

We are the Community. We are the Church.

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*Celebrating the 50th anniversary of the First Mass
at Sacred Heart Church at Nelthorpe Street
on September 5, 2015*

May 23- 24, 2015



Chart work by graphic recorder Colleen Stevenson captures discussion at Sacred Heart Church hall when parishioners hosted others in the "First Conversations" — a series of discussions and cultural events bridging First Nations' peoples in the south island and four diverse faiths — March to May '12. It is said that aboriginal peoples have been on Vancouver Island for about 8,000 years, from about 6,000 years

before Jesus was born. Today, Greater Victoria encompasses the Coast Salish First Nations' traditional territories. In WSÁNEĆ [meaning "emerging land" or "emerging people" anglicized to Saanich], the four First Nations bands, whose dialect is SENĆOŦEN, are: STÁUTW [Tsawout], WJOĚLP [Tsartlip], WSIKEM [Tseycum], and BOKEĆEN [Pauquachin]. In Victoria there is the SONGHEES, whose dialect, along with SXIMEĚĚĚ [Esquimalt], is LEKWUNGEN. On Beecher Bay, in East Sooke, is the SCIA'NEW, whose predominant dialect is now HUL'Q'UMI'NUM'. And in Sooke, T'SOU-KE who speak the T'SOU-KE dialect.

Coming together for peace, justice and healing

How do we come together with people of other cultures . . . and beliefs . . . particularly First Nations peoples and the five out of six people in the world today who are not Catholics?

It is suggested that we can do this perhaps by taking the opportunity to: ■ overcome the fear of dealing with peoples' differences; ■ enrich our lives through knowledge and experience; and, ■ build bridges between peoples.

This depends, of course, on an understanding of peoples' cultures, our own personal culture, and how we view the world around us and our brief life on earth.

We need to accept culture — in its broadest sense — as a way of life.

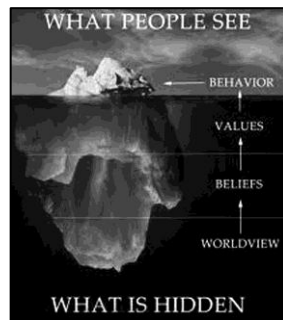
First Nations peoples and those of other faiths and no religious beliefs have a culture just like you and I do. We are not born with a culture, nor did we inherit it. We learned our personal cultures from the day we were born from our individual environments and everything we experienced — particularly through people around us.

What we see, hear, smell, and feel taught us — and still teaches us — how to view all things. And what we learn and experience depend on who and what is around us every moment of our life.

Our personal culture, it is said, has two elements:

- our values, which we cannot largely see, but which makes up

- as much as 90 per cent of our culture; and,
- our behavior, which is visible to all and makes up the remaining 10 per cent of our culture.



Who and what is around us directly affect our values — our beliefs [including those based on religion], attitudes, and practices, which are valuable and important to us.

Our behavior includes our language, gestures, actions, customs and styles.

We reveal our values through our behavior.

Each one of us has a distinctive [and different] culture . . . a unique combination of our own values and behaviors.

I have a different culture from you because I have had different experiences and I learned my culture under dissimilar circumstances — even though we may have been raised in the same environment, among the same people, and at the same time.

There are many things that make up my own values and behavior. Some of them are: personal choice; family background; educational level; urban or rural origins; extent and kind of exposure to a culture; and, religious adherence or spiritual orientation.

Cultural values and behaviors, which are not mine, are different and are neither inferior nor superior.

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Often we believe that our own culture is “normal” or “natural” — hence superior — and the cultures of others are strange or “less civilized.”

We are ethnocentric when we: ■ believe that our culture is the “standard” and must be valued and adhered to by everyone else; ■ insist that a “common” culture and language provides regularity and stability in human behavior; and, ■ say the people of “other” cultures must give up their “natural” culture and conform to values and behaviors that are the norm for us.

We do not realize that our group’s values and behaviors are as diverse as the other group’s values and behaviors.

Some of us want people of “other” cultures to place their distinctive cultures in a “melting pot” with no idea of what the “melted” culture will be or who will define its values and behaviors. Our laws can only regulate specific behaviors by imposing penalties. They cannot dictate values, particularly when certain freedoms are guaranteed.

A person’s religion is part of the person’s values and beliefs handed down by the person’s parents or as a result of a conversion.

To understand First Nations people’s cultures, we need to understand the beliefs of their ancestors before the Europeans came and converted or influenced them.

To understand people of other faiths, a detached and historical view of all religions is necessary: the major religions of today have existed, relative to our earliest ancestors, *only in the more recent past*: ■ Judaism is the oldest and began with **Abraham**

circa 2000 BCE. ■ Hinduism has its origin in the *Rig Veda* between 1300 and 1000 BCE. ■ Confucianism, Shintoism and Taoism followed between 500 and 450 BCE. ■ Christianity started from the teachings of **Jesus** circa 20-30CE.

■ Buddhism was founded between 563-483 CE. ■ Islam in 622 CE. ■ Sikhism during the life of **Shri Guru Nanak Dev Ji**, between 1469-1538 CE.

World population by religion:	
While Christian denominations represent 35.5 per cent of the world population, Muslims [Sunni, Shia and other sects] are at 23.2 per cent. Here's a breakdown of the estimates [figures rounded]:	
Sunni Muslim:	1,449 million
Roman Catholic:	1,185 million
Hindu:	979 million
Other religions:	776 million
Non religious:	685 million
Buddhist:	480 million
Protestant:	436 million
Orthodox Christian:	281 million
Shia Muslim:	181 million
Atheists:	149 million
Anglican:	89 million
Sikh:	25 million
Jewish:	15 million
Bahai:	8 million

It will help to learn about the origins and the original teachings of each religion. And, we will find out that that every religion teaches the “Golden Rule” or “Ethics of Reciprocity”: *Each person should treat others as they would themselves wish to be treated.*

As the **Dalai Lama** has said: *“Every religion emphasizes human improvement, love, respect for others, sharing other people’s suffering. On these lines every religion had more or less the same viewpoint and the same goal.”*

From March to May '12, Sacred Heart parishioners participated in the "First Conversations" — a series of discussions and cultural events bridging Aboriginal peoples in the south island and four diverse faiths — hosted by: ■ T'Sou-ke Nation; ■ Esquimalt Nation; ■ Tsawout Nation; ■ Sacred Heart

Church; ■ St. Luke Anglican Church; ■ Victoria Society of Friends [Quakers]; and, ■ the Victoria Hindu Temple. The Victoria Multifaith Society sponsored the series on 'connecting cultures'.

It was an eye-opener for many who attended the "First Conversations."



Catholicism in the continents

Christianity entered pagan Ireland, presumably in the 4th and early 5th centuries, by a slow and gradual process of unplanned infiltration, from the continent [Gaul and perhaps even the Iberian peninsula] and/or Britain.

It is often misstated that **St. Patrick** brought the faith to Ireland, but it was already present long before he arrived.

Who was the first bishop to the Christians of Ireland? Some say it was **St. Palladius** [married with a daughter], who was ordained by Pope Celestine [elected pope in 422 and died in 432] and sent in 431 as the first bishop to the Irish.

They say that **St. Palladius** had preached in Ireland a little before **St. Patrick**, but that he was soon banished by the king of Leinster and returned to North Britain.

St. Patrick, born in Great Britain [the dates of his life is uncertain], was a 5th-century Romano-British Christian missionary and bishop in Ireland. He is the "Apostle of Ireland," and is Ireland's primary patron saint along with: ■ **St. Brigit** [c451-525], an early Irish Christian nun, abbess, and founder of several monasteries of nuns, including that of Kildare, and ■ **St. Columba** [521-597], an Irish abbot and missionary credited with spreading Christianity in present-day Scotland.

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Our Pastors



Fr. Sigismond Lajoie, OFM



Fr. Sig graduated from St. Anthony's College, Edmonton, in June '46, when he was 19 and entered the Franciscan novitiate in Sherbrooke, Quebec. He received the friar's habit on August 11, '46, along with several other westerners, including **Fr. Terrence Tobin**, **Fr. Lucian Kemble** and **Fr. John Michael Kelly**, who served in the Victoria diocese at the parish in Port Alberni.

After completing his novitiate, **Fr. Sig** professed his vows in the Franciscan house of studies in Quebec City. This was followed by four years of theological studies at the Franciscan seminary in Montreal. During all these formative years, he did not return home for holidays or visit, but he did return briefly to attend his father's funeral.

He was ordained to the priesthood on June 30, '54, at St. Paul, Alberta.

His first assignment was a brief stay with the friars at Regina helping in the newly formed French-Canadian parish given by the archbishop into the care of the Franciscans.

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