



Notre Dame de Lorette Catholic Women's League

CATHOLIC
and **LIVING IT!**

September 2022



Our Spiritual Advisor
Fr. Jorge Mario de los Rios Londoño

Our Members
Lacey Bernardin, *Past-President*
Megan Bernardin
Lynne Bernier
Susan Bernier
Irene Bialek
Valerie Bonnefoy, *Chair*
Jacqueline Bouchard
Lindsay Bouchard
Jolene Capina
Maryse Chartier
Lucille Chay, *President*

Crystal Chernichan
Monica Chernichan
Rolande Chernichan
Jaquelyne Cournoyer
Patricia Danylchuk
Suzanne Desmarais
Janine Durand-Rondeau
Gisèle Falk
Constance Haas
Monique Jeanson, *Chair*
Sue Johannesson
Monique Johnson
Delaney Kolowca
Heather Kolowca
Nettie Lambert
Marie McCall

Madelyn McConnell
Kathleen Messner
Suzanne Moore, *Treasurer, Chair*
Carol Mravinec
Mary-Ann Novak
Agatha Olayiwola
Marcia Poirier, *Secretary*
Jennifer Poitra
Marie-Ange Prevost
Mae Ross, *PPC rep*
Iris Swiderski
Joanne Touchette
Marilyn Toutant

Lucille's



Letter

Dear Fr. Mario and ladies of the CWL:

I hope all of you have had a wonderful summer! I found it went by much too fast, of course. Unfortunately, I fear this is also a product of my age as each year, time flies by more quickly.

We are soon starting our new CWL year. September will be VERY busy. I thank you in advance for all your help and for your dedication to our CWL council.

Our gourmet poutine night is on Friday, September 9th. If you haven't dropped off your silent auction donation and your bottle of wine as yet, please do so (Marcia's house) by September 6th at the latest so we have time to put the baskets together. We will need a few volunteers to assist with this task. If you can help, please let me or Suzanne know. I also hope all of our dinner tickets have been sold so that this event is a roaring success.

Even though it is not in the news on a daily basis anymore, the war in Ukraine continues to wreck havoc in the country, displace millions of people and tear families apart. Some of these refugees continue to arrive in Manitoba hoping to make a fresh start or to wait until it is safe to return to their homeland. They continue to need our help. Our fundraiser will dedicate one half of all the proceeds to the Canadian Ukrainian Congress to help with the resettlement of these new arrivals.

Our 1st general meeting of the fall will be held at the parish hall on September 14th. The meeting will be preceded by Holy Mass as usual. Based on your feedback, we will be offering a snack as well as coffee at our meetings and we will resume the gift exchange for those who wish to participate.

We are planning a CWL recruitment and soup Sunday on September 18th. We will need volunteers for this event to make soup and/or dainties, help with set-up prior to the 9 am mass, serving after both

masses and clean-up after all people are finished after the 11 am mass. Please let us know how you can help. We will be doing (finally) our Initiation of Officers at the English mass that morning.

Our fall highway clean-up is also scheduled for late September or early October...the date has not been chosen as I write this message. We managed to get this job done lickety-split in June. Hopefully, we have a good turnout of volunteers again and get finish the task in under 2 hours!

Thank you for your responses to the survey sent out in June. This makes planning much easier.

Lacey has reported news from the CWL National Convention which was held mid August. All of the amendments that were part of the instructed vote every council across Canada participated in were accepted EXCEPT the one to accept a change in our patroness to Our Lady of Guadeloupe. This motion was defeated therefore, our patroness remains Our Lady of Good Counsel. We will also see changes in our committee structure this fall as was recommended by the Strategic Planning Committee. All committees will now fall under 3 headings only: Faith, Service and Social Justice. Workshops will be offered to help us make the transition to this new organizational structure. More information about the responsibilities of each chair will be shared at our general meeting.

Enjoy these last few weeks of summer. I look forward to seeing all of you at our many events over the next month.

Lucille Chay



2022 Pope's Intentions

September

Abolition of the Death Penalty

We pray that the death penalty, which attacks the dignity of the human person, may be legally abolished in every country



September 2022

Sun

Mon

Tue

Wed

Thu

Fri

Sat

The Seven Dolours of Mary / The Sorrowful Mother: The Seven Dolours of the Blessed Virgin Mary (feast of the Seven Dolours, third Sunday in September); indulgences, three hundred days each day and the devotions may be performed in public or private; plenary indulgence on any day of September or 1-8 October under the usual conditions (Leo XIII, "Raccolta", 27 Jan., 1888, 232).

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3

Valerie & Roger
Bonneyfoy

4

5

6

7

8

9



Gourmet
Poutine &
Bevy
Fundraiser

10

11

12

13

14



CWL
General Mtg;
mass @ 6:15

15



Memorial of
Our Lady of
Sorrows
Mass to CWL

16



Nettie & Ray
Lambert

Lucille
Chay



17

Marie &
Edward
McCall

Angel
Prevost



18



Recruitment
& Soup
Sunday



19

Gisele &
Wally Falk

20

21

22



23

24

25

26

27

28

29



Delaney
Kolowca

30

An addition to the Poitra Family

On Monday, August 1, Cam and I were blessed to have witnessed the official adoption of three-year old Dustie to the Jennifer (CWL member), Benjamin and Sawyer Poitra family. Dustie came to their family as a foster child in need of care at six days old. Eventually, the biological parents lost their rights and Dustie became available for adoption. COVID lengthened the process greatly, but we are happy to proclaim that Dustie Jordan Poitra is now Jen & Ben's daughter, sister to Sawyer and our granddaughter!! —Suzanne Moore

Dustie, Jennifer, Sawyer and Benjamin Poitra



An Addition to the Religious Family

On Monday, August 22, on the feast day of the Queenship of Mary, Elaine Jeanson, daughter of CWL member Monique Jeanson and her husband Claude of our parish, professed her final vows as Sr Anna Marie du Sacré Coeur de Jésus with the Queenship of Mary Community in Ottawa. On Sunday, August 28, her home parish of Notre Dame de Lorette was able to celebrate her nuptials with a gathering and luncheon at the parish hall. We are so proud of her being the first entry into religious life from our parish and pray for more to come.



An Addition to the Eternal Family

Robert "Bob" Toutant

Dad left this world peacefully on July 19, 2022, at home surrounded by his loving family. He leaves behind the love of his life for 57 years **Marilyn**, son John (Tammy), daughter **Jacqueline** (Gilbert) and six grandchildren, Carolyn (Brian), Megan, Daniel (Karlee), Joanne (Andy), Jessica and Natalie. Dad also leaves 5 great grandchildren.

Bob was born in Flin Flon, MB on February 10, 1941, he served the public as a WPG police officer for 31 years. Upon retirement he continued to serve the public by volunteering at St. Boniface hospital, Lorette Food Bank and serving in numerous positions for the Knight of Columbus.

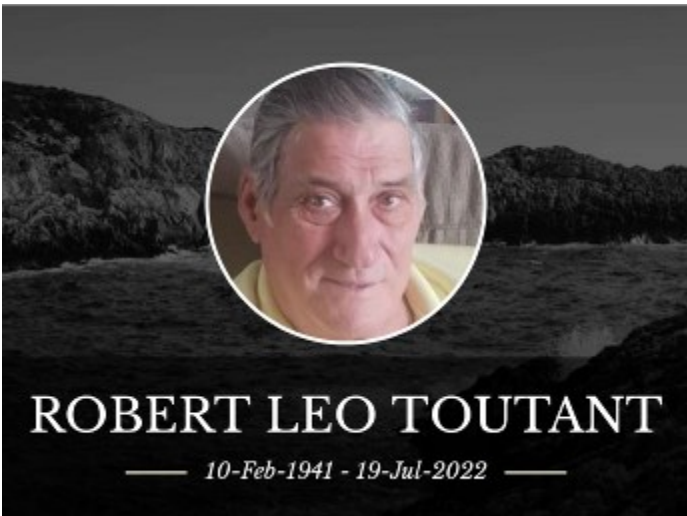
He will be missed by everyone who had the pleasure of knowing him.

Rest in Peace Dad we love you! — *Note: Both Marilyn & Jacqueline are CWL Members. Our deepest condolences to them.*



ROBERT LEO TOUTANT

— 10-Feb-1941 - 19-Jul-2022 —



August 14-17, 2022



Members enjoying themselves in lovely Kelowna BC prior to the 102nd Annual National Convention. Train rides, boat rides, trip to a winery and walkabouts



102nd Annual National Convention

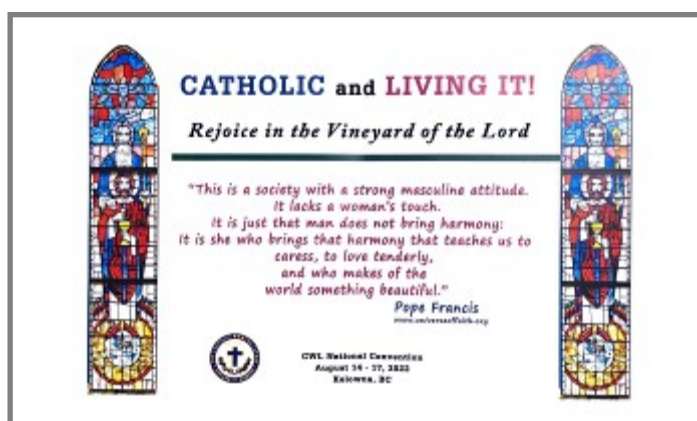
Kelowna, British Columbia
August 14-17, 2022



Ribbons supporting Ukraine form the heart—100 x 11 provincial councils



Decorations reflected support for Ukraine



National Resolutions Chairperson, Rolande Chernichan hard at work



Enjoying Roaring 20's Monday Night Dinner!

Family time!

102nd Annual National Convention

Kelowna, British Columbia

August 14-17, 2022



The national executive representing us well at convention



Hard-working ladies



Our lovely crew, including Yvette, but minus Susan



Welcome Home!

I thought you might like to know that our Lorette Council's policy and procedure manual was mentioned as part of the oral report given by Past National President, Anne Marie Gorman at this year's national convention in Kelowna. Her oral report will also be published in *The Canadian League* magazine this fall.

*A meeting with the provincial past presidents took place May 31st to discuss their progress in assisting with setting up manuals of policy and procedure for those parish councils that had indicated they desired to have a manual and needed assistance. Using the League's template the website ("To Organize", 800 Series, #812), and sharing material from Vancouver Diocesan Council and **Notre Dame De Lorette Parish Council (Lorette, Manitoba)**, there were sufficient details and samples for parish councils to set up a simple manual of policy and procedure. The goal is to have a tool that will save councils valuable time. The effort to complete this initiative will continue throughout my term with the help of the provincial past presidents.*

--Oral Report to 102nd Annual National Convention, Past National President and Chairperson of Laws Anne-Marie Gorman

At the **2022 CWL national convention** in Kelowna the following Amendments to the League's Constitution & Bylaws were adopted:

The annual general meeting of members will now be called the **Annual Meeting of Members**. **Annual convention** would be the term used to describe an AMM that would include guest speakers as part of the program.

Our Lady of Good Counsel remains patroness of The Catholic Women's League of Canada

The executive at all levels will be comprised of a **past president, president, vice president, secretary, treasurer and 3 chairpersons**

Various **duties of officers** were adopted

Faith, service & social justice will be the standing committees

Meetings & Quorums may be held electronically if there is a government declared emergency

Two years is the term of office

\$25.00 annually is the national portion of the **membership fee, effective January 2023**

Message from Maryse

Hola!

I hope you are enjoying the summer that may be passing too quickly for your taste. The last few months have been so full of life, I'm not sure where to begin... perhaps by thanking you for your prayers and support that have certainly sustained me through this period.

May and June could be summed up as: classes, workshops and personal growth. I was either in class or in workshops almost every day except Sundays. As I mentioned in my last email, I committed to working on a deep wound and took advantage of the different tools offered to me to examine it, welcome it, and let the God of love heal it. At times I felt like giving up, especially Friday nights when the three-hour workshop on forgiveness and reconciliation approached. However, the workshop helped me to deepen my understanding of forgiveness. Today, forgiveness for me is a decision to continually see the essence of the other person, always worthy of love, and if forgiveness is a gift to the person who hurt me, it is first a gift to myself. As for reconciliation, I see better, as the Pope repeated during his visit to Canada, that it is built step by step. We must be willing to believe that healing and rebuilding are possible after a wound, as we symbolically affirmed at the last session by putting back together the pieces of a vase that we had smashed a few weeks before. (See photo of two workshop companions.) What a joyful celebration we had at the end of these 12 weeks!

Emotions, enneagram and prayer workshops helped me to know myself better and to readjust my relationship with God. All in all, this combination of courses and workshops, along with sustained accompaniment, has

given beautiful fruits that I am starting to see: more inner freedom, especially in regards to my wound, more clarity in the forgiveness that I am called to live towards myself and a greater self-acceptance. Praise be to God!

Indeed, the atmosphere was festive at the end of June: we celebrated the Feast of St. John the Baptist with my Confer classmates. (See photos.) After a potluck, each country presented cultural numbers. I taught the song "Voyageur, va faire tes bagages" and the audience quickly learned the tune. I also found that my French-Canadian culture had some things in common with my Brazilian peers: the importance of the Saint-Jean-Baptiste celebration and dances that look very much like "square sets" with a "caller" announcing the figures including walks, pas chassés... but it was new and hilarious to see the men carry their partner on their back.

Another activity that brings me great joy is my pastoral work with students in Puno. Despite the unreliable internet connection in this rural area, we enrich each other by sharing our respective cultures. I also continue to tutor two boys who lost their mother to COVID-19.

To relax, I sometimes join the Holy Cross postulants to play volleyball. Their community visited us in mid-July (see photo). I did not serve them the delicious chickpea and chicken leg soup (please note that the pot is almost empty in the photo) that I had prepared some time before.

Well, I hope I have given you something to gnaw on until my next email. I keep you all in my thoughts and prayers. May the peace and joy of the Risen One shine in your hearts!

Maryse



The Word of God -- St. Paul exhorts us to hold true to the Tradition of the Church. Scripture is clear that it is not the only source of authority. It instead reminds us of the authority of the apostles and their teaching—the Tradition of the Church. These two founts, Scripture and Tradition, communicate to us the Word of God. – Formed, August 23, 2022

Worship and work in the name of God form a unity and act together as something of the Lord's water welling up into eternal life. —**Adrienne von Speyr** from her book *Water and Spirit: Meditations on Saint John's Gospel 1:19-5:47*

2022.01 Enact Federal Legislation to Reduce Food Loss and Waste

Resolved, that national council of The Catholic Women's League of Canada in 102nd annual national convention assembled urges the federal government to enact legislation to reduce food loss and waste in Canada's agri-food, industrial, commercial and institutional sectors.

BRIEF: Enact Federal Legislation to Reduce Food Loss and Waste

Food loss is edible food that is lost in food production, processing and manufacturing while food waste is when edible food is



thrown away by grocery stores, hotels, restaurants and commercial institutions (HRI). In Canada, there is no legislation to prohibit food loss and waste (FLW) in the agri-food industry. Law can provide the fundamental principles and rights on which the Canadian agri-food system is built and the basis for delivering food security and nutrition to all Canadians (Rugarabamu par. 5). Legislation that specifically focuses on the industrial, commercial and institutional sectors could decrease FLW by an estimated 11 million tonnes or 32% annually (Gooch et al.; Nikkel et al.). This reduction would feed every Canadian for five months (Gooch et al.). Reducing FLW can benefit Canadians by reducing costs to consumers, driving change and efficiency and competitiveness within the agri-food industry, and protecting the environment by reducing greenhouse gas emissions and climate effects (ECCC).

FLW occurs because there is a lack of: government legislation; business infrastructure to address FLW; and cooperation and collaboration between different sectors of the agri-food industry

(Gooch and Felfel). Other causes of FLW are that it is not a priority for businesses, and there are safety and liability concerns with food donations (Gooch and Felfel). However, there is federal government FLW policy in development (ECCC). The safety and liability issues of donating edible food has been addressed by the government of British Columbia with the development of criteria for both industry and charitable organizations to ensure food safety and mitigate liability (BCCDC).

The approximate \$49.5 billion cost of FLW to the Canadian economy represents around three per cent of Canada's gross domestic product (Gooch et al.). The annual FLW from the commercial sector comprises 58% of Canada's FLW at a cost of approximately \$29 billion (Nikkel et al.). However, this does not represent the true cost of commercial FLW. For example, if food production costs are accounted for (e.g., the cost of the use of land, water and energy) the cost of FLW is estimated to be over \$100 billion (Gooch and Felfel). Of the 11 million tonnes of commercial FLW, an estimated 8.8 million tonnes is avoidable and could be rescued (Nikkel et al.). Avoidable FLW occurs along the food chain as unplanned/post-processing FLW and represents the greatest opportunity to reduce it. The area of HRI provides the greatest opportunity for food rescue with currently 98% of its FLW being avoidable (Gooch et al.). According to Nikkel, other areas of potential food rescue include production and manufacturing where there are no attempts made for food rescue. Food processing and distribution are two more areas of potential food rescue.

Presently, the reduction of FLW is the responsibility of the federal department of environment and natural resources (ECCC). This has resulted in leadership to address the historical marginalization of FLW for the allocation of government time, funds and political capital (Gooch et al.). As stated in a 2019 report of the federal government on FLW, "All orders of government – federal, provincial,

territorial, and municipal – have authority over matters that can directly or indirectly influence the creation of food loss and waste. This represents an opportunity to identify particular policy and regulatory barriers and levers that could reduce food loss and waste" (ECCC). "Law can provide a guiding framework that coordinates and drives change across agri-food systems" (Rugarabamu par. 6). Enacting legislation will advance the reduction of



ON THE FOOT STEPS OF JESUS CHRIST

Escorted by:

REV. JORGE LONDONO & REV. EIDER ORTIZ

MRS. ALMA RAMOS & CCRS WITH MR. MELVIN & MRS. MARIA DE PAZ

FEBRUARY 10 TO FEBRUARY 20 2023



ITINERARY

*** FEBRUARY 10 - CANADA TO ISRAEL

Depart from Canada, to Tel-Aviv Israel with Air Canada.

*** FEBRUARY 11 / TEL-AVIV / GALILEE

Arrival transfer to the hotel, free time, dinner, depart to candle light procession at 8:30 pm at the Basilica of Annunciation, return to hotel for overnight.

*** FEBRUARY 12- NAZARETH-HAIFA-GALILEE

Visit Nazareth; Basilica of Annunciation, celebration of Mass, St Joseph's workshop, Holy Family's home, Synagogue, Mary's Well. Afternoon departure to Haifa. Panoramic visit of Haifa and of the Bahai Temple, visit Stella Maris, where the Carmelite Monastery is located, over the cave, where Elijah lived. Return to hotel for dinner and overnight.

*** FEBRUARY 13 - MOUNT TABOR &

BEATITUDES/CAPERNAUM/SEA OF GALILEE.

Depart to Monte Tabor or Mount of transfiguration for celebration of mass, continue to Mount of the Beatitudes, where Jesus delivered the Sermon on the Mount "Blessed are the poor in spirit: for theirs is the kingdom of Heaven. Blessed are they that mourn: for they shall be comforted etc... Visit Tabgha, where the miracle of the multiplication took place, Church of the Primacy of St. Peter, visit, Capernaum, the city of the center of Jesus ministry, Sea of Galilee, boat ride. Return to hotel for dinner and overnight.

*** FEBRUARY 14 / CANA-NABLUS-SHECHEM-SHILOH-JACOB'S WELL-TAYBETH

Depart to Cana, the place of the first miracle of Jesus, celebration of Mass and renewal of the wedding vows of the couples of the group. Special lunch to celebrate the renewal of the vows. Continue to the city of Nablus, passing by Shechem, visit Jacob's Well continue to Taybeth for dinner and overnight.

*** FEBRUARY 15/JORDAN RIVER-BAPTISM SITE-JERICHO, BETHANY-BETHLEHEM.

Depart Taybeth to the Jordan River to site where Jesus was Baptized, renewal of the baptism of the members of the group. Visit Jericho and Mount of Temptations. Afternoon departure to Bethany, where Lazarus, Marta and Maria lived, celebration of Mass, continue to Bethlehem for dinner and overnight.

*** FEBRUARY 16/JERUSALEM & THE PLACES OUTSIDE OF THE WALL- BETHLEHEM

Today visit the places outside of the walls of Jerusalem; Mount of Olives, Chapel of Ascension, The Grotto of Lord's Prayer, Garden of Gethsemane. Here Jesus spent His most sorrowful hours of his passion, Basilica of Agony, that enshrines a section of bedrock,

where Jesus suffered the Agony, on the garden on the night of his arrest, celebration of mass. Grotto of Gethsemane & Tomb of the Virgin Mary, Tomb of King David, Room of the Last Supper, Basilica of Dormition, Church of Saint Peter in Gallicantu; return to Bethlehem for dinner and overnight.

*** FEBRUARY 17/ BETHLEHEM

A very special day dedicated to Bethlehem, the city of King David and the place of the birth of Jesus, visit the Shepherd's Field, where the Archangel Gabriel, appeared bringing the good news, "Today in the town of David a Savior has been born to you". Visit the Milk Grotto, Nativity Church, located in the heart of Bethlehem, one of Christianity's most sacred sites, The birthplace of Jesus Christ. Visit St Catherine's Church built over the cave where S. Jerome translated the bible, celebration of mass. Dinner and overnight.

*** FEBRUARY 18/JERUSALEM INSIDE THE WALLS

Today visit St Anne's church built over the birth place of the Virgin Mary, Pool of Bethesda, Via Dolorosa; First Station, Second Station, Third Station, Fourth Station, Fifth Station, Sixth Station, Seventh Station, Eighth Station, Ninth Station, (10 th to 14 th) are inside the Church of the Holy Sepulcher and the tomb of Jesus. Mass at the Sepulcher Church. Free time for lunch and to wonder in Jerusalem. Return to Bethlehem for dinner & overnight.

*** FEBRUARY 19/EIN KAREM-WAILLING WALL-VIA DOLOROSA & CHURCH OF SEPULCHER

Today we start by visiting Ein Karem the birthplace of St. John the Baptist, here the Virgin Mary visited her cousin Isabel. Mass to be celebrated at St John's Church, continue to the Wailing Wall, to deposit your petitions on the wall, visit the Sepulcher. Dinner & overnight.

*** FEBRUARY 20/ISRAEL-CANADA

Early morning Transfer to the airport for the flight to Canada departing at 11:55 am.

Price p/person in double room: CAD \$2399.00+Airport tax, approximately \$814.00

Minimum # of passengers 44 - Single supplement CAD \$445.00

Payment by credit card subject to 3% or 4% depending on the credit card

Deposit of \$450.00 at time of booking (non refundable)
Final payment 14 December 2022

► PACKAGE INCLUDES

- ✗ Round trip Air from Winnipeg to Tel-Aviv Israel with Air Canada.
- ✗ Accommodation in first class hotels, Breakfast and dinner daily & 1 lunch.
- ✗ All sightseeing as per itinerary and all transfers in a deluxe motor coach bus.
- ✗ All entrance fees, Boat ride on the Sea of Galilee, taxi to Mount Tabor.
- ✗ Professional guide and tour director.

✗ Taxes and service charges.

► NOT INCLUDED ✗ Airport taxes approx \$814.00 /Tips for drivers and guides \$80.00/ Insurance; Cancellation & Medical

Galaxy Travel Ltd

Why I Befriended My Parish Priest & You Should Too – It Could Save Your Soul

We all have the “famous” priests we follow.

There are priests like Bishop Barron, Fr. Mike Schmitz, and Fr. Josh Johnson. These are some of the greatest priests to bless my life, but only **one priest** can walk through my door and into my everyday life.

My parish priest is this man and my life would not be the same if I had never invited him over for dinner.

Until the last year, the vast majority of my interactions with priests involved listening to homilies, partaking in the Mass, and shaking their hands as I went about the rest of my Sunday. I never interacted with them, but on quite a few occasions, I deeply analyzed their homilies and thought of ways they could improve upon their words or how they could engage with the community.

I never thought to talk to a priest or even invite him over to my house. After I invited my parish priest over the first time, one dinner turned into another. Then it turned into seeing movies together. Then, eating Buffalo Wild Wings for a wing night. And then it turned into beers and conversations.

Most importantly, it turned into numerous trips to the gym to maximize the muscle.

This allowed the Holy Spirit to flow freely between us in thought. It lit a burning desire in my life to be closer to the Lord. This passion is something I could share with my wife and kids.

The interesting thing is, these benefits were not just my own. My priest gained a friend.

I became someone in his parish he trusted for advice—someone he asked for favors. Instead of being isolated to his church and rectory, he now enjoyed life in another way.

A while back, I read an article on how many priests struggle to cope with the workings of the parish. This then leads to avenues like alcoholism or stress eating. Can you imagine? Everyone comes to you with their problems, and unless you have a strong support network, you must process all of it alone.

What if we turn this on its head and make it so priests can come to their parishioners for joy? This should be our goal. We should befriend priests so we can all grow together in

God's love.

I had the great experience of taking my kids to the movie, ‘Minions: Rise of Gru’. The entire premise focused on needing a tribe to get through life.

The common expression, “it takes a village” comes to mind. Why is this not the same for the Church?

It doesn't take a priest to make a parish. It takes a community. The priest leads and guides us through the sacraments and the spiritual life, and we the people support him.

Just as Christ is the head and we are the body, our priests are the head of our Church and we are the parts of the body. We all work better when we work together. So, the next time you have a chance, invite a priest over for dinner. Bring him to a bar. Play a game. Challenge him to a feat of strength in the gym.

Either way, befriend a priest and your life will be changed.

https://www.churchgo.com/2022/07/25/why-i-befriended-my-parish-priest-you-should-too-it-could-save-your-soul/?utm_source=churchgo&utm_medium=email&utm_campaign=2208051908_hsmc&utm_content=2208051908_hsmc&utm_term=2208051908_hsmc



Helping to end the injustice of abortion

September 28 – November 6, 2022

PRAYER & FASTING

Christ told us some demons can only be driven out by prayer and fasting. The two go hand in hand. Prayer keeps us rooted in the fact that it is our desire to carry out God's will. Fasting is a

sacrifice that helps us reach beyond our own limitations with God's help.

Each day during 40 Days for Life, individuals, churches, families, and groups will be asked to join together in prayer for a specific request so the entire Body of Christ can unite around a common focus.

People of faith are also invited to fast throughout 40 Days for Life. We believe that when God's people fast with a broken, repentant, and contrite spirit, our heavenly Father will hear from heaven and heal our lives, our churches, our communities, our nation, and our world.

CONSTANT VIGIL

The visible, public centerpiece of 40 Days for Life is a focused, 40-day, non-stop, round-the-clock prayer vigil outside a single Planned

Parenthood center or other abortion facility in your community.

It is a peaceful and educational presence. Those who are called to stand witness during this 24-hour-a-day presence send a powerful message to the community about the tragic reality of abortion. It also serves as a call to repentance for those who work at the abortion center and those who patronize the facility.

If you do not have an abortion facility or Planned Parenthood office in your town, you can still conduct 40 Days for Life; however, you will need to select a different location which has some strategic significance - perhaps near city hall, a courthouse, or a highly visible intersection.

<https://www.40daysforlife.com/about-overview.aspx>

The pro-life position is the only clear, consistent, and philosophically sound life ethic.

All human beings have moral worth and value from the womb until natural death.



Abortion by Age In Canada

< 17 y/o	2.3%
18-24 y/o	24.7%
25-29 y/o	26.5%
30-34 y/o	22.9%
> 35 y/o	23.6%

*Canadian Institute for Health Information

When it comes to supporting abortion, the two most frequent rationales I hear have to do with teenage pregnancies and pregnancies as the result of rape. So I wanted to take a moment to briefly examine each of these.

While many people assume that teenage girls account for the greatest number of abortions, they actually account for the fewest.

According to the Canadian Institute for Health Information (CIHI), girls under the age of 18 account for only 2.3% of abortions. The reality is, a far greater number of abortions occur when women are adults, with a fairly even distribution across all age groups.

When it comes to rape, the statistics branch of Planned Parenthood, called the Guttmacher Institute, says that 1% of abortions are due to rape. Applying that to Canada would equal

1000 abortions per year. In other words, 99% of babies that are aborted per year are not a result of rape. In Canada, this is equivalent to 99,000 babies.

Rape is horrible and we are right to be outraged by it. However, using extreme cases as the basis for a general law that covers a wide range of less extreme cases makes for bad law. (Or in the case of Canada, no law at all.)

I share these examples to show how important it is to be equipped with proper information. Being equipped allows us to have reasonable conversations with people, versus arguments that are based on emotion. It allows us to say, "Is it reasonable to allow for unrestricted abortion at any stage, for any reason, because 1% of abortions are for rape?" Most people I talk to say, "No. That is not reasonable," opening the door for further discussion.

I personally know many people who would support abortion in cases of rape, but not for other reasons. In fact, the vast majority of people who support abortion believe there should be limits of some sort. This is good news! Finding common ground is a great way to gain influence and have further discussions about abortion and the sanctity of life in the womb.

People are looking for meaningful conversations on abortion. Let's be ready to show them that the pro-life position is the only clear, consistent, and philosophically sound life ethic. **All human beings have moral worth and value from the womb until natural death.**

Sincerely, Susan Penner, Executive Director, Life Culture

How I began to believe that the Eucharist really is Jesus

It actually was Bob Dylan who got me started ...

When friends told me in college that they believed that the Eucharist at Mass is not bread anymore but really Jesus Christ, truly present, I didn't understand them.

"You mean you believe the bread recalls Christ at his Last Supper, right?" I said.

No, they said. They didn't believe there was any bread there at all, after the consecration. There was just Jesus. He only *looked* like bread.

Once I understood what they were saying, I thought they were crazy. In all my years attending the Catholic church, I had never been taught anything of the kind.

So first, they had to convince me the Church actually believes this.

Today, the Catechism exists, and it makes this doctrine very clear. But there was no Catechism back then — and so no simple way to find out if you were hearing real Church doctrine or someone's peculiar ideas.

I think they looked it up in Ludwig Ott's book to prove it to me. Whatever they did, I begrudgingly believed that the "Real Presence" was a real thing.

Stuff we Catholics did made more sense after that — genuflecting before getting into the pew, the priests cleaning the sacred vessels, and the many rules governing who can receive Communion.

Once I was convinced that the Real Presence was a real doctrine, however, I still thought it was crazy. Why would God want to take on the appearance of bread? Why would he want to be eaten?

Bob Dylan helped me understand.

After losing my faith in high school, I only became open to Christianity again because of Bob Dylan. I had bought all of his albums, and loved them all — even the Christian ones.

In the title song from his album *Saved*, Dylan concisely summed up his Protestant beliefs

this way: "I was blinded by the devil / Born already ruined / Stone-cold dead / As I stepped out of the womb / By His grace I have been touched / By His word I have been healed / By His hand I've been delivered / By His Spirit I've been sealed / I've been saved / By the blood of the Lamb."

And then he repeated it: "Saved, by the blood of the Lamb."

I bought what he said — to a point. I saw how Dylan could be "born already ruined." We are all connected by blood to Adam, and so his decision to align himself with sin defined me just as one grandfather's move from Kansas to Arizona and the other grandfather's move from El Salvador to Mexico.

But how could Jesus' blood get from Palestine two millennia ago to save Bob Dylan, or me,

and drink his blood, you do not have life with in you," Jesus said, "For my flesh is true food and my blood is true drink."

He scared people with that kind of talk, reports John — but he meant it.

The apostles must have been relieved when they realized the role bread and wine would play in this ingestion of blood. St. Paul described it a couple decades after the Last Supper, in about the year 53.

That was it. You were saved by the blood of Jesus directly — not spiritually. Even Bob Dylan seemed to acknowledge it later in his career, when, after leaving his Christian sect, he sang, "I never could learn to drink that blood and call it wine."

Scriptures filled out the picture for me. One in particular.

Lots of Scriptures suddenly take on new life, when you see that God is preparing the way for the Eucharist: Melchizedek's bread and wine, the Manna in the desert, the Passover Lamb and the multiplication of the loaves.

But one made the most sense to me for the first time: The supper at Emmaus. In the story, Jesus meets two of his disciples after his death. They don't recognize him until he breaks bread — then he disappears.

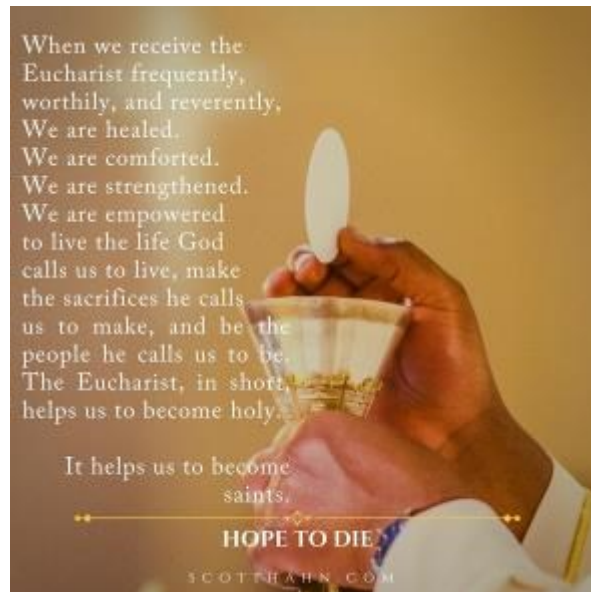
That never sounded real to me. Again, I didn't like spiritualizing Jesus. He did earthy miracles, with water and spit and mud. He didn't do magician's tricks like vanishing into thin air.

But I was willing to admit he would do something odd like that if he was trying to communicate something earthy. But what was he trying to communicate?

The Eucharist makes it clear: I am no longer with you in this form (my body) but in this form (bread).

And so, I believed. And still do.

<https://aleteia.org/2018/02/20/how-i-began-to-believe-that-the-eucharist-really-is-jesus/>



today?

It does so spiritually, the Protestants believe. But I couldn't believe in that. God did things in a much more natural way than that in every other instance I knew of. If God wanted the blood of Jesus to reverse what I had inherited from the blood of Adam, I thought, that blood had to actually be in me.

And that's when I got it.

"Unless you eat the flesh of the Son of Man

It is truly the one Lord himself whom we receive in the Eucharist, or better: the Lord who receives us and makes us part of him. —**Joseph Ratzinger (Pope Benedict XVI)** from his book *On the Way to Jesus Christ*

The great socially committed saints, therefore, were always great eucharistic saints as well... In our time, the image of Mother Teresa of Calcutta is right before our eyes. Wherever she opened houses of her sisters in order to serve the dying and outcast, the first thing she asked for was a place for the tabernacle, because she knew that the strength for such service could only come from there. —**Joseph Ratzinger (Pope Benedict XVI)** from his book *On the Way to Jesus Christ*

Pope Francis' Homily in Edmonton



Pope Francis speaks during a meeting with Indigenous peoples and members of the parish community of Sacred Heart Church in Edmonton, Alberta, July 25, 2022. Photo by Michael Swan

Reconciliation: One reality, one soul, one people

July 26, 2022

Below is the full text of Pope Francis' speech delivered to Indigenous peoples and members of the parish community of Sacred Heart Church in Edmonton, Alberta, July 25, 2022.

Dear brothers and sisters, good evening!

I am happy to be here among you and to see once again the faces of the various indigenous representatives who came to visit me in Rome several months ago. That visit meant a lot to me, and now I have come to visit your home, as a friend and pilgrim in your land, in this church where you gather to praise God as brothers and sisters. In Rome, after I listened to your stories, I stated that “any truly effective process of healing requires concrete actions” (*Address to Representatives Indigenous Peoples in Canada, 1 April 2022*). So I am pleased to see that in this parish, where people of different communities of the First Nations, the Métis and the Inuit come together with nonindigenous people from the local area and many of our immigrant brothers and sisters, this effort has already begun. This place is *a house for all*, open and inclusive, just as the Church should be, for it is the family of the children of God, where hospitality and welcome, typical values of the indigenous culture, are essential. A home where everyone should feel welcome, regardless of past experiences and personal life stories. I also want to thank you for the concrete closeness you show to many poor people – for they are numerous, even in this rich country – through your works of charity. That

is what Jesus asks of us, for as he tells us over and over in the Gospel: “Just as you did it to one of the least of these who are members of my family, you did it to me” (*Mt 25:40*).

Yet we must not forget that in the Church too, the wheat is mixed with tares. And precisely because of those tares, I wanted to make this penitential pilgrimage, which I began this morning by recalling the wrong done to the indigenous peoples by many Christians and by asking with sorrow for forgiveness. It pains me to think that Catholics contributed to policies of assimilation and enfranchisement that inculcated a sense of inferiority, robbing communities and individuals of their cultural and spiritual identity, severing their roots and fostering prejudicial and discriminatory attitudes; and that this was also done in the name of an educational system that was supposedly Christian. Education must always start from respect and the promotion of talents already present in individuals. It is not, nor can it ever be, something pre-packaged and imposed. For education is an adventure, in which we explore and discover together the mystery of life. Thanks be to God, for in parishes like this, day by day, through encounter, foundations are being laid for healing and reconciliation.

Reconciliation. This evening, I would like to share with you some reflections on this word. What does Jesus tell us about reconciliation, and what meaning does it have for us today? Dear friends, the reconciliation brought by Christ was no agreement to preserve outward peace, a sort of gentlemen’s agreement meant to keep everyone happy. Nor was it a peace that dropped down from heaven, imposed from on high, or by assimilating the other. The Apostle Paul tells us that Jesus reconciles by bringing together, by making two distant groups one: one reality, one soul, one people. And *how* does he do that? Through the cross (cf. *Eph 2:14*). Jesus reconciles us with one another on the cross, on the “tree of life”, as the ancient Christians loved to call it.

You, my dear indigenous brothers and sisters, have much to teach us about the symbolism and vital meaning of the tree. Joined to the earth by its roots, a tree gives oxygen through its leaves and nourishes us by its fruit. It is impressive to see how the symbolism of the tree is reflected in the architecture of this church, where a tree trunk symbolically unites the earth below and the altar on which Jesus reconciles us in the Eucharist in “an act of cosmic love” that “joins heaven and earth, embracing and penetrating all creation” (*Laudato Si’*, 236). This liturgical symbolism reminds me of the magnificent words spoken by Saint John Paul II in this country: “Christ animates the very centre of all culture. Thus, not only is Christianity relevant to the Indian people, but Christ, in the members of his Body, is himself Indian” (*Liturgy of the Word with the Native Peoples of Canada*, 15 September 1984). On the cross, Christ reconciles and brings back together everything that seemed unthinkable and unforgivable; he embraces everyone and everything. Everyone and everything! The indigenous peoples attribute a powerful cosmic significance to the cardinal points, seen not only as geographical reference points but also as dimensions that embrace all reality and indicate the way to heal it, as embodied by the so-called “medicine wheel”. This church appropriates that symbolism of the cardinal points and gives it a



Christological meaning. Jesus, through the four extremities of his cross, has embraced the four cardinal points and has brought together the most distant peoples; he has brought healing and peace to all things (cf. *Eph 2:14*). On the cross, he accomplished God’s plan: “to reconcile all things” (cf. *Col 1:20*).

(Continued on page 14)

Dear brothers and sisters, what meaning does this have for people who bear within their hearts such painful wounds? I can only imagine the effort it must take, for those who have suffered so greatly because of men and women who should have set an example of Christian living, even to think about reconciliation. Nothing can ever take away the violation of dignity, the experience of evil, the betrayal of trust. Or take away our own shame, as believers. Yet we need to set out anew, and Jesus does not offer us nice words and good intentions, but the cross: the scandalous love that allows his hands and feet to be pierced by nails, and his head to be crowned with thorns.



This is the way forward: to look together to Christ, to love betrayed and crucified for our sake; to look to Christ, crucified in the many students of the residential schools. If we want to be reconciled with one another and with ourselves, to be reconciled with the past, with wrongs endured and memories wounded, with traumatic experiences that no human consolation can ever heal, our eyes must be lifted to the crucified Jesus; peace must be attained at the altar of his cross. For it is precisely on the tree of the cross that sorrow is transformed into love, death into life, disappointment into hope, abandonment into fellowship, distance into unity. Reconciliation is not merely the result of our own efforts; it is a gift that flows from the crucified Lord, a peace that radiates from the heart of Jesus, a grace that must be sought.

There is another aspect of reconciliation that I would like to mention. The Apostle Paul explains that Jesus, by means of the cross, has reconciled us *in one body* (cf. Eph 2:14). What body is he talking about? It is the body of the Church. The Church is this *living body of reconciliation*. If we think of the lasting pain experienced in these places by so many people within ecclesial institutions, we feel nothing but anger and shame. That happened because believers became worldly, and rather than fostering reconciliation, they imposed their

own cultural models. This attitude dies hard, also from the religious standpoint. Indeed, it may seem easier to force God on people, rather than letting them draw near to God. Yet this never works, because that is not how the Lord operates. He does not force us, he does not suppress or overwhelm; instead, he loves, he liberates, he leaves us free. He does not sustain with his Spirit those who dominate others, who confuse the Gospel of our reconciliation with proselytism. One cannot proclaim God in a way contrary to God himself. And yet, how many times has this happened in history! While God presents himself simply and quietly, we always have the temptation to impose him, and to impose ourselves in his name. It is the worldly temptation to make him come down from the cross and show himself with power.

Yet Jesus reconciles us *on* the cross, not by coming down *from* the cross. At the foot of the cross, were those who thought only of themselves and kept tempting Christ, telling him to save himself (cf. Lk 23:35.36) and not think of others. In the name of Jesus, may this never happen again in the Church. May Jesus be preached as he desires, in freedom and charity. In every crucified person whom we meet, may we see not a problem to be solved, but a brother or sister to be loved, the flesh of Christ to be loved. May the Church, the Body of Christ, be a living body of reconciliation!

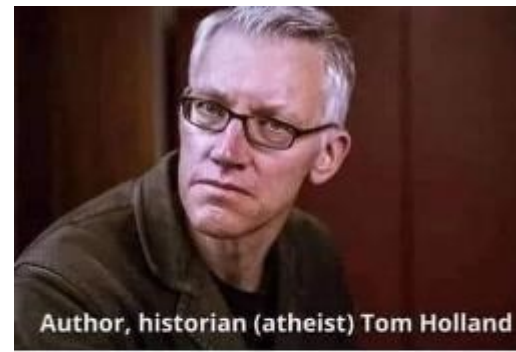
The word “reconciliation” is in fact practically synonymous with the word “Church”. It comes from the word “council”, and it means “meet again in council”. The Church is the house where we “conciliate” anew, where we meet to start over and to grow together. It is the place where we stop thinking as individuals and acknowledge that we are brothers and sisters of one another. Where we look one another in the eye, accept the other’s history and culture, and allow the mystique of togetherness, so pleasing to the Holy Spirit, to foster the healing of wounded memories. This is the way: not to decide for others, not to pigeonhole everyone within our preconceived categories, but to place ourselves before the crucified Lord and before our brothers and sisters, in order to learn how to walk together. That is what the Church is - and should always be – the place where reality is always superior to ideas. That is what the Church is, and always should be – not a set of ideas and precepts to drill into people, but a welcoming home for everyone! That is what the Church is, and always should be: a building with doors always open, where all of us, as living temples of the Spirit, encounter one another, serve one another and are reconciled with one another. Dear friends:

gestures and visits can be important, but most words and deeds of reconciliation take place at the local level, in communities like this, where individuals and families travel side-by-side, day by day. To pray together, to help one another, to share life stories, common joys and common struggles: this is what opens the door to the reconciling work of God.

One final image can help us in this. Here, in this church, above the altar and tabernacle, we see the four poles of a typical indigenous tent, a teepee. This teepee has deep biblical symbolism. When Israel journeyed in the desert, God dwelt in a tent that was set up every time that the people stopped and camped: it was *the Tent of Meeting*. The teepee reminds us that God accompanies us on our journey and loves to meet us together, in assembly, in council. And when he became man, the Gospel tells us, he literally “pitched his tent among us” (cf. Jn 1:14). God is a God of closeness, and in Jesus he teaches us the language of compassion and tender love. That is what we should call to mind every time that we enter a church, where Jesus is present in the tabernacle, a word that itself originally meant “tent”. Therefore, God has placed his tent in our midst; he accompanies us through our deserts. He does not dwell in heavenly mansions, but in our Church, which he wants to be a *house of reconciliation*.

Lord Jesus, crucified and risen, you dwell here, in the midst of your people, and you want your glory to shine forth through our communities and in our cultures. Take us by the hand, and even through the deserts of history, continue to guide our steps on the way of reconciliation. Amen.

<https://www.catholicregister.org/faith/homilies/item/34635-reconciliation-one-reality-one-soul-one-people>



Author, historian (atheist) Tom Holland

While studying the ancient world, Holland writes, he realized something. Simply, the ancients were cruel, and their values utterly foreign to him. The Spartans routinely murdered “imperfect” children. The bodies of slaves were treated like outlets for the physical pleasure of those with power. Infanticide was common. The poor and the weak had no rights.

How did we get from there to here? It was Christianity, Holland writes. Christianity revolutionized sex and marriage, demanding that men control themselves and prohibiting all forms of rape. Christianity confined sexuality within monogamy. (It is ironic, Holland notes, that these are now the very standards for which Christianity is derided.) Christianity elevated women. In short, Christianity utterly transformed the world.

**Never let an elbow
ruin your photos.**



**You know you've
mastered the art
of parenting when
you can open a
bag of chips
without
making a
sound.**



**When you're walking with ur
dog at night & suddenly he
stops & stares into the empty
darkness & starts growling**



Me: *starts singing gospel songs*



**Looks like someone couldn't get
a babysitter for girls night...**



**When YOU shut up to be a better person
but THEY keep on talking**



**I GOT KICKED OUT OF THE
HOSPITAL.**

**APPARENTLY THE SIGN
"STROKE PATIENTS HERE"
MEANT SOMETHING
COMPLETELY DIFFERENT
THAN I ASSUMED.**

**A rare photograph of
my parents
on their
way to
school**



**I wanted to give my dog a haircut and
now I want him to leave my house I'm
scared 😨**



**When you're single and people tell
you there's plenty of fish in the sea
but your inbox looks like:**

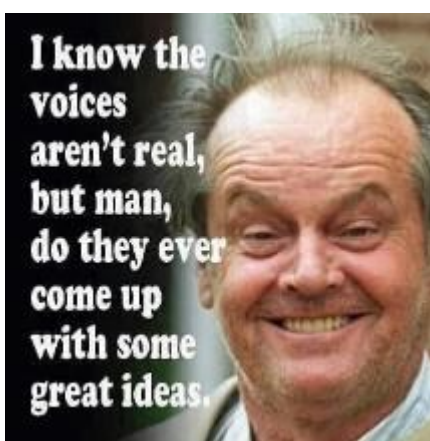


We were wolves once. Wild and wary, stealth and cunning. Then we noticed you had sofas.



A little humor for the day ... 😊

I know the voices aren't real, but man, do they ever come up with some great ideas.



THE DIFFERENCE BETWEEN A BIG SISTER AND A BIG BROTHER...



How to catch a Canadian.

I put a bowl of Skittles, M&M's, and Reese's Pieces in the break room this morning. Went in there at lunch to find this...



Who called you a bad dog? Point them out. I will end them...



There's always that one sister.



When your doberman printer runs out of ink



I'm going to Walmart,



need anything?

I'm DONE with IKEA furniture...I just lost the lichtensteinbürgen and and now I can't screw the früdlegångenhüber to the toåsterströddledôödle

Does anyone else feel like their being watched?

Like

Comment

Share



Central Intelligence Agency (CIA)
*They're

Just now · Like · Reply