

Christmas 2019

At the beginning of December, Pope Francis travelled to Greccio, half way between Rome and Assisi, to the shrine of the nativity, the place where back in 1223, Saint Francis invited locals to help recreate the setting of the birth of Jesus: a manger, an ox, a donkey. Saint Francis's biographer writes that all those present were filled with an "indescribable joy."

Now 800 years later, Pope Francis has offered a meditation on nativity scenes, speaking of them as being "a living Gospel" that draws us into the mystery of the Incarnation - God born in human flesh, coming to dwell with us. Setting up a Christmas crèche helps us to imagine the scene. From the manger, God, eternal one, enters into the poverty of our human lives, the brokenness of our world, launching what the Pope refers to as a "revolution of tenderness." The source from which all life comes, became life. As the letter of John relates, in Jesus, this life was revealed, this life appeared (cf. 1 Jn 1:2).

Christ comes quietly into our noisy world.



Mary is there in the nativity scene, the mother "who contemplates her child and shows him to every visitor;" Joseph too, the guardian who protects his family as he ponders the mystery; also the cast of characters found in most every crèche - the angels heralding good news, the shepherds who are privileged witnesses, the sheep, the donkey; eventually too the magi, who teach us that people "come to Christ by a very long route."

Pope Francis goes on to note that children, and adults too, love to add other figures to the nativity scene - each bringing their lives, bearing their burdens, carrying their treasures - poor

though they be. Each, he says, "show that in the new world inaugurated by Jesus there is room for whatever is truly human, and for all God's creatures." "They too have every right to draw near to the Infant Jesus: no one can evict them or send them away..."

Into this quiet place, before the Christ child, we too are invited to come: to learn to walk with each other in our woundedness; to learn to be vulnerable, and to show tenderness; to let ourselves be made small so that we can reflect a little of the light that comes when God embraces powerlessness. And in that quiet place we hear God say: I am with you. To stay. It is your world I have come to dwell in. Your broken heart and wounded soul I have taken for my home. My love will light the darkness. So, friends, light the candles, and open your hearts. It is Christmas.

Come, let us adore him, Christ the Lord! Merry Christmas, everyone!

Donald Bolen
Archbishop of Regina

Noël 2019

Il y a quelques jours, début décembre, le pape François s'est rendu à Greccio, à mi-chemin entre Rome et Assise, au sanctuaire de la crèche, là où, en 1223, saint François avait invité les habitants du lieu à l'aider à recréer le cadre de la naissance de Jésus : une crèche, un bœuf, un âne. Le biographe de saint François écrit que toutes les personnes présentes furent remplies d'une « joie ineffable ».

Aujourd'hui, 800 ans plus tard, le pape François propose une méditation sur la crèche, qui est « comme un Évangile vivant » qui nous attire dans le mystère de l'Incarnation — Dieu né dans un corps humain, venant habiter parmi nous. La mise en place d'une crèche de Noël nous aide à imaginer la scène. De la crèche, Dieu, éternel, entre dans la pauvreté de notre vie humaine, dans

notre monde divisé, et déclenche ainsi ce que le pape appelle une « révolution de la tendresse ». La source d'où émane toute vie se fait vie. Dans les mots de saint Jean, en Jésus, la vie s'est manifestée (cf. 1 Jn 1, 2).

Le Christ entre doucement dans notre monde bruyant.

Marie se tient dans la crèche, la mère

Noël 2019



« qui contemple son enfant et le montre à ceux qui viennent le voir » ; Joseph aussi, le gardien qui protège sa famille en méditant le mystère ; puis, la troupe de personnages que l'on trouve dans presque toutes les crèches — les anges qui annoncent la bonne nouvelle, les bergers qui sont des témoins privilégiés, les brebis, l'âne ; enfin, les mages, qui nous enseignent « qu'on peut partir de très loin pour rejoindre le Christ ».

Le pape François poursuit en notant que les enfants, et les adultes aussi, aiment ajouter d'autres personnages à la crèche — chacun apportant sa vie, portant ses fardeaux, ses trésors — malgré ses pauvretés. Chacun, dit-il, « entend exprimer que, dans ce monde nouveau inauguré par Jésus, il y a de la place pour tout ce qui est humain et pour toute créature. » « Eux aussi sont proches de l'Enfant Jésus à part entière, sans que personne ne puisse les expulser ou les éloigner [...] »

Dans ce lieu tranquille, devant le Christ enfant, nous sommes nous aussi invités à venir : pour apprendre à marcher les uns avec les autres avec nos blessures ; pour apprendre à être vulnérables, et à montrer de la tendresse ; pour nous laisser devenir petits afin de pouvoir réfléchir un peu de la lumière qui jaillit quand Dieu embrasse l'impuissance. Et dans ce lieu tranquille, nous entendons Dieu nous répéter : Je suis avec vous. Pour toujours. C'est dans votre monde que je suis venu habiter. Votre cœur brisé et votre âme blessée, j'en ai fait ma maison. Mon amour éclairera les ténèbres. Alors, mes amis, allumez les bougies, et ouvrez vos cœurs. C'est Noël.

Venez adorer le Seigneur Jésus-Christ! Joyeux Noël à tous !

Donald Bolen
Archevêque de Regina

NEW YEAR'S MESSAGE FROM PASTORAL SERVICES DIRECTOR LISA POLK

2019 was my first full calendar year as the Director of Pastoral Services. It was a year filled with growth and transformation in the Pastoral Services Department and Diocesan Centre. I am continually in awe of the way the Holy Spirit works in the pastoral offices, inspiring us when we don't feel like we have any energy left to continue in our ministries.

I am humbled by the way God puts the people in our path who we need at the right moment, for the right reason. As my staff and I go about our daily work: coordinating events & programs, communicating the needs of the people in our world and seeing those needs filled, providing support for parishes who are seeking a better way forward, offering healing to those who are suffering, teaching, planning, and consulting, we are witness to numerous transformations from the

very minute to the most life-altering. We are blessed to work with people of all ages and walks of life.

2019 saw such highlights as a visit from Salt + Light Media, the Conscience Rights Campaign, the Archdiocesan Youth Rally, the visit of the relics of Saint Pio of Pietrelcina (Padre Pio), the ArchRegina Congress, three priestly ordinations and two ordinations to the transitional diaconate, continued work in the area of clergy sexual abuse led by victims, and the opening of Trinity Manor.

Many learning opportunities take place each year and 2019 saw another cohort of permanent diaconate candidates begin and a new year of Lay Ministry participants engage, and Dying Healed workshops — whose focus is on accompanying the dying — being offered in deaneries throughout the archdiocese. We have been



provided opportunities to learn about, and with, our ecumenical partners with an expanded covenant agreement with our Lutheran, Anglican and Ukrainian Catholic brothers and sisters.

As the challenge to pastorally meet the many needs of all of the people in the Archdiocese of Regina continues, we continue with the inspiration provided by the One who sends us on this mission — Jesus Christ.

ARCHDIOCESE WELCOMES NEW CATECHETICS COORDINATOR

Robert Barr is from a small town in Saskatchewan north of Regina where he grew up on a farm. Rob has not forgotten his rural roots and he believes it is no coincidence nor surprise his life has taken the path it has. He attributes the support of his parents, family and rural Church community where simple Faith was practiced. His small community nurtured a desire of pure charity and responsibility to care for the greater good of others.

Rob's post-secondary education consists of the U of S, British Columbia, U of R; as well as, a number of certifications; he is currently a candidate for a Master's degree. The majority of Rob's professional life has been dedicated to the charitable sector. Provincial in scope, he was responsible for stewarding, providing hope and inspiration at all levels of schools across Saskatchewan, Manitoba, Alberta, Ontario and the Maritimes. Rob has experience with National School Committees for Curriculum Development and National Initiatives with Corporate Relations.

He has experience serving Senior/Retirement communities and has worked closely with Marginal Groups. Rob has been involved with various First Nations/Indigenous ministries and initiatives among both urban and reserve settings across Saskatchewan and the extreme North. Rob's previous positions included compassionate care for patients, families and staff at cancer clinics. Throughout his career he has been involved with various church organizations, Professional Community Associations, Medical Research Boards, Funding and Grant Committees. Rob has a good knowledge and understanding of Catechesis and RCIA taught in parishes, schools and at home.

Rob brings his education and varied experiences to the Catechesis Department at the Regina Archdiocese. If you were to ask Rob to sum up his diverse experiences he would probably say: "inclusivity is joyful and God is both, yet I remain mindful of tradition, while appreciating the diversity of Faith among God's children".



Along with the Catechist position, he serves Very Rev. James Owolagba, and parishioners, from Our Lady of Peace Parish at Regina.

Rob looks forward to supporting and journeying with Priests, Parish Leaders and Catechist Teachers across the Archdiocese.

WEEK of PRAYER for CHRISTIAN UNITY 2020

January 19 - 26, 2020

<https://www.weekofprayer.ca>

You are invited to join in prayer with other Christians on January 26, 3:00 p.m. at All Saints Anglican Church, 142 Massey Road, Regina. Our preacher will be Pastor Joel Russell MacLean (First Baptist, Regina). All are welcome.

The materials for the 2020 Week of Prayer for Christian Unity have been prepared by the Christian churches in Malta and Gozo (Christians Together in Malta). On 10th February many Christians in Malta celebrate the Feast of the Shipwreck of St Paul, marking and giving thanks for the arrival of Christian faith on these islands. The



"They showed us unusual kindness." (Acts 28:2)

reading from the Acts of the Apostles used for the feast is the text chosen for this year's Week of Prayer.

The story begins with Paul being taken to Rome as a prisoner (Acts 27:1ff). Paul is in chains, but even in what turns out to be a perilous journey, the mission of God continues through him.

This narrative is a classic drama of humanity confronted by the terrifying power of the elements. The passengers on the boat are at the mercy of the forces of the seas beneath them and the powerful tempest that rages about them. These forces take them into unknown territory, where they are lost

and without hope.

The 276 people on board the ship are divided into distinct groups. The centurion and his soldiers have power and authority but are dependent on the skill and experience of the sailors. Although all are afraid and vulnerable, the prisoners in chains are the most vulnerable of all. Their lives are expendable; they are at risk of summary execution (27:42). As the story unfolds, under pressure and in fear for their lives, we see distrust and suspicion widening the divisions between the different groups.

Remarkably, however, Paul stands out

Week of Prayer for Christian Unity cont'd

as a centre of peace in the turmoil. He knows that his life is not governed by forces indifferent to his fate, but rather is held in the hands of the God to whom he belongs and whom he worships (see 27:23). Because of this faith, he is confident that he will stand before the emperor in Rome, and in the strength of this faith he can stand before his fellow travellers and give thanks to God. All are encouraged. Following Paul's example, they share bread together, united in a new hope and trusting in his words.

This illustrates a major theme in the passage: divine providence. It had been the centurion's decision to set sail in bad weather, and throughout the storm the sailors made decisions about how to handle the ship. But in the end their own plans are thwarted, and only by staying together and allowing the ship to be wrecked do they come to be saved through divine providence. The ship and its entire valuable cargo will be lost, but all lives will be saved, "for none of you will lose a hair from your heads" (27:34; see Lk 21:18). In our search for Christian unity, surrendering ourselves to divine providence will demand letting go of many things to which we are deeply attached. What matters to God is the salvation of all people.

This diverse and conflicted group of people runs aground "on some island" (27:26). Having been thrown together in the same boat, they arrive at the same destination, where their human unity is disclosed in the hospitality they receive from the islanders. As they gather round the fire, surrounded by a people who neither know nor understand them, differences of power and status fall away. The 276 are no longer at the mercy of indifferent forces, but embraced by God's loving providence made present through a people who show them "unusual kindness" (28:2). Cold and wet, they can warm and dry themselves by the fire. Hungry, they are given food. They are sheltered until it is safe for them to continue their journey.

Today many people are facing the same terrors on the same seas. The very same places named in the reading (27:1, 28:1) also feature in the stories of modern-day migrants. In other parts of the world many others are making equally dangerous journeys by land and sea to escape natural disasters, warfare and poverty. Their lives, too, are at the mercy of immense and coldly indifferent forces – not only natural, but political, economic and human. This human indifference takes various forms: the indifference of those who

sell places on unseaworthy vessels to desperate people; the indifference of the decision not to send out rescue boats; and the indifference of turning migrant ships away. This names only a few instances. As Christians together facing these crises of migration this story challenges us: do we collude with the cold forces of indifference, or do we show "unusual kindness" and become witnesses of God's loving providence to all people?

Hospitality is a much needed virtue in our search for Christian unity. It is a practice that calls us to a greater generosity to those in need. The people who showed unusual kindness to Paul and his companions did not yet know Christ, and yet it is through their unusual kindness that a divided people were drawn closer together. Our own Christian unity will be discovered not only through showing hospitality to one another, important though this is, but also through loving encounters with those who do not share our language, culture or faith.

In such tempestuous journeys and chance encounters, God's will for his Church and all people comes to fulfilment. As Paul will proclaim in Rome, this salvation of God has been sent to all peoples (see Acts 28:28).

The reflections for the eight days and the worship service will be focused on the text from the Acts of the Apostles.

The themes for the eight days are:

Day 1: Reconciliation:

Throwing the cargo overboard

Day 2: Enlightenment:

Seeking and showing Christ's light

Day 3: Hope:

Paul's message

Day 4: Trust:

Do not be afraid, believe

Day 5: Strength:

Breaking bread for the journey

Day 6: Hospitality:

Show unusual kindness

Day 7: Conversion:

Changing our hearts and minds

Day 8: Generosity:

Receiving and giving



FR. PARKER LOVE IS EMBRACING PÈRE'S LEGACY AT ST. AUGUSTINE'S

By Jamie Neugebauer Courtesy of
<https://www.notredame.ca/news>

There will never be anyone who could come close to filling Père Murray's shoes, but Parker Love is committed to doing his best to do justice to the one job that might have meant the most to him: the Parish Priest of St. Augustine's Church on campus.

The gravity of that particular role is not lost on Father Love. "For sure the role of the priest out here is intimidating because it is a huge history," says Love, at a table in Varsity Hall.

"The fact that I get to be part of that tradition is really cool, and there have been tons of great priests out here even besides Père. He was here the longest, and obviously had the biggest impact, but yeah, it's a huge thing for me to walk a little tiny bit in his shoes."

Love, 31, is a native of Regina and was ordained to the Priesthood out of Seminary in Edmonton only this past summer, 2019. While there were a number of possible destinations that the Bishop of Regina and Love were considering together, it was the opening at ND that truly captured his heart and imagination.

"(The Bishop) and I met at Christmas in my last year at the Seminary, when it was pretty clear that I would be ordained to the priesthood, and he threw out a couple of possibilities," says Love.

"I said well, at Notre Dame I could watch hockey and do ministry, so that sounds like a pretty good deal to me! I had also heard a lot about Père Murray, and had done a paper on him in my Canadian Church History class, and was really inspired by the story of the College here, so when he threw that out as one of the options, it was definitely the one that stood out for me, and the Bishop was on board as well."

That all being said, it was not as simple as just saying 'yes' to the Notre Dame job, as Love, who suffered paralysis of his spinal cord as a result of a mountain biking accident in 2012, had to ensure that the campus was accessible enough for him to live and serve.

All was confirmed in short order, though, as through consultation with school President Rob Palmarin, and Love's own father, it was decided that he would not live in the parish's rectory and that the necessary adjustments could and would be made to accommodate his duties around campus.

To his great credit, Father Love's attitude surrounding the handicap is incredibly positive, and he is not hesitant in any way to talk about it.

"One of the greatest things it taught me," he says, "is to grow in my dependence on God."

"I look back at who I was before the accident, even after coming to faith, and thinking that I could do and serve God on my own, with my own intellect and charisma, and I did not realize how every moment of my life is dependent on him, for every gift I had. Every moment is an invitation to lean on God. I thought about not wanting to be a priest anymore, and even considered my faith, but then I realized that I was empowered by depending on God."

Father Love's role on campus is first and foremost to serve Roman Catholic Mass at the Church, but with the students and many of the faculty as his parishioners, he also sees it as his duty and joy, to build meaningful relationships around the school, and in Wilcox in general.

While the desire to see spiritual faith blossom and grow in the lives of those around him at the school is not absent, Father Love sees the inspiration of a deeper understanding and appreciation of love in general as almost equally critical.

"I treat the kids all the same, regardless of whether they are Catholic or not," he says.

"I make no assumptions about what they do or don't know, and my mission is to share the love of God in whatever way is the most fruitful in their life. If I can inspire any of the kids to even be a better person in general...if I don't move people to God, but I move them to understand love better, then I'd be happy with that."



FORMING A RIGHT CONSCIENCE IN THE IRISHMAN

By Patrick Malone

The below commentary will demonstrate a callously cavalier disregard for the wishes of those who may wish to see *The Irishman* “unspoiled”; therefore, let the reader beware, and let the reader be sure to return for this profoundly thought-provoking commentary after having seen it.

Let's begin with a negative comment: the [review](#) of Martin Scorsese's *The Irishman* that most bothered me posited that the “burning question of Scorsese's filmography is whether... guilt will prove too much for God to forgive.” While clichéd cant about so-called “Catholic guilt” is a mainstay amongst secular bien-pensant critics who attempt to address Catholic themes with urbanity and sophistication, Scorsese's film actually has as its very premise the idea that sins are not too large to be unforgiveable; the real burning question in this film is whether the mobster Frank Sheeran's conscience has so atrophied that he cannot accept responsibility for or repent of his sins, whatever their sizes.

The Irishman is the story of Frank Sheeran, who makes a career of sin as a mob hitman. Excuses for his sins abound: he first uses the failed Nuremberg defence that he was “just following orders” to explain his war crimes and his initial mob crimes; the mob employs the fatalistic pseudo-logic of “it is what it is” to justify killing men they see as having gone too far; Sheeran eventually attempts the desperate and pathetic self-justification to his daughter that he was just protecting his family from bad men; finally, he states that he does not feel remorse.

However, the priest to whom he states that he feels no remorse teaches him that it is a choice to feel guilty. We cannot necessarily rely on our feelings to be our moral guide. Our personal whims are not infallible. This follows what Joseph Ratzinger (the then-not-yet Pope Benedict XVI), states in *On Conscience*:

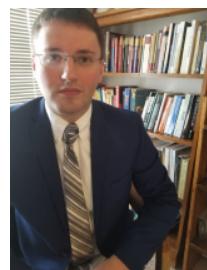
Conscience is an organ, not an oracle. It is an organ because it is something that for us is a given, which belongs to our essence and not something that has been made outside of us. But because it is an organ, it requires growth, training, and practice.

... Man is in himself a being who has an organ of internal knowledge about good and evil. But for it to become what it is, it needs the help of others. Conscience requires formation and education. It can become stunted, it can be stamped out, it can be falsified so that it can only speak in a stunted or disordered way. The silence of conscience can become a deadly sickness for an entire civilization.

In the Psalms we meet from time to time the prayer that God should free man from his hidden sins. The Psalmist sees as his greatest danger the fact that he no longer recognizes them as sins and thus falls into them in apparently good conscience. Not being able to have a guilty conscience is a sickness, just as not being able to experience pain is a sickness.

Sheeran's conscience has been formed most by his corrupt superiors in the army and by the mob. These communities have given him a stunted and falsified conscience that does not properly accuse himself of his sin. It is when he is at a nursing home, in a Catholic community, at the end of his life when his body is broken and he has no one left, having driven his daughters away, and secular justice can reach him, that he is in a community that acts to counteract that formation. He must slowly repeat the words of the Hail Mary which the priest recites to him, pondering what it means to be prayed for at the hour of his death. In doing this, he hopes to, piece by piece and step by step, reform his conscience, counteracting the lifetime of sin that has desensitized and misdirected him. In the final scene, he participates in the Sacrament of Penance, and leaves the door to his bedroom open. He has nothing left; not his mob rank, his friends, his family, or his strength, but he does still have God, and he must learn how to be in relationship with God. He cannot save himself, but can only beg for God's mercy. Sheeran breaks bread and shares grape juice in prison with a mob superior, but this is not yet a true Eucharist; that comes when he truly strives to amend his life and makes his Confession.

This challenges a saccharine popular faith which teaches our youth that they find God in emotional highs prompted by intense music at retreats and conferences, which neglects forming a conscience through ritual and repetition and fails to teach people how to find God when they cannot “feel” Him. The familiar ritual of Catholicism, present at spurts throughout the film, is what sustains and teaches that faith when sentiment fails. An empty ritual is obviously not sufficient if the person participating it is not letting that ritual shape him, but when he does, that ritual and repetition is the rock on which conscience must be built, not the sand of sentiment, and if Sheeran is saved, it is through that God saves him.



Patrick Malone has a Bachelor of Arts Honours in English from Campion College at the University of Regina, and a Juris Doctor from the University of Saskatchewan. He has written on literature, film, and culture for Catholic Stand and has also been published in Millennial Journal.

BEING PRO-LIFE ON CAMPUS: MATYCHUK GIVES INSIGHTS

By Alison Bradish

Why are you here? Why are you pro-life when it is easier to be pro-choice?"

Those were the two questions Ben Matychuk asked his audience at the 2019 National Pro-Life Conference 'Change is in the Air' that took place in Calgary November 8th and

9th. Matychuk is the Western Regional coordinator of National Campus Life Network (NCLN).

These questions are important to think about, said Matychuk, as it helps young pro-lifers develop the skills needed to argue their position. Matychuk shared stories from his own time on campus, and what kind of relativism he has witnessed there, including students saying people who might be born into orphanages are better off dead, are that preborn babies are a drain on the system. "This is not on the fringe of the other side," said Matychuk, a recent Northern Alberta Institute of Technology grad. He says the pro-choice position has become the default position on many campuses.

Furthering his point, he displayed a page from ShoutYourAbortion.com. The site describes abortion as a normal procedure with phrases such as "It is because I believe life is precious that I chose abortion," or "Children deserve to be brought into the world with intention."

"We should not be surprised by this reasoning," said Matychuk, noting there is a desensitization of young people to the idea of abortion. This is backed up by statistics. Of the more than 100,000 abortions performed annually in Canada, over half of women who have abortions fall in the age range of 17 to 29, shared Matychuk, highlighting why university and

college campuses need to have prolife voices shared.

"We have an institutional dedication to abortion in Canada," said Matychuk, explaining how NCLN reaches out to students by helping them believe in the prolife message, giving them a place to belong so they know they are not

Ben
Matychuk



alone in their pro-life views, and to help them behave in a way that is respectful of life.

"Our culture leans on harmful pleasures and they don't produce healthy people," said Matychuk in reference to the NCLN's focus on helping pro-lifers behave in harmony with their beliefs,

saying young pro-lifers come to understand that abortion is not a healthy behaviour.

Matychuk shared how NCLN creates abortion discussion groups, keeping abortion a topic to be talked about. Matychuk says these discussion groups are attractive on campuses, sharing that professors sometimes show up at the groups, regardless of their views. "People love to debate on campus," said Matychuk emphasizing debate is cause for celebration, "We are a free people, and we are free to explore and exchange ideas," said Matychuk.

At the conference the NCLN was promoting its latest project called "Bloody sexism" which aims to start a conversation about the fact that 92 per cent of Canadians are opposed to sex-selective abortion. Using this statistic helps NCLN find common ground with students who may initially identify as pro-abortion but often realize after a few conversations they are more prolife than they think.

After his talk there was a special networking event for youth at the conference. Anyone wanting more information about NCLN can visit <https://ncln.ca/>. The campus director of NCLN is Phillip Ottenbreit who is from Saskatchewan.

Alison Bradish lives in Moose Jaw with her husband and two children. They attend St. Joseph's Parish. She earned Bachelor of Arts in Journalism at the University of Regina. She is naturally curious about local and world events. She writes from her home where she strives to bloom where she is planted. She often feels pulled to the topics of religion, education and politics.



REGINA TO REGULATE COMMON FRONTS FOR HUMAN TRAFFICKING

By Alison Bradish

On September 23, 2019 the city of Regina voted to regulate 'body rub establishments' in a 6 to 5 vote despite most residents they heard from wanting a complete ban on the establishments. Body rub establishments are places where people sell sexual acts. In Canada it is legal to sell sex but to buy sex is illegal.



In a city planning meeting November 20th, a discussion took place about where body rub establishments could operate under the discretionary use provisions which aim to keep the establishments at least one city block from schools, churches, daycares and other massage parlours, and allow them only to operate in major arterial commercial zones or industrial zones of the city.

Many of the city councillors who voted against banning body rub establishments claim regulating places where sexual services are provided is a form of harm reduction. The belief is regulation gives law enforcement a better handle of the situation and maybe people will be helped to leave that line of 'work'.

However, in many jurisdictions, such as the city of Toronto, establishments selling sexual services find ways to get around the bylaws and continue to proliferate. According to a CBC report from April 2018, the city of Toronto still had a cap of 25 licensed body rub parlours, but 410 holistic health spas had opened, with a quarter of them being suspected of human trafficking.

City Councillor of Ward 4, Lori Bresciani voted for a ban of body rub establishments. She said she reached out to women in the trade and to people in other cities to find out more information about the real costs of regulation. "This is about the trafficking of women and I think it is our job to ensure we are protecting our most vulnerable," said Bresciani. She said she understands prostitution is legal, but she says the reality of the trade is that women are abused, physically and emotionally.

"I know from speaking with women in the trade that have gotten out and are now advocating for women to get out of the trade, they don't see regulation as a way to assist with harm reduction. They see it as you are opening up a whole new industry and saying, 'this is ok' and now it becomes regulated in some form and it sends a message also to men that now it's regulated and it's ok."

Bresciani also noted the city of Edmonton had discussions

about stopping the licensing of body rub establishments the same week Regina voted to regulate them. The city of Edmonton changed its rules on body rub parlours in 2011 but September 18th, 2019 the city of Edmonton's community and public services committee voted to investigate the benefits of a five-year exit strategy.

Archdiocese of Regina Social Justice Coordinator, Tashia Toupin also feels the decision to regulate body rub parlours by the city was a mistake stating that our first priority should be to uphold the dignity of each person. "Most people are forced, or coerced to 'work' in the sex 'industry'", said Toupin. "Even the Supreme Court of Canada has recognized that people who are 'selling sex' are not there because they are choosing to be there, but rather they have no other meaningful option."

There are currently about 20 body rub parlours operating in the city of Regina. Within the framework of public engagement, the city spoke to three "front-line workers" at these establishments through a proxy of the Regina Sexual Assault Centre. Six operators of these establishments participated in a workshop session (what this session addressed was not mentioned). One provided a written response and four agreed to a private meeting. These operators were known to be sole proprietors and told the city they were the only people working at their establishment. Not all the body rub parlours spoke with the city and the city does not know how many people are currently 'working' in these establishments.

BODY RUB PARLOUR REGULATION: THE LAWFUL OBJECTIFICATION AND COMMODIFICATION OF WOMEN

Citizens of Regina may have one last chance to speak up about how body rub parlours will be regulated in their city.

Monday, December 16th at 5:30 p.m. Regina City Council will vote on amendments to the proposed zoning bylaw for body rub parlours. The city will decide if body rub parlours can operate in the major arterial commercial (MAC) zones or solely the industrial zones of the city. The city has decided to regulate body rub parlours, businesses where sexual acts are being sold, despite the buying of sex being a crime.

Tashia Toupin, Social Justice Coordinator for the Archdiocese of Regina, says the Archdiocese disagrees with the city's

BODY RUB PARLOUR CONT'D

decision to regulate body rub parlours for numerous reasons. "Firstly, the Archdiocese works to promote human dignity. This flies in the face of that, as it objectifies and commodifies human beings and it's an affront to human sexuality," says Toupin. She says the Archdiocese of Regina is concerned about human trafficking which is linked to prostitution, and by regulating body rub parlours the city in essence is saying it is okay for some people to be exploited as long as it happens in the purview of the law.

According to Devon Hill, with the group Freedom Catalyst Regina (FCR), if the city decides to allow the body rub parlours to operate in MAC zones, many of these businesses will stay where they currently are. FCR supported a complete ban for body rub parlours, but now that the ban had failed, they are advocating for body rub parlours to only operate in the industrial areas thus keeping these businesses away from residential areas and out of sight of heavy traffic areas. He believes this will decrease the demand for so called "services" and hopefully not as many people would be involved.

One concern about the industrial area was the safety of the area for women who are working in body rub parlours, for example not enough police presence or lighting outside. "My opinion is the majority of the safety problems occur indoors, out of the view of the public, out of the view of the police, which they can't access. So, the way to really keep them (the women involved) safe is to stop it from operating in Regina," says Hill. He says the city would not give a business license to a drug house, and asks why they think it is okay, in this instance, to create a city approved space for illegal activity to occur.

Gwendoline Allison is Vancouver based lawyer and a committee member of the Archdiocese of Vancouver's Anti-Human Trafficking initiative. She says harm reduction sounds great in principle, but it misses a key point. Prostitution is inherently unsafe. "The idea of harm reduction comes from a notion which I consider to be misguided; that if we take prostitution off the streets and allow it to occur in body rub parlours, or indoors, it will become safer. That women will no longer be killed by men the men who buy them or profit from them. ...people are concerned about it because they don't want to see women be killed in prostitution," says Allison.

Allison says she finds the harm reduction argument flawed, firstly because prostitution is a deeply gendered activity, meaning it is mostly men who buy mostly women. "If we regulate it firstly what we are saying is commercial sex is an activity women provide to men, and something that is so important in our society that we have to regulate it....is that something we want as a society? Second, from that, not only is it women who are primarily the ones who are selling and therefore at the most risk of being harmed and the men who are doing the harming, it is women are particularly vulnerable who are at the most risk of harm; women who are poor, women who are racialized, women who have mental health and drug addictions, those are the women who are most at

risk for prostitution," says Allison.

She said if you think about the women in Regina who are at risk, of course the community wants to keep them from harm, but is allowing them to work in a body rub parlour the best way to keep them safe? "The best way to keep them safe is to provide an exit from prostitution and to provide meaningful opportunities for them and help," says Allison.

"Do we make exploitation better by allowing more of it to occur?" she asks.

If the city of Saskatoon is to be used as an example, the answer to that question is a resounding no.

The city of Saskatoon runs a business license program for "Adult Services License" and charges a licensing fee for adult service agencies, adult service performers and workers and even home-based adult businesses.

From an enforcement perspective, it is a double-edged sword, according to Detective Sergeant Aaron Moser, from the Saskatoon Police Service's VICE Unit. "I think the idea when the city (Saskatoon) developed the adult service bylaw is that it would give us an opportunity to see who's coming in and applying for these licenses and would be a tool for us to help ensure, for example, that underage girls were not involved in providing sexual services and persons were not being exploited in the criminal code definition of human trafficking."

However, asked if the bylaw has decreased the demand for sexual services, Moser says "Absolutely not. No. The provincial data we have available for the advertising of online sexual services is showing an exponential increase year over year...from 2017 to 2018 we saw an increase of over 40 per cent of online adds for sexual services."

Moser says he expects to see an increase in the numbers again for 2019 once they are released.

"The concern for our unit in Saskatoon and I think law enforcement communities in general is that there's a correlation between those ads and victimization. The more ads we see for sexual services it would stand to reason that we are seeing more victims of sexual exploitation..," says Moser.

In 2016 the city of Estevan created bylaws to regulate body rub parlours. They have seen a decrease in the number of body rub parlours operating in the city and are down to one which is located on Main Street.

The city of Moose Jaw has no bylaw regarding Body Rub Parlours. There was no confirmation from the Moose Jaw Police Service if there are currently Body Rub Parlours operating in the city of Moose Jaw. This month an 18-year-old woman from Moose Jaw was a victim of a human trafficking ring in Saskatoon.

GRAVELBOURG CO-CATHEDRAL CELEBRATES 100 YEARS



A joy-filled celebration for Gravelbourg Co-Cathedral Notre Dame de Assumption's 100th Anniversary was held Saturday, November second and third in the community of Gravelbourg.

Festivities and events took place throughout the day on Saturday which

culminated in a banquet where Bishop Noël Delaquis, a long serving bishop of the former diocese of Gravelbourg served as guest speaker.

Archbishop Don Bolen, originally from Gravelbourg, presided at the Eucharistic Celebration on Sunday accompanied

by Bishop Emeritus of Gravelbourg Noël Delaquis, Archbishop Emeritus of Winnipeg James Weisgerber, our Pastor Father Carlos Jimenez and former pastor and current assistant Father Maurice Minne. Celebrations wrapped up with a wonderful brunch and fellowship after the Mass.

MARQUIS AND MOOSE JAW CWL HOST SOCIAL JUSTICE COORDINATOR

By Alison Bradish

Tashia Toupin, had a strong message and big words of encouragement as she addressed attendees of the Regional Fall Gathering of the Moose Jaw and Marquis Catholic Women's League.

Toupin is the Social Justice Coordinator for the Archdiocese of Regina. Speaking to about 30 women in the basement of St. Joseph's Church in Moose Jaw November 2nd, Toupin recognized many in the audience, including her mother, as Moose Jaw is her hometown.

A graduate of Vanier Collegiate, Toupin earned an education degree from the University of Regina and later obtained a Master of Divinity from the University of St. Michael's College in Toronto.



The theme for her talk was Care for our Common Home, which is also the theme for the CWL this year. Her address focused on Pope Francis' encyclical Laudato Si released in May 2015.

Toupin had a backdrop of slides from the Amazon rainforest, sharing statistics about that part of the world. She noted Archbishop Don Bolen was invited and participated in the Amazon Synod in

Rome last month, and that the topics covered in Laudato Si are of great importance to our Archbishop and the worldwide Church.

Toupin shared facts about the Amazon region, including that it is home to 28 million people, 390 different Indigenous groups and spans nine countries, however 60 per cent of the Amazon region is in Brazil.

The Amazon also contains 10 per cent of the worlds' biodiversity, and 20 per cent of the planet's fresh water supply, said Toupin.

The ecological crisis is impacting more than natural habitats, explained Toupin, it is impacting whole life systems, including that of our brothers and sisters, many of whom are losing lands to big cattle farmers. When the land

SOCIAL JUSTICE COORDINATOR CONT'D

is no longer being used for ranching, it is turned into soy and corn crops to feed the cattle, while neighbouring communities, pushed off the land are literally starving, said Toupin.

Toupin gave attendees time to reflect on a number of question including what good they would like to provide for future generations, and reflecting on passages from Genesis (2:5), asking participants their thoughts about it, after learning that the word "till" as in tilling the land, can be translated as the word serve. After a few minutes someone from each table shared their thoughts.

Toupin spoke about "rapidification" a term Pope Francis' uses in the encyclical to emphasize how our modern culture has increased the pace of life and become a throw away culture, not thinking of the long-term consequences. Rapidification is not integral to human

development and it is not sustainable, said Toupin.

"We consume to discard....we value stuff over people," said Toupin pointing out the depravity of the situation, and that it is happening in our own communities (she used Regina as an example where body rub parlours are regulated not banned despite some of them being used as a front for human trafficking). "We have a role to from that culture of care, that culture of compassion and of course we uphold the dignity of life, it's all related" said Toupin.

Toupin affirmed the CWL in their work. She acknowledged the influence they have in their families and parishes. Toupin has been a guest speaker at other CWL gathering including the Archdiocesan gathering earlier this year in Weyburn. She encouraged the



Tashia Toupin

women to make use of the tools available to them for their mission, including the resources the Archdiocese of Regina has for group studies regarding Laudato Si.

BISHOP BAYDA APPOINTED APOSTOLIC ADMINISTRATOR FOR UKRAINIAN CATHOLIC EPARCHY OF TORONTO AND EASTERN CANADA



Ottawa - Today, the Congregation for Eastern Churches announced that His Holiness Pope Francis appointed the Most Reverend Bryan Bayda C.Ss.R., as Apostolic Administrator sede vacante of the Ukrainian Catholic Eparchy of Toronto and Eastern Canada while remaining Bishop of the Ukrainian Catholic Eparchy Saskatoon. The Ukrainian Catholic Eparchy of Toronto and Eastern Canada has 55 parishes and missions, with a Catholic population of 23,700 served by 62 diocesan priests, three priests and 18 Sisters who are members of institutes of consecrated life, as well as 16 permanent deacons. The Ukrainian Catholic Eparchy Saskatoon has 69 parishes and missions, with a Catholic population of 5,800 served

by 19 diocesan priests, seven priests and 15 Sisters who are members of institutes of consecrated life, as well as three permanent deacons.

Nomination d'un administrateur apostolique pour l'éparchie catholique ukrainienne de Toronto et de l'est du Canada Ottawa - Aujourd'hui, la Congrégation pour les églises orientales a annoncé que Sa Sainteté le pape François a nommé Mgr Bryan Bayda, C.Ss. R., comme administrateur apostolique sede vacante de l'éparchie catholique ukrainienne de Toronto et de l'est du Canada, tout en demeurant évêque de l'éparchie catholique ukrainienne de Saskatoon. L'éparchie catholique ukrainienne de Toronto et de l'est du Canada compte 55 paroisses et missions et une population catholique de 23 700 personnes servies par 62 prêtres diocésains, trois prêtres et 18 religieuses qui sont membres d'instituts de vie consacrée, ainsi que 16 diacres permanents. L'éparchie

catholique ukrainienne de Saskatoon compte 69 paroisses et missions et une population catholique de 5 800 personnes servies par 19 prêtres diocésains, sept prêtres et 15 religieuses qui sont membres d'instituts de vie consacrée, ainsi que trois diacres permanents.



Most Reverend Bryan Bayda C.Ss.R.

PRAYER JOURNALING 101: THE ART OF FINDING GOD IN ALL THINGS

By Holly Gustafson

Many years back, I stumbled upon a box of my old journals, diaries I'd kept from childhood to young adulthood. The sentiments I'd recorded inside, at the time, had seemed so critical, so central to my life, that I'd deemed them significant enough to pack them up in boxes, move them from house to house, city to city, province to province, all in the effort to preserve this important, and carefully-documented, archive of my early life.

And then I read them.

Years later, the platitudes that I had expressed in the pages of my numerous diaries were not significant, insightful, or profound, as I thought they'd be, though they certainly tried to sound it. What I read were the words of a girl/young woman who, so focused on her own emotions (how she felt when so-and-so did this, how such-and-such a thing made her feel), that she wasn't seeing things as they really were, and wasn't seeing things from anyone's point of view but her own.

I immediately bought a paper shredder and fed the diary pages straight through it, and I didn't journal again for a very long time.

And when I did start journaling again, I did things very differently.



Finding God in all things is one of the core principles on which Ignatian spirituality is founded, and it's with this attitude of awareness that I approach journaling today. In my youth, I was focused on recording my thoughts, my emotions, my experience, and as a result, I saw everything in my life through the lens of me. Today, I journal not to record, analyze, and process my perspective of my experience, but as a way of paying attention to how God might be working and moving in my life and, consequently, calling me to a fresh, divine perspective of who I am and who He is calling me to be.

Instead of pages and pages of prose about how I feel, my journal looks more like this: what I am grateful for, what I am praying for, what God has shown me through the Gospel, and how I've resolved to act on His inspiration (and whether or not I've actually done it).

Finding God in all things, through prayer-journaling, means seeing everything and everyone in my life as a movement of the Spirit, who is actively working in my life. And writing it down, so that years later (or months later, or simply days), His hand is more apparent, and His perspective more clear.



Holly Gustafson lives with her husband, James, and their five children, in Regina, where they attend Christ the King Parish. Holly received her Masters in Linguistics at the University of Manitoba, and now pursues her love of language through art, writing, public speaking, and unsolicited grammatical advice. The best advice she ever received was from her spiritual friend, St. Faustina, who told her that when in doubt, "Always ask Love. It advises best."

To book a prayer journaling retreat for your group or parish, e-mail Holly at h.gustafson@sasktel.net.

NATIONAL DAY OF PRAYER IN SOLIDARITY WITH INDIGENOUS PEOPLES

Year of Indigenous Languages

In this International Year of Indigenous Languages, as declared by the United Nations, the Canadian Catholic Indigenous Council offers a prayer calling for the global protection and revitalization of Indigenous languages.

We all like to be addressed in our mother tongue. So too in the faith, we like to be addressed in our “mother culture”, our native language (cf. 2 Maccabees 7:21,27), and as a result our hearts become better disposed to hear the Word of God. This was also the case in 1531 when Our Lady of Guadalupe, the Mother of God, appeared as an Aztec Princess to Saint Juan Diego, whose Indigenous name was Cuauhtatoatzin (“Eagle Who Speaks”), and spoke to him in his Indigenous language of Nahuatl.

Colonization has contributed to a hastened deterioration of Indigenous languages. This has resulted in a tragic loss of peoples’ culture, identity and language which are important means to understanding the world view of another people. Many Indigenous languages today co-exist with other languages. While such co-existence is important for progress and social development, it can push Indigenous languages to the peripheries, resulting in a serious impact on the sense of communal and personal self-worth, spirituality and mental health of Indigenous peoples.

The necessity to preserve Indigenous languages and to transfer knowledge of these languages to the younger generations is an important step towards respecting and revitalizing Indigenous cultures. Recognition and support from world organizations helps to restore and strengthen populations wishing to revitalize their cultural language. Local organizations working with universities continue to bring about positive effects for the preservation and promotion of Indigenous languages. Both the Truth and Reconciliation Commission[1] and the Commission for the Missing and Murdered Indigenous Women and Girls Inquiry[2] have identified the restoration of Indigenous languages as a key element necessary to foster reconciliation. Indigenization is a process of cultural adaption currently being practiced where the fundamental meaning of a diverse culture and identity is retained but expressed in a symbolic manner and in other forms. A number of missionaries set an example of appreciation of Indigenous languages and culture by having adapted to the local heritage and showing genuine interest in Indigenous cultures, thus making significant contributions to the fields of anthropology and ethnology, as well as to the written preservation of Indigenous languages.



During his Apostolic Journey to the United States and Canada, Saint John Paul II said to Indigenous peoples: “I encourage you, as native people belonging to the different tribes and nations in the East, South, West and North, to preserve and keep alive your cultures, your languages, the values and customs which have served you well in the past and which provide a solid foundation for the future.”[3]

Underlying popular piety, as a fruit of the enculturated Gospel, is an active evangelizing power which we must not underestimate. To do so would be to fail to recognize the work of the Holy Spirit - work we are called to promote and strengthen.

** To read the complete message and prayer please visit:
www.cccb.ca **

THE CHRISTIAN SECULAR MUSIC OF HARRISON LEMKE

By Patrick Malone

The music of Harrison Lemke provides an excellent example of Christian music that is designed to engage with the world, to the exclusion of having any value for liturgical worship whatsoever. In particular, his album *Fertile Crescent Blues* is steeped in Scripture, as it reimagines the stories of various Patriarchs. "Garden Incident" depicts the moment of the Fall, in which everything Adam and Eve know is instantly transformed and lost. "Postdiluvian Homesick Blues" presents Noah in his vineyard after the flood, uncovering skeletons and remembering the world of pagan ritual that has passed away. "Sodom Valley" imagines the family of Lot wandering through an uncanny landscape after the catastrophe befalling Sodom and Gomorrah, remembering the terrifying visitors who searched the cities, and contemplating how the way of all the world has been destroyed. "Sister Song" depicts the laments of Rachel, unable to bear a son but praying for a miracle in the midst of her suffering, hoping that God's promise will be fulfilled. "Brother Song" involves pleas for forgiveness between Jacob and Esau. On other albums, Lemke takes on the saints, as in "Song for St. Valentine" and "Song for St. Lucy."

Lemke's are not songs whose allusions to Scripture can be gleaned best if one squints and cocks one head when reading the lyrics. Indeed, they are effectively folk music, in which simple music adorns the stories of the people of God, namely the saints and the Jewish patriarchs. Pope Benedict XVI, as Joseph Ratzinger, in his comments "Sing Artistically for God," published in Volume XI of his collected works, on the liturgy, describes folk music as "the musical expression of a clearly defined community held together by its language, history, and way of life, which assimilates and shapes its experiences in song – the experience with God, the experiences of love and sorrow, of birth and death, as well as the experience of communion with nature." Lemke is expressing anew those shared experiences of the community.

However, it is hard to imagine his reedy voice and lo-fi acoustics really fitting at Sunday Mass, even if the First Reading is from Genesis, and his songs depict that same reading. Partly that is because of the wonderful subjectivity he creates in his songs, bestowing on his depictions of the Patriarchs great psychological depth, in a way that sits awkwardly with the requirements of liturgical ritual, but there is a deeper reason.

There can be a temptation to say that everything which can be fit into the pigeonhole labeled "Christian" is appropriate for liturgical worship, and that most music expressing pious sentiments can be accommodated in liturgy. However, this is not to draw all things into the Church, but instead to not recognize that some engagement with the secular world properly remains in the secular world. As folk music, Lemke is ultimately creating secular music, not insofar as it does not address themes of faith, but insofar as it seeks to Christify the world and its artistic and musical expression, while respecting and maintaining the Church's liturgical traditions, such as the



Gregorian chant which retains pride of place in the Latin Rite's worship. This is not music that seeks to supplant our Catholic tradition, but to be informed by that tradition in its encounter with the secular sphere. Indeed, this is the true music of Vatican II, in that a lay musician goes out into the world of secular music – by which I mean nonliturgical music, or music whose proper sphere is that of everyday life in the world where the laity are called to operate – and points it towards Christ, instead of withdrawing into the Church and jettisoning the traditional liturgical expressions of our Catholic community. He addresses the existential darkness and uncertainty of suffering, the brutal glory of martyrdom, the painful hope of waiting and waiting for sin to be no more, the faith that despite one's sins God is still waiting for the sinner with open arms, and the despair of loneliness, in ways that allow him to bring the Church's tradition to the world in a way accessible to it instead of replacing that tradition with the world's.



Thinking Faith!

With Deacon Eric Gurash and Dr. Brett Salkeld

A production of the Archdiocese of Regina





This is a podcast brought to you by the Archdiocese of Regina where we attempt to navigate this winding road of faith in Jesus Christ so that we might know him more intimately, love him more profoundly and together serve him more deeply in our daily lives.

<https://archregina.sk.ca/thinkingfaith>

Have a question you'd like us to address on the show? Email Eric at: egurash@archregina.sk.ca.

HELP WITH ETHICAL DILEMMAS IS A PHONE CALL AWAY

Ethics Services: The provincial HealthLine 811 now includes an ability to request an ethics consultation.

By Kiply Lukan Yaworski, Catholic Saskatoon News,

Photo Credit: Teresa Bodnar-Hiebert

HealthLine 811 is a free, confidential, 24-hour health and mental health and addictions advice, education and support telephone line available to the people of Saskatchewan, staffed by experienced professionals. Saskatchewan residents simply dial 811 to be connected with HealthLine.

Access to ethics consultants was added to the 811 service in the summer of 2019. The health ethics program is a collaboration between the Saskatchewan Health Authority, Emmanuel Health and the Saskatchewan Cancer Agency.

Ethics consultants are available at HealthLine 811 from 8 a.m. to 4 p.m. Monday to Friday (excluding statutory holidays).

"When 811 takes the request they ask some basic questions. They also ask if you are asking for the Catholic ethicist or the Health Authority ethicist, which facility your call pertains to, etc. The person requesting the ethics consult can also ask the ethicist that he/she remain anonymous," says Teresa Bodnar-Hiebert, a member of the Saskatoon and Saskatchewan Cancer Agency Joint Ethics Committee. "The huge benefit of the 811 is that you can call from home, work, or any other location."

A pamphlet about the program explains: "Every day, people make decisions about how to provide the best care possible for patients, residents, clients and families. Ethics Services is available to help anyone who may want help thinking through



their decisions. This includes patients, residents, family members, employees or physicians. Some of the issues people bring to Ethics Services are simple. Others are much more complicated."

Because of the development of new technology and treatments, decisions in health care can be complex. "However, even with these new developments, the way that people think about problems has not changed," points out the program pamphlet. "We still have values and principles that guide our decisions, and are still able to talk through our problems with other people."

An ethical dilemma may arise when a person has to choose between conflicting values, beliefs or duties. Signs of an ethical dilemma might include:

- Feeling uncomfortable about a decision or course of action
- Not knowing the best choice between possible actions
- Disagreeing with others about what should be done
- Worrying that someone has been treated unfairly.

An ethics consultation may take place over the phone, in person, or through a meeting. Those who use the service are not obligated to take the advice of the ethics consultant. "They are there to offer you suggestions and support you, not to take your decision away from you," states the program

ARCHDIOCESE ANNOUNCES TRAUMA COUNSELLING FOR VICTIMS AND NEW PROCEDURES FOR REPORTING CLERGY SEXUAL ABUSE

Walking with victims of clergy sexual abuse, listening to them and learning from them, has led to two important steps in the past month.

Firstly, the Archdiocese of Regina has a newly revised policy on clergy sexual abuse of minors and vulnerable people, replacing the 2013 policy. The policy online here, drafted and edited by a group which included victims of clergy sexual abuse, aims to provide a victim-friendly and victim driven process. Procedures for reporting sexual abuse and for the care of the reporting person are addressed directly to a person making such a report in sections three and four of the policy. Other changes from the previous policy include:

- the recognition of the long-term ramifications of abuse including spiritual, psychological, emotional and physical challenges;
- the clear assurance that victims did not cause and are not responsible for the abuse;

- informing the reporting person of their right to go to the police or the court system;
- the encouragement of having a support person present with a reporting person whenever that would be helpful;
- a confidential email contact and phone number to report abuse; and,
- the option of having a female layperson to handle a complaint.

Over the next six months, people are invited to send in suggestions to improve the policy. Moving forward, there is a commitment to regularly review and revise the policy to ensure we are meeting the needs of victims in all instances.

Secondly, beginning on Monday, October 21, a trauma counsellor with sexual abuse expertise will be available one day a week to work with victims of clergy sexual abuse. Lorie Harrison of Legacy Ridge Inc., will offer

TRAUMA COUNSELLING FOR VICTIMS AND PROCEDURES FOR CLERGY SEXUAL ABUSE CONT'D

client-centered counselling to victims, with an approach that respects the wisdom of the victim "by offering responsive, compassionate support options focusing on breaking the silence, reducing shame, and fostering resiliency in the healing process." Lorie is a registered professional counsellor and Master Practitioner in Clinical Counselling and provides extensive experience in accompanying victims and survivors in their healing process. She will be available on Mondays (except holidays) from 10 a.m. to 6 p.m. in Regina. She can be contacted at lharrison@legacyridgefoundation.com or by phone/text at (639) 317 8104 to arrange a meeting. This is fully funded by the archdiocese at no cost to victims. Further information is forthcoming and questions can be directed to Lorie or to the Archdiocesan Delegate, Fr. Brad Fahlman by phone at (306) 400 3655 or email at enquiry@archregina.sk.ca.

Meanwhile, efforts continue both in the areas of prevention as well as in better implementing ways of supporting those who have been abused. We recognize that, in every instance, our priority must always be directed towards the protection, care, and healing of victims of abuse, past, and present. Where bonds of trust between victims and the institutional church have been broken due to past failures in transparency, accountability and minimization of the problem, the diocese commits itself to work towards reestablishing that trust.

In addition, an education committee dedicated to the ongoing education of both our clergy and the population at large, made up of victims, laypersons and clergy, has been created. It is tasked with fostering greater awareness and generating ongoing discussion on the importance of creating as safe a context as possible in our churches. This education includes:

- how to establish preventative measures against abuse;
- how to identify the signs that grooming of potential victims is occurring;
- how to be more sensitive to the



needs of victims;

- becoming attentive to power differentials and ways in which inappropriate exercise of power can lead to abuse;
- what to do if a victim approaches you for support;
- protecting the victim from further harm or re-victimization;
- preserving confidentiality;
- how to accompany a victim, and;
- how to refer appropriately.

Presentations have been made to the Archdiocesan Pastoral Council, to lay formation and diaconal candidates, to diocesan centre staff and to clergy. With the finalizing of a new policy, several presentations are planned, including one in each deanery in the coming months open to anyone interested in attending. Our goal is to involve at least one victim in each presentation so that the voice of victims can be heard.

Prayer services thoughtfully prepared by victims, laypersons, religious and clergy, are being held throughout the diocese. These prayer services are a way of letting victims know that their voices are being heard, help to create a safe environment for them to come forward, and foster awareness and support within the community. Those who have drafted these services and those who have worked to host or participate in them have provided an important outreach to victims.

The question of whether or not to post names of those clergy accused of sexual abuse was narrowed by our victims to a discussion about posting the names of those accused of sexual abuse and found guilty in the court of law. All of the victims with whom we are in communication are calling for transparency and accountability. And all want us to create a space where other victims can come forward in a safe way to speak of what happened to them. Regarding the publication of names, we heard strongly that if we do publish the names of those found guilty, names which are already in the public domain, we need to make sure that no other victim would be further hurt or revictimized by our actions. Victims weighed the pros and cons of posting names, and asked whether or not it would bring healing, whether there were other ways that would draw as much attention to the legacy of abuse as this, and whether it would open the door to retaliation against or put pressure on other victims. Some felt strongly that there are better ways of inviting victims to come forward, and it is clear that we need to continue to work on those. At this time, the matter is still under discussion.

Bishop Don and/or his Delegate for victims of clergy sexual abuse meet or are in regular communication with victims who have come forward, both for the purposes of providing support and encouragement as well as to receive input from them on how to more effectively reach out to other victims. They are open to such meetings should other victims find that helpful. Though many have come forward, they represent a small minority of the victims out there. Our hope is to communicate to victims that there is a safe environment within the church wherein they can share their stories without fear of being revictimized.

Written in collaboration with the clergy sexual abuse core working group and its communications committee.