



# St. Edward's Parish

2085 Maple Bay Road, Duncan, B.C., V9L 5L9  
Phone: 250-746-6831 / Fax 250-748-5363  
E-mail: ed123a@shaw.ca  
Website: www.stedwardsduncan.com

## 21st Sunday



August 25th/26th, 2018

**Pastor: FATHER STEPHEN PAINE**  
**Emergency: 250-746-6831**

**OFFICE HOURS**  
**Tuesday to Friday 8:30 a.m. to 5:00 p.m.**  
Secretary: 250-746-6831 *Sherriden Clements*  
Bookkeeper: *Shelley Brimacombe*  
Children's Faith Formation Coordinator: *Debby Fernandez*  
Parish Pastoral Council Chair: *Carol deBruin*  
*250-746-4019 / Email: cdebruin@shaw.ca*  
  
Queen of Angels Roman Catholic School:  
*250-746-5919 Kathy Korman, Principal*

**MASS TIMES**

**-ST. EDWARD'S CHURCH-**

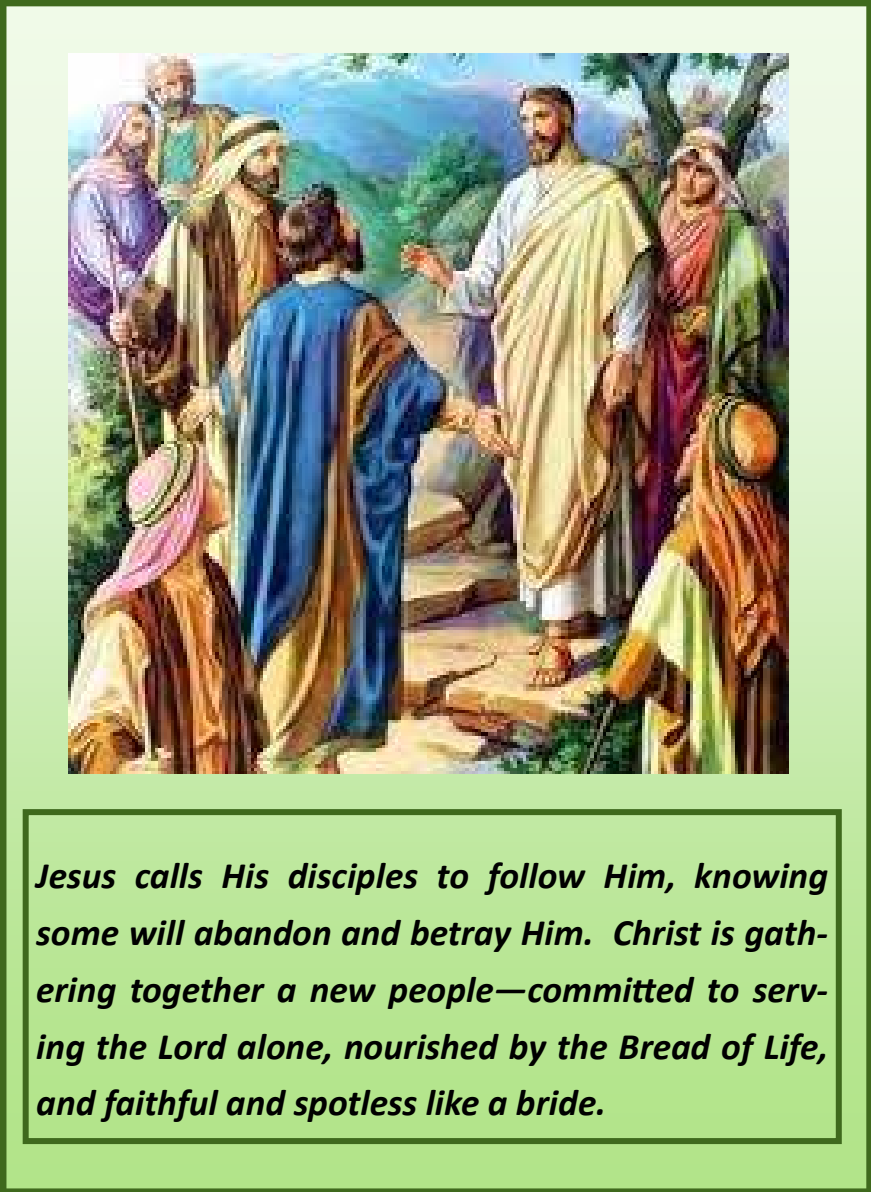
Saturday Reconciliation 3:30-4:30 p.m.  
*(or by appointment)*  
Mass 5:00 p.m.

Sunday Reconciliation 8:30-9:30 a.m.  
*(or by appointment)*  
Mass 10:00 a.m.

Tuesday to Friday  
Mass 9:00 a.m.

**-SUNRIDGE PLACE-**  
**361 Bundoek Avenue, Duncan**

Friday Mass 11:00 a.m.



**St. Edward's Parish  
Mission Statement**

*We, the people of St. Edward's reaffirm our belief that we are children of God, created in love, diverse and unique. We believe that through our common Baptism, and by the power of the Holy Spirit, we are called to be Christ for one another and to foster unity with all peoples. We accept the challenges of living according to Gospel Values, and to invite all sisters and brothers to share this journey with us.*

***Jesus calls His disciples to follow Him, knowing some will abandon and betray Him. Christ is gathering together a new people—committed to serving the Lord alone, nourished by the Bread of Life, and faithful and spotless like a bride.***



## **Statement by the Canadian Conference of Catholic Bishops on the findings of the Pennsylvania Investigating Grand Jury**

Catholics across our country are rightly ashamed and saddened regarding the findings of the Pennsylvania Investigating Grand Jury. With Cardinal Daniel DiNardo, President of the United States Conference of Catholic Bishops, we reiterate the profound sadness that we as Bishops feel each time we learn about the harm caused as a result of abuse by Church leaders of any rank.

The Bishops of Canada treat with great seriousness instances of sexual abuse of minors and inappropriate conduct on the part of all pastoral workers – be they fellow Bishops, other clergy, consecrated persons or laity.

National guidelines for the protection of minors have been in place in Canada since 1992, which dioceses and eparchies across the country have applied in their local policies and protocols. This fall, the Canadian Conference of Catholic Bishops will launch updated and expanded guidelines promoting the safeguarding of minors and increasing accountability and transparency within Church leadership.

In communion with Pope Francis, the Bishops of Canada want victims to know that the Church is on their side. Those who suffer are the Church's priority, and the Church wants to listen to them and to learn from them.

The Catholic Bishops of Canada understand well how much these crimes can shake the faith and the spirit of believers. We hope and pray that the Catholic faithful will assist all of us in every way to create safe and respectful environments for everyone, especially minors and vulnerable adults in the Church and in all of society.

Executive Committee  
Canadian Conference of Catholic Bishops  
20 August 2018

### **Other Church statements on this issue:**

- Pope Francis: Letter to the People of God, 20 August 2018  
[http://w2.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco\\_20180820\\_lettera-popolo-didio.html](http://w2.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco_20180820_lettera-popolo-didio.html)
- Statement by the Holy See Press Office, 16 August 2018  
Complete text, <https://www.vaticannews.va/en/pope/news/2018-08/vatican-responds-to-pennsylvania-grand-jury-abuse-report.html>
- Joint statement by Cardinal Daniel N. DiNardo, President, United States Conference of Catholic Bishops, and Bishop Timothy L. Doherty, Chairman, USCCB Committee for the Protection of Children and Youth People, 14 August 2018  
<http://usccb.org/news/2018/18-138.cfm>



Catholic Diocese of Victoria  
*Office of the Bishop*

1-4044 Nelthorpe Street, Victoria, BC V8X 2A1 - Tel: 250-479-1331 - Fax: 250-479-5423 - Web: [rodvictoria.org](http://rodvictoria.org)

August 21, 2018

Dear Sisters and Brothers in Christ,

Over the course of the past few weeks, many serious accounts of sexual abuse by clergy of the Catholic Church have been revealed. I am deeply saddened and angered by these accounts of profound evil. The suffering endured by the victims of sexual abuse and their families is most painful, and is further compounded by the betrayal experienced by victims and their families from bishops, priests, and leaders of faith communities.

The failure of Church authorities to address and prevent the abuse by covering up such crimes and by simply moving perpetrators is a grave wrong and a breach of trust, demonstrating a total disregard for the pain and suffering of the victims and the church communities. If you are aware of any situation of sexual abuse, please report it immediately to law enforcement authorities at 1-800-663-9122. The Diocese of Victoria is deeply committed to the protection of minors and vulnerable persons, and any concerns should be reported to the Diocesan Responsible Ministry and Safe Environment Coordinator, Greg Beattie, at 877-237-7233 or via email at [gbeattie@rcdvictoria.org](mailto:gbeattie@rcdvictoria.org).

The Diocese of Victoria has for several years mandated Responsible Ministry and Safe Environment policies, protocols, screening, a reporting process, and training, details of which may be accessed via the Diocesan website at [www.rcdvictoria.org](http://www.rcdvictoria.org). We continue to work to improve training and screening protocols for all clergy, employees, and volunteers in our Diocese to ensure that all may know they are safe and free from harm in our communities.

Our Holy Father, Pope Francis, issued a pastoral letter to the People of God, wherein he stated: *"It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People"* (August 20, 2018).<sup>1</sup>

The pain and suffering of one victim is too much, as it affects the whole Body of Christ, and calls us to act ever more transparently and humbly before our God, and one another. I invite you to join me in prayer, penance, and fasting in solidarity, on Saturday, September 15, 2018, the Feast of Our Lady of Sorrows, as we implore the grace of God for the healing of victims of sexual abuse and for all those who have suffered abuse by the leadership in the Church.

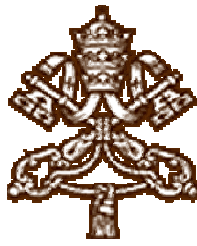
During this sad time, we are called to walk humbly and faithfully, trusting in the grace of Christ and the purifying fire of the Holy Spirit at work within the Church. I pray that the Good News of God's infinite love and mercy may be proclaimed to all creation, unhindered by sin and evil, and that the Light of Christ may overcome the darkness and shadows of our lives.

In Communion,

  
Most Reverend Gary Gordon  
Bishop of Victoria

Encl. (2): Pope Francis: Letter to the People of God, August 20, 2018  
Statement by the Canadian Conference of Catholic Bishops, August 20, 2018

<sup>1</sup> [http://w2.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco\\_20180820\\_lettera-popolo-didio.html](http://w2.vatican.va/content/francesco/en/letters/2018/documents/papa-francesco_20180820_lettera-popolo-didio.html)



# The Holy See

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## ***LETTER OF HIS HOLINESS POPE FRANCIS TO THE PEOPLE OF GOD***

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

### 1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary’s song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he

has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ’s betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: Kyrie eleison – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

## 2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul’s exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother’s keeper?” (Gen 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable. We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and

social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a penitential exercise of prayer and fasting, following the Lord’s command.[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God’s People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church’s authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church’s members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God’s People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today’s world” (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be "a sign and instrument of communion with God and of the unity of the entire human race" (*Lumen Gentium*, 1).

"If one member suffers, all suffer together with it", said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, "to insist more upon prayer", seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

*Vatican City, 20 August 2018*

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## FRANCIS

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[1] "But this kind [of demon] does not come out except by prayer and fasting" (Mt 17:21).

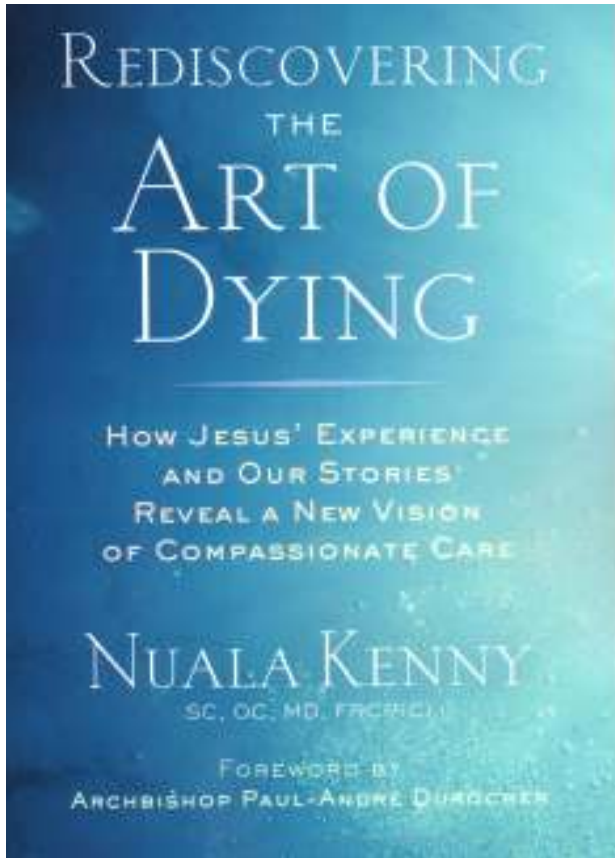
[2] Cf. Letter to the Pilgrim People of God in Chile (31 May 2018).

[3] Letter to Cardinal Marc Ouellet, President of the Pontifical Commission for Latin America (19 March 2016).

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## Fall 2018 Adult Faith Journeying

Submitted by Phil Jennings  
Adult Faith Formation Facilitator  
St. Edward's Parish, Duncan



I invite all interested members of St. Edward's parish to join me on Wednesday afternoons from 3:30 to 4:30 p.m. to explore Sister Nuala Kenny's recent book, *Rediscovering the Art of Dying*. The sessions will run from September 26<sup>th</sup> to December 5<sup>th</sup> and will be held in the St. Edward's parish hall.

Sr. Kenny is an active Sister of Charity and a medical doctor. In 2017 she presented in Victoria and Parksville various sessions on the issue of medical assistance in death. This book is an excellent modern Catholic perspective in how to die a good death and how we can compassionately journey with others who are dying.

Each chapter looks at a component of Jesus' suffering and Passion and opens up for us through Sr. Kenny's book how we can become one with our Lord in his suffering and in accompanying those who suffer. The sessions will be of benefit to anyone involved in or interested in Pastoral Outreach Care, hospital and home

visitation, caring for the sick, vulnerable and dying and those concerned with the effect of the religious rights on people of faith face when admitted to acute care and palliative/hospice care settings.

It will be primarily a dialogue approach where we will explore in groups the stories shared and questions posed in each chapter of her book. This book won the international Catholic Press Association's 2018 first place award for Pastoral Ministry. Articles about the sessions last spring were published in the spring issue of the Diocesan Messenger and the July 17<sup>th</sup> 2018 issue of the BC Catholic.

Please register at the office or by an email to [phlaire@shaw.ca](mailto:phlaire@shaw.ca) by September 9<sup>th</sup>. Books are approximately \$20.00 per copy.



### **Thank You CWL**

It is with much gratitude that we extend a big thank you to our CWL ladies for taking on the latest Church Hall project. During the Summer holidays the Church Hall ceiling and walls were painted and the blinds were professionally cleaned. You will notice the wonderful difference at our next event.

We ask God to bless them and the good work that they do.

Fr. Stephen