



THE LEADING EDGE.... “Edge Thoughts”

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

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

ARCAN MISSION STATEMENT

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

ARCAN VISION STATEMENT

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

A message from the editors:

Welcome to the 2022 Fall edition of our ARCAN Newsletter. The celebrations for the 20th Anniversary of ARCAN (Atlantic Religious Congregations Associate Network) have been finalized and the 2022 year is drawing to a close.

The 20th Anniversary Planning Committee worked very hard to keep our Sisters and Associates informed and entertained during this milestone year, and we thank them for their efforts and commitment.

As we begin our Advent journey, we anticipate the celebration of Christs' birth. It is an opportunity to pause, read, pray, and focus our thoughts on HOPE, LOVE, JOY and PEACE.

This issue will introduce you to the Sisters of Charity from our Halifax Associate group; an article on Personal Bias, which is educational and brings awareness to our prejudices, a summary on COP 27, and several resources to keep you current and informed. We feel it is a Hallmark edition and there is something for our ARCAN Sisters and Associates to ponder before our next meeting in April 2023. Thank you to the Newsletter Committee who collaborated to bring you this Fall edition.

Wishing everyone a joy-filled Christmas and a blessed New Year.



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Meet the Sisters of Charity, Halifax Associate Group:

Back Row (interwoven) L-R Dianne Walker; Harry Soper; Phyllis Parker; Dinah Simmons; Karen Kennedy Ann Meagher; Muriel Hatter; Leigh Sanford; Marilyn Mac Donald Patricia Gallant; Peggy Dupuy; Sister Anita Gagnon; Carol Evans; Sister Helen Danahy **Front Row:** Jackie MacDonald(Standing); Rose Marie Smith; Ronnie MacDonald; Ruth Jardim; Marie Gallant



ARCAN Fall Meeting Minutes Recap

The Fall 2022 ARCAN meetings were held by ZOOM on October 14 and 15th, 2022.

The meeting proceeded with the Associate ‘Check-in’ followed by the Congregation ‘Check-in’. Associate groups are starting to meet face to face but appreciate the flexibility that ZOOM provides. Many are working on improving awareness and knowledge of Climate Change and/or Indigenous Issues by attending presentations or participating in discussion groups. As many congregations move toward ‘completion’ or ‘fulfillment’, associate groups are looking at their organizational structure for the future and questioning how to keep the congregation’s charism alive going forward.

There was then a discussion about whether ARCAN should continue with ZOOM or have face to face meetings. Pros and Cons were discussed. As ARCAN meets twice a year, it was suggested that once every 3 years, one of the meetings could be face to face. (i.e., 1 meeting in 6).

On Saturday morning Anne Walsh facilitated a session on “How the Synodal way proposed by Pope Francis can Inform the Associate Movement”. About 61 people attended this session. Links to the session recording and a written recap were sent out through ARCAN.

The ARCAN 20th Anniversary Committee advised that the last event will be held by ZOOM on Saturday Nov 19th from 10 to 12 Atlantic Time (10:30 to 12:30 NL Time). Dr. Beverley Musgrave will speak on Spirituality and Aging. It was also decided to send out the remaining bookmarks to the eight associate groups. The 20 social justice action items will also be sent out again to encourage individual associates or groups to undertake an activity in our 20th Anniversary year.

The 2022 Newsletter Committee mentioned some ideas for the next newsletter and invited thoughts from the group.

The next ARCAN meeting will be held by ZOOM on Friday/Saturday – April 14/15, 2023. The date was set to accommodate the spiritual session speaker – Dr. Marie Battiste on the topic of the Indigenous Journey.



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

Results from the 20 Social Justice Actions

The Congregation of Notre Dame Associates celebrated our 40th Anniversary of Associate Relationship from Nov 2021 until Nov 2022. We had prayer services, retreat, and celebrations throughout our Congregations which includes Japan, Honduras, Guatemala, Salvador, Cameroon Blessed Sacrament (USA), Canada, and France. One of the highlights in honour of this milestone was Forty Social Justice Actions. (attached). In Visitation Province East we focused on a number of the Social Justice Action particularly the Development and Peace plan of action People and Planet First, this 2022 year D&P will launch its 55th year campaign, Blue Community (preserving our water), Listening to the Indigenous Voices workshop, and the Truth and Reconciliation Commission of Canada listing the 94 Calls to Action, we participated in a Howe Island Zoom retreat Approaching Truth, and Reconciliations: a Personal Journey which included scripture readings and personal reflection. Many Associate groups organized their individual actions.

Anne Walsh's Spirituality Session

Pope Francis reminds us that to 'hold a synod' is to walk together. The Associate movement at its heart is synodal. We are called by the Holy Spirit to journey together in prayer, companionship and in action as we minister to others. As we do that, we are

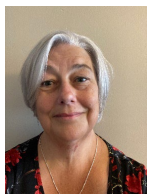
walking together as a new way to be 'Church'. It is a process of living "life to the full". It is in the act of 'breaking bread' that we will find this new way of being people of God.

Anne Walsh used Luke's gospel on the Road to Emmaus to illustrate this synodality.
Luke 24 – v 13 to 35

The key points:

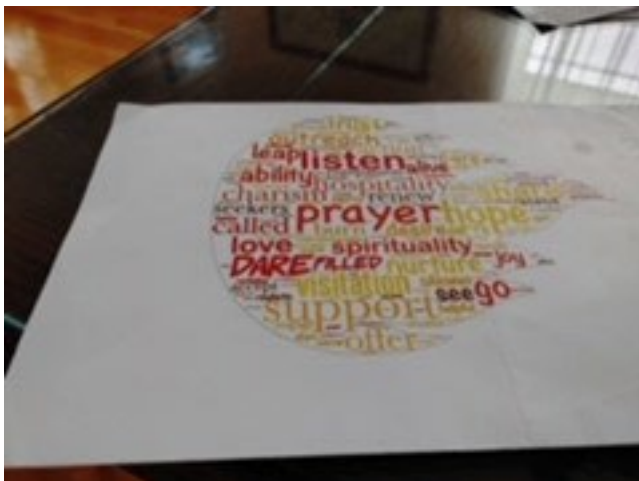
- As Jesus walked with the disciples, he first asked what was going on and listened with no commentary or judgement.
- After they had named 'their pain', he connects them back to their own Old Testament story and affirms their sufferings and hopes. They feel something strange but can't articulate it.
- At supper, Jesus breaks bread, shares it and disappears. Then the disciples recognize him in the breaking of the bread.

As associates, we journey together and in our brokenness the healing light enters in. The Holy Spirit offers us opportunities to care for others as we become 'Eucharistic Ministers'. Through our example of caring for the human need, we help to heal the spiritual need. By keeping the message of Jesus in our hearts, through our actions, we may help the church move closer to Jesus' intention.



Anne Walsh is a native of St. John's, Newfoundland and Labrador. She works with the Redemptorists of Canada as a member of the Redemptorist Adult Faith Formation Team, and with the Redemptorists of North America as Director of Partnership in Mission, resourcing and designing formation programs for adults in the Redemptorist charism, spirituality and mission.

Who are Associates?



Associates are women and men committed to their baptismal call who are inspired by the spirituality and mission of their congregational foundresses.

Associates choose to enter a personal and communal journey of on-going faith formation, that cultivates their capabilities and gifts.

Also, worth watching

Sr. Carol Zinn, SSJ, reflected on [Living the Transforming Love of God](#) in her 2021 Vimeo video. She spoke of the term Charism Carriers and the mission of Associates in various Congregations.

Personal Bias

Introduction

Today's world is a complex reality with both opportunities and pitfalls. If we insist on walking as we have always walked, with the same companions and guides, we may find ourselves both frustrated and lost in a rapidly changing landscape. If we are to move forward, whether just keeping up with the pack, or daring to step out and lead, we must be prepared to fearlessly reevaluate our inner and outer landscapes.

High on the list of the inner landscape are our values, hopes and beliefs. And lingering just below the surface are the often-unexamined presuppositions and biases that underpin these intangibles. Becoming aware of this deeper landscape can throw light on many of the persistent blocks to the change that we all desire in our lives on the individual and collective scale.

This short introductory article is based on a PowerPoint presentation created and distributed by Dr. Narketta Sparkman-Key¹, for use with public groups. In the Spring of 2022, I had the pleasure of using this resource with a Wisdom Circle of The Sister of Mercy in St. John's Newfoundland and Labrador.

What is personal bias?

Bias, what is it exactly? Webster's Online Dictionary defines it this way:

Noun 1. bias - a partiality that prevents objective consideration of an issue or situation

Synonyms: prejudice, preconception²

Each and every one of us has a **personal** way of thinking and doing things which is influenced by our individual experiences, beliefs, and opinions. This inclination to see and experience the world in a particular way is called **personal bias** and it contributes to subjectivity. For example, I prefer the color blue over other colors; coffee over tea; summer over winter. None of this is good or bad in itself. Dr. Sparkman-Key summarizes it this way.³

While some of our personal bias is indifferent, this same preference towards someone or something that does not allow for a full exploration and is based on a single occurrence or interaction can be destructive in both our public and private lives.

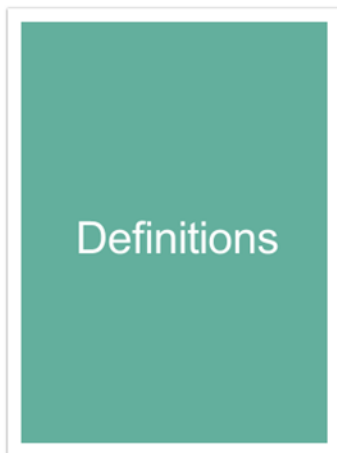
As the graphic illustrates⁴, unconscious bias is based on stereotypes, on the unexamined and unreflected suppositions that we believe everyone else believes to be true. We unconsciously breathe it in without ever suspecting that our way of thinking and feeling may have no basis in reality.

¹ [unconscious-bias-recognizing-personal-bias-and-how-it-impact-other.pdf \(odu.edu\)](https://www.odu.edu/~narketta/Unconscious-bias-recognizing-personal-bias-and-how-it-impact-other.pdf) *This article is a reflection based on a presentation by Narketta Sparkman-Key, PhD Dr. Key is currently Associate Provost of Inclusive Strategies and Equity Initiatives at James Madison University. She is also a tenured full professor of Learning Technology and Leadership Education.*

² [Bias | Definition of Bias by Webster's Online Dictionary \(webster-dictionary.org\)](https://www.webster-dictionary.org/definition/bias)

³ Sparkman-Key.

⁴ Ibid.



www.thedrive.com

- ❖ Bias - is a **prejudice in favor of or against one thing, person or group** compared with another; it is usually a way to be unfair.
- ❖ Unconscious /Implicit Bias - Implicit Bias are social **stereotypes about certain groups of people** that individuals form outside their own conscious awareness. Everyone holds unconscious beliefs about various social and identity groups, and these biases stem from one's tendency to organize social worlds by categorizing.
- ❖ Unconscious bias is **far more prevalent than conscious prejudice and often incompatible with one's conscious values**. Certain scenarios can activate unconscious attitudes and beliefs. For example, biases may be more prevalent when multi-tasking or working under time pressure.

Where Does Bias Come From?

Personal bias comes from a variety of sources: our experience, environment, upbringing, from listening to others whom we love and admire, from the dominant perspectives of the community or society in which we live, and from television, movies, and even the lyrics of songs.

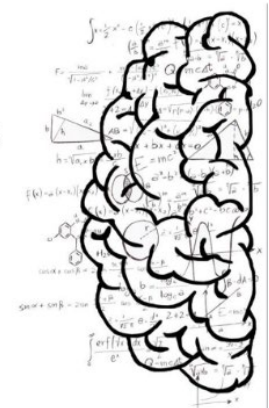
These unconscious opinions, mental shortcuts and preferences can influence us far more than we think. They shape who we are when we are alone, who we are when we are with others, what we value and how we act. In short, they are part of what makes us the unique individuals that we are. Everyone has biases, so it is important that we learn to become aware of how they influence our lives.

This tendency to judge and label our experiences is built into our very evolution as a species.

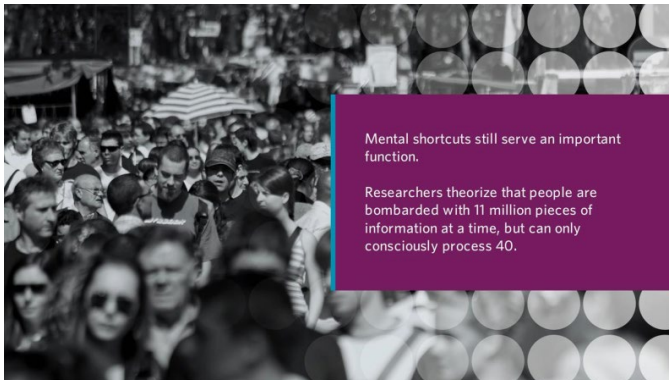
An added complication is that though we seldom think of ourselves as part of a privileged class, we nonetheless are since many of the structures and services that form part of the organization of our lives are those of the dominant class in Canadian society. True, women have had to fight hard to be acknowledged as equal partners in the 20th and 21st centuries. Those same battles continue within society for people of color, those who have disabilities, those who identify as part of the LBGT2SQI community. Within the Church, there are many who are discriminated against because they are not bisexual and/or celibate men. But by and large many of us are privileged and we need to be aware of this reality if we are to examine the many ways in which this privilege can interfere with our perceptions and harden our hearts.

We All Have it - Why?

We evolved that way because unconscious biases are necessary. Organizing information into categories is a hard-wired mental shortcut which allowed our ancestors to quickly differentiate between friend and foe.



As followers of Jesus, who calls us to love our neighbor, to seek justice, and to make the Kingdom a reality, becoming aware of the “thoughts of our hearts”⁵ is also a religious/spiritual undertaking.



Where Do We Begin?

Before you continue reading this article, I invite you to engage in a brief reflection.

1. Take some time to go over the last week recalling the people you have encountered.
2. Notice who they are. See their faces. Remember how you felt while you were with them.
3. Having done this, take a moment to step back

and notice how many of the following you share with them

- a. Race
 - b. Economic situation
 - c. Profession
 - d. Gender
 - e. Education
 - f. Faith/Denomination
 - g. Sexuality
4. How many of the above descriptors are similar/dissimilar?



Most of us spend most of our time with people who look, sound, act and believe just like us. We may not consciously have planned to live this way, but it is nonetheless, our reality. We tend to spend our time with them and not even notice those who differ from, let alone have them influence on, our lives. We, who have committed to living the Kingdom values, that Jesus espoused and challenged us to embrace, are mandated to go out into *all the world*, to go beyond our comfortable space and encounter those who are not like us. The Good News summons us to become aware of just how small/exclusive our lives and worlds may have become and decide to move beyond the known and the safe. This kind of stepping out, requires that we take risks, that we are willing to see the whole world and all its peoples – our families, our friends, our neighbours, strangers and enemies, and indeed all of creation – as part of the wholeness to which we are called. We come to God with others, or we do not come at all. We are ultimately called to enter into the whole of creation, the entirety of the cosmos, knowing that all comes from God, and thus, all are related.

Paul, in Galatians 3: 28, reminds us that “in Christ there is neither Jew nor Gentile, slave nor free, male nor female”. As followers of Jesus, we are called to become neighbours of all peoples, not just those who look and sound like us.

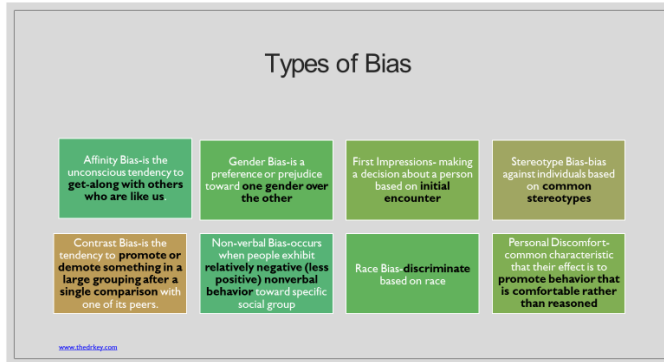
Types of Bias

Sparkman-Key⁶ points out that mental shortcuts enable us to navigate the complexities of daily life. However, these same shortcuts can cause us to unconsciously label others and thus limit their potential. They can cause us

⁵ Opening prayer of The Holy Eucharist, The Book of Alternative Services of the Anglican Church of Canada. ABC Publishing, Toronto, 1985. p. 185.

⁶ Ibid.

to live in a very small world where everyone who is not like us is judged, and we aren't even aware that we are judging. She alerts us to some of the more common types of bias in the Table below⁷.



Even a cursory examination of the above can assist us in identifying the multi-layered reality that constitutes personal bias.⁸ Just because we don't deliberately think about these realities, doesn't mean that they aren't operative in our lives. Every now and then, we may catch a glimpse of biases as we react to someone or something in a way that surprise or unsettles us, or later cause us to examine why we, or someone we respect, said something that made us cringe. These moments of upset can become moments of grace if we allow them to shed light on why we are uncomfortable. They can even become transformative for our society if we begin to ask these questions together with others.

Keeping Our Distance as a Protective Mechanism

We may wonder why if we talk about “the poor”, “the disadvantaged”, “the other”, we see an abstract reality rather than faces of individuals that are all around us. Perhaps it is because it is a way to protect ourselves from feeling their pain, perhaps it is because if we have the eyes to see, we will feel responsible for acting and we just don't want to get involved. As followers of Jesus, who came to fulfill the Law and the prophets, we do not have the luxury of sitting back and letting others take care of the problem. We are called to “do justice, and to love kindness, and to walk humbly with (y)our God.” (Micah 6:8).



What might that look like in our everyday lives? Step one could involve making a conscious decision to *become aware of our thoughts and feelings* about those we encounter, or, in some cases, those whom we actively avoid encountering. What do we think and do when we meet the homeless, the poor, those whose sexuality may differ from ours? If we are uncomfortable, what is the source of our discomfort? If we are judgmental, what are we basing our judgments on? Have we actually taken the time to speak with someone who is visibly different from us?

When our faith communities are gathered, can we look around and see if everyone is just like us? If they are, can we ask why this is the case? If they aren't, perhaps we can begin by intentionally inviting “the others” to join with us for special occasions, short term projects, or for community celebrations. We can consciously decide to go to their gatherings and projects and ask if we can join with them in their programming and

⁷ Ibid.

⁸ There are many introductions available on this topic, e.g. [Unconscious Bias: What It Is and How To Avoid It \(With Examples\) | Built In](#)

outreach. Most cities and many smaller towns have offices of the Association for New Canadians. That might be a good place to begin.

Why Do We Have to Change?

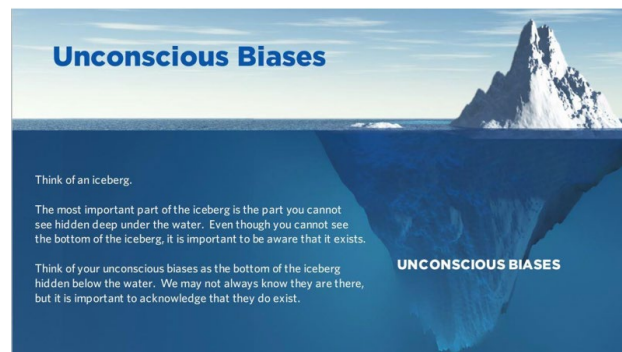
Why not go on as we always have and let others deal with “those *people, beliefs, issues*”?

The short answer is that when not recognized for what they are, our biases, our attitudes, our unexamined beliefs become prejudices that are destructive to others and to society – including to us.

When Jesus was asked what was the greatest commandment, he answered he answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself.” (Luke 10:27) We all know this, but do we bother to see the context in which the question is asked? It is in relation to the Parable of the Good Samaritan - the outsider, the unclean unbeliever who was despised by true believers. Jesus calls us to confront that which sets us apart from others in their need and their giftedness, from all that results in us passing judgment – conscious or unconscious – on others.

The First Step is Recognition of Bias

If we are unaware of our biases, our prejudices, they can become destructive. As the diagram⁹ illustrates, the most dangerous part of an iceberg is concealed; so it is with our biases. Until we are willing to acknowledge that they exist, we cannot do anything about them except hope that they don’t destroy our hopes, aspirations, dreams, work for justice, and response to Jesus’ call to live the Kingdom in to reality, right here, right now.



Practical Steps for Building Awareness



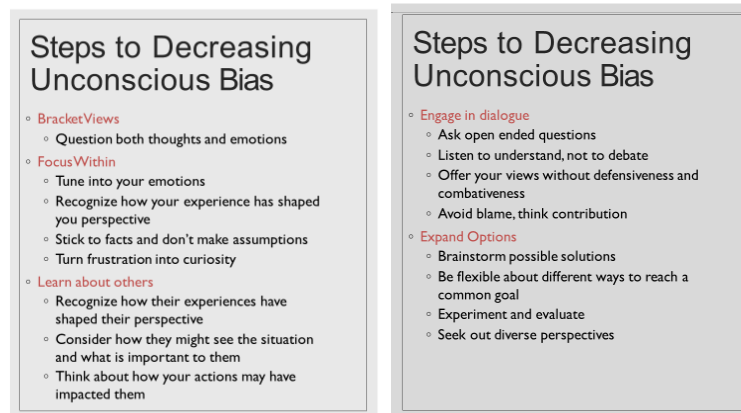
Acknowledging that we have biases is the first and most important step to minimizing their impact.

To be clear, having implicit biases doesn’t make someone a bad person. When we feel we’ll be negatively judged for implicit bias, we often become defensive and fail to realize any positive outcomes from addressing our biases. When we acknowledge that everyone has biases, we can be more intentional about deciding *not* to act on them without considering the full picture. It is also helpful to understand that when we are busy, over-extended, tired or hungry, we are more likely to revert to personal biases. Likewise, strong emotions like fear and anger tend to narrow our judgement as well as

⁹ Ibid.

our vision. But perhaps the greatest threat comes from walking through the world on autopilot, being unaware of both our inner and outer worlds and the impact our doing and not-doing has on others.

Below are some concrete steps suggest by Sparkman-Key¹⁰ to lessen the presence and impact of personal bias.



If we, either individually, or with others, feel that we are drawn to engage in self-knowledge for the sake of being present to and serving others, then we might decide to begin by using some of the steps outlined above to examine our own thoughts, emotions, reactions and opinions. We might begin by noticing and naming our feelings and judgments on current issue and then engaging in a process of reflection as to what we base these on. We might consciously listen to those who feel and /or think differently, paying particular attention to their point of view. We do not have to agree with their conclusions, but we can challenge ourselves to try to see things from their viewpoint, rather than ours.

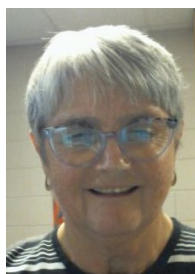
In Conclusion

The world we live in today differs vastly from the world into which were we born. Where we once rubbed shoulders only with those who looked, talked, believed and acted as we did, today we are graced with the diversity of the world's cultures. Even in our own very small worlds, we daily see images from around the globe, are aware of struggles of both our neighbors who live next door and those who live a continent away. If we were unaware of, or even doubted, that we are all one world, both climate change and Covid-19 cast a spotlight on the interconnectivity of all who call this small blue planet home. Hopefully, we have learned that we are all connected, that what we do in one part of our community, province, country or continent affects others. We can no longer close our eyes to that reality.

Our scriptural tradition is quite clear that we are not meant to be passive spectators in this world. We are called to action – especially on behalf of the poor, the victims of oppression and greed, those wounded by neglect, and those whom differ from us.

Deuteronomy 6:5 proclaims that we must love the Lord our God with all our heart, soul, mind and strength, and Jesus later added, and “you shall love your neighbour as yourself” (Matthew 27:39). Isaiah challenged the small Hebrew nation to provide and open door and hospitality to all the nations (Isaiah 2: 1-14). Micah exhorts us to justice, kindness, and humility. Jeremiah spoke of a God who would write the Law of love in our hearts (Jerimiah 31:33). We belong to a lineage of faith that calls us into constant expansion of our protective borders. If we are to be open to the movement of God's Spirit in our lives and our world, then we are certainly called to examine the biases and blocks that inhibit and sometimes prohibit our response to transformation into Christ.

¹⁰ Ibid.



Dr. Carmel Doyle is currently Director of Student Programs at Queen's College, whose vision statement proclaims it to be *an accepting, responsive, affirming, innovating, empowering community of theological learning and spiritual formation sending forth disciples to help transform society through God's redeeming love*. She teaches in the areas of Christian Education, Spirituality, Youth/Young Adult Ministry and Chaplaincy.

Dr. Beverly Musgrave Ageing and Spirituality

On November 30, 2022, more than 60 Sisters and Associates from different Congregations gathered via zoom to celebrate the final 20th Anniversary event of ARCAN (Atlantic Religious Congregations Associate Network). The facilitator for the event was Dr. Beverly Musgrave who is a Clinical Psychologist, Pastoral Counselor and Spiritual Director. She studied Spiritual Direction and Ignatian Spirituality at Guelph. She taught at Fordham University in New York City and had a private practice in Psychoanalytic Psychotherapy. Dr. Musgrave developed a program called Partners in Healing, training people to minister to the sick. She is the co-author of two books and has published a number of professional articles. She has retired, and lives in Halifax. She did tell us at the beginning that she was not a gerontologist, and her presentation is based on ageing herself. Her topic was on Ageing and Spirituality.

She read from Scripture Jeremiah and the Emmaus story. Dr. Beverly enabled us to cross those barriers of ageing and viewing our remaining time as a new ministry calling it a Vocation of Ageing. Ageing is a gift, a blessing and that growing old is a sacred ministry. It is a time to share our unique gifts and grace we have acquired through this ageing process. She suggested both religious and lay people have time to pray and give to others by cultivating new friends.

Each senior has a life story each one is different. What gives our life meaning is **GRATITUDE**. She suggested that we live in the present and be a presence to ourselves and others and to find God in all things. We must use this precious time.

St. Ignatius **encouraged Christians to search for and find God in every circumstance of life**. She used the analogy story of a carpenter and an apprentice who walked in the forest to view a mature tree which was a weak seedling but in later years this tree was beautiful, huge and had a purpose. Dr. Musgrave also shared everyone has darkness at some time in their life but later after the darkness we realize it had light and that we are wiser, and we learned from this dark time.

Her presentation was enriching and appreciated by those attending.

Special thanks to the Planning Committee for their commitment this past year as we celebrated 20 years of ARCAN. This Zoom was recorded for those unable to be present.



Dianne MacAskill is a CND Associate Coordinator for Visitation Province East, CWL, Dev. and Peace, volunteer at the Fortress of Louisbourg in Cape Breton, retired federal employee, and mother of one adult son.

The United Nations 2022 Climate Change Conference, COP27

The 27th United Nations Climate Change Conference was held from 6 November until 20 November 2022 in Sharm El-Sheikh Egypt. Countries came together to take action towards achieving the world's collective climate goals as agreed under the Paris Agreement and the Convention.

Set against a difficult geopolitical backdrop COP27 resulted in countries delivering a package of decisions that reaffirmed their commitment to limit global temperature rise to 1.5 degrees Celsius above preindustrial levels. COP27 outcomes included recognition for the need for a global climate observing system for systemic observations and for universal access to early warnings. A significant achievement of COP27 was *an agreement to establish a new fund for loss and damage finance*. This is funding to compensate developing countries for the harm to the Climate that has been caused primarily by the developed world.

For more details related to the COP27 meetings refer to this [link](#).

A prayer for the success of decisions made during COP27

Creator God, You enfold us in Your merciful heart with the energy of Your Spirit and

Through the One in whom all things have their being, Jesus Christ, Your Wisdom and Your Word.

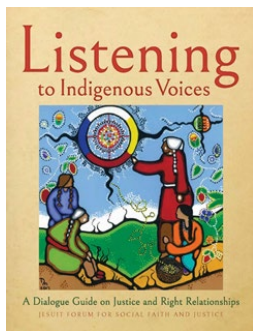
We pray that Your profound mystery of connectedness in the oneness of all life will come to consciousness in the hearts and minds of decision-makers at COP27, so as to create a

World of greater love, respect, fairness and generosity in which

People and planet Earth can flourish together in harmony as one community. Amen

Sister Mary Tee rsm (NL)

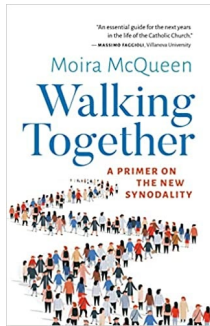
Resources



Listening to Indigenous Voices- A Dialogue Guide on Justice and Right Relationships - [Canadian Religious Conference \(crc-canada.org\)](https://crc-canada.org) ...*Canada does not have an “Indigenous” problem. It has a colonization problem*, says Associate Professor & Canada Research Chair in Indigenous Environmental Justice Deborah McGregor, an Anishinaabe from Whitefish River First Nation, Birch Island, Ontario.

Values-Based Leadership by Sister Elizabeth Davis- a member of the Congregation of the Sisters of Mercy, Newfoundland and Labrador - who's been a teacher, held leadership and governance positions, served on numerous boards, given hundreds of speeches and won many awards.[Longwoods.com](https://longwoods.com)

A Journey of Love and Hope by Sister Dorothy Moore... The long-awaited collection of talks, presentations, prayers, and ceremonies of renowned Mi'kmaw Elder, human rights activist, and language and culture warrior, Sister Dorothy Moore.



Walking Together: A Primer on the New Synodality by Moira McQueen...

prepares the way for 'walking together' according to the vision of Pope Francis. It aims to explain the history, meaning and relevance of synodality for the Church as it undertakes a two-year process in developing its structure and the laity's role in doing so.

Racism

American: White Rage: The Unspoken Truth of Our Racial Divide – by Carol Anderson
White Fragility: Why it is so hard for white people to talk about Racism – by Robin DiAngelo

The Warmth of Other Suns: the epic story of America's great migration– by Isabel Wilkerson

Tears we cannot stop: a Sermon to White America – by Eric Dyson

How to be an Anti-Racist – by Ibram Kendi

Canadian: Racism in Canada – by Vic Satzewich (available through Amazon)

History of Immigration and Racism in Canada – by Barrington Walker

Bias

The End of Bias: A Beginning. Jessica Nordell. Macmillan. 2021.
ISBN 9781250186188

Blindspot: Hidden Biases of Good People by Mahzarin R. Banaji and Anthony G. Greenwald. Penguin. Random House. Canada 2016.

[Magazine Archive | Learning for Justice](#)

[Are You Aware of Your Biases? \(hbr.org\)](#)

[unconscious-bias-recognizing-personal-bias-and-how-it-impact-other.pdf \(odu.edu\)](#)

[What Are The Examples Of Personal Biases \(getimpactly.com\)](#)



The Letter : In 2015, Pope Francis wrote an encyclical letter about the environmental crisis to every single person in the world. A few years later, four voices that have gone unheard in global conversations have been invited to an unprecedented dialogue with the Pope. Hailing from Senegal, the Amazon, India, and Hawaii, they bring perspective and solutions from the poor, the indigenous, the youth, and wildlife into a conversation with Pope Francis himself. This documentary follows their journey to Rome and the extraordinary experiences that took place there and is packed with powerfully moving personal stories alongside the latest

information about the planetary crisis and the toll it's taking on nature and people. Because, in the words of the Laudato Si' Movement chair Lorna Gold, "once you know, you CANNOT look away."

Pope Francis: Our Moral Imperative to Act on Climate Change on YouTube,

Sister Thea Bowman ...born Bertha Elizabeth Bowman; December 29, 1937 – March 30, 1990) was a Black Catholic religious sister, teacher, and scholar who made a major contribution to the ministry of the Catholic Church toward her fellow African Americans. She became an evangelist among her people, assisted in the production of an African American Catholic hymnal, and was a popular speaker on faith and spirituality in her final years. She also helped found the National Black Sisters Conference to provide support for African American women in Catholic religious institutes. In 2018, she was designated a Servant of God. [Cause for canonization](#)

"13th" - on Netflix or YouTube – it looks at the American prison system and how the country's history of racial inequality drives the high rate of incarceration in America.

A Beginner's Guide to Decolonization TED talk by [Kevin Lamoureux](#) on YouTube.