



*Sharing God's gifts,  
Serving others,  
In Christ's Love*

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Office Hours: Monday to Friday: 10 am – 2 pm

Web Site: [www.stcecregina.com](http://www.stcecregina.com) E-mail: [contact@stcecregina.com](mailto:contact@stcecregina.com)  
Pastor: Rev. Brad Fahlman Associate Pastor: Rev. John Weckend  
Office: Melita Stenhouse Caretaker: Merv Harrick

*We acknowledge that St. Cecilia is located on Treaty 4 Territory, the traditional lands of the Nêhiyawak, Nahkawé, and Nakota, and homeland of the Dakota, Lakota, and Metis peoples.*

## Sixteenth Sunday in Ordinary Time, July 18, 2021



*“He said to them, “Come away by yourselves to a deserted place and rest a while.” Mark 6:31*

Do you spend time, every day, alone and in silence listening to how God is calling you? If not, you are missing out on a wonderful opportunity to develop a more personal relationship with Him. Unless we talk and more importantly, listen to God every day, how else will we know how He is calling us? Consider making a retreat this year, spend some “alone” time with God.

### This Week's Masses

Monday	July 19	No Mass
Tuesday	July 20	7 pm - RIP Paul Murray requested by Catherine Horvath
Wednesday	July 21	10 am - RIP Ron Shinnie requested by Bernadette Warnke
Thursday	July 22	10 am - RIP Roseann Schafer requested by Merv and Lucille Harrick
Friday	July 23	9 am - RIP Eda Buzash requested by Irene and Ernie Buzash
Saturday	July 24	7 pm
Sunday	July 25	10 am and 11:45 am

### Livestream Masses

#### Sunday

Join us Sundays at 10 am for our livestream Mass.  
Use one of these ways:

- [St. Cecilia YouTube Channel](#).
- St. Cecilia Website [stcecregina.com](http://stcecregina.com).
- On the YouTube App, search for St Cecilia Regina.

#### Friday

Mass at 9 am is livestreamed as part of the Archdiocese Weekday Mass schedule.

If not attending, you can watch on the [Archdiocese YouTube Channel](#).

### Stage 3 of Saskatchewan's Re-Opening Roadmap at St. Cecilia

The Archdiocese provided Stage 3 Guidelines for parishes to assist with the review of our current practices and discern the return to pre-pandemic practices.

An email was sent to our parish distribution on July 6 indicating the practices for St. Cecilia effective July 11.

The practices will be evaluated on an ongoing basis and adjusted as needed.

***As we make changes, please understand and respect that everyone has their own comfort level.***

## **Dispensation**

Archbishop Bolen's dispensation from the obligation to attend Mass on Sundays continues until September 1, 2021.

## **Mass Times**

Saturday at 7 pm, Sunday at 10 am, Sunday at 11:45 am.

## **Masking**

Although masking will no longer be required under the public health order, individuals who feel they wish to wear a mask, based on their comfort level and risk assessment, are welcome and encouraged to do so. Individuals with symptoms that do not require them to stay home are encouraged to wear a mask at Mass.

## **Advance Sign-Up for Weekend Masses**

Advance sign-up is not required.

## **Gathering Size Limit**

To provide physical distancing between pews, every second pew will be blocked off. There is no physical distancing requirement within the pews.

This configuration allows 14 pews and with room for about 10 people in each pew there is a limit of about 140 people at a Mass. If you arrive and there is no room, you will be encouraged to return at another Mass.

## **Contact Tracing**

Contact information will not be recorded for Mass or visiting the office.

## **Hand Hygiene**

Hand sanitizers, tissues, and waste receptacles will be available at the entrance and Welcoming Area. Individuals are encouraged to bring their own hand sanitizer.

## **Holy Water Fonts**

The use of Holy Water fonts will resume.

## **Singing**

Congregational singing without a mask will be allowed. Individuals who are uncomfortable singing without a mask in a public gathering are welcome and encouraged to wear a mask. A music group will lead the singing at the Saturday Mass and Sunday 10 am Mass. Music tracks will be used at the Sunday 11:45 Mass.

## **Sign of Peace**

The Sign of Peace by shaking of the hands will resume at the comfort level of individuals in attendance. For individuals with cold or flu symptoms, shaking hands and other physical touch are not recommended. The Sign of Peace may also be expressed with a bow or similar ritual gesture.

## **Collection**

The use of baskets in the pews for your financial donation will not resume at this time. The current practice of placing your donation in a container in the Welcoming Area will continue.

## **Communion**

Reception in the hand will be the method at this time. Those distributing communion must use hand sanitizer prior to and after distributing communion. Hand sanitizer will be available while distributing communion in case they touch the hand of those receiving. They will sanitize before distributing to the next person.

Reception of the Blood of Christ will not resume at this time.

## **Bulletins**

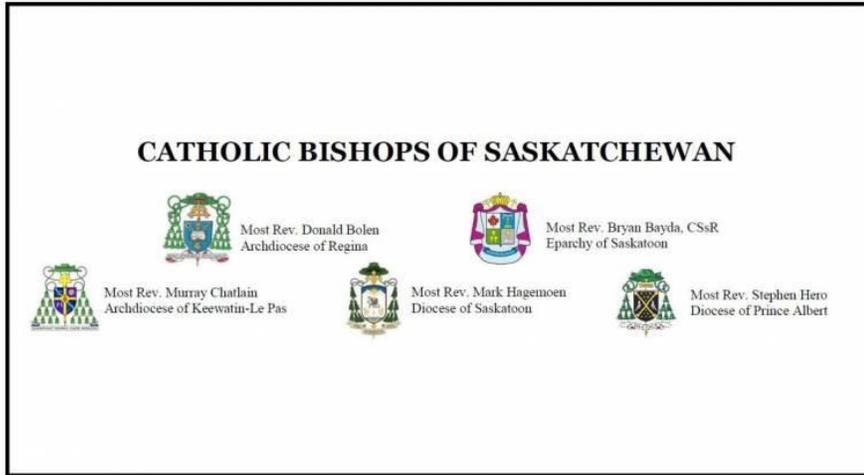
The distribution of the weekly bulletin via email will continue. A limited number of bulletins will be printed and available in the Welcoming Area. To keep printing costs at a minimum amount and reduce the number of bulletins left over, you are encouraged to continue reading the bulletin in the email or on the website.

## **Ministry Teams**

Ministers of Hospitality, Extraordinary Ministers of the Eucharist, Proclaimers of the Word, and Counters will resume with adjustments at this time. Coordinators of the ministries will contact team members about the adjustments.

Altar Servers will not resume at this time.

## Catholic TRC Healing Response Appeal



July 13, 2021

Dear Clergy, Religious and Lay Faithful of the Catholic Dioceses and Eparchy in Saskatchewan, Citizens of the Province of Saskatchewan:

Following our notification of July 3, 2021, we write to announce a new province-wide Appeal for Support of Healing and Reconciliation – sponsored by our dioceses and eparchy here in Saskatchewan. The overall goal of this campaign is to support Residential School survivors and their communities, and to engage more deeply in our own ongoing commitment and response to the Truth and Reconciliation process.

The practical work of administrating the fund will be facilitated by the Diocese of Saskatoon Catholic Foundation and oversight will be provided by members of each diocese. Donors will have the opportunity to donate a one-time amount or make a pledge for ongoing support over a five-year period. You can visit the following [website](#) for information and ongoing updates on the appeal and the funds collected.

The funding priorities are as follows:

- 1) Healing and Reconciliation
- 2) Cemeteries on the sites of former residential schools
- 3) Education and Cultural Support

Funds would be allocated to national and local initiatives responding to the Truth and Reconciliation Commission's Calls to Action involving a financial commitment, as guided by Indigenous communities here in Saskatchewan (cf. Calls to Action #61, #73-76; #82).

To maximize the effectiveness of such an effort, we are collaborating with various potential participants, and consulting with Indigenous dialogue partners, including Survivors, Elders, Knowledge Keepers, Chiefs, and other community members. Out of these conversations, each diocese and eparchy will discern and communicate separately how they will proceed with the Appeal in their respective dioceses and communities.

We look forward to announcing our province-wide goal and timeline by September 2021.

As we noted in our July 3rd letter, we are deeply grateful for the signs and indications of encouragement and commitment that we have been hearing from the people of Saskatchewan and beyond. It is for all of us to rise to the occasion to be instruments of healing and reconciliation, moving forward in humility, truth, and justice.

Sincerely in Christ,

Most Rev. Donald Bolen  
Archdiocese of Regina

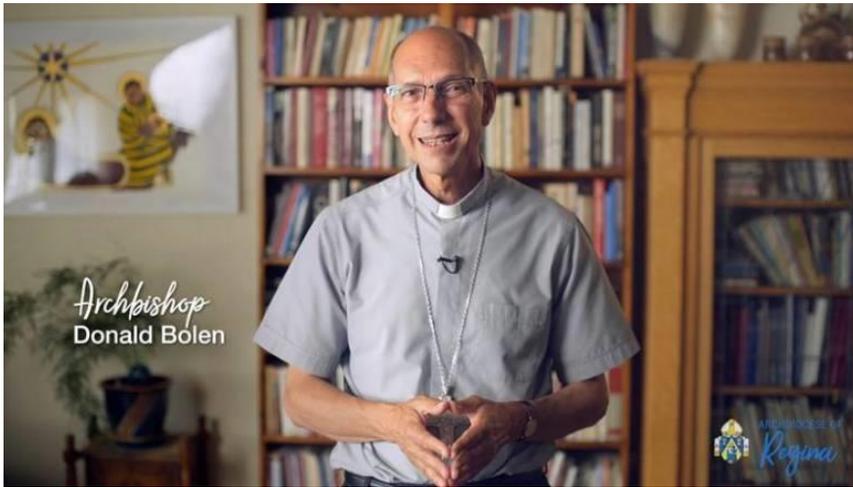
Most Rev. Murray Chatlain  
Archdiocese of Keewatin Le Pas

Most Rev. Stephen Hero  
Diocese of Prince Albert

Most Rev. Bryan Bayda, CSsR  
Eparchy of Saskatoon

Most Rev. Mark Hagemoen  
Diocese of Saskatoon

## Launching Appeal for Survivors and Their Communities



July 13, 2021

Dear people of the Catholic Dioceses and Eparchy of Saskatchewan,

Today, in a context of great tension, the Saskatchewan bishops are launching a province-wide Appeal to raise funds to support Indian Residential School Survivors and their communities, as a way of engaging more deeply in our own ongoing commitment and response to the Truth and Reconciliation process. Information about the Appeal will be available on our respective webpages, and you can visit this [website](#) to make a contribution or for ongoing updates on the funds collected:

The funding priorities are guided by the Truth and Reconciliation Commission's Calls to Action involving a financial commitment, and here I would highlight #61, which calls for support of community-controlled initiatives for healing and reconciliation, language and culture, education and relationship building, and dialogue between Indigenous spiritual leaders and youth; and the Calls to Action which address cemeteries of former residential schools (#73-76). We would look to be guided by Indigenous communities here in Saskatchewan in terms of the allocation of funds, with a goal of building and strengthening relationships along the way.

Conversations are already under way with Survivors, Elders, Knowledge Keepers, Chiefs, and communities. The conversations themselves are important steps forward. Nothing is as helpful in charting a way forward as listening to the experience of Survivors, and hearing directly from Survivors and Elders where we can be of assistance in addressing the needs of their communities.

This province has many wounds in its history, but this is the deepest, beginning with the First Peoples of this land, their experience of colonization, and most acutely, their experience of the Indian Act and the residential school system. Taking children out of their family context, depriving them of their language, culture and spirituality, caused waves of suffering which continue to be felt today. Other forms of abuse experienced by many, as witnessed through the TRC process, deepened that pain. The investigation of grave sites brings that before our eyes in a way that beckons a response, and in recent weeks, we have heard a strong request for the Catholic Church to take ownership for its involvement in the schools, for wounds that have their origin there but continue on in intergenerational trauma and in systemic injustice. It is our profound desire to do so, continuing past efforts and undertaking new initiatives of commitment and solidarity.

Various controversies have emerged in the past weeks. There are intense emotions being expressed, unlike what many of us have ever experienced, and they swirl around a series of questions which I think it is helpful to name, and put into context, as we launch this Appeal.

First, there are questions about the role of the Catholic Church in residential schools. We do not believe that the public narrative has consistently been accurate and there is work to be done speaking constructively about this deep wound in our history, while honouring the experience of Indigenous People, especially survivors. The way that we tell our history matters tremendously. That work needs to continue, accompanied by education called for by the TRC.

There are many important questions about who was fundamentally responsible for residential schools and why were they allowed to function for so long. Stories have surfaced about efforts from 100 years ago to name and put a stop to the disastrous consequences of the residential school policy, drawing attention to voices that should have been heeded. In the society at large and in the church there were voices that said this was wrong, this should stop, or at the very least, we should stop being complicit in what is happening here. Those voices haunt us now.

It doesn't help when either the church or the government deflects their proper responsibilities. With this in mind, we are working earnestly to support healing and reconciliation through this province-wide Appeal.

There are controversies around what is being found at grave sites, including conflicting voices from Survivors themselves in some places. Chief Cadmus at Cowessess has asked us to stand by their community, to walk with them, as they continue the work at the grave site, including the work of locating and wading through all historical files that help us to better understand what the grave sites tell us about the past. That work needs to be supported, in all of the First Nations where there were residential schools.

Finally, several churches have been burned to the ground or vandalized in the past weeks, and controversy has stirred about how political and church leaders have responded. We are grateful to the many Indigenous leaders and Survivors who have spoken out against the burning of churches and acts of vandalism. We need to pay heed to the anger and frustration that are being felt by many in Indigenous and non-Indigenous communities, but also to say, in the words of Martin Luther King Jr., that "violence begets violence; toughness begets a greater toughness" and in the words of Mohandas Gandhi, "an eye for an eye makes the whole world blind." Enflamed rhetoric leads to enflamed buildings. On two evenings in the past week, I have been privileged to gather with Survivors and Elders around a bonfire. That has been a very different and life-giving experience for all of us, as we lay down wood together, sit around a fire, listen deeply, especially to the experiences of pain, and build relationships on the path to healing and reconciliation. May those, Indigenous and non-Indigenous, who are experiencing a great deal of anger and frustration at the present time, find places of respectful dialogue, attentive to the hurt, but open to life-giving ways forward.

These controversies each point to important areas of ongoing work, but they also have the potential to distract and derail us. As we launch this campaign, I think we need to be reminded that all efforts to address the broken relationship between Indigenous Peoples and the Catholic Church need to begin by listening to Indigenous people - Elders and Knowledge Keepers, Survivors, Chiefs, youth, and whole communities. Chief Cadmus Delorme has commented how Indigenous and church people of today have inherited the present situation. I quote, "Nobody today created residential schools. Nobody today created the Indian Act. Nobody today created the 60's scoop. We all inherited this." It's helpful for us to hear that. But it is for us to rise to the occasion to be instruments of healing and reconciliation.

Every crisis comes with opportunity for change. Amidst controversies and intense emotions coming from diverse perspectives, let's not lose sight of the opportunity of the present moment. As a diverse church with many languages, cultures and experiences, let us find a common voice to say to Survivors and their communities, we want to listen to you, to hear you; we want to do our part in the long journey of overcoming this legacy of suffering; we want to work with the Calls to Action as a blueprint for restoring right relationship between peoples; we want this Appeal to help us take steps on the long walk from truth to reconciliation.

May this be remembered as a time when we opened our ears and our eyes, when we acknowledged the sufferings of the past and responded to them with compassion, when we turned apologies into concrete initiatives, and built relationships that would build a better future. May we learn to walk together in a good way, and dwell peacefully on this land that the Creator has given us, in the words of treaties signed long ago, for "as long as the sun shines, the grass grows, and waters flow."

[Watch the video message.](#)

## **Truth and Reconciliation – Ways to Educate Yourself**

Archdiocese of Regina Indigenous Relations

All efforts to address the broken relationship between Indigenous Peoples and the Catholic Church need to begin by listening to Indigenous people - Elders and Knowledge Keepers, Survivors, Chiefs, youth, and whole communities. Chief Cadmus Delorme has commented frequently that Indigenous and Church people of today were not there when the Indian Act came into being, when Residential Schools were opened, when the harsh effects of colonization began to impact Indigenous Peoples. But we have all inherited this situation, and it is for us to rise to the occasion to be instruments of healing and reconciliation. As Church, part of that inheritance is the legacy of having been complicit in the removal of children from their homes, and depriving them of their language, culture, spirituality, and family life. We have a special responsibility to engage in the work of the truth and reconciliation process. We can do that in many ways, and there is a role for each of us to play.

It is our responsibility now to educate ourselves in order to walk the road together of right relationships, truth, justice and reconciliation. We offer a 3-fold way of entering into this: "Education – Encounters – Experiences."

Visit the Archdiocese newly updated [Indigenous Relations Page](#) for many educational resources.

## Why Stay In The Church?

Ron Rolheiser, OMI

July 12, 2021



Several weeks ago after giving a lecture at a religious conference, the first question from the audience was this one: How can you continue to stay in a church that played such a pivotal part in setting up and maintaining residential schools for the indigenous people of Canada? How can you stay in a church that did that?

The question is legitimate and important. Both in its history and in its present, the church has enough sin to legitimize the question. The list of sins done in the name of the church is long: the Inquisition, its support for slavery, its role in colonialism, its link to racism, its role in thwarting women's rights, and its endless historical and present compromises with white supremacy, big money, and political power. Its critics are sometimes excessive and unbalanced, but, for the most part, the church is guilty as charged.

However, this guilt isn't unique to the church. The same charges might be leveled against any of the countries in which we live. How can we stay in a country that has a history of racism, slavery, colonialism, genocide of some of its indigenous peoples, radical inequality between its rich and its poor, one that is callous to desperate refugees on its borders, and one within which millions of people hate each other? Isn't it being rather selective morally to say that I am ashamed to be a Catholic (or a Christian) when the nations we live in share the same history and the same sins?

Still, since the church is supposed to be leaven for a society and not just a mirror of it, the question is valid. Why stay in the church? There are good apologetic answers on this, but, at the end of the day, for each of us, the answer has to be a personal one. Why do I stay in the church?

First, because the church is my mother tongue. It gave me the faith, taught me about God, gave me God's word, taught me to pray, gave me the sacraments, showed me what virtue looks like, and put me in contact with some living saints. Moreover, despite all its shortcomings, it was for me authentic enough, altruistic enough, and pure enough to have the moral authority to ask me to entrust my soul to it, a trust I've not given any other communal entity. I'm very comfortable worshipping with other religions and sharing soul with non-believers, but in the church in which I was raised, I recognize home, my mother tongue.

Second, the church's history is not univocal. I recognize its sins and openly acknowledge them, but that's far from its full reality. The church is also the church of martyrs, of saints, of infinite generosity, and of millions of women and men with big, noble hearts who are my moral exemplars. I stand in the darkness of its sins; but I also stand in the light of its grace, of all the good things it has done in history.

Finally, and most important, I stay in the church because the church is all we've got! There's no other place to go. I identify with the ambivalent feeling that rushed through Peter when, just after hearing Jesus say something which had everyone else walk away from him, Peter was asked, "do you want to walk away too?" and he (speaking for all the disciples) replied: "We'd like to, but we have no place else to go. Besides we recognize that, despite everything, you still have the words of everlasting life."

In essence, Peter is saying, "Jesus, we don't get you, and what we get we often don't like. But we know we're better off not getting it with you than going any place else. Dark moments notwithstanding, you're all we've got!"

The church is all we've got! Where else can we go? Behind the expression, I am spiritual, but not religious (however sincerely uttered) lies either an invincible failure or a culpable reluctance to deal with the necessity of religious community, to deal with what Dorothy Day called "the asceticism of church life". To say, I cannot or will not deal with an impure religious community is an escape, a self-serving exit, which at the end of the day is not very helpful, not least for the person saying it. Why? Because for compassion to be effective it needs to be collective, given the truth that what we dream alone remains a dream but what we dream with others can become a reality. I cannot see anything outside the church that can save this world.

There is no pure church anywhere for us to join, just as there is no pure country anywhere for us in which to live. This church, for all its checkered history and compromised present, is all we have. We need to own its faults since they are our faults. Its history is our history; its sin, our sin; and its family, our family – the only lasting family we've got.

## In Memory of Sister Doreen Swift, SSND (formerly Sister Aileen)

*Note: Sister Doreen was Pastoral Assistant with Father Michael Hogan from 1984 to 1989 at St. Cecilia.*



June 1, 1936 – July 5, 2021

Sister Doreen had health issues for a few years and was cared for at Notre Dame Convent, Waterdown. However, her death on the morning of July 5, 2021 was unexpected. Sister Doreen had celebrated her 85th birthday on June 1. She was in her 64th year as a School Sister of Notre Dame (SSND).

Her parents Harry and Rhona (McDonagh) Swift welcomed their twin daughters, Doreen and Margaret, on June 1, 1936.

Doreen's mother developed tuberculosis after the birth of her third son and was hospitalized. The children were separated and lived with relatives. When Doreen was six-years old her mother returned home, and the family was reunited. But two years later her mother died, and the children were placed in an orphanage under the care of St. Joseph Sisters. Later, Doreen and Margaret were sent to a boarding school at Pembroke conducted by the Grey Sisters. When her father remarried, Doreen lived with the family on a farm and attended a public school, as her father was non-Catholic. In 1950, her Catholic godparents decided that Doreen should return to Pembroke to complete her elementary education with the Grey Sisters.

In 1952, Doreen joined her sister Margaret as a boarder at Notre Dame Academy, Waterdown. When Margaret entered the candidature, Doreen seriously considered her own future. Finally, she asked her godmother to accompany her to speak with Mother Provincial Mary Pius about entering SSND. In September 1955 Doreen entered the candidature and continued her studies at the Academy. When Doreen was received into the novitiate on July 30, 1956, she took the name Aileen, after her aunt and godmother who had done so much for her. In her autobiography she refers to her insecure childhood and states that during her novitiate years she was much more settled and contented. On July 31, 1957, she professed her vows.

After graduating from Hamilton Teacher's College, Sister Doreen taught at the following schools - St. Agnes, Waterloo; St. John, Newmarket; St. Patrick and St. Gregory; Cambridge and St. George, Wilkie; Saskatchewan. From 1967-1970 she was Art Consultant for the elementary schools with the Kitchener- Waterloo Separate School Board. From 1976 to 1978, Sister Doreen was in charge of the boarders at Notre Dame Academy, Waterdown.

She then became engaged in parish and pastoral ministry at St. Patrick, Burlington and St. Agatha. In 1984 she moved to Saskatchewan, where she assisted in parishes in Regina and Bengough. Blessed Sacrament Parish in Barnsley, England welcomed her in 1995. From 1998 – 2010 Sister Doreen assisted in the following parishes - St. Rita, Valleyview, Alberta; Blessed Eugene de Mazenod, Luseland, Saskatchewan; and Our Lady of Peace, Chetwynd, British Columbia. Due to health problems she then moved to Waterdown, Ontario.

Sister Doreen attained her Supervisor's Art Certificate from Ontario College of Art. Often she assisted groups and individuals with her artistic skills. She also received her B.A. degree from St. Jerome's College, University of Waterloo, and her M.A. degree from Aquinas College, Grand Rapids, Michigan.

In an article Sister Doreen wrote, "Since we do not know the length of time we have to live on earth, we accept each day as it is given and allow it to be consecrated by the Lord living within us. Daily, He is our strength and guide as we strive for a deeper faith in His presence." May Sister Doreen now experience the fullness of God's presence.

Mass of Christian Burial was celebrated at Notre Dame Convent on July 13 followed by the burial of her cremains at Gate of Heaven Cemetery, Burlington. Her nephew, friends and community members attended the burial.

She is survived by her twin sister, Associate Margaret Desruisseaux, and her brothers Gregory and Graeme.

Joan Helm, SSND

## Baptism Preparation

Two sessions for parents of infants and small children will be held Thursdays, September 23 and 30 from 7:30 pm to 9. Baptisms will be in October. To register, email Cheryl at [stcecbaptism@gmail.com](mailto:stcecbaptism@gmail.com) or if you do not have email, call the parish office 306-545-4051

## Muffins for Marian Centre

The Marian Centre serves over 600 bag lunches a week for those in need. Included in the lunch is a sandwich, granola bar, bottled water, and two muffins.



**Donations of muffins are greatly needed before the centre closes for a break during August. The last day to help is July 23.**

If you can help, package the muffins in a container or bag that you do not want back and bring them to the St. Cecilia office during regular office hours by Friday at 9:30 am. Donations may also be taken to the Centre at 1835 Halifax Street (back door in the alley); closed Thursday and Sunday.

## Clothing for Carmichael Outreach Centre

Seasonal clothing and footwear (all ages, sizes, and genders) is being accepted. If you can help, package the clothing in bags or boxes and drop them off on the steps by the front doors of the church during regular office hours.

## Becoming Light - Spiritual Exercise

What would it be like to become Light? To be enlightened? To be Light for those who live in darkness?

Light is such a visceral, powerful, body felt, sensory reality for us all. We seek light for our eyes, our feet, and our souls.

Light is a name Jesus gave himself, and the Dwelling of Lights is the home we seek after death. Incredibly, and beautifully, as sons and daughters of God, we are Children of the Light.

Explore becoming light here with this week's [spiritual exercise](#).

## World Day of Prayer for Grandparents and the Elderly

Sunday, July 25 will be the first World Day of Grandparents and the Elderly. The theme chosen by the Holy Father for the day is "I am with you every day" (cf. Mt 28:20) and intends to express the closeness of the Lord and the Church to the life of each elderly person, especially in this difficult time of pandemic.

## Encouragement to Consider Vaccination

Following the directives, guidance, and research carried out by the Vatican and other bodies of bishops world-wide, Archbishop Don supports efforts to provide vaccines to the people of Saskatchewan and encourages the faithful to seriously consider receiving the vaccine as it becomes available.

Further information can be found at the following links.

- Congregation for the Doctrine of the Faith "Note on the morality of using some anti-Covid-19 vaccines". [Link](#).
- "Vaccine for all: 20 points for a fairer and healthier world" Vatican Covid-19 Commission in collaboration with the Pontifical Academy for Life. [Link](#).
- Alberta and NWT Bishops OK vaccination for Covid. [Link](#).
- How to Vaccinate Like a Catholic: A Guide Through the Prickly Covid-19 Issues. [Link](#).

## Rote Prayer Intercessory Prayer and Mental Health

### Thinking Faith Podcast with Deacon Eric Gurash and Dr. Brett Salkeld

Our Catholic faith has much to say regarding maintaining our physical, emotional, and spiritual health. This week Deacon Eric spends some time examining the role of Rote and Intercessory prayer in building mental health resiliency.

Show Snippet: "...rote prayers, like the Jesus Prayer, the Sucipe, or the Lord's Prayer, can steep us in a world view that is centered outside of ourselves, outside of the pain we are carrying, and focused on trusting a God whose love for us and those whom we love far exceeds our own." [Listen to the podcast](#). Learn more at [www.emmaussupport.ca](http://www.emmaussupport.ca)