



You are also invited to join us in a

SINGING PRAYER SERVICE

at 1:00 P.M.

on

Saturday, October 10, 1987

at

Kateri Hall

Kahnawake, Qc.

in preparation to the permanent diaconate of

RONALD BOYER

Church Committee  
St. Francis Xavier Mission  
Box 70  
Kahnawake, Qc., JOL 1B0

Kindly let us know if you will attend the  
Prayer Service and the Ordination.



*My spirit is one with You,  
Great Spirit.*

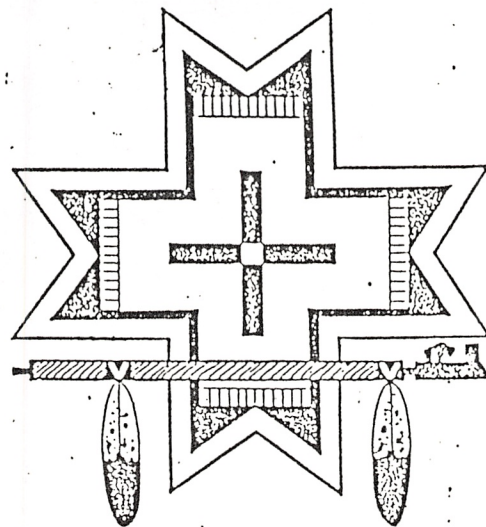
*You strengthen me day and  
night to share my very best  
with my brothers and sisters.*

*You, whom my people see in  
all of creation and in all  
people, show Your Love for  
us.*

*Help me to know, like the  
soaring eagle, the heights of  
knowledge.*

*From the Four Directions, fill  
me with the four virtues of  
Fortitude, Generosity,  
Respect and Wisdom;  
so that I will help my people  
walk in the path of  
Understanding and Peace.*

*Amen*



*"Where two or three are gathered  
in my name, there am I in their  
midst."*

*Matt. 18:20.*



THE CHURCH COMMITTEE  
and the PASTOR  
INVITE YOU TO ATTEND THE  
ORDINATION TO THE DIACONATE  
of  
RONALD J. BOYER  
by  
Most Reverend Bernard Hubert,  
Bishop of the Diocese of  
St. Jean-Longueuil, Qc.  
at  
St. Francis Xavier Mission  
Kahnawake, Qc.  
on  
Sunday, October 11, 1987  
at 11:00 A.M.  
Reception at Kateri Hall  
at 12:30 P.M.

# Pope's parting words to U.S.: 'Defend life'

Gazette News Services

DETROIT — Plainly weary from his dawn-to-night pace, Pope John Paul ended his U.S. tour Saturday by saying the country's greatness will be measured by its treatment of "the weakest and most defenceless ones, those as yet unborn."

"America, defend life!" he exhorted.

The Pope raised the abortion issue in the 48th and last speech of his 10-day visit, marked by cooler-than-expected protests and smaller-than-expected crowds.

He had restated the position of the Roman Catholic Church on abortion several times during his U.S. tour, but this was the first time he made it the major theme of a speech, depicting

the issue as the most important test of the identity of the United States as a free nation.

"Pursuing disarmament, while guaranteeing legitimate defence, all this will succeed only if respect for life and its protection by the law is granted to every human being from conception until natural death," the Pope said.

"The best traditions of your land presume respect for those who cannot defend themselves," the Pope admonished. "If you want equal justice for all, and true freedom and lasting peace, then, America, defend life!"

Vice-President George Bush, part of a full house at the final mass at the Pontiac, Mich., Silverdome, accompanied the Pope to the airport for his flight to Edmonton.

The leader of the world's 850 million Roman

Catholics was welcomed by President Ronald Reagan 10 days before in Miami.

The Pope ended his second U.S. tour with the words of the first, in 1979: "God bless America so she may increasingly become — and truly be and long remain — one nation, under God, indivisible with liberty and justice for all."

Earlier Saturday, in the Polish enclave of Hamtramck, Mich., the turnout was about one-eighth of the 300,000 forecast.

The pontiff, speaking in his native Polish, praised the effort to preserve the Polish heritage and said more young people "are willing to learn the history, the language and all the richness of the homeland from which their forebears came."

# Pope tells natives he supports

Gazette News Services

FORT SIMPSON, N.W.T. — Speaking on the banks of the Mackenzie River only 500 kilometres south of the Arctic Circle, Pope John Paul said yesterday that Canada's Indians, Inuit and Métis are entitled to self-government and the land and resources necessary to make it work.

He told a crowd of about 5,000 Indians, Inuit and Métis that the Roman Catholic Church supports their struggle for self-determination "for present and future generations" and expressed optimism they can achieve their aims with God's help.

## Speech welcomed

The speech was welcomed by native leaders who had been concerned the Pope might back away from the strong endorsement of aboriginal rights he made in 1984, during his last visit to Canada.

Louis Bruyere, president of the Native Council of Canada, said the speech may not move the federal government, "but I think what the Pope's message will bring to the 12 million Catholics across the country will move them to start supporting more the aboriginal question in terms of self-government and land and resources."

Former Dene president Stephen Kakfwi said that just by meeting the aboriginal people, John Paul "is doing more symbolically than all the prime ministers of Canada put together."

## World coverage

"All of their actions have not gone that far.

"The television will bring us into the living rooms of millions and millions of people all over the earth. They will see us and that's a recognition of us."

For most of those gathered in a chill drizzle, the Pope's visit was a spiritual meeting at a site the Dene, a group made up of the Dogrib, Slavey, Chipewyan, Hareskin and Loucheux Indians of the Mackenzie Valley, consider an ancient, sacred meeting place.

"It's such a wonderful feeling, I've already started crying," said Evalie Murdock, who made a two-day, 20-hour bus trip from Fort St.



(See POPE TELLS, Page A-2)

The Pope kisses 3-year-old Shirley Bernard as her mother, Sharon, looks

# Pope tells natives he backs their fight for self-rule

(Continued from Page A-1)

James, B.C. "I shook hands with him. I almost started to cry right then."

For Louis Tanitoe, 75, touching the Pope ended a dream of decades.

"For 50 years I prayed I would see the Holy Father and I rang the bell in the church," the Fort Franklin, N.W.T., native said.

The Pope had tacked the whirlwind visit on to his 10-day tour of the United States.

Many in his audience had journeyed for days by boat and on foot to reach the campground. There they camped out in tents, cars and station wagons.

Spectators stood for hours yesterday morning listening to the haunting, rhythmic beat of drums and hymns.

"For us it is a kind of reunion — we come from many nations and families and the Pope has given us (a) chance to get together," said George Hookimaw, a Cree from Attawapiskat, Ont., who joined 10 others of his tribal group to charter a small plane for the papal visit.

The Pope went to Fort Simpson after an overnight stay in Edmonton to keep a promise to return he made in 1984 after fog prevented his plane from landing in Fort Simpson. He flew to Edmonton from Detroit.

The Pope walked along the roped-off crowd, smiling, shaking hands, bending to stroke a grizzled cheek or kiss a child.

## Huge teepee

The people reached out to touch him or speak a few words. Throughout, though, the crowd was almost silent, watching the man they call Yahtitah, the father of all priests.

The papal mass mixed Indian chants with the traditional Latin of the Catholic Church.

The Pope said he came to the native people as a friend and, as missionaries had done before him, to proclaim God's word. He spoke well of the early missionaries, saying they respected native heritage, languages and customs.

That was in contrast to his 1984 text, where he said of the missionaries: "Whatever faults and imperfections they had, whatever mistakes were made, together with whatever harm involuntarily resulted, they are now at pains to repair."

## Apology in U.S.

(Last week, in Arizona, he apologized to the Apache Indians for some of the deeds of early missionaries in the U.S. Southwest.)

The pontiff said the constitutional talks on native self-government were supported by Roman Catholic officials in Canada and community leaders, who have called for a "new covenant to ensure your basic aboriginal rights."

"Today, I pray that the Holy Spirit will help you all to find the just way so that Canada may be a model for the world in upholding the dignity of the aboriginal peoples."

John Paul urged them not to sacrifice religious and spiritual growth for material things and said they must retain their artistic, cultural and religious identities.

"The soul of the native peoples of Canada is hungry for the spirit of God — because it is hungry for justice, peace, love, goodness, fortitude, responsibility and human dignity," he said.

"This is a decisive time in your history. It is essential that you be



The Pope sits on chair made of caribou antlers during meeting in 6-storey white teepee with native leaders. CP

Homily as delivered

CANADA - Fort Simpson - 20.IX.1987  
Homily by Pope John Paul II

OUTLINE

The native tribes and nations are engaged in preserving their traditions and consolidating their Aboriginal rights. They are called to build their future according to the values of God's kingdom of justice, peace and love. The renewal of their Baptismal promises is a confirmation of their covenant with God.

1. After a three-year wait, God brings the Pope and the Aboriginal peoples together for the celebration of the Eucharist:
  - The Pope greets the ecclesiastical and civil representatives;
  - He proclaims the dignity of the native peoples.
2. For untold generations, the native peoples have lived in a relationship of trust with the Creator:
  - The Pope prays that God may continue to guide their destiny;
  - Today's liturgy is to be applied to the native peoples' present historical moment.
3. The Prophet assures a suffering people that God is near at hand (cf. Is 55:6-9):
  - We discover God's presence by calling upon him in our prayer with trust;
  - Our prayer is effective when it proceeds from a pure heart;
  - The covenant between God and his people is constantly renewed when they keep his commandments.
4. God's kingdom is a kingdom of justice, peace and love: like the landowner in the parable, God is concerned about providing for the real needs of all people (cf. Mt 20:1-16).



5. The Aboriginal peoples are faced with the challenge of promoting spiritual, cultural and social values:
  - Their traditional values need to be preserved and cherished;
  - But concern for their own society should not exclude openness to the wider community.
6. The work of missionaries has given rise to living communities of faith and Christian life:
  - An effort is under way to revitalize the Catholic communities of the North;
  - The native peoples themselves are called to be more active in Church life;
  - The Holy Father encourages vocations to the priesthood and the religious life, so that the Church may be more at home in native cultures.
7. In conduct worthy of the Gospel (cf. Phil 1:27), Jesus is exalted and his peace reigns in our hearts:
  - By renewing our Baptismal promises we reaffirm our covenant with God as his people;
  - The Pope invokes the spiritual joy of Mary, expressed in the Magnificat (cf. Lk 1:46-49), upon all present.

# THE HOLY FATHER'S HOMILY

"Seek the Lord while he may be found,  
call him while he is near" (Is 55:6)

Dear Brothers and Sisters,

1. We have waited a long time for this moment. Almost exactly three years ago my visit to Denendeh was prevented by weather conditions. Now, at last, God has brought us together and gives us the privilege of celebrating the Eucharist of the Twenty-fifth Sunday of the Year.

I greet my brother Bishops, especially Bishop Denis Croteau, Bishop of this diocese of Mackenzie-Fort Smith. I also greet the priests, religious women and men, and the lay people. I thank Her Excellency, the Governor General, for coming here, as well as the representatives of Canadian civil authorities. I am particularly happy to meet members of tribes and peoples who are descendants of the first inhabitants of this country, and who many times expressed the wish that I come here and who are now gathered in such numbers in this festive setting. I wish to thank the Assembly of First Nations, the Inuit Tapirisat of Canada, the Native Council of Canada and the Metis National Council for their collaboration in organizing this visit. I greet everyone in the love of Our Lord, Jesus Christ. Once again, I proclaim your dignity as human persons and as Christians. You have my support in your efforts to fulfill your temporal and eternal vocation.

2. "Seek the Lord while he may be found, call him while he is near" (Is 55:6). These words from the first reading are a pressing invitation to raise your thoughts to the Father, from whom all good gifts come, that he may continue to guide your destiny as Aboriginal peoples along the path of peace, in reconciliation with all others, in the experience of an effective solidarity on the part of the Church and of society in attaining your legitimate rights.

For untold generations, you the native peoples, have lived in a relationship of trust with the Creator, seeing the beauty and the richness of the land as coming from his bountiful hand and as deserving wise use and conservation. Today you are working to preserve your traditions and consolidate your rights as Aboriginal peoples. In this circumstance today's liturgy has a deep application.

3. The Prophet Isaiah is speaking to a people experiencing the sufferings of exile and yearning for rebirth, especially a renewal of the spirit through the rebirth of their culture and traditions. He seeks to console them and strengthen them in their task by reminding them that the Lord is not far from them (cf. Is 55:6-9).

But where is he to be found? How can we live in God's presence? The Prophet indicates three steps for unveiling the presence of God in our personal and collective experience.

First, he says: "call him". Yes, in prayer we will find the Lord. By calling upon him with trust you will discover that he is near.

But prayer must come from a pure heart. Consequently, the Prophet launches a call to conversion: "Turn to the Lord for mercy... to our God, who is generous in forgiving" (Is 55:7).

And finally, we are called to transform our lives by learning to walk in the ways of the Lord: "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts" (v.9). The covenant between God and his people is constantly renewed when they invoke his merciful forgiveness and keep his commandments. God is our God and we are more and more his people.

4. In the Gospel reading, Jesus speaks of the owner of an estate who goes out at different hours to hire workers for his land (cf. Mt 20:1-16). The parable portrays the unlimited generosity of God, who is concerned about providing for the needs of all people. It is the landowner's compassion for the poor ~~in~~ in this case, the unemployed ~~that~~ that compels him to pay all the workers a wage that is calculated not only according to the laws of the marketplace, but according to the real needs of each one.

Life in God's kingdom is based on a true sense of solidarity, sharing and community. His is a kingdom of justice, peace and love. It is our task to build a society in which these Gospel values will be applied to every concrete situation and relationship.

5. Today, this parable of cultivating the Lord's vineyard presents a real challenge to Aboriginal nations and communities. As native peoples you are faced with a supreme test: that of promoting the religious, cultural and social values that will uphold your human dignity and ensure your future well-being. Your sense of sharing, your understanding of human community rooted in the family, the highly valued relationships between your elders and your young people, your spiritual view of creation which calls for responsible care and protection of the environment ~~all~~ all of these traditional aspects of your way of life need to be preserved and cherished.

This concern with your own native life in no way excludes your openness to the wider community. It is a time for reconciliation, for new relationships of mutual respect and collaboration in reaching a truly just solution to unresolved issues.

6. Above all, I pray that my visit may be a time of comfort and encouragement for the Catholic communities among you. The pioneering efforts of the missionaries —to whom once again the Church expresses her profound and lasting gratitude— have given rise among you to living communities of faith and Christian life. The challenge is for you to become more active in the life of the Church. I understand that Bishop Croteau and the other Bishops of the North are seeking ways of revitalizing the local Churches so that you may become ever more effective witnesses of God's kingdom of love, justice, peace, forgiveness, and human solidarity.

My dear Indian, Inuit and Metis friends, I appeal to all of you, especially the young people, to accept roles of responsibility and to contribute your talents to building up the Church among your peoples. I ask all the elders, leaders, and parents to encourage and support vocations to the priesthood and religious life. In this way the Church will become ever more at home in your own cultures, evangelizing and strengthening your traditional values and customs.

7. I have come today, dear brothers and sisters, to proclaim to you Jesus Christ and to proclaim that he is your friend and your Savior. In his name, with the Love of the Good Shepherd, I repeat the words of the second reading: "Conduct yourselves in a way worthy of the Gospel of Christ" (Phil 1:27). By doing this, Christ will be exalted in all your actions (cf. v. 20), and his peace will reign in your hearts.

We are about to renew our baptismal promises. This is a solemn moment. By rejecting sin and evil, and by renewing our trust in the power of Christ's saving mysteries, we are, in fact, reaffirming our covenant with God. He is our God, and we are his people.

As we commit ourselves further to God's ways, may we be filled with the spiritual joy of Mary, the Mother of the Redeemer and our Mother in the faith. May her words express the deepest sentiments of our own hearts:

"My being proclaims the greatness of the Lord,  
my spirit finds joy in God my savior...  
God who is mighty has done great things for me,  
holy is his name" (Lk 1:46-47, 49). Amen.

CANADA - Fort Simpson - 20.IX.1987  
Address to the Native Peoples  
By Pope John Paul II

OUTLINE

The Holy Father fulfills the promise he made three years ago during his visit to Canada to return to meet the Aboriginal peoples. He comes as a servant of the Gospel of Jesus Christ. He encourages the native tribes and nations to give priority to religious and cultural values in building their future.

1. The Holy Father greets the native peoples who have gathered from all over Canada:
  - He has come as the Successor of the Apostle Peter, who is the visible source and foundation of unity in the Church (cf. Lumen Gentium, 18);
  - He has come as a servant of the Gospel of Jesus Christ, which is the power of God leading to salvation (cf. Rom 1:1-6).
  
2. The missionaries have been true friends of the native peoples:
  - They have shown respect for the native peoples' cultural patrimony;
  - The present rebirth of native culture and traditions owes much to the pioneering efforts of the missionaries;
  - The Pope considers himself such a missionary and a friend of the native peoples.
  
3. Christ, in the members of his Body, is himself Indian, Inuit and Metis:
  - The Gospel message has strengthened and enriched worthy native traditions;
  - The Holy Father has come to proclaim the dignity of the native peoples and to support their destiny.

4. The Church supports efforts to protect Aboriginal rights:
  - The Pope expresses the hope that a new round of talks between the Aboriginal organizations and the Government will be beneficial;
  - He reaffirms the Church's teaching regarding the dignity and freedom of native peoples.
  
5. There are very close links between the Gospel and human advancement:
  - Peoples all over the world aspire to freedom and development;
  - They "seek to do more, know more and have more in order to be more" (Populorum Progressio, 6);
  - "To be more" is also the challenge that faces the native peoples of Canada;
  - The Church seeks to serve that goal with them.
  
6. Religious and cultural values must not be sacrificed to material well-being:
  - "Increased possession is not the ultimate goal of nations or individuals" (Populorum Progressio, 19);
  - The soul of the Indian, Metis, and Inuit peoples is hungry for the Spirit of God (cf. Redemptor Hominis, 18);
  - They must be spiritually strong and clear-sighted in order to build their future.
  
7. The Pope calls on the native peoples to renew their trust in God who guides the destinies of all peoples:
  - Jesus Christ is our peace (cf. Eph 2:14);
  - The Holy Father prays that the native peoples of Canada will have the wisdom and insight to know the great hope to which God has called them (cf. Eph 1:17-18).



"Grace and peace to you from God our Father and the Lord Jesus Christ"

(Rom 1:7).

Dear Aboriginal Brothers and Sisters,

1. I wish to tell you how happy I am to be with you, the native peoples of Canada, in this beautiful land of Denendeh. I have come first from across the ocean and now from the United States to be with you. And I know that many of you have also come from far away - from the frozen Arctic, from the prairies, from the forests, from all parts of this vast and beautiful country of Canada.

Three years ago I was not able to complete my visit to you, and I have looked forward to the day when I could return to do so. Today is that day. I come now, as I did then, as the Successor of the Apostle Peter, whom the Lord chose to care for his Church as "a permanent and visible source and foundation of unity of faith and fellowship" (Lumen Gentium, 18). It is my task to preside over the whole assembly of charity and protect legitimate variety while at the same time seeing that differences do not hinder unity but rather contribute toward it (cf. ibid., 13). To use Saint Paul's words, I am "a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God" (Rom 1:1). Like Saint Paul, I wish to proclaim to you and to the entire Church in Canada: "I am not ashamed of the gospel. It is the power of God leading everyone who believes in it to salvation" (Rom 1:16).

2. Therefore, I come to you as many missionaries have done before me. They proclaimed the name of Jesus to the peoples who lived in Canada - the Indians, Inuit and Metis. They taught you to love and appreciate the spiritual and cultural treasures of your way of life. They respected your heritage, languages, and customs (cf. Ad gentes, no. 26). As I remarked during my earlier visit, the "rebirth of your culture and traditions which you are experiencing owes much to the pioneering and continuing efforts of missionaries" (Yellowknife Message, September 18, 1984, no. 2). Truly, "the missionaries remain among your best friends, devoting their lives to your service as they preach the word of God" (ibid.). I, too, in my turn, come to you as a friend.

3. Such constructive service is what Jesus wants of his disciples. That has always been the Church's intention in making herself present in each place, in each people's history. When the faith was first preached among the native inhabitants of this land, "the worthy traditions of the Indian tribes were strengthened and enriched by the Gospel message. (Your forefathers) knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received... Thus not only is Christianity relevant to the Indian peoples, but Christ, in the members of his Body, is himself Indian" (Address at Shrine Field, Huronia, Ontario, September 15, 1984, No. 5).

In that spirit of respect and missionary service, I repeat what I said on the occasion of my previous visit, that my coming among you looks back to your past in order to proclaim your dignity and support your destiny. Today I repeat those words to you, and to all the Aboriginal peoples of Canada and of the world. The Church extols the equal human dignity of all peoples and defends their right to uphold their own cultural character with its distinct traditions and customs.

4. I am aware that the major Aboriginal organizations - the Assembly of First Nations, the Inuit Tapirisat of Canada, the Metis National Council, and the Native Council of Canada - have been engaged in high level talks with the Prime Minister and Premiers regarding ways of protecting and enhancing the rights of the Aboriginal peoples of Canada in the Constitution of this great country. Once again, I affirm your right to a "just and equitable measure of self governing," along with a land base and adequate resources necessary for developing a viable economy for present and future generations (Message at Yellowknife, September 18, 1984). I pray with you that a new round of conferences will be undertaken as beneficial and that, with God's guidance and help, a path to a just agreement will be found to crown all the efforts being made.

These endeavors, in turn, were supported by the Catholic Bishops of Canada and the leaders of the major Christian Churches and communities. Together, they have called for a "new covenant" to ensure your basic Aboriginal rights, including your right to self government. Today, I pray that the Holy Spirit will help you all to find the just way so that Canada may be a model for the world in upholding the dignity of the Aboriginal peoples.

Let me recall that, at the dawn of the Church's presence in the New World, my predecessor Pope Paul III proclaimed in 1537 the rights of the native peoples of those times. He affirmed their dignity, defended their freedom and asserted that they could not be enslaved or deprived of their goods or ownership. That has always been the Church's position (cf. Pastorale Officium, 29 May 1537: DS 1495). My presence among you today marks my reaffirmation and reassertion of that teaching.

5. There are very close links between the teaching of the Gospel of Jesus Christ and human advancement. In his famous Encyclical on the Development of Peoples, Pope Paul VI reflected on this reality against the background of the deep aspirations of peoples all over the world toward freedom and development. In his words, the fundamental desire of peoples everywhere is "to seek to do more, know more and have more in order to be more" (Populorum Progressio, 6). Is that not the deepest hope of the Indian, Metis and Inuit peoples of Canada? To be more. That is your destiny and that is the challenge that faces you. And today I have come in order to assure you that the Church stands with you as you strive to enhance your development as native peoples. Her missionary personnel and her institutions seek to work for that cause with you.

6. At the same time, instructed by the teachings of Christ and enlightened by history, the Church appeals to all developing peoples everywhere, not to limit the notion of human progress to the search for material well-being, at the cost of religious and spiritual growth. Paul VI wisely wrote that "personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is a duty... But... increased possession is not the ultimate goal of nations or of individuals" (ibid., 18-19).

There are other values which are essential to life and society. Each people possesses a civilization handed down from its ancestors, involving institutions called for by its way of life, with its artistic, cultural and religious manifestations. The true values contained in these realities must not be sacrificed to material considerations. "A people that would act in this way would therefore lose the best of its patrimony; in order to live, it would be sacrificing its reasons for living" (Populorum Progressio, 40).

What Christ said about individuals applies also to peoples: "For what will it profit a man, if he gains the whole world and forfeits his life?" (Mt 16:26). What would become of the "life" of the Indian, Inuit and Metis peoples if they cease to promote the values of the human spirit which have sustained them for generations? If they no longer see the earth and its benefits as given to them in trust by the Creator? If the bonds of family life are weakened, and instability undermines their societies? If they were to adopt an alien way of thinking, in which people are considered according to what they have and not according to what they are?

The soul of the native peoples of Canada is hungry for the Spirit of God -- because it is hungry for justice, peace, love, goodness, fortitude, responsibility and human dignity (cf. Redemptor Hominis, 18). This is indeed a decisive time in your history. It is essential that you be spiritually strong and clear-sighted as you build the future of your tribes and nations. Be assured that the Church will walk that path with you.

7. By coming among you I have wished to underline your dignity as native peoples. With heartfelt concern for your future, I invite you to renew your trust in God who guides the destinies of all peoples. The eternal Father has sent his Son to reveal to us the mystery of our living in this world and of our journeying to the everlasting life that is to come. In the Paschal Mystery of the Death and Resurrection of Jesus Christ, we have been reconciled with God and with each other. Jesus Christ is our peace (cf. Eph 2:14).

"May the God of our Lord Jesus Christ, the Father of glory, grant you" - the Aboriginal peoples of Canada - "a spirit of wisdom and insight to know him clearly. May he enlighten your innermost vision that you may know the great hope to which he has called you" (Eph 1:17-18).

In the love of our Lord and Savior Jesus Christ, I bless each one of you, and pray for the peace and happiness of your families, your bands and your nations. God be with you all!

## ADDRESS TO THE NATIVE PEOPLES

## May Canada be a model for the world in upholding the dignity of the Aboriginal peoples

*The Holy Father proceeded from the United States to Fort Simpson, (Canada) where he met the indigenous people of the town on 20 September. He addressed them as follows:*

“Grace and peace to you from God our Father and the Lord Jesus Christ” (Rom 1:7).

Dear Aboriginal Brothers and Sisters,

① I wish to tell you how happy I am to be with you, *the native peoples of Canada*, in this beautiful land of Denendeh. I have come first from across the ocean and now from the United States to be with you, and I know that many of you have also come from far away—from the frozen Arctic, from the prairies, from the forests, from all parts of this vast and beautiful country of Canada.

Three years ago I was not able to complete my visit to you, and I have

looked forward to the day when I could return to do so. Today is that day. I come now, as I did then, as *the Successor of the Apostle Peter*, whom the Lord chose to care for his Church as “a permanent and visible source and foundation of unity of faith and fellowship” (*Lumen Gentium*, 18). It is my task to preside over the whole assembly of charity and protect legitimate variety while at the same time seeing that differences do not hinder unity but rather contribute towards it (cf. *ibid.*, 13). To use Saint Paul’s words, I am “a servant of Christ Jesus, called to be an apostle and set apart to proclaim the gospel of God” (Rom 1:1). Like Saint Paul, I wish to proclaim to you and to the entire Church in Canada: “*I am not ashamed of the gospel. It is the power of God leading everyone who believes in it to salvation*” (Rom 1:16).

### Spiritual and cultural treasures

*Continuing in French, the Pope said:*  
② I come to you, then, like so many missionaries before me who have *proclaimed the name of Jesus among the native peoples of Canada*—the Indians, Inuit and Metis—and have learned to love you and the spiritual and cultural treasures of your way of life. They have shown respect for your patrimony, your languages and your customs (cf. *Ad Gentes*, 26). As I remarked on the occasion on my previous visit, the “rebirth of your culture and traditions which you are experiencing today owes much to the pioneering and continuing efforts of missionaries” (*Address at Yellow Knife*, 18 September 1984, no. 2). Indeed, the missionaries “remain among your best friends, devoting their lives to your service, as they preach the word of God” (*ibid.*). I too come to you as a friend.

*Speaking in English, the Holy Father continued:*

③ Such constructive service is *what Jesus wants of his disciples*. That has always been the Church’s intention in making herself present in each place, in each people’s history. When the faith was first preached among the native inhabitants of this land, “the worthy traditions of the Indian tribes were

strengthened and enriched by the Gospel message. (Your forefathers) knew by instinct that the Gospel, far from destroying their authentic values and customs, had the power to purify and uplift the cultural heritage which they had received... Thus not only is Christianity relevant to the Indian peoples, but Christ, in the members of his Body, is himself Indian” (*Address at Shrine Field, Huronia, Ontario, 15 September 1984, no. 5*).

In that spirit of respect and missionary service, I repeat what I said on the occasion of my previous visit, that my coming among you looks back to your past in order to *proclaim your dignity and support your destiny*. Today I repeat those words to you, and to all the Aboriginal peoples of Canada and of the world. The Church extols the equal human dignity of all peoples and defends their right to uphold their own cultural character with its distinct traditions and customs.

④ I am aware that the major Aboriginal organizations—the Assembly of First Nations, the Inuit Tapirisat of Canada, the Metis National Council, and the Native Council of Canada—have been engaged in high level talks with the Prime Minister and Premiers regarding ways of protecting and en-

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hancing the rights of the Aboriginal peoples of Canada in the Constitution of this great country. Once again I affirm the right to a just and equitable measure of self-government, along with a land base and adequate resources necessary for developing a viable economy for present and future generations. I pray with you that a new round of conferences will be beneficial and that, with God's guidance and help, a path to a just agreement will be found to crown all the efforts being made.

These endeavours, in turn, were supported by the Catholic bishops of Canada and the leaders of the major Christian Churches and communities. Together, they have called for a "new covenant" to ensure your basic Aboriginal rights, including the right to self-government. Today, I pray that the Holy Spirit will help you all to find the just way so that Canada may be a model for the world in upholding the dignity of the Aboriginal peoples.

Let me recall that, at the dawn of the Church's presence in the New World, my predecessor Pope Paul III proclaimed in 1537 the rights of the native peoples of those times. He affirmed their dignity, defended

their freedom and asserted that they could not be enslaved or deprived of their goods or ownership. That has always been the Church's position (cf. *Pastorale Officium*, 29 May 1537: DS 1495). My presence among you today marks my reaffirmation and reassertion of that teaching.

5. There are very close links between the teaching of the Gospel of Jesus Christ and human development. In his famous Encyclical on the Development of Peoples, Pope Paul VI reflected on this reality against the background of the deep aspirations of peoples all over the world towards freedom and development. In his words, the fundamental desire of peoples everywhere is "to seek to do more, know more and have more in order to be more" (*Populorum Progressio*, 6). Is that not the deepest hope of the Indian, Metis and Inuit peoples of Canada? To be more. That is your destiny and that is the challenge that faces you. And today I have come in order to assure you that the Church stands with you as you strive to enhance your development as native peoples. Her missionary personnel and her institutions seek to work for that cause with you.

the ultimate goal

Increased possessions is not

6A

6A At the same time, instructed by the teachings of Christ and enlightened by history, the Church appeals to all developing peoples everywhere, not to limit the notion of human progress to the search for material well-being, at the cost of religious and spiritual growth. Paul VI wisely wrote that "personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is a duty... But... increased possession is not the ultimate goal of nations or of individuals" (ibid., 18-19).

There are other values which are essential to life and society. Each people possesses a civilization handed down from its ancestors, involving institutions called for by its way of life, with its artistic, cultural and religious manifestations. The true values contained in these realities must not be sacrificed to material considerations. "A people

ADDRESS to the Native Peoples

L'Osservatore Romano Oct 5, 1987

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6B

What would act in this way would thereby lose the best of its patrimony; in order to live, it would be sacrificing its reasons for living" (*Populorum Progressio*, 40).

What Christ said about individuals applies also to peoples: "for what will it profit a man, if he gains the whole world and forfeits his life?" (Mt 16:26). What would become of the "life" of the Indian, Inuit and Metis peoples if they cease to promote the values of the human spirit which have sustained them for generations? If they no longer see the earth and its benefits as given to them in trust by the Creator? If the bonds of family life are weakened, and instability undermines their societies? If they were to adopt an alien way of thinking, in which people are considered according to what they have and not according to what they are?

## TO NATIVE PEOPLES OF CANADA



The soul of the native peoples of Canada is hungry for the Spirit of God, because it is hungry for justice, peace, love, goodness, fortitude, responsibility and human dignity (cf. *Redemptor Hominis*, 18). This is indeed a decisive time in your history. It is essential that you be spiritually strong and clear-sighted as you build the future of your tribes and nations. Be assured that the Church will walk that path with you.

7. By coming among you I have wished to underline your dignity as native peoples. With heartfelt concern for your future, I invite you to renew your trust in God who guides the destinies of all peoples. The eternal Father has sent his Son to reveal to us the mystery of our liv-

ing in this world and of our journeying to the everlasting life that is to come. In the Paschal Mystery of the Death and Resurrection of Jesus Christ, we have been reconciled with God and with each other. *Jesus Christ is our peace* (cf. Eph 2:14).

"May the God of our Lord Jesus Christ, the Father of glory, grant you", the Aboriginal peoples of Canada, "a spirit of wisdom and insight to know him clearly. May he enlighten your innermost vision that you may know the great hope to which he has called you" (Eph 1:17-18).

In the love of our Lord and Saviour Jesus Christ, I bless each one of you, and pray for the peace and happiness of your families, your bands and your nations. God be with you all!

HOMILY AT MASS FOR ABORIGINAL PEOPLES

## “Indians, Inuit and Metis: use your talents to build up the Church among your peoples”

*Celebrating Mass at the Fort Simpson Camp Ground on 20 September, the Holy Father gave the following homily.*

“Seek the Lord while he may be found,

call him while he is near” (Is 55:6).

Dear Brothers and Sisters,

1. We have waited a long time for this moment. Almost exactly three years ago my visit to Denendeh was prevented by weather conditions. Now, at last, God has brought us together and gives us the privilege of celebrating the Eucharist of the Twenty-fifth Sunday of the Year.

*Speaking French, the Pope said:*

I greet my brother bishops, especially Bishop Croteau of this Diocese of Mackenzie-Fort Smith, the priests, religious and laity. I am grateful for the presence of Her Excellency the Governor-General, and the representatives of Canadian public life. I am especially pleased to meet the members of the Tribes and Nations, descendants of the first inhabitants of these lands, who have repeatedly expressed the hope that I would come, and who have now gathered in large numbers for this festive occasion. I express my appreciation to the Assembly of First Nations, the Inuit Tapirisat of Canada, the Metis National Council and the Native Council of Canada for their collaboration in arranging this visit. I greet you all in the love of our Lord Jesus Christ. Once more I proclaim your human and Christian dignity and support you as you strive to attain your temporal and eternal destiny.

*Once again in English, the Holy Father continued:*

2. “Seek the Lord while he may be found, call him while he is near” (Is 55:6). These words from the first reading are a pressing invitation



The Holy Father celebrates Mass at the Fort Simpson Campground.

to raise your thoughts to the Father, from whom all good gifts come, that he may continue to guide your destiny as Aboriginal peoples along the path of peace, in reconciliation with all others, in the experience of an effective solidarity on the part of the Church and of society in attaining your legitimate rights.

For untold generations, you, the native peoples have lived in a relationship of trust with the Creator, seeing the beauty and the richness of the land as coming from his bountiful hand and as deserving wise use and conservation. Today you are working to preserve your traditions and consolidate your rights as Aboriginal peoples. In this circumstance today's liturgy has a deep application.

## Unveiling God's presence

3 The Prophet Isaiah is speaking to a people experiencing the sufferings of exile and yearning for rebirth, especially a renewal of the spirit through the rebirth of their culture and traditions. He seeks to console them and strengthen them in their task by reminding them that the Lord is not far from them (cf. Is 55:6-9).

But where is he to be found? How can we live in God's presence? The Prophet indicates three steps for unveiling the presence of God in our personal and collective experience.

First, he says: "call him". Yes, in prayer we will find the Lord. By calling upon him with trust you will discover that he is near.

But prayer must come from a pure heart. Consequently, the Prophet launches a call to conversion: "turn to the Lord for mercy... to our God, who is generous in forgiving" (Is 55:7).

And finally, we are called to transform our lives by learning to walk in the ways of the Lord: "As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts" (v. 9). The covenant between God and his people is constantly renewed when they invoke his merciful forgiveness and keep his commandments. God is our God and we are more and more his people.

4. In the Gospel reading, Jesus speaks of the owner of an estate who goes out at different hours to hire workers for his land (cf. Mt 20:1-16). The parable portrays the unlimited generosity of God, who is concerned about providing for the needs of all people. It is the landowner's compassion for the poor—in this case, the unemployed—that compels him to pay all the workers a wage that is calculated not only according to the laws of the marketplace, but according to the real needs of each one.

Life in God's kingdom is based on a true sense of solidarity, sharing and community. His is a kingdom of justice, peace and love. It is our task to build a society in which these Gospel values will be applied to every concrete situation and relationship.

5. Today, this parable of cultivating the Lord's vineyard presents a real challenge to Aboriginal nations and communities. As native peoples you are faced with a supreme test: that of promoting the religious, cultural and social values that will uphold your human dignity and ensure your future well-being. Your sense of sharing, your understanding of human community rooted in the family, the highly valued relationships between your elders and your young people, your spiritual view of creation which calls for responsible care and protection of the environment—all of these traditional aspects of your way of life need to be preserved and cherished.

This concern with your own native life in no way excludes your openness to the wider community. It is a time for reconciliation, for new relationships of mutual respect and collaboration in reaching a truly just solution to unresolved issues.

6. Above all, I pray that my visit may be a time of comfort and encouragement for the Catholic communities among you. The pioneering efforts of the missionaries—to whom once again the Church expresses her profound and lasting gratitude—have given rise among you to living communities of faith and Christian life. The challenge is for you to become more active in the life of the Church. I understand that Bishop Croteau and the other bishops of the North are seeking ways of revitalizing the local Churches so that you may become ever more effective witnesses of God's kingdom of love, justice, peace, forgiveness and human solidarity.

## Accept roles of responsibility

My dear Indian, Inuit and Métis friends, I appeal to all of you, especially the young people, to accept roles of responsibility and to contribute your talents to building up the Church among your peoples. I ask all the elders, leaders and parents to encourage and support vocations to the priesthood and religious life. In this way the Church will become ever more at home in your own cultures, evangelizing and strengthening your traditional values and customs.

7. I have come today, dear brothers and sisters, to proclaim to you Jesus Christ and to proclaim that he is your friend and your Saviour. In his name, with the love of the Good Shepherd, I repeat the words of the second reading: "Conduct yourselves in a way worthy of the Gospel of Christ" (Phil 1:27). By doing this, Christ will be exalted in all your actions (cf. v. 20), and his peace will reign in your hearts.

We are about to renew our baptismal promises. This is a solemn moment. By rejecting sin and evil, and by renewing our trust in the power of Christ's saving mysteries, we are, in fact, reaffirming our covenant with God. He is our God, and we are his people.

As we commit ourselves further to God's ways, may we be filled with the spiritual joy of Mary, the Mother of the Redeemer and our Mother in the faith. May her words express the deepest sentiments of our own hearts:

"My being proclaims the greatness of the Lord,

my spirit finds joy in God my saviour...

God who is mighty has done great things for me,

holy is his name" (Lk 1:46-47, 49). Amen.

L'Osservatore Romano

5 October 1987



"Cherchez le Seigneur pendant qu'il se laisse trouver,  
invoquez-le pendant qu'il est proche"

(Is 55,6).

Chers frères et soeurs,

1. Nous avons attendu longtemps ce moment. Il y a presque exactement trois ans, les conditions de la température m'ont empêché de visiter Dénendée. Maintenant, enfin, Dieu nous réunit ensemble et nous donne le privilège de célébrer l'Eucharistie du vingt-quatrième dimanche de l'année.

Je salue mes frères les évêques, spécialement Monseigneur Denis Croteau, évêque de ce diocèse de Mackenzie-Fort Smith, Je salue également les prêtres, les religieux, les religieuses et les laïcs. Je remercie Son Excellence le Gouverneur Général, Madame Jeanne Sauvê, d'avoir tenu à venir ici, ainsi que les représentants des autorités civiles canadiennes. Je suis particulièrement heureux de rencontrer les membres des Tribus et des Peuples descendant des premiers habitants de ce pays, qui ont souhaité à maintes reprises que je vienne et qui sont maintenant réunis en grand nombre en cette circonstance festive. Je voudrais exprimer ma reconnaissance à l'Assemblée des Premières Nations, à la Tapirisat Inuit du Canada, au Conseil national des Métis et au Conseil des Autochtones du Canada pour leur collaboration à l'organisation de cette visite. Je vous salue tous dans l'amour de Notre Seigneur Jésus Christ. Une fois encore, je proclame votre dignité d'hommes et de chrétiens, et je vous apporte mon soutien dans vos efforts pour répondre à votre vocation temporelle et éternelle.

2. Cherchez le Seigneur pendant qu'il se laisse trouver, invoquez-le pendant qu'il est proche" (Is 55,6). Ces paroles de la première lecture sont une invitation pressante à élever nos pensées vers le Père, de qui vient tout don, pour qu'il continue de guider votre destinée comme peuples aborigènes, dans le sentier de la paix, dans la réconciliation avec tous les autres peuples, en vivant dans la poursuite d'une solidarité efficace de la part de l'Eglise et de la société en obtenant vos droits légitimes.

Depuis des temps immémoriaux, vous, les peuples autochtones, vous avez vécu dans une relation de confiance avec le Créateur, alors que vous voyez la beauté et la richesse de la terre comme venant de sa main généreuse et méritant qu'on s'en serve sagement et qu'on en prenne soin. Aujourd'hui, vous travaillez à conserver vos traditions et à consolider vos droits comme peuples aborigènes. Dans ce contexte, la liturgie d'aujourd'hui trouve une actualisation profonde.

3.

Le prophète Isaïe parle à un peuple qui fait l'expérience des souffrances de l'exil et qui aspire à une renaissance, spécialement à un renouvellement du cœur par la renaissance de sa culture et ses traditions. Il cherche à le consoler et à l'encourager dans sa tâche en lui rappelant que le Seigneur n'est pas loin de lui (cf. Is 55,6-9).

Mais où le trouver? Comment pouvons-nous vivre en présence de Dieu? Le prophète indique trois étapes pour découvrir la présence de Dieu dans notre expérience personnelle et collective.

D'abord, il dit: "Appelez-le". Oui, dans la prière nous trouverons le Seigneur. En l'appelant avec confiance, vous trouverez qu'il est proche. Mais la prière doit venir d'un cœur pur. En conséquence, le prophète lance un appel à la conversion: "qu'il revienne au Seigneur qui aura pitié, à notre Dieu, car il est riche en pardon" (Is 55,7).

Et finalement, nous sommes appelés à transformer nos vies en apprenant à marcher dans les voies du Seigneur: "Autant les cieux sont élevés au-dessus de la terre, autant sont élevées mes voies au-dessus de vos voies, et mes pensées au-dessus de vos pensées" (v. 9). L'Alliance entre Dieu et son peuple est constamment renouvelée quand celui-ci invoque son pardon et garde ses commandements. Dieu est notre Dieu et nous sommes de plus en plus son peuple.

4. Dans la lecture de l'Évangile, Jésus parle du propriétaire qui sort à différentes heures du jour afin d'engager des ouvriers pour sa vigne (cf. Mt 20, 1-16). La parabole décrit la générosité sans limite de Dieu, qui se soucie de pourvoir aux besoins de tout le monde. C'est la compassion du propriétaire pour les pauvres - dans ce cas, les chômeurs - qui le pousse à remettre à tous les ouvriers un salaire calculé non pas uniquement selon les lois du marché, mais selon les besoins réels de chacun.

La vie dans le royaume de Dieu est basée sur un sens réel de la solidarité, du partage et de la communauté. Son royaume est un royaume de justice, de paix et d'amour. Il nous appartient de bâtir une société dans laquelle ces valeurs évangéliques seront appliquées à chaque situation concrète, et dans toute relation.

5. Aujourd'hui, cette parabole des ouvriers de la vigne du Seigneur présente un réel défi aux nations et communautés aborigènes. Comme peuples autochtones vous devez faire face à un énorme défi: celui de promouvoir les valeurs religieuses, culturelles et sociales qui vont rehausser votre dignité humaine et assurer votre bien-être futur. Votre sens du partage, votre compréhension de la communauté humaine enracinée dans la famille, les relations de haute estime entre vos anciens et les jeunes, votre vision spirituelle de la création, qui fait appel au souci et à la protection de l'environnement - tous ces aspects traditionnels de votre genre de vie méritent d'être préservés et entretenus.

Cette préoccupation de votre propre vie comme autochtones n'exclue aucunement votre ouverture à la communauté plus grande. C'est un temps pour se réconcilier, pour des relations nouvelles de respect mutuel et de collaboration afin d'arriver à la solution vraiment juste de problèmes non résolus.

6. Surtout, je prie pour que ma visite soit un temps de réconfort et d'encouragement pour les communautés catholiques de votre milieu. Les efforts de pionniers des missionnaires - à qui, une fois de plus, l'Eglise exprime sa gratitude profonde et durable - ont fait surgir parmi vous de vivantes communautés de foi et de vie chrétienne. Le défi est pour vous de devenir plus agissants dans la vie de l'Eglise. Je crois comprendre que Mgr Crotreau ainsi que les autres évêques du Nord cherchent des moyens de revitaliser les Eglises locales, de manière à ce que vous deveniez encore davantage des témoins efficaces du royaume de Dieu, royaume d'amour, de justice, de paix, de pardon et de solidarité humaine.

Mes chers amis Indiens, Inuit et Métis, je fais appel à vous tous, spécialement les jeunes, vous enjoignant d'accepter des tâches de responsabilité et de mettre à contribution vos talents pour bâtir l'Eglise parmi vos peuples. Je demande aux anciens, aux leaders et aux parents d'encourager et de soutenir des vocations à la prêtrise et à la vie religieuse. Ainsi l'Eglise deviendra toujours plus chez elle dans vos propres cultures, en évangélisant et en renforçant vos valeurs et coutumes traditionnelles.

7. Je suis venu aujourd'hui, chers frères et soeurs, pour vous annoncer Jésus Christ et pour proclamer qu'il est votre ami et votre Sauveur. En son nom, avec l'amour du Bon Pasteur, je répète les paroles de la deuxième lecture: "Menez une vie digne de l'Evangile du Christ" (Phil 1,27). Ce faisant, le Christ sera exalté en toutes vos actions (cf. v.20) et sa paix régnera en vos coeurs.

Nous allons maintenant renouveler nos promesses baptismales. C'est là un moment solennel. En rejetant le péché et le mal, et en renouvelant notre confiance dans la puissance des mystères sauveurs du Christ, nous réaffirmons, en fait, notre alliance avec Dieu. Il est notre Dieu et nous sommes son peuple.

En nous engageant plus à fond dans les chemins de Dieu, puissions-nous être remplis de la joie spirituelle de Marie, la Mère du Rédempteur et notre Mère dans la foi. Puissent ses paroles exprimer les sentiments les plus profonds de nos coeurs:

"Mon âme exalte la grandeur du Seigneur, mon esprit trouve sa joie en Dieu mon Sauveur... Dieu, qui est puissant, a fait pour moi des merveilles, saint est son nom". (Lc 1, 46-47, 49). Amen!



88%

His Holiness Pope John Paul II, wearing hand-crafted Mass robes made by Native Americans, celebrated Mass for 4,000 Indians, Inuits, and Metis at Ft. Simpson, Northwest Territories, Canada on September 20, 1987. Ft. Simpson is 350 miles south of the Arctic Circle.

(This Assoc. Press photo was purchased by A.M.S. for private use.)

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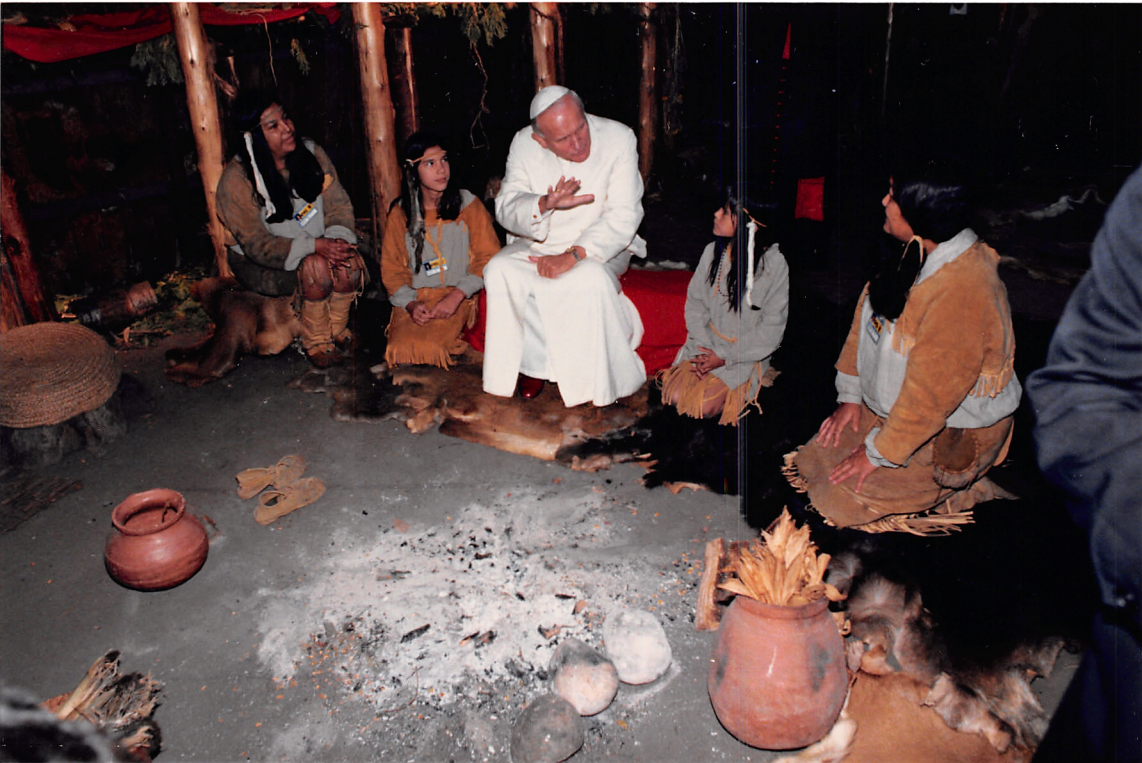
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CANADA - Fort Simpson - 20-IX-1987  
Discours du Pape Jean-Paul II  
aux peuples autochtones

## SOMMAIRE

Le Saint-Père remplit la promesse faite il y a trois ans, lors de sa visite au Canada, de retourner rencontrer les peuples autochtones. Il vient à titre de serviteur de l'Évangile de Jésus Christ. Il encourage les tribus et les nations autochtones à donner une priorité aux valeurs religieuses et culturelles pour construire leur avenir.

1. Le Saint-Père salue les peuples autochtones qui sont réunis de toutes les parties du Canada:
  - il vient à titre de successeur de l'apôtre Pierre, qui est le principe visible et le fondement de l'unité dans l'Église (cf. Lumen Gentium, 18);
  - il vient à titre de serviteur de l'Évangile de Jésus Christ, qui est la force de Dieu pour le salut (cf. Rm 1, 1-6).
  
2. Les missionnaires ont été de vrais amis des peuples autochtones:
  - ils ont montré du respect pour le patrimoine culturel des peuples autochtones;
  - le renouveau actuel de la culture et des traditions autochtones doit beaucoup aux efforts de pionniers des missionnaires;
  - le Saint-Père se considère lui-même comme un missionnaire et un ami des peuples autochtones.
  
3. Le Christ, dans les membres de son Corps, est lui-même Indien, Inuit et Métis:
  - le message de l'Évangile est renforcé et enrichi par les dignes traditions autochtones;
  - le Saint-Père est venu proclamer la dignité des peuples autochtones et donner un soutien à leur avenir.

4. L'Eglise appuie les efforts pour protéger les droits des autochtones:
- le Pape exprime son espoir que la prochaine ronde de conférences entre les organismes aborigènes et le gouvernement sera profitable;
  - il réaffirme l'enseignement de l'Eglise sur la dignité et la liberté des peuples aborigènes.
5. Il y a des liens très étroits entre l'Evangile et la promotion humaine:
- les peuples à travers le monde aspirent à la liberté et au développement;
  - ils "cherchent à faire plus, à connaître plus et à avoir plus pour être plus" (Populorum Progressio, 6);
  - l'Eglise cherche à atteindre ce but avec eux.
6. Les valeurs religieuses et culturelles ne doivent pas être sacrifiées au bien-être matériel:
- "Avoir plus n'est pas le but dernier des nations et des personnes" (Populorum Progressio, 19);
  - l'âme des peuples Indiens, Métis et Inuit est affamée de l'Esprit de Dieu (cf. Redemptor Hominis, 18);
  - ils doivent être forts spirituellement et clairvoyants pour bâtir leur avenir.
7. Le Pape appelle tous les peuples autochtones à renouveler leur confiance en Dieu qui guide tous les peuples:
- Jésus Christ est notre paix (cf. Eph 2,14);
  - Le Saint-Père prie pour que les peuples autochtones du Canada obtiennent la sagesse et la révélation qui leur feront connaître la grande espérance à laquelle Dieu les appelle (cf. Eph 1, 17-18).

ADRESSE  
~~HOMÉLIE~~ DU SAINT-PÈRE

"A vous grâce et paix  
de par Dieu notre Père et le Seigneur Jésus Christ!"  
(Rom 1,7)

Chers frères et soeurs aborigènes,

1. Je veux vous dire ma joie de me trouver avec vous, les peuples autochtones du Canada, dans ce magnifique territoire Dénée. J'ai traversé l'océan, puis les Etats-Unis, pour être avec vous. Et je sais que plusieurs d'entre vous sont également venus de loin, de l'Arctique glacial, des prairies, des forêts, de toutes les parties de votre vaste et beau pays, le Canada.

Il y a trois ans il m'a été impossible de compléter ma visite chez vous et je désirais vivement le jour où je pourrais revenir. Ce jour est arrivé. Je viens maintenant, comme je venais alors, à titre de successeur de l'apôtre Pierre, que le Seigneur a choisi pour prendre soin de son Eglise "comme principe et fondement perpétuel autant que visible de l'unité de la foi et de la communion" (Lumen Gentium, 18). Il est de mon devoir de présider cette communauté unie par la charité et de protéger les diversités légitimes tout en m'assurant que ces divergences n'affaiblissent pas l'unité mais y contribuent (cf. Ibid., 13). Pour employer l'expression de saint Paul, je suis "serviteur du Christ Jésus, apôtre par vocation, mis à part pour annoncer l'Evangile de Dieu" (Rom 1,1). Comme saint Paul j'aimerais vous redire, à vous et à toute l'Eglise du Canada: "Je ne rougis pas de l'Evangile; il est une force de Dieu pour le salut de tout croyant" (Rom 1,16).

2. Je viens donc vers vous comme tant de missionnaires qui l'ont fait avant moi. Ils ont proclamé le nom de Jésus aux peuples qui habitaient le Canada — les Indiens, les Inuit et les Métis. Ils ont appris à vous aimer et à apprécier les trésors spirituels et culturels de votre genre de vie. Ils ont montré du respect pour votre patrimoine, pour vos langues et pour vos coutumes (cf. Ad gentes, n. 26). Comme j'en faisais la remarque lors de ma visite précédente, la "renaissance de votre culture et de vos traditions que vous connaissez aujourd'hui est largement due aux initiatives et aux efforts continus des missionnaires" (Message de Yellowknife, le 18 septembre 1984, n. 2). C'est vrai, "les missionnaires restent parmi vos meilleurs amis; ils consacrent leur vie à votre service alors qu'ils proclament la Parole de Dieu" (ibid.). Moi aussi, je viens vers vous en ami.



3. Cette attitude de service est bien ce que Jésus attend de ses disciples. Et ce fut toujours l'intention de l'Eglise de se rendre présente en chaque milieu, au coeur de l'histoire de chaque peuple. Quand la foi fut proposée aux premiers habitants de ce pays, "les nobles traditions des tribus indiennes se sont trouvées renforcées et enrichies par le message de l'Évangile. (Vos ancêtres) savaient d'instinct que l'Évangile, loin de détruire leurs valeurs et leurs coutumes traditionnelles, avait le pouvoir de purifier et d'élever le patrimoine culturel qu'ils avaient reçu... Dès lors, non seulement le christianisme est-il très valable pour les peuples indiens, mais le Christ, par les membres de son corps, est lui-même Indien" (Célébration de la Parole, Sanctuaire de la Huronie, le 15 septembre 1984, no 5).

Dans cet esprit de respect et de service missionnaire, je répète ce que j'ai dit lors de ma visite précédente, à savoir que ma venue parmi vous évoque votre passé pour proclamer votre dignité et vous donner un soutien pour l'avenir. Aujourd'hui, je vous redis ces paroles, à vous et à tous les peuples autochtones du Canada et du monde. L'Eglise exalte l'égalité de dignité de tous les peuples et défend leur droit à conserver leur propre héritage culturel avec ses traditions particulières et ses coutumes.

4. Je sais que les grandes organisations aborigènes — l'Assemblée des premières nations, le Tapirisat Inuit du Canada, le Conseil national des Métis et le Conseil autochtone du Canada — ont engagé des pourparlers de haut niveau avec le Premier ministre du Canada et avec les Premiers ministres des Provinces sur les façons de protéger et de promouvoir les droits des peuples autochtones du Canada dans la Constitution de ce grand pays. Je veux réaffirmer votre droit à "une mesure juste et équitable d'autodétermination" ainsi qu'à une base territoriale dotée de ressources suffisantes pour développer une économie viable pour les générations présentes et futures (cf. Message à Yellowknife, le 18 septembre 1984). Je prie avec vous pour qu'une autre ronde de conférences ait lieu et soit favorable et que, avec l'inspiration et l'aide de Dieu, un accord juste vienne couronner tous ces efforts.

Ces démarches ont reçu l'appui des évêques catholiques du Canada et celui des chefs spirituels des grandes Eglises et communautés chrétiennes. D'un commun accord, ils ont souhaité une "nouvelle alliance" pour assurer le respect de vos droits fondamentaux d'Aborigènes, incluant votre droit à l'autodétermination. Aujourd'hui, je prie l'Esprit Saint de vous aider tous à trouver la juste voie, de sorte que le Canada puisse être un modèle pour le monde, dans la sauvegarde de la dignité des peuples aborigènes.

Permettez-moi de rappeler, qu'à l'aube de l'implantation de l'Eglise dans le Nouveau Monde, mon prédécesseur, le pape Paul III, avait proclamé en 1537 les droits des peuples autochtones de ce temps. Il affirmait leur dignité, défendait leur liberté et déclarait qu'ils ne devaient pas être réduits en esclavage ni privés de leurs biens et droits de propriété. Telle fut toujours la position de l'Eglise (cf. Pastorale officium, 29 mai 1537, DS 1495). Ma présence parmi vous aujourd'hui veut réaffirmer et soutenir cet enseignement.

5. Il existe des liens très étroits entre l'enseignement de l'Evangile de Jésus Christ et la promotion humaine. Dans son Encyclique remarquable sur le Développement des peuples, le pape Paul VI réfléchissait sur cette réalité dans la perspective des aspirations des peuples, sur la terre entière, à la liberté et au développement. Selon ses propres paroles, le désir fondamental de tous les peuples est de "chercher à faire plus, à connaître plus et avoir plus, pour être plus" (Populorum progressio, no 6). N'est-ce pas l'espérance la plus profonde des Indiens, Métis et Inuit du Canada? Etre plus. Telle est votre destinée et tel est le défi qui se dresse devant vous. Et aujourd'hui je suis venu vous assurer que l'Eglise est avec vous quand vous cherchez à vous développer comme peuples autochtones. Son personnel missionnaire et ses institutions veulent y travailler de pair avec vous.

6. En même temps, instruite par les enseignements du Christ et éclairée par les données de l'histoire, l'Eglise invite tous les peuples en voie de développement à ne pas limiter leur vision du progrès humain à la seule recherche du bien-être matériel, au détriment de leur croissance religieuse et spirituelle. Paul VI a écrit avec sagesse que "cette croissance personnelle et communautaire serait compromise si se détériorait la véritable échelle des valeurs. Légitime est le désir du nécessaire et le travail pour y parvenir est un devoir... Mais... avoir plus, pour les peuples comme pour les personnes, n'est pas le but dernier" (Ibid., nos 18-19).

D'autres valeurs sont essentielles à la vie des personnes et de la société. Chaque peuple possède une civilisation héritée des ancêtres, des institutions reliées à des styles de vie, avec des manifestations artistiques, culturelles et religieuses. Les valeurs authentiques contenues dans ces réalités ne doivent pas être sacrifiées à des considérations matérielles. "Un peuple qui y consentirait perdrait par là le meilleur de lui-même; il sacrifierait, pour vivre, ses raisons de vivre" (Populorum progressio, no 40).

Ce que le Christ dit des individus s'applique aussi aux peuples: "Que servirait à l'homme de gagner le monde entier, s'il ruine sa propre vie? (Mt 16,16) Que serait la "vie" des peuples Indien, Inuit et Métis s'ils cessent de promouvoir les valeurs de l'esprit humain qui les ont soutenus pendant des générations? S'ils cessent de voir la terre et ses produits comme des biens confiés à eux par leur Créateur? Si les liens de la famille sont affaiblis et si l'instabilité mine leurs sociétés? S'ils en viennent à adopter des manières de penser qui leur sont étrangères, où les peuples sont jugés en fonction de ce qu'ils possèdent plutôt que ce qu'ils sont?

L'âme des peuples autochtones du Canada a faim de l'Esprit de Dieu, parce qu'elle a faim de justice, de paix, d'amour, de bonté, de force, de responsabilité, de dignité humaine (cf. Redemptor hominis, no 18). Ce temps est décisif dans votre histoire. Il est essentiel que vous soyez spirituellement forts et clairvoyants pour construire l'avenir de vos tribus et de vos nations. Soyez assurés que l'Eglise marchera avec vous dans ces sentiers.

7. En venant parmi vous je voulais souligner votre dignité de peuple autochtone. De tout coeur je m'intéresse à votre avenir et je vous invite à renouveler votre confiance en Dieu qui guide tous les peuples. Le Père éternel a envoyé son Fils pour nous révéler le mystère de notre existence ici-bas et de notre cheminement vers la vie éternelle. Dans le mystère pascal de la mort et de la résurrection de Jésus Christ, nous avons été réconciliés avec Dieu et les uns avec les autres. Jésus Christ est notre paix (Cf. Eph 2,14).

"Daigne le Dieu de notre Seigneur Jésus Christ, le Père de la gloire, vous donner — à vous les peuples autochtones du Canada — un esprit de sagesse et de révélation, qui vous le fasse vraiment connaître! Puisse-t-il illuminer les yeux de votre coeur pour vous faire voir quelle espérance vous ouvre son appel" (Eph 1,17-18).

Dans l'amour de notre Seigneur et Sauveur Jésus Christ, je bénis chacun de vous, et je prie pour la paix et le bonheur de vos familles, de vos bandes et de vos nations.

Que Dieu soit avec vous tous!

20

CANADA - Fort Simpson - 20-IX-1987  
Homélie du Pape Jean-Paul II

### SOMMAIRE

Les tribus et les nations autochtones sont engagées dans la préservation de leurs traditions et la consolidation de leurs droits aborigènes. Elles sont appelées à bâtir leur avenir selon les valeurs du Royaume de Dieu, royaume de justice, de paix et d'amour. Le renouvellement de leurs promesses baptismales est la ratification de leur alliance avec Dieu.

1. Après une attente de trois ans, Dieu réunit ensemble le Pape et les peuples aborigènes pour la célébration de l'eucharistie:
  - le Pape salue les représentants ecclésiastiques et civils;
  - il proclame la dignité des peuples autochtones.
2. Depuis des temps immémoriaux, les peuples autochtones ont vécu dans une relation de confiance avec le Créateur:
  - le Pape prie Dieu de continuer à guider leur destinée;
  - la liturgie du jour est appliquée à un moment historique des peuples autochtones.
3. Le Prophète affirme à un peuple souffrant que Dieu est proche de lui (cf. Is 55,6-9);
  - nous découvrons la présence de Dieu en l'invoquant dans notre prière avec confiance;
  - notre prière est efficace quand elle jaillit d'un coeur pur;
  - l'alliance entre Dieu et son peuple est renouvelée constamment quand il garde ses commandements.

4. Le Royaume de Dieu est un royaume de justice, de paix et d'amour: comme le propriétaire de la parabole, Dieu se soucie de pourvoir aux besoins réels de tout le monde (cf. Mt 20, 1-6)
5. Les peuples aborigènes font face au défi de promouvoir les valeurs spirituelles, culturelles et sociales:
  - leurs valeurs traditionnelles ont besoin d'être préservées et encouragées;
  - mais la préoccupation de leur propre société n'exclue aucunement l'ouverture à une communauté plus grande;
6. L'oeuvre des missionnaires a fait naître de vivantes communautés de foi et de vie chrétienne:
  - un effort est donné pour revitaliser les communautés catholiques du Nord;
  - les peuples autochtones eux-mêmes sont appelés à être plus actifs dans la vie de l'Eglise;
  - le Saint-Père encourage les vocations à la prêtrise et à la vie religieuse, de sorte que l'Eglise puisse être plus chez-elle dans les cultures autochtones.
7. Par une conduite digne de l'Evangile (cf. Ph.1,27), Jésus est exalté et sa paix règne dans nos coeurs:
  - en renouvelant nos promesses baptismales, nous réaffirmons notre alliance avec Dieu comme étant son peuple;
  - le Pape évoque la joie spirituelle de Marie, exprimée dans le Magnificat (cf. Luc 1, 46-49), qui nous habite toujours.

KATERI CENTER  
341 SEVENTH STREET  
BUFFALO, NEW YORK 14201

Good Day!

Our May 16 Annual Indian Day was a wonderful success with the attendance of our members, Father Kern, and Bishop McLaughlin as main celebrant. During Mass, we welcomed a new member, 8-month year old Nicole Brocato, into the Catholic Church with the sacrament of baptism. Congratulations to Nicole, her parents Denise Brocato and Edward Smith, and her godparents Patricia Brug and Richard Brocato.

The dinner we shared was delicious and enjoyed by all, where we had a chance to visit with long-time friends and meet new ones.

Thank you very much to everyone who attended the Annual Indian Day and members who contributed to organizing the event and making it a success.

Our Craft Day was scheduled for June 10 but will be re-scheduled at a later date that is more convenient for members.

Any member who would like to share their tribal heritage with us such as stories, folklore, language, spiritual and cultural upbringing, etc., please call Dick Kane, our president, or myself to set up a time to meet.

The Center will be closed during the summer months to allow for vacations, holidays, etc., but will resume in September with an event scheduled each month thereafter. The next newsletter will be sent to you in August.

Have a wonderful and safe summer.

Dear Friends,

It was nice to be with you for the Native American Celebration.  
I appreciate the kind gifts.

Gratefully yours in Christ,

Bishop Bernard J. McLaughlin  
Diocese of Buffalo

Does someone need the Priest to visit?

We do not want the elderly or shut-in of our people to be neglected. If you know of someone who wants the priest to visit, please call Janet Smith at 882-5532 or Father Walter Kern at 833-0301 and arrangements will be made. Give good directions so Father does not get lost.

Sincerely,

*Janet Smith*  
Janet Smith  
Secretary



*Kateri Tekakwitha*

js



Artist Gerry Squires has this painting displayed proudly between a Christopher Pratt and a Squires in the kitchen of his home in Holyrood, Nfld. One of his students did it as a spoof on Gerry's latest endeavor — a painting of the Last Supper.

Squires is a part-time art teacher with Memorial University's extension services and *The Last Supper* is his most recent success, the third in a series of works commissioned by a local Roman Catholic church.

The painting overwhelms parishoners at Mary Queen of the World Church, both with its enormity and its style. The life-size painting comes alive in the back of the church. It's so powerful that churchgoers can't help glancing over their shoulders at it during mass. Three years ago, Rev. Adrian Kimenai asked Squires to paint the Resurrection and Crucifixion for the altar of his new church, Mary Queen of the World, in Mount Pearl, just outside of St. John's.

Father Adrian, a Capuchin priest, wanted the painting of Jesus crucified to have a Newfoundland setting, because he likes his church to reflect the province and its people. Father Adrian is Dutch and he grew up in churches full of art that was reflective of the community.

Putting Jesus in a Newfoundland setting is a new concept for the province, and for the more traditional Catholics the idea of Jesus near a fishflake is a little unusual.

But it was a concept that appealed to Squires, whose work has always had a religious theme. He decided to paint Jesus being crucified in Ferryland, a fishing community he was familiar with because he had lived there in a lighthouse for 12 years.

Squires says some people were put off by the idea, because they thought it was belittling Christ to show Him in a fish stage. He disagreed with that view and says those people must think their culture is inferior. He says, "I've really elevated that cultural connection and given it some dignity. The paintings celebrate our culture as well as this adopted religion we now have as our own."

When the painting was installed, the parishoners thought it was great. It consists of three sections: the Crucifixion of Jesus on the cross on the left, the Resurrection is on the right and in the middle fishermen are hauling nets. A common background of water makes the three look like one scene. The parish was so pleased with the results that Squires was asked to paint the Stations of the Cross, also to be set in Newfoundland.

Squires chose an old road in Portugal Cove for the path Jesus walked to His crucifixion. Unlike traditional Stations of the Cross, Jesus is alone for most of the journey. There aren't any Roman soldiers or jeering crowds, because Squires

wanted to emphasize how lonely the walk must have been for Jesus. He succeeds, for you can sense the isolation and emptiness when you look at Jesus' face. And there are fishermen nailing Jesus to the cross, but instead of wearing Middle East attire, they're dressed in jeans and fisherman-knit sweaters.

Squires tied in the Stations with his paintings behind the altar by again showing Jesus crucified on the Ferryland Downs, and then buried in a cave like the one he found in Manuels, Long Pond.

When the Stations of the Cross were finished, the church wasn't ready to let Squires put down his paintbrush yet, and for the third time in as many years, they commissioned him again — to paint *The Last Supper*. He was excited about the project because he had always wanted to do a painting of the Last Supper but had never found the time.

He used his friends as models because he wanted the Twelve Apostles to have personalities. "They've got the flavor of Newfoundland," says Squires, "and anyway, these people have all contributed to the culture of Newfoundland. I didn't want to paint twelve Sunday school teachers. I find them (the models) to be truly great human beings."

A number of objects in the painting of the Last Supper emphasize that it's taking place in Newfoundland. There's an anchor and a swish barrel, and through a window Signal Hill can be seen off in the distance.

This is the first time Squires has worked for a church, but it's certainly not the first time religion has been the focus of his art. Two of his major exhibitions were based on Christian saints — a series on the teachings of St. Francis of Assisi, and another inspired by the canticles of St. John of the Cross.

"I remember the Church had a big influence on me, both my parents were Salvation Army officers," says Squires. "There was a fear that the Church had created in me as a child, and it's something I've had to overcome as a man. Most of my work dealt with that and still does today." He says the Bible is a storehouse of imagery.

Gerry Squires was born on Change Islands, but grew up on Exploits Islands. His parents separated, and when he was 12 years old his mother moved the family to Toronto. Later, he studied at the Ontario College of Art, but for the most part he's self-taught. He worked for a while as a commercial artist with the now defunct *Toronto-Telegram*. It was also in Toronto that he met and married Gail Tooker and they had two daughters, Meranda and Esther.

Financially this was the most secure period of his life, but he wasn't happy; he worked all day and painted at night. He says he worked too hard and drank a bit too much and this didn't leave much time for his family.

# Supper

*An artist paints religious themes in Newfoundland settings using his friends as models to capture the true flavor of the province*

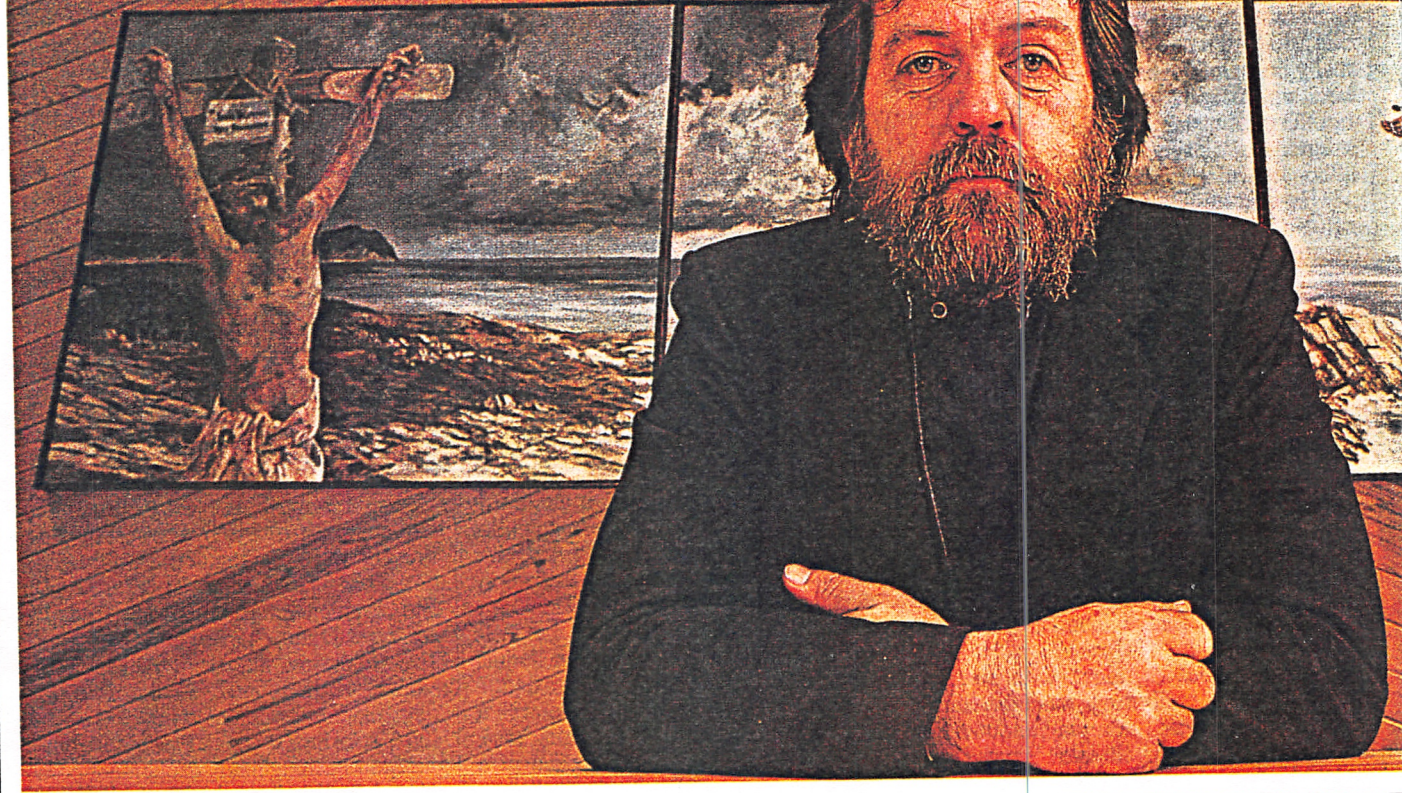
by Margot Bruce

The painting looks like an illustration for a humor magazine; it doesn't have the Gerry Squires style, but it says a lot about the artist and his latest accomplishment.

It's a colorful, uncluttered painting of Jesus with the Twelve Apostles ambling up the driveway to Squires' house, with casks of wine in their hands. The caption reads, "Gail, guess who's coming for supper?"



ART



# Gerry Squires' Last



## ART

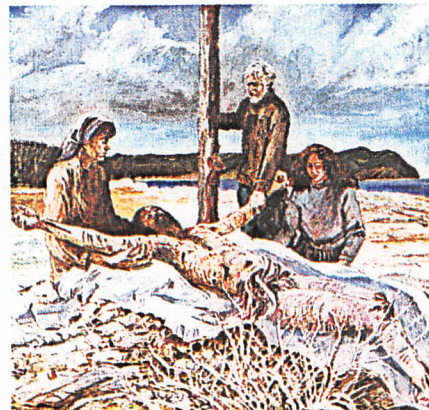
So at 28 he quit his job and moved his family back to Newfoundland. When Squires returned to the province, it was going through a period of transition. The resettlement program was in full swing and the government was moving people from their small communities to larger centres.

Squires was also going through a transitional period. He was in the middle of painting his *Wanderer* series and the subject was actually his own search. He began to realize the importance of the environment and what a magnificent place Newfoundland was, but it was a

painful time for the people who were being uprooted. Being from a small community he felt their hurt, and his work reflected the broken culture around him. He completed a series of 12 paintings which were very self-absorbed.

Although Squires' inner feelings were reflected in his work, he says it wasn't a sad period of his life. He was having a great time, but in terms of his own inner self they were painful times. A lot of Squires' work is described as desolate and isolated, something which prompts critics and writers to say he's had a sad life. But that's not how he sees it.

"When I lived in the lighthouse in Ferryland Downs, I was isolated in a real sense," he says. "My family and I lived two miles out into the water. But it was the most prolific period of my career and a time of drinking, parties and storytelling. I was very happy. All of the twelve years in the lighthouse were full of self-discovery, full of love and full of passion, fun and raising children." It was also a



The Stations of the Cross . . .

lucrative time for him as an artist, and with the lighthouse costing him \$5 a month to rent, the situation was ideal.


While he lived in Ferryland, Squires painted landscapes without people in them. Prior to this his paintings were very abstract and vague; they never dealt with detail at all. In Ferryland he was surrounded with detail and began to incorporate it in his work. It was a very disciplined time for him.



are set on the Ferryland Downs

Squires wanted to paint the water, which is why he chose Ferryland. He says his work always dictates where he lives. That's why he's now living in Holyrood. He wants to paint the interior of Newfoundland — bogs and marshes.

He says he's tired of living on the edge, which may have something to do with his age. Squires, who turns 50 this year, sees Holyrood as a resting place. "All I ever wanted was to live the quiet life," he says. "My work is starting to reflect it too."

Gerry Squires the artist thinks that with age he's become more certain of his abilities. 

Gerald L. Squires

UPDATED BIOGRAPHY 1985 - 1988

ART DEALERS

Emma Butler Gallery, 111 George Street, St. John's, Newfoundland.  
Telephone (709) 739-7111.

Christine Parker, Contemporary Graphics, 127 Queen's Road, St. John's,  
Newfoundland. Telephone (709) 753-0580.

Herbert Reid, Topsail Art Gallery, P.O. Box 93, Woodpath Road, Topsail,  
Newfoundland, A0A 3Y0. Telephone (709) 834-3612.

PRINCIPAL EXHIBITIONS - SOLO

- 1985 "The Fourteen Stations of the Cross and Preliminary Drawings"  
at the Polyanna Gallery, St. John's, Newfoundland.
- 1987 "The Last Supper" at the Memorial University Art Gallery,  
St. John's, Newfoundland.

PRINCIPAL EXHIBITIONS - GROUP

- 1985 "Small Works Exhibition: Montgomerie and Squires" at the Polyanna  
Gallery, St. John's, Newfoundland.
- 1986 "Memorial University: 25th Anniversary Exhibition", a Canadian  
travelling exhibition.
- 1987 "The Human Form" from April 5th to the 25th at the Resource  
Centre for the Arts, St. John's, Newfoundland.

COMMISSIONED WORKS

- 1986 "The Last Supper", a 6 X 18 foot, four panel, acrylic on canvas  
painting for Mary Queen of the World Parish, Mount Pearl,  
Newfoundland.

"Autumn Vengeance", the cover and various illustrative drawings  
for a book of poetry written by Enos Watts and published by  
Breakwater Books, St. John's, Newfoundland.

"Fishwharf and Steamboat Men", the stage-set for a play written  
by Des Walsh and produced by the Resource Centre for the Arts,  
St. John's, Newfoundland.

"Journey Under God: A Student Guide to the Old Testament",  
various drawings and paintings for a Level 2, Religious Education  
course textbook written by Reverend John B. Corston and published  
by Breakwater Books, St. John's, Newfoundland.

- 1987 "St. Francis Receives the Stigmata", a 5 X 7 foot, acrylic  
on canvas painting for the Franciscan Monastery, Orangeville,  
Ontario

Gerald L. Squires, continued from page 1

"Herbert Halpert", a portrait of the founder of Memorial University's Folklore Department, commissioned by the Folklore Department of Memorial University.

SELECTED MEDIA COVERAGE

- 1986 "Making Pictures", a half-hour School Broadcast video on the artwork of Gerry Squires, produced by the Government of Newfoundland and Labrador.
- "Stations of the Cross", a Newfoundland ETV video production.
- 1987 "The Last Supper", a national CBC television 'Special' produced for The National and broadcast on Christmas Day.
- "The Last Supper", a French Network CBC Television Special.
- "The Last Supper", produced by CBC Radio and broadcast on Arts National; Newfoundland Morning Show; On the Go; and Open House National.
- "Know Your V.I.P. Series", an interview with Gerry Squires, produced by Cathie Howser of CBC Radio Noon.
- "Dialogue", a CBC Radio Easter Sunday interview with Gerry Squires by Richard Beaton.

SELECTED BIBLIOGRAPHY

- James Wade, "Profile: Gerald Squires", The Newfoundland Herald, St. John's, November 23, 1985.
- James Wade, "Touchstone to Nirvana", Artsinformation, December, 1985.
- "Uniquely Newfoundland: Squires Artwork in Mount Pearl Church", The Metro, December 8, 1985
- Joan Sullivan, "Gerald Squires, A Christian Consciousness", Newfoundland Lifestyle, Volume 4, #6.
- Joan Sullivan, "The Last Supper: Culmination of Years of Religious Painting", The Sunday Express, January 25, 1987.
- Philip Hicks, "Gerry Squires Inspiring Last Supper", Newfoundland Herald, February 7, 1987.
- Philip Hicks, "Devotional Art", Evening Telegram, February 14, 1987.
- Margot Bruce, "Gerry Squires' Last Supper", Atlantic Insight, June 1987.

PRAYER FOR THE CANONIZATION OF BLESSED KATERI TEKAKWITHA

O God, who among the many marvels of Your Grace in the New World, did cause to blossom on the banks of the Mohawk and the St. Lawrence, the pure and tender Lily, Kateri Tekakwitha, grant we beseech you, the favor we beg through her intercession, that this Young Lover of Jesus and of His Cross may soon be counted among her saints By Holy Mother Church, and that our heart may be kindled with a stronger desire to initiate her innocence and faith. Through the same Christ our Lord. Amen

Our Father

Hail Mary

Glory Be (3)



STRENGTH

UNITY



PEACE  
TREE OF LIFE

ST. REGIS PARISH AKWESASNE

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## Indian Prayer

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Grant that  
I may not  
criticize  
my neighbor  
until I have  
walked a mile  
in his moccasins.

### Tweannaton ne Kateri

- 1 Te-wa-na-ton ne ka-te-ri  
Io-ia-ta-to-ken-ti-ko-wa  
Iah-te ka-na-kwa-ien-te-ri  
Ie-sos ok ro-wen-ni-ios-ton.
- 2 Ka-tsi-tsio ka-tsi-tsia-ra-ken  
A-kwa io-tsi-tsia-ne-ra-kwa  
Ne-ne A-kwa tes-kia-kie-ren  
Ne Ka-te-ri Te-ka-kwi-tha
- 3 Ra-ti-ri-hwa-sons na-onkwe-ta  
Ne-io-ri-wi-ios-ton-ha-ke  
Kon-wan-has-kwe na-io-na-ke  
Iah-se ne te-io-ton-ta-ton
- 4 Ioten-kion tsi tka-na-ke-re  
Kah-na-wa-ke io-te-kwa-sen  
E-tho tkon-wa-ri-wa-wa-se  
Na-io-ri-wi-ios-ton-ha-ke
- 5 A-se she-kon tsi ion-he-kwe  
Sha-ken-he-ie ne Ka-te-ri  
Ne kwa ohn-na-ken ton-ta-ti  
Ie-sos i-se ko-no-ron-kwa.

MEMORIAL ACCLAMATION: Akwesasne Mohawk Choir

GREAT AMEN: Akwesasne Mohawk Choir

OUR FATHER: Mohawk Choir

LAMB OF GOD - Ie sos Kris tos  
Ie sos Kris tos se ri wah ton tha  
Ka ri wa ne ren ta kwen tenr ni sa (2)

Ie sos Kris tos se ri wah ton tha  
Ka ri wa ne ren ta kwen ten ta kion sken nen.

COMMUNION HYMNS: Mohawk Choir  
Ojibwa Singing Ministry

THANKSGIVING - Round Dance Around the Altar

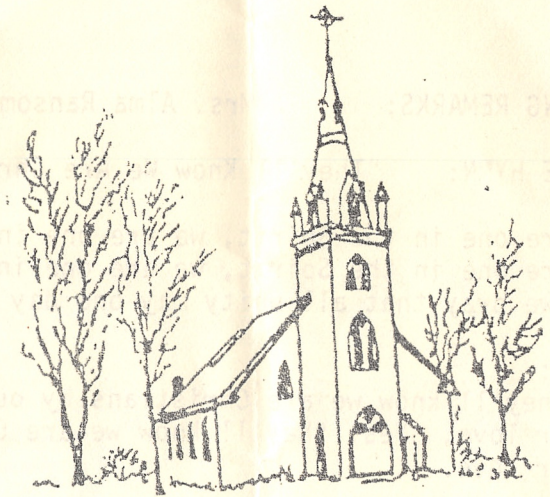
RECESSIONAL - "Glory and Praise"

REFRAIN: Glory and praise to our God,  
who alone gives light to our days.  
Many are th blessings He bears  
to those who trust in His ways.

1 We, the daughters and sons of Him who built the  
valleys and plains,  
praise the wonders our God has done in ev'ry heart  
that sings.

2 In his wisdom He strengthens us, like God that's  
tested in fire.  
Though the power of sin prevails, our God is there  
to save.

3 Ev'ry moment of ev'ry day our God is waiting to  
save, always ready to see the lost, to answer  
those who pray.



A FESTIVE LITURGY  
ON THE OCCASION OF

THE ANNUAL PARISH VISITATION  
OF ST. JOHN FRANCIS REGIS PARISH

BY

MOST REV. ROBERT LABEL  
MOST REV. STANISLAUS J. BRZANA  
MOST REV. EUGENE LAROCQUE

AND THE

WEEKEND OF PRAYER, HEALING & THANKS

Conducted By

JOHN HASKELL, O.F.M. CAP.  
of the Ojibwa Nation

ST. REGIS - AKWESASNE

SUNDAY, OCTOBER 18, 1987

WELCOMING REMARKS:

Mrs. Alma Ransom

ENTRANCE HYMN: "They'll Know We Are Christians"

We are one in the Spirit, we are one in the Lord  
We are one in the Spirit, we are one in the Lord  
And we pray that all unity may one day be restored.

REFRAIN:

And they'll know we are Christians by our love,  
by our love, Yes, they'll know we are Christians  
by our love.

Se-wa-tonn-he tse-ra-ne Ra-wen-ni-io-ke  
Se-wa-tonn-he-tse-ra-ne Ra-wen-ni-io-ke  
Skat-akwe-kon-tse-a-tsi te-wa-sen-na-ien

REFRAIN:

Te te wa ta te no ronk, te te wa ia shon tha  
te te wa ta te no ronk, te te wa ia shon tha

We will walk with each other, we will walk hand in hand.  
We will walk with each other, we will walk hand in hand.  
And together we'll spread the news that God is in our  
land.

REFRAIN: And they'll know.....

Ion-kwa-io-ten akwe-kno te-te-wa-ta-kie-na-was  
Ion-kwa-io-ten akwe-kno te-te-wa-ta-kie-na-was  
Kiot-kon tsi ta-ie-te-wa-te-no-ronh-kwa-ke

REFRAIN: Te te wa.....

All praise to the Father, from whom all things come  
And all praise to Christ Jesus, His only Son  
and all praise to the Spirit, who makes us one.

REFRAIN: And they'll know.....

## SOLEMN BLESSING OF THE NEW STATUE OF BLESSED KATERI TEKAKWITHA

GLORIA: Sung by the Mohawk Choir

FIRST READING: Solomon Cook.

RESPONSORIAL PSALM: Ann Marie MacDonald  
"Give the Lord glory and power"

SECOND READING: Solomon Cook

GOSPEL ACCLAMATION: 8 Fold Alleluia

GOSPEL:

HOMILY: Father John Haskell, O.F.M. Cap.

PROFESSION OF FAITH:

PRAYER OF THE FAITHFUL:

OFFERTORY: To be sung by Ojibwa Singing Ministry

---

PREPARATION OF THE GIFTS - Procession for the  
presentation of the gifts, various members of  
the organizations in our community.

Presentation of gifts to Bishops will announced  
by Alma Ransom.

HOLY, HOLY, HOLY

Sa ia ta to ken ti, sa ia ta to ken ti

Sa ia ta to ken ti, se wen ni io

Ka ron hia kwe kon on wen tsia kwe kon

Sa ia ta ne hra kwat

Sa ia ta to ken ti, Sa ia ta to ken ti

Ie sa sen na ien ka ron hia ke

Sa ia ta to ken ti, Sa ia ta to ken ti

Sa ia ta to ken ti, Se wen ni io



Gerry Squires  
Bennett's Road  
Holyrood, Newfoundland.  
AOA 2R0

January 6, 1988.

Father Henry Bechard, S.J.,  
P.O. Box 70  
Kahnawake, Quebec.  
JOL 1B0

Father Bechard,

Thank you for your interest in my work.

In response to your telephone request to-day, I am enclosing, along with this letter, four slides of the Crucifixion-Resurrection, plus some reviews and biographical information..

If you have need to retain the slides for any great length of time would you please have them copied and return the originals to me, as I have no spares.

If there is any further information that you need, let me know.

Yours sincerely,



GLS/gs

*Rep. 28 Jan. '88*

Roll 1 - Neg 27: Pope meets elders at airport upon arrival in Fort Simpson.

Roll 2, Neg. 30: Pope blesses monument<sup>and people</sup> at Fort Simpson site. Mgr Denis Croteau, Bishop of Mecklenburg-Fort Smith to right of Pope; Mgrignor PIERO MARINI, ~~Mgr~~ Master of Pontifical Ceremonies at Pope's left.

Roll 3, Neg 0: Pope meets people during walk-about at FORT SIMPSON.

Roll 3, Neg 9: Pope meets people during walk-about at FORT SIMPSON

Roll 5, 34. : On podium at Fort Simpson during private audience with leaders of national Native organizations, Pope listens to Ms. Rhoda INUKSUK, president of Inuit Tapirisat of Canada (in blue); Louis Bruyere, president of Native Council of Canada, back to camera; George Erasmus, president of the Assembly of First Nations; and James Sinclair, president of the Metis Council of Canada, at Pope's right.

Roll 7, Neg. 0: The crowd waits as the Pope speaks to national Native leaders

Roll 7, Neg 4: The Pope exchanges gifts with elders on podium.

- Roll 7, Neg 12. : The Pope examines Fruit gift.
- Roll 8, Neg 16 : Priests of the north carry birch bark ciboria for communion.
- Roll 8, Neg. 24 : Couple approach to receive communion from Pope.
- Roll 8, Neg 34 Receiving communion from Pope.
- Roll 9, Neg 31A Pope recites closing prayers at Mass in Fort Simpson.
- Roll 11, Neg 11 - Pope meets sick and invalids after Mass at Fort Simpson.
- Roll 12, Neg 3 - Pope meets children at airport before his departure from Ft. Simpson.
- Roll 12, Neg 8 - Pope blesses young boy at airport.
- Roll 12, Neg 27 - Pope shakes hands in farewell with Bill Erasmus, President of The Dene Nation.

Gift to the Holy Father from the 3 Shrines of Kateri

A Spiritual Bouquet of Prayers for the Pope John Paul II was the gift from the Three Shrines of Kateri at

the Native American gathering at Phoenix, Arizona, on September 14. On the front of a silver box was

a hand-written card which said, "Dear Holy Father, you are remembered in prayer."

Within the box were special envelopes which contained selected picture post cards from

each Shrine. Also, included was the name and address of the Director of each Kateri Shrine.

The first envelope said, "at Amherst, N.Y., the site of Kateri's birth in 1656." The next

envelope read "at the site of Kateri's baptism at

Fonda, N.Y., in 1676." The last envelope

stated, "at the site of Kateri's tomb at St. Francis Xavier Mission Church, Kahnawake, P.Q., Canada.

Generally, at a later date, the Pope acknowledges his gifts.

A Spiritual Bouquet of Prayers was given to the Holy Father from the three Shrines of Blessed Kateri Tekakwitha at Phoenix, Arizona. It was here that Pope John Paul II met with Native Americans on September 14.

Printed upon a silver gift box was a note which read, "Dear Holy Father, you are remembered in prayer."

Within the box were three special envelopes with selected picture post cards from each Shrine.

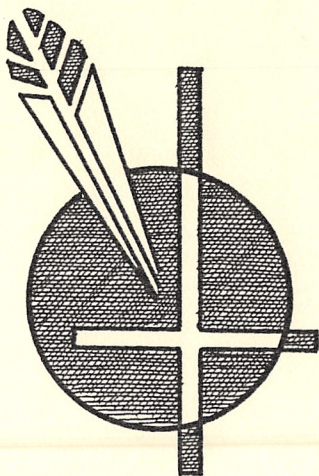
The first envelope stated, "at Auriesville, N.Y. site of Kateri's birth in 1656. The second

envelope said, "at the site of Kateri's baptism in 1676 at Fonda, N.Y. The third envelope said, "at

the site of Kateri's tomb at Kahnawake, P.Q., Canada.

Each envelope carried the address of the priest involved at each Shrine. Later, generally, the Holy Father acknowledges his gifts in writing.

... An Invitation



SARAH HASSENPLUG

requests the honor of your presence  
at a special liturgy

for the commissioning of the very first  
Native American Lay Ministers  
of the Diocese of Syracuse, New York

Saturday, October 17, 1987

five o'clock in the evening

St. Lucy's Church

432 Gifford Street

Syracuse, New York

Bishop Joseph O'Keefe will be the president  
of the liturgy

A Native American feast will be held  
immediately following the liturgy.

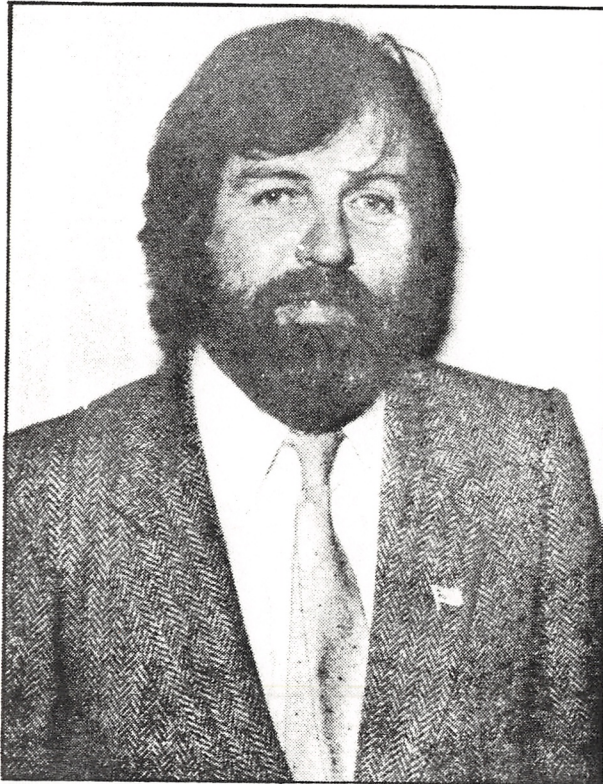
Peg Bova and Arthur Ungerer  
will also be commissioned at this ceremony

gr

THE MONITOR PG MQWS  
ST. JOHN'S, NOV. 1985

MQW - 5

## A Short Parish History



Gerry Squires (above) painted the stations of the

It was in 1974 that the parish of Mary Queen of the World went "double Dutch", to use the present pastor's own expression.

That year the Capuchin Order took over the administration of the parish. From 1974 to 1980 Fr. Henri van Olfen served as pastor, with Fr. Adrian Kimenai as assistant. In 1979 Fr. Ron McIntyre replaced Fr. Adrian for one year so that he could complete his post-graduate studies. In 1980, Fr. Adrian returned to take up his duties as pastor while Fr. Pierre Wood was appointed assistant.

Fr. Adrian and Fr. Pierre, along with Sr. Mary Farrell (pastoral worker), are presently the parish team.

The history of the parish, however, actually dates back to June 10, 1956 when it was announced that a new school and chapel would be built to accommodate the educational and spiritual needs of the people in the area. The combined structure was completed the following year. Priests from the Basilica celebrated the Sunday liturgies until 1962. That year, Fr. John B. Kent was appointed as the first pastor of Mary Queen of the World Parish.

ney became the pastor. He remained there until 1974 while Fr. John Maddigan assisted him for one year.

When the Capuchins moved in, there were approximately 500 Catholic families in the parish. That figure now stands at 1500.

With his gift for understatement, Fr. Pierre noted that "it's a growing community."

The parish is clearly growing numerically but, more importantly, community participation in the life of the parish is growing even more rapidly.

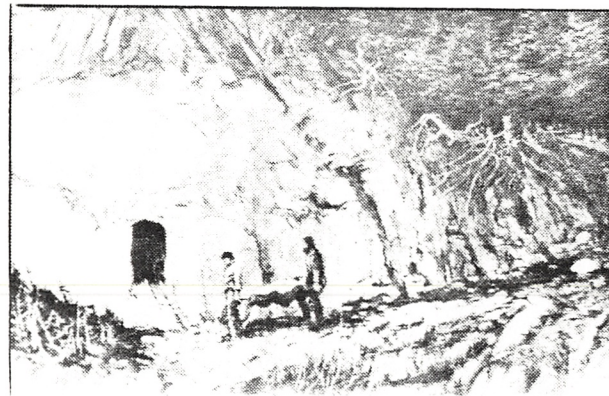
The parish council and its associated committees (liturgy, finance, family life, ways and means) are extremely active, as are a number of organizations which include the Knights of Columbus, the Catholic Women's League, the Ladies Auxiliary, and the St. Vincent de Paul Society.

Liturgical ministries are also flourishing. The parish currently has three choirs on the go (children, teen, adult) with another soon to be born (a mixture of children and teens). There are also well over 50 Eucharistic ministers, 50 to 60 lectors, and large numbers of families who bring up the gifts to

# Salvation History Close To Home



*ELEVENTH STATION — Jesus is nailed to the cross. (Dick Green Photo).*





Dear Editor:

My thanks to Fr. Gordon Walsh, P.P., Cape Breton for his letter to the Editor, entitled "Liturgical Changes Must Respect Traditional Values" (Monitor of December, 1985). Fr. Walsh's letter has prompted me to publish the entire text of my address, initially prepared for presentation on the occasion of the Dedication of the Church at Mary Queen of the World. The Rite for the Dedication of a Church and an Altar (C.C.B. 1978), suggests that an address be made to the Bishop and the community, pointing out what the new church expresses in its art and in its own special design. For the sake of brevity on that occasion, the address was shortened. However, I would like to give it here in its entirety, with additional notes and references.

Canon Law 1216 states: "In the building of churches the advice of experts is to be used, and the principles and norms of liturgy and sacred art are to be observed". Therefore, prior to planning the structure of our "House of the Church", a thorough study was made of the pertinent National Bulletins on Liturgy (esp. No. 74, May-June 1980), the Introductions to the Sacramentary and Lectionary, Code of Canon Law, Environment and Art in Catholic Worship, Constitution on the Liturgy, as well as other liturgical writings. Guided by these documents, and with the cooperation of the Liturgical Commission of the Archdiocese, the Pastoral Council of Mary Queen of the World proceeded towards its goal to provide a "special place of worship" for the parish community, with space to accommodate approximately 550 people.

The first component of liturgical space is **congregational space**, so that the "Church" (the people are the Church), may "gather around" their spiritual leader to pray and sing in liturgical celebration. "Proper planning of a church and its surroundings that meets contemporary needs requires attention not only to the elements belonging directly to liturgical services but also to those facilities for the comfort of the people that are used in places of public gatherings." (Quote from New Introductions to the Sacramentary and Lectionary). Hence, along with regular comfort facilities, we have provided comfortable chairs. This gives the flexibility to accommodate a variety of liturgies. Kneelers have not been provided, as in early times, the Church stood

on Sundays to proclaim its belief in the risen Lord.

The **Sanctuary space** allows for easy movement, and is sufficiently elevated so that it fulfills its role of "serving", not "dominating", and from where ministers may be seen by all, when carrying out their various roles. There are no obstructing pillars between congregation and sanctuary.

**Movement space** was also considered as a priority, as Christian worship demands considerable movement. After all, we are a restless pilgrim people. Not only do we move about to receive communion, but weddings, funerals, baptisms, offertory and other processions are built about movement. Hence, our aisles are wide to accommodate these movements with ease. Perhaps the most significant single act of all worship is that of Christians assembling, coming together, meeting, gathering, congregating to "discern the body" of the Lord; therefore, a **welcoming space** has been provided as well, where the gathering people may be greeted as they enter.

Our **choir space** merges with the congregation, so that the whole congregation is treated as the choir. The **Baptismal space** is flexible with the provision of a portable Font.

The Constitution on the Liturgy reminds us that "Christ is present in His Word, since it is He Himself who speaks when the holy scriptures are read in the church". Consequently we have a "Table of the Word", to complement the "Table of the Eucharist" which holds Christ, whom the Constitution further tells us is present "especially under the eucharistic species".

"The Church promotes good works of art in every medium in the belief that good art challenges our spirits to leap out in faith toward God". (Constitution on the Liturgy, nos. 122-129). Therefore, along with good craftsmanship in natural wood for the Table of the Word, the Table of the Eucharist, and the Baptismal Font, a local liturgical artist was commissioned to paint the beautiful Tryptych, wherein the whole theme of the Liturgy is expressed, as well as the fourteen Stations of the Cross.

Finally, in accordance with item 286 of the New Introductions to the Sacramentary and Lectionary, we have included in our worship space a Blessed

Sacrament Chapel. That item states, "Every encouragement should be given to the practice of eucharistic reservation in a chapel suited to the faithful's private adoration and prayer." The National Bulletin on Liturgy (no. 69) states: "The Church expressly wants 'no reservation of the sacrament in the tabernacle from the beginning of Mass'. The eucharistic presence of Christ is the fruit of the consecration and should appear to be such." (The Chapel is open twice a day for private prayer and holds up to 30 people.)

The Second Vatican Council began to return the Church to its earlier theology of "Church as the people of God"; to a realization that all are celebrating the liturgy; and to a better understanding of ministries in the liturgy. The following is quoted from the National Bulletin on Liturgy (74): "Since 1962 and 1963, we have seen many changes in structure, forms of worship, language, ceremonies, prayers, and even in attitudes. But the real renewal is just beginning. Two modern documents help us to see how the Church is to be seen today in its worship - the Constitution on the Liturgy and the General Instruction of the Roman Missal." These have been the guidelines at Mary Queen of the World.

The metaphorical association of "Church as people", and "church as building" is difficult for many to grasp. For most Catholics, the church is a building, and it is holy simply because of the tabernacle. The emphasis on community and congregational involvement is not always accompanied by an emphasis on the baptismal holiness and sacramental quality of the assembled people. According to Israel's faith, Yahweh is present - enthroned on the praises of his people - when the congregation worships together at the sanctuary. "O magnify the Lord with me,

and let us exalt his name together." (Psalm 34.3)  
Through the scriptures and from our tradition (including the liturgical texts and rites of our heritage) may we come to see a little more what the Spirit wants the Church to be today.

Josephine Barron,  
Chairperson, Pastoral Council,  
Mary Queen of the World Parish,  
Mount Pearl

The Monitor  
Name '86

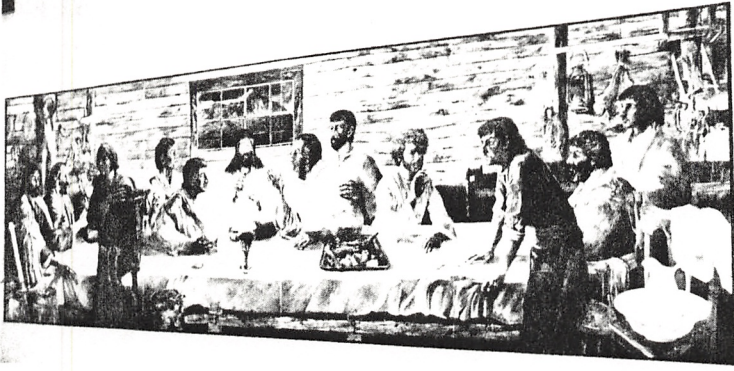
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**Gerald Squires: *The Last Supper***  
*Mary Queen of the World Church*  
Topsail Rd., St. John's

When Gerry Squires completed *The Last Supper* he did more than finish a painting. He concluded a series of commissions from Mary Queen of the World Church that had kept him occupied for more than two years, and he created a piece that united years of spiritual yearning with his haunted Newfoundland landscapes.

*The Last Supper* is a large mural, 18 x 6 ft. Squires carefully read the versions of The Last Supper in the New Testament, wanting to remain faithful to the traditions expressed there. The position of the Apostles, their conversation, the rituals, including the washing of the feet, are all meticulously included. They sit around the table, most looking towards Christ, most dressed in light robes. Judas Iscariot, wearing dark clothing, stands staring out of the painting. Christ sits in the center — eyes cast down — tearing the bread. Overlaying this is Squires' own interpretation of that event, and his juxtaposition of the centuries-old ceremony with Newfoundland culture.

Although not a Roman Catholic, Squires favors Catholic mysticism with its figures like St.



Gerald Squires, Last Supper, 1987. Photo Jack Martin, MUN. Courtesy MUN Art Gallery

Francis of Assisi and the visual images these inspire. He translated The Last Supper into what he calls the new supper, the first supper, the beginning of the order of love in the world. While the viewer knows Christ is about to enter his agony of Crucifixion, the picture is still flooded with hope. There is the knowledge that Judas, turning away from Christ, is trying to turn from inescapable salvation. This picture, like the *Stations of the Cross* and the *Crucifixion/Resurrection* triptych commissioned by the same church, is set against a Newfoundland landscape and various cultural flotsam. Fishermen in rubber boots wander through the *Stations* series, while Pontius Pilate and the rest of the Roman judiciary make no appearance. Christ, abandoned and forlorn, journeys across rocky barrens.

*The Last Supper* is set in a wooden house, with Signal Hill in the background. Gaffs and killicks lean against the walls. A roasting pan and knife lie on the table, with the unfinished lamb. A pitcher and bowl await the washing of the feet. The Apostles sit on birch junks. Unlike the other pieces, where only Christ appears in the traditional robe, all the Apostles wear them. Squires chose friends as models. This is in keeping with the other works, where friends, relatives and occasionally Squires himself appear.

This work renews the teachings of Christ, not only through the artist's belief in the power of love which is strongly indicated here. The contemporary settings show what Christ's trial and journey would be like today. Christ is presented as a Nemo, or Everyman figure, marking the stages of a deep and difficult personal journey few of us make. It deciphers Christ's journey into something terrifying and pitiable, while still eliciting reverence. Squires' own interpretations of that journey are as evident, and as sustaining, as the brushstrokes and colors of the work itself.

Squires tends to work in large series. In the past few years he has produced the *Boatmen* paintings, the *Ferryland Downs* paintings, and the *Cassandra* paintings. While each can stand on its own, they all explore different concepts and principles. *The Last Supper* and the others

Squires' philosophies and his ability to translate them onto canvas, and his deep attachment to his environment form a visually remarkable and morally forceful unity.

Joan Sullivan

## ENTERTAINMENT



The Last Supper, by artist Gerry Squires, exhibits this week at Memorial University Art Gallery. The scene is set against killicks, gaffs and ropes. Signal Hill glows through the window in the evening light. Except for Christ, the figures in the painting are painted from the

faces of the artist's friends. Among Mr. Squires' other works are the Stations of the Cross and Crucifixion-Resurrection, part of which are depicted by photos below.

*Artist's work "has grown, not changed"*

**The Last Supper culmination of years of religious painting**

"I think I've been painting the same picture all my life. There have been changes in composition. They may be different to the viewers, who see through their own experience. Change, in an extreme sense, would be changing from a realism to abstract work. So I don't think my work has changed, I think it's grown, but not changed."

Gerry Squires' *The Last Supper* exhibits this week at the MUN Art Gallery. Friday it will join his *Stations of the Cross and Crucifixion/Resurrection* triptych in the *Our Queen of the World Church of Mount*. The four-panel work shows Jesus Christ and the 12 apostles around a long table. Christ is breaking the bread, "establishing a new order of love." Judas Iscariot, wearing a black robe in contrast to the lighter colors of the others, is turned away. His eyes are the only ones that can meet the viewer.

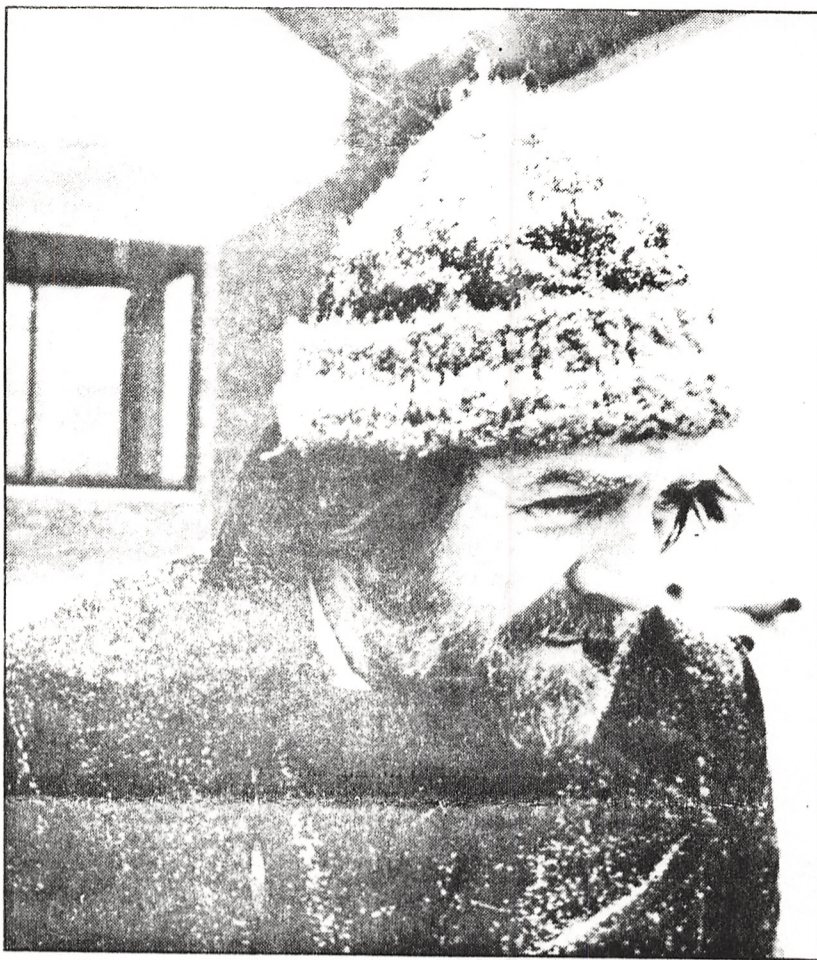
This scene, faithful to the information Mr. Squires culled from the bible, is set against killicks, gaffs and ropes. A steak knife lies in a roasting pan of unfinished lamb. Signal Hill, plus the fortress but minus the houses, glows through the window in the evening light. "I wanted to tie in the culture we've adated and adopted," he said.

#### ARTIST'S FRIENDS

Except for Christ, whose face came from within Mr. Squires, the figures are painted from Mr. Squires' friends. (This will not become the Newfoundland version of *You're So Vain*; the models and the apostles they represent will be identified. Among them are publisher Clyde Rose, writer James Wade and musician Gordon Quinton).

*The Last Supper*, which absorbed a year of work, is itself the culmination of many years of religious painting for Mr. Squires — religious in that religious figures are used, juxtaposed with familiar Newfoundland landscapes. Spiritual, questing pod searching may be better terms than "religious art."

From his first exhibition at the age of 18, Mr. Squires has used the dual imagery of wandering, tor-



ARTIST GERRY SQUIRES

mented or saved figures with identifiable, powerful landscapes.

"I have always been tied in with landscapes. I made a painting for my first exhibition of Christ inside my house. It's always been there."

Religions have also interested Mr. Squires, who is from a strict Salvation Army family on Change Islands. Later, on Exploits Island, he lived in a small community "with three churches. Those were the days when people believed in God. I've always been haunted by religious concepts, God, other matters concerned with the moral aspects of life. There are childhood fears and feelings in that more than anything else. I use the word haunted a lot, because it means 'always there'. It had a fierce, riveting effect on my personality."

When he was 12, his family set-

tled in Toronto. It was 1949, and they lived near the Don Valley. "It was a case of culture shock, from Exploits Islands to Toronto. We were quite the oddballs. But Toronto was really a small town then. The Don Valley was all forest. I think they had two art galleries."

#### BEGINS PAINTING

Mr. Squires was painting by the time he was 15. After a commercial art course in high school, he worked as an illustrator for the old Toronto Telegram. Sketching visiting stars to the city, among other things, kept him going through the times he would take off to paint.

Different religions were examined and studied, including Buddhism and several Eastern faiths. Catholicism remains intriguing to Mr. Squires; not for its hierarchy

and current policies, but for the mysticism and inherent imagery.

"I don't adhere to any religion or church. Catholic mysticism remains my main interest, not the orthodox Catholic church but the stories like St. Francis of Assisi, and St. John of the Cross. They're closely related to eastern religions, but eastern religions never gave me particular rewards, visually."

An early series on St. Francis, exhibited in 1962, was bought by actor Vincent Price.

In 1965, married and with two children, Mr. Squires came back to Newfoundland. After 15 years on the mainland, Squires wanted a change from the urban community, but he did not want to settle into the life of a small community he remembered from his childhood either. He looked for a lighthouse, and after a long search and some complicated wranglings that included an intervention from then Minister of Transport Don Jamieson, he found one, on the Ferryland Downs.

With his wife, Gail, and two daughters, Esther and Meranda, he lived and worked there for 14 years. It was an intense and prolific period for him. Three series of work emerged, the Boatmen paintings, the Ferryland Downs paintings, and the Cassandra paintings. Here are works that keynote isolation, desolation, a near surrealistic search for truth that sustains the Stations and other recent works.

The catalogues of the Ferryland and Cassandra series contain writings from Mr. Squires that typify his intrinsic abilities and aspirations as an artist. "It's not easy wandering around on the edge, you might just stumble on the truth," reads one while the other emphasizes the need of artists to wander as far as they can along this edge, and communicate what they see, "even though their findings may be rebuked and rejected."

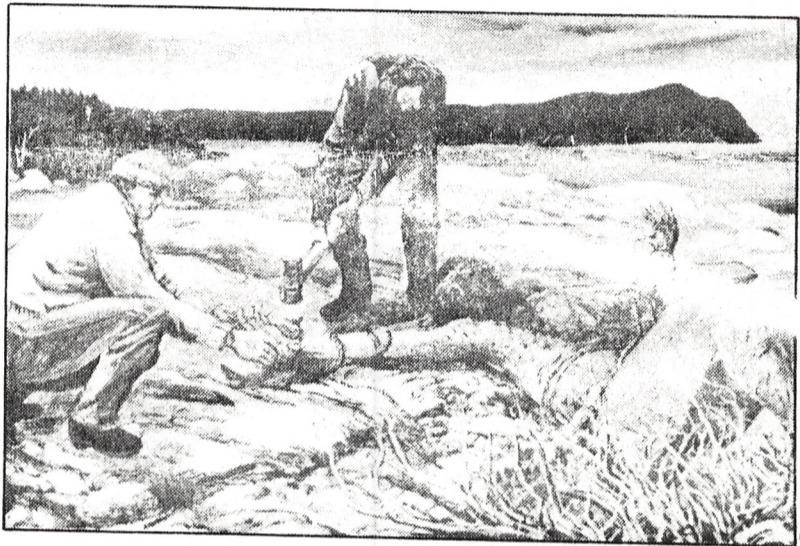
It is not easy to throw out statements like these without sounding pretentious, or simply looney. But Mr. Squires is almost as well known for his honesty and integrity as he is for his work. Pain, madness, and

traditions of hope and fear are as much his tools as paint, brush and canvas.

### OFTEN MISUNDERSTOOD

"Those pieces are often misunderstood. There's a reference to Gail in an imaginary garden in one, and many people interpreted this as saying we were having matrimonial difficulties. The edge is the edge of my mind, visually it's like a cliff. The artist is a kind of prophet. The things they find in the search or the journey should be exposed and shown even if people think you're bananas. These are areas where few people travel; others may be able to pick up after you."

And what shining chalice of truth waits at the end of such a journey?



"I don't know what the truth is. The truth may be that there is no truth, and this will free you."

This is what flows through the canvas of *The Last Supper*; this, and Mr. Squires' faith in the establishment and power of "the order of love", which he believes Christ set in motion at that ceremony.

"I hope viewers recognize that the work is done in total sincerity. It's not done to promote Catholicism. It was done to illustrate a theological concept, drawn out of myself, drawn out of my journey and everyone else's. It's not meant

to disturb but it might disturb. What they see is what's happening inside them. The painting is just paint and canvas, they bring the painting into focus with themselves. Some may dismiss it as balderdash, but I can't dismiss it."

Soon, Mr. Squires will begin work on another series of paintings, centred around a celtic poem he says is "the oldest poem known to man in the Western world. It's a pagean poem, an incantation dealing with (the phrase) I am. I am the sea, I am the sky, and it ends with the line, if I am not God then what am I?"

# It's a new Gerry Squires

Two years ago Gerry Squires was commissioned to paint a Crucifixion/Resurrection mural for Mary Queen of Peace Church on Toppall Road, Mount Pearl. It was installed in August, 1984 and reviewed in The Evening Telegram at that time.

Subsequently the artist was asked by Father Adrian Kimmel and the pastoral council to do the 14 Stations of the Cross, and he has been working on these for the last year. They are almost finished and will be in position for the blessing of the church on Oct. 30.

Before that happens arrangements are being made for the paintings to be exhibited at the Pollyanna Gallery for a week, starting on Oct. 19. A few days ago Gerry Squires showed them to me in his studio in Holyrood.

The canvases are on a much smaller scale than the mural which consisted of three panels, each measuring five feet high by six wide, with a total width of 18 feet. The present works are two feet high and three wide, and will eventually be edged with a three inch liner and a thin dark brown frame.

The second commission ran on the same lines as the first. The artist prepared a number of pencil

sketches — these will also be shown at the Pollyanna Gallery — and the paintings were worked up from them. There were the usual modifications and enrichments as the details went in.

The results are characteristic works which could only have been done by this artist. He again makes the most of his feeling for the brown barrenness of the island, and for rock in all its solidity and roundness, its hollows, cracks and fissures, right through to boulders, stones and pebbles.

As a series the stations are a combination of portraiture, in many cases only of Jesus himself and never of more than four figures, and Newfoundland scenery. Most of the landscapes are derived from the Portugal Cove area, but the crucifixion-related ones tie in with the original mural and were taken from the Ferryland coastline.

The landscape backgrounds are significant. They give the paintings a strange reality, which is at odds with the 2,000 year old events, and yet bring them right up to date and into our own backyard. The effect is heightened by the simplicity of the compositions and the emptiness of the surroundings, with the result that the central figure's poignant

loneliness becomes the keynote of the whole series.

There is no doubt about their power. The 10th station, Jesus is Stripped of His Garments, shows the solitary Christ leaning against one of two adjacent rocks. The immense size of the boulders dwarfs the naked figure, while behind, the landscape stretches away in its equally naked barrenness.

All the figures, with the exception of Christ who wears traditional robes, are shown in contemporary everyday clothes. In No. 11, Jesus is Crucified, there's an outport fisherman and the artist himself, in rubbers, is hammering in the nails. Again the tortured landscape is the key, with a sky of black clouds, a dark headland in a grey sea, and a foreground of whitened skeletal brushwood on the beach.

Gerry Squires used various friends and members of his family as models for the two Marys, Joseph of Arimathea, Simon Cyrene, St. Veronica and so on. It is traditional for artists to include themselves and, no doubt, when faced with the problem of who would be shown nailing Jesus to the cross, the artist solved it by painting in himself as doing it.

By adopting modern dress, recognizable people and local scenery, Gerry Squires escaped from bogus historicism; there are no Roman soldiers in armor or high priests in exotic vestments — or crowds of bystanders in quaint easternized garb. Which meant he has been able to establish the essential humanness of the participants and bring immediacy into the happenings.

They have credibility, which in its turn obviates the need for anything like mock heroics or dramatics. These human beings remain Joe, Gerry and Maudie, without any loss of dignity. It is the landscape backgrounds which support the atmosphere and the angst. From that point of view these stations are unlike any others I've seen.

However, the artist has been working on other pictures during the last 12 months. He has been assembling some acrylics for an exhibition scheduled for Nov. 3 to 16 in the College Park, Shops and Restaurants, Market Court Level, Location M-37 (College and Yonge Streets) in Toronto. The show has been arranged by the artist's daughter, Meranda Squires, and

has come about because so many collectors have been asking for his work.

These new landscapes, which were painted during the summer in the Trinity and Bonavista areas, indicate a marked change of style. They are looser and depend less on the piling up of extraneous details; there were signs of the coming change in the stations, and as one who finds too much information confusing, I welcome the recent trend.

And believe it or not, Gerry Squires has rediscovered (discovered?) color. There is actually some green and blue in the box and there is verdure in the Newfoundland summer landscape. It isn't always brown and wintry. Surprise! Surprise! Will we be seeing some red too one of these days?

But this is clearly a time of transition and such periods have their problems. Leaving aside the fact that some of the works are pot-bollers or straight-out repetitions, the freeing up of his technique and the innovative use of color have hit-and-miss, even clumsy, results. At least half the paintings should be used to light the fire. I doubt whether they should be put on show

as they won't do the artist's reputation any good.

Having said that, I want to make the point that among the other half are several near-masterpieces. Lily Pond, Lockston Path, has a heavy brooding atmosphere compounded of black water, dark greens and patches of light, and it achieves its distinction from the lack of detail. It is an expressionist work, bordering on the abstract, of strong feeling, and the emotional content is in the paint now.

Another in the same vein is Backside Cove, Fox Island, which shows a high cliff of resonating color. Again, there is no information, the paint is fluid, the technique wholly relaxed, and it is a completely new Gerry Squires talking. I look forward to seeing more like these two but in the meantime I sincerely hope the artist will nerve himself to throw out the junk — especially if he is going to charge \$1,000 a time.



by Phillip Hicks

art

SPT. SEPT. 2/1985  
PAGE 32  
PHOTOGRAPHY BY PHILLIP HICKS



# KATERI TEKAKWITHA

*COPY*

*Moro*

January 28, 1988

You can help Kateri's Cause by reciting the Lord's Prayer daily for her prompt Canonization.

Mr. Gerry Squire  
Bennett's Road  
Holyrood, Nfld *AOA 2RO*

Dear Gerry,

My sincere thanks for the slides of the triptych "Crucifixion-Resurrection!" The Resurrection panel will appear in the Spring edition of the Kateri quarterly. I had it photographed and am now returning the four slides to you. Very, very beautiful. Unfortunately the photographer wrote 640% at the bottom of the Resurrection scene. I don't know who he was, for my printer chose him.

Thank you for the documentation about your work. I'm now getting along in years, but I dream of visiting Newfoundland some day to view your paintings.

I plan, at least to view your Montreal paintings: at St. Joseph's Oratory, Montreal Museum of Fine Arts, Lavalin Incorporated, Pratt and Witney, etc.

Even though I have no set income, but count on the charity of Blessed Kateri's friends, I would like to compensate you in some way for your cooperation and the permission to use your "Resurrectione." Please accept this all too modest check enclosed.

Ever so gratefully yours,

Henri Béchard, S.J.

You can help Kateri's Cause by speaking about the Lily of the Mohawks to your friends.

You can help Kateri's Cause by finding a new subscriber to "Kateri": (\$2.00).

*\$100.00 check*

"Every genuine testimony of love which we show to those in heaven tends toward and terminates in Christ, Who is the 'crown of all saints'."  
(Vatican II.)

MISSIO SANCTI FRANCISCI XAVERII, A. D. 1668 FUNDATA  
KATERI

Box 70 (514-525-3611)  
Kahnawake, P.Q., Canada  
JOL 1B0



# Touchstone to Nirvana

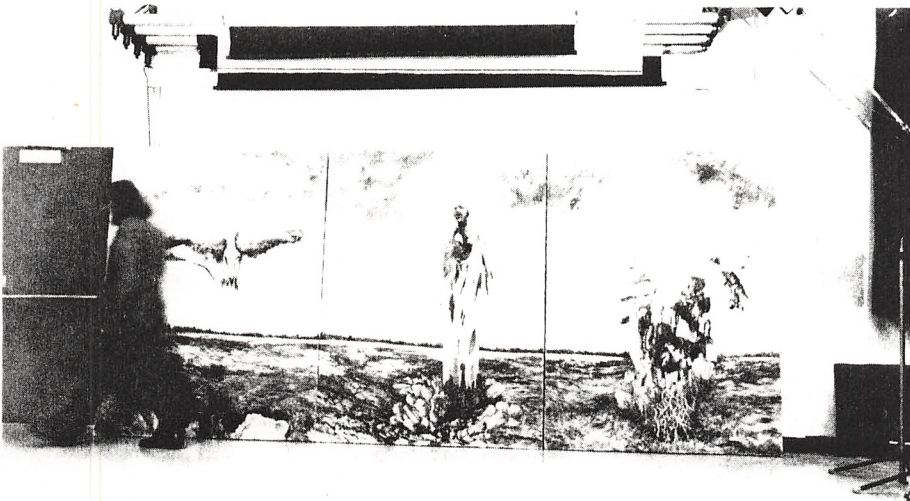
For the past year or so, Gerry Squires has been living with pain. Even if it's only on canvas, long association with pain is bound to affect anyone. But not Squires: it doesn't faze him: he's used to it. In one way or another, in his tortured landscapes inner and outer, in his persistent images of spiritual questing, anguish has been an underlying motif of his work. At 48, the veteran Newfoundland artist has just passed another milestone in his relentless journey, another touchstone to nirvana.

The reference is of course to his *Fourteen Stations of the Cross*, recently enshrined in their permanent abode at Mary Queen of the World Church. As in most of his work, they are a deeply personal statement, a further expression of his own inner conflict.

What is instantly apparent about Squires' *Stations* is they are totally unlike any others. The Stations have traditionally found their niche in the churches of the Roman Catholic faith; they depict the suffering and death of Jesus of Nazareth, executed as a malefactor by the Romans in the 1st century A.D. But there are no Romans here, no Pilate questing after truth, no thronged Praetorium; instead, what the viewer is confronted with is a series of bleak Newfoundland landscapes, with the seemingly displaced figure of Christ staggering under a spruce cross. But they are much more than landscapes with incidental Christs: the setting uncannily compliments the theme and evokes the mood of the work — the Man of Sorrows, alone, bearing the weight of the world's transgressions.

"I'm making a personal statement," says Squires, "trying to dispense with the myths and legends that have grown up and been fostered around the death of Christ."

His life's work has been a series of these personal statements. He was born on Change Islands in 1937; much of his childhood was spent at Exploits in Notre Dame Bay before his family moved to Toronto in 1950. There he lived for fifteen years, first studying at the Ontario College of Art, and later working as a commercial artist for the now-defunct *Toronto Telegram*. He found the work stifling to his creativity, though he did work in a serious vein in his spare time, and



Justin Hall

Mural from the *Cassandra* series

had several exhibitions in Toronto before he was thirty.

Religion is nothing new to Squires — it has dogged him all his life. His childhood was steeped in it, his parents being Salvation Army officers; and religion or metaphysical themes inevitably crept into his work. In 1965, the year Squires and his wife Gail moved back to Newfoundland, a series entitled *St. Francis of Assisi and Related Works* was shown at the Helene Arthur Galleries in Toronto. The series of 10 pen-ink-and-wash drawings (later bought by actor Vincent Price) on the life and thought of St. Francis, and 24 others on related and autobiographical themes, features a clustering of images into hybrid shapes stretching erratically across the page. *The Globe and Mail* called them "studies in the anguish of the artist himself"; and this surrealism of two decades ago is evident in much of his later work. The next year his *Canticles of St. John of the Cross*, based on the life of a 16th century Spanish mystic, was shown at the Mazelow Gallery. Metaphysical themes were further explored. The series, acrylics on canvas, juxtaposes spiritual questing with the sensual imagery of lovers and lush vegetation, and points to ambivalent choices and inherent dualities.

Squires was 28 when he returned to Newfoundland with his wife and two daughters, Esther and Meranda. His return was impulsive and, as it turned out, fortuitous. He remembers disembarking in Port aux Basques after a fifteen-year absence and thinking, "This is my land! I have found my place!" He's been painting this landscape ever since. They lived first at Exploits; after six months they moved to Bonne Bay, an outpost in Gros Morne National Park, where they ran a small gallery out of their house.

The years 1965-70, a time when Squires was rediscovering his roots, produced *The Wanderer* series. Originally begun while he was still living in Ontario, this is a collection of 25 acrylics, each three by four feet; they were shown in Toronto and Newfoundland at the end of the sixties. Almost abstract, they are widely divergent from any of his previous or subsequent work, each containing a solitary figure in a landscape — symbolizing the artist as wanderer in search of self, his roots, and a more

meaningful existence.

The early seventies saw the emergence of a cultural renaissance in Newfoundland, centered in St. John's. About this time Squires and his family moved to a lighthouse in Ferryland, which he rented for \$5 a month. The landscape was bleak, treeless, and shrouded in fog much of the time, but he liked it because it reminded him of his boyhood home in Exploits. Here he produced what he himself considers his finest work, *The Boatman* series, which occupied five years of intense activity. During this period the cultural roots that Squires had rediscovered appeared to be rudely pulled up and disturbed. It was the period of resettlement; traditional culture seemed to be betrayed; beautiful communities were being abandoned. He wanted to say something about it, and the series became a turning point in his career.

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It's not easy out here on the edge. You might just stumble on the truth.

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Surrealistic in style, *The Boatman* series really defies description, like an acid trip gone sour. His inner conflict came to the fore — "It was hell," said Squires, "the most painful time of my life. I couldn't escape the images." The series consists of 11 paintings, of varying size, acrylics on paper or canvas; they were shown in the Atlantic Provinces and British Columbia, 1976-78. Poetic titles from "Ballad of the Long-Legged Bait" by Dylan Thomas added to the power of the works. The Wanderer had become the Boatman, pitted against a phantasmagoria set against the sea and barren cliffs and downs; images of imposed authority, empty crosses, dismembered figures, all the *tortuous* driftwood of the subconscious fill these paintings with disquieting power. The work was subtitled "A Relentless Journey", and it exhausted him. Gratefully, he turned to the soothing unction of landscapes.

They were called *The Ferryland Downs*, and they were indeed a restful change after his voyage into the subconscious. "For me," he said, "*The Downs* were a reprieve. For the first time in my life, I was relaxed and led a normal life." The series is a collec-

tion of 12 paintings and 10 pen-and-ink drawings, all depicting the forboding skyline, craggy shores and beaten turf of the area on the Southern Shore where he lived for 12 years, and which became such an intrinsic part of his vision. Though the critics were not happy with the works, calling them an "intellectual cop-out" after his macabre surrealism, commercially they were his most successful, some fetching as much as \$6,000.

The downs of Ferryland also became the background for Squires' next surrealistic work, the *Cassandra* series of the early 1980s. In Greek myth, Cassandra was endowed by the god Apollo with prophetic powers in return for her love; when she refused to love him, he took away the credibility of her prophecies, and her knowledge became a lonely burden. Squires merely used the name as a spring-board for his imagination, and

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there is nothing prophetic about the work. Similar to *The Boatman* series, with its tortured images, this time Squires seemed more at home and more comfortable with his visions; they are not as jangling. Again he turned to poetry for his titles, using the work of Newfoundland poet and long-time friend Des Walsh. "It's not easy out here on the edge," said Squires of the series, which was exhibited in Newfoundland in 1983. "You might just stumble upon the truth."

Last year, after thirty years of questing, Squires came full circle. Through his upbringing, images of Christian dogma, often alien to his experience, have haunted his work. As a sort of prologue to his present work, ten years ago he was commissioned to do a painting for the Roman Catholic Sunday Mass Book. His *Son of Man* was a powerful rendering of an earth-bound Christ with the calloused hands of a laborer, standing on the Ferryland downs. "I have tried to create a man of destiny," said Squires, "who... knows the deep fear and doubt that all humans have." He had long cherished the ambition to do some serious work in this field; he's had ideas for *The Stations* for years, but he just couldn't

find the time. Religious art-work of the past has always fascinated him; and while deploring modern work in the same vein — “geometric design and plastic saints” — in 1984 he was finally given his chance to make his personal statement.

Maritime imagery is nothing new to Christian art-work: the Sea of Galilee, after all, figures largely in the world of the New Testament. But when Gerry Squires' *Crucifixion-Resurrection* triptych was unveiled last year, here was something new indeed. Probably his most impressive work to date, the eighteen foot long mural is divided into three panels, each five feet high by six feet long. On the left a wrist-spiked Christ writhes on a roughly hewn spruce cross, under lowering clouds, against a background of sea, cliffs and headland; the centre, a low-key transition between death and resurrection, is a view of the open sea, with a single dory fishing; the right has the white-robed risen Christ floating serenely over the water, the panel is filled with light, and gaping wounds are visible in the wrists and feet.

Squires as Christ and executioner could point to man's inherent duality, which is potentially evil and potentially divine.

The idea for the mural originated with Father Adrian Kimenai of the innovative Mary Queen of the World parish. After considering several possible artists, he chose Squires, who suggested the scene be set in modern-day Newfoundland. He was given complete freedom with the work; and after its installation in the church he was given a further commission — *The Fourteen Stations of the Cross*.

Squires worked on *The Stations* almost exactly a year; they were done in the studio at his home in Holyrood, where he's lived since 1983. Having long pondered the project, he knew pretty well what he wanted — they were going to be personal and unique. Except for the crucifixion scenes themselves, which are set in Ferryland as in the triptych, he used for background an area along an old road in Portugal Cove, full of rocks and brambles. Figures are kept to a bare minimum (there are never any more than four); and except for the figure of Christ, all are in modern dress. For

16 Arts in formation



That, wandering love stricken, I lost my way and was found.  
Acrylic on canvas.

models he used friends and family: a childhood friend Ruth Black is the mother of Jesus; his wife Gail is one of the weeping women of Jerusalem; his daughter Esther is Veronica. Squires incorporates some of his own features in the face of Christ, and he also pictures himself as executioner. For the final Station, the entombment scene, Squires used an area of Topsail Beach where there is a natural cave.

While being personal and unique, Squires concedes the work is left wide-open to interpretation, which is as it should be. Squires as Christ and executioner could point to man's inherent duality, which is potentially evil and potentially divine. Interpretations may well be legion. But work on *The Stations* in no way has affected the artist's attitude towards Christianity, which has remained basically unchanged for many years. His hellfire-haunted childhood has left ranking memories; and while he thinks the basic spiritual truths taught by Christ remains unchallenged as a mode of conduct, 2000 years of authority and veneration accorded to established churches have beclouded them and made them unpalatable. *The Stations* were exhibited at the Pollyanna Gallery in late October, and installed in the church with an impressive ceremony on October 30th.

It's been a busy year for Squires. On the very day *The Stations* exhibition opened, he returned from

Europe, where he had been attending an international exhibition in Cognac, France. Six months earlier he had traveled there with some slides, which so impressed the exhibition's organizers that nine Newfoundland artists were invited to exhibit their work. Unable to get government support for the trip, an auction featuring the work of over fifty artists was held at the LSPU Hall; and once again our cultural custodians manifested their shortsightedness when Scott Goudie was awarded first prize in the exhibition, a purse of 5000 francs. The work of the Newfoundland artists, including some from Squires' *Cassandra* series, received rave reviews in the French press; and after Cognac, the exhibit moved on to Paris.

There were two other Squires exhibitions in November. He has always been a prolific landscape painter, and he's considered by many to be Newfoundland's finest. Last summer, in the midst of his work on *The Stations*, he somehow managed to find time to turn out 37 acrylic-on-paper works, painted mainly in Trinity and Bonavista Bays. They were exhibited in Toronto, November 3-16, in his first one-man show in that city since *The Wanderer* series. The exhibition was arranged by his daughter Meranda, and it was shown in a shopping concourse at College and Yonge — “In an effort,” says Squires, “to get away from the galleries.” Running concur-

rently with the Toronto show, an exhibition of watercolors, drawings and travel sketches was shown at the Pollyanna Gallery, this show in conjunction with works by Stewart Montgomery.

After all this, Squires could very well think of giving himself a well-deserved break. And yet, another huge project looms ahead. He may not yet be through with the Man of Sorrows — not quite. Tentatively, he will be painting another mural — *The Last Supper* — to be housed in the same church.

Squires still has far to go on his relentless journey, and indeed it may never end. For thirty years he has been the lonely seeker after spiritual truth — St. Francis, the Wanderer, the Boatman, Christ — and though developed differently, all his ideas have been basically the same. Truth has remained elusive, and perhaps he prefers it that way; but he still has many touchstones left to explore.

**James Wade**

*James Wade is a local freelance writer.*

Newfoundland and Labrador Arts Council  
P.O. Box 5011, St. John's, Newfoundland  
A2C 5V3 Telephone 726-2212

# Arts Council Awards Programme Nomination Paper

I nominate: \_\_\_\_\_  
(Please print clearly name of Artist or Arts Group)

\_\_\_\_\_  
(Please print clearly address of Artist or Arts Group)

\_\_\_\_\_  
(Telephone Number of Artist or Arts Group)

Artist's or Arts Group's field of work for this nomination: (Please check only one; a separate nomination paper is required for each nomination.)

1.  Visual Arts (Painting, Drawing, Printmaking, Architecture, Crafts, Photography and Sculpture)
2.  Performing Arts (Theatre, Dance, Television, Non-Music Recordings)
3.  Music (Voice and/or instrumental playing, composing, lyric writing, live and/or recorded)
4.  Creative Writing (Fiction, non-fiction, poetry, Writing for: stage, radio, TV or film) Two awards open.
5.  Humour (In: writing, visual arts, theatre, music, live performance or recorded in any medium)
6.  Arts Education (For achievement by an educator in the Arts)
7.  Community Development (For significant contribution to development of the arts at a community level)
8.  Newfoundland and Labrador Heritage Award (For achievement or contribution to heritage related work)
9.  Government of Newfoundland and Labrador Award for Achievement in the Arts (For achievement in one or more disciplines)
10.  Broadcasting (For achievement in radio and/or television) Name of person or group submitting this nomination:

\_\_\_\_\_  
(Address)

\_\_\_\_\_  
(Telephone Number)

I have been a resident of the province for twelve months previous to this nomination. I understand that the nomination I have submitted will be considered by the Arts Awards Committee of the Council but that the final selection of the award recipient is the responsibility of the Newfoundland and Labrador Arts Council.

Signature \_\_\_\_\_ Date \_\_\_\_\_

On a separate page(s) please explain in 350 words or less why you consider the person(s) you have nominated as worthy of the award you have indicated. Please list any supporting materials you have enclosed, i.e. press clippings, tapes, photographs, etc.

Deadline for nomination is January 17, 1986.

ARTS ET SPECTACLE / SALON DES VENDANGES

## Gérald Squires tabou et puissance

Neuf peintres canadiens exposent actuellement leurs œuvres à la Salamandre. Neuf regard. Parmi eux, Gérald Squires



Gérald Squires, « le peintre reflet de sa terre » (Photo « Sud-Ouest », H.-J. Berthélemy)

**L**e choc du Salon. Une expression puissante, violente même en ce sens qu'elle bouscule, qu'elle balaie nos paisibles habitudes. Le tritique de Gérald Squires figurera sans conteste parmi les œuvres les plus remarquées du Salon des vendanges. Celle qui aura suscité le plus de réaction de la part du public. Qu'elles soient positives, ou qu'elles témoignent d'emblée d'un vigoureux rejet. Pourquoi? La chose ne tient pas ici au magnifique talent de l'artiste. Mais plutôt à son discours. La mort, la résurrection la souffrance... Il est des sujets que l'on aime guère évoquer, sur lesquels on hésite à s'attarder. Peut-être est-ce sans

doute parce qu'ils nous concernent trop : parce que — de manières indéracinables — ils font partie de nous-mêmes, et atteignent jusqu'aux tréfonds de notre pensée.

Rien de morbide pourtant dans les œuvres, toutes en force, de cet artiste canadien. Dans ce tableau d'un homme mort, déchiré, démantelé courant sur l'océan. Dans ces masques, ces visages livides, cassés qu'environne une nature immense et omniprésente. Le rude pays de Terre-Neuve exprime ici sa rudesse. Et son ampleur. Glace et ossements, terre et sang... Jamais ces œuvres là ne laisseront indifférent.

J.-J. N.

Gerald Squires--Taboo and Power

Nine Canadian painters are currently exhibiting their works at the Salamander.

Nine outlooks. Amongst them, Gerald Squires

The hit of the Exhibition. A powerful, even violent expression in that it shakes up, sweeps away our peaceful habits. Gerald Squires' triptych will unquestionably stand out amongst the most admired works in this "Vintage Season Exhibition." It is the one which has drawn the strongest reactions from the public, either positive or expressing an immediate and vigorous rejection. And why? It has nothing to do with the artist's magnificent talent, but rather his discourse. Death, Resurrection, Suffering. These are subjects people rarely wish to evoke or to discuss at length. No doubt it is because they are too close to us; because, perhaps, they are ineradicable parts of our innermost selves, and reach to the very core of our thoughts. Yet there is nothing morbid in this Canadian artist's powerful paintings; in this portrait of a dead man whose torn, dismembered body courses over the ocean; in these masks, these livid, shattered faces placed within an overwhelmingly boundless Nature. A harsh Newfoundland here displays its harshness. And its vastness. Ice and bones, earth and blood. These works will never leave one unmoved.

## Gerry Squires' inspiring *Last Supper*

By Philip Hicks

There are times when I wonder how Gerry Squires ever finds time to sleep — let alone do all the other things I know he likes doing.

This artist has been turning out major works and exhibitions continuously for four or five years. In October 1983, which is only a little over three years ago, he showed his Cassandra Series of paintings.

I looked up my review of the exhibition, having the feeling that this painter's latest work, *The Last Supper*, is an inevitable climax in his development.

There always has been a quasi-religious undercurrent in Gerry

Squires' pictures. Quasi-religious? Yes, because many people in this secular age find themselves experiencing religious impulses, but are without channels for their expression.

The Cassandra Series, a group of nine large acrylics, seemed surrealist in style but the titles, often taken from Des Walsh's poems, are a more direct lead-in to their basic content.

Lines like "He Clings to the Very Words that Make the Wounded Free and has Thrown the Night from his Courageous Soul", and "I sent my Creature Scouting on the Globe", and "But among the Tortured there

is a Dangerous Holiness", are essentially archetypal and numinous.

The actual images appearing in these works are disturbing — deliberately angst-creating, in fact — and they have parallels in some of the Old Testament figures, in this case brought up to date and secularized.

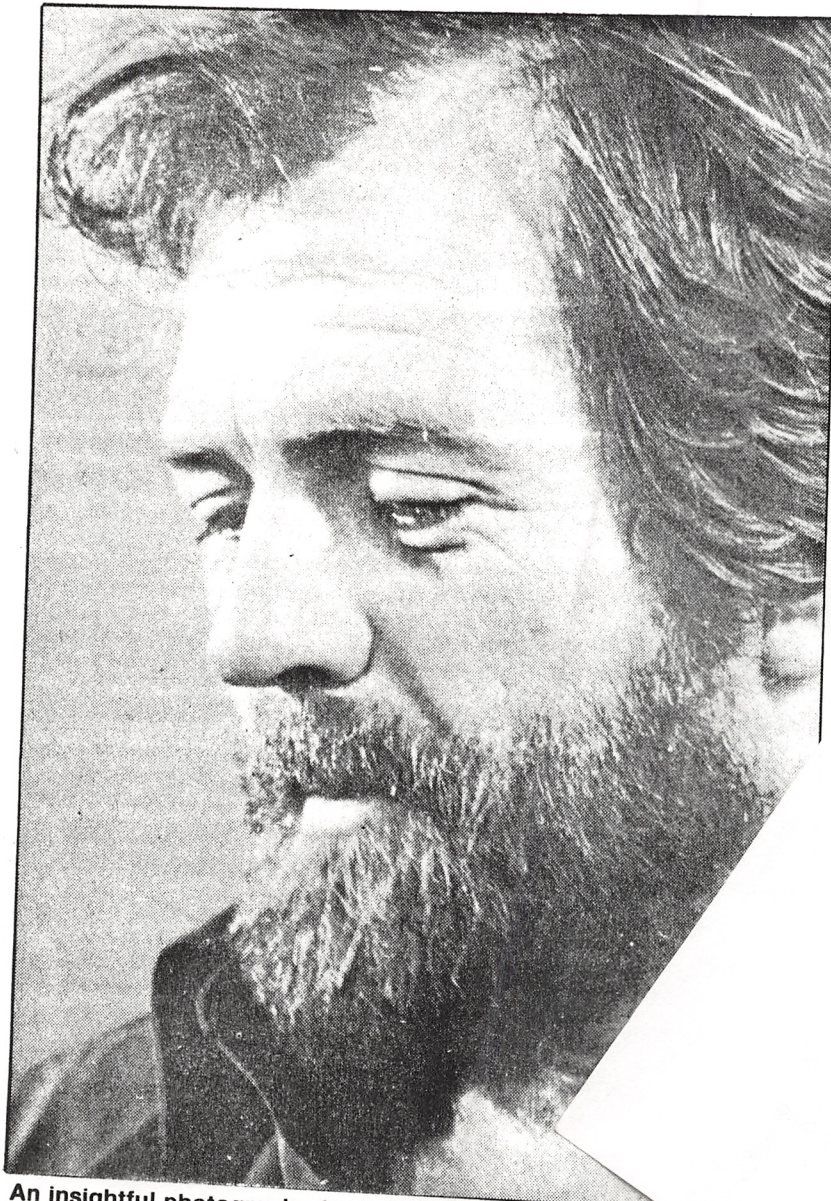
Shortly after the close of the exhibition Father Adrian Kimenai and the pastoral council of Mary Queen of the World, Topsail Road, commissioned the artist to paint a mural of both the Crucifixion and the Resurrection, to be placed above the altar in the new church.

Little did they know the sequence of events they were setting in motion!

Gerry Squires decided on a thoroughly contemporary interpretation and a Newfoundland setting. He was following a well established tradition; even so the results were striking. The message, "This is what would be like if you and I died was done 2,000 years ago" across forcibly.

The main Newfoundland connection came in the bar between the two images: a typical stretch of longliner fishing wharf.

Real people, touches like r eliminated th that tends reconstru 18 feet ' a great artist' chi'



An insightful photograph of artist Gerry Squires by Jude W.

himself, as a fisherman in rubbers, hammering in the nails, possibly something his friends preferred not to be shown doing.

Again the impact of the 14 works is striking. They were shown in the Pollyanna Gallery in October 1985, and even in that comparatively confined space, they made their point clearly.

Finally came the commission for the wall at the end of the church, facing the Crucifixion and Resurrection mural. Gerry Squires was asked to paint *The Last Supper*.

The work, measuring 18 feet long by 6 high — the largest this artist has produced on canvas — has just been exhibited in the Arts and Culture Centre for a few days before being installed in Mary Queen of the World.

I was there on opening night, and there was a quite extraordinary sense of excitement among everybody present; I don't remember anything like it before.

The room was crowded, yet the painting stood out above people's heads and dominated, inducing an element of awe. Compositionally, it is traditional, with Jesus centrally placed and the 12 disciples ranged along the table on either side.

Again the artist has translated the details into local terms — a view of Signal Hill through the window, items of fishing equipment on the back wall, and beside the standing Judas, the viewer can see he had been using an up-ended junk as a seat.

True to form now, Gerry Squires used live people as models for the disciples, and at the exhibition they were all named, and the original portrait studies were also shown.

Jesus, though, is a composite rendering — part of one person's face, somebody else's hair, and another person's hands, and so on. I know there would have been a problem of identification, but when compared to the real people that the disciples are, the main figure emerges on the weak side.

But that is a minor matter. The artist has flooded the centre of the painting with light and let that take over. It is an effective device and increases the power of the work.

As religious art, it marks a climactic point in Gerry Squires' career, because this painting achieves a quality which the other works don't have to the same extent — strong spirituality. That is what was affecting people on opening night.

All the works can be seen in their intended location, in Mary Queen of the World church, Topsail Road; they are well worth a visit.





... being taken down from the cross. The local interpretation of the 14 stations of the cross, painted by Perry Squires, hang in the newly opened Mary Queen of the World Church in Mount Pearl. (Photo: Green)

## Uniquely Newfoundland: Squires Artwork in Mount Pearl Church

Perry Squires' paintings of the 14 stations of the cross give the newly-opened Mary Queen of the World church in Mount Pearl a uniquely Newfoundland flavour.

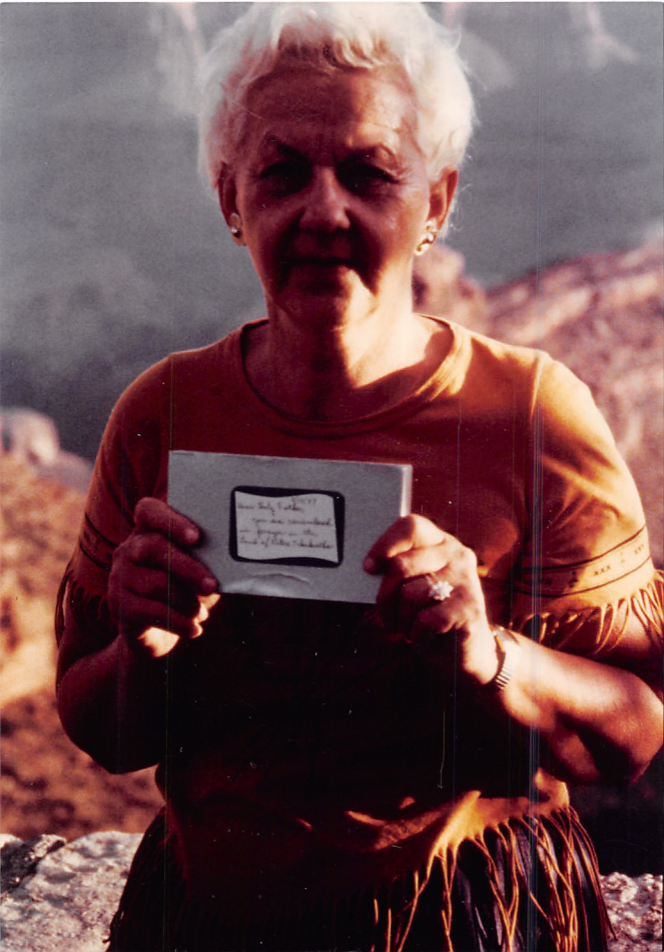
The depiction of Christ being condemned, crucified and buried on the barren shores of this province brings home the desolation and the reality of the crucifixion.

The Newfoundland artist received a standing ovation at the recent opening of the new church, which is modern in its concept of using moveable chairs instead of pews, and having a baptismal font shaped like a wooden boat mounted on a globe.

Behind the altar a triptych, or set of three associated paintings hang side by side, also painted by Squires.

Father Adrian Kimenai, parish priest, interprets the trio (as giving a total impact of suffering and hope.) The first picture, shows the suffering of Christ, the second the people of Newfoundland, with their long history of insecurity and hardship, and the third the triumph of the resurrection.

"The three paintings taken together say, 'Don't give up; if you're a Christian, there's always hope.' In a sense this triptych sets the mood, the theme for each and every liturgy."



Dear Betty Walker  
you are remembered  
in prayer on the  
Island of Oahu, Hawaii

Carried by Mrs. Anne M. (1)  
Scheuerman to Phoenix, AZ.

Presentation of Spiritual  
Gift to Pope John  
Paul II

— Prayers from the  
3 Shrens of Kateri

Auriville - where Kateri  
was born in 1656

Fonda - where Kateri  
was Baptized in 1676

Kahnawake - where  
Kateri's remains are entombed  
9/14/87



Les 3 évangés à Saint-Régis  
N.N.SS. Stanislas Kozma, Robert Leclap  
et Eugène LeRogue, 18 Oct. 1988  
A droite, le diacre Rualdo Buxer  
de Kolnawaki.

Kaleri, No 112, Printemps 1988

PHOTO ANDE SCHEUER RAYAN



PHOTO ANNE SCHEUERMAN

SAINT RÉGIS

17 + 18 OCT 1987

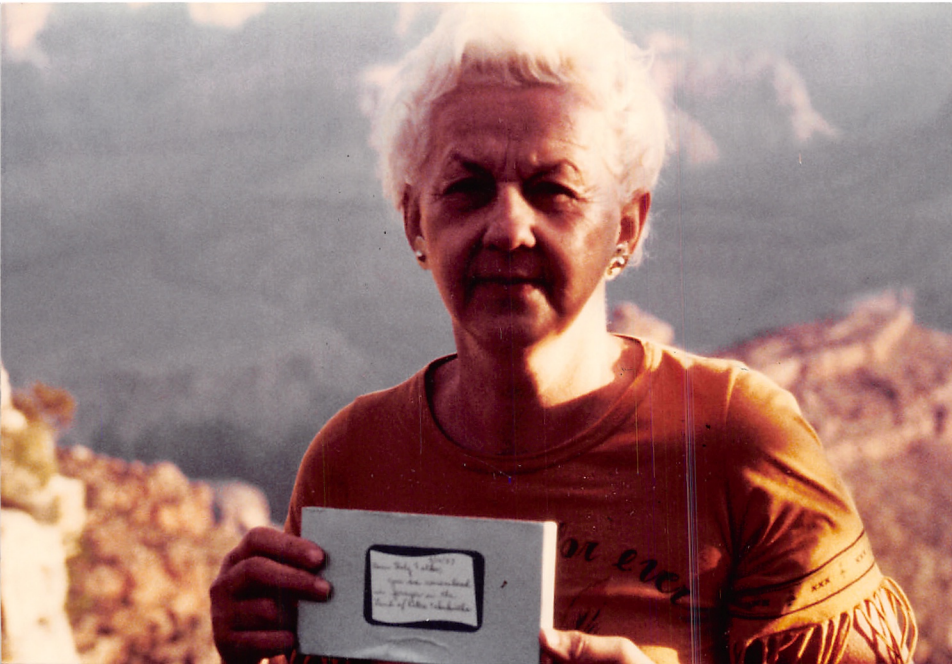
(Pour le Kateri des printemps 1988)





PHOTO ANNE SCHEUERMAN  
A SAINT RÉGIS  
17 + 18 OCT. 1987

(Pour le printemps, 1988 -)



Dear Billy (with)  
you are remembered  
in prayer on the  
Island of Oahu, Hawaii

9/14/87

Gift to Pope John Paul II from  
the three Shrines of Kateri  
Tekakwitha.

876

Anne Schumann

Kateri No. 112, Princeton 1988

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Vive!  
Live!

P89-25

Le Saint-Père à Ottawa

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7/14

Bishop Lebel (left) + Bishop LaRocque right  
receive gifts from the St Regis congregation  
during the offertory procession. Bishop Bryan's  
face is hidden at the far left. Deacon Ronald  
Boyer stands at the right to assist.





(near the microphone)

Deacon Dominus Estkaxogen prepares  
the coals for the burning grasses. Deacon  
Richard Sayre and Father John Hassell  
stand at the left and Deacon Ronald Boyer  
is at the right.

Deacon Estkaxogen



Father John Naskell blesses the  
congregation with the eagle feather  
~~after~~ using it to fan the burning cedar  
and sweetgrass at St. Regis.

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Oct 17/87