

The New Freeman

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MANILA, Philippines — Argie Aguirre, a member of the River Warriors, gathers trash from the polluted Pasig River in Manila, Philippines, June 22, 2021. Pope Francis invited Catholics — and anyone else interested — to join a seven-

year journey to widen the reach of his 2015 encyclical on the environment in a time of global climate change. Story page 3. (CNS photo/Eloisa Lopez, Reuters)



SAINT JOHN — Bishop Christian Riesbeck, CC, gives a blessing to the faithful following mass for the Solemnity of the Immaculate Conception, the feast day of the Diocese of Saint John, December 8, 2021 at the Cathedral of the Immaculate Conception in Saint John. The bishop also entrusted the Cathedral renovations to Mary. Story page 6. (Natasha Mazerolle photo)



Chief Wilton Littlechild, a commissioner with the Truth and Reconciliation Commission was one of the Indigenous delegates who was to meet Pope Francis this month. The meetings have been postponed due to the Omicron variant of COVID-19. Story page 2. (Wikipedia photo)



This weekend, December 18 and 19 marks the fourth week of Advent.



VATICAN CITY — The Christmas tree decorates St. Peter's Square after a lighting ceremony at the Vatican December 10, 2021. (CNS photo/Paul Haring)

Pope, Indigenous summit on hold

By MICHAEL SWAN
The Catholic Register

Postponed, not cancelled, but still heart-breaking.

The long planned encounter between Indigenous Canadians and Pope Francis in Rome is being put off while everybody learns more about the Omicron variant of COVID-19, according to a joint release from three Indigenous organizations involved in the trip and the Canadian Conference of Catholic Bishops.

"The risk of infection and the fluid nature of the evolving global situation presents too great a threat at this time," the parties said in a December 7 news release.

The meetings with the pope — scheduled for December 17-20 — was thrown into doubt early that morning when Assembly of First Nations [AFN] National Chief RoseAnne Archibald told an online meeting of the AFN her delegation would not attend at this time.

"The health and wellbeing of our delegates, their families and communities is paramount to us, and we will not put anyone in harm's way if we can help it," she said.

The AFN move appeared to catch the other two Indigenous organizations, the Inuit Tapiriit Kanatami and the Metis National Council, by surprise.

"I think there was just a little bit of miscommunication, you know," Metis National Council communications officer Janna Van De Sande told *The Catholic Register*. "And that happens with a lot of different players involved in this trip. We're trying our best to make sure that everything is being communicated."

The three Indigenous organizations and the Canadian bishops' conference were immediately plunged into emergency meetings to decide whether any part of the trip could go ahead. Officials came out of that meeting with a statement that emphasized the safety of elderly residential school survivors and their communities in the face of a more virulent strain of COVID now spreading across the globe.

"We take comfort in the desire, conveyed to us by the Holy See, that the safety of the delegation should inform any decision to move forward. It is also important to note that the delegation is postponed, not cancelled," said the communique at the end of the meeting.

The postponement comes just one week before the flight to Rome was scheduled to take off.

"The decision to postpone was a heart-breaking one, made after careful consultation with delegates, family members, community leaders, public health officials and the leadership of each of the three national Indigenous organizations," said the joint release.

This isn't the first time the meeting has been put off. Planning for Indigenous delegates to go to Rome was put in cold storage just after COVID prompted global lockdowns early in 2020. When unmarked graves were discov-



Gary Gagnon (Grandin Media photo)

ered first in Tk'emlúpsenc Secwepemc territory next to the old Kamloops Indian Residential school in May, then at several other former residential schools through the summer, planning for the trip was re-ignited.

The Canadian bishops, who were financing the trip, have emphasized that Pope Francis and the Holy See want to see it rescheduled.

"We understand that the Holy See is very much committed to rescheduling this visit in the new year and we look forward to the opportunity for Indigenous elders, knowledge keepers, residential school survivors and youth to participate in private meetings with Pope Francis," said the joint release.

Members of the delegation who were to travel to Rome had been well prepared for the meeting with Pope Francis in Rome. Metis delegate Gary Gagnon said he wasn't going to Rome with a list of demands. Mr. Gagnon wanted to speak from the heart and tell the Pope stories he's collected and shared over the years as a Metis educator in the Edmonton Catholic School district.

"All we're asking for as Indigenous people — whether we're Metis, Inuit or First Nations — is we just want to heal and move on.

(continued on page 5)

The New Freeman

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Pope calls world to act on impact of climate change on poorest countries

By DENNIS SADOWSKI
Catholic News Service

VATICAN CITY — Pope Francis invited Catholics — and anyone else interested — to join a seven-year journey to widen the reach of his 2015 encyclical on the environment in a time of global climate change.

Known as the *Laudato Si' Action Platform*, the effort formally launched November 14 in dioceses around the world.

The invitation came as communities globally experienced extreme heat and drought, massive flooding, intense and long-burning wildfires, rising sea levels and failed crops in 2021.

The pope introduced the platform in a video May 25, encouraging people to join the global grassroots movement to create a more inclusive, fraternal, peaceful and sustainable world.

Coordinated through the Dicastery for Integral Human Development, the platform is a "journey that will see our communities committed in different ways to becoming totally sustainable, in the spirit of integral ecology," the pope said.

He called for a "new ecological approach that can transform our way of dwelling in the world, our lifestyles, our relationship with the resources of the earth and, in general, our way of looking at humanity and of living life."

The initiative invited dioceses, parishes and individuals to build an integrated global effort to protect creation for future generations. The Vatican platform is meant to help those who want to increase their commitment to bringing the encyclical, *Laudato Si', on Care for Our Common Home*, to life by committing through 2028 to carry out a set of actions they developed based on local needs.

In the United States, 17 dioceses and 58 parishes had committed to participating in the platform at its kickoff. More were expected to join, said Jose Aguto, executive director of the Washington-based Catholic Climate Covenant.

The platform calls for integrating actions across different sectors, such as universities, parishes, dioceses, religious orders, community organizations, neighbourhoods, businesses and health care institutions.

The effort surrounding the platform began as the two-week 26th U.N. Climate Change Conference closed in Glasgow, Scotland. Representatives of more than 200 nations came together October 31-Novem-

ber 12 with the goal of agreeing to cut global carbon emissions by half by 2030 as part of efforts to limit global warming to 1.5 degrees Celsius.

COP26, as the conference was known, was delayed a year because of the pandemic.

A Vatican delegation and several Catholic organizations and parishes were present throughout COP26. Vatican representatives joined high-level talks, while Catholics from other groups participated in sideline events.

Vatican representatives in a video message urged the conference to deliver on financing from wealthier countries to help poorer countries respond to climate change and to take urgent action to comply with the standards of the Paris Agreement.

The final agreement, however, fell short of those goals, disappointing Catholic environmental and development advocates. Action to limit temperature increases was pushed into 2022 and wealthier nations failed to deliver on needed climate finance to help poor countries respond and adapt to climate change.

Although promises and practical action fell short in the final agreement, "we are on the road from which there is no turning back," said Christine Allen, director of CAFOD, the Catholic international development agency in England and Wales, which joined the Vatican delegation in Scotland.

"The level of realization from right across the world that we need to act and act with urgency absolutely took place," Ms. Allen said.

Chloe Noel, the coordinator of the Faith Economy Ecology Project at the Washington-based Maryknoll Office for Global Concerns, who joined the conference sideline activities online, told *Catholic News Service* December 2 that while delegates from major fossil fuel-using countries began discussing reduction in such consumption, "there's not a clear plan about how that will be done and by when that will be done."

"We need more ambition to keep the temperature rise to even two degrees Celsius let alone to what the temperature really needs to be, which is 1.5 degrees Celsius," Noel said.

She also called for a more expansive financial commitment by the world's richest nations to help developing countries already feeling the negative effects of climate change.

"We will continue, as the climate movement, as the faith community, to push the U.S. government to address loss and damage at COP27," Ms. Noel said.

COP27 will convene in Egypt in Novem-

ber 2022.

A global campaign to divest from fossil fuels continued to gain adherents in the fall, with 72 institutions — 36 of them Catholic — announcing days ahead of COP26 that they will withdraw investments from carbon-based energy corporations. The institutions hold assets of \$4.2 billion.

Salesian Father Joshtrom Kureethadam, coordinator of Ecology and Creation at the Vatican Dicastery for Promoting Integral Human Development, welcomed the announcement during an October 26 video conference organized by leading divestment proponents.

The Vatican and Pope Francis have become increasingly vocal about shifting investment funds from fossil fuels toward clean energy alternatives. In 2020, as part of the *Laudato Si' Year*, the Vatican released guidelines for Catholics to implement integral ecology and other actions outlined in the pope's encyclical.

"In very strong language, divestment was recommended," Fr. Kureethadam told the online conference. "Last year we announced the *Laudato Si' Action Platform*. Among the *Laudato Si'* goals there's ecological economics and it mentioned the need to divest. So the Vatican is supporting this journey."

The priest called the task of reducing the use of highly polluting fossil fuels a "huge challenge" but one that was possible. A large majority of climate scientists have concluded that the burning of fossil fuels as a leading cause of climate change.

Changes were afoot during the year in two leading Catholic environmental groups.

The Catholic Climate Covenant announced in September that Jose Aguto would be its new executive director, succeeding Dan Misleh, who moved into the role of founder. Mr. Misleh helped establish the organization in 2006 and continues to play a leading role in its work in the United States.

In addition, the Global Catholic Climate Movement became known as the *Laudato Si' Movement* in July.

Movement leaders said the change better reflects the work of the six-year-old worldwide network and its connection to prayerful action on environmental protection and climate change.

The new name easily translates into other languages as well because it incorporates the Franciscan phrase *Laudato Si'*, which is Italian for "praise be to you," Lorna Gold of Ireland, who chairs the organization's board of directors, said at the time. §

Good news: God is among us — how can I tell?

Our English word, Gospel comes from the Anglo-Saxon, *god-spell* or glad tidings. These glad tidings or good news or gospel are the story of God's presence acting among us. What a wonder! It lies at the very centre of our faith. We capture it in what is known as the Paschal Mystery — the birth, life, death and resurrection of Jesus the Christ. It is good news that is so important, so wonderful that from the earliest times Christians told and retold the story over and over again.

At some point in the first several generations it was decided that this oral story of the message and mission of Jesus should be written down. This writing down occurred in a number of Christian communities and was shared around their world, as the glad tidings, the gospel.

In the Feast of the Incarnation, and leading up to it, in Advent, we celebrate the glad tidings of God's coming among us, to all humanity. It is the beginning of the Paschal Mystery and truly gospel, good news. How do we know and experience God among us? *How can I tell?*

In Luke's Gospel (Luke 3:10-18) we meet John the Baptist. John is often seen as the last of the Old Testament prophets and at the same time, the first of the apostles of Jesus. As prophet, he calls on people to change, to prepare for the advent of God into our lives. As apostle, John calls for us to recognize and acknowledge that God is now among us. Listening to this prophet and apostle, how can we grow in our own awareness of this wonder of our faith?

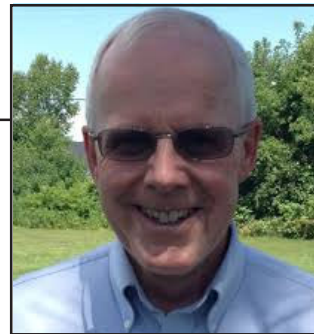
Perhaps it is in a very active way. As John the Baptist spoke, repeatedly people asked him the question *what should we do?* In Luke's telling of the story, John offers concrete expressions of the transformation that is called for. Whether it is the crowd around him in general or tax collectors or soldiers, the advice he offers is an expression of God's reign or dream for all humanity in practical, real terms. The responses are varied, but they all call for an attitude of compassion, respect, justice and peace. At the core of the dream, there is always a loving heart, which reflects the heart of our God.

Paul, writing to the Philippian community of Christians (Phil.4:4-7) reveals the same message. He points out that the presence of God is truly among us. Thus, we should live in a way that is marked by gentleness that is obvious to all. Because God is near, we can rely on that presence among us. And so, live in peace.

John and Paul help us to find a response to our question. *How can I tell that God is among us?* It is by recognizing and acknowledging God's presence in those we encounter — acknowledging that God is

Our sacred stories

Father JOHN JENNINGS



indeed among us, as we act towards one another in ways that reflect this presence.

The Old Testament prophet Zephaniah (Zeph.3:14-18a) presents us with the ultimate result of such a vision of God's active presence when we are told:


Rejoice and exult with all your heart,...

The Lord, your God is in your midst,...

[God] will rejoice over you with gladness,...

[God] will renew you in love.


Father John Jennings, retired priest of the Diocese of Saint John and St. Thomas University, reflects on the previous Sunday readings with the intent to be a form of on-going adult faith formation. He can be reached at: jennings@stu.ca. \$



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Listening to our souls

During the Nazi occupation of France during the Second World War, a group of Jesuit theologians who were resisting the occupation published an underground newspaper, *Cahiers du Temoignage Chretien*, which had a famous opening line in its first issue: “*France, take care not to lose your soul.*” That brought to mind a comment I once heard from Peter Hans Kolvenbach, then the superior general of the Jesuits. Speaking of globalization, he commented that one of the things he feared about globalization was *the globalization of triviality*. Fair warning!

Today we are witnessing a trivialization of soul within the culture. Few things are sublime anymore, meaning few things are soulful anymore. Things that used to have deep meaning are now related to more casually. Take sex, for instance. More and more (with a few churches being the sole holdouts) the culture believes that sex need not be soulful, unless you want it to be and personally invest it with such meaning. For example, I recently heard an argument in which someone downplayed the moral seriousness of a teacher sleeping with one of his students with this logic: what’s the difference between this and a professor playing a game of tennis with his student? His point? Sex needn’t be special unless you want it to be special. What makes sex different from a game of tennis?

Only someone dangerously naïve does not see a huge *soulful* difference here. A game of tennis does not touch the soul with any depth. Sex does, and not just because some churches say so. We see this when it is violated. Freud once said that we understand things most clearly when we see them broken. He’s right, and nowhere is this clearer than in how sexual violence and exploitive sex affect a person. When sex is wrong, there is violation of soul that dwarfs anything that ever results from a tennis game. Sex is not soulful because some churches say so. It’s soulful because it’s connected to the soul in ways that tennis isn’t. Ironically, just as the culture is trivializing society’s traditional view on sex as innately soulful, persons working with those suffering sexual trauma are seeing ever more

Summit on hold

(continued from page 2)

That’s all we’re asking for,” Mr. Gagnon told reporters at a news conference arranged by the Archdiocese of Edmonton December 2.

Mr. Gagnon doesn’t believe there’s any need to ask Pope Francis to apologize, issue new doctrinal statements or order Catholic bishops and religious orders to make reparations.

“The narrative has changed now,” he said. “We know that the Holy Father is going to come to Canada. We know that. So we don’t have to, as I’ve heard before, lobby hard. He’s coming.”

For Métis elder Angie Crerar, it’s not hard to trust that Pope Francis will understand and respond to the Métis delegates when he meets them.

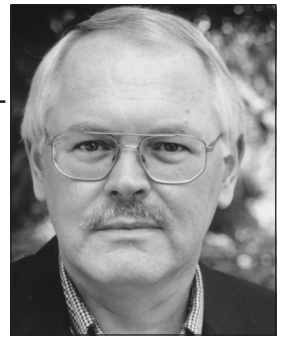
“I’m sorry. I get so emotional because my pope is so important. ... I really believe. I believe he is a kind, gentle person who would never, never, ever let those children be destroyed, be lost, given away, lost forever,” said the Grande Prairie, Alta., elder and residential school survivor. “And it’s time for the answer now.”

When the pope comes to Canada, Mr. Gagnon said he hopes he will come to Alberta.

“I do want him to come to our area here in Edmonton. I do want to see him at the Lac Ste. Anne pilgrimage site, which is just west of the city here. That place has been a healing place for us for hundreds and hundreds of years,” Mr. Gagnon said. §

In Exile

RON ROLHEISER, omi



clearly how exploitive sex is on a radically difference plane, in terms of soul, than playing tennis with someone.

However, it’s not just that we are trivializing the soulful; we are also struggling to hear our souls. It’s noteworthy that today this warning is coming not as much from the churches as from a wide range of voices from agnostic philosophers to Jungian analysts. For example, the leit motif in the writings of the agnostic philosopher of soul, James Hillman, is that the task of life is to live soulfully and we can do that only by truly listening to our souls. And, he submits there’s a lot at stake here. In a book entitled, *Suicide and the Soul*, he suggests that what sometimes happens in a suicide is that the soul, unable to make its cries heard, eventually kills the body.

Depth psychology offers similar insights and suggests that the presence in our lives of certain symptoms like depression, excess anxiety, guilt disorders, and the need to self-medicate are often the soul’s cries to be heard. James Hollis suggests that sometimes when we have bad dreams it’s because our soul is angry with us, and suggests that in the face of these symptoms (depression, anxiety, guilt, bad dreams) we need to ask ourselves: “*What does my soul want from me?*”

Indeed, what do our souls want from us? They want many things, though in essence, they want three things: to be *protected*, to be *honored*, and to be *listened to*.

First, our souls need to be protected from violation and trivialization. What lies deepest inside us, at the center of our souls, is something Thomas Merton once described as *le point vierge* (the “virgin point”). All that is most sacred, tender, true, and vulnerable in us is housed there, and while our souls send us constant cries wanting protection, they cannot protect themselves. They need us to protect their *point vierge*.

Second, our souls need to be honored, their sacredness fully respected, their depth properly recognized. Our soul is the “burning bush” before which we need to stand with our shoes off, reverent. To lose that reverence is to trivialize our own depth.

Finally, our souls need to be heard. Their cries, their beckonings, their resistances, and the dreams they give us while we sleep, need to be heard. Moreover, they need to be heard not only when they are buoyant, but also when they are heavy, sad, and angry. As well, we need to hear both their plea for protection and their challenge to us to take risks.

Soul is a precious thing worth protecting. It’s the deepest voice inside us, speaking for what’s most important and most soulful in our lives, and so we need ever to heed the warning: *take care not to lose your soul*.

Oblate Father Ron Rolheiser, theologian, teacher, and award-winning author. He can be contacted through his website www.ronrolheiser.com Facebook www.facebook.com/ronrolheiser §

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Bishop recalls installation, entrusts Mary with Cathedral restoration

By NATASHA MAZEROLLE
Correspondent

SAINT JOHN — As the feast day of the Diocese of Saint John, the Solemnity of the Immaculate Conception on December 8 is always a day of great celebration in the diocese. In 2019 it became the occasion of even greater joy as Bishop Christian Riesbeck, CC, was installed as the 13th bishop of Saint John.

"I still remember the night of my installation very fondly two years ago. It was pre-Covid, the Cathedral was packed," Bishop Riesbeck said. "The priests were here, the entire presbyterate of the diocese."

Recalling that he was accompanied into the Cathedral by Bishop Emeritus Robert Harris, Bishop Riesbeck shared that he "was very pleased to receive a call from Bishop Harris earlier this afternoon wishing me a happy anniversary but also letting me know that he offered his mass today for the faithful of the Diocese of Saint John. He remembers us fondly and is praying for us."

Bishop Riesbeck said that two years ago, when he first walked into the Cathedral of the Immaculate Conception, one of the first things he noticed was the scaffolding. "It did bring me to tears, I was a little bit discouraged," he said. "And two years later the scaffolding is still up."

But the bishop said there is hope. "The plan is to have this scaffolding down by Easter," he said. "We're hoping to have the next phase completed — the first phase was the fixing of the roof and now we're going to fix the ceiling."

Noting that the diocese does not have all the funds, Bishop Riesbeck said they are stepping out in faith. "In the last few years, I've really come to see the importance of the Cathedral, especially as the hub of our diocese. The area where we're located in is one of the poorest in our diocese," he said. "There are tremendous outreach opportunities here in this area, and a very important need of a Catholic presence in uptown Saint John."

He went on to say that he is relying on the intercession of the Blessed Mother to provide for this important project. "We know that it's a daunting task to fix and renovate the Cathedral, but I think today, especially of Mary's total surrender, which really speaks to my heart, one that showed incredible faith, trust and confidence," he said. "By emulating her trust and with her intercession, I know that the Lord will provide. Jesus doesn't refuse his mother anything, we saw that with Cana especially, so Mother Mary, we're counting on you to make this happen."

On this feast day of the diocese, Bishop Riesbeck also spoke of the importance of each parish in fulfilling the mission of Jesus. "Our focus needs to be on revitalizing and renewing parishes," he said. "We need to raise up disciples who will go to the peripheries to bring the Good news to everyone, in our families, our places of work, in our schools, on the street. Led by the Holy Spirit through the Gospel and the Eucharist, we are called to raise up disciples who are joyfully living out the mission, proclaiming the Good News and making disciples of others."

To fulfill this mission, one need look no further than the example of the Blessed Mother. "The first missionary disciple was Mary," Bishop Riesbeck said. "Mary's commitment to the Lord and his will was a total and unreserved dedication to him and his salvific purposes. Mary's heart was so bound to the Lord that she never did anything alone."

Concluding his homily, the bishop encouraged people to "give God permission to reveal himself to us anew and use us to bring the Good News to others in the power of the Holy Spirit." Noting that each person is called to be fearlessly open to the Holy Spirit as spirit-filled

evangelizers, he commissioned the faithful to proclaim the life, death and resurrection of Jesus, "entrusting ourselves and our Diocesan Church to Our Lady, while following Mary's example of an ever-deepening trust in God, for whom nothing is impossible."

Natasha Mazerolle is a correspondent for The New Freeman. She can be reached at natasha@maz-family.com. §

Despite age, surgery, the pope is still energetic

By CAROL GLATZ
Catholic News Service

ROME — Pope Francis will turn 85 years old December 17. And according to his nephew, Jesuit Father José Luis Narvaja, he is still 'rarin' to go.

"I see him doing very well, with so much strength; really, he doesn't seem to be 85," the Argentine priest told the Italian Catholic magazine, *Famiglia Cristiana*, for its December 12 issue.

Fr. Narvaja, who is the son of the pope's youngest sister, said he visited his uncle, the pope, right after his colon surgery in July. Even then, "he was doing well but he was still in a bit of pain, and he told me, 'Don't make me laugh, the stitches hurt!'" he said.

"He is very active, enthusiastic, he doesn't stop. He said some people had hoped his illness would make him shut up a little, but it didn't," said Fr. Narvaja, who teaches patristics and divides his time between Rome and Cordoba, Argentina.

Speaking about his uncle's approach to his ministry as pontiff, the fellow Jesuit said, "He does what he feels the Spirit is asking of him."

Pope Francis' idea of reform "is to put Christ at the centre of the church and our lives, and this is a process that takes time," he said. "Of course, sometimes he feels he has to say a harsh word, but he knows he is an instrument of God."

Making Jesus the central point "does not mean putting a statue in the centre of the house but listening to Jesus to understand what he wants from each of us, allowing him to transform our hearts," said Fr. Narvaja.

"The pope is not a manager. It is Jesus who, by being at the centre, puts things in place," he said, and the pope feels "he has to give time to transform hearts, which is what Jesus does."

"Sometimes we think that the Spirit spoke in ancient times and doesn't speak any longer and, therefore, we do not want to change anything," Fr. Narvaja said. "But the Spirit continues to speak to us, he speaks to the church, and we must make sure that the Lord continues his work through us. The Spirit makes things new — not by magic, but through us."§

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Diocese launches Indigenous fundraising appeal and awareness

By NATASHA MAZEROLLE
Correspondent

SAINT JOHN — On December 12, 2021, the Feast of Our Lady of Guadalupe, Bishop Christian Riesbeck, CC of the Diocese of Saint John, officially launched a fundraising appeal in her honour.

"A few months ago, the Canadian Bishops announced a five-year \$30 million national campaign to support Indigenous healing and reconciliation initiatives," Bishop Riesbeck said. "And today I am pleased to announce the launching of our own diocesan financial appeal in union with the [other] Atlantic dioceses to do our part in assisting towards this overall goal. A regional Atlantic fundraising goal will be determined and communicated to you shortly."

December 12 is also the National Day of Prayer and Solidarity with Indigenous Peoples.

"We're launching this fundraising appeal on a day that is also in honour of Our Lady of Guadalupe, December 12, her traditional feast day," he said. "Our Lady of Guadalupe holds great significance to Indigenous Peoples. Her apparition to St. Juan Diego as an Indigenous woman was a great moment of healing that inspired the conversion of millions of Indigenous Peoples to the Catholic faith within ten years of this miracle."

Noting that this has been a very difficult year for our Indigenous brothers and sisters, Bishop Riesbeck said, "there is a strong desire among the people of God to walk in solidarity with residential school survivors, family members and indeed all who continue to suffer the trauma of the residential school system."

Bishop Riesbeck shared his desire to build relationships with the Indigenous Peoples of the diocese.

"It is important that these efforts be informed by meaningful conversation with our Indigenous brothers and sisters, especially those residing in our seven Indigenous communities here in the diocese," he said. "We will endeavour to work together to identify educational, cultural, healing and reconciliation initiatives that will hopefully go a long way towards demonstrating our commitment to walk with the Indigenous Peoples of this land along the pathway of hope."

Over the summer the Diocese of Saint John created an Indigenous Relations section of their website with the help of Graydon Nicholas, former lieutenant governor of New Brunswick and current chancellor of St. Thomas University in Fredericton. This section draws on the Mr. Nicholas' research into the history of Indigenous-Catholic relations, and the common mission of evangelization.

Mr. Nicholas has presented some important facts that shed light on
(continued on page 10)

Pope: Through Mary, Latin America can move toward conversion, renewal

By JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY — Festive music, dancing and prayers in honour of Mary echoed through St. Peter's Square as hundreds gathered to commemorate the feast of Our Lady of Guadalupe.

The sounds of Mexican mariachi brought much needed warmth on a chilly Roman morning December 12 to honour the patroness of the Americas and the Philippines whose apparition to St. Juan Diego on Tepeyac Hill in Mexico continues to bring hope in uncertain times.

"This experience must be repeated over and over again," Pope Francis told pilgrims during his Sunday Angelus address. "In this way, God, who is communion, will move us toward conversion and the renewal of the church and of society that we need so much in the Americas the situation in many Latin American countries is very sad — as well as throughout the world."

Waiting to hear the pope's words, pilgrims stood near the famed obelisk in the center of the square where a large replica of St. Juan Diego's tilma, which bears the image of Mary, stood adorned with white roses and surrounded by the flags of all the countries of Latin America.

Among those present to mark the feast were Canadian Cardinal Marc

Ouellet, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America, and Venezuelan Archbishop Edgar Peña Parra, substitute secretary for general affairs in the Vatican Secretariat of State.

Several pilgrims were dressed in traditional Indigenous clothing while others re-enacted the moment when, in 1531, St. Juan Diego unfurled his mantle and revealed the miraculous image of Mary.

After the recitation of the rosary in Spanish, Portuguese and Filipino, Cardinal Ouellet led pilgrims in a final prayer for Mary's maternal intercession so that she would help all Christians "to see the face of Jesus in every person, especially in those most excluded and marginalized."

"Preserve the peace in our peoples and move the hearts of the violent, so that their hate may end, and they may find in your son the path to transform their lives," he prayed.

Seeing the many flags from Latin America from the window of the Apostolic Palace, the pope addressed the pilgrims in Spanish and welcomed those "who from Alaska to Patagonia are celebrating Our Lady of Guadalupe, mother of the true God by whom we live."

Looking ahead to the 500th anniversary of the Marian apparition in 2031, Pope Francis said such "acts of faith and public witness" help bring Mary's message of hope to those most in need.

"May the Virgin of Guadalupe and St. Juan Diego teach us how to always walk together from the peripheries toward the center in communion with the successor of the apostles, who are the bishops, to bear good news to everyone," the pope said. §

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Priest creates video lessons on *Chosen* Christmas episode

By AMANDA LAUER
Catholic News Service

APPLETON, Wis. — A Wisconsin pastor has created a 10-part series of short videos related to a special Christmas episode released in theatres by the creators of the show *The Chosen*, a wildly popular streaming series on the life of Jesus and the Gospel stories.

Father Edward Looney's three- to five-minute videos give the Catholic perspective on the special episode about the birth of Christ through the eyes of Mary and Joseph.

The videos are self-released and were posted on his YouTube channel



Father Edward Looney

December 1, the same day *Christmas with The Chosen: The Messengers* premiered in theatres around the United States.

Originally the film was scheduled to run in 1,079 theatres December 1 and 2 only, but another 450-plus locations were added and the episode ran until December 10. The series also airs on several streaming services and this Christmas special will be available sometime after the theatre run.

As for Fr. Looney's video lessons, the topics he covers are music as catechesis, miracles, St. Joseph, the

tradition of Luke and Mary, the prayer life of Mary and the early Christians. He also addresses questions such as: "Did Mary experience pain in childbirth?" "What are relics?" "What do we know about the end of Mary's life?" "How can we be messengers?"

As a fan of the show and someone who's been involved in Catholic media, Fr. Looney said he was more than happy to contribute to the project.

The Chosen series "is really very well done," Fr. Looney told *The Compass*, newspaper of the Diocese of Green Bay, Wisconsin. "It takes artistic license, of course, in how they interpret certain things, but it gives the Scriptures a greater meaning to people. It gives them a new way to think about and imagine sacred Scripture."

"So many of my parishioners are engaged in *The Chosen*," he noted. "One of my religious education teachers shows clips of the show in class. It's great fun for me to be involved with it because so many people are into it."

Fr. Looney is pastor of St. Francis and St. Mary Parish in Brussels, Wisconsin, and St. Peter and St. Hubert Parish, which has locations in Lincoln and Rosiere, Wisconsin.

The Chosen, which premiered in 2020 and is now in its second season, has become a Christian movement.

The drama was created, co-written and directed by filmmaker Dallas Jenkins and was designed to portray Jesus through the eyes of those who met him, particularly his apostles and disciples. Season one was the top crowd-funded series or film project of all time.

All episodes of *The Chosen* are available for free on the website of Angel Studios, which produces the program: watch.angelstudios.com/thechosen. It also can be viewed using the *thechosen.tv/app* or search *The Chosen* in the Apple or Android app store. From the app, it also can be streamed to a TV using a Roku or other similar device.

Fr. Looney had the opportunity to see an advanced screening of *Christmas with The Chosen: The Messengers*.

"It opens with Dallas Jenkins sharing the vision and the mission of *The Chosen*. Then it features a contemporary Christmas music concert for about an hour and 10 minutes," the priest said.

In the Christmas episode on the birth of Christ focuses "on the message, 'Be not afraid,' received by the Holy Family from the angels," he added.

"You flash forward to Mary as an older woman retelling the story. It's a very unique perspective," he explained. "They did a great job portraying the relationship of Joseph and Mary. It really showed Joseph as a protector. He wanted to watch out for the Blessed Mother and he took Jesus as his own."

"This may cause Christians to think more deeply about the role of Mary and Joseph in the life of Christ, more than just the image in the Christmas Nativity," he said.

Fr. Looney said one of the show's producers told him that her goal was to use the Christmas story to lead viewers to the worship of Christ.

"I hope *Christmas with The Chosen* helps us recover the true meaning of Christmas. I think any opportunity we have to see and to hear the telling of the Christmas story can only deepen our faith and trust in God and to lead us into worship," he said.

"The greatest way we can worship as Catholics is with the celebration of the holy Mass. As we gather for Christmas Mass, we talk about Jesus being the Word made flesh," Father Looney said. "The Word made flesh comes to us in the holy Eucharist as we celebrate Christmas. Bethlehem means 'the house of bread.' It's all about Christ becoming the food for us as he's placed in the manger trough."

Fr. Looney said that "there's a great hunger for God and people didn't realize it," and then came *The Chosen*.

It's "filling a need that people have to come to know the Lord Jesus more — that's really what it's doing," he added.

Amanda Lauer writes for *The Compass*, newspaper of the Diocese of Green Bay. §

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Bishop celebrates Spanish Mass for Our Lady of Guadalupe

By NATASHA MAZEROLLE
Correspondent

SAINT JOHN — The excitement in the Cathedral of the Immaculate Conception, Saint John was tangible on Sunday, December 12, 2021, as members of the Spanish community in the Diocese of Saint John gathered for mass in their mother tongue for the traditional feast of Our Lady of Guadalupe.

Having served as pastor to a Hispanic parish in Houston, Texas for seven years prior to his ordination to the episcopate, Bishop Christian Riesbeck, CC, said that Spanish is, “in my blood”, and was overjoyed to celebrate this mass. This is the first mass in Spanish the bishop has celebrated since he has been in the diocese.

Hepizibah Munoz-Martinez organized the event and said that this has long been on her heart as a true missionary outreach.

“In the last year, migration from Latin America has increased in New Brunswick,” she said. “And the small cities in New Brunswick do not have the already established informal and formal networks of support, including spiritual and community networks, that exist in large cities.”

Ms. Munoz-Martinez and a few others from Saint John decided to bring their request to the bishop.

“For us that have been in Saint John for longer than 10 years, we felt there was a void that Father Bill [Elliott, former pastor, Saint Joseph’s Church, Saint John] left as we no longer had someone to celebrate a mass in Spanish. With the Most Reverend Bishop [Riesbeck] knowing Spanish, and the existing and new interest on practicing the ritual part of our faith in Spanish, I thought it could be great to propose having the Dia de La Virgen de Guadalupe as the first mass in Spanish at the Cathedral,” she said.

Ms. Munoz-Martinez said that the interest was immediate.

“I asked about interest in the mass and then a lot of people volunteered to help,” she said. “41 people registered, mostly from Saint John, but some families came from Moncton and Fredericton. Each family brought an average of three people with them which means around 80 or a 100 people attended.”

This inter-generational and lively mass was a joyful celebration that was well-attended and will surely be a blessing to the diocese.

“Everyone was so happy, especially for having their children partake in the mass in Spanish,” she said. “Most of us with small chil-



SAINT JOHN — Flowers were placed by an image of Our Lady of Guadalupe. A Spanish mass was celebrated from the Cathedral of the Immaculate Conception in Saint John on December 12, 2021, the feast day of Our Lady of Guadalupe. (Natasha Mazerolle photo)

dren feel sad that the latter might not be able to experience Catholicism the way we did in our countries, where the ritual of the mass, in most cases, is a very joyful event that combines vibrant Latin American style music with indigenous traditions. This is very different from Canada, especially in small cities, where the ceremony is more solemn and based more on Western European traditions.”

The community is in discussions with Bishop Riesbeck to offer masses in Spanish on a regular basis in the new year. Information regarding these will be communicated via the Diocesan Facebook page (<https://www.facebook.com/DioceseofSaintJohn>).

Natasha Mazerolle is a correspondent for The New Freeman. She can be reached at natasha@maz-family.com. §

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Pope approves updates to norms for dealing with grave crimes

By CAROL GLATZ
Catholic News Service

VATICAN CITY — Pope Francis has given formal approval to a series of updates and modifications that have been made over the years to the norms regarding clerical sexual abuse and other crimes reserved to the Congregation for the Doctrine of the Faith.

The newest version of the so-called *Norms on the delicts reserved to the Congregation of the Doctrine of Faith* does not introduce any new crimes, but it does seek to improve the procedural norms regarding the penal process and to update those canons connected with the recently revised *Book VI: Penal Sanctions in the Church* that was to go into effect December 8.

The document, published by the Vatican December 7, changes and updates modifications St. John Paul II in 2001 and Pope Benedict XVI in 2010 made to the list of canonical delicts or crimes reserved to the Congregation for the Doctrine of the Faith and the procedures for handling such cases.

Bishops condemn human trafficking

By QUINTONAMUNDSON
The Catholic Register

In a new pastoral letter on human trafficking and sexual exploitation, Canada's bishops are calling for the continued criminalization of prostitution while also decrying treating sex as work.

The Canadian Conference of Catholic Bishops' Commission for Justice and Peace on November 22 unveiled the pastoral letter *For Freedom Christ has Set us Free: Pastoral Letter on Human Trafficking and Sexual Exploitation in Canada*.

The letter draws a clear connection between human trafficking and sexual exploitation, particularly through prostitution. It draws attention to the "inherently exploitative and abusive nature of the purchase of sex and insists that in order to protect the vulnerable, this practice must continue to be criminalized." It goes on to say that "treating sex as 'work' masks the physical, psychological and sexual violence inflicted on the prostituted person."

One of the overriding conclusions of the letter is that prostitution is violent and exploitative and that moves by nations like New Zealand and Germany to legalize or de-criminalize prostitution "isn't the answer." The buying of sex has only increased in these nations, with the hands of criminal organizations all over the situation, and "this demand is being filled by trafficked women from the poorest regions of Europe — particularly Romania and Bulgaria — as well as China, Nigeria and other parts of Africa."

While the legalized prostitution model is not available in Canada, the bishops do note that since 2014 Canada has de-criminalized "all those who are prostituted" while providing support services to help them exit the field. The purchase of sex remains a criminal act.

"Stopping the demand for buying sex is the only way to prevent more crimes and the harm caused to the victims of prostitution," the bishops say.

The 10-page pastoral letter has several different sections, detailing the problem in Canada. It outlines several principles of Catholic social teaching including life and dignity of the human person, and dignity of work and the rights of workers.

Sister Sue Wilson, CSJ, is co-director of the Office for Systemic
(continued on page 11)

Since then, many new measures have been established: Pope Francis' document "As a loving mother" in 2016 set out procedures for removing church leaders who mishandle abuse; "You are the light of the world" in 2019 established new procedures for reporting abuse and violence, and sought to hold bishops and religious superiors more accountable; a document in 2019 abolished the pontifical secret in cases of sexual violence and the abuse of minors committed by members of the clergy; and another document in 2019 raised the age to 18 of what constitutes a minor in pornographic images.

The new version of the *Norms on the delicts reserved to the Congregation for the Doctrine of the Faith* includes all those additions.

The norms are now also "harmonized" with the revised section of the Code of Canon Law dealing with crimes and punishments, *Book VI: Penal Sanctions in the Church*, one of seven books that make up the code for the Latin rite of the Catholic Church.

Another change concerns the penal procedure. For example, the 2010 norms said a regular canonical trial was the preferred procedure for the accused, although it foresaw the use in exceptional cases of the option of an "extrajudicial decree," an administrative process by which the accused is presented with the evidence and given an opportunity for self-defence, but there is no trial.

Now, the distinction between the two processes has been clarified; while still giving priority to the regular canonical trial, it no longer defines a trial as the "usual" procedure and an administrative process as the exception.

The updated norms allow for the possibility of referring directly to the decision of the pope with regard to dismissal from the clerical state or deposition, together with dispensation from the promise of celibacy and from religious vows, even in the most grave cases of heresy, apostasy and schism.

And to strengthen the accused's right to defence, the time limit for presenting an appeal after sentencing has been expanded from 30 to 60 days and it has established the need for a "patron" for the accused during the trial phase, according to Vatican News.§

Diocese launches appeal

(continued from page 7)

Catholic leaders that he calls "voices in the wilderness," including Pope Paul III, Dominican priests Fray Monesinos and Bartolmé des Las Casas, and theologian Francesco de Vittoria, who affirmed and upheld the humanity, dignity and land rights of Indigenous Peoples during the 16th century.

Of significant importance is the 1537 Papal Bull *Sublimus Deus* by Pope Paul III, which asserts that Indigenous Peoples "are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty and the possession of their property; nor should they be in any way enslaved."

There is also background information on the residential school system, statements and initiatives, prayers, and helpful links and resources including videos, podcasts and CCCB [Canadian Conference of Catholic Bishops] resources.

Also new to the Diocesan website is a donation page, donations can be made at any time via email transfer or cheque to the Indigenous Solidarity Fund (<https://dioceseofsaintjohn.org/donations>). A special collection will take also place in the parishes of the diocese on January 30, 2022.

Natasha Mazerolle is a correspondent for The New Freeman. She can be reached at natasha@maz-family.com. §

KLEINKE, PATRICIA ‘PATTI’ — It is with great sadness that we announce the passing of Patricia “Patti” Kleinke on Monday, November 15, 2021. Patti passed peacefully in her home and was surrounded by her loving family. Patti was born on June 26, 1962, in Saint John, New Brunswick to the late Michael and Pauline (Doherty) Breen. In addition to her loving husband, Robert, Patti is survived by daughters, Rian Kleinke (John) and Hilary Kleinke of Saint John; cherished granddaughter, Ava; brothers, Michael Breen (Joyce) and Kevin Breen (Carole) of Saint John; sisters, Susan Steels (Gord) of Bradford, ON and Pam Pastirik (Dan) of Saint John; mother-in-law, Rosemarie Kleinke of Saint John; brother-in-law, Ralph Kleinke of Saint John; sisters-in-law, Heike Furness (Peter) and Michelle Lohnes (Jason) of Saint John; as well as nieces, nephews, aunts, uncles and cousins. Besides her parents, she was predeceased by her father-in-law, Gunther Kleinke.

Arrangements were under the care and direction of Brenan’s Funeral Home, Saint John. A Mass of Christian Burial was celebrated at Holy Spirit Parish (St. Rose Worship Site) Saint John. Interment took place in Holy Cross Cemetery, Saint John

HUNTER, MARGARET MARY — It is with profound sadness and abundant gratitude to God for a life well lived that the family of beloved mother, grandmother and great grandmother Margaret Mary Hunter of Saint John, NB, announce after a brief illness her earthly departure on November 17, 2021. Our dear wee Mammy was born in Glasgow, Scotland on February 4, 1934, to John and Margaret Johnson. She immigrated to Canada with her dearly departed husband and our father, Robert Samuel Hunter, in April 1962 with three of their children, Robert, John (Denis) and Stephen. The fourth child Theresa (Dana) was born here in Canada. Margaret was predeceased by her big brother John. She is survived by her wee sisters, Nan (Stewart), Jean; wee brother Joe (Iris); and many nieces and nephews in Scotland and England.

Funeral arrangements were under the direction of Brenan’s Funeral Home, Saint John. A Mass of Christian Burial was held in the Cathedral of Immaculate Conception, Saint John with interment following the mass in Holy Cross Cemetery.

JANES, CONNIE — It is with broken hearts the family of Connie Janes (Hooper/Burns) announce her passing November 20th, 2021, at Bobby’s

Hospice after a courageous battle with Pancreatic Cancer. Connie was born on February 25, 1958 and was the 16th child of Mary Loretta and James Burns. Connie is survived by her husband Art Janes, mother-in-law Kay Janes, two children Aimee (Mark) and Danny (Chelsie). Two grandchildren, Cole, and Callan Richardson. She is also survived by three brothers, Joseph Burns (Barb), William Burns, and Kenny (Sheree) Burns. Four sisters, Joan Bastarache, Betty Lanigan, Peggy Matheson (Bob), and Tina Matheson (Don) Connie is also survived by well over a hundred nieces and nephews. Connie was predeceased by her parents James and Mary Burns, first Husband Danny Hooper, Six brothers, James Edward Burns (infant), Pat Burns, Fred Burns, Mike Burns, Norman Burns, Jim Burns, Two sisters, Susie Mason and Casey Shea. Brothers in law, Jim Lanigan, Bill Bastarache and sister-in-law, Betty Burns.

She rested at Castle Funeral Home, Saint John. A Mass of Christian Burial took place at Our Lady of the Assumption Catholic Church, Saint John. Burial in Holy Cross Cemetery, Saint John.

COSGROVE, MARK ANTHONY — It is with great sadness that the family of Mark Anthony Cosgrove announces his sudden passing at home on Wednesday, November 24, 2021. Mark was born on June 13, 1971, to Daniel and Suzanne (Merchant) Cosgrove in Saint John. Mark is survived by his parents, Danny and Suzanne, brother Brian Cosgrove (Roberta), nieces Danielle and Serena and nephew Jackson.

Arrangements were under the care of Castle ‘Fallsview’ Funeral Home, Saint John. A Mass of Christian Burial was held from Our Lady of Assumption Catholic Church, Saint John. Interment will be held at a later date.

OSBORNE, WINNIFRED ‘WINNIE’ CARMELITA — Winnifred “Winnie” Carmelita Osborne was reunited on November 24, 2021 with those who have gone before her, the love of her life, her spouse, Christopher Osborne Sr.; her children, Beverly Osborne-Cooper and Christopher Gerard Osborne and her grandson, Christopher Lee Court. Winnie was born on Manawagonish Road, Saint John on September 24, 1922.

Winnie is survived by four children, Gertrude Osborne, Geraldine Osborne, Joseph (Patsy) Osborne and Bliss (Ivan) Court; as well as the granddaughter she raised as her own, Bliss (Ricky) Fulton. Nana and Nanny to her grandchildren, Derrick (Nancy) Osborne, Mark Osborne, Tricia (Jeff) Osborne-Parker, Derek MacDonald of Vancouver, Robert (Simone) Dooley of Ontario, Nicole (Jamie) Court, Jeffrey (Stephanie) Court and Christopher (Melissa) Osborne. Winnie will also be lovingly remembered by her great-grandchildren, Michael (Jennifer) Fulton, Jennifer Fulton, Rick (Alanna) Fulton, Sarah (Felix) Rancourt of Quebec, Samantha (Chris) Wall of Alberta, Carter Mirhady of British Columbia, Tristan Court-Randell, Madison Morrissey, Christopher, Jenna, Jeffrey and Allison Court, Scarlett and Gabriel Parker, Christopher and Walter Osborne, Samantha, Alexandra and David Dooley and Rebecca Smith; great-great-grandchildren, Michael, Christopher, Tanner, Cara and Gunnar Fulton and Cedric, Watson and Hector Wall; her brothers, Allen Dow, Robert (Norma) Dow and Thomas (Carol) Dow of California. Winnie will be missed by her niece and faithful friend, Glenna Doucet.

She was predeceased by her parents, George and Kathleen (Baltus) Dow; siblings, Daniel, James, Agnes Casey, George, Anne Joyce and Hazen; as well as sisters-in-law, Marie and Edna.

She rested at Brenan’s Funeral Home, Saint John. A Mass of Christian Burial was celebrated from Our Lady of the Assumption Church, Saint John. Interment took place in St. Joseph’s Cemetery, Saint John. §

Human trafficking

(continued from page 10)

Justice for the Federation of the Sisters of St. Joseph of Canada. She has worked extensively on anti-trafficking efforts.

While Sr. Wilson is agreeable to some of the principles presented throughout the document, she says it is not attuned to the on-the-ground complexities of the issue.

“It’s just hard to square (the letter) with the complexity of the lives people are leading, especially those that end up in a situation of trafficking or exploitation,” she said.

One drawback in Sr. Wilson’s view is how the bishops “conflate sexual exploitation and human trafficking,” which is an inaccurate appraisal because “not all sexual exploitation is human trafficking and not all human trafficking is sexual exploitation.” She particularly cites the manipulation of the Temporary Foreign Worker Program as a device to execute trafficking for labour exploitation. Ultimately, she says, for the letter to be truly pastoral by definition — providing spiritual care and guidance for people — there needs to be more face-to-face engagement with a broad spectrum of individuals who have experienced trafficking or exploitation. §

Prepare for Christmas by serving others, pope says

By JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY — With Christmas just over a week away, Christians should prepare for Jesus' birth by serving those in need rather than focusing on what awaits them under the Christmas tree, Pope Francis said.

"We are so busy with all the preparations, with gifts and things that pass," the pope said December 12 during his Sunday Angelus address. "But let's ask ourselves what we should do for Jesus and for others! What should we do?"

Many children along with their families came to St. Peter's Square with their baby Jesus figurines for a traditional blessing by the pope.

Assuring them that he would bless their statues after praying the Angelus, Pope Francis greeted the little ones and asked them to take "my Christmas greetings to your grandparents and all your dear ones."

In his main address, the pope reflected on the Sunday Gospel reading from St. Luke which recalled the crowds of people who, after being moved by St. John the Baptist's preaching, asked him, "What should we do?"

Their question "does not stem from a sense of duty" but from their



VATICAN CITY — *Figurines of the baby Jesus are seen as people gather in St. Peter's Square for the Angelus led by Pope Francis at the Vatican December 12, 2021. Children brought their Nativity figurines of baby Jesus to be blessed by the pope. (CNS photo/Vatican Media)*

hearts being "touched by the Lord," and their being enthusiastic for his coming.

Just like the preparations people make to welcome a guest to their home by cleaning and preparing "the best dinner possible," Christians must do "the same with the Lord," he said.

St. Luke's Gospel, the pope added, also encourages one to ask, "What should I do with my life? What am I called to? What will I become?"

"By suggesting this question, the Gospel reminds us of something important: Life has a task for us. Life is not meaningless; it is not left up to chance. No! It is a gift the Lord grants us, saying to us: Discover who you are, and work hard to make the dream that is your life come true!"

The pope encouraged Christians to prepare for Christmas by continuously asking God what should they do for themselves and others in order to contribute to the good of the church and society.

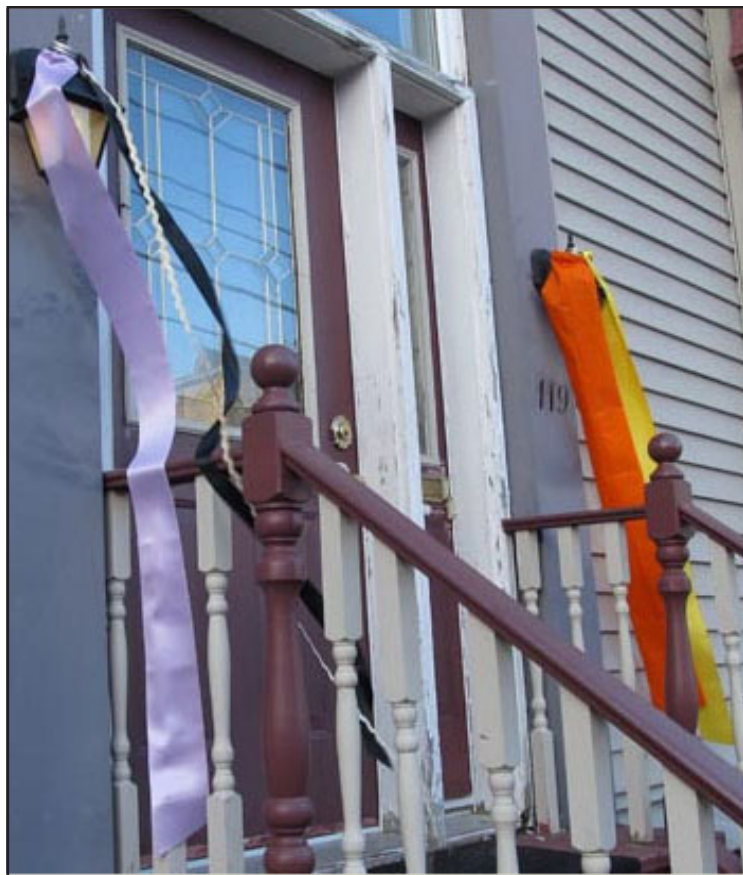
St. John the Baptist's answers, he said, responded to each individual in a way that fit his or her situation in life, a reminder from the Gospel that "life is incarnated" in concrete situations.

"Faith is not an abstract theory, a generalized theory; no!" he said. "Faith touches us personally and transforms each of our lives. Let us think about the concreteness of our faith. Is my faith abstract, something abstract or concrete? Does it lead me to serve others, to help out?"

Pope Francis said there are several ways people can serve others during Advent, including by doing "something concrete, even if it is small" to help others, "especially by visiting the lonely, the elderly, the sick or someone in need.

Then the pope added to the list: "Maybe I need to ask forgiveness, grant forgiveness, clarify a situation, pay a debt. Perhaps I have neglected prayer and after so much time has elapsed, it's time to ask the Lord for forgiveness."

"Brothers and sisters," he said, "let's find something concrete and do it!"§



Over the world, the experience of Light and Scripture-Story of the Liturgies of Christmas in colours of ribbon. Muted purple signals the 'Vigil Mass' of December 24 with the genealogy of Jesus the Christ and Luke's narrative of registration required by the government. In a time of Covid, familiar requirements experienced over the world who gather 'During the Night' or 'At Dawn' or 'During the Day'. All the movements of Light connecting us to Peoples of family and nations in 'grace and truth'. (S. Jacquard photo)

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