



## Sister Poelzer dies

Sister Irene Poelzer wanted to be remembered for loving the earth, animals, people, and Jesus her Brother. A noted feminist scholar, she was a founding member of the Women's Studies Research Unit at the University of Saskatchewan, and engaged in significant research on feminist Christianity, Métis and First Nations women, and the retention of First Nations culture.

— page 3

## Week of Prayer

The 2018 Week of Prayer for Christian Unity opened Jan. 21 in Saskatoon with a service at St. John the Evangelist Anglican Cathedral. This year's theme is "Your right hand, O Lord, glorious in power" (Exodus 15:6). Recently installed Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon delivered the homily.

— page 3

## Skating the truth

Among the films worth seeing is *I, Tonya*, "a quite remarkable portrait of former Olympic figure skater Tonya Harding, who fell from grace following a notorious 1994 assault on another skater," writes Gerald Schmitz.

— page 13



## Benedictine oblates

In the first of a three-part series, Joan Chittister, OSB, asks the question, and then presents her thoughts: "The question of the day is a simple one but potentially life-changing: The question is, why would anyone even bother to get attached to a Benedictine monastery? What is the purpose of doing something like that?"

— page 15

## Music for liturgy

This week's *Prairie Messenger* features music for liturgy from Ash Wednesday, Feb. 14, to Easter Sunday, April 1.

— pages 8 - 12

# Pope apologizes to sex abuse victims

By Junno Arocho Esteves

ABOARD THE PAPAL FLIGHT FROM PERU (CNS) — Pope Francis apologized to victims of clergy sex abuse, saying he unknowingly wounded them by the way he defended a Chilean bishop accused of covering up abuse by his mentor.

Speaking with journalists on his flight to Rome from Lima, Peru, Jan. 21, the pope said he only realized later that his words erroneously implied that victims' accusations are credible only with concrete proof.

"To hear that the pope says to their face, 'Bring me a letter with proof,' is a slap in the face," the pope said.

Pope Francis was referring to a response he gave in Iquique, Chile, Jan. 18 when local reporters asked about his support for Bishop Juan Barros of Osorno, given accusations that the bishop may have been aware of abuse perpetrated by his former mentor, Rev. Fernando Karadima. The priest was sentenced to a life of prayer and penance by the Vatican after he was found guilty of sexually abusing boys.

"The day they bring me proof against Bishop Barros, I will speak. There is not one piece of evidence against him. It is calumny. Is that clear?" the pope had told the reporters in Iquique.

His response provoked further outrage, especially from Karadima's victims who said the pope's response made his earlier apologies for the church's failure to protect sex abuse victims seem hollow.

Asked about the incident during the flight back to Rome, Pope Francis said he meant to use the word "evidence," not "proof." The way he phrased his response, he said, caused confusion and was "not the best word to use to approach a wounded heart."

"Of course, I know that there are many abused people who cannot



CNS/Paul Haring

**POPE CELEBRATES MASS IN PERU** — Pope Francis completed his weeklong journey to Chile and Peru by celebrating mass at Las Palmas Air Base in Lima, Peru, Jan. 21.

bring proof (or) they don't have it," he said. "Or at times they have it but they are ashamed and cover it up and suffer in silence. The tragedy of the abused is tremendous."

However, the pope told reporters on the papal flight he still stood firmly behind his defence of Barros, because he was "personally convinced" of the bishop's innocence after the case was investigated twice with no evidence emerging.

Pope Francis said that while "covering up abuse is an abuse in itself," if he punished Barros without moral certainty, "I would be committing the crime of a bad judge."

During the inflight news conference, Pope Francis answered eight questions over the course of an hour, although the conference was interrupted by turbulence, which forced the pope to sit for about five minutes.

As he did in November on his return from Bangladesh, he said he only wanted to respond to questions related to the trip.

Pope Francis told reporters he appreciated the statement made Jan. 20 by Boston Cardinal Sean P. O'Malley, president of the Pontifical Commission for the Protection of Minors, acknowledging the pain survivors of abuse felt

— DEVASTATING, page 19

## Talks are solution to the nuclear crisis

By Chris Berthelot  
Grandin Media

EDMONTON (CCN) — Negotiation is the only solution to the North Korean nuclear crisis, according to Douglas Roche, for-

mer Canadian ambassador for disarmament and a Catholic statesman based in Edmonton.

In an interview with Grandin Media, Roche said he's frustrated with the rising tension between the United States and North Korea over

the Asian regime's nuclear ambitions. Both leaders have threatened and insulted each other, with U.S. President Donald Trump calling North Korean leader Kim Jong Un "Little Rocket Man."

"If you use the word 'immaturity,' it's not a strong enough word to describe the conduct of these leaders involved," said Roche, the author of 22 books on nuclear disarmament and an international expert on peace and non-violence. "You (have) got to consider Mr. Trump as a phenomenon, which he is, but in passing. He's not going to be there forever."

Roche's comments come just days after an emergency missile alert in Hawaii that turned out to be a false alarm, but not before it provoked panic in the U.S. state and highlighted the risk of possible unintended nuclear war, in this case with North Korea.

Pope Francis weighed in on the threat of a nuclear miscalculation while en route to South America on Jan. 15. The Holy Father told reporters travelling on the airplane

a gathering and is most convenient for rural-based delegates.

Delegates to the general sessions are composed of elected members, as well as ex officio members (those who hold a certain office or position in the archdiocese) and appointed members. Elected members include one priest from each of the six deaneries; two non-ordained members from parishes with more than 50 families; one non-ordained member of every parish or mission with less than 50 families; four female religious; two male religious; and three permanent deacons.

Session three on Jan. 20 began the process of reviewing and finalizing amendments and new pro-

— PILGRIMAGE, page 6

## Winnipeg Synod resumes general sessions

By James Buchok

WINNIPEG — The faithful of the Archdiocese of Winnipeg continue to forge ahead, laying the groundwork for the local church for the years ahead as the Synod of the Archdiocese of Winnipeg resumes its general sessions.

At session one in November, the 200 delegates considered proposals dealing with vocations and leadership, marriage and family, catechesis and faith formation, social outreach, and church governance. At session two in December, the topics included indigenous people, new evangelization and missionary outreach, sacramental preparation, prayer and devotional life, and youth and young adults.

Those nine categories of concern were created based on the findings of listening sessions convened across the archdiocese from September to December 2016. Nine focus commissions developed proposals on how to respond to the concerns and hopes raised in the listening sessions. Each commission produced a White Paper and proposals to be dealt with at the first two general sessions. Each White Paper can be read in its entirety in the Synod 2016-2018 section of the Archdiocese of Winnipeg website, [www.archwinnipeg.ca](http://www.archwinnipeg.ca)

All general sessions, six in total held monthly November through April, convene at St. John XXIII Church in west Winnipeg, a venue that can accommodate such

— WORLD, page 7

# International bishops visit Holy Land, seek peace

By Judith Sudilovsky

QUBEIBEH, West Bank (CNS) — The entrance into this small Palestinian village encircled by the Israeli security barrier and settlements is through a series of bleak and darkened underpasses.

But bishops from three continents said their Jan. 17 meeting with students from the Bethlehem University nursing department satellite campus gave them a sense of hope.

“Previously, we were at a Palestinian school, and they were not very hopeful for their future, but here they are coming to study, and they are getting jobs at the end, which means they will stay here, which is a good thing,” said Bishop William Nolan of Galloway, Scotland.

The Qubeibeh Nursing Program is in its 10th year. One hundred students are enrolled in the program, which allows young people from the neighbouring villages to study in the university’s academic program without having to make the circuitous and expensive trip through the settlements and checkpoints to Bethlehem, West Bank. The program provides job opportunities to its young graduates, who come mainly from

rural areas with high levels of unemployment and social and political problems. About 95 per cent of the program’s 111 graduates have found jobs in Jerusalem or Bethlehem hospitals.

“I didn’t even know if I would be able to study because of financial and personal reasons,” Khalil Housheh, 24, a graduate of the program, told the bishops. After his neighbour told him about the program, he registered, and “It felt like it was a dream.”

Christian Brother Peter Bray, vice-chancellor of Bethlehem University, greeted the visiting bishops and said of the students, “It is a challenge to them to not be defined by the restrictions (imposed upon them.)”

The bishops were part of the Holy Land Co-ordination, in which bishops from North America, Europe and South Africa meet with Israeli and Palestinian groups to promote dialogue and peace. This year the focus is on education and young people, and the importance of education for building peace in the region.

The bishops also met with Salvatorian Sister Hildegard Enzenhofer, leader of Beit Emmaus Home for the elderly and disabled, where the nuns care for 34



CNS/Debbie Hill

**BISHOPS VISIT HOLY LAND — Bishop Lionel Gendron of Saint-Jean-Longueuil, Que., greets Palestinian women Jan. 17 in the Beit Emmaus Home for the elderly and disabled in Qubeibeh, West Bank.**

women. Enzenhofer spearheaded the establishment of the nursing program in the village, together with Qubeibeh resident and Bethlehem University graduate Usama Zahran and other supporters.

“I am amazed at what can be done with one person and a team of people,” Bishop Donal McKeown

of Derry, Northern Ireland, told the students. “You have shown me that you do everything to enhance human dignity and can make the world a beautiful place, even when you see ugly things around you, and that even when, with political leaders, there is a lot of screaming, working together is possible.”

Qubeibeh is one of four locations identified as the biblical Emmaus, where Jesus appeared to the two disciples Cleopas and Simeon. In addition to one Christian family still living in the village there are three communities of nuns and a Franciscan friar, caretaker of the Franciscan sanctuary. Because of the difficulty in reaching the place, most pilgrim groups no longer include Qubeibeh on their itinerary.

But the foreign bishops visited as part of their efforts to hear con-

cerns from Israelis and Palestinians.

“Israeli and Palestinian young people all want justice and peace,” said Bishop Lionel Gendron of Saint-Jean-Longueuil, Que., president of the Canadian Conference of Catholic Bishops. “They are all looking for a way to achieve that. There is probably more hope for that in Israel than in Palestine. In Israel, they have everything, and the (Palestinians) have practically nothing. Many of the young people do not think their governments are doing enough to get a better society and are a bit unhappy with what is happening. At the same time, people admit that they don’t know one another.”

Speaking to young people from both sides has been a “real eye-opener,” said South African Archbishop Stephen Brislin of Cape Town.

“Palestinians see a bleak future with a lack of opportunity and very high unemployment rate. I think Israeli young people quite often feel trapped. I don’t think they are happy with the situation, but are in a quandary about what they can do about it. Growing up in Israel must be quite stressful — it is a securitistic state,” said Brislin.

McKeown noted that, coming from an experience of contested shared space in Northern Ireland, 30 years ago he had not thought peace would come to Belfast or that the Berlin Wall would come down or apartheid would end in South Africa. But within a decade, all those things changed radically because “little people built little bridges,” he said.

“I am hopeful if good little people . . . keep asking difficult questions . . . something will happen. The power of prayerful little people can make a difference,” he said.

## African bishops criticize peacekeepers

BANGUI, Central African Republic (CNS) — Catholic bishops in the Central African Republic urged international peacekeepers to act more effectively and condemned attacks on churches and the “manipulation of religious feeling.”

The bishops criticized “certain peacekeeping contingents, against their proper mandate, and the culpable, complicit silence of elected politicians.”

“Armed bands are still fuelling anarchy and imposing their rules on exhausted civilian populations, who no longer know where help will come from,” the bishops said in a four-page appeal. “In our dioceses, we witness this sad reality every day and deplore how our country remains in the grip of thugs.”

The appeal was published after a

bishops’ plenary, which ended Jan. 14 with a cathedral mass attended by President Faustin-Archange Touadera and the country’s chief imam, Oumar Kobine Layama.

It said the Catholic Church acknowledged efforts to secure stability by appointing local prefects, paying official salaries and establishing a special penal court, as well as through a development plan backed by the United Nations, World Bank and European Union.

However, it added that the country was still terrorized by violent groups and a lack of co-operation between government forces and the UN military mission, MINUSCA.

“Villages are vandalized and torched, their inhabitants tortured and killed without shame,” said

the appeal, co-signed by the bishops’ conference president, Cardinal Dieudonne Nzapalainga.

“We regret the slowness and inaction of certain MINUSCA contingents in their peacekeeping role. While our population ardently desires the redeployment of our own defence and security forces, some elements of these forces are now racketeering just as much as the armed groups.”

“In the name of God, we ask armed groups to lay down their arms, without untenable conditions, and end the crimes and sufferings,” the message said.

Speaking at the plenary, Nzapalainga said 2017 had brought attacks on Catholics in Bangassou, Alindao and Mokoyo, with churches “devastated, looted and burned.” He said the only solution was “to love and unite as Central Africans.”

In their message, the bishops condemned the Jan. 4 stabbing of a priest, Msgr. Alain Blaise Bissialo, at Bangassou’s Christ the King Parish, and the intimidation of Catholic pastors.

They added that nearly 3,700 young Catholics had sought shelter in the cathedral at Alindao, while others had been subjected to “all kinds of violence,” including sexual abuse and forced recruitment by armed bands.

The appeal was circulated as violence flared around Paoua, where 60,000 people have sought refuge in local churches after fleeing fighting for territory between rival groups.

Speaking Jan. 16 in Bangui, Peter Maurer, president of the International Committee of the Red Cross, said “rapidly degrading” humanitarian conditions had left half the country’s inhabitants in need of international assistance, the highest ratio since 2013.

## Christians must convert to ecumenism, cardinal says

VATICAN CITY (CNS) — To be effective evangelizers, the Catholic Church and other Christian churches must constantly undergo their own conversion to a stronger commitment to Christian unity, said Cardinal Kurt Koch, the Vatican’s chief ecumenist.

“So that the evangelizing task can be carried out in a credible way, the church itself continually needs a self-evangelization that includes conversion to the ecumenical search for Christian unity,” the Swiss cardinal wrote in the Vatican newspaper, *L’Osservatore Romano*.

In preparation for the annual Week of Prayer for Christian Unity Jan. 18 - 25, Koch’s article focused on the connection between mission and Christian unity, a connection that gave birth to the ecumenical movement among Protestants more than 100 years ago and one that the Catholic Church has acknowledged since the Second Vatican Council.

“Witness to the love of God, which is an integral and fundamental part of Christian identity, must be given in an ecumenical communion,” said Koch, president of the Pontifical Council for Promoting Christian Unity.

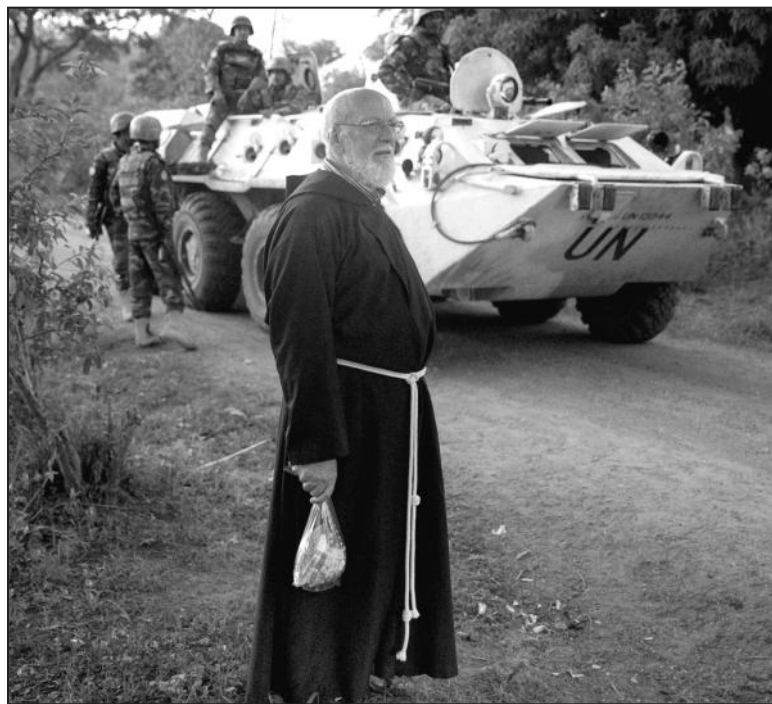


CNS/Paul Haring

**Cardinal Kurt Koch**

God sent his son into the world to save human beings and gather them back into one family, he said. The church, as a sacrament of unity, is called to work to re-establish its own unity and to draw others into the one family.

The church, Koch said, can be the “sacrament of salvation for the world only if it does not offer the world the deplorable spectacle of its own division.”



CNS/Baz Ratner, Reuters

**FRANCISCAN PEACEKEEPERS — A Franciscan stands near UN peacekeeping soldiers in 2017 in the village of Ndim, Central African Republic. The nation’s Catholic bishops urged international peacekeepers to act more effectively and condemned attacks on churches and the “manipulation of religious feeling.”**

# From apps to podcasts, parishes see high-tech future

By Jean Ko Din  
The Catholic Register

TORONTO (CCN) — As more people begin to congregate in digital public squares, the church's shepherds are looking for more ways to tend to their flock online. Luckily, there is an app for that — actually, many apps.

That's good news for clergy, who have a growing urgency to harness technology tools, as well as plug into social media via live-streaming and podcasting, to ensure the church keeps up in the fast-changing cybersphere.

"Other denominations, they are at least 10 or 15 years ahead of us with mass media and social media," said Rev. Laszlo Nagy, pastor of Holy Family Parish in Whitby, Ont. "All my staff attended webinars from other denominations, and these are the tools they are using."

The challenge to the church to widen its digital reach is being felt worldwide, and perhaps especially in Rome. Pope Francis and the

Vatican set an example with various online strategies, including three different apps (including The Pope App) and regular Francis videos. The Vatican has four million followers between its Facebook, Twitter, YouTube, and Instagram platforms, according to figures released this month. The pope's own Twitter account has more than 44 million followers in nine languages.

Nagy is currently working with the Archdiocese of Toronto to pilot test the myParish app, a communications hub that allows pastors and parishioners to stay connected.

"We use it for conversation, engage the people to get involved in conversation," he said.

It is just one of many apps that have emerged over the past several years as the church grapples both with technology and in the never-ending task of keeping parishioners engaged with their faith.

"Even in the last four or five years social media have changed our thinking and our attitude," said Nagy. "And this is what I'm

talking about sometimes in my homilies, how social media are changing even our faith."

Nagy remembers when he first came to Holy Family Parish in 2008 and the church didn't even have Internet. Since then, he feels as though he and his staff have been playing catch-up, attending workshops to learn how they can bring the church's message online.

If the church wants to be relevant in today's technological age, Nagy said, it must transform from being a maintenance church to a missionary church.

"The maintenance church is when we are just here and we wait for the people to come. . . . I baptize you, I sacramentalize you, I catechize you, and that's it," he said. "The missionary church means we go out and we give testimony to our faith. . . . And through our testimony, hopefully, we may gather the scattered and return them to Christ."

Nagy announced the launch of the myParish page from the pulpit on Dec. 2, the first Sunday of Advent. Through the U.S.-built app,

parishioners have access to daily readings, mass times, event calendars and weekly bulletins in digital format. Nagy and the parish staff have also tried new features, such as parish group discussion boards, "homily teasers," and a parish blog.

The parishioners seem to be embracing the app well, said Nagy. Since the parish launched the free app, more than 1,200 of the parish's 5,600 households have registered.

Most of them are the tech-savvy young people, but parish staff have also provided help for older parishioners on how to use the app.

"There are many (older parishioners) who are afraid to set up accounts," said Nagy. "They are not open, people of a certain generation, to have any kind of apps because they don't want to give out personal information."

If the trial succeeds, the Archdiocese of Toronto is looking at the possibility of adopting the app for all its 221 parishes. The Diocese of Alexandria-Cornwall adopted the myParish app for its 27 parishes last year.

Nagy said he is excited about

the potential of the app because it is time the church started catching up with the times and preach from the digital, as well as church, pulpit.

Rev. John Jasica live-streams three of the four masses at St. George Parish in London, Ont.

"When we take a look at what people are using in terms of social media and all that, we have to be relevant in those areas," said Jasica. "In the past year and a half, we've live-streamed some of our masses for our homebound . . . but also as a form of evangelization. We've had people from different parts of the world that would tune in."

Jasica and the parish staff also run two podcasts. Faith & Works is an online parish book club hosted on the parish website. Every week, Jasica offers commentary on a chapter of Matthew Kelly's *Rediscover Catholicism*.

The second podcast is his own, where he posts Sunday homilies and what he calls "homily warm-ups" during the week as preparation for Sunday mass.

— IPHONE, page 5

## Poelzer a noted Christian feminist and scholar

KAMLOOPS, B.C. — Sister Irene Anna Poelzer passed away Jan. 12 in Kamloops, B.C., after almost 92 years of earthly life. Poelzer was born in 1926 in an unincorporated settlement along the Hudson Bay Trail near Humboldt, Sask., to a rural teacher and a pioneer farmer.



PM file

Sister Irene Poelzer

This is how she wanted to be remembered: "She was generous and kind, and she didn't get bogged down with money. She loved the earth, animals, people, and Jesus her Brother. She was glad to go home to the Father's house. Amen!"

After completing high school through the Provincial Correspondence School, and in keeping with the decision of her parents that each of their children attend university, Poelzer enrolled in St. Thomas More College at the University of Saskatchewan, where she earned a BA in 1950.

She then embraced consecrated life, first as a member of the Institute of the Blessed Virgin Mary, and later with the Sisters for Christian Community.

She subsequently earned a BEd (1964) and an MEd (1968) from the University of Saskatchewan, a master's degree in English (1969)

from Seattle University, and a PhD in Educational Foundations (1972) from the University of Oregon.

She taught at the Loretto Abbey Girls' School in Toronto, and was principal of Sedley High School prior to joining the education faculty of the University of Saskatchewan as an assistant professor in 1970. Other than one year at Dalhousie University in Halifax (1975 - 1976), Poelzer remained at the U of S for the rest of her career.

She authored or co-authored three books: *Saskatchewan Women Teachers, 1905 - 1920: Their Contributions* (1990); *Métis Women's Perception of Social Reality in Seven Northern Saskatchewan Communities* (1983), and *In Our Own Words: Northern Saskatchewan Métis Women Speak Out* (1986). She also published a volume of poetry, *Women of Exodus II*, as well as articles and book chapters, and was a regular conference speaker.

Poelzer was a founding member of the Women's Studies Research Unit, and developed a course on women and education that ushered in feminist scholarship at the university. She engaged in significant research on women in society, feminist Christianity, Métis and First Nations women in northern Saskatchewan, and the retention of First Nations culture.

Colleagues and students alike described her as a mentor, a powerful teacher, and an inspiration. She was "brilliant and tenacious," and possessed a formidable sense of humour. She affected the lives of many, and was lauded for her lifelong work in support of the mass of hurting humanity and the protection of beleaguered Mother Nature — whether on campus, in the community, or at her retirement acreage retreat in Salmon Arm.

She remained involved in the St. Thomas More College/Newman Alumni/ae Association throughout her life.



Kiply Yaworski

**WEEK OF PRAYER OPENS** — Leaders at the opening celebration for the Week of Prayer for Christian Unity Jan. 21 at St. John Anglican Cathedral in Saskatoon included (from left): Gisele Bauche, Dean Scott Pittendrigh, Anglican Bishop David Irving, Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon, and Darren Dahl, executive director of the Prairie Centre for Ecumenism.

## Week of Prayer opens in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — The 2018 Week of Prayer for Christian Unity opened Jan. 21 in Saskatoon with a prayer service at St. John the Evangelist Anglican Cathedral.

Anglican Bishop David Irving welcomed all those in attendance, and Dr. Darren Dahl, executive director of the Prairie Centre for Ecumenism, provided an overview of the week being celebrated Jan. 21 - 28 in Saskatoon. The 2018 theme is "Your right hand, O Lord, glorious in power (Exodus 15:6)."

Worship leaders also included Dean Scott Pittendrigh and Gisele Bauche, with Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon as homilist.

Having recently arrived in Saskatoon, Hagemoen noted the impact of coming into a Christian faith community that is a beacon of ecumenism. "I continue to be impressed, and I must say challenged, by the tremendous way in which the call to unity in our one Lord Jesus Christ is a real vibrant theme, theological and practical,

amongst the Christian communities here in Saskatoon."

In his homily, Hagemoen explored the theme of an unknown future for ecumenism — "a future we all know we must engage" — and of going to the peripheries in response to Christ's call.

Scripture readings at the celebration focused on loving the alien as oneself (Leviticus 19:33-34), welcoming the stranger (Hebrews 13:1-3), and serving Christ in those in need (Matthew 25:31-46).

It is clear that Christians are called to "go to the peripheries and share food, drink, shelter, care, comfort, fellowship, whether for the sick or those who are incarcerated: these strangers are Christ's family," said Hagemoen. "To unite ourselves in our concern and care for them is to do the same for Christ Jesus."

The risk of leaving "calmness and peacefulness" to encounter the periphery is part of the missionary experience, Hagemoen noted, quoting Bishop Emeritus Denis Croteau, OMI, a former bishop of the Diocese of Mackenzie-Fort Smith. When speaking of the great adven-

ture of ministering in the north, Croteau cautioned: "In the austerity and the emptiness and the silence of the north you will discover great truths and God himself, but also your devils will speak loudly in the emptiness of this place."

Entering into a spirit of ecumenism is a similar experience, Hagemoen suggested. "Are we able to dare to enter into the austerity and the emptiness of trying to hold one another simply in relationship?" he asked. "It is in risking deepening relationship where I believe the work is really done."

The Week of Prayer for Christian Unity continues throughout the week with a number of events, including 7 a.m. prayer services every weekday, a night of hymn singing Jan. 23, the De Margerie Lecture Jan. 25, and morning workshops Jan. 26 and 27. Guest speaker for the lecture and workshops is Rev. Susan Durber, the moderator of the Faith and Order Commission of the World Council of Churches, as well as theology co-ordinator for Christian Aid in the United Kingdom, and a minister of the United Reformed Church.

# Dioceses tell Catholics not to sign attestation

By Deborah Gyapong

OTTAWA (CCN) — Catholic dioceses are recommending employers not sign the endorsement of legal abortion in applying for a Canada Summer Jobs (CSJ) grant.

“The government is exceeding its authority in trying to compel groups and individuals to endorse a position that they ethically oppose, and one which has no bearing whatsoever on the job for which they are seeking funding,” said Vancouver Archbishop J. Michael Miller in a statement. “The Trudeau government needs to rethink this overly politicized approach to the Summer Jobs Program and revise its application so that it judges the matter on its merits and not something on which there is widespread disagreement in the public.”

However, Minister of Employment, Workforce Development and Labour Patty Hajdu, in a Jan. 22 letter to the editor to *The Catholic Register*, said she was writing to “correct misinformation circulating about the eligibility of faith-based organizations and religious groups to apply for funding.”

“Let me set the record straight — churches, religious and faith-based organizations are eligible, welcome, and encouraged to apply,” she wrote. “Faith-based groups add tremendous value to our

communities, much of which is focused on compassion and helping those most in need in our society.”

Though she writes: “Applicants are not asked to provide their views, beliefs or values as these are not taken into consideration during application for the program” she makes it clear the attestation remains.

She writes that the application includes “an attestation that both the job and the organization’s core mandate respect individual human rights in Canada, including the values underlying the Canadian Charter of Rights and Freedoms as well as other rights.”

On the government website, the “other rights” include reproductive rights, and a “right” to safe and legal abortion.

“This attestation excludes any Catholic parish or charity from funding for hiring a summer student,” wrote Ottawa Archbishop Terrence Prendergast in a Jan. 21 column in the *Ottawa Sun*. “We cannot affirm that we support a (non-existent) right to abortion, which is what the euphemism ‘reproductive rights’ means.”

“Further upsetting many is the prime minister’s confused personal comments regarding the logically impossible coexistence of his identity as a Roman Catholic and his support of abortion,” the archbishop wrote.

The attestation denies religious freedom, freedom of conscience and freedom of “thought, belief and opinion,” and punishes employers who “cannot, in good conscience, agree,” by denying access to \$125 million in funds to support 70,000 summer jobs for students, Prendergast wrote, pointing out the recently launched Canada Service Corps “has the same eligibility criteria with the same coercive effect.”

“Apparently, Canadians have the freedom to hold only the beliefs and opinions approved by the current government,” he wrote.

Even a pro-abortion group instrumental in bringing about the government’s policy change has asked the government to reward the attestation.

“May we please recommend that you clarify the wording on your CSJ website to correct the confusions around the requirements, and also to help mitigate the effects of any lawsuits?” said a Jan. 12 email to the minister and to Prime Minister Trudeau from Joyce Arthur, executive director of the Abortion Rights Coalition of Canada, according to the *National Post*.

According to the *Post*, Arthur “now says the government should amend the statement so religious groups are able to sign it.”

The Ottawa archdiocese will tell those applying for summer grants not to check off the attesta-

tion, but to fill out a hard copy of the application due Feb. 2 and add an attestation the archdiocese will provide, said Deacon Gilles Ouellette in an email.

A Toronto pro-life group hopes Canada’s federal court will stop the government from requiring the controversial “attestation” on its Canada Summer Jobs application.

“We’re asking that the federal court stay the hand of the government in implementing that attestation, pending the judicial review,” said Blaise Alleyne, president of the Right to Life Association of Toronto and Area (TRTL).

On Jan. 19, a federal court justice heard the group’s application

for an injunction against the program’s requirement that all applicants sign the attestation that includes support for legal abortion.

Asking for a stay on the attestation is the “first step in litigation,” said Calgary-based constitutional lawyer Carol Crosson, who represented the pro-life group. “We asked for it broadly, that it not be in operation until a hearing on the merits.”

Crosson said the federal court justice reserved judgment, but told her she would issue a decision soon, since the deadline for applying for summer jobs is Feb. 2.

At press time no decision had been given.

## Retired Archbishop Couture of Quebec dies

By Phillip Vaillancourt

QUEBEC CITY (CNS) — Archbishop Maurice Couture, retired archbishop of Quebec, died Jan. 19 at St. Francis of Assisi Hospital. The 91-year-old archbishop had been hospitalized for a few days.

Cardinal Gerald Lacroix of Quebec, who was preparing to take a few days off when he heard the news, cancelled his plans.

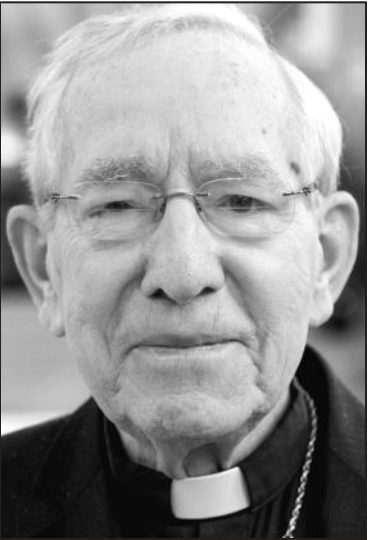
A mass in memory of Couture was celebrated Jan. 19 at Notre-Dame Basilica. His funeral is expected to be in the first week of February.

“We offer our sincere condolences to his family as well as to the members of the Congregation of Religious of St. Vincent de Paul and to the great diocesan community to which he was so attached,” the Archdiocese of Quebec said in a statement.

Maurice Couture was born in 1926 in Saint-Pierre-de-Broughton, south of Quebec City. He was ordained a priest in 1952 in the religious community of St. Vincent de Paul. He was appointed auxiliary bishop of Quebec City in 1982. Six years later, he became bishop of Baie-Comeau. He was appointed archbishop of Quebec City March 17, 1990.

Pope John Paul II accepted his resignation in 2002.

During his lifetime, Couture liked to say that he did not want to bother his successors. He was discreet, both during the episcopal



CNS/Philippe Vaillancourt, Presence  
**Archbishop Maurice Couture**

ministry of Cardinal Marc Ouellet and that of Lacroix.

In 2016, in one of his last interviews, he said bishops, faced with the evolution of Canadian and Quebec societies, should always remain faithful to the message of the Gospel. However, they should also know how to be benevolent with society.

“It’s our world, that’s it. And we love that world,” he told the French Canadian news agency, Presence.

He was particularly pleased with the style of Pope Francis and the Year of Mercy that was then in full swing in the Catholic Church.

“If we see in the church an institution that preserves its positions but is able to show understanding, to welcome, I find that the Year of Mercy is a darn good opportunity that is given to us. It fits with vision the new pope brings us: go outside, do not just stay with your little group, go, go to the world!”

## Jesuits ‘test spirits’ at annual event

By Agnieszka Krawczynski  
The B.C. Catholic

VANCOUVER (CCN) — Spirits were high as 120 people raised a glass of fine scotch to the local Jesuits.

Vancouver’s second annual scotch-tasting, modelled after similar fundraisers in eastern Canada, raised about \$9,000 for Jesuit efforts in B.C. Jan. 11. The funds will help launch a series of faith-based public seminars at St. Mark’s College.

“What I want is something that helps engage people to think with the church and engage with the culture,” said college principal Peter Meehan.

These seminars, which he hopes could one day lead to a full-blown Jesuit Institute at the college, would cover hot topics of the day, such as poverty, the environment, reconciliation with First Nations people, and the fentanyl crisis.

The lecture series would feature high-profile Jesuits and other speakers, and help people “connect the dots” between church teachings and contemporary issues, starting as early as this summer.

Rev. Peter Bisson, SJ, provincial of the English Canada province, came from Toronto to clink glasses with the more than 100 in attendance.

“Someone asked me what was the connection between Jesuits and scotch? I said: spirit.”

The Jesuit community in Canada has faced some big changes and initiatives in recent years, and Bisson said they rely heavily on “testing the spirits” — that is, in a spiritual way.

“When we’re faced with choic-

es, opportunities, threats, challenges, we look at the facts, but we turn toward our interiorities, to see if we’re being moved by generosity or by fear; by insight or by ignorance; by a movement outward, or a retreat inward; by attachment to prior expectations or an openness to what the Lord is inviting us to,” he said.

“We seek to choose the greater good,” a lesson learned from the spiritual exercises of St. Ignatius of Loyola, the founder of the Jesuits.

“It’s a set of tools that helps you become aware of your relationship with Jesus, how the spirit of Jesus is working in your life, and how you are co-operating and resisting the work of that spirit.”

In Canada, he said that discerning process has led the Jesuits to reconciliation initiatives with First Nations people, care for the environment, and efforts to unify their English and French branches (a process 15 years in the making).

“When one tests the spirits, you discover as the prophet Daniel did, inside every fiery furnace, inside every lion’s den, is the angel of the Lord,” he said. “There, too, we can praise, rever-



B.C. Catholic/Agnieszka Krawczynski

**TESTING THE SPIRITS — Rev. Rob Allore, SJ, (right) sips fine spirits with supporters at the second annual scotch-tasting fundraiser for Jesuit efforts in B.C.**

ence, and serve God.”

The Jesuits and their guests listened to live music as they sampled the Springbank Distillery’s 15-year-old Campbelltown single malt, an 18-year-old Arran malt, and the Kilchoman’s 7th edition 100 per cent Islay series.

### Executive Director BISHOP BUDKA EPARCHIAL STEWARDSHIP SOCIETY INC. (BBESSI)

The Board of Directors of the Bishop Budka Eparchial Stewardship Society Inc., invites applications for an **Executive Director**.

We are seeking a highly motivated and ethical professional who will lead our organization in generating funds to achieve stewardship and fundraising goals of the Eparchy of Saskatoon.

Please visit our website at [www.bbessi.org](http://www.bbessi.org) to view the detailed job profile and more information about how to apply for this position.

*Bishop Budka Eparchial Stewardship Society Inc., is an organization under the auspices of the Ukrainian Catholic Eparchy of Saskatoon whose primary objective is to develop, organize and implement fundraising initiatives and programs for the purposes of enhancing Eparchial programs.*

# Shilaimon’s new film explores forgiveness theme

By Jean Ko Din  
The Catholic Register

TORONTO (CCN) — If faith is meant for all people, then it is also meant for the box office.

Film producer Pete Shilaimon says films about faith aren’t just for an exclusive few.

“I want the mainstream audience to go to faith-based films and I want the faith-based film audience to go to mainstream,” said Shilaimon, whose new film *Forever My Girl* is filled with Christian themes. “I feel like both of them are connecting with each other and I love that. I think that’s what filmmaking and I think that’s what art is. You can bring different cultures and different religions together in one setting and have them experience a story.”

Shilaimon has produced 16 films since 2012, including high-profile faith films like *Risen* (2016) and the documentary *The Devil and Father Amorth* (2017). He has also produced notable mainstream films like Second World War thriller *Anthropoid* (2016) and biopic *Jackie* (2016).

*Forever My Girl*, in theatres Jan. 19, follows the story of a famous country star who returns home to rekindle a love he left behind.

Tragedy brings Liam Page (played by Alex Roe) back home and his father, Pastor Brian, helps him confront the family and the community he ran away from 10 years ago.

Shilaimon said this film is a good example of the kinds of films



LD Entertainment

**FILM PRODUCER —** Film producer Pete Shilaimon said he wants people who enjoy mainstream films to also go to faith-based films and vice versa. His latest film, *Forever My Girl*, is in theatres Jan. 19.

he wants to make in Hollywood. The film, based on a 2012 novel by bestselling author Heidi McLaughlin, explores themes of forgiveness and reconciliation.

“I decided to make this sweet little movie about this Prodigal Son and forgiveness,” said Shilaimon. “I think forgiveness is one of the greatest gifts you can give to another human being.”

As a Chaldean Catholic, Shilaimon said his faith was an essential part of his upbringing. He was five years old when he and his family of six fled from Iraq to seek refuge in Athens, Greece, in 1977.

“I remember the day we left

very vividly,” he said. “I remember actually fleeing with my family at night and we only had one bag each. We couldn’t bring anything that would give us away. . . . All we really had was our faith and our family and that was it.”

At six years old, Shilaimon remembers having to work at a shoe factory to contribute to the family’s income. The family lived in the basement of a home and shared an outhouse.

When his family was granted permission to come to the United States in 1980, Shilaimon described it as one of the happiest days of their lives.

Even after they settled in San

Diego, Calif., Shilaimon said the family was on welfare for a long time, but his parents worked hard and kept the faith.

“Me and my family are still very strong in the church,” said Shilaimon. “That’s the thing about Chaldeans, we’re survivors.”

After graduating from the University of California, Irvine, with a degree in theatre, he moved to Los Angeles in 1996. But for about 15 years, Shilaimon worked in the health and fitness industry.

“When I got here, I just felt like my calling wasn’t in the film industry. My calling was in caring for people’s health, so I decided to open up a gym and holistic centre,” he said. “It was an incredible 15 years in that role.”

He trained with many prominent celebrities and producers and through those connections, he fell into film producing. His first film credit was for a 2012 film, *Black Rock*, starring Kate Bosworth.

“I think the best part of the job

is developing the projects and finding the subject matter you want to make a movie about,” he said.

Shilaimon believes all human beings have some sort of connection to a higher power, no matter their religion. At its simplest, this is the human experience he wants to express in his movies.

Shilaimon said *Risen* was the “game-changer” film of his career. The film followed the journey of a Roman soldier (played by Joseph Fiennes) searching for the missing body of Jesus Christ who rose from the dead.

The film grossed more than \$46 million worldwide, including a special screening in Rome where Fiennes, Shilaimon and fellow producers met Pope Francis.

“I think *Risen* really changed the way I make movies,” said Shilaimon. “*Risen* was just so powerful for me on so many levels, going to the Vatican and meeting the pope, and being on set with incredible, incredible artists and having to work around telling an incredible Bible story. For me, my career, that was one of the films that changed my career and what direction I see my career going in.”

Shilaimon already has two more faith films he will be promoting this year.

*I Can Only Imagine* (opening March 16) tells the story behind Christian band MercyMe’s most famous song. *The Miracle Season* (April 13) is about a high school girls volleyball team that must band together to win the state championship after the tragic death of a teammate.

“At the core of who we are (as filmmakers), we want to make entertainment. We want to make movies that help people, motivate people,” said Shilaimon. “I think the best part about my job is to help tell stories that change peoples’ opinions and help change the world.”

## ‘iPhone always close by’: priest

Continued from page 3

“My iPhone is always close by, whether it’s for emergency calls or for the apps that I use,” said Jasica. “For Liturgy of the Hours and praying every day (apps are) very convenient because you don’t have to flip pages or anything. . . . In the parish, we’ve really used Facebook and Twitter as opportunities for sharing parish events but also encouraging people to deepen their faith.”

Rev. Chris Pietraszko also likes to keep his phone nearby. He said it’s like walking around with an entire library in his back pocket.

“It’s very convenient in that way because you don’t have to run back to the office if you want to spend some time in prayer in front of the blessed sacrament,” said Pietraszko, who is associate pastor at Corpus Christi Parish in



Photo courtesy Laszlo Nagy

**AN APP FOR THAT —** Rev. Laszlo Nagy tests out the myParish app.

Windsor, Ont. “The one thing I always try to do, though, is if I’m going to use these resources, I make sure I’m not distracted.”

Pietraszko runs his own pod-

cast named after Pope John Paul II’s 1998 encyclical, *Fides et Ratio* (Faith and Reason). Every week, he places his iPhone (set to airplane mode to ensure it does not receive a call or text message) on the podium to record his homilies.

He also posts reflections from catechism classes he teaches at his parish called “The School of Faith and Reason” and occasionally he interviews special guests.

“I pay for (the podcast) myself. It doesn’t come out of the parish,” said Pietraszko. “It’s kind of making the ability to evangelize a little more widespread and so I think it’s a very positive force in the church.”

Facebook and Twitter remain the bread and butter apps for Pietraszko’s parish, as with many tech-savvy parish communities. With social media, the lay faithful have access to both local and international communities.

Rev. Alex Laschuk, associate judicial vicar at the Marriage Tribunal office in the Archdiocese of Toronto, said that while it is important for the church to take advantage of these tools, priests must be careful about how they use these new media.

“The church is not a democracy and sometimes a priest with 20,000 followers or whatever can have some opinions that can be very popular and sometimes may be not appropriate,” said Laschuk. “So those are some things to be cautious about.”

### Faithful Apps

- Tech-savvy priests use a variety of digital tools to help them in their daily pastoral duties. Below are some favourite apps (all downloadable for free):
- iBreviary is a popular choice for all four of our tech-savvy priests, along with Toronto Cardinal Thomas Collins and Ottawa Archbishop Terrence Prendergast. It contains full texts of the Liturgy of the Hours in five languages, full texts of the Eucharistic Liturgy and a collection of Catholic prayers and rituals.
  - Divine Office is another popular breviary app recommended by Rev. John Jasica. It contains prayers for the Liturgy of the Hours. This clean and simple app is all a layperson needs for daily devotions.
  - Truth & Life is an audio Bible Rev. Chris Pietraszko recommends when you are on the go. The app brings the Scriptures to life with a celebrity-voiced radio drama of the RSV-CE New Testament.
  - Living With Christ is an app developed by Novalis, the same publishing company that prints the monthly missalettes and Sunday Missals in your church’s pews. Users can access the day’s mass readings in the palm of their hand.
  - Pray As You Go is a popular Catholic podcast produced by Jesuit Media Initiatives in Britain. The app offers a new prayer session every day of the working week and one session for the weekend.
  - FORMED is sometimes referred to as the Catholic Netflix. Discover a new favourite saint from the films and documentaries offered with this subscription service. Rev. Alex Laschuk recommends this app for its library of catechetical resources from speakers and theologians like Scott Hahn, Bishop Robert Barron, Jason and Crystalina Evert.

St. Joseph Parish in Prince Albert, Sask.  
is looking for a  
**Pastor’s Assistant**

St. Joseph Parish has an opening for a Pastor’s Assistant. This position is 60 (sixty) per cent of full time. The person would have experience in sacramental formation and office systems operation and perform other duties as assigned by the Pastor. This may include training and supervising volunteers in various ministries and assisting committee chairs to perform their tasks, including preparing and maintaining budgets. It may also include visits to the homebound and to those parishioners in hospital.

Please drop a resumé off at the Parish Office at 260 - 25th St. East or email: [st.josephschurchpa@sasktel.net](mailto:st.josephschurchpa@sasktel.net)

# Relic of St. Francis Xavier displayed in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — Organizers of a national tour with the forearm of St. Francis Xavier identified several blessings they hope will flow from the veneration of the relic by thousands across Canada, Angèle Regnier said Jan. 18 at a public event at the Cathedral of the Holy Family in Saskatoon.

Conversion to Christ, a missionary abandonment to God's will, and healing are three graces expected from the relic pilgrimage, described Regnier, who along with her husband André founded the Catholic Christian Outreach (CCO) university evangelization movement in Saskatoon in 1988.

CCO organized the pilgrimage in conjunction with the Jesuits of Canada and the Archdiocese of Ottawa as a way to mark CCO's 30th anniversary, as well as the 150th anniversary of confederation. Along with St. Thérèse of Lisieux, St. Francis Xavier is one of the patron saints of CCO.

"The graces that we have chosen are based on the life of St. Francis Xavier, who is alive and well in heaven, and with us in a particular way through this relic," said Regnier, challenging those who came out to see the relic to



Tim Yaworski

**RELIC PILGRIMAGE — Thousands lined up to venerate the major relic of St. Francis Xavier Jan. 18 at the Cathedral of the Holy Family in Saskatoon, one stop on a national pilgrimage tour organized by Catholic Christian Outreach, the Jesuits of Canada, and the Archdiocese of Ottawa.**

ask for the missionary saint's intercessory prayers.

"Do you need to put Christ at the centre of your life? Do you need to give thought to greater (missionary) abandonment? Or do you need healing?"

Some 4,700 attended events in Saskatoon during the pilgrimage — including public veneration and school visits at the cathedral, a presentation on campus and an

event for CCO members and alumni held at St. Francis Xavier Parish, as well as a closing mass with Bishop Mark Hagemoen Jan. 19, also held at St. Francis Xavier Parish.

During the day of public viewing and veneration, the evening program included testimony, talks, the sacrament of reconciliation, music, and prayer. Those in attendance heard how the pilgrimage has attracted a lot of interest, discussion, and media coverage — an opportunity to speak about

Jesus Christ and God's glory to many who are hungry for meaning, said Regnier.

"A letter that St. Francis Xavier sent across Europe about his adventures and his mission to Asia inflamed so many to be generous with God and give their entire lives in the service of the church," she described. "Taking the relic of St. Francis Xavier across Canada, (we also hope) that Canadians — especially Canadian young people — will be enflamed with love for the church's mission and will give

themselves fully to Christ."

Regnier stressed the importance of Christians being missionary disciples in their own lives. "Even if you are not called to India, every one is missionary by virtue of their baptism," she said.

"This world today needs more missionaries. We need more people who will witness to their faith in their actions and in their words. For the most part, those words are going to come through real, heart-to-heart conversations: with your family, with your friends, with your neighbours, with strangers," she stressed.

"Talk about your faith, and talk about Christ, not because we need to add more Catholics to our roster, but because the aim of every human heart is to know that they are loved by God, and to love God. And if we don't tell them, how will the ache in their hearts ever be healed?"

Regnier and other speakers also spoke about the impact that praying with the relic is having in their own lives and across the country.

"Tens of thousands of Christians of all cultures, of all generations, in all our cities, have come out to venerate this particular vessel of grace: the arm of Francis Xavier which baptized 100,000

— RELICS, page 7

## Gagnon likens synod process to a pilgrimage

Continued from page 1

posals resulting from the initial discussions. For example, an amendment to a proposal under vocations and leadership suggests, "Clergy recognize and assume a vital role in forming and equipping the people they serve. In order to effectively fulfil this responsibility, they'll be provided with appropriate education and formation."



James Buchok

**SYNOD IN PROGRESS — Delegates to the Synod of the Archdiocese of Winnipeg general sessions deliberate proposals that will shape the local church in the years ahead.**

In a recent message to the faithful, Archbishop Richard Gagnon likened the synodal process to a pilgrimage, such as he experienced on the journey to Santiago de Compostela in northwest Spain, a trek that may take five to six weeks on foot to complete. It is also known simply as *El Camino* — the Way.

"Such a spiritual experience as *El Camino* is not unlike the Synodal journey of our local church," writes the archbishop. "Yes it is true, there is a goal to shoot for, namely the great shrine of Santiago de Compostela, but any spiritual reward that comes with the successful completion of *El Camino* is certainly connected with

the daily spiritual experience of walking, one step in front of another, all day long, 25 to 30 kilometres per day. Some days you are walking with your group and enjoying laughter and song through the beautiful Basque country of northern Spain; other times you are walking alone, lost in your thoughts and reflecting on your life; yet at other times you find yourself walking with strangers, travellers of different backgrounds from you and even different reasons for travelling *El Camino*. All the while you are keeping your eyes open for the *flechas* . . . those little yellow arrows that are found on stones and trees, all pointing out the right way to the Apostle James.

"Those *flechas* are much like the Holy Spirit, sometimes not noticeable or sometimes overlooked by us who become preoccupied with other things. But without *flechas* we could never find our way. And sometimes an unexpected person will enter

our lives and offer good advice to help us find the *flechas* again.

"To walk together on a spiritual journey is a beautiful thing, sometimes hard, sometimes frustrating and yet at other times, changes occur within us, teaching us to think about the higher things as St. Paul would often say. And when we reach our goal, we have already experienced spiritual blessings along the way. We then celebrate in thanksgiving for a journey well done. Then we go home to our houses and parishes to live what we have learned on *El Camino*. How like the synod all this is and how beautiful and important those *flechas* really are."

## Relic tour 'a unique opportunity'

By Derrick Kunz

SASKATOON — The phrase "A 15-city Canadian Tour" may bring many things to mind, but not typically the 465-year-old forearm of a Catholic missionary — until now.

Saskatoon was one stop along the Canadian tour of a relic of St. Francis Xavier, co-founder of the Society of Jesus. High school students from Greater Saskatoon Catholic Schools had the opportunity to venerate the relic Jan. 18, before public viewing at the Cathedral of the Holy Family.

"This is a unique opportunity for our students," said Terry Cratty, Catholic studies teacher at Bethlehem Catholic High School. "It gives them a connection to the larger history of our faith, especially the saints. It gives us a real, physical connection." Because the Catholic Church in Western Canada is relatively young, we don't have local saints we can relate to or claim as our own.

The relic of St. Francis Xavier currently on tour is his incorrupt right forearm — the arm used to baptize an estimated 100,000 people. The arm and the rest of his body are termed "incorrupt" because they did not experience natural decay.

St. Francis Xavier died just before reaching mainland China in December 1552. His body was to be interred in Malaysia, but they had to wait months for favourable sailing conditions. His body was buried in China with lime to accelerate the decomposition process to allow the bones to be more easily transported. In February 1553, however, the body was exhumed and found to be



Derrick Kunz

**STUDENTS VIEW RELIC — Students from Saskatoon Catholic schools had an opportunity to hear more about the relic of St. Francis Xavier and participate in veneration Jan. 18 at the Cathedral of the Holy Family, before public veneration started. Some 4,500 venerated the relic during the Saskatoon stop on a national pilgrimage organized by Catholic Christian Outreach, the Jesuits of Canada, and the Archdiocese of Ottawa.**

"fresh," with the flesh soft to the touch and no odour of decay.

In March 1554, the body was transported to Goa, India. In 1614, the right forearm and hand were severed and sent to Rome to offer the superior general of the Society of Jesus evidence of incorruption.

The saint's forearm is usually housed in the Church of Gesu in Rome. The rest of his body is still enshrined in Goa.

St. Joseph High School students Wayne and Hayley Fernandes have a personal connection to St. Francis: their parents immigrated from India in 2003, and they have ancestors from Goa.

"I've been taught since a young age how sacred St. Francis is to us because he brought Catholicism to

India," said Wayne, whose middle name is Francis. "To see part of the saint I am named after makes those stories come to life. To see my namesake is really beautiful. It's an opportunity that my ancestors didn't have."

A media release from Catholic Christian Outreach, one of the sponsors of the tour, explains: "The veneration of relics is a longstanding practice in the Catholic Church. The relics of saints provide a tangible experience of God's graces. Catholics believe that saints can intercede for humanity, given their proximity to God in what is commonly referred to as 'the communion of saints' or the Mystical Body of Christ."

For more information, see [www.cco.ca/relic](http://www.cco.ca/relic)

# Relentless photo-taking: how much is a picture worth?

By Edna Froese

How much is a picture really worth?

How dare I ask such a question when a fond memory of my childhood is poring over black-and-white pictures my parents had brought from the “old country” or had had taken when they were young figuring out their lives and loves in Canada? When these days everything, including food, is photographed and shared, and when scrapbooking has become a small cottage industry? When I likewise treasure every photo of our grandchildren? When I consider photography a much-valued art form and try to compose my own photos artistically? When “a picture is worth a thousand words” is a truism no one seems to argue?

Nevertheless . . .

I’m troubled by what we do for a photo and what we lose in the process.

When I was a student, working summers in Jasper, Alta., I had my first taste of being a “local” in a tourist destination. Having spent spare hours hiking in the daytime and lingering on the lakeshore in the evening, I had learned to love where I lived, thought of particular mountains as friends. Then to see a tour bus pull up in the parking lot beside the most stupendous waterfalls in the country and watch tourists pile out to take pic-



Edna Froese

tures of one another in front of the sign, before getting back into the bus, was both amusing and horrifying. What would the picture-takers say when they showed their collection to hapless friends and family back home? They hadn’t gotten close enough to the falls to feel the spray, let alone climbed alongside and felt the thunder of the water on the rocks.

Decades later, coming back to those beloved places with our grownup children and watching tourists still posing in front of the falls, but now with a selfie stick that made co-operative fellow tourists unnecessary, I wondered what drives such compulsive picture-taking. What does one do with two or three hundred photos of oneself against a changing background?

During a recent tour of St. Petersburg, we arrived at Peterhof, precisely at 11 o’clock in the morn-

ing when the music begins and 64 gilded fountains in front of the Grand Palace are turned on in a glorious choreography. Like all other tourists crowded on the bridge over the canal to get the best view, I was trying to take pictures. In frustration, I began taking pictures of the other tourists, all of them taking in one of Russia’s seven wonders through a digital lens.

When we entered the palace itself, we were told that photos and videos were strictly prohibited. As I slipped my camera back into my bag, I felt my disappointment change to relief. I owed no debt to the friends who would ask eagerly, “Did you get lots of pictures?” I could forget about “capturing” the experience and simply be there, let myself be awed,

watch the faces of my fellow travellers, listen to our guide, and absorb the beauty, without a thought for the morrow — knowing that I would remember.

On the same tour I observed fellow travellers ignoring the autonomy and privacy of local Russians and Ukrainians and surreptitiously taking photos of those who had refused to be photographed, just as they had also recorded singers who had forbidden all recordings. Who do we think we are that we can treat all experience as ours to hold and to keep for our own ends?

In 2011, back in Jasper again, our family witnessed the raising of the new Two Brothers Totem (the old Raven Totem having been returned to the Gwaai Hanaas after nearly 100 years), in a solemn, sacred ceremony. The dense crowd, with all the upraised arms with cameras and phones, resembled a strange humanoid forest. Then, just before the prayers began, the MC made it clear that taking photos or videoing was now prohibited. Indeed, several indigenous men were standing here and there on rocks or chairs to scan the crowd for compliance, a measure I assumed should have been unnecessary. I was wrong. Several people continued taking pictures, blandly ignoring instructions, even becoming annoyed when they were confronted, as if their rights had been denied.

Suddenly, Thomas King’s *Green Grass, Running Water* came to mind. It’s a complicated novel, with humour, interwoven indigenous myths, slyly hidden historical allu-

sions, and a mischievous coyote interfering in ordinary life. A dominant theme is the function of photography: the Blackfoot prohibit cameras and videos at Sun Dances, frustrating white tourists intent on getting pictures. King’s deft mockery exposes the essential act of possession that underlies our picture-taking, a strange greed that demands ownership, even of that which does not belong to us.

King also makes it clear that photos do not, contrary to arguments of would-be reporters, explain the Sun Dance to outsiders. Understanding is gained only by being there, staying with the people in their teepees, sharing their meals, joining the circle of watchers around the dancers in the centre. No photo can ever offer the sounds, the smells, the feeling of the wind in the hair, the warmth of the sun on skin, the smiles in the eyes of new friends.

Which raises another question for me about photography as automatic holiday record-keeping: Even if we respect others in our picture-taking, what are we losing along the way?

Wendell Berry, in his poem “The Vacation,” depicts “a man who filmed his vacation.” As he flies down the river in his boat, video camera held to his eye, he’s “making / a moving picture of the moving river,” showing “his vacation to his camera.” Thanks to the video, the man has “preserved” his experience. It will always be there for him to look at “with a flick / of a switch.” There is, however, a problem: “he / would not be in it. He would never be in it.”

## Relics carry ‘a certain type of grace’

Continued from page 6

people, which would have been extended with the words of absolution, which gave the body and blood of Christ to so many as well,” said Rev. John O’Brien, SJ, of Regina during the program at the Saskatoon cathedral.

The Jesuit priest gave an overview of the life of St. Francis Xavier, considered to be one of the greatest evangelizers since St. Paul. Born in 1506, St. Francis was gifted with wealth and talent. At the University of Paris he excelled as an athlete and was popular among his peers. There he met St. Ignatius Loyola, who became his mentor.

“Francis was a young person wanting to do great things with his life, and at least to know what the meaning of his life was, and he found it through the guidance of St. Ignatius and the grace of God,” said O’Brien.

The friends joined with others to start the Society of Jesus — the Jesuits — putting themselves at the service of the mission of the church. In 1540 Francis was asked with very short notice to become a missionary to Goa, to India, and eventually beyond to Indonesia and Japan. He died on Dec. 3, 1552, on an island within sight of China, which he also

had hoped to evangelize.

“He entered history also for the great signs and wonders that accompanied him, both in life and in death,” said O’Brien, who spoke about the meaning of relics in Catholic tradition.

“I believe that relics do carry with them a certain type of grace. This is the testimony of our faith from the ages,” he said, pointing to scriptural references and experiences in the early church, including the veneration of the bones of martyrs in the catacombs.

“Our God — the God of Abraham, Isaac, and Jacob, the God of Jesus Christ — is not a distant, ethereal God; for us, the Logos, the Word which is God, is the Word that became flesh. So for us, the flesh is holy, the body is holy, and the bones are holy as well,” he said.

The relic pilgrimage started in December in Ottawa at the annual CCO Rise Up conference, followed by visits to Quebec City; St. John’s, Nfld.; Halifax, N.S.; Antigonish, N.S.; Kingston, Ont.; Toronto; Mississauga; and Winnipeg. After the Saskatoon visit, the pilgrimage was scheduled to continue in Regina Jan. 19 - 20, Calgary Jan. 21 - 22, Vancouver Jan. 24 - 25, Victoria Jan. 27, and Montreal Jan. 28 - 30, before winding up in Ottawa Jan. 31 - Feb. 2.

## World standing at ‘the very limit’

Continued from page 1

with him that he was afraid about the danger of nuclear war and that the world now stood at “the very limit.”

“I am really afraid of this. One accident is enough to precipitate things,” he said before landing in Santiago, Chile.

Roche said the prospect of North Korea becoming a nuclear power is an immediate, specific threat, but the larger issue is the continued proliferation of nuclear arms and the threat to world peace in general.

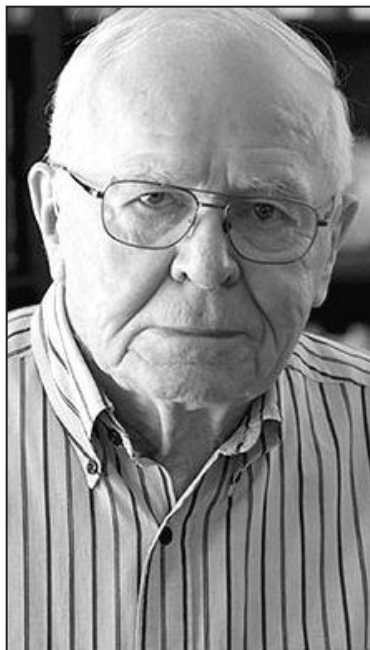
“What right do they have to maintain their nuclear weapons while proscribing their acquisition by any other country?” Roche said, noting that humankind has a set of needs that are universal.

“I’ve been all over the world in my career. I see people who want the same things. What do they want? They want simply enough to exist. Food for their families, education, health. People don’t want to go around clobbering one another and throwing nuclear weapons,” said Roche, who served as ambassador for disarmament from 1984 to 1989.

Roche said he was particularly proud of Pope Francis and the Holy See for being among the first nations to ratify and sign the United Nations Treaty on the Prohibition of Nuclear

Weapons last year.

“I believe that the prestige and respect for Pope Francis is at such a high level in the world today that his words can play an extraordinary role in affecting public policies.”



Grandin Media

Douglas Roche

Canada did not sign the treaty as it is a member of NATO, which sees nuclear arms as a necessary deterrent. While not a nuclear power, Canada can plan the use of U.S. nuclear weapons and deliver nuclear payloads through NATO’s “nuclear sharing” policy.

“And thus, when Pope Francis comes out explicitly condemning the possession of nuclear weapons, then I think it’s the responsibility of all the rest of us in the church to hear that.”

Roche also called Canada’s Catholic bishops to issue a statement of support for Pope Francis’ condemnation of nuclear weapons and to convince the Canadian government to sign the treaty.

“This is what conference after conference and all manner of organizations have been saying, leading up to the new treaty on the prohibition of nuclear weapons,” said Roche. “We ought not to be living in God’s world on the edge of Armageddon. It’s a wonderful world out there.”

The bishops are currently studying the issue, said Deacon René Laprise, spokesperson for the Canadian Conference of Catholic Bishops.

Now retired, Roche has received numerous awards for his work. In 1995, he received the Papal Medal for his service on disarmament and international security. He is a former chair of the United Nations Disarmament Committee, MP, senator, and visiting professor at the University of Alberta. He was also the first editor of the *Western Catholic Reporter*.

For more information on Roche, visit his website [http://www.roche.apirg.org/public\\_html/index.html](http://www.roche.apirg.org/public_html/index.html)

*Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not mean to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. Don’t be afraid to repeat selections from week to week; consider adding just one new piece per season. Keep in mind that:*

- (1) If your parish is celebrating the Scrutinies on the 3rd, 4th and 5th Sundays of Lent, please see the selections for Year A. Please note as well that with the selections from CBW III, you will find suggestions for Celebrate in Song, since it was intended to supplement CBW III.*
- (2) The Easter Triduum is one feast in several celebrations spread over three days. Some selections can be used interchangeably or repeated, such as communion hymns or songs for the sprinkling rites at the Vigil and again on Easter Sunday morning.*

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
February 14, 2018 Ash Wednesday	Entrance Song/ Chant	360 Eternal Lord of Love  352 Again We Keep This Solemn Fast  367 O Lord, Throughout These Forty Days  CIS 6.18 Led By the Spirit	120 Again We Keep This Solemn Fast  655 Come to the River	343 The Glory of These Forty Days  348 Lord, Who Throughout These Forty Days	474 From Ashes to the Living Font  487 Again We Keep This Solemn Fast
	Imposition of Ashes	621 Grant to Us, O Lord  374 With Our God	659 Change Our Hearts  663 with the Lord  465 Shelter Me, O God  603 I Have Loved You	340 Ashes  341 Save Your People  624 Jesus, My Confidence	489 Merciful God (Ash Wednesday refrain)  468 Dust and Ashes  469 Remember You Are Dust  962 Ashes  646 Keep In Mind
	Preparation of Gifts	363 Healer of Our Every Ill  CIS 6.19 This Season Calls Us	675 Keep In Mind  604 Come to the Water	209 Psalm 51: Create in Me  210 Psalm 51: Give Me a New Heart  472 Return to the Lord Your God	484 Hosea  478 Return to God
	Communion Song/ Chant	611 Take and Eat  CIS 6.8 Take and Eat	337 Eat This Bread  328 Ubi Caritas	342 Turn to Me  523 You Are Our Living Bread	950 Take and Eat  937 Now in This Banquet (Lent refrain)
	Closing	358 Have Mercy, Lord, On Us  CIS 6.30 Table of the World	124 Led By the Spirit  520 Now Is the Time	618 All That We Have	493 Change Our Hearts  962 Ashes (If not done at Imposition)
February 18, 2018 First Sunday of Lent	Entrance Song/ Chant	86 Litany of Saints  367 O Lord, Throughout These Forty Days  352 Again We Keep This Solemn Fast  CIS: 6.17 Jesus, Tempted in the Desert  6.18 Led by the Spirit  6.19 This Season Calls Us	32 Litany of Saints  429 Though the Mountains May Fall	343 The Glory of These Forty Days  349 Change Our Hearts	481 The Glory of These Forty Days  479 Lord, Who Throughout These Forty Days
	Preparation of Gifts	361 Great God of Mercy	594 In the Land There Is a Hunger  601 Rain Down	349 Change Our Hearts  352 In Your Love Remember Me  424 At the Name of Jesus  710 I Have Loved You	493 Change Our Hearts  805 Touch the Earth Lightly  788 Come and Journey with a Saviour  <i>Continued on next page</i>

Gasslein holds a licence in sacred theology with specialization in pastoral catechetics from the Institut catholique de Paris. For the past 40 years she has been engaged in various liturgical and catechetical ministries, leading workshops around the country and is editor of *Worship*, a journal published by Liturgical Press. She and her husband live in Edmonton.

Koester is a member of the National Council for Liturgical Music, a group that advises the CCCB. She earned a bachelor of education with music major at the University of Alberta, and has a graduate diploma in religious education at Newman Theological College. She has been actively involved in parish music ministry for over 30 years as a singer, choir director and occasional trumpeter at her parish, St. Joseph’s Basilica, and in the Archdiocese of Edmonton.

Reid is the director of music for St. Basil’s Parish in Ottawa. She has an undergraduate degree in music (Western) and a master’s degree in liturgy from Notre Dame. Reid is a member of the music committee for the Ontario Liturgical Conference.

Ronzio is the director of the Liturgy Office for the Diocese of Hamilton. She holds an MA in liturgical studies from St. John’s University in Collegeville, MN.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
Feb. 18, 2018 <i>Continued</i>	Communion Song/ Chant	597D, 597 A – Bread of Life  608 Now in This Banquet  CIS 6.3 The Hand of the Lord Feeds Us – Lenten and Ordinary Time verses	314 Give Us O Lord  351 Bread For the World	183 Psalm 25: To You, O Lord  346 By Your Cross  451 Through the Mystery of Death	489 Merciful God (Lent refrain)
	Closing	360 Eternal Lord of Love	520 Now Is the Time  378 The Spirit Sends Us Forth	345 Forty Days and Forty Nights  348 Lord, Who Throughout These Forty Days  454 River of Glory	801 Take Up Your Cross  492 Jerusalem My Destiny
February 25, 2018 Second Sunday of Lent	Entrance Song/ Chant	561 O God, Beyond All Praising  CIS: 6.18 Led by the Spirit  6.19 This Season Calls Us	603 I Have Loved You  608 Lord of Glory	444 Lift High the Cross  714 If God Is for Us	878 Transform Us  596 Praise to You O Christ Our Saviour
	Preparation of Gifts	366 O Raise Your Eyes on High	605 If God Is For Us  681 The Lord Is My Light	370 Jesus the Lord  443 Transfiguration  456 Wade in the Water	647 Neither Death nor Life  877 How Good Lord to Be Here
	Communion Song/ Chant	597D, 597 A – Bread of Life  608 Now in This Banquet  CIS 6.3 The Hand of the Lord Feeds Us – Lenten and Ordinary Time verses	347 Spirit and Grace  342 When We Eat This Bread	542 Here I Am, Lord  611 Only a Shadow  646 Christians, Let Us Love One Another	937 Now in This Banquet (Lent refrain)  489 Merciful God (Lent Communion refrain)
	Closing	370 Salvator Mundi	501 Transfigure Us O Lord  609 Jerusalem My Happy Home	259 Psalm 116: In the Presence of God  600 Only in God	493 Change Our Hearts  474 From Ashes to the Living Font (Year B, verse 3)
March 4, 2018 Third Sunday of Lent	Entrance Song/ Chant	368 O Cross of Christ  CIS: 6.18 Led by the Spirit  6.19 This Season Calls Us	311 As We Gather At Your Table  317 What Is This Place	444 Lift High the Cross  662 Praise to You, O Christ, Our Saviour	475 Tree of Life  881 Lift High the Cross  482 The Cross of Jesus
	Preparation of Gifts	371 O Sun of Justice, Fill Our Hearts	621 Make Your Home In Me  492 Dwelling Place	172 Psalm 19: Lord, You Have the Words  173 Psalm 19: You, Lord, Have the Message	581 O God You Search Me  493 Change Our Hearts
	Communion Song/ Chant	372 Shelter Me. O God  CIS 6.3 The Hand of the Lord Feeds Us – Lenten and Ordinary Time verses	318 Gather Us Together  349 Bread of Life	584 Earthen Vessels  621 This Alone  661 Jesus Christ, Inner Light	937 Now in This Banquet (Lent refrain)  946 Let Us Be Bread
	Closing	373 Tree of Life  370 Salvator Mundi	502 Anthem  124 Led By the Spirit	599 Blest Be the Lord  633 I Heard the Voice of Jesus	474 From Ashes to the Living Font (Year B, Lent 3rd Sunday, 3rd verse)  801 Take Up Your Cross
March 11, 2018 Fourth Sunday of Lent	Entrance Song/ Chant	435 Lift High the Cross  368 O Cross of Christ  358 Have Mercy, Lord, On Us  CIS: 6.16 Glory in the Cross (Good Friday verses)  6.18 Led by the Spirit  6.19 This Season Calls Us	127 In These Days of Lenten Journey  546 Glory and Praise to Our God	354 Somebody’s Knockin’ at Your Door  615 Amazing Grace	475 Tree of Life (Lent IV verse)  474 From Ashes to the Living Font (Year B, Sunday IV)
	Preparation of Gifts	361 Great God of Mercy  365 Jesus, Lord  369 O Merciful Redeemer	495 We Remember How You Loved Us  665 Loving and Forgiving	353 How Long, O Lord  642 What Wondrous Love Is This  643 Lover of Us All	580 For God So Loved the World  645 Amazing Grace
	Communion Song/ Chant	357 Be With Me, Lord  374 With Our God  CIS 6.22 Loving and Forgiving  CIS 6.3 The Hand of the Lord Feeds Us – Lenten and Ordinary Time verses	364 I Am the Bread of Life  360 One Love Released	576 Take, Lord, Receive  710 I Have Loved You	489 Merciful God (Lent refrain)  935 Draw Near
	Closing	373 Tree of Life  370 Salvator Mundi	394 Lead Me, Guide Me  385 With One Voice	622 Lord of All Hopefulness  656 Christ, Be Our Light	590 Christ Be Our Light  570 All Hail the Power of Jesus’ Name



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
March 29, 2018 <i>Continued</i>	Preparation of Gifts	432 Jesus, the Lord 687 Though in the Form of God 507 Lord, Whose Love in Humble Service (Also to the tune at 583 or 475) (See also unused selections for Washing of Feet)	731 Jesus, the Lord 508 Now We Remain 495 We Remember (See also unused selections for Washing of Feet)	257 Psalm 116: Our Blessing Cup 513 Our Blessing Cup 645 Love One Another	Ubi Caritas (See above if not done for footwashing) 751 The Servant Song 508 Song of the Lord's Supper 501 Glory in the Cross
	Communion Procession	599 No Greater Love 600 Our Daily Bread 602 Eat This Bread 603 Gift of Finest Wheat 611 Take and Eat 612 Drink in the Richness of God CIS 6.1 Bread for the World 6.2 Dona Nobis Pacem 6.3 The Hand of the Lord Feeds Us 6.4 Let Us Be Bread 6.8 Take and Eat	312 Here At This Table 322 Bread of Life 343 God's Holy Gifts 347 Spirit and Grace 351 Bread for the World 331 Unless A Grain of Wheat 150 Behold the Lamb of God 475 Love One Another	362 No Greater Love 424 At the Name of Jesus 513 Our Blessing Cup 518 The Supper of the Lord	926 Life-giving Bread 924 Song of the Body of Christ 941 Eat This Bread 931 Come to the Banquet 943 Bread of Life 938 Come to the Feast
	Transfer of the Blessed Sacrament	68 or 68b Pange Lingua Gloriosi (Hail Our Saviour's Glorious Body)	25 Sing My Tongue, the Saviour's Glory/Pange Lingua, Gloriosi	366 Sing, My Tongue, the Saviour's Glory (Down in Adoration Falling)	509 Pange Lingua (Hail Our Saviour's Glorious Body)
March 30, 2018 Celebration of the Lord's Passion	Entrance	In silence			
	Veneration of the Cross	380 Jesus, Remember Me 368 O Cross of Christ 373 Tree of Life 377 The Lord Is Now Exalted 379 Behold the Wood 432 Jesus, the Lord 6.16 Glory in the Cross (p. 132)	152 Behold the Cross 727 At the Name of Jesus 150 Behold the Lamb of God 731 Jesus the Lord 133 Faithful Cross	367 O Sacred Head, Surrounded 368 Were You There 369 Behold the Wood 370 Jesus the Lord 642 What Wondrous Love is This	514 Behold the Wood 475 Tree of Life 510 Jesus Remember Me 512 O Sacred Head 511 Were You There 515 In the Cross of Christ
	Communion Procession	(See Communion Procession, Holy Thursday)	741, 742 Psalm 22: My God, My God (Also see Communion Procession, Holy Thursday)	362 No Greater Love 513 Our Blessing Cup 518 The Supper of the Lord	Ubi Caritas 500 (with other Taize verses) 696, 705 (Or see Holy Thursday suggestions)
March 31, 2018 Easter Vigil	Exsultet: see the Roman Missal				
	Psalmody For the psalms please see CBW III, Living with Christ Missal, CCCB Website: <a href="http://nlo.cccb.ca/index.php/nclm">http://nlo.cccb.ca/index.php/nclm</a>				
	Gospel Acclamation Solemn Alleluia or another Alleluia				
	Litany of the Saints	86	32, 722	376 Litany of the Saints  377 Litany of the Saints (note that neither of these has the new responses; see Roman Missal for revised Litany of the Saints)	1056
	Acclamation after baptism	87	33, 172 Springs of Water, Bless the Lord  169 Jubilate Deo	458 You Have Put On Christ  460 We Have Been Baptized in Christ	334 Celtic Alleluia (refrain only)  127 Baptism acclamation
	During the Sprinkling of the Assembly	614 Baptized in Water 613 A Living Hope 549B Celtic Alleluia 546 Strong Is God's Love for Us 394 The Light of Christ 383 Alleluia, Give Thanks to the Risen Lord 570 Laudate, Omnes Gentes CIS 6.12 Gather Your People	35, 938 I Saw Water Flowing 648 Baptized in Water 651 River of Glory 655 Come to the River 604 Come to the Water 601 Rain Down 937 Water of Life	454 River of Glory 455 Flow River Flow	1057 Springs of Water 903 Baptized in Water 899 Sweet Refreshment 873 Shall We Gather at the River  <i>Continued on next page</i>

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
March 31, 2018 <i>Continued</i>	Preparation of Gifts	384 Christ Is Alive!  385 Christ the Lord Is Ris'n Today  386 Good Christians All, Rejoice and Sing  393 Something Which Is Known  395 The Strife Is O'er  398 We Know That Christ Is Raised  403 Now the Green Blade Rises CIS 6.16 Glory in the Cross (p. 133)	168 Christ the Lord Is Risen Again  174 Christ, the Lord, Is Risen Today  727 At the Name of Jesus  178 Jesus Is Risen  176 Three Days  657 Enter the Journey	385 Behold the Glory of God  386 Up From the Earth  393 Join in the Dance	522 This is a Day of New Beginnings  536 At the Lamb's High Feast We Sing  521 Christ is Risen! Shout Hosanna!  518 Alleluia, Christ is Risen  534 Now the Green Blade Rises  949 Alleluia! Sing to Jesus
	Communion Procession	404 O Sons and Daughters (See also Holy Thursday for both CBW and CIS)	168 Christ, the Lord, Is Risen Again  171 Ye Sons and Daughters  574 Worthy Is the Lamb  339 Behold the Lamb  150 Behold the Lamb of God  475 Love One Another (See also Holy Thursday)	498 Bread of Life  519 I Am the Living Bread  525 Gift of Finest Wheat	532 O Sons and Daughters (Or one from Holy Thursday suggestions)
	Closing	389 Jesus Christ Is Ris'n Today  383 Alleluia! Give Thanks to the Risen Lord  CIS 6.21 Join in the Dance	159 Jesus Christ Is Ris'n Today  567 Alleluia Alleluia Give Thanks to the Risen Lord  167 Alleluia, Alleluia Let the Holy Anthem Rise  569 This Is the Day (See also Preparation of Gifts)	381 Christ, the Lord, Is Risen Today  394 At the Lamb's High Feast  397 This Is the Day	540 Jesus Christ is Risen Today  539 Sing With All the Saints in Glory  542 That Easter Day With Joy was Bright
April 1, 2018 EASTER SUNDAY	Opening hymn	389 Jesus Christ Is Ris'n Today	159 Jesus Christ Is Ris'n Today  568 Festival Canticle	382 Now the Green Blade Rises  387 Christ, the Lord, Is Risen Today  394 At the Lamb's High Feast	540 Jesus Christ is Risen Today  523 Christ the Lord is Risen Today
	Sequence	385 Christ the Lord Is Ris'n Today  690 Sequence for Easter	36 Christians to the Paschal Victim  174 Christ, the Lord, Is Risen Today  161 Christ Is Arisen		1065
	Sprinkling of the assembly after renewal of baptismal promises	See Easter Vigil			
	Preparation of Gifts	384 Christ Is Alive!  385 Christ the Lord Is Ris'n Today  386 Good Christians All, Rejoice and Sing  393 Something Which Is Known  395 The Strife Is O'er  398 We Know That Christ Is Raised  403 Now the Green Blade Rises	156 Out of Darkness  178 Jesus Is Risen	388 I Know That My Redeemer Lives  393 Join in the Dance	520 This is the Feast of Victory  524 Alleluia No. 1  949 Alleluia! Sing to Jesus  534 Now the Green Blade Rises  518 Alleluia, Christ Is Risen
	Communion Procession	404 O Sons and Daughters (See also Holy Thursday)	168 Christ, the Lord, Is Risen Again  171 Ye Sons and Daughters  574 Worthy Is the Lamb  339 Behold the Lamb  150 Behold the Lamb of God  475 Love One Another (See also Holy Thursday)	498 Bread of Life  519 I Am the Living Bread	532 O Sons and Daughters  941 Eat This Bread  945 I Am the Bread of Life (See Holy Thursday suggestions)
	Closing	389 Jesus Christ Is Ris'n Today  383 Alleluia! Give Thanks to the Risen Lord  406 Sing with All the Saints in Glory  CIS 6.21 Join in the Dance  6.25 We Shall Go Out	159 Jesus Christ Is Ris'n Today  567 Alleluia Alleluia Give Thanks to the Risen Lord  167 Alleluia, Alleluia Let the Holy Anthem Rise  179 This Joyful Eastertide  173 Resucito	384 The Strife is O'er  389 Alleluia, Alleluia! Give Thanks  399 Alleluia! Alleluia! Let the Holy Anthem Rise	540 Jesus Christ is Risen Today (If not done at entrance)  542 That Easter Day with Joy was Bright  539 Sing With All the Saints in Glory (See also suggestions at the Preparation of Gifts)

# New films worth trip to the theatre this New Year

## Screenings & Meanings

Gerald Schmitz



The year 2017 ended with a box-office lift thanks to *Star Wars: The Last Jedi* crossing the billion-dollar mark. Indeed global receipts rose three per cent to US\$40 billion, even as movie attendance in North America dropped to its lowest level in 27 years. Looking beyond the blockbuster spectacles, here are a handful of movies for adults worth making the trip to the theatre. All are based on actual persons and events. I'll review *The Post* and *Phantom Thread* in next week's column.

All the Money in the World  
Molly's Game  
I, Tonya  
The Post  
Phantom Thread

Director Ridley Scott's *All the Money in the World*, working from David Scarpa's screenplay based on the John Pearson book, achieved a certain notoriety even

before its Christmas Day release. Scott had cast a heavily made-up Kevin Spacey in the role of the villain of the piece, the aging miserly billionaire J. Paul Getty whose teenage grandson, John Paul Getty III, was kidnapped off a Rome street in 1973. Trailers out in October that featured him had to be hastily pulled after Spacey was outed for past sexual misconduct in the flood of post-Weinstein scandals. More dramatically, Scott decided he had to be replaced. He got 88-year-old legendary Canadian thespian Christopher Plummer to agree and in a relative handful of days at a cost of \$10 million all the key scenes were reshot.

Did it work? Emphatically yes. Plummer as Scrooge was the best thing about the pre-Christmas release *The Man Who Invented Christmas*. As the famously flinty "scrooge" Getty patriarch he is completely convincing. It's among his most memorable performances, which is quite amazing under the circumstances.

The young Getty is played by Charlie Plummer (no relation,

excellent in Andrew Haigh's *Lean on Pete*). He's the son of Getty senior's estranged wastrel drug-addled son Paul (Andrew Buchan), who is divorced from his mother, Gail Harris (Michelle Williams), with whom he is living in Rome. At the time of the kidnapping the oil tycoon, then reputed to be the richest man in the history of the world, was her only recourse when a ransom of \$17 million was demanded for his supposedly favourite grandson. But, while continuing to amass more treasures for his vast estates, the elder Getty refused to pay anything at all.

Williams is excellent as the mother who never gives up her increasingly desperate efforts to get her son back, often hounded by the paparazzi attracted to the high-profile case. Getty hires an ex-CIA operative, Fletcher Chase (Mark Wahlberg), to both manage her and get to the bottom of the kidnapping by a Calabrian gang, of which a man known as Cinquanta (French actor Romain Duris) is the main interlocutor.

There are suggestions of possible involvement by the far-left Red Brigades, though in the end a mafia kingpin calls the shots. When the kidnappers send evidence of their captive's mutilation, it's clear the boy's life is at stake and the tension keeps rising toward an end game. The only question is whether Gail can ever get the grasping grandpa Getty to

relent. It won't be for lack of trying as her strength of will proves equal to his.

The movie holds our attention by how well it captures both the icy isolation of Getty, surrounded by all that money can buy, and the feverish atmosphere of the case driven by a mother's love.

Veteran screenwriter Aaron Sorkin (*The Social Network*) takes the director's chair in *Molly's Game*, an absorbing dramatization of the stranger-than-fiction story of Molly Bloom (Jessica Chastain), drawing on a 2013 memoir she published while under criminal indictment. (Molly isn't Irish even if she bears the name of a famous character in James Joyce's *Ulysses*.)

The intrepid Molly grew up in a family of high-performance competitive skiers pushed by their hard-driving father, Larry (played by Kevin Costner who appears in several brief flashbacks and one later scene). She overcame major obstacles as a youngster, but a crash during a qualifying run for the 2002 Salt Lake City Winter Olympics ended a promising career. (That took place at Deer Valley in Park City where I've stayed during the Sundance film festival, which is on now.)

Moving to Los Angeles, Molly became a personal assistant to Dean Keith (Jeremy Strong), a rather sleazy character who ran a weekly high-stakes poker game that attracted celebrity participants.



Kerry Hayes.© 2016 EuropaCorp  
— France 2 Cinema

**MOLLY'S GAME — Jessica Chastain plays Molly Bloom in the film *Molly's Game*, directed by Aaron Sorkin.**

Catching on fast to all the tricks of the trade she eventually took it away from Keith until a falling out with a dominant "Player X" (reputed to be actor Tobey Maguire, played by Canadian Michael Cera) caused her to fold and move to New York City.

— I, TONYA, page 17

## Pushing the envelope: going beyond the conventional to make a good point

By Caitlin Ward

I've been listening to Oasis this week. They were a band who tended to push the envelope a bit. Not in their music so much as their behaviour; they were bull-headed, and certain members were not always kind to one another or to anyone else. The song alongside this column, though, "Live Forever," was their breakout hit in England back in the early 1990s. It's a sweet song believed to be about the Gallagher brothers' mother, Peggy.

Live Forever  
Oasis

I was told last week that I have a tendency to push the envelope. And I can see where the comment came from, but I'm not sure if it's *entirely* true. It came about because this past Christmas, my office partnered with Saskatoon Pregnancy Options Centre to do a fundraising drive. We do one every Advent season. We get in touch with community-based organizations and ask them what they need. Sometimes they ask for straightforward things, such as when we collected dried lentils for the Saskatoon Open Door Society after the city had an influx of Syrian refugees. At other

times, community partners need things that are harder to ask for, and as a result, not often donated. Last year, for example, we collected disposal pads and tampons for the Friendship Inn.

This year promised to be one of our less awkward years. Partnering with a crisis pregnancy centre, I thought, "People love babies. This should be fine." I guessed we'd be collecting baby wipes or diapers or onesies. When SPOC got back to me about what their greatest needs were, though, I realized we'd be ranging into more uncomfortable territory. We've always been committed to giving our partners what they need, though, so it wasn't something I was willing to shy away from. And so, on that first week of Advent, I found myself crafting a very carefully worded letter to the larger college community asking that they buy nipple cream and bring it to the main office.

As a childless person, I had no idea what it was at first, but two things quickly became apparent: first, this was an excellent thing to be collecting, and second, very few people wanted to buy it themselves. The enthusiastic emails I got back from mothers established the first, and the number of people who wanted to give me money instead of tubes of lanolin established the second. Most years, people simply show up with what we've asked for, and drop it off without much comment. This past year, I got multiple emails suggesting we collect money and make a wholesale purchase. The justification was that this is more cost-effective. Which,

in fairness, it would be. But it had never been a concern before. Rather than agree or disagree, I sent out a few more emails reminding people this was going on, and if my office's 26-year-old childless male assistant could buy nipple cream, you probably could, too.

Our student government contributed a substantial chunk of money to the donations drive, so I found myself going to just about every pharmacy on the east side of Saskatoon. Let me tell you, buying one tube of nipple cream may feel awkward, but it's really nothing compared to picking up seven and asking the pharmacist if they have more in stock in the back. By the time I got to the third pharmacy, I'd run right past uncomfortable and was happily basking in the hilarity of the situation as I watched Shopper's Drug Mart employees' eyes widen at my request. I developed a special affection for the Medicine Shoppe on 8th Street, who didn't have any in stock, but whose pharmacist kindly offered to write me a prescription if I was desperate. I told her it wasn't necessary.

After all that, though, on Dec. 22 we had 43 tubes of nipple cream to give to SPOC. On one level, I was cognizant of how uncomfortable this seemed to be for many people, and didn't want to make them feel too awkward, but on another level, after a certain point I wasn't sure this discomfort was reasonable, and stopped acknowledging it. The fact of the matter was that we were collecting donations for an organization that was in the busi-

ness of supporting women and caring for babies. To me, that was more important than anyone's personal discomfort at having to acknowledge that nipples exist.

I'm sure that's why it's been suggested that I am an envelope-pusher, but I'm not sure the label is entirely accurate. To my mind, someone who pushes the envelope is one who is trying to make

a point, and I don't think I was. To be honest, I was rather surprised by just how difficult this particular donations drive seemed to be for some people; I thought the clear and present need would outweigh the feelings of discomfort. Perhaps that was wilfully naive of me, and a little bullheaded — and perhaps in that way, I was trying to make a point.

Maybe I don't really wanna know  
How your garden grows cos I just want to fly  
Lately, did you ever feel the pain?  
In the morning rain as it soaks you to the bone

Maybe I just want to fly I want to live I don't want to die  
Maybe I just want to breathe maybe I just don't believe  
Maybe you're the same as me we see things they'll never see you  
and I  
We're gonna live forever

I said maybe I don't really wanna know  
How your garden grows cos I just want to fly  
Lately, did you ever feel the pain?  
In the morning rain as it soaks you to the bone

Maybe I will never be all the things that I want to be  
But now is not the time to cry now's the time to find out why  
I think you're the same as me we see things they'll never see you  
and I  
We're gonna live forever

Maybe I don't really wanna know  
How your garden grows cos I just want to fly  
Lately, did you ever feel the pain?  
In the morning rain as it soaks you to the bone

Maybe I just want to fly I want to live I don't want to die  
Maybe I just want to breathe maybe I just don't believe  
Maybe you're the same as me we see things they'll never see you  
and I  
You and I are gonna live forever  
We're gonna live forever

Ward is a Saskatoon-based freelance writer who spends her days (and most nights) working at a small Catholic college. Her less eloquent thoughts can be found at [www.twitter.com/newsetofstrings](http://www.twitter.com/newsetofstrings)

# Some ‘rules’ only serve to prolong human suffering

## Liturgy and Life

Joe Gunn



Most sermons this weekend will rightly focus on Jesus’ healing ministry, detailing how he performed the first miracles reported in the Gospel of Mark. But we should take note that, just before, the evangelist alerted us to the arrival of a “new teaching” (Mark 1:27). It seems Mark wanted to invite us to find deeper meaning in Jesus’ actions.

Did you note where Jesus was just before he arrived at the house of Simon and Andrew? This detail is crucial to understanding the disciple’s explanation of Our Lord’s healing power.

In Mark’s text, we read that, “As soon as Jesus and his disciples left the synagogue, they entered the house of Simon and Andrew, with James and John.” The point is, these observant Jews respected the sabbath by going to the synagogue for prayer. The religious teachings of the time were strict. They institutionalized the sabbath as a time of rest and devotion, when work was forbidden. But what did Jesus do? Upon encountering Simon’s mother-in-law with a fever, he chose to break the law and cure her!

Just in case we don’t grasp the full meaning of this sit-

*Gunn is the Ottawa-based executive director of Citizens for Public Justice, [www.cpj.ca](http://www.cpj.ca), a member-driven, faith-based public policy organization in Ottawa focused on ecological justice, refugee rights and poverty elimination.*

uation, the text goes on to emphasize that Jesus even went beyond this private healing event, which might have passed unseen. That same day they brought to Jesus all who were sick or possessed with demons. “And the whole city was gathered around the door.” Jesus cured them, and cast out demons, in what had to be public events of obvious note, events which later caused intense controversy with religious authorities.

(As if he wants to make sure we get the point, Mark repeats this similar lesson in the readings for next week, the Sixth Sunday in Ordinary Time. A leper violates the rules laid out in the Book of Leviticus and approaches Jesus. But he is not sent away. Jesus breaks the Law by touching the “unclean” man, and then heals him, too.)

So, this Jesus whose example we are tasked with following, shows great respect for and adherence to tradition. But he exhibits no hesitation to break with those formalized religious strictures that prevent the giving of life, or that obstruct the common good.

<b>Fifth Sunday in Ordinary Time February 4, 2018</b>	<b>Job 7:1-4, 6-7 Psalm 147 1 Corinthians 9:16-19, 22-23 Mark 1:29-39</b>
---	---

Religions are often defined in the popular mind as traditions that must remain unchanged. That does not seem to be the way Jesus perceived his faith, nor religion’s role in guiding people to spiritual growth.

If invited, would faithful Catholics readily identify those religious straightjackets that, under the pretense of spiritual laws or customs of today or yesterday, prevent our communities from encouraging new life in the Spirit?

What examples of the ways religious structures operate would Catholic Christians like to see change?

Enhanced roles for women in ministry and church governance structures? Better protection of minors and an end to

clerical sexual abuse? A national strategy for sincere reconciliation with indigenous peoples that allows respect for cultural and religious practices once outlawed as “pagan”? Ending what Pope Francis has often denounced as the scourge of clericalism? At the same time as the “#MeToo” movement rails against sexual assault and institutional misogyny in Hollywood, might we find it healthy to address the sin of patriarchy wherever it appears in our own religious structures?

Homilists this Sunday might ask their congregation how many have written to their member of Parliament about an issue of concern. (Most people likely will have done so.) But then, ask how many have written to their bishop to express their views concerning a change they would like to see. In my experience, the response to the latter question is always many, many fewer.

At my own parish as Advent ended, an unknown, large gentleman sat in the front pew, belting out Christmas carols. He managed to shout mostly in tune, but certainly not in time with the choir members who had practiced so hard for the Christmas celebrations. I was thankful the parishioners welcomed him, despite what certainly was an obtrusive presence. These incidents caused me to remember that in the days of the Old Testament, sick persons were often considered to be sinners. Yet, the multitudes drawn to the Lord, and those healed by him, were marginalized people who were made to feel valued and welcomed. All of us are sinners. All of us are needed to help religious practices better imitate Jesus’ healing ministries.

Mark emphasizes in this week’s readings that Jesus prayed in the temple as well as by seeking quiet time alone. Jesus served the ill and vulnerable by giving their needs priority over any manufactured religious rules that unnecessarily prolonged human suffering. We also see that the response of Simon’s mother-in-law, after her healing, was to serve the community. These can become important lessons for the Christian community to reflect upon, and attempt to imitate, today.

# While revealing secrets is healthy, reticence can also be a virtue

## In Exile

Ron Rolheiser, OMI



In all healthy people there’s a natural reticence about revealing too much of themselves and a concomitant need to keep certain things secret. Too often we judge this as an unhealthy shyness or, worse, as hiding something bad. But reticence and secrecy can be as much virtue as fault because, as James Hillman puts it, when we’re healthy we will normally “show the piety of shame before the mystery of life.”

When are secrets healthy and when are they not? When is it healthy to “cast our pearl” before others and when is it not? This is often answered too simplistically on both sides.

No doubt secrets can be dangerous. From Scripture, from spirituality in every tradition, from what’s best in psychology, and, not least, from the various “12-step programs” that today help so many people back to health, we learn that keeping secrets can be dangerous, that what’s dark, obsessive, and hidden within us has to be brought to light, confessed, shared with

someone, and owned in openness or we can never be healthy.

Scripture tells us that the truth will set us free, that we will be healthy only if we confess our sins, and that our dark secrets will fester in us and ultimately corrupt us if we keep them hidden. Alcoholics Anonymous submits that we are as sick as our sickest secret. Psychology tells us that our psychic health depends upon our capacity to share our thoughts, feelings, and failings openly with others and that it’s dangerous to keep things bottled up inside ourselves. That’s right. That’s wise.

There are secrets that are wrongly kept, like the dark secrets we keep when we betray, or the secrets a young child clutches to as an exercise in power. Such secrets fester in the soul and keep us wrongly apart. What’s hidden must be brought into the light. We should be wary of secrets.

But, as is the case with most everything else, there’s another side to this, a delicate balance that needs to be struck. Just as it can be bad to keep secrets, we can also be too loose in sharing ourselves. We can lack proper reticence. We can trivialize what’s precious inside us. We can open ourselves in ways that takes away our mystery and makes us inept subjects for romance. We can lose our depth in ways that makes it difficult for us

to be creative or to pray. We can lack “the piety of shame before the mystery of life.” We all need to keep some secrets.

Etymologically to keep a secret means to keep something apart from others. And we need to do that in healthy ways because a certain amount of honest privacy is necessary for us to nurture our individuality, for us to come to know our own souls. All of us need to keep some secrets, healthy secrets. What this does, apart from helping us know more deeply our individuality, is that secrets protect our mystery and depth by shielding them under a certain mystique, from which we can more richly offer our individuality to others.

We derive both the words mystery and mystic from the Greek word *myein*, which is a word used to describe what we are left looking at when a flower closes its petals or a person closes his or her eyelids. Something’s hidden then, something of beauty, of intelligence, of wit, of love. Its depths are partially closed off and so that individual flower or person takes on a certain mystique, which triggers a desire within us to want to uncover those depths. Romance

has its origins here, as does creativity, prayer, and contemplation.

It’s no accident that when artists paint persons at prayer, normally they are depicted with their eyelids closed. Our souls need to be protected from over-exposure. Just as our eyes need to be closed at times for sleep, so too our souls. They need time away from the madding crowd, time alone with themselves, time to healthily deepen their individuality so as to make them richer for romance.

Some years ago in an American television sitcom, a mother issued this warning to her teenage daughter just as this young person was leaving for a party with friends: “Now remember your body is a temple of the Holy Spirit — not a

public amusement park!” Inside that wit, there’s wisdom. The mother’s warning is about properly guarding one’s body, but the body is connected to the soul and, like the body, the soul too shouldn’t be trivialized and become fodder for recreation.

Jesus warns us to not give to the dogs what’s sacred, or throw pearls to swine. That’s strong talk, but what he’s warning us about merits strong language. Soul is a precious commodity that needs to be properly cherished and guarded. Soul is also a sacred commodity that needs to be accorded its proper reverence. We protect that preciousness and sacredness when we confess openly our sick secrets and then properly guard our healthy ones.

**Contemplative Listening**  
**A Formation Program**  
**for the Ministry of Spiritual Direction**  
  
*Facilitated by Archdiocese of Regina*  
**Spiritual Directors Group**

This two-year program, August 2018 to June 2020, is limited to 12 persons who will meet once a month for 10 months each year. It will include some retreats.

For more information and an application form visit:  
<https://archregina.sk.ca/spiritual-direction>  
Call: Karen (306)789-0238 - email: [k.ziegler@sasktel.net](mailto:k.ziegler@sasktel.net)  
Marlene (306)999-2102 - email: [emilyjaxson@accesscomm.ca](mailto:emilyjaxson@accesscomm.ca)

**Are you Moving?**  
**Please let us know a month in advance.**  
**Write to:**  
**Circulation Dept.**  
**Prairie Messenger**  
**Box 190**  
**Muenster, Sask. S0K 2Y0**  
**[pm.circulation@stpeterspress.ca](mailto:pm.circulation@stpeterspress.ca)**  
**Undeliverable papers cost twice as much to return.**

*Rolheiser, theologian, teacher, and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website: [www.ronrolheiser.com](http://www.ronrolheiser.com). Now on Facebook: [www.facebook.com/ronrolheiser](http://www.facebook.com/ronrolheiser)*

# Benedictine Oblates, monastics: raise voices together

*Benedictine Sister Joan Chittister delivered a keynote address at the Fourth International Oblate Congress, which took place Nov. 4 - 10 in Rome. The following is Chittister's address, "Let the call be heard." It was published on National Catholic Reporter (<https://www.ncronline.org>) Jan. 9, 2018, and is reprinted with permission. This is the first of three parts.*

By Joan Chittister

The question of the day is a simple one but potentially life-changing: The question is, why would anyone even bother to get attached to a Benedictine monastery? What is the purpose of doing something like that?

The truth is that both of us — both you and I, I as a vowed monastic, you, as committed Oblates — are in the process of discovering again in new and vibrant ways what it means to hold a charism in trust for the church.

First, the purpose of a charism — the purpose of the gifts given to us by the Spirit in order to maintain the spirit of Jesus in the church today — is not to horde it and hide it for ourselves. No, the purpose of a charism — the purpose of this charism we call Benedictinism — is to share it, to give it away! We do not come to a monastery to hold this great charism captive to some kind of ecclesiastical elitism, by the less than one per cent of the Christian community who claims to own it.

And there are several ancient stories that indicate best, I think, both the purpose and the spirituality of what it means to be a Benedictine Oblate.

The first of those stories is from the tales of the desert monastics: One day Abbot Arsenius was asking an old Egyptian man for advice on something. Someone who saw this said to him: "Abba Arsenius, why is a person like you, who has such great knowledge of Greek and Latin, asking a peasant like this for advice?"

And Arsenius replied, "Indeed I have learned the knowledge of Latin and Greek, yet I have not learned even the alphabet of this peasant."

Each of us — lay as well as religious — carries within us a piece of the truth — but only a piece.

Abba Arsenius knew what as religious communities, as church, and as people we have forgotten for centuries: Life is the world's greatest spiritual director. And each of us learns from it. Each of us — lay as well as religious — carries within us a piece of the

*Chittister is a Benedictine sister of Erie, Pennsylvania.*

truth — but only a piece.

A measure of the wisdom toward which we all strive lies in learning the language of life around us, and, most of all perhaps, being willing to hear the wisdom, of the other. It is by absorbing the wisdom of others, The Rule of Benedict is clear, that we ourselves become wise. You from us, yes, but we from you, as well.

The second story comes from the tales of the Hasidim: A seeker travelled miles every week to learn from the holy one on the other side of the mountains. "What does the holy one preach about," some friends asked, "that would cause you to make such an arduous journey so often?"

"Preach? Why, the holy one never preaches to me at all," the seeker said.

"Well, then," the friends asked, "what rituals does the holy one do that are so important to your soul?" And the seeker answered: "The holy one doesn't do any rituals for me whatsoever."

"Well, in that case," the friends persisted, "what potions are you given there that seem to make life holier for you?" And the seeker answered, "I'm not given any potions at all."

"But if the holy one doesn't preach to you, and the holy one doesn't do rituals for you, and the holy one doesn't provide you with potions, why do you go there?"

And the seeker said, "To watch the holy one build the fire."

Clearly, the Zen masters know what we know: Witness, not theory, is the measure of the spirituality we profess.

That seeker knows what every truly spiritual seeker everywhere knows: there are some spiritual truths we come to understand only by seeing them in another — only by doing what others do who have already gone before us and know the value of going this way. It is the link to holy tradition that keeps us on the path.

Finally, the Zen masters tell the story of the monk Tetsugen, the goal of whose life was the printing of 7,000 copies of the Buddha's sutras — till then only available in Chinese — in Japanese wood blocks. It was an enormous undertaking.

Tetsugen travelled the length and breadth of Japan to collect

funds for this project. But after long years of begging — and just as he collected the last of the funds — the river Uji overflowed and thousands were left homeless. So Tetsugen spent all the money he'd collected to print the Scriptures into Japanese on the homeless and began his fundraising again.

But the very year he managed to raise the money for the second time, an epidemic spread over the country. This time Tetsugen gave the money away to help the suffering.

Finally, once again, he set out on another fundraising journey and, 20 years later, sure enough, a coin at a time, he finally raised enough money for the third time to see his dream come true: the Scriptures would finally be able to be printed in Japanese.

The printing blocks from that first edition of Buddhist sutras into Japanese are still on display at the Obaku monastery in Kyoto.

But the Japanese tell their children to this day that Tetsugen actually produced three editions of the sutra and that the first two editions — the care of the homeless, and the comfort of the suffering — are invisible but far superior to the third.

Vowed Benedictines and committed Oblates need one another.

Clearly, the Zen masters know what we know: Witness, not theory, is the measure of the spirituality we profess. What we do because of what we say we believe, is the real mark of genuine spirituality.

From the desert master who listened to the laity, to the seeker who recognized holiness of life in the faithful dailiness of the holy one, to Tetsugen who knew that no spiritual book is equal to one spiritual act, the link between deep spiritual development and a profound spiritual life has been a constant.

The ancients are clear: there is a common bond between the carriers of the great spiritual traditions and seekers of the spiritual life in every age. One enlightens the other. One energizes the other. One empowers the other. The tradition enlightens the times, yes, but seekers re-energize a tradition, as well.

Point: vowed Benedictines and committed Oblates need one another.

The questions then are simple ones: "Why do you exist as an oblate?" "Where did you come from?" "Who are you in this great Benedictine story?" "What must you do for the charism to thrive?"

**Question 1:** Why do you exist? is a question of purpose.



joanchittister.org

Joan Chittister, OSB

Lay-religious programs — by whatever name they've been called through time — Oblates, a Benedictine term as old as the sixth century; or confraters in medieval monasteries; lay preacher tertiaries of 13th-century France; Franciscan, Dominican and Carmelite third orders of the later Middle Ages; or the Jesuit volunteers; or Maryknoll Lay Missioners of today.

Whatever they are called they are all meant to give new life, wider space, new depth and stretch to the charisms of the religious communities whose task it was to converge those gifts into one great flame so the rest of the world can see it and so themselves envision another way to be alive.

**Question 2:** Where do you come from? is a question of legitimacy that goes back to the roots of the church and the tradition itself.

Paul is very clear about it in Corinthians: "To each one," he teaches, "the manifestation of the Spirit is given for the common good. . . . To one is given wisdom, to another knowledge, to one faith, to another healing, to one power, to another prophecy. . . . All these are the work of one and the same Spirit and given to each one as the Spirit determines for the sake of the body, the whole."

Those charisms are gifts given to each of us for the sake of the whole Christian community. And so they must be given away for the sake of the whole Christian community!

The day we keep our charism to ourselves — either as individuals or as religious communities — that very day the charism dies in us and the Holy Spirit goes seeking for softer sand through which to run.

Clearly, the spiritual channel of religious charisms or gifts is meant to be an unbroken one — through the keepers of the wells of those traditions, us, to you, the keepers of the byways of the world.

And it has clearly been forever thus.

Scripture itself is full of companionship models of spirituality: Ruth and Naomi, Judith and her maidservant, Elisha and Elijah, Paul and Timothy. In every case it is the blend of differences, the meld of diverse gifts, that makes possible the final miracle of faith.

In every case, it is the listening, the learning, the loving attachment of their spirits that take two weaknesses and makes it strong.

In every case, these companions, who come from different

perspectives in life and spirit, make it possible for themselves to do together what neither of them could possibly do alone.

There are not some of us who embody the gifts of the Spirit and some of us who do not.

Thanks to Ruth, the Moabite, the foreigner, the outsider, Naomi, the Israelite, can return to Bethlehem. And so the line of David stays intact and Jesus is born to that line by — of all things — the foreigner, Ruth.

Thanks to the maidservant who risks her own life to accompany her, Judith can plot the end of the one who holds Israel under siege.

Thanks to the prophet Elija, Elisha is recognized — as the one who will carry on the prophetic work itself and gives it stage for its own message.

Together Benedictine monasteries and Benedictine oblates must do the same to liberate the oppressed today.

You and I must do that same thing for the voiceless of our own time. Thanks to Paul himself who recognized in Timothy's youth and his Greek ancestry the bridge Paul himself needed to preach Jesus to a whole new non-Jewish population, the work of the early church was able to thrive in regions far beyond the sound of Paul's own voice.

Now, we — you and I — must raise our voices together — where the Gospel is seldom heard. You in your world, we in ours.

Indeed, it was Jesus himself who said to many, everywhere and anywhere, come and see. And then sent them out together — no apostles in sight — to be the disciples of his own life.

Indeed, Oblate programs share a proud history, a broad scope. They also embody a bold theology: They demonstrate in a period of clericalism and a closed ecclesiology that the charisms of Jesus — all the gifts of which Paul speaks — are not for the keeping by a few.

They are not for the desert alone; they are to be given in the city as well.

There are not some of us who are holy and some of us who are not.

There are not some of us who embody the gifts of the Spirit and some of us who do not.

There are not some of us who are gift to the church and some of us who are not.

The charisms of Jesus that the Spirit gives to each of us are not for sequestering by professional religious types.

## The Catholic Independent Schools, Diocese of Victoria (With schools throughout Vancouver Island)



Invites applications for the following:

### Two Principals

**St. Andrew's Regional High School  
and St. Joseph's School**

both in Victoria, B.C.

Application deadline: **Feb. 9, 2018.**

*Also accepting applications for Grades K - 12  
teaching positions for the 2018/19 school year.*

**View application details on [www.cisdv.bc.ca](http://www.cisdv.bc.ca)**

# Yesterday's answers will not suffice for tomorrow

Over the next several months the *Prairie Messenger* will occasionally feature writing from past contributors and editors. The following editorial by Andrew Britz, OSB, titled "The Messenger is 100," originally appeared in the Feb. 11, 2004, issue of the *Prairie Messenger*. We reprint it on this day, Jan. 24, because it is the feast day of St. Francis De Sales, the patron saint of writers and journalists.

For 100 years, the monks of St. Peter's Abbey have published "the *Messenger*," first in German, then for 24 years in both English and German, and finally, since 1947, in English only.

It has not always been easy for the monks. The *Messenger* has played no insignificant role in keeping the Benedictines poor — as they should be! Already after the very first issue — on February 11, 2004, exactly 100 years ago — Rev. Alfred Mayer was apologizing to the monks for the costs surrounding the newspaper. The type cost \$300; the first printing (5,000 copies) cost \$55.

Surely the monks are to be commended for their ongoing financial contribution to the *Messenger*. But, over the years, it has not been finances that have tested their mettle. It is not easy producing a prophetic paper, year in and year out. Through it all these Benedictines have stood fast. They are the real ones we should be celebrating.

The monks know that prophets always have enemies: it cost John the Baptist his head, and we all know the story of the Cross. Neither of these great men was able to preach the Gospel without generating anger, without creating resentment.

It's inevitable that prophets who struggle to be on the cutting edge come out bloodied at times. Prophets remind people that they are pilgrims, and as long as they are in this world they always will be pilgrims. Prophets call us to a new age. Jesus had a tremendous gift of giving us glimpses of the kingdom. His parables are as fresh today as they were the first time he uttered them. Yet we know the fear and anger he generated, not among the lukewarm and irreligious, but with the religious establishment who were doing their best to be faithful to their understanding of the tradition.

If anything is certain, it is surely that the prophetic tradition cannot be institutionalized. Unlike kings and priests, no one is anointed once and for all as a prophet. "Each morning the Lord awakes me to hear, to listen like a disciple," Isaiah proclaims in the Third Servant Song (50:4). Prophets, too, must be the pilgrim, looking each day for the Spirit that will make them "an altogether new creation" (2 Cor 5:17).

Monastic life, more so than religious life in general, is not about doing good work in the community, and it is certainly not about being holier than people in the world. *The Sayings of the Desert Fathers* are filled with stories about the young monks needing to learn that they are not better than those married Christians who, through their special sacrament, struggle to reveal the unconditional love of God's kingdom.

Aspirants to the monastic life are usually not impressed when they first study one of the key texts of Benedictine spirituality. Pope Gregory the Great, in describing St. Benedict, has him "seeing the whole world in a single ray of light." The would-be monk quite naturally thinks Benedict should see God in splendour divine, or Jesus with his five wounds shining brightly — or at least Mary with a new revelation to the world!

Gregory, like the abbas, the spiritual guides of the desert before him, realized that new monks would have a hard time realizing this goal. So they allowed the beginner to pray "with eyes closed," though they always recognized the inherent danger — that, with one's eyes closed, one could create a world wonderfully according to one's own liking.

They allowed it. Indeed, they encouraged it, recognizing that in the beginning the aspirant had to cut out empty distractions. But



Maureen Weber

**THE PRAIRIE MESSENGER** — Pressman Randy Weber makes an adjustment as the *Prairie Messenger* rolls off the press. In an editorial on the 100th anniversary of the *Prairie Messenger*, in 2004, Andrew Britz, OSB, wrote an editorial on the tradition of the monks and the publishing of their paper. After 114 years, the *Prairie Messenger* will be closing its doors.

they never removed the ideal: the day must come when the monk would be able to pray "with eyes wide open."

This goal marks the meaning of the *Prairie Messenger* to help its readers see the world (church included) as a whole, in a single ray of light. With such a vision comes freedom, the freedom to see ever-new possibilities for individuals, for the church and for the world itself.

As every editor knows — and the longer I am in office the surer I am about this — the *Prairie Messenger* is the work of the monks of St. Peter's. The paper's development has changed as the monks have changed in their un-

derstanding of who they are. Any editor who does not move with the monastic community will not last long; it is the only preventive medicine to burnout.

The *Prairie Messenger* is not the paper a bishop would publish. That is not saying anything disparaging about them. (One of my greatest personal rewards these past 21 years as an editor has been the close association I have had with *Prairie* bishops.) The *Prairie Messenger* is a product of its religious and monastic roots.

Of course, there is a downside in trying prophetically to be always on the cutting edge. Mistakes will be made — and this editor has made plenty of them! A

strong dose of humility is medicine every editor must down.

We all must have the faith of Gamaliel, a Pharisee and scholar responsible for saving lives of some early apostles in the mid first century AD: "What is of human origin will die, but what is of God will not be destroyed" (see Acts 5:39). Yes, we need faith for we do not have the answers. It is always a great mistake to doggedly insist that yesterday's answer will suffice for tomorrow.

The monks are proud of their first 100 years on prairie soil; they look forward to — indeed they seek — your trust and support as together we move on to a new history, to new challenges.

## PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

### KAPOOR, SELNES, & KLIMM

Barristers & Solicitors

W. Selnes, B.A., LL.B.;  
G. Klimm, B.A., LL.B.;

Phone (306) 752-5777, P.O. Box 2200  
Melfort, Saskatchewan S0E 1A0  
Phone (306) 873-4535, P.O. Box 760  
Tisdale, Saskatchewan S0E 1T0

### WEBER & GASPER

Barristers & Solicitors

Russel Weber (B.A., LL.B.)  
Tabbatha M. Gasper (B.A., LL.B.)  
517 Main Street, Humboldt, Sask.

Phone: 306-682-5038  
Fax: 306-682-5538

E-mail:  
weber.gasper@sasktel.net

### VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE

requires Teachers, Administrators, Medical Professionals and Trades People, aged 21 - 65. If you are interested in serving overseas for two years, we may have an assignment for you! Please call 780-485-5505, Email: vics1@volunteerinternational.ca or visit our Website at www.volunteerinternational.ca

**St. Peter's Press**  
Commercial Printers Since 1904  
Fine Quality Printing

Muenster, Sask.  
S0K 2Y0  
Ph: 306-682-1770  
Fax: 306-682-5285  
press@stpeterspress.ca

Place your professional ad here  
Call 306-682-1772

### MCKERCHER LLP BARRISTERS & SOLICITORS

**SASKATOON:**  
(306) 653-2000  
L.J.(Dick) Batten, QC  
Michel G. Thibault

David M.A. Stack, QC  
Curtis J. Onishenko  
Galen R. Richardson

**REGINA:**  
306.565.6500  
David E. Thera, QC

Committed to serving the legal needs of Religious Organizations for the past 90 years.

**McKERCHER LLP**  
mckercher.ca

### RAYNER AGENCIES LTD.

www.rayneragencies.ca

General Insurance Broker  
Motor Licences & Notary Public

1000 Central Avenue, Saskatoon  
Phone: 306-373-0663  
Shawn Wasylenko Norbert Wasylenko

### MAURICE SOULODRE Architect Ltd.

Maurice Soulodre, B.A., B.Ed., MArch., SAA, MRAIC  
1815C Lorne Ave., Saskatoon, SK S7H 1Y5  
Tel: (306) 955-0333 Fax: (306) 955-0549  
E-mail: soularch@sasktel.net

### MOURNING GLORY FUNERAL AND CREMATION SERVICES

**John Schachtel**  
1201 - 8th St. East  
Saskatoon, Sask.  
(306) 978-5200

### Schuler-Lefebvre Funeral Chapel

"Dedicated to those we serve"

Ph: 306-682-4114 Humboldt, Sask.

### MALINOSKI & DANYLUK FUNERAL HOME

HWY 5 EAST HUMBOLDT  
Humboldt's only 100% locally owned and operated.  
PH : 306-682-1622

### Satisfaction Hearing Systems Ltd.

Hearing Aid Sales, Service & Repair  
Ph: 306.979.4543 #16-1945 McKercher Dr.  
Cell: 306.881.8602 Saskatoon, SK S7J 4M4

### Emerald Tree ACCOUNTING SERVICES

Specializing in parishes and parishes with schools.  
Mira Salter ~ mira@emeraldtree.ca

Bookkeeping,  
Charity Returns,  
GST Filing,  
FRAME Reports

## SISTERS OF CHARITY of the IMMACULATE CONCEPTION

*Committed to women's empowerment and vital lay leadership for ministry, we invite applications for the . . .*

### HONORIA CONWAY SCHOLARSHIP FUND for women

~ Or ~

### JEAN KEENAN LAY MINISTRY FUND for adult lay persons in the ministry of Church



Brochures and application forms available on request.

Contact: Scholarship Committee  
Box 2266, Saint John, NB E2L 3V1  
Email: cpscic@sistersofcharityic.com

www.sistersofcharityic.com

# Driver ed should include psychiatric evaluation

## Around the Kitchen Table

Donald Ward



Men in cars are strange creatures. You take a normal man, put him in charge of a two-thousand-pound killing machine, and he's liable to turn weird.

It was snowing the other night, and the parking lot at Sobeys was slippery from the constant movement of vehicles compacting the snow. I was driving with care. Even so, the Jeep skidded slightly as I emerged from one lane, and I touched the brakes.

A driver in a black BMW, advancing from another lane, over-reacted. He swerved wildly and slammed on his brakes. Staring with menace, he gave me the finger. I smiled back and gave him a thumbs-up. He surged forward, slammed on his brakes again, and once again gave me the finger.

There was room for several cars between us, so I began to inch forward. He interpreted this as a challenge. He had been inching forward himself, but at my blatant display of raw, masculine power he slammed on his brakes again. He gave me the finger again. I smiled again, and raised my thumb.

If he had been angry before, he was furious now.

I imagined myself disarming him with logic.

"Did I stop?"  
"Yes."  
"Did I hit you?"  
"No."  
"Was there ever the slightest chance that my four-cylinder Cherokee would come into contact with this over-powered symbol of your deep-seated insecurities?"  
"Well . . . no."  
"So what's the problem?"  
"I'm sorry. I guess I over-reacted."

Of course, it would not have ended so neatly. I left him seething in his heated leather seat and watched in the rear-view mirror as he mastered his passions and finally drove off into the night.

Another time, again in winter, I was crossing an intersection between two malls when a man in a late-model SUV drove through a red light and came straight at me. I stopped in my tracks. I could see the expression on his face, and it was clear he thought he was in the right. He had no intention of stopping, or even slowing down. He swept past, close enough that I gave his rear side window a thump to let him know that he had nearly run me over.

People do make mistakes, I thought, and dismissed the inci-

dent, hoping that this was one mistake he would not repeat.

I hoped in vain. The fellow parked his SUV and hunted me down in the mall. Advancing from behind, he caught me by the arm and tried to spin me around. But he wasn't strong enough. Curious, and vaguely alarmed, I half-turned to face him, wondering who he was and what he wanted.

"Keep your hands to yourself, buddy!" he said, as if I were Donald Trump caught groping his wife.

"I beg your pardon?"

"You hit my car!"

"Oh." I recognized him now. "You went straight through a red light and nearly ran me down."

"I had to clear the intersection, man!"

"You shouldn't have been in the intersection in the first place."

"Keep your hands to yourself!" he repeated.

"Was there any damage to your car?" I asked.

"Let's go and have a look," he challenged, gesturing for me to follow.

I nearly did — I am an agreeable soul at heart — but I quickly realized how preposterous it was: the idea that I might have scratched the tempered glass window of a \$45,000 sport utility vehicle with the palm of a gloved hand as that vehicle passed within centimetres of my breathing body.

"I'm not going to look at your damned car," I told him.

He hesitated. He wanted to inflict pain, but he wasn't so sure of himself anymore. With a final, "Keep your hands to yourself, buddy!" he



Design Pics

**DRIVER TRAINING** — We've all had negative encounters with drivers, which indicates there is a decided lack of maturity among young people at the wheel.

stalked off down the mall, reduced to an unpleasant memory.

The day I turned 16, I went downtown and got my learner's permit. I passed the exam and the eye test easily, and that night I drove legally for the first time. It

wasn't as exciting as I thought it would be. But I can't help but think, in retrospect, that young men who pass their learner's exam should have to undergo a psychiatric evaluation before they're actually issued a permit.

# I, Tonya, is a remarkable portrait of a former Olympic figure skater

Continued from page 13

Soon Molly was back in the game of high rollers and living a roller-coaster lifestyle (she's frank about her addictions), until the appearance of mob connections threatened her life and brought in the FBI. Molly's assets were seized, but she managed to convince a high-priced lawyer, Charlie Jaffey (Idris Elba), to represent her in fighting the charges against her.

Beyond the poker slang around the gaming table — narrated by Chastain in voiceover flashbacks — much of the movie revolves around their unusual relationship that began after the memoir was published, and that ultimately succeeded in getting her off very lightly thanks to a sympathetic judge (played by Canadian indigenous actor Graham Greene). Chastain shines at the centre of this cautionary tale as a woman driven since youth to play to win in the company of powerful men.

A controversial female character is also the focus of director Craig Gillespie's *I, Tonya*, a quite remarkable portrait of former Olympic figure skater Tonya Harding, who fell from grace following a notorious 1994 assault on another skater, Nancy Kerrigan. The revelatory way it unfolds the bizarre back story of what really happened and why is indicated by the editorial headline in the Cineplex magazine, "Skating the Truth." Australian actress Margot Robbie excels in the



Clubhouse Pictures

**REMARKABLE PORTRAIT** — A controversial female character is the focus of director Craig Gillespie's *I, Tonya*, a remarkable portrait of former Olympic figure skater Tonya Harding (played by Margot Robbie), who fell from grace following a notorious 1994 assault on another skater, Nancy Kerrigan.

role of Tonya from age 15. Also a co-producer on the film, she credits Gillespie with pulling off "that balance between comedy and tragedy of a situation but in a subtle way without ever making fun of the people that are in the scenario."

Tonya did not have a "whole-some family" upbringing in Portland; more like "white trash" from the school of hard knocks. But she was a genuine child prodigy (played by Maizie Smith and McKenna Grace) on ice (winning her first skate competition at age

four), who was driven mercilessly by her acid-tongued mother, LaVona (Allison Janney). She met her first boyfriend, Jeff Gillooly (Sebastian Stan), in her mid-teens and would later marry him even though he was physically abusive. Their tempestuous and sometimes violent relationship would become a major factor in her downfall.

Tonya resented how judges marked her down for a less than perfect image despite her technical prowess, but in 1991 she skated into the spotlight as the first female

American skater to land a triple axel in competition and seemed bound for Olympic glory. After finishing a disappointing fourth in 1992, she made a comeback reunited with her first coach, Diane Rawlinson (Julianne Nicholson). By then she had divorced Gillooly, but made the mistake of having him join her as she prepared for the U.S. nationals in the lead-up to the 1994 Lillehammer Olympics.

A phony death threat led to a harebrained scheme to use psychological warfare via threatening letters to her rival, Kerrigan, who had been a friend and roommate. Except Gillooly entrusted it to a slobby sidekick, Shawn (Paul Walter Hauser), who claimed to be her bodyguard. He's the loser who got an even dumber accomplice to strike Kerrigan on the knee as she came off a practice session. As Tonya tells it, this scandalous "incident," which occurs well over an hour into the movie, sparked a media furore (Bobby Cannavale appears a few times as a scuzzy reporter for the Tabloid *Hard Copy*) that turned her from a loved and admired star into a reviled "punchline."

Tonya and Jeff have divergent versions of the story, though hers is much the more credible and sympathetic. Gillespie makes clever use of different narrative techniques: personal interviews with the key subjects; split screens; sometimes breaking the "fourth wall" as characters address the camera.

After an FBI investigation Jeff, Shawn, and the attacker were arrested and received criminal sentences. Tonya was allowed to compete at the Olympics (where Kerrigan won a silver medal), but her dream was shattered. Although she adamantly denied knowledge of anything to do with injuring Kerrigan, her tie to Gillooly proved toxic. She faced charges that resulted in a lifetime ban on competitive skating. A "celebrity" for the wrong reasons, she went on to earn money by participating in boxing matches. Still, the movie closes with an affecting tribute, noting that she now wants to be known as a "good mother" and showing several minutes from one of the real Tonya's thrilling performances on ice.

There was another poignant real-life moment during the Golden Globes awards ceremony when Allison Janney, a deserved supporting actress winner for her role as Tonya's formidable and fearsome mother, made a shout out from the stage to Tonya, seated beside Robbie.

Robbie seems assured of an Oscar nomination (announced today) for her brilliant portrayal of Tonya. She had some skating experience, but underwent months of training to meet the demands of the role. And by the end the tone, which starts almost as a mockumentary looking back on the whole sordid affair, has shifted to one that makes us appreciate Tonya's lifelong struggle. Bravo.

## The inequality gap grows

This week the rich and powerful of the world are gathering for their annual World Economic Forum in Davos, Switzerland. The meeting includes 70 national leaders with 2,500 economic decision-makers.

Oxfam has outlined some alarming statistics about who got richer in 2017. In a Jan. 22 report, the international charity said that billionaires have been created at a record rate of one every two days over the past year. At the same time, the bottom 50 per cent of the world's population has experienced no increase in wealth. Eighty-two per cent of the global wealth generated in 2017 went to the most wealthy one per cent.

Mark Goldring, Oxfam GB chief executive, said: "The concentration of extreme wealth at the top is not a sign of a thriving economy, but a symptom of a system that is failing the millions of hardworking people on poverty wages who make our clothes and grow our food."

He added: "For work to be a genuine route out of poverty we need to ensure that ordinary workers receive a living wage and can insist on decent conditions, and that women are not discriminated against. If that means less for the already wealthy then that is a price that we

— and they — should be willing to pay."

*The Guardian* said booming global stock markets have been the main reason for the increase in wealth of those holding financial assets during 2017. The founder of Amazon, Jeff Bezos, saw his wealth rise by US\$6 billion in the first 10 days of 2017 as a result of a bull market on Wall Street, making him the world's richest man.

Oxfam noted that 42 people hold as much wealth as the 3.7 billion people who make up the poorer half of the world's population. Last year it took 61 people to make up that amount and in 2009 it took 380 people. Nine of 10 of the world's 2,043 billionaires are men.

In its report "Reward Work, Not Wealth," Oxfam says that billionaires saw their wealth increase by \$762 billion US last year. This increase could have ended global poverty seven times over. A CEO from one of the world's top five global fashion brands has to work for just four days to earn what a garment worker in Bangladesh will earn in an entire lifetime, Oxfam reports.

"The people who make our clothes, assemble our phones and grow our food are being exploited to ensure a steady supply of cheap goods, and swell the profits of corporations and billionaire investors," said Winnie Byanyima, Oxfam International's executive director.

"It is obscene for so much wealth to be held in the hands of so few when one in 10 people survive on less than \$2 a day," she said. "Inequality is trapping hundreds of millions in poverty; it is fracturing our societies and undermining democracy."

Big business and the super-rich fuel the inequality crisis by dodging taxes, driving down wages and using their power to influence politics.

Oxfam listed a series of actions that governments should take, including: limiting returns to shareholders and top executives; ensuring workers receive a minimum "living wage"; and pushing through policies to eliminate the gender pay gap and protect the rights of women workers.

Not only Oxfam is worried about current global economic trends. A central banker is warning that the world is on the brink of another 2008-style credit meltdown.

"All the market indicators right now look very similar to what we saw before the Lehman crisis, but the lesson has somehow been forgotten," William White, head of the Organization for Economic Co-operation and Development's review board, said.

Oxfam should be invited to Davos to discuss its report. — PWN

## People of the northern church learned to manage without a priest



### Life In Canadian Arctic

Jon Hansen, CSsR

Since last writing, I have received the wonderful and overwhelming news that Pope Francis has chosen me to become the next bishop of the Mackenzie-Fort Smith diocese. One of my first thoughts and concerns was how I was going to break the news to the people I serve that I was going to be moving away from them after only a little more than two years. I was sure there was going to be tears and maybe some anger or, at the very least, mild disappointment. Wasn't I surprised at the reaction I received and consider it one more lesson learned about the people of the North.

Across the board the reaction was joy, pure selfless joy at what God was doing with their pastor. Each person congratulated me and said that they knew God had something good in store for me. It seemed that the goodness that came from the honour was not just for me, but they claimed it also for themselves. It was only after the first reaction of joy that they then paused and said, "We are going to miss you," but the look in their eye let me know that they were going to be alright.

The people of the northern church manage without a priest not because they do not desire the eucharist but because they are used to being on their own. In urban centres, families have the luxury of deciding which mass to go to on the weekend, even which church they might visit. In many small, isolated communities not just in the north but across Canada, peo-

ple are happy that they might see a priest come for mass once a month or even less seldom. In its place, the people continue to gather, and the church relies on the good hearts and perseverance of faithful lay leaders who keep the spark of faith alive.

In the North I have been privileged to work with good couples like Hank and Marlene Wolki in Paulatuk. While Marlene prepares families for baptism and couples for marriage Hank is making sure the heat stays on in the church and repairs of the facility are taken care of. When the priest does arrive, they provide amazing hospitality giving up space in their house so that I can have a bed.

In Tuktoyaktuk local leaders Jean Gruben and Dorothy Loreen work alongside Sister Fay Trombley keeping the church alive despite not seeing a priest for weeks at a time. This involves not only gathering people on Sundays and leading communion services but also putting in countless hours of work bagging food and folding clothes as they reach out to the poor of the community through the Saint Vincent de Paul ministry.

In Tsiigehtchic Grace Blake is a constant supporter of the church despite being busy with so many other community activities. Even when church is not well attended she is of the mind that somebody needs to be praying for the community on Sunday, so she remains steadfast in her vocation of service for the Gospel.

One might think that with such a sense of independence the presence of a priest and the eucharist might lose its appeal over time, but I have come to see the opposite is true. Because of their service in the Lord's vineyard they become thirsty and hungry and they do not



Jon Hansen, CSsR

### Community at prayer in Paulatuk.

take for granted the opportunity when it is finally offered.

As the new bishop of the diocese it will fall to me to make sure that we find priests to come and serve these communities. It will not be an easy task as priests in

general are getting harder to find and young energetic men who are able to withstand the difficult conditions in the North are even scarcer.

As important will be making sure that the lay men and women

who support the church with their service, in the absence of a priest, are themselves supported by the church. They will need to be given opportunities to grow in their faith and will be made to know how much they are appreciated.

## Low-grade 'muck' turned into fuel

By Cheryl Croucher

New technology employed by Forge Hydrocarbons Corp., a University of Alberta spinoff company, proves you don't have to dig oil wells to produce fuel. You only have to dig through the muck we send to the landfill.

Waste streams like those from rendering plants and restaurants are loaded with low-grade fats and oils that can now be converted into biodiesel and other hydrocarbon-based products.

Croucher is a veteran broadcast and online journalist who produces *InnovationAnthology.com* which can be heard online and on CKUA Radio. [www.troymedia.com](http://www.troymedia.com)

Dr. David Bressler is the award-winning scientist behind this innovation. Bressler is a professor in the Faculty of Agriculture, Life and Environmental Sciences at the University of Alberta. He's also executive director of the Biorefining Conversions Network and scientific adviser to Forge Hydrocarbons.

Bressler got the idea for this particular bio-conversion of waste from his research at graduate school. He looked at how to generate value from agricultural waste streams. "Trips to the rendering industry identified there were some low fats and oils that were very close to hydrocarbon fuels and we tried to convert one to the other."

As Bressler explains, these fats are chemically very close to hydrocarbon fuels, except for an acid

group at the end of the molecule. "So we just constructively looked for a way we could use high temperature and high pressure to more or less break off that acid group, leaving the hydrocarbon tail behind."

This discovery opened the door to a new way to produce biodiesel fuel. What's unique about Bressler's process is the ability to make the fuel without the use of hydrogen as a catalyst. This significantly reduces the cost of production and diminishes its environmental footprint. Another advantage is that the process doesn't require a pristine or even clean feedstock.

Bressler also discovered there are additional sources beyond rendering fats for material suitable

— TECHNOLOGY, page 19

Hansen is a Redemptorist priest and pastor of Our Lady of Victory Parish, Inuvik and bishop-elect of the Mackenzie-Ft. Smith diocese. See his website: [www.jonhansenccsr.com](http://www.jonhansenccsr.com)



# All cultures are equal, pope tells indigenous people

By Junno Arocho Esteves

TEMUCO, Chile (CNS) — Celebrating mass in a land steeped in indigenous history and culture, Pope Francis said the greatest threat facing humanity is the stifling of differences driven by the idea that some cultures are better than others.

Greeting members of the Mapuche people and other indigenous peoples living in southern Chile Jan. 17, Pope Francis recognized the suffering and injustice endured by the indigenous population.

“Seen through the eyes of tourists, this land will thrill us as we pass through it, but if we put our ear to the ground, we will hear it sing: ‘Arauco has a sorrow that cannot be silenced, the injustices of centuries that everyone sees taking place,’” Pope Francis said, quoting famed Chilean songwriter

Violeta Parra.

In his homily at the mass at Maquehue Airport in Temuco, the pope also acknowledged that the area, while rich in history and beauty, brought memories of “sorrow and pain” and “was the site of grave violations of human rights.”

Maquehue Airport, a Chilean air force base, was used as a torture and detention centre during the brutal dictatorship of Augusto Pinochet from 1973 to 1990.

“We offer this mass for all those who suffered and died, and for those who daily bear the burden of those many injustices,” the pope said. “The sacrifice of Jesus on the cross bears all the sin and pain of our peoples, in order to redeem it.”

While supporting the rights of the indigenous peoples to maintain their cultures, Pope Francis insisted that the only way to survive and thrive was to remain united and to shun violence.

“Let us instead seek the path of active non-violence as a style of politics for peace,” he said. “Let us seek, and never tire of seeking, dialogue for the sake of unity. That is why we cry out: ‘Lord, make us artisans of your unity.’ ”

Exercise “the solidarity that makes us say: We need one another and our differences so that this land can remain beautiful!” he told them. “It is the only weapon we have against the ‘deforestation’ of hope.”

According to the Vatican, an estimated 150,000 people attended the mass. Many of them were singing, cheering, and holding signs written in the native language of the Mapuche people, Mapudungun.

The mass began with a traditional greeting to the pope delivered by a group of indigenous people.

In the Araucania region of southern Chile, Mapuche commu-

nities have been stripped of their land repeatedly — first by Spanish colonists, then by settlers who moved to the region to farm, and more recently by timber plantations.



CNS/Paul Haring

**POPE’S MASS IN CHILE —** Indigenous people walk past Pope Francis after presenting offertory gifts during the pope’s celebration of mass at the Maquehue Airport near Temuco, Chile, Jan. 17.

## Use ‘Christ’ as password, pope tells youth

By Jane Chambers

SANTIAGO, Chile (CNS) — Pope Francis challenged young Chileans, telling them to always ask themselves, “What would Christ do in my place?”

“At school, at university, when outdoors, when at home, among friends, at work, when taunted: ‘What would Christ do in my place?’ ” he told thousands of young people who came from all over Latin America and Chile to a youth rally at Santiago’s Maipu shrine.

“When you go dancing, when you are playing or watching sports: ‘What would Christ do in my place?’ He is the password, the power source that charges our hearts, ignites our faith and makes our eyes sparkle.”

Pope Francis told young people they are the protagonists who will change the church, and the young

people responded. Throughout the service they frequently shouted, “This is the pope’s young people.”

He spoke of the inspiration of St. Alberto Hurtado, founder of the *Hogar de Cristo* movement, which provides vocational training and other services for young people. The saint “had a golden rule, a rule for setting his heart ablaze with the fire that keeps joy alive. For Jesus is that fire; everyone who draws near to it is set ablaze. Hurtado’s password was quite sim-



CNS/Paul Haring

**POPE BLESSES PRISONER —** Pope Francis blesses a pregnant prisoner as he visits the women’s prison centre in Santiago, Chile, Jan. 16.

ple — if your phones are turned on, I would like you to key this in. He asks: ‘What would Christ do in my place?’ ”

Several young people were chosen to tell Pope Francis about their dreams and hopes. Ariel Rojas told him, “We recognize in you a way of being, a way of love.”

Rojas got a loud cheer when he told Pope Francis, “We want to help you and support you with your faith, and we want you to know that we will help you when you are tired, because of all the many things you have to do.”

Many of the pilgrims were wearing purple T-shirts that showed they were affiliated with the Jesuits. One of them, Natalia Tomas, had travelled more than 800 kilometres from Puerto Montt. She told Catholic News Service she is following Pope Francis’ advice to “stir things up and get out and help people.”

Later, the pope met with professors, staff and students at the Pontifical Catholic University of Chile. He told them they can contribute to fostering peaceful coexistence in the country through education.

“Peaceful coexistence as a nation is possible, not least to the extent that we can generate educational processes that are also transformative, inclusive and meant to favour such coexistence,” he said.

## ‘Machismo’ culture blinds women’s role in society

By Junno Arocho Esteves

PUERTO MALDONADO, Peru (CNS) — Society cannot look the other way and allow a culture that demeans the dignity of women to persist, Pope Francis said.

Speaking to the people of Puerto Maldonado, located in the region known as *Madre de Dios* (“Mother of God”), Pope Francis said it was sad to see how “in this land, which is under the protection of the Mother of God, so many women are devalued, denigrated and exposed to endless violence.”

“Violence against women cannot be treated as ‘normal,’ maintaining a culture of machismo blind to the leading role that women play in our communities,” the pope said.

Thousands of pilgrims gathered in an open field at the Jorge Basadre Institute, many travelling from other parts of the country to see the pope. Some travelled 12 hours by bus from Cuzco to Puerto Maldonado, and others camped out in the early morning.

One woman, Andrea, travelled all the way from Mazuco, over 160 kilometres east of Puerto Maldonado. She told one journalist that she travelled three hours, “a little by bus and a lot of walking.”

“I can’t believe he’s here, much less that I made it here too,” she said.

Despite temperatures hovering slightly above 32 C, the sweltering heat did little to stifle the joy of the people who waved flags bearing the papal colours and chanting, “*Francisco, amigo, la selva esta contigo*” (“Francis, friend, the jungle is with you.”)

In his address, the pope said the diverse peoples of Puerto Maldo-

nado who came from the far reaches of the Amazon represent a “beautiful image” of a church without borders “where all peoples have a place.”

“How much we need moments like these, to be together and, regardless of our place of origin, to inspire us to build a culture of encounter that renews us in hope,” the pope said.

The people of Madre de Dios, he continued, can look to the example of Mary, who also came from a small village considered a “no man’s land” yet was chosen for something great.

Mary, he added, can also give them a sense of belonging.

“This is not a land of orphans, but a land that has a mother! And if it has a mother, it has sons and daughters, a family, a community. Where there is a mother, a family and a community, problems may not disappear, but we certainly find the strength to confront them differently,” the pope said.

Puerto Maldonado, located in southeastern Peru, is known locally as “the capital of biodiversity.” However, gold mining and exploitation of people and resources threaten the lives of its inhabitants and risks the extinction of the area’s exotic wildlife and vegetation.

Denouncing the evils of exploitation, the pope said although many are accustomed to the term “human trafficking,” in reality it is nothing more than “slavery for work, sexual slavery, slavery for profit.”

Later, the pope greeted children and teens at *Hogar Principito*, a home for abandoned and orphaned children, founded by Swiss missionary Father Xavier Arbex.



CNS/Carson King

**PRO-LIFE ACTIVISTS —** Aimee Murphy, executive director of Rehumanize International, tells a group of non-traditional pro-life activists at the 2018 March for Life Jan. 19 in Washington that it’s important for people to know that being pro-life means being against abortion, the death penalty, war, and discrimination as well as support of immigrants.

“We want to help you and support you with your faith, and we want you to know that we will help you when you are tired, because of all the many things you have to do.”

— Ariel Rojas to Pope Francis in Santiago