



## Parish Week / Sunday, 6 June 2021

### Saturday, 5 June / St. Boniface, bishop & martyr

- 8.00 am Mass: † Amanda Abuan (family)  
 10.00 am RCIC catechism  
 5.00 pm Mass: † Gabriel & Francis Andreas  
 (Antonia Ambrose & family)

### SUNDAY, 6 JUNE / CORPUS CHRISTI

#### ■ Homilist: Fr. Elias Chachati

- 9.00 am Mass: † Joseph & Ruby LeRoy (Daphne)  
 10.30 am Mass: † Charles D'Silva (family)  
 12.00 pm Mass: † Lydia Marquez (family)  
 7.00 pm Mass: Pro Populo

### Monday 7 June

- 8.00 am Mass: † John Victor C Tena  
 (Laureano & Norma Cruz)  
 7.00 pm Mass: Int. 21<sup>st</sup> Wedding Anniversary  
 Gina & Glenn Arroyo (family)  
 7.40 pm Infant Baptism Parent/Godparent meeting

### Tuesday, 8 June

- 8.00 am Mass: † All Souls (Rosemary Senegal Gudur)

### Wednesday, 9 June / St. Ephrem, Deacon & doctor

- 8.00 am Mass: † Jason Newdick (Caron-Escobar family)  
 12.30 pm Wedding: Robert Lukmore & Katrina Mulla

### Thursday, 10 June

- 8.00 am Mass: † Justin Rodas  
 (Joe & Ginny Del Castillo & family)

### Friday, 11 June / Most Sacred Heart of Jesus

- 8.00 am Mass: † Rita Esquera & Joven Juson Sr.

### Saturday, 12 June / Immaculate Heart of Mary

- 8.00 am Mass: † Delia Olayon (Glenn & Gina Arroyo)  
 5.00 pm Mass: † Michael D'Mello (Esme)

### SUNDAY, 13 JUNE / 11-B

#### ■ Homilist: Deacon Ramon Villardo

#### ■ 2<sup>nd</sup> Collection: Marygrove Camp

- 9.00 am Mass: † Felicia Rangini (Anton Navam)  
 10.30 am Mass: † Ernesto & Lydia Rodas (family)  
 12.00 pm Mass: Int. In Honor of St. Anthony of Padua  
 (Gina Arroyo)  
 1.30 pm Infant Baptism  
 7.00 pm Mass: Pro Populo

## Focus on the Word

### Corpus Christi Sunday, Year B

Exodus 24.3-8; Hebrew 9.11-15; Mark 14.12-26

*O God, who in this wonderful Sacrament have left us a memorial of your Passion, grant us, we pray, so to revere the sacred mysteries of your Body and Blood that we may always experience in ourselves the fruits of your redemption. Amen.*

## Pray for the Deceased

**Domingo Catolos,  
 Gabriel D'Souza, Joan Drum**

The **1000** victims of the crackdown on Civil protest in Myanmar since the military coup at the beginning of February



## Corpus Christi

### Eucharistic Devotion

Due to the pandemic, this year's Corpus Christi devotions will be streamlined.

On CORPUS CHRISTI SUNDAY, the Blessed Sacrament will remain on the Altar for Adoration :

From 9.00 am until 12.00 noon; &  
 From 4.00 pm until 6.00 pm.



## Upcoming Collections

### 13 June - Marygrove Camp



On Sunday, 13 June, the 2<sup>nd</sup> collection will be for *Marygrove Camp*, run by the St. Vincent de Paul Society. *Marygrove* offers 1,100 girls from less-fortunate families an opportunity to attend summer camp. Many children will benefit from your generosity.

### 20 June – ShareLife, 2<sup>nd</sup> Offering

On 20 June, the 2<sup>nd</sup> collection will be the Second Offering for our annual *ShareLife Appeal*, which raises funds in support of 33 Catholic agencies and 8 grant recipients, respecting the sanctity of all human life.

If you use one of the recycled envelopes marked “ShareLife,” remember to write your own Sunday envelope number on top.

## COMING UP

63p21

18 June

**Fr. Edwin Galea:** Anniversary of birth (1954)

19 June

**Deacon Ramon:** Ordination Anniversary (2004)

20 June

2<sup>nd</sup> *ShareLife Appeal*

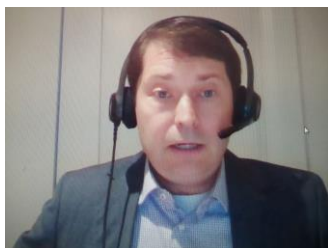
## Website [stmariagoretti.archtoronto.org](http://stmariagoretti.archtoronto.org)

**No Public Masses:** During the current pandemic lockdown, there are no public Masses. Our Church is open for personal prayer every day from 8.00 am to 6.00 pm. All *Mass Intentions* booked before the *Stay at Home* began will all be honoured by the Priests.

## ShareLife 2021

*Living the Gospel  
by supporting the  
deaf community.*

Your gift to *ShareLife* helps!



*ShareLife* funded agencies have been working on the front line of the Covid-19 pandemic. One of them, SILENT VOICE, has been continuing to offer programs in ASL (*American Sign Language*) to the Deaf community.

*"You are indeed agents of change, enabling SILENT VOICE to provide entirely accessible programming, in ASL, that open the world to vulnerable Deaf adults, youth, children, and their families."* — **Kelly MacKenzie**, *Silent Voice*

Thank you very much for supporting our Parish's *ShareLife* Campaign. Thus far we have raised \$ 9,040.00 toward our Parish goal of \$ 41,000.00.

We have all been affected in many ways by the Covid-19 pandemic. Many communities, as we know, have been severely impacted.

Did you know that, at most, only 40 per cent of families with a signing Deaf family member use sign language in their homes? That has left Deaf people at home during the pandemic particularly isolated.

SILENT VOICE is one of *ShareLife* -funded agencies that you support. Throughout the Covid-19 pandemic, staff there have continued to work hard for all of their clients, working remotely as mentors, and providing access to critical government health and education information.

As we emerge from the pandemic, let's not leave those in the Deaf community behind.

Thank you for "LIVING THE GOSPEL" through our parish *ShareLife* campaign. If you have not contributed to date, please do so at our next Appeal Sunday.

20 June 2021, is our next *ShareLife* Appeal.

Thank you for supporting *ShareLife*!

## Sacramental Preparation



We continue to plan celebrations 1<sup>st</sup> HOLY COMMUNION and CONFIRMATION, vital events in the lives of our Youth.

See the photos on the website of the 1<sup>st</sup> Communion Masses for **St. Maria Goretti School**. When we are able, we will organize the 1<sup>st</sup> Communion candidates from **St. Albert School**, and then all the **Confirmation** candidates, beginning with the Saturday Class.

When the candidates come to Church with their families for their Sunday blessing (and for Confession and Communion for those above Grade 3), they may submit their *Sunday Mass Slips*. See the website bulletin for more details, since most students received their slips early in 2020, and began submitting them at that time.

The *RCIC Youth* will have their next meeting at 10 am on 5 June.

## RCIA, RCIC



*Rites of Christian Initiation of Adults & Children*

The RCIA meets regularly on Friday evenings at 7.30 pm, and the RCIC meets periodically on Saturday mornings; their next meeting is on 5 June.

Do you cherish the **Bible**? Would you like to help spread the *Good News* to new Catholics? Here's a way for you to let others know how powerful the Bible is!

The *Rite of Christian Initiation of Adults* invites parishioners to serve as **Bible Sponsors** for the candidates. For more information on how you can help, call: **Fr. Edwin**, 416-261-0076.

## Upcoming Weddings and Congratulations

*Note: Due to the pandemic, some of the Weddings previously announced were deferred. The list below includes some names of couples whose Weddings were planned before the pandemic.*

**Ryan Jimenez and Nikki Charubhat**  
23 Jan. 2021, St. Theresa Church, Memorial Park, Texas

**Amaryllis Jones and Samay Atwal**  
10 April 2021, St. Peter & Paul Church, Mississauga

**Daniel R. Maullon and Grace Reyes**  
30 April 2021, St. Barnabas Church

**Ryan Andrew Lerma and Stephanie Joy Eusebio**  
22 May 2021, St. Francis de Sales Church, Ajax

**Thinesh Gnanaseelan and Geraldine Mariaseelan**  
5 June 2021, Blessed Frédéric Ozanam Parish, Markham

**Berty Macmillan Baskaran and Jibira Rajadurai**  
19 June 2021, St. Francis Xavier Church, Mississauga

**Nirosh Paul and Shayamera Nav**  
19 June 2021, Our Lady of The Rosary Church

**Callum Fernandes and Stephanie Fernandes**  
17 July 2021, St. Thomas Apostle Church, Markham

**Kethujan Matt and Nicole Travas**  
7 August 2021, Prince of Peace Church

**Madona Alphonse and Nirushiya Sivakumar**  
5 June 2021, Infant Jesus Church, Trincomalee, Sri Lanka

**Robert Luxmore and Katrina Mulla**  
9 June 2021, St. Maria Goretti Church

**Glenn Vincent Churchill and Aishwarya Dhanasekar**  
12 June 2021, St. Maria Goretti Church

**Victor Bevilacqua and Sara Keata**  
6 November 2021, St. Maria Goretti Church

# Confirmation Preparation Resource (6)

## *Strengthened by the Holy Spirit*

### **The Promise of the Holy Spirit in the Scripture Readings for the Feast of Corpus Christi**

#### **1<sup>st</sup> Reading:** Exodus 24.3-8

Moses spoke to the people saying, “Ask now about former ages, long before your own, ever since the day that God created man on the earth; ask from one end of heaven to the other: ‘Has anything so great as this ever happened or has its like ever been heard of?’”

Has any people ever heard the voice of a god speaking out of a fire, as you have heard, and lived? Or has any god ever attempted to go and take a nation for himself from the midst of another nation, by trials, by signs and wonders, by war, by a mighty hand and an outstretched arm, and by terrifying displays of power, as the Lord your God did for you in Egypt before your very eyes?

So acknowledge today and take to heart that the Lord is God in heaven above and on the earth beneath; there is no other. Keep his statutes and his commandments, which I am commanding you today for your own well-being and that of your descendants after you, so that you may long remain in the land that the Lord your God is giving you for all time.”

#### **2<sup>nd</sup> Reading:** Hebrews 9.11-15

Brothers and sisters: When Christ came as a high priest of the good things that have come, then through the greater and perfect tent — not made with hands, that is, not of this creation — he entered once for all into the Holy Place, not with the blood of goats and calves, but with his own blood, thus obtaining eternal redemption.

For if the blood of goats and bulls, with the sprinkling of the ashes of a heifer, sanctifies those who have been defiled so that their flesh is purified, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to worship the living God!

For this reason Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, because a death has occurred that redeems them from the transgressions under the first covenant.

#### **Gospel:** Mark 14.12-26 *The Last Supper*

On the first day of Unleavened Bread, when the Passover lamb is sacrificed, the disciples said to Jesus, “Where do you want us to go and make the preparations for you to eat the Passover?”

So he sent two of his disciples, saying to them, “Go into the city, and a man carrying a jar of water will meet you; follow him, and wherever he enters, say to the owner of the house, ‘The Teacher asks, “Where is my guest room where I may eat the Passover with my disciples?”’” He will show you a large room upstairs, furnished and ready. Make preparations for us there.”

So the disciples set out and went to the city, and found everything as he had told them; and they prepared the Passover meal.

While they were eating, he took a loaf of bread, and after blessing it he broke it, gave it to them, and said, “Take; this is my Body.” Then he took a cup, and after giving thanks he gave it to them, and all of them drank from it. He said to them, “This is my Blood of the covenant, which is poured out for many. Truly I tell you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

When they had sung the hymn, they went out to the Mount of Olives.

## **Mass Slips**

When Candidates come to Church with their family for the Sunday blessing (and Confession and Communion for those above Grade 3), they can submit their *Sunday Mass Slip*.

When we enter the Church, we need to sign in at the Table near the hand sanitization station. On Saturday and Sunday, there will be a box on the Table marked, “Mass Slips.” When you have signed in, and before you enter the Church to pray and receive Holy Communion, place your Mass Slip in the box. At the present time, Candidates only need to write their name, and the day and time of their Church visit. Spare slips will be available at the Office for Candidates who have misplaced their originals.



# St. Margaret of Castello

29 April 2021 (*LifeSiteNews*) **Father Frank Pavone**

It was hardly a fast track, but 14<sup>th</sup> century **St. Margaret of Castello** – who was beatified in 1609 – was elevated to sainthood by Pope Francis on 24 April 2021.

I'm not sure why the Vatican chose to do it this way, since her intercession is said to have prompted many miracles, but I'm very happy for St. Margaret of Castello, patron saint of the unwanted. For decades, we at Priests for Life have certainly promoted devotion to her and spread the story of her life everywhere.

That story is almost too hard to contemplate. Born around 1287 blind, lame and apparently with dwarfism, her socially prominent parents, who had wanted a boy, were horrified thinking word would get out that their baby was less than perfect. They spread the lie that she had died at birth.

They gave her to a servant who loved and cared for her, but the servant slipped up once and almost let guests at her parents' castle catch a glimpse of Margaret. To ensure that never happened again, her father, filled with the arrogance that marks the culture of death, had a single-room cell built next to a church in the forest and walled her into it. An interior window allowed Margaret to hear Mass; another window on an exterior wall let servants pass food into the girl.

The priest there discovered Margaret had a fine mind and loved God, so he spent time teaching her the faith. When her family fled from their home when she was a teenager, they took Margaret with them, only to lock her away in an underground vault near their new home.

A year later, her parents brought her to a tomb in Castello where people were said to be receiving miraculous cures of various ailments. When Margaret was not healed, her parents just abandoned her there. Two beggars befriended her and ultimately Margaret's life began to improve, although with many setbacks along the way.

She died at the age of 33 on 13 April 1320, after having served for years in the habit of the Third Order of St. Dominic. It has been reported that the whole city attended her funeral – that was how well-known and beloved she had become – and that a crippled girl was healed during the Mass.

St. Margaret's life offers many profound lessons for those of us in pro-life. She disappointed her parents twice at her birth, by being female and for failing to be perfect. Today, both of those things can prompt parents to choose abortion. The world is missing millions of



girls because of this preference for sons in so many cultures.

Also, she was unwanted by the very people who were supposed to love and care for her, in much the same way the unborn are unwanted by those who have envisioned a different timeline for their lives.

St. Margaret's profound physical ailments teach a powerful lesson about how every life – no matter how compromised, no matter how “imperfect” – has value and every person has a contribution to make.

And the question that challenges us most deeply is: If we were there, and knew Margaret was locked up in that cell, would we have spoken up? St. Margaret's canonization comes at an interesting time in the United States, as more states are passing laws to protect babies from abortion based on their sex, race, or disability.

Prenatal testing now allows parents to know long before their baby is born if he or she will be everything they have dreamed of and planned for. Babies falling short of that ideal – like those with Down syndrome or dwarfism – are frequently aborted.

I invite everyone who believes in the sanctity of every human life to join me in praying this prayer I wrote some years ago for Margaret of Castello, the newest Saint for the pro-life movement.

Father, Your care extends to every human person,  
No matter what afflictions they suffer,  
And you uphold the dignity of every human life,  
regardless of the false ways that the world may  
calculate its value.

You gave us St. Margaret of Castello as a sign  
and a challenge. You permitted your glory  
to shine through her human weakness,  
and called those around her to love her  
despite her physical limitations.

Forgive us when we fail to defend  
the least among us.

Through the intercession of St. Margaret,  
Give us grace to speak up for the outcast  
and to welcome those who are rejected.

When this brief life is over, grant that we who  
have welcomed all our brothers and sisters, may  
be welcomed by you into the life that never ends.

We pray through Christ our Lord. Amen.





The family of **Domingo Catolos** gather to remember him in prayer following his death on 19 May.



**Deborah Paciej** and daughter **Helena** pay a visit for prayer.





**Sandy Shabo** and her daughter **Gabriella**, near the Altar with **Fr. Edwin**, after a day of volunteering.



**Michelle Lopez** collects her Baptism certificate for her upcoming Marriage to **Ian Hojas**.



## Statement of **Cardinal Thomas Collins**, Archbishop of Toronto, *re* **Discovery of Remains at former Kamloops Residential School**

3 June 2021 ✝ *“If one member suffers, all suffer together with it.”* (1 Cor. 12:26)

In recent days, the country has been shocked, saddened and angered by the discovery of the remains of 215 children in unmarked graves who attended a residential school in Kamloops, British Columbia. We pray for the children who died in Kamloops and in residential schools throughout the country – they must not be forgotten. We must also recognize the betrayal of trust by many Catholic leaders who were responsible for operating residential schools, abandoning their obligation to care for young and innocent children. We all seek the truth and this tragic discovery provides yet another opportunity for us to learn more about this dark chapter in our history and the painful journey experienced by so many of our Indigenous brothers and sisters. There is much more work to be done.

Since the 1990’s, many of the Catholic entities responsible for the operation of residential schools have apologized publicly for their actions and have journeyed together with victims on the path to truth and reconciliation. This includes the **Oblates of Mary Immaculate**, the religious order that operated the residential school in Kamloops, which over the weekend again apologized for its role in the residential school system. **Pope Benedict XVI** also had the chance to meet with Indigenous leaders in 2009 to personally express his sorrow and anguish. These actions do not erase our history; they acknowledge our past, force us to face the



consequences of our behaviour and compel us to ensure that our sins are not repeated.

While the Archdiocese of Toronto did not operate

residential schools, we join with the Indigenous peoples, the Catholic community and Canadians from coast to coast to coast in a period of collective grief for those who are physically, emotionally and spiritually wounded. This Sunday, I will offer Mass for those who died or were abused at residential schools and for all those who deal with the intergenerational trauma caused by this system.

We must also continue to build on the tangible initiatives present throughout the country, like the Our Lady of Guadalupe Circle, where bishops and priests, women religious, laity and Indigenous peoples are committed to walking together on a path to reconciliation.

As I have stated previously when speaking of abuse in the Church, the real scandal is when evil festers in the darkness. Once in the open, evil can be rooted out. That must happen. Then new life can begin.

Let us journey together to find light through the darkness once again.

SAINT KATERI TEKAKWITHA, pray for us.

- **Thomas Collins**, Archbishop of Toronto

# Fr. Raymond J. de Souza: Historically inaccurate to suggest Catholic Church hasn't apologized for residential schools

**Father Raymond J. de Souza, *National Post***

There has been much commentary about a Catholic apology for residential schools, even in these pages, that I prefer to think is ill-informed rather than ill-motivated.

While I speak for no one but myself, and certainly not for the Catholic bishops, much less the Holy See, it is understandable that many have asked me about how and where the Catholic Church should apologize for its role in the grave offences against human dignity that occurred in residential schools.

All three parts of that are important: “Catholic Church,” “how” and “where.”

Notice that “if” and “when” are not part of the question. The Catholic Church, like other Christian communities, has been engaged in reconciliation and healing for 30 years. It made sincere apologies not long after the issue came to wider public attention.

“We are sorry and deeply regret the pain, suffering and alienation that so many experienced. We have heard their cries of distress, feel their anguish and want to be part of the healing process,” read a statement issued by Canadian bishops and leaders of religious orders that participated in the schools.

That was in 1991, and was quoted in the submission the Canadian bishops made in 1995 to the Royal Commission on Aboriginal Peoples, more than a decade before the Truth



and Reconciliation Commission (TRC) was established.

The various religious orders that ran the schools also issued apologies. The Missionary Oblates of Mary Immaculate, which ran the Kamloops Indian Residential School, included this in their detailed four-page apology, which was issued in 1991:

“We apologize for the part we played in the cultural, ethnic, linguistic and religious imperialism that was part of the mentality with which the peoples of Europe first met the Aboriginal peoples and which consistently

has lurked behind the way the Native peoples of Canada have been treated by civil governments and by the churches.” Why are these forthright statements, issued three decades in the past, set aside by those who claim that somehow the Catholic Church refuses to apologize or seek forgiveness?

Partly it’s because of confusion about structure. There is no “Canadian Catholic Church,” of which there is a single national leader. There is no equivalent to, for example, the moderator of the United Church of Canada. There are some 70 dioceses, or territories, each led by its own bishop.

Then there are religious orders, like the Oblates and the Jesuits — who also issued an apology to Indigenous peoples in 1991 — which are not



territorial. All of the dioceses that had residential schools and the religious orders involved apologized decades ago, and those expressions have been renewed in recent days.

In the years since the TRC report was issued, there have been literally hundreds of reconciliation meetings held by Christian institutions, Catholic and otherwise. Those who allege that the “Canadian Catholic Church” has never apologized are simply mistaken about how the Catholic Church is structured. All the relevant structures — individual dioceses, religious orders and the associations of bishops — have done so. Indeed, many did so in their submissions to the TRC.

“I wish to apologize sincerely and profoundly to the survivors and their families, as well as to all those subsequently affected, for the anguish caused by the deplorable conduct of those Catholics who perpetrated mistreatment of any kind in these residential schools,” said Archbishop Michael Miller of Vancouver to the TRC in 2013. (The Kamloops school was within the archdiocese of Vancouver’s boundaries when it was established.)

What then about the pope? In 2009, after years of sincere dialogue between Catholic bishops in Canada and Indigenous representatives, Pope Benedict XVI received a delegation at the Vatican. It was led by Phil Fontaine, then-national chief of the Assembly of First Nations. It was a historic moment of contrition, sorrow, reconciliation and healing. Fontaine’s address on that occasion is one of the most poignant and illuminating on the relationship between the Catholic Church and the Indigenous peoples of Canada.

At the time, it was considered the “final piece” of a nearly 20-year process of reconciliation that “closed the book,” in the words of Fontaine. So all the parties were confident that a good measure of healing had taken place: apologies were offered, and apologies were

accepted. The TRC, which began its work in earnest after the Benedict-Fontaine meeting, did not accept that process or its outcome. It did not reject what had been done, or question if it had been done, but judged that how and where it had been done was inadequate. The TRC said that Pope Francis should appear in Canada within one year to offer another apology. For his part, Fontaine in 2018, without “diminishing” anything in the 2009 process, aligned himself with the TRC’s recommendation.

The TRC’s position is that a papal apology in Rome is not sufficient; it has to be made in Canada. Yet papal visits are not common events. The first to Canada was in 1984, though Pope John Paul II returned for an overnight visit in 1987 to meet with Indigenous peoples in Fort Simpson, N.W.T., as fog had prevented him from landing there a few years earlier. John Paul returned in 2002, but that was for World Youth Day, not so much to visit the country itself. Pope Benedict XVI did not visit Canada.

There is no doubt that if Pope Francis were to visit Canada, he would meet with Indigenous leaders and renew, in his own name, the apologies made over the last three decades. But he is not visiting Canada — just as he has not visited Germany or France or even his own country of Argentina.

I have no doubt that if the TRC removed its demand that Pope Francis appear in Canada, another papal apology would be forthcoming. Why would he not repeat what Pope Benedict XVI said, the Oblates said, the Jesuits said, Archbishop Miller said and the Canadian bishops have said? Pope Francis is hardly reluctant on this subject. He has spoken in other places about the mistreatment of Indigenous peoples by Catholics. What then do I think about papal expressions of contrition and requests for forgiveness? I am in favour of them, as was Pope John Paul II, Pope Benedict XVI and now Pope Francis.

In the global celebrations for the year 2000, John Paul insisted that requests for pardon be given a prominent place on the agenda. I was in St. Peter's when he led the entire Catholic Church in what he would call a "healing of memories," leading repentance for times when Catholics "have often denied the Gospel; yielding to a mentality of power, they have violated the rights of ethnic groups and peoples, and shown contempt for their cultures and religious traditions."

I count that experience as a great moment of grace. And it has been so whenever it has been repeated.

### **Frequently Asked Questions about Residential Schools – June 2021**

There has been considerable media coverage and discussion in recent days following the discovery of children's remains at the former residential school in Kamloops, British Columbia. The discovery has reopened a painful wound for many in our country and has identified the need for all Canadians to learn more about our history, the role of residential schools as part of that journey and to seek the truth regarding all those who suffered and continue to do so to this day.

The abuse of Indigenous peoples is a dark chapter in the history of Canada and the Catholic Church. While the Church has cared for and served Indigenous people in many ways, it is undeniable that some members of the Church undermined the dignity of First Nations people. There is evidence that much of this abuse occurred at residential schools, which were largely operated by Christian denominations.

There is a document titled, "*Frequently Asked Questions*" available on the website of the Archdiocese of Toronto. The link is prominently displayed on the home page:

<https://www.archtoronto.org>

## **Statement of the Canadian Conference of Catholic Bishops**

*Statement from the Canadian Conference of Catholic Bishops following the recent discovery at the former Kamloops Indian Residential School on the Tk'emlúps te Secwépemc First Nation*

On behalf of the Canadian Conference of Catholic Bishops (CCCCB), I express our deepest sorrow for the heartrending loss of the children at the former Kamloops Indian Residential School on the Tk'emlúps te Secwépemc First Nation. The news of the recent discovery is shocking. It rekindles trauma in numerous communities across this land. Honouring the dignity of the lost little ones demands that the truth be brought to light. This tragedy profoundly impacts Indigenous communities, with whom many people across this land and throughout the world now stand in solidarity. As we see ever more clearly the pain and suffering of the past, the Bishops of Canada pledge to continue walking side by side with Indigenous Peoples in the present, seeking greater healing and reconciliation for the future. We lift up prayers to the Lord for the children who have lost their lives and pledge our close accompaniment of Indigenous families and communities.

May our Creator God bless all of us with consolation and hope.

+ **Richard Gagnon**

*Archbishop of Winnipeg, and President of the Canadian Conference of Catholic Bishops*