sanctuary, by placing the Roman Missal, Lectionary, Book of Gospels, or prayer books appropriately, setting up the altar linens [corporal, purificator, pall, lavabo towel], preparing the sacred

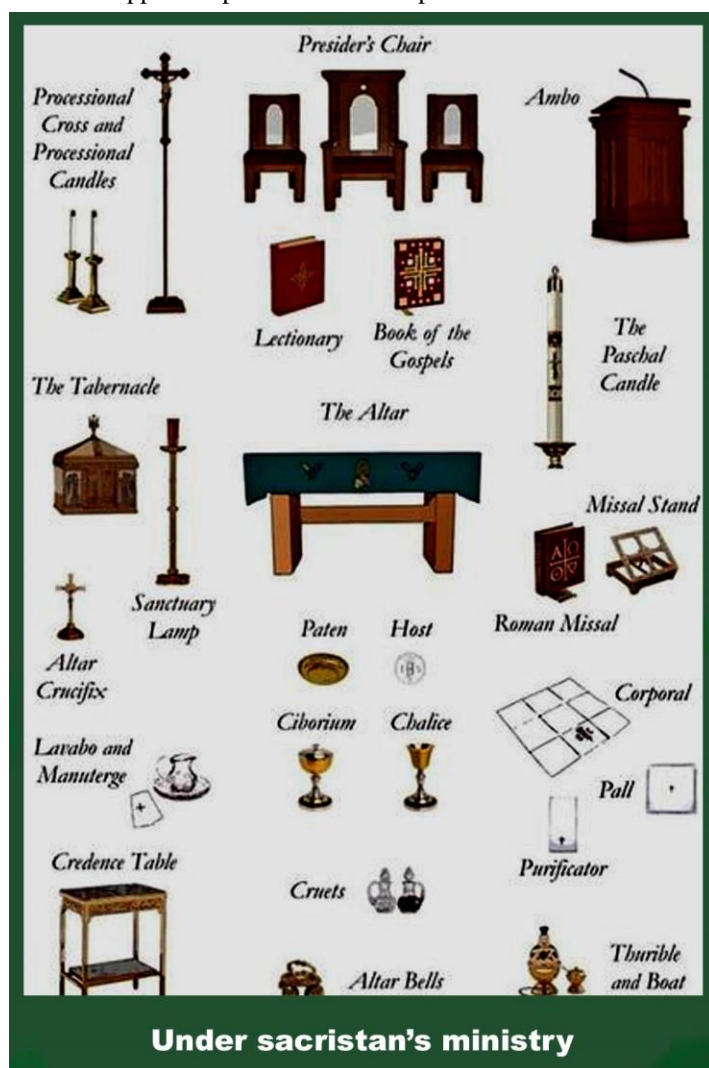
vessels: chalices, ciboria, patens, cruets with water and wine, ensuring that hosts and wine are available and ready in proper quantity, checking and lighting the candles, preparing incense if it will be used, arranging the vestments and stoles for the celebrant and ministers, and placing the processional cross, candles, and other items for entrance or exit processions.

During Mass, the sacristan stays alert to assist if something is missing or needs correction and sometimes help in organizing the offertory or special liturgical actions [e.g., washing hands, incense, Eucharistic procession].

After Mass, the sacristan reverently cleans and store all vessels and linens, returns books and items to their places, extinguishes candles and ensures the sanctuary and sacristy are tidy and in order for the next liturgy.

Being a sacristan is not just a task—it's a calling that should be approached with reverence [treating sacred items with the utmost respect], humility [working quietly and attentively in service to the Church and to God], prayerfulness [often praying while preparing the altar, making their actions a form of liturgical prayer], and punctuality and preparedness [arriving early, double-check everything, and anticipate the needs of the Mass].

Our sacristan, **Sylvain Leclerc** [since April 2022], and assistant, **Denise Owen** [since February 16, 2025] see their work as liturgical service, not merely a job. Their calm, detail-oriented support helps create an atmosphere of sacredness.



Our Ushers

Our *ushers* [or *ushers*] play a significant role in maintaining the order and hospitality during Mass and other liturgical events. They greet parishioners as they arrive at Mass and help create a welcoming atmosphere and direct people to available seats particularly during crowded Masses to ensure that the pews are filled efficiently, and that individuals or families are seated together.

They are responsible for collecting the offertory gifts [bread, wine, and monetary donations] during the Mass and ensuring they are brought to the altar.

After Mass, they hand out parish bulletins, newsletters, or other materials. They also help to distribute items for special services [such as hymnals or prayer cards].

They maintain by guiding the parishioners during communion and help to direct the to leave in an orderly fashion at the end of Mass.

The ushers are often called upon for special events like weddings, funerals, and baptisms, where they may have added responsibilities like coordinating the flow of the service.

Ushers are trained to handle emergencies. While the focus is on service, they also keep an eye on the overall safety of the congregation, ensuring that all exits are clear and that there are no immediate dangers.

Our ushers are polite, friendly, and patient and engage with the parishioners respectfully and help them feel comfortable. They are physically able to assist parishioners, such as helping older individuals or people with disabilities to their seats.

Since 2015, the coordinators of our ushers have been: **Zeudy Villar-Vega** [2015], **Lisa Stearns** [2016 –2021], **Tony Dubauskas** [2018], **Larry Leboeuf** [2018], **Elizabeth Olcen** [2019 – 2021], **Isme Liem** [2021 -2024], **Marisa Tinsay** [2021-2025], and **Lynda Tan** [2024-2025].

The ushers this year are: **Angie Zemanek, Colleen McNamee, Denise Owen, Don Mindus, Iya Salazar, Karla Cabida, Linh Doh, Lucia Doh, Lynda Tan, Mike Salazar, Miriam Podmoroff, Sashi Gurung, Stella Lee, Teresa Salema** and **Vanora Nguyen**.

Our Choir

Choirs hold a vital role in parish life. Participation in the choir at the weekend Mass is more than just to sing. It is a liturgical ministry that supports and enriches the worship experience of the parish.

By leading hymns, responses, and other parts of the Mass, the choir encourages full participation from the congregation.

Through sacred music the choir elevates the liturgy and celebration of the sacraments, lifting hearts and minds to God.

Music moves the emotions and the soul and so expresses the mystery of faith in a unique and powerful way. In this way, the choir and all involved in the Music Ministry of the Church is entrusted with fostering a prayerful and reverent atmosphere.

In the Mass, the choir animates the assembly's song, participating actively in the Entrance Antiphon or hymn, Kyrie, Gloria, Responsorial Psalm, Gospel Acclamation, Sanctus, Agnus Dei, Communion hymn or antiphon, and the Recessional hymn.



On feast days and solemnities, they help set a festive or reflective tone. During the Offertory or Communion, they may offer meditative hymns or choral pieces that encourage silent prayer and contemplation.

Choir members dress modestly and reverently to reflect the sacred nature of their ministry. They are positioned discreetly to avoid overshadowing the altar or distracting from the liturgical action.

Well-prepared and rehearsed, they sing with clarity, harmony, and musical excellence.

Their role is not to perform but to reverently and respectfully pray through music and song, and to encourage prayer in the congregation; their voices blend as one in service to the liturgy, not personal recognition to help the community enter more deeply into worship.

Their service is an offering to God, approached with humility and sacred responsibility.

Since the church's early years, many parishioners have shared their time and musical gifts in service to the parish's liturgical celebrations.

Those who led the choir were acknowledged in the publication marking the church's 50th anniversary at Nelthorpe Street in 2015.

Since September 2003, **Rafael Oei** has played both organ and piano and leads the choir that was officially formed in 2012.

Until then, an ad hoc choir was only formed during the major feast days of Christmas and the Sacred Triduum to enhance those grand liturgical celebrations.

The choir now regularly sings at the weekly morning Sunday Mass.

As music director, **Rafael** is also responsible to ensure that music is prepared for each liturgical celebration, and to arrange for a Leader of Song, Cantor, and/or an accompanist if he is unable to serve at a particular liturgical celebration.

Thus, for the past 15 years **Arlene Salido** has been the regular Leader of Song and Cantor for the Saturday Mass with **Rafael** accompanying.

There have been various musicians and groups who have also led the congregation in song for the Saturday Mass over the years.

The congregation uses by the hardbound *Glory and Praise* hymn book [acquired in 1985], the revised *Catholic Book of Worship III* [1995], and *From the Heart*, a songbook produced by **Rafael** in 2012 that was updated and revised in February 2016.

Today, choir members include **Arlene Salido, Angela Spencer, David Moi, Eduardo Bautista, George Guterres, Hideko Kucharski, Irene Byeon, John Galang, Joseph Nguyen, Katherine Noonan, Lourdes Abanto, Lovelle Galang, Margie Noonan, Minh Le, Petra Huynh, Pierre Syjongtian, Rosa Schuh, Rosemary Sloski, Sonhai Huynh, and Teresa Lalata**.

Our Altar Servers

Our altar servers play an important role in assisting the priest during Mass and other liturgical ceremonies. They have done so since the beginning of the Sacred Heart Mission at Palmer Road.

In '49, **Father Geoffrey Penfold** established the Altar Boys Club. There are no records about the club, nor how long it lasted. According to the earliest available parish bulletin — April 1, '62, — the altar servers were all boys, and their names were in the weekly bulletins detailing which Masses they were assigned to serve for a particular week.

Altar servers were limited to boys because, formerly, it was strictly forbidden for women to enter the altar area behind the altar rails during the liturgy.

Fr. Guy Merveille allowed girls to be altar servers in '76 with the parish bulletin of September 19, listing four girls as being altar servers for that weekend along with some boys.

The practice of listing names of altar servers for weekend Masses ended in '72, and the 19 September '76 bulletin was first and only time that it reappeared after that.

During Mass, altar servers assist the priest in several ways:

- They carry the cross and candles during the entrance procession, the Gospel procession, the offertory procession, and the recessional.
- If incense is used, altar servers may hold the thurible '[incense burner] while the priest or deacon swings it, or they may help incense the altar, the priest, and the congregation.
- They hold the missal for the priest as he prays.
- They bring the water and wine to the altar for the Eucharist and may also pour the water into the chalice for the priest.
- After the priest washes his hands, altar servers hand him the towel or bowl for the washing.
- After Communion, they assist in purifying the sacred vessels, including cleaning the chalice, paten '[a small, flat dish that holds the host or bread], and other items used during Mass.

Our altar servers conduct themselves with reverence and respect, recognizing the sacredness of the Mass and the items used in it.

They are punctual, arriving early to prepare the altar and vestments, and making sure they understand their roles before Mass begins.

They remain attentive to detail during Mass and respond promptly to the priest's needs.

At Sacred Heart Church, our altar servers receive proper training on the correct procedures for each role and understand the symbolism and importance of the liturgical objects used.

By understanding both their responsibilities and the sacred objects involved, our altar servers contribute meaningfully to the dignity and reverence of the liturgical celebration.

Today, our altar servers are: **Cabida Montano, Daisy Lee, Daniel Lee, Elias Tan, Gabriela Montano, Mara Tan, Mariah Cabida, Pio Tan, Woojin Lee** and **Yejin Lee**.

Karla Montano is the coordinator.

At weekday masses and funerals, since the young ones are at school, **Tha Nguyen** is the altar server. He has been doing it for over 10 years with **Angelina Moodie, Matthew Moodie,**

Naomi Shires, Nicole Oei, Sean Oei, Sophie Shires, and **Tyrese Nguyen** occasionally helping out.

Our Proclaimers

At the heart of every Catholic Mass is the proclamation of the Word of God—a moment when Scripture is not simply read but brought to life for the gathered community.

This vital role is entrusted to lay proclaimers, individuals who lend their voice to God's message and help the congregation encounter the living Word.

This practice, which reemerged following the Second Vatican Council, reflects the Council's vision of full, conscious, and active participation by all the faithful.

Once seen as primarily the priest's domain, the Mass has returned to its communal roots, where every member has a role to play, including proclaimers who speak on behalf of the Church during the Liturgy of the Word.

At Sacred Heart Church, lay readers have been part of this ministry since the 1960s.

Over the decades, the role has evolved and expanded, supported by a structured schedule and thoughtful coordination.

Today, proclaimers continue to serve with dedication, ensuring that the Word is not only heard but understood, felt, and embraced.

Currently, the ministry is coordinated by **Stan Dzbik**.

Proclaimers for the Saturday evening and Sunday morning Masses include: **Aida Follero, Angela Spencer, Belle Perez de Tagle, Ben Pires, Caroline Shires, Catherine Minvielle, Connie Haffey, Flo Follero Pugh, Gail-Golden Fahey, Helen Majia, Kathy Weswick, Kyle Trumpes, Margaret Sasges, Mary Kearsey, Sigrune Fricke, Sue Lemay** and **Teresita Wigg**.

Our Extraordinary Ministers

Extraordinary Ministers of Holy Communion — often referred to as *Eucharistic Ministers* — have a sacred and significant role in the liturgical and pastoral life of Sacred Heart Church.

They assist the priest in distributing the Body and Blood of Christ during Mass when there are not enough ordinary ministers [bishops, priests, or deacons] available.

This includes distributing communion under one or both species [Host and/or Precious Blood].

They ensure the reverent handling of the Blessed Sacrament, including proper purification of vessels if permitted, and safeguarding any consecrated hosts left after Mass until they are placed in the tabernacle.

They serve as visible witnesses to the faith and love of Christ, emphasizing the importance of the Eucharist in the life of the Church.

They approach the ministry with deep humility, understanding that they are not entitled to this role, but are invited to serve in a time of need.

Before serving, they pray, reflect, and spiritually prepare themselves. Often, they may engage in Eucharistic Adoration, study of scripture, or liturgical formation.

Their demeanor, attire, and attitude reflect deep reverence for the Eucharist and the sacredness of the liturgy.

At the appropriate time during Mass, they approach the altar with reverence, receive communion, and are then given the ciborium or chalice to distribute to the faithful.

They follow liturgical norms and diocesan guidelines and always remember that their service is extraordinary — meant to supplement, not replace, the ordinary ministers.

Coordinators of the ministry over the last 10 years were: **Bob Payne, Helen Payne, Buddy Gasper, Chris Gasper, Chay Santos** and **Gilbert Santos**.

Today the coordinators are **Marilyn Turner** and **Mae Tan**.

The Extraordinary Ministers today are: **Angela Spencer, Aubert Gareau, Cong Nguyen, Dominique Sta. Ana, Felipe Edora, Gail Fahey, Ghie Salazar, Jeff Kucharski, Ken Nguyen, Mae Tan, Marilyn Turner, Marisa Tinsay, Rey Hermoso, Rose Nguyen, Steve Kearsey** and **Sigrune Fricke**.

Our Pastoral Care Ministry

This ministry is a vital expression of Sacred Heart Church's mission to bring Christ's love and compassion to all, especially those who are sick, homebound, elderly, or otherwise unable to attend Mass.

Rooted in the example of **Jesus**, the Good Shepherd, this ministry reflects the Church's commitment to caring for the spiritual and emotional well-being of every member of the faith community.

Our pastoral care ministers are a loving presence and a bridge between the Church and those who cannot physically be present.

This includes visiting the sick in hospitals, nursing homes, or private residences, offering prayers, spiritual companionship, and most importantly, bringing the Holy Eucharist to them.

Through the gift of Holy Communion, these faithful individuals help ensure that the homebound remain connected to the sacramental life of the Church.

In addition, they offer comfort to the dying, support grieving families, listen with compassion to those in distress, and pray with those in need of healing and hope.

Their presence is often a lifeline of faith and consolation in moments of loneliness or suffering.

This ministry embodies the Church's call to mercy and service.

It reminds all of us that each person, regardless of health or mobility, remains a valued and integral part of the Body of Christ.

Through pastoral care, the Church maintains unity among its members and affirms the dignity and worth of every individual.

Those who serve in this ministry conduct themselves with reverence, humility, and compassion.

They carry the Eucharist with the utmost care, treating the Sacrament with deep respect.

Their demeanor is prayerful, gentle, and discreet, recognizing the sacredness of the moments they share with the people they serve.

Our pastoral ministers are also good listeners, respectful of privacy, and sensitive to the needs and emotional states of others. Ongoing spiritual formation, personal prayer, and adherence to Church guidelines help them remain rooted in their faith and prepared for the sacred task entrusted to them.

This ministry is more than a service — it is a ministry of presence, healing, and communion. Through their loving actions, pastoral care ministers make Christ known to those who might otherwise feel forgotten, reminding them that they are always part of the Church's heart and prayers.

Leading this ministry is **Lynda Tan**.

Parishioners in this ministry include **Angela Spencer, Aubrey Gareau, Daniel Lally, Dominique Sta Ana-Edora, Felipe Edora, Gene Cyr, Helen Majia, Janet Moir, Katherine Newton, Lily Santiago, Stan Dzbik, Teri Ovie, Tom Moir** and **Willy Santiago**.

Our video stream story

In March 2020, just before Holy Week, the Victoria Diocese suspended all public Masses due to COVID-19, following global public health directives.

To maintain spiritual connection, **Fr. Alfredo Monacelli** began manually recording weekly Masses in the Pope John Hall. The first was posted on the parish website on April 19, 2020 [Second Sunday of Easter].

Although churches reopened with limits in May 2020, many parishioners remained cautious.

Inspired by livestream efforts at other parishes, **Fr. Alfie** envisioned a permanent, high-quality streaming solution to reach not only the local congregation but also the homebound and international viewers.

At the time, Sacred Heart was without a resident pastor and struggling financially. Launching a streaming ministry seemed out of reach — until a generous benefactor stepped in. Their timely donation funded professional-grade streaming equipment, making the project possible.

Rafael Oei and **Peter Liem** led the installation with Pacific Audio Works. A dedicated team of volunteers — **Jeff Kucharski, Kris van Thillo, Peter Liem, Stan Dzbik, Joel Leclerc,** and **Rick Perez de Tagle** — ensured weekly livestreams.



This initiative reflects the late **Pope Francis'** call for digital evangelization, reaching people wherever they are.

Milestones: first recorded Mass on April 19, 2020; first YouTube livestream [St. Joseph's channel] on March 27, 2021; Sacred Heart YouTube channel launched on August 1, 2021; last regular livestreamed Mass on November 1, 2024.

The system is now used for major celebrations, special liturgies, and private functions.

Some stats: livestreams: 291; content: 184.3 hours; subscribers: 318; total views: 33,089; watch time: 5,700 hours; viewers from 14+ countries.

More than a technical upgrade, this system became a spiritual lifeline — ensuring community, connection, and accessibility during a time of global isolation.

Our Faith Formation

In the summer of 1968, Sacred Heart Church launched a catechism program for public school students. Classes were held in teachers' homes on days convenient for both students and teachers.

After the closure of Sacred Heart Parish School in 1970, parishioners entered a new era marked by greater lay involvement in an expanded catechetical program, with increased participation from parents.

The parish began using the *Come to the Father* program, which replaced the *Baltimore Catechism*, followed by the *Catecare* program from 1974 to 1976.

In 1976, **Fr. Guy Merveille** introduced the Family Mass on Sundays, with children serving and bringing the gifts to the altar. He invited the children to gather at the altar after the Gospel to receive a brief catechetical lesson based on the readings, Gospel, or other topics. He also began celebrating baptisms during Sunday Mass so that the community could welcome the newly baptized.

In the fall of 1977, two new sacramental programs were introduced. With 132 children registered, the parish launched a home-correspondence program called *Born of the Spirit*. In 1981, this evolved into a hybrid model combining Sunday classes with home study. Classes took place in various parish facilities, including the parish hall, kitchen, stage, Pope John XXIII Hall, office spaces, and rectory living areas.

In 1982, the parish received permission to use classrooms at St. Andrew's Regional High School, where volunteer teachers held Sunday classes after the 10 a.m. Mass.

In June 1991, the Diocese of Victoria introduced *Come Join Us at the Table*, a program designed to complete the initiation of baptized children by preparing them for Confirmation and First Holy Communion. Sacred Heart served as the pilot parish for the program, which emphasized family and parish involvement in a six-week sacramental preparation process.

In 2001, the program moved back to the Parish Hall. That year also saw the introduction of *The Sunday Book of Readings Adapted for Children* and *Let the Little Children Come*. Monthly kits were provided to parents, containing liturgy-based lesson plans, songs, and crafts or activities.

Beginning in 2008, during the 10 a.m. Mass, children were taken downstairs by parents before the first reading for Children's Liturgy and returned in time to present the gifts at the altar. That same year, a Diocesan committee developed *Sharing Our Faith Journey*, an expansion of *Come Join Us at the Table*. The program added a homework component and extended preparation from six weeks to a full year, forming the first phase of what would become a two-year sacramental preparation program. Sacred Heart piloted the program in 2008.

By fall 2014, the second year of the program was ready to be implemented across all parishes in the Diocese of Victoria. This two-year sacramental preparation process prepares children ages 7 to 13 for the three initiation sacraments: First Reconciliation in Year One, followed by Confirmation and First Holy Communion in Year Two. The program is rooted in the Sunday Mass, aligned with the liturgical year, and encourages family engagement in both parish life and mission.

Faith Formation at Sacred Heart now includes classes for children ages 4 to 13: those preparing for the sacramental program, those currently in it, and those who have completed it. A parent faith discussion group is also offered. These classes, based on the *Born of the Spirit* series, aim to guide families in their faith journey and relationship with **Jesus**.

Classes are held in the Parish Hall after the 10 a.m. Mass and follow the school calendar year from September to March. Since 2015, the program has been coordinated by **Miriam Podmoroff** and **Lidia Moodie**.

During the COVID-19 pandemic, classes transitioned to Zoom, with children placed in small groups once partial reopening was allowed. The Sacred Heart Franciscan Youth Group was also formed, connecting children from various parishes bi-monthly via Zoom.

Currently, pre-sacramental and Year One and Year Two sacramental preparation classes take place after the 9 a.m. Sunday Mass in the Parish Hall. The program continues to emphasize family-based formation, with support from parent and youth volunteers. Parents attend classes alongside their children and participate in group activities such as the Christmas Pageant, Live Rosary, and Stations of the Cross.

As of now, approximately 45 children are enrolled in the program. Seventeen catechumens received their First Holy Communion and were confirmed on Pentecost Sunday. This includes three children in the Vietnamese sacramental preparation program, led by **Minh Le** under the direction of **Fr. Michael Tran** from Holy Family-Notre Dame Church in Port Alberni.

Christian Meditation

Every Thursday, following weekday Mass, a group of parishioners gathers in the parish hall for a time of silent meditation.

This practice focuses on deepening one's relationship with God, listening to His voice, and being transformed by His presence.

It is often referred to as the "prayer of the heart."

In the 1970s and 1980s, from a small Benedictine monastery in Montreal, Benedictine monks **John Main** and **Laurence Freeman** helped spark a global renewal in contemplative prayer. **Fr. John Main** re-discovered the ancient tradition of Christian meditation, rooted in the practices of the Desert Fathers and Mothers from the early centuries of Christianity.

The seeds planted in Montreal have since grown into a worldwide movement.

Today, Christian meditation is practiced in over 100 countries through the World Community for Christian Meditation (WCCM).

This path invites us into simplicity, silence, and stillness amid the busyness, confusion, and division of the modern world.

The journey begins with the repetition of a sacred word or short phrase, known as a mantra.

The mantra helps direct our attention beyond ourselves, drawing us away from our thoughts and concerns. When distractions arise, we gently return to the mantra.

It is a simple practice—but not an easy one.

As **John Main** said, "*The most important thing is to begin—and to keep on beginning.*"

It is recommended that individuals meditate twice daily—each morning and evening—for 20 to 30 minutes.

Gathering in community provides encouragement and support for maintaining the practice.

In the words of **Fr. John Main**: *“The important aim in Christian meditation is to allow God’s mysterious and silent presence within us to become more and more not only a reality but the Reality which gives meaning, shape, and purpose to everything we do, everything we are. We learn in meditation that the source of faith is **Jesus** dwelling in our heart.”*

The Christian Meditation group’s weekly gatherings last about an hour.

The group meets in a circle, begin with a short prayer, and meditate for 20 to 30 minutes.

This is followed by listening to a recorded talk by **John Main**, **Laurence Freeman**, or other experienced meditators from around the world.

There may be a brief and voluntary sharing of insights or reflections, and the session concludes with prayer.

For the past decade, the group has been led by **Margie Noonan**.

Everyone is welcome to join the group.

At present there are 12 individuals on the email list who attend when they are able.

Our Responsible Ministry and Safe Environment

At Sacred Heart Church, our *Responsible Ministry and Safe Environment* initiative is a sacred trust — rooted in the Gospel of Jesus Christ and the teachings of the Catholic Church.

This ministry is not only essential—it is foundational.

It reflects our deep and unwavering respect for the dignity of every person and our solemn commitment to the well-being of all, especially the young and the vulnerable.

As a parish community, we are called to be stewards of compassion, integrity, and vigilance.

This commitment touches every aspect of our life together—our programs, our facilities, and above all, our relationships.

Whether serving as clergy, religious, staff, or volunteers, all who serve in Sacred Heart are entrusted with upholding a culture of safety, transparency, and reverence for each individual.

Sacred Heart Church affirms the inherent goodness of God’s creation, even as we acknowledge that within our human nature lies the potential for harm.

The Church, therefore, puts forth these guidelines and policies not only as safeguards, but as expressions of charity, justice, and accountability.

For those serving in this ministry, the call is clear: approach your role with humility, integrity, and courage. Be vigilant stewards of trust. Be voices of protection. And above all, be witnesses to the Gospel through your unwavering commitment to the safety and dignity of all God’s children.

The coordinator is **Sindhu Merwin**.

Our funeral reception ministry

At the heart of every faith community lies a deep calling to serve with love, dignity, and compassion. One of the most profound and tender ways this calling is lived out at Sacred Heart Church is through the funeral reception ministry.

In moments of sorrow and loss, when words often fall short, this ministry offers quiet acts of kindness and support that speak volumes.

The work of organizing funeral receptions is more than just logistical—it is a sacred ministry of hospitality and consolation.

Through careful planning, compassionate presence, and heartfelt service, the dedicated members of this team ensure that grieving families are embraced with warmth and care.

They lift the burden of worry during an emotional time, allowing families to focus on prayer, memory, and healing.

The care and commitment of Sacred Heart parishioners are beautifully demonstrated through the funeral reception ministry.

This dedicated group ensures that following a funeral Mass, the reception is thoughtfully prepared so grieving families can gather in comfort, without added concern.

Before 2010, members of the Catholic Women’s League looked after funeral receptions.

In 2010, the parish priest commissioned Elizabeth Olcen, Suzanne Lemay, and Joan Carmichael to take on the responsibility of organizing and coordinating these gatherings.

Today, **Elizabeth Olcen**, **Sue Lemay**, **Marilyn Turner**, and **Roz Blaikie** continue this important ministry by taking three-month terms to coordinate receptions.

Their responsibilities include meeting with grieving families to understand their wishes, ordering food, serving it with care, and managing the cleanup afterward.

Chuck Blaikie and **Jim Haffey** have faithfully handled the setup of tables and chairs. Although **Joan Carmichael** stepped back from the ministry a few years ago, **Sue** and **Elizabeth** continued the work, later recruiting **Marilyn Turner** and **Roz Blaikie** to help lead the reception efforts.

Since most of the volunteers were not CWL members when this transition occurred, it was decided that any funds collected from hall rentals and related donations would no longer go to the CWL but instead be directed to Sacred Heart Church.

Over the years, many dedicated volunteers have contributed their time and energy.

Walt Ryan, **Marcel Nolin**, and **Mark Lemay**—longtime helpers with setup—have since retired after many years of faithful service.

Current reception volunteers assisting **Elizabeth**, **Sue**, **Marilyn**, and **Roz** include **Terry Ovie**, **Pat Tonkin**, **Rita Kelly**, **Connie Haffey**, **Marilyn Bojko**, and **Barbara Dutton**.

Maureen Dietrich, another long-serving member, recently retired.

Together, this team forms a truly caring and delightful group, offering comfort, nourishment, and presence during a family’s time of sorrow.

St. Vincent de Paul Society

Founded in 1833, the **St. Vincent de Paul Society** served impoverished people living in the slums of Paris, France.

The primary figure behind the society's founding was **Blessed Frederic Ozanam**, a French lawyer, author, and professor.

In **Sacred Heart Parish's** early days, a monthly collection was taken at the church door in a portable wooden box for St. Vincent de Paul Society.

Later, the parish gave a portion of the “**Red Bag**” collection to the society and made special appeals when local needs increased. Then, parishioners filled a box with groceries, on a weekly basis, for **St. Vincent de Paul Society's** for distribution at its Victoria office.



Today, a grocery cart, donated by **Thrifty Foods**, has replaced the cardboard boxes.

On 17 July '67 the parish established its own **St. Vincent de Paul Society** conference to assist with visits and the distribution of aid to the needy. In '86, the parish included, in its weekly collection envelope boxes, used by parishioners, a special monthly pink envelope for **St. Vincent de Paul Society** for parishioners' donations.

All the income-tax-deductible donations from the envelopes go to the **St. Vincent de Paul Society's** Victoria office to help those who need to pay for food, rent, or utilities. None goes towards wages or overhead.

Besides its charitable works, the conference holds lunches in spring and fall for seniors in the parish.

The conference has been headed by: **Adolphe Rochon**, d. ['67]; **Ken Webb** ['68]; **Jack Walker**, d. ['69]; **Pat Murray**, d ['70, '71]; no meetings were held from '71-'76 though some members continued to work for the society; **Jeanette Cowan** ['77, '78]; **Mike Doyle** ['79]; **John Magee**, d ['80, '81, '82]; **Mike Doyle** ['83]; **Larry Dietrich**, d [84]; **Dr. Edward Pires**, d ['85, '86]; **John Magee**, d ['87]; **Don Shaw**, d ['88, '89, '90]; **Kathy Weswick** ['91, '92, to September '93]; **Maureen Dietrich** [September '93, '94, '95, to April '96]; **Eileen Shaw**, d [April '96, '97, '98, to May '99]; **Larry Dietrich**, d [May '99, '00, to September '01]; **Jon Aquino** [September '01 to June '02]; **Ella Webb**, d [June '02 to January '03]; **Maureen Dietrich** [January '03, '04, '05, '06, to April '07]; **Keith Jones** [April '07, to January '08]; **Maureen Dietrich** [January '08, '09, '10, '11, to September '12]; **Megan Misovic** [September '12, '13 to May '14]; **Maureen Dietrich** [May '14, to May '15]; **Walt Ryan** [May '15, to November 15]; and **Georgina Short** for the past 10 years [November 15 to present].

Parish Bazaar

The parish bazaar began at Sacred Heart Church on Palmer Road in 1936, with funds raised solely for parish purposes.

In 1978 the parish bazaar was then restructured to become a fundraiser exclusively for international Christian Charities, with the first event held in November 1978.

Over its years of operation, the bazaar and related activities raised over \$300,000—an average of nearly \$18,500 per year—benefiting more than 40 institutions. The key activities included: Spring Used Clothing and Attic Treasures Sale; Fall Used Clothing and Attic Treasures Sale; Fall Bazaar; Raffle held in conjunction with the Fall Bazaar

These fundraising efforts concluded in 2017, but their impact on charities was significant.

Anawim House and Susan's Place

In 1987, the Anawim Companions Society, a non-profit charitable organization, was formed.

“Anawim,” a Hebrew word, means “the poor who depend on the Lord for deliverance.” It is frequently found in the Bible and forms the basis for **Jesus's** statement, “Blessed are the poor.”

In 1991, the society purchased a small starter house to support the poor, many of whom were cycling through limited services while remaining trapped in homelessness and addiction.

By 1994, Anawim House was expanded into a seven-bed residential and day-program facility for men, with a multi-functional space to offer more services.

In 2023, the society opened Susan's Place, a 4,500-square-foot, two-story home for women at risk, following the same family model as Anawim House for men.

Sacred Heart parishioners have supported Anawim House from its inception.

Mark and **Sue Lemay**, along with **Roy** [†] and **Mary Bennett** [†], were involved with the society before the initial house was purchased.

Many parishioners have also served as society directors, including **Mark** [president from 2012–2015], **Roy** [†], **Claire Holmes** [†], **Marilyn Turner**, and **Margaret Sasges**.

Others have volunteered or regularly supported the society through financial donations at Christmas, monthly pledges (PAD), or by providing food.

Anawim House was one of the beneficiaries of the Christian Charities bazaar until it ended in 2017. The parish's funeral reception committee often took leftover food trays to Anawim House.

Social Justice Committee/ Development and Peace

In 1891, in response to a growing disparity of wealth in many areas of the world, **Pope Leo XIII** wrote an encyclical letter, *Rerum Novarum*, Latin for “of revolutionary change,” on: ■ the rights and duties of those with capital who employed laborers, and ■ the rights and duties of laborers toward those with greater wealth who employed them.

In '80, or 89 years later, **Bishop Remi de Roo** established the diocese's Social Justice Commission in keeping with Vatican Council II's teachings. That same year Sacred Heart Parish Council formed its social justice committee, one of the first in the diocese, with **Doran Doyle** as the coordinator. Others who served as coordinators included **Lois Marcoux** [†], **Don Shaw** [†], and **Yvonne Pigott**. The committee's mandate was to promote social awareness and to initiate action to bring about changes, wherever injustices or denial of human rights existed.

Other parishioners involved over the years included: **Anne Ray**; **Aideen Lydon**; **Bill Hann**; **Darcy Kimmitt**; **Eileen Shaw** [†]; **Dr. Edward Pires** [†]; **Ella Webb** [†]; **Heather Sander**; **John** [†] and **Delia Magee** [†]; **Jonathan Aquino**; **Kay Beeching**; **Mary Ann Pontus**; **Mary Carr Travis** [†]; and, **Kathy Weswick**.

The parish gives the committee a \$800 annual grant. It uses it to support other organizations in their social justice work. Members participate in a letter-writing group on the first Monday of each month to support people suffering from injustice and persecution.

They also host coffee after mass and maintain a Development and Peace/Social Justice bulletin board in the church foyer.

Since *Rerum Novarum*, the church has spoken loudly and clearly about contemporary social issues. Sacred Heart Parish's social justice committee has been doing the same. They practice the virtues of social justice and social love, to put the principles of *Rerum Novarum* into practice

In '67 the Canadian Conference of Catholic Bishops established Development and Peace in response to **Pope Paul VI's** encyclical letter *Populorum Progressio*. It states that Development is the new word for Peace. Peace cannot be seen simply as the absence of war. It must be built daily, and it must strive towards a more perfect justice among human beings.

In '67, Sacred Heart faith community also began its involvement with Development and Peace with **Mary Carr-Travis** [†], **John Magee** [†] and **Delia Magee** [†] as key initiators.

In '69-'70, **Jack Kreiser**, a former parishioner and diocesan president of Development and Peace, ran an intensive educational program at Sacred Heart on the organization.

In '76, when **Fr. Guy Merveille** became pastor, the parish had its own Development and Peace Committee with **Mary Carr-Travis** [†] serving as the committee's representative on parish council. Others on the committee included: **Doran Doyle**; **Aideen Lydon**; **John Magee** [†]; **Delia Magee** [†]; **Lois Marcoux** [†]; **Dr. Edward Pires** [†], **Mary "Maggie" Pires** [†], and **Ella Webb** [†].

The committee's first project was in November '76 with "Share Christmas" gift cards distributed for a donation to Development and Peace.

Don Shaw [†], **Eileen Shaw** [†], **Anne Ray**, **Kathy Weswick** and **Yvonne Pigott** were members in later years with **Don Shaw** [†] chairing the committee until his passing and **Kathy Weswick** taking over.

Since 2015, the chairs of the Social Justice Committee and Development and Peace have been **Margie Noonan** ['15-'20] and **Stan Dzbik** ['20-present].

Parish Council and Finance Committee

In 28 October '65, the Vatican II Council document *Christus Dominus*, the Decree on Bishops, stated: "It is highly desirable that in every diocese a special pastoral council be established,

presided over by the diocesan bishop himself . . . to investigate and consider matters relating to pastoral activity and to formulate practical conclusions concerning them." This was at the diocese level.

It was the '83 *Code of Canon Law*, Canon 536, that legislated *parish* pastoral councils.

Sacred Heart Church, however, established a parish council in November '67 and in '12 a finance committee separated from the parish council.

The parish council coordinators/chairs over the years have included: **James Wood** ['67-'72]; **Dr. Jack Nash** ['72-'73]; **Tom Turner** ['73-'74]; **Vaughan Thompson** ['74]; — in '74 the pastor, **Fr. William Bulloch** [†], elected to handle the council's responsibilities — **Dan Taft** ['76-'78]; **Pete Brady** ['78-'80]; **Ray Bower** ['80-'82]; **Ken Cotter** ['82-'84]; **Dorothy Sage** ['84-'86]; **Roger Weicker** [†] ['86-'88]; **Jack Whitehead** ['87-'88]; **Norman Cox** [88-92]; **Kathy Weswick** ['92-'93]; **Claire Holmes** ['93-'94]; **Ernie Sketchley** ['94-'97]; **Heather Sluchinski** ['97-'98]; **Bernie Shaw** ['98-'99]; **Pat Mitchell** ['99-'00]; **Jim Haffey** ['00-'01]; **Mary Lou Konrath** ['01-'02]; **Jim Haffey** ['02-'03]; rotation of council members as chairs ['03-'04]; **Mary Ann Belfry** ['04-'05]; **Mary Ellen Ross** ['05-'06]; **Eric Flanagan** ['07-'12]; **Stan Dzbik** ['13-'16]; **Catherine Minvielle** ['17-'19]; **Marilyn Bojko** ['20-'24]; and **Edgar Tan** ['25 – present].

The finance committee has members appointed for a three- year term, renewable once. The committee's chairs were: **Yvonne Martin** ['03-'15]; **Bob Payne** ['15 – 18]; **Blair Dwyer** ['19-'21]; **Marilyn Turner** ['21-'24] **Andrew Cripps** ['24 – present].

Historically the pastor was solely responsible for the parish finances. The finance committee assists the pastor with the administration of the parish's temporal goods and prepares the parish budget every fall based on requests from the various parish ministries, and the priorities of the parish priest and the pastoral council.

Parish Administration

The parish's first lay employee, appointed to assist the pastor in various activities, was **Cheryl Stinson**, serving for 20 years from '78 to '98, followed briefly in '98 by **Noel Burns**. From '99 to'01, **Darcy Kimmitt**, was the coordinator.

In '97, **Marilyn Bojko** first joined the parish staff on a part-time basis and later, and from '01 to '12, was the parish's facilitator of ministries/secretary.

Adriana Rodriguez was her administrative assistant appointed in January '08 and she served until January '11, leaving for the birth of her daughter. **Heidi de Contreras** replaced **Adriana** until December '11, when she left to be secretary for St. Patrick's Church.

Volunteers did many tasks in the parish office until the parish hired **Katherine Newton** as administrative assistant/secretary in '13. Over 12 years she has held this position.

Catholic Women's League

Soon after the Sacred Heart mission was founded in '36, the women organized an Altar Society to clean the church, look after the linens and raise funds.

On 24 November '40, at a meeting at 4 p.m., the Catholic Women's League Charter #939 was formed at Sacred Heart Church.

A few days later, on 5 December, the group took on a new name: the Sacred Heart Council of the Catholic Women's League.

Sacred Heart Church's CWL pledged to work for "God and Country" and to seek the spiritual development of its members.

It soon became active in community projects, such as helping senior citizens, Birthright, Capital Families, and international programs.

Parishioners who have headed this organization are: **Mary Stockwood** [†], '40-'42; **Agnes Heather** [†], '42-'45; **Zita Webb** [†], '45-'48; **Mary Dobbie**, '48-'49; **Marie Houston** [†], '50; **Delia Magee** [†], '51; **Jean Hanley** [†], '52-'53; **Bernice Rolfe**, '54-'55; **Agnes Connor**, '56-'57; **Connie VanderHaegen**, '58-'59; **Louise Johnsen** [†] '60-'61; **Mary Schwam**, '62, '63; **Ella Webb** [†], '64, '65; **Margaret Griffin**, '66-'67; **Yvonne Ready**, '68-'69; **Aurora McKillop** [†], '70; **Beryl Sheard** [†], '71; **Isobel Wood**, '72-'73; **Connie VanderHaegen**, '74-'76; **Mary Wilson**, '77-'78; **Beryl Sheard** [†], '79-'81; **Ella Webb** [†], '82-'84; **Anne Weicker** [†], '85; **Daphne Dalsin**, '86-'87; **Eileen Shaw** [†], '88-'89; **Lee Chambers**, '90-'91; **Mary Wilson**, '92-'93; **Anne Weicker** [†], '94-'95; **Nan Reinke**, '96-'97; **Theresa Tether**, '98-'99; **Nan Reinke**, '00-'01; **Marilyn Bojko**, '02-'05; **Kathy Weswick**, '06-'07; **Maria Campos**, '08-'11; **Anamaria Medina**, '12-'13; **Lidia Moodie**, '14-'15; **Angela Spencer**, '16; **Lidia Moodie**, '17; **Connie Haffey**, '18; **Miriam Podmoroffm**, '19, '20, '21, '22; **Margot McLaughlin**, '23, '24; **Denise Owen**, '25.

Delia Magee [†] and **Ella Webb** [†] received the Bishop's Diocesan Medal for Service to Church and Community.

Knights of Columbus

The Knights of Columbus Victoria Council #1256, chartered on 14 July, 1907, is the second oldest council in B.C. and Yukon.

For many decades, its members have supported the Sacred Heart faith community through various activities, such as pancake breakfasts after Sunday Masses and operating hamburger-and-hot-dog stand at the church bazaars.

Recently, the Knights have used the funds raised to take part in the Coats for Kids program, which supplies winter coats to needy families, children's Christmas parties in the past few years, and to serve coffee after Sunday Mass once a month.

The Knights also hosts "Cor," a venue for all men [not necessarily only Knights] to gather once a month and discuss various topics related to the Catholic faith, and they are always available to help Sacred Heart Church's pastor.

In recent decades, Sacred Heart parishioners involved included **Larry Dietrich** [†], **Jim Haffey**, **Hugh Hill** and **Roger Weicker** [†] with **Keiran Jones** liaising with the pastoral parish council ['99-'04] and **Tony Dubaskas** ['04-'12].

On 3 November '12, Sacred Heart Parish officially welcomed its own new **Sacred Heart Council**

#15445 becoming the sixth council in Greater Victoria alongside Victoria #1256, St Patrick's #7934, Langford #8394, Saanich Peninsula #9703 and St. Joseph's #13356]

It was the first new council in Greater Victoria since 2003.

The grand knights of Sacred Heart Council have been:

Eloy Mendez ['12-'13]; **Michael Bourbeau** ['13-'15]; **Oscar Perez de Tagle** ['16]; **Steve SSKearsey** ['17-'18]; **Richard Perez de Tagle** ['19-'24]; **Stan Dzbik** ['25-present].

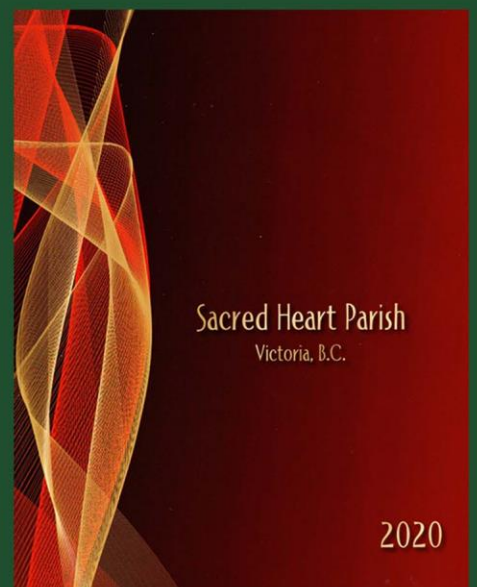
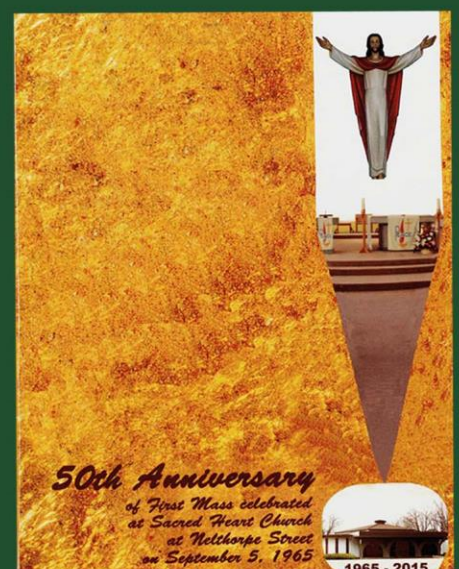
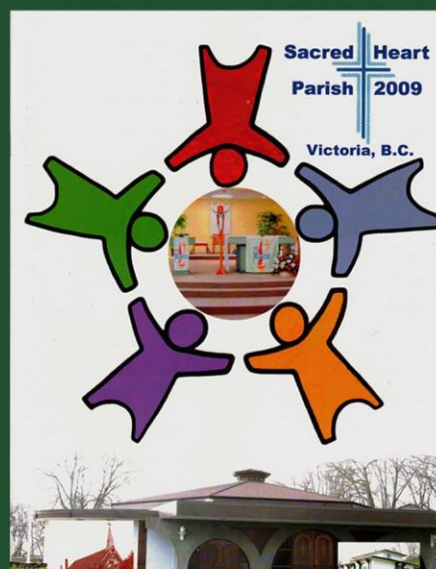
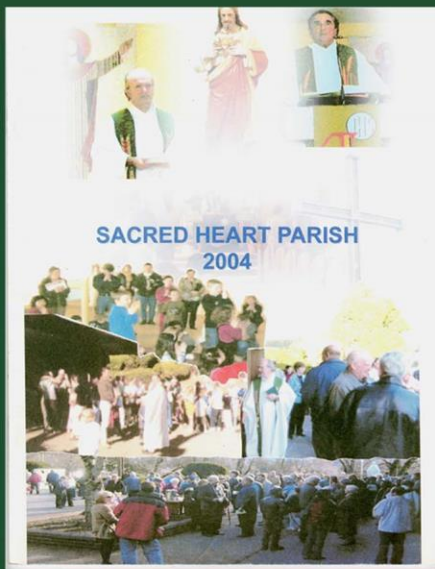
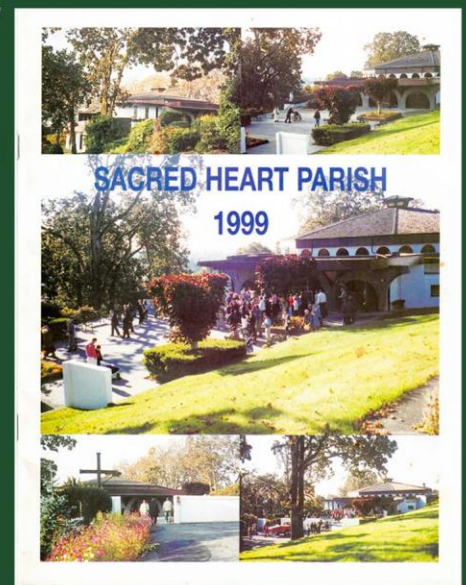
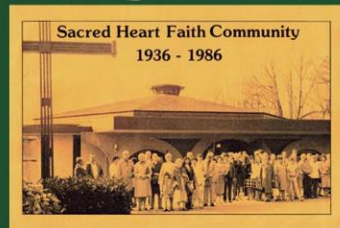
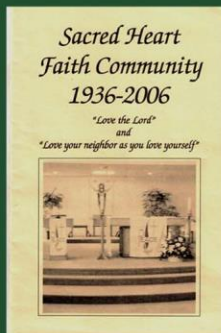
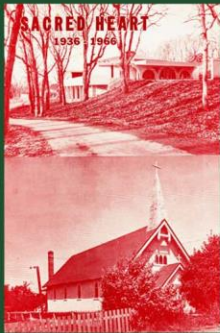
Parish projects

Since the 50th anniversary in 2015, the parish undertook these projects: **2015:** replaced church windows; created storage space under parish hall stairs; installed handicapped seating pew. **2016:** installed signs at the church, Pope John XXIII Hall, rectory and parish hall; installed pew dividers for pocket slots in church pews; replaced toilet and flooring in the church washroom; mounted an automated external defibrillator [AED] at foyer entrance; replaced church's side glass windows; installed new audio system in the church; purchased 23 new altar server albs, 21 tables and two trolleys for parish hall. **2017:** installed second toilet in the church with a baby-changing table; purchased a safe box for the church; did trench work from church to Pope John XXIII Hall for electrical work to increase amp in parish office and the hall and to upgrade to SMART phone in parish office; built and installed mail cubby in the church; installed five donated statues – St. Joseph the Worker, Our Lady of La Vang [Vietnam], St. John the Baptist, St. Peter, and St. Paul – in the sacristy. **2018:** renovated reconciliation room [previously hidden behind the church wall] and janitor's closet; removed the concrete in the part of the courtyard, where the tall wooden cross stood, for installation of a donated Holy Family statue; upgraded the audio system in the church and projector and audio system in the parish hall. **2019:** purchased 220 chairs and two trolleys for the parish hall. **2020:** during Covid, replaced the carpet in the church vinyl planks and repainted the interior; removed brush behind the church and rectory; installed equipment in parish hall for live video-feed from the church; did remediation work on the memorial garden through pruning, clearing, mulching and removal of garden waste. **2021:** replaced hot water tank in the Parish Hall, gutter, two front post lights (LED), tinted church window and installed video camera and live streaming unit including hidden microphone connections [with provisions for up to seven microphones] for the Sanctuary and hiding all the audio cabling in and around the church]. **2022:** restored garden beds at church entrance. **2023:** renovated the Pope John XXIII Hall; three parishioners produced a wooden paschal candle stand, portable tabernacle, crozier stand, six altar candle stands, and replaced; restored "Alpha" and planed the front doors of the church. **2024:** started the removal of English ivy, Scotch broom, Himalayan blackberry and planting of native plants on church, school and pastoral centre properties.

Members of the 60th Anniversary Committee:

Lorraine Van Dyk, chair, **Marilyn Bojko**, **Jeremy Cote**, **Jim Haffey**, **Ben Pires**, **Edgar Tan Jr.**

Publications of Sacred Heart Church over the years



The Great Commission of Jesus:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And look, yes, I am with you always, to the end of time."
[Matthew 28:19-20, ESV]

This passage is a direct command from Jesus to His apostles, instructing them to spread His teachings and make disciples throughout the world.

Yesu's ts'ukw'ut'nuhm nt'utu s-li kw'umtálht [Lekwungen]

இயேசு இதயம் காதலால் நிரம்பியுள்ளது [Tamil]

Tâm hồn của Chúa Giêsu đầy tình yêu [Vietnamese]

Puno ng pagmamahal ang puso ni Hesus [Tagalog]

Cheyros Jesus del phum knongchhet [Cambodian]

Iesu no kokoro wa ai de michiteimasu [Japanese]

Qas pe Jesu'k tew káts'nik'n 'éshs [Semiahmoo]

Yesu ge sam hung chong man yi oi [Cantonese]

Inima lui Isus este plină de iubire [Romanian]

Das Herz von Jesus ist voller Liebe [German]

Liba shel Yeshu 'a maleh be'ahavah [Hebrew]

Le cœur de Jésus est plein d'amour [French]

I kardia tou Iisou einai gemati agape [Greek]

Het hart van Jezus is vol van liefde [Dutch]

Christian traditions and historical accounts give an indication of where the apostles spread the word of Jesus:

Peter preached in Jerusalem, Judea, and then in Rome.

James the Greater [son of Zebedee] evangelized in Spain particularly in the region of Galicia.

John preached in Asia Minor [modern-day Turkey], especially in Ephesus.

Andrew, the brother of Peter, preached in various regions, including Greece, Thrace, and possibly as far as Russia.

Philip evangelized in regions including Phrygia . . .

[Oromo] Onnee Yesuus jaalala guutuu dha

[Italian] Il cuore di Gesù è pieno d'amore

[Swahili] Moyo wa Yesu umejaa upendo

[Konkani] Yeshuche hriday premat fulle

[Sudanese] Qalbu Yasū' malī' bil-ḥubb

[Polish] Serce Jezusa jest pełne miłości

Srce Isusa je puno ljubavi [Croatian]

[Mandarin] Yēsū de xīn shì mǎn de ài

[Yoruba] Okan Jesu kun fun ife

[Latin] Cor Iesu plenum est amoris

[Serbian] Srce Isusa je puno ljubavi

[Russian] Serdtse Iisusa polno lyubvi

[Igbo] Obi Jizọs juputara n'ìhụnanya

[Hindi] Yeshu ka dil prem se bhara hai

[Turkish] İsa'nın kalbi sevgiyle doludur

[Malay] Hati Yesus penuh dengan kasih

[Irish] Taimpiste Críost ag líonadh le grá

Jézus szíve tele van szeretettel [Hungarian]

Zuciyar Yesu cike take da kauna [Hausa]

Yeso gulshi savsea siyvarulit [Georgian]

หัวใจของพระเยซูเต็มไปด้วยความรัก [Thai]

Inhliziyo kaJesu igcwele uthando [Zulu]

Cridhe losaidh làn de ghràdh [Scottish]

Dilê Îsûsê tije bi hevîye [Kurdish]

Yesuysi hart'əh hayrən e [Armenian]

Srdce Ježiša je plné lásky [Slovak]

Qalb Yasū' māli' bil-ḥubb [Arabic]

Srdce Ježíše je plné lásky [Czech]

Jesu'so qelt'in yū'shul swit [T'Souke]

Del-e-Yesus por az eshq ast [Persian]

Jesu hjärta är fullt av kärlek [Swedish]

Серце Ісуса повне любові [Ukrainian]

Yesu dey dum full of love [Malchosen]

Jesu hjerte er fuld af kærlighed [Danish]

Catholics/percentage of population

1. Brazil: 123 million/59 per cent
2. Mexico: 98 million/82 per cent
3. Philippines: 85 million/80 per cent
4. United States: 72 million/23 per cent
5. Italy: 58 million/85 per cent
6. France: 47 million/51 per cent
7. Colombia: 44 million/79 per cent
8. Argentina: 40 million/76 per cent
9. Spain: 35 million/68 per cent
10. Congo (DRC): 34 million/40 per cent
11. Poland: 33 million/92 per cent
12. Venezuela: 31 million/71 per cent
13. India: 28 million/1.8 per cent
14. Peru: 27 million/81 per cent
15. Nigeria: 25 million/12 per cent
16. Germany: 23 million/28 per cent
17. Chile: 18 million/70 per cent
18. Ecuador: 16 million/80 per cent
19. Angola: 14 million/41 per cent
20. Canada: 10.8 million/29 per cent
21. Guatemala: 13 million/47 per cent
22. Sudan: 12 million/4 per cent
23. Honduras: 10 million/70 per cent
24. Bolivia: 9 million/77 per cent
25. Paraguay: 7 million/89 per cent

Yesu na hrudaya premadaale barpune [Tulu]

Hati Yesus penuh dengan kasih [Indonesian]

Sărceto na Isus e pŭlno s Lyubov [Bulgarian]

Lidet Yesus k'äräbawi enäw bäziya [Amharic]

యేసు హృదయం వేరేమతే నీండి ఉందీ [Telugu]

Sertsu Iēsusā napoŭniena lyubou [Belarusian]

Yesu hridayam premaayirikkunnu [Malayalam]

Yesu da dil pyar naal bharya hoyā hai [Punjabi]

Yeshuchya hridayaat prem bharla ahe [Marathi]

El corazón de Jesús está lleno de amor [Spanish]

O coração de Jesus está cheio de amor [Portuguese]

Ang kasingkasing ni Jesus puno sa gugma [Cebuano]

Jesus ts'ukw'ut'nuhm nt'utu s-li kw'umtálht [SENCOTEN]

. . . [in modern-day Turkey] and possibly Syria.

Matthew preached in Judea, Ethiopia and Persia [modern-day Iran].

Thomas evangelized in India particularly in the Kerala region. James the Less [son of Alphaeus] preached in Judea and regions surrounding Jerusalem.

Bartholomew [often identified with Nathaniel] preached in Armenia, India and parts of Central Asia.

Judas Thaddeus, also known as Lebbaeus, preached in Mesopotamia, Syria and Persia.

Simon the Zealot evangelized in Egypt, North Africa and possibly Britain.

