



THE ARCH

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"On Ash Wednesday, Bishop Donald Bolen issued a pastoral letter directed specifically towards victims. Here Bishop Don offers apologies to victims who experienced clergy sexual abuse in our parishes and through the residential school system for the wounds that have been caused.

Recognizing that «Apologizing is not enough. It is only a starting point.» Bishop Donald puts forward his pledge to «commit ourselves to walk with you and accompany you» placing the needs of victims at the forefront of the Church's actions moving forward."

This letter is to all of you who have been wounded through clergy sexual abuse: to those whose abuse was at the hands of a parish priest, a pastor, a member of a religious community; and to those who were abused at what was then known as an Indian residential school. It is addressed to those of you who have left the church, those who have been cast aside, those who have found a home in another faith community or spiritual tradition, and those who remain in the Catholic Church.

Over the past two years I have had the opportunity to meet with some of you who were hurt deeply by the church, and have learned of the tragic legacy of clergy sexual abuse in our Archdiocese. I have also heard from victims who had come forward, had not been welcomed by church leaders, and who were left to experience more shame, guilt, and a door closed to healing. Many have chosen not to relate their experience to anyone and have buried their secret deep within them.

To each of you, and to all the people of the Archdiocese, this letter is an invitation to a healing journey, a journey that needs to involve the entire church. To those of you no longer in the church, but whose healing is bound up with the church's healing, and indeed to each victim wherever you are on the path to healing, we extend an offer to accompany you on this

Open letter to all those who have been wounded by the effects of clergy sexual abuse within the Archdiocese of Regina



journey in ways that are helpful to you. At the outset, I want to express on behalf of the church how deeply sorry we are that you have been wounded in this way. That should never have happened to you.

It is our hope and desire to be able to walk with you, the victim. To do so, we need to begin by being honest about what happened to you, what you suffered, the gravity of what was done to you, and the further suffering you experienced when the church's response to you was not welcoming or compassionate.

As members of the one human family, we are all connected; what happens to one person impacts others. Christian faith speaks of a deeper relationship still, which holds us to an even higher standard. St. Paul tells us that when one member of the body suffers, all suffer; when one person is wounded, all are wounded. But you who have been abused have not experienced that solidarity, and these words may themselves be a source of pain and frustration. All of us, in our parishes and in church leadership, are deeply connected. All of us share this shame. It is not enough to identify those who abused and those who dealt irresponsibly or poorly with that abuse. All of us are called to repentance and to the work of healing.

Your wounds, so painful and so slow to heal, point to our

wounds of contradiction and unfaithfulness. As a community of faith, we were called to bring you into a place of light, but instead you were brought into a place of darkness. Members of the clergy, who were called to affirm your worth and dignity as a beloved child of God, eroded that dignity. Bishops, members of the clergy, and the entire church, have the responsibility to make our churches safe places, prayerful places. Instead your vulnerability was exploited. When families of victims called us to take action, we reacted defensively, protecting the clergy and showing greater concern for the church's public image than for you, who by our action and inaction were marginalized and silenced. Your pain was often intensified by not being acknowledged, by being hidden and swept away, as we tried to protect the reputation of the church.

How far we have strayed from the heart of our faith, from our God who in Jesus was himself victimized. He calls us from the cross to walk with victims, to serve those who are wounded and to spend ourselves in striving to bring healing and compassion. How badly are we ourselves in need of the conversion to which we call others.

Today, Ash Wednesday, on behalf of all of the people of this Archdiocese, I turn to you, victims of clergy sexual abuse, to express our lament and great regret for what we have done to you. For the abuse you suffered, the brutal experience you were forced to endure when still in your childhood or adolescence, we are sincerely and profoundly sorry. For the shame, confusion and guilt you experienced then and in the years since the acts of abuse, we are sorry.

For the times when the church has slammed the door on you, not wanting to hear your painful truth, not wanting to face the scourge of abuse, we are sorry. For our failures in acknowledging our transgressions, for collusion in covering up what happened and for silencing victims, we are sorry. For our misuse of power, and for the clericalism which helped to create a context wherein abuse was allowed to happen and be covered up, we are sorry.

We also want to acknowledge those victims who are no longer with us - for whom this letter has come too late. To friends and family members, we are profoundly sorry for any part we played in their pain, despair and loss of hope.

To those of you whose abuse took place in the Catholic administered residential schools in the Archdiocese, we express our great sorrow at what was done to you. The abuse you suffered was linked to racism, and was often combined with a disrespect for your culture, language and spirituality. The Truth and Reconciliation process has helped to bring to light the waves of suffering which you experienced. While we as church are seeking in other contexts to address the negative aftermath of residential schools, the generational trauma, and effects of colonization, in this letter we address in a specific way those who were victims of clergy sexual abuse. As with those victimized in other contexts, you suffered because of a distorted use of power. Instead of authority being at the service of building up, teaching, giving dignity, it was used in a way which assaulted your very being. We

are profoundly sorry for what happened to you, and stand before the Creator asking that we might now find a way to take steps of healing and reconciliation.

Apologizing is not enough. It is only a starting point. We want to make our apology real by making changes which prevent others from being abused and by taking steps so that your encounters with the church today are experiences of healing and compassion. We have a long journey ahead.

We commit ourselves to put the necessary structures in place so that you can safely come forward and tell your story. We commit ourselves to walk with you and accompany you in ways that you find helpful, prioritizing your needs and your healing. We have learned much from victims, and commit ourselves to continue to listen to you, and to seek your guidance as we revise our safe environment protocol and create policies and take initiatives at the service of greater accountability and transparency. We commit ourselves to a far-reaching strategy for educating and forming all ministers, organizations and parishes in the archdiocese, so that the church might be a place where children, youth and vulnerable people are safe, valued, and welcomed, and where we respond quickly and effectively when challenges arise. We will continue to host services for victims of clergy sexual abuse in our parishes, and to open our doors to victims whenever they come forward. We are establishing a lay review board to address any new allegation brought forward, will offer support when victims make the decision to go to the police, and will partner with others who can assist victims on a path of healing. We will invite our parishes and people to look for ways to listen to you, to walk with you, and to embrace the challenge of dealing honestly and faithfully with our past failures, as we strive by God's grace to do our part in building a church that is a safe, welcoming and life-giving place for all.

In conclusion, I want to express my profound gratitude to the victims who have helped to discern what needed to be said in this letter, and who have been guides in leading the church as we learn to walk with other victims. We value deeply the insights that you have shared, and have come to know that listening to victims is crucial at each step of the way. We want all victims, those outside the church and those within, to know that we recognize your suffering, your courage and the deep betrayal of your trust. Moving forward, we promise to be open to hearing your truth.

Jesus told his disciples that what is in the dark must be brought into the light, and that the truth will set us free. I would ask the people of the Archdiocese to join me, drawing on all the resources, grace and strength which our merciful God gives us, in accompanying victims on this journey of healing. May we reach out to all that have been deeply scarred, be present to those carrying the darkness of clergy sexual abuse, and sow seeds of new life. May the community of disciples who find life in him follow him more faithfully, that we may be a source of healing, hope, and blessing for those whom we have wounded, and for the world in which we live.

**Archbishop Donald Bolen,
Archdiocese of Regina**

CONTINUING THE CONVERSATION ON CLERGY SEXUAL ABUSE

By Pamela Walsh

In December presentations in the Archdiocese of Regina were given to the Archdiocesan Pastoral Council (APC) and the Council of Priests (C of P) regarding an annual liturgy on clergy sexual abuse. The aim and focus was on education, and to move from a single parish service to having a service in each deanery. Engaging the APC and C of P in dialogue, the hope was to move the service throughout the diocese and into the hands of the deaneries, as a way of reaching out to not only victims, but to all people, allowing for victims to be heard and the scope of that conversation to widen on this very painful topic.

Each presentation was tailored to the participation that each council would be asked to provide. The C of P deans were asked to work with APC members to present a prayer service or Way of the Cross service in each Deanery, as well as having one service in French. Archbishop Bolen started off the presentations by describing the history and reality of Clergy Sexual Abuse within the Archdiocese. He then introduced Pamela Walsh and Sr. ReAnne Letourneau, the co-chairs of a liturgy committee that coordinated and presented a service on clergy sexual abuse in March 2017, and is currently preparing a second liturgy, a Way of the Cross.

It was explained that Papal Nuncio to Canada Archbishop Luigi Bonazzi requested a liturgy be held in all dioceses in Canada on an annual basis. The Nuncio confirmed his desire for the service to continue when he met with Walsh during his November visit to Regina. She explained that last year's service was a revision of an Advent service CARES Healing Community wrote and helped to lead in various Regina parishes, from 2010-12.

Walsh then turned attention to the reality and impact of clergy sexual abuse on victims. Speaking from a personal perspective, she shared how so many victims sit in silence for decades; how many walk alone

in hurt and pain, shame and sorrow; how many sit in the pews too scared to share what has happened to them, bound by the silence that has been created. Those victims no longer in the church have also been bound by the silence surrounding clergy sexual abuse. This is the dark reality that many victims live in.

The tragedy of clergy sexual abuse does not just affect a single victim. It is multi-layered, generational, continuing to harm unborn generations, not only within the families of victims, but within parishes and communities; every relationship a victim has is collateral damage to the abuse. This will continue unless everyone begins to make a change, a change to open hearts, spirits and minds in order to begin to understand the pain the darkness causes, Walsh said. The journey of coming forward left her enduring the shattered reality of being cast aside. There were repeated attempts to silence her, but this was longer an option for her.

She spoke of the fallacy people have that all victims' want is money. Going through the church process, her complaint was deemed credible, but she has not taken a cent from the diocese. Instead she knocked at the diocese door loudly and asked Archbishop Bolen to walk with her. She asked the same of the papal nuncio with both agreeing to do so. She then extended the same invitation to those present at the APC and C of P meetings, asking them to walk into her world into the world in which victims live, and together begin a new conversation, a new beginning where all are welcome at the table; that the cross that victims carry, that is so burdensome and heavy, be shared and lifted so that we come to see victims in all their brokenness, and welcome them for who they are, not punish them for what was done to them.

Sr. ReAnne spoke about how the prayer services done by CARES Healing Community were stepping-stones into the journey of supporting

victims of clergy sexual abuse. An awakening within allowed her to begin to listen to the voice of victims, and it changed her. She hoped it would awaken others. Giving the example of how the service in March enabled St. Cecilia's CWL to experience first hand the pain and sorrow of victims; this in turn generated a good conversation at their next CWL meeting.

She reflected on how the church can see Christ too as victim, rejected and put to death; this is a theme in the season of Lent. She shared how she had been resistant to this topic, wanting to defend the church because it was her family. Gradually, she came to see Jesus in the victim (despised, rejected, persecuted, abandoned), and recognized that they are part of her family too. She finished by expressing the desire that these prayer services begin to lift the silence and shame around this reality, so that change/conversion can happen personally and within the church, so that victims receive support, accompaniment, healing, justice, or whatever it is that they need.

APC member Marian Grady was quoted as saying: "The presentation to the APC on Victims of Clergy Sexual Abuse focused on the victims and the challenges they live in a society and Church that isn't always willing to admit this sad reality in our faith community. Their honest and sincere testimonies call us as Church to truly listen to the voices of the victims and move from years of denial to becoming a community of compassion and support for all whose lives have been devastated by this cruel use of power and control." Estevan Deanery Rep. Bill Mann added his voice "I believe this is the exact proper method for our Diocese to display support and to help facilitate healing for these victims, and it is long overdue. The church, in my opinion, has not done this enough, but

has elected to support the accused more than is proper or even necessary. We should all applaud this proposal and place our undivided support

CONTINUING THE CONVERSATION ON CLERGY SEXUAL ABUSE... Continued

behind the initiative. I, for one, intend to carry this message full-strength to our deanery council and subsequent parish communities to provide healing and support for all of these victims of these terrible atrocities. I encourage everyone, as much as they can, to do likewise."

Of the presentations of the C of P gathering, Fr. Gerry Bauche noted, "It is never easy to listen to the account of how a victim of clergy sexual abuse has been impacted, as we heard from Pam. I found both Pam and Sr. ReAnne's presentations to the Council of Priests a strong reminder of what victims who have suffered abuse by clergy have to deal with constantly, on a daily basis. The least we can do is to try to step into their experiences, even for an evening of prayer and solidarity with their pain and suffering."

Both presentations ended with a question and answer period. Both groups asked several questions and ended with commitments from both APC and C of P members to having services in their deaneries. There has been interest and commitment to have services in three deaneries and discussions are ongoing in other deaneries. Let the conversation continue.

Protecting Minors from Sexual Abuse

*A Call to the Catholic Faithful in Canada
for Healing, Reconciliation, and Transformation*

By Rev. James Hentges

In 2018, the Canadian Conference of Catholic Bishops pledged themselves to renewed change in protecting minors from sexual abuse. Presented is a clear, victim-centered approach that encourages listening to and a willingness to accompany victims of clergy sexual abuse. It is an invitation to learn from victims and ensure that they are given a strong voice in discerning a way forward.

*The following are some key themes from this significant document, **Protecting Minors from Sexual Abuse: A Call to the Catholic Faithful in Canada for Healing, Reconciliation, and Transformation.***

Healing

"Because human beings are a unity of soul and body, any wound to the body or mind also affects the capacity for

a healthy spiritual life... The trauma of abuse frequently results in invisible wounds that damage the survivor's image of God and ability to relate to God. Guilt, self-blame, fear, and anger, so often experienced by those who have been sexually abused, can destroy or limit their capacity to trust God and others, leaving them with a sense of loss and spiritual abandonment, which seeks to be healed.... Because faith can bring healing to victims/survivors, they should be offered all of the spiritual and pastoral resources of which they may wish to avail themselves in order to bring healing to their lives" (pp. 53-54).

"Listening to the stories of victims/survivors, I learned that in many cases they were victimized twice: first by the abuse itself, and then by the refusal of others to believe them. Some were made to feel guilty for making an accusation against a priest, and some believe even years later that they themselves are at fault for having been abused. There is no room left in the Church for this kind of thinking. It takes great courage for survivors to disclose their abuse. Survivors have taught the Church how to protect our children better. No victims/survivors should be made to feel guilty for having disclosed the abuse they suffered. (Foreword, P. 11)

Reconciliation

"Renewing the Face of the Church: The commitment to transformation, reform, and spiritual renewal is the primary hope for bringing about the healing and reconciliation of individuals and communities of faith. Renewing the face of the Church is a journey which begins with the acknowledgement of failure; it is followed by the express desire for the forgiveness of sinful behaviour; and it is confirmed by the experience of grace – of restored trust in and among those who make up the Church as redeemed disciples of Christ. Such a journey will not only be the way to renewed life in the Church and transformed relationships with others, it will also initiate and foster the appropriate conditions for the long-term protection of minors" (p. 74).

Transformation

"Hope, mercy, and transformation are central to the Gospel experience and are at the heart of the mystery of faith. It is the deeply held conviction of Christians that darkness and death will give way to new life in Christ.... May this document assist the Catholic faithful in their efforts to remake "the Christian fabric of the ecclesial community itself" (St John Paul II, *Christifideles Laici*, n. 34) by drawing inspiration and counsel from it as we all travel the road ahead" (pp. 75-76).

This document from the Canadian Catholic Bishops represents a new vision and a renewed pledge to concrete action in protecting minors from sexual abuse. The bishops are committed to change and offer this pledge "...to all of the Catholic faithful and all men and women of good will, in the spirit of transparency and accountability, as a sign of the commitment of the bishops of Canada to the healing of victims/survivors and the protection of minors" (Preface, p. 6).

Pope Francis' Lenten Message Calls For Conversion

By Linda Bordoni courtesy of Vatican News:

https://www.vaticannews.va/en/pope/news/2019-02/pope-lenten-message-conversion.html#.XHU_LHAK41w.twitter

Pope Francis is calling on the faithful not to let the Lenten season of grace pass in vain, and to live as children of God acknowledging and obeying His law, in particular in regards to our brothers and sisters and to creation. In this year's Lenten message, the Pope invites believers to prepare to celebrate the paschal mystery with mind and heart renewed, warning that "Sin leads man to consider himself the god of creation, to see himself as its absolute master and to use it, not for the purpose willed by the Creator but for his own interests".

The Pope's Lenten message was released on Tuesday during a press conference at the Holy See Press Office. The theme chosen this year is "For the creation waits with eager longing for the revealing of the children of God" (Rom 8:19)

Lent began on Ash Wednesday, 6 March, and concludes on Holy Saturday, 20 April, the day before Easter.

"Let us leave behind our selfishness and self-absorption, and turn to Jesus' Pasch. Let us stand beside our brothers and sisters in need, sharing our spiritual and material goods with them".

This is one of the key passages of Pope Francis' Lenten Message for 2019. Reflecting on a verse from St. Paul's Letter to the Romans, the Pope highlights how the season before Easter must be a time to "welcome Christ's victory over sin and death into our lives", and attract "its transforming power to all of creation"

Fasting, prayer, almsgiving

Appealing to the faithful to not allow this season of grace to pass in vain, Pope Francis says that if, "the Lent of the Son of God 'was an entry into the desert of creation to make it become again that garden of communion with God" that it was before the original sin, Christians today are invited "to embody the paschal mystery more deeply and concretely in their personal, family and social lives, above all by fasting, prayer and almsgiving."

Fasting, the Pope says, means turning away from the temptation to "devour" everything to satisfy our voracity; Prayer teaches us to abandon idolatry and the self-sufficiency of our ego; Almsgiving, whereby we escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us.

If we follow this journey, he said it "is possible to rediscover the joy of God's plan for creation and for each of us, which is to love him, our brothers and sisters, and the entire world, and to find in this love our true happiness".

Conversion

The path to Easter, therefore, demands that "we renew our faces and hearts as Christians through repentance, conversion and forgiveness" the Pope said pointing out that it is a call that involves the whole of creation.

This "eager longing", this expectation of all creation, Pope Francis says, will be fulfilled in the revelation of the children of God, that is, when Christians and all people enter decisively into the "travail" that conversion entails.

"For the creation waits with eager longing for the revealing of the children of God" (Romans 8:19)

DEAR BROTHERS AND SISTERS

Each year, through Mother Church, God "gives us this joyful season when we prepare to celebrate the paschal mystery with mind and heart renewed... as we recall the great events that gave us new life in Christ" (Preface of Lent I). We can thus journey from Easter to Easter towards the fulfilment of the salvation we have already received as a result of Christ's paschal mystery – "for in hope we were saved" (Rom 8:24). This mystery of salvation, already at work in us during our earthly lives, is a dynamic process that also embraces history and all of creation. As Saint Paul says, "the creation waits with eager longing for the revealing of the children of God" (Rom 8:19). In this perspective, I would like to offer a few reflections to accompany our journey of conversion this coming Lent.

1. The redemption of creation

The celebration of the Paschal Triduum of Christ's passion, death and resurrection, the culmination of the liturgical year, calls us yearly to undertake a journey of preparation, in the knowledge that our being conformed to Christ (cf. Rom 8:29) is a priceless gift of God's mercy.



When we live as children of God, redeemed, led by the Holy Spirit (cf. Rom 8:14) and capable of acknowledging and obeying God's law, beginning with the law written on our hearts and in nature, we also benefit creation by cooperating in its redemption. That is why Saint Paul says that creation eagerly longs for the revelation of the children of God; in other words, that all those who enjoy the grace of Jesus' paschal

mystery may experience its fulfilment in the redemption of the human body itself. When the love of Christ transfigures the lives of the saints in spirit, body and soul, they give praise to God. Through prayer, contemplation and art, they also include other creatures in that praise, as we see admirably expressed in the "Canticle of the Creatures" by Saint Francis of Assisi (cf. *Laudato Si'*, 87). Yet in this world, the harmony generated by redemption is constantly threatened by the negative power of sin and death.

2. The destructive power of sin

Indeed, when we fail to live as children of God, we often behave in a destructive way towards our neighbours and other creatures – and ourselves as well – since we begin to think more or less consciously that we can use them as we will. Intemperance then takes the upper hand: we start to live a life that exceeds those limits imposed by our human condition and nature itself. We yield to those untrammelled desires that the Book of Wisdom sees as typical of the ungodly, those who act without thought for God or hope for the future (cf. 2:1-11). Unless we tend constantly towards Easter, towards the horizon of the Resurrection, the mentality expressed in the slogans "I want it all and I want it now!" and "Too much is never enough", gains the upper hand.

The root of all evil, as we know, is sin, which from its first appearance has disrupted our communion with God, with others and with creation itself, to which we are linked in a particular way by our body. This rupture of communion with God likewise undermines our harmonious relationship with the environment in which we are called to live, so that the garden has become a wilderness (cf. Gen 3:17-18). Sin leads man to consider himself the god of creation, to see himself as its absolute master and to use it, not for the purpose willed by the Creator but for his own interests, to the detriment of other creatures.

Once God's law, the law of love, is forsaken, then the law of the strong over the weak takes over. The sin that lurks in the human heart (cf. Mk 7:20-23) takes the shape of greed and unbridled pursuit of comfort, lack of concern for the good of others and even of oneself. It leads to the exploitation of creation, both persons and the environment, due to that insatiable covetousness which sees every desire as a right and sooner or later destroys all those in its grip.

3. The healing power of repentance and forgiveness

Creation urgently needs the revelation of the children of God, who have been made "a new creation". For "if anyone is in Christ, he is a new creation; the old has passed away; behold, the new has come" (2 Cor 5:17). Indeed, by virtue of their being revealed, creation itself can celebrate a Pasch, opening itself to a new heaven and a new earth (cf. Rev 21:1). The path to Easter demands that we renew our faces and hearts as Christians through repentance, conversion and forgiveness, so as to live fully the abundant grace of the paschal mystery.

This "eager longing", this expectation of all creation, will be fulfilled in the revelation of the children of God, that is, when Christians and all people enter decisively into the "travail" that conversion entails. All creation is called, with us, to go forth "from its bondage to decay and obtain the glorious liberty of the children of God" (Rom 8:21). Lent is a sacramental sign of this conversion. It invites Christians to embody the paschal mystery more deeply and concretely in their personal, family and social lives, above all by fasting, prayer and almsgiving.

Fasting, that is, learning to change our attitude towards others and all of creation, turning away from the temptation to "devour" everything to satisfy our voracity and being ready to suffer for love, which can fill the emptiness of our hearts. Prayer, which teaches us to abandon idolatry and the self-sufficiency of our ego, and to acknowledge our need of the Lord and his mercy. Almsgiving, whereby we escape from the insanity of hoarding everything for ourselves in the illusory belief that we can secure a future that does not belong to us. And thus to rediscover the joy of God's plan for creation and for each of us, which is to love him, our brothers and sisters, and the entire world, and to find in this love our true happiness.

Dear brothers and sisters, the "lenten" period of forty days spent by the Son of God in the desert of creation had the goal of making it once more that garden of communion with God that it was before original sin (cf. Mk 1:12-13; Is 51:3). May our Lent this year be a journey along that same path, bringing the hope of Christ also to creation, so that it may be "set free from its bondage to decay and obtain the glorious liberty of the children of God" (Rom 8:21). Let us not allow this season of grace to pass in vain! Let us ask God to help us set out on a path of true conversion. Let us leave behind our selfishness and self-absorption, and turn to Jesus' Pasch. Let us stand beside our brothers and sisters in need, sharing our spiritual and material goods with them. In this way, by concretely welcoming Christ's victory over sin and death into our lives, we will also radiate its transforming power to all of creation.



The Christchurch mosque shootings were two consecutive terrorist attacks at mosques in Christchurch, New Zealand, during Friday Prayer on 15 March 2019. The attacks killed 50 people and injured 50 others. The following letter was written by Archbishop Bolen and sent to the Regina Muslim community.



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March 18, 2019

Dear members of the Muslim community in Regina,

It is with deep sadness that we have heard the news from New Zealand of the shootings at two mosques during Friday prayers. Our shock at this tragedy brings to mind the shooting in Quebec City in January 2017, and of the attack on the synagogue in Pittsburgh last October. Our thoughts and prayers turn to the families of the victims and all of the Muslim community. We pray that God may give comfort to the grieving and hope to those in fear.

We offer our solidarity to the Muslim community of Regina as you respond to this senseless violence. We commit ourselves to working with you to address Islamophobia and all forms of hatred, particularly that which is directed to immigrant and refugee communities. If there is any way that we can assist you in your time of need, please ask.

On Friday, Pope Francis sent a telegram to the Muslim community in New Zealand. Mindful of the efforts of the security and emergency personnel in this difficult situation, Pope Francis prayed for the healing of the injured, the consolation of those who grieve the loss of their loved ones, and for all affected by this tragedy. Commending those who have died to the loving mercy of Almighty God, Pope Francis invoked the divine blessings of comfort and strength upon the nation.

In a similar way, the Catholic Bishops of Canada wrote to Muslims in Canada upon hearing news of the horrendous shootings in Christchurch. Promising that the Catholic community of Canada will continue to pray for the Muslim community, the bishops also remind us of the "Document on Human Fraternity for World Peace and Living Together" recently issued by The Grand Imam of Al-Azhar, Ahmed el-Tayeb and Pope Francis when they met February 4th in Abu Dhabi. In this document we read:

The protection of places of worship – synagogues, churches and mosques – is a duty guaranteed by religions, human values, laws and international agreements. Every attempt to attack places of worship or threaten them by violent assaults, bombings or destruction, is a deviation from the teachings of religions as well as a clear violation of international law.

Faithful to God who is merciful and compassionate, together our communities are called now to work together to promote understanding and harmony in our country.

**In peace and fraternity,
Archbishop Donald Bolen
Archdiocese of Regina**

* Pope Francis sends condolences for victims of New Zealand shooting: <https://www.vaticannews.va/en/pope/news/2019-03/pope-francis-christchurch-new-zealand-shooting-mosques.html>

* Document on Human Fraternity for World Peace and Living Together: https://w2.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html

UNDERSTANDING REFUGEE SPONSORSHIP

By Tashia Toupin

Currently the UN estimates that there are 68.5 million refugees, asylum seekers, and internally displaced people world wide, and this number is growing. As Christians, we are called to care for the poor and vulnerable and have a rich and long tradition of doing so. Serving others, especially those in the most desperate of need is one of our defining evangelizing tools. In the words of Jesus, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me" (Matt 24:

With this in mind, the Archdiocese of Regina would like to offer our support to any parish community wishing to sponsor a refugee or asylum seeker. Here are some answers to questions you might have while discerning sponsoring a refugee.

What does Sponsorship look like?

There are two main types of sponsorship that the Archdiocese files paperwork for:

Full Parish Sponsorship, is when a parish takes on the task of raising funds, filling out paperwork, accepting responsibility for, and settling a refugee. This type of sponsorship is our first priority and we would love to have more of these throughout the Archdiocese.

Private Family Reunification, is when a new Canadian or Permanent Resident (either of which were previously a refugee or asylum seeker) are now self-sufficient and want to bring over their family members. This type of sponsorship does not rely on parish support to any great extent and simply requires a few forms to be signed, but it can serve as a great opportunity to get to know a new Canadian and their family.

What the difference between a Refugee and an Asylum Seeker?

Having a UNHCR (A reference to the UN's refugee agency) number is the distinction between Refugee and an Asylum Seeker. Having a UNHCR number means they have been screened and recognized as a persecuted person unable to return to their country of origin. If an individual has been displaced, is unable to return to their country of origin, but does not have a UNHCR number, then they are an Asylum Seeker.

A Refugee can be sponsored through a Group of Five (G5) sponsorship, where an Asylum Seeker cannot. A Group of Five is formed when five Canadian Citizens or Permanent Residents agree to combine their resources in order to sponsor. Each sponsoring organization, like the Archdiocese of Regina, is allotted a fixed number of refugees that they can



sponsor in a year. A G5 sponsorship does not count against the Archdiocese's limited allotment from Immigration and Refugee Citizenship Canada (IRCC).

What are the obligations if you want to do a Full Parish Sponsorship?

Money: IRCC has put together a chart to help guide SAH's as to what a base cost for sponsoring could be. Deductions can be made for "gift in kind" such as furniture, house hold items, clothes, etc. We will walk you through this process and help you to know how and what to calculate for the overall cost.

Time: The sponsorship itself is 12 months from the time the individual or family arrives. There is work that needs to be done in preparation before they come as well. This can reasonably take 1-3 years.

Once the family arrives there are appointments that need to be made and transportation arrangements to and from. You may need to coordinate translators, set up school registration, doctors' appointments, teach them how to bank, pay bills, get a phone, use the transit system, and many other things. The first two months after arrival are the most time consuming. There are many organizations that can help. Having a many helpers, being well organized, and preparing ahead of time will help to make this less hectic. Allocating responsibilities is part of the settlement plan, so these kinds of concerns are addressed before arrival.

Emotional: Many refugees are fleeing from violent places and have experienced trauma. Special attention needs to be given to mental health. No sponsor is expected to be

Family Size	Total Cost
1	\$16 500
2	\$24 800
3	\$27 600
4	\$28 700
5	\$32 300
6	\$35 500
+1	\$2 700

a psychologist, but a positive and healthy relationship between sponsors and refugees can provide a much-needed, holistic level of care. Again, our office can help answer questions and put you in contact with several resources and organizations that deal with these issues so that you will be well supported.

Spiritual: This is a two-fold commitment. One is to the refugee, to make sure that they are connected with their faith community, and any appropriate cultural communities here in Canada. As Catholics we recognize that every human being is a beloved child of God with an inherent dignity and right to safety that cannot be taken from them. As such, we do not offer sponsorship based on religion or any other criteria beyond need itself.

The second commitment is to yourselves as a committee. One of the main reasons that the Catholic Church is so involved with the sponsorship of refugees is because of our Catholic Social Teachings. These include the universal dignity of each and every person, regardless of any categorical divisions. We also are called to give the poor and vulnerable our preferential support and love, and to always

consider them in our decision making. The third most relevant Teaching is Participation. We have an obligation to empower our sisters and brothers, who have often had so much taken from them, so they can regain control over their lives in meaningful ways.

In taking on the ministry of sponsorship, you will be engaging in the profoundly spiritual and life-changing experience of sharing life, upholding the dignity of others, and encountering Christ in the men, women, and children whose need is so great.

If you or your parish is interested in discerning concretely the sponsorship of refugees or would like to learn more about what are the requirements and obligations for sponsoring, please contact:

Tashia Toupin 306-540-5001 or
ttoupin@archregina.sk.ca

Coalition for HealthCARE and Conscience

Understanding the Terms in the Call For Conscience Campaign for Health Care Workers

The current campaign of the Coalition for HealthCare and Conscience which has been taking place to encourage the government of Saskatchewan to enact legislation to protect health care professionals in our province from having to participate in euthanasia/assisted suicide provides an opportunity for clarification about some the terms involved. The letter being provided for those who wish to support this campaign to sign has been distributed through both our schools and parishes.

In both contexts, questions have been raised about the appropriateness of the term “euthanasia/assisted suicide.” Some people have objected that these two terms are being falsely equated. Others have suggested that what is now legal in Canada is neither euthanasia nor assisted suicide but rather, as the government of Canada prefers to call it, Medical Assistance in Dying (MAiD). Let us take these two issues in order.

First of all, while euthanasia and assisted suicide can be carefully and helpfully distinguished, that distinction is without relevance for the purposes of this letter and campaign. Strictly speaking, euthanasia is when the doctor or other healthcare provider administers a drug (or other “treatment”)

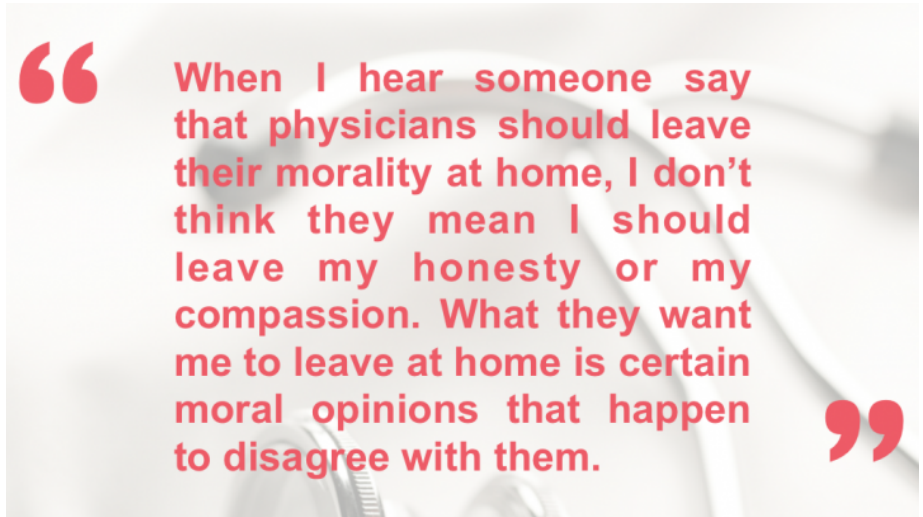
with the intent of ending the life of a patient. As such, the term “euthanasia” does not accurately describe cases of assisted suicide where, e.g., the patient is provided with a prescription for a life-ending drug and then administers the drug to him or herself. The current legislation in Canada allows for both kinds of practices. Nevertheless, the overwhelming majority of cases in Canada (more than 99%) have, to date, been euthanasia.

Secondly, while the government of Canada has chosen to designate the practice of euthanasia/assisted suicide in Canada with the novel acronym MAiD, that term has no legal, medical, or philosophical history. Furthermore, it seems a deliberate attempt to fudge the line between offering medical care to dying patients (including practices such as refusing or discontinuing burdensome treatments, and pain/symptom management that allows for a peaceful death even when it may foreseeably, though not intentionally, shorten life), which has always been legal in Canada, and the active ending of a patient’s life, which is accurately described as euthanasia/assisted suicide. A choice to use the government’s preferred term – instead of the accurate legal, medical and philosophical terms – in this case would have been to

contribute to the confusion that term has introduced into this discussion.

A final note. Some have suggested that this campaign is based on misinformation about the state of the rights of health care workers in Saskatchewan, suggesting that sufficient protection is already afforded them. It is worth noting, in this regard, that when similar legislation was being debated in the Manitoba legislature, it was the position of the official opposition not that such legislation was bad, but that it was unnecessary for precisely this reason.

Before that debate occurred in Manitoba, however, the Ontario College of Physicians and Surgeons had passed a motion requiring physicians to refer for euthanasia/assisted suicide even against conscience. This highlighted how, because of the division of powers in the Canadian constitution, specifically provincial legislation to



protect healthcare workers is actually quite necessary, especially if provincial professional bodies do not respect the conscience rights of their members. After a successful letter campaign, like the one in which we are currently engaged, the opposition changed its position and the conscience legislation

was passed unanimously.

The letter of the Coalition for Healthcare and Conscience is both accurate and necessary and the Catholic Bishops of Saskatchewan rightly support its distribution in both our parishes and our schools.

Healthcare Workers Should Not Have to Leave Their Conscience At Home

With files from www.candiansforconscience.ca

In Canada, everyone has the right to their faith and their conscience. The Coalition for HealthCARE and Conscience is focused on protecting Canadian doctor's conscience rights by advocating for conscience protection both federally and provincially.

With physician-assisted suicide now legal in Canada, healthcare practitioners and facilities in some provinces are in a difficult position. Those who cannot support assisted suicide or euthanasia because of their conscience, faith, or commitment to the Hippocratic Oath are forced to compromise their convictions.

The Issue

As of June 17, 2016, it is now legal for patients to request physician-assisted suicide in Canada. Despite limited conscience protection in federal legislation (Bill C-14) and freedom of conscience enshrined in the Canadian Charter of Rights & Freedoms, there are still provinces where conscience rights are at risk.

In Ontario, for example, the College and Physicians and Surgeons (CPSO) has abandoned thousands of doctors who cannot provide referrals for medical assistance in dying.

In Manitoba, the government has passed Bill 34, a legislation that protects doctors, nurses and pharmacists from having to perform or aid in the provision of assisted suicide against their conscience. This bill passed with support from all parties after Manitoba legislators received over 14,000 letters through our Call for Conscience campaign.

Each provincial government needs to be encouraged to create legislation that ensures that doctors, nurses and pharmacists have their conscience rights protected.

While health care workers respect the decisions of patients, they entered into medicine to save lives, not end them.

Bill C-14 included some conscience protections for Canadians, these protections did not go far enough to

protect health care workers across Canada.

Regulatory college can pass policies that require health care workers to refer for, and in some cases perform, physician-assisted suicide, even if those procedures go against their conscience. The College of Physicians and Surgeons of Ontario has already passed policies that require an effective referral, which violates the conscience rights of Ontario physicians.

Forcing healthcare providers to violate their conscience rights directly impedes their constitutional right to freedom of conscience and religion guaranteed under the Charter (Section 2).

Requiring healthcare workers to participate in assisted suicide as a condition of employment is a form of discrimination and is subject to a section 15 Charter challenge. It also violates the spirit of the conscience protections enshrined in Bill C-14.

If these policies enacted at the provincial level remain in place, many

Healthcare Workers Continued

healthcare providers and facilities will be unable to continue to serve their patients.

The Coalition for HealthCARE and Conscience is asking provincial governments to create a process that would allow patients to directly access a care coordination service which would provide access to a range of services for the patient, including assessments for physician-assisted suicide or euthanasia.

Patients would have the option of directly accessing this service or initiating a complete transfer of care to another physician. Physicians would therefore not have to refer. Patients who request this procedure at a facility that does not provide it could be transferred to another facility. Similar situations are handled daily in our healthcare facilities when patients require access to a host of other care services that do not exist at their current facility.

This proposal balances the rights of both patient and doctor, ensuring all rights are respected and no patient is abandoned.

Take Action

1000's of letters and emails have already been sent to Saskatchewan legislators since the start of our campaign in February of this year. If you feel that preserving freedom of conscience is essential for every Canadian citizen, including our doctors and nurses, please be sure to visit;

<https://www.canadiansforconscience.ca/saskatchewan>

Here you may fill out an on-line form that will send your concerns directly to ministers Reiter and Ottenbreit. Alternatively, you may wish to download and print a hard copy of the letter to mail in on your own using the following link;

<https://archregina.sk.ca/sites/default/files/CFC%20Letter.docx>

The Coalition for HealthCARE and Conscience represents a group of like-minded organizations that are committed to protecting conscience rights for healthcare practitioners and facilities. They believe physician-assisted suicide goes against the very core of why their members became physicians, which is to help heal people or support them in their natural dying process.

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity is traditionally held every year between January 18th (the Feast of the Confession of Saint Peter) and January 25th (the Feast of the Conversion of Saint Paul).

This year, members of Regina and area churches gathered in various venues throughout the week to study scripture and pray together for unity among the Body of Christ. The week's events culminated in an ecumenical service at Resurrection Parish in Regina where Rev. Amanda Currie, pastor of First Presbyterian Church of Regina lead those gathered in a reflection on this year's central theme from the book of Deuteronomy, "Justice, and only justice, you shall pursue."

Week of Prayer for Christian Unity Concluding Service, Resurrection Parish, Regina, January 27, 2019

by Rev. Amanda Currie

The theme chosen by the Christian Churches of Indonesia for this year's Week of Prayer for Christian Unity is "Justice, and only justice, you shall pursue." But the first thing I noticed about the theme text from Deuteronomy is that it doesn't ONLY focus on justice, but also includes a long section about worship.

The whole passage is a section of the Deuteronomic Law Code, an expansion of the ten commandments given to Moses and the Hebrew People at Sinai – a detailed plan for how the people will live as God's People in the land that God is giving them.

Summarized down to its fundamental principles, the Law Code calls them to love and worship God, and to love and



seek justice for their neighbours. This is the vision of God for the people, and the hope they have for building a community of joy, and peace, and prosperity for all.

The latter part of the text is the first part of a section about a system of governance and authority to be established. It will include a sharing of leadership between judges, priests, monarchs, and prophets - - a system seemingly designed to keep any one leadership group from becoming too powerful, bringing different skills and different interests together to help the people together to obey God and create a just society.

In the resources for this Week of Prayer for Christian Unity, the Christians of Indonesia explain that their society also was built on a fundamental principle of sharing. With an amazing



diversity of ethnicity, language, and religion, the motto of the nation of Indonesia is translated as “Unity in Diversity” and Indonesians have historically lived according to *gotong royong*, which is to live in solidarity and by collaboration. This means sharing in all aspects of life, work, grief, and festivities, and regarding all Indonesians as brothers and sisters.

However, they acknowledge that much recent economic growth in the country has been built on competition, in stark contrast to the collaboration of *gotong royong*, resulting in corruption and injustice.

Corruption infects politics and business, often with devastating consequences for the environment. In particular, corruption undermines justice and the implementation of law.

Too often those who are supposed to promote justice and protect the weak do the opposite. As a consequence, the gap between the rich and the poor has widened; and so, a country rich in resources has the scandal of many people living in poverty.

A traditional Indonesian saying highlights the tragedy of people suffering in the midst of abundance – a situation that is replicated in so many parts of the world. The saying goes: “A mouse dies of hunger in the barn full of rice.”

Meanwhile, particular ethnic and religious groups are often associated with wealth in ways that have fed tensions. Radicalization that pits one community against another has grown and is exacerbated by the misuse of social media that demonizes particular communities.

As Pope Francis comments in his homily for this Week of Prayer for Christian Unity, this is a situation we see worldwide, not only in Indonesia. “When society is no longer based on the principle of solidarity and the common good, we witness the scandal of people living in utter destitution amid skyscrapers, grand hotels, and luxurious shopping centres, symbols of incredible wealth.”

“A mouse dies of hunger in the barn full of rice.”

But rather than simply calling upon their society to change its ways and pursue justice for all people, the Indonesian Churches suggest a joint Christian response to injustice in society that begins with worshipping together as One Body. They selected for their theme Scripture a passage that promotes justice (and only justice), but it nonetheless begins

with instructions for the three great worship festivals of the Jewish faith.

Each festival is a great gathering of the whole People of God, and a celebration of God’s goodness and provision. Gifts are shared, whether the gathering is for Passover, the Festival of Weeks, or the Festival of Booths. People bring their gifts and offerings in thanksgiving for God’s many blessings, and according to what they have received.

After the description of each festival the people are instructed, “Rejoice during your festival, you and your sons and your daughters, your male and female slaves, as well as the Levites, the strangers, the orphans, and the widows resident in your towns.” The celebration calls for everyone’s participation, and no one is excluded.

When I first began to look at the text earlier this week, I was baffled by the selection of verses. Why begin with a partial description of the three great festivals when justice (and only justice) was the aim of the theme? Indeed, the commentary in the resource from Indonesia admits that it’s an odd combination. They write: “At the end of this long chapter [about the festivities] it may seem strange to have two verses about appointing judges, but in this Indonesian context the links between festivities for all and justice become alive.”

And I like the way Francis explains the connection. He says: “It should not surprise us that the biblical text passes from the celebration of the three principal feasts to the appointment of judges. The feasts themselves exhort the people to justice, stating that all are fundamentally equal and all are equally dependent on God’s mercy. They also invite all to share with others the gifts they have received. Rendering honour and glory to the Lord in these yearly feasts goes hand in hand with rendering honour and justice to one’s neighbour, especially the weak and those in need.”

As Christians, we also gather together for festivals of celebration and thanks for God’s goodness to us. Whether Christmas, Easter, or Pentecost, we celebrate God’s amazing goodness and grace – in coming to us, in saving us, in equipping us as God’s People.

But what strikes me about our Christian festivals today is that we mostly celebrate them in our separate churches and denominations. Whereas the great festivals of Israel were about ALL the people coming together in one great feast of thankfulness, we go off to our separate buildings and our favoured worship rituals while our Christian neighbours down the street or around the corner do things their own way.

As an interchurch couple, my Roman Catholic husband and I have very full schedules when it comes to the great Christian festival seasons. As we come and go between our two churches’ services during Holy Week, for example, we are encouraged by the fact that we are marking the same events, celebrating the same blessings of God, reading and reflecting on the same biblical texts, and proclaiming the same good news about Jesus Christ.

But as we go back and forth, rejoicing with our two church

families, we are very aware that we are still divided. We are not yet gathered at the same banquet table where all people are called, and all people are welcomed to the celebration.

That's why this Week of Prayer for Christian Unity often feels like the greatest of the Christian festivals to me. I love Christmas, and Easter is pretty awesome. But the Week of Prayer for Christian Unity is the only time when we really try to get our whole Christian family to come together in one great gathering.

(Maybe we need to move it away from January when weather like today impedes us from making it a really great gathering!)

But it's like instead of just getting together on Christmas Eve with his side of the family, and then on Christmas Day with her side of the family, you just decide to invite everyone to the one big celebration together!

There may be some challenges in getting everyone together because you do things differently. At your extended-family Christmas, it'll be things like different practices around exchanging gifts, traditional foods, and logistics around the gathering and the meal.

There's no question that it's more complicated to get everyone together. And it's more work to make sure that it goes smoothly. Even during this week, it would be easier for each church to simply add some prayers for Christian unity to our regular services of worship, rather than trying to coordinate a shared service with our diversities of liturgies, music, and expectations around leadership and preaching.

But this week is about giving thanks to God for the gift of our unity in Christ. We are One in Jesus, belonging to One Body, blessed with a diversity of gifts in our many members, and called to use them in a coordinated effort for Jesus' mission in the world.

This week is training for us in embracing one another, and receiving each other's gifts, and listening together for God's Word. And this friendship and fellowship that we are working on together is the foundation for the mission that God has for us to share... a mission of seeking justice and only justice for one another, and for our neighbours, and for the world.

The Indonesian Churches put it this way: "Only by heeding Jesus' prayer 'that they all may be one' can we witness to living unity in diversity. It is through our unity in Christ that we will be able to combat injustice and serve the needs of its victims."

On Friday evening, a varied bunch of Christians got together to talk about the Bible over beer and appetizers at O'Hanlon's Pub in downtown Regina. It was a new Week of Prayer event organized by Tashia Toupin who coordinates the ministry of social justice for the Archdiocese.

In my table group, we discussed the link between worship and justice, exploring a text from the prophet Amos in which God rejects the songs and sacrifices of the people in worship because they do it all as a show, and then go out and do very little in response to make the world a more just and peaceful place for all.

One person commented that many of our individual churches know what it means to be compassionate and caring towards those who are poor, excluded, or suffering in various ways, but we don't know how to build justice in our society. We know that we should feed people, but we don't necessarily find ways to change our systems and structures so that people no longer need food banks and soup kitchens. We know that our churches and our society made massive mistakes in judging Indigenous cultures and spiritualities, and setting up the Residential School System, but we may not know where to begin in responding to the TRC Calls to Action and participating in the work of healing and reconciliation.

Particularly, our smaller churches, with ageing members and fewer resources, will not be able to turn our longing for the peaceful and just society that God envisions for us into reality if we keep trying to do it on our own.

The Week of Prayer for Christian Unity reminds us that we are One Body with many members. Despite our historic divisions and separations, we can come together in unity to pray, and share, and work together for justice and peace.

We can bring the variety of our gifts and skills and talents, according to what God has given us... and together, as Christ's Body on earth, we can fulfill God's vision of the whole People of God gathered together for worship, and then go out to build communities of justice and joy.

The Indonesian Churches have suggested that we take some time in our worship to make commitments to justice before we go out from this place of worship. That's what the cards you received on the way in today are for... so you can write your commitment to something specific and offer it as a commitment to God today.

Maybe your commitment will have to do with reconciliation, or affordable housing, or living wages for all, or gender equality. Perhaps you'll want to put your efforts towards fighting poverty, or racism, or homophobia. But I hope you won't think that you're going to do it alone.

When you make your commitment, consider who might be your partners in this important work. Maybe your church, or another church, or a group of churches is working together already in that area. Maybe your community can get together with others – other churches, ministerials, councils of churches, or community groups, so that you can do together as One Body, what you could never accomplish alone.

I am glad that you were here for this, the greatest Christian festival, as we celebrated the Week of Prayer for Christian Unity together. And I hope I'll see you again lots more before next year, as we continue to work together as Christians and Churches for justice in this community.

I will end with a quote from Archbishop Desmond Tutu:

"When the church is divided, injustice thrives and the world wins. When the church is united on Gospel imperatives of justice, the power of oppression will be dethroned in the name of Jesus Christ, the light of the world." Amen.

VERY REVEREND LORNE CROZON TO RECEIVE ALUMNI OF DISTINCTION AWARD

With files from www.rcsd.ca

The Regina Catholic School Division is celebrating Catholic Education in new ways this year. One of these new ways involves the acknowledgment of its 2019 Distinguished Alumni. Three alumni were chosen from nominations submitted by stakeholders. Chosen recipients are graduates of the school divisions who are making significant and unique contributions in their respective careers and communities.



Among those being honoured this year is the Archdiocese of Regina's own Very Reverend Lorne Crozon. Fr. Lorne is a 1975 graduate of Miller Comprehensive Catholic High School who has spent the 35 years of his ordination to the priesthood serving as a great friend to Catholic Education. Very Reverend Lorne Crozon considers one of his life's greatest privileges the opportunity he had to attend Catholic institutions for his education.

This began in when he was registered at St. Paul Elementary School in Regina. The lessons of life and faith learned there have held him in good stead, and in part taught him that he could be a priest if God was calling. Lorne attended Miller Comprehensive Catholic High School.

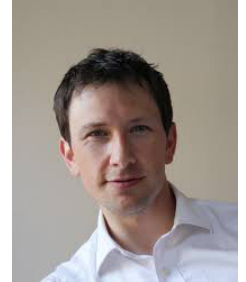
During that time, his interactions with friends and teachers brought him closer to the notion of being a priest. Their support and kindness helped him understand that God was calling. After graduating from Miller, Lorne attended St. Thomas More College at the University of Saskatchewan. He then attended the University of St. Jerome College at Waterloo, Ontario and St. Augustine Seminary of Toronto. Through all this Catholic education, he began to understand where God was calling

him and how he should respond.

Father Lorne was ordained a priest on June 11th, 1983. He has served many parishes in the Archdiocese of Regina. Presently, he is the pastor of St. Anne Parish in Regina and Vicar General of the Archdiocese of Regina. Father Lorne is grateful to the Catholic Schools of Regina for this wonderful honour. He prays that the Catholic Schools of Regina will continue to teach that faith is truly a part of all our lives.

Fr. Lorne shares this year's Distinguished Alumni Honour with two others;

- 1995 Dr. Martin LeBoldus Catholic High School graduate Christopher Kutarna, who is a writer, public speaker, consultant and entrepreneur, most well known for his book, «The Age of Discovery.»



- 1984 Marian High School graduate Karen Donnelly, who is the Principal Trumpet for the National Arts Centre Orchestra in Ottawa These chosen will be honoured at two events: our Catholic Education Matters Gala on May 4, 2019, as well as during our Opening Mass on August 29, 2019; both held at Resurrection Parish.

All three will be honoured at two events: a Catholic Education Matters Gala on May 4, 2019, as well as during the RCSD Opening Mass on August 29, 2019; both held at Resurrection Parish.

Catholic Education Matters Gala tickets are \$50.00 each, and will go on sale on March 1, 2019. More details about the gala can be found at www.rcsd.ca.

New Evangelization Summit Re-Ignites Flame of Faith and Service

By Tim and Krista LaBelle

Krista and Tim LaBelle of Holy Rosary Cathedral Parish in Regina share how taking in just a bit of a past New Evangelization Summit experience re-ignited their love of Jesus Christ and inspired their ministry to married couples:

Attending the New Evangelization Summit held at our parish of Holy Rosary Cathedral a few years ago was a turning point in our faith life. Both of us were raised in a Catholic family with many wonderful examples of faith-filled people who lived

their Baptismal call to serve the Church and nurture their relationship with Christ. Throughout our lives, we lived that call by serving our Church in many different ways.

When we started careers, got married, and had our son, life became a whole new level of hectic. I can't say our faith, or personal relationship with Christ ever diminished, but somehow our level of service in the Church slipped away.

A few years ago, we heard about the New Evangelization Summit taking place at our parish. We knew we could not

New Evangelization Summit Cont'd

take part in the entire event, but we made the time to check it out in between other commitments. We see now how the prompting of the Holy Spirit made us carve out a couple of hours that weekend. Our hearts and our faith were rekindled in ways we didn't even know we needed.

The few speakers we heard that weekend touched our hearts and minds, reminding us that it is our responsibility to serve Christ in His Church, and re-igniting our desire to do precisely that. The love and passion for evangelization we saw in those speakers was almost overwhelming. Their stories of service were inspiring and powerful. We were introduced to groups and parishes with a mission, a plan, and an outpouring of the Holy Spirit that inspired us.

Our other commitments and busyness didn't fall away, but in prayer, we felt called to action. We'd heard about a program being used at other parishes, and we felt called to offer a marriage renewal study at our church. We approached some couples we often saw at mass, but had never taken the time to get to know, and asked them to help. We consistently had over a dozen couples attend, we developed friendships with beautiful couples we had merely seen at mass previously, and we became more active and involved in the life of our parish.

It's easy for the hectic pace of life to creep in, causing us to forget the joy that can be experienced in service. The New Evangelization Summit reminded us that "God doesn't call the equipped, He equips the called." We're not always sure how equipped we are, but we persevere in serving Christ and His people in His church, alongside many who continue to edify and inspire us in following Christ.



Tim and Krista LaBelle

This year's Summit takes place on Saturday, May 4, 2019, and once again features world-class Catholic speakers including Fr. James Mallon, Michael Dopp, Cardinal Gérald Lacroix, Michelle Moran, Fr. Jon Bielawski, and Michele Thompson. The NES has been designed to inspire Catholics and help them live out their call to evangelize. The Archdiocese of Regina is incredibly excited to have two host sites in operation; Holy Rosary Cathedral, Regina and Christ the Redeemer Parish in Swift Current. This year's Summit is FREE for all attendees!

Be inspired, receive solid formation, and connect with other Catholics. Register now at www.newevangelization.ca

MyGen 2019

Opens the Doors To Faith For Our Young Church

by Braden Kuntz

"Open the Door!" was the theme of this year's My Generation Youth Rally (more commonly known as MyGen) Archbishop M.C. O'Neill Catholic High School in Regina once again opened the doors of hospitality literally and figuratively on March 30 – 31 to all those gathered for this exciting event. This was the seventh year for MyGen, an annual youth rally that is put on by the Archdiocese of Regina in collaboration with partners from the Regina Catholic School Division, the Knights of Columbus, and the Catholic Women's League. Music was led by City Silence, a worship band based out of Regina.

MyGen brings together youth and youth leaders from all across the Archdiocese, and this year was no exception. Over 100 high school students from more than a dozen communities attended this year, alongside more than 80 volunteers

who dealt directly with the participants, and many more who worked tirelessly behind the scenes.

Over the course of the two-day event, young people participated in a variety of activities, games, and prayer experiences. The day started with an intense scavenger hunt through the whole school, where participants had to work together to open the doors that held the treasure they were looking for. A number of prizes were also waiting for lucky participants behind the doors of "Let's Make a Deal"! Leah Perrault presented some amazing insights over the weekend, diving into the theme of "Open the Door" during her three keynote sessions.

Leah is an author and speaker based out of Saskatoon who brought her talks to life by drawing on her own personal



idea that God meets us where we are at and waits tirelessly for us to open

story, and all the wisdom, experience, and humour that comes along with it. Leah was able to connect with her audience and really drive home the



the doors of our heart. "God shows up. He's gonna knock over and over and over again...."

Saturday afternoon saw the students participate in a variety of service projects. From helping in soup kitchens, volunteering in senior care centres, to serving food in the community, the MyGen participants and volunteers had an opportunity to serve and to practice works of mercy and encounter Christ in the people that they met along the way. There were many amazing stories shared once they all returned to the school.

Archbishop Donald Bolen made a special appearance Saturday afternoon, spending time with the young people during one of Leah's sessions, eating supper together, and participating in the dodgeball tournament that took place Saturday after supper. Eight teams participated in this high-energy event, with Archbishop Don's team

making it all the way to the finals. It was an exciting tournament, and one of those special moments that makes MyGen unique.

Following dodgeball (and a small break for participants to reapply some much-needed deodorant), they moved into the evening prayer portion of the weekend, which included a short drama from a number of young adult volunteers, a brief talk by Deacon Joe Lang, worship music and a time of Eucharistic Adoration. The nine priests who were available for reconciliation were kept busy all night, along with our teams of volunteers providing prayer ministry. It was a truly powerful night.

The evening prayer was followed up with a dance, games, art and snacks in the main commons area.

The following morning, everyone was treated to a delicious pancake breakfast at St. Peter's Church, courtesy of the Knights of Columbus. Afterwards it was back into the gym for Leah's final keynote session, followed by a number of different breakout sessions. Our weekend concluded with the celebration of Mass. Fr. Arpee Urquico was the celebrant, with Deacon Joe Lang delivering the homily. Plans are already under way for next March when the young church will gather again as many generations.... seeking to be "church" to each other in real and practical ways.

