



Treaty Elder Series

Several Treaty Elder Series events have taken place as a partnership between the Office of the Treaty Commissioner and the Roman Catholic Diocese of Saskatoon. The initiative stems from the final report of the Truth and Reconciliation Commission (TRC), in which churches were tasked to respond to the TRC's Calls to Action. — page 3

Ecumenical covenant

The 2011 covenant signed between the Regina Roman Catholic archdiocese and the Anglican Diocese of Qu'Appelle appears to be thriving. — page 6

Church dedicated

Parishioners and elders from Moosomin First Nation and guests from neighbouring parishes in the Diocese of Prince Albert, along with Bishop Albert Thévenot, M.Afr., and Chief Bradley Swiftwolfe, cut the ribbon to officially open St. Charles Borromeo Church on the Moosomin First Nation on the feast of Pentecost. — page 7



Vatican welcome

Jamie Manson's experience at the Vatican last year revealed there is "a radical lack of hospitality or goodwill shown toward any person who dares to say that God calls women to ordained ministry in the church." — page 12

Music for Liturgy

This week's *Prairie Messenger* features music selections for liturgy from the 14th Sunday in Ordinary Time, July 9, 2017, to



the 25th Sunday in Ordinary Time, Sept. 24, 2017. — pages 9 - 12

Pentecost calls us to share our gifts

By Cindy Wooden

VATICAN CITY (CNS) — The Holy Spirit continues to give Christians different gifts and to call them to share those gifts with each other in a community marked by forgiveness and "unity in diversity," Pope Francis said on Pentecost.

"In a way both creative and unexpected," the pope said, the Holy Spirit "generates diversity, for in every age he causes new and varied charisms to blossom. Then he brings about unity: he joins together, gathers and restores harmony."

With tens of thousands of Catholic charismatics from around the world and with dozens of Pentecostal and evangelical leaders present, Pope Francis celebrated Pentecost mass June 4 in St. Peter's Square and concluded a five-day celebration of the 50th anniversary of the Catholic charismatic renewal.

In his homily at the mass, the pope said Christians can block the

unity in diversity desired by the Holy Spirit by focusing on their differences rather than on what they share.

"This happens when we want to separate, when we take sides and form parties, when we adopt rigid and airtight positions, when we become locked into our own ideas and ways of doing things, perhaps even thinking that we are better than others," he said.

"When this happens," the pope said, "we choose the part over the whole, belonging to this or that group before belonging to the church" and taking pride in being "Christians of the 'right' or the 'left' before being on the side of Jesus."

The other temptation, he said, is to seek unity without tolerating diversity. "Here, unity becomes uniformity, where everyone has to do everything together and in the same way, always thinking alike."

— FORGIVENESS, page 19



CNS/Paul Haring

CHARISMATIC RENEWAL ANNIVERSARY — Pope Francis gestures as he attends a Pentecost vigil marking the 50th anniversary of the Catholic charismatic renewal at the Circus Maximus in Rome June 3. Pictured next to the pope are Michelle Moran, president of International Catholic Charismatic Renewal Services, and Patti Gallagher Mansfield, a participant in the 1967 Pittsburgh retreat that marked the beginning of the Charismatic renewal.

Questions remain after request for papal apology

By Deborah Gyapong

OTTAWA (CCN) — Canada's bishops are being tight-lipped regarding a possible papal visit in the wake of Prime Minister Justin Trudeau's request that Pope Francis apologize in Canada for the church's

role in the residential school scandal.

The Canadian Conference of Catholic Bishops will not say whether it has issued a formal invitation to the pope or may do so in the future. Although individual or regional bishops, or governments, may issue invitations, stan-

dard protocol calls for a formal invitation to come from a national bishop's conference.

"For the invitation to the pope, the issue has been discussed during the *ad limina* visit of the bishops in the recent months," said CCCB communications director

Rene Leprise in an email. "That's all we have to report for now."

CCCB president Bishop Douglas Crosby of Hamilton declined to be interviewed for this story.

The Saskatchewan bishops issued an invitation last December for the pope to make a pastoral visit to their province in order to comply with the Truth and Reconciliation Commission's call for a papal apology on Canadian soil. In March, following the Western Canadian bishops' *ad limina* visit with Pope Francis, Regina Archbishop Donald Bolen told journalists the issue of an apology was raised. The archbishop declined to be interviewed for this story.

Former CCCB president and Archbishop-emeritus James Weisgerber said he thinks Pope Francis would "want to have an invitation from the Canadian bishops as a whole," because "that's the diplomatic way of doing things."

"This pope has such a high regard and places such importance on conferences of bishops and the whole idea of subsidiarity of the church," he said. "So a conference is that level of authority within a country."

"We haven't heard anything official from the leadership of the church," Weisgerber said.

Stressing that he no longer is involved in the inside discussions of the conference, the archbishop-emeritus said he thought a "consulting process" was going on among the bishops to examine all the aspects of a papal visit, including practical considerations.

"Having the pope come to Canada is an exceedingly expens-

Real unity is foremost a work of God

By Kiply Lukan Yaworski

SASKATOON — A public lecture on the doctrine of justification was held May 15 at Forest Grove

Community Church, organized by the Saskatoon Evangelical-Roman Catholic dialogue as part of celebrations to mark the end of their five-year dialogue process and the

start of a new commission for common witness and service.

Dr. David Guretzki of Briercrest Seminary presented "Justification and the Unity of the Churches: A Lecture on Evangelical-Catholic Relations," with Dr. Brett Salkeld, archdiocesan theologian for the Roman Catholic Archdiocese of Regina, offering a response.

Recently appointed vice-president of the Evangelical Council of Canada in Ottawa, Guretzki has also been a member of the national Evangelical-Catholic dialogue, where he got to know the late Archbishop Daniel Bohan of Regina — to whom he dedicated the May 15 lecture. Guretzki also gave the reflection at a joint worship service May 16 at the Cathedral of the Holy Family to launch the new Evangelical-Roman Catholic Commission for Common Witness in Saskatoon.

Different understandings about justification — or being made right before God — have long been cited as a central reason for the split between Catholics and Protestants over the past 500 years, but the picture is more nuanced than many realize, Guretzki said during the two-hour presentation.



Kiply Yaworski

ON JUSTIFICATION — Dr. David Guretzki (left) presented a public lecture on justification and Evangelical-Catholic relations May 15 at Forest Grove Community Church in Saskatoon, with Dr. Brett Salkeld, theologian for the Archdiocese of Regina, giving a response. The event was part of celebrations marking the establishment of a new Evangelical-Roman Catholic Commission for Common Witness in Saskatoon.

— BAPTISM, page 6

— PAPAL, page 5

Pollution of oceans will have dire consequences

By Beth Griffin

UNITED NATIONS (CNS) — If left unchecked, warming, pollution, and acidification of the world’s oceans will have drastic socio-ecological consequences, particularly for people who depend on the water for their livelihoods, according to speakers at the June 5 - 9 Ocean Conference at the United Nations.

The high-level conference was convened to support the implementation of the organization’s Sustainable Development Goal 14, “Conserve and sustainably use the oceans, seas and marine resources for sustainable development.” Seventeen Sustainable Development Goals and the 2030 Agenda for Sustainable Development were unanimously adopted in 2015 by 193 UN member states.

The conference drew more than 3,500 participants representing countries, UN agencies, inter-governmental and non-governmental organizations, and the private sector. They examined myriad human threats to the oceans and sought to mobilize urgent and tangible action to reverse the observable cycle of ocean decline.

Speakers repeatedly noted that billions of the world’s people depend on the oceans for their main source of food and millions of others draw their livelihood from the seas. Tourism, trade and other major economic activities depend on healthy oceans, they said.



CNS/Gregory A. Shemitz

UN OCEAN CONFERENCE — A salmon sculpture created from marine debris is seen outside UN headquarters in New York City June 6. The artwork was being displayed during the UN Ocean Conference June 5 - 9, an event coinciding with World Oceans Day June 8.

Oceans cover 72 per cent of the earth’s surface and serve as the primary regulator of the global climate. They supply one-half of the oxygen people breathe and absorb one-third of the carbon dioxide they produce, as well as almost all of the excess heat.

Nevertheless, oceans are threatened by human activities that limit their critical ability to function as a viable ecosystem. Detrimental activities include over-fishing and pollution from oil, sewage, fertilizer, detergent, plastic and marine debris. Rising, warming, acidify-

ing, polluted seas contribute to migration, homelessness, hunger, and poverty, especially in low-lying developing countries, speakers said.

Ghanaian Cardinal Peter Turkson led a Vatican delegation to the conference and spoke at four events. He is prefect of the Dicastery for Promoting Integral Human Development.

At the “Partnership Dialogue on Minimizing and Addressing Ocean Acidification” June 6, Turkson said growing carbon dioxide emissions increase the acidity of oceans. “If

these present trends continue, this century may well witness an unprecedented destruction of ecosystems, with serious consequences for all of us,” he said.

The cardinal said the Vatican frames its perspective and action to minimize and address ocean acidification and other environmental issues on interconnected guiding principles described in *Laudato Si’*, Pope Francis’ encyclical letter. It is a moral imperative to take care of the environment, which is a gift entrusted to our responsible stewardship, he said.

“Much of the decline in the health of the oceans is a result of emphasizing rights and autonomies to the detriment of personal and collective responsibilities. Effective regulatory frameworks to safeguard the health of our oceans are often blocked by those who are profiting most from marine resources and who are intent on maintaining or increasing their advantages to the detriment of the poorer peoples and countries,” Turkson said.

“Ethical considerations must be integrated in our scientific approaches to environmental issues, because environmental deterioration and human and ethical degradation are closely linked,” he said. “Science can quantify the acidification of oceans, predicting its negative consequences and proposing remedies, but is cannot provide the motivation for virtuous action. Technical solutions are never enough.”

Prince Albert II of Monaco co-chaired the session on ocean acidification. He urged participants to implement holistic local and global initiatives that focus on prevention of acidification and creation of protected marine areas.

Speakers supported the Paris climate agreement. Petteri Taalas of Finland, secretary general of the World Meteorological Organization,

said countries that signed the accord were not moving fast enough to meet their carbon dioxide emission and temperature-reduction targets, although he acknowledged the targets are ambitious.

Bjort Olafsdottir, Iceland’s minister for the environment and natural resources, said the recent decision by the United States to withdraw from the Paris accord was “deeply disturbing,” but she celebrated that U.S. “states and cities are still standing strong to achieve the goals.”



CNS/Boys Town

BOYS TOWN FOUNDER — Rev. Edward Flanagan, the Irish-born priest who founded Boys Town in Nebraska, is pictured in an undated photo. The Vatican has taken a key step forward in the priest’s sainthood cause, local officials said May 15.

Mystery of God’s love is revolutionary

By Junno Arocho Esteves

VATICAN CITY (CNS) — The mystery of God’s relationship with humankind is revolutionary in that Christians can look to him without fear as children to a loving father, Pope Francis said.

In teaching the Lord’s prayer, Jesus invites all Christians “to

have the courage of calling God with the name ‘father,’ ” the pope said June 7 at his weekly general audience in St. Peter’s Square.

“This is the great revolution that Christianity ingrains into the religious psychology of man. The mystery of God who always fascinates us and makes us feel small but no longer frightens us, he doesn’t crush us, he doesn’t distress us,” the pope said.

With temperatures in Rome hovering slightly above 80 degrees, the hot and humid weather did little to keep the estimated 15,000 pilgrims from singing and waving as Pope Francis greeted them on his popemobile.

The pope occasionally stopped to kiss several babies whose heads were draped in cloth to protect them from the sun.

In his talk, the pope reflected on the theme of God’s fatherhood as a source of hope for Christians as conveyed in the prayer of the “Our Father.”

While some may be more inclined to refer to God with a title that is “more respectful of his transcendence,” he said, the word “father” implies a trustful relationship “like a child to a father, knowing that we are loved and cared for by him.”

Referring to the parable of the prodigal son, the pope said God loves his children “not in a human way because there is no father in this world who would behave like the protagonist in this parable.”

“God is a father in his own way: good, defenceless in the face of man’s free will, capable only of

conjugating the verb, ‘love,’ ” the pope said. “What an unfathomable mystery is a God that nourishes this kind of love towards his children!”

It is for this reason, he added, that St. Paul chose not to translate the word “father” into Greek and instead uses the Aramaic word, “ ‘Abba,’ a term that is even more intimate than ‘father’ and that someone may translate. The pope said that although men and women “can be far away, hostile or even profess ourselves as being ‘without God,’ ” God is never far from humankind.

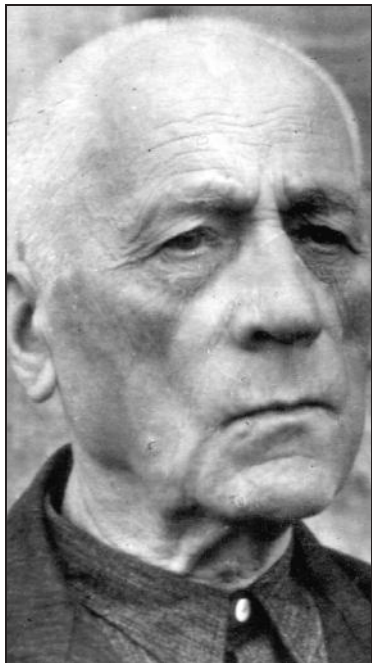
“When we need help, Jesus doesn’t tell us to give up and close in on ourselves, but rather to turn to the father and ask him with confidence,” he said.

Before concluding, Pope Francis asked pilgrims to contemplate on the difficulties they face in their lives before leading them in praying the “Our Father.”

“Let us think about these problems and needs in silence. Let us also think about the father, our father, who cannot be without us and who is watching us at this moment,” he said.

Pope Francis also said he would participate in the “One minute for peace” initiative June 8, a moment of prayer starting at 1 p.m. on the third anniversary of the prayer service held at the Vatican with the late Israeli President Shimon Peres and Palestinian President Mahmoud Abbas.

“In our time, there is a great need to pray — Christians, Jews and Muslims — for peace,” the pope said.



CNS/Diocese Kaisiadorys

LITHUANIAN MARTYR — Archbishop Teofilus Matulionis is pictured in a 1957 photo. Matulionis, who was murdered in 1962 with a lethal injection after 16 years in prisons and labour camps, was to become the first Catholic martyr from the country’s communist era to be declared blessed June 25 in Vilnius.

Korean church calls for peace treaty with North

SEOUL, South Korea (CNS) — A peace treaty is needed to replace the 64-year truce between North Korea and South Korea, ending a situation where the two countries remain technically at war, speakers at a symposium organized by the South Korean bishops said.

Hak-jae Kim, a researcher at the Institute for Peace and Unification Studies at Seoul National University, told the symposium in early June that a peace accord would help usher in better relations with the North, ucanews.com reported.

Kim said it remains shocking that Koreans continue to live under a truce put in place at the end of the Korean War in 1953. The truce was originally seen only as temporary measure.

“For a peace treaty, the first thing we need to do is to recognize North Korea as an independent country,” Kim told participants of the symposium, which was hosted by the Korean bishops’ Committee for the Reconciliation of the Korean People.

The North and the South have

been divided since Korea’s liberation from the Japanese at the end of the Second World War. The Korean War, which lasted from 1950 to 1953, made them bitter enemies.

In recent months, tensions have been high over North Korea’s nuclear weapon and missile development program.

Peter Eul-chul Lim, a researcher at the Institute for Far Eastern Studies at Kyungnam University, said, “It will take long time to be reunified even if we settle the peace in the peninsula.”

During one session, Bishop Peter Lee Ki-heon of Uijeongbu, South Korea, president of the bishops’ committee, said that the past two South Korean administrations had suppressed the Catholic Church’s activities for the reconciliation of the Korean people.

“We could do nearly nothing,” Lee said. “I hope the new government led by Timothy Moon Jae-in solves the inter-Korean problems very well.”

The symposium commemorated the Month of National Reconciliation and Unity.

New matching fund offers a chance to save lives

By Michael Swan
The Catholic Register

TORONTO (CCN) — There are 20 million people on the edge of starvation in just four countries and Development and Peace thinks we should do something about it.

A new government of Canada matching fund which will double the value of charitable contributions may give Canada's Catholic aid organization a chance to save some of those lives.

Though the time frame is short — a June 30 deadline for contributions to be eligible for matching

— Ottawa's Famine Relief Fund represents an opportunity to do more in a woefully underfunded emergency, said Development and Peace emergency program director Guy Des Aulniers.

"It's good in a way. It will create a momentum," said Des Aulniers.

Since United Nations secretary general António Guterres declared an emergency in February, the global response to starvation, drought and refugee populations in South Sudan, Nigeria, Somalia and Yemen has been slow. As of May 15, the UN's World Food Program reported global funders had only committed 24 per cent of the \$3.8 billion needed to head off starvation in the four countries.

Ottawa's new matching fund gives independent charities such as Development and Peace a month to raise as much money as they can. For every dollar raised, the government will add a dollar to its Famine Relief Fund, admin-

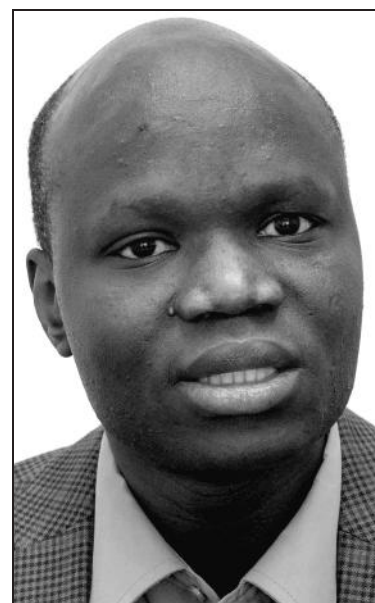
istered by Global Affairs Canada. Agencies such as Development and Peace — with contacts on the ground and a history of working in the affected countries — will then be invited to apply for grants from the resulting fund.

Climate change, war, politics, incompetent local governments and corruption play a part in each of the four food emergencies targeted by the Famine Relief Fund. If donors are looking for an uncomplicated, straight-up natural disaster to fund they won't find one, said Des Aulniers.

"People ask the right questions: 'If I give money, who is going to use this money and for what?' Those are really, really relevant questions. It's really hard when you have to explain the situation, when it's so complicated," he said.

The politics behind the civil war in South Sudan may be complicated, but the situation Luciano Moro's 67-year-old mother faces as she waits in a refugee camp on the South Sudan-Uganda border is simple. She and her enormous extended family don't have enough food and can't return home for fear of being killed by one army or the other. Drought has wiped out her family's crops and made food scarce and expensive in and near the refugee camps.

Moro, who works as outreach co-ordinator at the Archdiocese of Toronto's Office for Refugees, visited his mother and scores of aunts, uncles, cousins and siblings over



Catholic Register/Michael Swan

Luciano Moro

Easter. He saw his farming family in despair, struggling to feed themselves and their children.

"They know how to manage their lives if given the opportunity to do so," Moro told *The Catholic Register*. "Especially if the rains come and there is land available. They can actually grow crops that will mature within three months — three or four months — to alleviate the hunger situation."

But there is also a war raging to complicate matters. When Moro's relatives hit the road for Uganda last year their crops were maturing. Some of the men tried sneaking back across the border to harvest vegetables their families desperately needed in the refugee camps.

But wandering farmers were treated as spies by both government and opposition troops.

"A few people got killed, didn't make it back," said Moro. "That is the desperation we are talking about — people trying to find a way to get food to their families."

The Canadian Catholic Organization for Development and Peace works with Caritas South Sudan on a variety of food security programs. Its current programs

— D&P, page 4



Annemarie Grudén

KITCHI BLANKET EXERCISE — An estimated 800 people participated in the Kitchi Blanket Exercise on June 2 on Parliament Hill in Ottawa to mark the second anniversary of the release of the Truth and Reconciliation Commission's 94 Calls to Action. The largest KAIROS Blanket Exercise ever, this event was presented by KAIROS Canada and the Assembly of Seven Generations. The KAIROS Blanket Exercise is a participatory reconciliation event that tells the history of Canada from the perspective of indigenous peoples.

Treaty Elder Series a response to Calls to Action

By Myron Rogal

SASKATOON — Elder Agnes Desjarlais led a Treaty Elder Series along with Lyndon Linklater May 28, hosted by Sts-Martyrs-Canadiens francophone Catholic parish in Saskatoon.

Marie-Jeanne Will of Sts-Martyrs-Canadiens worked with the Roman Catholic Diocese Office of Justice and Peace to organize the event. Several Treaty Elder Series events have now taken place as a partnership between the Office of the Treaty Commissioner and the diocese.

The initiative stems from the final report of the Truth and Reconciliation Commission (TRC), in which churches were tasked to respond. Specifically, these diocesan events are designed to respond to Call to Action 59, which asks churches to develop ongoing education strategies to help congregations learn about the church's role in colonization, as well as the history and legacy of residential schools, and Call to Action 60 to teach and respect indigenous spirituality in its own right.

Rev. Jean Baptiste Murhumwa opened the event with words of welcome, expressing gratitude for the large crowd present and acknowledging that the parish resides in Treaty Six territory. Traditional gifts and words of thanksgiving were then exchanged, recognizing the willingness of the elder to participate in this series.

Lyndon then thanked the diocese for the rich partnership with the Office of the Treaty Com-

missioner (OTC). Linklater, who serves as a member of the speaker's bureau at OTC, "set the table" for the event by sharing with wit and humour the necessity of reconciliation as a path to living out our treaty relationship.

Linklater expressed the hope that treaty relationships bring in breaking down divisions among peoples. Listeners were challenged to view treaties as a mutual relationship that leads to accountability, growth and the success of each person.

The Treaty Elder Series serves as a means to receive gifts into the Catholic community, and for this to happen those present are asked to set aside their urge "to help and to fix." It was in that spirit that Elder Agnes Desjarlais and the message she delivered were received as gifts to Sts-Martyrs-Canadiens Parish.

With her soft-spoken and humble projection, Desjarlais shared her experience of growing up in a Catholic residential school in southern Saskatchewan. She shared the whole of her experience with moments of deep hurt along with occasional joy.

Desjarlais then wove together how the familial trauma was lived out in her parents and herself, along with her siblings, and continued in the experience of her own children.

"It was through discovering that my people had spiritual practices and traditions that were healthy that caused me to seek out healing for myself," said Desjarlais.

"Growing up, I never knew that I had a culture, and if it had not been for my grandmother, I might have never known."

Desjarlais described how she continued on to seek healing from a traditional medicine man in Alberta. It was a different First Nation than the one she was raised in; however, this connection continued to change her life for the better.

Desjarlais ended by saying

that "she is grateful to be alive" and hopes the Creator blesses her "with another 30 years or more."

The hosting of this event in a Catholic francophone parish was significant, as the French language and culture along with religious freedom have also at times been victims of colonization and cultural imperialism, both in Saskatchewan and abroad, participants noted.



Glen Berger

SPECIAL OLYMPICS — Some 400 Special Olympics athletes gathered May 24 at E.D. Feehan Catholic High School in Saskatoon for a track meet, marking the school's 40th anniversary as host of the event. E.D. Feehan staff and the entire student body — some 550 people — run the event, officiating, timing races, keeping records, and escorting athletes. The athletes, who range in age from five to 75 years, participate in a variety of events, including ball throw, shot put, 50-metre and 100-metre races, and long jump. The Special Olympics provides people with intellectual disabilities the opportunity to realize their potential, develop their physical fitness, demonstrate courage, and experience friendship through athletic participation.

Nonato first Filipino to command Canadian regiment

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — While some soldiers question their faith when confronted by the horrors of war, Lt.-Col. Joseph Nonato found that military service affirmed him as a Catholic.

“Every single person has to undergo some kind of pressure so you can confirm your faith,” he said. “Having to go somewhere like Afghanistan, where you are having to live your faith in front of everybody else . . . that was mine.”

For the next three years Nonato will command the 250 men and woman of the Royal Regiment of Canada. The reservist who teaches religion at Toronto’s De La Salle College is the first Filipino Canadian to command the regiment, which is one of the oldest in Canada, founded five years before Confederation in 1862.

Nonato took command from Col. Tom Payne at a ceremony June 4 at Fort York Armoury attended by Canada’s first Filipino Senator, Tobias Enverag. He called Nonato “a trail blazer in our community.”

“I am honoured by the fact that they are giving me this and yet I feel the responsibility and the weight,” Nonato said. “It is with a lot of dignity and a lot of gravity that I feel in my heart that I am getting this. It’s a vocation and I do believe that it is a divine voca-

tion to a certain extent.”

The regiment’s history of active service dates back to the pre-Confederation Fenian Raids and the 1885 Riel Rebellion. Its infantry also served in both World Wars, Korea and, most recently, in Afghanistan, where Nonato served for seven months in 2008 in operations support.

“When I was in Kandahar Air Field there were bombs coming down on us,” said Nonato. “One time we were at mass, it was near the consecration so our Lord was already on the altar, and a rocket attack happened. All the alarms went off . . . (but) the priest looked up at everyone and said ‘well I don’t know about you but I’m going to keep going with the mass because if we are going to get nailed this is the best place to be.’

“That is the reality that is around you.”

Surrounded by death, Nonato found strength in faith.

“If you are a person of faith, especially if you are a Catholic, death is not something that you are supposed to be afraid of, because if you did what you are supposed to be doing in your life, then you are going to get the reward,” he said. “Catholics really have to live with that reality — that death is just a door or a portal to living our happiness. It is a part of existence here.”

Not only did Nonato’s faith give him comfort during war, it

was also a bridge into the hearts and minds of the Afghan people. During Ramadan, Nonato was part of a psychological operations team that arranged for copies of the Qur’an to be distributed to the poor. His group also distributed dates, the food that tradition says the Prophet Muhammad used to end his fast, as Ramadan month came to an end.

“Since I am a person of faith, I try to live my faith and I feel that this is a very comfortable way to try to bridge that gap” between Canadian soldiers and Afghans, said Nonato. “I could say (to them) I’m a guy who believes in God, you’re a guy who believes in God, so let’s work together. That was one of the main messages that we were trying to put forward.”

Volunteering to serve overseas is also challenging for a soldier’s family. Nonato is married with two daughters.

“It can be easy to forget the home front, but it’s also a very challenging role to take care of . . . and to be a strong support for my husband,” said Sheila Nonato. “It can be long days and nights of taking care of the kids (alone). It’s not always easy but it’s an important job.”

Whenever her husband was promoted, “he told me it is our achievement together as a family,” Sheila said.

“It’s an honour to serve Canada as the wife of a soldier.”

Growing up in Brampton, Ont., the son of Filipino immigrants, Nonato, 44, often heard stories of military life from relatives who served as conscripts in the Philippines armed forces. He joined the



Photo courtesy of Sheila Nonato

MILITARY SERVICE — Joseph Nonato poses with two young locals while on tour in Afghanistan.

cadets while still a freshman at Cardinal Leger Catholic High School and began contacting military academies, fully committed to becoming a soldier. He joined the Canadian Armed Forces fresh out of high school in 1991.

“Joining the military was something I wanted to do when I was a kid,” he said.

The other commitment Nonato developed as a teen was to God.

“I started the practice of going to daily mass when I was in Grade 8 and I kept that up through all of high school,” he said.

Keeping that up proved challenging after he entered the Royal Military College in Kingston, Ont.

“It was an issue for me because in the military . . . you are being immersed into a place where, 24 hours a day, seven days a week, it is basically that your time is theirs,” he said. “After the recruitment term, when times started to get a little less structured and we were focusing on academics . . . I told the padre that I go to daily mass and I

was obviously the only cadet that had ever proposed that to him.

“He said we will make that happen . . . (and) the good old padre knew what the military duties were, so this guy for the next four years would meet me at like crazy hours in order to have mass — 5:30 in the morning, 4:30 in the morning, 11 o’clock at night.”

During the change in command, Col. Andrew Zalvin, commander of the 32 Canadian Brigade, said much is expected of the regiment’s new commanding officer.

“Do well by this regiment, it only deserves the best,” said Zalvin. “We expect that of you and you have my full confidence. Joe this is your command now.”

As the new regiment commander, Nonato said he is fulfilling God’s will.

“In Catholicism, our spiritual life, you have to build that grace so that other people can benefit from it,” he said. “You have to fill yourself with grace because other people might have to draw from that.”

D&P efforts go a long way

Continued from page 3

have provided 5,330 households with food, given secure access to clean water and sanitation for 8,980 households and sheltered up to 1,000 families temporarily in church compounds.

“The efforts by Development and Peace would go a long way to particularly alleviating the situation of hunger,” said Moro. “It can go a long way to denting that need which currently exists in the camps.”

For now, Moro thinks of his family in the refugee camps and is interested in the immediate, short-term response.

“The humanitarian need is one that is immediate and urgent,” he said. “Definitely we cannot stand by and watch children and seniors and those who are vulnerable die.”

There are 5.5 million people inside South Sudan who face starvation, but the United Nations’ \$1.4 billion response plan remains 86 per cent unfunded, according to the UN Food and Agriculture Organization and the World Food Program.

Despite the grim odds, South Sudanese just want to get on with their lives, said Moro.

“They would probably go back if the situation was peaceful.”

Four crises, 20 million hungry

South Sudan:

— 1.9 million internally displaced plus 1.75 million refugees huddled around the country’s borders, mostly women and children.

— Oil constitutes about 90 per cent of the country’s hard currency income. Government, opposition armies fighting for control of it.

Northeast Nigeria:

— 8.5 million people in the Chad Basin, including 1.9 million displaced people, face starvation in the drought-stricken region.

— The drought has been the perfect recruiting tool for Boko Haram, which uses child soldiers in raids against the Nigerian army.

— Development and Peace works with Caritas Nigeria in Borno State, concentrating on basic medical care for mothers and children under five.

Somalia:

— 6.2 million people are dependent on aid, including 1.7 million displaced by war, drought.

— The recognized Somali government controls Mogadishu and the counties immediately surrounding the capital city while al-Shabaab militants run a sort of roaming mafia administration throughout the countryside.

— In the 99 per cent Muslim country, Development and Peace has to be careful about naming its partners, but Canada’s Catholics have funded immunization programs for 1,500 children before their first birthday and have provided basic health treatment to 10,000 children under five.

Yemen:

— 18.8 million people, or 70 per cent of the population, need aid.

— Cholera has broken out and children are dying of malnutrition and preventable diseases.

— Development and Peace is working with Britain’s Catholic Agency for Overseas Development to deliver food, improve water and sanitation and provide basic health care.

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Ottawa parish still bringing in Syrian refugees

By Deborah Gyapong

OTTAWA (CCN) — Holy Redeemer, a parish in the Ottawa archdiocese, didn't stop at bringing in only one Syrian refugee family — so far they've brought in three and plan to bring in three more.

In addition to the three original families — all blood relations — the parish has been instrumental in bringing in two young nephews of the families, who now have sponsors for their parents and siblings.

The suburban parish refugee committee and its Knights of Columbus council have enlisted other area churches, including an Anglican church, to sponsor additional family members, though Holy Redeemer has helped with the paperwork, with topping up funding and with other assistance.

As well, the parish has received significant monetary help from fellow Knights in the United States — in particular two parish councils in Georgia.

On June 3, the Syrian refugees prepared a banquet of Syrian food as a thank you and a fundraiser to bring in three more members of the extended family. A film crew from Chicago was on hand preparing a video for the Knights 135th Supreme Convention in St. Louis, Missouri Aug. 1-3.

Bob Near, who represents the Knights Council 9544 on the parish's refugee committee, told the gathering it costs \$12,600 to sponsor one person. "We have 15 people now," Near said. "We want to bring in three more to close the loop."

The first family arrived in March 2015. Kholoud Wakass, her husband Shadi Al Dakhil and their two children (Kholoud was pregnant with their third when she arrived) came well before the Liberals made a campaign promise later that year to bring in 25,000 Syrian refugees. Her sister Wedian, who was married to Shadi's brother, arrived a year later with her husband, Wael, and two young daughters. A third sister, Claude, whose husband had died of cancer in Syria, also came last year with her two sons, aged 15 and 12.

"What we are trying to do is bring over the fourth sister, who is still in Damascus," Near said. "She is a deaf mute. She can't hear the incoming shells, and if she got buried in the rubble she couldn't cry for help."

The Syrian banquet also raised funds to bring in Kholoud's mother and brother as well.

Rev. Pierre Champoux, the previous rector of Holy Redeemer, said the parish decided to act after seeing news about Syria and the ISIS persecution of Christians.

"The biggest surprise was the speed at which everything came together," Champoux said. "We've all been part of meetings where we talk about things and nothing gets done."

In contrast, the first meeting of the refugee committee, saw "within five minutes," people volunteering to run the clothing drive, arrange food, find escorts to appointments and offer them accommodation, he said.

He recalled the arrival in March 2015 of the Al Dakhil family in the wee hours of the morning at Ottawa airport. "When you see something from beginning to end, and see your refugee families come, then seeing them start to flourish and make friendships in the parish, to me that is one of the most beautiful and rewarding things," Champoux said. "Of course, without God's help, nothing would be possible," he said. "We're doing this as a faith community, Christians helping Christians."

Husam Al Dakhil, 24, arrived about 15 months ago with his cousin Bahaa Hraiz. Holy Redeemer has found sponsors for both young men's parents and siblings.

Husam's family has been sponsored by St. Mary's Church in Carleton Place. "It took us some time to prepare the application for them," he said. "Their papers were submitted to the Ministry of Immigration on the 31st of December."

After five months, their "application is now being processed," he said. "They just got their medicals."

They have yet to be interviewed by the Canadian embassy in Lebanon.

Husam has been working in credit card sales at PC Financial. He has completed an English course and plans to continue his studies in banking and finance at Algonquin College in January. Bahaa is still taking an English course and working.

Mary-Lou Hakansson, co-chair of the parish's refugee committee, said they were anxious to get Husam's family to Canada as soon as possible because his brother is 17. If he were in Syria, he will be enlisted in the Syrian army, she said. "We felt it was really important to get that young man out."

Husam joked that half of the time he's been in Canada "it has been really cold!"

"Other than that it's really nice," he said. "You can plan for a safe life. You can put goals and work towards achieving them, which is great. Personal safety is threatened over there."

"We now have every member of Kholoud's family sponsored," said Cathy Deogrades, co-chair of the refugee committee. "We're just doing the paperwork now. It'll probably be at least a year until they come."

Once the next three families arrive, "then we're done!" said Deogrades. "We can retire. As far as we know, these are the last of the relatives who need or want to come to Canada at this point."

Deogrades stressed the collaboration with the Knights of Columbus in the United States as well as the help of other area churches who have agreed to sponsor some of the refugees and raise funds.

As far as we know these are the last of the relatives who need or want to come to Canada at this point, so I think we're done

"It's wonderful to see churches stepping up and wanting to do this," Hakansson said. "This is past the bringing the 25,000 over. It's not in the news anymore. To add to that the fact the Knights from the States are sending money up to us, it's just amazing."

The government has cut back

the number of private sponsorships. Deogrades said Canada is only accepting 7,000 privately sponsored refugees from Syria and Iraq this year.

"So we were able to get them into the very limited numbers that they have for this year," she said, noting Kholoud's remaining family members are coming under a

family reunification program "so it doesn't fall under those numbers."

"We had to think outside the box," Deogrades said.



CCN/D. Gyapong

FAMILY TO BE REUNITED — Husam Al Dakhil and his cousin Bahaa Hraiz serve a Syrian buffet. The cousins came to Canada a little more than a year ago. Now Holy Redeemer Parish in Ottawa has found sponsors for their parents and siblings.

Papal trips are costly undertakings

Continued from page 1

ive affair," Weisgerber said. He recalled that when Pope John Paul II visited in 1984, the church in Manitoba was left with a \$5-million bill. The CCCB had a deficit exceeding \$30 million after World Youth Day in Toronto in 2002.

"The CCCB has no money," so that amount was "levied onto the dioceses," Weisgerber said.

"I suspect if (the papal visit) is only for an apology, the church would be responsible for most of the costs," he said. "If there were other kinds of events going on, other people involved would be involved in paying for it."

"Of course, it would be much more dramatic if he came simply to apologize," he said. "There's a lot of discernment involved in this."

The Prime Minister's Office would not answer questions about whether the federal government would pick up the tab for a papal visit, or require cost-sharing or other arrangements.

As CCCB president, Weisgerber helped organize a private audience with Pope Benedict XVI in 2009 for the Assembly of First Nations (AFN) National Chief Phil Fontaine and about 30 indigenous leaders. The pope apologized during the meeting for suffering and damage caused by the residential schools.

While Weisgerber and Fontaine do not wish to minimize Benedict's apology, they both say it occurred before the Truth and Reconciliation Commission issued its final report in 2015.

At the time of Benedict's apology, the consciousness and knowledge of the damage residential schools had done was "fairly limited," Weisgerber said. "The situation has changed very much."

Though he believes the apolo-

gy was genuine, Weisgerber believes it was not heard as well as it needed to be.

"From the point of view of a new start, I think it would be good if the pope would apologize."

Fontaine said he was pleased that Trudeau made the request for a papal apology when he met pope Francis in the Vatican on May 29.

"It would be a wonderful gesture," he said. "I wouldn't say anything to take away from the most recent effort to achieve one of the 94 Calls to Action. (The apology) is one of them."

Fontaine stressed the key role of the AFN in the Indian Residential Schools Settlement Agreement (IRSSA), and the establishment of the Truth and Reconciliation Commission. He said that, rather than Trudeau, it "might have been more appropriate" if AFN National Chief Perry Bellegarde had gone to the Vatican to ask the pope to come to Canada to apologize.

"The Catholic Church is the defendant in this whole matter," he said, noting the government set the residential schools policy, but the churches carried it out. "The aggrieved party was absent from this very important discussion."

Bellegarde would not be interviewed for this story but issued a statement that said the AFN "remains steadfast" in seeking a papal apology as well as a renunciation by the church of the 15th century Doctrine of Discovery "as an illegal and racist doctrine."

"We appreciate Prime Minister Trudeau asking Pope Francis to come to Canada to acknowledge and apologize to residential school survivors, something the Assembly of First Nations has also requested of His Holiness," said Belgrade's statement. "This will do much for healing and closure and will promote reconciliation

between Canadians and First Nation peoples in Canada."

Pierre Baribeau, a lawyer who represented the 50 Catholic Entities — dioceses and religious congregations — involved in the IRSSA, was also present at Pope Benedict's 2009 apology. The only non-indigenous, non-clerical or religious person present, he believes "the apology has already been made."

"I'm a bit flabbergasted that it has become such a focus point, but politics is politics," he said.

"Mr. Harper already expressed his apologies on behalf of the Canadian public," Baribeau said. "Does that mean any new prime minister has to renew this apology?"

"Why not take action on what has been said and build upon it?" he asked.

As for whether a papal apology would open up new litigation against Catholic dioceses or religious congregations, Baribeau said, "It's impossible to say yes or no."

"It would depend on the content (of the apology)," he said.

"I don't know much about all those legal things," Weisgerber said. "Some people are afraid of that. I don't think those are things that concern the pope very much."

"Pope Francis does what Pope Francis thinks he wants to do," said Gerry Kelly, an expert adviser to the 50 Catholic Entities and former director of the Aboriginal Affairs secretariat at the CCCB. "I think (the visit) is still possible."

"It would be a real statement of solidarity and support for him to make this gesture without all the public celebration of the 150th anniversary," he said. Kelly said he knows the issue of the papal apology has been at the forefront since 2015 when the TRC Calls to Action came out. "I know it was conveyed immediately," he said.

Ecumenical covenant thriving and expanding

By Frank Flegel

REGINA — The 2011 covenant signed between the Regina Roman Catholic Archdiocese and the Anglican Diocese of Qu’Appelle appears to be thriving and expanding.

A report presented by covenant co-chair Susan Klein at a June 4 ecumenical Pentecost vespers service gave a few examples of how the two faith traditions are co-operating and worshipping together.

While the initial covenant was between the Archdiocese of Regina and the Diocese of Qu’Appelle, several activities in 2016 and 2017 included Lutheran participants.

A prayer service in Moosomin between St. Alban’s Anglican and

St. Mary’s Roman Catholic continued the practice of praying together that began in 2011, the year the covenant was signed. St. Mary’s Anglican Church in Regina held compline (night prayers) every Friday evening during Advent with a group of Anglicans, Roman Catholics and Lutherans who met at a 2015 chant workshop.

Evangelical Lutheran Bishop Sid Haugan of British Columbia was the preacher at a solemn eucharistic service held Jan. 29, 2017, at St. Paul’s Cathedral commemorating the conversion of St. Paul and the 500th anniversary of the Reformation. A delegation from Holy Rosary Cathedral led by Deacon Barry Wood attended the service.

Parishioners of Immaculate Conception Roman Catholic Church in Qu’Appelle attended mass at St. Peter’s Anglican Church while their church underwent extensive repairs. A schedule of services accommodated both congregations. The co-operation of the churches was approved by both bishops.

A study evening about the place of Mary in the Anglican and Roman Catholic traditions was held May 15 at St. Mary’s Anglican Church in Regina. Klein’s report opened the service held at Holy Trinity Roman Catholic Church.

Homilist Michael Sinclair, dean of St. Paul’s Cathedral, spoke about Pentecost and how

the Lord’s *ruach* — breath of life — came upon the apostles to heal a broken world. “God said, ‘I’m doing something new.’ That work that God is doing, the ongoing work of creation, never ends. It is always in our midst. The work of the Holy Spirit, the work of Pentecost, continues,” said Sinclair.

Anglican Bishop Robert Hardwick and Archbishop Donald Bolen both spoke in glowing terms about the covenant and how it is being observed in other areas. “Something extraordinary is happening here,” said Bolen.

Bolen’s presence was noted in Klein’s report as the principal architect of the covenant. Bolen, Bishop Robert Hardwick, and



Frank Flegel

Susan Klein

deacons from both faith traditions participated in the service. A reception in the church hall followed.

At baptism/conversion we are transformed by the grace of God

Continued from page 1

Guretzki summarized the historical significance of the place of justification, the actions and understanding of reformer Martin Luther, and the roots of Evangelical Christian understanding of the doctrine. He also described a largely overlooked short period of time in the early Reformation period when Catholics and Protestants reached a consensus on justification, said Guretzki.

Generally speaking, for Catholics, justification is the “impartation of righteousness — it is putting something real and actual there, that was not there before,” while for Protestants, justification is the “imputation of righteousness — in reckoning on behalf of another, with a righteousness which is not

our own: that is the ‘alien righteousness’ of which Luther and Calvin both spoke,” he explained.

“The Protestant teaching was that God accepts us as righteous (what Protestants understand as justification) because Christ’s righteousness is reckoned or imputed to our account. That is, we are acceptable to God, not because of anything we have done, or even because of the change that God brings about within us, but because of what Christ has done for us on the cross,” while the Catholic teaching is that justification is about God “changing us by the Holy Spirit and thus making us acceptable to himself. At baptism/conversion we are transformed within by the grace of God that brings about within us an inherent (or imparted) righteousness.”

cil of Trent came along five years later it included the Catholic Church’s decree on justification in 1547, which was firmly anti-Lutheran.

“It is my hope that we at least get a sense that disagreement between Catholics and Protestants on justification wasn’t just a straight line from Luther,” said Guretzki, connecting the early consensus of Regensburg to the historic joint declaration on justification of 1999 between Lutherans and Catholics.

Guretzki also argued that Evangelical-Catholic relations would benefit from focusing on the actual experience of justification, rather than simply on the doctrinal formations about it.

“Most of us can point to an event or an experience where we knew, felt, or sensed the overwhelming mercy or grace of God in our lives despite our sinfulness and our failures,” he said. “We can point to that experience of knowing the reality of God’s grace and the reality that our sins are forgiven, despite the fact that we are powerless to do anything to change it ourselves.”

Doctrine matters, but sometimes “words can sometimes mislead us in very grave and dangerous ways,” Guretzki said.

“As important as the framework of the doctrine of justification is, it is secondary to the primary reception and the spiritual knowledge that can’t always be expressed in language of this divine action of justification by our God; it is evident to me and I hope to you that we should contemplate the extent to which we are speaking of a common experience and something wonderful wrought by God: the justification and forgiveness of the sinner by a merciful and just God.”

He pointed to St. Augustine’s distinction between the *res* and the *signa*, saying, “Let’s keep working hard to clarify our language and our doctrine (*signa*) on justification, but let us also take to heart that perhaps Roman Catholics and Evangelicals might be speaking of the same thing (*res*) using different language.”

He called on Catholics and Evangelicals to “extend a significant level of grace toward one another” and celebrate that both are grasping after words for the

same thing: “the same individual and corporate experience of the God who extends his forgiveness to those who humbly come to him in the midst of their sinfulness and their failure.”

Guretzki then moved from the academic and the theological into the spiritual, by offering a reflection on the biblical substance of the doctrine of justification that both Catholics and Evangelicals recognize: the parable of the Pharisee and the publican from Luke 18:9-14, which Jesus Christ addressed “to some who were confident of their own righteousness.”

Many among both Evangelicals and Catholics are confident that they are right, noted Guretzki. “When it comes to the doctrine of justification, we are all pretty confident that we all have it right. Evangelicals don’t understand why Catholics would want to throw meritorious works into the mix — we Evangelicals just say we are justified by faith, not by works. And Catholics can’t understand how Evangelicals only want to focus on forensic righteousness without addressing the corruption in our lives. Catholics may well say to Evangelicals, ‘What good is justification if it is just a legal fiction and makes no difference to the corruption of your soul?’ ”

The parable Christ offers is precisely addressed to those who are confident in their righteousness, Guretzki reminded his audience.

“Jesus goes on to tell us about the Pharisee and his prayer,” he said. The Pharisee starts his prayer by telling God what he is not — not like other people, not like the tax collector. “To say, ‘I’m glad that I am not like them’ is already good evidence that we are unaware of who we really are,” he said. “It is already a sign that we are blinded to our own weakness, and indeed our own sinfulness.”

The Pharisee goes on to make a positive statement based on what he has done, his good deeds and obedience to the law. “We can agree that what the Pharisee assumes as the basis for his justification is misplaced,” Guretzki pointed out. On the other hand, the prayer of the publican reveals the very substance of the doctrine of justification — “God have mercy

on me, a sinner” — with Jesus affirming that it was this man who went home justified before God, and not the self-righteous Pharisee.

“We must first and foremost affirm: justification is the action of God at work in us, doing and accomplishing something in us; it is first and foremost something that God and God alone can do, even if it is we humans who ultimately benefit from it. God alone justifies. God alone makes right. God alone makes righteous.”

Guretzki proposed that a common confession of our need for God’s mercy should be the starting point of common witness and service by Catholics and Evangelicals.

“What if the world saw churches — Catholic and Evangelical — together crying out for God’s mercy on them?” he asked. “Too often the world thinks that the church wants to pull judgment down on them, on the world. And even when viewed more positively it is assumed that the churches exist to ask mercy for the world, on the sinners in the world, as if the need for mercy had been outgrown by the churches. What if the world saw churches — Catholics and Evangelicals — crying out for mercy on us sinners?”

Unity between Catholics and Evangelicals exists completely outside anything they can do or accomplish together; rather, it exists on the solidarity of brokenness and sin and on the power of God’s grace and mercy, Guretzki said. “There is only one true basis for unity, and that is the Triune God,” he stressed.

“We must beware of capitulating — whether subconsciously or unwittingly — to the notion that there is something that we can do to bring about the unity of the churches. God alone is God, and Jesus Christ alone is Lord and head of the church, and the Spirit alone is the Holy Spirit of our communion.”

Unity will not come from “lowest common denominator ecumenism,” from some form of “non-doctrinal common service,” from polite tolerance, nor from seeking common secular goals or shared political policies, Guretzki said. “The real theological unity of the church is first and foremost a work of God.”



Kiply Yaworski

NETWORK — Dave and Donalyn Currie were the keynote speakers during a recent Weekend of Impact presented by the Saskatoon Marriage Network. Originally from Saskatoon, the couple now live in British Columbia, where they founded Doing Family Right, a ministry that offers couples and families resources, inspiration and counselling grounded in a relationship with God. At sessions held at Circle Drive Alliance Church, the couple gave practical tools for making marriages thrive, offering tips and insights on communication, companionship, conflict resolution, faithfulness, forgiveness, sexual intimacy and spiritual unity. The Curries also presented a parenting session on dealing with the challenges of raising children in a digital, online world. With extensive experience in ministry and counselling, Dave Currie also spoke to local church leaders about achieving life/ministry balance. The Saskatoon Marriage Network includes a number of local Evangelical Christian congregations and the Roman Catholic Diocese of Saskatoon.

First Nation church dedicated

By Louis Hradecki

MOOSOMIN FIRST NATION — Prince Albert Bishop Albert Thévenot, M.Afr., along with Moosomin First Nation Chief Bradley Swiftwolfe; Rev. Frederick Akah, MSP; band councillor Hilliard Kahpeaysewat; and church elders cut the ribbon to officially open St. Charles Borromeo Church on the Moosomin First Nation on the feast of Pentecost, June 3.

The reserve is located near Cochin, north of North Battleford, in the Diocese of Prince Albert.

Among the faithful that gathered were parishioners from Moosomin First Nation and guests from neighbouring parishes. Akah, the pastor of St. Charles Borromeo Parish, and other visiting clergy concelebrated with Thévenot, with assistance from diocesan deacons.

Thévenot in his homily likened

those gathered to the apostles when Jesus came among them saying, “Peace be with you.”

“That Jesus is offering that same peace to us, asking us to come together, to reconcile and to bring peace to our world. We also receive a breath of life from the Holy Spirit, and that breath becomes a force as it enters into our everyday actions, asking us to love one another and to forgive one another.”

The eucharistic celebration included the anointing of the altar and the walls of the church with the oil of Sacred Chrism. Also, a chalice was presented to the parish by the North Battleford Knights of Columbus on behalf of one of their departed members.

Local drummers and elders from Thunderchild First Nation also participated in the celebration.

Before the conclusion of the

mass, a presentation of a blanket was made to Elvira Foronda, Charitable Gift Planning Manager for Catholic Missions in Canada, in appreciation of the support received for the building of the new church.

Kahpeaysewat, a retired armed forces member and a band councillor, related a story about the land on which the new church is situated. On his return from active duty, Kahpeaysewat went to visit his brother Jason, who was dying from cancer, at a local hospital. Jason was the owner of a dilapidated house on the property. He asked his brother Hilliard to tear down the old house and to build a church there instead, and that is exactly what happened.

After mass, all were invited to the Moosomin First Nation band hall to share in a feast and to continue sharing fellowship.



Louis Hradecki

CHURCH DEDICATED — Prince Albert Bishop Albert Thévenot, M.Afr., and Chief Bradley Swiftwolfe cut the ribbon to open St. Charles Borromeo Church on the Moosomin First Nation on the feast of Pentecost, June 3.



Don Telfer

ORIGINAL HUMBOLDT — Saskatchewan Lt.-Gov. Vaughn Schofield (centre, front) unveiled a plaque and art installation at Original Humboldt on June 8. She is flanked by Humboldt MLA Donna Harpauer, Chief Darcy Bear of Whitecap Dakota First Nation, Humboldt Mayor Rob Muench, members of the Canadian Forces and the Governor General’s Horse Guards, and members of the Original Humboldt committee. The site of Original Humboldt, which is located approximately 10 km southwest of the present-day city of Humboldt, was built as a telegraph station in 1878 on the Carlton Trail, the main overland route for Métis Red River cart freighters linking Fort Garry to the east and Fort Edmonton to the west. Humboldt Telegraph Station also served as a military camp during the North-West Resistance of 1885. The 80-acre site sits on what was once Whitecap Dakota land.

Priest’s faith shaped many: Bolen

By Frank Flegel

REGINA — Rev. Art Vandendriessche (Father Van), priest of the Regina archdiocese, passed away May 26 at Santa Maria Senior Care Home. He was 89. A mass of resurrection was held May 29 at Holy Child Church, concelebrated by Archbishop Donald Bolen and fellow priests.

Vandendriessche was born in Weyburn, Sask., into a large family. He attended St. Peter’s Seminary in London, Ont., and was ordained priest May 30, 1953. His entire vocation was served at various parishes throughout the Regina archdiocese. He once told an interviewer that he always considered himself a parishioner, and tried to serve in that way.

Bolen in his homily quoted comments from several priests who remarked on his humour, his precise and sharp memory, and how, regardless of how busy he was, he always managed to spend time with his family, especially his many nieces and nephews.

“His ministry had a single focus,” said the archbishop, “and centred on a single proclamation: God’s love.”

Following Vatican II, Vandendriessche wasted no time incorpo-



Rev. Art Vandendriessche

rating changes into the mass. He was one of the first in the archdiocese to use the vernacular language at mass, and the first who

turned around the altar so he faced the congregation. He organized the first parish council and a folk group for mass at St. Peter’s Parish.

He helped organize a priest support group before it was encouraged by the archdiocese.

He was also a builder, and saw both St. Peter’s and Holy Trinity churches built while he served there.

Rev. Ken Koep, a retired priest of the Regina archdiocese, said he wouldn’t mind going to heaven with Father Van’s portfolio. “He was a fantastic parish priest all his life.”

Archdiocesan director of Pastoral Services, Bob Kowalchuk, remembered Vandendriessche as a man who loved people: “Even though he was retired he continued serving as priest and preaching on weekends.”

Vandendriessche received the *pro ecclesia et pontifice*, a papal honour, for being a good and faithful parish priest. Bolen noted that he was a man of prayer, a fine spiritual director and confessor, and a mentor to many. “His faith has profoundly shaped many of us who have gathered to lift him into God’s merciful hands.”

Jean Mahoney awarded St. Edmund Campion Medal

By Frank Flegel

REGINA — Jean Mahoney of Regina added another honour to her list of honours as the third recipient of the St. Edmund Campion Medal, awarded to her at the annual convocation exercises held June 8 at Campion College.

The medal is awarded to an individual whose life and activities have exemplified in an outstanding way the service of faith and promotion of justice ideals championed by St. Edmund Campion and embedded in the Jesuit philosophy of education at Campion College.

Mahoney, a registered nurse, is well known throughout Saskatchewan for her many accomplishments and contributions to charitable and volunteer organizations locally, provincially and nationally. She has held senior executive positions in the Catholic Women’s League and the Catholic Health Association, and currently serves on the board of directors for Santa Maria Senior Care Home.

After receiving the award, Mahoney addressed the graduands and encouraged them to use their gifts for the benefit of society. Using her own experience as an example, she told them that they would likely accomplish many more things than what their education had prepared them for.

“I encourage you to use some of your precious time to volunteerism. It is a work of the heart — not a

business, but a service. In each day and in many ways our hands touch the suffering body of Christ in those we serve. This is a great responsibility, very worthy of your consideration. Each of you has received special grace, so like good



Frank Flegel

Jean Mahoney

stewards responsible for all those different graces of God, put yourselves at the service of others.”

She urged them to look beyond their own interests and be contributors to society: “You each have much to offer. I challenge you to take your place in community enrichment.”

Campion College is a federated college of the University of Regina. All 72 Campion grads received their degrees and certificates from the University of Regina at the fall convocation exercises.



Paul Paproski, OSB

AFTERNOON SNACK — A robin enjoys an afternoon snack on the east lawn of St. Peter’s Abbey in Muenster, Sask.

One year later: the reality of assisted death

By Michael Swan
The Catholic Register

TORONTO (CCN) — In the year since state-sanctioned, medicalized suicide became legal on June 17, 2016, doctors have deliberately caused the death of their patients at a rate of about three a day.

Health Canada hasn't reported numbers since April, when it estimated assisted suicide deaths accounted for 0.6 per cent of all Canadian deaths between June 17 and Dec. 31, 2016. There won't be another report until fall, but extended for another six months, it's likely that last year's 970 legal assisted deaths may hit 2,000 over the past 12 months.

Beneath the raw reality of the numbers lies a medical community that is still grappling with its own ethics and the changing nature of the doctor-patient relationship, as well as a society that must deal with its most vulnerable.

Ottawa psychiatrist Sephora Tang is certain the practice of euthanasia is set to expand. She talks about "when" and not "if" eligibility for what is called medical assistance in dying (MAID) includes psychiatric patients. She worries about whether her patients are already censoring out their dark thoughts of suicide when they talk to her, if only because they believe she could make it happen in a legal and socially acceptable medical procedure in less than two weeks.

Her whole practice depends on patient trust. Is trust threatened?

Tang isn't primarily worried about Ontario doctors being forced by their College of Physicians and Surgeons to play a role in a process aimed at causing their patient's death, though that does infuriate, frustrate and depress her. Her first thoughts are for the vulnerable. She sees patients who don't know their own mind, who have never experienced their lives as anything valuable to themselves or to others.

"As a community, we need to be more embracing of those who are vulnerable, who are isolated," she said. "The weak, the sick, the frail among us — we have a call now to all people in the community, not just doctors, to go out, to outreach, to show more love to these people."

For Tang, one certain result of legalized medically assisted death is that society can no longer safely off-load its responsibility for the least among us on a professional class of carers. However magical their powers may be, doctors can't bear that burden alone.

"This (legal euthanasia) is entirely, from a secular perspective, a capitulation to a market model of medicine," said medical ethicist and pediatric cancer doctor Sister Nuala Kenny. "We have rejected the long-standing, actually pre-Christian, Hippocratic notion that there is a central, moral reality to medicine. The nature of medicine is different from the relationship with the guy who fixes your car."

"What you see is what I call the perfect storm of the loss of morality in medicine, the rise of commercialization and commodification in medicine — medicine



Catholic Register/Michael Swan

EUTHANASIA STATS — The most current numbers won't be out until the fall, but in 2016 alone, 970 people chose medical assistance in dying in Canada.

is now big business — and the dominance of the belief in technology to relieve every one of our distresses, to provide every one of our dreams, to provide assurance of the avoidance of even suffering," Kenny said. "That is what this is. It is the medicalization of human suffering."

Kenny, author of the upcoming Novalis book *Rediscovering the Art of Dying*, wants the world to know that she's a doctor.

"I am not a Wal-Mart clerk," she declares.

The 73-year-old Sister of Charity is distressed by how readily the medical profession rolled over and accepted a redefinition of their ethics by political pressure groups and national media too easily fascinated by the tale of high-achieving, strong-willed individuals choosing the time and manner of their deaths in defiance of moral codes.

"Irresponsible journalism," she calls it.

But she's even more worried by Catholics who think there's no issue here.

"Medical assisted death is a direct refutation of the Paschal Mystery," said Kenny. "It is the medical equivalent of Jesus at Gethsemane saying, 'I'm sorry Father, I'm not going to do it this way.'"

Dr. Doug Mark thinks of himself as an ordinary family doctor, in practice 31 years. The problem he faces is the very idea of the remote, lawyer-dominated, bureaucratic College of Physicians and Surgeons intruding on the doctor-patient relationship. He's having conversations with patients that he never imagined.

"One patient said to me — I

talked to him about this, and he says, 'You're not going to try to off me, are you doc?' "

The question was offered as a sort of joke, but not really.

"Realistically, you have to ask that question, though," said Mark. "What if a doctor were to say to a patient, 'I think there's nothing else we can do. Why don't you explore this?'"

Mark thinks assisted suicide is the easy way out — not for the patient, but for the doctor and the health system.

"Patients don't really need medical assistance in dying. They don't need medical suicide," Mark said. "They feel out of control and they're desperate. They're fearful and they don't have a comforting person to help them through their pain and through their worries and so on."

Referring for a MAID assessment allows the doctor to move on to the next patient. Whatever happens next is somebody else's responsibility. For the broader health system, assisted dying saves money.

"We have to be realistic here. Caring for people at the end of life, that's where the greatest costs are. There would be huge cost savings if these patients say, 'OK, that's it. I want to pack it in now. Thank you very much. Let's have a party for going away,' " said Mark.

Just before legal assisted death hits the one-year mark, the Christian Medical and Dental Society of Canada will argue in an Ontario Divisional Court room that they shouldn't be forced by the CPSO to provide an "effective referral" for MAID assessments. It's a legal fight almost certain to wind its way to the Supreme

Court of Canada over the next couple of years, but it's not about the legality of doctors injecting patients with lethal doses of drugs. It's just that last, little shred of resistance from a few Evangelical and Roman Catholic doctors who think they shouldn't have to open that particular door to death.

South of the border, Georgetown University ethicist Dr. Daniel Sulmasy looks at what's happening in Canada and sees the gathering storm.

"It's terribly frightening to me," said Sulmasy. "I think it must be frightening to you as well, just how rapidly this is expanding, and being carried out with a kind of secular vengefulness."

Americans have long lived by a code of personal freedom. Arguments for patient autonomy will be massively seductive in the U.S., where euthanasia is legal in six states. As the debate wends its way from one state legislature to the next, Sulmasy hopes somebody will speak up for the medical profession and

the tradition represented by the Hippocratic oath.

"In a healthy, liberal, pluralistic, democratic republic, professions have to have an autonomy to set their own ethical standards, independent of popular opinion, the state and the market," he said. "We do have a 2,500-year-old western tradition, with good reason, to be opposed to making this part of medical practice."

So far, all the major medical societies in the U.S. oppose any form of voluntary euthanasia, just as the Canadian Medical Association had until 2015. But advocates for medical suicide have produced guides and handbooks instructing friendly doctors on how to get involved in medical bodies and shift their positions from opposed to neutral.

Sulmasy wonders at the irrationality of this politicized, false argument for compassion.

"It's almost as if they are railing at the ominous and metaphysically unsurpassable reality of death, over which they have no control," he said. "They're saying, 'I will get the better of you, I will kill myself.' They don't even see how pathetic that is in the face of the enormity of the metaphysical reality of death — to say that this is actually control. It isn't."

In Ottawa, Tang thinks Canada's legal landscape now calls her to a higher, more exacting standard.

"For those people who affirm the dignity of life at all stages, we're just going to have to be really, really good at our craft now and to take care of our patients as best as possible," said Tang. "Usually, if a patient sees that you care about them and that you are working your hardest to try to alleviate their suffering and their symptoms, they are going to be given a new sense of hope. That will allow you to work more with them, to give you a second chance. This may help us to hone our skills for those patients who want to continue working with you and not have their lives cut short."

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Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
July 9, 2017 Fourteenth Sunday in OT	Opening hymn	548 All the Ends of the Earth CIS 6.34 Let Us Go the Altar of God	548 All the Ends of the Earth 570 This Day Was Made By the Lord	537 Come to Us 683 All the Ends of the Earth 684 Come, Christians, Join to Sing	613 Praise My Soul the King of Heaven
	Preparation of Gifts	481 Be Not Afraid CIS 6.26 All for Your Glory	401 This Alone 677 The Lord Is My Light	281 Psalm 145: I Will Praise Your Name 406 Spirit, Come	724 I Heard the Voice of Jesus Say 647 Neither Death Nor Life 727 Come to Me Weary Traveler
	Communion	482 Eye Has Not Seen 13D Your Love is Finer than Life CIS 6.10 Taste and See	758 Taste and See 361 Take and Eat	424 At the Name of Jesus 628 Come to Me, All Who Are Weary	908 Take and Eat, This is My Body 950 Take and Eat
	Closing	542 Canticle of the Sun CIS 6.23 Holy Is Your Name	560 Sing of the Lord’s Goodness 375 The Spirit Sends Us Forth	422 To Jesus Christ, Our Sovereign King 622 Lord of All Hopefulness	519 Sing to the Mountains 615 Holy God We Praise Thy Name
July 16, 2017 Fifteenth Sunday in OT	Opening hymn	532 For the Fruit of All Creation CIS 6.38 A Sower’s Seed Fell on a Path	536 All Creatures Of Our God and King 552 Sing Out Earth and Skies	537 Come to Us 683 All the Ends of the Earth 684 Come, Christians, Join to Sing	610 Sing of the Lord’s Goodness 856 This Day God Gives Me
	Preparation of Gifts	442 Praise to you, O Christ our Saviour	593 O Word of God 390 Open My Eyes	281 Psalm 145: I Will Praise Your Name 406 Spirit, Come	633 For the Beauty of the Earth 805 Touch the Earth Gently
	Communion	604 Seed, Scattered and Sown 13D Your Love Is Finer than Life CIS 6.10 Taste and See	353 Seed, Scattered and Sown 774 How Lovely Is Your Dwelling Place	424 At the Name of Jesus 628 Come to Me, All Who Are Weary	946 Let Us Be Bread 943 Bread of Life From Heaven
	Closing	477 God of Day and God of Darkness 505 Disciples’ Song CIS 6.23 Holy Is Your Name CIS 6.40 Faith and Trust and Life Bestowing	545 Glory and Praise to Our God 548 All the Ends of the Earth	422 To Jesus Christ, Our Sovereign King 622 Lord of All Hopefulness	806 The Harvest of Justice 734 Bring Forth the Kingdom
July 23, 2017 Sixteenth Sunday in OT	Opening hymn	522 Blest Are They CIS 6.38 A Sower’s Seed Fell on a Path	419 For the Fruits of This Creation 422 All the Earth	537 Come to Us 683 All the Ends of the Earth 684 Come, Christians, Join to Sing	596 Praise to You, O Christ Our Saviour
	Preparation of Gifts	474 Lord, You Search Me 487 You Are Near	330 Unless a Grain of Wheat 436 O God You Search Me	281 Psalm 145: I Will Praise Your Name 406 Spirit, Come	738 The Reign of God
	Communion	603 Gift of Finest Wheat 13D Your Love Is Finer than Life CIS 6.10 Taste and See	325 In the Breaking of the Bread 324 Gift of Finest Wheat	424 At the Name of Jesus 628 Come to Me, All Who Are Weary	948 At the Table of Jesus
	Closing	433 The Voice of God (tune: 575) CIS 6.40 Faith and Trust and Life Bestowing	421 I Sing the Mighty Power of God 560 Sing of the Lord’s Goodness	422 To Jesus Christ, Our Sovereign King 622 Lord of All Hopefulness	635 Let All Things Now Living 734 Bring Forth the Kingdom

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 2017	Glory and Praise (Green, 1997)	Gather
July 30, 2017 Seventeenth Sunday in OT	Opening hymn	566 Sing a New Song to the Lord	315 Let Us Go to the Altar	414 Holy, Holy, Holy	839 As We Gather at Your Table
		568 Praise to the Lord	302 Gather Us In	536 Come, Worship the Lord	856 This Day God Gives Me
		CIS 6.34 Let Us Go the Altar of God			
	Preparation of Gifts	445 Earthen Vessels	485 God Is Love	349 Change Our Hearts	658 Seek Ye First
			549 We Praise You	593 Center of My Life	738 The Reign of God
				719 Thy Kingdom Come	
	Communion	520 Blest Are They	627 Blest Are They	266 Psalm 119: More than Gold	937 Now in This Banquet
		13D Your Love Is Finer than Life	324 Gift of Finest Wheat	520 Bread of Life	
		CIS 6.10 Taste and See			
	Closing	542 Canticle of the Sun	375 The Spirit Sends Us Forth	415 All Praise and Glad Thanksgiving	736 The Kingdom of God
		CIS 6.39 The Summons	374 Servant Song	608 Seek Ye First the Kingdom of God	807 We Are Called
August 6, 2017 Transfiguration	Opening hymn	685 Splendor and Honour	727 Alleluia Sing to Jesus	421 All Hail the Power of Jesus' Name	562 Come Now, Almighty King
		400 Praise to God in Heav'n Above	657 Change Our Hearts	423 The King of Glory	877 How Good Lord, To Be Here
		CIS 6.31 Christ, Be Our Light		676 Lift Up Your Hearts	
	Preparation of Gifts	CIS 6.35 O Christ, You Speak the Names Thanks, Dunstan of God	500 Transfigure Us	443 Transfiguration	878 Transform Us
		434 O Light of Light, Love Given Birth	130 Transfiguration	456 Wade in the Water	
				715 Lead Me, Lord	
	Communion	613 A Living Hope	506 Unless A Grain of Wheat	499 One Bread, One Body	941 Eat This Bread
		608 Now In This Banquet	355 One Love Released	516 Seed, Scattered and Sown	
		516 Only This I Want			
		CIS 6.10 Taste and See			
	Closing	406 Sing with All the Saints in Glory	609 Sing with All the Saints in Glory	420 Crown Him with Many Crowns	686 Blest Be The Lord
		CIS 6.23 Holy Is Your Name	546 Praise, My Soul, The King of Heaven	422 To Jesus Christ, Our Sovereign King	
August 13, 2017 Nineteenth Sunday in OT	Opening hymn	527 O Christ, the Great Foundation	624 Eternal Father Strong to Save	667 God, Beyond all Names	694 How Firm a Foundation
		448 Forever I Will Sing	665 Save Us O Lord	714 If God Is for Us	606 Glory and Praise
		CIS 6.34 Let Us Go the Altar of God			
	Preparation of Gifts	374 With Our God	484 Faith, Hope, Love	25 Psalm 85: Let Us See Your Kindness	825 O God of Every Nation
		504 Before the Sun Burned Bright	649 River of Glory	596 Hold Me in Life	777 Here I Am
		CIS 6.26 All For Your Glory			
	Communion	603 Gift of Finest Wheat	324 Gift of Finest Wheat	603 Be Not Afraid	932 One Bread, One Body
		611 Take and Eat	364 I am the Bread of Life	630 Do Not Be Afraid	
		CIS 6.10 Taste and See			
	Closing	563 Sing a New Song	545 Glory and Praise to Our God	671 Glory and Praise to Our God	685 How Can I Keep From Singing
		CIS 6.26 We Shall Go Out	538 Praise God From Whom All Blessings Flow	672 All Creatures of Our God and King	
August 20, 2017 Twentieth Sunday in OT	Opening hymn	587 Gather Us In	315 Let Us Go to the Altar of God	687 Sing Alleluia	843 God is Here! As We His People
		529: In Christ There Is No East or West (tune: 424 or 529)	302 Gather Us In	691 Praise the Lord, My Soul	839 As We Gather at Your Table
		CIS 6.29 O God of Past and Present			
	Preparation of Gifts	570 Laudate, Omnes Gentes	390 Open My Eyes Lord	639 There's a Wideness in God's Mercy	960 Healer of Our Every Ill
		CIS 6.26 All For Your Glory	487 Dwelling Place	722 In the Day of the Lord	728 Eye Has Not Seen
	Communion	610 Taste and See	336 Eat this Bread	652 Peace Prayer	47 The Cry of the Poor
		13D Your Love is Finer than Life	317 Gather Us Together	669 Beautiful Saviour	943 Bread of Life From Heaven
		CIS 6.10 Taste and See			

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
August 20, 2017 <i>continued</i>	Closing	477 God of Day and God of Darkness 593 O Praise the Lord, Sing Unto God CIS 6.26 We Shall Go Out	383 City of God 548 All the Ends of the Earth	599 Blest Be the Lord 670 Sing a New Song	604 All the Ends of the Earth
August 27, 2017 Twenty-first Sunday in OT	Opening hymn	581 Church of God 591 God Is Alive 592 This Is the Day CIS 6.34 Let Us Go to the Altar of God	418 The Church's One Foundation 414 Church of God Elect and Glorious	605 Though the Mountains May Fall 662 Praise to You, O Christ, Our Saviour	644 There's a Wideness in God's Mercy 686 Blest Be the Lord
	Preparation of Gifts	527 O Christ, the Sure Foundation	436 O God, You Search Me 510 O Beauty, Ever Ancient	601 O God, You Search Me 620 There Is a Longing	735 Blest Are They 590 Christ Be Our Light!
	Communion	601 Gather Us Together 13D Your Love is Finer than Life CIS 6.10 Taste and See	364 I Am the Bread of Life 341 When We Eat This Bread	506 To Be Your Bread 710 I Have Loved You	942 Come and Eat This Living Bread 394 May We Be One
	Closing	533 Sent Forth by God's Blessing CIS 6.33 God, We Praise You	182 Go Make of All Disciples 499 Go Make a Difference	665 How Great Thou Art 699 Give Thanks to the Lord	609 You Are the Voice 765 The Church of Christ
Sept. 3, 2017 Twenty-second Sunday in OT	Opening hymn	373 Tree of Life CIS 6.16 Glory in the Cross (Easter text)	475 There's a Wideness in God's Mercy 712 Glory in the Cross	444 Lift High the Cross 586 Take Up Your Cross	801 Take Up Your Cross 848 Gather Us In
	Preparation of Gifts	383 Alleluia! Give Thanks to the Risen Lord CIS 6.15 There is a Longing	498 Only This I Want 511 Come Unto Me	477 Holy Darkness 713 Rain Down	782 Only This I Want 790 The Summons
	Communion	610 Taste and See 611 Take and Eat CIS 6.12 Gather Your People	627 Blest Are They 342 God's Holy Gifts	213 Psalm 63: My Soul Thirsts 485 In the Shadow of Your Wings	946 Let Us Be Bread
	Closing	435 Lift High the Cross 532 For the Fruit of All Creation CIS 6.32 God Our Author and Creator	581 They'll Know We Are Christians 713 Lift High the Cross	588 Sent Forth by God's Blessing 717 Beatitudes	807 We Are Called 615 Holy God We Praise Thy Name
Sept. 10, 2017 Twenty-third Sunday in OT	Opening hymn	581 Church of God 561 O God, Beyond All Praising CIS 6.29 O God of Past and Present	311 As We Gather At Your Table 315 Let Us Go to the Altar	530 Table of Plenty 36 Come, Worship the Lord	851 Christ Has Promised to Be Present 844 Alleluia! Give the Glory
	Preparation of Gifts	595 Christians, Let Us Love One Another CIS 6.39 The Summons	591 Your Words are Spirit and Life 659 Turn to Me	361 Jesu, Jesu 364 Ubi Caritas 645 Love One Another	701 No Greater Love 699 God is Love 707 The Call is Clear and Simple
	Communion	473 God Is Love 13D Your Love Is Finer than Life CIS 6.12 Gather Your People	341 When We Eat This Bread 317 Gather Us Together	528 Bread for the World 560 God of the Hungry	696 Ubi Caritas 930 Taste and See
	Closing	650 This Day God Gives Me 534 Let All Things Now Living CIS 6.31 Christ, Be Our Light	440 How Can I Keep from Singing 595 We Are the Light of the World	608 Seek Ye First the Kingdom of God 690 Sing of the Lord's Goodness	759 God Sends Us Forth 635 Let All Things Now Living
Sept. 17, 2017 Twenty-fourth Sunday in OT	Opening hymn	581 Church of God, v 2,4,7 483 For You Are My God CIS 6.39 The Summons	381 The Summons 197 We Gather Together	529 Gather Your People 686 Praise to the Lord	964 The Master Came to Bring Good News 644 There's a Wideness in God's Mercy
	Preparation of Gifts	424 I Come With Joy CIS 6.22 Loving and Forgiving	314 Give Us, O Lord 507 Now We Remain	251 Loving and Forgiving: Psalm 103	653 There is a Longing 756 When We Are Living 646 Keep in Mind
	Communion	473 God Is Love 608 Now In This Banquet CIS 6.12 Gather Your People	363 Our Blessing Cup 774 How Lovely Is Your Dwelling	344 With the Lord 652 Peace Prayer	942 Come and Eat This Living Bread

When women are ‘clear and present danger’ at Vatican

The following is from the National Catholic Reporter (ncronline.org), June 7, 2017, and is reprinted with permission.

By Jamie Manson

This is a story that should have been told a year ago. I’m not sure why I have hesitated to tell it. But the strange alchemy of the fear and suspicion generated by recent terror attacks, combined with Pope Francis’ recent comments about the “vocations crisis,” compels me to recount an incident I was involved in one year ago last week: the day that a small group of women and I become a clear and present danger at the Vatican.

Before I tell the story, here is a quick review of Francis’ words about the “vocations crisis,” which he offered in a question-and-answer session with priests and religious during a one-day visit to Genoa, Italy, recently.

According to *Crux’s* Inés San Martín, Francis named a host of factors that are contributing to the crisis. First, he blamed lower birth-rates. “When families had bigger families, there were more (vocations),” he said. Now, it’s “easier to live with a cat or a dog.”

He placed an even bigger blame on priests and religious who are joyless or too worldly. “A young person will see them and say, ‘I don’t want to live like that.’ It pushes people away,” Francis said.

“It’s a time to ask the Lord and ourselves, what do we have to do? What do we have to change?” the pope reflected. “Addressing the problems is a necessary thing. Learning from problems is mandatory.”

The story I am about to recount might qualify as joyless and certainly involves being pushed away. But I tell it with the hope that it might help the pope and his broth-

Jamie L. Manson is NCR books editor. She received her master of divinity degree from Yale Divinity School, where she studied Catholic theology and sexual ethics.

er priests in their discernment about what might need to change.

Last year Francis declared an Extraordinary Jubilee Year of Mercy, and many events were held at the Vatican to celebrate it. On June 1 - 3, 2016, the Vatican hosted a Jubilee for Priests, which concluded with a mass led by the pope.

In response, leaders at Women’s Ordination Worldwide and Women’s Ordination Conference devised an action called “A Jubilee for Women Priests” to run concurrently with the Vatican’s Jubilee for Priests. It involved a peaceful witness in front of Castel Sant’Angelo, just blocks away from St. Peter’s Square. Organizers had also secured us tickets to the mass with the pope.

Our message at the witness was simple: God calls men and women to the priesthood.

With the help of an Italian citizen, a permit was obtained for the protest in front of Castel Sant’Angelo, a site that, we hoped, priests would be walking past on their way to concelebrate the mass at St. Peter’s. But it was the police, rather than priests, who were there to greet us that morning.

Six members of the Roman *Polizia* interrogated our organizers, scrutinized our permit and tried to find a reason to end our witness before it even started. The chief negotiator for the Roman police, a female officer, patiently spoke to our organizers while five male officers encircled them.

She told us that normally her unit is charged with protecting the Vatican from terrorist threats, but that day they had been assigned to watch us. Throughout the negotiations, she made several cellphone calls to the chief of the *Corpo della Gendarmeria*, the Vatican’s police and security force.

Our organizers told the police that we also had tickets to the papal mass, which was set to begin



Art Babych

WOMEN WHO ARE CALLED — Christine Mayr-Lumetzberger, one of the Danube Seven, the first seven women ordained in the Roman Catholic Womenpriests movement in 2002, right, is seen in this file photo. When leaders at Women’s Ordination Worldwide and Women’s Ordination Conference devised an action called “A Jubilee for Women Priests” to run concurrently with the Vatican’s Jubilee for Priests last year at the Vatican, they were told by police that priests in attendance would not be able to understand why a woman, who was a Anglican priest, was wearing a collar.

just after our witness concluded. Looking at the tickets, she said, “Oh, you are pilgrims.” Suddenly the police were keen to keep us in place, and insisted on “escorting” us to St. Peter’s Square. Our band of nine women witnesses would not be permitted to walk to the Vatican on our own.

The most intensive negotiation surrounded a female Anglican priest who had joined our witness in solidarity. She is one of a handful of Anglican priests who serve in Rome and she was wearing a Roman collar, as she does most days as an ordained minister.

We explained in detail why she was entitled to wear a priest’s collar. “I understand who she is and why she can wear it,” the officer said, motioning with her arm toward St. Peter’s Basilica in the distance. “But *they* will not understand. It will make them uncomfortable. They’ve never seen it before.”

Our witness was allowed to carry on. We prayed, sang and

spoke to the media about our belief that women, too, have a vocation to the priesthood.

The nine of us were then marched, two by two, up the *Villa della Conciliazione*. Two police officers led us at the front of our line and two held up the rear. Two police cars, one marked and one unmarked, tailed us on either side. The officers inside glared at us as they cruised along.

When we at last arrived at the Vatican’s barricades we were met with a dozen new security officials, some from the Roman police, others from the Vatican’s *Gendarmeria*, and still others who were unidentified men in black suits. We were outnumbered two-to-one by officers from various security agencies, some of whom spoke to us from behind a barrier that separated us from St. Peter’s Square.

While other pilgrims were herded onto the square with the most cursory glance at their belongings, we were held as a group

and subjected to a thorough search of our bags.

I was carrying a small satchel with a fresh blouse inside. The security officer whipped the shirt out, shook it violently in the air, and then threw it back into my arms. It took me a moment to realize that he wasn’t looking for a weapon; he was looking for a clerical collar.

They confiscated our banners, flyers and buttons. They were adamant about searching our bags for priests’ stoles.

“Whatever you do, you cannot wear a stole on St. Peter’s Square,” the policewoman warned us. “It will be considered a provocation.”

Two women, members of Roman Catholic Womenpriests, had their stoles seized like contraband.

All of our confiscated items were taken to the police station on the square. We were told that we could pick them up after the mass had concluded.

When the police were at last satisfied that our threatening materials had been neutralized, we were led through metal detectors and shown to our seats. Francis was visible in the distance, surrounded by thousands of men in albs and stoles.

A member of the Vatican security force was posted in front of us, and another on the aisle. Their eyes were trained particularly on our Anglican priest supporter and her collar. About 30 minutes into the liturgy, the Anglican priest left the mass to attend to her own church. The security guards, who perhaps had gotten bored of watching us watch the liturgy, hadn’t noticed her departure. When they realized she was missing from our row, a minor panic broke out.

One of the guards approached us demanding to know where she was. When we assured them she had left to return to work, they searched for her among the crowd.

— ‘CRISIS’, page 14

SUNDAY/FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
Sept. 17, 2017 <i>Continued</i>	Closing	439 The Master Came to Bring Good News (Tune: 438) 552 Great God, We Lift Our Hearts CIS 6.30 Table of the World	384 The Servant Song 371 Go In Peace to Love and Serve the Lord	442 Blessed be the Lord 691 Praise the Lord, My Soul	645 Amazing Grace 598 O God Beyond All Praising v 1 & 3
Sept. 24, 2017 Twenty-fifth Sunday in OT	Opening hymn	561 O God, Beyond All Praising 574 We Will Extol Your Praise CIS 6.29 O God of Past and Present	663 Loving and Forgiving 615 The Cry of the Poor	351 Seek the Lord 702 Like Cedars	610 Sing of the Lord’s Goodness 611 All Creatures of Our God and King
	Preparation of Gifts	516 Only This I Want CIS 6.26 All For Your Glory	659 Turn to Me 498 Only This I Want	553 Come with Me into the Fields 722 In the Day of the Lord	782 Only This I Want 658 Seek Ye First
	Communion	604 Seed, Scattered and Sown CIS 6.12 Gather Your People	473 Love One Another 478 Ubi Caritas	508 In the Breaking of the Bread 518 The Supper of the Lord	783 Unless a Grain of Wheat
	Closing	532 For the Fruit of All Creation 533 Sent Forth By God’s Blessing CIS 6.23 Holy Is Your Name	438 We Will Rise Again 385 Sent Forth By God’s Blessing	546 God Has Chosen Me 599 Blest Be the Lord	832 In Christ There is No East or West

Focus on documentary highlights from Tribeca

Screenings & Meanings

Gerald Schmitz



Some of the richest festival content can be found in the documentary programs. I have already reviewed the superlative *Intent to Destroy* (PM, May 31). Among the selections in competition, the Tribeca jury gave its top award and several others to Elvira Lind's *Bobbi Jene* (Denmark/Israel/U.S.), an extremely intimate observation of the life and career of Iowa-born contemporary dancer Bobbi Jene Smith who, after a stellar decade with Israel's renowned Batsheva dance company, left her lover, fellow dancer Or Schraiber, to return to the U.S. to embark on a solo venture in San Francisco. The movie will appeal most to modern dance enthusiasts and it's certainly not for the morally uptight as the camera intrudes on private moments and follows Bobbi Jene's sensual movements, sometimes performed in the nude.



Bobbi Jene stood out for its intensely personal approach to its artistic subject, although Tribeca also presented several engaging posthumous portraits — *Shadowman* about New York street artist Richard Hambleton, and *I Am Heath Ledger* about the rising Australian film star. Raising topical artistic challenges is *When God Sleeps*, a U.S.-Germany co-production that profiles exiled Iranian musician Shahin Najafi, who lives under the threat of a fatwa.

There were many compelling docs raising broader societal issues. Two of these, the feature-length *Awake: A Dream From Standing Rock* and short *Water Warriors*, address solidarity with indigenous peoples in struggles for environmental justice, about which more below.

Among others that impressed are the following:

Get Me Roger Stone (U.S.)

This Netflix production by writer-directors Dylan Bank, Daniel DiMauro and Morgan Pehme is the year's essential political film. Stone is an incorrigible right-wing libertarian zealot who styles himself a Machiavellian "agent provocateur." For decades from Nixon to Trump he has been a ruthless dirty-tricks operator. Stone has reason to blow his own horn on his controversial role in the latter's road to the presidency.

The Farthest (Ireland)

Writer-director Emer Reynolds does a masterful job of relating the story of the Voyager probes into outer space first launched

during a critical planetary alignment 40 years ago in August 1977. Despite a computational power that now seems primitive, their explorations sent back images that greatly expanded our knowledge of the solar system, and the human presence they carry will continue travelling into the interstellar beyond for an indefinite future.

Hell on Earth (U.S.)

Directed by Sebastian Junger and Nick Quested, this is the fifth feature documentary on the Syrian crisis I've seen this year. (Tribeca also showed *City of Ghosts*, which premiered at Sundance.) A National Geographic production with the subtitle "The Fall of Syria and the Rise of ISIS," it is arguably the most complete in offering a penetrating analysis of the conditions that created the ongoing civil war and promoted the spread of extremism, as well as critically assessing the contribution of outside interventions to the catastrophic consequences. Watch for a full review at a future date.

Hondros (U.S./Iraq/Liberia/Libya)

<http://www.chrishondrosfilm.com/>

Jake Gyllenhaal gave a passionate introduction to the world premiere of this moving tribute to the life and iconic work of renowned war photographer Chris Hondros who was killed alongside fellow photographer Tim Hetherington (a filmmaking partner of Sebastian Junger) during the Libyan civil war in April 2011. Helmed by Greg Campbell, a journalist companion and friend of Hondros since childhood, it is a worthy recipient of the audience award for best documentary.

A River Below (Colombia/U.S.)

Director Mark Grieco embarks on an investigation into the dangerous controversy over the killing of endangered Amazon pink river dolphins — used as bait in a subsistence fishery — that also probes the motives and ethics of those behind the camera. Digging deeper leads into murky waters as the questionable methods of a pro-conservation Brazilian TV star Richard Rasmussen stand in contrast to the efforts of Colombian marine biologist Fernando Trujillo. Do advocacy ends justify the means?

ELIÁN (Northern Ireland/Ireland/U.S.)

When five-year-old Elián González was rescued in 1999 after his mother drowned attempting a Cuba to Florida crossing, he became a pawn in a huge family fight and propaganda war. The eventual return of the boy to his father in Cuba may have affected the disputed 2000 presidential election result, but the story then disappeared. In recalling these heated events in light of warming

U.S.-Cuba relations, directors Tim Golden and Ross McDonnell let father and now-adult son, both proud pro-Castro patriots, speak for themselves.

ACORN and the Firestorm (U.S./India)

Writer-directors Reuben Atlas and Sam Pollard recount how the progressive action group ACORN (The Association of Community Organizations for Reform Now), which played a role in the election of Barack Obama, was successfully targeted by the right using devious deceptive tactics, igniting a scandal exploited by the "alt-right" including Breitbart Media. ACORN was made a pariah but survived and, who knows, in the resistance to Trumpism it may rise again.

True Conviction (U.S.)

A special jury mention was awarded to director James Meltzer's remarkable story of a trio of men, released after their wrongful convictions were overturned, who have formed a Dallas detective agency devoted to helping prisoners in similar circumstances. They still struggle with their own demons and experience the toll of unjust incarceration in taking on some heartbreaking cases. The film notes that a record 166 men were exonerated in the U.S. in 2016 after serving an average of 15 years.

Wasted! The Story of Food Waste (U.S.)

Not only are our industrial agri-food systems wasteful and polluting, contributing to environmental problems, but it is estimated that globally one-third of what is produced is discarded, a large portion of which ends up in landfills rather than being composted. Directors Anna Chai and Nari Kye go beyond surveying this waste and its ramifications to presenting palatable solutions from around the world with executive producer, author and celebrity chef Anthony Bourdain as an engaging guide.

The Last Animals (U.S.)

<http://thelastanimals.com/>

Director Kate Brooks is a war photographer who decided to turn her camera's attention to the ongoing slaughter of African wild animals, observing that 100,000 elephants and 5,000 rhinos were killed during the making of her film. Documenting the efforts of park rangers, conservationists and biologists, it's dedicated to those who have died combatting the poaching crisis that (in addition to the big game hunting for profit shown in the Sundance film *Trophy*) is driving iconic species to the verge of extinction.

A Gray State (U.S.)

"Gray State" was the name of a libertarian anti-government film that was the project of Iraq war veteran David Crowley who became increasingly disturbed and paranoid even as his initiative went viral, attracting fanatical followers on the "alt-right" alleging conspiracies by the sinister state and global order.

Director Erik Nelson, who had access to Crowley's enormous



Gerald Schmitz

TRIBECA PREMIERE — *Water Warriors* director Michael Premo with Debbie Cyr at Tribeca Film Festival April 24, 2017. The short film is about water protectors determined to stop the plans of a Texas-based company for natural gas fracking in uncaded indigenous territory.

archive, shows the bizarre journey that ended at Christmastime 2015 in a suburban Minnesota home with a murder-suicide as supportive wife Komel and five-year-old daughter Raniya paid the price of his madness.

No Man's Land (U.S.)

Right-wing militants and militias raging against a "tyrannical government" were also attracted to the 41-day 2016 occupation of the aptly named Malheur Wildlife Refuge in Oregon led by out-of-state Mormon rancher Ammon Bundy. These gun-toting God-fearing "patriots" disputed federal control of public land and regarded federal agents as the enemy. By getting close to them director David Byers obtained remarkable footage of the armed standoff that divided the community. Many residents felt threatened and a county judge described the protesters as publicity-seeking "thugs." When the FBI moved in, one vocal gunslinger from Arizona was fatally shot. Arrests were made and the Bundys convicted of damaging property but acquitted on the more serious charge of conspiracy. (The PBS Frontline program "American Patriot," first broadcast May 16, includes other details including the history of the Bundy family's confrontation with federal authorities in Nevada.)

* * *

Considering that the above case of blatant illegality was tantamount to an armed insurrection, or at the very least an incitement to violence — one Oregon protester is heard yelling "Don't be afraid to shoot the FBI" — the response of the security forces might be said to have been very patient. It is interesting to compare and contrast it to the aggressive tactics deployed against indigenous peoples and supporters in peaceful protests aimed at protecting the land, water, and environment from intrusive resource development megaprojects.

None has had a higher profile in recent months than that of North Dakota Standing Rock Sioux

Tribe's efforts to stop the route of the Dakota Access Pipeline (DAPL) — carrying fracked oil from the Bakken fields — going under the Missouri River. Their cause attracted unprecedented solidarity from indigenous nations (see <http://standwithstandingrock.net>) as well as many thousands of others who came to join a large protest camp. As part of its N.O.W. (New Online Work) program, Tribeca presented the world premiere of *Awake: A Dream From Standing Rock* (<https://awakethefilm.org/>), a collaboration by three directors — Josh Fox, James Spione, and Myron Dewey. For a limited time the film has been available to watch online for a small donation, and check the website for more information about its continuing activist campaign.

Awake shows the remarkable support network that developed over a number of months during 2016 as protesters mobilized to block the pipeline's progress to defend against the threats to indigenous territory, sacred sites, and the potential contamination of water sources. These protest actions were both resolute and resolutely non-violent. As one organizer insists, "We must remain peaceful and prayerful in everything we do." Yet the police response was both massive and militarized. Protesters, including indigenous elders in prayer, were shot at with rubber bullets and hosed with water cannons in sub-zero conditions as winter set in. Yet in the face of these heavy-handed tactics serving the interests of the powerful, the dream of a respectful sustainable future is undaunted. Narrated in the voice of a young indigenous woman, it closes with an appeal to "join our dream."

A short-lived reprieve in December 2016, when the Army Corps of Engineers held up a permit, was quickly overturned by the Trump administration, which bulldozed through the DAPL's completion. Still, Standing Rock demonstrates a solidarity of resistance that is crucial to maintain as these struggles continue.

— WATER, page 14

Evaluate habits that interfere with relationships

Breaking Open the Ordinary

Sandy Prather



I have a friend who likes to do Sudoku puzzles. She started years ago when it was still a fairly new fad. Each day, along with her morning coffee, she would tackle the puzzle provided in the daily newspaper. She was good at it and moved quickly beyond the easy and medium levels to the difficult and then expert ones. Usually each only took about 20 or so minutes to finish, so it was a fun and challenging way to start her day.

Eventually she began purchasing Sudoku puzzle books to do primarily on holidays and occasionally during the evenings. When she discovered there was a Sudoku app to download onto her iPad, she was delighted and soon had an unlimited supply of “challenging and expert” puzzles at her fingertips.

But therein lay the problem. Too soon, she discovered the addictive nature of the pastime. She’d finish one game and immediately begin another. She would spend an entire evening playing without realizing the passage of time and she’d stay awake late into the night doing “just one more.” She was surprised to discover her fingers and hands beginning to ache from holding the iPad and her neck and back getting stiff. She realized there was a deeper problem when, trying to sleep at night after marathon sessions of puzzling, she saw the grid lines of the puzzles super-imposed on her eye lids and she dreamed of Sudoku numbers. What had been

an entertaining diversion had become something more.

She decided to cut back to her original one puzzle a day. She was unsuccessful. Within two days, she was back doing multiple Sudokus at all hours. She tried fruitlessly over the next week to limit herself, but found she was still caught up with the puzzles. With aching hands and a sore neck, she realized she was powerless to control herself and, one morning, she deleted the Sudoku app.

It might seem like a trivial matter, an obsession with a computer game, but to those familiar with addictive behaviour, the experience is not uncommon and the solution to it a wise one. Jesus references it when he says, “If your eye offends you, pluck it out. If your hand or foot offends, cut them off” (Mt 18:8), and our 12-Step brothers and sisters understand exactly what he means. Anyone who has ever tried to quit drinking or smoking gets it. The alcoholic can’t have just one glass; the smoker can’t seem to cut back to half a pack. Our own experience teaches us: some behaviours become so compulsive that quitting them seems to be an all-or-nothing scenario. Gradual, part-way changes don’t work. The lure is too strong and we fall right back into our unhealthy habit.

“If your eye offends, pluck it out. If your hand or foot does, cut them off.” Jesus once again indulges in “shock talk,” where hyperbole and metaphor are used to awaken us to the utterly serious consequences of our actions. The eye stands for the way we see, the hand symbolizes what we do, and the foot represents the path we walk. We can, in our seeing, acting, and choosing our path, take up behaviours, get caught in habits, that are so contrary to the fullness of life that God desires

Prather, BEd, MTh, is a teacher and facilitator in the areas of faith and spirituality. She was executive director at Star of the North Retreat Centre in St. Albert, Alta., for 21 years and resides in Sherwood Park with her husband, Bob. They are blessed with four children and 10 grandchildren.

‘Water protectors’ united

Continued from page 13

The Tribeca shorts program also presented an important 22-minute film, *Water Warriors* (<http://www.storyline.media/water-warriors>), directed and produced by Michael Premo, co-founder of Storyline Media. Three years in the making, Premo and his team gained the trust of the Mi’kmaq First Nation and local New Brunswick community who formed a common front of water protectors determined to stop the plans of a Texas-based company for natural gas fracking in unceded indigenous territory. As at Standing Rock, the protesters were unarmed and peaceful and sometimes faced strong-arm tactics by security forces. They were not deterred by

this, or the divide and rule tactics of state-corporate promoters promising jobs and revenue to an economically depressed area.

I had the privilege of interviewing Premo and Mi’kmaq activist Debbie Cyr in New York during the festival. They emphasized the impressive solidarity that was forged between the indigenous and non-indigenous communities, its collective decision-making and creation of social capital. This broad resistance was ultimately successful in prevailing on the provincial government to put in place a moratorium on fracking activity. As Ms. Cyr observed, “People are hungry for success stories,” adding that “They (the filmmakers) did such a wonderful job of sharing our truth.” Sometimes that truth can make power listen.



Design Pics

UNHEALTHY BEHAVIOURS — Some behaviours, for example, addiction to iPads and social media, become so compulsive that quitting them seems to be an all-or-nothing scenario, writes Sandy Prather. “Gradual, part-way changes don’t work. The lure is too strong and we fall right back into our unhealthy habit.”

for us that the only way to deal with them is to pluck them out of our lives completely, cut them out entirely.

What might those things be? What can become so all-consuming or damaging in us that it constitutes a threat to our physical, emotional or spiritual life? When we ask that question sincerely, we see there are any number of behaviours that impede the life God intends for us. There are obvious ones like compulsive gambling, alcohol/drug abuse, sexual misconduct, or the consumption of pornography, but there are less obvious ones as well. As my friend recognized,

obsessive computer gaming can be problematic and others identify excessive use of social media as harmful. Shopping, working, exercising, almost anything can become an unhealthy habit that steals our time, affects our relationships, and harms our bodies. Naming our own particular demons, the seemingly inconsequential and the clearly critical, requires taking a searingly honest look at our lives and is the first step to change.

Success in changing, though, if we listen to Jesus and the wisdom of the 12-Step programs, lies in spiritual amputation, cutting the behaviour or habit out completely.

They keep us from God and life, Jesus says, and they do not belong in us. Eradication is the only avenue to victory.

At first glance, an addiction to Sudoku puzzles doesn’t seem like a big thing. But when it begins to interfere with one’s normal life, gets in the way of relationships, meaningful tasks, prayer time, and healthy movement and sleep, it becomes something else. It becomes a threat and a barrier to fullness of life. For my friend, deleting the app, regaining control, was more than a trivial gesture, it was a step toward spiritual freedom. What’s yours going to be?

‘Crisis’ one of sacramental imagination

Continued from page 12

Their worry, it became clear, was that she was going to try to slip in among the male priests and create a disturbance. Or worse, try to celebrate. They never found her.

When the time for communion came, dozens of priests were dispatched to give out the eucharist. When one of our organizers put out her hands to receive, the priest rebuffed her. “I have to put it in your mouth and I need to see you to swallow it,” he said.

When she refused, he walked away, denying her communion. A brief heated exchange ensued between her and the priest. Another priest, hearing the commotion, quietly placed a wafer in her hands.

It was an undignified conclusion to a remarkably demeaning day. Though it is unlikely that those priests knew who we were, the symbolism of a woman stretching out her hand in a desire for communion, only to be degraded, dictated to, and sent away empty seemed like an apt ritualization of our experience.

A year after this incident, my hope is that as Francis contemplates what can be learned from the supposed vocations crisis, he

might somehow hear this account and other women’s stories like it.

Perhaps he will recognize what we learned that day in Rome: There is a radical lack of hospitality or goodwill shown toward any person who dares to say that God calls women to ordained ministry in the church.

Standing so close to the pope as he spoke in St. Peter’s Square, I wondered how this man, who washes the feet of female prisoners, would have felt if he’d known that, just a hundred yards away, we were being treated like credible threats on a watch list.

How would he have felt if he knew that, in his declared Year of Mercy, as thousands of priests were being feted and forgiven, we were shown no compassion? Instead, we were regarded with suspicion and derision.

What would he have thought if he knew that, in the midst of the culture of encounter that he was trying to cultivate, we were being handled like a clear and present danger?

Hearing our stories, perhaps the pope would have begun to realize that there is, in fact, no vocations crisis at all. There is, however, a crisis of sacramental

imagination on the part of the church’s hierarchy.

Francis has won legions of followers precisely because he sees the presence of God in the bodies of the sick, the suffering, the homeless and the destitute. Yet he still cannot see God’s presence in the women who long to serve and lead the church and celebrate its sacraments with God’s people.

Francis is right. The institutional church has contributed to the vocations crisis. But it isn’t worldliness or joylessness that pushes people away from vocations. It is the institutional church’s rigid refusal to hear the voices of women called to be priests and the voice of God who calls them.

Until the pope and his brother priests can listen to women, rather than silencing them, and see God working sacramentally through women, rather than treating women as a threat to be controlled, they will have little hope of learning from a problem they themselves have created or addressing a crisis that they alone can fix.

**This account of these events is purely my own and does not necessarily reflect the experience of any of the other women with whom I witnessed that day.*

‘Be not afraid’ a radical Gospel stance we need to hear

Liturgy and Life

Gertrude Rompré



There’s a powerful scene in the movie *Dead Man Walking* where Sister Helen Prejean sings the hymn “Be Not Afraid” to the young man she befriended on death row. On the night before Matthew Poncelet is scheduled to die, she proclaims God’s tender mercy and compassion by singing:

*Be not afraid.
I go before you always;
Come, follow me,
and I will give you rest.*

This week’s readings call us to follow Sister Helen’s remarkable example of discipleship. They ask us to proclaim God’s mercy and compassion to a frightened world. This is a message the world desperately needs to hear.

Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

The other day I had a conversation with a young man in the wake of the terrorist attack in Manchester. He spoke of how our world these days is “toxic.” And I can’t blame him for thinking along these lines. There are toxic elements of our human condition that seem to be all the more powerful at this time in history (though we need to also remember that other times in history have been equally toxic). The challenge for Christians, then, is to continue to believe and proclaim that God is with us through it all. The mystery of the Incarnation tells us just this, that God is with us through even our most desperate moments.

Matthew’s Gospel reminds us to “be not afraid” since our God has counted even the number of hairs on our head. God knows us intimately, our deepest needs and desires. God knows us at our worst and at our best and, yet, is with us always. It is our mission, as disciples, to proclaim this

Twelfth Sunday
in Ordinary Time
June 25, 2017

Jeremiah 20:10-13
Psalm 69
Romans 5:12-15
Matthew 10:26-33

truth to our broken world and our broken selves. That’s what trusting in God’s providence is all about. Providence is not so much about God making sure that our lives our trouble free, but much more about how God is with us through it all — the highs and the lows, the joys and the anguish — of our human condition.

Scripture has an interesting side effect. It reminds us that the human turmoil we face today is not new. If we’re ever tempted to think that terrorism is a new phenomenon,

we need only turn to Jeremiah who reminds us that, even in his time, “terror was all around.” The power of his prophetic speech also lay in his claim that the Lord was with him through it all. Today, we too, are called to be such prophets for our troubled world.

Julian of Norwich, a 14th-century mystic, put it another way: “All will be well, all manner of thing will be well.” It’s interesting to note that she was born just a few years before the bubonic plague decimated Europe. In the midst of the turmoil of the Middle Ages, Julian, too, was a prophetic voice reminding her peers to “be not afraid.”

The Letter to the Romans reminds us that the “free gift is not like the trespass.” The free gift of God’s providential care will always surpass the power of evil. Gratuitous love always renders sterile the forces of hatred and fear. Our Christian faith calls us to enter ever more fully into the free-flowing river of God’s embrace so that we, in turn, can bring that embrace to those most in need.

Proclaiming that we need not be afraid is a radical, prophetic stance. It’s completely countercultural. It flies in the face of the evidence we hear reported on the nightly news. It runs counter to the consumerist message that tells us our security can be found in amassing material wealth. It reminds us that our ultimate security is found in relationship with our loving God, a God who whispers gently in our ear, “Be not afraid, I go before you always . . .”

As we go forward this week, let us be inspired by the mystics, prophets and saints who have gone before us, proclaiming God’s providential care as an antidote to the terrors of our troubled world.

Those who are ‘pro-life’ must be consistent in all areas of morality

In Exile

Ron Rolheiser, OMI



John of the Cross teaches that within spirituality and morality there are no exempt areas. Simply put, you cannot be a saint or a

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highly moral person if you allow yourself a moral exemption or two. Thus, I may not allow myself to split off one moral flaw or sinful habit and see it as unimportant in the light of my positive qualities and the overall good I do. For John of the Cross, you cannot be a saint and have a moral blind spot, even if it’s a minor one. A bird tethered to a rock, he says, cannot fly irrespective of whether the cord holding it is a cable or a string.

The same is true for our efforts

to protect life and foster justice in our world. The protection of life and the promotion of justice are all of one piece. We cannot be an authentic prophet and have a few moral blind spots.

A huge consequence flows from this, namely, we cannot treat issues like abortion, nuclear war, lack of ecological sensitivity, the plight of refugees, racism, sexism, poverty and inequality, poor access to health care, unequal access to education, sexual irresponsibility, and discrimination against the LGBT community in isolation from each other, as if these were wholly discrete issues. Whether we admit it or not, these areas are all inextricably interconnected. To quote Cardinal Joseph Bernardin: “The success of any one of the issues concerning life requires a concern for the broader attitude in society about the respect for human life.” That’s a strong challenge for all of us, on all sides of the ideological spectrum.

Thus, those of us who are concerned about abortion need to accept that the problem of abortion cannot be effectively addressed without at the same time addressing issues of poverty, access to health care, sexual morality, and even capital punishment. The interconnection here is not wholly mystical. It’s real. Abortion is driv-

en more by poverty and lack of adequate support than by any liberal ideology. Hence, the struggle against abortion must also focus on the issues of poverty and support for pregnant women. As well, to morally accept killing in one area (capital punishment) helps sanction its acceptance in another area (abortion). Sexual morality must also be addressed since abortion is the inevitable byproduct of a society within which two people who are not married to each other have sex with each other.

It’s all one piece, and any opposition to abortion that fails to adequately recognize the wider perspective that more fully defines “pro-life” leaves many sincere people unable to support anti-abortion groups.

Conversely, those of us who are concerned with the issues of poverty, health care, capital punishment, ecology, war, racism, sexism, and LGBT rights, need to accept that these issues cannot be effectively addressed without also addressing the issue of abortion. Again, the interconnection isn’t just mystical, it’s empirical: Failure to be sensitive to who is weak and vulnerable in one area deeply compromises one’s moral standing on other issues that deal with the weak and the vulnerable. We must advocate for and strive to

protect everyone who falls victim within our present way of living, and that includes the unborn.


It’s all of one piece! There can be no exempt areas, thus opposition to the protection of the unborn is not just antithetical to what’s central within a social justice agenda, but it, perhaps more than anything else, leaves liberal ideology and its political allies compromised in a way that allows many sincere people to withhold their support.

Clearly, of course, nobody is asked to give equal energy to every justice issue in the world. Accepting that none of these issues can be effectively dealt with in isolation shouldn’t stop us from passionately working on one issue or another. But knowing that these issues are all of one piece does demand that we always recognize that, however important our particular issue, we may not see it in simple black and white, without nuance, as an issue that can be dealt with within one ideological, political, or religious silo. We must always be sensitive to the whole, to the big picture, to the intricate interconnections among all these social issues.


And, not least, we must be humble before and sensitive to our own moral inconsistencies.

We will, this side of eternity, always have them and we must forgive ourselves for them and not let perfection, that fact we can’t be fully consistent, be the enemy of the good, that fact that we can do some good work that is effective. But acknowledging both our own inconsistencies and the complexities of the issues should make us more open to listening to the views of others and make us less doctrinaire and fundamentalist in our own attitudes.

All the issues that deal with justice and peace are of one piece, one whole, one moral corpus, one seamless garment; and, like the soldiers casting dice for Jesus’ clothing, we should hesitate to tear this garment into different pieces.



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Monday - Thursday, 8:30 a.m. - 12:30 p.m.

Jesuit calls for Catholics to move toward inclusion

By Jonathan Merritt
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In 1992, the Vatican under Pope John Paul II published the *Catechism of the Catholic Church*, which stated, among many other things, that “homosexual tendencies” are “objectively disordered.” One of the principal theologians who shaped the document was Cardinal Joseph Ratzinger, who would succeed John Paul II as Pope Benedict XVI. He too would take a hardline stance against homosexuality.

Two decades later, Pope Francis has signalled what many believe to be a softening on the matter.

In 2013, when asked about gay priests, he famously replied, “Who am I to judge?” He has continued to call for the Catholic Church to treat LGBT people with dignity and respect, and to fight discrimination against sexual minorities.

But the church may be on the cusp of another baby step in this ongoing discussion with the publication of a new book by a popular Jesuit priest, James Martin: *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter Into a Relationship of Respect, Compassion, and Sensitivity*.

Martin argues the church must move from a position of tolerance to inclusion when it comes to LGBT people. He criticizes the language of disorder from the catechism, calls on Catholics to stop firing LGBT people from church positions and frequently uses terms like “gay” and “lesbian” that many Catholic officials avoid.

The book carries with it a sense

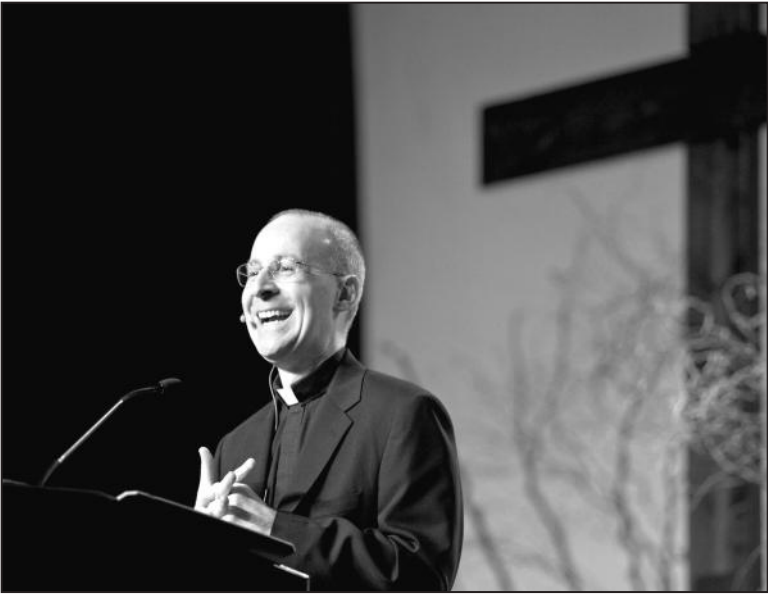
RNS senior columnist Jonathan Merritt writes the “On Faith and Culture” column.

of authority. It was approved by Martin’s Jesuit superiors and is endorsed by two Catholic cardinals and a bishop. And Martin was recently appointed by Francis as consultant to the Vatican’s Secretariat for Communication, which manages Vatican TV and radio as well as the pope’s social media presence.

I sat down with Martin to discuss his message, and he told me he isn’t the only person connected to the Vatican who wishes to see the church move toward LGBT inclusion. Here we discuss what that looks like, how likely it is to happen and why he is putting his reputation on the line to fight for it.

You’re arguing for inclusion of LGBT in Catholic churches. How is it possible to include someone that your church believes is actively living in sin?

Simply being LGBT is not sinful, according to Catholic teaching.



Tom McCarthy Jr., Catholic Review

TOWARD INCLUSION — Rev. James Martin, SJ, argues the church must move from a position of tolerance to inclusion when it comes to LGBT people.

That’s a common misconception. Even the catechism talks about welcoming them with “respect, compassion and sensitivity,” which is the genesis of the book’s subtitle. More basically, LGBT Catholics are baptized, and so they’re as much a part of the church as the pope. Sometimes when LGBT people tell me they feel like they’re being pushed out of the church, I’ll say, “Don’t let anyone push you out. It’s your church too.”

Let’s assume you’re successful and churches open their arms to the LGBT community. Is it even possible for LGBT people to feel welcome in the Catholic Church?

Yes, and many parishes show what this means in practice. Of course, some parishes are more forward-thinking and have LGBT support groups, like the successful “Out at St. Paul” group at the Church of St. Paul

the Apostle in New York. But there are quieter ways of welcoming LGBT people — mentioning them in homilies; encouraging them to participate as lectors, ministers of hospitality and in other parish ministries, and getting to know them personally. And, above all, listening to them.

A lot of Catholic leaders avoid using labels like “gay” and “lesbian,” opting instead for terms like “same-sex attracted.” Why did you decide to use the more common labels?

Because those are the terms that LGBT people use. People have a right to name themselves. It’s similar to the reason we no longer use terms like “Negro.” Why not? Because the African-American community opted for terms like “African-American” and “black” over time. Catholics are supposed to treat LGBT people with “respect,” and it’s disrespectful in the extreme to continue to use names that they not only don’t use, but reject.

The Catechism of the Catholic Church teaches that “homosexual acts are intrinsically disordered.” Do you affirm and agree with this teaching and language?

I’m no theologian, but I would say that some of the language used in the catechism on that topic needs to be updated, given what we know now about homosexuality. Earlier, for example, the catechism says that the homosexual orientation is itself “objectively disordered.” But, as I say in the book, saying that one of the deepest parts of a person — the part that gives and receives love — is disordered is needlessly hurtful. A few weeks ago I met an Italian theologian who suggested the phrase “differently ordered” might convey that idea more pastorally.

Can you understand the pain LGBT Catholics have felt?

Absolutely. Over the past 20 years I’ve done what you might call an “informal ministry” with LGBT Catholics. They’ve come

to me for spiritual counselling, confession and conversation. And they’ve told me the most appalling stories of being ignored, excluded and insulted — by priests and lay workers in their parishes. There is simply no group as marginalized in the Catholic Church as LGBT people. Sometimes they’re treated like lepers. So yes, I understand their pain.

Recognizing that this is just conjecture, how do you predict the Catholic Church’s teaching on homosexuality will be different in 100 years?

I hope the church would more fully embrace Jesus’ call to reach out to those on the margins, those who feel excluded. In the past, when it came to the LGBT community, we led with condemnations. Which is not what Jesus does. For Jesus it is, more often than not, a welcome first. Think of the story of Zacchaeus, the chief tax collector in Jericho, who would have been considered the chief sinner in the city. As he’s passing through Jericho, Jesus sees him and says, “Tonight, I must dine at your house!” It’s a public sign of welcome. That came first for Jesus, and that’s what should come first for the church.

What kind of pushback do you expect to receive?

Most likely some church leaders will think I’ve gone too far, and some LGBT people will think I haven’t gone far enough. A few church leaders might find the call to stop firing LGBT people in same-sex marriages a challenge, and some LGBT Catholics might find my call to treat the hierarchy with respect a challenge. On the other hand, the book has been endorsed by two cardinals, one of them an official in the Vatican. So I think there’s an opening here. And the LGBT people who have read it have thanked me for writing it. So something is changing in the church. Something new is happening. I think it’s the right time for a book like this.

Strength can be found in broke places



Figure of Speech

Dr. Gerry Turcotte

You shall break them with a rod of iron and dash them in pieces like a potter’s vessel. — Psalm 2:9

At a recent panel presented by the remarkable Fresh Start Recovery Centre in Calgary, the executive director Stacey Petersen referred to the art of *kintsugi* — the Japanese practice of repairing broken pottery using silver, gold or platinum seams — as a metaphor for an addict in recovery.

The word *kintsugi* means “golden joinery” and this ancient technique reflects the art of lovingly repairing, rather than thoughtlessly discarding, damaged goods. If some struggled with a “philosophy of replacement” centuries ago, we can only imagine how much more

Turcotte is president of St. Mary’s University in Calgary.

prevalent such a culture of disposal is today, especially in the western world. Everything, it seems, is expendable. If it’s broken, out it goes!

In view of this, *kintsugi* pottery is especially remarkable to behold. It celebrates gold and silver cracks tracing through otherwise meticulous images on previously shattered cups, bowls and plates. It is a golden craquelure, or spider web, that holds divided and uneven pieces together. It is, of course, much more than simple repair work. Done masterfully, the artist does not simply restore but creates anew, often producing something prettier, certainly more intriguing, and at times even stronger than it was originally.

I have always loved the story of the Persian carpet makers who introduced a deliberate flaw into all their masterpieces in acknowl-

edgment that only God could be perfect. And yet the concept of *kintsugi* seems much more accessible to the ordinary citizen, who is surrounded by, and indeed who may embody, damaged goods.

Mr. Petersen’s apt analogy reminds us that beauty not only exists in, but also is created by, the reality of our imperfections and our struggle to improve, rebuild, renew. “We have all experienced brokenness: broken homes, trauma, broken hearts, broken relationships, lost loved ones,” he tells us. “None of us can escape the pain of being broken.” But as he goes on to implore: “Reflect on your own life and notice how every crack has made you more beautiful, more resilient.”

Kintsugi is a powerful metaphor for the art of healing, and not just for the noble and heroic journey that addicts and alcoholics undertake in recovery, but also for all of us who bring our own doubts, imperfections and failures to the world around us, and where, through faith, family and friendship, we sometimes suture the chipped or broken pieces of our lives into something stronger and more beautiful. As Leonard Cohen once put it: “there is a crack, a crack in everything, that’s how the light gets in.”

WE CELEBRATE AT ACTIONMARGUERITE St. BONIFACE, MANITOBA



An inter-congregational celebration was held at Actionmarguerite (St. Boniface) on May 27, 2017, for our jubilarian sisters.

From left to right, first row: Sr. Marie Philippe, Grey Nun, 70 years of religious life; Sr. Juliette Robidoux, Ursuline of Tildonk, 75 years.

Second row: Sr. Gabrielle Cloutier, Grey Nun, 60 years; Sr. Jean Ell, Grey Nun, 60 years; Sr. Claire Petit, Sister of the Saviour, 60 years.

Sincere Congratulations!

Main Centre and a Saskatchewan 'Homer' connection

Around the Kitchen Table

Lloyd Ratzlaff



I felt an inordinate glee one day in 1999 discovering that Homer Groening, the father of Matt who creates the hugely successful cartoon series *The Simpsons*, was born in Main Centre, Sask. This hamlet is still on the map today, with five sturdy souls comprising its population.

Then to learn further that Homer's family belonged to the Krimmer Mennonite Brethren, this only heightened my joy, for I too had been reared in the KMB, a tiny denomination of just 26 churches worldwide which had broken from another Mennonite group in the Crimea in 1869. And it happens that my own church, Salem, was situated in a district named Springfield, halfway between the North and South Saskatchewan Rivers.

All this delighted me back then, and still does today. But why?

I think it has something to do with the biblical parable of the mustard seed. In the familiar (to me) idiom of the Authorized King James Bible, the little kernel is described as "the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Homer Groening had moved to Portland, Oregon, where he married Margaret Wiggum. I was six years old at the time Matt was born, and while he was growing into the huge tree he was to become, I moved to southern Manitoba where I did some growing up myself, and for a time was teaching psychology classes at a Bible college to some of Matt's relatives in that area. All the down-home names of the Simpson characters

Ratzlaff is a former minister, counsellor, and university lecturer. He has authored three books of literary non-fiction published by Thistledown Press, and edited an anthology of seniors' writings published by READ Saskatoon. He has been short-listed for three Saskatchewan Books Awards, won two Saskatchewan Writers Guild literary non-fiction awards, and served on local, provincial, and national writing organization boards.

— Homer, Marge, Lisa, Maggie, Abe, Bart (said to be an intentional misspelling of brat) — come from Matt's own family, while Chief Police Wiggum bears his mother's maiden name. And even if Matt himself is not aware of it, his great-grandfather preacher Abram certainly would have known that in the Bible a homer is a Hebrew unit of capacity, equal to about 10 bushels or 100 gallons.

Who'd have guessed that a genuine court jester like Matthew Abram Groening would rise from these prairie roots? Countless flocks of birds roosting in his great tree, ten thousand gallons in his homer — the longest-running TV series, billions of T-shirts sold, every week new political and cultural satire coming to bite us in the rump, with religion a more frequent theme in *The Simpsons* than in any other series. "*Daut's oba wundawaut*," his Manitoba kin or the folks in Main Centre might say, "That's but a wonderwhat."

In 1999 the *Wichita Eagle* summed it up by calling *The Simpsons* "quintessentially weak,



CNS photo/Fox

SASKATCHEWAN CONNECTION — Maggie, Marge, Lisa, Homer and Bart are pictured in the animated Fox TV series *The Simpsons*. Lloyd Ratzlaff was delighted to learn that Homer Groening, the father of Matt who creates the hugely successful cartoon series, was born in Main Centre, Sask.

good-hearted sinners who rely on their faith — but only when absolutely necessary." Very much like the rest of us, selfish, hopeful, sometimes funny without knowing it, and Matt himself proving our perennial need for the Office of the Court Jester. To his critics, he has only this to say: "If you don't want to have a brat like Bart,

don't behave like Homer."

In Brazil, there is a pigeon-sized creature called a bell-bird. It puffs itself up into a big ball, opens its beak, and with a shrill sound of *DONG!* returns to its normal size. Over and over again. I suppose this is a parable of its own, for isn't the world as small as it's large? Homer from Main

Centre, Lloyd from Springfield, Matthew Abram from Portland, *Ding-dong*, here we go again.

So please keep on pulling our noses, Matt, and make us laugh. It's powerful good medicine.

(And here's a wave to the good people of Main Centre, Saskatchewan, <https://www.youtube.com/watch?v=l2xerYxMMqU>)

There is strength in numbers — especially number 40

Therefore welcome one another as Christ has welcomed you, for the glory of God.

— Romans 15:7 (ESV)

By Irene Lo Scerbo

Replies, in. Caterers, booked. Banquet tables, set. I'd scrubbed and vacuumed, washed and dried, polished and pressed everything in sight over the last two weeks until the house beamed its own welcome. Next? Design 32 personalized place cards. Ah, how chic they would look against their backdrop of luxurious damask, so clean and white and crisp.

But I felt limp as a dishrag.

Enough of this rushing about in the heat of the day! I abandoned my anniversary party preparations and headed outdoors to relax with my daughter and her girlfriend who lay sunning themselves on the deck while their offspring

Lo Scerbo lives and writes her life from Winnipeg, the place she calls home — for now.

roamed the property squirting each other with water guns. "What's it like," the friend asked, "living with one guy for *forty* years?" She said *forty* as if I'd reached the outer limits of a love-life gone stale. "Don't you get bored listening to the same old man-stories again and again?"

Dearest daughter rolled her eyes, a sure sign that she and our near-perfect son-in-law had sung the all too familiar *Ho-hum, Honeymoon's over Blues*. I was bursting to proclaim that husbands can mellow with age, and that sometimes the plural of spouse is indeed spice. Wild shrieking children and the relentless honking of a car alarm on the front driveway quickly robbed me of my big chance to calm their wifely fears.

I would have told the girls that my Tony *has* changed over the years — from a smoker to a non-smoker, from a non-swimmer to a swim-the-length-of-the-pool kind of guy, from an occasional buyer of lottery tickets to a Friday-night player of slots.

That last change worried me.

Then, two things happened: an earthquake shook the southern Italian city of l'Aquila near the home of Tony's young niece; not long after, a tour bus (with Tony and me in it) crossed the border into the U.S. — to take its Canadian passengers gambling.

Upon hearing a newscast about the disaster overseas, I frantically emailed Maria-Stella to ask if *la*

famiglia a Roma was all right. Thankful and relieved they were safe, I told her I'd pray for those families who had not been spared. In a later message I complained to her about Tony's winning spree at the casino — found myself confessing to her that, though I'd spent most of my holiday poolside, I had, for a short period, foolishly played the machines and lost what little money I'd brought along. Maria-Stella emailed back in her best English, "Do not worry! Zio Antonio may be a big winner, but you, Zia Irene, are lucky in love."

She was right. Forty years ago I bet everything I had — all or nothing — on the man I chose to marry. He was my one big gamble. And what a payoff! Tony's been hard-working, generous, faithful and caring — even when I was too foolish to realize it. Our kids reassure me, saying, "You've got to understand, Mom — with Dad, life is pretty basic: what you see is what you get." In fact, Tony's nonsense approach to loving resembles that of Mother Teresa who said we must love each other, not necessarily the entire world. Our Maker created us to do small things with great love.

Tony gave me our first-born who, with his toothless, drooly smile, taught me that love keeps growing in its capacity to include an *other* besides my man. Soon, two baby *others* joined in — girl-flavoured with God-given grace. Our kids were the first best things that ever happened to their dad and me, and years later, when, with the help of our sons-in-law, we became G-parents to three lit-

tle G-bodies, I claimed as my own, the cliché lyrics from Dean Martin's "You're Nobody Till Somebody Loves You."

Our 40th anniversary celebration boldly reinforced the truths of that old song, not just because the event was a success in all the usual ways with its elegant meal service, background music, and guests a-plenty. To be roasted by your own daughters, now that's unforgettable. I never laughed so hard in all my life — at myself, and at my husband — as we are seen through the eyes of those who love us and whom we love back, however inefficiently.

While our girls jokingly portrayed us as *The Odd Couple*, they kindly hinted that Tony and I had found the right person *in* each other, and that we try to be the right person *for* each other. They put it this way: "Mom, you two are like Rocky Balboa and Adrian — remember the movie? Rocky said, 'She's got gaps, I got gaps. Together, we fill gaps.'"

My sparring partner and I have put on the gloves — often. We've also done plenty of gap-filling, as have our cheerleading family and friends. For keeping us in the ring and supporting us, we thank them. For adding oomph to the grey predictability of our married life, we applaud them.

One of the worst diseases is to be nobody to anybody. Tony has been, and still is, everybody to me; I know I am his precious somebody. And if God so wills it, I look forward to loving and being loved by many bodies for another 40 years.

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The month of Ramadan

Ramadan is a sacred month for Muslims worldwide. This year it started May 27 and will end 30 days later, on June 25. It is observed as a month of fasting to commemorate the first revelation of the Qur'an to Muhammad, according to Islamic belief. Its annual observance is regarded as one of the five pillars of Islam.

While fasting from dawn until sunset, Muslims refrain from consuming food, drinking liquids, smoking, and engaging in sexual relations. Muslims are also instructed to refrain from sinful behaviour that may negate the reward of fasting, such as false speech (insulting, backbiting, cursing, lying, etc.) and fighting except in self-defence. Food and drinks are served daily, before dawn and after sunset.

Each year, the Pontifical Council for Inter-religious Dialogue publishes a message to Muslims in preparation for the celebration of the end of Ramadan. Christians and Muslims, believers in one God, have an obligation to safeguard the world God created, said this year's message.

"Our vocation to be guardians of God's handiwork is not optional, nor is it tangential to our religious commitment as Christians and Muslims: It is an essential part of it," said Cardinal Jean-Louis Tauran and Bishop Miguel Angel Ayuso Guixot, respectively president and secretary of the pontifical council.

The council chooses a theme annually to promote dialogue by "offering insights on current and pressing issues." The theme chosen for 2017 is "Caring for Our Common Home," which echoes Pope Francis' encyclical on the environment, *Laudato Si'*.

"As believers, our relationship with God should be increasingly shown in the way we relate to the world around us," Tauran and Ayuso wrote.

Pope Francis' encyclical, they noted, was addressed "to the whole of humanity" and drew attention "to the harm our lifestyles and decisions are causing to the environment, to ourselves and to our fellow human beings."

"What is needed," they said, "is education, spiritual openness and a 'global ecological conversion' to adequately address this challenge."

Since Christians and Muslims make up a major part of the world's population, implementing this message would make a major difference to our global future. — PWN

Oceans are unhealthy

On July 1 Canada will celebrate its 150th anniversary of Confederation. Our motto is: "*A mari usque ad mari*." In English this is broadly translated as "From sea to sea to sea."

Yes, Canada is bordered by three oceans: the Atlantic to the east, the Pacific to the west and the Arctic to the north.

On the Canadian Prairies we are not as affected by climate change on the oceans as are the coastlands of our continent or islands surrounded by water. However, there are less obvious consequences when oceans are not healthy.

Some of these were spelled out at the June 5 - 9 Ocean Conference at the United Nations. It attracted more than 3,500 participants from around the world. Speakers pointed out that the world's oceans affect

life across the globe, in ways we may not be aware of. For example:

- oceans cover 72 per cent of the earth's surface;
- oceans serve as the primary regulator of the global climate;
- oceans supply one-half of the oxygen we breathe;
- oceans absorb one-third of the carbon dioxide we produce;
- oceans absorb almost all of the earth's excess heat;
- oceans are the main source of food for billions of people; and
- millions of people gain their livelihood from the seas.

Media reports warn us of the dangers of warming, pollution and acidification of the world's oceans.

Ghanaian Cardinal Peter Turkson, head of the Vatican delegation, noted that the oceans' ecosystem health will depend on a change in our attitude.

"Much of the decline in the health of the oceans is a result of emphasizing rights and autonomies to the detriment of personal and collective responsibilities," he told the conference. "Effective regulatory frameworks to safeguard the health of our oceans are often blocked by those who are profiting most from marine resources and who are intent on maintaining or increasing their advantages to the detriment of the poorer peoples and countries."

Canada experienced the loss of its cod fish industry a decade ago, but that seems to be correcting itself after some severe restrictions were put in place. Let's hope the same kind of measures and responsibility can restore the health of our oceans. — PWN

Kindness proves to be a powerful force and increases our value

By **Gerry Chidiac,**
Prince George, B.C.

The ancient Chinese philosopher Lao Tzu said, "Kindness in words creates confidence. Kindness in thinking creates profoundness. Kindness in giving creates love."

Kindness is indeed a powerful force. Regardless of how talented we may be, kindness increases our value.

Former New York Yankees shortstop Derek Jeter is bound for the Baseball Hall of Fame — for

his ability as a player and his cordiality toward others. Opponents talk of how he would walk up to rookies who had just made it to second base and say, quietly and inconspicuously, "Nice hit, kid."

To those new in their role as major league players, this meant the world. It also set a precedent. If one of the greatest in the game could be gracious, why couldn't everyone?

There are tremendous benefits to being kind. While we may think that those who act this way are

more likely to be taken advantage of, research shows they're actually more effective. And Jeter was arguably the best player of his generation. Practising kindness leads to better performance. Students who regularly volunteer, for example, have better grades. Companies that gave assistance after the Indian Ocean tsunami in 2004 saw unexpected rises in their stock prices. People who are good to others also tend to have better health, better relationships and overall happier lives than those who don't.

Why, then, would anyone be unkind?

According to social psychologist Nathan Heflick, "Insecurity over ourselves drives much of the cruelty in the world." When individuals feel threatened, they tend to respond with unkindness. The same holds for groups of people.

Perhaps this explains the rise of militancy among "social justice warriors." These are people who sincerely want to see positive change in the world but respond with anger to those who have conflicting views, even threatening

their right to express their opinions. In a democratic society, this is dangerous.

Being kind to others doesn't mean we agree with what they say or do. It means we're confident in who we are and aren't threatened. It means we understand the big picture.

Dr. Martin Luther King Jr. said, "The arc of the moral universe is long but it bends toward justice." When we comprehend this truth, we know we can stand firmly for what we believe is right and yet listen to the views of those who don't agree with us. We're aware that the outcome of respectful dialogue will "bend toward justice."

It's the same on an individual level. As a teacher, I know the first

Junk food ads put teens at risk

By **Tom Warshawski**
and Mary Lewis, Vancouver

We shield our children and young teenagers from many things: overt portrayals of sex and violence on TV and in movies, drinking alcohol, smoking, owning guns and signing contracts, to name a few.

The reasons are sound: we hope to keep our youth from physical and psychological harm, prevent them from falling into bad habits or taking actions with long-term consequences they may not fully understand.

We protect them so they can have the best possible future.

Yet we let them down in one vital area: a healthy relationship with food. We leave our youth

alone and exposed in a brutal marketplace.

Failing to set our youth on a path to a healthy relationship with food is leading to significant health problems now — and promising shorter and sicker futures.

Since 1979, the number of Canadian children with obesity has tripled, with almost one in three children now having excess weight. Increases have been highest among youth aged 12 to 17.

Evidence shows that obesity rates are influenced by the amount of marketing kids are exposed to. It puts them at risk for many health problems, including heart disease, stroke and diabetes.

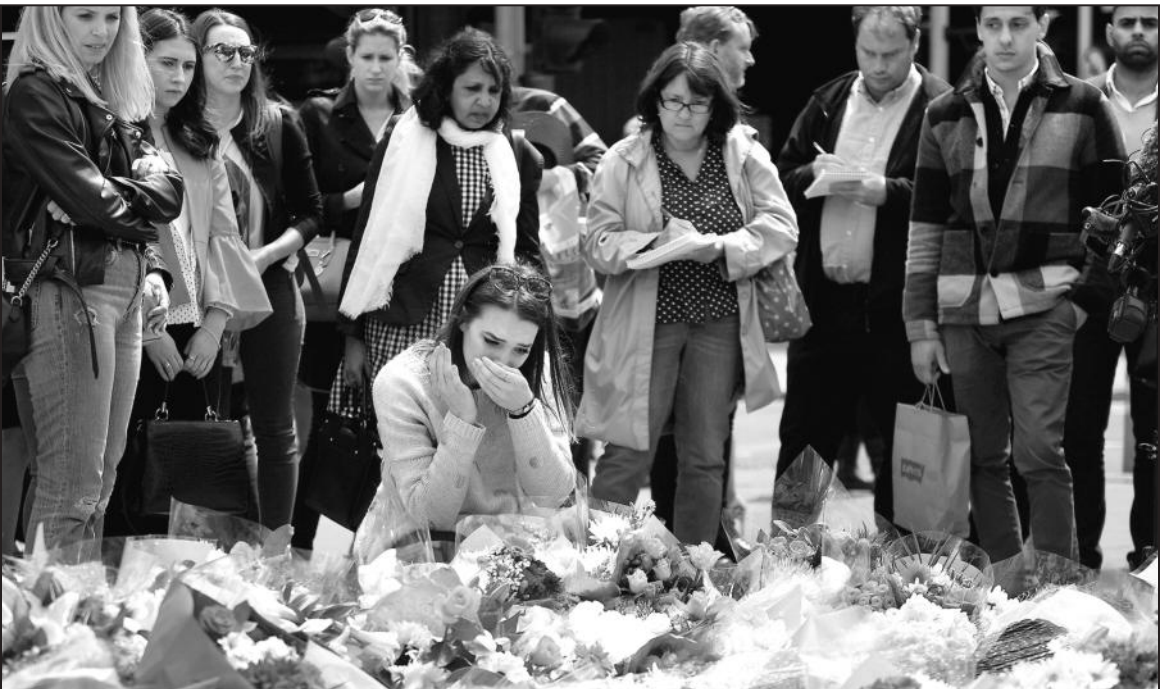
Marketing is big business and it's sophisticated. Millions of dollars are spent targeting children and youth through multiple channels, including TV and social media. New Canadian research reveals that over 90 per cent of food and beverage product ads viewed by kids and teens online are for unhealthy products. The most frequently advertised products on sites frequented by teens include cakes, cookies and ice cream, cereal, restaurants and sugary drinks.

Against this backdrop of pervasive marketing is the fact that

— **FAST FOODS, page 19**

Chidiac is an award-winning high school teacher specializing in languages, genocide studies and work with at-risk students. www.troymedia.com

— **PEOPLE NEED, page 19**



CNS/Andy Rain, EPA

LONDON ATTACK TRIBUTE — A woman weeps as she looks over floral tributes June 7 to victims of a terrorist attack on London Bridge. Christine Archibald, a 30-year-old Canadian Catholic, was one of eight victims killed in the June 3 attack.

Warshawski is an expert with EvidenceNetwork.ca and chair of the Childhood Obesity Foundation and an associate clinical professor of pediatrics at the University of British Columbia. Lewis is VP Research, Advocacy and Health Promotion, Heart & Stroke. www.troymedia.com

Messenger has been a needed spiritual nourishment

The Editor: Let me thank you for the excellent work you and your staff have done in publishing the Prairie Messenger. Your paper has meant “the world” to my wife and I for many years.

We retired to central B.C. in 2003 after 30 years in Yellowknife where we raised our family. The last 10 years in Yellowknife were spent in the employ of the Diocese of Mackenzie through which we were engaged primarily with the native people. We had a rich spiritual life there among an active Catholic community, engaging with the Oblates whose example of humility and simplicity and holiness is our inspiration.

Here in B.C. though, spiritual

nourishment has been harder to find. The Prairie Messenger has been a major influence in keeping me on track and focused on what is important — and encouraged that there is a future for our church.

The articles by the columnists inspire deeper interiority and outward action in the community. The focus on social justice can be found nowhere else. The news of the global church and of Pope Francis is essential but hard to find elsewhere. I even read the editorials to see what you think about issues that trouble me.

I have bought subscriptions for Catholic friends who were giving up hope and needed to see that there was still much life in the church.

I’ll miss the PM greatly. Though there are online alternatives I suppose, I’m a read-and-think kind of person who digests it all while munching my cornflakes — and rereading articles when I’m supposed to be lighting the morning fire.

I wish I could do something definitive to keep you publishing, but your losses of \$200k a year are well beyond me. I would be willing to pay much more for a subscription, however.

I’ll just leave it by saying that for my wife and I, your labours have been well worthwhile. We thank you, and we wish you many blessings in your life ahead. — **Peter Hart, Canim Lake, B.C.**

Even the most hardened hearts can be converted

The Editor: Praying for members of ISIS and those drawn to its horrid ways presents a daunting challenge. To some it may seem foolhardy.

I think of the account of Saul of Tarsus going around zealously rounding up people in order to persecute and kill them all in the paranoid fear of what seemed to him and his companions to be horribly evil. We do not know if he

actually killed anyone; but regardless of that, the man had blood on his hands.

We all know what happens afterwards and how Christ uses him to help us find ourselves as sinners to face the truth that we all have blood on our hands.

Dorothy Day powerfully pointed out that we all have the root of every sin in our souls. Her troubling and yet consoling words

compel us to let Christ chisel out a place in our stony souls whereby a candle can be placed and lit for people whether they be persons in ISIS or members of respectable groups in society.

We don’t need to know where it will end; or how it will end. All we need to know is that we have a role however great or small. Come Holy Spirit. — **Kevin Jozef Krofchek, Regina**

First gift of the Spirit was forgiveness

Continued from page 1

When the Holy Spirit descended on the disciples at Pentecost, he said, the first gift the Spirit brought was forgiveness for their sins and the grace to forgive others.

“Here we see the beginning of the church, the glue that holds us together, the cement that binds the bricks of the house: forgiveness,” he said.

Forgiveness “preserves unity despite everything, prevents collapse and consolidates and strengthens,” he said. “Forgiveness sets our hearts free and enables us to start afresh.”

Pope Francis began his Pentecost celebrations at an ecumenical vigil June 3 with some 50,000 Catholic charismatics and Pentecostals from more than 125 countries gathered for praise and worship at the site of the ancient Roman Circus Maximus.

Although less exuberantly, the pope, too, sang with his hands cupped open or with his hands raised. He stood between Michelle Moran, president of the International Catholic Charismatic Renewal Services, and Patti Mansfield, who was present when the Catholic charismatic renewal was born. In February 1967 Mansfield was one of the Duquesne University students, who experienced an outpouring of the Holy Spirit during a retreat.

The charismatic renewal is “a current of grace,” Pope Francis told the crowd at the Circus Maximus. “It is a work that was born —

Catholic? No. It was born ecumenical,” with similar results in many denominations and with Pentecostals providing support and education to new Catholic charismatics.

“It was born ecumenical because it is the Holy Spirit who creates unity,” the pope said. The Holy Spirit drew Catholics and Pentecostals together to profess that Jesus is Lord and “to proclaim together the Father’s love for all his children.”

In ancient Rome, Pope Francis said, Christians were martyred in the Circus Maximus “for the entertainment of those watching.” He urged the crowd to remember how many Christians are being killed for their faith today and to recognize that their murderers are not asking them their denomination, just whether or not they are Christian.

If those who want to kill Christians believe they are one, he said, it is urgent that Christians be “united by the work of the Holy Spirit in prayer and in action on behalf of those who are weaker.”

“Walk together. Work together. Love each other,” Pope Francis told them.

Being baptized in the Spirit and knowing how to praise God, he said, “are not enough” if Christians don’t also help those in need.

An Italian Pentecostal pastor, Giovanni Traettino, a friend of Pope Francis’ since they met at an ecumenical charismatic gathering in Buenos Aires in 2006, told the crowd that as Christians grow in their love for God, they should

simultaneously grow in love for one another.

“The movement of the Holy Spirit, also known as the Pentecostal movement, has in its DNA — its life in the Holy Spirit — the vocation to build Christian unity,” he said.

Pentecostals and Catholic charismatics have not always gotten along, Traettino said. But “the election of Pope Francis clearly opened a new season, especially in relations with us.”

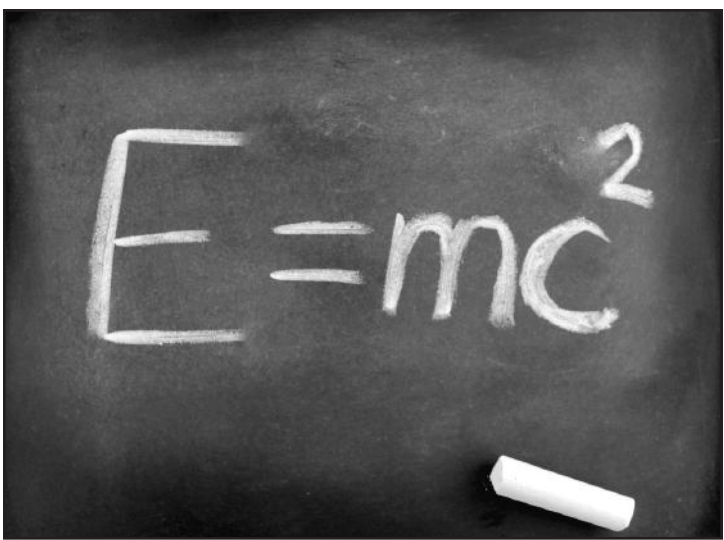
Capuchin Father Raniero Cantalamessa, preacher of the papal household, offered a reflection also focusing on the ecumenical vocation of the charismatic renewal.

How many of the divisions among Christians “have been due to the desire to make a name for ourselves or for our own church more than for God,” he asked. “A renewed outpouring of the Holy Spirit will not be possible without a collective movement of repentance on the part of all Christians.”

People need to feel safe in order to learn

Continued from page 18

ingredient in an effective classroom is a positive relationship with my students. People need to feel safe in order to learn. Effective routines, rules and logical consequences are essential in establishing this environment, but so is kindness. The way that I treat others not only helps them to feel



Einstein

He did
tinker with his
relatives; speed boggles
the mind as energy and mass
equate.

By Seb Koh

Fast foods add extra calories

Continued from page 18

less than half of Canadian youth ages 12 to 19 eat the recommended minimum of five servings of fruit and vegetables daily.

Children who view TV fast-food ads are approximately 50 per cent more likely to eat fast food. Regular consumption of fast food is associated with ingesting an extra 800 calories a week for boys and 660 calories for girls, translating into a possible weight gain of 4.5 kg (10 pounds) or more a year.

Quebec saw the light years ago. Since 1980, that province has banned all commercial advertising directed at children under age 13.

Legislation before Canada’s Senate similarly proposes a ban on the advertising of food and beverages to Canadian children under 13. The proposed legislation is an excellent first step. But it needs to be amended to protect children up to age 16. We need to give healthy eating habits a fighting chance.

Other countries, like the United Kingdom, have similar restrictions on food and beverage advertising to children up to 16.

There’s increasing evidence that teens are particularly vulnerable to food and beverage marketing and

consume more of it than children. The actions and reactions of teenagers are often guided by the parts of the brain connected to emotion and reward/gratification; this makes teenagers very susceptible to unhealthy impulses — which will surprise no parent. Research also shows teens can critique advertisements when prompted, but on their own are likely to believe advertising and accept misleading claims.

In a survey of 128 international experts on food, nutrition and obesity, most respondents recommend restrictions on food and beverage advertising until at least until age 16, and more than half recommended an age 18 restriction.

When we want a young person to grow up with certain values and behaviours, we ensure that’s what they’re taught, see consistently from role models and experience themselves. It’s called good parenting and good education.

So why do we allow our young people to be continuously bombarded with the opposite of good eating messages and then expect them to grow up with healthy eating habits?

It’s time we added food and beverage advertising to the list of protections we afford our children and teenagers.



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Dramatic increase in homeless people in L.A.: bishop

LOS ANGELES (CNS) — As reaction swirled around President Donald Trump’s June 1 decision to withdraw the country from the Paris climate accord, Los Angeles received a report on “the dramatic increase in the numbers of our brothers and sisters who are homeless,” said Archbishop José H. Gomez.

“Each night in the county of Los Angeles — nearly 58,000 people have no place to call home,” the archbishop wrote June 6 in *Angelus*, the online news site of the Los Angeles archdiocese.



CNS/Paul Jeffrey

DISPLACED CHILDREN IN SOUTH SUDAN — Sister Josephine Murigi, a member of Our Lady of the Missions and Solidarity with South Sudan, walks with children in a camp for more than 5,000 displaced people in Riimenze. Families here were displaced in late 2016 and early 2017 as fighting between government soldiers and rebels escalated.

“Personally, I am worried about the quality of life here in Los Angeles. Every day, it seems the distance grows wider between those who have what they need for a dignified life and those who do not,” he said, adding that the lack of affordable housing “is directly related to ‘the human ecology.’ ”

“Human life and human nature must be protected and cared for — our rights and dignity, the needs of our bodies, minds and spirit,” the archbishop said.

Trump’s action on the Paris accord “provoked deep concern everywhere about the future of the earth we live on,” Gomez said. “Concern about global warming and climate change is real. The U.S. bishops have long supported the need for prudent action and dialogue about the impacts of climate change, especially as they affect the poorest and most vulnerable people.”

“But,” he added, “there remain sharp debates — scientific, technological, economic and political — about how severe the crisis is and how best to address the challenges created by carbon dioxide emissions.”

Gomez noted that Pope Francis in his encyclical *Laudato Si’* strongly criticizes the ‘cap and trade’ policies used by states like California and also the federal government. The pope says buying and selling ‘carbon credits’ is ‘a ploy’ the wealthy use to pursue their economic self-interests and their habits of ‘excessive consumption.’ ”

He added: “Many authorities believe the world is already well on its way toward the goal of a global economy that will be far less dependent on carbon-generating energy sources.” Others point to progress in the areas of “green” jobs and the already-declining costs of renewable energy sources, he added.

“The natural environment must also be protected and cared for. We are not put here to consume what we need and throw away what we do not, with no regard for the health of our communities or the needs of future generations,” he said.

Like the debates over how to address climate change, opinions differ on the causes of homelessness and how best to respond, Gomez said. Both issues require “prayer and thoughtful action,” he emphasized.

“The lack of affordable housing is directly related to ‘the human ecology,’ ” he said. “This is true in the poorest nations of the world, but sadly it is also true here in the wealthiest.”

“In many of our neighbourhoods we now see makeshift ‘tent cities’ being established on sidewalks and boulevards and other public spaces,” Gomez said of Los Angeles. “It is sad to see people living in these tents and all around them to see the signs — clothing, furniture, bikes and toys — that once these people had a home, but now they do not.”

He said he worries “we are getting accustomed to these sights in our city. We cannot allow ourselves to accept a Los Angeles where sidewalks become permanent residences for our neighbours.”

Uphold a woman’s right to contribute fully to society, pope says

By Carol Glatz

VATICAN CITY (CNS) — The more women are involved in and contribute to communities, politics, economics and the church, the more positive changes will come about, Pope Francis said.

“Women are fully entitled to actively take part in all settings, and their rights must be affirmed and protected, including through legal instruments wherever it may prove necessary,” he said June 9.

The pope was speaking to members, consultants and guests of the Pontifical Council for Inter-religious Dialogue, which was holding its plenary assembly in Rome June 7 - 9. Participants had discussed the role of women in teaching universal fraternity.

“We cannot truly call on God, the father of all, if we refuse to treat (others) in a brotherly way,” Cardinal Jean-Louis Tauran told the

pope, quoting from *Nostra Aetate*, the Vatican II declaration that addressed the Catholic Church’s relations with other religions.

Pope Francis told the assembly that unfortunately the important ability of women to teach these values is “obscured and often unrecognized because of the many evils that afflict this world and that, in particular, damage women’s dignity and their role.”

Women and children are frequently the victims of “blind violence,” he said.

Whenever “hatred and violence have the upper hand, they tear apart families and society, preventing women from easily and effectively carrying out their mission as educators,” joining with men to promote common aims and efforts.

More must be done to recognize women’s gifts and their ability to find new ways to welcome and respect others in a multicultural, globalized world, he said. It is also important to take advantage of “their conviction that love is the only power that can make the world habitable for everyone.”

When women have the opportunity to fully share their gifts with the whole community, the community ends up “transformed” in a positive way, the pope said.

“Therefore, it is a beneficial process — that of having the growing presence of women in social, economic and political life on the local, national and international levels, as well as in ecclesial life,” he said.

He also urged all groups involved in inter-religious dialogue to invite women to participate in all aspects of their discussions, not just when a topic or a gathering is about women.

“Many women are well prepared to address very high-level meetings on inter-religious dialogue,” he said.

Pope tells Nigerian priests to accept bishop

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis is giving priests belonging to the Diocese of Ahiara, Nigeria, 30 days to write a letter promising obedience to him and accepting the bishop appointed for their diocese; priests who do not write will be suspended, according to Fides, the news agency of the Congregation for the Evangelization of Peoples.

The papal text in English was posted June 9 on the blog of Archbishop Ignatius Kaigama of Jos, president of the Nigerian bishops’ conference, and Fides posted it in Italian. The Vatican press office could not immediately confirm its authenticity, although Cardinal John Olorunfemi Onaiyekan of Abuja, who also was present, told Catholic News Service they were the remarks of the pope.

A day earlier, the Nigerian church leaders met Pope Francis to discuss the situation of Bishop Peter Ebere Okpaleke, who was appointed bishop of Ahiara by then-Pope Benedict XVI in 2012, but who has been unable to take control of the diocese because of protests, apparently by the majority of priests.

The Vatican June 8 issued only a short communiqué on the meeting with the pope, describing the situation in the diocese as “unacceptable.” The protests were motivated by the fact that Okpaleke is not a local priest.

“The Holy Father, after a careful evaluation, spoke of the unacceptable situation in Ahiara and reserved the right to take appropriate measures,” the Vatican said in the communiqué.

According to the pope’s remarks posted by Kaigama, Pope Francis said, “I think that, in this case, we are not dealing with tribalism, but with an attempted taking of the vineyard of the Lord.” The pope also referred to “the parable of the murderous tenants” in Matthew 21:33-44.

“Whoever was opposed to Bishop Okpaleke taking possession of the diocese wants to destroy the church. This is forbidden,” the pope said.

Pope Francis said he even had considered “suppressing the diocese, but then I thought that the church is a mother and cannot abandon her many children.”

Instead, he said, every priest of the diocese, whether residing in Nigeria or abroad, is to write a letter to him asking for forgiveness

because “we all must share this common sorrow.”

Each priest’s letter, he said, “must clearly manifest total obedience to the pope” and indicate a willingness “to accept the bishop whom the pope sends and has appointed.”

“The letter must be sent within 30 days, from today to July 9, 2017. Whoever does not do this will be ipso facto suspended ‘a divinis’ and will lose his current office,” the pope said, according to the posts.

“This seems very hard, but why must the pope do this?” Pope Francis asked. “Because the people of God are scandalized. Jesus reminds us that whoever causes scandal must suffer the consequences.”

When Okpaleke was appointed to the diocese, the announcement was met by protests and petitions calling for the appointment of a bishop from among the local clergy.

Nevertheless, he was ordained a bishop in May 2013, although the ordination took place not in the Ahiara diocese, but at a seminary in the Archdiocese of Owerri.

Ahiara is in Mbaise, a predominantly Catholic region of Imo State in southern Nigeria. Okpaleke is from Anambra State, which borders Imo to the north.



CNS/L’Osservatore Romano

FOUNDATION TO PROMOTE PEACE — Pope Francis greets people as he arrives June 9 to inaugurate the new Vatican office of the Scholas Occurrentes Foundation, which promotes the interface of education, art and sport to create a “culture of encounter for peace.”

Love and compassion are necessities, not luxuries. Without them humanity cannot survive.

— Dalai Lama