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J.J. Heysel, O.M.I., photo

Proud students of St. Joseph's Indian school at Williams Lake, B.C., fight discrimination.

Bishop shows remarkable courage in gambling on natives' faith

At 63, Bishop Harold Dimmerling of Rapid City, S.D., is not your likely prophetic or charismatic bishop.

He appears rather the tall, strong, no-nonsense type of efficient administrator.

After close to 10 years as bishop, he could be expected to be somewhat retiring and prudent, avoiding risky ventures both pastoral and financial.

But Bishop Dimmerling is obviously hearing a different beat and following a less pragmatic course. He has shown remarkable courage and imagination and he has taken steps on unbeaten paths not devoid of considerable risks.

A few years ago he introduced a diaconate program for the Indian people of his diocese. Thus he hoped that some religious leaders would emerge who could minister to their own in the Indian language, in a way that was meaningful and which reflected the riches of the Indian culture.

THERE were no precedents to follow as the Church had only recently decided to revive the order of permanent deacons.

As all was to be created, he was able to call on a few young and creative Jesuit Fathers who were willing and capable, who wrote a three-volume program and who have been teaching it for the past few years.

There are now four ordained deacons in the diocese, three of them Indians, and 13 more are being trained.

Less than a year ago, he decided to invest diocesan resources to build a Sioux Spiritual Centre in Plainview.

This beautiful log building which will be completed in a few weeks has been constructed in a ravine in the middle of nowhere on a piece of property given to the diocese by a rancher.

IT IS literally the "range where the deer and the antelope play."

Twelve miles away is a post of-

A pilgrim's prose

by Jacques Johnson, OMI

WESTERN CATHOLIC REPORTER



fice and a small store: Plainview.

The nearest town is Faith (population 600), 45 miles north.

The nearest town after Faith is Sturgis (population 4,500) some 80 miles to the west.

The site and the building are unquestionably beautiful and likely to create a prayerful environment.

But one might wonder whether people will come.

The more skeptical may be tempted to conclude that the construction of North America's most recent religious white elephant is about to be completed, another addition on a long list of well-meant casualties.

BISHOP Dimmerling is much more optimistic however. He not only hopes people will come to the mini-retreat house, but he believes they will come.

In fact he expects the centre to become the spiritual powerhouse of his diocese.

Distances are no object for his people, he explains. Many ranchers live 40 miles from the nearest town and think nothing of traveling. The Indians are nomadic by nature, and they love to travel.

Getting to Plainview will be a small project for them, if they feel there is some reason for going.

One can understand better the audacity of what would seem an imprudent gamble on the bishop's part, when one hears him speak with affection and respect of the Indian people.

Many times, he will tell you, he has been impressed by the depth of their faith and by their spirit-

ual aspirations. They are a deeply spiritual people, he explains, and they have not had the opportunity in the past to participate fully in the life of the Church.

This is why he is investing so much, so that they may have their own ministers who can come of age, and truly feel at home in the Church, ministering to their own in an Indian way.

IT IS for this reason also that he built the Spiritual Centre.

It is a risk, but a risk worth taking.

He feels that the Indians will come there to be replenished spiritually. He also hopes that the clergy and the white communities will also benefit, in time, from the Spiritual Centre.

The bishop of Rapid City is evidently a man of faith and a man of hope.

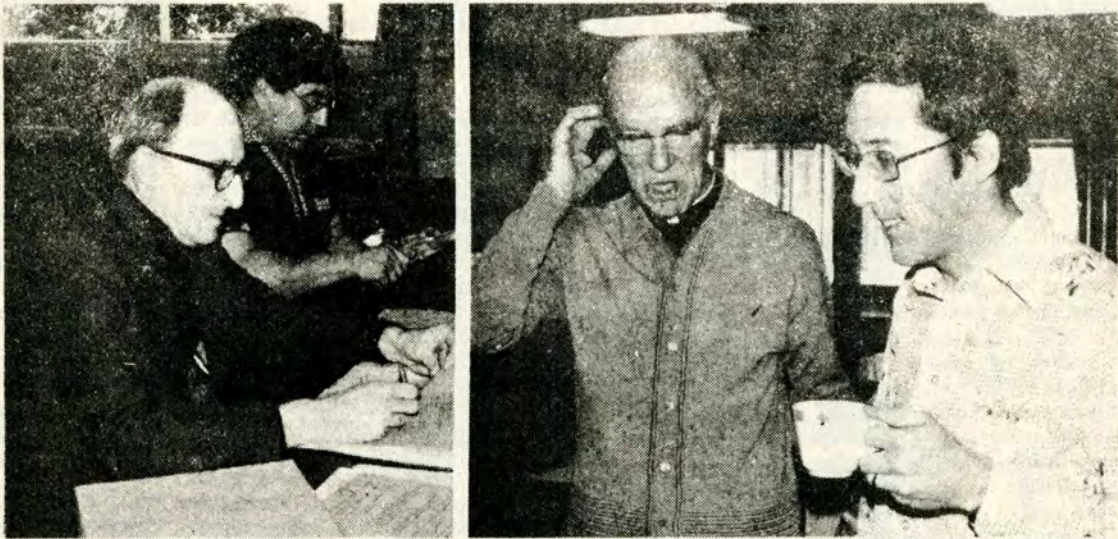
Unassuming, with no claim to any great insight, he nevertheless has a clear and imaginative pastoral instinct which he trusts, as he also trusts the power of Divine Providence and the power of prayer.

He is also an open man, keeping the lines of communication with the priests and faithful moving and in good working order. He seeks constant dialogue with everyone and has been able to learn and share the knowledge and experience of many hearts and minds.

All of this might not necessarily make of Bishop Dimmerling a prophetic or charismatic pastor, but it certainly makes of him a bishop for our times.

Oblates struggle with ministry to natives

PRAIRIE MESSENGER



(M. Beaucage Photos)

WORKSHOP. Participants at the workshop on ministry with native people included, from left: Father Jean-Paul Aubry, Oblate provincial of the French province of Manitoba, Father Guy Lavallee, OMI, Cardinal G. Flahiff and Greg Dunwoody.

ST. NORBERT (WH) — A three-day workshop on ministry with native people was held at Villa Maria here, Feb. 13-15, for Oblate missionaries and their co-workers.

THE FIRST day was taken up with personal reflections on such questions as, "Who am I as a missionary? Why am I among Indian or Metis people? What is my relationship with native people?"

The second day was spent on a communal reflection on mission and the Oblate pastoral ministry in the diocesan church. The five models of the church developed by Father Avery Dulles, SJ, (community, institution, herald, sacrament and servant) plus two vignette films illustrating various styles of church, stimulated discussion and helped the group

to clarify what vision of church they were passing on.

The comment, "You can bloom where you are planted, provided you don't get potted," summarized the different dimensions of ministry.

PRIORITIES AND policies for the future were discussed. There are no existing policies in the diocese re native people, it was noted. "We count on the Oblates," Cardinal G. Flahiff affirmed. He suggested the priests should look at this area during their study days.

"Our visions are all so different, ranging from integration to liberation, how can we ever arrive at a common goal?" one of the participants wondered. Another commented, "This awareness that we don't have the answer suggests we need to keep searching together, and the

native people will have to help us."

"Reverend Fathers and good Sisters doing pastoral work among native people, visiting and catechizing — this is no longer enough," said Sister Florence Leduc, a worker from Fort Qu'Appelle, Sask. "Human choices and the possibility of growth as a community must come from our presence."

FATHER JEAN-PAUL Aubry, OMI, told the 30 Oblate men from the French province of Manitoba and 20 women Religious plus guests from Regina, Winnipeg, St. Boniface and Thunder Bay, that there was a continual need to "let ourselves be conscientized by God."

"We are in a mission adventure," he concluded. "In what adventure are you?" — MB

Construction Works With Canada's Native People

KAINAI NEWS

"You can't take a man from a remote native community, drop him for the first time into a modern industrial setting, and expect him to change his attitudes, his needs and his expectations overnight," says Jim Cunningham, Bechtel Canada's labor relations manager for western Canada.

"But given equal training, equal opportunity, comparable

conditions, and a breathing space to comprehend today's industrial work patterns, and the treaty Indian, the Metis or the non-status Indian is as good on the job as the next man -- or woman."

That's the experience of Bechtel Canada's labor relations staff at Edmonton and Mildred Lake, Alberta, where up to 800 native people -- many of

them women -- have been employed in building the syncrude Canada Ltd. tar sands project.

Our industrial society generally ignores the fact that opportunity has rarely been given to native people to become involved, on an equal basis with other, in an industrial project, says Cunningham.

"The native culture, born of a timeless indigenous tradition, sustains values that too often have been relegated to secondary status in what Mr. Justice Berger (in his "Northern Frontier, Northern Homeland" report) describes as the 'economic religion of our time, the belief in an ever-expanding cycle of growth and consumption'."

It takes time to adjust, but Bechtel Canada has discovered that as adjustment takes place, word gets back to the native communities, comprehension and understanding develop and productivity increases.

Canadian Bechtel's experience in the employment of native people at Mildred Lake has demonstrated some significant characteristics.

The award was the culmination of the combined efforts of Canadian Bechtel, Native Outreach, Laborer's Union Local 92, Keyano College at Fort McMurray, as well as many of the other crafts affiliated with the Edmonton Building Trades Council.

Canadian Bechtel and Local 92 gave Native Outreach a commitment that they would accept native people for work on the jobsite. Employment candidates were then recruited by Native Outreach, most of them placed in the Industrial Worker's Course at Keyano College.

Literally translated, Keyano College means, in Cree, "This is our college." The Industrial Worker's Course is a five-week program "geared to meet the needs of those disadvantaged through lack of industrial work experience." Students are taught construction termin-

ology, materials, and procedures. They develop skills necessary to finding employment in the construction industry, with emphasis on learning by doing.

On graduation, a student can apply for membership in Local 92. On acceptance, the union then provides a work referral to Canadian Bechtel. Of the 600 native graduates, 90% have gone to work at the Mildred Lake site.

For some, the Keyano Industrial Worker's Course, and later employment at Mildred Lake, has led to apprenticeship in other trades or to the acquisition of other craft skills at the college.

Canadian Bechtel has also provided its own training facilities. A welding school was established early in the project at one of the Edmonton Field Operations sites. All told, this school has graduated more than 500 welders; nearly a third have been people of native heritage.

An integral part of the CBL program is its policy toward native community leaders, band chiefs and counsellors.

Said Leask: "We encourage them to visit the jobsite so they can see first hand where their people work, what they are doing, and how they are progressing."

"They return to their communities, relate their impressions and pass the word concerning opportunities and conditions at the jobsite to other native people who might be potential employees."

"First, we avoided the concept of having so-called 'native experts'," explained Moe L'Hirondelle, CBL Labor Relations assistant at Mildred Lake, who is a Metis with considerable experience in industrial personnel work.

L'Hirondelle deals with all employees but his understanding of the attitudes, needs and cultural facets of the native people in camp is invaluable.

Says Garth Leask, assistant manager, Labor Relations, Syncrude Canada project, also with a native heritage: "Our position has been that



Pat Shott of Ft. McMurray, Alberta joined Canadian Bechtel Limited, managing contractor on the Syncrude Canada jobsite, four years ago. He has worked as a general foreman and supervised up to 100 workers. Robert Simpson of Ft. Chippewa, Alberta, is a utility vehicle driver for Bechtel at the \$2.5 billion construction project.

native people should not be put into a situation where they feel they are the object of differentiation."

"They need training in job skills, true. But once they have this training and prove they can do the job, they should be treated the same as anyone else."

"When new employees arrive, they receive no formal indoctrination programs. They're involved straight away in camp and work life. There's no segregation, no special treatment. It's important not to overwhelm them with guidance and assistance they do not need."

Bechtel so adopted the practice of using just one organization, Native Outreach, to establish and maintain communications with native communities, and help in recruiting.

"Dealing with more than one organization on native relations causes faulty communication, confusion and distrust," said Leask.

"Native Outreach has goals and objectives that are clearly defined in the area of native employment. Through them we can do business with any number of other native bodies who represent special groups and interests. They are contracted by Canada Manpower to provide employment services to native people, and don't differentiate between Metis, treaty or non-status Indian."

Native Outreach rates its success in placing several hundred native people at the Mildred Lake jobsite as one of its most significant achievements. Last year, Canadian Bechtel was presented with the annual Native Outreach award "for outstanding service in the field of native local employment."

Counsellors from Native Outreach also visit the jobsite to see how developments are progressing and, occasionally, to help solve personnel problems.

One result of this open door attitude is that Canadian Bechtel managers receive invitations to visit native communities.

Such reciprocal visits supplement the liaison work maintained by Leask and L'Hirondelle through their personal involvement in the affairs of native people.

Leask is a director of Alberta Native Outreach and of the Alberta Native People's Credit

Union. He is also a member of the Metis Association of Alberta, the Native Outreach Advisory Board, and Director of the Interprovincial Association on Native Employment, covering Manitoba, Saskatchewan and Alberta.

L'Hirondelle, also a director of Alberta Native Outreach, is an alternate director of the Interprovincial Native Employment Association, a member

of the Metis Association of Alberta and the Native Outreach Advisory Board.

These activities bring them into constant touch with current attitudes, needs, and developments among Alberta's native people. In many instances, particularly in their capacity as directors of the Native Outreach Advisory Board, they represent Canadian Bechtel, thus symbolizing the corporate

interest in the native people.

Recently, T.W. Chambers, who represents the Alberta Government on the Syncrude Canada management committee, made a statement to the Alberta Legislature on construction progress at Mildred Lake and the employment of native people there: "I don't think any other project in North America has ever done as well. The native people are making a significant contribution."

Native studies display in Edmonton



"Think Autochtonously" was the motto for a Native Studies display that took over St. Michael's School, 10545-92 St., Edmonton, during the Greater Edmonton Teachers' Convention Feb. 22 and 23. "Autochton," the French word for native, comes from Greek words meaning "to spring from the land itself," explained Georges Robert, co-ordinator of the Native Studies program. The display, helping people think as native people, included a massive teepee in the library, an exhibit of native crafts on loan from Calgary's Glenbow Museum, and displays from numbers of native organizations in Alberta. Anne Anderson explained the Cree language at one table, while Martha Powder threaded snowshoes as part of the Ku-Nah snowshoe industry display, at left.



Grey Nuns say they won't leave north as long as Inuit patients need them

by Bob Lowery, in the Winnipeg Free Press

CHESTERFIELD INLET, N. W. T.— Six Grey Nuns are ready to spend the rest of their lives in this remote Arctic community, working in the hospital where they now care for eight seriously handicapped post-meningitis patients.

Asked if they would spend the rest of their lives here, caring for such helpless people, the sisters responded enthusiastically in the affirmative.

"I'm just happy to be able to help these people," Sister Lucille Lampron, of Quebec, said. "They're so deserving."

Sister Marie Boulet, of Dunray, Man., said, "but to accept the isolation of the north, you have to have a great attachment to the kind of people we're looking

after at the hospital, and to the Eskimo people in general."

Sister Alice Gauthier, of Gravelbourg, Sask., said few of the patients would be alive if it weren't for hospital treatment.

Six of the young patients can move only from their bed to specially made chairs. None can speak and five are blind.

Two older patients can walk but are mentally handicapped and have epileptic seizures.

Sister Alice said Inuit people historically didn't care for the abnormal or critically ill, and abnormal babies often were left to the elements.

Though the development of larger

communities and the spread of medical care has changed this practice, Inuit still fear the abnormal, especially those who have seizures.

"Families won't even visit anyone who might take a fit," the sister said.

In the hospital, one of the sisters is always with the patients, sleeping in a nearby room and responding to the slightest scream or groan — the only way they can communicate.

The hospital in this tiny hamlet of 261, on the ice-bound rocky Hudson Bay shore 400 miles north of Churchill, was opened in 1930.

Sister Marie operates and lives at a government nursing station and is the hamlet's health nurse as well as working at the hospital. She is starting her sixth year year here.

All students need "special help"

RED DEER — Special education tries to treat children in a regular classroom as individual students with individual differences, Dr. Clement King, educational psychologist, University of Alberta, says.

Dr. King was discussing special education for regular classroom teachers at a workshop of the Alberta Indian Educators' Association in Red Deer recently.

There is a tendency today, he says, to bring children in special education back to the regular classroom. And there is no research to guide what the classroom teacher could do to help special students in a regular classroom.

A grade in a school is not a group of children all alike, Dr. King stressed. "Each child has special needs which have to be met.

"Special education," he says, "looks at children as each having a special need. This is what special education is."

As long as teaching treats children as similar parts of a similar group, it is not meeting the special needs of the children.

On the other hand, Dr. King says, if "you don't group (to some extent), you can't accomplish anything at all."

Many children have special needs which the group concept does not meet at all.

"Ideally," he says, "there is one teacher and one student. How do you accomplish this theoretical goal?"

A special education teacher teaches a class of 10 — not a regular class of 30 — "and that's pretty expensive," Dr. King says.

"You need special skills for special children," he says.

Special education should provide the tools to teach efficiently, Dr. King says.

The teacher should have the right techniques and theory to back up what he's doing.

You need to know the reading development scale in a book, he says, and how to teach it. Knowing how a book develops reading skills as it goes along is very helpful to a teacher.

The Separate School system, he said in answer to a question, has the reading scope of the texts

which the teachers can consult to bring up the reading skills of their students.

A grade teacher should "pre-test" students as the school year starts to see where they are in reading skills.

Knowing what reading skills the student has got, the teacher can build on this. It also would make it possible to measure progress.

The idea would be to do this pre-testing of reading skills, teach, then test the students again to see what they have learned, he says.

Teachers should check the students' education skills so the teacher can have them build "happily" on what they already know.

If there is no effective learning in a student, the teacher should take the blame for not teaching properly, Dr. King says.

"This will force the teacher to be more efficient."

The teacher needs to have sympathy and understanding to re-inforce the child's mental health and contribute to his academic achievement, Dr. King concludes.

Mennonite Central Committee affirms native rights in North

By JOAN GRENON, Communications, Winnipeg

PRAIRIE MESSENGER

WINNIPEG (WH) — The Mennonite Central Committee holds the view that industrial development in the North is not inevitable. However, where it appears to be happening there must be participation by the native people, according to Menno Wiebe, director of Native Concerns for the Mennonite Central Committee of Canada.

IN JANUARY the Mennonite Central Committee held its annual meeting in Regina and adopted an eight-point statement on industrial development in Canada. The words "ensure in instances of industrialized development" appear in one of the recommendations. Three other statements seem to accept the fact that industrial development will occur. According to Mr. Wiebe the report is not based on this premise.

What it intends to say is that if there should be development, and if this development is at odds with native rights, then priority must be given to native rights. He added that this must be done by virtue of the British North America Act.

Mr. Wiebe pointed out that the northern native culture is alive and has certainly adapted to new components: they use canned meat and snowmobiles. Many have altered, at their own pace, the methods they employ in the fur trade and in fishing. When change-producing events occur, Mr. Wiebe said, the native population must have access to the decision-making since these issues affect their lives.

THE POSITION paper states that native peoples must be assured a just share of the benefits that might result from industrial development. This includes social and cultural benefits along with the economic aspect, said Mr. Wiebe, since it is

well known that development creates severe social effects on the native community.

Mr. Wiebe told of a native family of eight children. All have gone to boarding school in the South. Of the four sons, two have returned to the North to trap while the other two have chosen careers in a bureaucratic setting in a Saskatchewan town. The family has remained a unit; its members have chosen completely different options and each is carrying out his choice with success. Mr. Wiebe concluded that no one has the prerogative to curb what is traditional to the native way of life. Where it is desired it must be available.

The Mennonite report encourages the federal and provincial governments to "monitor Canada's energy resources in a way that is not dependent on private interests." Mr. Wiebe clarified this as saying, "Get out and get your own statistics; don't rely on data supplied by industry." He

added that he is surprised journalists have not taken the National Energy Board to task for relying on figures supplied by the development companies.

THE POSITION statement does not differentiate between full blood natives and those of mixed blood. It is intended, Mr. Wiebe explained, to include all northerners with some native heritage. It does not claim to speak for the white northerner.

Mr. Wiebe sees the work of the church to provide a forum so that native peoples may present their views. He feels northern white people have less problem having their concerns heard and thus do not need a statement to speak for them.

The Regina meeting was attended by representatives of the 11 Mennonite conferences in Canada. This was the first occasion on which the Mennonite Central Committee has actually stated a policy toward northern development.



THREE DAYS IN JULY. The haunting beauty and many-sided talent of Buffy Ste. Marie is featured to great advantage in Three Days in July, a one-hour superspecial on CBC-TV, the musical story of the Winnipeg Folk Festival. (CBC Photo)

Yukon Indians 'have gun at the head' in pipeline row

ST. ALBERT, Alta. — The Yukon Indians are being pressured into negotiating their land claims "with a gun at their head", says Tony Clarke, chairman of Project North, a national interfaith group.

The proposed Alaska pipeline legislation, which Mr. Clarke said Parliament is expected to approve, is "a disaster" because it includes no reference to the settlement of native land claims.

"Decisions already have been made and construction is about to start," Mr. Clarke said in an interview. The Yukon natives are being left with the option of making the best out of a "bad deal".

The pipeline is expected to bring Alaska gas through the Yukon and Alberta to the U.S. market.

"The Indians are being forced into a James Bay (Que.) type of situation where the native people are expected to negotiate with a gun at their head," Mr. Clarke said.

James Bay Indians also were pressured into negotiating their land claims while construction of the massive hydro project was underway. Agreements now have been signed by the Indians and the Quebec and Ottawa governments.

Injustices denounced

Mr. Clarke, who is director of the Social Affairs Office for the Canadian Conference of Catholic Bishops, was chairman of a consultation here which included 45 Church and northern native leaders.

Following the three-day meeting, the assembly issued a joint communique denouncing the injustices in the proposed Alaska Highway gas pipeline legislation and urged the federal government to ensure that Yukon native land claims are settled and implemented before construction begins.

Catholic representatives at the interfaith gathering with native leaders included Bishop Adolphe Proulx of Hull, Que., Bishop Hubert O'Connor, OMI, of Whitehorse, the Yukon; and Bishop Remi De Roo of Victoria, B.C.

Native leaders at the meeting said the federal government's policy on land claims in the Yukon and the Northwest

Territories was to impose a James Bay-style settlement in all these areas.

"This attitude, that pipelines are more important than native people, means our genocide," claimed Daniel Johnson, of the Council of Yukon Indians.

The Dene and Inuit leaders emphasized their concern that separating political development from land claims in a real estate transaction would mean years of unrest and tension in the NWT.

They reiterated their refusal to participate in the inquiry by Bud Drury, special representative of the prime minister, to study political and constitutional development in the Northwest Territories.

The Drury Commission thus far has refused to recognize the link between native land claims and political development of the North.

"Colonial process"

Commented George Erasmus, president of the Dene of the Northwest Territories: "This is a purely colonial process which

denies native people the opportunity to achieve true self-determination."

The participating Church and native leaders agreed that the proposed Alaska Highway pipeline could have adverse social and economic effects on Canadians — north and south.

Mr. Clarke said they strongly recommended substantial amendments to the pipeline legislation now before Parliament.

These would include:

- The settlement and implementation of land claims before construction.
- A second-stage inquiry on the environmental and social-economic impact by an independent body other than the pipeline authority before construction starts.
- Removal of the section preventing court action to rectify injustices.
- Guarantees of benefits for Canadian workers in the construction of the pipeline.

The Catholic Register

Public ignorat re pipeline

By MARJORIE BEAUCAGE, RNDM.

Polar Gas Project in Man.

WINNIPEG — Two meetings have been held in Manitoba communities recently to discuss the implications of the proposed Polar Gas Pipeline, a planned 2,300-3,000-mile pipeline to transport natural gas from the Arctic Islands to southern markets, presumably the U.S.A.

The Manitoba Indian Pipeline Committee, a committee of the Manitoba Indian Brotherhood, claims 14 communities could be affected by the prime route of the proposed pipeline. The alternate interlake route coming straight through Manitoba would affect many more.

THE COMMUNITIES most affected along the prime route are: Tadoule Lake, Brochet, Lac Biochet, Fox Lake, Shamattawa, York Landing, God's River, God's Lake, Island Lake (includes Red Sucker, Ste. Theresa Point, Wassagamack, and Garden Hill), and Churchill.

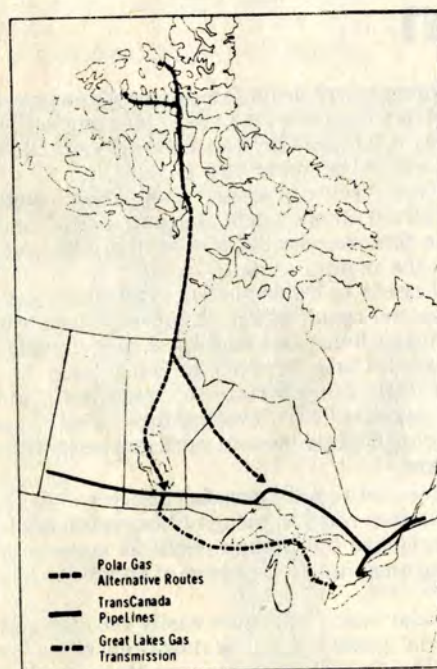
This committee rejects the Polar Gas plan outright and has called for an inquiry.

On Jan. 28, 19 church men and

one woman went to Island Lake to hear what the native people were saying about development.

The people, speaking in Cree, said very little was known about the pipeline. There was a sense that it was not good if the life of northern communities would be changed. Rev. Stan McKay encouraged the 75 participants: "You as a people have particular strengths in this struggle and can teach us how to live without all the things we have come to see as necessary."

ON FEB. 3-4 a meeting was held at the Indian-Metis Friendship centre here, for people from the south. Hugh McCullum of Project North told the 80 participants that Canadians have often



DISCUSSION. Rev. Stan McKay speaks to the Island Lake meeting about the Polar Gas pipeline proposal (diagram on right) as Hugh McCullum listens.

been the victims of false prophecy: You have been sold a bill of goods about energy, he said; and false promises of jobs and economic growth continue to mislead us.

"Volume II of the Berger Report has the blueprint for northern development," he added. "The government could adopt these terms of reference for positive development rather than continue its policies of colonialism and racism."

But he said the report has not been taken seriously: "It hit the press with the impact of a ripe banana."

Chief Moses Okemow from God's River expressed his frustration as chairman of the Manitoba Indian Pipeline Committee. He said he did not have the resources to get organized or to establish communication in the communities around the issue. He also resented the churches going up to Island Lake and creating division. Individuals

from Island Lake also expressed their concern about what would happen to their life, their children, their land.

NATURAL GAS was discovered on the Sabine Peninsula on Melville Island in July 1969 by Panarctic Oils Ltd. (45 percent federally owned). Later, fields were discovered on King Christian Island and Ellef Ringnes Island.

The Polar Gas Project was formed in 1972 and now involves six companies: Trans-Canada Pipelines, Panarctic Oils, Ontario Energy Corp., Petro-Canada, Tenneco Oil of Canada, and Pacific Gas Lighting Development Co. (the latter two are U.S.-owned).

The Project plans to construct a 2,300-3,000 mile pipeline, costing \$11-12 billion. The Polar Gas consortium has already spent \$77 million in exploration and planning, about 85 percent of that being public funds.

PRAIRIE MESSENGER

Deacon hopes to have own Church

by Annette Westley, in the Catholic Register

Peter Johnston says that his ordination as deacon last May did not visibly affect his work in the Church so the obvious question of an observer would be: "Why then ordination?"

Ordination, he explains, is an important sign—to the people who hope to have their own Indian Church.

Why then has there been no ordination to the priesthood among native men?

The opportunity for ordination to the priesthood, he agrees, has always been there but the call, or the answer to it, has been non-existent for many reasons.

"As an Indian person," he says, "I believe that Indian cultural values militate against acceptance of a celibate life. And even if all the other reasons for lack of vocations to the priesthood had not been present, this one obstacle would have been sufficient to account for the failure of an Indian Church to develop."

Native people, according to the Rev. Mr. Johnston, were able to contend with **obstacles to other careers, however difficult they may have been.** For example, to become a doctor, lawyer or engineer, the competition with a non-Indian classmate added strain but eventually enough self-confidence filtered through to take advantage of the opportunity.

But the time has now come for native people, he says, ("which obviously the Holy Spirit has determined") to assume the role of service and responsibility for their spiritual welfare. "This," he adds, "must be paced according to the needs of the people and according to the personal talents of individual deacons best suited in each particular area."

Natives of Cutler in Northern Ontario, Peter Johnston and his wife Mildred have 11 children, all girls. As "integral" part of her husband's ministry, Mildred organizes the charismatic prayer groups, arranges for choir practices, leads in the singing and is a member of the Bible study group.

She also contacts the sick and the elderly to arrange the time schedule for her husband to bring them Communion and has made major preparations for the last two workshops.



Rev. Mr. Peter Johnston with Bishop Alexander Carter who celebrated the ordination.

The children also play their part in their father's ministry. When distributing Communion to the sick, Peter takes his three-year-old daughter to pray with him. "The people seem to appreciate this," he says. "And since Christ said we must become like little children in our sincerity and humility, what more effective prayer can there be than that of a three-year-old?"

Although the Rev. Johnston says there has been no "significant change" in his services since his ordination, the people in Cutler show growing confidence in their spiritual leader as they ask for his guidance, prayers and service. "The community," he says, "also feel a sense of pride in seeing one of their own Indian deacons assisting the priest at the altar.

"The Indian diaconate program," says Peter Johnston, "is providing a means for the people to assume a greater share in evangelization within their own cultural milieu. We are most grateful and we pray that the Lord bless everyone who has contributed to making this program a reality."

Laity's vocation

If Vatican Council II emphasized one point, it certainly underscored that this is the age of the laity. However, some kind of comprehension curtain has mysteriously kept the laity from coming of age—or accepting this age as their own.

Who is this lay person? From the realistic standpoint of Vatican II, the laity should not be narrowly defined in negative terms as was too often the case, that is, meagerly describing them by what they are not. For instance, the lay person is not just someone who's not in holy orders or who is not under the rule of a religious community.

Rather, the laity are individuals christened and anointed to fulfil a mission, a very personal mission. They are given a personal commission to bring Jesus Christ to the secular world where they live, work and recreate. This is their true vocation, that for which they have been called by the Father gifting them with faith and the talents of grace.

Unfortunately too few lay people take their particular vocation seriously. Yes, they will participate in Sunday and holy day liturgies and support the Church financially. But not much more. The extensive "rest" of their Christian vocation, such as imparting the Good News and presence of Christ to the secular world is left to the implementation of the clergy and religious.

"After all," many seem to be saying, "I don't want to be known as some sort of religious fanatic," or "I don't want to appear to be different."

So the contemporary secular world of the supermarket, the

shop or office, and government hears the clamor of many voices but not Christ's. Yet, lay men-women have to face one very realistic fact: either they will bring Christ to these very crucial secular areas or Christ will not be made present at all.

Many lay people feel "self-conscious" about their religious faith, as if they're afraid others might recognize their convictions. But there is no genuine possibility of having faith and not having convictions, the motors of daily living.

Perhaps the laity needs to be reminded again that bearing witness to Christ does not require them to become mere propagandists. Rather it means living and working in such a total way that they would be fools if Christ were not the Son of God.

Being a conscience-raised lay person isn't easy but it is humanly possible and feasible. This involves three areas: goodness as a unique person, effectiveness in work and generosity in reaching out to others.

The lay vocation does not require constant conversation about religious faith. But it does require enough resourcefulness both to anticipate and recognize felt human needs as opportunities because the Christian must fulfil the mission of service as Christ did.

Citizens of the secular world will more easily recognize faith signs in one's personal goodness, occupational excellence and out-going concern. The Holy Spirit will more than supply the means of persuasion if given prayerful invitation.

—The Catholic Herald-Citizen, Milwaukee

Sixteen Hobbema people named Catholic leaders

THE BEAR HILLS NATIVE VOICE

Sixteen Hobbema persons — both native and white — were named this past Sunday as church leaders of the Hobbema Tipi church.

The sixteen — 12 singles and two couples — were named by Father Joseph Regnier OMI, Superior of the Oblate Fathers of the Alberta - Saskatchewan Province. Father Regnier celebrated the mass in the Hobbema Tipi Church and presented the 16 new leaders with their leadership certificates.

The new leaders have all responded to a call to take on added responsibility in the Hobbema Christian community.

The 16 new leaders include Dolphus Buffalo and Mary Whelan, leaders of prayer.

In addition, there is Sophie Mackinaw and Sister Marie-Laur Elliott (Sister Alphone), ministers of communion.

Catechist directors are Sister Lenora Suhan, Madelaine Prince, Maxine Claybourne and Antonia Lorente.

Directors of Woman Involvement in Hobbema Tipi church are Madelaine Lightning and Alice Morin.

Parish treasurer is Ida Richard.

Yvonne Kergoat is custodian of the Hobbema Tipi church; Mr. and Mrs. Henry Roasting are custodians of the Louis Bull church, and Mr. and Mrs. Marvin Buffalo are custodians of the Montana church.

During this mass, Father Regnier publically recognized these 16 people as leaders in the Catholic Church community of Hobbema.

After announcing to the congregation the added responsibility the 16 candidates were assuming, Father Regnier presented a written scroll which each candidate signed.

Training of the new leaders had been at workshops held twice a month over three years, Father Andy Boyer, of Hobbema Tipi church, says.

Name of the workshop program, he says, is the Hobbema Native Christian Leadership Program.

This native leadership program, Father Boyer says, has the aim of creating a Christian community willing to look at the responsibilities of a person who has been evangelized and who in return is ready to accept the call of becoming a leader in bringing people to Christ.

The workshops have four aims, Father Boyer says.

(1) To evangelize the core group of our Christian community.

(2) To prepare pastoral team leaders who would be involved in lay ministries of the church.

For the native lay minister, this would "involve more and more responsibility in the church". How much would depend on how much responsibility each might want to take on. Some, says Father Andy, might want only to be ordinary leaders in the church community. Others, he says, might want to be lay ministers.

(3) To explore the vocation of local church leaders, perhaps as deacons (ordained church leaders.)

(4) The workshops also would bring in members from the parish-at-large to share in the workshops and share in the activities of the local Christian community.

The parish team of the Hobbema Tipi church prepares these workshops, Father Andy says. The team uses much of its own resources plus the program prepared by the Jesuit Fathers in South Dakota to train native leaders.

The parish team consists of Father Joe Goutier, Father Andy Boyer, and Sister Lucille Peloquin.

Films and audio-visual presentations also are used as "effective aids" in the workshops, Father Andy says.

Resource persons such as the directors of other workshops in other dioceses and other native leaders who have gone through a leadership program are brought in.

Each of the twice-monthly workshops have four parts, Father Andy says.

(1) A workshop presentation by a member of the parish team or a guest speaker or local church leader. They give the informational input on that evening's workshop.

(2) A discussion period follows with questions and answers. There also is a small group discussion.

(3) There is prayer based on Scriptures to bring out the theme



of the evening.

(4) A social period — including coffee and lunch — rounds out the evening.

The workshops "always focus on the needs of the community in terms of church leadership," Father Andy says.

A year after the Hobbema workshops were started, a member of the workshop was named by Archbishop Joseph MacNeil as a minister of communion.

The person named was Mrs. Emma Minde.

The past Sunday, March 5, two more ministers of communion were named.

They were Sophie Mackinaw and Sister Marie-Laur Elliott (Sister Alphonse.)

An important aspect of the workshops, Father Andy says, is a concern of the parish team to encourage local church leaders to attend workshops in other diocese and even provinces.

Every year, the church has a member of the Hobbema workshops attending other workshops to have a broader view of what is happening in the church-at-large.



"Interest in the workshops is excellent," Father Andy says. "Attendance has been extraordinary. And tangible evidence of growth was experienced."

"Various members of the group have experienced personal calls to the ministry," he adds.

"In this area of Central Alberta, the Indian people of Hobbema are part of the largest Cree population

in all Alberta. We as a parish team believe it is our responsibility to foster and to facilitate the growth of a local church.

"And this we feel is possible only through a local leadership program."

"The Indian people are now asking us to continue what we began three years ago in this leadership program workshop."



A special Lenten Mass was held at the Hobbema Tipi [Roman Catholic] church here last Sunday when 13 residents of Hobbema, a number of them Indians, were

inducted as leaders into the church. To qualify as leaders, the group had been attending religious workshops twice a month for three years. The parish team giving the

workshops included Father Andy Boyer, Father Joe Gautier and Sister Lucille Peloquin. The new leaders will conduct various ceremonies such as prayer.

Easter is faith reawakening

Father Robert B. Clune, President
Catholic Church Extension Society

Sister Florence Leduc is a happy, energetic and enthusiastic Holy Cross Sister who was a high school teacher and principal for 37 years before her appointment by Archbishop Charles Halpin of Regina as pastoral coordinator for Standing Buffalo, Piapqt, Pasqua and Muskopatung Reserves in the Fort Qu'Appelle Valley.

When Sister Florence undertook her new apostolate, she said her dream was "to rebuild a small Christian community on each reserve".

After much dedicated prayer, charity and effort, Sister Florence is beginning to see that dream come true. Thank God.

Now an inspiring letter from Sister Florence has been received filled with that joy and hope and awe which comes from witnessing the tremendous power of God to create a new life in His people when they open themselves to His grace and love.

Sister writes: "When one thinks of Easter — a beautiful image of splendor, of blinding light and beauty flashes thru' our mind. Momentarily we forget the tragedy of the passion that preceded. In reality, Easter happens every time there is a strong re-awakening of the Faith in Jesus as Lord. Our whole life is a series of cycles of the death and resurrection process.

"To me Easter happened last Sunday in Pasqua, Saulteaux Reserve. In four years this group of native people has slowly evolved from an apathetic, non-involved, apparently uninterested, baptized group to a joyful, committed, much alive, Christian community. Not everyone is with it; far from it. But 10 families of strong believers is really worth praising the Lord about.

"Formerly, baptism was a formality which produced identification papers, or a form of magic that cured a baby's stomach ache. The sacramental meaning had been lost somewhere along the way. After much discussion and informal teaching a preparation program has been in-



Sister Florence Leduc baptizes a baby

troduced as a 'must' before any child could be baptized. Breaking a long pattern is very difficult and very threatening. So as a group we almost died. Then the Spirit, I'm sure, comes in power!

"Little Lisa, 15 months old, was received into the Christian community with more faith and love than I had dreamed of. The little rundown classroom was filled. Grace Peigan led the singing with her lively guitar and everyone prayed for Lisa and her parents, Shirley and Morris. They were assured of brotherly support in their efforts to grow as a married couple and Catholic parents. After I had baptized the little one, gifts were offered, coffee and donuts served.

"It was simple, but to me the event breathed new life in the group. The presence of the Lord was felt. As one native expressed it, 'I felt real warm inside, God was here today'."

Racism noted more evident in West

LONDON, Ont. (CP) — The federal government ignores regional differences in Canadians' racist attitudes toward native groups, an anthropologist says.

John Price of York University said Friday that attitudes toward Indians range from a low level of racism in Quebec to a high level on the Prairies.

He was speaking at a news conference after a session of the conference of the Canadian Ethnology Society, a group for anthropologists.

Price, who conducted a cross-country survey of attitudes toward native groups, said the Progressive Conservative party is the least sympathetic to Indian aspirations, followed by the

Liberal party and the NDP.

Price said racism is high on the Prairies, particularly in Saskatchewan.

"If an Indian was living in Saskatchewan I would advise that person to move to Quebec or any place else in the country," he said.

He said the problem in the Prairie provinces might be the result of racist attitudes of German and Slavic people, who make up a large part of that area's population.

The worst examples of racism are found in small northern cities. He cited the communities of Prince George and Prince Rupert in British Columbia, Fort McMurray, Alta., North Battleford and Prince Albert in Saskat-

chewan, and The Pas, Thompson and Churchill in Manitoba.

In another development at the conference, University of Winnipeg anthropologist Gary Granzberg reported on the impact television has had on Cree Indian communities.

The word television translates into Cree as shaking tent, a term referring to the structure used by Cree Indian medicine men for conjuring spirits, Granzberg said.

He told the conference that he studied the impact of television on Cree communities and found that Indian children who watched little television were generally from traditionalist Cree families, who believe the tent is a source of evil sorcery.

Student minister working with Regina's natives:

Quality of life, a serious concern

By GLEN ARGAN, Regina
PRAIRIE MESSENGER

"If our church is serious about responding to and caring for God's world, then we simply must respond to this issue of race relations. As I see it, these issues are key social questions for Western Canada," states Ruth Blaser, a non-native woman interning for the Lutheran ministry by working with Regina's Native Woman's Center.

IN A recent interview Blaser said although there is violence in urban native culture, it is a symptom of an alienation rooted in the powerlessness of native people.

She remarked, "When people have accepted a position of powerlessness . . . it can quickly lead to violence, because violence is an immediate way of trying to re-establish your power and position."

Natives are given a position of powerlessness by society and often accept it, because they are not aware of the processes which create it, she said.

Time is political

Blaser cited a remark by a native woman: "Time is a political tool. We don't have time to reflect on our situation. We don't have the time or the education to know what is happening to us."

ACCORDING TO Blaser, poor people have to deal with many more crises than middle-class people. This continuous demand to cope with crises contributes to native powerlessness.

However native women are confronting this lack of power. Rather than accepting the situation or leaving it to white people to rectify, native women are



RUTH BLASER (G. Argan Photo)

trying to confront the sources of their problems and gain some control over their direction. One example is the Kitchener school program in which three native women work with truant children.

Blaser's own role in this process is to be supportive of native people and issues. "I try to be a support person, and that means not taking a leadership role — not doing things for native people — because they do it very well for themselves and much

better than we who are non-native can do it for them."

Her support for natives sometimes involves personal and pastoral activities but, at other times, means "chucking in my ideas" to the planning of programs and activities.

Not to proselytize

However she does not think her job is to proselytize Christianity among native people. She says in the past Christians "have been so uptight about our own religion

and so insecure with our own truth, that we couldn't adjust it at all as we have tried to share it. We have not distinguished our Christianity from our cultural biases. And so what in fact we did was to push and force-feed our cultural biases onto native people.

"WHEN I think about conversion, I think that my responsibility is not to bring about conversion (among native people), but to bring about conversion in the Lutheran community and in the non-native Christian community," she remarked.

Thus another part of her ministry involves Blaser in providing contact between native people and the Lutheran community. In the first year of the project she held parish workshops aimed at helping people come to terms with their prejudices and attitudes.

She has gone on to organizing other opportunities, such as the listening conference held in October (PM, Nov. 6), for people

to come out of their parishes and enter into dialogue with native people:

"The gospel speaks about right relationships and we must take this seriously," she said, while pointing out that she has found good support among Lutherans for her attempts to put race relations before Christians.

Native myths

Another aspect of her activities has been her involvement with the Inter-Church Race Relations Committee. The committee has been involved in trying to break down myths about native people, as well as trying to establish contact between natives and whites. The inter-church committee agitated for an investigation into allegations of police brutality and was instrumental in the establishment of a Race Relations Association which brings together different native and non-native groups in Regina.

THIS ASSOCIATION serves as an advocate for native people in

the city. It is also looking at ways of building good relations between native people and police, institutions and the non-native community.

Commenting on the need for liaisons between police and native people, she said, "There is a lot of anger and emotion between native people and police." Though both resisted getting together at first, now the groups meet on a monthly basis to discuss questions such as police and native values.

She feels that "to be in the position where police and native people are talking is powerful; it has potential for much humanizing." Already there are some signs she says that the police department is loosening up in its attitudes toward native people.

Blaser concluded, "If we are to be people of the incarnation, then we have to be serious about the quality of life." Strengthening race relations is one task which makes an important contribution to improving the quality of human life.

Indian legends explain the unexplainable

THE SHE-WOLF OF TSLA-A-WAT
by Anne Simeon; J. J. Douglas Ltd.; 44 pages; \$6.95

Indian legends or Indian stories for little people are hard to find. Anne Simeon, teacher on Vancouver Island, seeks to remedy this fact by collecting six simple Indian tales that can easily be appreciated by the young — and the not so young. Illustrator Douglas Tait adds just that touch of visual art to give these stories the impetus they need for young minds to be attracted.

The tales deal with West Coast Indian Legends, but they can be an interesting introduction to understanding and appreciating our Indian heritage anywhere in Canada.

The tales, adapted by Anne Simeon, are simple retellings of old Indian Legends, but she has been conscious to keep the vocabulary and ideas at the level of possibly grades 3 to 6, though the tales could be read quite easily to grades 1 and 2.

No one story can be said to be "the best" for they each have their merits; and, as most Indian Legends do, they help explain the unexplainable to little children who might wonder about the why's about their physical world.

The understanding and appreciation of Indian legends is a prerequisite to understanding most of our cultural developments in Canada. The teaching of Indian tales cannot be overstressed. — SGL

PRAIRIE MESSENGER



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Natives not to be rushed into Mackenzie Valley land claims

by Annette Westley

Although agitation for the Mackenzie Valley Pipeline has died down for the time being, the future of the Inuit and Indian people of the area still remains to be worked out.

The fact that reaction to the pipeline still remains, says Bishop Paul Piché of Fort Smith-Mackenzie diocese, indicates the importance of the time element before development takes place. For example, since native people still wish to carry on their traditional way of life by hunting, trapping and fishing, this would effect the kind of work they can do when development comes. For this reason, when special training is offered to them, they are not prepared to accept it, because there is a great movement to go back to their traditional way of life, according to the Oblate bishop.

Also their distinctive belief that the land is owned by the tribes rather than by individuals, a sort of communal partnership, affects their decision whether to accept or reject government offers. This creates divisions among their people because of technicalities rather than the goal to preserve their lifestyle.



Bishop Paul Piché: "We must express fear where there is moral or social impact."

Bishop Piché points out that it's only in recent years that the people have been given an opportunity to acquire some self-confidence to take on responsibilities. For example, with some direction from missionaries and funds from the government, the native people have taken full charge of their co-op stores which have proven very prosperous.

The key point is time, whether it's in development of land or in training spiritual leaders. "We must not be in a hurry," says the missionary bishop, "and force the native people to act according to the white man's pace or need. We must be patient and understanding and accept these people as they are."

He gives an example of the Pray and Share weekends held annually in his diocese when, in spite of the long distances and very difficult travelling conditions, close to 150 people from 18 communities gather to learn about

spiritual leadership. "There is tremendous response, a real awakening, and this is our hope for the Church."

As a former director of the most progressive Indian school in Canada, at Lebret, Sask., Bishop Piché is aware of the leadership potential of Indian people. It was the first such school to be turned over to an Indian school board elected by Indian parents.

Could native people survive without the welfare cheque? "The answer," he feels, "lies in their demands for self-government control, self-determination so they could control their own resources and control their future."

He wonders about the urgency of any pipeline before first settling the land claims. "I would like to see more exploration done to find out if other technicalities could not solve our problem. It seems that oil companies change their figures. Ten years ago there was enough oil for 100 years and now they are saying there is just enough for a few years."

His top priority is to work in the best interest of the people. "Where there is moral or social impact," he says, "we have to express fear."



NORTHERN DIOCESE. Bishop Paul Piche, OMI, of the Fort Smith-Mackenzie diocese, visits Inuit at Tuktoyaktuk, N.W.T.

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