



National Aboriginal Day

Thousands participated in a Walk for Reconciliation and other activities at Victoria Park in Saskatoon, marking National Aboriginal Day. — page 3

Film journey

Faith and films have been lifelong obsessions for



acclaimed director Martin Scorsese, and this year, at the Catholic Media

Conference in Quebec City, he was presented with a lifetime achievement award for excellence in filmmaking. — page 5

Treaty flag

A Treaty Four flag was raised in front of the newly opened Sacred Heart Community School in Regina June 20. Elder Denis Omeasoo explained that the flag, essentially a spiritual symbol, represents peace and making treaty. — page 6

Mass for the unborn

A mass for the victims of prenatal and perinatal death — whether by miscarriage, stillbirth, abortion, or other causes — was celebrated by Prince Albert Bishop Albert Thévenot, M.Afr., in the town of Rosthern, Sask. Organizers stressed that it was not an abortion issue, but a time for healing. — page 6

Table ministry

If the kitchen table could talk, how many stories could it share, asks Tom Saretsky. “The kitchen table feeds, comforts, consoles, heals, builds, welcomes, and provides. No wonder it featured prominently in Jesus’ ministry.” — page 8

Canada at 150

This sesquicentennial year is a good time to reflect on what has been achieved, and what has not, on the historical record, warts and all, writes Gerald Schmitz. He reviews Charlotte Gray’s *The Promise of Canada*. — page 9

Pope cancels visit; makes donation instead

By Carol Glatz

VATICAN CITY (CNS) — With a trip to South Sudan postponed indefinitely, Pope Francis is sending close to a half-million dollars to help two church-run hospitals, a teacher training centre

and farming projects for families as a way to show the people there his solidarity and support.

Because a planned trip with Anglican Archbishop Justin Welby of Canterbury couldn’t happen this year as hoped, Pope Francis “wants to make tangible the presence and closeness of the church with the suffering people through this initiative ‘The Pope for South Sudan,’ ” Cardinal Peter Turkson told reporters at a Vatican news conference June 21.

“He fervently hopes to be able to go there as soon as possible on an official visit to the nation; the church does not shut hope out of such an afflicted area,” said the cardinal, who is prefect of the Vatican Dicastery for Promoting Integral Human Development.

An official visit was meant to draw the world’s attention to a silent tragedy, give voice to those suffering, and encourage conflicting parties to make renewed and greater efforts in finding a peaceful solution to the conflict, the cardinal said.

Already in March, Pope Francis had expressed doubts about the possibility of making the trip, say-

ing in an interview with Germany’s *Die Zeit* newspaper, that visiting South Sudan would be “important,” but that “I don’t believe that it is possible.” The pope approved the project funding in April, a month before the Vatican announced the trip’s delay.

The initiative is meant to supplement, support and encourage the ongoing work of religious congregations, Catholic organizations and international aid groups on the ground that “generously and tirelessly” help the people and promote peace and development, the cardinal said.

South Sudan became independent from Sudan in 2011 after decades of war. But just two years after independence, political tensions erupted into violence and abuses. The fighting, displacement, insecurity and drought have led to large-scale hunger and malnutrition across the country. It’s estimated that 3.8 million people have been displaced and at least 28 million are in need of food aid.

A papal donation of about \$200,000 will support a program

— SOUTH SUDAN, page 15



Gerald Schmitz

CANADA CELEBRATES — There is celebration in Canada at 150 years, and rightly so. Notwithstanding ongoing challenges, today’s Canada must be counted one of the world’s most fortunate countries, writes Gerald Schmitz.

Catholics and Lutherans make joint commitments

By James Buchok

WINNIPEG — That Lutherans and Catholics share a common confession of faith, are bound by

the sacrament of baptism and are nourished by the same Scriptures make clear that the two share the same foundations of Christian faith, according to a professor of

theological studies.

“Lutherans and Catholics have been rereading their common history and learning how far we have come together on the path from conflict to communion,” said Prof. Matthew Robert Anderson of Concordia University, Montreal, as he addressed, via video, the fifth and final ecumenical study session sponsored by the Catholic and Lutheran Churches of Winnipeg commemorating the 500th anniversary of the Reformation.

The study sessions were held at Lutheran and Catholic churches beginning in February and concluded June 20 at First Lutheran Church. Each gathering carried a different theme connected to the Commemoration of the Reformation based on the document, *From Conflict to Communion: Lutheran-Catholic Common Commemoration of the Reformation* in 2017, a product of Lutheran and Roman Catholic dia-

logue over the past 50 years, and the theological agreement outlined in *The Joint Declaration on the Doctrine of Justification*, signed in 1999.

The Winnipeg sessions were titled “Commemorating the Reformation,” “Conflict Breaks Communion,” “From Conflict to Communion,” “Growth in Communion through Dialogue,” and

— DIALOGUE, page 15

Communicators must recognize value of words

By Carol Zimmermann

QUEBEC CITY (CNS) — During the June 21 - 23 Catholic Media Conference in Quebec City, participants who received tips throughout the four days on writing, marketing, taking photos and engaging in social media were also urged to go back to the basics and understand something simple: the importance of words.

Words are not there to be manipulated but to provide an opportunity of grace, said Michael Higgins, a Canadian author and distinguished professor of Catholic thought at Sacred Heart University in Fairfield, Connecticut.

The author and academic pointed out that people today are constantly barraged by a “tsunami of language” from the moment they get up and look at their phones or television screens with news tickers scrolling constant updates.

And because people are so inundated by words all the time, words that mean the most to them are those that are most authentic, he told Catholic communicators in a keynote address June 23.

“We need to renew the word, cleanse it and redeem it,” he told the group, pointing out that the Trappist monk Rev. Thomas Merton, a poet, was fully aware of this in his knowledge and respect for language and his realization that it could be used to “shake us out of complacency.”

Merton, held up as the ideal model for communicators today, “treasured the word,” said Higgins. “He didn’t massage it; he chose the right word because he knew that by doing so he revered it.”

If Merton were alive today, he undoubtedly would have something to say about fake news, too, because Higgins said the monk had “little stomach for the master manipulators of the language.”

The keynote speaker, who is the official biographer of Merton and Rev. Henri Nouwen, said a major part of Nouwen’s appeal was that he was authentic, something that people immediately can detect, he said, because they are “hungering for a voice that can speak to them.”

— READ, page 4



James Buchok

CATHOLICS AND LUTHERANS — Candles were lit to mark the commitments made between Catholics and Lutherans at the fifth and final ecumenical study session sponsored by the Catholic and Lutheran churches of Winnipeg commemorating the 500th anniversary of the Reformation. The study sessions were held at Lutheran and Catholic churches beginning in February and concluded June 20 at First Lutheran Church.

U.K. pharmacy promises conscience protections

By Simon Caldwell

MANCHESTER, England (CNS) — In a U-turn of proposed policy, Britain’s pharmacy regulator has declared that Catholic pharmacists should not be forced to dispense lethal drugs against their consciences.

The General Pharmaceutical Council, the regulatory body that sets professional standards for the industry throughout the country, has backed away from controversial proposals to abolish the right of people with religious convictions to conscientiously object to dispensing the morning-after pill, contraceptives and hormone-blocking drugs used by transsexual patients.

In new guidance issued June 22, it says: “Professionals have the

right to practise in line with their religion, personal values or beliefs as long as they act in accordance with equalities and human rights law and make sure that person-centred care is not compromised.”

“It is important that pharmacy professionals work in partnership with their employers and colleagues to consider how they can practise in line with their religion, personal values and beliefs without compromising care,” the guidance said.

“This includes thinking in advance about the areas of their practice which may be affected and making the necessary arrangements, so they do not find themselves in the position where a person’s care could be compromised,” it continued. “Pharmacy

professionals should keep in mind the difference between religion, personal values or beliefs, and a professional clinical judgment.”

The initial proposals, published by the council in December, sought to “shift the balance” away from the rights of pharmacists to work according to their consciences to “the needs and rights of the person in their care.”

The plans were criticized by the Catholic Bishops’ Conference of England and Wales and the Anscombe Bioethics Centre, a Catholic institute serving the Catholic Church in the U.K. and Ireland as a threat to the religious freedom of the pharmacists.

Anscombe warned the council that Christians would be effectively prohibited from practising

in the pharmacy profession.

Helen Watt, senior research fellow for Anscombe, welcomed the new guidance, but said that it still went too far in trying to compel pharmacists to act against their consciences.

“It is good to see some mention of employment rights and the positive role of ‘religion, personal values and beliefs’ in serving a diverse population,” she said in a June 23 email to Catholic News Service.

“However, the guidance is still very worrying in the extent to which it expects pharmacists to act against their values and beliefs and their own professional ethic,” she said.

“That includes situations where

the pharmacist objects to a ‘service’ which far from being health care is positively harmful to health,” she said, adding: “The suggestion is still that the pharmacist should either refer for or sometimes even provide the very ‘service’ to which he or she objects.”

The Christian Institute, an ecumenical group, said in a June 22 press release that the council recognized a pharmacist’s right to freedom of thought, conscience and religion was protected by Article 9 of the European Convention on Human Rights.

The group had threatened to mount a legal challenge against the council if it scrapped conscience protections.

Holiness means being open to God: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — Being a saint doesn’t require spending long hours in prayer, but rather living life open to God in good times and in bad, Pope Francis said.

Christians should live with the “hope of becoming saints” and with the desire that “work, even in sickness and suffering, even in difficulties, is open to God,” the pope said June 21 during his weekly general audience.

“We think that it is something difficult, that it is easier to be delinquents than saints. No! We can become saints because the Lord helps us. It is he who helps us,” he told the estimated 12,000 pilgrims in St. Peter’s Square.

Pope Francis rode around in his popemobile, stopping along the way to greet pilgrims and kiss babies. One child casually waved goodbye to the pope as he was handed back to his parents.

In his talk, the pope reflected on the intercession of the saints, who are “older brothers and sisters who have gone along our same path, (gone through) our same struggles and live forever in God’s embrace.”

“Their existence tells us above all that Christian life isn’t an un-

attainable ideal. And together, they comfort us: We are not alone, the church is made up of innumerable brothers and sisters, often anonymous, who have preceded us and who, through the action of the Holy Spirit, are involved in the affairs of those who still live here,” he said.

Just as their intercession is invoked in baptism, the pope continued, the church asks for their help in the sacrament of marriage so couples “can have the courage to say ‘forever.’”

“To live married life forever; not like some who say, ‘as long as love lasts.’ No, it is forever. On the contrary, it is better you don’t get married. It’s either forever or nothing. That is why their presence is invoked in the nuptial liturgy,” he said.

The lives of the saints, he continued, served as a reminder that “God never abandons us” and in times of trial and suffering, he “sends one of his angels to comfort us and fill us with consolation.”

There are “angels, sometimes with a face and a human heart because God’s saints are always here, hidden among us,” the pope said.

Another sacrament in which the saints are invoked is holy orders, in which candidates for

the priesthood lay prostrate on the ground while the bishop and the entire assembly pray the litany of the saints, he said.

“A man would be crushed under the weight of the mission entrusted to him but, in feeling that all of paradise is behind him, that the grace of God will not fail because Jesus is always faithful, he can go forward serenely and refreshed. We are not alone,” the pope said.

Pope Francis told the pilgrims that Christians need saints who lived their lives “aspiring to charity and brotherhood” because without them, the world would not have hope.

“May the Lord give us the grace to believe so profoundly in him that we become images of Christ for this world,” he said.

Before the general audience, Pope Francis met with members of the U.S. Pro Football Hall of Fame, including Dallas Cowboys owner Jerry Jones, who will be inducted into the prestigious association Aug. 5.

“As many of you know, I am an avid follower of ‘football,’ but where I come from, the game is played very differently!” the pope said, referring to the fact that “football” refers to the game of soccer in most parts of the world.



CNS/L'Osservatore Romano via Reuters

CONFERENCE ON FAMILIES — Pope Francis greets young refugees during a conference on families and adolescent education at Rome’s Basilica of St. John Lateran.

Dozens of priests resign from Indonesian diocese

JAKARTA, Indonesia (CNS) — Dozens of Indonesian priests have quit their posts after accusing a bishop on the Catholic majority island of Flores of embezzling more than \$100,000 of church funds for personal use.

Ucanews.com reported that at least 69 priests from Ruteng diocese submitted letters of resignation in mid-June, quitting their posts as episcopal vicars and parish priests, and demanded that Bishop Hubertus Leteng heed their calls for a complete overhaul of how the diocese is run.

Leteng told reporters June 12 that he did not want priests to leave their posts, but stepping down “was their free choice.”

“If you love the church, you must create calm among people,” he said. The bishop refused to comment about the allegations against him.

Rev. Marthen Chen, spokesperson for the priests, said the overhaul is desperately needed “so the church can be truly in line with the guidance of the Holy Spirit.”

“We demand renewal in pastoral work as well as in church and financial management,” Chen told reporters, without elaborating.

Some priests told ucanews.com they were forced to take action because previous attempts at dialogue with Leteng had gone nowhere.

“We would not have done this had there been a positive response

to our demands,” said a member of the priests council who asked not to be named.

The priest claimed that last year, Leteng secretly borrowed \$94,000 from the Indonesian bishops’ conference in Jakarta and \$30,000 from the diocese, but failed to provide an accountability report.

He also said that, in a meeting, Leteng told priests that the money was used to finance the education of a youth from a poor family who was studying to be a pilot in the United States. When the priests asked for details, the bishop told them that it was none of their business, he said.

Last year, 112 of 167 diocesan priests signed a letter of no confidence in the bishop, according to the priest, who spoke on condition of anonymity. The priests suspect the money went to a woman with whom the bishop is alleged to be having an affair, he said.

In 2014, a priest who claimed to know about the alleged affair left the priesthood and went public with the allegations.

At the time, the bishop called the allegation “slandorous.”

Another priest — who also wanted anonymity — confirmed that the bishops’ conference investigated the case, and a report was submitted to the Vatican.

“However, the Vatican has not taken action yet,” he told ucanews.com



CNS/Javier Barbancho, Reuters

WORLD REFUGEE DAY — People march during a June 17 protest to commemorate World Refugee Day in Madrid, Spain. World Refugee Day is observed annually June 20.

National Aboriginal Day celebrated in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — In the midst of a month of reconciliation activities in the city of Saskatoon, the National Aboriginal Day celebration June 21 at Victoria Park stood out, with thousands participating in a “Rock Your Roots” Walk for Reconciliation.

In an initiative known as Reconciliation Saskatoon, the city of Saskatoon, the Office of the Treaty Commissioner (OTC), the Saskatoon Tribal Council (STC), and the Central Urban Métis Federation Inc. (CUMFI) — along with 54 other supporting organizations — have been working to further the conversation about truth and reconciliation, in response to the Calls to Action from the national Truth and Reconciliation Commission (TRC).

The 58 organizations worked together to launch and highlight a series of activities in June that have included the raising of the reconciliation flag at city hall June 15, and the second annual “Rock Your Roots” Walk for Reconciliation on National Aboriginal Day.

Elders, veterans, and residential school survivors were joined by school children, representatives of community and religious organizations, families, Canadians of every background and



Kiply Yaworski

NATIONAL ABORIGINAL DAY — Harry Lafond of the Office of the Treaty Commissioner and platform guests led the crowd in a refrain of “We Are all Treaty People” during a program at Victoria Park on National Aboriginal Day June 21 in Saskatoon. The celebration began with a Walk for Reconciliation involving thousands of participants of every age and background.

ethnicity, and newcomers to the community in the walk down 19th Street and Spadina Crescent, creating a colourful parade of flags, yellow reconciliation bandanas and T-shirts.

The reconciliation walk concluded at Victoria Park, where a program of prayer, drumming, speakers and entertainment continued into the afternoon.

STC Vice Chief Mark Arcand acknowledged the residential school survivors present at the event, and asked those present to let them know they are loved — something they did not hear or experience in residential school, he said.

CUMFI president Shirley Isbister, in turn, acknowledged all descendants of residential school

survivors, and noted the importance of the children and youth participating in the events of the day. “For me, it is really, really important to have our children here,” she said, pointing to the importance of learning respect for each other and for all cultures.

Led by Harry Lafond of the Office of the Treaty Commissioner, the crowd stood with raised arms, calling out: “We are all treaty people, walking together in reconciliation.”

Lafond also encouraged those in attendance to “take the risk and reach out to someone you don’t know,” stressing the diversity of the community. “We need to celebrate that diversity. Every encounter is an enrichment to you and to your identity.”

Other speakers included MP Sheri Benson, who spoke about a private member’s bill calling for National Aboriginal Day to be a

statutory holiday in Canada, one of the TRC’s recommendations.

MLA Eric Olauson thanked organizers and participants for the event and spoke about provincial responses to the TRC Calls to Action, including mandatory treaty education now being offered all students, from kindergarten to Grade 12.

Saskatoon Mayor Charlie Clark acknowledged that the gathering was being held on Treaty 6 territory and the traditional homeland of the Métis “here on the banks of the South Saskatchewan that binds this whole community together.”

Reconciliation is a matter of head, heart and hands, Clark said. “It starts in our heads when we learn about residential schools and the pass system and those things that have not been about true treaty relationships and it moves into our hearts when we open our hearts and look inside ourselves and say, ‘Maybe I need to think differently,’ ” he described. “Then it moves into our hands to take action.”

Standing with Isbister, the mayor also announced a plan to place a large sculpture in Victoria Park entitled “Where Our Paths Cross,” in an area of the park that will be known as Reconciliation Circle.

Other speakers included Police Chief Clive Weighill, Fire Chief Morgan Hackl, Judge David Arnot of the Saskatchewan Human Rights Commission, newly elected president of the Métis Nation of Saskatchewan Rebecca Major, Saskatoon Indian and Métis Friendship Centre executive director Gaylene Poulin.

After lunch was served to the crowd, the entertainment and presentations continued, along with a variety of children’s activities near several teepees set up in the riverside park.

Reconciliation needs more work: nuncio

By Deborah Gyapong

OTTAWA (CCN) — Much more needs to be done when it comes to reconciliation with Canada’s indigenous peoples, said Canada’s apostolic nuncio.

“As we approach the celebrations marking the 150th anniversary of Confederation this July, we all have to go back to school to examine a page of history and recognize that, while many positive benefits came from the evolution of Canada as a nation, there were, along the way, difficulties and failings,” Archbishop Luigi Bonazzi told diplomats, political representatives, church officials from various faiths and friends attending a June 22 reception at the Apostolic Nunciature in Ottawa.

He referred to Pope Francis’ recent meeting this spring with Prime Minister Justin Trudeau during which the prime minister discussed the Truth and Reconciliation Commission and the Catholic Church’s role in running Indian residential schools.

“Pope Francis has spoken out on other occasions about these painful realities, as did the popes before him, acknowledging that, in the work of evangelization, the legitimate aspirations as also the cultural inheritance and profound dignity of persons and communities were not always accorded due respect and honour,” the nuncio said. “Much more needs to be done in the work of Truth and Reconciliation.”

“During the course of his visit the prime minister once again expressed the desire of Canadians from coast to coast that this country can open its doors to welcome Pope Francis in the not too distant future, the cherished hope of us



CCN/D. Gyapong

RECEPTION IN OTTAWA — Apostolic Nuncio Archbishop Luigi Bonazzi greets guests at a June 22 reception on the grounds of the Apostolic Nunciature in Ottawa.

all,” Bonazzi said.

Bonazzi painted a portrait of who Pope Francis is as a man, as Jorge Mario Bergoglio, based on an interview he did with Rev. Antonio Spadaro for *Civiltà Cattolica* in 2005. Pope Francis described himself as “a sinner,” the nuncio said. “I am a sinner whom the Lord has looked upon.”

The pope also told Spadaro that upon his election to the papacy he said: “I am a sinner, but I trust in the infinite mercy and patience of our Lord Jesus Christ, and I accept in a spirit of penance.”

“From this self-awareness and that definition of self that Pope Francis gives, it is easy to understand why, since the first days of his pontificate, he seems interested in only one theme: mercy,” Bonazzi said. “Mercy is the code for deciphering the pontificate of Pope Francis. He is firmly convinced that the mercy of God embraces not only personal situations but also the

events of this world, the events of society, human groups, families, peoples and nations.”

“Precisely for this reason, nothing and nobody is ever lost,” he said. “The human being is never irretrievable. No situation is impermeable to the subtle and irresistible power of the goodness of God, which never abandons man and his destiny.”

“Truth is actualized in fullness only in mercy,” the nuncio said. “Indeed, the last word of history and life is not that of conflict but of unity, to which the heart of every human being aspires.”

Bonazzi spoke of the daily work of the Holy Father, of “opening doors, building bridges, establishing contacts, maintaining friendships, promoting unity” with all from “the great and powerful of the world and with the poor, with special preference for the poor, the homeless, the lonely and the unwanted.”

Demand is growing to clear refugee backlog

By Michael Swan
The Catholic Register

TORONTO (CCN) — Canada welcomed World Refugee Day on June 20 with at least 45,000 already-sponsored refugees scattered across the globe, stuck waiting as long as four years while their ready-and-willing sponsors in Canada marvel at the willingness of government bureaucracy to squander their dedication, faith and goodwill.

“Canada tries to claim a leadership role in terms of refugee issues and they aren’t playing that role,” John Sewell, former Toronto mayor and co-ordinator of Canada4Refugees, told *The Catholic Register*.

With backing from Canadian Conference of Catholic Bishops president Bishop Douglas Crosby and refugee advocates such as Romero House co-founder Mary Jo Leddy, Canada4Refugees and the Archdiocese of Toronto’s Office for Refugees (ORAT) have teamed up to demand Ottawa clear a backlog of 45,000 to 55,000 refugees by June 30, 2018.

Thousands of privately sponsored refugees have completed the application process, including medical and security checks. They merely await final, formal approval and a plane ticket. At the other end, parishes and families anxiously wait to welcome refugees they committed to guide and support two, three or four years ago.

Immigration, Refugees and Citizenship Minister Ahmed Hussen has promised to clear the backlog over three years, but the sponsoring groups don’t like the way he’s doing it.

After taking in more than 46,000 refugees in 2016 — a 136 per cent increase over 2015 — Hussen is trying to bring down the number of refugees left in bureaucratic limbo by severely limiting the number of new sponsorships. Instead of processing more refugees faster, the government plans to turn off the tap at the source while the pipeline gradually drains over three years.

ORAT director Martin Mark has heard this plan before, starting

— PROCESSING, page 5

Case for conscience rights now in judges' hands

By Michael Swan
The Catholic Register

TORONTO (CCN) — Three days and nearly two dozen lawyers arguing constitutional law and doctors' rights versus the rules of their regulatory body before a three-judge panel has left Christian Medical and Dental Society executive director Deacon Larry Worthen "cautiously optimistic."

Five dissenting Christian doctors who all object to abortion, chemical birth control, petri-dish human fertilization and assisted suicide have asked the court to strike down a 2015 College of Physicians and Surgeons of Ontario rule that forces them to provide an "effective referral" for services they reject on the basis of their religious faith or conscience.

"The court certainly heard our arguments," Worthen told *The Catholic Register* on June 15 out-

side the courtroom as lawyers shook hands and dispersed in the hallways of historic Osgoode Hall.

The trial before the Ontario Court of Justice was likely the first leg in a battle all the combatants expect will end in the Supreme Court of Canada. The judges reserved their decision without committing themselves to a deadline for what promises to be a lengthy written decision.

"If we lose, we've lost the ability to practise medicine in accord with our Christian principles," said Worthen. "Christian physicians will be practising with a cloud over their heads."

Practising medicine is a privilege and not a right, argued CPSO lawyer Vicki White.

"They chose to enter a profession where their professional obligations are bound to conflict with their personal religious beliefs," she said.

While the dissenting doctors may feel their Charter rights to freedom of religion and freedom of conscience have been violated by the college's policy, the college's responsibility to protect the public and ensure access to legal medical services outweighs the doctors' feelings, White said. Leaving vulnerable patients on their own to figure out how and where to obtain an abortion, receive a prescription for birth control pills or get access for medical assistance in dying is bound to leave them without the care they believe is necessary, said White.

"Ontario's health care system is opaque, complicated and difficult even for the most resourceful of citizens," White said. "It is the duty of the physician to advocate for that patient."

While the college's forced referral policy may violate religious freedoms in a "trivial and insubstantial" way, the policy balances such harm to doctors against the needs of vulnerable patients, said the Attorney General of Ontario's lawyer Josh Hunter.

"These are profoundly important and deeply personal choices for patients," Hunter said. "The public interest requires that doctors take the minimal step to structure their practices such that vulnerable patients are not left to navigate the health care system without the help of their trusted doctor."

Much of the CPSO and the provincial government's argument rested on a one-page "fact sheet" that outlined various ways in which doctors could meet the effective referral standard. Not all of them included a formal, written referral.

But the alternative methods outlined in the CPSO fact sheet are either vague or impractical for many physicians, argued Christian Medical and Dental Society lawyer Albertos Polizogopoulos.

Whatever fuzzy language the college may substitute for referral — "connect a patient with another physician" or "directly matched with a non-objecting physician" — what the college is requiring of doctors constitutes "material co-operation with evil," Polizogopoulos said.

"We don't challenge that the college has the right to enact policy," he said. "We challenge that they cannot exceed their authority and they cannot violate the Charter."

A fact sheet posted to the CPSO website more than a year after the policy was enacted and well after a legal challenge was launched does not get the college off the hook for any direct violation of the freedom of religion and freedom of conscience guarantees in the Charter of Rights and Freedoms, argued Polizogopoulos.

"The expectation and the obligation of the physician is to facilitate access, and that's the problem," he said.

The range of religious objections to the policy represented in court included Protestant Evangelical Christians, Catholics and Jews.

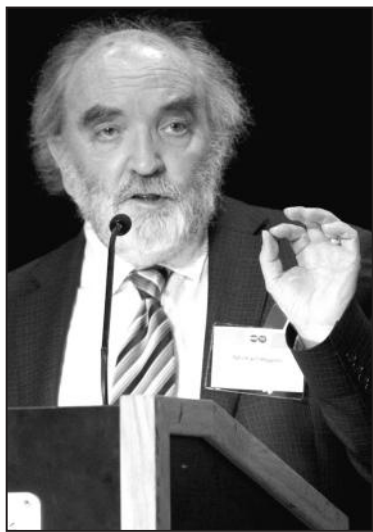
The CPSO policy puts doctors of faith "in an impossible position, having to choose between their profession and their religion," said Sidlofsky. "That choice is entirely avoidable."

Given that other jurisdictions where assisted suicide is legal have not required doctors to be part of the process by writing referrals, "there is no explicable reason why the college in this province is requiring this," said Sidlofsky. "It is not a trivial or insubstantial incursion (of their Charter rights)."

Read from diverse sources

Continued from page 1

Catholic Media Conference participants were urged to take



CNS/Chaz Muth

Michael W. Higgins, professor of Catholic thought at Sacred Heart University in Fairfield, Conn., addresses attendees of the 2017 Catholic Media Conference in Quebec City during a June 23 Catholic Press Association plenary session.

this same approach to their work in the modern world, even with deadlines and demands for hits on social media.

"We all work under pressure," Higgins said during a question-and-answer period, noting that daily demands shouldn't eclipse careful attention to words, which he said should be nurtured.

"Your craft is your integrity; it's all tied into spiritual integrity," he added.

Higgins emphasized that communicators should not just use language carefully, but they also should pay attention to how they consume it, especially in an age of so much polarization when people tend to read or watch what reaffirms their own beliefs.

For example, he said he tries to read a diverse spectrum of Catholic and secular news.

The danger is "when we protect ourselves and only watch what we like," he said, which leads people to "form caricatures of other voices" equating them to strangers, foreigners and eventually enemies.



Anne Wicks

VACATION TIME — "Vacation time frees us from our bondage to usefulness, the notion that we have value only when we are doing something productive. God has planted the child within each of us precisely so we can have the wisdom to play, to be at times perfectly useless." — Andrew Britz, OSB

PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

KAPOOR, SELNES, & KLIMM

Barristers & Solicitors

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

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

WEBER & GASPER

Barristers & Solicitors

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

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

E-mail:
weber.gasper@sasktel.net

VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE

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

St. Peter's Press
Commercial Printers since 1964
Fine Quality Printing

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

Place your professional ad here
Call 306-682-1772

McKERCHER LLP BARRISTERS & SOLICITORS

SASKATOON:

(306) 653-2000
L.J.(Dick) Batten, QC
Michel G. Thibault
David M.A. Stack, QC
Curtis J. Onishenko
Galen R. Richardson

REGINA:

306.565.6500
David E. Thera, QC

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

McKERCHER LLP

mckercher.ca

RAYNER AGENCIES LTD.
www.rayneragencies.ca Est. 1948

General Insurance Broker
Motor Licences & Notary Public

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

MAURICE SOULODRE Architect Ltd.

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

MOORING GLORY

FUNERAL AND CREMATION SERVICES

John Schachtel

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

Schuler-Lefebvre Funeral Chapel

"Dedicated to those
WE SERVE"

Ph: 306-682-4114 Humboldt, Sask.

MALINOSKI & DANYLUK FUNERAL HOME

HWY 5 EAST HUMBOLDT

Humboldt's only 100% locally owned and operated.

PH : 306-682-1622

Satisfaction Hearing Systems Ltd.

Hearing Aid Sales, Service & Repair

Ph: 306.979.4543 #16-1945 McKercher Dr.
Cell: 306.881.8602 Saskatoon, SK S7J 4M4

Emerald Tree
ACCOUNTING SERVICES

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

Sisters of Our Lady of the Missions



Who will keep the fire burning if not you?

Sisters of Our Lady of the Missions keep the fire burning
through a life centred in God
and fuelled by contemplation, communion, and mission.

Join us!

Sisters of Our Lady of the Missions

393 Gaboury Place
Winnipeg, MB R2H 0L5
Tel: 204-786-6051 Fax: 204-691-0640

email: canrndm@shaw.ca
www.rndmcanada.org



The Word is the seed: Lacroix

QUEBEC CITY (CNS) — St. John's experience with Jesus "transforms him into a great communicator," said Quebec Cardinal Gerald Lacroix, and he told Catholic media professionals from around the world that the same

kind of experience drives their work.

"The strength, the vigour is . . . in the seed, in the Word of God," he told hundreds of participants in the Catholic Media Conference and the Signis World Congress June 21.

In a special mass at the Cathedral-Basilica of Notre Dame of Quebec, the cardinal moved smoothly among Spanish, English and French, asking participants from the Americas, Asia, Africa, Australia and Europe to pardon his hoarse voice.

Referring to one of the mass readings, he said St. John "shares a vibrant expression of his faith." He noted that, at the time, there was "no Facebook account yet, no tweets . . . no Internet . . . and yet the Gospel spread all over the world."

Of course, he told the media professionals, they should continue to try to use the professional tools and to make themselves the best they could be."

But he repeated, "We do not forget that the power, the strength, the life is in the seed, the Word of God."

The Signis World Congress met June 19 - 22 in Quebec, drawing members of the international association of Catholic communicators.

The Catholic Media Conference met June 20 - 23 for members of the Catholic Press Association of the United States and Canada.

Scorsese honoured at CMC conference

By Cindy Wooden

QUEBEC CITY (CNS) — Faith and films have been lifelong obsessions for director Martin Scorsese, obsessions that he said have given him moments of peace amid turmoil, but also challenges and frustrations that, in hindsight, he will accept as lessons in humility.

"For me, the stories have always been about how we should live who we are, and have a lot to do with love, trust and betrayal," he said, explaining that those themes have been with him since his boyhood spent in the ramblous tenements of New York and in the peace of the city's St. Patrick's Old Cathedral, where he was an altar server.

Scorsese spoke June 21 in Quebec City at a joint session of the Catholic Press Association's Catholic Media Conference and the world congress of Signis, the international association of Catholic media professionals. That evening, both groups presented him with a lifetime achievement award for excellence in filmmaking.

Before Scorsese answered questions posed by author Paul Elie, conference participants watched his film *Silence*, which is based on the novel by Shusaku Endo. The book and film are a fictionalized account of the persecution of Christians in 17th-century Japan; the central figures are Jesuit missionaries, who are ordered to deny the faith or face death after witnessing the death of their parishioners.

Although *Silence* was not nearly as controversial as his 1988 film, *The Last Temptation of Christ*, Scorsese said the two films are connected and not just because an Episcopalian bishop gave him Endo's book after seeing the 1988 film.

Even before filming began on *The Last Temptation of Christ*, which is based on a novel by Nikos Kazantzakis and explores the human side of Jesus, people were writing letters to the studio and producers complaining about plans to bring it to the big screen.

Recounting the story, Scorsese said a studio executive asked him why he wanted so badly to make the film.

"To get to know Jesus better," Scorsese said he blurted out. "That was the answer that came to mind. I didn't know what else to say."

If one affirms that Jesus is fully divine and fully human, he said, people should be able to look at his humanity.

But Scorsese told his Quebec City audience that his explorations of who Jesus is and what faith really means were by no means exhausted by *The Last Temptation of Christ*.

"The journey is much more involved," Scorsese said. "It's just not finished."

In reading Endo's novel, working on and off for two decades to make the film and in finally bringing it to completion, Scorsese said he was "looking for the core of faith."

The climax of the film is when one of the Jesuits gives in and, in order to save his faithful who are being tortured, he tramples a religious image. However, the character believes that act of official apostasy is, in reality, a higher form of faith because, by sacrificing his own soul, he is saving the lives of others.

"It's almost like a special gift to be called on to face that challenge, because he is given an opportunity to really go beyond and to really get to the core of faith and Christianity," Scorsese said.

In the end, the priest "has nothing left to be proud of" — not his faith or his courage — and "it's just pure selflessness," the director said. "It's like a gift for him."

"I think there is no doubt it is a believer's movie," he said. "At least for me."



CNS/Chaz Muth

CATHOLIC MEDIA CONFERENCE — Cardinal Gerald Cyprien Lacroix of Quebec passes by film director Martin Scorsese, holding a pamphlet, and other attendees of the 2017 Catholic Media Conference in Quebec City at the beginning of a June 21 mass at the Cathedral-Basilica of Notre-Dame of Quebec in Quebec City.

Journalism a 'sacred mission': Fox

By Barb Frazee

QUEBEC CITY (CNS) — Thomas C. Fox, former publisher of *National Catholic Reporter* who started his journalism career as a correspondent while working with displaced Vietnamese in the 1960s, was given the Catholic Press Association's Bishop John England Award for publishers who defend their publication's First Amendment rights.

"Allow me to receive this award on behalf of the entire NCR staff, past and present," said Fox, who retired in 2016 after 36 years as publisher of the lay-run national newspaper based in Kansas City, Missouri. He said the paper "allows a forum for voices that otherwise would not be heard."

Bishop England founded the nation's first Catholic newspaper, *The Catholic Miscellany*, in South Carolina in the 19th century. He also was outspoken against slavery.

"I like to think that if Bishop England were here today . . . he would be proud of NCR," Fox said at a June 22 luncheon during the 2017 Catholic Media Conference in Quebec City.

"I like to think the NCR Catholic lay voice . . . has remained faithful to its founding mission, even today," he said.

Fox said the newspaper had its supporters and detractors over the years, and there was "a cost to the kind of journalism" NCR had been called to do.

The paper has been called "biased, outrageous and even blasphemous," he said. When the paper began reporting on liberation theology decades ago, it was called communist. When it first began reporting on the clergy sex abuse scandal, "we were told we were tearing down the church."

More recently, two bishops wanted the word "Catholic" taken out of the name *National Catholic Reporter*.

The Catholic Press Association

bio of Fox, taken from a nomination letter, noted: "At the time of Fox's retirement, *Spotlight*, the film about the clergy sex abuse scandal in Boston, was very much in the news. I have wondered how many people know of NCR's and Tom Fox's role in bringing the scandal of that crisis to light some 15 years before *The Boston Globe* wrote its stories.

"Fox was determined to report the story of the abuse of children by clergy, and he saw his first duty to tell the truth of the victims," the letter continued. "To do this meant enduring a hostile director of the NCR board, readers who cancelled subscriptions and institutional leaders who ridiculed or dismissed NCR's coverage. Fox's stand is a proud moment in freedom of the Catholic press.

"By keeping NCR focused, Fox

made the newspaper relevant, welcome and well-read," it said.

Fox told his audience that "journalism has always been a sacred mission to me."

He said the Second Vatican Council and the Vietnam War — "fresh air and stifling heat" — were two events that shaped his life as he was graduating from Stanford University in 1966, "just months before Buddhist monks were immolating themselves on Saigon streets."

He travelled to Vietnam as a volunteer, working with displaced farmers living in camps near Vietnam's beaches. His job was to help "in any way I could."

When he once asked some of the displaced what he could do to help, he said they replied: "Tell your people what is happening to us. Tell them our stories."

Processing times among longest in world

Continued from page 3

with a meeting between Sponsorship Agreement Holders and the government 10 years ago in Winnipeg. The plan has never worked.

"That was the first time they said they would have to introduce limits in order to eliminate the backlog and reduce the processing time. At that time we had a backlog of nearly 20,000 refugees," said Martin.

Canada's processing times for refugees are among the longest in the world. Among the 18 major refugee resettlement nations, only the United States, with processing times anywhere between two and 10 years, is as bad, according to International Catholic Migration Commission secretary general Msgr. Robert Vitillo.

If Canada wants to reduce its processing times, Vitillo's Geneva-based Catholic non-governmental organization is willing to help.

"They might want to engage an NGO like ICMC to help with pro-

cessing applications, as the USA does with its Resettlement Support Centres," Vitillo wrote in an email to The Catholic Register. The ICMC manages the program for the U.S. in Istanbul and Beirut.

Limiting new applications only transfers the backlog from the government's books to sponsoring agencies, said Mark. This ORAT went from a quota of nearly 1,000 new applications in 2016 to a limit well below 400. The lower quota for the Archdiocese of Toronto doesn't mean that either the refugees or the families and parishes trying to sponsor them go away, only that they don't appear as unprocessed, pending cases.

"To have less than 400 is something which really shocked the whole community — both the sponsors and refugees and ethnic communities who have relatives in refugee camps," Mark said. "Practically speaking, 300 refugees is nothing for the Archdiocese of Toronto."



CNS/Sam Lucero

LIFETIME ACHIEVEMENT — Film director Martin Scorsese accepts the Lifetime Achievement Award presented June 21 by Signis at the Catholic Media Conference in Quebec City.

Treaty Four flag raised at Regina Catholic school

By Frank Flegel

REGINA — Flags are symbols that tell something to all who look at them — representing a country,

by several guest speakers who described the symbolism of the flag and the meaning of the symbols contained in the flag’s design.

Elder Dennis Omeasoo, an ambassador for Treaty Six, said the old ways are gone but the philosophies of that time remain. “It was based on spirituality and it had a military society.” The Union Jack was the flag that was given to them but eventually replaced with the Treaty Four flag that represents peace and making treaty, said Omeasoo.

It was a cool and windy day as the flag was raised to its proper place among the flag poles in front of Sacred Heart School. Students sat in the paved parking lot during the ceremony and adult guests sat on chairs facing the children, with the flag poles between.

The ceremony was part of the Catholic school board’s steps to honour some of the 94 calls to action contained in the Truth and Reconciliation Commission report. “It’s taking another step toward

learning what happened to the indigenous people of this land and reconciling with our indigenous and non-indigenous people, building strong relationships,” said Joanna Landry, the school board’s co-ordinator for Indian and Métis Education.

The Treaty Four flag was designed by the late FSIN Senator Gordon Oakes. A description of

the flag contained in the program said the elements represented the promises made to the people of Treaty Four — for as long as the sun shines, the water flows and the grass grows. Sunbeams, water and grass are obvious in the flag, along with a buffalo head that represents the relationship and the respect the people had with the buffalo. Three corners of the flag contain the

words “Treaty 4” and the fourth corner has the date the treaty was signed, 1874. Treaty Four is also known as the Qu’Appelle Treaty as it was signed near Fort Qu’Appelle in the Qu’Appelle Valley.

Treaty Four takes in most of southern Saskatchewan and parts of western Manitoba and south-eastern Alberta.



Frank Flegel

The Treaty Four flag

a person, an idea — and while they snap in the wind atop a pole, most didn’t get there by someone simply attaching them to a rope and running them up to the top. There is a protocol that is followed in raising them and a protocol in how they are arranged, if there is more than one flag. Such was the case on June 26 when the Treaty Four flag was raised in front of the newly opened Sacred Heart Community School.

The ceremony began at 9 a.m. with a pipe ceremony followed

Hudson Bay celebrates Canada’s 150th

By Janusz Bizewski

HUDSON BAY, Sask. — On June 17, St. Dominic Roman Catholic Church organized an inspirational evening commemorating Canada’s 150th birthday.

The event attracted guests from Hudson Bay, Mistatim, Prairie River, Porcupine Plain, Tisdale, Prince Albert, Saskatoon and St. Walburg. The program for the evening consisted of sharing personal stories, food, and listening or dancing to a selection of classical, pop and country music.

A mini art gallery displayed in a corner invited bids for a silent auction.

The event was spearheaded by pastor Rev. Janusz Bizewski and an ad hoc committee consisting of Freda Paproski, Arlene Zens, DeeAnn Sywenky, and Rena Houston.

There was no difficulty choosing a colour theme and décor for the evening. It was to reflect the Canadian philosophy of unity in diversity.

Canada is a place where people live their traditions in a mosa-



CELEBRATION — Left to right: Ardel and Freda Paproski, Dorothy Grudeski, Jean Paslowski, Betty and Walter Mantyka

ic of cultures and customs, like many colourful flowers sharing one flowerbed.

The evening began at 5:30 with cocktails and ended up with a draw for door prizes. The announcement of the silent auction results at 9:30 closed the day.

The eldest guest at the dinner and dance was 92. One of the younger people in attendance, Leo Menezes, 22, said, “I think everyone was honoured by the celebration, including Canada itself as we

sang the national anthem. The food was enjoyable and so was the company. A short review of Canadian history was challenging but informative. The evening gave me an opportunity to celebrate the art of Canadian living, and dance with my sister and my mom. If we have a similar event in the future, aiming at meeting specific goals, such as fundraising and community building, enkindling new acquaintances and rejuvenating existing friendships, I will definitely support it.”

Mass for the unborn celebrated in P.A. diocese

By Greg Bobbitt and Linda Rudachyk

ROSTHERN, Sask. — The writers of this article were the Diocese of Prince Albert’s representatives to the World Meeting of Families, held in Philadelphia in September 2015. One of the speakers at this event was Cardinal Luis Antonio Tagle of the Philippines who spoke about the “wounded” and what we, as a church, must do to help them. One of the groups discussed was the victims of prenatal and perinatal death, whether by miscarriage, stillbirth, abortion, or other causes.

Returning to Saskatchewan, we had a number of meetings with Prince Albert Bishop Albert Thévenot, M.Afr., and finally, in June of this year, the first Mass for the Unborn was celebrated at St. Odilon Roman Catholic Church in Rosthern, Sask. The bishop was the celebrant.

The first challenge was how we were to obtain an idea of “numbers” — who might wish to attend this mass. In the past our church, like many other churches, and like the medical profession did not handle matters like miscarriages very well. There were exceptions to this, but generally a miscarriage was met with silence or some pious platitude like, “Well, it’s God’s will” or worse, “God needed another angel.” Statements like this did

little or no good, and did nothing to alleviate the pain felt by parents over their lost child.

Knowing that many parents never really resolve issues surrounding their loss, we knew that their privacy must be respected. Therefore, when we started advertising this mass, parents were asked to sign up not by name, but just with an indication of the number of children they wished to have remembered. Sometimes it was one; often it was more. It was repeatedly announced that no one would have to get up in front of a microphone or tell their story.

Since many of these losses occurred early in a pregnancy, often there was no fetal material to bury, no name given the child, and no idea even of the gender of the child. So on the night of the mass we asked that parents fill out a card, naming their child, if the child had not already been named. These cards were placed in a basket and carried in procession to the altar. If parents were uncertain as to the gender of their child, we asked them to pray about it and be guided by inspiration — and, if they named their child “Patrick” and after death discovered their child was a Patricia, they and their child would have a good laugh over it!

Each parent took a candle with an angel sticker on it to represent the number of children lost. These candles were eventually lit from

the Paschal candle.

The bishop focused on wounds in his homily. Throughout the preparatory stages, parents were reminded of three things: (1) these children did not really require our prayers, for they were enjoying the presence of God; (2) we can certainly ask for their prayers, and talk to them, for they are powerful saints in the heavenly realm; and (3), we will see them again.

After the mass there was an opportunity for participants to sit down and enjoy coffee and baking. It was amazing how many people did stay; they did not seem to want to depart. Maybe this was an indication that the mass had helped some to resolve their issues and gave them peace.

We now propose to have a memorial to the unborn placed in our local graveyard. Those who may have had abortions were welcomed to participate, for this is not an abortion issue and should not be referred to as such. It is a time for healing. Also, while the mass was advertised in Catholic venues, at least one non-Catholic family attended, which causes us to believe that in other situations an ecumenical service could be planned, involving other churches.

For further information, contact the Prince Albert diocesan office (306-922-4707), or the writers of this article (306-232-9012).



Kiply Yaworski

POWWOW — Dancers, drummers and dignitaries joined students, parents, teachers and administrators from Greater Saskatoon Catholic Schools (GSCS) for the sixth annual GSCS Powwow June 23 at Thornton Park, near St. Frances Cree Bilingual School in Saskatoon. The powwow is a chance for First Nations and Métis students, teachers, staff and families to celebrate their culture and traditions. Elders, veterans and dancers of all ages were joined by community representatives and division trustees and administrators to start the day with the grand entry, led by the Young Thunder drummers. Dance competitions in different age categories were held throughout the day, with girls participating in jingle, fancy shawl, and traditional dances, while boys performed in fancy, grass, chicken, and traditional dance categories.

Regina Catholic School Board balances budget

By Frank Flegel

REGINA — The Regina Catholic School Division approved its 2017/18 budget at a special June 19 public meeting. Chair of the board Donna Ziegler said it's been

a tough year with funding cuts from the provincial government, but the board managed to achieve a balanced budget of almost \$113 million while maintaining and even increasing its teaching staff.

"I want to thank board mem-

bers and the administration for their hard work over the last several weeks. It's been a very challenging year for all of us. I'm pleased that the board came to a decision in regard to how to fund the additional 370 students we're

going to get next year and the three additional schools, and we did that by making some cuts in other areas," said Ziegler.

"We started with a \$1.5-million deficit and we knew that we had to come up with \$1.7 million

to allow the schools to open next year. So, as a board, we reviewed the budget in its entirety and looked at ways we could be more efficient; we looked at ways we could move some of the specialized instruction staff back into the classroom. We focused on our education sector plan and we focused on keeping the support in the classroom," she told the *Prairie Messenger*.

Chief financial officer Curt Van Parys gave a final brief review before the board approved the budget. In an interview with the PM, Van Parys said the division wasn't hit quite as hard as some other divisions in the April 22 provincial budget, but still had a shortfall of about \$1.5 million. "We achieved a balanced budget by shifting some resources to make sure our classrooms were protected."

Director of education Dominic Scuglia also acknowledged a difficult process. "It was a difficult budget and when we looked at our central staff, we had to make some difficult decisions. By reducing the central staff, it allowed us to keep important support in the classroom. When we got down to the bottom line there were some additional funds made available that we were able to put back to supporting kids in the classroom. We heard loud and clear over the course of the last school year that we needed additional support for students with mental health issues, and the provincial auditor told us we needed to add support for our newcomer students in English as a Second Language. We are also investing more money in supporting our First Nations, Métis and Inuit students by adding some additional funds to programming there."

Justice and Outreach program graduates its first class

By Blake Sittler

SASKATOON — A new Justice and Outreach Year (JOY) of Formation graduated its first class of 13 participants June 10 at Queen's House of Retreat and Renewal in Saskatoon.

Grounded in a practical experience of Catholic social teaching, the JOY program was launched in the fall of 2016. The Roman Catholic Diocese of Saskatoon first began discussing the initiative some three years ago, with the first class meeting in August 2016 for an orientation weekend before continuing with monthly sessions for the next 10 months.

Each month, JOY participants gathered Friday evening and all day Saturday to reflect, learn and be formed through experience and presentations by staff from many local ministries and outreach organizations. The program went beyond simply educating participants about various social justice issues — it offered an opportunity to wrestle with the deeper sociological causes of injustice and the theological responses that were percolating in them as Christians.

During the year, each participant also dedicated eight additional hours each month to volunteering with a local agency. Volunteer placements included the Sherbrooke Centre, Friendship Inn, the L'Arche Community, and the Saskatoon Correctional Centre.

On Friday nights, the group gathered at Queen's House for theological reflection based on their experience of their field placements. During this time, they shared stories about their volunteer hours and also worked together to discuss what insights they could glean through dialogue and prayer. This added an extra layer of depth to their volunteer experience, according to JOY coordinator Kate O'Gorman.

On Saturdays, the group met at a variety of venues, interacting with volunteers from the city's various outreach groups. Weekends explored themes based on the pillars of Catholic social teaching, such as international development, economic justice and peace, refugees, walking with indigenous and Métis people, poverty, human dignity, health and elder care, hunger and food accessibility, restorative justice, youth and family, and ecology.

At the end of each Saturday, the entire group would visit parishes in the city and attend mass together. Parishes would also host a supper for participants, with family members joining them to discuss some of what they had learned on the weekend.

"Our inaugural year of the JOY program has been amazing," said O'Gorman. "We've learned a lot about the various needs that exist within our city and we've



Blake Sittler

JOY — The first graduates of a diocesan Justice and Outreach Year (JOY) program wound up their experience with a celebration June 10 at Queen's House in Saskatoon. The program offers monthly formation focused on Catholic social teaching and justice issues, with participants visiting local service-based agencies, and working alongside people who experience life on the margins.

carried each other in community and prayer as we discerned the ways in which we, as individuals and as church, are being called to respond to that need."

O'Gorman said participants were highly engaged in the JOY process. "I've been extremely impressed with the level of commitment each participant gave to the program, particularly in terms of their volunteer placements. This has proven to be the heart of the program, and I am proud that we are offering lay people an opportunity to explore what it means to be disciples."

The class concluded their weekend with a simple graduation ritual and a mass celebrated at Queen's House. Rev. Marvin Lishchynsky, judicial vicar for the Diocese of Saskatoon, presided and preached at the liturgy.

"In many ways, the offering of justice is like love in marriage," said Lishchynsky. "Love and justice cannot be kept to yourself or in your family. God calls us to share it with the world, to bring it where it is not."

Graduate Diane Cote described the impact of the program: "JOY developed in me a deep awareness of the many people and organizations that are active in our community, people who are doing wonderful things passionately."

Cote described the experience of being uncomfortable at times, but it was when she was pushed to the edge of her comfort zone that she learned the most. "It is then that you learn from the bottom up, just meeting them as people first," she said. "It is all about relationship and seeing that God is in everyone."

Married couple Bonnie and Ken Roberts went through the program together. "For me, it was a low-burning fire," Ken offered. "With every experience, every presentation, I learned something more and wanted to learn more. It has been a conversion experience."

Ken worked at Friendship Inn

for his field placement. "I became more comfortable working there and really got to appreciate the work they do," he said. "I am going to continue there."

He urged other Catholics to consider the program. "What I would tell someone, though, is not to take it if you don't want to change, because this program will change you."

Bonnie said the program gives lifelong Catholics a new way of growing in their faith through concrete action: "For me, it was a framework to start learning about

and paying attention to the dignity of each human being. The poor were once invisible to me, but now I can't turn away. I ask myself, 'How can I help my brother? My sister?'"

The first graduates of the diocesan Justice and Outreach Year of Formation are Helen Belsher, Nicholas Blom, Mike Broda, Diane Cote, Denise DeBrou, Lori Ethier, Ryan LeBlanc, Margaret Marcoux, Peter Oliver, Bonnie Roberts, Ken Roberts, Marie-Jeanne Will, and Murray Wood.

Sod turned for new Trinity Manor

By Frank Flegel

REGINA — Emmanuel Care Saskatchewan will open another of its Trinity Manor care homes within two years, this one in Regina's Westerra neighbourhood. A sod turning was held June 16 on the site, with work already underway. Patterned on the successful Trinity Manor at Stonebridge in Saskatoon, it's expected to be open in 2019.

Scott Irwin, Emmanuel Care president and CEO, welcomed everyone and gave a brief explanation of Emmanuel Care: "We

strive to meet our community's unmet needs to create communities of care and healing for all, all in the example of Jesus Christ."

Emmanuel Care Saskatchewan is owned by the Catholic bishops of Saskatchewan. It owns and operates 12 health care facilities, both acute and long-term care, in Saskatchewan as well as Trinity Manor at Stonebridge in Saskatoon which was opened three years ago.

Regina Archbishop Donald Bolen gave thanks for the work that has already been done and blessed the land where the facility will stand.



Frank Flegel

SOD TURNING — Archbishop Donald Bolen blesses the land with holy water at the site of the new Trinity Manor now under construction in Regina. Emmanuel Care Saskatchewan expects the facility will open in 2019.

"Without the vision and commitment of many people, we could not have proceeded with this project," said the archbishop. "Bless this ground on which Trinity Manor will be built for your glory and for the benefit of your people. We look forward to the day when this building is completed. We pray for the safety of all those who will help in the construction of Trinity Manor, that they may be kept free from harm and injury, and may their work be a holy and true sign of your love for all. We ask this through you, Father, Son and Holy Spirit, Trinity, always and forever, Amen." He then blessed the land with holy water.

Regina Mayor Michael Fougere thanked Emmanuel Care for building Trinity Manor in Regina, particularly in the developing Westerra neighbourhood.

When open, Trinity Manor will have 200 units in a combination of suites and individual rooms. Frances Murphy, sales and rental consultant, said Trinity Manor is designed as a community for independent and active living for seniors, with progressive care as required. Residents will determine their own activities.

"We give them the tools and they decide what they want to do," she said in speaking with the *Prairie Messenger*.

Food for all from around, not under, the kitchen table

Soul Searching

Tom Saretsky



Have you ever stopped to consider the importance of your kitchen table? Next to the couch, or your bed, it's the foundational piece of furniture in your home. It's of prime importance because it serves to nourish you physically, emotionally, and spiritually.

The kitchen table is an altar of sacrifice. It's the altar on which you spill open your lives to friends and family. It's where novels are written and poems are composed. It's a springboard for creativity. It's a comforting support when parents sit and wait at night for their children to come home safely. It holds the banquet feasts of Christmas, Easter, birthdays, and countless other celebrations. It's also a gathering spot to share grief, heartache and loss.

If the table could talk, how many stories could it share? The kitchen table feeds, comforts, consoles, heals, builds, wel-

Saretsky is a teacher and chaplain at Holy Cross High School in Saskatoon. He and his wife, Norma, have two children, Nathan and Jenna.

comes, and provides. No wonder it featured prominently in Jesus' ministry. His ministry was characterized by open-table fellowship where all were welcomed, all were accepted, and all were fed.

The kitchen table was prominent in my life when I was growing up. It was around the kitchen table where we enjoyed countless animated discussions about theology, philosophy, psychology, spirituality, politics, history, sports and all things open-ended. It was never a time to be closed — differing opinions and insights were always welcomed. Our lives were broken open and shared, while we consumed copious amounts of coffee or the beverages of Cana!

My own attitudes and wisdoms were formed during these discussions, and from my observations of great thinkers, writers and theologians who visited to engage in rich conversation with my parents. There is something about the kitchen table that can take away the filters of political correctness, and which allow you the opportunity to express yourself without edit. Our kitchen

table was like that. It was open. It was a sacred space that allowed for the spirit of expression, insight, opinion, and wisdom to soar.

But have you ever been in a conversation or a discussion that was held "under the kitchen table?" It's a cramped place to be. There is no room and no space that allows for difference of opinion, dissenting viewpoints or even for original thought. Sometimes it's a discussion that is controlled by one person — the person who "knows" everything; the person who tells you, not talks to you or discusses with you.

The ceiling for the expansion of one's thought is not very high above one's head, and you run the risk of banging your head whenever you feel the need to stand up for your convictions that might run contrary to others around you. These are the discussions that are most difficult to endure. The pressure to conform to the majority of the thinking or the teaching or opinion does not lend itself well to actually learning anything, because no one learns anything if everyone agrees, and no one learns if they're simply told.

As I was growing up, we sought to live for the questions and not the answers. We were encouraged to think critically, to



Janice Weber

GATHERING PLACE — "The kitchen table is an altar of sacrifice," writes Tom Saretsky. "It's the altar on which you spill open your lives to friends and family. . . . It's a comforting support when parents sit and wait at night for their children to come home safely. It holds the banquet feasts of Christmas, Easter, birthdays, and countless other celebrations. It's also a gathering spot to share grief, heartache and loss."

challenge when necessary, and to never surrender our brains to institutional thinking. My parents were teachers and they taught us well from around the kitchen table.

In my own home, our kitchen table is the place where we primarily learn about one another. At suppertime we share the adventures of our day; and now that my son, Nathan, is in high school, we chirp at one another over which high school has superior athletics and academics. My wife, Norma, and I are both teachers, so our kitchen table also serves as a teaching desk. We've helped our kids with their projects, assisted them

with their homework, taught new concepts and helped them to figure out solutions to problems with friends.

We hope that the importance of visiting and sharing our lives around the kitchen table will sow the seeds of tradition that will extend to our kids once they have families of their own.

The kitchen table — an altar of sacrifice, a place of learning, of discovering, of nourishing. May you never take your kitchen table for granted. By following the example of Jesus, let your table become a place of reverence, a refuge, a sanctuary, where all are welcomed, all are accepted and all are fed.



Design Pics

Pentecost 2016

wind and flame
were left behind to claim
our lives as we had known them.
bumper to bumper we fled
young and youngest, thousands,
hearts racing, eyes unseeing
filled with shock and tears
souls in disbelief
holding on.
nothing now can be the same.

flung by media
across vast Canadian spaces
others caught our pain,
and with compassion
held it in their minds and prayers,
responded with love,
with understanding need
to shelter, clothe and feed us.
midst wind and flame
the Holy Spirit came.

By Shirley Dawn Salkeld

Books

Rolheiser transforms teachings into relevant touchstones for living

THE PASSION AND THE CROSS by Ronald Rolheiser, OMI. Toronto, Novalis, 2015. Paperback, 112 pages, \$12.95. Reviewed by Edwin Buettner.

In this book, Ron Rolheiser, OMI, offers the reader an extended reflection on how the death and resurrection of Jesus are central not only to Christian belief and practice, but also point to "the deep secret of everything." For Rolheiser, the human world makes sense only when it is grounded in the universal truth of the cross: "In giving love away in total self-sacrifice . . . we come to what's deepest and fullest in life."

The popularity of Rolheiser's extensive corpus of work attests to his ability to convincingly integrate strong groundings in Scripture, church tradition, theology, and psychology, with pastoral and personal experience. Rolheiser's brilliant insights have a kind of alchemy that can transform time-worn teachings and rituals into relevant touchstones for living. *The Passion and the Cross* is no exception.

Over the years, much of Rolheiser's teaching has been about awakening deep desires of the human heart in its passionate yearning for the Divine Love that casts out existential fear. In revealing God as fellow-sufferer with humanity — a "redeemer" rather than a "rescuer" — the Passion narratives can stir the soul's longings. This is especially true for those who no longer trust in the truth of their inner voices. The cross of Christ is a manifestation of cosmic proportions, the quintessential flesh and blood sign of God's loving presence and action in the world, and for the world: "God is not coercion, threat, guilt, nor the great avenger of evil and sin."

Using a clever analogy, that of a water filter, the author explains how the passion of Jesus "takes

away the sin of the world." An effective filter takes in toxic water and transforms it into potable liquid. Similarly, on the cross, Jesus absorbs the hatred and cruelty of humanity's ongoing need for scapegoats and enemies, giving it back as a love so powerful that graves are opened and the temple veil is rent in two. As one example, Rolheiser refers to Jesus' unconditional forgiveness of his executioners, noting that their sin was less about killing him and more about having "too little knowledge and awareness of God's love for them."

So how does one "imitate" Jesus in his Passion? Rolheiser provides a number of suggestions, including: acceptance of suffering as part of life and not transmitting one's pain to others; recognizing and naming life's numerous death-resurrection episodes; waiting in hope and trust in a final fulfilment in the fullness of time; and remaining open to the often surprising ways that God answers prayers. Taking up one's cross is demanding — nothing less than to be "willing to give up your life . . . (and believing) that nothing is impossible for God."

Jesus suffers and dies like every person who has ever drawn breath. Unlike others' passing, however, his death and resurrection achieve a universal breakthrough for humankind, an opening to hope and faith that "there's a deep moral structure to the universe, that the contours of the universe are love and goodness and truth . . . anchored at its centre by Ultimate Love and Power." The tomb is indeed empty and Jesus, now glorified as the Christ, reveals the deep truth of existence, that "what's true and loving will eventually triumph, always, despite everything."

Canada at 150: celebration and continuing challenge

Readings & Meanings

Gerald Schmitz



Charlotte Gray’s wonderful book is subtitled “150 years — People and Ideas That Have Shaped Our Country.” In a few days crowds of a half million or more will celebrate Canada Day in the capital where Gray lives. This sesquicentennial year is a good time to reflect on what has been achieved, and what has not, on the historical record, warts and all. Gray does this superbly through engaging portraits of nine exceptional Canadians in the context of their times, chosen because they “helped shape the way we think about ourselves.”

The picture drawn is candid and complex, going back to the events leading up to Confederation, which Gray points out was hardly a glorious affair. It ignored our indigenous peoples and gave

much as to Macdonald, we owe the emergence of a pan-Canadian “political nationality” forged through compromise.

Next up is the colourful character of Samuel Steele, who made his name as part of the paramilitary force, the North West Mounted Police, sent westward to bring law and order to the vast territories Canada had acquired from the Hudson’s Bay Company. This was the sharp end of the “peace, order and good government” to accompany the ribbon of steel bringing an influx of settlers. That pacification contrasted with the Indian wars and lawlessness of the expansionist American “Wild West,” which it was intended to guard against, but included the suppression of the 1885 Riel Rebellion and the mar-

his seminal work, *The Fur Trade in Canada*, published the year before the 1931 Statute of Westminster gave Canada sovereignty in foreign affairs. Innis’ prodigious research on the export of “staples” (fish, fur, lumber, later wheat) showed how these economic forces shaped Canada’s development across the northern half of the continent. The Dominion and “its coherence as an independent country” emerged from this linked geography. Innis’ later work on communications had an important impact on the internationally recognized theories of Marshall McLuhan.

Part 2, “A Different Kind of Country,” begins with a politician who came to prominence through the Depression and Second World War. Tommy Douglas, an immigrant and Baptist minister, was instrumental in the creation of the Co-operative Commonwealth Federation (CCF) as an alliance of agrarians, unions and urban intellectuals. His CCF swept to power in Saskatchewan in 1944 as North America’s first socialist government. The have-not province became a laboratory of progressive socio-economic change. Although Douglas faced difficulties when moving to federal poli-

writers. The post-war decades saw a surge in government support for arts and culture, the flourishing of which underscores the importance of Canadians telling their own stories.

The third personality in this section, Bertha Wilson, was, like Douglas, a Scots immigrant (though Gray reminds us that some immigrants were more welcome than others). Wilson’s persistence in climbing the ladder of the legal profession led to her being appointed Canada’s first female Supreme Court Justice in 1982, just prior to the coming into force of the Constitution Act with its Charter of Rights and Freedoms — Pierre Trudeau’s proudest and most lasting achievement. The Charter, which enshrined Aboriginal rights, principles of equality and diversity, gave the court a significantly expanded role. Wilson, who championed those rights including women’s rights, helped make the Charter integral to what it means to be Canadian.

Part 3, “Straining at the Seams,” explores terrain that remains contested in the unfinished project of Canadian nationhood. Gray looks at how Elijah Harper, a soft-spoken but resolute Oji-Cree member of the Manitoba legislature, used the “power of no” to block ratification of the Meech Lake Accord for its inadequate recognition of indigenous peoples and their rights. Their place mattered as much as Quebec’s “distinct society.” Harper, a survivor of residential school abuse, was blunt, describing the First Nations’ relationship with Canada as “a national disgrace.” Although indigenous peoples, determined to be silent and idle no more, have come a long way, there is still much to be done to overcome the impacts of a history of dispossession, discrimination, mistreatment and exclusion.

Gray’s other political figure is former Reform party leader

Preston Manning, whose “populist power” spoke to a history of western grievances against central Canadian elites and which sought proper recognition of the West in Confederation. Manning’s father, Ernest, Social Credit premier of Alberta, had, like Douglas, been a preacher. But in contrast to the latter’s social gospel, that of Social Credit tacked to the right. In the 1980s, the Trudeau government’s National Energy Program provoked western protests, an added resentment that fuelled the formation of the Reform party. A decade later in 1997 Reform became the Official Opposition in Ottawa and it influenced the national agenda with its emphasis on conservative fiscal policy, limited government, and decentralized federalism. Manning continues to insist on grassroots democracy although that populist approach would be abandoned for a top-down style in the Stephen Harper era, after Reform morphed into the Canadian Alliance, then merged with the diminished Progressive Conservatives to form the Conservative party.

In a concluding chapter Gray notes that the Canada of today “would be unrecognizable to most of the persons I’ve written about, frustrating to others.” We are a country of many stories, a country under continual construction, a work in progress. Demographically we are increasingly diverse. In our cities much of the population is foreign-born or has at least one parent born elsewhere. Canadians tend to celebrate diversity rather than promote a singular national identity. We pride ourselves on not being aggressive about the ties that bind. Gray borrows from Douglas Coupland the idea of a shared sense of being Canadian as more like a “secret handshake.”

What is not in question is the deep attachment to Canada that this book affirms. In telling the story of Canada through the stories of Canadians, Gray, herself an immigrant, has come to love her adopted country, and to proclaim the promise of its potential.

Happy Canada Day!



Gerald Schmitz

THE PROMISE OF CANADA — Charlotte Gray’s wonderful book is subtitled “150 years — People and Ideas That Have Shaped Our Country.” “In telling the story of Canada through the stories of Canadians, Gray, herself an immigrant, has come to love her adopted country, and to proclaim the promise of its potential,” writes Gerald Schmitz.

Charlotte Gray, *The Promise of Canada*
(Toronto, Simon and Schuster Canada, 2016, 378 pages)

birth to a fragile “Dominion” that took over a century to get its own flag and patriated constitution. Still, notwithstanding ongoing challenges, today’s Canada must be counted one of the world’s most fortunate countries.

In Part 1, “Laying the Foundations,” Gray delves into the contributions of four historical figures. Confederation was a political enterprise, so she begins appropriately with a principal architect, Sir Georges-Étienne Cartier, whose promotion of the idea of federalism — with clear provincial powers — proved crucial. His partner, Sir John A., is more celebrated, but without Cartier, who had been a radical “patriote” during the 1837 rebellion, French Canada would not have accepted the deal.



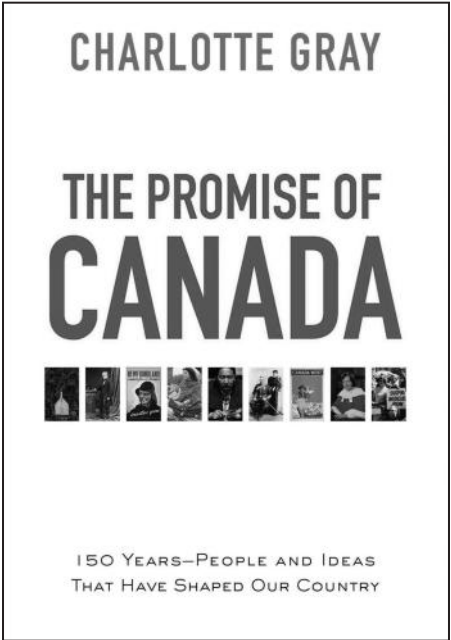
Gray’s account is enriched with fascinating personal details about Cartier, his peccadilloes and his skills as an artful juggler of competing interests. Cartier was at the centre of the young, semi-sovereign, loosely connected country’s growing pains that included the first Riel Rebellion, leading to the admission of Manitoba, and the incorporation of British Columbia on the promise of a transcontinental railway; not glossing over the struggles and scandals. To Cartier, at least as

ginalization of First Nations and Métis. Steele would later become famous for bringing order out of chaos during the Yukon Gold Rush, and the “Mounties” became an admired symbol of Canada abroad.

But the mythology shouldn’t cover up the flaws. Gray observes that “such nationalism as existed was fragile, artificial and deeply racist.” Into the 20th century Steele’s funeral coincided with the repression of the 1919 Winnipeg General Strike. Much nation-building and recognition of rights lay ahead.

Gray’s next subject is the unconventional artistic pioneer from the West Coast, Emily Carr, born in the year B.C. entered Confederation. At a time when women were still second-class citizens, Carr was every bit as much a trailblazer as Tom Thompson and the Group of Seven in re-imagining the “vast canvas” of the wild Canadian landscape. Moreover, unlike them, much of the spiritual energy in her work came from its incorporation of the legacy of indigenous peoples on the land. While some might criticize that as “cultural appropriation,” it was a mark of her deep respect for indigenous cultures. Carr had a troubled, somewhat eccentric life. The recognition she deserved came late. But the power of her art still moves us.

Gray’s fourth foundational figure is the scholar Harold Innis. The early 20th century was a time of explosive immigration and population growth followed by the trauma of the First World War. The Ontario farm boy Innis, a wounded veteran of that war and anti-imperialist, became a professor at the University of Toronto where he developed an influential historical political economy of Canadian nationhood, notably in



Simon & Schuster

tics, he is most admired as a pioneer of medicare, which has become part of the Canadian brand; surely a factor in him being chosen the “greatest Canadian” in a 2004 CBC series.

Gray then moves to the celebrated contemporary author Margaret Atwood and her “geography of the mind.” She was involved with the House of Anansi, founded in the centennial year 1967, to promote a Canadian literature, and her 1972 book *Survival: A Thematic Guide to Canadian Literature* became a seminal contribution to understanding national preoccupations. It was also a search for postcolonial expression and an assertion of the prominent role of women

Prairie Messenger grateful to all our supporters

The *Prairie Messenger* has received letters of encouragement and thanks since we announced the closure of the paper for May 2018. Readers have acknowledged the invaluable contribution the *Prairie Messenger* has made in their lives and faith formation.

On this page, we thank another group of supporters: those who have donated to the Prairie Messenger Sustaining Fund. You have supported us for several decades and have extended the life of the *Messenger* for several years. We are most grateful for your continued support.

Some readers object to the paper running ads. We run a minimal amount compared to most papers. The loss of ad revenue is what is causing many secular papers to fold. Advertisers are switching to the media where they can get maximum exposure to customers:

the Internet. The *Messenger* has also benefited from the support provided to community newspapers by Heritage Canada through its Canada Periodical Fund. However, that support was cut drastically a few years ago, and we have felt its impact.

It was not an easy decision for the monastic community to end an apostolate of 95 years. The monks of St. Peter’s Abbey have been associated across Canada with the *Prairie Messenger*. That link will soon be gone. The same thing has happened to other religious communities who were sponsors of hospitals and schools and other apostolates.


In our closing year, the *Messenger* will pro-rate its price of subscription. It’s not fair to charge the full price (low though it was) for a seven- or three-month subscription. Renewal

notices will reflect this discounted price.

However, the *Messenger* will still depend on subscriptions, ads and donations to fulfil its commitment to staff, news outlets and delivery by Canada Post. We thank you, our donors, for your continued support. The cost of delivering the paper by Canada Post continues to eat up a large chunk of our revenue.

Extra costs this year will be borne by the Prairie Messenger Sustaining Fund and by the Order of St. Benedict. Donations will now be received by the Order of St. Benedict, Box 190, Muenster, Sask. S0K 2Y0.

Sincerely,



Abbot Peter Novecosky, OSB
Editor



Novecosky

FIRST ISSUE — Associate Editor Maureen Weber looks at a bound copy of the first *Messenger*, dated May 24, 1923. The paper was called the *St. Peter’s Messenger* until Jan. 25, 1928, when the name was changed to the *Prairie Messenger*, indicating a larger circulation. From 1923 until 1947 the monks published two papers, the *Prairie Messenger* in English and the *St. Peter’s Bote* in German. The *Bote* started publication on Feb. 11, 1904, and closed on July 31, 1947, due to a drop in readership.

Friends Anon., Calgary, AB Anon., Edmonton, AB Anon., Edmonton, AB Anon., Edmonton, AB Anon., Englefeld, SK Anon., Halifax, NS Anon., Humboldt, SK Anon., Humboldt, SK Anon., Lanigan, SK Anon., Macorie, SK Anon., Montmartre, SK Anon., Muenster, SK Anon., Pilger, SK Anon., Qualicum Beach, BC Anon., Regina, SK Anon., Regina, SK Anon., Regina, SK Anon., Regina, SK Anon., Regina, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Swift Current, SK Anon., Vancouver, BC Anon., Waterdown, ON Anon., Wishart, SK T. A. Bailey M. Beaubien A. Bernhard C. Brezden M. Brockman H. Brunelle D. Butler E. Charlebois P. Cody B. DeKock J. & S. Dosman T. Engel M. Ertel A. & T. Evans J. Gauvin W. & M. Hackl P. Hagerty A. Hallama S. Hancock J. Heck J. Helfrich A. Hessdorfer Rev. J. A. Hingley A. Horn D. Jansen G. & L. Jelinski A. Kondziela J. Kreiser A. Larson C. Linitski C. MacDonald D. MacKenzie P. Mazur C. McConville F. McLaughlin P. Melvin M. Miller C. Nakonechny R. Neumeier D. Nordick M. Nordick M. B. O'Hanley R. Paulhus V. Reineke Sacred Heart CWL, Denzil K. Schwark C. Sieben Sisters of the Cross, Neepawa, MB Rev. D. Stein D. Steiner W. Stephenson C. Stordy	Friends con't. M. Tardif K. Teillet M. Trottier M. Tuchscherer T. Zolinski Supporters Anon., Calgary, AB Anon., Charlottetown, PE Anon., Esterhazy, SK Anon., Estevan, SK Anon., Humboldt, SK Anon., Humboldt, SK Anon., Kenaston Anon., Lloydminster, SK Anon., Moose Jaw, SK Anon., Portage la Prairie, MB Anon., Red Deer, AB Anon., Regina, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., St. Boniface, MB Anon., Sudbury, ON G. Allen L. Anderson J. Angele K. Baumgardner L. & M. Beckie J. & H. Belletrutti J. Bennett C. Bleakney K. Bohnke M. Bosworth H. Bouvier H. Buchanan W. & B. Chantler A. Chelich D. Cody T. Deutscher B. Donnelly A. Dowhan M. Dufour J. Duncan D. Ehman C. R. Finlan J. & R. Foy G. & B. Freistadt M. Froh A. Germann G. Gibney E. Gibson G. Grill R. Gruending G. Herkel M. Huot S. Jaworski V. Kasper K of C Fr. Menard Council #8338, Lestock M. Kostash D. Kieffers J. & A. Longstaff D.J. McCashin R. McKeon A. Merkowsky G. Meyer D. & C. Meunier R. Muench J. Muldoon A. Nogue H. Ogilvie F. & M. Ottenbreit S. & B. Owen M. Pedersen	Supporters con't. C. Poilievre J. Pollock I. Prediger A. Prost G. Proteau RC Episcopal Corp of Hudson Bay G. Rompre E. Ryan M. Ryan J.F. Roy St. Gabriel CWL, Biggar St. Mary's CWL, Wadena St. Theresa Parish, Ottawa, ON A. & A. Schlosser M. Schnell School Sisters of Notre Dame, Regina, SK H. Studholme L. Suer M. Toth N. & L. Trach A. Tremblay H. Weisensel A. & V. Wilson R. Worth M. Young C. Zerr Patrons Anon., Calgary, AB Anon., Battleford, SK Anon., Daher Cairo, Egypt Anon., East St. Paul, MB Anon., Good Soil, SK Anon., Gull Lake, SK Anon., Humboldt, SK Anon., Humboldt, SK Anon., Humboldt, SK Anon., Lake Lenore, SK Anon., Lethbridge, AB Anon., Nepean, ON Anon., Ottawa, ON Anon., Pilger, SK Anon., Prince George, BC Anon., Regina, SK Anon., Richmond, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Saskatoon, SK Anon., Spruce Home, SK Anon., Stittsville, ON Anon., St. Louis, SK Anon., Sudbury, ON Anon., Stittsville, ON Anon., Waverley, NS Anon., White Fox, SK Anon., Winnipeg, MB Anon., Winnipeg, MB Anon., Winnipeg, MB Anon., Winnipeg, MB L. Altrogge L. Beaulieu K. & H. Beckie V. & H. Beckie Sr. A. Behm B. & D. Bergermann A. & M. Biegler J. & B. Biegler J. Bishop G. Bonokoski T. & C. Boryski	Patrons con't. F. & J. Boutin B. Brennan M. Brennan A. & P. Brockman E. Brockman D. Brodner I. & C. Buehler J. Burton S. & J. Buttinger M. Cameron T. & S. Chad B. Chapuis Christ the King CWL, Regina M. & M. Cooney L. Couture Rev. D. Daniel P. Davis Debden Agencies Ltd. E. & A. Deibert J. Deshaye S. Diduck B. Dielschneider Rev. A. Dize F. Dornstauder E. Ecker R. Ehman M. & S. Engele F. Fazzari K. Feehan L. Floyd T. & D. Fortosky B. & C. Fouillard J. Francon J. Frederick A. & A. Fuchs R. Gebhardt R. Germaine B. & L. Gibney A. Girard W. Giroux R. Gregoire E. Greter F. & J. Gruber W. Hader A. & E. Hargarten J. Hergott H. & A. Hergott H. & J. Hergott T. Herriot B. & D. Hickie Rev. M. Hogan Holy Cross CWL, Regina Holy Spirit CWL, Saskatoon L. & E. Isabelle F. Jansen H. Jasken-Opfergeldt J. Jeanneau M. Jeanneau R. Johnson L. Jule K of C St. George's Council #8655, Prince Albert K of C Abbot Bruno Doerfler Council #8752, Muenster K of C Fr Felix Juzynic Council #7564, Candiac K of C, Denzil K of C, Kendal S. & F. Kenny W. Knott H. & V. Korte B. & H. Krynowsky L. Kuntz E. Kutarna A. Labas B. Langill Rev. S. Lavoie	Patrons con't. J. LeBlanc N. Leslie B. Lewans B. Loran M. MacLean I. Mager J. Mannle J. & R. Mantyak L. McEwan M. Medernach C. Mills G. & C. Moroney J.W. Niedermayer Deacon R. Nowell Our Lady of the Holy Rosary Parish, Glenavon, SK F. & A. Paproski J. Parker W. Parkinson J. Paslawski E. Patenaude E & C. Pek L. Perpeluk J. Possberg A. & P. Provost R. Rajotte V. Ratzlaff R. & F. Riou A. Risling H. Robb H. & M. Rolfes G. Rolheiser A. Rollheiser B. Rollheiser D. Rollheiser G. Rooney R. Rowan Sacred Heart CWL, Watson St. Cecilia CWL, Regina St. Francis CWL, Saskatoon St. Joseph's CWL, Balgonie St. Mary's CWL, Macklin St. Mary's CWL, Wynyard St. Paul's Cathedral, Saskatoon St. Theresa CWL, Rosetown St. Theresa's Parish, Asquith St Walburg CWL R. Salmon R. & M. Sanche N. Sarich A. Schamber H. Schlitz M. Schlosser Schuler Lefebvre Funeral Chapel D. & I. Schmeiser Ce. Schmidt Y. Schmitz M. & C. Schneider T. & L. Schugmann C. Schmidt L. & M. Schneider M. & C. Schneider Rev. R. Senger D. & P.A. Sereda B. Shewchuk L. & J. Shotter J. Slattery M. Stang E. & L. Thera R. Thomas S. Toner W. Toner B. & M. Tonita M. Toth J. Tremmel	Patrons con't. D. Ward & C. Fitzgerald E. Weber R. & M. Weber A. & M. Weisensel D. White E. Whyte Rev. G. Wiesner Y. Wojcik G. & D. Woloschuk S. Wormsbecker L. Yakimoski L. Yaskowich D. Young J. Zawacki R. & D. Zens W. & F. Zettler D. & J. Zimmer E. & J. Znack Donors Anon., Kenosee Lake, SK Anon., Saskatoon, SK Anon., Vibank, SK R. Beechinor In Memory of D. Borberly G. Burton M.C. Cannon A. Chezzi R. Dubois D. Garand J. Hamilton P. Hart J. M. Hayden R. & P. Kampman H. & E. Kehrig M. Kehrig H. Kolla E. Heidt K of C Fr. Lawless Council #1534, Moose, Jaw D. Koch L. Martin Rev. K. Miller A. Poilievre C. Prefontaine L. Rudachyk W. Sarauer J. Schmeiser P. Schonebach Sisters of the Holy Names, Winnipeg, MB St. Augustine CWL, Humboldt St. Benedict's Foundation, Winnipeg, MB St. Mary's CWL, Saskatoon J. & L. Stoeber K. Telford J. & M.L. Ternier-Gommers J. & P. Thompson B. & E. Uruski Rev. A. Vandendriessche M. Vidotto D. & A. Wiegers Bishop M. Wiwchar	Sponsors con't. K of C, Council No. 1886, Humboldt K. Koep P. Leinemann Les Soeurs de Nore Dame d'Auvergne, Ponteix L. Lynch Our Lady of Lourdes Parish, Saskatoon J. Majkut R. Schwartz Sisters of Mission Service, Saskatoon Sisters of Presentation, Prince Albert, SK Sisters of St. Elizabeth, Saskatoon J. & L. Sutherland S.J. Yankoski J. & T. Zurowski Benefactors Anon., Humboldt, SK Anon., Saskatoon, SK Anon., Wakaw, SK Anon., Winnipeg, MB CWL Clothing Depot, Saskatoon The Daly Foundation, Toronto P. Dielschneider D. Gruending & M. Wiebe Holy Spirit Parish, Saskatoon G. & B. Junk Knights of Columbus Charitable Foundation Estate of Fr. Francis Kolla Les Filles de la Providence, Saskatoon, SK Les Missionnaires Oblates de St. Boniface, Winnipeg, MB P. Lewans Order of St. Benedict, St. Peter's Abbey, Muenster L. Rath H. Remai G. Schmitz Sisters of Charity Immaculate Conception, Saint John, NB Sisters of Charity of St. Louis, Calgary Sisters of Our Lady of the Missions, Winnipeg Sisters of Providence of St. Vincent de Paul, Kingston Sisters of St. Joseph, Peterborough, ON St. Angela's Academy Foundation, Saskatoon L. & E. Thoner Ursuline Nuns of Bruno Ursuline Religious Diocese of London, Chatham Most Rev. J. Weisgerber
					Sponsors Anon., Edmonton, AB Anon., Humboldt, SK Anon., Regina, SK Anon., Saskatoon, SK M. Budz J. & A. Dea J. Dierker M. Dutli Filles de la Croix, Winnipeg, MB J. Gunn	Friend of PM\$25+ Supporter.....\$50+ Patron\$100+ Donor\$250+ Sponsor\$500+ Benefactor\$1,000+ Charitable Organization No. 10780 2928 RR0001

Fundamentalists can't grasp mystery of non-violence



Liturgy and Life

Sylvain Lavoie, OMI

In the summer of 1969, Cast C of the international singing group Up With People performed for King Beaudoin and Queen Fabiola of Belgium in their jungle garden behind their palace. The cast members were delighted to have the opportunity to meet their highnesses after the performance and chat with them. They were awestruck by the opulence of the jungle garden, but also marvelled at the humble manner of the king and queen.

Faithful Catholics, this royal pair in a sense embodied within their reign some of the qualities of the readings today that invite us to live in the kingdom of our God through humility and non-violence.

First of all, the prophet Zechariah invites us to rejoice. The reason for rejoicing seems ambivalent. Nevertheless, we can say that the first reason to rejoice is because we have a king who is triumphant and victorious and whose dominion will be great, from sea to sea.

However, the reason for rejoicing, according to the standards of the world, seem to end there. Our king has no jungle garden; no palace, seemingly not even any power. He is so humble that he will come not on a donkey, but on the foal of a donkey. He will be non-violent, yet will have an unusual kind of power, as he will put an end to violence and war. As the prophet Zechariah puts it, he will cut off

Sylvain Lavoie, OMI, Archbishop Emeritus of the Archdiocese of Keewatin-The Pas, is chaplain at the Star of the North Retreat House in St. Albert, Alta. He continues to live out his motto, Regnum Dei Intra Vos (the kingdom of God is among you), which is his overriding focus and passion.

chariot, war-horse and battle-bow, and instead, will command peace.

Turning to the Gospel, we see Jesus beginning to fulfil that prophecy of Zechariah. Jesus thanks God for revealing the mysteries of the kingdom to little children, not the wise and intelligent, for this was the Father's will. He goes on to say that only the Son knows the Father and can reveal the Father.

A key element of the mystery of the kingdom that Jesus came to bring hinges on the reality that in Jesus, God is totally and absolutely non-violent. That is a mystery that fundamentalists of all stripes cannot and have not grasped. For all too many in this world, violence and suicide bombing is done in the name of religion. On a smaller scale, divisions, power struggles and attempts to control others often sneak into the very organizations and institutions that profess to be Christian, spiritual and religious, be they parish councils, committees, or other groups in the life of the church. How hard it is to truly grasp the full extent of this reign of Jesus as a non-violent, gentle, meek, humble Lord and Saviour.

Still, Jesus invites us to take up his yoke that is easy and light, and affirms once again that he, our king and master, is gentle and humble of heart. As we respond to

Fourteenth Sunday in Ordinary Time July 9, 2017	Zechariah 9:9-10 Psalm 145 Romans 8:9, 11-13 Matthew 11:25-30
--	--

this invitation to enter the kingdom of Jesus through humility and non-violence, we are to be like a child helping her grandfather carry a pail of water. The grandfather allows only enough weight of the handle in the child's hand that she can carry, allowing the child to have the impression she is really helping her grandfather carry that heavy pail.

Our response to this invitation to enter into the kingdom of God, the reign of God inaugurated in this world by Jesus, is to allow ourselves to be more and more moulded into him. As St. Paul puts it in the second reading, we have the Spirit of God within us and therefore belong to God. That same Spirit that raised Jesus from the dead will

give life to our mortal bodies through that same Spirit.

It is that same Spirit, if we are humble and faithful enough, that will help us heal and let go of control, of perfectionism, of imposing our negative attitudes and ways onto others. It is that same Spirit that will usher us into the reign of God, right here and right now, in this life and not just in the next life, through humility and non-violence.

John was a young missionary who with another priest wanted to try to co-pastor one of the communities they were given to care for. Although quite a challenge at first, they worked out the ramifications of that arrangement and seemed to be doing quite well.

One evening after a pastoral care meeting at the local hospital with other pastoral workers, John noticed that his fellow priest was agitated and restless. Having just taken a marriage encounter, John suggested they write out their feelings and dialogue. When he received the other priest's piece of paper, he read these words: "At the meeting today, I felt that no matter what I said, they would do what you want anyway."

John was shocked, as he began to realize, even without knowing it, he was communicating the impression that he was in charge. It was his first glimpse of his tendency to control situations and others. Saddened at first by this realization, he began to feel grateful for this sudden self-awareness that would allow him to pray over this deeply rooted tendency that was causing him to inflict pain on others, to deal with it and to let it go.

One who caught and lives this mystery is Jean Vanier, founder of the L'Arche community for the mentally challenged, who teaches that if we are humble, open and honest enough to share our weakness with others, that frees them to be the same with us, and together we grow. That is kingdom wisdom.

The eucharist we celebrate now is a foretaste of the reign of God in which humble gifts of bread and wine are transformed into the Body and Blood of Jesus, our king, who is both triumphant and victorious, but also gentle and humble of heart.

May our participation in this meal enkindle in us the desire to become more and more like Jesus our king, and spread the Good News of this gentle kingdom of non-violence to the rest of the world so in need of this message.

Charity is about big-heartedness, but social justice requires more

In Exile

Ron Rolheiser, OMI



Charity is about being good-hearted, but justice is about something more. Individual sympathy is good and virtuous, but it doesn't necessarily change the social, economic, and political structures that unfairly victimize some people and unduly privilege others. We need to be fair and good of heart, but we also need to have fair and good policies.

Jim Wallis, speaking more specifically about racism, puts it this way: When we protest that we are not implicated in unjust systems by saying things like: "I have black friends," we need to challenge ourselves: *It's not just what's in our hearts that's at issue; it's also what's at the heart of public policy.* We can have

black friends, but if our policies are racist, there's still no justice in land. Individual goodwill alone doesn't always make for a system that's fair to everyone.

And it's precisely on this point where we see the crucial distinction between charity and justice, between being good-hearted as individuals and trying as a community to ensure that our social, economic, and political systems are not themselves the cause of the very things we are trying to respond to in charity. What causes poverty, racism, economic disparity, lack of fair access to education and health care, and the irresponsibility with which we often treat nature? Individual attitudes, true. But injustice is also the result of social, economic, and political policies that, whatever their other merits, help produce the conditions that spawn poverty, inequality, racism, privilege, and the lack of conscientious concern for the air we breathe.

Most of us, I suspect, are familiar with a story that's often used to distinguish between charity and justice. It runs this way:

There was a town built alongside a river, but situated around a bend so the townsfolk could see only that part of the river that bordered their town. One day a few of the children were playing by the river when they saw five bodies floating in the water. They quickly ran for help and the townspeople they alerted did what any responsible persons

would do in that situation. They took care of the bodies. Pulling them from the river they found that two were dead and they buried them. Three were still alive. One was a child for whom they quickly found a foster home; another was a severely ill woman, so they put her in a hospital; the last was a young man and, for him, they found a job and a place to live.

But the story didn't end there. The next day more bodies appeared and, again, the townsfolk responded as before. They took care of the bodies. They buried the dead, placed the sick in hospitals, found foster homes for the children, and jobs and places to live for the adults. And so it went on for years, so that taking care of the bodies they found each day became a normal feature of their lives and became part of the life of their churches and their community. A few altruistically motivated people even made it their life's work to take care of those bodies.

But . . . and this is the point, nobody ever went up the river to see from where and for what reasons those bodies kept appearing each day in the river. They just remained good-hearted and generous in their response to the bodies that found their way to their town.

The lesson is clear enough: it's one thing (needed, good, and Christian) to take care of the needy bodies we find on our doorsteps, but it's another thing

(also needed, good, and Christian) to go upstream to try to change the things causing those bodies to be in the river. That's the difference between good-hearted charity and acting for social justice.

Sadly though, as good church-going Christians, we have been too slow to grasp this and consequently have not brought the demands of Jesus and faith to bear as strongly upon the question of social justice as we have been to bring them to bear upon charity. Too many good, church-going, charitable women and men simply do not see the demands of justice as being anything beyond the demands of private charity and good-heartedness. And so we are often good-hearted enough that we will, literally, give a needy person the shirt off our back even as we refuse to look at why our closets are overfull while some others don't have a shirt.

But this should not be misunderstood. The gospel-demand that we act for justice does not in any way denigrate the virtue of charity. Charity is still the ultimate virtue and, sometimes, the only positive difference we can make in our world is precisely the one-to-one love and respect we give to each other. Our own individual goodness is sometimes the only candle that is ours to light.

But that goodness and light must shine publicly too, namely, in how we vote and in what public policies we support or oppose.

St. Michael's Haven

Senior Independent Assisted Living
Cudworth, Sask.

We have suites available for rent:

24-hour staffing	Wheelchair accessible
Three full meals & snacks	Home Care services
Chapel & Lounge	Monthly Wellness Clinic
Activity & Social Programs	Hair Salon & Barber Shop

Affordable rates ~ Guest Room available

*For more information please contact: Barb Stachniak
Ph: 306-256-3444 ♦ email: stmichaelshaven@sasktel.net
Monday - Thursday, 8:30 a.m. - 12:30 p.m.*

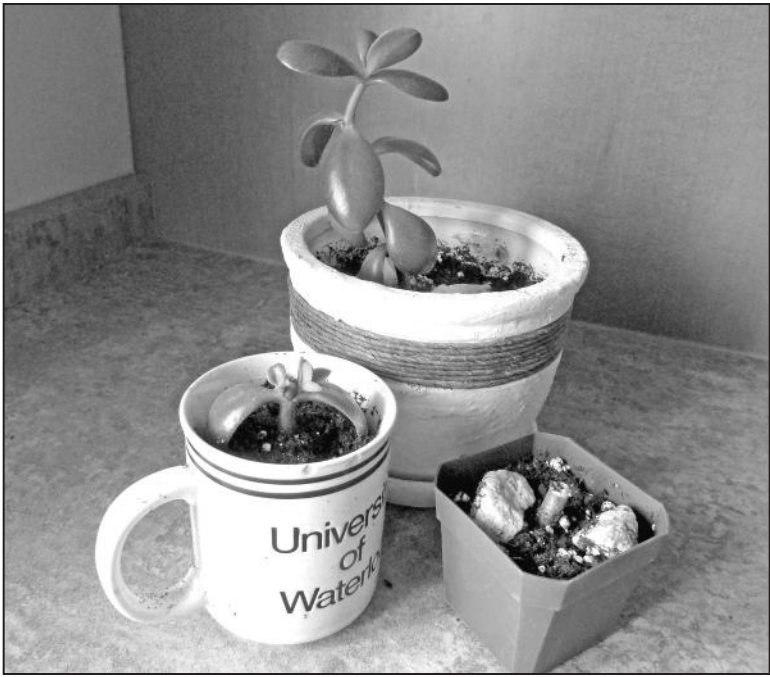
Nothing teaches patience like jade plants

By Edna Froese

A master gardener I am not. I do like gardening, though, and have been known to form strong attachments to particular plants. The rose bush beside our front door, for example, has a long history, beginning, I believe, in the backyard of a pie-shaped lot in Grosvenor Park, Saskatoon, and then continuing in a small square of dirt in a seniors' complex on Berini Drive, where my mother had reluctantly acquiesced to inevitable downsizing. A lifelong gardener, she tried to make this limited living bearable by claiming what little space there was for growing flowers. When even that meagre space was cut, she asked me to adopt the rose bush. Within a year my father had died, and she had moved to a nursing home. That was more than 25 years ago, and the rose bush lives on next to our front door, a bright red statement of the need for beauty, always.

But about the jade plants — that story begins about 10 years ago when my sister surprised me with a slip from the large, ungain-

Froese taught English literature at St. Thomas More College in Saskatoon for many years until her retirement. She currently works part time as academic editor while relishing the freedom to read and write for pleasure.



A lesson in patience.

Edna Froese

ly jade plant that had thrived in her condo for decades. The little green stem with its hard round leaves was already carefully packed to survive a five-hour winter drive. Once its roots had become an encouraging tangle at the bottom of a water glass, I gave it a dirt home in a clay pot and took it to my office where I hoped that abundant east sunlight would help it thrive. It did, too — in the manner of jade plants, which is everlastingly slow.

Never having grown one before, I hadn't realized that jade is in the business of living for the

long haul. Goodness, but they take their sweet time to put out new leaves. And it is sweet, because the green of those new leaves seems the very embodiment of hope, tender yet firm. It's so unlike the wraithlike green of new willow leaves in spring, but then nothing about jade is insubstantial. Its leaves are almost one-quarter-inch thick, even at birth. Stems, too, are solid. Jade plants can grow to tree-size with veritable trunks, as I have seen elsewhere. So I'll confess that I was disappointed to discover just how slowly jade grows.

Nevertheless, my little jade persisted, and when I eventually took it home, I gave it a larger pot and wished it well in our living room window. For a few years, it was happy. It branched as it should, adding new leaves, pair by pair. I was proud of it — and of myself. I liked my new plant friend. So when it began to drop leaves that had odd brown spots, I was dismayed. It was no longer as beautiful, with those gaps along the stems, and nothing I did seemed to make it feel better.

Doctor Google assured me that jade plants are easily propagated, advice I viewed with some skepticism, after finding no adequate help for my plant in the first place. On a day when my patience, never in abundant supply, collided with one of my impulsive raze-it-all-to-the-ground moods, the jade plant was declared not worthy of its space. It was time to make room for other plants.

Fortunately, I remembered some instructions about propagating jade. Instead of tossing it into the compost bin, I cut it up and put the pieces away in solitude to let their open wounds dry. Once the sliced ends had scabbed over, I dunked them in rooting compound and stuck them into some dirt. "Do what you will," I told those remnants, "grow or not grow. Your choice. I can always find other plants. For the time being, I give you all a spot in the sun and an

occasional drink of water."

For weeks — I have no idea how many — the wounded jade plants sat there in the dirt, meditating for all I know. Occasionally I glanced at them, half afraid to hope. Then there was the morning I noticed the tiny beginning of new leaves at the top of one plant and then on another. Does it seem strange, maybe even ridiculous, that I felt an uprush of emotion quite out of proportion to the miniscule sign of life? I could have bought a nicely shaped healthy jade plant at some nearby store. I didn't need these misbegotten, misshapen plant beginnings.

Yet I was absurdly happy for every one of them, even the two absolutely barren stems that after months have still shown nothing but a slight green swelling at the top. Several of the cuttings are now clearly growing; their new leaves are big enough that I'm anticipating the next pair. Daily I look for progress and plan which ones I'll keep and which will become gifts or find their way to some charity sale. I'm reassured by the green upthrust of life that continues, no matter how sharp the knife or how rude the transplanting.

On good days, when the sun shines, I dare to consider that similar patience might yet see the healing of more human cuts and the emergence of new growth in relationships that have dropped too many leaves.

Summer is a time to take advantage of the great outdoors



Everyday Theology

Louise McEwan

If you can't wait to go camping or be in the great outdoors, there are good reasons for it, beyond the desire to get out of Dodge. Research proves what we have long intuited: being outside is good for us. Physical and psychological health improves with time spent outdoors.

Many of us spend a lot of time indoors, under artificial light. While we know we need to be sensible about sun exposure, sunlight supports good health. Early morning sun exposure resets our circadian rhythm, improving sleep. Sunlight is responsible for the production of vitamin D. Vitamin D helps us maintain a healthy immune system, improves neuromuscular function, and reduces inflammation, the risk of some cancers and osteoporosis. Sunlight seems to improve vision.

Trail, B.C., resident Louise McEwan is a freelance writer, religion columnist and catechist. She has degrees in English and theology and is a former teacher. She blogs at www.faithcolouredglasses.blogspot.ca. Reach her at louisemcewan@telus.net

Various studies have linked the time spent indoors under artificial light with nearsightedness in children. Sunlight also increases our serotonin levels, which makes us feel calmer and more positive. It's harder to be cranky on a beautiful, sunny day.

Being outdoors inspires movement, lowering the risk of being overweight. It's not necessary to work up a heart-pumping sweat to glean some health benefits from being outside. A stroll in a forest or park can help prevent heart disease, stroke, Type II diabetes, back pain, and it positively improves mood. We exert more energy and experience greater enjoyment when we exercise outdoors, and we are more likely to make exercise a permanent part of our lifestyle. Given the choice between the gym and the outdoors, choose the outdoors — preferably somewhere green, because walking in an urban neighbourhood does not have the same effect as walking in a forest or park.

The natural environment improves psychological health. Being in proximity to nature is linked to increased activity in the parts of the brain responsible for empathy, emotional stability and the capacity for love.

Being outside lowers cortisol levels and reduces stress. The aromas of the natural world and the garden increase relaxation. Pine lowers anxiety. Lily and rose have a calming effect. Lavender reduces anxiety and aids in sleep. Freshly cut grass emits a chemical that induces calm.

A good dose of nature sharpens thinking, improves concentration, memory, and creativity. Green spaces refresh our tired brains and restore mental energy.

The benefits to physical and psychological health from being in green spaces are clear and compelling. An awareness of the spiritual benefits, however, seems to be lacking in the discussion. Yet there is a significant spiritual component to being in the great outdoors that deserves attention.

The Celts talked about "thin places" — physical locations where the veil between heaven and earth thinned. Thin places fostered intimacy with God. While I don't necessarily believe that there are specific geographic locations that have a monopoly on "thinness," I am certain that time spent in the natural world nourishes our soul, makes us more receptive to goodness and beauty, helps us to perceive truth, and opens us to the presence of God.

The religions of the world have always recognized a connection between the inner, spiritual life and the natural world.

The Buddha attained enlightenment while meditating under the bhodi tree. Moses encoun-

tered God on a mountainside in a burning bush. Jesus went into the desert and retreated to a mountaintop to pray. In Hinduism, mountains provide access to higher forms of meditation, and rivers nourish and purify body, mind and the inner being. In some Aboriginal cultures the vision quest to discover one's purpose and meaning in life was a rite of passage that required isolation in a remote place.

Most of us have experienced graced moments of ineffable beauty and of wondrous awe when in the presence of nature. While mine often occur in the mountains or near water, the sight of a massive bumblebee

hanging upside down on a tiny blossom as it collects nectar in my garden also stirs my soul.

These types of experiences take us out of our self and give rise to new insights into reality, being and the sacred. They help us transcend our own situation, problems, limitations and ego. They remind us that we are intimately connected to creation and to others.

The health benefits of getting back to nature are well documented. The research confirms what we have always known. Being outdoors is good for us and interacting with nature makes us feel better. It may also make us better people.



95th annual

Mount Carmel Pilgrimage

(two miles north of Carmel, Sask.)

Sunday, July 16

Program:

9:30 An hour with Mary
Marian hymns, rosary, Sacrament of reconciliation

10:45 An hour with God's family
Sunday eucharist
Blessing of fields
Blessing of the sick

12:00 An hour with our diocesan family
Lunch & quiet time with the Blessed Sacrament

1:30 An hour with the Lord
Hymns
Stations of the Cross
Blessing with the Blessed Sacrament

Denominational change brings about great struggles



In an age when every Christian denomination seems to lose more members than it gains, it is easy to overlook a category of sincere mature Christian women and men who struggle with quite a different issue. Whether it be through the sharing of life with a spouse of another denomination, through a maturing of faith which results in tension with the beliefs and practices of one's adhering church, or simply through a "holy encounter" facilitated by a pastoral presence or liturgical witness in another Christian tradition, making a denominational switch can be attractive and easy, but can also bring about an agonizing period of painful questions, doubt and struggles. In all cases a switch of this nature is considered, not because of a lack of faith, but because of its opposite, i.e. a deeper and maturing faith.

Whether brought on abruptly or gradually, the inner transformation leading to the decision to change one's religious identity

Rev. Marie-Louise Ternier is now an Anglican deacon, serving the Anglican and Lutheran parishes in Watrous, Sask. In her spare time she serves on the programming team at Queen's House in Saskatoon. Marie-Louise is a published author and spiritual director, retreat leader and conference speaker. This column is co-published with the Saskatchewan Anglican. Marie-Louise blogs at <http://graceatsixty.wordpress.com>

and allegiance can be heart-wrenching, dangerous and painful as well as attractive, inviting and affirming.

The biblical figure of Ruth is an apt companion for anyone who embarks on such a journey. In the face of tremendous loss (husband, brother-in-law and father-in-law all die) Ruth felt compelled to choose an unknown and precarious

future (Ruth 1:15-18). It is not enough for Ruth to be thrust into uncertainty by the deaths of the men who secured women's social status, security and future. Ruth ruthlessly exacerbates this already chaotic situation, this liminal space, by turning her back on her native country, religion and culture by choosing to go to Bethlehem with her mother-in-law Naomi. Those who see her leaving shake their heads; those who see her coming shake their heads (Ruth 1:19). What is she doing? How dare she renounce social and gender status, ethnic origin, religion and culture? What makes her think life will be better as a foreigner, a widow and an outcast in Naomi's homeland? Why?

While the outside world may look on with shock and incredulity, the Ruths in our churches (women and men) enter a powerful and comprehensive transformation facing all the risks and dangers, which the very act of leaving behind the familiar and cherished entails. It bears the features of a crisis — doubt, fear, chaos, anxiety, loneliness, resistance, loss. It is an intense journey from orientation through disorientation to reorientation. It is a dangerous opportunity, indeed, but if undertaken with honesty and humility, trust and courage, the dangerous nature of this type of transition can indeed lead to new life.

Such has been the experience in my Anglican move, and I am

all the more thankful for it. However, a Google search did not result in many accounts of religious transitions such as the one I have undertaken. Surprising, really, as this type of transition occurs more frequently than is publicly visible. As my Anglican bishop has commented: "There's a lot of traffic between our two traditions — in both directions!"

This phenomenon has in fact been formally acknowledged by our respective churches. Already some 25 years ago, the Canadian Anglican — Catholic Dialogue group produced a document addressing the moving of clergy from one tradition to another. The tone and content of these guidelines convey the utmost respect for a person's decision to change traditions while urging all involved to avoid both judgment and attitudes of triumphalism.

Early on in his pontificate Pope Francis wrote: "Truth is a relationship, modelled on the Trinity." As I am living into my new Anglican self-identity, that line keeps twirling through my thoughts and feelings, through my actions and motivations: truth, a relationship, a relationship . . . When I can keep relationships of love intact, placing this call to love unconditionally above the need to be right and above any urge to defend or argue my point of view, then gone is any desire to enter a boxing match with anyone. And so my spiritual trek from Rome to Canterbury was marked with the deep call to love — intentional love, no-strings-attached love, Christ-like love, painful love; love generously, graciously and deeply, especially those who challenge my loving: *Be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you* (Eph 4:32).



REFUGEE NUMBERS CONTINUE TO INCREASE — Young African refugees take part in a rally marking World Refugee Day June 20 in Sana'a, Yemen. At the end of 2016, there were more than 65 million people forced from their homes by persecution, conflict, violence or human rights violations.

Canada can still do more to assist refugees around the world



The United Nations High Commission for Refugees (UNHCR) has released its annual report that surveys the forced displacement of people around the world. At the

end of 2016, there were more than 65 million people forced from their homes by persecution, conflict, violence or human rights violations. That's an increase of

300,000 since 2015 and the highest number since the end of the Second World War. It's equivalent to the entire population of the U.K.

Of those 65 million displaced, only about one-third — or 22.5 million — have been officially registered by the UNHCR as refugees living outside of their own countries. A far larger number are internally displaced within countries such as Syria, Colombia, Iraq, Afghanistan and South Sudan, where civil war has erupted once more.

Of course, no one believes that the solution is to resettle everyone who has been forcibly displaced. After all, most Syrians, Iraqis, Afghans and Sudanese want to return to their homes and previous lives. But if that is to

happen, wars, violence and human rights abuses must be diminished.

Veteran Canadian peace researcher Ernie Regehr says that the solution, which is admittedly difficult to achieve, rests upon what he calls the four Ds: development, democracy, disarmament, and diplomacy. "If you want to engage and to promote international peace and security," Regehr says, "then you have got to engage in developing a means to respond to economic development, good governance and diplomatic capacity, and to control the arms with which wars are fought."

Seeking hopeful signs, the UNHCR says that about seven million forcibly displaced people were able to return home in 2016. And about 190,000 refugees were admitted for resettlement in a variety of countries, including Canada. Laudably, this country accepted 47,000 refugees in 2016, which was second only to the United States at 97,000.

The Liberal government in Canada, elected in October 2015, promised to accept 25,000 Syrian

refugees by the end of that year. They missed that target somewhat, as much of the resettlement occurred in 2016, when 33,000 Syrians were among the 47,000 refugees resettled. What's more, the 2017 target has been scaled back to 25,000 — an inadequate response, indeed, while the UN endeavours to resettle at least 1.2 million people by the end of this year.

The campaign to accept Syrians in 2015 and beyond was driven by Canadians, themselves. There remains in this country a unique tradition in which faith and other non-governmental groups organize to privately sponsor and support refugees. In 2016, those particular sponsorships accounted for 38 per cent of all refugee resettlement; in 2017, they'll be responsible for 64 per cent. Canada, ultimately, is a wealthy country with a tradition of welcoming the stranger, and citizens — both religious and secular — want to do more. The question is whether their governments will continue supporting them in that worthwhile endeavour.

HOLY LAND PILGRIMAGE

Nov. 21 - Dec. 3, 2017, with Fr. Pius Schroh

Visiting: Jerusalem, Mt. of Olives, Bethlehem, Church of Nativity, Dead Sea, Sea of Galilee boat ride, Cana, Nazareth, Mount Tabor, Masada, daily mass & more . . .

CALL: GOSPA TOURS

RR 5, Site 502, Box 9, Saskatoon, SK S7K 3J8

Ph: 306-384-0169 ♦ Fax: 306-384-0565

Email: gospatours@sasktel.net

Gruending is an Ottawa-based author, blogger and a former member of Parliament. His Pulpit and Politics blog can be found at www.dennisgruending.ca. This originally appeared with the United Church Observer website, <http://www.ucoobserver.org/>

Happy Canada Day

July 1 marks a countrywide celebration of the 150th anniversary of Confederation. In 1867 the four colonies of Ontario, Quebec, New Brunswick and Nova Scotia decided in Charlottetown to form one country, called Canada. It has since expanded to 10 provinces and three territories.

Instead of our major anniversaries being a cause for celebration, however, the cracks in our union become more obvious.

In the 1967 centennial year, the major crack was the French-English controversy. Some Quebecers demanded recognition as a distinct society and a sovereign state. The Parti Québécois government held two failed referendums, in 1980 and 1995, on provincial sovereignty. Quebec refused to sign the Constitution Act, 1982 which patriated the British North America Act. It gave the Parliament of Canada full powers to amend the Constitution. The 1982 Constitution also introduced the Canadian Charter of Rights and Freedoms.

On the 150th anniversary, the crack that has become more pronounced is that caused by the federal government's treatment of the indigenous peoples. This has been highlighted by the Indian Residential School debate and the Truth and Reconciliation Commission report of 2015, calling for a process of reconciliation and recognition of

Canada's Aboriginal peoples.

When we celebrate Canada and what unites us and what can make us all proud, we should not neglect acknowledging the physical land we live in.

In 1759 Voltaire wrote this description of Canada: "You realize that these two countries (France and England) have been fighting over a few acres of snow in Canada, and they are spending on this splendid struggle more than Canada itself is worth."

Voltaire's remark is one of the best-known descriptions of early Canada. While written more than a century before Confederation, his view was shared by many high-ranking French government officials. Voltaire's unflattering assessment of Canada was in sharp contrast to an alternate vision from fellow philosophers Montaigne and Rousseau who romanticized the garden paradise and natural goodness found in the New World.

Our land is something that connects all Canadians, even though many have not travelled its length and breadth. It is a vast land, full of riches. It is a land that God has blessed generously.

One hundred and fifty years ago, the Atlantic Ocean was overflowing with cod, so much so that fishers could scoop them out of the water with baskets.

The Prairie region had millions of buffalo, which provided for all the needs of the indigenous peoples. Beavers were abundant and valued both by the indigenous people and by European traders.

Canada has an abundance of mineral wealth, including potash, oil, uranium and diamonds. These are the products of thousands of years of history, including ice ages and climate changes. Today they provide a livelihood for many Canadian citizens. The Great Lakes and the Canadian Shield are unique features of the country.

Canada has an abundance of natural beauty. Visitors are attracted by such natural wonders as Niagara Falls and the Rocky Mountains. The vast Prairies have their own unique beauty and attraction. We have forests and national parks that provide quiet respite for citizens living in crowded and noisy cities.

Canada has rivers and lakes in abundance. While Minnesota can boast of being the land of 10,000 lakes, Saskatchewan alone has around 100,000 — and we don't even boast about it.

Canada has the Arctic and the challenges of living in a cold and dark land — and 24-hour days and nights. But it also has a beauty its inhabitants cherish.

Canada has the northern lights which astound us both from earth and from space. Visitors come from afar to view them, and pray that the unscheduled lights appear during their visit.

The Canadian Charter of Rights and Freedoms recognizes the supremacy of God. As we celebrate Canada Day, we can be grateful to God for how he has blessed our land. — PWN

Canada has a rich history of diversity and relative tolerance

Soul Mending

Yvonne A. Zarowny



"A new commandment I give to you, that you love one another"

— John 13:34

I have been enjoying the federally funded multi-ethnic advertisements acknowledging and encouraging us to celebrate the rich diversity and *relatively* tolerant society that is Canada today.

The stories shared in these advertisements reflect sensitivity to colour, age, gender, ethnicity

A critical educator, writer and engaged citizen living in Qualicum Beach, B.C., Zarowny is also on the leadership team for her parish's Justice and Life Ministry.

and religious heritage.

For me — money well spent. We need to acknowledge and celebrate what we have achieved. That achievement is in large part due to a lot of work by a lot of people over the decades.

Most of those involved were members of faith communities who believed an essential aspect of their living faith was to be instruments through which the Divine co-created worlds so all had life with dignity — and love was at least as known as fear and hatred.

The "150 spot" I particularly like is the one featuring Delhi 2 Dublin's (D2D) Sanjay Seran.

Seran states there are few places in the world where young people from such diverse tradi-

tions could come together to "play" with their respective heritages, co-create something new, beautiful, fun . . . and it just be considered "normal."

His experience is consistent with mine. Like Seran, I am grateful whenever I am back on Canadian ground — particularly if I have been to that increasingly unfriendly and intolerant giant to the south of us.

My last trip to the USA was pre-Trump but post-9/11. Upon disembarking at the Vancouver airport, I held back the impulse to kiss the ground. I also restrained myself from hugging the RCMP officers who were smiling and not packing rifles!

What joy! What sanity! We have much for which to be thankful and celebrate!

As Gov. Gen. David Johnson stated — we are a continuously evolving social experiment striving to make diversity work for us. However, we cannot rest on our laurels or forget the tragic chapters of our past.

Societies just as easily devolve as evolve . . . particularly when religious and ethnic intolerance is weaponized to obfuscate discriminatory economic policies.

Unfortunately, since about the mid-1990's Canada has been devolving.

This came to a head when in the 2015 federal election, our ruling party of the day tried to use religious and ethnic intolerance to manipulate our hearts and minds to hold onto power.

Only 67.3 per cent of voting Canadians rejected this . . . and 67.3 per cent rejected it.

Unfortunately, our current ruling party seems to be more about "progressive posturing" than making the substantive changes promised in their campaign.

On my return from New Zealand this spring, I passed through Brisbane Australia.

There — on a big screen displaying a continuous loop — was a spot with a portrait of the Turibal-Gubbi Elder Maroochy Barambah accompanied by the words: "In

keeping with the spirit of reconciliation we respectfully acknowledge the traditional owners of the land on which the Brisbane airport stands and pay respect to their Elders: past, present and emerging."

So simple — yet so powerful!

In the spirit of reconciliation for the original sins on which the

Canadian nation-state was founded and continues, to have something similar in all our major airports would be a tiny but substantive step in returning us to our pilgrimage toward right relationship.

— IMMIGRANTS, page 15

Legal euthanasia hits one-year anniversary

Editorial, *The Catholic Register* (June 18, 2017)

One year, perhaps 2,000 deaths and several unresolved issues.

As Canada passed the June 17 one-year anniversary of the day Parliament briskly made assisted suicide and euthanasia legal, the debate around medical killing is anything but settled. That's not to suggest the law may be reversed. Tragically, there is little public support or political will to make that happen. When Canada joined a small list of nations to permit death by doctor, it crossed a moral Rubicon that is without a foreseeable retreat.

But still unanswered is how far Canadian society will push the envelope in terms of who qualifies for assisted dying, and to what extent society will insist that every person who rejects assisted dying have the option of palliative and hospice care to assure them a dignified, natural death.

These vital matters went unaddressed as Parliament scrambled after the 2015 election to draft a law and meet a Supreme Court deadline. It was always unrealistic to expect lawmakers to unravel this complex issue in mere months. Instead, they shrugged and set aside some key questions.

Prominent among these was whether assisted suicide should be offered to teenagers and children, and to the mentally disabled, and should people in the early stages of disease be able to give an "advance directive" to be killed at a future date when they would be unable to give informed consent. A

panel is studying these questions and will submit a report next year.

It is similar for palliative and hospice care. The government has committed to expanding these services but how much and when remain open questions. Meantime, society's benign acceptance of assisted suicide is quickly growing. It's as if now that it is legal, people believe it must be moral.

As Canadian society distances itself from believing that life, all life, is sacred, what's left to determine is which lives are worth preserving. That unsettling debate is now underway, and only a giddy optimist would predict that courts and lawmakers will accept the existing boundaries.

Then there is the matter of reporting, specifically, creating a national framework to provide critical province-by-province data on exactly how often assisted suicide and euthanasia are being requested and performed. Comprehensive and transparent record-keeping is essential to flagging abuse. Also, scrupulous monitoring reflects the seriousness of passing laws that make it acceptable in specific circumstances for one human to end the life of another.

Like so much around this issue, national reporting is a work in progress that won't be settled before next year. Meantime, although estimates put the number somewhere between 1,800 and 2,000, it's unknown exactly how many assisted suicides were carried out in the past year.

As anniversaries go, there is nothing happy about this one.



CNS/Dai Kurokawa, EPA

SOMALI REFUGEES CAMP IN KENYA — Somali refugees are seen after arriving in 2011 at a camp in Dadaab, Kenya. In Dadaab, the world's largest refugee complex in northeast Kenya, Somali refugees are facing the question of whether to return to their homeland or stay and risk being forced to move if the Kenyan government closes the camp.

A house divided against itself cannot stand

The Editor: Maureen Weber’s article in the May 17 edition describes the *Prairie Messenger’s* history of offering an opportunity for dialogue and discussion leading to dissent, disagreement and diversity within the faithful that God has called.

If my understanding of the article is correct, in the process of celebrating the PM’s role in championing the variety of opinions that exist in the church (the *sensus fidelium*) the authority and dogmatic teachings of the Roman magisterium are characterized as oversimplified, less real and mostly out of touch with the lived experiences of the faithful laity and clergy who are worldly wise.

Not to be disrespectful, but I think it would be better to put effort into learning about and understanding the teachings of the Roman Catholic Church’s magisterium and helping faithful Catholics to live out those teachings in their daily lives. Jesus established his church on the authority of the Apostles and their successors — the magisterium in Rome.

There are countless opinions within and without the Roman Catholic Church, but only the Roman Catholic magisterium possesses the authority given to it by Jesus Christ its founder in professing the faith and morals without error. It is this voice we should be listening to and following faithfully. A house divided against itself cannot stand. — **Paul Burgoyne, Roseisle, Man.**

PM provides valued faith formation for parishioners

The Editor: I was surprised and disappointed to learn of the imminent demise of this fine paper. How is it that a Catholic population of 600,000 won’t support a regional newspaper? Presumably, many non-subscribers are the same people who ask their pastors for more adult faith formation.

It may be that the Internet has made the survival of newspapers difficult, even if they have an online edition. However, it would be a mistake to conclude that what the *Prairie Messenger* provides is just “information” that can easily be found on another “platform.” The PM is the voice of a unique local community, something the World Wide Web is unlikely to nurture. The name says it all.

Is it too late? As a subscriber, I had no idea the paper was in trouble. I am wondering whether the PM’s financial problems could be addressed by raising rates (it’s incredibly cheap) or boosting circulation. I have never seen it advertised. Don’t shut the Messenger! — **Don Schroeder, Winnipeg**

Pope supports South Sudan projects

Continued from page 1

run by Caritas South Sudan, providing fast-growing seeds and farming tools for 2,500 families in areas where it is still possible to grow food.

Some \$112,000 will go to fund Solidarity With South Sudan — an international Catholic network, supporting 16 scholarships and a training program for primary school teachers. The teacher training centre takes in students from every ethnic group so they can learn and later teach values of tolerance and reconciliation along with basic education.

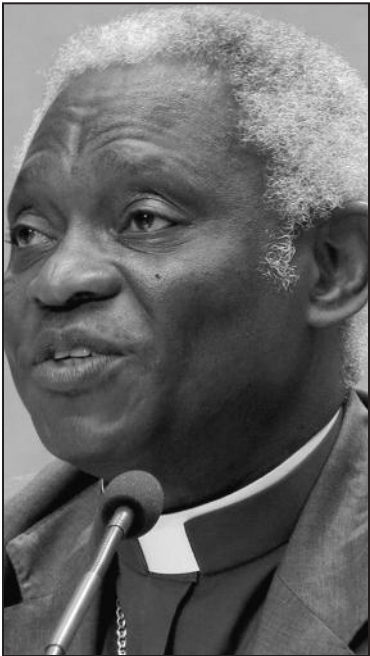
A contribution of \$150,000 will go to fund two hospitals run by the Comboni Missionary Sisters. Comboni Sister Laura Gemignani told reporters that they have extremely few resources to support their small staff and numerous patients.

For example, she said their hospital in Wau sees 300 patients a day — 40,000 a year — but there is only one doctor, who comes in every day and responds to every emergency.

“It’s hard to pay his salary,” she said, but he, the nurses and other staff stay on despite the insecurity and danger.

When they were told to evacuate because of intensified fighting, she said the staff said that as long as they had even just one patient to attend to, they would never leave.

Turkson said, “The Holy Father does not forget the unheard and silent victims of this bloody and inhumane conflict, does not forget all those people who are forced to flee from their homes because of abuses of power, injustice and war. He holds all of them in his prayers and his heart.”



CNS/Carol Glatz
Cardinal Peter Turkson

Canada more than a nation of immigrants

Continued from page 14

To me, it would help rid Canadians of the erroneous notion we are *only* a nation of immigrants.

Kitkatla, a Tsimshian village on the northwest coast of B.C., has been continuously occupied for over 10,000 years. That is slightly longer than Jerusalem has been continuously occupied by anyone — including the Canaanites much less the Israelites!

The ancestors of the various Inuit nations have been in their regions for over 30,000 years.

With the change in tone and progressive posturing of our current federal Liberals, we have slowed Canada’s devolution into a fear-filled nation where citizens righteous anger at a worsening economy is twisted into being bent on violence, revenge and scapegoating.

However, more of substance is needed if we want to ensure all our young are safe to return to prayer or to whatever else they want to do without fear of being beaten to death with a metal baseball bat. This happened to 17-year-old Nabra recently in Sterling, Virginia.


To ensure that never again someone receive the unconscionable treatment meted out to Angela Cardinal, a Cree women in custody of Alberta’s legal institutions, these institutional cultures need to be transformed — federally and provincially. That could be done and done quickly without a huge outlay of monies. We know how to do it. Just needs to be a priority.

It has been over 2,000 years since Jesus came and told us to love one another and that *love* is “the way” to peace, true happiness and contentment.

As we celebrate Canada’s 150, are you prepared to take Jesus’s Love Commandment deep into the essence of your being?

Are you prepared to be a vessel through which the Divine works to transform Canada into a truly inclusive society where all God’s Creation has life with dignity for the full continuum?

“We learned how, through the practice of dialogue, many scholars and church leaders worked to overcome misunderstandings and doctrinal disagreements. The practice of dialogue can also help us build trust, mutual respect and better knowledge of one another at the local level. Today Lutherans and Catholic leaders and pastors gather together in ministerial associations for fellowship and mutual support. Clergy and pastoral workers come together for common study days and times of retreat. Military, hospital and prison chaplaincy teams have become important centres for ecumenical collaboration and ministry.”



Denise Young

Branching Out

it
takes
time to
trust a tree
and
believe its boughs
will bravely bear
your
worry's
weight

By Denise Young

Dialogue builds trust

Continued from page 1

“Commitment to Communion.” Each session included a short video presentation, with the final one provided by Anderson.

“Seeking union requires that we know each other more deeply,” he said, “and that we esteem the many gifts of the church present in each other’s traditions. This has happened through the centuries whenever unnamed Christians living side by side and led by God’s Spirit have shown goodwill and sought to live in friendship. We saw how the modern ecumenical movement began to bring Christians together to work for reconciliation among Christian churches. An important impetus for these efforts is the mutual recognition of the sacramental bond of baptism that unites us to Christ and brings us into communion with one another in his ecclesial body, the church.”

“We learned how, through the practice of dialogue, many scholars and church leaders worked to overcome misunderstandings and doctrinal disagreements. The practice of dialogue can also help us build trust, mutual respect and better knowledge of one another at the local level. Today Lutherans and Catholic leaders and pastors gather together in ministerial associations for fellowship and mutual support. Clergy and pastoral workers come together for common study days and times of retreat. Military, hospital and prison chaplaincy teams have become important centres for ecumenical collaboration and ministry.”

All five videos can be found on the YouTube website by searching “Joint Ecumenical Commemoration of the Reformation.”

Co-chairs of the Roman Catholic-Evangelical Lutheran Church in Canada working group for the 500th Year Commemoration of the Reformation, were Archbishop of Winnipeg Richard Gagnon and Rev. Susan Johnson, national bishop of the Evangelical Lutheran Church in Canada.

In a letter to the faithful of the Archdiocese of Winnipeg, Gagnon explained the “immense significance” of the events of Oct. 31, 2016, at the 1,000-year old Lutheran cathedral in Lund, Sweden, when Pope Francis joined with leaders of the Lutheran World Federation (LWF) to commemorate the 500th anniversary of the Protestant Reformation. The LWF bishop, Dr. Munib A. Younan, and general secretary, Rev. Dr. Martin Junge, participated with Pope Francis “in a communal liturgy highlighting the fruits of Lutheran-Catholic dialogue.”

The final study session concluded with five commitments made by Lutherans and Catholics: to begin from the perspective of unity, not division; to continuously be transformed by the encounter with the other and the mutual witness of faith; to seek visible unity, to elaborate together what this means in concrete steps and to strive repeatedly toward this goal; to jointly rediscover the power of the Gospel of Jesus Christ for our time; and to witness together to the mercy of God in proclamation and service to the world.

Pope pays tribute to Italian priests who served poor

By Junno Arocho Esteves

VATICAN CITY (CNS) — Pope Francis paid homage to two Italian priests who were known for persevering in their priestly ministry despite facing opposition, even from within the church.

Visiting the towns of Bozzolo and Barbiana in northern Italy June 20, the pope prayed before the tombs of Revs. Primo Mazzolari and Lorenzo Milani, who dedicated their ministry to the poor and the oppressed.

Pope Francis arrived by helicopter first to Bozzolo, where he greeted residents and well-wishers lined outside the church of St. Peter the Apostle, where Mazzolari's remains were laid to rest.

After praying in front of an icon of Mary, he went to the beloved Italian priest's tomb, where he laid an arrangement of white and yellow flowers and stood in silent prayer for several minutes.

Born in Cremona, Italy, Mazzolari was known for his steadfast opposition to Italy's Fascist regime despite attempts against his life.

Although his calls for increased participation of the laity, church reform and outreach to the marginalized were all themes that were at the forefront of the Second Vatican Council three years after his death, he was prohibited by the church from speaking publicly or publishing his writings.

He would later gain recognition for his faithfulness to the church and was asked to preach in Milan by Cardinal Giovanni Battista Montini, the future Blessed Pope Paul VI.

He was also praised by St. John XXIII who referred to him publicly as the "trumpet of the Holy Spirit in Bassa Padana," referring to the area of Lombardy where Mazzolari carried out his ministry. He died in 1959.

In his talk, the pope said he wished to meditate on the relevance of Mazzolari's words and writings, although they were "not always understood and appreciated" during his time.

Mazzolari "wasn't someone who regretted the church of the past, but sought to change the church and the world through passionate love and unconditional dedication," the pope said.

"Alongside the truth that I repeat, I must be there; I have to put something of mine to show that I believe what I say," the pope said. "It must be done so that the brother feels invited to receive the truth."

Citing Mazzolari's words, the pope said priests are also called to help bring out the best in people and not demand perfection.

"I want to repeat this and repeat it to all the priests of Italy and also the world: Let us have common sense! We shouldn't beat on the backs of poor people," he said.

Pope Francis encouraged priests to follow Mazzolari's example of "listening to the world, to those who live and work in it, to take on every question about meaning and hope without fear of crossing the desert and dark places."

"In this way, we can become the poor church for and with the poor; the church of Jesus," he said.

After blessing the faithful in the church, the pope then headed nearly 210 kilometres south to the town of Barbiana, near Florence, to pray before the tomb of Rev. Lorenzo Milani, whose establishment of schools for all children, regardless of their religion, was initially criticized within the church.

Pope Francis said he wished to pay tribute to the memory "of a priest who gave witness to how, in the gift of self to Christ, one can meet brothers and sisters in their needs and serve them."

His "radical" dedication to education, he added, was "the concrete way in which he carried out his mission."

"Give back the word to the poor because without the word there is no dignity and thus no liberty or justice: this is what Father Milani taught. And it is the word that can open the path to full citizenship within society, through work and fully belonging to the church" with greater awareness of the faith, the pope said.

Educators, he continued, have



CNS/Alessandro Garofalo, Reuters

POPE HONOURS PRIEST — Pope Francis is greeted by Bishop Antonio Napolioni of Cremona, Italy, as he arrives to visit the tomb of influential 20th-century Italian Father Primo Mazzolari June 20 at St. Peter the Apostle Church in Bozzolo, Italy.

a "mission of love" in guiding young people not just in learning, but in developing their freedom of conscience.

"This is an appeal to responsibility. It is an appeal that involves you, dear young people, but first of all, we adults, who are called to live the freedom of conscience in an authentic way, as a search for the true, the beautiful and the

good and ready to pay the price for what it entails. And this without compromise," he said.

Pope Francis also reminded priests, both young and old, that they are the heirs of Milani's legacy and to love the church by being men of "sincere faith" and pastoral charity toward all those who the Lord has entrusted to us as brothers and children."

Pope will visit wartorn Colombia

By Rhina Guidos

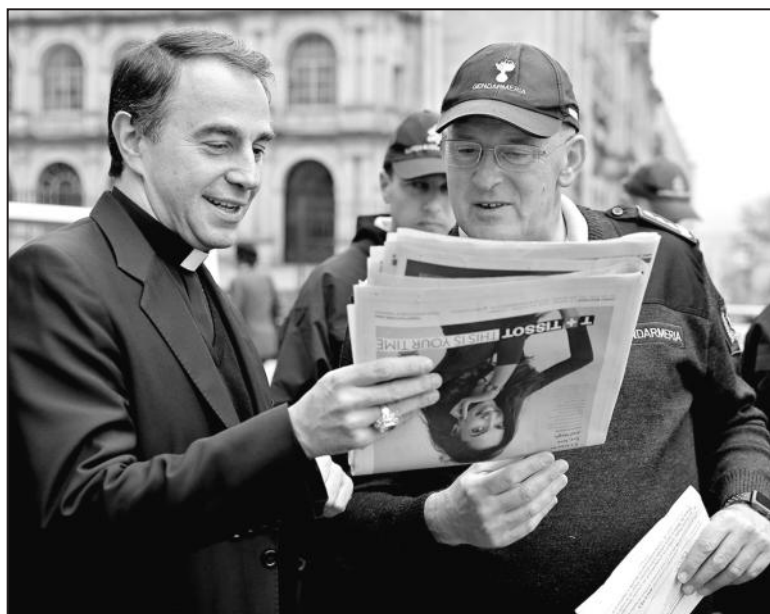
WASHINGTON (CNS) — Days after rebels in Colombia announced turning in the last of their cache of weapons over to international observers, the Vatican announced June 23 details of Pope Francis' September trip to the wartorn South American country.

The pope is scheduled to visit four cities, starting his trip in the Colombian capital of Bogota Sept. 6, followed by day trips to Villavicencio and Medellin Sept. 8 and 9, respectively, and heading back to Rome from Cartagena after mass Sept. 10.

Colombian president Juan Manuel Santos had said the pontiff had promised him he would visit Colombia if the government and the rebel group known as FARC (*Fuerzas Armadas Revolucionarias*) signed a peace agreement. Though Colombian voters last year rejected a referendum on the peace agreement between the government and FARC, Santos later negotiated a modified deal with Colombian opposition leader and former President Alvaro Uribe. The process came with help from the Vatican, including the pope, who met with the two men in late 2016.

The rebels began turning in their weapons to United Nations observers in early June and all were expected to be turned in by June 20, bringing 52 years of war to an end.

The pope is expected to take part Sept. 8 in several acts of reconciliation, including a mass and prayer, in Villavicencio, according to a schedule released



CNS/Leonardo Munoz, EPA

POPE TO VISIT COLOMBIA — Archbishop Ettore Balestrero, apostolic nuncio to Colombia, and Domenico Giani, Pope Francis' lead bodyguard, look at a newspaper during a May 8 walk through the streets in downtown Bogota. The pope is scheduled to visit four Colombian cities, starting his trip in Bogota, the capital, Sept. 6, followed by day trips to Villavicencio and Medellin Sept. 8 and 9, and mass in Cartagena Sept. 10.

by the Vatican.

Colombian Vice-president Oscar Naranjo said in an interview published June 23 in the *El Tiempo* newspaper that the pope's trip comes at a time in the country "when the discussion stops being about how to win the war, but how to achieve peace." The pope's trip cannot be "just another episode" in the national discourse about peace, said Naranjo.

According to some estimates, more than 220,000 have died in the decades-long conflict, tens of thousands have been injured, and more than seven million were displaced.

Concerns about the end of the conflict were reawakened when a bomb exploded inside a mall bathroom in Bogota June 17, killing three and injuring nine people. Some blamed another rebel group, the National Liberation Army, or ELN (*Ejercito de Liberacion Nacional*). The group, however, denied involvement and said it doesn't target civilians.

While in Colombia, the pope also is set to meet in Bogota Sept. 7 with the directive committee of the Latin American bishops' council, known as CELAM for its Spanish acronym.

Indonesian Catholics help ease tensions with Muslims

JAKARTA, Indonesia (CNS) — Indonesian Catholics have made a greater-than-usual effort to help Muslims celebrate Eid al-Fitr this year amid heightened religious tensions in the country, reported ucanews.com

It said Jakarta's recent tumultuous election — which saw hard-line Muslim groups orchestrate the defeat of a Christian governor — as well the discovery of several terror plots have increased fears of growing intolerance in the country.

As a result, the Christian community sought to counter intolerance by making a greater effort to foster a spirit of religious brotherhood during the holiday, reported ucanews.com

Archbishop Ignatius Suharyo Hardjoatmodjo of Jakarta, president of the Indonesian bishops' conference, issued a video message to the country's Muslim "brothers and sisters," to mark the end of Ramadan.

"We hope that the sacred moment we celebrate will also be a blessing for all Indonesian people and encourage all citizens in building a more just and prosperous Indonesia," he said.

The Indonesian government set June 25 for Eid al-Fitr this year. Indonesia traditionally celebrates Eid al-Fitr over two days.

Many churches located next to mosques — including Jakarta's St. Mary of the Assumption Ca-

thedral — postponed mass June 25 so as not to interfere with Eid prayers. Catholics — including bishops, priests, nuns and laypeople — also visited and greeted Muslims at mosques and in their homes.

Archbishop Antonio Filipazzi, papal nuncio to Indonesia, paid a courtesy call on Indonesian President Joko Widodo after attending Eid prayers at Istiqlal Mosque in Jakarta.

Archbishop Robertus Rubiyatmoko of Semarang visited Muslims attending Eid prayers at Central Java Grand Mosque to foster "fraternity among the people of Indonesia." Other bishops also visited local Muslim leaders.

"I hope that interfaith life in the archipelago, especially in Central Java, will be much better in future, so that peace and joy can be established," Rubiyatmoko said.

At churches across Indonesia, Christians offered lunch or gift parcels for poor Muslim families.

In Jakarta, the archdiocese and Community of Sant'Egidio organized an Eid al-Fitr lunch at the Friendship House in West Jakarta for 160 poor Muslim children and their families.

"The poor hardly ever have the chance to sit together for meals. So we invited them so they could sit and eat together," said Piere Doe, co-ordinator of the event.

Education is what remains after one has forgotten what one has learned in school.

— Albert Einstein