

Resurrection

BULLETIN



RESURRECTION BULLETIN • WINTER 2018

Message from the Provincial

As I reflect upon the season of Advent this year, I begin to realize that the real question of Advent is: what gift will we ask of our God? How do we want God to gift us in this new Church liturgical year? If we search within our heart of hearts, most of us would say that we desire our God to give us a deeper inner life with inner peace and inner joy rooted and anchored in a deeper faith. Life has a way of cluttering our lives with busyness, demands, expectations, unending chores and responsibilities, along with distractions and illusions which occupy seemingly all of our time. There seems to be a mountain of obstacles preventing us from realizing the gift of more inner space with inner joy and inner peace anchored in a deeper faith. Holy Mother Church blesses us with this season to give us a REST STOP! We enter this liturgical time which seeks to open our eyes and ears and hearts to what life is really about: faith, family, relationships and love. It is in this season of Advent that our Church invites us to invest in what is most important in life and enter into a spirit of Hope and grateful expectations in the promises of God.



*Fr. Murray McDermott, CR,
Provincial Superior*

On behalf of my brothers in the Congregation of the Resurrection, I extend my heart-filled gratitude to all of our benefactors over this past year. I also extend to all of you, warm wishes for a Christ-filled Christmas!

Fr. Murray McDermott, CR
Provincial Superior

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Spiritual BENEFITS



Donors to the Congregation share in the following Spiritual Benefits:

1. Daily prayers said in all the houses of the Congregation of the Resurrection for living and deceased benefactors.
2. One Mass said each month in each house of the Congregation of the Resurrection for the living benefactors.
3. One Mass said each month in each house of the Congregation of the Resurrection for the deceased benefactors.
4. One Mass said annually in November in each house of the Congregation of the Resurrection for the deceased benefactors.

“If the faithful help even one candidate for the priesthood, they will fully share in all the future masses and in all the fruits of sanctity and apostolic works that will be his.” Pope Pius XII.

Contributions to the Congregation may be sent to:

Congregation of the Resurrection
Provincial Office, Treasurer
Resurrection College
265 Westmount Road North
Waterloo, Ontario N2L 3G7

Charitable receipts for income tax purposes will be issued to all donors.

Congratulations Raphael!

The Congregation of the Resurrection is pleased to announce that Raphael Ma, CR professed perpetual vows of poverty, chastity and obedience on November 21st before Fr. Murray McDermott, CR, Provincial Superior. St. Francis Church in Kitchener was full for the ceremony, with many of Raphael’s friends, family, and fellow Resurrectionists in attendance.

The Vows ceremony began at the entrance to the church with the rite of baptism. The waters of new life were blessed, and the entire assembly renewed its baptismal promises. After the Liturgy of the Word, Fr. Jim Donohue, CR, Vicar Provincial, gave an animated and inspirational homily. Raphael professed his vows, dedicating and consecrating himself to the Risen Lord in the religious life. According to the Constitutions of the Congregation of the Resurrection, “this dedication entails an act of faith whereby we respond to God’s call to give ourselves completely with all our talents, abilities, and powers to him, the church and to the Congregation.” (paragraph 13).



Raphael and his dad sharing a laugh during Fr. Jim Donohue’s homily

On December 1st, Raphael was ordained to the transitional Diaconate by Bishop Robert Kurtz, CR, Bishop Emeritus of Hamilton in Bermuda. This special ceremony also took place at St. Francis Church, where Raphael has been spending his internship.

Raphael preached his first homily as a deacon on December 4th at the morning mass at St. Francis Church. He preached his first Sunday homily on the weekend of December 8th and 9th.

Raphael will be ordained to the priesthood on June 15th, 2019 at St. Mary’s Church by Bishop Wesley Śpiewak, CR, Bishop of Hamilton in Bermuda.



Fr. Murray McDermott, CR, blessing the waters of new life.

We congratulate Raphael and ask for prayers for him as he continues his faith journey towards the priesthood.



A Reflection on My Journey

By *Raphael Ma, CR*

Recently, I had the privilege of participating in a 40 day silent retreat to prepare for both my perpetual vows and ordination to the “transitional” diaconate. Through some of the challenging moments during the retreat, as well as experiences of consolation, desolation, and deception, and reflecting on those experiences, I also believe that God helped me to know more about who I am, and to realize how I had been setting my own limits on God’s goodness in the past. I remarked to a group of friends shortly after the retreat: “I almost can’t believe how good God is!” Although the “glow” of the retreat has passed, and I have more or less returned to daily life, I think that my experience of the 40 day silent retreat was a real invitation from God to continue the life I have been living, but in a different way.

One of the ways that I hope and pray that it will be different is in the way I live my religious life. On the evening of November 21st, I will have professed my vows of perpetual chastity, poverty, and obedience. While many are looking forward to participating in this joyful day in the life of our local Church, there seems to be some confusion as to what exactly is going to happen on that day – “... so after that you’ll be a priest, right?”

Here we can borrow a page from the Church’s Code of Canon Law, which tells us two important things about religious life: “By its very nature, the state of consecrated life is neither clerical nor lay.” And “[t]he life consecrated through the profession of the evangelical counsels is a stable form of living by which the faithful follow Christ more closely under the action of the Holy Spirit...”

Quite simply, religious life is a third category. In the minds of many, there are only two categories in the Church – ordained, and not ordained. What can make this a little confusing is that some religious are ordained (as the majority of CR’s you know probably are), but let’s leave that for another day. So if religious life is a third category, what makes it different? What makes this third category different is the vows, that is, “the profession of the evangelical counsels as a stable way of living.” They are evangelical, because they are found in, and flow from the Gospel, and they are counsels, because they are not commanded by the Lord Jesus, but rather, and only ever, an invitation.

What drew me to religious life while I was in formation as a seminarian for the Diocese of Hamilton, was the vows, and specifically, the vow of poverty. There were no “push factors” from which I was trying to flee, but rather, there was a “pull factor” – I felt that God had given me something “more” in my life, and God also gave me a desire to give that “more” back to God in return.

As I approach my perpetual profession of the vows of chastity, poverty, and obedience, poverty has again become the “guiding star.” As anyone



Raphael Ma, CR, professing his vows before Fr. Murray McDermott, CR



Fr. Jim Donohue, CR, Homilist



Deacon Raphael Ma, CR

A Reflection On My Journey continued ...

who has vowed their life to another human person or to God can tell you, a vow is a strange gift. On the one hand, it is the offer of your entire self to another. On the other hand, we are not in perfect possession of ourselves right now, and we are even less so in the future with all its unknowns. And in this offering of what we, ourselves, barely have a grasp, we find our spiritual poverty, or as one of my favourite books on religious life calls it, “the mystery of emptiness.” And it is this poverty of spirit which the Lord Jesus calls blessed, because it is there that we experience most authentically the unconditional love of God, the kingdom, as it is – a gift.

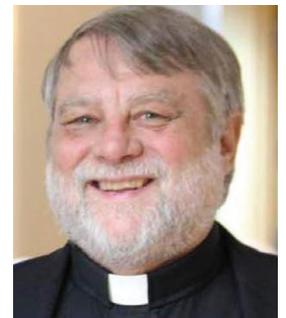
A final word on the “transitional” diaconate. In his apostolic letter re-establishing the permanent

diaconate in the Latin (Western) Church, Pope St. Paul VI taught very clearly that “[the diaconate] is not to be considered as a mere step towards the priesthood, but it is so adorned with its own indelible character and its own special grace.” I suppose the term “transitional” diaconate can give the opposite impression, since once a person is ordained a priest (he must always be ordained a deacon first), he will be seen by most people as exercising his priestly ministry rather than his diaconal one. But it is not as if his diaconal ordination is cancelled out or superseded by his priestly ordination. Rather, they exist alongside each other, Christ the Shepherd and Head, and Christ the Servant, and we hope, in a complementary way. Please pray for me in the months ahead, that these will not be mere words, but a reality in my life.

Where are They Now?

Fr. Jim Link, CR had knee replacement surgery in September; he developed a bacterial infection which made his recovery longer than anticipated. He returned to his parish, St. Joseph’s in Hamilton, for the weekend of November 10th. He has been working hard with physiotherapists; his goal is to have 120 degree movement in his knee, and his physiotherapist says that he is on track. We continue to wish Fr. Jim well in his ongoing recovery.

Fr. Florian Stasinski, CR has a new email address. He can be reached at 2016florek@gmail.com.



Fr. Jim Link, CR

Ed Sikora at St. Peter’s

Ed is studying this year at St. Peter’s Seminary in London, Ontario. He is in his first year of theology and is taking courses in Thomistic philosophy, fundamental theology, introduction to sacred scripture, history of the Catholic Church, and moral theology. This is a busy year, with lots of essays and exams, and Ed is working hard with his studies.

The day starts early, with Mass at 7:30am. After a full day of classes and/or studying, the seminarians have evening prayer at 5:45pm. The Monday schedule has morning prayer at 7:45am and Mass at 5:15pm. Please keep Ed in your prayers, that he may have a successful and rewarding year of studies.



Ed Sikora standing in front of the Scholastic building on the grounds of St. Peter's Seminary

Apostles of the Resurrection

On December 8th, the Feast of the Immaculate Conception, 20 lay people renewed their promises as Apostles of the Resurrection. A special Mass and ceremony were held at Resurrection College in Waterloo, as the lay associates of the Congregation of the Resurrection committed themselves to share in the Mission and Charism of the Congregation for a period of one year.



What is an Apostle of the Resurrection?

The handbook for the Apostles of the Resurrection says this: “Since its very beginning, the Congregation of the Resurrection has been putting great emphasis on forming the laity in such a way as to empower them to transform – resurrect – society from within...It was Bogdan Jański’s dream that both the laity and the consecrated religious would work together for the resurrection of society – each in their own way, proper to their vocation. The link between the Apostles and the vowed Resurrectionists is spiritual in nature; it is the desire to live the same vision and the same dream. The challenge for both is to live out the Mission and Charism of the Congregation in their lives in a deeper way, in the hope of bringing about the resurrection of society and entering into our own personal Resurrection”.

Who may be an Apostle of the Resurrection?

The candidate must be a baptized Catholic 18 years of age or older and possess:

- a wholesome character with emotional, psychological and spiritual stability;
- a desire to deepen his or her own spirituality by conforming his or her life to the Paschal Mystery of Christ’s passion, death and resurrection;
- a desire to live out the Resurrectionist Charism and Mission in his or her daily life at home, at work and in ministry;
- a willingness and commitment to support the Resurrectionists in their ministry through prayer and through personal initiatives;
- a spirit of cooperation with the Resurrectionists and with fellow Apostles of the Resurrection in order to promote the resurrection of society.

If you wish to consider becoming an Apostle of the Resurrection, or would like more information, please contact Jean at the Provincial Office in Waterloo – provincialoffice@resurrectioncollege.ca.

How You Can Help the Missions

Donations in aid of Resurrectionists working in the missions (Brazil and Tanzania) will be gratefully received. It would be helpful if funds were not designated for a particular project or area; this would give the Congregation flexibility to use the money where it is most needed. Please make all cheques payable to Resurrectionist Missions and forward to:

Congregation of the Resurrection
265 Westmount Road North, Waterloo, ON N2L 3G7

Thank you for your ongoing support.



Greetings from Morogoro!

By Fr. Andrew Duda, CR

Let me start with a brief history. The CR mission in Tanzania, East Africa, started in 2002. In 2011 we began to invite local candidates and we initiated a CR formation program in Tanzania. The first novitiate was established in Kahangala Parish, Mwanza Archdiocese. Then we needed a place for a seminary with the possibility of philosophy and theology studies. We chose Morogoro. We arrived here with the first CR seminarians in September 2012. For the first three years, we stayed at De Paul Seminary of the Congregation of the Mission. In the meantime, we were able to purchase a plot of land with the thought of building our own house. The construction of the first house and chapel started in June 2016. By September 23rd we had already moved in. The residence was named Resurrection Formation House. In 2017, thanks to the CR Mission Office in Canada we added the second building, finalizing the whole plan.

Last month we started the third seminary year of Resurrection Formation House. Our community consists of four professed (on temporal vows) seminarians, four postulant seminarians, one junior brother and one director of formation – namely me. At the end of November we are expecting two more postulant brothers to join our community in Morogoro. I act also as vocation director of our mission and I have to say that almost every day young people are asking about the possibility of joining our formation program.

Most advanced in initial formation is Br. Philip Justinian. Philip is 33 years old. Before entering religious formation, he graduated with a degree in Law. Last month he started his third year of a four year theology course. He comes from a big family in Kagera Region, in Northern Tanzania. It's rather far from Morogoro. Last year I was able to visit his parents, but I had to drive for two whole days to get there. In two years he could be ordained and become the first Tanzanian priest in the Congregation of the Resurrection.



Fr. Paul Voisin, CR, Fr. Andrew Duda, CR, and seminarians with the mission's new minivan.



Brother Philip, after receiving the ministry of acolyte in May 2018.

We are very grateful to see how God blesses our mission. We are thankful to so many people who support us by their prayers and also financially. Last, but not least, the result of this help is the mini-bus we purchased for our formation house after receiving funds from the Resurrectionist Mission Office. It is a big help for our formation house, as it enables us to travel together. One of the first occasions was the diaconate ordination at Jordan University College. We went there, all together, including Fr. Paul Voisin. You can see the van in the attached picture. The car is very fitting, not too big but capable. We are very happy with it and I am sure it will serve us well for many years. Also, when one day you come to visit, I will give you a ride in it.

On behalf of our whole Tanzanian community, I would like to express our appreciation to all our friends in Canada. Your support enables us to evangelize and to help the people of this beautiful country. Come to visit us one day! Karibu Tanzania!

Fr. Andrew Duda, CR
Director of Formation
Resurrection Formation House
Morogoro, Tanzania



Brother Philip with his family and Fr. Andrew Duda, CR.



Our students leaving for school.



Present view of Resurrection Formation House in Morogoro.

Canonical Visitation to Australia

By Very Rev. Paul Voisin, CR
Superior General

In my first Canonical Visitations of the Resurrectionists, I decided to concentrate on those missions of the Congregation furthest from our other missions. The Servant of God, Father Paul Smolikowski, CR, wrote that in his first year his object was to visit the “most far-flung” missions, and I have followed that lead. So, at Christmas 2017 I visited the Resurrectionists in Tanzania, in February I was in Brazil, and in March and part of April I visited Bolivia. In September and early October I had the pleasure of visiting the Resurrectionists in Australia. That is far!

Resurrectionists have laboured in Australia since January 12, 1978, beginning in St. Maximilian Kolbe Parish (at that time named St. Joseph’s). This is the fortieth year of working for the resurrection of society in Australia! At present we have five parishes: two in Adelaide - St. Maximillian Kolbe, served by Fr. Marek Ptak; Our Lady, Help of Christians, served by Fr. Roman Palma, and assisted by (retired) Fr. Marian Szablewski, one of the original three ‘missionaries’; and three in Melbourne - Good Shepherd, served by Fr. Kazimierz Trawicki; St. Joseph’s, served by Fr. Miroslaw (Mirek) Knap; and St. Justin’s, served by Fr. Andrzej Mądry. I responded to a unique request with enthusiasm. I was asked to spend one week in each parish and preach on the weekend. This was a great opportunity for me to get to know the Resurrectionist, his parish staff, the principal and teachers of the parish School(s), liturgical ministers and parishioners. It was a great experience



Fr. Paul Voisin, CR, with two new friends.



CR Sisters with Fr. Mirek Knap, CR.

to preach in each parish, and not only to reflect with them on the Word, but to share with them our Resurrectionist spirituality and history. I was very well received, and many appreciated my message. The parishes have good lay participation and leadership, and have many important ministries. One of the most evident is the St. Vincent de Paul Society, in service of the poor. Our men are truly working for the resurrection of society in Australia, in a society ever more secular and even anti-religious. I met with the new Archbishop of Melbourne, Archbishop Peter Comensoli, and the Vicar General of the Diocese of Adelaide (without a bishop at the present time), Father Philip Marshall. Both expressed appreciation for the contribution of the Resurrectionists to the local Church. In Melbourne, Fr. Mirek and I also visited the Resurrectionist Sisters in their educational apostolate in the Essendon area of the city.

One of the challenges to our ministry in Australia is the 726 kilometres between Adelaide and Melbourne. Under the leadership of House Superior, Fr. Mirek, they meet twice a year for two days, in alternating cities, with the hope of a third meeting planned in the future. In each individual city there is regular contact with one another, for ministry and fraternity.

The liturgies in all five parishes are animated, usually with the use of overhead projection of hymns, and recorded music. In

St. Maximilian Kolbe and Good Shepherd, one Sunday Eucharist is celebrated in Polish. St. Maximilian Kolbe is definitely identified in Adelaide as the centre of Polish worship and pastoral life. On November 11, 2018, for instance, there was a special Eucharist to celebrate the one hundredth anniversary of the Liberation of Poland, celebrated by Bishop Wiesław Śpiwak, CR, the Bishop of Hamilton in Bermuda. There was also a cultural presentation of poetry, music and drama to highlight this significant event in Polish History.

Through the generosity of my brothers in Australia, I also had opportunities to see parts of the country around Adelaide and Melbourne. I enjoyed the interesting shores of the country, with some sensational and unique geological features. I experienced some of the history of Australia in Ballarat, a gold mining town of the 1850's, and the Sister Mary McKillop House (the first Australian Saint, foundress of the Sisters of St. Joseph of the Sacred Heart) in Melbourne. What would a trip to Australia be without the opportunity to see the unique animal life? So I enjoyed the koalas, kangaroos, wallabies, various exotic birds like the kookaburra, emus, Tasmanian devils, dingos, wombats, seals and penguins, and even camels (central Australia is a desert).

My experience tells me that the Canonical Visitation not only is appreciated by the members of the particular mission, but that it also serves as an inspiration to the Superior General. I was impressed and proud of the work of our men in Australia. My interviews with each one allowed me to take the 'pulse' of the health, spiritual life, apostolate, and community life of each one. This allows opportunities to support and challenge as individuals, and (at the end) as a Religious House.



Fr. Paul Voisin, CR, Superior General, with Fathers Kazimierz Trawicki, Marek Ptak, Roman Palma, Marian Szalbewski, Andrzej Mądry and Mirek Knap – October 10 2018, Adelaide, Australia

RESURRECTION PRAYER

O Risen Lord, the way, the truth and the life.

Make us faithful followers of the spirit of your resurrection.

Grant that we may be inwardly renewed; dying to ourselves in order that you may live in us.

May our lives serve as signs of the transforming power of your love.

Use us as your instruments for the renewal of society, bringing your life and love to all people and leading them to your Church.

This we ask of you, Lord Jesus, living and reigning with the Father, in the unity of the Holy Spirit, God forever.

Amen.

The Spiritual Legacy of Bogdan Jański Founder of the Congregation of the Resurrection

By Reverend Ernest A. Varosi, CR

This article was written for the occasion of the 200th Anniversary of the birth of Bogdan Jański, March 26, 2007. The article will be shared with you in three sections -- in this, and the next two editions of the Resurrection Bulletin.

Most religious organizations or religious communities owe their origin or founding to an individual or individuals who underwent a religious transformation that significantly changed their value system and deepened their faith and trust in God. Subsequently, as that vision or mission begins to take shape, others begin to share in that vision and mission, joining together to form a community in order to better live and practise the gospel call.

The year 2007 [was] the two hundredth anniversary of the birth of Bogdan Jański, the founder of the Congregation of the Resurrection. At this time, we would like to reflect on the spiritual heritage that he handed on to other like-minded individuals who joined with him in promoting his vision of a transformed (resurrected) society.

Who was Bogdan Jański?

Bogdan Jański was born in 1807 in Poland to parents who belonged to the lower nobility. His father was in the Napoleonic army. Young Jański early on manifested traits that would be honed throughout his life; he was intellectually acute, persevering, tenacious, wholly dedicated to a cause.

In 1823 he entered the Royal University of Warsaw where he studied law and administration. While at University he was attracted by the French materialist philosopher Baron de Holbach who expounded a deterministic type of Materialism in the light of evidence from contemporary science, reducing everything to matter and to the energy inherent in matter. He also propounded a

hedonistic ethics as well as an uncompromising atheism. Not surprisingly, Jański gravitated toward an anti-Christian world view which he actively espoused and propagated along with other like-minded students. However, a fellow student, Królikowski, though a materialist, was a passionate reader of the scriptures and felt that the only solution to the social ills of the day was the teachings of Jesus Christ. Jański was impressed by Królikowski's novel attempt to synthesize materialism and religion.

Having completed his studies at the University of Warsaw in 1827, Jański took employment as a lawyer; however, he was anxious to join his university friends in Paris and so, in 1828, at age 21, he was given permission and a stipend by the government to pursue studies in Paris.

The Setting

Paris in the 19th century was a cosmopolitan metropolis teeming with people of all stripes, from philosophers, thinkers, politicians, writers, artists, to those espousing a socialist society as a remedy for social upheavals stemming from industrialization and economic changes effected by it. It was also a time of the Catholic revival spearheaded by such outstanding orators, preachers and writers as Lamennais, the founder of L'Avenir movement. Many flocked to listen to faith presentations by the Dominican preacher, Lacordaire. Living in Paris at this time was the great Catholic Polish author Mickiewicz who, as a practicing Catholic, would have a profound impact on Jański's thinking.

It was mostly among the Polish emigres that Jański found himself most engaged intellectually as they debated the religious and secular past, present and future of Poland. Being of keen mind and intellectually driven he threw himself into the intellectual cross currents of Parisian society, attracted by the amazing flux of ideas.



Bogdan Jański



Humanism, socialism, secularism, and Christian history appealed to him at every level. Not to be overlooked was Jański's personal attraction toward the seamier side of Parisian society. For a time he was attracted by the ideas of the Saint-Simonists and Robert Owen, the Scottish Utopian socialist. Both movements seemed to offer an alternative approach to social unrest. Moreover, the Saint-Simonists proclaimed a new era for humankind, a new morality, and a new Christianity. Attracted by their ideas he joined the movement and became an enthusiastic promoter. Although Jański did not remain with the movement for long, his association with Saint-Simonism would spark the beginnings of his personal spiritual journey.

The Change

Throughout history, many founders of religious communities and/or religious innovators underwent a transforming experience that so impacted on them that it totally changed their intellectual, moral, and religious horizon. For St. Francis of Assisi it was a serious illness that triggered his spiritual search and led to his transformation into a dedicated preacher of the Gospel.

Francis' life changed forever on February 24, 1209 when he heard a sermon in the local church. The sermon was about Matthew 10:9, in which Christ tells his followers that they should go forth and proclaim that the Kingdom of Heaven was upon them, that they should take no money with them, nor even a walking stick or shoes for the road. Francis was inspired to devote himself wholly to a life of apostolic poverty. Francis interpreted the passage quite literally and from then on dedicated himself completely to the radical following of Jesus. A wound received in battle forced St. Ignatius Loyola to spend much time recuperating, and to while away the time he resorted to reading the lives



Bogdan Jański's house in Paris

of the saints and the life of Christ. He was so moved by the challenge of Christ and the gospel that he decided to change his lifestyle and dedicate himself to living and

preaching the good news. Mother Teresa, of recent memory, speaks about hearing a voice calling her to a "vocation in a vocation" which gradually drew her to spend more and more time dedicating herself to caring for the poorest of the poor and ensuring that the dying and abandoned people would be shown compassion and loving care expressive of the compassion and love of God.

Bogdan makes no mention of having a particular illuminating experience that significantly changed his life and set him on the road to whole-hearted commitment to God; however, three things can be noted that influenced his religious change. One was Polish nationalism and the failed 1830 revolution which set him and others to think deeply of the relationship between Christianity and Polish historical experience. The other factor was his association with the Saint Simonists and their emphasis on neo-Christianity with its vision of human perfectibility and moral probity.

Though he broke away from the movement he was affected by their views and began to pay attention to his own personal religious and moral life. He began to keep a "diary" of his struggles for holiness. His association with Adam Mickiewicz, the great Polish literary giant and practicing Christian likewise played a role in Jański's turning back to God. Adam demonstrated to him that it was possible to be an advocate of causes and be a Christian at the same time. This deeply impressed Jański. Finally, his exposure to the writings and contact with the promoters of the French religious renewal also affected his intellectual views and stimulated his desire to seek an authentic relationship with God. Collectively these factors compelled Jański to reflect deeply about himself and his future and lay the groundwork for his moral conversion and growing desire for union with God.

In the next issue: The new Jański begins to emerge.

Football MVP Award Named for Fr. Mike Cundari, CR

The Waterloo Catholic District School Board recently honoured the late Fr. Mike Cundari, CR by renaming the senior boys football Most Valuable Player award “the Father Mike Award”. Fr. Mike tragically lost his life in November 1986 in an automobile accident.

Better known as Father Mike while serving as principal of St. Jerome’s High School, he was a strong supporter of high school sport and football in particular. “Father Mike was a tremendous supporter of football programs at every school he was part of,” said Dan Hutter who sits on the District 8 Board of Directors. “As a student, teacher, priest, athlete, Principal or coach, Fr Mike lived by the principles of faith, integrity, honesty, commitment and teamwork, and was always first to celebrate the achievements of his staff and students.”

A ceremony to commemorate the naming of the football MVP award took place on November 8 at the District 8 football championships. Joining District 8 and Waterloo Catholic District School Board representatives were some of Father Mike’s living relatives; Laura Campigotto (sister), Rita Cundari (sister) and Mike Campigotto (nephew).

This sentiment of ‘Winning with dignity and losing with pride’ is one regularly repeated with the athletic departments of local high schools, even



painted on walls outside of gyms, as it was Father Mike’s motto.

“Once he assumed the role of principal, his love for his students became very evident,” said Bernie Farwell who was named principal following the passing of Father Mike.

“He began each school year speaking to every student at grade-level assemblies impressing upon them the wisdom of setting goals and working hard to achieve them. In this way, each person builds upon the strong reputation of the school and has no regrets at graduation.”

“Father Mike did not emphasize winning in his personal philosophy although the results of his guidance with students consistently saw them reach the top of their game. His motto lives on within so many of us who knew him, worked with him and highly admired him,” said Farwell.

(This article was reproduced from the Waterloo Catholic District School Board website).



Fr. Mike Cundari, CR

Editorial team for The Resurrection Bulletin:

Fr. Phil Reilly, CR Fr. Jim Valk, CR
Ms. Patti Tusch Fr. Paul Voisin, CR

Please check out the Ontario-Kentucky Province’s website at www.resurrectionists.ca. If you would like to receive the Resurrection Bulletin by email, you can sign up on the website. Prayer requests are always welcomed and encouraged.

CONGREGATION OF THE RESURRECTION

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