

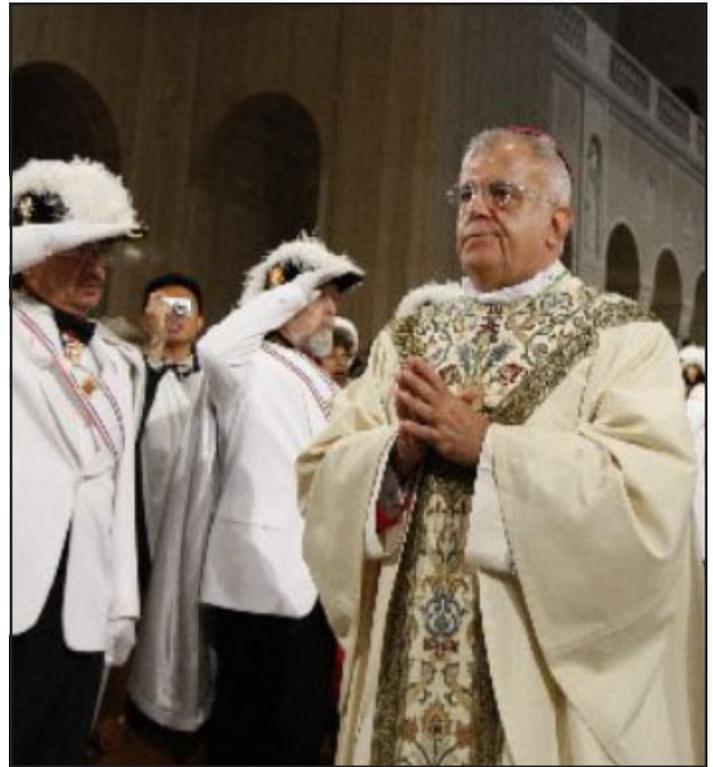
The New Freeman

August 13 & 20, 2021

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VATICAN CITY — People gather in St. Peter's Square at the Vatican in July for the Angelus prayer with Pope Francis. (CNS photo/Vatican Media)



WASHINGTON — Archbishop J. Augustine Di Noia, a U.S. Dominican and a theologian, currently serves as adjunct secretary of the Vatican Congregation for the Doctrine of the Faith. He says Pope Francis' letter explaining why he was restricting the use of the pre-Vatican II Mass "fearlessly hits the nail on the head. Story page 8. (CNS photo/Paul Haring)



KAMLOOPS — The ground-penetrating radar specialist, Sarah Beaulieu (left) who studied the area near the former Kamloops Indian Residential School has released more details about her findings. She presented her research during a mid-July press conference with Tk'emlups te Secwepemc First Nation Chief Rosanne Casimir (right) and others as a follow up to the May 27 announcement of the discovery of grave sites. Story page 3. (The B.C. Catholic photos)

Dioceses in discussions to generate national interest for campaign

By MICHAEL SWAN
The Catholic Register

A renewed effort is underway to make up for the failed Catholic “best efforts” campaign to raise \$25 million for healing and reconciliation projects across Canada.

Saskatchewan’s bishops are discussing a province-wide fund-raising campaign and an announcement involving dioceses in the rest of Canada is expected soon. That includes Toronto, Canada’s largest archdiocese, which is in discussions with other dioceses to determine “how to best engage in a renewed

gether as a bishops’ conference?”

With the bishops and many dioceses insisting on the independence of each diocese and order, 16 dioceses and 32 orders were left to fulfill three legal requirements of the 2006 settlement: \$29 million in cash payments primarily owed to the Aboriginal Healing Foundation; \$25 million in in-kind services over 10 years the Catholic groups would deliver themselves to Indigenous communities; and \$25 million to be raised in a major, national fund-raising campaign.

The last of the three streams went so badly that two years into the campaign it was nearly \$2 million in the hole.

“We were panicking, recognizing that a capital campaign was about raising money for a building,” recalled Archbishop Pettipas. “That’s usually what they’re doing, they’re raising money for a building and at the end of the day people can see something that they gave their money towards.”

With the services of KCI Philanthropy running the campaign and a board of Church and Indigenous leaders including recently appointed Governor General Mary Simon and former Assembly of First Nations Chief Phil Fontaine, the “best efforts” campaign was launched into the teeth of the 2008 stock market crash and the Great Recession.

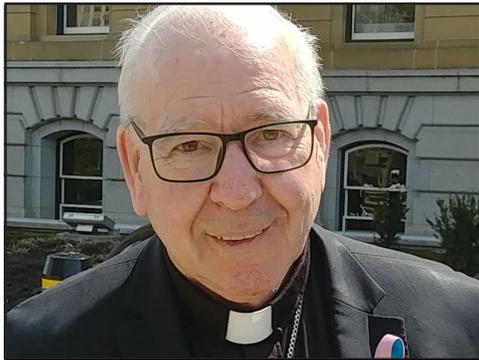
While KCI tried to sign on corporate Canada and large donors, most Canadians, including Catholics, did not know the campaign was going on and didn’t know the history of the schools. When the campaign, in desperation, turned to a pew collection in 2013, only 14 dioceses participated.

Even then, the envelopes hit the pews just a week after Typhoon Haiyan swept through the Philippines. The Canadian Catholic Organization for Development and Peace raised over \$13 million for rebuilding projects in the Philippines.

In the end, the \$3.7 million raised was to go to the Aboriginal Healing Foundation. A final \$1.2 million payment went to the Indigenous-led Legacy of Hope Foundation.

Archbishop Pettipas wants to look ahead now that Catholics are fully aware of what was learned from the hearings and 2015 report by the Truth and Reconciliation Commission.

“Over the last month, I would say there has been a much stronger engagement, even of faithful Catholics, faithful Catholics who are upset, very upset. ... They expect us to do more.” §



Archbishop Gerard Pettipas

financial effort to meet the goal of the \$25 million,” it says on its website.

“The Catholic Church must continue to atone for our involvement in this dark history,” Cardinal Thomas Collins, Archbishop of Toronto, said in a July 9 letter to the faithful.

The failed Catholic “best efforts” campaign of 2008-2013 — called *Moving Forward Together* — for healing and reconciliation projects was part of the 2006 Indian Residential School Settlement Agreement (IRSSA) and raised only \$3.7 million. It is a story about the failure of Catholics and their leaders to respond to their role in the federal government’s scheme to erase Indigenous culture and assimilate Indigenous children into white society, said Grouard-McLennan Archbishop Gerard Pettipas.

“This was not seen as an issue that was felt equally among the bishops,” he said. “There were those of us who were signatories to IRSSA and those who were not.”

Archbishop Pettipas believes a more national and unified Catholic response is now necessary.

“The reality is that we are independent corporations. That’s true,” he said. “Does that mean that it’s impossible for us to work to-

The New Freeman

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Desire inspires impromptu summer meeting parish youth group

By NATASHA MAZEROLLE
Correspondent

QUISPAMISIS — When youth group leaders at St. Mark's Parish in Quispamsis held their last youth night of the school year, they had no idea it would be such a hit that the youth would forego their summer break to come back and do it again.

In the last 'school year' evening, leaders opened the floor to a Q&A [question and answer], where the young people could ask any question they wanted, and leaders would do their best to answer it.

Not long after that Kathleen Desmond, a former youth group member, messaged youth group leader, Joel Mercer with the request to hold an impromptu summer meeting.

"We liked it so much we want to meet again...for an open discussion," Ms. Desmond's message said. "Right now, we're expecting most of the people who came to the last youth group, and there will be some university students too."

Mr. Mercer said that he and fellow leader, Valerie MacFarlane were happy to follow the desire of the youth.

"We normally take a summer break for youth group, but we were surprised when Kathleen Desmond asked us if we would host another youth group evening before the next meeting would have been scheduled," he said. "She was talking to others who wanted to get together to talk, and to ask questions about the faith. We were more than happy to have another."

Ms. MacFarlane was equally enthusiastic. "The teens contacted us and asked to have a night where they could ask question regarding the current issues happening in the world and we wanted to give them an opportunity to have that voice and be heard," she said.

To assist with this summer meeting, the team enlisted the help of Father Aaron Knox, pastor, Paroisse St-François-de-Sales in Saint John, who was right at home discussing topics of faith with young people.

"In my experience there is a real enjoyment that comes from discussion with others, and a special aliveness that comes from having a free-ranging conversation," he said. "Individuals explored their thoughts on all sorts of church topics, as well as political, philosophical and moral questions."

Ms. Desmond was very happy with how the evening unfolded. "I would say that the opportunity to ask questions about our faith

and have a real discussion is rare, but so valuable," she said.

"God doesn't want us to neglect our intellects — which he gave to us — or suppress questions about our faith. He created us to pursue the truth, and to seek out more and more, so that we can know him better. And just being able to sit in each other's company was a gift in itself, which has also been so rare [with] the pandemic. I hope we do it again."

Fr. Knox was edified by the conversation and the opportunity to have an intellectual conversation with some of the Church's bright young minds.

"I went to St. Thomas University to immerse myself in ethics; it seems to me that these students, high school and university, are eager to enter that dynamic as well," he said. "I know some people may hear 'discussion-night' and roll their eyes, and maybe this is not for everyone. But I think the Church needs a place to engage the intellect. At the end of the day, the Church has an amazing intellectual tradition, and we

ought to eagerly foster the intersection of that tradition with the world."

Of course, it helps that the group was well fed. "Oh, and I should mention, we also had pizza at the meeting," Fr. Knox shared. "Engaging the intellect over a slice of pizza...probably something the saints have been doing for years."

Mr. Mercer said that he was pleased with the evening.

"I didn't know what to expect. I was excited that not only all the regular attendees were there, but that they had invited a few new people as well," he said.

"Our youth are hungry for truth more than ever. They want to know their faith. They want to understand it. They want to ask questions. They want to be able to answer questions from others who ask them about their faith. More than ever, our youth are hungry for Jesus Christ and his Church."

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

Details surface about assumed school grave sites in Kamloops

By AGNIESZKARUCK
The B.C. Catholic

KAMLOOPS — The ground-penetrating radar specialist who studied the area near the former Kamloops Indian Residential School has released more details about her findings.

Sarah Beaulieu, who has also used GPR [ground penetrating radar] to identify graves of First World War prisoners, searched two acres of land near the school, but "the total number of missing children is currently unknown."

The orchard area was chosen due to "oral histories" that recall burials in that area and the discoveries of a juvenile rib bone and juvenile tooth in two separate instances in the late 1990s and early 2000s. The tooth was found during a dig on the site, and the rib uncovered by a tourist.

She said graves have certain traits, such as an east-west pattern or a dip above ground that forms after loose soil compacts or a casket breaks down. Shallow graves could be indicative of a child burial or of a grave dug while the ground was frozen.

In her survey, Ms. Beaulieu found 200 "anomalies" or "targets of interest" that she believes are possible grave sites. She stressed that hers was a preliminary investigation.

"Only forensic investigation with excavation will provide definitive results."

She added "remote sensing such as GPR is not necessary to know that children went missing in Indian residential school contexts. This fact has been known." The Truth and Reconciliation Commission has suggested that thousands of children who attended residential schools are "missing," which they have defined as students who did not return home due to death from illness, running away, or other factors.

The two acres searched are a small fraction of the 160 acres of property in the area.

Ms. Beaulieu presented her research during a mid-July press conference with Tk'emlups te Secwepemc First Nation Chief Rosanne Casimir and others as a follow up to the May 27 announcement of the discovery of grave sites.

That earlier announcement had said the remains of 215 children who had been students at the Kamloops Indian Residential School had been found with ground-penetrating radar. Today the presenters clarified that 200 soil anomalies have been identified for further testing to see which ones were grave sites.

"The Tk'emlups te Secwepemc has the
(continued on page 12)

Vancouver Archdiocese's abuse review board head eager for accountability

By **AGNIESZKA RUCK**
The B.C. Catholic

VANCOUVER — Suzanne Nixon cares about protecting the vulnerable and promoting healing.

It's why she became a registered nurse many years ago and what led her to give a wholehearted "yes" to becoming the chairwoman of the Archdiocese of Vancouver's

to present their allegations. They are also expected to monitor clerics who have been removed from active ministry to make sure they follow the rules imposed on them. The review board replaces the previous Archdiocesan Advisory Committee on Clerical Sexual Misconduct.

Ms. Nixon, a clinical nurse specialist and adjunct professor at the University of British Columbia's School of Nursing, said the

ented group of people who are very knowledgeable about the law and how to make decisions and act in the best interest of the victims."

"I would say that's where their commitment lies."

Allegations of abuse or misconduct by a priest in the archdiocese are first received by an independent office of counsellors who are professionally trained and trauma informed. They are expected to receive allegations with compassion, document all information in writing, and immediately report all claims involving children to the police.

That group passes allegations on to the review board, whose role is to review the facts of every allegation and decide what steps should be taken. Ms. Nixon said that means considering the interests of the victim/survivor, canon law, the archdiocese's Policy on Sexual Misconduct by Clergy, and any other factors.

Read archdiocesan reports on clergy abuse at rcav.org/abuse-crisis.

If you or someone you know has experienced clergy sexual abuse, the archdiocese encourages you to report it and take a step towards the healing and care you deserve, no matter how long ago the abuse may have occurred.

To report abuse by a clergy member in the Archdiocese of Vancouver, call (604) 363-7338 or 1-800-968-3146. When you call, you can share your experience, explore counselling options, and get help in reporting the abuse to the appropriate authorities.

To report abuse by a member of a religious order, lay employee, or volunteer in the archdiocese, visit www.rcav.org/reporting.



VANCOUVER — Suzanne Nixon (right) with Deacon Bruce Fraser. (Agnieszka Ruck photos)

Review Board on clerical sexual abuse cases.

"I'm very familiar with patient-centred care, which lends itself well to victim-centred care," she told *The B.C. Catholic*.

"I'm so determined about our message of transparency and accountability."

A November 2019 report on sexual abuse by clergy included 31 recommendations to the archdiocese on how to hold perpetrators accountable and improve protections for victims/survivors and vulnerable people.

Recommendation 2 called for the formation of a review board that would evaluate all allegations of sexual misconduct "based on principles of accountability, transparency, fairness, and timely communication."

Board members (a majority of whom must be lay) are to give victims/survivors a chance

board has now been established and she is confident it will enhance local efforts to take sexual misconduct allegations seriously.

"For the community, it is a very concrete expression of our willingness to be accountable for the past and what's happened and to not let this happen again, and to our commitment to find ways to promote abuse victim healing," she said.

The board is composed of eight members, six of whom are lay: lawyers Mary Margaret McKinnon, Lawrence Ho, Gwendoline Allison, and Kristal Low; professional counsellor Sarah Ruggier; and chairwoman Nixon. Two members are ordained: Vicar General Father Gary Franken and Deacon Bruce Fraser.

Ms. Nixon calls them a "very strong, tal-

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Bruised and wounded — understanding suicide

Some things need to be said and said and said again until they don't need to be said anymore. Margaret Atwood wrote that. I quote it here because each year I write a column on suicide and mostly say the same thing each time because certain things need to be said repeatedly about suicide until we have a better understanding of it.

What needs to be said again and again?

1. First, that suicide is a disease, something that in most cases takes a person out of life against his or her will, the emotional equivalent of cancer, a stroke, or a heart attack.

2. Second, that we, the loved ones who remain, should not spend undue time and energy second-guessing as to how we might have failed that person, what we should have noticed, and what we might still have done to prevent the suicide. Suicide is an illness and, as with a purely physical disease, we can love someone and still not be able to save him or her from death. God also loved this person and shared our helplessness in trying to help him or her.

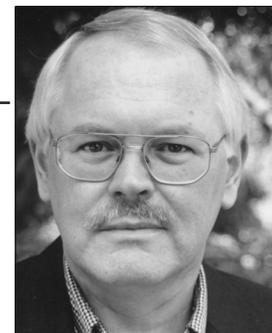
3. We need a better understanding of mental health. The fact is that not everyone has the internal circuits to allow them the sustained capacity for steadiness and buoyancy. One's mental health is parallel to one's physical health, fragile, and not fully within one's control. Moreover just as diabetes, arthritis, cancer, stroke, heart attacks, amyotrophic lateral sclerosis, and multiple sclerosis, can cause debilitation and death; so too can mental diseases wreak havoc, also causing every kind of debilitation and sometimes death by suicide.

4. The potential role that biochemistry plays in suicide needs more exploration. If some suicidal depressions are treatable by drugs, clearly then some suicides are caused by biochemical deficiencies, as are many other diseases that kill us.

5. Almost invariably, the person who dies by suicide is a very sensitive human being. Suicide is rarely done in arrogance, as an act of contempt. There are of course examples of persons who are too proud to endure normal human contingency and kill themselves out of arrogance, but that's a very different kind of suicide, not the kind that most of us have seen in a loved one. Generally, our experience with the loved ones that we have lost to suicide was that these persons were anything but arrogant. Rather, they

In Exile

RON ROLHEISER, omi



were too bruised to touch and were wounded in some deep way that we could not comprehend or help heal. Indeed, often times when sufficient time has passed after their deaths, in retrospect, we get some sense of their wound and their suicide then no longer seems as surprising. There's a clear distinction between being too bruised to continue to touch life and being too proud to continue to take one's place within it. Only the latter makes a moral statement, insults the flowers, and challenges the mercy of God.

6. Suicide is often the desperate plea of a soul in pain. *The soul can make claims that go against the body and suicide is often that.*

7. We need to forgive ourselves if we feel angry with our loved ones who end their lives in this way. Don't feel guilty about feeling angry; that's a natural, understandable response when a loved one dies by suicide.

8. We need to work at redeeming the memory of our loved ones who die by suicide. The manner of their death may not become a prism through which we now see their lives, as if this manner of death colours everything about them. Don't take down photos of them and speak of them and their deaths in hushed terms any more than if they had died by cancer or a heart attack. It's hard to lose loved ones to suicide, but we should not also lose the truth and warmth of their mystery and their memory.

9. Finally, we shouldn't worry about how God meets our loved one on the other side. God's love, unlike ours, can go through locked doors, descend into hell, and breathe out peace where we cannot. Most people who die by suicide awake on the other side to find Christ standing inside their locked doors, inside the centre of their chaos, gently saying, "Peace be with you!" God's understanding and compassion infinitely surpass our own. Our lost loved ones are in safer hands than ours. If we, limited as we are, can already reach through this tragedy with some understanding and love, we can rest secure that, given the width and depth of God's love, the one who dies through suicide meets, on the other side, a compassion that's deeper than our own and an understanding that surpasses ours.

Julian of Norwich says, *in the end all will be well, and all will be well, and every manner of being will be well.* I shall be, even after suicide. God can, and does, go through locked doors and, once there, breathes out peace inside a tortured, huddled heart.

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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Praying through the pain

— When you pray, mental and physical changes occur that help you cope with pain

By COLLEEN M. ARNOLD, MD

Reprinted with permission from *St. Anthony Messenger*, June/July 2021

When my husband died, one of the most frequent comments I heard was, “At least he’s not in pain anymore.” I knew the words were meant to be reassuring, but they weren’t. They implied that pain was to be avoided at all costs, even at the cost of one’s life.

Pain is a universal experience. Whether it is the temporary hurt of a broken ankle or something more permanent like arthritis, every single human being suffers it at some point in their lives. There is no such thing as a pain-free life this side of heaven. It can be physical, mental, or spiritual, and despite the best work of our health-care providers, it will always be present to some degree .

Focus on the positive

If we accept the idea that pain and suffering are part of this life, how do we stay positive? How do we enjoy the good and not let pain sour our moods and relationships? In his article *Transforming Our Pain*, Father Richard Rohr, OFM, writes, “If we don’t transform our pain, we will transmit it — usually to those closest to us.” How do we keep pain from becoming our life’s focus? Being a Christian adds an extra dimension, for Jesus invites us to take up our crosses and follow him.

First, we need to remember that pain is not a punishment from

When someone you love is in pain

It’s hard when someone you love is in pain. He or she can be irritable and short-tempered. What to do?

- Listen. No judgments, no comments, no suggestions, no taking it personally. Let your person vent his or her anger and frustration. Sometimes simply unloading eases pain. Don’t absorb it; let it bounce off you. Try not to respond to negative with negative.
- Help. Not just an offer, but an action. If the trash needs to go to the recycling centre or the dishwasher needs unloading, simply do it. I promise no one will be offended, and even if they offer a protest, it will be half-hearted.
- Accept. People with certain conditions such as fibromyalgia and complex regional pain syndrome look perfectly healthy, so it’s hard to understand how much they are hurting. If they say they are in pain, believe them. They are not being lazy or dumping on you; let go of anger, guilt, and blame.
- Balance. Yes, you should listen to your loved one, but be sure you share your feelings too. Use “I statements” (“I feel. . .”) and avoid accusatory comments. Being a caregiver is an exhausting role, and you can’t take care of someone else if you aren’t taking care of yourself first. Be sure you get enough sleep, exercise, and time alone.
- Learn. Educate yourself about the diagnosis, treatment, and prognosis. Knowledge is power, and you can be an advocate for your loved one.
- Look for positives. There is joy to be found even in the midst of pain: flowers blooming, glowing sunsets, kind gestures, a gentle touch. Gently calling them to attention can help widen your loved one’s perspective.

God. It might be the result of our own bad choices or sins — but it is not something he intentionally inflicts. Allowing pain is not the same as causing pain, and we are not victims of God’s intentional wrath. He works in and through this imperfect world and can bring good out of even the worst suffering and tragedy.



The second thing to remember is that our pain has meaning. As Catholics, we believe in the concept of redemptive suffering: We can offer up our pain for the benefit of our own souls or someone else’s. We are already forgiven for our sins — Jesus made sure of that when he died on the cross — but our pain can be an offering that relieves some of sin’s consequences. As a child, when I complained about anything, my mom was quick to say, “Offer it up for the poor souls in purgatory.” Our suffering also teaches us to be compassionate and understanding with other people; we learn to help others as we have been helped.

Prayer is your support

Prayer is a great ally in living with pain. Often our prayers are those of supplication (“Please, dear God, make my pain go away”) or intercession (“Please, dear God, make my daughter’s pain go away”). Even if our prayer doesn’t bring about a cure, it still has benefits. It changes our perspective and makes us humble. It slows heart rate and breathing and brings about a calm peacefulness.

Once we accept that pain is not punishment and that it can have purpose, we are free to speak openly in our prayers. We can vent our fury, our frustration, our fixation. As we share with the one who can take it, our hearts become open to his grace at work within us, and through that grace we feel his presence. In his letter to the people of Genoa on the first anniversary of the deadly Morandi bridge collapse, Pope Francis wrote, “God’s answer to our pain is a closeness, a presence that accompanies us, that never leaves us alone.

One of the frustrations of chronic pain is the feeling that no one understands. No one else realizes how hard it is to get out of bed in the morning without piercing back pain, to walk without wincing, to be unable to wash your own hair or brush your teeth because your shoulder hurts too much. In prayer, God’s grace reassures us that we are understood, our suffering is seen, our distress recognized.

Putting pain in perspective

In the practice of prayer we can also use three of pain’s greatest enemies: acceptance, distraction, and gratitude. How do we simultaneously accept our pain and distract ourselves from it? Aren’t they opposites? And how can we express gratitude for anything when all we can think about is how much pain we are in?

By acceptance, I do not mean the victimized sense of, “Woe is me.” Instead, I mean the acceptance with which Jesus prayed:

(continued on page 7)

Praying through the pain

(continued from page 6)

“Father, all things are possible to you. Take this cup away from me, but not what I will but what you will” (Mk 14:36). Scientific research has repeatedly verified that people who accept unpleasant symptoms and emotions without judgment do better with everyday stressors. Trying to ignore pain or feelings can allow them to fester and eventually explode.

By distraction, I do not mean using drugs or alcohol or other forms of release, but rather resisting the temptation to allow pain to be the primary focus. In this world, good and bad go hand in hand: The pain of childbirth accompanies the joy of a baby. The flowers of spring bloom even as thunderstorms rage around them. With practice, we can focus on the good without ignoring the bad.

Finally, by gratitude, I mean awareness and appreciation of the gifts I have been given. We all have talents, relationships, and blessings. We can refuse to be like Eve, who was fixated on the apple she couldn't have. We can choose to be delighted with the other delicious fruits available instead.



Pain relief meditative prayer

Action steps

So how does all this work in daily life? Here is a practical example of a pain relief prayer meditation that includes acceptance, distraction, and gratitude. You may not be able to do every component, depending on your underlying health issues, so please adapt as needed.

Step One: Opening

Start by making the sign of the cross. Sit in the most comfortable way you can, perhaps with feet on the ground and hands in prayer position. Take a deep breath in for a count of six. Hold it for a count of two, breathe out for a count of six, then hold for a count of two. As you focus on your breath, ask the Holy Spirit to fill you with his presence. Repeat the cycle two or three more times or until you begin to feel able to concentrate on the prayer.

Step two: Acceptance

Pray these words:

Dear Lord, help me accept your will and trust that you want only the best for me. Help me remember you can bring good out of anything. Let me believe that your purpose is good.

- Look around the room for three things that are white. White is the colour of the Resurrection. Remind yourself that Jesus has already

defeated pain and death, so you don't have to. You are more than your pain.

- Look around the room for three things that are blue. Blue is the colour of our Blessed Mother. Remind yourself that Mary suffered, too, and graciously accepted all God asked her to do for his glory. You have purpose in this life.

- Look around the room for three things that are red. Red is the colour of blood. Remind yourself that Jesus suffered pain and humiliation and understands your own.

- Look around the room for three things that are green. Green is the colour of spring and new beginnings. Let yourself embrace a new attitude of grace that allows you to join your suffering to Jesus'. You can live a life filled with joy.

Step three: Distraction

Pray these words:

Dear Lord, help me remember that I am not my pain; I am a child of God — loved, gifted, welcomed, wanted. Concentrate on what you feel besides your pain.

- Press your feet into the ground or floor. Feel them support you.
- Notice the place in which you sit — a soft cushion or a hard chair? Does it touch your back too? What other parts of your body feel supported?
- Can you feel your clothes around your waist or at your neck?
- Find the air on your skin. Is it the chill of the air conditioner or the warmth of the sun?
- Notice everything you can in this moment — except your pain.

Step four: Gratitude

Pray these words:

Dear Lord, I am grateful for my body and my life. It isn't perfect, but I know that one day in heaven it will be.

- Look around the room again and thank God for the eyes that let you see. Relish for a few moments the most beautiful thing in your field of vision.
- Identify any noise in the background. Make note of your favourite sound and enjoy it before you move on. Thank God that you have ears to hear.
- Search for any smells in the room. If there are any, breathe them in deeply. If there aren't, inhale deeply anyway. Thank God for the breath that sustains you. Let your breath flow for a few seconds, slow deep breaths in and slow deep breaths out. As you do, once again picture the Holy Spirit filling you with each breath.

Step five: Closing

Pray these words:

Dear Lord, I know that you love me. I accept the cross you have asked me to carry. I don't like it, and I don't want it, but I will do it. I will use it to bring you glory and am forever grateful that you are at my side. Yes, Lord, I am yours. Amen.

Make the sign of the cross.

When you finish, you will feel simultaneously relaxed and energized. Let this meditation be a reminder that there is no perfect life. We will all have pain, some more than others, but God will never leave us to suffer it alone. He is always there to help carry the burden.

Colleen M. Arnold, MD, is a physician and writer residing in Lexington, Virginia. She also holds a master's degree in pastoral ministry. Learn more about her at her website, ColleenArnold.org.§

Reminder of the power of service

By CINDY WOODEN
Catholic News Service

VATICAN CITY — A permanent deacon whose ministry is focused on service to the poor and hurting is an antidote to clericalism within the church because it illustrates that "to love is to serve and to serve is to reign," Pope Francis said.

Meeting most of the Diocese of Rome's 137 permanent deacons, their wives, children and grandchildren in late June, the pope said the liturgical role of deacons is important, but works of charity and outreach are at the heart of their identity.

Describing the purpose of diaconal ordination as "a ministry of service," the Second Vatican Council restored the identity the ministry had for centuries before it was "reduced to an order of passage to the priesthood," the pope told them.

Emphasizing the importance of service "helps to overcome the scourge of clericalism," which at its core is to have "a priestly caste 'above' the people of God," the pope said. "If this is not resolved, clericalism will continue in the church."

"Deacons, precisely because they are dedicated to the service of this people, are a reminder that in the ecclesial body no one can elevate himself above others," the pope said.

Because of a declining number of priests, some permanent deacons are administering parishes, but such tasks "do not constitute the specific nature of the diaconate. They are substitute tasks," the pope told the group.

Pope Francis praised the decision of Cardinal Angelo de Donatis, papal vicar for Rome, to appoint a permanent deacon in mid-June to head the massive diocesan Caritas program.

The appointment emphasizes the true identity of deacons who are not "half-priests" or "special altar boys," he said. They are called to be "caring servants who do their best to ensure that no one is excluded and the love of the Lord touches people's lives in a tangible way."

Called to imitate Jesus, all Christians — but especially those who minister in his name — are called to humble themselves and make themselves the servants of all, he said. "Please remember that for the disciples of Jesus, to love is to serve and to serve is to reign. Power lies in service, not in anything else."

Service is "the centre of the mystery of the church," the pope said. "Indeed, if we do not live this dimension of service, every ministry is emptied from within, it becomes sterile, it does not bear fruit. And little by little, it becomes worldly."

Pointing to the example of St. Francis of Assisi, who was a deacon but not a priest, Pope Francis said that deacons remind the whole church of the missionary power of love and service, bringing "God's closeness to others without imposing themselves, serving with humility and joy."

"The generosity of a deacon who gives of himself without seeking the top ranks has about him the perfume of the Gospel," the pope said. "He tells of the greatness of God's humility in taking the first step — always, God always takes the first step — to meet even those who have turned their backs on him."

Pope Francis also asked the deacons to be good husbands, fathers and grandfathers, which can "give hope and consolation to couples who are going through difficult times and who will find in your genuine simplicity an outstretched hand. They will be able to think: 'Look at our deacon! He is happy to be with the poor, but also with the parish priest and as well as with his children and his wife. Even with his mother-in-law.'" §

Traditional Latin Mass 'movement' sows division, archbishop says

By CINDY WOODEN
Catholic News Service

VATICAN CITY — Pope Francis' letter explaining why he was restricting the use of the pre-Vatican II Mass "fearlessly hits the nail on the head: the TLM (Traditional Latin Mass) movement has hijacked the initiatives of St. John Paul II and Benedict XVI to its own ends," said Archbishop J. Augustine Di Noia, who insisted he was speaking as a theologian and not as a Vatican official.

The archbishop, a Dominican, had served as secretary of the Congregation for Divine Worship and the Sacraments, was deeply involved in the Vatican's dialogue with the traditionalist Society of St. Pius X and currently is adjunct secretary of the Congregation for the Doctrine of the Faith.

When St. John Paul and Pope Benedict expanded the possibility of using the pre-Vatican II Mass, they were hoping to promote unity in the church and to counter abuses that were widespread in the celebration of the post-Vatican II Mass, the archbishop said in an email to *Catholic News Service*.

While the liberal permission to use the older mass has not promoted the hoped-for healing of the rift with members of the Society of St. Pius X, established by the late Archbishop Marcel Lefebvre, the archbishop said, "what we have got now is a movement within the church herself, seemingly endorsed by her leaders, that sows division by undermining the reforms of the Second Vatican Council through the rejection of the most important of them: the reform of the Roman Rite."

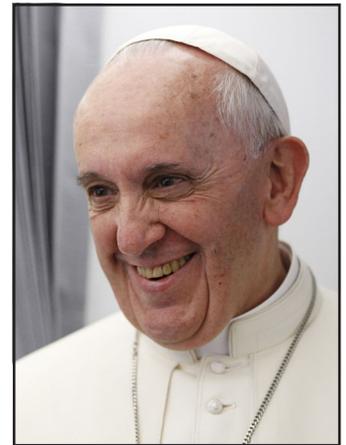
Archbishop Di Noia urged Catholics — both those upset by Pope Francis' decision and those gleefully applauding it — to reread Pope Benedict's 2007 document, *Summorum Pontificum*, which gave broad permission to use the pre-Vatican II Roman liturgy.

Pope Francis withdrew most of those permissions July 16 with his document, *Traditionis Custodes*, and likely either consulted with or at least gave advance copies of the document to retired Pope Benedict.

Since St. John Paul allowed some use of the older liturgy and, especially since *Summorum Pontificum*, Archbishop Di Noia said, "the thing has gotten totally out of control and become a movement, especially in the U.S., France and England — a movement that aggressively promotes the Traditional Latin Mass among young people and others as if this 'extraordinary form' were the true liturgy for the true church."

While *The Latin Mass Directory* — www.latinmassdir.org — an online listing of churches and chapels where the pre-Vatican II Mass is celebrated regularly and with a local bishop's permission, may not be comprehensive, Archbishop Di Noia said that from his experience, it is accurate in indicating that the older liturgy is offered far more in the United States than any other country. It appears to be no coincidence that the only official translation of Pope Francis' documents

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Pope Francis (CNS photo)

Lessons from the Lord's Prayer

By Sister JULIA WALSH, FSPA

*Reprinted with permission,
St. Anthony Messenger, April 2021*

“Prayer always transforms reality, always. If things around us do not change, at least we change; our heart changes,” said Pope Francis at a general audience on January 9, 2019. During his audience that day, the pope broke open Jesus’ teachings about prayer. I was not in the audience, but I read the text of his speech later and was reminded of the importance of the Our Father, one of the most common prayers of our faith.

When Jesus’ disciples asked him how to pray, he taught them the Our Father. With this gift to all of us, Jesus provided a pathway to God and a way to be formed in friendship and love.

If you are a lifelong Christian as I am, you have probably prayed the Our Father countless times and for many reasons. When I visit my memories, I see a variety of settings, ranging from the privacy of my bedroom to the celebration of mass with thousands of other people. No matter where my memories take me, I am warmed with gladness.

Our Father, who art in heaven, hallowed be thy name

Near the heat of happy campfires and around tables full of steaming food, in jails and classrooms where I was available to serve, and in simple chapels and enormous basilicas with pillars larger than trees: In each of these spaces I prayed the prayer that Jesus taught. As I did, I acknowledged God’s presence; I offered reverence to God’s awesome name.

Thy kingdom come; thy will be done on earth as it is in heaven

God’s reign is known in the flourishing of peace and justice in every person and part of God’s creation, when each element made to show God’s goodness is honoured and respected. I have felt the order that God established when I prayed holding the sweaty palms of strangers, and as I ached from the tight grip of my big brother. I felt God’s eternal love as I prayed in the quiet of my bedroom and amid the commotion of busy streets.

Give us this day our daily bread

I have acknowledged my dependence on God in droughts and floods. I have named

my need for love and food and water and air. I have asked God for help when I have felt overwhelmed and exhausted. I have felt the power of God’s designs, how I am interdependent and am made to be part of a community — just like everyone else. I have grown

that would prevent me from living as a child of the light. Only with God’s grace can I know true freedom and deliverance. With that freedom comes an invitation to cooperate, to keep my gaze on Christ, and to steer my feet away from fear and despair.



(CNS photo/Clodagh Kilcoyne, Reuters)

to understand that God expects me to share my bread and graciously receive the gifts others offer me. The words I pray teach me to trust that I will be OK, that God will provide.

And forgive us our trespasses, as we forgive those who trespass against us

Each time I have prayed the prayer that Jesus incorporated into his Sermon on the Mount, I have admitted that I am a sinner. I am imperfect. I am weak. I flail through my life, bumping into others with my reactions and selfishness. Each time I snap at someone or do something unkind, I am wounding my brothers and sisters in Christ; I am breaking our bonds. Each time I give my attachments more devotion than my prayer or fail to love as Jesus did, I am worshipping idols and sinning against God. Whenever I pray the Our Father, I admit my need for God’s mercy. I have said yes to the call to imitate God’s mercy when I forgive others for the pain they cause too.

And lead us not into temptation, but deliver us from evil

Although I know my sinfulness, admitting I am weak is not enough. I must also turn away from temptation, from the sneaky lure of putting pleasure before sacrifice, from any darkness that dims the glow of God’s light in me. Again and again, I pray that God protects me, that God’s love shields me from anything

For thine is the kingdom, the power, and the glory forever

From my non-Catholic friends, I have learned to put these words at the end of my prayer. Even though it’s not biblical, I don’t want evil to be the last word anytime I pray. As I include these words in the Our Father, I am praying that the unity found in the Trinity will also be felt in the Christian community, in the people of God — no matter their denomination or Church home.

God’s kingdom is beyond the borders that humans have made. God’s power and glory are bigger than the limits of the lines we’ve drawn. Each time I have prayed the Our Father with Lutherans or Baptists or Evangelical Christians and said the words that keep God above all our missteps, I have engaged in an ecumenical action. I have offered a prayer of expansion and dialogue. I have experienced and offered hospitality to strangers and guests. I have stood on common ground.

Our Father, who art in heaven, hallowed be thy name

The words of the Our Father have formed me and helped me practice my faith through out my lifetime. As I’ve matured as a person, I have also matured in faith, and the words that Jesus gave us to pray have been a companion, a way that I have been enabled to

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Everyday miracles

By MAURENN O'BRIEN

*Reprinted with permission,
St. Anthony Messenger, April 2021*

When I began writing about miracles, I questioned myself. Who am I to write about miracles? My only qualification is knowing — without a doubt — that miracles have entered my life. Sometimes they happened so slowly that I barely recognized them by the time they arrived.

Of course, miracles are much more than just wishes coming true. I spent years praying for many other things that never happened, and now I pray only for knowledge of God's will, not for specific things. And in doing this, I have witnessed, as Teilhard de Chardin writes, "the slow work of God." I've watched loved ones recover from diseases, from accidents, from heartache. Sometimes it has taken years.

I now believe that some miracles happen in a moment, while others unfold at a pace that only God understands. When we are in pain, we want it gone *now*. But when we look back and see how a particular trouble unknotted itself almost imperceptibly, we ask ourselves why we doubted God's presence.

In the familiar stories of grief-stricken women weeping at Jesus' tomb in the miracle of Easter, we see vividly how the pain of crucifixion is wiped away by the miracle of the resurrection. Just when all hope seemed to be lost, the miracle shone forth.

Hand to hand

I've been intrigued with the Gospel story of Jesus walking on the water ever since I was a little girl. I thought about it often as I spent summers frolicking in a lake, fishing for sunnies, and bailing out the wooden rowboat after a heavy rain. How did Jesus stay on top of the waves?

This miracle is one of my favourites because I grasped it as a child and have carried it with me into my entire adult life. I love water; I live with it surrounding me in brooks, rivers, ponds, lakes, and reservoirs. I have never seen anyone walk on it. The simple purity of this miracle is that it's so clear: Only a divine being could do it. Only Jesus.

I regularly meditate on this miracle because I sit in the same pew each time I attend mass (don't we all?). On my left the story is told in the window, in cobalt and white pieces of glass. Jesus, high up, is pulling Peter from the depths of the water. Their eyes meet as

their hands, bound together, hold the key to the story: that Jesus, with hands both human and divine, will rescue us.

In the familiar story, Peter, at Jesus' invitation, walked across the water to meet him. Becoming frightened, Peter began to sink. At this desperate moment when his life was in danger, he cried out to Jesus for help. "Immediately Jesus stretched out his hand and

to mass. He held my hand at the Our Father. I am certain that with bowed heads and eyes closed tight, we both prayed for a miracle, that my brother would survive. And he did.

Was that a miracle? To me, it was.

My ruminating about the miracles of God being there, in human hands, is further underscored by my father's passing. My brother and sister were not able to get there in time.



(St. Anthony Messenger image)

caught him, and said to him, 'O you of little faith, why did you doubt?'" (Mt 14:26–33).

That outstretched hand is the reason I love the quote from the Prayer of St. Teresa of Avila, "Christ has no hands on earth but yours." Recently, I held my father's hand for hours as he was dying. Living four states away, and in the middle of the pandemic, I consider it a miracle that I was able to spend that time with him. I hadn't held his hand since I was a teenager. It was, and wasn't, the same hand I remembered. Beyond bony now, it was the hand of a man who was losing strength and fading from life. In his hospital room, I prayed and prayed. Not for anything in particular, just an afternoon of Hail Marys as he moved in and out of consciousness. I held his hand until I had to go, because I needed to drive four hours home. I left him as dusk began.

I remembered, then, the last time I had held his hand. When I was 18, my 12-year-old brother had a brain tumour. The morning of my brother's surgery, my father and I went

Alone in the hospital, my father died just after dawn with a nurse holding his hand. I found out who she was a few days later: a woman named Danielle — a stranger, and yet a person who chose to show the deepest compassion. I'm grateful for the kindness showered on my father by a woman he never knew, a woman of integrity and honour. A good woman was the bridge between this world and the next. To me, this is God. To me, this is a miracle. Perhaps another miracle will come if I can find her and thank her.

The power of these miracles is that they hold momentum within them. Every time I witness kindness, forgiveness, or mercy, I am filled with possibilities. A miracle of any dimension reaches into our hearts. The tiniest of lights becomes a centre that increases and dispels the dark, the way the Christmas star first tells us of what is coming; and as our liturgy unfolds throughout the year, the light grows brighter and brighter. It is only temporarily snuffed on Good Friday, and then

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Everyday miracles

(continued from page 10)

he returns to us in full blaze.

The truth about miracles — all miracles, and especially the miracles of Easter — is that they often show up when we are hurt and shut down, lost and crushed.

Heart to heart

An encounter on Christmas Eve left me with the realization that before any miracle appears, it's a gift to actually believe in them. Without that belief, they are harder to see. My own path crossed with a stranger — yes, I was inspired to pay it forward by the miracle of the nurse who had held my father's hand. I was headed into the expansive grocery store that is within walking distance of my house. My task that morning was easy: Head to the floral section and purchase two bouquets of a dozen roses for a pair of friends I was meeting later.

As I passed the outdoor shopping carts, an older man exited as I was entering. He carried a bag of chocolate truffles in one hand and a festive bouquet of carnations in the other.

I greeted him. "Good morning! I'm here to buy flowers too!"

My words startled him, and his eyes, above his mask, shifted in expression. He hesitated. "Oh, yeah, well — these are for my wife's grave."

There are times you know that you are being asked to be Christ's hands. We're called to listen to what a stranger might need to say. "I'm so sorry," I said.

"Yeah, well, these are for her." He lifted up the nosegay; plaid ribbons blew. "And these" — he shook the chocolates — "are for a lady friend of mine. We've been friends since childhood. She has Stage 4

cancer. She's got about four months to live. So . . ." he trailed off.

"Wow. That's a lot," was all I could muster. There were no words I could offer to lessen his pain.

He seemed relieved to talk, though. "I take care of all the graves at the West Avon Cemetery. For my wife, I found a deep green bowl. I fill it with water and put it near my wife's headstone."

I tried to offer him a tiny hope: "Carnations last." We fell silent for a moment, in honour of her. "It's rough." I placed my hand over my heart, pressing on the down of my puffer jacket. "I have a deep faith, and that helps me, but you know, it can be hard."

The widower shook his head. "It's too much. My wife's been gone six years. My friend is dying soon. Faith? It's hard for me to find it. Sometimes I feel I've been given more than my share. I wonder, why me?"

I emphatically nodded my head to compensate for my mask not showing my full face of compassion. I wanted to convey that it made sense how crushed he felt. I, too, have asked, *Why me?*

"Life." He shrugged.

Carrying grief's sharp scissors in my gut, I felt a kinship with him. "My dad died three weeks ago." It still felt strange to say those words.

It was his turn to nod in understanding. More people entered the store; we had to end our interaction. "Well, I don't know if I will ever see you again," he said wistfully. "But it was nice talking to you. Good luck getting your flowers. They don't have much of a selection."

Now worried that the tips of the petals would be browned and the heads bent, I

rushed through the aisles to get to the florist. But when I approached, it became apparent to me what the grave keeper's grief had kept him from seeing. I could barely walk through the various tin buckets wet with white lilies in tissue paper. As if it were still August,

batches of sunflowers stood on their wide stems. The floor overflowed with poinsettias, leaves twinkling with silver glitter. Glass refrigerator doors steamed with shelves of roses, the buds tightly whorled in colours that made me dizzy.

The abundance surrounding me was the opposite of what the grieving man had perceived. He was long gone from the parking lot, but I wanted to run after him and shout, "Come back!" so I could show him all the wonder that was really here.

I didn't want to contradict him that he was mistaken. I longed to stand beside him in his grief so he wouldn't be alone in it, and then, perhaps, freed from agonized loneliness, he, too, could see all the beauty. All the miracles.

Seeing and believing

I wonder about all the times in my life I was unable to see miracles that were right in front of me. I know they're there — plentiful and precious — but if we're hurt and shut down, it makes them hard to see. And that's when they are the most powerful.

In the array of images that we revisit each year on Good Friday, it's Veronica touching Christ's face with a cloth that often moves me most. A woman reaching out with her hands, amid his suffering, offering tenderness. The miracle is of her offering it back to him, all the love that he has given.

It took me off guard, that abundance of Christmas flowers in the grocery store. It filled me with the same exhilaration that comes after the ashes and emptiness of Lent, when I can finally walk into the church on Easter and know the altar is full of lilies because I can inhale their perfume even before seeing them. Their nearness and fullness always come as a shock. To me, that is the truest miracle.

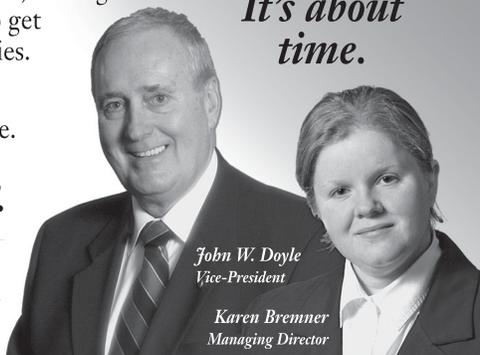
Year after year, we return to this story because he returns to us. No matter how much despair, darkness, or destruction in our world — or death — Jesus transcends it. We become like overflowing pots of Easter lilies, our faces like the blossoms looking every which way in the church. A joyous crowd, looking around. Finding him everywhere.

Maureen O'Brien is a novelist and poet who has been published in a variety of literary magazines and journals. She resides in Connecticut and teaches creative writing at the Greater Hartford Academy of the Arts. Her latest book is What Was Lost: Seeking Refuge in the Psalms (Franciscan Media).§

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Details surface about assumed school grave sites in Kamloops

(continued from page 3)

responsibility and the obligation to identify the unmarked graves found within our jurisdiction,” said Chief Casimir. She called on the Canadian government and the Oblates of Mary Immaculate to “immediately and fully” release all enrolment and other records of every student who ever attended the Kamloops Indian Residential School.

She also called for funding from the federal and provincial governments to cover costs already incurred in research and security and well as future efforts to “identify, document, maintain, and protect” the remains of children found buried there.

“We understand that students came from across B.C., some from Alberta, and from as far as the Yukon and into the States. To work in the immediate and long term both the Tk’emlups te Secwepemc and the home communities of the missing children need to be fully included and fully and duly resourced.”

She also invited Prime Minister Justin Trudeau to visit Kamloops September 30, the first National Day for Truth and Reconciliation, to hear stories from local survivors.

While Ms. Beaulieu was careful to describe her findings as preliminary, others on the panel used harsher words. Newly elected Assembly of First Nations Chief RoseAnne Archibald called the site of unmarked graves a “crime scene.”

“In these sacred lands, Canadians and the world first learned about how 215 innocent children died and were buried in unmarked graves. This is a crime against humanity. This is a crime against little children. The United Nations has called this genocide. We call this genocide. This ground-penetrating radar technology is revealing evidence, undisputable proof that crimes were committed.”

Chief Archibald believes an independent investigation of the site is needed, saying the RCMP’s involvement in an investigation could be seen as a conflict of interest.

President of the Canadian Archeological Association Lisa Hodgetts praised Ms. Beaulieu’s report and said her organization is lending its support through providing resources including the creation of a working group on unmarked graves.

“Communities can and should

chart their own path at their own pace when it comes to their missing children,” she said.

“This is clearly not something that communities should have to pay for themselves.”

Three residential school survivors also approached the microphone to share their memories. Evelyn Camille attended the school for 10 years and said some children died while trying to flee. “The black robes start lying about the children. ‘Oh yeah they are doing fine here.’ In the meantime they were missing and no one had searched for them,” she said.

Though experts have said the only way to determine the actual number of those buried is to dig, Ms. Camille said she would like the site to be left undisturbed. “Yes, they may have to be some studies to be done, but what good are those studies going to do for us, for an individual, for me? It’s going to tell me

that yes, they were murdered, but is that going to make me feel better? I don’t think so.”

She added she has sought permission to enter the site and pray for the deceased.

After the press conference, the Archdiocese of Vancouver released a statement repeating Archbishop Michael Miller’s offer to support those suffering due to the residential school system. “We are ready to provide scientific expertise from non-Catholic and world-renowned groups that are offering help. This effort must be desired and directed by Indigenous people, and we will wait to take instruction from them,” the statement said.

“As many Indigenous leaders have stated, there can be no reconciliation without truth. We remain committed to helping the Tk’emlups people continue on their healing journey in any way we can.” §

Lessons from the Lord’s Prayer

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grow into the person God needs me to be. The prayer enables us all to grow into the person God made us to be.

What do you see when you visit your memories? How has the prayer made you into a disciple and helped you love the goodness of God’s reign? How has the Our Father formed you?

Looking at my life, I can see how Pope Francis is right: Prayer is transformative. It’s no wonder my memories warm me with glad-

ness. Each uttering of the words is an opening to God’s will, a devotion to our father, a God of love.

Julia Walsh, FSPA, is a Franciscan sister and author whose work has been published in the National Catholic Reporter, America, and the Chicago SunTimes. An avid gardener and lover of the outdoors, she enjoys riding her bicycle around Chicago, where she resides. Learn more about her at her website, MessyJesusBusiness.com. §



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Cardinal implores saint's intercession to overcome Lebanon's crisis

By **DOREEN ABI RAAD**
The Catholic News Service

BEIRUT — Cardinal Bechara Rai, the Maronite patriarch, pleaded for the intercession of Lebanon's beloved St. Charbel Makhoul as the beleaguered country spirals deeper into collapse, further roiled by the resignation of the prime minister-designate.

"Today on the feast of St. Charbel, saint of Lebanon, we believe that he will not let Lebanon fall apart," Cardinal Rai said in his homily from Diman, the patriarchal summer residence in northern Lebanon.

Lebanon is in the throes of an economic upheaval, caused by decades of corruption and mismanagement, that has decimated the once-prevalent middle class.

"To you we entrust our homeland," Cardinal Rai prayed to the saint, asking for the miracle of "salvation from this total collapse."

The cardinal pleaded for the rapid appointment of a new prime minister-designate "capable of facing the challenges" of Lebanon in the midst of the socioeconomic and political crisis.

Lebanon has been without an active government since August after the resignation of the previous government in the wake of the deadly explosion in the port of Beirut. Prime Minister-designate Saad Hariri stepped down July 15, nine months after he was tasked with forming a new cabinet, citing political gridlock and key differences with President Michel Aoun.

Cardinal Rai has relentlessly pressed for the formation of a government, and has called for active neutrality of Lebanon and for an international conference under the auspices

of the United Nations to address the crisis.

The national currency has lost nearly 100% of its value since late 2019, pushing more than (continued on page 14)



JBEIL, Lebanon — Visitors attend a prayer service at the Maronite shrine of St. Charbel Makhoul in Jbeil, Lebanon, Nov. 7, 2010. Cardinal Bechara Rai, Maronite patriarch, is imploring the intercession of St. Charbel for Lebanon to overcome its numerous social and political challenges. (CNS photo/Nancy Wiechec)

Pope urges Franciscans to recognize God's presence in the poor

By **CINDY WOODEN**
Catholic News Service

VATICAN CITY — The renewal of the Franciscan order must start, like the order itself did, from being with and learning to really see poor and marginalized people as an "almost sacramental sign of God's presence," Pope Francis told members of the general chapter of the Order of Friars Minor.

"As you face the challenges of declining numbers and aging in much of the order, do not let anxiety and fear prevent you from opening your hearts and minds to the renewal and revitalization that the Spirit of God is stirring in you and among you," the pope wrote in his message, which was released mid-July.

Representing some 13,000 Franciscans around the world, 116 friars attended the general chapter in Rome July 3-18 to plan for the future of the order and to elect a new minister general. They chose Father Massimo Fusarelli, a former provincial in Italy.

"You have a spiritual heritage of inestimable richness, rooted in the evangelical life and characterized by prayer, fraternity, poverty, minority and itinerancy," Pope Francis told the Franciscans. "Do not forget that a renewed gaze, capable of opening us to God's future,

comes from our closeness to the poor, the victims of modern slavery, the refugees and the excluded of this world. They are your teachers. Embrace them as St. Francis did!"

The Holy Spirit worked in the life of St. Francis and through his encounters with the poor and the sick, and the Spirit continues to work in the lives of the friars today, the pope said.

"I encourage you to go out to meet the men and women who suffer in body and soul, to offer your humble and fraternal presence, without grand speeches but making your closeness as lesser brothers felt," he said. "Go toward a wounded creation, our common home, which suffers from a distorted exploitation of the earth's goods for the enrichment of a few, while conditions of misery are created for many."

The friars, he wrote, should "go as men of dialogue, seeking to build bridges instead of walls, offering the gift of fraternity and social friendship in a world that is struggling to find the course of a common project."

And, he said, they should "go forth as men of peace and reconciliation, inviting those who sow hatred, division and violence to conversion of heart and offering to the victims the hope born of truth, justice and forgiveness." §

Traditional Latin Mass 'movement' sows division, archbishop says

(continued from page 8)
provided by the Vatican were in English.

After the pope published the new restrictions, there was widespread speculation online about a survey the pope said he asked the Congregation for the Doctrine of the Faith to carry out among bishops regarding the use of the old rite in their dioceses. The Vatican has not published the results of the survey, and Archbishop Di Noia said he did not have the results.

He said Pope Francis explained in his letter to bishops that "his rationale for the abrogation of all previous provisions in this area is not based on the results of the questionnaire but only occasioned by them. The decisive point is there for all to behold: the evident and ongoing betrayal of the intentions of the two pontiffs who permitted the celebration of the 1962 Missal to draw traditionalists back into the unity of the church. What the Holy Father is saying is that the TLM movement is working for objectives that are precisely contrary to what St. John Paul and Benedict XVI hoped for."

The archbishop said Catholics concerned about the liturgy should reread *Redemptionis Sacramentum (The Sacrament of Redemption)*, a 2004 document from the Congregation for Divine Worship and the Sacraments

emphasizing rules that must be followed in the Latin-rite celebration of mass to ensure reverence and the dignity of the celebration.

Like his predecessors, the archbishop said, Pope Francis believes "the way to address abuses is not by adopting the 'extraordinary form,' but by promoting the true renewal of the liturgy which, in many places, has simply not happened."

"As Pope Francis implies," he said, "this renewal is not a matter of creatively ignoring the rubrics, but finding the true spirit of the liturgical reform by mining the riches of the Word of God which have now been made available both in the vastly expanded cycles of the Lectionary and the Divine Office, and celebrating the Mass with absolute fidelity to the texts and rubrics and to its proper nature as a participation in the celestial worship of Christ for the Father with the communion of saints."

"Many people with a desire for Latin in the liturgy would have been better served by the 'novus ordo' (the modern mass) in Latin than by the repristination of the pre-conciliar liturgy," the archbishop said.

"The TLM movement promotes the rejection of that which the liturgical movement sought above all: active participation of the

faithful in the liturgical celebration of the mysteries of Christ," he said. "In TLM, there is little concern for active participation. The traditional Latin Mass, as in the past, becomes the occasion for engaging in various types of private prayer if the participants don't follow the Mass with a missal."

It is no coincidence, he said, that Benedictines and Dominicans were the early leaders in the liturgical reform movement before the Second Vatican Council; the communal experience of liturgy was fundamental to their spirituality and was the "bedrock" of the Christian life for them. Previously, and still today with the old Latin Mass, "individual mystical experience" was the foundation of spirituality.

The liturgical reform movement "was recognized at Vatican II as the work of the Holy Spirit and became the basis for a massive overhaul of the liturgical life of the church," he said. "Pope Francis is right to see in the repristination of the pre-conciliar liturgy at best a form of nostalgic dalliance with the old liturgy and at worst a perverse resistance to the renewal inspired by the Holy Spirit and solemnly confirmed in the teaching of an ecumenical council."§

Cardinal implores saint's intercession to overcome Lebanon's crisis

(continued from page 13)
half the population into poverty.

The World Bank has termed Lebanon's devastated economy as one of the three worst crises worldwide since the mid-19th century. A recent UNICEF report said more than 30% of children in Lebanon are going hungry, while 77% of households do not have enough money to buy sufficient food.

The crisis has worsened dramatically in recent weeks as the population grapples with fuel, electricity and medicine shortages.

"In the name of the impoverished, humiliated and hungry people ... and of our nation which is collapsing, we call on all the political forces to join efforts under their national responsibility, consult among each other, and name in the upcoming parliamentary consultations a Sunni figure for the prime minister post who would be at the level of the current challenges," Cardinal Rai urged.

Under Lebanon's sectarian power-sharing system, the president must be a Maronite Catholic, the prime minister a Sunni Muslim and

the speaker of parliament a Shiite Muslim.

"It is the time for shouldering responsibilities, not retreating, as the country is not facing an ordinary governmental crisis but rather an all-out national crisis that requires the unification of everyone's efforts," Cardinal Rai said.

Denouncing the politicians, the cardinal said they "prove every day that they are incapable of meeting their smallest obligations."

He called on politicians to "rise above their selfishness, personal interests and narrow electoral calculations that are unfortunately controlling the minds of the majority of political forces at the

expense of the higher national interest."

Cardinal Rai was one of the nine Catholic, Orthodox and Protestant religious leaders of Lebanon who met with Pope Francis July 1 for a summit for Lebanon.

In his concluding statement July 1, Pope Francis declared: "Lebanon cannot be left prey to the course of events or those who pursue their own unscrupulous interests. It is a small yet great country, but even more, it is a universal message of peace and fraternity arising from the Middle East."§

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ROBICHAUD, PATRICIA — It is with heavy hearts that the family of Patricia Marie (Arseneau) Robichaud announce her passing on July 9, 2021, at the Saint John Regional Hospital surrounded by family. Patricia was born on May 26, 1938, in Pokemouche, NB to the late Arthur and Alexina (Noel) Arseneau. She was the fourth child, in a family of 17.

Patricia is survived by her loving husband of 64 years Gaspard Robichaud, their children; Ken Robichaud (Norma), Georgine Blais (Claude), Irene Fournier, Sandra Gormley and Tina Logue (John), siblings; Patrice Arseneau (Josie), Lucien Arseneau, Elie Arseneau, Georgette Boudreau, Leona Crandlemere, Fabiola Dechamplain (Alfred), Angelina Dempsey (Joe), Noella Blanchard (Eddie), Marie Marthe Pedneault (Jean Paul) and Gloria Arseneau, 11 grandchildren, 7 great grandchildren and many nieces and nephews.

She is predeceased by her parents Arthur and Alexina, siblings; Albenie Arseneau, Ludger Arseneau, Leo Arseneau, Edmond Arseneau, Jeanette Boudreau and Emelda Comeau, sons in law; Mark Fournier and Harry Gormley, brothers in laws; Jean Louis Boudreau, Harold Crandlemere, and Dolar Comeau, and sisters in law; Suzanna Arseneau, Amedee Boudreau, and Vanessa Arseneau.

She rested at Castle Funeral Home Saint John. A Mass of Christian Burial was held at Our Lady of Assumption Parish, Saint John. Interment in St. Joseph's Catholic Cemetery, Saint John.

FINLEY, ISABEL — It is with heavy hearts that we announce the passing of Isabel Margaret (Sutton) Finley. Isabel passed away on Wednesday, June 30, 2021 at the Saint John Regional Hospital, with the love of her life Ken Finley at her side. Isabel was born on December 12, 1932, in Saint John, NB to the late Byrne and Greta (Logan) Sutton.

Isabel is survived by her partner of 72 years, and husband of 64 years Kenneth Finley, son Robert Finley, daughters; Valerie Harrity (Thomas) and Lori Hoben (Merle), sister Marjorie Atchison, grandchildren; Ryan Harrity, Aaron Harrity (Marina), Patricia Harrity, Shelby Hoben (Eddie) and Douglas Hoben, great grandchildren; George and Posie Byrne, and several nieces and nephews. She is predeceased by her parents Byrne and

Greta, sister Kathleen, and first cousin and dearest friend Carol Olton.

She rested at Castle Funeral Home, Saint John. A Mass of Christian Burial was held from Our Lady of Assumption Parish, Saint John.

BOYLE, RALPH JOSEPH — It is with heavy hearts that we announce the passing of Ralph Joseph Boyle on July 14, 2021 at the Turnbull Nursing Home in Saint John. Ralph was born December 30, 1930, in Dipper Harbour. He was the son of the late Peter and Clara (Kelly) Boyle and the loving husband of Margaret (McDevitt).

Dad was predeceased by his parents; his first wife, Mary (Quinlan); brother, Jim Boyle and sister-in-law, Helen; sister, Margaret (Peggy) Lidstone and brother-in-law, Norman, brother-in-law, Paul Quinlan and wife, Ruth, brother-in-law, Benny Quinlan and wife, Carol; sister-in-law, Patricia Langille and husband, Cyril; dear stepdaughters, Susan Smith and Janice McDevitt. Along with his loving wife, Margie, Ralph is survived by his children and step-children, Susan Boyle, Saint John, Mark Boyle (Mary McCarthy), Halifax, Linda Boyle (Brenda Murphy), Fredericton, David Boyle (Laura Steele), Halifax, Janie (Steve) Lewis, Halifax, Cathie (Gavin) Insley, Saint John, Peter McDevitt, Saint John, Wendy (Gary) Stephen, Ottawa and Darren (Martha) McDevitt, Saint John; many grandchildren and great-grandchildren, including special grandchildren, Kyra, Brogan, Harper and Katherine; sister-in-law, Doreen (Dodie) Wright, Dominion, NS and special friends, Linda and Cleo Mallet. Ralph is also survived by many nieces, nephews and cousins.

Arrangements were under the care of Brenan's Funeral Home, Saint John. A Mass of Christian Burial was celebrated from Holy Redeemer Parish, Saint John.

MELANSON, WALTER EDWARD (Eddie) — It is with heavy hearts and gratitude for a lifetime of memories that the family of Walter Edward "Eddie" Melanson announces his passing, which occurred on Wednesday, July 14, 2021 at his residence. Born in Saint John on July 19, 1943, he was a son of the late Walter Joseph and Patricia Ann (Sweeny) Melanson.

Eddie will be missed by his beloved wife Muriel (Todd) Melanson of 50 years; his son Christopher; siblings: Ann Marie, Art (Lorraine), Nancy (Clifford) and Eric "Rick"; as well as several nieces, nephews and friends. He was predeceased by his dog Dixie.

He rested at Brenan's Funeral Home, Saint John. A Mass of Christian Burial was celebrated from Holy Redeemer Parish, Saint John. Interment at Fernhill cemetery.

GUTHRIE, Frances (Franny) MAUREEN — It is with great sadness that the family of Frances "Franny" Maureen Guthrie (Harley) announces her passing which occurred on Thursday, July 15, 2021, at St. John & St. Stephen Nursing Home. Born in Saint John, NB on July 3, 1932, she was a daughter of the late Michael Edward and Sarah Jane (Sliney) Harley.

Frances is survived by her two children, Robert "Bobby" Guthrie and Theresa "Terry" Oldfield (Douglas); grandchildren, Heather Oldfield (Mark) and Randy Oldfield; great-grandchildren, Deven Pipes (Raina); great-great-grandchild, Kayomi Pipes; sister, Betty Didushok; sister-in-law, Theresa DeGennaro; as well as several nieces and nephews.

In addition to her parents, Frances was predeceased by her husband, Theodore "Ted" J. Guthrie; sisters, Evelyn, Rita, Dorothy, and Mary; brothers, Norman, Edward, Harold, Ronald, John, and Gregory; brothers-in-law, Nickolas, Duke, and Fred.

She rested at Brenan's Funeral Home, Saint John. A Mass of Christian Burial took place from Saints Joachim and Ann Parish, Saint John. Interment followed in St. Joseph's Cemetery, Saint John. §

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Animated take on Hugo classic turns 25 this year

By QUINTON AMUNDSON
The Catholic Register

‘The Hunchback of Notre Dame at 25: ‘The Most R-Rated G You Will Ever See.’

This headline gracing *The New York Times* 25-year retrospective of the Disney-animated translation of Victor Hugo’s 1831 novel effectively encapsulates why the movie did not hit the target with the coveted family audience as other films from the house of mouse’s Renaissance period (1989-99).

A high level of gore and non-subtle expressions of lust and ethnic cleansing permeate this 91-minute production that debuted on June 21, 1996. And perhaps it cannot be overlooked that Quasimodo is a harder protagonist to instantaneously connect with compared to Aladdin or Belle from *Beauty and The Beast*.

Older viewers did not enthusiastically embrace *The Hunchback of Notre Dame* immediately, even though it garnered generally positive critical reviews. Sister Marie Paul Curley of the Daughters of St. Paul fits into this camp.

“I remember liking pieces of it very much, but I wasn’t super impressed by it even though I was already interested in film in a deeper way back then,” said Sr. Curley.

Sr. Curley certainly can be characterized as a true film aficionado. She has penned screenplays and produced multiple Catholic cable television and home video productions, she’s appeared as a film commentator for Salt + Light Radio and has juried for film festivals and screenwriting contests.

She recently sat down to watch arguably Disney’s most overtly Catholic-Christian film for the first time in many years. Her appraisal is much more enthusiastic this time around.

“This time I really appreciated certain aspects of it while really enjoying the overall film,” said Sr. Curley. “In many ways, I enjoyed it because of the religious and moral themes, as well as the strong development of its characters.”

Sr. Curley’s trajectory with *The Hunchback of Notre Dame* appears to be quite common. There are a plethora of articles and discussion boards featuring testimonials of film fans who confess overlooking and underappreciating the film upon initial release, but who rediscover it years later and develop an admiration for its nuanced characters, thematic complexity, rich soundtrack and vibrant visuals. Some call it a “masterpiece,” “most criminally underrated” and even “best animated Disney film.”

In some respects, the growing audience esteem for *The Hunchback of Notre Dame* mir-

rors how supporting and background characters in the film change their perception of Quasimodo. Consider Parisians’ reaction when they gaze upon the legendary reclusive bell-ringer when he dares to step outside the confines of Notre Dame to experience the Feast of Fools. They are aghast at the facial deformities when they realize he’s not wearing a carnival mask in addition to zeroing in on his hump back. The crowd further debases Quasimodo by tearing off his clothes, strapping him to a spinning wheel and hurling tomatoes and jeering.

Ultimately, his gentle nature and selfless gallantry completely wins over everyone by film’s end as the film closes with him being celebrated as the city’s hero.

These messages of not judging a book by its cover and showing love for all of God’s creatures were spotlighted by many critics at the time.

Sr. Curley appreciated these values while enjoying the symbolism and biblical parallels layered throughout the narrative. Esmeralda’s meditative hymn *God Help the Outcasts* within the walls of Notre Dame struck a powerful chord.

“It reminded me of Esther’s prayer in Scripture, except Esther has a lot of faith,” said Sr. Curley. “Esmeralda is coming at it with what she says is no faith, but she actually has a great deal of faith in her prayer. She has so much belief that she trusts God will take care of her and she is praying for others.

“You can say it’s really selfless. She is entrusting God to take care of the littlest people as Pope Francis would say, the people on the periphery through the intercession of the Blessed Mother. It’s really Catholic, which I love.”

Sr. Curley says the film’s antagonist, Judge Claude Frollo, is reminiscent of the Pharisees who sought to execute Jesus. In the same vein as these powerful leaders and judges, Frollo presents himself as the most honourable and virtuous follower of Christ to mask his true lustful and corrupt morality.

Adult fans cite Frollo’s realistic, grounded wickedness as a primary reason why they gravitate to this film. It’s fair to say young children are likely not as dazzled by an old

man as they would be with overtly flashy villains like Ursula the sea witch or Scar the lion.

The prologue song *The Bells of Notre Dame* features a favourite moment for Sr. Curley where the eyes of the statues “practically come alive and that stirs up Frollo’s conscience” just as he was about to send baby



Quasimodo hugs his two gargoyle friends in Disney’s animated musical *The Hunchback of Notre Dame*. (CNS photo from Walt Disney Pictures)

Quasimodo plummeting down a water well moments after killing the infant’s mother in cold blood. The lyrics note that moment was the “one time in his life of power and control Frollo felt a twinge of fear for his immortal soul.”

In *Hellfire* — Frollo’s musical entreaty where he essentially told God he would destroy Esmeralda if she did not succumb to his sexual advances — Sr. Curley is reminded of the parable of the Pharisee and tax collector at prayer.

While some may interpret the Notre Dame medieval cathedral as a prison as Frollo verbally bullied Quasimodo to stay in the building with only gargoyles as friends, Sr. Curley appreciates that the grand house of worship is depicted as a sanctuary. After all, the arch-deacon intervened to keep Quasimodo alive and the building’s walls kept Frollo away from Esmeralda.

Sr. Curley hopes Disney considers visiting another religious story down the road if it can be tackled authentically and respectfully. §