



THE LEADING EDGE.... “Edge Thoughts”

Come to the Edge. *We might Fall.* Come to the edge. *It's too high!*
COME TO THE EDGE. And they came; and he pushed; and they flew.

Christopher Logue – from *Ode to the Dodo* – Poems from 1953 to 1978
ARCAN Logo Designed by Phyllis Gallant, CND

ARCAN MISSION STATEMENT

Rooted in Gospel values and inspired by the charisms of each religious congregation the mission of ARCAN is to provide a supportive network committed to adult learning, inclusive actions, embracing diversity, along with an awareness of the new consciousness that all life is sacred and connected.

ARCAN VISION STATEMENT

The vision of ARCAN is to be a mutually supportive network of Associates and Sisters in Atlantic Canada living a new and dynamic expression of religious life and spirituality for the 21st century. We inspire to invite one another to a wider embrace of Gospel values and to live a commitment of love in relationship with all

A message from the editors:

Summer is almost here, is winter finally over? Not so much in this most easterly point in North America where incredibly beautiful icebergs imitating art continue to float by offshore. How beautiful it is to see these majestic mountains of ice. But sadly, around us many challenges from nature abound through raging forest fire and drought, extreme levels of rain result in destruction and flooding. Extreme heat in other areas of the world has brought crop failure resulting in severe hunger and forced migration.

What are we doing to help? Is there more we can do and should be doing? Perhaps this summer will become a time of serious reflection on the crisis of Mother Earth. May the power of the Holy Spirit enlighten us, guide us to lead by example in as many responsible ways as we can identify so that we can make a difference, and help to heal the suffering of Mother Nature.

As we contemplate this journey of reflection let us also be mindful of the past and present suffering of our Indigenous peoples. We are encouraged to adopt a personal and collective vision for reconciliation. We are encouraged to listen and learn, to know and unlearn in calls to action articulated by the Truth and Reconciliation Commission.

We hope you will enjoy reading the articles contributed by our guest speakers and writers which will help us to reflect on our role as people committed to loving and caring for our earthly sisters and brothers and to compassion and mercy.

Your ARCAN Editors,

Barbara Hawley, Mercy Associate NL, and Sarah Cassidy, RSCJ Associate NS

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ARCAN Spring Meeting Minutes Recap

The Spring 2023 ARCAN meetings were held by ZOOM. Dianne MacAskill welcomed the group and gave the Land Acknowledgement. Deidre Greene-Lono said the opening prayer. New steering committee members Donna MacIntyre (CND) and Gail MacPhee (PEI Marthas) were introduced. The agenda was reviewed.

The Associate representatives gave their “check-in” comments. Groups are beginning to meet face to face; but there is a sense of loss over what has been missed throughout these last 3 years. Associates are making efforts to attract new members and increase their administrative autonomy as the availability of ‘liaison sisters’ begins to diminish. Many groups perform outreach functions within their communities and support the wellbeing of their fellow associate members, and their congregation’s sisters through various forms of contact. Issues around Climate Change, Indigenous History, Spirituality, Racism and Personal Bias continue to be topics of interest to the associate movement, who work on increasing personal awareness through presentations and readings.

The Congregation representatives also provided ‘check-in’ comments. While congregations continue to move forward in their missions, they are also planning their legacy, including providing for the time when they are no longer able to be present directly. After the supper break, Sharon Jacquard, Associate Communications Coordinator for SCIC (Sisters of Charity of the Immaculate Conception) and Denise Isaacs SCIC Associate Coordinator, gave a presentation on the Associate Autonomy Process they are working through. It was a very timely talk. The closing prayer was shared by Sr Helen Danahy.

Saturday April 15th began with a welcome back; land acknowledgement given by Anne Bown; and a musical prayer called “Holy Mystery”, supplied by Sr Maureen O’Keefe.

Dianne MacAskill introduced our spiritual session guest speaker, Dr Marie Battiste who spoke on “Reconciling Truths and Decolonizing Practices for the Head, Heart and Hands”. Approximately 62 people attended. It provided a valuable historical background; explained the concept of ‘inter-generational’ trauma; and carried the theme through to the steps of Reconciliation: awareness; acknowledgement; atonement; action. Attendees were very appreciative of this opportunity.

The business aspects of the meeting began after lunch. The financial report was presented and the decision regarding the maturing GIC was made.

Mary MacLean offered to join the 2023 Newsletter Committee and it is hoped another member will join in the fall, to assist Barbara Hawley and Sarah Cassidy.

The Fall ARCAN meetings will be held by ZOOM on Friday/Saturday October 20/21. Several suggestions were made for the Fall spiritual session. Julia Townsend gave closing comments and thanked Eileen Coombs (Central and West Newfoundland Presentation Coordinator) for her contribution to the committee as she completes her term with the Presentation Associates. The closing prayer was led by Linda Longmire.



Anne Bown is a Mercy Associate from St. John's, NL; a member of the ARCAN Steering Committee; a mother of 2 and grandmother of 1 and a retired accountant.

Dr. Marie Battiste Spirituality Session recap

On Saturday, April 15, 2023 Dr. Marie Battiste began her presentation on **Reconciling Truths and Decolonizing Practices for the Head, Heart and Hands** by explaining why we acknowledge place, so we recognize the stewards of land and owners. We show respect and relationships and reciprocity as a priority.

Her personal story began with Centralization- the removal of Mi'kmaw peoples with promise to take care of them, with housing and education. From the Potlotek First Nation in Nova Scotia, Battiste the daughter of Mi'kmaw parents John and Annie Battiste and one of four children was moved by the government along with multiple other families to Maine.

Her doctoral dissertation at Stanford looked at how the Mi'kmaw language was taught and learned about the multiple writing systems by utilizing hieroglyphics, their socialization literacy and purposes until colonization imposed its own methods.

The rise in Mi'kmaw Catholicism in 1610 Chief Membertou was baptised with 20 members. Membertou's Baptism was part of the entry by the Mi'kmaw into a relationship with the Catholic Church, known as the Mi'kmaw Concordat. This was to create a relationship on both sides for protection of the Mi'kmaw people and priests. This relationship with the Mi'kmaw nation lasted from 1725-1779 during which time King George III promised freedom of Mi'kmaw Catholicism.

Treaty Education 1837-1901 Embedded in the treaties with Indigenous nations in Canada and the federal government are specific instructions for Constitutional honour of the Crown and Fiduciary Obligation for Treaty education. The treaties were intended as formal agreements to encourage peaceful relations and to specify promises, obligations, and benefits for both parties. Indigenous peoples wanted to protect their traditional lands, resources, and ways of life, while ensuring peace and friendship.

Residential Schools/Day Schools This was a great betrayal with over 100 schools and 150,000 students who were forced to attend from 1870- 1999. Over 30,000 died at the schools, there were burials at the schools, loss of knowledge, traditions, culture and spirituality. There was trauma from physical and sexual assault.

How did societies know about this and do nothing about it? The Blame Frame for systemic oppression of Indigenous people using frames to justify outcomes. The God frame; Nature frame; Choice frame; Traditional frame and Culture Frame. Christian churches and State combined ideologies and resources to create Cognitive imperialism which describes the mental, emotional, destructive, and traumatic effects of the experience of individuals and peoples forced to be educated and living under Eurocentric colonialism and imperialism. Dr. Duncan Campbell Scott in 1920 was President of the Royal Society of Canada and these men wanted to obliterate the Indians.

Catalyst of Change Restorative justice was necessary to reconcile the legacies of the Indian residential school system—this is why the Indian Residential Schools Settlement Agreement was reached and why the Truth and Reconciliation Commission (TRC) was mandated. TRC recommended 94 calls to action.

On June 21, 2021, the United Nations Declaration on the Rights of Indigenous Peoples Act (UNDRIP) received Royal Assent and came into force. Policies and procedures must be reviewed to identify potential measures for aligning federal laws with the Declaration.

Highlights of TRC calls of action: ongoing

48 ...formally adopt and comply with the principles, norms, and standards of the United Nations Declaration on the Rights of Indigenous Peoples as a framework for reconciliation.

49 ...repudiate concepts used to justify European sovereignty over Indigenous lands and peoples, such as the Doctrine of Discovery and terra nullius.

58 ...the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools.

59 ... develop ongoing education strategies to ensure that their respective congregations learn about their church's role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families, and communities were necessary.

60 ...to develop and teach curriculum for all student clergy, and all clergy and staff who work in Aboriginal communities...

61...to establish permanent funding to Aboriginal people ...

73 ... to establish and maintain an online registry of residential school cemeteries, including, where possible, plot maps showing the location of deceased residential school children.

74 ...to inform the families of children who died at residential schools of the child's burial location, and to respond to families' wishes for appropriate commemoration ceremonies and markers, and reburial in home communities where requested.

What can we do? Where to start when you don't know what you don't know. Start with Decolonization: deconstruction and reconstruction. You don't know your own history of how your history has been a part/compliant of this colonialism. Try unlearning and relearning.

Adopt a personal and/or collective vision for Reconciliation.

Personal

- Respect indigenous relationships with nature
- Listen and contemplate
- Accept and learn colonial history of the Church and how it affects views and beliefs
- Learn, unlearn and relearn

Collective

- Made a commitment as an organization/group
- Examine hidden biases
- Define what reconciliation means and make collective goals
- Congregations must educate themselves
- #nothingAboutUsWithoutUs
- Silence is the shield of domination



Dr. Marie Battiste is a Mi'kmaw educator, a member of the Potlotek First Nation and Aroostook Band of Micmacs in Maine. A Professor Emerita at the University of Saskatchewan, she has returned to Nova Scotia and is currently a Special Advisor to the Vice President Academic at Cape Breton University on **Decolonizing** the Academy. She holds graduate degrees from Harvard and Stanford Universities and has been honoured with five honorary degrees (University of Maine, Farmington, St. Mary's University, Thompson Rivers University, University of Ottawa, and Mount St. Vincent University). She is Officer of the Order of Canada, a Fellow of the Royal Society of Canada, and was awarded the Distinguished Academic from the Canadian Association of University Teachers, and the Distinguished Researcher from the University of Saskatchewan. She is an author of *Decolonizing Education: Nourishing the Learning Spirit* and has co-authored other collections. She and her husband Youngblood Henderson are parents of MP (Sydney Victoria) Jaime Battiste, Entrepreneur Mariah of Sundaylace Creations and educator Annie.



Sarah Cassidy is a RSCJ Halifax Associate; co-editor of the ARCAN newsletter; works full time as a Communication advisor with Statistics Canada and lives in Halifax with her husband Patrick. She is the mother of two daughters and has two grandsons and a grand pup.

CELEBRATING SISTERS AND ASSOCIATES CORNER

Daily Bread: Twenty years of retirement to be missionary

My days are full, Lord, sharing "daily bread".

So, what 'bread' do you ask me to share, Lord, here on the shores of the Arctic Ocean?

Well, Lord, for **Nell**, "daily bread" seems to be just coming by, almost every day now, for security and comfort, and a bowl of soup. Her dementia is growing, Lord.

For **John**, it means helping him calm his anger and distress, side effects of fetal alcohol, abandonment, and marijuana use. And of course, he doesn't know how to cook. Don't we all get hungry?

A delightful part of "daily bread" is the phone call asking "would you pray with me? For my worries, my health, my need for God..." and there are those folks, too, Lord, who just want to pass time telling stories and remembering, easing their loneliness, isolation, and unemployment.

Then there is the "daily bread" I always *expect* to give: sacramental prep and Sunday Church wrapped around brunch or a cup of tea and a slice of home-made bread.

"Daily Bread" ---the church likes to call it the Works of Mercy: Feed, Visit, Welcome the Stranger; or Bury the Dead, like going to funerals and 'just being there'. Or 'daily bread, might be the more spiritual gifts of giving instruction, guidance, and comfort --- and often *alms*.

Our human inadequacies are so many, Lord, and so many needs. How to network through good communication. How to just be generous beyond the call of duty. How to enable others. How to plan. So, Lord, there are many *hungers* calling for "daily bread": the need for planning, the need for good leadership, presence in hopelessness and tragedy. And so many dishes to do and mud at the door and endless tidying up and sorting of paperwork – all the "daily bread" of our *efforts at order*. And then there are the poor, like Boss, with multiple strokes, who can't do their laundry or cleaning or tending their body sores.

"Daily bread" is often just crumbs, like picking up an elder stumbling with his walker along a gravel road. Crumbs are bread, too, Lord. Maybe it is all we've got near the end of our day, in our own hunger and frailty.

And then a surprise, an invitation to a banquet! Launch out into the deep. Be creative. We can set up a *Men's Shed*, in a 40-foot trailer with a wood stove, and materials for small repairs, *first steps in enabling the needy themselves* and a Board to oversee its progress. Or at another time, sponsorship by Canadian Bible Society, to have a weeklong healing workshop in Arctic communities, a need long articulated. True, maybe, 'there was no room in the Inn-of-society but something new is to be born, push back the pews in the small church, set up a talking circle for sharing and learning. We will need a computer and of course a coffee pot brewing, probably at the back door...

Much of 'daily bread' is crumbs scattered, and smiles.

All is "Daily Bread" given in the Arctic and *Everywhere!* Praise you, Lord, in "*Daily Bread!*" Amen



Sr. Fay Trombley, SCIC a Sister of Charity of the Immaculate Conception (SCIC), has ministered in Tuktoyaktuk, N.W.T. since late 2005 among mainly Inuvialuit Indigenous people. In 2010, Sister Fay received a Wise Woman award from the Status of Women Council of the Northwest Territories and received the prestigious Polar Medal in 2018.

RSCJ Associates -Service project for the Halifax Daily Bread



An offer was extended to Associates, Alums, and staff of the Sacred Heart School of Halifax as a Lenten service project to collect personal care items over a 5-week period. On Sunday, February 26, 2023, The Halifax RSCJ Associates met at The Barat Spirituality Centre and prepare 50 kits for men and women. Associates Susan Atkinson and Pauline Scott who volunteer with Daily Bread said the recipients were offered the kits when they picked up their lunch and they were much appreciated.

Reflection on why I became a Presentation Associate, Newfoundland and Labrador

I began my educational life in Grade 1 at St. Patrick's School on Deanery Avenue in St. John's in 1956. I later graduated from the newer St. Patrick's Girl's School on Patrick Street in 1963. The discipline was always firm but kind. School always felt like another home to me – warm and safe. That school also became my first assignment as a fledgling teacher. At that point, unconsciously I began to absorb the charisma of the Congregation. I attended Holy Heart High School from 1963-1966. That all-girl school was cooperatively provided by and administered by both the Mercy Sisters and the Presentation Sisters of Newfoundland.

I have often noted publicly that the group of young women who attended HHM during that period were very fortunate to have not only attended the most sophisticated and best-equipped school in the Newfoundland at the time but were also cooperatively taught by two cohorts of the finest and very best educated women in the province. We were thoroughly imbued with strong moral values and religious perspectives.

We thrived in that setting: our femininity was acknowledged; our spiritual development was fostered, and our academic abilities were celebrated. Many, many graduates of that era went on to become a very strong, confident cohort of female leaders in all walks of life. Their names are legion, and many are still working and leading in both the public and the private spheres and in all levels of government – both nationally and internationally.

The moral and spiritual development that began for me on Deanery Avenue and Patrick Street came to early fruition for me in Junior and Senior High School and subsequently sustained me in my adult years as an educator, a wife, a mother and now a grandmother!

What I am realising as I write this reflection is that, within the Associate Relationship, I am seeking to stay connected to the strong and familiar charisma of the Presentation Sisters, support the Congregation's outreach and further expand and deepen my own spiritual experience and learning in order to feed my mind and soul as I approach my elder years.



Maureen Dunn is a lifelong friend and colleague of Presentation in Newfoundland and became an Associate in 2022. A graduate of Memorial University and University of Toronto, she worked in the field of education for well over 40 years - as a classroom teacher, school administrator and School Board Superintendent, as well as curriculum developer at the university level. Maureen served as Director of The Lantern; a former Presentation School re-purposed by the Presentation Sisters of Newfoundland as a much-needed inner-city community centre. During her tenure, she championed the development of an ethical, authentic leadership program by women, for women. Maureen, a devoted mother, and grandmother, enjoys her retirement in St. John's with her husband Jim.

Threads of Love, Stitching a Broken World Back Together

Standing in an open door on a hilltop on a clear day, one is invited to gaze on a world arrayed with the love and beauty of God. Breathing in the freshness of such beauty and abundance stimulates a sense of awe and wonder, engaging a heart of gratitude and delight in a world filled with the Mystery of Cosmic Love calling one to be united with all that is. In this moment of loving communion, there is a stirring deep within one's whole being of love, joy, and peace devoid of all concern, worry, or anxiety. Graced with an experience of being ministered to by nature awakens one to a transformative experience with the assurance of a Presence more significant than oneself, leading to a fuller understanding of life.



Coming down the hill after such a meaningful experience and encountering a different reality in which people are so frequently caught up in an egocentric society saps one of the energy of freedom and connectedness. In the hustle and bustle of a competitive world and absorbed in an anthropocentric, consumeristic mindset, people seem to be unconscious of the connection between themselves and nature. Working in a framework of "business as usual" they are seemingly unaware that through their activity they could be destroying their very life-support system with its cyclical and regenerative qualities so essential for the continuation of all life in this Planet Home.

To date, human activity has caused stupendous changes to our Planet Home. We have changed its very structure, its chemistry, and its biosystems and have brought about the greenhouse effect causing Climate Change. Such unimaginable devastation is presenting itself today in more frequent torrential rains, severe windstorms, hugely destructive fires, floods, droughts, ice melts, earthquakes, species extinction, food shortages, immense poverty, and disease threatening all life.

In his Encyclical Letter, *Laudato Si*, Pope Francis tells us that the changes to the planet brought about by human beings are also a mirror of what is happening within humanity itself, for how we think is how we behave. However, there is hope, "all is not lost", says Francis. "Human Beings, while capable of the worst, are also capable of rising above themselves to choose again what is good and making a new start, despite their mental and social conditioning" (LS 205). Therefore, he invites every person of every faith and nationality to come to the necessary threshold and re-examine their relationship with Earth. He urges all, individually and collectively, to look deep within ourselves to understand that we need to change our attitudes and lifestyles.



This change must come from an interior impulse deep within one's heart. (LS 216) With this, we are inspired to stitch back together, with threads of ancient love, the brokenness of Planet Earth which greed, consumerism, and divisions have pulled apart so as to re-create one splendid universal communion of all life. This sense of spiritual communion requires us to understand, as Pope Francis states, that the crisis challenging the world today is not only an ecological issue but a spiritual issue. Referring to this, Pope Francis invites all to be open to an *interior ecological conversion*. (LS 217)

Thus, our new call is to an *integral ecology* whereby the threads of Love weave all life, human and non-human, into a wholistic unity, without causing harm and with an overarching value of respect and reverence for every creature, in the oneness of all life in our Planet Home. In other words, we are being called to become "wholemakers," a word borrowed from Franciscan Sister, theologian, and scientist, Sister Ilia Delio to explain the universality of the word "Catholic."

With Pope Francis, we recognize that many problems of today's society are related to a self-centered culture of instant gratification" (LS 162). Our mission, therefore, can no longer be singularly focused on ourselves as humans. Francis holds that humanity has forgotten that we are made from the dust of

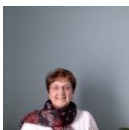
Earth. (Gen. 2.7) "The very elements of Earth are within us. We breathe her air; we receive refreshment from her waters." (LS 2) We owe our lives to the many life forms that were created long before humans were. We are part of all life. We are embedded in the cosmos, not separate from it. It is only now that we are beginning to grasp that we are all different, intertwined threads of love; all bound together as one tapestry, one family, in this one sacred web, a delicate intricacy of a life that is interconnected, interdependent, and interrelated.

From this perspective, any mindset from the world of modernity with its emphasis on individualism, unlimited progress, competition, and consumerism (LS 210) which have contributed to the fact that "our sister, Earth," has become "the most abandoned and maltreated of our poor" and now left groaning in travail (Rom. 8:22) must be absolutely left behind. Pope Francis forcefully denounces any attitude caused by a sense of human dominance whereby we think of ourselves as lords and masters of all creation. This perception likely stemmed from the idea that God granted humans absolute domination over other creature as we might infer from Genesis 1:28. Pope Francis clarifies this by explaining that such a view is a misinterpretation of scripture. (LS 67). To bring home to us the reality that in God's eyes every life on this Earth matters, he points to the scriptures where Jesus says of the birds of the air that "...not one of them is forgotten before God." (Lk 12:6) Here, Pope Francis questions, "how can we possibly mistreat them or cause them harm?" (LS 221) Thus, he directs us to set our sights on a new and more inclusive way of being and acting. In his words, we have "to be protectors of God's creation," and as he clearly states, "this is not a secondary aspect but an essential dimension of a life of virtue." (LS 217)

In this new time, Pope Francis summons us to a more intentional adherence to our spiritual and moral obligations with new responsibilities for promoting a profound unity for the whole community of all life. This transformation is the Great Work of our time. It will not happen automatically but will require much reflection, courage, and sacrifice on the part of the entire community. (LS 219) *Here* the cry of Earth and the cry of the poor are heard, not as two separate cries but as one. In this reverent mode of relationality and reciprocity, we move forward into the future as co-creators with God, placidly fashioning an integral ecological community of unity and wholeness for all life. Living, therefore, in a more conscious way of caring for the sustainability of all life, we try to mimic Earth in her cyclical way of production and development, where everything that is created lives the fullness of its life, and then is absorbed back into Earth with zero waste. In this wholistic mindset of compassionate care and protection for our Earth Home, we ensure that Earth's creativity, plenitude, and generosity will be sustained to provide for the needs of both present and future generations leaving no one behind. (LS 67).

Then rejoicing in the assurance of God's love and presence, we go into the future guided by God's light and strength, and more aware that every living thing has the right to be a manifestation of God. We serenely contemplate the awe and beauty of God in the whole of creation. With Pope Francis, quoting the Earth Charter, we hope that our time in this Planet Home will be "*a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice, peace and the joyful celebration of life.*"¹ (LS 207) And so together let us commit to loving our Mother Earth by contributing our threads of love to stitch her brokenness back together so that all her inhabitants will enjoy the plenitude of God's creation.

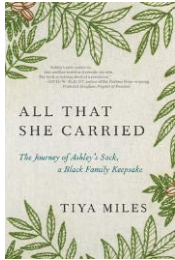
¹ Earth Charter, The Hague (29 June 2000).



Sister Mary Tee, a Sister of Mercy of Newfoundland, grew up in Burnt Cove, Newfoundland. She took an early retirement from teaching in 2000. After completing a second Master's degree in Creation Spirituality and Culture from Sophia Centre at Holy Name's University in California, she founded the Mercy Centre for Ecology and Justice, serving as its director for almost 18 years. Presently she continues in this work through her involvement in advocacy work with youth and by promoting a deeper awareness of creation spirituality.

Resources

RACISM



All That She Carried: The Journey of Ashley's Sack, a Black Family Keepsake by Dr. Tiya Miles

In 1850s South Carolina, an enslaved woman named Rose gave this sack filled with a few precious items to her daughter, Ashley, as a token of love and to try to ensure Ashley's survival as well. Soon after, the nine-year-old girl was separated from her mother and sold. Decades later, Ashley's granddaughter Ruth embroidered this family history on the bag in spare yet haunting language—including Rose's wish that "It be filled with my Love always." Now, in this illuminating, deeply moving new book inspired by Rose's gift to Ashley, historian Tiya Miles carefully unearths these women's faint presence in archival records and draws on objects and art, to follow the paths of their lives—and the lives of so many women like them—in a singular and revelatory history of the experience of slavery, and the uncertain freedom afterward, in the United States.

LGBTQIA+

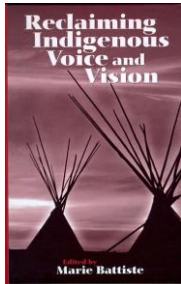
The Well of Loneliness by Radcliffe Hall

This novel was first published in 1928. It follows the life of Stephen Gordon, an Englishwoman from an upper-class family whose "sexual inversion" (homosexuality) is apparent from an early age. Its treatment of sexuality and gender continues to inspire study and debate. [Wikipedia background](#)

Article: [A call to Inclusive love and Abundant Justice:](#) The Mercy Sexual Orientation and Gender Identity Work Group (SOGI)

INDIGENOUS

Reclaiming Indigenous Voice and Vision by Marie Battiste



The essays in Reclaiming Indigenous Voice and Vision spring from an International Summer Institute held in 1996 on the cultural restoration of oppressed Indigenous peoples. The contributors, primarily Indigenous, unravel the processes of colonization that enfolded modern society and resulted in the oppression of Indigenous peoples.

YOUTH ENGAGEMENT



SacredHeartDNA

SacredHeartDNA is an initiative from the Young Adult and Vocation Ministry Office of the Society of the Sacred Heart, United States – Canada Province. This initiative brings together an intergenerational group of young adults and Religious of the Sacred Heart (RSCJ) – Catholic Sisters who are members of the Society of the Sacred Heart – and aims to create spaces and opportunities for young adults and RSCJ to connect, grow in faith, build community and take action.

SacredHeartDNA Team had been working on projects and initiatives that create forums to connect with young people, ages 17-35, from within and beyond the Sacred Heart family. These opportunities to establish connections across generations centered around the five key characteristics of

SacredHeartDNA – Personal Integrity, Spirituality, Belonging & Community, Active Citizenship, and Transformative Action.

Start Your SacredHeartDNA Journey

Do you have an Instagram account?

Do you value personal and spiritual connection?

Do you find yourself craving more moments of peace and reflection in the midst of your daily life and routine?

If you answered yes to these questions, you're invited to start a new, simple reflection journey with the SacredHeartDNA Passport as your travel guide.

This passport booklet helps you to keep track of and take stock of 20 weeks of daily reflection and is intended to help you connect with and grow more aware of yourself – what you value, what you believe, how and why you act.

Encourage young people to fill out the form to receive their own Digital SacredHeartDNA Passport (PDF file) and begin.

VIDEO

[The Pope Answers](#)- is a new film released in April 2023 on Disney + in which Pope Francis has an in-person conversation with 10 young Spanish speaking people between the ages of 20—25 years on topics such as abortion, gender identity, dating apps and more. This film is a masterclass in engagement, openness and vulnerability across ages, genders and beliefs that we can all learn from. It is the clearest example of the synodal church for which the pope yearns and calls.

LINKS

- [To subscribe to the Synod newsletter](#)
- [To subscribe to Barat Spirituality Centre](#)
- [To subscribe to National Catholic Reporter newsletter](#)
- [The Pope Answers; Official trailer YouTube](#)
- [To Encyclical letter Laudato Si](#)