



Summer schedule

The Prairie Messenger publishes every second week in July and takes a three-week vacation in August. Summer issues of the paper will be dated July 19, Aug. 2, and Aug. 30.



Ecumenism

The Prairie Centre for Ecumenism presented its annual Program in Ecumenical Studies and Formation over four days in June in Saskatoon. International scholars, including Rev.



Thomas Ryan, CSP, and Natasha Klukach, were brought in to lead participants through the

inner workings of the dialogical process. — pages 3 and 6

Religion poll

A new poll suggests more Canadians than ever believe religion does more harm than good, but even the pollsters disagree on what the numbers mean for the future of faith in the country. — page 4

School blessed

Regina Archbishop Donald Bolen blessed and officially opened Sacred Heart School on June 23, the Feast of the Sacred Heart. Bolen said the school, situated in the heart of Regina's North Central area, was going to be "a beautiful example and symbol of the kind of world we want to build and live in." — page 6

Catholic literary imagination

How to re-energize a Catholic arts culture in this secular society was the focus of a recent conference titled "Trying to Say 'God': Re-enchanting the Catholic Literary Imagination." — page 8

Rosary: up to speed

"Newfies eat fast, walk fast, talk fast — and we pray fast," writes Ellen (Whelan) Nesdoly. She shares her colourful childhood memories of praying the family rosary. — page 12

'The country belongs to all of us'

By Myron Rogal

SASKATOON — On a hot and muggy Father's Day many people from different communities came together in prayer at St. John's Anglican Cathedral in downtown

Saskatoon to recognize the beginning of a week marking National Aboriginal Day.

The event included the unveiling of a plaque recognizing the place of the cathedral on Treaty 6 land; such recognition has

become a practice among many Christian churches.

Bishop David Irving of the Anglican Diocese of Saskatoon opened the time of prayer, which was then led by Walter and Maria Linklater, who shared sacred teachings about the creation of the world, the uniqueness of men and women, as well as the gift and responsibility of children.

A climactic moment came as Bluejay Linklater, a young man, drummed the "Opening Song." Simultaneously, a storm broke out, bringing a fresh breeze into the worship space, with the thunder adding to the sacred song. The simultaneous experiences were a reminder of the holy ground beneath the feet of the participants and the treaty rela-

tionships that most Canadians are part of.

The core of the event focused on praying for National Aboriginal Day, which brought together a host of elders, Christians, multifaith, community and political leaders. As each offered greetings, a common thread was the recognition of past harms, the current enthusiasm around the changing culture, and a willingness to work on the mission of building relationships.

Harry Lafond, executive director of the Office of the Treaty Commissioner, reminded participants that "it is the Creator who created diversity": "We are called to acknowledge his role in each

— TREATIES, page 15



Sarah Donnelly

PRAYER SERVICE — Lyndon Linklater was one of the speakers at an ecumenical and interfaith prayer service held June 18 to open a week that included National Indigenous Peoples Day, June 21. Linklater declared that "the country belongs to all of us," and applauded the diversity of religious traditions that are awakening to the harms caused by residential schools and working to reconnect indigenous peoples with their roots.

CCCB to publish new sexual abuse prevention guidelines

By Deborah Gyapong

OTTAWA (CCN) — The Canadian Conference of Catholic Bishops (CCCB) is on track to publish a new document on protection of minors later this year.

Meanwhile, dioceses across Canada have already come up with extensive protocols to prevent sexual abuse, harassment and other inappropriate behaviour by clergy, staff and volunteers.

The CCCB document was approved in principle at the last bishops' plenary in September 2016 and slated for publication later this year, said CCCB communications director Rene Laprise.

That deadline has to be postponed because of its comprehensive nature. The document is in the final stages of translation into French and English and proofreading of both texts, he said.

With a working title of "Moving Towards Healing and Renewal — the Canadian Experience," the new document updates and replaces the 1992 document "From Pain to Hope."

Twenty-three years ago the CCCB was a pioneer in responding to the clerical sexual abuse crisis, but since 1992 much has changed, Laprise said. "In 1992, we didn't have guidelines on the Vatican website, which now we have."

Over the years, "From Pain to Hope" has undergone revision and

updating, but this new document will replace it, Laprise said.

Like "From Pain to Hope," the new document "is a guide," he stressed. That means when it is published, it does not mean every bishop has "to apply everything in it."

Many dioceses already have their own guidelines posted on their websites, Laprise said. "The new guide by the CCCB will not be like throwing away everything they have already. They could take it as a base to improve their own guidelines, or to have a few checks."

"The CCCB will not comment on what a particular diocese is doing, or making comparisons among dioceses," Laprise said. "Each bishop in his own diocese, with their resources and their reality, will put in place their own policies, if not already done, or improve them if necessary."

News of the CCCB document comes on the heels of reports in the mainstream news media about a pilot program in the Montreal archdiocese that will expand from 10 churches to the rest of the archdiocese's 194 parishes by 2020. The pilot program requires digital fingerprints, and background checks for priests and pastoral staff who work with children, minors and vulnerable adults. Even those who pass the checks are not

— DIOCESES, page 5

Unity with Orthodox is a prophetic sign of differences

By Junno Arocho Esteves

VATICAN CITY (CNS) — The dream of restoring full unity between Catholics and Orthodox can be a prophetic sign of legitimate differences coexisting rather than just simply agreeing on everything, Pope Francis said.

Both churches must strive to return to their roots where they once "shared in the same eucharistic table, preserving together the same truths of faith while cultivating a variety of theological, spiritual and canonical traditions," the pope said June 27 as he welcomed a delegation from

the Ecumenical Patriarchate of Constantinople.

"That experience is a necessary point of reference and a source of inspiration for our efforts to restore full communion in our own day, a communion that must not be a bland uniformity," he said.

The delegation was in Rome for the celebration June 29 of the feast of Sts. Peter and Paul, the Vatican's patron saints.

Since 1969, the patriarchs have sent delegations to the Vatican each year on the feast of the Vati-

— TWO MARTYRS, page 15



CNS/Paul Haring

POPE GREETES ORTHODOX DELEGATION — Pope Francis greets Orthodox Archbishop Job of Telmessos and his delegation at the conclusion of a mass marking the feast of Sts. Peter and Paul in St. Peter's Square at the Vatican June 29. As is customary an Orthodox delegation from the Ecumenical Patriarchate of Constantinople attended the feast day mass.

Pope tells new cardinals to tackle sins of world

By Carol Glatz

VATICAN CITY (CNS) — Cardinals are not called to be “princes” of the church, but to serve the people of God and tackle the sins of the world, Pope Francis told five new cardinals.

Jesus “calls you to serve like him and with him, to serve the father and your brothers and sisters,” the pope said as he created five new cardinals from five nations June 28.

The new cardinals created during the prayer service in St. Peter’s Basilica were: Cardinals Jean Zerbo of Bamako, Mali, 73; Juan Jose Omella of Barcelona, Spain, 71; Anders Arborelius of Stockholm, 67; Louis-Marie Ling Mangkhankhoun, apostolic vicar of Pakse, Laos, 73; and Gregorio Rosa Chavez, 74, auxiliary bishop of San Salvador, El Salvador.

After reciting the Creed and taking an oath of fidelity to Pope Francis and his successors, each cardinal — in his new red robes — went up to Pope Francis and knelt before him. The pope gave them each a cardinal’s ring, a red skullcap and a red three-cornered red hat. The crimson hue the cardinals wear is a reminder that they must be courageous and faithful to Christ, his church and the pope to the point of shedding blood, if necessary.

They also received a scroll attesting to their appointment as cardinals and containing the name of their “titular church” in Rome. The assignment of a church is a sign they now are members of the clergy of the pope’s diocese.

After the consistory, Pope Francis and the new cardinals visited retired Pope Benedict XVI in the Mater Ecclesiae Monastery, his residence in the Vatican gardens.

The Gospel reading at the consistory was St. Mark’s account of James’ and John’s pride and ambition to have a position of power and be honoured, and how the other disciples reacted with angry jealousy (Mk 10:32-45).

Jesus corrects his disciples, explaining that pagan leaders are the ones who lord their authority over their people, and “it shall not be so among you.” The pope said the cardinals, as leaders like Christ, are there to be slaves and serve others.

The Gospel reading, he said, shows how Jesus asked his disciples to “look at reality, not let yourselves be distracted by other interests or prospects.”

The reality is always the cross, he said, and the sins the cardinals must face today include: “the innocent who suffer and die as victims of war and terrorism; the forms of enslavement that continue to violate human dignity even in the age of human rights; the refugee camps, which at times seem more like a hell than a purgatory; the systematic discarding of all that is no longer useful, people included.”

Jesus “has not called you to become ‘princes’ of the church, to ‘sit at his right or at his left,’ ” the pope told the new cardinals. “He calls you to serve like him and with him.”

At the end of the consistory, the College of Cardinals had 225 members, 121 of whom are under the age of 80 and eligible to vote in a conclave to elect a pope.



CNS/L'Osservatore Romano

NEW CARDINALS AT VATICAN — Pope Francis and five new cardinals visit with Pope Emeritus Benedict XVI at the retired pope’s residence after a consistory at the Vatican June 28. Pictured from left are Cardinal Louis-Marie Ling Mangkhankhoun of Pakse, Laos; Anders Arborelius of Stockholm; Gregorio Rosa Chavez of San Salvador, El Salvador; Juan Jose Omella of Barcelona, Spain; and Jean Zerbo of Bamako, Mali.

Christians fight evil with love, never with violence

By Carol Glatz

VATICAN CITY (CNS) — Christians are called to detach themselves from power, reject violence and sacrifice themselves for God and others out of love, Pope Francis said.

Christians must live the way Christ chose to: not as “persecutors, but persecuted; not arrogant, but meek; not as snake-oil salesmen, but subservient to the truth; not impostors, but honest,” he

said June 28 during his weekly general audience.

In fact, “Christians find repugnant the idea that suicide attackers might be called ‘martyrs’ because there is nothing in their purpose that can come close to the behaviour of children of God,” who are called always to act out of love, he told the estimated 12,000 pilgrims in St. Peter’s Square.

High temperatures and scattered sprinkles prompted the pope to tell guests in the Vatican audi-

ence hall that he was about to head outside to a “Turkish bath.”

In his weekly catechesis, the pope continued his series on Christian hope by focusing on what gives Christians strength and perseverance in the face of opposition, hatred and persecution.

Jesus dispelled all “mirages of easy success,” the pope said, and he warned his disciples that proclaiming the kingdom of God would come at a high price as “you will be hated by all because

of my name.”

“Christians love, but they are not always loved,” the pope said.

Because the world is marked by sin, selfishness, injustice and hostility, he said, it is “normal” that Christians are expected to go against the current and live the way Christ lived and taught.

The Christian lifestyle must be marked by “poverty,” he said, noting how Jesus talks to his disciples more about “stripping” themselves than about “getting dressed.”

“Indeed, a Christian who is not humble and poor, detached from wealth and power and, above all, detached from him- or herself, does not resemble Jesus,” he said.

Christians journey forth into the world with the bare essentials, except their heart, which should be overflowing with love, he added.

In the Gospel of Matthew (10:16-22), Jesus warned his disciples that he was sending them “like sheep in the midst of wolves.” They could be shrewd and prudent, the pope said, but never violent because evil can never be defeated with evil.

That is why Jesus sent his people into the world like himself, as sheep — without sharp teeth, without claws, without weapons — Pope Francis said. In fact, “true defeat” for a Christian is to succumb to the temptation of responding to the world’s resistance and hatred with violence, revenge and evil.

The only weapons Christians possess are the Gospel and the hopeful assurance that God is always by their side, especially in the worst of times.

Persecution, then, doesn’t contradict the Gospel, it is part of its very nature, because if the Lord was hated and persecuted, the pope said, “how can we ever hope that we should be spared this battle?”

Yet, “in the great midst of the maelstrom, Christians must not lose hope, believing they have been abandoned,” he said.

Students on mission trip get lesson in joy from homeless

By Aprille Hanson

LITTLE ROCK, Ark. (CNS) — While on a mission trip at a community in Texas that gives permanent residence to the homeless, Arkansas State University student Clare Doss met a resident who

touched her heart in a special way.

The man, now in his 50s, was put on a bus at age eight when his mother’s fiancé gave her an ultimatum — it was him or the child. The young boy wandered the streets, was taken in and raised by a prostitute, who helped him find

his father at 15 years old. When he went to his father’s house for shelter, he had a gun pointed at him.

He had always lived on the streets until he found Christ, and Community First! Village in Austin.

“He was such a motivator. He’d say, ‘Keep going, you all are doing such awesome work, we love y’all,’ ” Doss, 21, told the Arkansas Catholic, newspaper of the Diocese of Little Rock. “I thought you know he was crushed down by the world kind of like Christ was and he has so much joy all the time. I think it just helped me to look at life differently and the fact that the only place you’re going to find joy is when you find Christ.”

This was just one of many life changing experiences that 30 students from four state colleges experienced during a spring mission trip and volunteering at the 27-acre community, part of the Mobile Loaves and Fishes non-profit.

The mission trip was funded through \$29,000 in grants from the Daughters of Charity Foundation in St. Louis and Our Sunday Visitor Institute in Indiana.

“It was an opportunity to make a major difference in the lives of formerly homeless people,” Liz

Tingquist, director of the Little Rock Diocese’s Catholic Youth Ministry Office, said of the May 15 - 19 diocese-sponsored trip.

Last year was the first diocesan mission trip, working in Appalachia.

“I wanted the young people who are kind of the movers and shakers for us in the future to see something worthwhile and life changing can be done in their own communities,” she said.

The village, established in December 2015, is a community with 240 low-rent homes, a mix of RVs, micro-homes and canvas cottages, with more than 100 residents. The ministry is part of Mobile Loaves and Fishes, which has given more than four million meals to the homeless across four states.

The village includes chapels, a medical facility and several amenities, from an outdoor movie theatre to a bed and breakfast for visitors, according to its website, <http://mlf.org/community-first>. It has several enterprises that include catering and metal craftsman work to train residents in new skills. The bus line also stops by the community for those with jobs outside of the village.

The community is Christian-based, but no one is ever pressured to convert.

of my name.”

“Christians love, but they are not always loved,” the pope said.

Because the world is marked by sin, selfishness, injustice and hostility, he said, it is “normal” that Christians are expected to go against the current and live the way Christ lived and taught.

The Christian lifestyle must be marked by “poverty,” he said, noting how Jesus talks to his disciples more about “stripping” themselves than about “getting dressed.”

“Indeed, a Christian who is not humble and poor, detached from wealth and power and, above all, detached from him- or herself, does not resemble Jesus,” he said.

Christians journey forth into the world with the bare essentials, except their heart, which should be overflowing with love, he added.

In the Gospel of Matthew (10:16-22), Jesus warned his disciples that he was sending them “like sheep in the midst of wolves.” They could be shrewd and prudent, the pope said, but never violent because evil can never be defeated with evil.

That is why Jesus sent his people into the world like himself, as sheep — without sharp teeth, without claws, without weapons — Pope Francis said. In fact, “true defeat” for a Christian is to succumb to the temptation of responding to the world’s resistance and hatred with violence, revenge and evil.

The only weapons Christians possess are the Gospel and the hopeful assurance that God is always by their side, especially in the worst of times.

Persecution, then, doesn’t contradict the Gospel, it is part of its very nature, because if the Lord was hated and persecuted, the pope said, “how can we ever hope that we should be spared this battle?”

Yet, “in the great midst of the maelstrom, Christians must not lose hope, believing they have been abandoned,” he said.



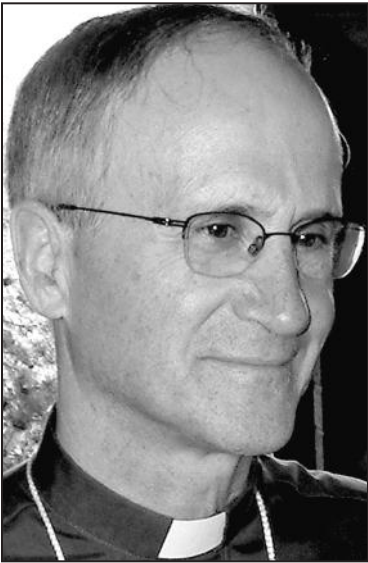
CNS/Arkansas Catholic

STUDENTS HELP HOMELESS IN TEXAS — Students from Arkansas colleges help out May 16 at a community in Austin, Texas, that offers permanent residence to homeless people. The visit to Community First! Village came during a mission trip organized by the Diocese of Little Rock, Ark.

Ecumenism an organic part of church’s life

By Kate O’Gorman

SASKATOON — Rev. Thomas Ryan, CSP, a member of the Paulist Fathers, gave a public lecture during the Program in Ecumenical Studies and Formation (PESF) banquet June 22, which was hosted by the Prairie Centre for Ecumenism (PCE). Ryan spoke about the importance and necessity of ecumenical work.



PM file

Rev. Thomas Ryan, CSP

He began by expressing his pleasure at being part of this year’s PESF: “I want to affirm the work of the Prairie Centre for Ecumenism and all that it is doing to bring Christians together.”

The PCE opened in 1984 and, as Ryan said, “much has been achieved over the last few decades. Separated Christians no longer regard one another as strangers, competitors or even enemies but as brothers and sisters in Christ.”

“Nevertheless,” he continued, “in the last decade it seems Christians are expressing a sense of tiredness, or disillusionment and stagnation in Christian unity efforts. The dialogues and meetings continue, but one asks, where is the forward movement? Situations and movements seem to have changed: it is pragmatism, not unity, that is the prime value today. Yet, the fact remains that Christians still have work to do, and we need to keep advancing our own unity.”

For the past 37 years, Ryan has served as an ambassador for Christian unity in Canada and the United States. “In order to stay inspired over that length of time, working for a cause where visible results are slow in coming, one needs some substantive motivating reasons,” he said, offering five fundamental reasons why unity is worthy of our time, energy and resources.

Number one is Jesus Christ, he said. “In Jesus’ final hours with his disciples at the Last Supper, the message he leaves with them has the character of a last will and testament. In John 17, he says, ‘Father, I pray for those who believe in me. May they all be one as you Father are in me and I in you, may they be one in us so that the world may believe.’ There’s no doubting the centrality in Jesus’ priorities and values for his followers.”

Ryan continued, quoting Pope John Paul II, who in the encyclical

On Commitment for Ecumenism writes: “It is absolutely clear that ecumenism, the movement promoting Christian unity, is not just some sort of ‘appendix’ which is added to the Church’s traditional activity. Rather, ecumenism is an organic part of her life and work, and consequently must pervade all that she is and does.”

Ryan explained further that “concern for restoring unity pertains to the whole church, faithful and clergy alike. It extends to everyone according to the ability of each. Christ calls everyone to renew their commitment to work for full and visible communion of Jesus’ followers.”

The second reason that keeps Ryan engaged in the work of ecumenism is the teaching of the apostles.

“The theme of Jesus’ prayer for the unity of his followers is picked up by his associates and is expressed in a variety of images in their writings and teachings. In the Letters to the Ephesians and to the Corinthians, Paul places emphasis on ‘one.’”

Ryan offered 1 Corinthians 12 as a scriptural reference for this emphasis, which speaks of the one Body of Christ with its many members. “Faithful to the biblical mandate,” he explained, “the World Council of Churches states that the goal of the ecumenical movement is ‘to call one another to visible unity in one faith and in one eucharistic fellowship expressed in worship and in common life in Christ, through witness and service to the world, and to advance towards that unity in order that the world may believe.’”

A third motivation is what Ryan called the “credibility of the Gospel.”

Christian lack of unity presents a great obstacle for the proclamation of the Gospel, he

explained. “The essential message of the Gospel is that we are reconciled with God and with one another through the life, death and resurrection of Jesus Christ and the primary mission of the church is to carry that message to the world.” If our Christian mission is not unified, the Gospel message we proclaim loses its credibility. “Evangelism and ecumenism are two sides of one coin. We can’t effectively promote the Good News when we are divided among ourselves.”

A fourth reason for remaining engaged in ecumenism, according to Ryan, is the Trinity. A way of understanding the triune God is to “conceive of the Trinity as life in

community. A community of persons made up of diverse gifts and missions, all of whom love, honour and respect one another.”

Ryan highlighted the importance of recognizing the diversity that exists within the unity Christians seek: “God’s own life in community is a model for our life in the community of the church, and the overarching characteristic of God’s trinitarian life is unity in diversity.” This diversity “is a dimension of the church’s catholicity, its universality.”

Finally, Ryan outlined the vocation of the church as the fifth motivation for staying faithful to the work of ecumenism: “A key concept of what the church essentially

is, is the biblical notion of *koinon-ia*, which is the Greek word referring to our deep communion with one another in the trinitarian life.”

The church is called to be a communion of communions, “and the ultimate goal of the movement for Christian reconciliation is the establishment of full, visible unity among all the baptized, so that the churches may truly become a sign of that full communion in the one, holy and apostolic church of Jesus Christ.”

We must be ambassadors for Christian reconciliation, Ryan concluded. “The reception of a common life among Christians is at the very heart of God’s plan for the church and the world.”



Art Babyeh

CANADA CELEBRATES — Soggy weather could not stop thousands of people from attending Canada Day in the country’s capital. The crowd on Parliament Hill topped 25,000 by about 1:45 p.m. on July 1, or about 80 per cent of capacity, according to officials. The lines waiting for security clearance got longer as the day progressed, with long wait times to get through the airport-style gates, reported the Ottawa Citizen. People from across Canada gathered in Ottawa to celebrate Canada’s 150th birthday, including a family from Birch Hills, Sask., who, in addition to their red Canada Day caps, sported Rider green ponchos to keep them dry. Fireworks that lasted more than 20 minutes ended the memorable day.

Reviews are mixed as Liberals near halfway point

By Deborah Gyapong

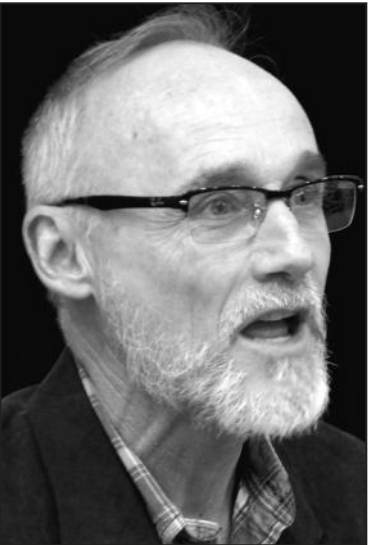
OTTAWA (CCN) — As the summer barbecue season begins, the Liberal government is getting mixed reviews as it nears the midway point of its electoral mandate.

Since the Trudeau government was elected in 2015, it has legalized euthanasia and assisted suicide; added gender expression and identity to the Canadian Human Rights Act and Criminal Code; expanded a childcare benefit for lower- and middle-income families; promised \$120 billion in infrastructure; and ballooned the deficit to nearly \$30 billion this past year, after doubling the promised deficit the first year.

It brought in 25,000 Syrian refugees; it has touted its commitment to action on climate change and got most of the provinces on-board with some form of carbon pricing; and it has introduced legislation to legalize the recreational use of marijuana.

The Liberal government committed \$650 million to women’s health initiatives overseas, which includes abortion funding, to join other countries in filling the gap left by the United States after President Trump re-imposed the Mexico City Policy. (The Mexico

City Policy prohibits foreign aid from the U.S. to be given to any non-governmental organization [NGO] abroad that discusses abortion as a family-planning option. The rule has gone back and forth



CCN/D. Gyapong

Joe Gunn

between administrations since it was first introduced in 1984 at the U.N. International Conference on Population held in Mexico City. As reported by Time magazine, a 2011 report from the World Health Organization found that abortion

rates actually increased in sub-Saharan Africa after the rule was reinstated in 2001 by President George W. Bush, likely owing to the fact that women no longer had the same access to contraceptives.)

The Trudeau government has also announced its foreign policy will take a feminist tack, and assess whether any funded programs adequately address the needs of women and girls.

“I think there’s been a thin gruel of achievements in 2017 so far,” said Joe Gunn, executive director of Citizens for Public Justice (CPJ), a Christian social justice think-tank. “On the issues that we are concerned with, we would have hoped for a little more movement forward.”

Gunn pointed out much of the infrastructure spending is “intentional” and not coming into effect until after the next election and beyond. Though there was a “great announcement of \$11 billion for affordable housing, it’s not clear how this will roll out in any quick way,” he said.

The government is wrapping up a consultation on a federal poverty reduction strategy, and Gunn hopes as a result the Liberals will have a strategy in place

in the fall. “We really need to see some action there,” he said.

Gunn said he assumes the Liberals’ “flagship program,” the Child Tax Benefit, has helped. Though statistical analysis of its impact will wait until later this year, there are indications families with children have benefited, he said. For example, churches that supported Syrian refugees with a couple of kids received benefits in the range of \$4,000 a year.

The benefit does not help those below the poverty line who do not have children, he said, or many indigenous people living in poverty. “Aboriginal poverty is a huge problem,” he said. “Since many Aboriginal people do not file taxes, the government does not know based on the filings of the previous year how to pay out the benefit.”

“The government was suggesting hundreds of thousands of families would be taken off the poverty rolls,” Gunn said. “That might have been a stretch.”

“In the Child Tax Benefit, (the Liberals) have kept to their promise and we are pleased with that,” said Andrea Mrozek, director of Cardus Family. Cardus is a think-

Latest poll says religion does more harm than good

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — A new poll suggests more Canadians than ever believe religion does more harm than good, but even

the pollsters disagree on what the numbers mean for the future of faith in the country. Ipsos Public Affairs surveyed 1,001 Canadians online from March 20 to 23 and the results suggest more Canadians are mov-

ing away from formal religions. About 51 per cent of Canadians polled by Ipsos Public Affairs agreed that “religion does more harm in the world than good.” That’s a seven-point increase from a similar question-

naire that was conducted in 2011. “A couple of points of shift is not a big deal because that’s all in margin of error, but when we have changes of seven points in six years . . . that’s a significant shift,” said Sean Simpson, vice-president of Ipsos Public Affairs.

Simpson told *The Catholic Register* that in a technological age where information is so easily accessed, Canadians have a “higher sensitivity” to news of religious radicals committing acts of violence and terrorism.

He also attributed this shift in public perception to the growing secularization of western culture.

“If you go further along in the study, only 22 per cent feel that it’s important to their political thinking,” said Simpson. “And it’s only 29 per cent among Catholics, which means that seven in 10 Catholics say it’s not important to their political thinking. They are likely not supporting political parties based on those traditional values.”

However, Reginald Bibby, a sociologist at the University of Lethbridge who studies religion trends with the Angus Reid Institute, says Canadians are much more complex than the survey reveals.

“By our standards, in terms of sociology of religion, all I’m saying is Ipsos has very loose items,” he said. “That item about religion doing more harm than good . . . our figure was 51 per cent positive on that, so virtually the same figure.”

Bibby explains that 51 per cent in either direction should be largely understood as a 50/50 split and Canadians have been split on this particular statement for many years.

Bibby’s data comes from research for a book he published in April called *Resilient Gods*.

In his research of data dating back to 1975, he found that a “solid core” of 30 per cent view religion as a central part of their lives. Another 30 per cent reject religion, while the remaining 40 per cent are somewhere in the middle.

Bibby said that depending on any number of social and cultural factors, these groups would shift slightly over the years. However, he believes religion is here to stay. With a steady increase in immigration, Bibby said the “pro-religious core” in Canada is assured for the foreseeable future.

“Frankly, we’ve been asking these same questions for years,” said Bibby. “It’s one of the frustrating things as an academic when you’re doing research on stuff like this, you have to meet all kinds of standards, and it’s slow and there’s a review board. . . . but then you come along and see a few poll items and the media jump all over it like it’s some big finding.”

Bibby said that comparing data from 2011 to 2017 is much too short a time frame to fully understand the direction in which Canadian perception on religion is going.

“If you had asked that question in 2001, you know what you’d be expecting, especially after 9/11,” said Bibby. “Had they done the survey in 2001, now that would be noteworthy.”

Defining Religion

Percentage of Canadians who agree with these statements, compared to 2011 results:

I am completely comfortable being around people who have different religions than me

2017 - 91%
2011 - 89%

Religious practices are an important factor to the moral life of Canadians.

2017 - 57%
2011 - 52%

Religion does more harm than good.

2017 - 51%
2011 - 44%

My religion defines me as a person.

2017 - 36%
2011 - 37%

Religious people are better citizens.

2017 - 24%
2011 - 32%

Source: Ipsos. Poll conducted in March among 1,001 Canadians. Results accurate within +/- 3.5%.

Child Tax Benefit is still good policy: Mrozek

Continued from page 3

tank based on 2,000 years of Christian social thought. “Since their first federal budget, they’ve held the line and money to parents is a good thing,” she said. Though there could be “tweaks around the edges on how that money gets directed, it’s still good policy.”

On the “childcare framework, I am forced to take a posture of vigilant watching,” she said. “Right now it’s fine — a targeted plan to help disadvantaged, low-income families and a distinct plan for indigenous people.”

Mrozek said she has reservations when Jean-Yves Duclos, Minister of Families, Children and Social Development, talks about “getting to a universal plan.”

“We don’t want to get too universal,” she said. “That would be a decidedly negative turn for families; it doesn’t help the vast majority of children.”

Cardus’ research shows institutional daycare is not the first, second or third choice of most families, she said. But any changes are unlikely to happen before the next election.

Mrozek objected to the \$650 million that includes abortion funding overseas and framing it in the context of women’s rights.

Even putting aside the issue of Canada’s interfering in the policies and cultures of foreign countries, Canada is “exporting the very worst of Canadian culture today,” Mrozek said.

“This notion abortion is a boon to women everywhere is deeply troubling,” she said.

As for the Liberal record on the environment, Gunn gives mixed reviews. On one hand, CPJ is pleased almost all the provinces are on-board with a carbon tax or cap and trade system to price carbon.

Their environmental plan has “contradictory elements,” Gunn said. On one hand, it calls for the phasing out of coal-fired electricity plants, but gives provinces like Nova Scotia until 2020 to do that. It calls for a crude oil tanker moratorium in Northern B.C. but if the Kinder Morgan pipeline goes through, doubling the capacity of an existing pipeline, that would increase tanker traffic along the B.C. coast, he said. The government has also approved Liquid Natural Gas projects for further up the B.C. coast.

“All of these expand fossil fuel projects, at the same time they say we’re going to lower our greenhouse gas emissions,” Gunn said. The progress on developing carbon price will come into play in 2018. What is not clear is

whether Canada’s greenhouse gas emissions will actually have fallen.”

Gunn said he is not concerned about deficit spending depending on how the money is invested. Though governments are under pressure from the Trump administration to raise defence spending to two per cent of GDP, Gunn does not think that’s “the most admirable way to build ourselves into a deficit situation.”

The international development assistance budget has not seen

“one cent of increase,” he said.

“If the government is sincere about consultation on poverty reduction, there’s no question it’s going to cost us some money,” he said. “If we’re already in a deficit position, I’m not sure what is in the cupboard for a robust poverty reduction plan.”

Gunn also expressed concerns about cutbacks to the numbers of government-assisted refugees, as well as the cap on the number of private refugee sponsorships available.

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 1954
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 Souloudre, 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

MOURNING GLORY

FUNERAL AND CREMATION SERVICES

John Schachtel

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

Schuler-Lefebvre Funeral Chapel

“Dedicated to those we serve”

Ph: 306-682-4114 Humboldt, Sask.

MALINOSKI & DANYLUK FUNERAL HOME

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

Satisfaction Hearing Systems Ltd.

Hearing Aid Sales, Service & Repair

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

Emerald Tree
ACCOUNTING SERVICES

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

Bookkeeping,
Charity Returns,
GST Filing,
FRAME Reports

Advertise in the Prairie Messenger

Monday - Friday 8:30 - 5 p.m.

Ph. 306-682-1772 Fax 306-682-5285

email: pm.ads@stpeterspress.ca

Catholic processions bring faith out into the open

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Catholic communities around the world have been publicly proclaiming their faith with processions for centuries, but this year in the Archdiocese of Toronto they are proving particularly popular.

The archdiocese's Spiritual Affairs Office has helped process 56 permits with municipalities for church processions on city streets this year, which already exceeds the permit requests for all of 2016. On June 18 alone, about 20 parishes in the archdiocese held processions marking the feast day of Corpus Christi. That, of course, doesn't include the processions parishes hold on their own property where permits are not required.

"There is a particular interest in processions this year as the faithful commemorate" and celebrate the anniversaries, said Neil MacCarthy, a spokesperson for the archdiocese.

Processions are most popular around the Easter season and Corpus Christi, but this year, however, there are noteworthy milestones, which include the 100th anniversary of the Marian apparition of Fatima celebrated on May 13, the 175th year of the Archdiocese of Toronto and July 1, Canada's 150th birthday. Over the past decade the archdiocese's Spiritual Affairs Office has helped process between 50 and 70 permits a year for church processions.

"Some parishes have also orga-

nized pilgrimages in association with a milestone anniversary of their parish," MacCarthy added.

But processions aren't just for marking milestones. In fact, they serve a much more important role in the ongoing life of the Catholic Church, said MacCarthy.

"Processions are an important part of both our liturgical and spiritual journey," he said. "They unify our community in prayer and are a public expression of our commitment to our faith, gratitude for our many blessings and illustrate the joy that faith brings to our lives."

Sheila Dunn, a parishioner of St. Anne's Roman Catholic Church in Brampton, Ont., always looks forward to her parish's feast day procession. In the past the procession had been held on the Sunday closest to the St. Anne's Feast Day, July 26, but this year the hour-and-a-half event will take place on Oct. 1.

"It has been changed to try to include more children and families that are away in the summer months," she said, noting that previous years attracted about 150 participants from the parish. "It is still in the planning stage, but will be a bit smaller than in previous years. Most likely there will be singing and praying because (this year) there will be no band included."

But that doesn't take away from the importance of the procession, which has a history from the Old Testament processions of the Ark of the Covenant, to Jesus' tri-



David Chen

PROCESSIONS POPULAR — Processions publicly proclaiming the faith have always been an integral part of the Catholic Church worldwide. Above, parishioners from Our Lady of Mount Carmel in Toronto hold a procession to celebrate Mary Mother of God in 2016.

umphant entry to Jerusalem, to today's annual marches commemorating church figures and pivotal moments.

"The purpose of having a religious procession is to give public witness to our faith," Dunn said. "The first few years had specific prayer stops along the way . . . (and) we had very colourful costumes (of) saints and angels, flags, a huge banner and a large statue of St. Anne . . . carried by four men. Each ministry within our parish was represented by a smaller banner and parishioners from that ministry walking together."

Rev. Martin Hilbert, pastor of the Oratory of St. Philip Neri in Toronto's Parkdale neighbourhood, agreed with Dunn about the importance of processions, not just for the parish, but for the community.

"The procession is an important public display of our faith," he said. "And it gets parishioners a chance to get to know one another better."

Since 1987, parishioners of the Oratory have processed into the

streets surrounding the parish on Mother's Day in the name of Mary and "in honour of our mother in the order of grace."

The annual tradition, which takes about 45 minutes, brings together not only the faithful parishioners but also members of the surrounding community.

"There are many people who come out on their balconies to watch us," he said. "All sorts of people take pictures (and) sometimes bystanders join the procession. So it is also a tool of evangelization."

This year members of the De la Salle High School Marching Band joined the procession, about 400 strong, adding an extra musical punch to the public profession of faith.

"We pray the rosary and sing hymns," said Hilbert. "In the past we had a van with a keyboard in the back and speakers on the roof."

Not only do processions serve as a means of celebrating the faith, saints and ministries, they are also a means of celebrating one's ethnic origins or cultural background.

"It is mostly ethnic parishes that organize processions," said Dunn. "It is a celebration of both faith and culture, especially when the culture is strongly influenced by faith traditions."

At her multicultural parish, those from the Portuguese community have taken the lead on the annual procession.

"Given the propensity of the Portuguese community for processions, they were asked to take the lead," she said.

At Cristo Rei Parish in Mississauga, the ethnically diverse demographic in the pews has generated a monthly procession schedule from Easter through November.

"We do organize a lot of processions in our church," said Rev. Carlos Macatangga, pastor of both Cristo Rei and Ss. Salvador do Mundo Parish in Mississauga. "We have processions here almost every month."

Along with having a strong Portuguese population in pews,

— **PROCESSIONS**, page 7

Dioceses across Canada have extensive protocols

Continued from page 1

allowed to be alone with children. For example, a priest hearing a child's confession will be in a place where they are visible to another adult.

The Toronto archdiocese has posted similar comprehensive guidelines for its staff and volunteers. It also includes a section on the use of social media.

"The Archdiocese of Toronto will not tolerate clergy, staff or volunteers posting obscene, harassing, offensive, derogatory, defamatory or otherwise potentially harmful comments, links or images, including sexually explicit or material deemed inappropriate, which discredits or harms the reputation of the Archdiocese of Toronto," says its guidelines.

It also requires a police background check for volunteers who work with youth, as does Vancouver.

"Physical contact shall be appropriate to the situation and age of the participant and only permissible if: i) it does not cause disproportionate or unnecessary stress or anxiety to the participant; and ii) it is entirely and unambiguously non-sexual," Vancouver's extensive guidelines say.

"Some examples of appropriate touch: shaking a participant's hand in greeting; holding hands in a prayer or song; short hugs; high five."

"Corporal punishment is not

acceptable at any time," it stressed.

"Additional examples of inappropriate touch: kissing a participant or coaxing him or her into kissing you; lengthy hugs or forceful frontal hugs; cuddling; tickling; piggy-back rides; lap-sitting; wrestling; stroking a participant's hair; touching buttocks or genital area."

The Edmonton archdiocese's "Called to Protect" program focuses on screening volunteers and staff; training them how to define acceptable interactions between adults and children and recognize when "a child may be at risk for abuse or is already being abused"; monitoring "high-risk building locations, activities and interactions"; training to ensure safe environments; and responding to suspicions of abuse in ways that follow the law while respecting individual rights.

The Ottawa archdiocese also has an extensive Code of Pastoral Conduct online.

Among its requirements: "Clergy, staff, and volunteers shall provide a professional work environment that is free from physical, sexual, psychological, written, or verbal intimidation or harassment," the code says. "Clergy, staff, and volunteers assume the full burden of responsibility for establishing and maintaining clear, appropriate boundaries in all pastoral relationships, including counselling and counselling-related ministerial relationships."

Pax Christi plans new peace initiative

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Pax Christi International is stepping up its efforts to position the Catholic Church as a leader in promoting non-violence.

The peace group's aim is to initiate a global conversation and "promote practices and strategies for non-violent peacemaking," said Judy Coode, Pax Christi's co-ordinator for the Catholic Non-Violence Initiative.

Pax Christi International is preparing to hold five online-roundtable discussions to explore separate themes: foundational theology of non-violence; biblical foundations of Jesus' non-violence; non-violence and just peace — a new moral framework, integrating non-violence into the life of the church, and the power of active non-violence.

Between 10 and 15 "theo-

gians and peace practitioners" will be invited to take part in each conversation and contribute to the creation of a document outlining their conclusions, said Coode, who presented the plan June 23 at Toronto's Mary Ward Centre.

"They are (going to be) multi-national and gender balanced," she said. "We are just finalizing the list and then they are going to start working together. They will work together for about 18 months and our plan is . . . to present a draft document to the Vatican that might lead to a new official teaching on non-violence and just peace."

Johnny Zokovitch, senior communications officer for Pax Christi International, said that while Pax Christi's top theologians and peace practitioners focus on the literature, all 120 Pax Christi member organizations, spread across 50 countries, are being asked to take part in an "awareness campaign around the

theme of non-violence," which kicked off this January.

"We created a slogan that played off the popular slogan, 'this is what democracy looks like,'" he said. "We took that tag line and we changed it a little bit into 'this is what non-violence looks like.' Then we were going to use images around this to show people engaged in the broadness, the diversity, of non-violence."

Zokovitch said everyone is invited to share their image of non-violence on social media using the hashtag #thisisnon-violence.

"We decided that we would raise the profile of Gospel non-violence within our own movement but also within the larger context of the church and specially the general public as well," he added.

Coode said that while the creation of the document is important, having everyone talking about non-violence is critical to bringing about the desired change.

Unity statement requires much from the church

By Kate O’Gorman

SASKATOON — Over four days in June, the Prairie Centre for Ecumenism (PCE) once again presented their annual Program in Ecumenical Studies and Formation in Saskatoon.



Kate O’Gorman

Natasha Klukach

The three-year accredited program offers clergy and lay people from every Christian tradition an opportunity to increase in knowledge about the ecumenical movement. As in former years, the PCE brought in international scholars to lead participants through the inner workings of the ecumenical dialogical process.

One of those scholars, Natasha Klukach — a lay theologian of the Anglican Church of Canada and program executive of the World

Council of Churches — presented a public lecture June 20 at St. Stephen’s Anglican Church on the process of building consensus through ecumenical dialogue. Specifically, she spoke about the process leading to the adoption of a unity statement in Busan, Republic of Korea, by the World Council of Churches (WCC), entitled “God’s Gift and Call to Unity and Our Commitment.”

“Our ecumenical life is informed, inspired and enriched by statements and texts that show agreement between churches on important theological doctrines and issues. These kinds of documents emerge after years, even decades of dialogue, study and writing,” Klukach said. The dialogue process must demonstrate an attitude of openness and humility and dedicate itself to really listening to the other. It means being gracious and generous where there is still disagreement, and finding ways to express it.

Each dialogue process and each text “begins with a blank page and a group of people with lots of ideas. Behind the final product are a lot of lessons,” she explained. “The best of these texts opens our eyes to what God is accomplishing in those who are different from ourselves and how openness to God’s gift of unity can bridge divisions and heal what is broken.”

Klukach identified four essential elements of consensus build-

ing — vision, process, people, and mutual accountability — as reflected in the dialogical process behind the unity statement adopted by the WCC in 2013.

Regarding vision, the statement had some fundamental objectives for its message, which were common to its predecessors, she said. “The document needed to say something about present realities, identify the resources of our common heritage as Christians and as ecumenists, and name how the call to unity is and can be manifest today. It was also important for the statement, as a kind of milestone in the ecumenical movement, to draw inspiration from the 10th assembly of the WCC’s theme — God of Life, Lead Us to Justice and Peace — and to contribute something to that spirit of prayer.”

Klukach noted that the visioning stage requires more than just knowing the theological focus of the dialogue. “Knowing that you have come together in dialogue to ultimately say something profound demands that you identify together what other qualities should be present and what you hope to accomplish.” This is the heart of reception, she explained: anticipating how you envision your work being received by others and the kind of impact you hope to achieve.

“We wanted (the unity statement) to be read broadly and not be so complicated that its appeal

would be limited to more academic settings. We wanted it to be theologically sound, scripturally based, not too long and very readable. We wanted it to be as applicable to the life of the church as to the life of an individual reader. Developing a common understanding of a vision drew the group together. It solidified our commitment to the task. It rooted us to reality and to what was feasible, but it also let us dream big and imagine what could be possible with our words.”

The members of the dialogue team had a timeline of approximately 20 months to complete the dialogical process “from blank page to floor of the assembly, where the statement would have to be adopted through consensus,” she said, explaining that “getting process right is one of the most important components in trying to find consensus on something

so important as the unity of the church.”

The most difficult part of the ecumenical process is working through content disagreements in a spirit of mutual accountability, explained Klukach: “Pushing the ecumenical movement forward means difficult conversations. The question becomes, how do you cultivate the ecumenical attitude so that it can withstand disagreement and facilitate consensus?”

The conflict that emerges in the ecumenical dialogical process leads to a more sensitive and con-

— CONSENSUS, page 8



CWL

CWL ANNIVERSARY — Rev. Cosmas Epifano, OSB, stands with Betty Welter, president of the Bruno CWL, on the occasion of the 90th anniversary of the Catholic Women’s League of Canada in Bruno, Sask., June 15.

Sacred Heart School blessed and opened

By Frank Flegel

REGINA — June 23 was an appropriate day for the blessing and official opening of Sacred Heart School, as it was the Feast of the Sacred Heart, a solemn celebration held on a Friday 19 days after Pentecost.

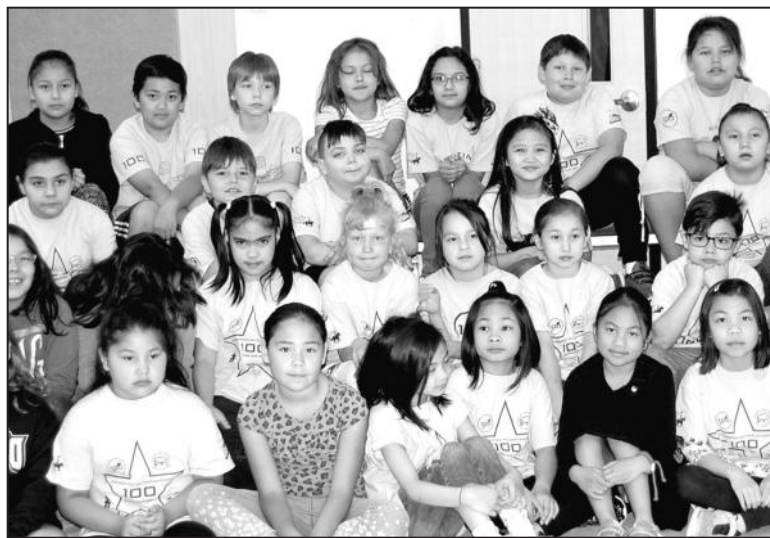
Regina Archbishop Donald Bolen, in his remarks before he blessed the school, talked about the meaning of the Sacred Heart as a symbol of God’s love: “It’s a beautiful thing to have that name for a school. It is the heart of this community and it’s in the heart of the city, so it’s going to be a beautiful example and symbol of the kind of world we want to build and live in.”

Sacred Heart School is in the city’s North Central neighbourhood, which has a reputation for high levels of poverty and crime.

The archbishop took the occasion to announce that, come September when classes resume, he intends to move to the area: “God willing, I will be nearby so we will be neighbours. I will come and visit and get to know you better.”

Bolen thanked everyone who was involved in the design and construction of Sacred Heart. With that he moved around the gathering area where guests and students were seated, blessing them and the school with holy water. He also visited the classrooms and other areas, blessing them as he went.

The new school is a rebuild, replacing the old school on the same site. A gymnasium is under construction and will be ready for



Frank Flegel

The Grade 3 choir at Sacred Heart School in Regina.

use early in 2019. Principal Dave Magnusson described the school as a state-of-the-art facility.

The school received blessings in two languages: Bolen’s blessing was followed by elders May Desnomie, who offered a prayer in Cree, and Noel Starblanket, who lit a smudge bowl which was carried from the gathering area to the school’s main offices.

The importance of the school to the neighbourhood was emphasized by the number of dignitaries in attendance, including Regina Mayor Michael Fougere, Deputy Premier and Education Minister Don Morgan, Deputy Education Minister Rob Currie, RCMP Commander of Depot Division Brenda Lucki, local MLA Warren McCall, and chair of the Regina Catholic School Board Donna Ziegler.

Members of RCMP cadet

troupe 31, who regularly participate in the school’s reading program, were also in attendance. RCMP officers attended in their red serge uniforms.

The service opened with a video of the “passing of the torch” from the old building to the new, which had taken place in April. The same torch was processed into the new school at the end of the video and placed at the entrance to the gathering area. A wood carving of the Risen Christ — one of four donated by carver Maurille Hammond of Shaunavon — was also processed into the gathering area and placed on the altar. Each carving was formed from a single piece of wood.

The program was opened by the Grade 3 choir led by teacher Lindsay Shaw, and they closed the celebration by singing Leonard Cohen’s “Hallelujah.”

Many attend pilgrimage in honour of St. Theresa

By Mary Nagy

WAKAW, Sask. — A mosaic blend of multicultural pilgrims united in a day of worship in honour of St. Theresa at Wakaw Roman Catholic Church on June 11.

The hospitality table was set up at the entrance of the church. Committee members greeted the pilgrims and outlined the day’s agenda. The Way of the Cross outdoor procession set the tone for the day.

A talk presented by Rev. Millan Sajonas focused on discipleship. He was followed by Prince Albert Bishop Albert Thévenot, M.Afr., who held a red rose and spoke of how it reflects the symbol of love. The bishop ended his talk describing his recent visit to Rome and his visit with Pope Francis.

Following the presentations, a buffet luncheon was enjoyed by all in the downstairs hall. Some enjoyed fellowship while others browsed in the religious article store. Others had the opportunity for the sacrament of reconciliation, while still others continued their private devotions.

More pilgrims from outlying parishes arrived in time to participate in the afternoon celebrations. The crowd gathered at the outdoor Altar on the Mound, where singing birds harmoniously blended with the choir.

The eucharist was celebrated by Thévenot, who concelebrated with parish priest Rev. Phong Tran and visiting priests Maurice Fiolleau,

Ramell Macapalla, Phin Do and Colin Roy. Fourth degree Knights of Columbus Joe Habetler and Joe MacLeod stood honour guard. Emcee Allan Buryniuk welcomed all present and directed the afternoon program.

Those at the mass were blessed to witness three young confirmands — Allison Frie, Tanner Fiddler and Preston Gaudet — receive the sacrament of confirmation.

An impressive procession of roses — symbolic of a love offering in gratitude to St. Theresa, for her example to the world — made its way to the altar. The participants in the procession were seven Filipino pilgrims from the Prince Albert Diocese who faithfully return each year.

Following the mass, pilgrims came forward to receive healing prayers and a blessing from the bishop and priests. There were some in wheelchairs and walkers and others in need of healing. Love, peace and joy permeated the atmosphere as younger family members assisted the elderly to go forward to receive the prayers. This was followed by the exposition of the Blessed Sacrament and then a line of procession of pilgrims back into the church for adoration.

Pilgrims were invited to partake of refreshments in the auditorium, where more fellowship concluded the day. The feast day of St. Theresa will be held on Oct. 1, and next year’s pilgrimage — the 94th — will be held on June 10, 2018.

Controversial case turns spotlight onto pope’s record

By Josephine McKenna

VATICAN CITY (RNS) — As the Vatican reeled from news that one of its top officials was taking a leave to fight historical sex abuse charges in Australia, the spotlight quickly turned to Pope Francis, with his critics slamming him for failing to do enough to tackle the vexing issue.

Cardinal George Pell, the most senior figure in church history to face child sex abuse charges, is the Vatican’s financial czar and a trusted adviser to the pope.

Pell, 76, is facing “multiple charges in respect of historic sexual offences,” said police in the Australian state of Victoria.

“I am looking forward to my day in court,” Pell told a packed media conference June 29. “I am innocent of these charges. They are false.” (See story, page 16.)

His controversial case has unleashed a wave of criticism from survivor groups and commentators who say the pope has not done enough to root out predators and protect children.

“There is a deep disconnect between the pope’s words and his actions,” said Anne Barrett Doyle, co-director of the advocacy group Bishop Accountability.

Barrett Doyle was critical of the pope for keeping Pell in his post until now, despite knowledge of the allegations against him.

“The pope is not a reformer when it comes to the crisis,” she said. “He apologizes often and uses buzz phrases like ‘zero tolerance.’ But underneath he remains the minimizer and the defender of accused priests.”

Robert Mickens, an American editor for the French Catholic magazine *La Croix*, said it was significant that Pell had stepped aside but he criticized the pope’s

record on clerical abuse.

“Whether Pell specifically asked for a leave from his Vatican duties to return for the trial, or whether the pope ordered him to do so, the effect is the same. And it is a development from the past,” Mickens said, when the church would have defended Vatican churchmen.

But Mickens said Francis has never made the church’s sexual abuse crisis a priority of his administration.

“It took him more than a year after his election as bishop of Rome before he even mentioned it,” said Mickens, a longtime Vatican commentator. “I think a major reason for that is his experience as a bishop in Latin America, where the issue has not been dealt with openly or effectively.”

After his election, Francis established a Vatican panel for the protection of minors to change church practices and increase awareness about abuse and education in the church.

But survivor Peter Saunders was forced to take a leave of absence from the panel after scathing criticism of Pell. Irish survivor Marie Collins resigned in disgust in March over what she called “shameful” obstruction within the Vatican.

The charges against one of his closest advisers and the architect of his economic and administrative reforms of the Holy See is not only embarrassing for the pope but brings the church abuse scandal to his door.

Paddy Agnew, an Irish commentator who has followed the Vatican for 30 years, said Francis’ record on rooting out predators is mixed.

Agnew said Francis acted quickly to remove Polish

Archbishop Jozef Wesolowski, who was accused of sex crimes against minors in the Dominican Republic. Wesolowski died in 2015 before he was tried for child pornography.

“On the other hand, sex abuse survivors and lobbyists argue that Francis has been shamefully irresponsible in defending Chilean Bishop Juan Barros,” said Agnew.

Barros has been accused of covering up clerical abuse in Chile in the 1980s and 1990s.

There is no doubt there has been some change under Francis. He has spoken out many times against clerical sexual abuse and late last year he urged bishops around the world to adopt a “zero tolerance” policy.

“I would like us to renew our complete commitment to ensuring that these atrocities will no longer take place in our midst,” he said in a letter to them.

This month, the pope defrocked an Italian priest, Mauro Inzoli, who was convicted of child sex crimes by an Italian court a year ago.

But Francis’ predecessor, Benedict XVI, had initially defrocked Inzoli in 2012 after he was first accused of abusing minors. Francis reversed that decision in 2014, ordering the priest to stay away from children before finally coming to the conclusion that the priest could no longer continue in his duties.

The U.S.-based Survivors Network of those Abused by Priests has urged the pope to send Pell home as soon as possible and hoped the Australian investigation would inspire other countries to do more.

“Sexual abuse thrives when it is allowed to flourish in secrecy,” said SNAP spokesperson Joelle

Casteix in a statement.

In the past, the Vatican, as a sovereign state in the heart of Rome, offered officials immunity from prosecution.

In the early 1980s, it refused an Italian request to hand over Archbishop Paul Marcinkus, an American who was wanted for

questioning about the fraudulent bankruptcy of a private Italian bank.

And Cardinal Bernard Law of Boston escaped potential prosecution when he moved to Rome after the sex abuse scandal erupted in his diocese in 2002.

Pell, it appears, was not offered that option.



CNS/Alessandro Bianchi, Reuters

MIXED REVIEWS — Irish commentator Paddy Agnew, who has followed the Vatican for 30 years, said Pope Francis’ record on rooting out predators is mixed.

Processions becoming popular

Continued from page 5

Macatangga’s parishioners include members of the Indian, Filipino and Sri Lankan communities, each of which is represented by an annual feast day procession.

In places such as Asia and Europe, processions have a long history. For decades the Palm Sunday procession in Rome, which ends at the Vatican and began centuries ago, has attracted tens of thousands of parishioners from around the world.

Although lesser in size, the processions held at Macatangga’s two parishes also serve as a means of bringing people together from around the world.

“We need to recognize that popular devotions have a special place in the lives of our people who come from different countries and

cultures,” said Macatangga, a priest of The Society of the Divine Word. “It is our way of celebrating the popular religiosity of the people. But more important we organize these processions to gather together our people coming from different ethnic communities.”

Since taking over as pastor of both parishes seven years ago, the fruits of these efforts have become visible within the parish community, he said.

“I have seen the results of our celebrations in the lives of our parishioners,” he said. “In any given procession you will see Portuguese-speaking people mingling and praying with English-speaking parishioners. Sometimes they could not even understand each other because of language, but they always reach out to one another because they have become familiar to each other.”

The Catholic Women’s League of Canada

97th Annual National Convention

August 6-9, 2017
Delta Prince Edward
18 Queen St., Charlottetown,
PE C1A 4A1

Inspired by the Spirit, Women Respond to God’s Call. Join us in beautiful Charlottetown, Prince Edward Island, as we celebrate the League’s achievements and plan for the future.

Convention Registration:
www.cwl.ca or e-mail:
CWLnationalconvention2017@gmail.com
Find us on Facebook or on Twitter @CWLNational.

The Catholic Women’s League of Canada

C-702 Scotland Avenue, Winnipeg MB R3M 1X5
Toll-free: 1-888-656-4040 www.cwl.ca

Archangel Gabriel Eparchial Ministries (AGEMI)

Full-Time Executive Secretary

Archangel Gabriel Eparchial Ministries Inc., was established March 2010. One of the objectives and purposes of AGEMI is to maintain and manage various properties. AGEMI is looking for a full-time executive secretary to control the day-to-day management of researching projects with minimal supervisory input that encompasses both quantitative and qualitative research skills. Salary is \$20/hr., with health benefits. Some travel may be required.

To view the details of the key responsibilities and requirements for the position please visit: skeparchy.org

Application Deadline: **Monday, July 31, 2017.**

Application Process: Please send your applications to one of the following:

- **Email:** sheps@skeparchy.com — please reference the job title in the subject line and ensure contact name and email are provided.
- **Mail:** Archangel Gabriel Eparchial Ministries Inc.
214 Avenue M South
Saskatoon, SK S7M 2K4
- **Inquiries:** Bohdan Popowych
Phone: (306) 272-4481

How to re-energize Catholic literary imagination

By Ann Carey

NOTRE DAME, Ind. (CNS) — An effort to re-energize a Catholic arts culture in this secular society attracted over 200 established and aspiring writers, artists, musicians and vocalists to the University of Notre Dame for a June 22 - 24 conference.

The inaugural conference was titled “Trying to Say ‘God’: Re-enchanted the Catholic Literary Imagination.” The gathering offered support and encouragement to attendees, as well as the opportunity to share interests and ideas about how to express the faith in new ways that will speak to a modern culture that often is hostile to the faith.

Bishop Daniel E. Flores of Brownsville, Texas, set the tone with his opening address, saying that “the whole Christian life is a participation in the expressiveness of the Word. That the church by grace both engenders and needs artisans of words, painters, sculptors, musicians and other sub-creators is akin to an evident truth that flows from revelation.”

The conference program featured a striking variety of nearly 50 diverse presentations and performances on how artists and writers bring God into their works to reach believers as well as non-believers. Topics ranged from writing contemporary crime fiction to writing on science, and from writing fantasy to writing devotional works.

For the fine arts, iconographer Joseph Malham discussed rediscovery of the ancient art of icons, Catholic poet Mary Karr presented on “Poetry and Prayer,” and songwriter Jason Harrod performed in an evening concert.

Text adopted by consensus

Continued from page 6

structive effort to acknowledge our places of division and hurt, said Klukach. In reference to seeking consensus on the unity statement in Busan, she said, “We knew we could not satisfy everyone but knowing that we were accountable for our actions, we listened, we prayed, we redrafted and we asked for the trust of the assembly that we had honestly done the best we could. The moderator steered through the conflicts one by one, affirming to everyone that they had been heard, but ultimately asked if they could consent to the final text.

Finally, the assembly adopted the text by consensus. In that moment, 800 people representing 348 member churches — that’s 600 million Christians around the world from every corner of the earth — came together to speak of their passionate desire for God’s church to live in unity.

“All of us involved with this text were changed in the making of it. It is an assertive ecclesiological statement that demands much from the church in repentance for the pain of disunity and in its commitment to be a prophetic sign to the life God intends for all,” Klukach said.



CNS/Jonathan Ernst, Reuters

CATHOLIC ARTS CULTURE — A man sleeps on a sculpture titled “Homeless Jesus” by Canadian sculptor Timothy Schmalz in front of the offices of Catholic Charities of the Archdiocese of Washington. A recent conference at the University of Notre Dame included presentations and performances on how artists and writers bring God into their works to reach believers as well as non-believers.

A prevalent topic of discussion that bubbled up inside and outside the conference sessions was the problem of how Catholic writers and artists can get their works published or performed at a time when patronage of the arts is non-existent, many publications no longer accept poetry or fiction, and print media are struggling or disappearing in this digital age.

One frequent lament was that writers’ works are “not Catholic enough” to be accepted by Catholic publishers, but “too Catholic” to appeal to a secular outlets. This common issue attracted many conference participants to sessions on “The Future of Catholic Literature in a Secular Age” and “The Future of Catholic Publishing.”

In the session on Catholic literature, published writers Kaya Oakes, Joshua Hren, Lisa Ampleman and Randy Boyagoda discussed their own experiences. All acknowledged that magazine and book publishers have to make money to stay afloat, so commercial — rather than cultural and artistic — interests usually domi-

nate publishing decisions.

“Our culture has lost cultural imagination, and the way to recover that is through literature,” but most Catholic publications tend to focus on current events like politics and abortion, said Boyagoda. He is a novelist and a vice-president at St. Michael’s College at the University of Toronto, where he also teaches in the “Christianity and Culture” program.

Oakes, author of four books and lecturer in the College Writing Program at the University of California in Berkeley, said that Catholic demographics are quite different now than in the past. Thus, today’s writers have to rediscover their audiences and find new markets in a world of fewer Catholic editors and publishers.

Hren, a writer and assistant professor of English at Belmont Abbey College in North Carolina, said that when he worked as an editor, he saw accomplished Catholic writers who could not find a market for their work, so he started Wiseblood Books to publish good Catholic writing.

Both he and Oakes suggested that book clubs are a good way to get readers excited about books.

Ampleman, a poet and writer, as well as managing editor of *The Cincinnati Review*, said that poetry is a place where people can have a “conversation about the sacred,” but Catholic media do not pay much attention to contemporary literature and poetry.

Representatives of four Catholic publishers responded to many of these issues at the “Future of Catholic Publishing” session that featured Heidi Saxton, acquisitions editor at Ave Maria Press; Matthew Boudway, senior editor at *Commonweal* magazine; Joseph Durepos, trade books acquisitions editor for Loyola Press; and Gregory Wolfe, a senior fellow at Seattle University’s Institute for Catholic Thought and Culture, and pub-

lisher and editor of *Image*, a quarterly literary journal.

Saxton observed that Catholic publishers are in a state of flux and trying to decide where to go next, which explains why many authors have trouble getting a foot in the door. Thus, she said, “we need to learn new tricks,” new ways of communicating and “fresh voices of new authors.”

Boudway sounded a similar note, saying that “fresh realities” need to be described and expressed and old traditions presented in current language for today’s readers.

Wolfe wants to see a change in Catholic publishing, saying most is “moralistic, pietistic or political,” modalities that he said are “obsolete.” He prefers works that reflect a sense of “felt life,” for he believes those works can help renewal of society and the church.

Durepos, however, was optimistic about the future of Catholic publishing because the Catholic Church is vibrant and growing. He told attendees that they are the future of Catholic publishing, which faces challenges, but new things keep happening so writers should remain hopeful.

“I’m looking for the next bright star, the next terrific author I’ve never heard of before,” Durepos said.

The conference was planned and organized by published writers Kenneth Garcia, associate director of Notre Dame’s Institute for Scholarship in the Liberal Arts; David Griffith, director of creative writing at the Interlochen centre for the Arts in Michigan; Sam Rocha, assistant professor of philosophy of education at the University of British Columbia; and Jessica Mesman Griffith and Jonathan Ryan, both of the blog Sick Pilgrim.

The group plans biennial gatherings, with the June 2019 event to take place at St. Michael’s College in Toronto, and the 2021 event returning to Notre Dame.



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

Self Adhesive Personal Address Labels

DESIGNER LABELS
180 for \$11.95 (colour)

1001	1002	1003	1004	1005
1006	1007	1008	1009	1010
		All label orders are sold in sheets that fold for easy storage. Size 2 5/8 x 1". Choose from a variety of pictures. All pictures are in colour on the label.		
1011	1012			

STANDARD LABELS
180 for \$9.95 (black & white)

1201	1202	1203	1204	1205
1206	1207	1208	1209	1210

Order from:
St. Peter's Press
Box 190, Muenster, SK S0K 2Y0
Phone: 306-682-1770
Fax: 306-682-5285
email: press@stpeterspress.ca
☐ Cheque/Money order enclosed
☐ VISA/MasterCard
Card No: _____
Expiry date: _____
Signature: _____

Label order form:
Please send _____ Style # _____ labels @ _____
Add \$3.00 for postage and handling _____
Add 5% GST (on materials and postage) _____
Sask. residents add 5% PST (on labels only) _____
Total _____
(Please allow 2 - 3 weeks for delivery)
Please print information to appear on labels
Maximum of 5 lines of 24 letters and spaces per line.

Daytime phone# _____

*Style for monograms only (#1203).
Monograms and stock logos are available on the standard label only.
Style A - ABCDEFGHIJKLMNOPQRSTUVWXYZ
Style B - ABCDEFGHIJKLMNOPQRSTUVWXYZ
Style C - ABCDEFGHIJKLMNOPQRSTUVWXYZ
Style D - ABCDEFGHIJKLMNOPQRSTUVWXYZ

Of caminos and climbs: embracing the path

Screenings & Meanings

Gerald Schmitz



Big summer movies tend to offer more escape than enlightenment. But there are some winners. I’ve already praised *The Big Sick*, one of the sharpest comedies in years. Another South By Southwest festival hit is *Baby Driver*, which I’ll review next time. Other notable releases arrive in the coming weeks. Here, however, I want to focus on several much smaller films about remarkable summertime journeys.

Tristan Cook’s poignant docu-

unique (read more about it at: <http://www.walktofisterra.com/>).
Johansen takes the popular “camino francés” route, starting in St. Jean Pied de Port, crossing the Pyrenees into Spain then eventually to the great cathedral of Santiago de Compostella and beyond to Fisterra on the rugged Atlantic coast. I did the same in 2013 and so recognized many of the locations along with the daily rituals of going on foot. What elevates his camino out of the ordi-

Strangers on the Earth (U.S./Spain 2016)
Hobnails and Hemp Rope (Canada 2016)

mentary *Strangers on Earth* (the title is from a biblical verse) follows a 2014 walk along the Camino de Santiago (Way of St. James) by American professional cellist Dane Johansen, who carries the instrument on his back the entire 965 kilometres. Along the way he stops to give free concerts in 36 historic churches playing compositions by J.S. Bach. Some of the stages are arduous, but Johansen perseveres to perform under difficult conditions, sharing the gift of sublime music with all on the path. As the film’s tagline puts it, “every pilgrim goes their own way.” Johansen’s is certainly

nary, in addition to its musical grace, are the diverse encounters he has with fellow pilgrims that reveal its deeper meaning for many. Walking the camino is about more than getting to some hallowed destination. Really experiencing it mirrors the journey of life — with challenges, struggles and hardships, but also epiphanies and joys. The film does a wonderful job of evoking how the camino touches body, mind and soul.
A much less travelled path is the subject of the excellent 23-minute short film *Hobnails and Hemp Rope* directed by Greg

Gransden. In 1916 an intrepid Austrian mountain guide, Conrad Kain, made an historic solo ascent of Bugaboo Spire in B.C., then considered the toughest climb in Canada. He did it wearing heavy hobnail boots and using hemp ropes, primitive outfitting by contemporary standards, and without knowing how to descend, which is often the most perilous part. To mark the centennial of that legendary mountaineering feat, a team assembled to replicate the ascent using 1916 gear. Along with Robert Le Blanc, Gary Reiss and Natalia Danalachi, was Ottawa photographer and alpinist Ivan Petrov who assisted in filming the adventure. On a second attempt the

group reached the summit on July 14, 2016, although they had to abandon the hobnail boots on the most dangerous sections.
Remarkably Gransden had no previous climbing experience. It brought me back to my own first real climb in the same mountains in August 2000, arranged thanks to a friend, Kim Laker, who then worked for Canadian Mountain Holidays. I didn’t tackle Bugaboo Spire, but a nearby peak, also over 3,000 metres, named Pigeon Spire. It’s considered less challenging but was first climbed only in 1930 and, believe me, was thrilling enough even under ideal conditions with expert guides, especially having to traverse a knife-edge

section and later rappel from the pinnacle down a sheer cliff edge. There’s nothing quite like the panoramic view from a mountain-top to stir the senses.
The film is a worthy tribute to Kain’s exploits and gives the viewer a vicarious feel for what it was like. Supported by the Royal Canadian Geographical Society, among others, it’s been shown at festivals (winning a prize in Moscow last year) and special screenings. The plan is to put it online.
Updates and a trailer can be found on the Facebook page: <https://www.facebook.com/hobnailsandhemp/>
Safe summer travels everyone.



walktofisterra.com

EMBRACING THE PATH — The documentary *Strangers on Earth* (the title is from a biblical verse) follows a 2014 walk along the Camino de Santiago (Way of St. James) by American professional cellist Dane Johansen, who carries the instrument on his back the entire 965 kilometres.

A call to resist compulsive consumerism

Readings & Meanings

Gerald Schmitz

Several weeks ago I reviewed a series of documentaries posing challenging questions about human impacts on the planet. This slim volume by a British educator adds a valuable Christian perspective. The foreword by Andy Atkins, a former CEO of Friends of the Earth, notes that Jesus urged his followers to be the “salt and light” in society. For author Culverwell this means taking on rampant consumerism in which success is defined in terms of possessive accumulation and seeking

surely sadden the Creator.”
Culverwell begins with a reality check that takes in the total costs of extravagant and wasteful consumer lifestyles. In order to constantly have more stuff, goods need to be cheaper and more abundant. That pressure often results in the exploitation of labour and natural resources with negative social and environmental effects. Therein lies the fundamental injustice in a throwaway culture addicted to accelerating consumption to drive growth. We

tians are called to an activist awareness of critical issues such as rising greenhouse gas emissions and other threats to water and food resources, leading to scarcities that can be factors in conflicts and forced migrations. This means moving to clean energy alternatives and changing our habits. It doesn’t mean buy nothing; rather “we can rethink *what* we buy, *how* we buy, *from whom* we buy, and most significantly the *amount* that we buy. . . . we might just start looking at what we truly need, rather than just considering what we want.” If we are to contain our expanding global footprint we need to imagine an economic system that doesn’t depend on buying more new stuff.

Culverwell cites a cautionary favourite saying: “These days we seem to value the things we can measure, instead of measuring the things we value.” Christians should be in the forefront of a different vision from that of “having it all,” one that resists the advertising propaganda creating insatiable wants, that purchases and invests with ethical responsibility, that cuts down on waste and reduces impacts on nature.
The author concludes with a number of practical suggestions for mindful Christians to follow in curbing harmful appetites. Because the time is now to read the signs of the times and act accordingly.



Gerald Schmitz

FILM RECEPTION — Filmmaker Greg Gransden and Ottawa photographer Ivan Petrov attend the Russian Embassy reception for *Hobnails and Hemp Ropes* May 25, 2017.

www.prairiemessenger.ca

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

Marcus Culverwell, Would God Go Shopping?
(Shield Crest Publishing, ©2016, 80 pages)

positive sustainable alternatives to destructive ideologies and systems.
Christians need to open their eyes to be the change because, as he puts it: “Our simple shopping habits, which have developed over decades through an economic system dependent on constant consumption and endless growth, rob the poor to pay the rich, cause irrevocable damage to the natural systems which we depend upon . . . and it must

are seeing the global ecological effects in the degradation of natural systems, pollution and climate change, deforestation, and species extinctions. In response the author puts forward a Christian duty to “ethical consumption” (referencing the website www.ethicalconsumer.org) that also demands action from governments and corporations to enforce codes of conduct on commercial activities.
Culverwell argues that Chris-

Story of tragic events becomes a witness to joy



Questioning Faith

Mary Marrocco

One day my brother put a book in my hand. The book, a biography, appealed to me. I read it into the small hours of that same night.

Have you ever found it easier to accept sorrow than joy? This time, seduced by the word “joy” in the title, I was drawn by the

story into the big, tough questions of life. By then it was too late to put the book down.

Attracted by the people in the story, I accompanied them into those questions. There was Job’s question: Why do good people suffer? There was the question of our day: Does the suffering per-

son have any value, even if she cannot do or produce anything, and might actually cost the rest of us? Here, the questions were not abstract, but enfleshed in the young lives of Chiara Petrillo and her husband, Enrico.

Why should their story, which could be labelled tragic, be claimed as a witness to joy?

It wasn’t a trick, giving a joyful title to a book about something else entirely. Rather, the title, *A Witness to Joy*, gave a key, alerting the reader to the tension between joy and suffering — the tension on which human living happens. “Your joy is your sorrow unmasked,” wrote poet Kahlil Gibran. “And the self-

same well from which your laughter rises was oftentimes filled with your tears.

“And how else can it be? The deeper that sorrow carves into your being, the more joy you can contain.”

Chiara and Enrico, the story tells, by the time they were married, already were learning the dance of sorrow and joy. Then, when Chiara conceived, shadows quickly threaded their way through the light. An ultrasound revealed the child was anencephalic, and would be unable to live after birth. Chiara feared her young husband, who couldn’t attend the ultrasound, wouldn’t agree with her instantaneous decision to bring the child to birth, against physicians’ advice and far outside the medical comfort zone. A joyful and unitive encounter resulted; Enrico unhesitatingly reacted precisely as his wife had. This early question-and-answer between them strengthened them as a couple.

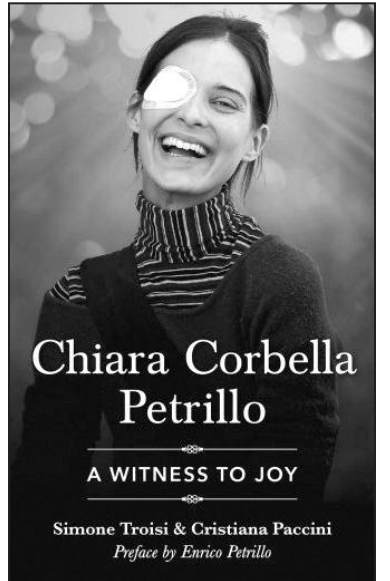
Another source of strength and joy came from deep within. In the various kinds of distress surrounding them over those next months, Chiara found sustenance from Maria, the child she was carrying. She and Enrico withstood much pressure to have an abortion. Little Maria helped and carried her, even as she was carrying little Maria. How did Chiara know to turn within, and draw from the life within her? How did this mother and daughter discover and nourish each other?

It’s difficult, in times of distress, or in ordinary times, to look within. We’re the lost son of Jesus’ parable (Luke 15:11-32), who ran away from home, seeking outside what was waiting for him inside. Even in our worst, most lost places, there is a “wholly intimate instruction from within,” as St. Augustine put it, waiting for us to turn, listen, receive, become.

In receiving that “wholly intimate instruction,” Enrico and Chiara were joined more deeply. Maria, the littlest and most vulnerable one, the disabled and weak one, helped them receive it — and rejoice in it. Rather than being a burden that damaged them, Maria was a source of strength that guided them through criticism, opposition and grief, helping them witness joy amidst suffering.

Marrocco is a marriage and family therapist, teacher of theology, and writer, and co-ordinates St. Mary of Egypt Refuge. She can be reached at marrocco7@sympatico.ca

They prayed Maria would be born alive so they could hold her and have her baptized. Maybe Maria shared that desire. She lived half an hour after birth.



WITNESS TO JOY — In *A Witness to Joy*, Chiara Petrillo and her husband, Enrico, tell their tragic story, which becomes a “witness to joy.”

Maria’s birth and death helped shape the lives of her parents, her siblings yet unborn, the hospital staff, and many more. Who would have guessed that they would be asked again to carry a child who couldn’t live after birth. The natural fear during the second pregnancy — anencephaly — wasn’t fulfilled. Inexplicable to medical wisdom, the second child, Davide, had a different condition but the same prognosis of death at birth. The sorrowful joy of Maria’s brief life accompanied them through Davide’s. A third child, Francesco, came to birth healthy and well, but again God surprised them. Chiara was diagnosed with oral cancer during the third pregnancy, but delayed treatment till after Francesco’s birth. About a year after his birth, he and his father bid the final farewell to Chiara, who died June 13, 2012.

We may find ourselves unable to receive as this young couple did. We may fail to give life when the opportunity comes. We may reject or scorn the vulnerable — the vulnerable other, or the vulnerable parts of ourselves. Let us not allow such decisions to make us bitter, or prevent us from accepting forgiveness and healing. It would be false to their joyful witness if we used it to vilify those who aren’t able to withstand the pressure to have abortions, or conclude that holiness means being dour and lifeless. What if a “wholly intimate instruction from within” invites us to receive mercy, and joy? Would we say yes?



Anne Wicks

SORROW AND JOY — “Your joy is your sorrow unmasked,” wrote poet Kahlil Gibran. “And the self-same well from which your laughter rises was oftentimes filled with your tears. And how else can it be? The deeper that sorrow carves into your being, the more joy you can contain.”

Online community fills spiritual need

Confessions of a Night Owl

Alisha Pomazon



Confession: I have a serious addiction to Pinterest

For those who don’t know, Pinterest can be described as an online dream or inspiration board. Just as when you used to go through the Sears Wishbook and cut out or mark all the things you wanted, Pinterest helps you collect these images from across the Internet.

Pinterest can be useful to find recipes, hairstyles, comics, gardening tips, design inspiration, etc., and the pins (the things you save) are organized on “boards.” One board in particular provides inspiration for me. My biblical quotations board has become part of my prayer life.

I noted a trend toward biblical quotations on Pinterest about four

years ago. Inspirational quotes can be found set against beautiful backgrounds, like drawings, photos, and interesting designs. The biblical scholar in me was fascinated. I started researching the quotations I found. Sometimes the verse was complete, other times, a paraphrase. Sometimes the quotation was incorrectly cited and other times I couldn’t find it at all.

Slowly, curiosity gave way to spiritual needs. I no longer searched for the backgrounds behind the verses. Instead, I started using these quotations to shape my prayers. Some days the quotations brought a surprising twist to a problem I was having. Some days they brought a smile, and my prayers of gratitude and thanksgiving were easy and joyful. Some days they made me angry. But on most days the quotations were uplifting.

Some of the most meaningful quotations for me include the first

verse from Psalm 91:11: “For he will order his angels to protect you wherever you go.” The second quote is a paraphrase of Hebrews 6:15: “And so it was . . . that she, having waited long and endured patiently, realized and obtained what God had promised.” The third quote is another paraphrase: “Tears are prayers too. They travel to God when we can’t speak” (Psalm 56). The final is my most pinned quote: Isaiah 43:2: “When you go through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you.”

My spiritual journey in these last few years has been linked to my cancer, and my need for God’s protection. My prayers are linked to the spiritual fears of others, and others’ need for comfort and protection during their time of need.

When others share quotations by pinning, it creates an online community. These people are my angels, protecting me, welcoming me, loving me, suffering with me, being comforted with me. They are strangers, but they are part of my prayers. They reveal the presence of God among us, and show me every day that God sends us messages through the eyes and actions of other people.

Pomazon is assistant professor in the Department of Religion and Culture at St. Thomas More College in Saskatoon.

Are you Moving?

Please let us know a month in advance.

Write to: Prairie Messenger
Circulation Dept. Box 190,
Muenster, Sask. S0K 2Y0
e-mail: pm.circulation@stpeterspress.ca

Undeliverable papers cost twice as much to return.

In many ways, we are both seed and sower



Liturgy and Life

Michael Dougherty

Many folk across the Prairies are already enjoying summer salads from their gardens. I can recall the abundance, years ago, of our former backyard in Prince Albert. By mid-July we could go out to our raised beds just before a family meal with a bowl and fill it with a variety of greens, young carrots, radishes, chives with maybe a spear of late asparagus or a handful of new raspberries. The seeds we planted in May provided us with a tasty bounty, which could be enjoyed usually well into the fall.

Seeds can still be put into the ground in mid-summer. Even now a second crop of radishes and certain varieties of leaf lettuce will grow to maturity here in a northern garden, maybe even a fast maturing variety of peas. Our growing season is intense under the high northern sun and usually productive despite the threat of early fall frosts. Our first killing frost in the Yukon can occur, however, any time after the first week in September.

Fifteenth Sunday in Ordinary Time July 16, 2017	Isaiah 55:10-11 Psalm 65 Romans 8:18-23 Matthew 13:1-23
--	--

This is the 20th season for our community garden here in Whitehorse. When the Yukon Anti-Poverty Organization organized this as a food security initiative for low-income downtown apartment dwellers in 1997, they didn't know then it would help spark a revival of gardening right across the territory. Now two decades later almost every community in the Yukon has a community garden along with many schools and other community groups like our Whitehorse Food Bank. A Master Gardening course at Yukon College, a seed bank administered by the territorial government, a food security net-

Dougherty is co-chair of the Social Justice Committee at Sacred Heart Cathedral in Whitehorse, Yukon.

work and a host of gardening talks are among the efforts continuing to build interest in gardening and local food production.

Not all of the coalition's projects have fared so well. Efforts to get succeeding territorial governments to implement an anti-poverty strategy remain a struggle. Universal basic income security programs still seem like far-off dreams. A "housing first" approach to our homelessness challenge, though, has yielded a concrete plan, which has engaged various levels of government and local First Nations plus key community groups. This initiative looks hopeful, but this is only in its first budding now. Many hope to see real fruits from it.

Are we the sower or the seed that Jesus' parable speaks of as told by Matthew? I believe that in many ways we are both. As Matthew says, "the seed sown on rich soil is the one who hears the word and understands it." We show this by living our faith daily. When we do, our active example becomes a seed planted in the hearts of those who witness our efforts. Too often it seems our efforts as individuals or communities, though, fall "on the path," "on rocky ground" or amidst the thorns, only to be choked out or wither. This shouldn't stop us.

With our faith, our commitment, we know we have to keep trying to bring our vision of the kingdom alive in our parishes and the world. In calm, contemplative moments we can look back over the decades and see the slow unfolding around the world of the outlines of the just, equitable and ecologically sustainable New Jerusalem we long for. Yet we have very far to go.

Some seed surely will fall "on rich soil, and produce fruit, a hundred or sixty or thirtyfold." How often have we been surprised by volunteer plants self-seeded from an overlooked fruit the summer before? My compost pile always yielded wonder plants to be carefully transplanted and watched. Similarly our actions unbeknown to us may trigger a fundamental change or conversion in others around us.

Some gardeners carefully lay out their rows, making sure to plant companionable varieties. Others literally cast seed generously about and hope for the best. A

couple of years ago here in Whitehorse a group of young folk made "seed bombs." Their recipe combined of three handfuls of packable soil and clay with five handfuls of a rich compost and one handful of seed.



Design Pics

With just a bit of water this mix could be formed into balls which they would then launch into vacant lots around town.

Whatever approach we take, the desire is the same — to live out our faith. Our actions always start with a small seed, our own conversion.

We all hope to walk in the garden the psalmist speaks of, where "The seed that falls on good ground will yield a fruitful harvest." Will it ever happen? Isaiah the prophet wrote so many centuries ago of its inevitable realization. "Thus says the Lord: Just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to the one who sows and bread to the one who eats, so shall my word be that goes forth from my mouth; my word shall not return to me void, but shall do my will, achieving the end for which I sent it."

Faithful to that visionary unfolding, Paul told the early followers of Jesus in Rome that they could see it happening just as we can also today. "We know that all creation is groaning in labour pains." And in seeing it, feeling it, we know we "have the first fruits of the Spirit" calling us on to continue being the seed and the sower.

Deep meaning can be found despite lack of explicit faith in God



In Exile

Ron Rolheiser, OMI

"To whom else shall we go? You have the message of eternal life." Peter says these words to Jesus. But they are spoken in a conflicted context: Jesus had just said something that upset and offended his audience and the gospels tell us that everyone walked away grumbling that what Jesus was teaching was "intolerable." Jesus then turns to his apostles and asks them: "Do you want to walk away too?" Peter answers: "To whom else can we go?" But that's more a statement of stoic resignation than an actual question.

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

think immediately of so many attractive stoics who have wrestled with this question and found solace in various forms of what Albert Camus would call "metaphysical rebellion," or in the kind of Epicureanism that Nikos Kazantzakis advocates in *Zorba, the Greek*. There's a stoicism which offers its own kind of salvation by drawing life and meaning simply from fighting chaos and disease for no other reason than that these cause suffering and are an affront to life, just as there is an Epicureanism that meaningfully grounds life in elemental pleasure. There are, it would seem, different kinds of saints.

There are also different kinds of immortality. For some, meaning outside of an explicit faith is found in leaving a lasting legacy on this earth, having children, achieving something monumental, or becoming a household name. We're all familiar with the axiom: *Plant a tree; write a book; have a child!*

Poets, writers, artists, and artisans often have their own place to find meaning outside of explicit faith. For them, creativity and beauty can be ends in themselves. Art for art's sake. Creativity itself can seem enough.

And there are still others for

whom deep meaning is found simply in being good for its own sake and in being honest for its own sake. There's also virtue for virtue's sake and virtue is indeed its own reward. Simply living an honest and generous life can provide sufficient meaning with which to walk through life.

So, it appears there are places to go outside of explicit faith where one can find deep meaning. But is this really so? Don't we believe that true meaning can only be found in God? What about St. Augustine's classic line? *You have made us for yourself, Lord, and our hearts are restless until they rest in you.* Can anything other than faith and God really quiet the restless fires within us?

Yes, there are things that can do that, but all of them — fighting chaos, curing diseases, having children, living for others, building things, inventing things, achieving goals, or simply living honest and generous lives — leave us, in an inchoate way, radiating the transcendental properties of God and working alongside God to bring life and order to the world. How so?

Christian theology tells us that *God is One, True, Good, and Beautiful*. And so, when an artist gives herself over to creating

beauty, when a couple has a child, when scientists work to find cures for various diseases, when artisans make an artifact, when builders build, when teachers teach, when parents parent, when athletes play a game, when manual labourers labour, when administrators administrate, when people just for the sake of integrity itself live in honesty and generosity, and, yes, even when hedonists drink deeply of earthly pleasure, they are, all of them, whether they have explicit faith or not, acting in some faith because they are putting their trust in either the *Oneness, Truth, Goodness, or Beauty of God*.

Lord, to whom else can we go? You have the message of eternal life.

Well, it seems there are places to go and many go there. But these aren't necessarily, as is sometimes suggested by misguided spiritual literature, empty places that are wrong and self-destructive. There are, of course, such places, spiritual dead-ends; but, more generally, as we can see simply by looking at the amount of positive energy, love, creativity, generosity, and honesty that still fill our world, those places where people are seeking God outside of explicit faith still has them meeting God.

Praying the family rosary: a Newfoundland memory

By Ellen (Whelan) Nesdoly

Our kitchen on the Jersey side of Placentia was large, but nothing unique. One might call it “outport standard.” It was not a thing of beauty as kitchens are today, but it was functional.

A sizeable cast-iron stove had centre stage and opposite it the kitchen table was in constant use, flanked by a four-child bench on the inside, a captain’s chair for Dad and Grandpa on each end, a rocker for Mom and another for Grandma on the side. Those who couldn’t fit on the bench had stools at various points on the compass and room was always found for visitor or stranger. A sink, wood box, cupboard and couch completed the décor.

Mealtime was tight. There was Grandpa Whelan, Grandma Hunt, Mom, Dad, Tom, Bert, John, Fred, me, a ginger cat named Pansy and a large, hungry water-dog named Zhukov (named for a Soviet marshal who we heard about with great hilarity one night on the BBC war news).

Warm, rambling, spit-clean — it was a substantial room — and the only place in the house with heat. We cooked, ate, cleaned up, did homework, knitted and squabbled — and prayed. Lord, we prayed! I must point out here that Newfies eat fast, walk fast, talk fast — and we pray fast. Elsewhere, I have found, people pray slowly, even at a snail’s pace! When I came to live in Saskatchewan, I was irritated at the slow pace of local piety. Thirty minutes for a rosary? No way chez Whelan. After supper every night of our lives (escape no option), Mom would check the state of the table and the hour on the clock: “Now’s a good time for the rosary.”

A concerted groan . . . and, on cue, John had to go to the out-house. Tom to tie up the dory, Bert found urgent business elsewhere, I had to practise music, Fred hid. Ways and means were discussed until Dad’s hand smacked the table and the dishes clattered: “When y’r mother sez pray, ye bloody well pray and no back talk about it. Down on the prayer bones, the lot o’ye.”

And on the prayer bones we went!

The parents, though strict on the regular recitation of the rosary, were surprisingly lax on the manner of the saying. Some families had to kneel bolt upright facing the middle of the room on hard floors and no complaints.

Things were more informal at our place. Each grabbed a cushion, two if possible, one for knees and one for elbows. We were allowed to pray leaning on the chairs.

I’ve often thought it’s a good thing the Lord has a sense of humour, for when he arrived to join the “two or three gathered in his name,” he must have been tickled to find himself in the midst of five elevated back sides,

Ellen Whelan Nesdoly is a Newfoundland-born freelance writer who now lives in Shellbrook, Sask.

10 gangly legs and fragrant feet, whose youthful owners weren’t backward in taking a sly dart at an unwary sib. One occasionally heard devout announcements like, “The second Glorious Mystery: Keep y’r big hocks to yerself!”

For those unfamiliar, the rosary is a meditation. The prayers are in groups of 10, called decades, and can be said as a mantra to involve the tongue while the mind reflects on events in the life of our Lord, such as the birth of Christ, or the resurrection. Depending on the day of the week, we would meditate on the Joyful, Sorrowful, or Glorious mysteries. Now, outport youth of our day were somewhat undeveloped in matters contemplative and none of us would have known a mantra from a mackerel. To us pious youth, the rosary was nothing short of penance, undertaken under duress, continued with resignation and finished off with speed and relief. Let me describe ours.

As a preamble, we had the Apostles’ Creed — a lengthy confession of the faith. With practice and good lung capacity we could dispose of this with two deep breath, three tops! Then followed an Our Father, three Hail Marys and a Glory Be, to pray for an increase in the virtues of faith, hope and charity. Or, as we put it, to prime the pump. Then we’d hit our stride for the main event.

Each prayer of the rosary is in two parts — praise and petition. The first part is said by a leader and answered by the others. In the Lord’s Prayer, for instance, the “praiser” would start off easy, build up steam and rise to a climax at the end:

“ourFatherartnhven hallow-bethyname,
Thykingdmcomewillbeduneartsnheaven.”

The “petitioners” would respond:

“Gveusthsdaydalybred
frgvusartrespesas wefrgvthos trespsngnstus,
ldsnotttemptshn delvrsfrmevl. Amen.”

Ten seconds you could tuck away an Our Father and the 10 Hail Marys were child’s play.

“HIMryfulagras lordswththre,
blesrthoumngwmn
BlsfrthywumJesus.

HolyMarymudrfGod prfssnrs nowtourfrdet. Amen.”

The Doxology (Glory Be) was short, briskly dispatched and wound up a decade. There were five decades, which added up to a substantial prayer in any person’s language, but with the wind in the right quarter and the pious deportment aforesaid, we Whelans could clew it up, start to finish, in seven minutes — unless Mom decided to pray for everyone — sick, sore, sorry, living and dead, in the two harbours — a risk run every time you got on your knees.

Over the years we developed a system for competent and efficient saying of the rosary. Like runners, we tried to lop a fraction here, a second there. We had our little strategies perfected. When Tom, for example, sprinted for the end of a Hail Mary, the rest of

us would cut him off — here a word, there a phrase — as we started the response. This manoeuvre required prudence and precision, for if it became obvious and Mother caught on, we’d be reprimanded as “Godless heathens making a mock of your prayers,” and warned, “Saucy slieveens! The Holy Mother of God will make short work of you vagabonds hereafter.”

This cut little ice as we had a notion that the Holy Mother of God had a warm spot for vagabonds.

Our earthly mother — a woman of great piety and little nonsense — was normally engrossed in meditation and oblivious to whether we said five Hail Marys or 50; so on stormy

nights (when we didn’t want to go out), instead of a mad dash for the Hail, Holy Queen, there’d be tacit agreement to see how long we could dawdle and delay. When Fred lost his place and said more than 10 Hail Marys, nobody hindered him. On he’d go. Nudge! Wink! His record was 22. Grandma Hunt was the first to capitulate, rapping the table: “Tch Tch. Glory for God’s sake b’y.”

B’y would “glory” with shame and a bowed head, aided by a sly foot or two and off we’d rush to the next mystery of salvation. There were moments of pure farce, like once in the second sorrowful mystery, recalling the agony of Jesus in the garden, Grandma interrupted with pious

alarm, “Good God Annie! This arse is burnin’ out of the kettle.”

It took a bit of doing to return to Gethsemane.

In our teen years, if the universe unfolded as it should, there’d be a dance, ball game, or date on the agenda, not one of which was reason to miss the rosary.

In these situations we felt a good turn to speed to be essential, and that’s where Grandpa came in. He had arthritic hands from years in fishing boats and the beads would slip through his poor fingers two or three at a time. Instead of 10 Hail Marys we’d often get away with as few as four. Mom wouldn’t correct his

— ENJOY, page 13



Getting up to speed on the rosary

Feast of doubt offers reassuring moments



Figure of Speech

Dr. Gerry Turcotte

“Do not doubt, but believe.” — John 20:27

There is a charming cartoon by pastor and cartoonist Joshua Harris where St. “Doubting” Thomas laments to his fellow disciples: “All I’m saying is we don’t call Peter, ‘Denying Peter,’ or Mark, ‘Ran away naked Mark.’ Why should I be saddled with this?” His fellow disciple replies, “I see your point Thomas, but really, it’s time to move on.”

The Feast of St. Thomas on July 3 offers one of the more reassuring moments in faith formation. Often, when we think of martyrs and saints, I hope it’s true to say that we are occasionally overwhelmed and abashed. How often do we read a

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

heroic tale of faith within persecution and wonder: “Would I be as strong?” or “Would I pass the test?” It is surely true to say that all of us have moments of doubt, of weakness, of insecurity. Few would feel they truly measured up to the benchmark set by God.

Thomas, for many, is both the hope within weakness, and the fragile person’s source of envy. Not only did he get to walk with Christ, but also, when he doubted, Jesus himself provided the answer to his prayer. “Put your finger here and see my hands” (Jn 20:26). How often have we cried out, at times of weakness: “Show me a sign?” and for most, it is only a quiet faith, through prayer, that has followed the request.

Pope St. Gregory the Great noted that “Thomas’ unbelief has benefited our faith more than the belief of the other disciples; it is

because he attained faith through physical touch that we are confirmed in the faith beyond doubt.” St. Gregory goes on to say, “the Lord permitted the apostle to doubt after the resurrection; but he did not abandon him in doubt.” These two factors are of most significance to me: that doubt is not cause for abandonment, and that Jesus is always ready to receive us. It takes the pressure off our imperfections, but remains an incentive to be better.

This is one of the remarkable opportunities that a Catholic university offers, and makes available, to its community. The goal of higher education is to pursue faith and reason; to explore and to doubt; to journey and discover. It was never the goal for Jesus that disciples follow blindly. Indeed, he insisted that they question in order to understand. He never feared the difficult question or shied away from a challenge. Similarly, universities — especially Catholic universities — must never censor inquiry and must pursue discomfort in order to honestly pursue and achieve the truth. As Jesus himself put it, “Blessed are those who have not seen and yet have come to believe.”

Lifelines should never be cut without warning

Around the Kitchen Table

Maureen Weber



A little over a month ago the Saskatchewan government shut down the Saskatchewan Transportation Company, or STC, after its more than 70-year run. As the reality of the decision set in, radio programs featured outraged, disappointed, and depressed callers who told stories of what the bus system meant to riders from all corners of the province.

Caller after caller said it was an essential service for the elderly, for those who needed medical attention and had no means of transportation, for First Nations people travelling from remote locations, for those with special needs who have few opportunities for rides to visit family. It was, they said, a lifeline.

I wouldn't have guessed STC would be, once upon a time, a lifeline for me too.

My earliest memory of "the bus" was when I was four and we lived across the highway from the Shell service station where the STC stop was located.

The bus that made its way from Saskatoon to points east has always read "Norquay," a place I thought existed only on the strip of a sign across the top of the bus. As it turns out, Norquay, with fewer than 500 people, is not far from the Manitoba border,

kind of in the middle of nowhere. STC really did serve remote locations.

I have an early memory of standing with my parents to see my grandmother off on a rare trip to Saskatoon to visit her sisters. The memory is like a faded film-strip that whirrs and flickers. It seemed a momentous occasion.

Fifteen years later I was moving to Saskatoon for my second year of university, having stayed at home for my first year at St. Peter's College. I shared an apartment with my best friend, but was not able to tame the demons inside that prevented me from socializing with peers. I was shy, insecure, and lonely. I needed to go home.

Since I had no car, and none of my acquaintances ever went home for the weekend, I was either stuck — inconceivable — or . . . there was STC.

Because I rarely had a class on Friday, I would catch the early bus to Humboldt for the weekend. It was \$6.75.

My most anticipated moment of the week was hauling the soft-sided red Samsonite, a high school graduation gift, up the apartment stairs at 7 a.m. to walk over to Central Avenue and wait for the city bus to rumble up the street and take me downtown. My parents meant for that suitcase to



M. Weber

A LIFELINE — Bus travel can be comfortable, relaxing, and safe. But in Saskatchewan, it's no longer possible. The STC bus was a lifeline for many in the province, and was shut down before anyone had a chance to devise replacement services to fill the void.

take me away, not lead me home, but they always welcomed me, if not with understanding, then at least with patience.

I loved getting on the bus in the dark of early morning to settle into the cocoon of my own seat and wait for the lurch as the bus left the station. The city passed by through rain-soaked September windows, yellow leaves clinging until we reached the outskirts and headed down the long straight stretch of highway toward Humboldt.

In the dark, heads and shoulders of passengers would be shadowed behind the dusting of light that fell from above the seat onto the books in their laps. Alone with everybody, it felt comforting to pull out my book too, and then doze off because *Castle Rackrent* was just too boring (who said it was a good idea to take English fiction to 1800?).

Seasons of rides: December

when Christmas-card snow played in the headlight beam; sinking into my down-filled jacket in bitter blue January, the window opaque with frost; February white-out and confidence in the driver; Holy Thursday evening bus in the midst of bumper to bumper traffic — from my high vantage point watching passing cars play chicken with unsuspecting oncomers.

By the time I got to third year my loneliness had diminished and the STC bus trips dropped to a few, but I have never lost my love of riding on the bus. Even this year I continued once in awhile to ride to Saskatoon on the STC lifeline. Only a few things have changed over the years — plush seats, a little more legroom. And free WiFi means less need for reading lights; faces are illuminated like moons from the devices in their laps.

What has never changed is the thrill of departure, and the antici-

pation of arrival, my foot pressing an imaginary accelerator to hurry the bus to its station dock.

On my frequent trips to Saskatoon I've often met the green STC bus coming down the highway, and waves of memories roll by along with it. But I know that bus is mostly almost empty, and in recent years I've wondered how long a cavernous space could continue to trundle over prairie miles, eating up subsidies along with fuel. We have an attachment to institutions long past their prime. But buses don't run on nostalgia.

Now that the end has come, people are upset, they are scrambling to find much-needed transportation, and confusion reigns. The government is wrong to pull a service on which many depend, without other modes of transportation in place to fill the void left by STC's closure. There's no time to waste: it's time for prairie ingenuity to hit the road.



BOSCO FOUNDATION

John Bosco
Child & Family Services Foundation

The John Bosco Child and Family Services Foundation (Bosco Foundation) is a public foundation dedicated to the provision of buildings and facilities used for the treatment, education and housing of children, adolescents and adults who are in need of support.

Bosco Foundation believes in assisting non-profit and charitable organizations who provide vital services which aid vulnerable people in our society. We do this by providing our facilities to various non-profit and charitable agencies at below market level rental rates.

Our facilities are used for social services group care, foster care, adult mental health care, the St. Francis Food Bank, two AA groups and a NE Edmonton cadet core among others.

In addition, we provide volunteer services to assist two small non-profit organizations working with low income seniors and victims of stroke with fundraising and volunteer recruitment assistance.

The Bosco Foundation is currently working with a large service organization on a joint project with the aim of providing affordable housing for low-income seniors.

100% of donations go toward charitable purposes. Administrative expenses are covered by other sources.

Please forward your donation to:
Bosco Foundation
315-6770 129 Avenue NW,
Edmonton, AB T5C 1V7
Tel: (780) 809-8585 ♦ Fax: (780) 809-8586
www.boscofoundation.com
Charitable Tax Number: 85985 8664 RT0001

‘Enjoy your Lord and enjoy his world’

Continued from page 12

count on the principle that as the patriarch and 88 years of age, she would “offer it up.”

Did we give any thought to Jesus, Mary, devotion or reverence in all of this? Certainly we did. We were reluctant recruits for sure, but often we prayed not only with speed, but with fevour and ardour.

We were especially devout with intentions re good weather for a dance or in the throes of first love. Did we appreciate the regularity of it? Not us; in those years we weren't fond of schedules, period. On the other hand, we were quite sure the good Lord knew we truly believed in the truths of the Creed even though we could make short work of its recitation. Nobody doubted that the Holy Virgin was holding us in her love even

as we rushed through her rosary.

Ours was a joyful home wherein nobody thought that praying had to be a gloomy occupation. The parents maintained (on sound theological grounds) that God is our father and, as such, isn't put off by a bit of skylarking. I can hear my dad now: “Ah, honey! ‘Tis good to talk to your God and to think of him, and ye don't have to be on y'r knees to do it . . . but if you are, shure it's no harm to be comfortable.”

That took care of the cushion department and, as far as velocity went, Grandpa put it this way: “Y'r talking to y'r blessed Father in heaven, me darlin', so get down to brass tacks and talk. No need to drone on half of the day. Shure, the blessed and holy Lord knows what y'r goin' to say before ye even thinks it — so what's the sense of prayin' quar-

ter speed and half-rigged? Give 'er full sail in a good westerly b'ys . . .”

The b'ys required little telling. When the clan Whelan took the wind of prayer in its sails, there was little need to worry about the riggin'.

Grandma Hunt summed up a simple and profound philosophy of prayer: “ 'Tis the set of the heart God sees, honey — not the set of y'r funny bone or if ye giggles the odd time at y'r prayers. Enjoy your Lord and enjoy his world — and don't take y'r self too serious.”

I look back at my childhood in Newfoundland, and the family rosary, with some nostalgia, great thanksgiving, and not a little guilt — not for the shortcomings of my youthful prayers, but a real remorse that I failed to teach my own children the joy of praying — at any speed.

Summer holidays

The *Prairie Messenger* will begin its usual summer schedule this month. We print every second week in July — with the next issues scheduled for July 19 and Aug. 2. Then we take a three-week break and print again the Aug. 30 issue.

A changing Canada

In honour of Canada celebrating 150 years of Confederation this year, Statistics Canada released some numbers comparing Canada today to yesterday.

In 2013 93 per cent of Canadians believed the Charter of Rights and Freedoms is “the country’s most important national symbol,” followed by the national flag (91 per cent), the national anthem (88 per cent), the RCMP (87 per cent), and hockey (77 per cent). No figure is given for medicare, also considered an important Canadian identity and value

Canada’s population is 10 times the size it was in 1870, the year of the first census after Confederation. Here is an analysis of the people who make up our country:

- 35.2 million: the population in 2016.
- 3.5 million: the population in 1870.
- 41: the average age of a citizen in 2016.
- 1.4 million: number of people who reported having an indigenous identity in 2011 (4.3 per cent of the

country’s total population).

- 17 million: number of people from around the world who have made their home in Canada since 1867.
- 20.6 per cent: proportion of the population listed as foreign born in 2011 (the highest among G8 countries).
- 6.2 million: number of people who self-identify as being part of a visible minority group in 2011 (the three largest identify as South Asian, Chinese and black, and make up 60 per cent of the visible minority population).
- Over 200: number of ethnic origins reported in 2011.

In geographical terms, Canada is the world’s second largest country. It includes 10 provinces and three territories. We have:

- 9,984,670 square km: total area.
- 5,514 km: longest distance from east to west.
- 4,634 km: longest distance from north to south.
- 1,169,561 square km: total area of fresh water.

Immigrants to Canada can be alert to what Canadians eat and drink:

- \$9.2 billion: value of all beer sold by liquor stores, agencies and other retail outlets in Canada in 2016.
- \$263.4 million: value of potatoes exported from Canada in 2016.
- \$57.9 million: value of salmon, Pacific, fresh/chilled from Canada in 2016.

- \$287: what the average household spent on cheese in 2015.
- \$163: what the average household spent on coffee and tea in 2015.
- \$10: what the average household spent on ketchup in 2015.
- The Athabasca sand dunes, in the northwest corner of Saskatchewan near the Northwest Territories, is the most northerly active sand dune formation in the world. The dunes stretch for approximately 100 kilometres along the south shore of Lake Athabasca.
- The first automated teller machine in Canada was developed by Saskatchewan credit unions in 1977 and first went into service at two Sherwood Credit Union branches in Regina.
- Canada is the leading exporter of pulse crops in the world, and most of them are grown in Saskatchewan.
- There are more roads in Saskatchewan than in any other province in Canada. The total road surface of 160,000 kilometres in Saskatchewan is enough to circle the equator four times.
- Cree is the second most commonly spoken language in Saskatchewan. There are over 20,000 residents who speak Cree.

These facts are of interest for trivia buffs — or maybe they can initiate a family conversation, instead of everyone focusing on their own digital games. — PWN

Amazon, the e-commerce giant, could become leading food retailer

By Sylvain Charlebois, Halifax

Amazon is intent on becoming the world’s most powerful retailer, with the help of food sales.

Amazon’s U.S.\$13-billion takeover of Whole Foods isn’t shocking. It’s been rumoured for months. Now the mammoth Amazon, with its large revenues and small profits, has confirmed those rumours by making the biggest deal in its history. And acquiring troubled Whole Foods is more than timely for both companies.

Food retailing was once not much more than a distraction for

Amazon: its online grocery business, AmazonFresh, is only available in a handful of cities.

Now, however, food is a key piece of Amazon’s long-term focus. Food is a U.S.\$700-billion sector in the U.S. and almost \$120 billion in Canada. It’s too much for Amazon to ignore.

Most importantly, selling food is another way for Amazon to attract and retain customers, especially if they’re tied to the Amazon Prime subscription service.

Purchasing Whole Foods is a quick way to build a high-margin business in the food retail industry. Amazon is known for its low, affordable prices and quick, efficient execution. In contrast, Whole Foods is intimidating to customers seeking affordable prices: it has a strong brand but also high prices. Amazon’s logistics, and extensive automation and technology can

make Whole Foods more economically accessible.

More selection, lower prices and delivery accuracy will be the pillars of a successful acquisition. Add the Whole Foods brand, prime locations and established supply chains of high-quality organic products, and Amazon can make Whole Foods work again. Since capacity and reliability are always challenges in or-

ganic procurement, Amazon is starting from a strong position.

Amazon is known for being disruptive across varied markets. It provides the world’s largest cloud infrastructure, its television shows have won 11 Emmys in two years, it’s a global leader in tablet sales (behind only Apple and Samsung), its work in artificial intelligence is competitive with Google and IBM, and it

operates the world’s most-watched live video streaming service (Twitch). Amazon is a technology company as much as it’s a retailer, and its capacity to drive digital transformation has led to its dominance in e-commerce.

This capacity is evident in its concept for how brick-and-mortar retail stores should work, Amazon

— AMAZON, page 15

Charlebois is Senior Fellow with the Atlantic Institute for Market Studies, and a professor in the Faculty of Agriculture at Dalhousie University. www.troy-media.com

Counting calories said to be bad science

By Patrick Luciani, Halifax

Last month, after Ontario mandated calorie counting on restaurant menus, Freshii Inc., the Toronto-based salads-soups-and-wraps healthy-eating chain, balked. The chain’s motto is “count nutrients, not calories.” But the calorie police moved in and forced the company to post the calorie counts on boards and menus.

In the end, Freshii fell to the forces of junk science. The company’s motto has the science just right.

In 2008 the Harvard University Dining Services posted calorie and nutrition information for all its cafeteria food items hoping to get students to eat better. A year later they abandoned the entire program. Why? It seemed students were going for low calorie foods and not getting the nutrition they needed, especially kids with eating disorders.

A recent study in the *International Journal of Eating Disorders*, women suffering from anorexia and bulimia tended to eat less when calorie labels were available and those suffering from binge eating tended to eat more.

Nonetheless, Ontario’s Ministry of Health is now laying down the law on legislation passed last year that forces restaurants with more than 20 outlets in the province — mostly fast food places such as McDonalds and Kentucky Fried Chicken but plenty of other lesser brands — to post calorie labels on all food items.

The Ontario government seems completely oblivious to research in the United States —

where labelling laws have been in operation since the early 1990s — which shows that the policy doesn’t work in getting people to eat healthy, lose weight or bring down obesity levels.

In a study in the American Journal of Preventative Medicine, the authors monitored food purchases at a fast-food chain in King County, Washington, and found the total number of sales and the average calories per order was the same with or without food labelling.

Even the lead author of the study, Eric Finkelstein at Duke University — who has written extensively on the economics of food policy — was surprised by the results. He concludes that people’s eating behaviour does not change by labelling foods with nutrient contents or calories.

It seems that those who eat at fast food restaurants know what they want, healthy or not, and nothing will change that other than higher taxes.

There is also a class and income angle to the science. Lower-income consumers tend to ignore labelling much more than those who earn more. Healthy eaters who are richer tend to read nutrition labels while poorer unhealthy eaters don’t. The very people whose behaviour the legislation is geared to influence seem immune to the labelling laws, making calorie counting a waste of time and money.

— FOODS, page 15



DISPLACED FAMILIES IN SOUTH SUDAN CAMP — A UN peacekeeper keeps watch as children gather in a camp for displaced civilians in Juba, South Sudan. The heads of the member churches of the South Sudan Council of Churches criticized the country’s political leaders “on all sides” for placing political and personal interests above the needs of ordinary people.

Continued from page 1

Rev. Kevin McGee, diocesan administrator for the Roman Catholic Diocese of Saskatoon, spoke on behalf of the Christian community and invited Christians to be "open to more fully receiving the gift that reconciliation is offering."

Rabbi Claudio Jodorkovsky of Congregation Agudas Israel articulated this responsibility by quoting Jewish theologian and philosopher Abraham Heschel, saying,

Emphasizing that it is up to all of us to engage in the healing of these mistakes, Linklater challenged participants to live out the

The annual event was organized by Sarah Donnelly of St. John's Anglican Cathedral.



By Jan Wood

Continued from page 1

“The fulfilment of this prayer is entrusted to God, but it also involves our docility and obedience to his will,” Pope Francis said.

Continued from page 14

Amazon, which prioritizes growth and evolution over profit, is clearly making a statement.

Continued from page 14

By burning samples of food one can measure the number of calories by the heat released. This is how food manufactures mea-

This is one area where health public policy is far behind the science of nutrition and behavioural economics. If governments try to improve our eating habits and reduce weight, this isn't the scientific way to do it.

www.prairiemessenger.ca



Pope tells archbishops not to be ‘armchair Catholics’

By Carol Glatz

VATICAN CITY (CNS) — The Catholic Church’s new cardinals and new archbishops must be willing to risk everything, patiently endure evil and bear crosses like Jesus did, Pope Francis said.

“The Lord answers our prayers. He is faithful to the love we have professed for him, and he stands beside us at times of trial.” Just as he accompanied the apostles, “he will do the same for you,” the pope told five new cardinals and about 30 archbishops named during the past year.

Pope Francis addressed the new cardinals and archbishops during his homily at a mass in St. Peter’s Square June 29, the feast of Sts. Peter and Paul, who are the patron saints of the Vatican and the city of Rome.

The mass was celebrated the day after Pope Francis created new cardinals from El Salvador, Mali, Laos, Sweden and Spain. Thirty-six archbishops appointed over the course of the past year were also invited to come to Rome to concelebrate the feast day mass with Pope Francis. They came from 26 countries.

In what has become the standard practice, the pope did not place the pallium on new archbishops during the liturgy. Rather, after the mass, the pope handed each archbishop a pallium folded up in a small, simple wooden box tied with a brown ribbon as a soloist sang “You Got to Walk that Lonesome Valley,” a traditional American gospel song.

The actual imposition of the woolen band was to take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighbouring dioceses. The pallium symbolizes an archbishop’s

unity with the pope and his authority and responsibility to care for the flock the pope entrusted to him.

In his homily at the mass, the pope said the life of every apostle is built on: constant, edifying prayer; a firm, passionate profession of faith; and a willingness to patiently endure persecution.

People must ask themselves whether they are “‘armchair Catholics,’ who love to chat about how things are going in the church and the world,” he said, or if they are “apostles on the go,” who are on fire with love for God and ready to offer their lives for him.

Apostles of Christ “know that they cannot just tread water or take the easy way out, but have to risk putting out into the deep, daily renewing their self-offering,” he said.

Christians must follow the Lord completely and live according to his ways, not ways guided by personal self-interest, he said. Christ’s way “is that of new life, of joy and resurrection; it is also the way that passes through the cross and persecution.”

In different parts of the world, “often in complicit silence, great numbers of Christians are marginalized, vilified, discriminated against, subjected to violence and

even death, not infrequently without due intervention on the part of those who could defend their sacrosanct rights,” the pope said.

However, there is no Christ and no Christian without the cross, he said. “Christian virtue is not only a matter of doing good, but of tolerating evil as well,” he said, quoting St. Augustine.

Enduring evil means “imitating Jesus, carrying our burden, shouldering it for his sake and that of others,” knowing that the Lord is by one’s side.

Finally, the pope said, prayer is another essential element of the life of an apostle as it “is the water needed to nurture hope and increase fidelity. Prayer makes us feel loved and it enables us to love in turn.”

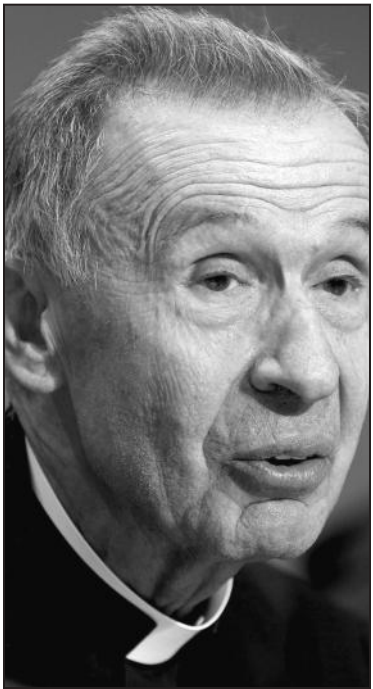
As is customary, a delegation from the Orthodox Ecumenical Patriarchate of Constantinople attended the mass for the feast of Sts. Peter and Paul.

Before the mass, Archbishop Job of Telmessos, head of the Orthodox delegation, joined the pope in prayer at the tomb of St. Peter inside St. Peter’s Basilica. The two also stopped before a bronze statue of St. Peter, which was adorned with a jewelled tiara, ring and red cope.

Müller loses important post at Vatican

By Cindy Wooden

VATICAN CITY (CNS) — Promoting the secretary of the Congregation for the Doctrine of the Faith to the office of prefect, Pope Francis chose not to ask German Cardinal Gerhard Müller to serve a second five-year term in the post.



CNS 2015 file photo/Paul Haring

NEW PREFECT — Spanish Archbishop Luis Ladaria Ferrer, 73, has been appointed by Pope Francis as the new prefect of the Congregation for the Doctrine of the Faith.

The Vatican announced July 1 that the pope chose as prefect Spanish Archbishop Luis Ladaria Ferrer, 73, a Jesuit theologian who had been appointed secretary of the congregation in 2008 by then-Pope Benedict XVI.

“The Holy Father Francis thanked His Eminence Cardinal Gerhard Ludwig Müller at the conclusion of his quinquennial mandate,” the Vatican announcement said. No new position was announced for Müller, who at 69 is still more than five years away from the normal retirement age for a bishop.

Anticipating an announcement of the pope’s decision June 30, both the English *Rorate Caeli* blog and the Italian *Corrispondenza Romana* blog presented the pope’s move as a dismissal of the German cardinal, who originally

was appointed to the post by now-retired Pope Benedict XVI.

Pope Francis had met that morning with Müller, whose five-year term was to end July 2.

Both *Rorate Caeli* and *Corrispondenza Romana* implied Müller was let go because he insisted that divorced and civilly remarried Catholics could not receive communion unless they made a commitment to abstain from sexual relations with their new partners. Other bishops and bishops’ conferences have read Pope Francis’ exhortation on the family, *Amoris Laetitia*, as presenting a process of discernment that in certain circumstances could allow some couples to return to the sacraments.

Müller told the German daily, *Allgemeine Zeitung*, that “There were no disagreements between Pope Francis and me” and that there had been no dispute over *Amoris Laetitia*, the newspaper reported July 2. The cardinal spoke with reporters while he was in Mainz celebrating his 50th high school reunion July 1 and mass July 2 commemorating the 29th anniversary of the death of Cardinal Hermann Volk of Mainz, who ordained him to the priesthood in 1978.

According to the interview with *Allgemeine Zeitung*, the cardinal said the pope’s decision had been unexpected since such terms were usually renewed, but that he was not bothered by it.

“I do not mind,” he said, adding that “everyone has to stop” at some point.

“The five-year term had now expired,” he said. The cardinal told the newspaper that Pope Francis wanted, in general, to limit the term of office to five years and he just happened to be the first person to which the new standard applied.

However, he said he regretted losing three staff members of the doctrinal congregation after Pope Francis let them go “a few weeks ago,” according to the German newspaper. “They were competent people,” the cardinal said.

He said he would stay in Rome and continue working in pastoral care and continue scholarly, academic pursuits — “continue my role as a cardinal.” He is a member of the congregations for Eastern Churches, for Institutes of Consecrated Life and Societies of

Apostolic Life, and for Catholic Education. He is a member of the pontifical councils for Legislative Texts, for Promoting Christian Unity and for Culture.

“I have plenty to do in Rome,” he said, even though at the age of 69, he said, “I would normally already be retired.”

Müller was the first Vatican official formally confirmed in his post by Pope Francis after his election in 2013 and was among the 19 churchmen named cardinals that year by Pope Francis.

The prefect of the doctrinal congregation is responsible for promoting the correct interpretation of Catholic doctrine and theology; his office also is responsible for conducting investigations of clergy accused of sexually abusing minors.

Resigning from the Pontifical Commission for the Protection of Minors, Marie Collins, one of the founding members and the last remaining abuse survivor on the commission, said members of the Roman Curia were reluctant to implement the commission’s recommendations and she particularly cited Müller.

As head of the doctrinal congregation, the prefect also serves as president the Pontifical Biblical Commission, the International Theological Commission and the Pontifical Commission *Ecclesia Dei*, which is responsible for the pastoral care of traditionalist Catholics and for the ongoing reconciliation talks with the Society of St. Pius X.

The new prefect, Ladaria, was appointed congregation secretary by Pope Benedict after having worked with him as a member of the International Theological Commission in 1992 - 1997, as a consultant to the doctrinal congregation from 1995 to 2008 and as secretary general of the theological commission from 2004 until being named congregation secretary.

Ladaria was born in Manacor, Mallorca, April 19, 1944, and earned a law degree at the University of Madrid before entering the Society of Jesus in 1966. After theology and philosophy studies in Spain and Germany, he was ordained to the priesthood July 29, 1973.

He earned a doctorate in theology from the Pontifical Gregorian University in Rome in 1975 and began teaching dogmatic theology at the Pontifical University Comillas in Madrid. Nine years later, he began teaching at the Gregorian and served as vice-rector of the university from 1986 to 1994.

Cardinal Pell faces charges in Australia

By Cindy Wooden

VATICAN CITY (CNS) — Proclaiming his innocence after being charged with sexual abuse, Australian Cardinal George Pell said, “I’m looking forward finally to having my day in court.”

“I’m innocent of these charges. They are false. The whole idea of sexual abuse is abhorrent to me,” he said June 29 during a brief news conference in the Vatican press office.

Greg Burke, director of the Vatican press office, said Pope Francis had granted Pell a leave of absence from his position as prefect of the Vatican Secretariat for the Economy so that he can work on his defence.

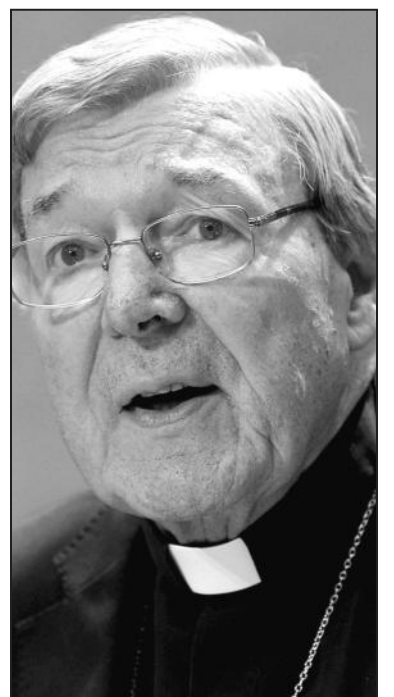
Pell, Burke added, will not participate in any public liturgies while his case is being considered.

“These matters have been under investigation now for two years,” Pell told the press. “There’s been relentless character assassination, a relentless character assassination, and for more than a month claims that a decision on whether to lay charges was imminent.”

Without giving specifics about the number of charges or the incidents, police in Australia’s Victoria state announced June 29 that charges had been filed against the cardinal and that he has been called to appear in court July 18.

Victoria Police Deputy Commissioner Shane Patton told reporters June 29, “Cardinal Pell is facing multiple charges in respect of historic sexual offences and there are multiple complainants relating to those charges.”

Patton also told reporters, “It is important to note that none of the allegations that have been made



CNS/Paul Haring

Cardinal George Pell

against Pell have obviously been tested in any court yet.”

“Cardinal Pell, like any other defendant, has a right to due process and so therefore it is important that the process is allowed to run its natural course,” Patton added.

In his statement, Pell said he had kept Pope Francis informed “during these long months” when police and the Australian media were talking about the possibility of charges being made.

A year ago, in July, allegations surfaced in a report by the Australian Broadcasting Corp. featuring several people who accused Pell of sexual assault; at least one of the accusations had been found to be unsubstantiated by an Australian court in 2002. Some accusations dated to the late 1970s, when Pell was a priest in Ballarat, Australia.

There are two ways to be fooled. One is to believe what isn’t true. The other is to refuse to believe what is true.

— Søren Kierkegaard