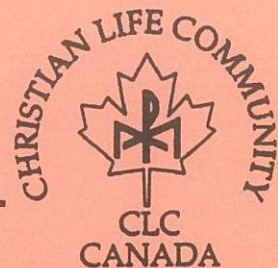


Update

Christian Life Community Canada



National Address: Jesuits of Upper Canada, 1325 Bay St. Toronto, ON, M5R 2C4. e-mail: clc2@nbnet.nb.ca
(506)622-2869

October, 2003

Message from the Presidents

We extend our warmest and sincere greetings to each and every one of you. It has been a very exciting time for our National CLC. There have been many events, meetings and happenings.

President Kati, Fr. Earl, our Ecclesiastical Assistant and John Sumarah traveled to Nairobi to represent us at the World CLC Assembly. It was a very successful gathering, as you have no doubt found out by the documents that were finalized. These documents can be found at the international web site of the World CLC, www.cvx-clc.net

This renewed enthusiasm was shared with the regional gathering in September and at the meeting of the General Council in Toronto. Our National Assembly of 2004 in Lethbridge will be an opportunity for the delegates to immerse themselves into the discerned process of where the Spirit will lead us in our future.

Your General Council met face to face in Toronto on September 21-23, 2003 at the Office of the Jesuits of Upper Canada. The Jesuits were very gracious in allowing us to use their facilities. Maria Brown has replaced Carol McKerral as the Central representative. It was also an opportunity to meet with Dan Clarke who represents the Rockies. It was, also, time to say farewell to Nora Jean who represented the Atlantic. Her replacement will be chosen in the future. Our recent past Presidents, Elaine Regan and Fran Morrison were very much involved and will continue to be involved with us. The role of Elders is part of our Constitution and it is in recognition of former members of our General Council who continue to be involved by sharing their wisdom, experience and spiritual roots.

Kati and I had an opportunity to meet with Father Jean-Marc Laporte, S.J. who is the Provincial Superior. We expressed our gratitude to him for the Jesuits, their Ignatian Spirituality, the CLC way of life and our commitment to collaborate with the Jesuits in living the Common Mission.

We were able to get up-to-date information from Dan who enthusiastically told us of the work and energy of the local CLCers in Lethbridge who are planning for our National Assembly. We were invited to liturgy at Our Lady of Lourdes Parish. Members of the local CLC fed us on Saturday evening. It was a wonderful opportunity for us to meet and discuss CLC with persons who have expressed interest in our CLC way of life.

The sad news for all of us is the health of Father John English. Kati and Earl have kept us informed of his medical condition. We would ask that each of you pray for Father John. He has been the father of CLC in Canada. He has traveled far and wide to inspire us of this beautiful spiritual life. He inspired others to assist him to develop the manuals that we use. He gave us workshops with much patience. He has spread the seeds of CLC to grow across this great land. He is a gifted person.

We wish everyone the blessings of the Trinity and all the saints who are watching over us. We know that you will be involved in a communal discernment to select your delegate. We look forward to getting the names of the delegates for our National Assembly.

During this season of Thanksgiving, autumn and change, we should express our gratitude for life. We should pause in prayer and thank our Creator for all that we have. We should reach out to one another and express our need for each other. We should humbly pray that our journeys leading to our National Assembly be full of God's graces and love.

-- Kati and Graydon

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GENERAL COUNCIL MEMBERSHIP 2003-04

Presidents:	Kati Gumbmann	Winnipeg, MB
	Graydon Nicholas	Fredericton, NB
Past Presidents:	Fran Morrison	Waterloo, ON
	Elaine Regan	Toronto, ON
National Community Coordinator:	Lin Blackmore	South Esk, NB
Atlantic Region Rep:	Nora Jean	Atholville, NB
Central Region Rep:	Maria Brown	Waterloo, ON
Prairies Region Rep:	Ruth Chipman	Winnipeg, MB
Rockies Region Rep:	Dan Clarke	Coaldale, AB
National Eccles. Asst:	Earl Smith SJ	Winnipeg, MB
National Eccles. Asst. Emeritus:	John English SJ	Winnipeg, MB

GENERAL COUNCIL HIGHLIGHTS

September 19 – 21, 2003

We all expressed our concern about Fr. John English's health and missed his presence at the General Council meeting. With sadness in our hearts we said good-bye to Nora Jean, our Atlantic Rep, and wished her well.

Yet we had much to be grateful for. We met for the first time in Toronto at 1325 Bay Street, the office for the Jesuits of Upper Canada (which is also our official mailing address). The friendly reception and beautiful facilities certainly added a great deal to a very alive and energetic meeting. We were very happy to welcome our new reps: Maria Brown for the Central Region, Ruth Chipman for the Prairies (unfortunately, Ruth was not able to spend the weekend with us) and Dan Clarke for the Rockies Region (whom many met for the first time in Toronto). Please read their bios.

Friday evening, Fr. Earl our Ecclesiastical Assistant shared with us his impressions of the 14th World Assembly in Nairobi: "Sent by Christ, Members of One Body". (Hope you enjoy his write-up as much as we did). The following morning we reflected on the recommendations from the assembly that would help us as members of CLC Canada to move towards a greater awareness of what it means to be an apostolic body. We expressed our desire for all of our members to have the experience of the Spiritual Exercises and a willingness to collaborate closer in the ministry of

the Society of Jesus.

Saturday afternoon, Graydon and Kati had an opportunity to meet with Fr. Jean-Marc Laporte, SJ, the Provincial. Jean-Marc showed great interest in CLC and expressed his desire to get to know in which particular ministry our members are involved. Later that same day, we celebrated the Eucharist with CLC members from the Central Region at Our Lady of Lourdes Parish where they afterwards surprised us with a wonderful potluck supper. It was wonderful to meet old friends and get to know new ones.

With great gratitude for our Regional Organization Team in Lethbridge, Sunday morning much time was spent talking about our upcoming National Assembly (May 2004): "ONE APOSTOLIC COMMUNITY – OUR WAY OF LIFE". Please watch your e-mail for any new information.

We all felt great appreciation for Elaine's and Fran's (our past presidents) willingness to stay on as Elders at General Council until the National Assembly in order to share with us their expertise and wisdom. Thank you! And thanks to all of you! Listening to the regional reports and how our communities are living the CLC way of life is always the highlight of our General Council Meeting.

(See General Council photo on last page)

FROM CLC WORLD ASSEMBLY IN NAIROBI, KENYA

CLC World's Assembly in Nairobi, Kenya is a memory that lives! Let us pick up the banner of Christ on Mission and live it fully, eh? These words in paraphrase closely follow those spoken by Fr. Paul Vas, SJ as our spiritual guide in his summary address on Day 10 of the assembly:

"God has revealed to us that we are, in fact, not simply a community of apostles but rather, we are an apostolate body who discerns, chooses, sends, and evaluates..."

Who among us is ready to adhere to the call of Christ our King? I wonder.

Here are some insights based on a presentation made by Father General Hans Kolvenbach, SJ. He says that our CLC way of life must continue to affirm the Church and Jesus, versus either or. We must look to the [sinful] Church with eyes of love as does St. Ignatius. It is not a foreign power but a spouse of Christ who requires ongoing reformation and constructive criticism. In the Church [that's us!] is given essential gifts like generosity and discernment of spirits that we must exercise before we embrace our Common Mission. We are invited to believe in the mystery of Christ visible and incarnate in the lives of the one and the many, saints and sinners, as does St. Ignatius.

A long deliberation resulted in many fine comments about CLC collaboration with the Society of Jesus. Collaboration is made possible because of our common spiritual roots in the Spiritual

Exercises. There is [overdue] recognition of CLC's lived and potential contribution to Jesuit works. It is noted that Jesuits might choose to contribute to some CLC apostolic works. Such is true in Germany, France, South Korea, and Chile. Both grow stronger as there continues a share in the other's expertise. 'We' are partners in ministry. We are slowly overcoming the perception that CLC works for the Society of Jesus. CLCers and Jesuits need to grow more aware of the other as apostolic bodies and draw from the reflections of (SJ) General Congregation document #34 on 'The Laity in the Church'.

I marvel at what good things the Lord is doing that promotes CLC and the Society of Jesus as apostolate collaborators.

Canada's national membership are invited to learn by reading documents of the assembly now available on the CLC-CVX website in Rome. Other written presentations of interest can be found close to home on our national website. Two journal-like entries are found under my name. One called **Impressions of Kenya** relates the overall experience of 'our' Kenya experience. Another document attempts to trace significant moments that highlight 'our' assembly experience. Why not 'get into it' and enjoy some part of Kenya such as John Sumarah, Kati Gumbmann, and myself are honoured to do on behalf of all CLCers from coast to coast.
- Fr. Earl Smith

(See photos from Nairobi on the last page)

CLC CANADA NATIONAL ASSEMBLY 2004

May 27-30, 2004

Lethbridge Community College, Lethbridge, AB

Information letters have been sent to the Regional reps for distribution to all communities in their regions. Please discern within your community to send a delegate and encourage your membership to consider attending the National Assembly.

Registration forms will be sent (after December 15) once you have the commitment from your community to send a delegate.

FROM THE WORLD SECRETARIAT - COMING HOME TO CANADA

In preparing the latest CLC bulletin *Projects 124*, I had an opportunity to reread the document that was articulated by the delegates at the Nairobi Assembly, "*The Recommendations from the Nairobi General Assembly*". (The text can be downloaded from the CLC web site that is linked to the Colloquy site.) As I read it once again, I couldn't get over how energizing those inspired words are for me. Yes, it may be that I am in that euphoric post-assembly time, but I really don't think so! I must admit that in having the privilege of participating in three previous assemblies, I have found myself at the conclusion of some assemblies in that post-state. But for this one, the text represents for me a vision of who we are: what we are striving to be. Because of that, I have found it to have a special meaning for all of us who are journeying in CLC spirituality. Its very succinct and concrete, witnessing with such clarity to what we are all about... a community that is an apostolic body. In the news these days, we hear a lot about the road map to peace. For me this is a road map to how the Lord is calling us to deepen our lay vocation through CLC spirituality (Ignatian).

In the years to follow, as we move toward the next assembly in 2008, it will be up to us to implement and make these words become more than words. That is why its encouraging to see that our national leaders in Canada are moving ahead with putting into place an Assembly Implementation Team. I know that from what I have seen and experienced from the reaction of the 170 delegates at the assembly, much of our collective energy and desire will be to implement these recommendations.

The prime focus of this document is centered on examining the existing formation structures at all levels of our community. It would seem to me that if we are going to be successful in achieving these recommendations we will have to rely a great deal on the CLC way of proceeding. This could be accomplished by creating a *domino effect* in the structuring of national formation for CLC leaders and Group Guides. Most likely, we will have to devote some attention to finding an adequate number of Group Guides for all regions in Canada. Leo Deveau has presented us with a very challenging subject, Group Guides in CLC

(Colloquy, Atlantic CLC web site). In so doing, he has asked us to send in our opinions and thoughts regarding this subject.

It is most interesting that in the assembly document, *Recommendations...*, we are reminded of the need for good sound CLC formation for leaders, urging us to:

1. *Encourage and support all its members to engage with the Spiritual Exercises of St. Ignatius;*
2. *Impart the fact that the CLC way of life is a lived lay expression of the Spiritual Exercises;*
3. *Use the tools available to CLC, such as "The CLC Charism" (Progressio Supplement N.56, December 2001) when formulating or updating its formation programs;*
4. *Deepen the understanding of the second part of "The CLC Charism" (Progressio Supplement N. 45-46, December 1996);*
5. *Orient our formation programs towards becoming an outreaching lay apostolic body at all levels.*

Since we are being asked to help in making this happen at all levels, it would seem logical that the way to do this is to review and implement a system in which CLC leaders can deepen their commitment and mature in the CLC formation processes. One way of reaching that goal would be to start with the formation of CLC Group Guides.

Leah and I have had an opportunity to visit several national communities during our five years as Executive Secretary. It has been a special experience in our lives; one filled with many challenges, some obstacles, but most importantly - grace. It has given us the opportunity to meet so many wonderful people with such deep faith and hope in their quest to establish the reign of God. For those committed persons one of the major causes of loss of energy has been that the formation structures are not adequate at national/regional levels. In addition, this shortfall hampers the growth of the national community as an apostolic community. It would seem to me that this is the reason why we are being asked to review and/or put into place a national system that will promote and sustain the required formation of Leaders/Group Guides. They in turn will facilitate the groups' processes of

discerning, sending, supporting, and evaluating the member's personal and communal mission.

In Canada, CLC has had in place several formation publications such as the three phases of CLC Formation, thanks to John English SJ and CLC members (the elders). Along with those valuable resources, we also have the CLC Leaders Manual. At the world level, we are given "The CLC Charism" (revised - Progressio Dec. 2001) and part II of the "The CLC Charism" (Progressio Dec. 1996)...available on our CLC web site. These formation manuals are all very important tools, indispensable when putting into place and defining common guidelines and responsibilities for CLC Leaders/Group Guides. It's also important to note that they have come from our own experiences, both at the national and world levels. They should continue to be evaluated and updated so that the

national structure can evolve while meeting the needs of the Group Guides. I really believe that if we continue deepening and strengthening what we have in CLC Canada, our National Community will be well on its way in establishing a network of experienced and committed CLC Leaders and Group Guides. In so doing, we will inspire CLC members, groups, national leaders to a deeper capacity to know the will of God and respond to it completely in love and humility.

Leah and I look forward to being with you soon in Canada, cooperating and working toward that vision.
AMDG

-- Gilles Michaud

Please Pray For ...

All who are sick -

especially Fr. John English

and those who have died -

especially Jeanne Wiest from Nelson, B.C.

Bill Derks from Ubi Caritas CLC, Brantford, ON

Ann Hacquoil from Rooted in Christ CLC, Thunder Bay, ON.

October 14, 2003

Dear friends,

Fr. John is in hospital again since Friday, September 26th.

He now realizes that he cannot come back to the parish anymore but has discerned that he would like to spend the rest of his days here in Winnipeg. John has asked for the paneling process to begin as he needs 24 hour care. Paneling will take at least another week for all the paper work to get done, and then Fr. John will be moved to an interim facility (Misericordia Hospital) to wait placement at either Tache, Misericordia, or possibly the Deaf Centre.

On the weekend we received the results of the last bone scan. The scan shows progression of the bone cancer. This would be one of the reasons for Fr. John's lower body weakness. This week they are doing more tests such as a CT scan, lung x-rays. As well the forms have been filled out for palliative if and when it is needed. Please keep Fr. John in your prayers – and be assured of his affection for all of you.

— Kati Gumbmann

LETTER FROM YOUR ATLANTIC NATIONAL REPRESENTATIVE

September 25, 2003

Dear CLC friends,

It has been a grace-filled three years!! A time of growth for the Atlantic CLC and also for me personally. It is with gratitude in my heart that I write you this last letter as your Atlantic representative. Thanksgiving is here and with it, a time to remember how God is continuing to create us into an apostolic people on mission with and in our Church.

Three years ago I was asked to embark on this journey with all of you as your Atlantic representative. Some of you remember how difficult it was for me to discern in prayer this call of God. Fears assailed me: I was not equipped, I was too old, I didn't know enough about Ignatian spirituality, what if I made a mistake, what if I could not do my report properly, and the best one was, I don't have much time.

As I prayed for the grace of freedom to do God's will whatever the cost, I sense a peacefulness that our loving God would be with me through it all. He promised that he would not leave us orphan and that he would be with us to the end of time. I can assure you that He has been with me through it all. In my moments of weaknesses, in my unknowings, in sunny days and cloudy days, he was there with me.

How was he there for me and for you?

When I started my mandate in the fall of 2000 we met in Amherst. Colleen Sumarah accepted to be Atlantic Coordinator, Lin Blackmore, secretary and we saw the birth of our first Regional General Council. Many people had prepared the way for this to happen and so we received that gift with thanksgivings and glory to God.

Through these years, I saw our Regional General Council flourish. I have fond memories of getting to know members of CLC from all over the Atlantic as well as all over Canada. Wherever I went God was letting me know his love through each and everyone. I came to realize fully that there are many good people in the world, more than the media dare to talk about.

In these three years I believe that God has directed and invited us to deepen our identity as CLC in order to be true to our vocation.

1. We are a contemplative community in action.
2. We are an apostolic community.
3. We are together all around the world an apostolic community in mission with/in our Church.
4. We are one people together sharing the same way of life.

For this to happen we were invited to look at our meeting format and ask ourselves some questions like:

1. Do we as CLC use the time at our meetings for the greater good? for the more?
2. Do we see ourselves as part of the whole: local, regional, world as One community?
3. Are we or are we becoming what we are meant to be: One Apostolic Community sent by Christ on mission?
4. Do we as a community share responsibility in discerning, sending, supporting and evaluating our common mission?

Dear friends, thank you for all the time that you were there to encourage me by your smiles, your words that affirmed me and your prayers that carried me.

May God in his love, bless and keep us and our family. May he open our eyes that we may see him and our ears that we may hear his voice. May he give us the courage to act on his word so as to be with him, salt of the earth and light for the world.

--Nora Jean, Atlantic Rep.

ADDRESS CHANGE?
Have you moved,
changed telephone number
or e-mail?
If so,
please let us know so
we can keep our directory current.

NEW ROCKIES REP - Dan Clarke



I am a convert to the Catholic church for 19 years. I am presently a member of St. Ambrose Parish in Coaldale, AB. I am a member of the Knights of Columbus in our parish and have been active in our parish for the last 19 years.

I am an over-seeer director of the People of Praise Live-In Retreat group, also a member of the seven person Live-In core group. I am very active in Live-Ins and love it. I am a member of two CLC groups in Coaldale - our first group, Empty Vessels, and our new group, the Son Seekers.

Note where I have been saying 'I am', I should have been saying 'my wife and I' except she is a born Catholic.

I am also part of the Rockies CLC core group and the Rocky Region Rep. I plan to keep in the Lord's footprints wherever he calls me. I have been blessed more than anyone could imagine. I thank God for opening my eyes, heart, ears, and mind to his calling.

I am presently employed as a school bus driver in Coaldale. I love driving and I love children. What better job could I be blessed with! We have five children (3 boys and 2 girls) and five grandchildren, (3 girls, and two boys). Love doing God's work. May God bless.

NEW PRAIRIES REGION REP - Ruth Chipman

Ruth and her husband, Stephen, have participated in a small faith sharing community for ten years. Since undertaking the Ignatian Spiritual Exercises and participating in a Christian Life Community, Ruth has served as a spiritual companion to retreatants. Ruth has worked extensively with children as an early years instructor, coach and teaching assistant. Ruth and Stephen share their home with three teen age sons, two cats and a dog.

NEW CENTRAL REGION REP - Maria Brown

The term of office for our current Regional Rep, Carol McKerral, has come to an end, and in the past months communities have been asked to nominate a suitable replacement to represent our region. We are delighted that Maria has generously accepted this service to our national CLC. This is some information about her life journey.

Maria was born in Ceprano, Italy which is situated between Rome and Monte Cassino, both of which Ignatius visited. She came to Canada at the age of nine and lived in the Leamington area in southwestern Ontario. She met Bill at teacher's college and they were married in 1961. Maria taught only a few years before Tim, Chris, Jodie and Pat were gifted to them and she journeyed with them at home.



The family moved to Hanover in 1973 and in 1974 Bill and Maria made a Faith Sharing Retreat with George Leach, SJ. This was the beginning of their journey in Ignatian Spirituality. As regional coordinators Bill and Maria worked with different groups to organize Faith and Sharing Retreats in the Hamilton Diocese. Ignatius College and Loyola House in Guelph became an important centre for days of reflection, 8-day retreats and workshops and it was here that Fr. John English directed Bill and Maria in the Spiritual Exercises.

Using the book "Becoming Followers of Jesus" by Barbara Paleczny, CND, Maria brought together women of different faiths who prayed and shared together. (This book was one of the earliest publications in Canada to provide an introduction to the CLC Way of Life).

In 1992 the Browns moved to Kitchener-Waterloo at which time Maria joined a newly formed CLC community (guided by Jean Floyd) who eventually chose the name "Mary Martha CLC" and this continues to be her home community.

Maria has been instrumental in the founding of a number of CLC communities: "Joyful Noise" (which no longer meets but two of whose members have

formed another community), "Sprouting Seeds" (a thriving CLC community whose members are presently making the Spiritual Exercises), "Friends on the Journey" (who are discerning their commitment to CLC), and presently she is meeting with ten women of Mennonite and Catholic

backgrounds who are exploring whether they are called to the CLC Way of Life.

For the past three years Maria has been a member of the Central Regional committee to assist Carol McKerral. Last year Maria worked on The Week of Guided Prayer in a local parish.

DID YOU KNOW...

Peter and Elaine Nightingale have returned to Toronto after the one-year internship in spiritual direction at Loyola House. They have started a CLC Director/Directee Program for Annotation #19 (The Spiritual Exercises of St. Ignatius in Daily Life) with another CLC member, Susan Rodgers, whose qualifications in Spiritual Direction are from Regis College, Toronto. The focus of the program is to train directors to use Annotation #19 to assist the laity in decision-making, as John English has done in the past, and gradually to incorporate more of the latest concepts and practices from Loyola House.

REPORT OF THE CENTRAL REGION ASSEMBLY - June 13-14, 2003 Resurrection College, Waterloo.

Grace: "We ask for the guidance of the Holy Spirit to lead us to a place of stillness, and for the grace to act in accord with God's creative vision."

The recent Central Region Assembly focused on ecology and St. Ignatius' view of creation. This was a 'home grown' event: all of the presenters plus our facilitator were CLCers, five of them having served as national presidents in our history.

During the evening and day that the 51 people attending were together, through the presentations of Lois and Kuruvila Zachariah, Jim Profit, SJ and other members of the Ecology Project from Loyola House, Guelph, we were given excellent information about ecology and how the Spiritual Exercises of St. Ignatius could be undertaken using an ecological theme.

We were blessed with wonderful weather which made our meditative walk in the tree-filled grounds of the adjacent University of Waterloo a leisurely, relaxed, spiritual experience and gave new meaning to Ignatius' directive to "Find God in All things".

Through the Ignatian small group/large group sharings there was opportunity to delve more into ways we can continue what was for some, an initial approach to this most important subject.

Another important component of our assembly was a presentation on the way that CLCers can share their spirituality and prayer experience in parishes where the "Week of Guided Prayer Retreats" are offered. A number of churches in various locations have called upon members of CLC to help recently - but as interest grows, then more people are needed. This initiative is a very good way for a CLC community to work together at a short term project.

A report from Carol McKerral, the Central Region outgoing rep on her three years of service to CLC, and the opportunity to meet our new rep, Maria Brown, and some members of her Central committee was part of a very full afternoon. Due to time constraints there was no input from the general membership regarding the future direction of Central Region. Our new rep is to write to communities after the summer seeking their suggestions on this point.

Our closing liturgy was enhanced by children. They took over the readings (including the first which was the story of Creation beautifully illustrated by an interpretative dance by the daughters of two members). Children also led the

prayers of the faithful and helped with the overheads for singing. Six of our membership made a Permanent Commitment to CLC. The liturgy provided a high note on which to end our time together.

Over half of those attending took time to fill out the evaluation sheets. Their responses had much to say about the spirituality, highs and lows of the day, the wonderful social evening organized by one community, and the innovative meditative walk. All who responded in this way were enthusiastic about the theme and the need to enlarge our knowledge of this most important subject. Yet for some who attended we know that the subject was slightly

threatening - a strength - to see our wonderful God in a new and different way. We hope to begin a dialogue with all in Central Region on ways that we differ and ways that we are in agreement about the ecological question, and append some suggested resources to help us gain more information.

Some suggested resources:

Website for the Earth Charter: www.earthday.org
<http://www.earthcharter.org/earthcharter/charter.htm>

Book: *"Renewing Our Relationship With the Earth"* available from Anglican Diocese of Ottawa, 71 Bronson Ave. Ottawa, ON, K1R 6G6.

RIVER OF LIFE CLC, New Brunswick

The River of Life celebrates 25 years for most of its members since the journey began. It started with Marriage Encounter for the original five couples, then Followers of Jesus Program and finally CLC, but over the years some of those members have chosen a different path to walk with the Lord while the rest continued with Ignatian Spirituality. Along the way we discerned to have a Sister join us and then another couple walk with us and they have truly blessed our group.

The last full weekend in May was a turning point for our group as we all came together in retreat with John Sumarah to guide and direct us. He was used in a very powerful way to help us evaluate where we were, where we wanted to be and showed us how to get there. He pointed out our special gifts that we have taken for granted and made us aware of how God has graced us. (e.g. We have five members who are Spiritual Directors and belong to the AASEA, we have all been trained as Group Guides, and we have three of our members holding executive positions - two on the national team and one on the regional). Then he commissioned us for the River of Life and we are now "sent" to do what we do in His Name and with the full support and prayers from the River of Life Community - a very powerful experience. One of our couples was commissioned and sent forth to work with the youth in foster care which has changed their outlook on fostering with new appreciation for Joseph being the first foster parent.

One of the challenges with our group is in meeting regularly which is a struggle since some have to travel 3-3½ hours each time. This causes some members to miss and when our meetings took place monthly, it was a usual thing for some to not meet for two or three months at a time. This caused a feeling of loneliness, disconnectedness, and disillusionment for all. We were in 'absolute doubt' of our group staying together the way we were. It was discerned for the life of our group that we would change the structure of our meeting times and our meetings. We are planning to meet monthly for day meetings with every third meeting being 24 hours in length. We will meet from 3:00 p.m. on Saturday until 3:00 p.m. on Sunday where we will find time to pray together, discern together, play together and celebrate Eucharist as a community. Please pray for us and for all communities who are struggling.

Thank You Jesus for the new flowing waters for the River of Life.

WANTED!!

**Photos, interesting stories, etc.
from your local CLC community
to be included in**

UPDATE newsletter.

Please contact the CLC National Office.

On Friday, October 3 many CLC members from Toronto came out to support Graydon Nicholas who participated on a panel at Regis College on "The Indian Act: Forces To Change The Relationships". This gave an opportunity for those in attendance to appreciate the historic injustices that have been perpetuated in Canadian lands and provided an interesting discussion on some proposed mechanism to deal with them. Earlier in the day Graydon had addressed this topic with many of the Jesuits of Upper Canada.

Aboriginal Peoples and the Canadian Government Toronto, October 3, 2003 (Speaking Notes)

1. I will begin with this quotation:

Today I want to proclaim that freedom which is required for a just and equitable measure of self-determination in your own lives as native peoples. In union with the whole Church I proclaim all your rights – and their corresponding duties. And I also condemn physical, cultural and religious oppression, and all that would in any way deprive you or any group of what rightly belongs to you.

Pope John Paul II's speech in Fort Simpson, September 18, 1984.

2. This very powerful and inspiring speech was a very important reminder to the Aboriginal Peoples of the unique relationship with the Catholic Church which traced its history to the era of an earlier Pontiff. This was contained in the *Papal Bull, Sublimis Deus, June 4, 1537*, issued by *Pope Paul III*.

3. The wording of that particular Church document was intended to remind the early Church and government officials that:

...notwithstanding whatever may have been or may be said to the contrary, the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ: and that they may and should, freely and legitimately, enjoy their property; nor should they be in any way enslaved; should the contrary happen, it should be null and void.

4. The discussion and analysis of the relationship between the Aboriginal Peoples and government has to begin with a historical understanding that has evolved over time and appreciation of important fundamental documents and events. It is not an easy task to undertake and to crystallize in the time frame that I have been given in making this presentation. There has been much that has been recorded by writers who have tried to capture the views of the Aboriginal Peoples.

5. This is my personal perspective and is based on my past experiences as an aboriginal student, lawyer, politician and advocate of Treaty and Aboriginal Rights in the courts. It would be remiss if I did not state that as a current member of the Judiciary, I do not intend to advance any policy

changes because at this stage of my career, I am not a representative voice for Aboriginal Peoples. My continued interest is to promote knowledge, dialogue and understanding so that a *newer chapter* on new pages can be written without fear, coercion and a measure of consensus.

6. The legal history in this country has tried to come to grips with the legal relationship that the crown has with the First Nations. The vocabulary has evolved. Initially, we were called **Indians** in the legislation. This was to deprive our Tribal Identity and placed all of us into one category. It made it easier and more efficient for the federal government in fulfilling its legal responsibilities. Treaties were signed by the representatives of the crown and individual tribes throughout this land. There continues to this day two interpretations of what was meant in these treaties. Courts have not succeeded in satisfying the intent of these treaties. The government interprets them as legal instruments. The tribes understand them as Sacred Covenants.

7. The Parliament of Canada was granted legislative authority under the Canada Act of 1867 under Section 91(24) for,

Indians, and lands reserved for the Indians

8. Parliament enacted the first **Indian Act** in 1868. Parliament passed an amendment in 1869 that attempted to control the governing authority of the tribes. It stated in Section 10:

The government may order that the chiefs of any tribe, band or body of Indians shall be elected by the male members of each Indian Settlement of the full age of twenty-one years at such time and place, and in such manner, as the Superintendent General of Indian Affairs may direct, and they shall in such case be elected for a period of three years, unless deposed by the government for dishonesty, intemperance, or immorality, and they shall be in the proportion of one chief and two second chiefs for every two hundred people; but any such band composed of thirty people may have one chief; provided always that all live chiefs now living shall continue as such until death or resignation, or until their removal by the government for dishonesty, intemperance or immorality.

9. This legal enactment was not readily accepted. The traditional people of the Six Nations community of Brantford, Ontario to this day refuse to acknowledge the legitimacy of this law. Traditional spokesman and Chief

Deskeheh made representations in London and Geneva to obtain recognition of the Sovereignty and Nationhood of the Six Nations in the 1920's.

10. This forced enactment was a direct effort by the government to terminate the traditional ways of tribes to determine their own leadership. This legislated form of Indian Government has been modified over the past 135 years! There have been other amendments of federal legislation with respect to Indians that require closer scrutiny.

11. Parliament introduced a new law in 1884, entitled **The Indian Advancement Act**. This legislation was designed to have Indian Governments function as Municipalities with powers to levy tax on its members and lands on the reserves. This was not widely accepted.

12. Parliament also enacted the infamous laws to outlaw the spiritual practices and beliefs of the Indians in 1886 in Section 114:

Every Indian or other person who engages in, or assists in celebrating or encourages either directly or indirectly another to celebrate, any Indian festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature, whether such gift of money, goods or articles takes place before, at, or after the celebration of the same, and every Indian or other person who engages or assists in any celebration or dance of which the wounding or the mutilation of the dead or living body of any human being or animal forms a part or is a feature, is guilty of an indictable offence and is liable to imprisonment for a term not exceeding six months and not less than two months; but nothing in this section shall be construed to prevent the holding of any agricultural show or exhibition or the giving of prizes for exhibits thereat.

13. This punitive action by the government was a harsh response because it did not appreciate and understand the spiritual significance of what it tried to outlaw. Changes in legislation continue to take place. The government continued to erode the identity of the Indian by deliberately advancing policies that advocated their assimilation into the Canadian society. There had been the policy of enfranchisement which was designed to have Indians voluntarily and involuntarily relinquish their identity. During a debate on this issue, the Deputy Superintendent of Indian Affairs, Mr. Duncan Campbell Scott told a committee in 1921 that the final objective was

I want to get rid of the Indian problem. I do not think as a matter of fact, that this country ought to continuously protect a class of people who are able to stand alone. That is my whole point. Our objective is to continue until there is not a single

Indian in Canada that has not been absorbed into the body politic, and there is no Indian question, and no Indian Department and that is the whole object of this Bill.

-excerpt from *A Narrow Vision* by E. Brian Tittley, UBC Press, 1986. P.50.

14. There were other devastating legislative changes with respect to land claims being asserted by the Indians. The land concerns of the Indians in British Columbia and elsewhere were a direct threat on the federal trust and administrative responsibility of land management. In response to the activism of the Indians, once again, Canada's Indian Act was amended in 1927 with the introduction of a provision which made it an offence for a person (other than an Indian) to raise money for a land claim by the Indians. This Section remained into effect until its repeal in 1951. The penalty provided for either a term of imprisonment and/or a fine.

15. Section 141 was as follows:

Every person who, without the consent of the Superintendent General expressed in writing, receives, obtains, solicits or requests from any Indian any payment or contribution or promise of any payment or contribution for the purpose of raising a fund or providing money for the prosecution of any claim which the tribe or band of Indians to which the said Indian belongs, or of which he is a member, has or is represented to have for the recovery of any claim or money for the benefit of the said tribe or band, shall be guilty of an offence and liable upon summary conviction for each such offence to a penalty not exceeding two hundred dollars and not less than fifty dollars or to imprisonment for any term not exceeding two months.

16. The United States government had begun to explore of setting a Lands Claims policy to try to redress the wrongs that the tribes had experience in the American expansion. This reaction by the Canadian government was a very desperate response to the growing militancy of the Indians. The Indians who returned as veterans from WWI were entitled to receive benefits as other Veterans. The government decided to have the Department of Indian Affairs administer this policy with very discriminating results.

17. There were major changes in the Indian Act in 1952. The devastating laws which punished spiritual practices, assertions for land claims and assimilation changed. The electoral reforms now allowed woman to be candidates and voters in elections on the reserves. There was some recognition of having certain rights in the treaties take precedence over provincial laws. There was greater recognition of developing a limited law making power by the Chief and Band Council. These laws, however, required approval from the Minister of Indian Affairs.



General Council



Nairobi





18. The mid-1950's and 1960's witnessed greater discussions between the federal and provincial governments on the provision and delivery of Social Services, Education, Adoption and Relocation of Indians to urban settings. It was in 1960 that the federal government granted Indians a right to vote in Federal elections. The Liberal Party was elected with a majority Government in 1968 with its leader, Prime Minister Pierre Elliot Trudeau. His Minister of Indian Affairs was Mr. Jean Chretien. From 1968 to 1970, there was a government "White Paper" that was developed in secrecy. It advocated the termination of federal responsibility under Section 91(24) of the Constitution Act of 1867. It wanted to have Indians assimilated as citizens of provinces. It promised to look at Land Claims. It promised to establish an Economic Development Fund to help Indians get businesses set up. It promised to have the cultural uniqueness of Indians recognized in Canada.

19. Indian leaders and provincial premiers rejected these federal initiatives. The provinces were concerned with the costs associated with having to provide services to the Indians on and off reserves. The Indians began to assert their Traditional Governments, Aboriginal Rights, Aboriginal Title and Treaty Rights. When the Prime Minister was confronted with these issues, he stated that,

We will recognize treaty rights – we will recognize forms of contract which have been made with the Indian people by the Crown. And we will try to bring justice in that area. And this will mean that perhaps the treaties shouldn't go on forever. Its

inconceivable I think that in a given society, one section of the society have a treaty with the other sections of the society. We must be all equal under the laws and we must not sign treaties amongst ourselves and many of these treaties indeed would have less and less significance in the future anyhow.

20. Regarding aboriginal rights, Trudeau reiterated his ahistorical rationale:

Our answer may not be the right one and may not be one which is accepted but it will be up to all of you people to make your minds up and to choose for or against it, and discuss it with the Indians. Our answer is no. We can't recognize aboriginal rights because no society can be built on historical "might-have-beens."

-excerpt from *Making Canadian Indian Policy* by Sally Weaver U of T Press, 1981, p.179.

21. The changes in the constitutional landscape, decisions of the Supreme Court of Canada and major Land Claims Settlements have all entered discussions that have influenced policy changes in the relationship of the governments and First Nations. There have been representations by Indigenous Organizations in the United Nations that have advocated **Self - Determination**. International instruments have been examined and an emerging draft **Declaration of Indigenous Peoples Rights** is being discussed in the halls of Geneva.

PHOTO PAGES

1. General Council: Graydon Nicholas, Elaine Regan-Nightingale, Fran Morrison, Earl Smith, Dan Clarke
Kati Gumbmann, Maria Brown, Nora Jean. Missing: Ruth Chipman, John English
2. World Assembly: Delegates arriving at CUEA
3. John greeting one of the delegates
4. Earl & children
5. NA group
6. Past Presidents Elaine Regan-Nightingale & Fran Morrison visit with John English SJ (July, 2003)
7. Central Region visit with John English (July, 2003) 1/r - Kuruvilla Zachariah, Peter Nightingale, Lois Zachariah, Fran Morrison, John English SJ, Elaine Regan-Nightingale, Hugh Morrison
8. Desi Nowina's baptism (May, 2003) with her proud parents, Pam & Richard Nowina, and godparents, Elaine & Peter Nightingale, enfolded in John English's stole
9. River of Life CLC: Lin Blackmore, Ray Myers, Graydon Nicholas
10. River of Life CLC: Back row - Ray Myers, Pam Daigle, Lin Blackmore, Ray Blackmore.
Front row: Joan Myers, Beth Nicholas, Charleena Keenan, Anne Hodd, Graydon Nicholas
11. Central Assembly: Pot-luck at Our Lady of Lourdes
12. Central Assembly: Stephanie Matos & Elisha Cutting perform a liturgical ballet illustrating the Creation Story
13. Back Row: Peter Chouinard, Ray Myers, David MacIssac, Leo Deveau, Charles Pottie
Front row: Helen McQuaid, Sr. Regina McQuaid CND, Jane Parker-Abernethy, Colleen Sumarah, Michelle Mahoney
14. Francois Thebeau, Colleen Sumarah, Charles Pottie SJ, Ray Myers, Michelle Mahoney, Jane Parker-Abernethy, Claude & Nora Jean, Carol Boudreau
15. National Assembly in Winnipeg in 1999 - 1/r Fran Morrison, Jeanne Weist, Leah Michaud, Alice Reid, (Jeanne Weist of Nelson, B.C. died in the spring of 2003) RIP.