



Ecclesia

The Newsletter of the Catholic Diocese of Pembroke

May 2022

Special Edition on Indigenous People

Walking Forward Together



Symbolic Imagery for the Diocesan Action Circle

This photograph, taken by Cory Bennett, educator and member of the Diocesan Action Circle (DAC), reflects and represents the important work of this group to walk forward together toward truth, reconciliation, healing and growth. This photo represents traditional items that are symbolic, sacred, and spiritual to many members of our community. First Nations peoples throughout North America participate in the smudging ceremonies using some or all of the sacred medicines. This photograph depicts three of four sacred medicines. White buffalo sage in an Abalone shell, removes negative energy and heals the air around us while carrying one's prayers and intentions to Creator. The small medicine pouch contains tobacco that is given as an offering and in thanksgiving. Cedar is known as a healing and restorative medicine that can be used in many ways such as in baths, as teas and in ceremonies as protection. The eagle, who flies the highest in the sky and the closest to Creator is highly respected by all First Nations peoples and considered to be the link and messenger between people and Creator. The eagle feather is the highest honour to receive. The sash represents the Métis; each design represents a different community. First used during the fur trade, now the sash is a universal symbol representing a distinct people. The ulu is a multi-purpose knife that is traditionally used by Inuit women to cut frozen meat. This symbol is used in many places to represent the Inuit. The rosary reminds us of the significant events in the life of Jesus Christ, his mother Mary, and the mysteries of redemption. All images depicted in this photo unite together to remind us that when we truly revere the dignity of all people, we can walk forward together.

By Bishop Guy Desrochers, C.Ss.R.

The year 2021 was difficult and uneasy in many regards: the different waves of the coronavirus that kept washing up against our shores; the mandatory health measures; the restrictions and lockdowns that were imposed on us and the subsequent mental distress for many; the divisions that sprung up within our families and from our Christian communities and groups because of the need to wear masks, or because some were opposed, for different reasons, to vaccination. All of these factors weighed heavily on the minds and hearts of people around the world.

Amidst the emotional turmoil of the pandemic, on May 27, 2021, we received news of the bodies that were detected by a radar scanner and presumed to be under unmarked graves located at the former site of the Kamloops Indian Residential School, a Catholic-run institution; many of us were left in shock. Haunting memories of past humiliations and wrongdoing were suddenly and painfully resurrected in the hearts of Indigenous peoples. The anger grew to an unprecedented level as the world now suspected the Catholic Church of genocide. In their haste to report the story, some newspapers, such as *The Washington Post*, published articles with misinformation about Catholic Church involvement, which they later retracted: (<https://www.washingtonpost.com/world/2021/05/28/canada-mass-grave-residential-school/>).

In the beginning of the crisis, our Prime Minister did not even think of taking his part of the blame for the Canadian government's historical responsibility and major involvement in creating the residential schools. At first, he was publicly blaming the Catholic Church and claimed that he was "ashamed to be a Catholic" because of these wrongdoings. Heartfelt emotions, outcries and grievances spewed from the Indigenous communities of Canada and from numerous other Indigenous and non-Indigenous people from around the

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world, and they were mostly directed towards the Catholic Church. During the initial period of the tremendous tsunami provoked by the media reports of the Kamloops discovery, I was in shock and felt deeply humbled and without words. A few days later, I began reading intensively on the matter and discovered more pieces of this ever-changing and complex narrative.

Catholic Churches have been spreading the Good News of Jesus Christ through their missionary work for centuries. This established system of education provided an ideal choice for newly-introduced government policies aimed at assimilating First Nations, Métis, and Inuit groups into European-run society. In 1892, the Federal Government and churches (Anglican, Presbyterian, Mennonite, United, and Catholic) entered into partnership in the operation of Indian Residential Schools. Eventually, the Catholic Church would provide most of the religious and lay Christian teachers and staff for more than half of Indian Residential Schools across Canada while the federal government was responsible for funding and overall management of these schools.

As Bishop Emeritus of Calgary, F. B. Henry reminds us, the complete story of the operational policies and custodial care of children in Indian Residential Schools is told in *Volume 4, Canada's Residential Schools: Missing Children and Unmarked Burials - The Final Report of the Truth and Reconciliation Commission of Canada*:

Students were housed in poorly built, poorly heated, poorly maintained, crowded, and often unsanitary facilities. Many of the schools lacked isolation rooms or infirmaries. Many lacked access to trained medical staff. It was not until the late 1950s that the federal government attempted to provide sufficient funding to ensure that student diets were nutritionally adequate. Such combination of poor housing, inadequate medical care, and poor diet left the students vulnerable to infections and reduced their ability to overcome them. Indian Affairs' failure to address the tuberculosis crisis in the broader Aboriginal community by improving housing, diets, income, and access to medical treatment, coupled with the failure to screen out infected children prior to admission to residential schools, guaranteed that students would be exposed to infection. (p122-123)

The report goes on to say that the Federal Government's failure to establish and enforce safety, conduct, discipline, and living standards as well as to adequately fund the schools, resulted in unnecessarily high residential school death rates.

On June 11, 2008, Prime Minister Stephen Harper made the following *Statement of Apology* to former students of Indian Residential Schools, on behalf of the Government of Canada:

The treatment of children in Indian Residential Schools is a sad chapter in our history.

For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

That being said, there is no denying the involvement of the Catholic Church in Indian Residential Schools, following to the gruesome education strategy

that was led by the Federal Government to assimilate the Indigenous children and their future generations into the broader pan-Canadian culture.

The Church authorities did, in fact, agree to blindly follow the government narrative and, in doing so, sent many religious or lay teachers to carry out this oppressive work. Through the years, a number of those teachers and staff members working in residential schools abused their authority by committing psychological, physical, and sexual abuse leading to student distress and depression. A number of students perished as a result of trying to escape the abuse. In some cases, these experiences have led to substance abuse, suicide, intergenerational trauma, and generations of harm due to loss of identity, community, culture, and language.

After media reports about the discovery of bodies in Kamloops, followed by the finding of unmarked graves at the former Marieval Indian Residential School at Cowesses First Nation, acknowledgments and apologies from the Church and the federal government needed to be renewed. This is why a common and public Statement of Apology by all the Canadian Bishops, united as one body, was officially published on Friday, September 24, 2021 (<https://www.cccb.ca/letter/statement-of-apology-by-the-catholic-bishops-of-canada-to-the-indigenous-peoples-of-this-land/>).

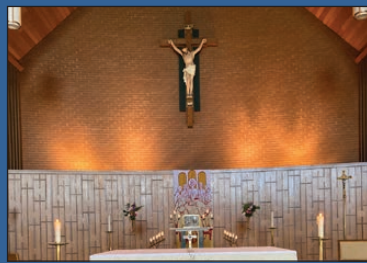
The text also mentions that a fundraising initiative will take place in each region of the country. To add more credibility to the Statement, a group of bishops proposed that another statement be sent later, attesting that a \$30 million on-the-spot pledge was agreed upon and signed by the same group of bishops who were attending the Plenary Assembly of September 2021. This second statement was released a few days after the first public statement. Here is an important excerpt taken from the original Statement of Apology:

We are fully committed to the process of healing and reconciliation. Together with the many pastoral initiatives already underway in dioceses across the country, and as a further tangible expression of this ongoing commitment, we are pledging to undertake fundraising in each region of the country to support initiatives discerned locally with Indigenous partners. Furthermore, we invite the Indigenous Peoples to journey with us into a new era of reconciliation, helping us in each of our dioceses across the country to prioritize initiatives of healing, to listen to the experience of Indigenous Peoples, especially to the survivors of Indian Residential Schools, and to educate our clergy, consecrated men and women, and lay faithful, on Indigenous cultures and spirituality. We commit ourselves to continue the work of providing documentation or records that will assist in the memorialization of those buried in unmarked graves.

As we can clearly see, many changes are now emerging on the horizon. These initiatives, coupled with the recommendations of the Truth and Reconciliation Commission (TRC)'s 94 Calls to Action, give the Church direction in pursuit of reconciliation with Indigenous people.

Many of the Church-specific calls have already been implemented and some of them are in progress, but most of them need to be ongoing initiatives for the well-being of Indigenous people. For example, it is not sufficient to give money or to participate only in a given timeframe to support Indigenous people. Members of the Church must always keep them in mind because their needs often surpass those of non-Indigenous people in many ways: there is endemic poverty in numerous communities due to underfunding and lack of available employment; to this day, there is no clean drinking water on many reserves across Canada; there is no medical assistance, mental health and addictions

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support, or hospital in many communities which are also often isolated, with no year-round roads; many experience price-gouging or high rates of food insecurity; some do not have adequate education facilities, high schools, or universities; there is frequently a shortage of teachers and other professionals; many do not have any pastoral care because they have very few priests, deacons or catechists ministering in their area. And the list could go on and on. Within our diocese, Pikwàkanàgan and Kebaowek struggle with some of those needs.

I am happy to share with you that our Diocese has taken very seriously the objectives that were put forward by the Canadian Bishops in the Statement of Apology published in September 2021. We have already put into place a special Diocesan Action Circle in the Fall of 2021, and nine of us meet on a bi-monthly basis (Monique Yashinskie, Executive Director of Robbie Dean Family Counselling Centre; Kelly Hisko, Indigenous Education Coordinator for RCCDSB; Cory Bennett, Teacher and Photographer at RCCDSB; Julie Bélec, Pastoral Animator at CECCE; Chief Richard Zohr, Bonnechere Algonquin First Nation; Fr. Peter Proulx, Diocesan Priest; Fr. Bill Kenney, Diocesan Priest; Bishop Guy Desrochers, Pembroke Diocese). Our circle is made up of both Indigenous and non-Indigenous people who are either parishioners in the Diocese and/or community members. We are committed to establishing a better relationship between Indigenous and non-Indigenous people in the Diocese of Pembroke. As such, one of our first initiatives was to invite clergy and other Catholics to a special day of learning centred on Indigenous education. More than 40 people attended the Zoom meeting on February 8, 2022, and were thrilled by the informative and eye-opening presentation which included examining appropriate terms to use, understanding a shared history and some issues faced by Indigenous people, Church-specific Calls to Action, and working with Indigenous Elders. The presentation gave much-needed perspective to better understand what a reciprocal relationship based on respect and compassion would look like.

The objectives of our Diocesan Action Circle are quite simple: to listen to Indigenous voices who are present in large numbers in the Diocese; to welcome more people who would like to take part in our Diocesan Action Circle; to reflect and to talk with Indigenous Elders and other Indigenous people in order to create more unity through our diversity; to participate in Indigenous ceremonies or activities during the year; to create new paths where there is a sincere appreciation of First Nations, Métis, and Inuit culture and spirituality; to partner with Indigenous people in finding solutions to current issues they face; and finally, to propose educational initiatives and other ways that may eventually lead to sincere reconciliation with them. All of these ideas or projects are meant for us to learn how to **walk forward together** and how to trust one another with all our diversity.

In these special and often difficult times, we are not called to sit and wait for things to change by themselves. We are not called to wait for Indigenous

people to come to us and to offer the path of unity and reconciliation. Non-Indigenous people must become proactive and decide, here and now, to initiate dialogue with Indigenous brothers and sisters. Sometimes, this can lead to a personal invitation to participate in Indigenous spiritual ceremonies or social events. The invitations can and ought to go in both directions.

I will end with a few wise words spoken by an actor at the end of a film: “*When you are 300 meters away, the enemy is but a target. When you are at 3 meters away, the enemy becomes a man, a woman, a child who trembles with fear.*” Government policy enacted a century ago would have us think of Indigenous people as obstacles or enemies. It has created a division in people that would have us believe that sometimes, our neighbour can become our enemy. Racism and hatred are more deeply entrenched in our hearts when we remain far away from others. But when we get up close, these perceptions tend to disappear rather quickly, because we are now facing a person, a child, a brother or sister created by the almighty and eternal Spirit who created us equal, despite our social standings; despite the wealth or poverty of some; or the colour of our skin; or the languages and cultures that add to our diversity.

In this special edition of *Ecclesia*, dedicated in part to truth and reconciliation, let us work at getting closer to one another; let us try to listen and to speak peacefully to one another, without any subliminal intention to coerce or to impose our way of thinking; let us pray for one another as we journey together in the path of truth and reconciliation. This is the true **synodal path** (which means “to walk together on the same path”) that our Pope Francis is proposing to the entire Catholic Church in the coming years. This is the path that he chose when he accepted to meet with the Indigenous Delegation group in Rome at the end of March 2022. This is also why he has decided to come to Canada: not simply to apologize or to make some superficial political statement, but to be closer to all Indigenous peoples, to listen with compassion and to fraternize with people who have been and who continue to be oppressed and racialized.

May we always remember that any type of discrimination against those who are physically or spiritually different can easily lead us to commit sins similar to those that our ancestors committed, thus perpetuating endless and profound divisions among our families, our friends, our co-workers, our communities, our nation, and even among the distant nations.

Pope Francis’ humble gesture will, I hope, lead Indigenous and non-Indigenous people to desire to walk on the same path that eventually will lead us to an authentic reconciliation in the near future; and of course, to avoid repeating the historical fractures and sins that our predecessors committed in the past!

May the Almighty and living God, the Creator and eternal Spirit present in the known and unknown universe, shower love and grace upon all those who choose to **walk forward together**, hand in hand, along the sometimes difficult and painful path of truth and reconciliation.



Ecclesia

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A Look at the History of Residential Schools in Canada

Fr. Peter Proulx

To speak of truth and reconciliation emanating from our understanding of a dark time in Canadian History, one seeks an answer to the question, “How did this come to be?” In this article, I will look at aspects of history relevant to the development of education policy leading to today’s painful reality. Canada imposed the goal of assimilation on Indigenous persons. Educating the young was seen as one avenue to achieve this goal.

Though far from exhaustive, I hope the facts that follow will encourage a desire for a deeper study of the question for yourself. I first note my reliance on Bob Joseph’s book, *21 Things You May Not Know About the Indian Act*. I secondly draw on the work of John Edmond, an Ottawa Lawyer who practices constitutional and Aboriginal law. He drew up a chronology of Canadian history events that led to the development of the Residential School System.

In 1620, the Franciscan Order called the Récollets opened the first known school in New France. Schools began to operate when religious communities provided buildings and teachers. Families supported these schools with tuition. All the while, the struggle between the Native people and the European settlers rages on. Finding comfort in land use and land ownership will continue to be the challenge of the coming centuries.

In the early years of the nineteenth century, a movement began to allow schools and school boards to collect taxes to fund education. This would allow schools to be less influenced by a religious ideology.

Records indicate that the oldest Roman Catholic high school in Canada is Regiopolis College in Kingston, Ontario. It operated as a high school, college and seminary. It opened its doors to students in 1842, having been negotiated by the then Auxiliary Bishop of Montreal, beginning in 1837.

In 1842 the Governor General, Sir Robert Bagot, appoints a commission to report on “the affairs of the Indians in Canada.” Two years later, in 1844, the Bagot Commission finds reserve communities to be in a “half-civilized” state. It recommends an assimilationist policy, including the establishment of boarding schools distant from the child’s community. These schools will provide training in manual labour and agriculture. The Bagot Commission proposal portends a major shift away from the Proclamation of 1773, a policy that Indians were autonomous entities under Crown protection.

In 1847, the Assistant Superintendent General of Indian Affairs commissioned Dr. Adolphus Egerton Ryerson, a Methodist minister and educational reformer, to study native education. Ryerson supports the Bagot approach of developing residential schools. Supported by the now Governor General Lord Elgin, a plan is developed on which the residential schools would be built.

Nine years later, in 1856, Governor General Sir Edmond Head commissions an investigation into Indian affairs in Canada. It is concluded in the report that “any hope of raising the Indians...to the...level of their white neighbours is yet a distant spark.”

The next year the government passed the Gradual Civilization Act stipulating that those males “sufficiently advanced in the elementary branches of education” can be enfranchised; they would no longer be Indians and would be now able to vote.

St. Mary’s Indian Residential School in Mission, B.C., and the Presbyterian Coqualeetza Indian Residential school in Chilliwack, B.C. were established in 1861. The next year, Blue Quills Indian Residential School opened at St. Paul, Alberta, also known as Hospice of St. Joseph, or Lac La Biche Boarding School, it was the first to open on the prairies.

Confederation in 1867, and the ushering in of the British North America Act (now the Constitutional Act of 1867), establishes federal jurisdiction over the Indians. Educational matters will rest with the provinces, but, concerning education of Indian children, the Federal Government maintains control. Two new schools also open currently in Fort Providence and Fort Resolution; they are the first schools north of 60.

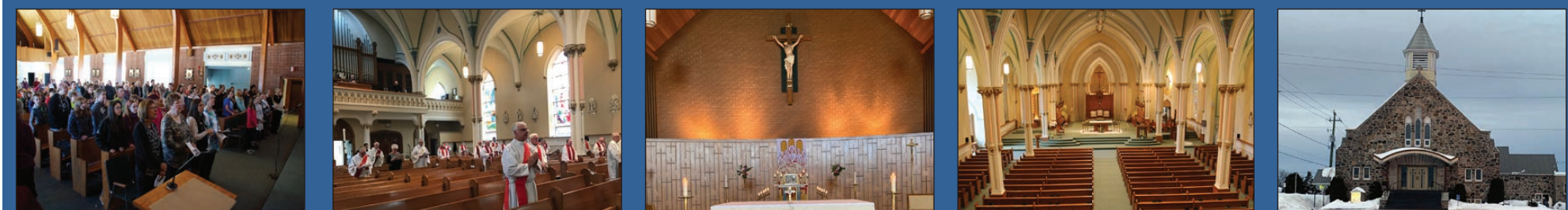
Treaty 1 was entered into at Lower Fort Gary. In it, we read, “Her Majesty agrees to maintain a school at each reserve...whenever the residents of the reserve desire it.” This practice was continued in Treaties 2, 3 and 4. It was not included in Treaty 5 and on. Such a desire of the band indicates a desire to see their future generations prepared to embrace the demands of a newcomer society.

The Indian Act is passed into law by Parliament in 1876, being the most influential Act affecting Canada’s relationship with its Indigenous Peoples. It deserves to be studied, but I will not do that here. I restrict myself to the matter at hand, the history of residential schools.

John A. Macdonald, Prime Minister and Minister of the Interior, commissions Nicholas Flood Davin, a journalist, to produce a proposal for the education of the Indian. He tours and studies the American Industrial Schools, which are grounded in an aggressive civilization policy. He publishes a Report on Industrial Schools for Indians and Half Breeds. Canada continues to open residential schools based on the policies of the Bagot Report. If Davin’s report to the government had an influence on thought, it would appear to be in the opening of the first industrial school in 1883 at Battleford, Saskatchewan.

In order to accomplish assimilation (the desire of the government), the residential school is a necessity. Also necessary is removal of the children from the influence of the home. It is seen by the government as the way “of advancing the Indian in civilization”, as recorded by Lawrence Vankoughnet, Deputy Superintendent General, to Prime Minister Macdonald. Despite treaty promises reserves lack schools. Removal of the children, often forcibly, from their homes to residential schools is the government’s chosen option.

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The health of students in these schools is becoming an issue. In 1890, Dr. G. Orton reports to Indian Affairs that tuberculosis in the schools could be reduced by half. His proposal of measures to rectify the issue is rejected based on it being “too costly.”

It is in 1892 that the government passes regulations in Parliament to give control of the schools’ administration to the churches: Catholic, Anglican, Presbyterian, Methodist. Schools continue to be built and opened. An amalgamation of some Presbyterian and Methodist churches will eventually lead to the United Church involvement in residential schools.

School policy will continue to be influenced by the government. In 1896, they issued a Programme of Studies which stressed the need to ban the use of “native tongues” in the schools. They would all learn English. The use of native language, even among students themselves, would lead to punishment. This policy existed for the duration of the residential school system.

Two important events begin to unfold in 1904. Industrial schools, it is announced by Minister Clifford Sifton, will be closed. All industrial schools will disappear within twenty years.

That same year, Dr. Peter Bryce is appointed Medical Inspector to the Departments of the Interior and Indian Affairs. He visits 35 schools. He reports of the appalling sanitary conditions. He notes the “micro-organism-bearing ventilation.” Death rates are high, and the “almost invariable” cause is tuberculosis. The Honorable S.H. Blake, K.C., Chair of the Advisory Board on Indian Education states, “The appalling number of deaths among the younger children...brings the department within the unpleasant nearness to the charge of manslaughter.” And then, the following year, F.H. Paget, the Indian Affairs Accountant, reports that “school buildings” are in “bad condition.”

Duncan Campbell Scott, known as the Confederation Poet, joined the department of Indian Affairs in 1879 at the age of seventeen. In 1909, he was appointed Superintendent of Indian Education. He reported to Major D.M. McKay, Indian Affairs Agent General for British Columbia, “I can safely say that barely half of the children in our Indian Schools survive to take advantage of the education we are offering them.”

In the words of Duck Lake Indian Agent MacArthur, the children catch the disease in a building burdened with tuberculosis bacilli.

In an essay found in the authoritative, 22-volume *Canada and Its Provinces*, Scott writes, “In the early days of school administration the well-known predisposition of Indians to tuberculosis results in a very large percentage of deaths among the pupils...Fifty percent of the children who passed through these schools did not live to benefit from the education which they had received therein.”

Scott was soon after appointed Deputy Superintendent General of Indian Affairs (Deputy Minister).

In 1919, Scott recommended that the position of Medical Inspector for Indian Agencies and Residential Schools be abolished for reasons of economy. It was passed by an order-in-council. Interestingly, the Spanish flu had begun to spread through the country this same year.

“I want to get rid of the Indian problem,” Scott reported to a government committee in 1920. A Scott-instigated amendment to the Indian Act, with church concurrence, compelled school attendance for all children aged 7 to 15. Though no particular type of school is stipulated, Scott favours residential schooling to eliminate the influence of home and reserve in order to hasten assimilation.

Scott retires as Deputy Superintendent General in 1932 after more than 52 years in the department. The *Canadian Encyclopedia* anthologist John Garvin writes that “Scott’s policy of assimilating the Indians had been so much in keeping with the thinking of the time that he was widely acclaimed for his capable administration.” He embodied a fundamental contradiction: while being a rigid and often heartless bureaucrat, “his sensibilities as a poet were saddened by the waning of an ancient culture.”

In 1932, Dr. Bryce publishes *The Story of a National Crime: Being an appeal for Justice to the Indians in Canada, The Wards of a Nation, Our Allies in the Revolutionary War, Our Brother in Arms in the Great War*. Bryce charges that between 1894 and 1908, within five years of entering residential schools, 30 to 60 per cent of students have died. This mortality rate was avoidable. Healthy children should not have been exposed to children with tuberculosis. He writes, “a trail of disease and death has gone on almost unchecked by any serious efforts on the part of the Department of Indian Affairs.” His recommendations of 1907 on tuberculosis control were not given effect, he says, “owing to the active opposition of Mr. D.C. Scott.”

“1939 is the approximate mid-point in the history of the system,” writes John S. Milloy, speaking of residential schools in his book, *The National Crime*. In 1939, there were 9,027 children enrolled in 79 residential schools run by Catholic (60%), Anglican (25%), and United and Presbyterian churches (the remainder).

A change of attitude is in the air in 1944. Consensus is developing among senior officials at Indian Affairs that integration into provincial educational systems should replace segregated Aboriginal education. Slowly, residential schools begin to close. First Nations peoples’ needs are beginning to be recognized as the issue of education in the North becomes obvious.

In the early 1950s, attention is directed to the schooling situation of the Inuit (Eskimo as they were then known). Schools and hostels were now being built at Chesterfield Inlet and Coppermine. These regions have less nomadic peoples. Some Inuit children had formerly been sent to Indian Affairs schools as had been “destitute” Metis.

In 1969, Indian Affairs takes over sole management of residential schools from the churches. Two years later, Blue Quills School of St. Paul, Alberta (1862) becomes the first Indian-run school. The National Indian Brotherhood produces the document Indian Control of Indian Education advocating “Band” control of education of children on reserves. The next year, 1972, this document was adopted by the government.

Six residential schools close in 1975, while fifteen remain open. In 1996, Gordon Indian Residential School, in Punnichy, Saskatchewan closes. It is the last of 139 residential schools in Canada.



DAC—Art Contest for Secondary Schools

This past February, the Diocesan Action Circle (DAC) invited secondary students from Renfrew County to submit artwork highlighting the theme of communicating for reconciliation, Indigenous education and current issues for First Nations, Inuit and Metis. With the goal to incite meaningful action and make positive change within our communities and the Church, the Diocesan Action Circle of Pembroke invited students to consider what “walking forward together” truly means, and to participate in the creation of artwork for this issue of *Ecclesia*.

The winning submissions represent and celebrate the progress and meaningful action along the journey to reconciliation. In addition to being recognized here in *Ecclesia*, the winners received a \$100 prize for first place, and \$50 each for the tied second place, from the Diocese of Pembroke.

The first-place submission by Grade 11 Bishop Smith Catholic High School (BSCHS) student Judy Ritchie, titled “Healing,” is 9” X 12” acrylic on paper. Judy states, “I wanted to be able to demonstrate and promote ‘walking forward together’ by connecting cultures. Through this artwork it can be seen that one hand is reaching towards the other; the reason for this is that I wanted to be able to show that if everyone as a community can reach out and learn about Indigenous culture, that can help everyone move towards healing and reconciliation.”

Tied for second place is Grade 10 BSCHS student Ella Dunlay’s artwork. “Beginning the Journey of Reconciliation” is 9” X 12”, pencil crayon on paper.

“My artwork is capturing the moment when the Catholic Church acknowledged their mistakes and cruelty towards Indigenous people throughout history. I drew a First Nations chief in his regalia shaking hands with Pope Francis. I based this off of a photograph that was taken when former Pope Benedict XVI met with former residential school students. I picked this specific idea to demonstrate how reconciliation is starting with the Catholic Church and the



On March 25th, Bishop Desrochers visited Bishop Smith Catholic High School in Pembroke to announce the winners of the Diocesan Action Committee Art Contest with the theme “walking forward together.” In the photo, pictured left to right: first-place winner Judy Ritchie, holding her painting with Bishop Desrocher, and students Ella Dunlay and Rebecca Mayhew, who tied for second place.

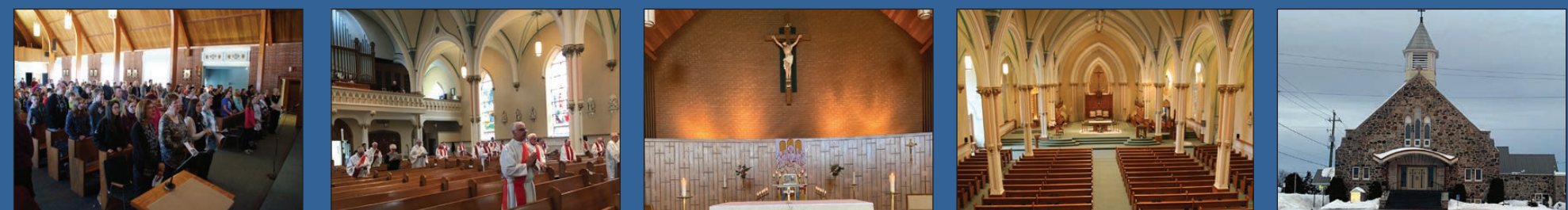
victims of residential schools. I also chose this idea to reflect the theme of ‘walking forward together’ because it shows how the Church, the citizens of Canada, and Indigenous people can come together as a culture and respect each other through the journey of reconciliation. The Church took accountability for residential schools which is helping some of the survivors and their families heal. I drew a Canada flag to show that Canada as a country is on its path to reconciliation as well. I also drew the medicine wheel to symbolize some Indigenous cultures. I wanted the medicine wheel and the First Nations man to be wearing his regalia to demonstrate how Indigenous people are getting to practice their culture, and it should be celebrated.

Indigenous culture should be appreciated and celebrated because a lot of the culture was lost because of residential schools.”

Tied for second place is Grade 11 BSCHS student Rebecca Mayhew’s submission. Her artwork, titled “Unified,” is 9” X 12”, pencil crayon on paper. Rebecca says, “I wanted to use the Inuksuk, medicine wheel, Métis infinity symbol, and feather, because then I could unify the three Indigenous groups. I drew them the way I did because I wanted to have them all together in some way. I was looking for ideas on how I should draw it, and when I was looking, I never saw one. So that is why I arranged my art the way I did, bringing them all together in a different way.”

Notice

The parish, priest and deacon anniversaries in 2022 will be highlighted in the Fall edition of *Ecclesia* newsletter.



Understanding the Indigenous Peoples of Renfrew County— Project Mashkawizii Manido – Mental Health & Addiction Program

By Monique Yashinskie, Executive Director, Robbie Dean Counselling Centre

The Robbie Dean Counselling Centre has been serving our community since 2013 with a mandate to help those who do not have access to no-cost mental health and addiction support anywhere else in the County, including the Indigenous residents of our communities. In order to better understand their needs, it was decided to partner with the Circle of Turtle Lodge to develop a survey to distribute throughout the County. The purpose of the survey was to collect input from the Indigenous populations in order to make a community-needs analysis as part of *Project Mashkawizii Manido* (Strong Spirit).

In the Fall of 2021, this community analysis was conducted with 120 Indigenous participants from all over the County, to find out what it is like for them living in Renfrew County. The data collected are now being used to work with service organizations to strategize, develop and create action that will make Renfrew County a better place for Indigenous Peoples to live and raise their families.

In 2016, according to the Statistics Canada Census, there were 7,970 self-identified Indigenous persons in Renfrew County. Those who live on the First Nation Reserve of Pikwàkanagàn (just over 400) have access to free mental health and addiction support, but for those who live outside of the First Nation Reserve, meaningful Indigenous-based support is very difficult, and sometimes impossible to access. The community-needs analysis supports this data. Ninety-eight percent (98%) of those surveyed believed that there is a lack of Indigenous-culture-based services in their community, with 55% postponing visits to healthcare providers as they do not feel safe and respected

as Indigenous persons. Ninety-five percent (95%) of those surveyed said that if there was an Indigenous healthcare provider, they would more confidently reach out. Ninety-eight percent (98%) of surveyed Indigenous residents of Renfrew County said that they would practice traditional land-based programs if there was a safe place for them to connect with their culture.

Many suggested that having Indigenous representation within big institutions would make them feel better understood. Many also suggested that a committee be formed with Indigenous and non-Indigenous members to lead change in our community by providing education, developing initiatives, and creating a culturally-focused wellness hub where all Indigenous peoples would be welcomed.

As you can clearly see, the Indigenous peoples of Renfrew County do not feel respected and culturally supported in the communities that we share with them. It is, therefore, with change in mind that the Robbie Dean Centre has joined the Diocesan Action Circle*. By walking together with our Indigenous neighbours, we believe that we can learn from them to develop opportunities that will ensure movement towards reconciliation.

The Community Needs Analysis was a joint venture between the Robbie Dean Centre, The Circle of Turtle Lodge, the Algonquins of Bonnechere, the Algonquins of Whitney and area, the City of Pembroke, the County of Renfrew, Algonquin College and Eastern Ontario United Way.

Project Mashkawizii Manido is funded in part by Eastern Ontario United Way, and is currently operating from the Robbie Dean Counselling Centre at 84 Isabella St, Unit 5, Pembroke.

* See page 3 for information about the group.

Blessed Catherine Starflower Prayer Initiative—Update

With God's grace, this diocesan-wide prayer initiative is now underway. The prayer booklets and Blessed Catherine medals are now available in parishes throughout the Diocese in both French and English, and the booklets contain an indulgence approved by Bishop G. Desrochers, C.Ss.R.

Each parish should have a contact person, approved by the pastor, who can communicate with the organizers, Renee Sylvain of Madonna House and Lucile Tourigny (Francophone) of St. Jean Baptiste Parish, Pembroke. The contact person for a parish can also promote, explain and enroll participants in the prayer initiative, and most questions should be directed to him or her. Many parishes are still in need of a contact

person. If you are interested in fulfilling this role for your parish, contact your parish priest.

Everyone is welcome to join this prayer initiative, no matter the age. For an explanation and more information of the Blessed Catherine Starflower Prayer Initiative, please go to the front page of the diocesan website www.pembrokediocese.com. Renee or Lucile can be contacted at starflowers@pembrokediocese.com.

It is the prayer of the Diocesan Evangelization Team that many, many people would join this initiative in union with all the faithful of the Diocese for the success of the evangelization process that is underway. The foundation must be prayer. Thank you in advance to all those who will participate.





Deliverance in the Name of Jesus— Introducing Neal Lozano's Book *Unbound*

By Pierre-Alain Giffard

The Good News of the Gospel is that God saves us through Jesus Christ. Jesus came to liberate us from sin and to heal us. He also sent his disciples to do what he did: cure the sick and cast out unclean spirits (cf. Mt 10:1, 8). In the New Testament, the preaching of the Gospel is always associated with deeds of power. St. Paul himself said, "My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power" (1 Cor 2:4). The powerful manifestations of God's Kingdom, of Jesus' victory on the world (cf. Jn 16:33), continue to be distinctive signs of those who believe: "Very truly," Jesus said, "whoever believes in me will do the works I have been doing, and they will do even greater things than these because I am going to the Father" (Jn 14:12).

As we are called to evangelize, we need models to go forth and share the Good News with others. Neal Lozano's book, *Unbound*, is one of these. It gives us an easy-to-follow guide to receive and offer deliverance in the name of Jesus. By evangelizing in this way, we emphasize people with compassion, we help people respond to the Good News and apply its delivering truth and power to their lives.

What is Deliverance?

Deliverance, explains Neal Lozano, is part of the glorious ongoing work of the Holy Spirit to transform our lives into the likeness of the Son of God (cf. Rom 8:29). It is the result of God's grace destroying the works of the devil, so we may receive the inheritance and blessings we have in Christ. Jesus has come to save us from sin and from Satan's plan for our lives. Jesus has defeated Satan and cancelled our debts. We are delivered as we submit to Christ as our Saviour and choose his rule over our lives. We are "rescued...from the dominion of darkness and brought...into the kingdom of the Son" (Col 1:13).

Neal Lozano believes deliverance should be integrated into normal Christian life, and not restricted to those who experience major bondage and diabolical manifestations. God is pleased when we seek all that He has for us in Christ. Satan's attack upon us is his attempt to rob us of our true identity and destiny; fortunately, Jesus

has given believers all the keys we need to be free from his influence and bondage. Deliverance is God's work. Our goal is simply to allow Him to do His work through us.

Entry Points

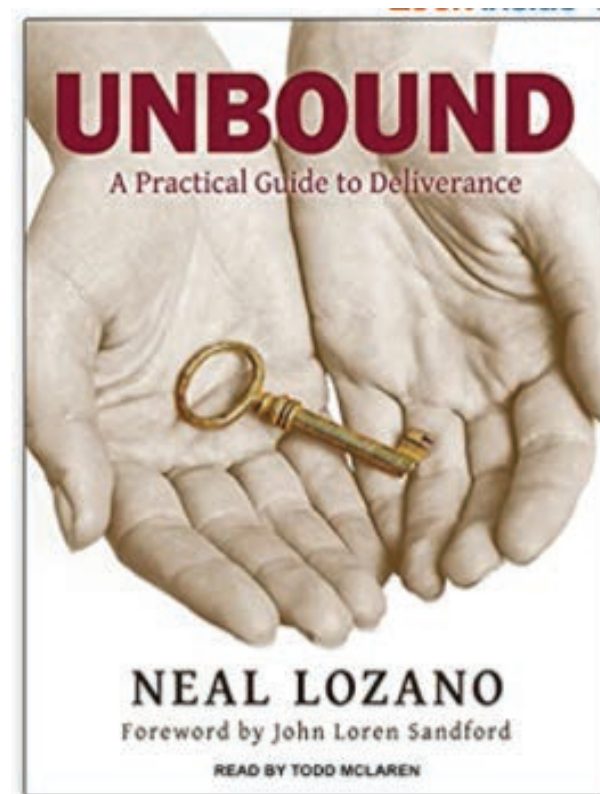
In one of his chapters, Lozano talks about entry points. These are doors the enemy uses to work in someone's life. The author refers to them as gateways, faulty foundations, or lies on which a person has based his or her thinking. So, he encourages people to ask God: "Lord, show me the places where evil spirits have gained access to my life." Some of the most common points of entry are the following:

- response to trauma: when a person experiences trauma, he or she searches for a way to deal with it, a way to protect self and feel safe. This may include denial, fear, hatred, shame, or other reactions.
- involvement in the occult: Ouija boards, psychic hotlines, pacts with the devil, witchcraft, divination, black magic, voodoo, etc.
- circumstances of birth: children of divorce or adopted children can be tormented by spirits of rejection and abandonment.
- associations and environment: the gateway may be the friends we select, the forms of entertainment we indulge in, or the sin-area to which our minds are surrendered.
- repeated willful sins: sins born out of lust, for example, can lead to the bondage of sexual addiction.
- family sin: the environment in which we were raised can make us vulnerable to the influence of evil spirits. For example, we would likely learn to respond to life's frustrations with anger and violence if raised in an atmosphere of anger and violence. In turn, this learned pattern might become demonically empowered.

Keys to Freedom

People can use the *Unbound* liberation model to make practical decisions that release the power of the Gospel into their hearts. The book proposes five keys to access God's grace and unlock freedom. These keys are:

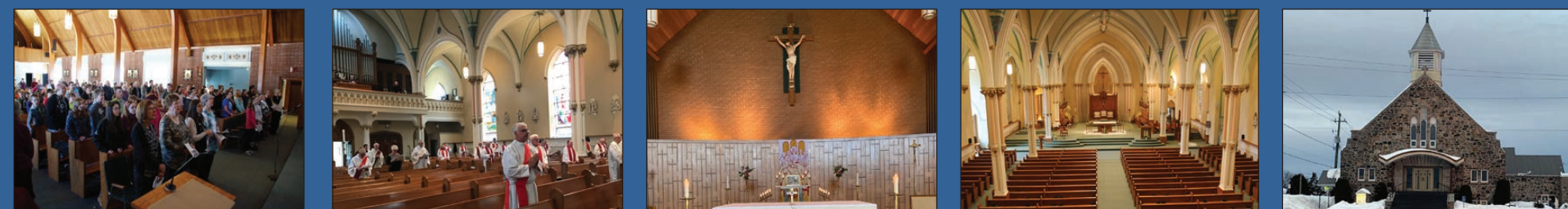
1. **Repenting:** Repentance is the first key to breaking the bond of evil. As we admit our hidden sins, we are taking full responsibility for our lives.



The author encourages us to begin naming our patterns of thinking and behaving, such as greed, pride, hatred and bitterness. When we name them, we gain authority over them.

2. **Forgiving:** The second key to breaking our bonds of evil is forgiving ourselves and others. Most of us have trouble forgiving. Almost everyone can call to mind someone he or she needs to forgive deeply. Jesus teaches us that as we ask God to forgive us, we must be willing to forgive others. Refusing to forgive is a sin for which we need to repent and ask God's forgiveness.
3. **Renouncing:** Renouncing is declaring that we will no longer associate with the works of the devil; be it a matter of control, manipulation, despair, fear, etc., it is over. We do this by saying, "In the name of Jesus, I renounce ____." We stand up to the enemy and say, "It is over. I have had enough. I know where you are hiding, and you cannot hide there anymore."
4. **Commanding:** The act of taking authority over evil spirits is a necessary part of the deliverance process. The occult spirit has to be told it is no longer welcome and must go. We have been given authority over evil spirits by Jesus. Commanding is done by saying out loud and in a firm voice, "In the name of Jesus I break the power of every evil spirit that I have renounced, and I command them to leave now." If we have some areas of particular weakness, we should say, "I break the power of selfishness or greed (for example), and I command it to leave now."

continued on page 9...



5. Receiving God's Blessing: Liberation from spiritual bondage frees us to receive the blessing God has given us in His Son. God desires to reveal Himself to us as our Father. He wants to affirm our identity and destiny. The process of deliverance involves filling the void with the love of God and blessing.

Lozano's path for deliverance has helped countless people find freedom and peace in their lives. His book is full of examples, enjoyable, and emphasizes the power and authority believers have in Jesus. The five keys presented above are

well explained and provide a powerful path to conversion. They open doors to the abundant life promised by Christ, and close the doors through which evil spirits have access to us.

Unbound explains not only how to receive deliverance, but also how to help others receive it. The focus is on creating an atmosphere of love and acceptance, where renouncing the works of the devil seems a normal expression of repentance. Those who do not know Christ personally should be presented with the Good News and invited to surrender to Jesus and receive the Holy Spirit.

While helping others find freedom and deliverance, we ought to remember what the Apostle Paul writes in his epistle to the Colossians; as Lozano puts it, "the devil has been disarmed; he is powerless. In the same way that captured soldiers were marched through the streets in humiliation, so, too, have the devil and his troops been humiliated by the triumph of the cross (see Colossians 2:14–15)" (*Unbound*, 170). We can stand in complete confidence knowing that no weapon formed against us will prosper (cf. Is 54:17).

Engaging Our Local Church in the Mission of Making Disciples through Missionary Outposts

By Pierre-Alain Giffard

At the beginning of his ministry, Pope Francis recalled the importance of "seeking how best to proclaim the Gospel." And on this point, he explained: "the Church, and also the Code of Canon Law, gives us innumerable possibilities, much freedom to seek these things."¹

A very interesting approach to proclaiming the Gospel is outlined in the recent document of the Congregation for the Clergy, *The pastoral conversion of the Parish community in the service of the evangelizing mission of the Church*. It proposes the concept of *missionary outposts* (or *pastoral centres*).

According to the document, such outposts exist for evangelization and so that no one is excluded from the salvific, life-giving message of the Gospel (# 29). We can imagine them as places where the faithful gather around the Word of God, pray, and bring their friends, colleagues and neighbours to introduce them to the Christian faith.

These outposts, or missionary centres, can also serve as instruments of proximity, especially in parishes with an extensive territory. They can come to existence with "the collaboration of religious and laity, and all persons of good will" (# 117).

These centres are linked to their parishes, but are not necessarily limited to operating in a particular territory (# 16). The document asks parish priests and other priests of the diocese to guarantee the most frequent celebration of the sacraments, especially Mass and reconciliation (# 117, French version). Times of prayer and Eucharistic adoration could be held there, as well as catechesis and other activities, especially those related to charity for the poor and care of the sick (# 117).

Parishes may have several centres, and invite some members from these centres to serve on their pastoral council. The parish council provides

a link and a channel of communication between what is done at the parish level and what is done in the missional outposts. The parish does not do everything, nor does the outpost. They complement one another.

These missionary outposts are certainly one of the interesting ways to engage our local Church in the mission of making disciples. Through them, as Pope Francis exhorts, we can live "permanently in a state of mission" and transform our habits, styles, schedules, language and structures for the sake of evangelization.²

REFERENCES

1. Congregation for the Clergy, Instruction "The pastoral conversion of the Parish community in the service of the evangelising mission of the Church", 1.
2. Pope Francis, Apostolic Exhortation "The Joy of the Gospel", 25, 27.

Update from the Evangelization Team

By Pierre-Alain Giffard

Since the last edition of *Ecclesia* was published, the Diocesan Evangelization Team has met many times. One of its tasks was to design a process for the missionary transformation of parishes, movements, and Christian communities. This has now been completed, and a guide will be written to present the process to those who will embark on this transformational journey. Following the synod's listening phase, members of the evangelization team will meet with the deaneries of the Diocese to explain this process and discuss with them how to adapt it to their context.

The team is also reflecting on "missionary outposts", a new path to promote evangelization, as well as possible ways to implement them in our Diocese (this issue of *Ecclesia* includes an article on this topic). We have completed the Blessed Catherine's Starflowers Prayer Booklet, destined for people who want to devote themselves to prayer and to offer their lives for evangelization in the Diocese. We also continue to work with the Renfrew County Catholic District School Board, whose leadership has embarked on a spiritual journey with Catholic Christian Outreach (CCO). The second phase of this initiative is to offer CCO's faith studies to all RCCDSB employees. Finally, as formation for its members, the team has agreed to read Patrick Sullivan's "The 3 Languages of Evangelization."



What Do Volunteers with *Renfrew County Right to Life* Do?

By Susan Dagenais

We are all volunteers!

Renfrew County Right to Life (RCRTL) was begun in the 1970s by a group of concerned women from a Lutheran church in Pembroke. Our very own Margaret Thuemen was one of the original pioneers. Our volunteers cheerfully meet quarterly in hopes of changing hearts.

We post items of local and general interest, pertaining to life issues, on our Facebook page facebook.com/rcrtl. The aim of the page is to frame abortion, infanticide, embryonic research, euthanasia, conscience protection, and other life issues as human rights issues rather than religious ones, even though it is our faith that motivates us to action. We recognize that we have two very different audiences: pro-life supporters, and those whose hearts have not yet been transformed. The first audience needs to be kept abreast of the news, given opportunities to sign petitions or contact their politicians, and have resources for talking to their friends and acquaintances in a caring way about life issues. The second audience needs to see the reality of abortion and euthanasia, and recognize that all human beings deserve human rights.

We encourage our members to donate to First Step Options in Pembroke, as it is a grassroots organization that provides everything from counselling to diapers and formula to mothers in need.

Recently, hoping to change hearts, RCRTL had a billboard erected on Drive-in Road featuring a baby kicking a soccer ball.

Volunteers also participate in the peaceful March for Life rallies each May in Ottawa. Our presence serves as a visual reminder to Canadians that life is an inalienable right.

Volunteers also stand quietly and prayerfully in solidarity for women and unborn children. This prayerful one-hour vigil is called Life Chain and takes place in towns and cities across Canada on the first Sunday in October.

The preamble to the Canadian Charter of Rights reads, "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law." The law of God commands humankind not to kill. And, as someone once said, there are no codicils to this commandment, no matter what euphemism is used for killing: "medical assistance in death" or "euthanasia" or "assistance in death".

Mother Teresa said, "I can do things you cannot, you can do things I cannot; together we can do great things." Thank you, Mother Teresa! We welcome volunteers from all walks of life. Please call Susan Dagenais (613) 401-6482 if you wish to join us. In the meantime, let us pray for one another and for the recognition of the sanctity of all human life.



Members and supporters of Renfrew County Right to Life, including Father Stephen Helferty, Father Scott Murray and Bishop Guy Desrochers, participated in Life Chain in Pembroke on October 3, 2021.

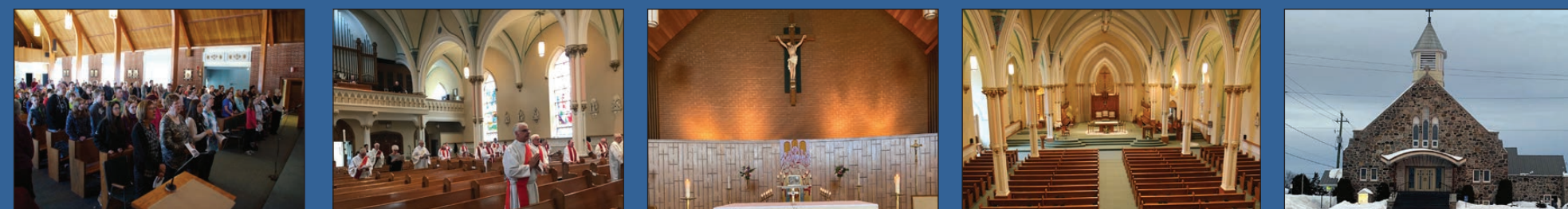
Essay Writing Contest

Once again in 2022, the RCRTL is sponsoring its Essay Writing Contest with the topic of 'The Ethics of In Vitro Fertilization' (IVF). The winning essay will receive \$300.

Deadline for submissions is June 1, 2022.

See the [RCRTL Facebook page](https://facebook.com/rcrtl) for full contest details.





Glenna Mackenzie receives Benemerenti Medal

The Benemerenti Medal, instituted by Gregory XVI in 1832, is an honour bestowed in the name of the Holy Father, Pope Francis, to a lay person or clergy who has given distinguished service to the church.

On December 4, 2021, during Mass at Our Lady of Sorrows parish, Glenna Mackenzie was awarded the Benemerenti Medal for her outstanding service to the Roman Catholic Church.

Father Steve Ballard, Ann Marie Rutz, Our Lady of Sorrows Secretary, and Father Ryan Holly prepared the application for the medal.

For many years, Mackenzie has served the parish faithfully as a catechist and, most especially, as the director of Religious Education for Our Lady of Sorrows parish in Petawawa.

Most Reverend Guy Desrochers, Bishop of the Pembroke Diocese, presented the medal to Mackenzie, stating “Your service is recognized today by the Holy Father, for fruitful service in bringing young people and their families to know Christ and his Church, forming catechists and assisting at the diocesan level with the development of parish catechists and sacramental formation.”

He noted the hundreds and hundreds of hours she spent in the office, preparing materials, training parish catechists, calling the parents of children in the parish, and travelling between Pembroke and Petawawa.

The presentation came as a complete surprise to Mackenzie. Her four children all came home to attend the presentation, but sat at the back of the church so she would not see them and become suspicious. She was puzzled as to why the Bishop called her to the front of the church and says she was speechless. “It’s a great honour. I feel it is really shared with all the catechists I have worked with over the years acknowledging their dedication also.”

Mackenzie says it has been worth all the time and effort. “It was something I really liked doing. I loved watching the little kids at Confirmation and First Confession and often it helped get their families involved in the church.”

Along with the beautiful medal, Mackenzie received a pin to wear and a scroll.



Presentation of the Benemerenti Medal to Glenna Mackenzie, long-time Director of Religious Education and Catechist at Our Lady of Sorrows Church in Petawawa by Bishop Guy Desrochers, C.Ss.R., on Saturday, December 4, 2021, the Second Sunday of Advent.

What is Development and Peace in Canada?

By Jean S. Tyler, Chair of the D&P Diocesan Council

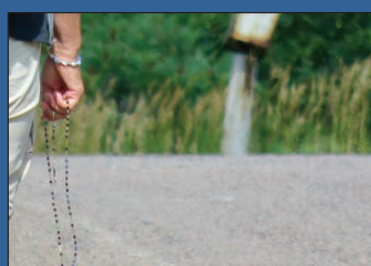
Succinctly, we are a charity that is made up of educators, mobilizers, and fundraisers. Our mission is two-fold: to support partners in the Global South in their pursuit of alternatives to unjust social, political, and economic structures, and, secondly, to educate Canadians in the causes that exist in the Global South and the Global North that impoverish peoples, and then mobilize actions for change.

This is your **invitation** to be part of the change, whether it be as an educator, a mobilizer, or a fundraiser. Come out to our annual general meeting on

May 19th, 2022 at Most Holy Name of Jesus Parish in the Church Annex Hall, 295 First Avenue, Pembroke, ON from 7:00 pm to 9:00 pm. Our guest speaker is Bishop Guy Desrochers.

Please come and meet the people who are choosing to be part of the Pembroke Diocesan Development and Peace Council, and learn how you, too, can become a team player for People and Planet First.

To register to come in person or to attend by Zoom, please contact Deacon Adrien Chaput at 613-732-7933 ext. 206, or by e-mail at dcadrienchaput@pembrokedioocese.com



Small Things with Great Love—CWL

By Susan Dagenais

As St. Teresa of Calcutta said, “We cannot all do great things, but we can do small things with great love.”

December 8, 2021, was a beautiful, serene and snowy evening. Eleven women from my tiny hamlet of La Passe gathered together in the parish hall to fill their annual Christmas cookie baskets.

The night before, many of these same women had attended Mass at Our Lady of Grace Church in Westmeath to pray the Rosary and to pay homage to Our Lady.

As a new member of the CWL, I marvelled at the professional manner in which these women comported themselves during their monthly meeting while still radiating a friendly and prayerful spirit.

It was business as usual. After an opening prayer, attendance was taken, the treasurer’s report was shared, generous contributions were allotted to various local charitable organizations, correspondence was read, and “thank you” messages were shared. After our final prayer, it was time to fill Christmas baskets.

Working with these women, I was reminded of the lyrics of Robert Lebel’s beautiful hymn *Comme Lui*: “...nouer le tablier...et servir par amour” (...tie the apron...and serve out of love). This is precisely what these CWL women do.

The evening did not disappoint. A caring and loving atmosphere reigned throughout the evening.

More than 20 Christmas baskets were filled with homemade cookies wrapped in cellophane paper, and secured with festive, coloured ribbons. From each basket hung a tiny card: “Merry Christmas. You are in our hearts and in our prayers.”

Some people wonder if the CWL will continue to thrive in this fast-moving world. I say with Catherine Doherty, “I go to my past to discern my future.” In December 1935, the Ladies Aid Society of La Passe was informed that the Catholic Women’s League of the Pembroke Diocese wished the La Passe ladies to form a subdivision, and so they did.

And what exactly have these women done over the past 70 years? They have knitted socks to send



Members of the La Passe CWL gathered to carry out their annual tradition of filling Christmas cookie baskets.

to soldiers along with care packages. They have worked for causes in war-ravaged countries. They have supported the projects of local missionaries. They have kept themselves informed by inviting guest speakers to their meetings. They have led the Rosary at church during the months of May and October. They have served funeral, Confirmation and First Communion lunches. They have contributed to the construction of the Cenotaph. They have catered an Ordination dinner, retirement dinners, and special anniversary dinners. They have had annual fundraisers such as Christmas tea gatherings and church suppers. They have provided Christmas baskets for shut-ins and seniors.

At the La Passe CWL’s anniversary in 2005, Eva Gervais said, “Seventy years ago, we came together. We’ve worked together, and, God-willing, we will stay together!”

At that event, Corinne Lacroix (age 91), shared memories of the league: “In the beginning, these [meetings] were some of the only activities that

women had to participate in, and it gave them a chance to visit and help each other at the same time.”

This past December 8, I witnessed firsthand a small group of eleven women continue this longstanding tradition of doing small things with great love.

Recently, the Catholic Women’s League of Canada celebrated its 100th anniversary. Will it continue to survive? Yes, it will! If it takes only one good woman to make a difference in the world, how about eleven?

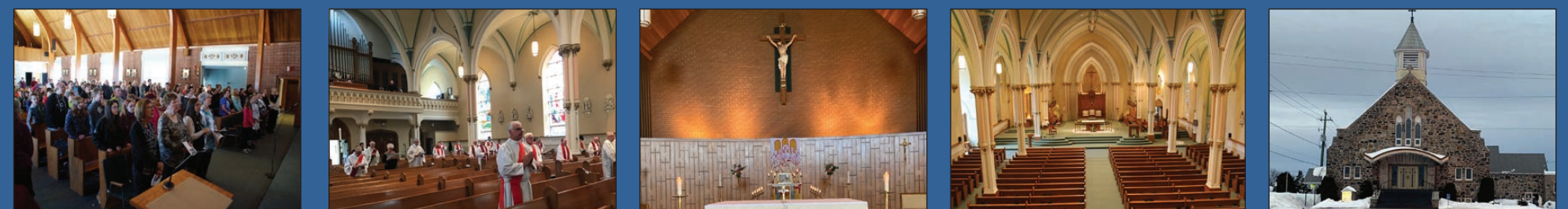
I am standing on the shoulders of the ones who came before me.

I am stronger for their courage; I am wiser for their words.

I am lifted up by their longing for a fair and brighter future.

I am grateful for their vision, for their toiling on the Earth.

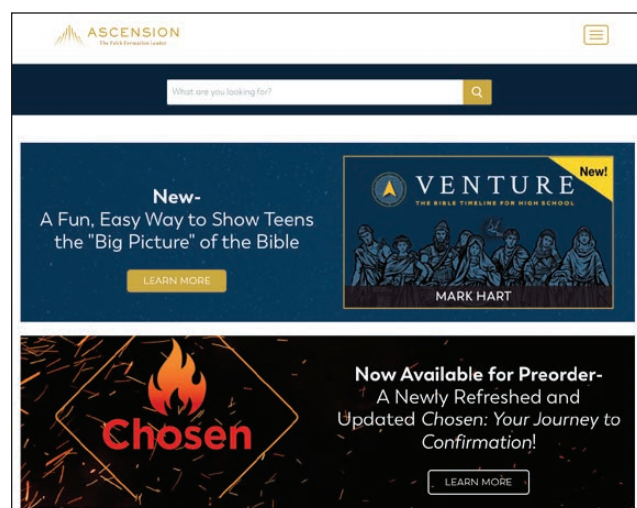
—Joyce Johnson Rouse



Resources for Families, Children and Youth

By Yvette Bourque, Director, Office of Marriage, Family, Youth & Young Adults

A suggestion that came from the recent diocesan-wide *Ecclesia* survey was to have an article providing resources for families. There has been no other time in history that there has been such an abundance of great resources for forming families in faith; however, I will mention a few favorites and then refer readers to the diocesan website www.pembrokediocese.com (under “Our Faith”, “Resources”, “Links”) where there are many helpful links all categorized for your convenience. Also, youth-specific resources can also be found on the website under youth and young adults. Family resources can be found under the Marriage and Family section.



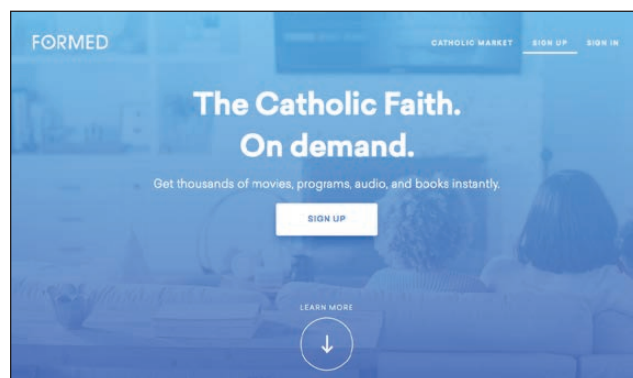
Ascensionpress.com

Here you will find a wide range of resources of all types. I have highlighted a few favorites below. Ascension also has its own Youtube channel called Ascension Presents with videos for adults and teens on many aspects of the faith and frequently asked questions.

- **Bible in a Year for Families** (www.ascensionpress.com/pages/family-bible) is inspired by *The Bible in a Year* (with Fr. Mike Schmitz, which is amazing for teenagers and adults alike). *The Bible in a Year Family Guide* is a free downloadable resource developed to help Catholics involve children in learning the Bible with the whole family! It is full of easy, fun ways for any parent to read the Scriptures together. With options varying from five minutes a day to listening to the whole podcast with your child, there are ideas that can be mixed and matched according to your family’s unique needs. The guide includes many helpful tools to help your

family dive into the Bible in an enjoyable way including testimonies from other families.

- **YOU** (grade 8-12) is a life-changing experience for teens (absolutely great for adults too!). In an age of “selfies” and egocentrism, *YOU* cuts through the noise to present an authentic view of the human person. It presents young people with the extraordinary story of their creation as unrepeatable individuals. But the program does not stop there. *YOU. Life, Love, and the Theology of the Body* introduces teens to the truth that life is not, in fact, all about them; it is about going out of themselves to be a sincere gift for others.
- **REVELATION** – This 10-part series explains this fascinating book of the bible in an understandable way with Jeff Cavins, a Catholic biblical scholar. The Diocesan Young Adult Ministry just finished this series in April, and many found it to be very enlightening especially in these times of great world change.



Formed.org /Augustine Institute

If your parish does not have a subscription to this site, there is a monthly family subscription option that is very reasonable. This site is full of Catholic videos, programs, Bible studies, audio books, children’s videos, teen programs and movies! They also have a new K-8 Curriculum called “Word of Life” for homeschoolers or supplemental learning. A couple of favorites for teens:

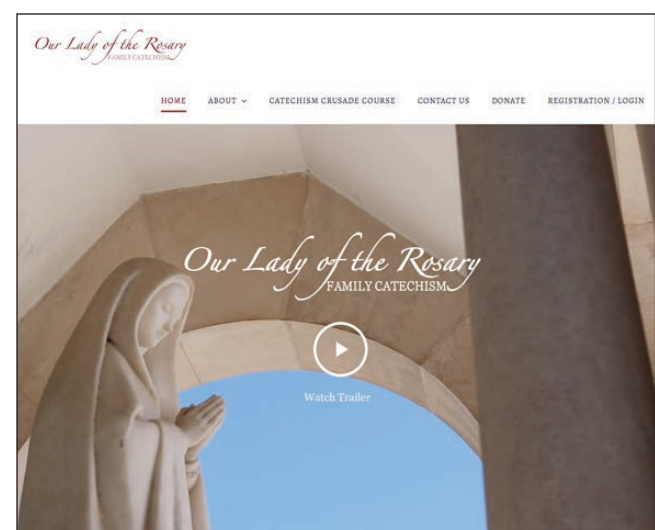
- **THE SEARCH** – The Search, hosted by Chris Stefanick, explores the deepest questions of the human heart in a seven-part series—Why am I here? What is life all about? What happens when we die? —and guides you through the great big story of everything, as astrophysicists, psychologists, neuroscientists, artists, chemists and professors point to one big (surprising) conclusion: Jesus Christ and the Catholic Church.

- **YDisciple** – YDisciple is a toolbox of training resources for adults and teaching resources for teens specifically designed with small groups in mind. YDisciple is not just another video resource. Programs do not make disciples. Only a disciple can. That’s why YDisciple couples video resources with extensive training and support for leaders.



Holyheroes.com

This site is a gem for parents and children. One highlight is the free Weekly Mass Activities containing a video (by kids) for kids explaining the Gospel message each week along with a colouring page and quiz in order to prepare them for Mass.



olrfamilycatechism.com

A unique opportunity for children and their families to learn the timeless truths of the Catholic faith according to the classic Baltimore Catechism. Drawing on the message of Our Blessed Mother and following the example of the three children at Fatima, Our Lady of the Rosary Family Catechism has been created for the

continued on page 14...



whole family to deepen their knowledge and love of our Catholic faith. All children, younger and older, as well as adults, are invited to participate in the course. This is truly a crusade of learning thoroughly the essentials of the Catholic Faith and is available for free. Endorsed by Raymond Cardinal Burke.

Ignatiuspress.com

Loads of great resources

Loyolapress.com

Great for teachers/parents/catechists



Bluemantle.ca

A Canadian supplier of many resources including the popular *Faith and Life* series (gr. 1-8) which is an excellent program for teaching the faith to children whether for homeschooling purposes or using as a supplement for faith learning outside of school.



Youtube.com

There is an abundance of Catholic videos for all ages on YouTube. Check out a few of these titles:

- Brother Francis
- Catholic Kids Media
- EWTN for kids
- Encourage TV
- Superbook
- Lifeteen summit reflections for teens – posted each week as a way for teens to reflect on the Sunday Mass readings.
- Lifeteen
- Fr. Mike Schmitz (especially popular is his *Bible in a Year* series which you can join at Ascension Press at anytime or view the videos on youtube.com).

Other Good Websites

- TheCatholicKid.com
- Thereligionteacher.com
- Mycatholickids.com
- TheCatholicbulletin.com
- dynamiccatholic.com/plus/blessed-seasons.html for 84 free children's videos from the animated sacramental preparation program called Blessed. It's great even for those who are not preparing for a sacrament!

When considering ordering resources that come from an American site, check www.sunrisemarian.com first to see if they have the resource that you are looking for. They are a Canadian company right here in Ontario. They carry many resources from Ascension Press and several other companies as well.

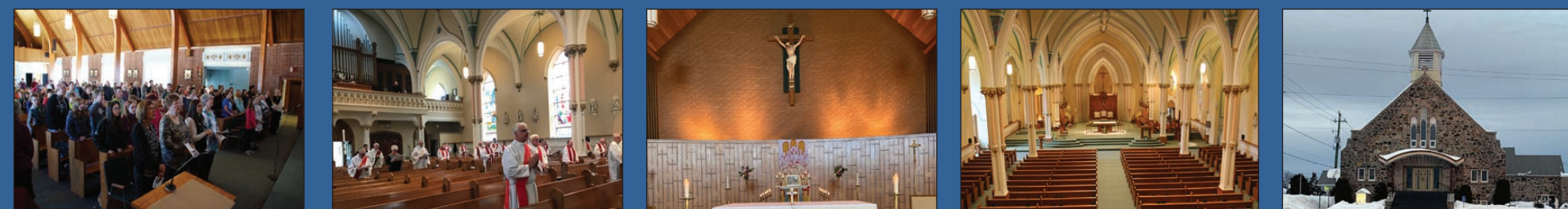
All of these wonderful resources are great additions for formation but, in my opinion, the most important part of raising children in the Catholic faith is having them attend the Holy Mass as often as possible each week, regular Confession (at least monthly), *daily* prayer with family (my family loves the Rosary and the Divine Mercy Chaplet) and Scripture reading. Yes, even young readers can read the Bible. Use a children's picture Bible to grab their attention. If we truly want our children to put Christ first in their lives, then these faith habits practiced each day with the family (as much as is possible) will help them to do this. At the same time, they also receive the benefit of seeing their parents live this firsthand. That is more powerful than anything we can do to pass on the faith.

There are endless resources, and I have highlighted just a few. If you require something specific, please let me know and I will do my best to help you find what you are looking for. To contact me, send an e-mail to yvettebourque@pembrokediocese.com

Pastoral Appointments

The Most Reverend Guy Desrochers, C.Ss.R., announced the following pastoral appointments:

- **Reverend Steven Ballard** has been appointed Pastor of St John Chrysostom Parish, Arnprior, and Our Lady of Perpetual Help Parish, Braeside. **This appointment took effect February 1, 2022.**
- **Reverend Justin Bertrand** has resigned from priestly ministry and expressed his desire to seek dispensation from the obligations of the clerical state.
- **Reverend John Burchat** has been appointed as Pastor of St Lawrence O'Toole Parish, Barry's Bay, Holy Canadian Martyrs Parish, Combermere, and St Francis de Sales Mission, Latchford Bridge. **This appointment took effect February 1, 2022.** A priest of Madonna House will continue administration until the end of December.
- **Reverend Patrick Dobec** has been appointed Pastor of Our Lady of Sorrows Parish, Petawawa. **This appointment took effect February 1, 2022.**
- **Reverend Réal Ouellette** will remain in the parishes of Saint-Thomas-d'Aquin, Astorville, Ste-Bernadette, Bonfield, and Sacred Heart, Corbeil.
- **Reverend Peter Proulx** will conclude his part-time ministry as parochial vicar at St John Chrysostom Parish, Arnprior.
- **Reverend Robert Ryan** will conclude his ministry at Our Lady of Perpetual Help Parish, Braeside, as he continues his recuperation from cancer.
- **Reverend Basil Tanguay** has been appointed as part-time parochial vicar to the parishes of St James the Greater, Portage-du-Fort, Immaculate Conception, Bryson, Ste-Anne, Île-du-Grand Calumet, and St John the Evangelist, Campbell's Bay. **This appointment commenced on November 1, 2021.**
- **Since January 1, 2022** Father Do has been in residence at the rectory of Holy Name of Jesus Church in Pembroke. While Father Do is in residence in Pembroke, he will be assigned various ministerial duties by the Bishop and will also be available for Mass coverage in parishes.



Saint Profile

Saint François Montmorency de Laval

During difficult times it is so important to turn to the saints to intercede for us. Today we can ask our first Canadian Bishop, St. François Montmorency de Laval, to hear our prayers. He was the son of Hughes de Laval, a noble soldier, and Michelle de Péricard, born April 30, 1623 in Montigny-sur-Avres (France).

The family was renowned and very religious, and François felt a calling to the Priesthood at a very early age. He received his education by the Jesuits at La Fleche from his early years, but life was not easy as his father died when he was thirteen. After experiencing such a great loss, he was made a Parish Canon so that the monies received could help to support his family.

He continued his studies for the Priesthood at the Jesuit Clermont College in Paris, France, but then took a leave of absence in 1645 after the death of his two older brothers, which made him head of the family. François took on the role of managing the family estates for a time, but returned to Paris to continue his studies and receive Holy Orders.

He was ordained on May 1, 1647, at age 24. François was named Archdeacon of Evreux and also became a member of the *Paris Foreign Mission Society* at age thirty. He was made Vicar Apostolic of Tongkin, Indochina (modern Vietnam) in 1653, but family responsibilities and the unrest of the region prevented him from moving there.

In 1654 he resigned his position and spent four years in a hermitage in Caen.

In 1658, Pope Alexander VII appointed him Vicar Apostolic of New France (modern-day Canada). François was consecrated as Bishop on December 8, 1658. On June 16, 1659 he arrived in Quebec City to take up his new duties. The population at that time was 500 people and François was eager to start his assignment that covered all of Canada, including the central section which would become the United States. This was a massive diocesan undertaking by Bishop François, requiring evangelization, administration and great stability to continue. He embraced the challenge knowing that this was the spiritual work he was called to do. Bishop François was always advocating in the area of missionary work and supported the work of the Jesuit Missionaries and the Recollect Franciscans. One of the great works was the restoration of the Shrine of Saint Anne de Beaupré, which many of us have attended as a pilgrimage, as well as the building of the Cathedral of the Immaculate Conception. He continued his great works by building a seminary in Quebec in 1663 (Séminaire de Québec), and began the Catholic schools throughout Canada. In 1684, he decided that he would enter retirement, devoting his life to prayer and solitude; but, unfortunately, due to great fires in November of 1701 and October of 1705, he was brought out of his retirement to help in the rebuilding projects. He was known for his charitable works with the poor and always being available to consult with his successors. He made his journey home to our Lord and Saviour on May 6, 1708 in Quebec.

Today we can see that his life had a great impact on the people of Quebec as they named the University of Laval after this great Bishop and Saint. He



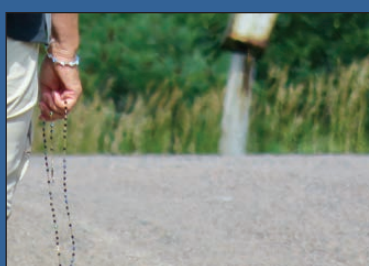
was venerated by Pope Blessed John XXIII on the 28th of February, 1960. He was Beatified by Pope John Paul II on June 22, 1980 and canonized by Pope Francis on April 3, 2014. Saint Francis Montmorency de Laval is the Patron Saint of Bishops. Let us ask Saint Francis to guide and protect our Bishops and our great Country, Canada.

Let us pray:
*God our Father,
 We thank you and praise you
 For entrusting us to François Montmorency de Laval,
 First Bishop of New France.*

*Through the intercession of this great witness,
 With his faith and charity,
 Guide us on the road
 Of New Evangelization to spread the Good News
 Of Your Son, Jesus Christ*

*Give us Pastors
 To answer the needs of Your Church.
 Make us people of the Word of God
 So that we may bring
 The light of the Gospel
 In today's world.*

Amen.



EOCCC Pilgrim Icon Cross Comes to Renfrew County Catholic Schools

By David Afelskie

The Renfrew County Catholic District School Board had the exciting opportunity to host the Eastern Ontario Catholic Curriculum Corporation's (EOCCC) *pilgrim icon cross* for several weeks last Fall. The cross was commissioned by the EOCCC in celebration of their 25th Anniversary, and was constructed by Geoff Guitard, a chaplaincy leader with the Ottawa Catholic School Board.

The icon cross began its initial journey in the Renfrew/Arnprior Family of Schools and will return to our school board during the 2022-23 school year. David Afelskie, Religious Education and Family Life Special Assignment Teacher, accompanied the icon cross and coordinated a short prayer liturgy explaining the significance and importance of the cross at each of the schools. Many of the students had questions about the cross and were captivated by the idea of iconography. A common question was: "What is an icon?" An icon is a sacred image that can

assist individuals in their encounter with God. Stephen Bonian describes it in this way: "The primary power of icons lies in their physicality: they make the presence of the holy tangible. They rouse the imagination and generate emotions in the viewer." After the presentation, each school displayed the icon cross in a prominent location that allowed classrooms or visitors to encounter and pray with the pilgrim icon cross.

The icon cross reminds individuals of God's love for them and provides an opportunity to renew their commitment to our Catholic faith and Jesus Christ, our Lord and Saviour. We are all pilgrims, and the icon cross was a powerful reminder for our staff and students that God is always present with us on this life journey.

As this pilgrim icon cross journeys from board to board and school to school, we hope that it will be a way to encounter Christ and to build a community for all. Follow the icon cross journey on Twitter: @EOCCC1.



The EOCCC Pilgrim Iron Cross

Photo Credits: Pam Dickerson, St. Michael's School & RCCDSB



Everyone is Welcome to Attend the 2022 St. Ann's Pilgrimage in Cormac, Ontario

The annual Cormac Pilgrimage to the Shrine of St. Ann, in the beautiful hamlet of Cormac, Ontario will take place Thursday, July 28th to Sunday, July 31st, 2022. The Shrine in Cormac is dedicated to St. Ann, the wife of St. Joachim, mother of Mary, and grandmother of Jesus.

- The theme of the 2022 Pilgrimage will be "History of the Devotion to St. Ann."
- A triduum begins Thursday evening with a Mass at 7 pm, followed by 7 pm Mass on Friday and Saturday evenings.
- All three evening Masses are to be held in St. Ann's Church at Cormac, presided by Bishop Guy Desrochers, Bishop of the Diocese of Pembroke.
- A special Mass of healing outside at the Shrine of St. Ann will take place on Sunday, July 31st at 11 am.
- Exposition of the Blessed Sacrament, followed by Benediction, will take place at 1 pm on Sunday, July 31st.

A wide array of religious articles will be available for purchase as well as St. Ann's Mass League memberships, food and refreshments.

This annual event was postponed for two years due to the COVID-19 pandemic, but it is now resuming. Fr. Ken O'Brien, pastor of St. Ann's Parish, is the key organizer, along with a very dedicated council. Fr. Ken O'Brien is also Pastor of St. James Parish in nearby Eganville, and Pastor of Nativity of Our Lady Parish in Pikwakanagan, Ontario.



Just Imagine! We Become Whom We Have Received

By Susan Dagenais

Today, Deacon Adrien Chaput said, “God has called you by name. He called you to be here today and you answered God’s call.”

There were 40 parishioners from all over the Diocese of Pembroke who answered God’s call. We gathered together at St. James the Less Parish Hall in Eganville to attend Father Michael Smith’s lenten retreat entitled “A walk through the Mass.”

Father Smith shared with us his aim for the retreat: that our love for the Eucharist will deepen and that we would come to know that the Eucharist is central to our lives.

Father Smith speaks clearly, he has a great sense of humour, he stops at intervals to take questions, and he answers each and every participant’s question respectfully.

I cannot begin to tell you how heartwarming it was to gather together, face-to-face, brothers and sisters in Christ. We were reunited with people whom we had not seen in years; we united our voices in praise and thanksgiving while Deacon Adrien accompanied us on the guitar.

There was ample time for camaraderie, and everyone I spoke with expressed having learned something while walking through the Mass with Father Smith.

Here are just a few things I learned:

- The priest kisses the altar at the beginning and at the end of Mass because the altar represents Christ.
- We walk, raising our eyes to pray in the form of singing as we process.
- At the Penitential Act, we acknowledge that we are sinners and we ask for God’s mercy. Father Smith reminded us that it is God’s mercy that saves us and that we are to have a serene confidence in the goodness and mercy of God.
- We sit to listen attentively to the First and Second Reading and the homily.
- We stand to profess our faith in the Creed, saying, “Yes, I believe!”



- We also stand to underscore the importance of the Gospel, which contains the life and words of Christ.
- Incense can be used at the Gospel to signify the importance of the words of Christ.
- We kneel as a penitential gesture.
- When the priest places his hands over the offerings, he is invoking the Holy Spirit to come down upon the offerings and change them into the Body and Blood of Christ.
- Jesus is giving us sacramentally what he gave us at Calvary. We are there offering ourselves with Christ.
- “Through Him, with Him and in Him...” ends the Eucharistic Prayer. When we say or sing “Amen,” we are saying, “Yes, I believe. Yes, I agree. Yes, this is my faith.”
- The word “Eucharist” means “thanksgiving,” and so the Eucharistic Prayer is one huge prayer of thanksgiving.
- Reverence to the Eucharist is very important. We receive the Eucharist so that we can become what we have received. We are to be the presence and love of Christ for the people around us.

- Reverence for other human persons is an outflow of Him whom we have received. It should enable us to see beneath appearances to the presence of Christ in others.
- That psalms are God’s word to us, which become our words to God. The psalms contain the whole gamut of human emotions.

Father Smith answered “yes” to, “Are we to fast one hour before Mass?” And “yes” to, “May we receive Communion each time we attend Mass, even twice within the same day?” And another “yes” to, “Are we obliged to attend Sunday Mass?”

Obliged—I like to think of it as privileged. Each time we receive the Eucharist, we become whom we have received. Just imagine!

Deacon Adrien left us with this quote: “God gave you a finger print that no one else has so you can leave an imprint that no one else can.”

Thank you, Father Smith. I believe you have deepened our love for the Eucharist.

*We now know how to reach this beacon of love and make its flame our own.
– Sainte Thérèse de Lisieux*

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What is the Assumption of Mary?

By Fr. Michael Smith

Ecclesia included a readers' survey in its May 2021 issue. One reader requested an article on the Assumption of the Blessed Virgin, and on why we Catholics believe in the Assumption even though it is not mentioned in the Bible. The author is pleased to respond to the reader's request.

To say that Mary was “assumed” into heaven means that at the end of her earthly life, she was taken up, body and soul, into the glory of Christ. In other words, Mary’s remains are nowhere to be found on earth. Her body did not endure corruption but was transformed in an instant into the same kind of body as that of her Risen Son. The Church’s teaching on the Assumption is an example of what we call a “dogma”. The word “dogma” has negative connotations in secular culture because many people do not know, or have forgotten, the meaning of the word. A dogma is a truth revealed by God and taught infallibly by the Magisterium (“teaching office”) of the Church. Pope Pius XII, in 1950, exercised the charism of papal infallibility and defined the Assumption as a dogma.

It is to be noted that this dogma remains silent about whether Mary died as we know death. The Eastern Churches, Catholic and non-Catholic, speak of the “Dormition”, or “falling asleep” of Mary. There are various theological opinions about how precisely Our Lady’s earthly life ended, but these remain theological opinions; none of them is on the level of a dogma.

If the Assumption is not mentioned in Scripture, why do we believe in it?

It is true that Scripture does not mention Mary’s Assumption, but we need to be careful not to confuse the Catholic and Protestant understandings of divine revelation. For classical Protestantism (not necessarily true of all Protestants today), the principle is “*Scriptura sola*” (Scripture alone). In other words, Scripture is the only standard of belief; if something is not mentioned in the Bible, it is not revealed by God. This has never been the Catholic understanding of divine revelation. The Catholic understanding is that God has always revealed Himself in the midst of the People of God: first the People of Israel, and now the new Israel, the Church. For a long time, the faith was handed down only by word of mouth. Then, at various times, revelation was put to writing (Scripture). It may seem astonishing to realize that the Church was in existence for at least a couple of decades before the first book of the New Testament was written. Astonishing, but true. Revelation written down is called Scripture; revelation handed down by

word of mouth is called “Tradition”. We use a capital “T” so as not to confuse Tradition with “traditions”, customs which can change with the passage of time. Examples of “traditions” would be the colours of vestments at Mass, or whether we bless ourselves from the left shoulder to the right, or vice versa. These customs are not revealed by God.

The Assumption of Mary is an example of a truth revealed by God through Tradition, the handing-down of faith by word of mouth: through preaching and teaching, and expressed in the public prayer of the Church (“liturgy”). Christians have always believed that Mary was assumed body and soul into heaven. The belief may at times have been more implicit than explicit, but it was always there. This helps us to understand how Pope Pius XII could proclaim the Assumption infallibly in 1950. In doing so, he did not impose on the whole Church something that was not already part of the Church’s faith. Rather, he surveyed the history of the Church’s faith concerning the Blessed Virgin, and he also consulted broadly before making the dogmatic definition. The definition was in response to a felt need and an expressed desire. It made as explicit as possible something that had always been part of our faith. The definition also gave us the assurance that we, as the whole Church, cannot err in believing in Mary’s Assumption.

Why is the Assumption important?

Books could be written about this, but I will be as brief as possible. The Assumption is a sign of our destiny, and it is a major source of hope.

If we persevere in faith, hope, and love, our destiny is to share in the Resurrection of Christ. Just as Christ was raised, we, too, will rise from the dead. Our destiny is not just for our souls to be with God, but also for our whole selves, body and soul, to be in union with God and one another in a renewed creation. Mary already shares in Christ’s Resurrection. Since her body on earth carried the Saviour of the world, now, by an act of God’s goodness, her body shares in the risen glory of her Son.

The Assumption of Mary is also a major source of hope. In the midst of life’s trials and hardships, we look to the triumph of Mary, who likewise endured much suffering on earth. As we now are, Mary once was, except for sin. As Mary now is, in the glory of Christ, we are called to be.

This, among many other things, gives us the courage to persevere. In doing so, the Assumption is a channel of the grace of Christ.

Parish Suppers

While many COVID-19 restrictions have been relaxed, there are still some requirements around serving food, and parishes have yet to decide about hosting suppers this year. Please check your parish website for details, or visit the diocesan website (<http://www.pembrokedioocese.com>) where information will be added as it becomes available.