



Summer schedule

The *Prairie Messenger* publishes every second week in July and takes a three-week vacation in August. Remaining summer issues will be dated Aug. 2 and Aug. 30.



Shared ministry

Saskatoon is a leader when it comes to dialogue between Catholics and Evangelicals. For the past five years, conversations have been taking place between the two groups, and Pastor Harry Strauss of Forest Grove Community Church has been right in the middle of them. "Much is to be gained through shared ministry," he says. — page 3



Ordinations

Regina Archbishop Donald Bolen ordained three men to the priesthood at the end of June: Revs. Edward Gibney and Michael Yaremko for the Diocese of Saskatoon and Rev. Arpee Sacramento Urquico for the Archdiocese of Regina. — page 6

Church weddings on the decline

An alarming statistic from the Vatican's statistical year-book of the church showed a 71 per cent decline in Canada's Catholic marriages from 1975 to 2008, more than double the decline of weddings in general. — page 7

Joan of 'art'

Joan of Arc was young, illiterate and had power for less than two years. History — seldom interested in women and usually written by the triumphant — should have forgotten her. But when she died on a pyre in 1431, she achieved an immortality in art and literature that surpasses all of her contemporaries — kings, popes, knights, priests and courtiers. — page 8

Summer films

Cool theatres have some hot films for the dog days of summer. Gerald Schmitz reviews five worth paying attention to. — page 9

U.S. Catholics set new course for church

By Carol Zimmermann

ORLANDO, Fla. (CNS) — From July 1 - 4 the main floor of the Hyatt Regency Hotel in Orlando was transformed into a huge parish hall with places for worship, prayer, discussion, and even coffee and doughnuts during the "Convocation of Catholic Leaders: The Joy of the Gospel in America."

At the convocation 3,500 church leaders — men and women religious, bishops and laypeople — gathered to set a new course for the U.S. Catholic Church.

Following a retreat format, each day started and ended with group prayer. Mass was celebrated each day in the hotel ballroom, and there were plenty of scheduled times for the sacrament of reconciliation and private prayer in a large room turned into an adoration chapel.

Many of the keynote sessions took the form of pep talks encouraging delegates to share their faith boldly with the world at large and within their own families and parishes. The numerous breakout sessions provided the working

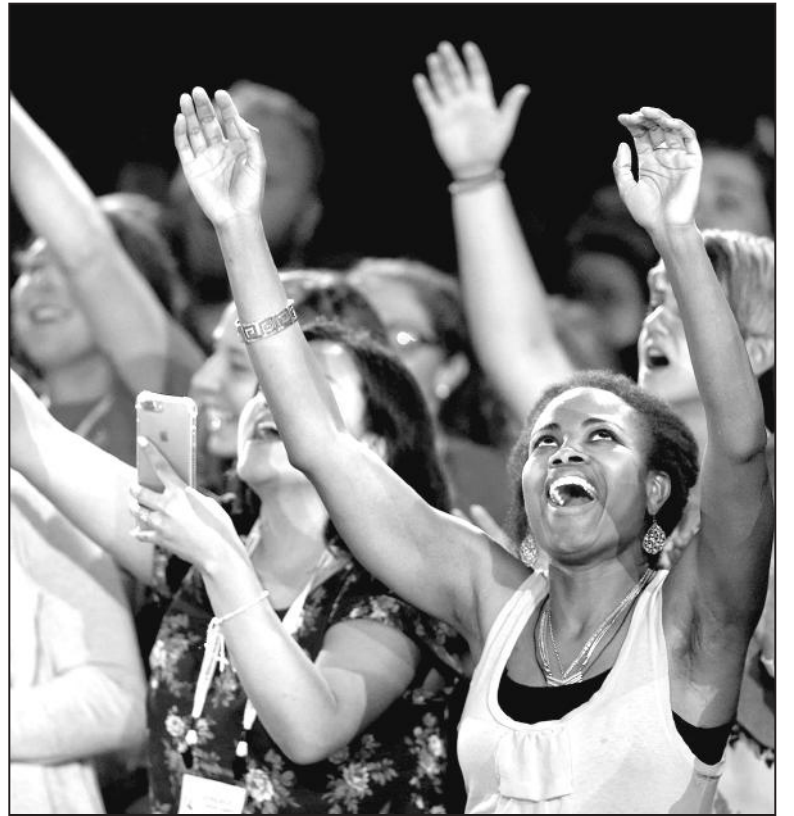
aspect of the gathering: closely examining what the church is doing and where it can do more.

More than 155 bishops attended the gathering, sitting with their delegations for meals and breakout sessions. Cardinals and bishops who spoke at keynote sessions or in mass homilies encouraged participants that this was their time, their moment, stressing the urgency to bring God's message of love to a divided world.

At the final mass, described as a "Mass of Sending," Cardinal Daniel N. DiNardo of Galveston-Houston said the church is called to achieve great things in the face of the impossible — to unite people together by going to the peripheries of society and sharing the good news of Jesus through action rooted in faith.

"Sisters and brothers, we are in a very, very significant time in our church in this country," said DiNardo, president of the U.S. Conference of Catholic Bishops, and he urged the delegates to receive God's grace for the work ahead.

— CHURCH, page 15



CNS/Bob Roller

CATHOLIC CONVOCATION IN ORLANDO — Young people lift their arms in prayer as Catholic musician Matt Maher performs July 3 during the "Convocation of Catholic Leaders: The Joy of the Gospel in America" in Orlando, Fla. Leaders from dioceses and various Catholic organizations gathered for the July 1 - 4 convocation.

Poll reveals split, but advocates push for apology

By Michael Swan
The Catholic Register

TORONTO (CCN) — Canadians are sitting firmly on the fence when asked whether a papal apology for the sins of the residential school era would do any good in reconciling indige-

nous Canadians with the immigrant majority. But Aboriginal Catholics are certain an apology from the pope on Canadian soil would mark a new beginning after a long, sad history of colonization, racism and neglect.

An Angus Reid Institute poll for the Faith In Canada 150 pro-

ject of the Cardus think-tank found half of Canadians are ambivalent on the subject of a papal apology for residential schools, saying it would be "somewhat meaningful — it would make a difference, but so would a lot of other things."

Another 29 per cent said an

apology would be "very meaningful" and 21 per cent said "not meaningful at all."

That kind of result just won't do for Aboriginal Catholics like Deacon Rennie Nahanee, an elder of the Squamish First Nation in British Columbia and head of First Nations Ministry for the Archdiocese of Vancouver.

"Certainly to me as an indigenous person, it would mean a lot," said Nahanee.

Nahanee did not attend a residential school, but his parents and all his older siblings did. Their formation inside an institution whose purpose was to erase native Canadian language, culture and tradition shaped his family life and his entire community.

Nahanee is well aware of the many apologies offered in Canada over the last 25 years by individual religious orders, dioceses, Catholic institutions who ran the schools on behalf of the Government of Canada. But Aboriginal Catholics need to hear their church speak with one voice, Nahanee said.

"So all these apologies come from separate areas," said Nahanee. "Something from the Holy Father about that, spoken to the indigenous people — and if he should come here — it would mean a whole lot to those who have suffered and died, and to those who are still suffering and living."

In a 2009 meeting at the Vatican, Pope Benedict XVI apol-

Carters come to Winnipeg to work

By James Buchok

WINNIPEG — Even as one of the world's most powerful people, former U.S. president Jimmy Carter regrets he could not reach

those who may have most needed his help.

"I dealt with things like peace and human rights but I didn't have a chance to get directly acquainted with people who were in need,"



James Buchok

HABITAT FOR HUMANITY — Former U.S. president Jimmy Carter (right) and wife Rosalynn were working at the Habitat for Humanity build site in Winnipeg July 13.

said Carter, who was in Winnipeg July 13 for the 34th Jimmy and Rosalynn Carter Habitat for Humanity Work Project.

After leaving the White House, the Carters became involved with Habitat for Humanity, building affordable homes for low-income families. "Habitat gave me the best opportunity that I had as a human being to break down the barriers between people like myself, who had almost everything I ever wanted, and those who were in need of a decent home," Carter said. The Carters have worked alongside nearly 100,000 volunteers in 14 countries to build, renovate and repair more than 4,000 homes.

The Work Project took place in cities across Canada from July 9 to 14 to build 150 homes for Canada's 150th anniversary. At the Winnipeg site, in five days, 1,600 volunteers built 15 permanent single-family dwellings, plus five more ready-to-move structures.

— OWNERS, page 15

— APOLOGY, page 5

Reformed churches endorse accord on justification

By Tom Heneghan

PARIS (RNS) — Amid ceremonies this year marking the 500th anniversary of the Reformation, one of Protestantism’s leading branches has officially said it now agrees with the Vatican on the main issue at the root of its split from the Roman Catholic Church half a millennium ago.

The World Communion of Reformed Churches (WCRC), holding its once-in-seven-years worldwide General Council in Germany, signed a declaration July 5 endorsing the 1999 Catholic-Lutheran agreement on how Christians might be worthy of salvation in the eyes of God.

The ceremony took place in Wittenberg, where in 1517 Martin Luther unveiled the 95 Theses that launched the Reformation and with it centuries of dispute about whether eternal salvation comes from faith alone — the position of the new Protestant movement — or if it also requires good works on Earth as Catholics argued.

This decision by the WCRC — representing 80 million members of Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches — marked another step in a gradual but remarkable reconciliation on this issue among Christians who once fought wars and declared each other heretics over just such questions.

The World Methodist Council formally endorsed the Catholic-Lutheran accord, known as the Joint Declaration on the Doctrine of Justification, in 2006. The Anglican communion is expected to do the same later this year.

West imposing abortion called ‘cultural supremacy’

By Simon Caldwell

MANCHESTER, England (CNS) — Western governments are “spitting in the face” of African democracy by trying to impose legal abortion against the wishes of most of the people in such countries, said a Nigerian-born pro-life campaigner.

Uju Ekeocha, the founder of Culture of Life Africa, a U.K.-based pro-life group, said wealthy nations pumping money into the promotion and funding of abortions in Africa were behaving like “old colonial masters.”

“None of these countries has asked for this ‘aid’ money,” she told CNS in a July 10 telephone interview.

“In all my work with African countries, I don’t know of any which is screaming, ‘Come and help us, we have this abortion crisis,’ ” said Ekeocha, a Catholic who has dual citizenship in Britain and Nigeria. “But a lot of western countries, in this spirit of cultural supremacy, are still trying to impose abortion in this way.”

Her views were echoed by Dr. Anthony Cole, chair of the Medical Ethics Alliance, an umbrella group for British medical organizations that uphold Hippocratic medicine.

“The real need of women and their babies is for safer obstetrics,



WCRC/Anna Siggelkow

HISTORIC AGREEMENT — Reformed, Catholic, Lutheran and Methodist leaders look on in St. Mary’s City Church in Wittenberg, Germany, as Rev. Chris Ferguson, World Communion of Reformed Churches general secretary, signs the declaration expressing Reformed churches’ support for the Catholic-Lutheran Joint Declaration on the Doctrine of Justification. Bishop Brian Farrell, secretary of the Vatican’s Pontifical Council for Promoting Christian Unity (second from left), read a statement from Pope Francis. It described the ceremony as “an eloquent sign of our commitment to walking together, as brothers and sisters in Christ, on a journey from conflict to communion, from division to reconciliation.”

The WCRC “now joyfully accepts the invitation to associate” with the Joint Declaration, it said in the document signed at an ecumenical prayer service. “We rejoice together that the historical doctrinal differences on the doctrine of justification no longer divide us.”

The Joint Declaration effectively closes the centuries-old “faith versus works” debate by merging the Lutheran and Catholic views on salvation rather than setting them against each other.

“By grace alone, in faith in Christ’s saving work and not because of any merit on our part,” its key passage said, “we are accepted by God and receive the

Holy Spirit, who renews our hearts while equipping us and calling us to good works.”

Historic though it is, the resolution of this theological dispute will not soon lead to changes that people in the pews would notice, such as sharing communion between Catholics and Protestants, or mutual recognition of each other’s ministers.

“While it brings us closer with the Catholics, Lutherans, Methodists and Anglicans on this particular issue, it does not necessarily immediately move us closer in concrete ways that will be felt in

our member churches,” said WCRC spokesperson Philip Tanis.

A statement by the Vatican’s Pontifical Council for Promoting Christian Unity said the Wittenberg signing ceremony “must be seen as another important milestone on the journey toward the full visible unity of Christians; not yet the end of the road but a significant stage on the way.”

Pope Francis, who attended an ecumenical ceremony in Sweden last October launching the Lutherans’ yearlong commemoration of the Reformation, sent a message saying he hoped this lat-

Pope approves new path to sainthood

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis has approved a fourth pathway to possible sainthood — giving one’s life in a heroic act of loving service to others.

In a new apostolic letter, the pope approved new norms allowing for candidates to be considered for sainthood because of the heroic way they freely risked their lives and died prematurely because of “an extreme act of charity.”

The document, given *motu proprio* (on his own initiative) went into effect the same day of its publication July 11, with the title *Maiorem hac dilectionem*, which comes from the Gospel according to St. John (15:13): “No one has greater love than this, to lay down one’s life for one’s friends.”

Archbishop Marcello Bartolucci, secretary of the Vatican Congregation for Saints’ Causes, said the addition is meant “to promote heroic Christian testimony, (that has been) up to now without a specific process, precisely because it did not completely fit within the case of martyrdom or heroic virtues.”

For centuries, consideration for the sainthood process required that a Servant of God heroically lived a life of Christian virtues or had been martyred for the faith. The third, less common way, is called an equivalent or equipollent canonization: when there is evidence of strong devotion among the faithful to a holy man or woman, the pope can waive a lengthy formal canon-

ical investigation and can authorize their veneration as saints.

While these three roads to sainthood remain unchanged, they were not adequate “for interpreting all possible cases” of holiness, the archbishop wrote in the Vatican newspaper, *L’Osservatore Romano*, July 11.

According to the apostolic letter, any causes for beatification according to the new pathway of “offering of life” would have to meet the following criteria:

- Free and willing offer of one’s life and a heroic acceptance, out of love, of a certain and early death; the heroic act of charity and the premature death are connected.
- Evidence of having lived out the Christian virtues — at least in an ordinary, and not necessarily heroic, way — before having offered one’s life to others and until one’s death.
- Evidence of a reputation for holiness, at least after death.
- A miracle attributed to the candidate’s intercession is needed for beatification.

Bartolucci wrote that the new norms arise from the sainthood congregation wanting to look into the question of whether men and women who, “inspired by Christ’s example, freely and willingly offered and sacrificed their life” for others “in a supreme act of charity, which was the direct cause of death,” were worthy of beatification. For example, throughout history there have been Christians

est step would “mark a new stage of fellowship and co-operation in the service of justice and peace in our human family.”

The process of reconciliation between the Vatican, representing 1.2 billion Catholics around the world, and the smaller international federations of the leading Protestant denominations has been slow.

Lutheranism and the Reformed movement, based on the writings of the French theologian John Calvin, are two of the main branches of Protestant Christianity. Luther taught that eternal salvation is attained by faith alone, while Calvin and other Reformed thinkers put it in the wider context of God’s covenant with humanity. Lutherans have bishops while most Reformed churches are less hierarchical.

Dialogue among Protestant and Catholic theologians led to a general consensus in the “faith versus works” debate as early as the 1980s, but it took longer for the various church hierarchies to reach official agreement.

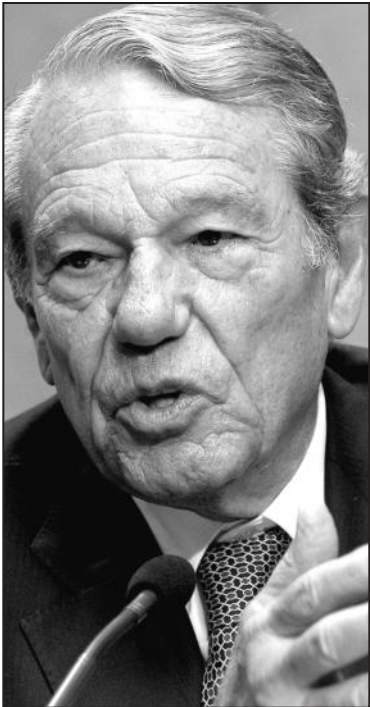
A second document signed at the prayer service, called the Wittenberg Witness, might bear fruit sooner because it was concluded only between the WCRC and the Lutheran World Federation.

It stated that nothing theological separated the Reformed and Lutheran churches and both sides should do their best to promote unity, from their worldwide institutions right down to the local level.

Among ideas for closer cooperation is for the WCRC and LWF to hold joint general assemblies rather than separate meetings.

who willingly put themselves at risk and died of infection or disease because of aiding and serving others, he wrote.

Bartolucci wrote that the new provisions do nothing to alter church doctrine concerning Christian holiness leading to sainthood and the traditional procedure for beatification.



CNS/Paul Haring

NAVARRO-VALLS DIES — Joaquin Navarro-Valls, who served as director of the Vatican press office from 1984 - 2006, speaks during a Vatican press conference in this 2014 file photo. He died July 5.

Safe Third Country Agreement going to court

By Michael Swan
The Catholic Register

TORONTO (CCN) — Canada’s churches and their allies are headed back to court to argue U.S. treatment of refugees has deteriorated under President Donald Trump to the extent that the United States can no longer be considered a safe country for all refugees.

This will be the second time the Canadian Council of Churches, Amnesty International Canada and the Canadian Council for Refugees — with expert legal counsel provided by the Canadian Association of Refugee Lawyers — have taken Canada’s Safe Third

Country Agreement to court. The three organizations are bringing their suit in the name of a Salvadoran woman and her daughters who were recently turned away at the Canada-U.S. border.

In 2008, the Canadian Council of Churches, whose membership includes the Canadian Conference of Catholic Bishops, won a challenge to the treatment of refugees at Canada’s land borders, but the decision was overturned on appeal because the organizations challenging the law were not themselves subject to the Safe Third Country Agreement and did not have standing before the court.

This time the churches and their allies will argue the United States can no longer be trusted as a partner in the safe and fair handling of refugees.

“It is time to raise the issue again,” said Rev. Dr. Karen Hamilton, Canadian Council of Churches general secretary. “We have to say what is right in Canada according to the Charter (of Rights and Freedoms). . . . How can it be that a refugee approaches a safe, unguarded border point in the dead of winter and is turned away?”

The Safe Third Country Agreement, in place since 2004, requires refugees to apply for asylum in the first safe country in which they land. By designating the United States a safe country for refugees, Canada dramatically cut the number of asylum cases it must process inside Canada.

The Canadian government does not want to change the system.

“Similar agreements are used by countries around the world to control pressures on asylum systems. The STCA (Safe Third Country Agreement) remains an important tool for Canada and the U.S. to work together on the orderly handling of refugee claims made in our countries,” Immi-

gration, Refugees and Citizenship Canada spokesperson Nancy Chan told *The Catholic Register* in an email.

But Harvard law professor Deborah Anker, founder of the Harvard Immigration and Refugee Clinical Program, questions how anyone could look at the U.S. system for refugees in its totality and conclude refugees are being treated fairly or that refugees are not being returned to countries where their lives are put at risk.

“There’s a real breakdown of the rule of law in this country,” Anker said. “I’m sorry to have to say that as an American citizen. I’m sorry to have to say it as a lawyer. I’m very sorry to say it. There have been some longstanding problems that have been tremendously exacerbated under this administration.”

Long before refugees ever get a chance to plead their case for asylum in an immigration court, border officers and U.S. immigration officials are blocking their path — telling them the United States is not accepting refugees at this time, pressuring them to withdraw statements that they fear the consequences of return to their country, Anker said. Executive orders issued in the early days of the Trump presidency have emboldened Homeland Security, Customs and Border Protection officers and Immigration and Customs Enforcement personnel to employ aggressive tactics to prevent refugees from claiming asylum, she said.

These practices put in question whether or not the U.S. is living up to its obligations as a signatory to the United Nations 1951 Convention on Refugees, said Anker.

“The United States is unlawfully turning away some asylum seekers at official ports of entry

and across the southern border without referring them, as required under U.S. law and treaty commitments, to asylum protection screenings or immigration proceedings,” said a report issued by the American organization Human Rights First in May.

Even if a refugee can get their case in front of an American immigration court judge, “immigration courts vary a lot,” said Anker.

At the Scalabrini Fathers’ Centre for Migration Studies in New York, lawyer Don Kerwin agrees there are problems, but he questions whether Canada’s system is much better and whether the legal challenge will advance the cause of refugees.

“I’m not sure that, in practice, Canada’s system is substantially better or more generous than the U.S. system,” he said. “I’m also torn in the sense that I think this strategy is playing into Trump’s hands. He wants to scare people into leaving and show them it’s pointless to seek asylum in the U.S., when it’s actually not. I feel this kind of dramatic advocacy may accelerate that trend.”

The Jesuit Refugee Service in Canada has no doubts about the need to cancel the Safe Third Country Agreement. JRS Canada country director Norbert Piché argues that increases in the number of people walking across the border over the past winter, risking frostbite and possible death, proves the Safe Third Country Agreement is endangering lives.

Under the terms of the agreement, Canada is obligated to monitor the fairness and effectiveness of the U.S. refugee determination system.

The legal challenge will take years to work its way through the courts, said Hamilton.



CNS/Christinne Muschi, Reuters

SAFE THIRD COUNTRY AGREEMENT — A man who told police he was from Mauritania is taken into custody Feb. 14 by Royal Canadian Mounted Police officers after walking across the U.S.-Canada border into Quebec. Canada’s churches and their allies are headed back to court to argue U.S. treatment of refugees has deteriorated under President Donald Trump to the extent that the United States can no longer be considered a safe country for all refugees.

Much to be gained through shared Catholic-Evangelical ministry

By Darlene Polachic

SASKATOON — Saskatoon is a leader when it comes to dialogue between Catholics and Evangelicals. For the past five years, orchestrated conversations have been taking place between the two groups, and Pastor Harry Strauss has been right in the middle of them.

Strauss, a pastor at Forest Grove Community Church, has prepared a small group resource on the subject entitled *Evangelicals and Catholics in Dialogue: A Small Group Discussion Guide*. It is intended to bring Catholics and Evangelicals together in small group settings over seven topics of conversation.

Strauss says dialogues are already happening internationally, nationally and locally but the guide is aimed at also involving lay people — Catholics and Evangelicals — in what he calls “living room dialogue.”

“I began working on this project two years ago,” he says. “In the spring of 2016, we field-tested it with a small group my wife Judy and I lead. Our group of 10 Evangelicals invited 11 Catholics to join us and work through the resource.”

The guide has raised interest in

other circles, including a small local group of four Catholics and four Evangelicals who worked through the material. Another group, six Catholics and six Evangelicals in their 20s spearheaded by Sarah Denis from St. Anne’s Catholic Parish, is also in conversation. Strauss has been involved in those conversations as well.

“I was at a conference in British Columbia recently and met people there who were interested in the resource,” he says. “I spoke about the work in Saskatoon and presented the material, and as a result, a number of groups in B.C. will be testing it.”

Strauss’s goal is to collect responses to the preliminary guide, make the necessary adjustments, then have the guide available as a resource in 2018.

The guide directs discussion to seven topics. Each begins with an introductory overview, then offers seven pertinent questions for discussion.

The first topic is “Revelation” — is it Scripture alone, as Evangelicals believe, or is it Scripture plus tradition, as Catholics believe?

Another topic addresses “The Church,” and explores the different positions between Catholics and Evangelicals.

“The understanding of Catho-

lics is that the church was built on Peter, and authority was granted to Peter and those who followed him over the centuries,” Strauss says. “This is radically different from Evangelicals, who believe our authority comes from Scripture.”

Strauss contends the nature of the church is probably the most critical difference that exists between Catholics and Evangelicals.

The third topic in the guide is “Salvation.”

“Evangelicals have been affected by the influence of Billy Graham and believe that salvation comes at a specific point in time. Catholics believe it is a more progressive journey.”

The two camps also differ on the subject of baptism. Catholics believe salvation is effected through baptism; for Evangelicals, baptism is largely symbolic.

Another topic of discussion is “The Eucharist,” or communion. “There’s a huge difference in understanding here,” Strauss says. “Catholics believe the elements become the very body and blood of Christ, whereas Evangelicals see them more as pointing to the presence of Christ.”

“The ‘Communion of Saints’ is an interesting topic that always generates energetic conversation. For Catholics, the potential is in

place for a lively exchange with the saints who have already gone to heaven. They petition those saints (including Mary) to pray for them. This is foreign to Evangelicals, who believe the communion of saints is more about fellowship and interaction with the universal church.”

The final topic in the discussion guide is “Missional Engagement, or Do We Have Sufficient Agreement To Work Together?”

“My answer is yes,” Strauss says. “In light of the secularism that exists and is growing in society today, there is great value in Catholics and Evangelicals working together. We’re already doing that in Saskatoon in initiatives like the Saskatoon Marriage Network and Alpha programs, to name just two.”

Strauss is looking for more groups to test his discussion resource. Anyone interested can contact him at strauss.harry@gmail.com. He will provide a study guide and be available as a resource person, if desired.

Strauss says he created the discussion guide because he saw a need for something user-friendly that would be suitable for living room dialogue. He hopes the guide will enable the conversations to be multiplied many times over and lead to more dialogue,



Darlene Polachic

Pastor Harry Strauss

interaction and fellowship.

“Dialogue adds understanding and accesses the gifts resident within each tradition,” he says. “We can learn from one another, enrich our fellowship, and live in sync with John 17.”

“This is a big deal to me. The merit of working together in missional engagement has always been true, but perhaps it is even more important today given the rampant secularization which continues to marginalize the significance of God in our society. Much is to be gained through shared ministry.”

Hospital volunteers bring hope to those in despair

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — When you’re a patient about to undergo heart surgery, a smiling face can help make the difference between despair and hope. Alexandra Kalewska is one of those smiling faces.

Kalewska has greeted many patients undergoing major surgery at St. Paul’s Hospital’s cardiac ward, and says the benefits of those visits are apparent in real time.

“To be present for these people” at their most vulnerable time is “a beautiful gift,” said the Christ the Redeemer parishioner. “I want to make sure these people have a hope and a light, to know there are people who are there for them.”

The Christ the Redeemer parishioner recently attended a pilot event hosted by LifeCanada to train volunteers to visit the sick, lonely, or dying in hospital or hospice settings.

She has since stopped volunteering at the cardiac ward but may soon start reaching out to the ill through the St. Anthony’s Parish visiting program.

A willing listener or a helpful hand can go a long way in helping people recover from serious

heart operations, including the post-surgery stress. She recently worked with a patient who was dealing with serious complications after surgery, as well as the tension of frequent family visits.

The visits, the complications, and the “arguments about best care for the loved one” were exhausting, and the patient confided to Kalewska the family drama was overwhelming. He wanted to “leave the hospital and climb in a hole.”

Kalewska, then a health sciences student who would deliver tea and cookies and play videos about surgery and post-operation care, became the light in his life.

“He enjoyed speaking to me and telling me what was on his heart. It was surprising to me to hear that just being there and listening helped him cope with this emotional stress.”

Kalewska began visiting him for conversation regularly and noticed his joy increasing, which in turn eased the tense family situation. “Stress affects you post-surgery,” she said. “The hours you give could affect someone in a monumental way.”

The will to live has to be nurtured, she said, recalling a family friend who recently died of breast cancer, after which her husband of 55 years admitted he had lost



B.C. Catholic/Agnieszka Krawczynski

BRINGING HOPE — Alexandra Kalewska believes hospital volunteers bring hope to those in despair.

his will to live. That’s a tragedy for anyone, whether healthy or ill.

“I want the sick and elderly to never (reach the point of) wanting to die. I want to make sure nobody goes to that place where there is so much darkness.”

Sylvia Fawcus, whose father died of colon cancer in 2006, believes people on their

deathbeds need to know they are loved and cared for.

“People need somebody to reach out. Human interaction can help,” said Fawcus.

Like Kalewska, Fawcus has also spent time helping the ill. She befriended a woman in a wheelchair who had serious seizures and difficulty communicating.

Fawcus would take her to the pool for weekly swimming lessons.

“She was always ready and always happy when I would come. She started to open up more and more. She started to get more comfortable.”

Fawcus would guide her through the lesson for a few hours and help her wash chlorine out of her hair. “She had a little bit of sadness, because I don’t think her family was here,” but “she didn’t have despair.”

Fawcus hopes visiting and volunteer training programs will encourage more people to find ways to reach out to the ill and dying, especially since the legalization of assisted suicide.

“Just the thought of somebody despairing so much” that they would take their own lives out of loneliness or fear is “such a tragedy,” she said.

“If there is anything that can help them through those difficult times, that is the motive.”

Kalewska agrees. “We can’t heal the dying, but we can bring Christ to them through our presence by giving comfort and hope in a difficult time of transition.”

For more information about LifeCanada’s Make Time for Life program, visit <https://lifecollective.io/mtfl>

For years of service, health care advocate receives national award

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — A Vancouver woman who fought for Catholic health care and the values of faith-based institutions across the nation has received a prestigious national award.

Susan House has spent decades working to keep Canadian religious hospitals in the hands of their founding congregations, raising awareness of the need for spiritual care in hospitals, and discussing ethics and end-of-life issues across Canada and in the U.S.

For her many efforts, the Catholic Health Alliance of Canada (CHAC) has granted her the Lifetime Achievement Award for 2017.

“She is a real leader and has an ability to bring people together

around issues and find solutions and help to get the issues addressed,” said CHAC president Michael Shea.

“Her leadership at the provincial level, her engagement at the national level, her international involvement, and her many years of dedicated service to Catholic health care just needed to be recognized.”

House told *The B.C. Catholic* she was surprised she was chosen to receive the national award.

“I’ve always seen the work that I’ve done in Catholic health care as a group effort. One person can’t take the credit for the good work that’s done.”

Msgr. Bernard Rossi, episcopal vicar for health care in the Archdiocese of Vancouver, said House has made a tremendous impact in the last 20 years.

“She made presentations to the

government and to the senate on various health care issues over the years and has been a strong advocate for the catholicity of our Catholic institutions.”

House was a key member of the Denominational Health Association, a non-profit created to negotiate an agreement with the B.C. government to keep faith-based health care institutions in the hands of the communities who founded them. The agreement was signed in 1995.

“The government guarantees certain autonomy: we have our own administration, our own CEOs, our own boards, and we are allowed to abide by our own principles of our faith-based communities,” said Rossi.

It was an important win for House. “We have freedom of religion in this country and there are people who believe that faith has a role to play in health care,” she said. “I honestly believe that 100 per cent and I always fought for that, no matter what faith you were.”

She was confident the agreement would not fail, since the Catholic Church has been in the health care business for hundreds of years.

House is also on the Society Board for Providence Residential and Community Care, was on the steering committee of the CHAC, defended spiritual care, promoted palliative care, and collaborated with professionals and governments across Canada and in parts of the U.S.

She remembers when the Fraser Health Authority cut a dozen full-time spiritual care jobs in 2009. “We worked really hard to make the health authority come around to seeing that they had been misguided in their think-

ing.” In response, the Minister of Health’s Spiritual Care Council developed recommendations for spiritual care in B.C. House was a member of that council.

“Looking after a person’s spirit is vital to caring for the whole person,” she said. “A lot of people equate spiritual care with religion. One of the things I’ve always believed and continue to believe is spiritual care could involve religion, but it doesn’t always. There are people who have no faith who also need their spirits tended to. You have to meet people where they are.”

Rossi said House was well-known at the health minister’s

office and was “highly respected for her advocacy in spiritual care in all hospitals.” She also gave many educational presentations at various churches about ethics, health care, and human dignity.

In her acceptance speech, House also recounted a few losses, including the closures of some Catholic hospitals and the legalization of assisted suicide.

House, a grandmother of four, retired as executive director in 2016, the same year she received the *Cross Pro Ecclesia et Pontifice*, the highest papal award a lay person can receive. She continues to volunteer for the health association.



Catholic Health Alliance of Canada

LIFETIME ACHIEVEMENT AWARD — Susan House (centre) receives a Lifetime Achievement Award from Dan Lussier (left) and Jeremy Stevenson of the Catholic Health Alliance of Canada.

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Saskatoon, SK S7M 2K4
- **Inquiries:** Bohdan Popowych
Phone: (306) 272-4481

Millennial Summit affirms role of faith in Canada

By Deborah Gyapong

OTTAWA (CCN) — Young Canadians from many faith traditions at the Millennial Summit June 28 - 30 affirmed the important role religion has played in Canada and will continue to play.

In an open letter to Canada on the eve of the 150th birthday of Confederation July 1, the 75 delegates of the summit affirmed the role faith has played in shaping Canada.

“It has shaped how we live our lives; how we relate to our neighbours; how we fulfil our social responsibilities; and, how we share a common life together as Canadians,” the letter said.

“We take this opportunity today to affirm our hope that Canada’s next generation of faithful leaders will move beyond tolerance to cultivate a more vibrant expression of pluralism, founded in the resolution to live peaceably in diversity.”

“Such genuine pluralism admits both public and private expressions of faith even when our beliefs differ from one another and disagree,” the letter said.

“We affirm that we desire a genuine respect for the inherent dignity of the human person regardless of what faith or non-religious belief they profess.”

The millennials, born between 1980 and 2000, represented young leaders from Christian, Muslim, Jewish, Sikh and other religious traditions. The summit was part of Cardus’ Faith in Canada 150 project

“I was struck by the generosity of spirit that was present, that each brought to the table,” said Hannah Marazzi, 24, who was the Millennial Summit’s project lead since January, and will continue working out of Cardus’ Ottawa offices.

“I was also struck by the high degree of relational presence,” said Marazzi who is originally from Abbotsford, B.C., and a member of the Mennonite Brethren Church. “Individuals took care to share very articulately from their respective traditions

and retained a sense of devotion yet also a posture of openness to the other delegates.”

“It was quite encouraging to see,” she said. “That was one of the main aims of the summit.”

Delegates attended six seminar-style sessions during the summit, each addressing questions regarding faith and pluralism in a Canadian context and led by Cardus’ Cabinet of Canadians, a multifaith group of religious leaders chaired by former religious freedom ambassador Andrew Bennett.

The themes of the sessions covered questions such as the role of faith in public life; the importance of religious freedom; and the nature of true pluralism, Marazzi said.

“When you begin to discuss pluralism it becomes necessary to address difference,” she said. “I think that our delegates did an excellent job of demonstrating that you can be honest about how you are different, and yet be deeply convinced that the only way forward is together.”

“It’s a powerful thing to see a Christian say, ‘I am often written off from an intellectual point of view when I admit that I have faith,’ and to see an imam and a rabbi her age to step forward and stand in the gap and assist her in the challenge that they not only understand but seek to address alongside her,” she said.

“You don’t want to be in the mushy middle,” she said. “You want to be honest about the specificity of your faith tradition, but if that doesn’t impel you outward and encourage you to engage with your neighbour, it becomes difficult to take hold of the fullness of what it means to be the Canadian community.”

Daniel Richardsen, 31, a former Anglican who grew up in India and Brunei before coming to Canada in 2004, called the summit “an amazing first step toward real multifaith dialogue.”

Though Richardsen, who is now a Catholic, has had lots of experience in ecumenical exchanges with other Christians, this was his first



Courtesy of Asad Chishti of Chairs and Tables

ROLE OF FAITH — Delegates from the Millennial Summit in Ottawa June 28 - 30 affirmed the positive role religious faith plays in Canada’s common life.

time in interfaith dialogue.

“I think all of us felt a sense of relief that we didn’t have to conceal that part of who we are, and not be awkward about it,” he said. “We could be ourselves, not trying to convert each other.”

“I think we had a common agreement that faith is essential to having a common life together,” he

said. “I was surprised at how genuine it was. I anticipated some level of forced, clichéd kind of encounter. I felt it was genuine and I’m very happy it happened that way.”

Richardsen was struck by something Andrew Bennett said while leading one of the sessions about the common solidarity Protestants and Catholics have

with someone wearing a hijab or a turban “because they remind the public square about the public nature of our commitment.”

Richardsen also noted that while many of his contemporaries have drifted away from religion, those who remain in their respective faiths are much more committed.

Apology on Canadian soil holds significance

Continued from page 1

ogized to a delegation of native leaders under Phil Fontaine, former National Chief of the Assembly of First Nations, for the suffering of native Canadians in church-run residential schools. Fontaine had sought an apology from the pope following one issued by former prime minister Stephen Harper.

“We were looking for a similar apology from the Catholic Church, and I was a witness to that today,” Fontaine said at the time. Native leaders “heard what we came here for.”

“We wanted to hear him (Pope

Benedict) say that he understands and that he is sorry and that he feels our suffering — and we heard that very clearly.”

A papal apology on Canadian soil would hold much more significance among indigenous Canadians than Harper’s 2008 apology on behalf of Canada, said Nahanee.

“I think they would believe the Holy Father more than they did (former) prime minister Harper,” he said.

There’s much more to the history of Aboriginal Canadians, the church and colonization than just residential schools, said Malaseet elder and former Lieutenant Governor of New Brunswick

Graydon Nicholas.

“It didn’t just start a few years ago,” said Nicholas. “You have to go back to 1490 when the Pope (Alexander VI) divided the world into two parts and generously gave half to the Portuguese and half to the Spanish (the 1494 Treaty of Tordesillas). There was a very generous pope. Nobody bothered to ask the indigenous people if this was all right.”

Nicholas is amazed some Catholics question the need for a papal apology on Canadian soil to Aboriginal Canadians but never questioned Pope Benedict XVI’s 2010 apology in Ireland for sexual and physical abuse by clergy and religious.


“There’s a double standard here,” Nicholas said. “You can do it for the Irish, but for us it’s, ‘What more do they want?’”

Residential schools and reconciliation between native and non-native Canadians was almost the only negative in a set of survey results that showed most Canadians view faith as a positive in their communities. Asked whether local faith-based institutions are a boon or a burden, the majority responded positively.

Over half of survey respondents rated faith-based social services “very positive,” compared with just six per cent who ranked them “very negative.”

When it comes to residential schools, only nine per cent of Canadians regard church involvement as “very positive,” versus 58 per cent who say it was “very negative.”

Angus Reid conducted its online survey June 14 - 19 among 1,504 adults. The poll is considered accurate to within plus or minus 2.5 per cent, 19 times out of 20.



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Bolen ordains Gibney, Yaremko for Saskatoon

By Kiply Lukan Yaworski

SASKATOON — Years of discernment and journeying in faith culminated in the priestly ordination of Rev. Michael Yaremko and Rev. Edward Gibney on the feast of St. Peter and St. Paul, June 29, at the Cathedral of the Holy Family in Saskatoon. With the diocese still awaiting the appointment of a bishop, Regina Archbishop Donald Bolen returned to the city for the ordination.

Archbishop Murray Chatlain of Keewatin-Le Pas, Bishop Bryan Bayda of the Ukrainian Catholic Eparchy of Saskatoon, Abbot Peter Novecosky, OSB, of St. Peter’s Abbey in Muenster, and some 65 priests joined Bolen in blessing Yaremko and Gibney in the presence of family, friends, and diocesan and parish representatives who filled the cathedral for the evening celebration.

Rev. Colin Roy, who serves as diocesan Vocations Director along with Rev. Daniel Yasinski, presented the candidates for priesthood, while rectors of the seminaries where each man studied provided testimony on behalf of the candidates.

Rev. Stephen Hero described how Yaremko came to St. Joseph Seminary in Edmonton with training as a teacher and some five years of formation with the Legionaries of Christ before discerning a call to serve as a diocesan priest. “His years of previous formation had certainly helped to form a missionary heart in this mature young man, and he brought gifts of discipline and joy, prayer and charity to our community,” said Hero.

“Michael completed his Master of Divinity degree this year in Edmonton, and his ministry at the seminary and at St. John the Evangelist Parish in Edmonton again showed the maturity of this missionary disciple of Christ and his readiness to shepherd, teach and sanctify the people of God as a priest, after the heart of Jesus Christ.”

Canon Philip Gillespie of the Pontifical Beda College in Rome sent a letter in support of Gibney, read by Roy.

“As Ed comes to the end of his four years at the Beda College, we thank him most sincerely for the warm and generous way in which he has engaged with and enriched



Tim Yaworski

ORDINATIONS — Regina Archbishop Donald Bolen confers ordination upon Edward Gibney and Michael Yaremko by laying his hands on the head of each man — a gesture repeated by the many priests present as a sign of unity and shared spirit.

the life of the college. . . . we believe that good foundations have been laid and he has shown ample evidence of the talents and the priestly heart necessary for ministry within the diocese,” wrote Gillespie.

“We rely on the help of the

Lord God and our Saviour Jesus Christ, and we choose these men, our brothers, for priesthood in the presbyteral order,” announced Bolen, with the assembly responding, “Thanks be to God,” followed by a round of applause.

In his homily, Bolen reflected on God as the potter who forms and sculpts our lives, just as he formed and sculpted the lives of Sts. Peter and Paul.

“We hear Paul tell us that we are earthen vessels, we are clay jars,” said Bolen, citing the second reading from 2 Corinthians. “As clay jars we are marked by the things of the earth, by our wounds and brokenness. But by God’s grace we hold something extraordinary within us. This is who the church is. This is who we are. We are fragile, but by God’s grace we carry a treasure. We live a mystery: God living and dying and rising for us, God living and dying and rising within us.”

Bolen described how when he arrived as bishop of Saskatoon in 2010, Gibney was the State Deputy for the Knights of Columbus. When Gibney mentioned in passing that he might consider the seminary after his term was finished, Bolen “remembered that word” and reminded Gibney of it later. Gibney’s uncle, Rev. Charles Gibney, had been a mentor to Bolen years ago, “speaking a word” that opened the door to the priesthood for him.

Originally from Yorkton, Yaremko came to the diocese after years of discernment and faith formation, with “gifts that had been growing, that had been tested,” noted Bolen.

“When you got in touch with me, your message had been preceded by a couple of others, saying, ‘There is a fellow who is going to be coming to you about coming to the Diocese of Saskatoon; this is good news,’ ” Bolen recalled.

Bolen urged Yaremko and Gibney to trust that God will be there to support them, as God was there for St. Peter and for St. Paul. “Trust God with your own brokenness, your own woundedness. Trust God with your poverty. Let Jesus minister to you there, as he ministered to Paul and to Peter there, and let that be a source of compassion as you respond to others in their woundedness,” said the archbishop.

The rite of ordination continued with Gibney and Yaremko declaring their intention to care for the Lord’s flock, promising to celebrate the mysteries of Christ faithfully, to preach the Gospel and, uniting themselves to Christ, to consecrate their lives to God for the salvation of the people. Both men then pledged obedience to the local bishop.

As a sign of surrender to God, Gibney and Yaremko lay prostrate on the floor in front of the altar while the assembly prayed for the intercession of the saints and the outpouring of the Holy Spirit.

The archbishop then conferred ordination by laying his hands on the head of each man — a gesture repeated by the many priests present as a sign of unity and shared spirit.

After a prayer of consecration, the newly ordained were vested with the stole (a sign of priestly office) and the chasuble (the eucharistic vestment). Each new priest then knelt before the archbishop, who anointed their hands with the oil of Sacred Chrism.

A chalice and paten were presented to each new priest, with the words, “Know what you are doing and imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.” Yaremko and Gibney then joined the bishops and priests at the altar to celebrate the eucharist.

The celebration was followed by a reception, with long lines of those wishing to congratulate the new priests and receive their blessings.

Urquico ordained for Regina

By Frank Flegel

REGINA — There were few empty spaces in Holy Rosary Cathedral the evening of June 30 as the archdiocesan faithful turned out to witness the ordination to the priesthood of Arpee Sacramento Urquico.

Urquico’s journey to the priesthood began in the Philippines

June 2013, and entered St. Joseph’s Seminary in Edmonton to continue his studies. He spent a year of internship at St. George’s Parish, Assiniboia, and was ordained to the transitional diaconate in September 2016.

The ordination liturgy was a multi-lingual affair, with readings in English, French and Tagalog, the national Filipino language. The local Filipino choir performed two Tagalog hymns during the ordination ritual.

The ritual began with Deacon Barry Wood calling Urquico to come forward. Rev. John Kohler of St. Joseph’s Seminary presented the candidate to Archbishop Donald Bolen and then testified to his worthiness to be ordained priest. Urquico then responded to a series of questions by the archbishop regarding his preparedness and determination to be priest. Urquico’s responses were positive and clear.

In his homily, Bolen had a few words of wisdom for the young priest and for Christians in general: “You are being given a share in the Lord’s mission. It is the mission of each Christian in one way or another to share in the Lord’s own mission,” and he quoted from the readings to show how God shares his mission with everyone. “Jesus entrusts the church with his mission, empowered by the Holy Spirit,” said Bolen.

“There is something profoundly incarnational about priestly ministry,” he continued, and ex-

plained how God came to an utterly unprepared Mary and Joseph for this task of having God, the Master of the world, placed in their hands.

“God asked them to be themselves and just do it,” said Bolen. Likewise, he said, each priest has to deal with the shocking intimacy of God: “Arpee, you will hold the body and blood of Christ in your hands, you will baptize in God’s name, you will forgive in God’s name, you will anoint in God’s name. Trust that God will be there for you as you serve.

“Mary was left holding the baby, the incarnate word,” said Bolen, “and you are to care for God’s people. You will hold the Lord in your hands and you will be you with all your gifts and your foibles, your blessings, your temptations, your struggles, your successes, your tendencies for sin — they are all going to be there tomorrow morning. But it’s all about God’s radical embrace of the human condition and about God’s radical embrace of you as disciple.

“There is something profoundly paschal about priestly life, being brought from death to life, the mystery you will proclaim is centred upon who God is, how God speaks to us, what God does and the mystery of what God will work in your people and in you.”

Following the ordination a reception was held in the cathedral auditorium, where several Filipino traditional foods were served.

Urquico celebrated his first mass the next morning in Holy Rosary Cathedral, assisted by rector Rev. Lorne Crozon. At the end of mass, Urquico stood in front of the congregation and expressed his joy at being there and that he was really looking forward to serve as priest in the Regina archdiocese. His obvious pleasure was greeted with spontaneous, loud and sustained applause.



Frank Flegel

URQUICO ORDINATION — Archbishop Donald Bolen congratulates the newly ordained Rev. Arpee Sacramento Urquico at Regina’s Holy Rosary Cathedral June 30.

where he entered a Dominican seminary. His cousin, Rev. Gerard Joy Montague, living in Prince Albert, convinced him to come to Canada. He recommended Urquico to the late Regina Archbishop Daniel Bohan who asked director of personnel Rev. Danilo Rafael to meet with Urquico during a planned visit to Manila.

“I thought he was a good man so Archbishop Bohan asked me to begin the process of getting him the necessary papers to come to Canada,” said Rafael.

Urquico arrived in Canada in



Paul Paproski, OSB

BLESSING THE FIELDS — Abbot Peter Novecosky, OSB, blesses the fields at the 95th annual Mount Carmel Pilgrimage on July 16. Approximately 500 people attended the celebration which recognized Rev. Lawrence DeMong, OSB, on his 60th anniversary of monastic life.

Church deals with declining number of weddings

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — A flowing white wedding gown is not an everyday sight along the busy streets of Rome.

So as Megan and Ben Turland walked to St. Peter’s Square in full wedding attire for an appointment with the pope, they felt all the city’s eyes were on them. It was May 6, 2015, and they were about to join other newlyweds to receive a papal blessing just four days after they had tied the knot in Windsor, Ont.

“It was a like a sea of white,” said Megan, who estimated there were about “30 or 40 couples” waiting to greet Pope Francis after his weekly general audience. “He goes around and talks to each couple for a minute or two.”

Ben, 32, and Megan, 28, had registered to join the other newlyweds who would meet the pope and personally offer their marriage to the church. Ben planned to tell the pope about their work as missionaries for the Catholic Christian Outreach (CCO) movement in Canada. He wanted to talk about the couple’s testimony of faith and ask Pope Francis to bless their crucifix which had their marriage vows embedded within. But he froze.

“He came up and I just got nervous,” said Ben. “I just said, ‘Oh, we brought you a gift.’”

He handed over a small bottle of maple syrup and explained it was a sweet syrup from Canada to use at breakfast. The pope smiled.

“You can tell that he knew what it was,” said Ben. “Then, he’s like, ‘Oh, it’s like the vegetable in Canada,’ and he said it in a grandfatherly, joking way. . . . It became this pastoral and personal moment.”

But the meeting was more than just an opportunity to shake the hand of a famous figure. It was the young couple’s testament to the Catholic vocation of marriage and to wedding vows that fewer and fewer Catholic couples are making. One alarming statistic from the Vatican’s statistical yearbook of the church showed a 71 per cent decline in Canada’s

Catholic marriages from 1975 to 2008, more than double the decline of weddings in general. In the U.S., Catholic marriages decreased about 54 per cent from 1975 to 2010.

Moreover, the church is also challenged by a wedding reality far different from the classic nuptials of the 1950s and ’60s, with many couples coming to the altar having lived together and perhaps already with children.

Pope St. John Paul II began the tradition of greeting and encouraging newlyweds early in his pontificate. Almost four decades ago he recognized that society was on the cusp of a marriage and family crisis. The practice was continued by Pope Benedict XVI and now Francis.

The marriage crisis that alarmed St. John Paul is even more apparent now. In the span of three pontificates, there has been a steep worldwide decline in weddings, including a sharp drop in Catholic weddings.

The Centre for Applied Research in the Apostolate (CARA) at Georgetown University in Washington, D.C., has been tracking the phenomenon with the United States Conference of Catholic Bishops. World data they collected from the Vatican’s statistical yearbook and other sources indicate a 33 per cent decrease in Catholic marriages between 1970 and 2015.

Increasing numbers of young couples are choosing to live together instead of tying the knot. In Canada, overall marriage rates fell about 22 per cent from 1981 to 2008, according to a 2011 Statistics Canada census. In 1961, 90 per cent of Canadian households were headed by married couples. In 2011, that figure had fallen to 67 per cent.

Rev. Amedeo Nardone doesn’t need statistics to confirm the phenomenon is happening in his parish. St. Jane Frances in Toronto will hold about 12 to 15 weddings this summer, said Nardone. But only 14 years ago, the church would host 20 weddings per year. He said it hasn’t been a steep decline, but there has



Laura-Anne Jensen

MARRIAGE VOWS — Megan and Ben Turland got married in May in Windsor, Ont. Four days later they were in Rome to join other newlyweds who would meet Pope Francis and personally offer their marriage to the church.

been noticeable change.

“By number but also in kinds and backgrounds,” said Nardone. “Quite often, we see mixed marriages among Catholics and other Christians, non-baptized, different cultures. The majority of them are not attending, they are not churchgoers. . . . There are more couples that come and are already living together in common-law marriage.”

Nardone said although many of these couples are non-churchgoers, they have a desire to continue their relationship with the church, and that is something to celebrate.

“I am often tough with them,” he said. “This is the law of the diocese, 12 months (engagement), to make them aware of how important is the step they are undertaking, to help them get to know each other, and also to get them back to the church and they are made aware that they belong to a community.”

Nardone has been a priest for 14 years. He said it is rare today for church weddings to be well-prepared with active participation at the mass. However, a part of

the priest’s role is to journey with couples during their year of preparation, he said.

Although Ben and Megan’s families are not particularly religious, the couple decided early in their engagement that their wedding and marriage would be a testimony of their faith.

“My family doesn’t enter the church very often,” said Ben. “This was probably their first time in maybe 15 or 20 years. For them to just have a positive experience (at church), you feel like you’ve been intentional and seized an opportunity to proclaim Christ and show his love to people in a new way.”

The couple chose to get married at St. Anne’s Church in Windsor, closer to Megan’s family rather than Ben’s family in British Columbia. Although St. Anne’s isn’t the couple’s home parish, Megan said she made it a point to invite the parishioners to their wedding mass.

“It was really important for us to invite as many people as possible, especially to the mass,” she said. “For me, that was really important because it’s not just two of us. We need prayers and support not just for that day, but we continue to need the prayers and support of our friends, family and community.”

Megan said they wanted to be intentional in all aspects of their ceremony. They were married by Rev. Paul Morris, a good friend and spiritual guide who worked with them in CCO missions. Together with Morris, they prayed and discerned over which readings to choose. They were intentional in the liturgical songs, their lectors and their vows. They also prayed a novena to St. Joseph with friends and family prior to their May 2, 2015, wedding.

“I think, for me, marriage is personal between the two of us, but also communal,” said Megan. “The family is the domestic church and it’s like the building blocks of the larger church so it’s important that the people that will be supporting us in our marriage are included.”

However, few people in their marriage prep course shared those sentiments. Maybe 80 or 75 per cent of the couples already lived together, said Megan, and many were not practising Catholics, so the courses were largely geared toward those couples.

Rev. Santo Arrigo said that because St. Patrick’s Catholic Church in downtown Toronto is surrounded by condos in the downtown core, the parish naturally includes many young couples. A majority of them either live together or already have a child together. However, as pastor, he said it is his role to receive these couples with a pastoral welcome.

“The question is if they don’t come to church, how well do you welcome them,” said Arrigo. “It’s not to grill them about why they’re not coming, it’s about seeing this as an opportunity to be that welcoming presence . . . that St. Patrick’s, or the church, is not a place that is like an ogre.”

Like the rest of the world, the Archdiocese of Toronto, Canada’s largest diocese, has witnessed a decrease in Catholic weddings — down 28 per cent from 2006 to 2016. Archdiocese spokesperson Neil MacCarthy said many couples today are unfamiliar with the sacramental norms around weddings, and it is the role of the priest and the parish to educate them.

“The church isn’t a facility to rent. It’s a spiritual home, a place we hope will be a part of their life together as husband and wife,” said MacCarthy. “That’s why it’s important for a couple wanting a Catholic marriage to have an active faith life — to pray together, to be active in their parish, to have a relationship with their parish priest, to participate in a solid marriage preparation program.”

Despite the trend away from marriage and, in particular church weddings, Nardone remains optimistic.

“Quite often I meet couples I marry come back and when I see them together with children, I feel refreshed,” said Nardone. “That happens quite often and it makes me happy. It gives you a kind of energy as a priest.”



CNS/L'Osservatore Romano

APPOINTMENT WITH THE POPE — Megan and Ben Turland present Pope Francis with a bottle of maple syrup after the pope gave the couple’s wedding a papal blessing.

Medieval mystic maintains hold on artistic imagination

By Kimberly Winston

CHICAGO (RNS) — She was young, illiterate and had power for less than two years. History — seldom interested in women and usually written by the triumphant — should have forgotten her.

But when she died on a pyre in 1431, she achieved an immortality in art and literature that surpasses all of her contemporaries — kings, popes, knights, priests and courtiers.

She, of course, is Joan of Arc, the French teenage country girl who, through her extreme faith, mystic visions and what must have been an astonishing amount of personal charisma, led French troops to a string of glorious victories against the invading English. She was eventually captured and tried for heresy. Her remains were tossed in a river, like so much trash.



Courtesy of Susan Aurinko

Susan Aurinko

While Joan has never entirely dropped out of the public imagination — the first poem about her appeared in 1429 — she is experiencing a revival. The past year saw a major production of George Bernard Shaw's *Saint Joan* in London, a new musical based on her life in New York and a film about her childhood that premiered at the Cannes Film Festival. A new, critically acclaimed novel, *The Book of Joan*, takes her story into a sci-fi future.

Now, a new photography show at Loyola University tries to recapture something of the real Joan — or "Jehanne," as she signed her name. Called "Searching for Jehanne — The Joan of Arc Project," it features 37 elaborately framed photographs by Chicago-based artist Susan Aurinko.

And while scores of creative types have crafted all sorts of ideas of Joan (for Shakespeare she was a witch, for Bertolt Brecht she was a labour leader, and CBS made her a contemporary teen in "Joan of Arcadia"), Aurinko has her own version, drawn from Joan's actual words and the places she lived, fought and died.

"I was not trying to solve the mystery of Joan; I was trying to give it dimension," Aurinko said from her spacious work-live loft west of downtown Chicago, her photographs arranged around her, awaiting their trip to the museum.

"I wanted to allow her to speak now in a way that makes her a little more real to people."

Aurinko hopes her photographs will connect the viewer to what she considers essential about Joan — her faith, her strength and her sense of her own destiny.

Joan of Arc

Joan was born in the small French village of Domrémy-la-Pucelle in 1412 in the middle of the Hundred Years' War, a clash between France and England over the French throne. Her parents were farmers and loyal to Charles of Valois, the French dauphin, or prince.

Joan had her first vision when she was 12, claiming Saints Michael, Catherine and Margaret told her she should drive out the English and see Charles enthroned.

"'Daughter of God, go on, go on, go on! I will be your help. Go on!,' " she is supposed to have said of her visions. "When I hear this voice, I feel such great joy that I wish I could always hear it!"

At 16, she made her way to Charles' supporters and convinced them to give her a pair of men's armour. She cut her hair and led a band of followers to Charles.

"I was born for this," she was reported to say. "I must be with the dauphin, even if I have to wear my legs down to my knees."

Joan whispered something in Charles' ear — perhaps a prophesy, perhaps a promise, that he would be king. Whatever she said, it worked. He gave her an army, which she led to Orleans and lifted the English siege.

The victory made Joan as famous as Charles himself. She saw him crowned Charles VII in 1429.

But in 1430, Joan's fortunes fell. While defending a town outside Paris, she was wounded, thrown from her horse and captured by English allies. She was imprisoned in a tower in Rouen and tried for witchcraft and heresy.

She proved such a match for her prosecutors that Shaw used some of her testimony verbatim in his play. Asked if she knew she was in God's grace — a trap, since to be certain of grace was heresy — she replied, "If I am not, may God put me there; and if I am, may God so keep me."

They burned her anyway. She was 19 years old.

In the late 1800s, transcripts of Joan's lengthy trial resurfaced and a push for sainthood undertaken. She was beatified in 1905 and canonized in 1920 — and the intervening years saw Joan reborn on the stage, on the page and beyond.

Joan of art

Joan was painted by Rubens, Ingres and Gauguin, written into music by Tchaikovsky, Leonard Bernstein, Madonna and Cradle of Filth. Martha Graham danced her, Hedy Lamarr played her on the screen, and Mark Twain,



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JOAN OF ARC — "Joan at the coronation of Charles VII," by Jean Auguste Dominique Ingres in 1854, a famous painting often reproduced in works on Joan of Arc.

Terry Pratchett, Thomas Keneally and Mary Gordon wrote books about her.

Joan entered the political realm, too. During the First World War, her image adorned posters, stamps and war bonds to rally support for the Allies, even beyond France.

"Joan of Arc saved France," a 1918 U.S. Department of the Treasury poster reads. "Women of America, save your country: Buy war savings stamps."

Every French presidential candidate, from Charles de Gaulle to Marine LePen, has evoked the name of Joan of Arc on the campaign trail.

Her image has sold magazines, cans of beans, blocks of cheese, and tickets to the circus. An old postcard shows a depiction of Joan saying, "Remember kids, Joan of Arc says: 'Please don't smoke!'"

What about this once obscure teenage girl speaks across centuries, crosses boundaries of art and consumerism as well as those of faith, culture and language?

David Clayton, who oversees a new masters in sacred art at Pontifex University, said that as a Catholic, he cannot separate Joan from her faith. He sees it as crucial to her enduring appeal among artists like himself.

"Joan's story shows the power of the grace of God," he said. "There is something immensely hopeful about this figure who is young, female and fighting in a man's world. It is a story that speaks to all of us of our own salvation story."

Kathryn Harrison explored Joan's allure in *Joan of Arc: A Life Transfigured*. Asked what drew her — an acclaimed novelist and memoirist to produce a Joan biography — she said in an email, "once I'd heard that voice, centuries old, translated through time and culture and language, and 'watched' as she nimbly outwitted scores of church doctors bent on executing her, I was in love forever."

Joan's story she concluded, defies explanation.

Was she a mystic or a fraud? Was she divinely inspired or delusional?

"We don't need narratives that rationalize human experience so much as those that enlarge it with the breath of mystery," Harrison wrote in *The New York Times*. "For as long as we look to heroes for inspiration, to leaders whose vision lifts them above our limited perspective, who cherish their values above their earthly lives, the story of Joan of Arc will remain one we remember, and celebrate."

Ann Astell, a professor of Christian history at the University of Notre Dame and the author of *Joan of Arc and Sacrificial Authorship*, has studied Joan's pull on artists.

"They see her as someone beautiful and inspired, a person of genius, but also vulnerable, because of that very giftedness, to misunderstanding, vilification, trial, and rejection by the public," Astell said in an email. "In her final triumph over death, her recognition

as a saint and martyr, they find hope that others will someday recognize the beauty of their own art and the truth of their calling."

Joan of Chicago

Aurinko was blindsided by Joan while on a 2013 European vacation with a friend. Alone with her camera in a tower in France's Château de Chinon, where Joan petitioned Charles for an army, she was stirred by the sunlight drifting through arrow slits in the wall and the sudden sound of many footsteps on the stone stairs.

When she looked, there was no one. Just her, the light and her camera.

"It was a photographer's paradise," she said. "I was in heaven."

She had no idea of the château's association with Joan until she hit its gift store and saw books about Joan.

"I had been shooting the places she walked," she said. "It was remarkable to be in a room she slept in, she dreamed in."

She couldn't shake the fascination and began searching for images of Joan on the Internet.

"There were thousands," she said. "I think that is when the project came to my mind, when I realized we have no idea what she looked like."

Aurinko made three more trips to France and visited every Joan-related site she could find. She hired models to portray Joan at different ages in a few of the photos and shot every Joan statue she came across, trying to evoke an essence of a girl. She pored over Joan's court testimony and incorporated her words into the photographs.

Back in the studio, Aurinko layered the images, superimposing statuary and models on empty staircases, in church sanctuaries, on castle walls. Everything is bathed in light — Joan said bright light accompanied the voices in her visions — and steeped in a warm palette of amber, gold, burnt sienna and wheat.

— JOAN, page 12



Courtesy of Susan Aurinko

A GIRL CAUGHT IN TIME — Artist Susan Aurinko hired models to portray Joan of Arc at different ages in a few of the photos and shot every Joan statue she came across, trying to evoke an essence of a girl.

Cool theatres have hot films for dog days of summer

Screenings & Meanings

Gerald Schmitz



Summer tends not to be a time for prestige pictures to come out. Still, amid the usual crop of mostly forgettable formula Hollywood product — another *Pirates of the Caribbean*, *Mummy*, *Transformers* (dreadful), *Despicable Me*, *Resident Evil*, *Spider-Man: Homecoming* (a surprisingly good reinvention featuring Tom Holland) — there are a few screen gems worth the time to consider.

Action thrillers can deliver. I’ve already praised the spy drama *Atomic Blonde* with Charlize Theron in the title role, which had a high-profile premiere at the South by Southwest festival in March. It’s releasing on July 28. The hottest ticket at that festival was *Baby Driver*, which took

Another heist and *Baby* starts imagining a different future when he meets and falls for Debora (Lily James), a waitress at Bo’s Diner. He even goes straight and becomes a driver for a pizza joint called GoodFellas. But the dream of escape on the open road is thwarted when Doc decides he still needs his driver. The choice is to be “behind the wheel or in a wheelchair.” That’s when the game turns increasingly murderous and chases, showdowns and shootouts follow at breakneck speed.

From start to finish the movie’s narrative pulse is scored to a killer soundtrack, with the Simon and Garfunkel tune “Baby Driver” accompanying the closing credits.



THE BEGUILLED — Nicole Kidman stars in *The Beguiled*, an atmospheric thriller from acclaimed writer/director Sofia Coppola.

the audience award in the Headliners section.

Helmed by Brit writer-director Edgar Wright, *Baby Driver* never takes its foot off the pedal from the revved-up opening percussive beats. Wright memorably recast the zombie movie with 2004’s *Shaun of the Dead*. Here he reboots the car-chase crime spree genre to great effect. Baby (Ansel Elgort, baby-faced except for two scars) is the ace getaway driver for a hardcore bunch of robbers working for a mastermind crime boss named Doc (Kevin Spacey at his most ruthless), who favours business suits to their underworld style. The main gang figures are Buddy (Jon Hamm), his squeeze Darling (Eiza González), and the trigger-happy Bats (Jamie Foxx).

Baby got into this racket by stealing money and a Mercedes from Doc. He needs to do one more job to square his debt with Doc, who relies on his “devil behind the wheel.” Baby has tinnitus as a result of a tragic childhood accident. He’s always listening to music on an iPod to drown it out. He also carries a small tape recorder to catch sounds he incorporates into a collection of personal mixtapes. Baby stashes his share of the loot under the floorboards in the apartment he shares with his foster dad, an elderly deaf mute African-American man.

The music, the mayhem and the romance are in perfect sync with the players. Forget *The Fast and the Furious*. This is the year’s fastest ride.

Cinema is a family affair for the Coppolas. The Tribeca festival in April held a 45th anniversary screening of *The Godfather* Parts I and II followed by a discussion with director Francis Ford Coppola and surviving cast members. Tribeca also presented *Paris Can Wait* by his 81-year-old wife, Eleanor. It’s a pleasing if slight affair in which a middle-aged woman, Anne (Diane Lane), whose marriage to movie producer husband Michael (Alec Baldwin) has become rather stale, finds herself beguiled if not seduced when agreeing to a French road trip with Michael’s charming, flirtatious associate, Jacques (Arnaud Viard). The locations are as alluring as the gourmet feasts they share (even more tantalizing than the food in Michael Winterbottom’s latest, *The Trip to Spain*). Yet nothing serious develops.

That is certainly not the case with the encounter of the sexes in daughter Sophia’s *The Beguiled*, for which she won the Cannes festival’s best director prize in May. It’s the second adaptation of Thomas Cullinan’s eponymous 1966 novel set in 1864 Confederate Virginia as the Civil War

rages. Martha Farnsworth (Nicole Kidman) is the strong-willed headmistress of a Seminary for Young Ladies who, with another teacher, Edwina (Kirsten Dunst), cares for five girls of varying ages, isolated from the savage world of men in their Gothic sanctuary. That is until one day the youngest, Amy (Oona Laurence), finds gravely wounded Union soldier Corp. John McBurney (Colin Farrell) while in the woods gathering mushrooms. McBurney is rescued and nursed back to health. Miss Martha decides to conceal his presence from Confederate patrols and when soldiers come knocking.

To my mind the first screen version of *The Beguiled* by director Don Siegel in 1971, starring Clint Eastwood as McBurney and Geraldine Page as Martha, stands as a classic. Still, Coppola’s ostensibly more feminist rendering has its merits. The women are certainly beguiled by the male presence, competing for attentions, especially Edwina and the oldest girl, Alicia (Elle Fanning). Jealousies are aroused until an incident causes a change of circumstances. For McBurney and the women, Christian compassion mixes with female passions and wiles.

Also in the Cannes competition was Korean director Joon-ho Bong’s *Okja*, a Netflix production available online since June 29. (Grumbling about that resulted in a rule change requiring all future competition titles to screen theatrically in France.)

The movie opens in New York with a razzle dazzle announcement by Mirando Corporation’s Lucy Mirando (Tilda Swinton, who was in Bong’s *Snowpiercer*) of a 10-year competition to raise “super-piglets” in an “eco-friendly, natural, non-GMO” way. They are sent to 26 farms in 26 countries. Off we go years later to a Korean farm where an orphan girl, Mija (An Seo Hyun), lives with her grandfather and dotes on her giant hippo-like super-pig named Okja (a convincing com-



A GHOST STORY — *A Ghost Story* director David Lowery chats with Robert Redford at the Sundance Film Festival Jan. 19, 2017. The movie, with its spare design and evocative moods, “becomes a profound soulful meditation on the mortality and mystery of the human condition,” writes Gerald Schmitz.

puter-generated creation).

Grandad has kept the truth from her. So she’s shocked when squeaky-voiced carnival-like TV zoologist Dr. Johnny Wilcox (Jake Gyllenhaal) arrives with a crew to take Okja to Seoul, then America. Mija isn’t satisfied with a gold piglet keepsake as a substitute and runs after Okja. In the ensuing wild chase scenes Mija meets masked members of the Animal Liberation Front led by Jay (Paul Dano) and becomes part of their plan to secretly record what really goes on in Mirando’s laboratories. Suffice it to say that Mirando is deep into genetic mutation for profit (the name similarity to Monsanto isn’t coincidental).

Watch this anti-corporate fable past the closing credits for a last scene of the animal liberators. One can enjoy the fantasy while wondering what kind of twisted world this is.

Last but definitely not least is writer-director David Lowery’s haunting *A Ghost Story*, which wowed critics at Sundance. It stars Oscar-winner Casey Affleck as a Dallas musician known only as “C,” who lives with his wife, “M” (Rooney Mara), in a house on the outskirts. Affleck and Mara were also in Lowery’s *Ain’t Them Bodies Saints*, subsequent to which he made last year’s *Pete’s Dragon*. Made on a much smaller, intimate scale, *A Ghost Story* combines elements of the fantastical and the fateful, the

tragic and the supernatural.

After C’s untimely death in a car crash, he rises in spectral form, returning to watch over a grieving M. His presence, invisible to her, appears absurdly simple — a white sheet with cutout eye holes like a Halloween costume. But there’s nothing simple about what follows. As C inhabits the afterlife — sometimes with other spirits, possessing paranormal properties, bearing silent wit-

Baby Driver
Paris Can Wait
The Beguiled
Okja
A Ghost Story

ness — there are flashbacks to the couple’s life together, scenes of a distraught M coping with loss, and then life moving on with time passing as it must. Other characters enter the picture. Especially memorable is a noisy scene in which one played by Will Oldham as Bonnie “Prince” Billy delivers a rambling monologue.

The movie, with its spare design and evocative moods (shot in a vintage 4:3 aspect ratio), becomes a profound soulful meditation on the mortality and mystery of the human condition, marked by the passage of lives lived between past and future. Hypnotic and poetic, this story casts a lingering spell.



BABY DRIVER — Ansel Elgort and Lily James star in *Baby Driver*, “the year’s fastest ride,” writes Gerald Schmitz.

CNS/Sony

Rootedness in God important for making life decisions

Liturgy and Life

Gertrude Rompré



I recently finished watching the Netflix Original series *Bloodline*. It was painful to watch. The series tells the story of the Rayburns, a family who consistently makes destructive choices in their misguided efforts to protect themselves. In essence, *Bloodline* is a cautionary tale, pointing out the danger of self-interested and rudderless decision-making. Fortunately, King Solomon, in this week’s readings, models for us a different sort of discernment and helps us reflect on what holy decision-making looks like.

We see in Solomon someone who is rooted in his relationship with God. In God, he has a firm foundation. This sort of rootedness is necessary when we face the sometimes disorienting process of making life decisions. By definition, making a decision entails a choice that will lead us, and often those close to us, down a different path. It moves us into the unknown and into a place where we

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need to place our trust in God as we try to find our way within new circumstances. With God as the foundation of our decision-making, we are assured that we are not alone.

King Solomon also knows that if he seeks God’s will, he will never stray too far from the right path. If we step back from the narrative of this week’s reading for a bit, we realize that his process of discernment started even earlier. The process started with Solomon’s prayerful awareness of God’s desire to give him a gift. For, indeed, following God’s will is a gift. God’s will is not something imposed on us by a capricious deity. Rather, God wills us to be the most fully alive, the most fully human, and the most fully capable of love. As the prophet Jeremiah reminds us, God’s plans for us are for peace, and not disaster (Jeremiah 29:11). By seeking God’s will in our decision-making, we are opening ourselves up to God’s grace in our lives. We open ourselves up to gift.

Seeing God’s will as a gift is what enables the psalmist to

Seventeenth Sunday
in Ordinary Time
July 30, 2017

I Kings 3:5, 7-12
Psalm 119
Romans 8:28-30
Matthew 13:44-52

proclaim his love for the law. The law of God is meant to guide us toward the will of God. As such, it is indeed “better than thousands of gold and silver pieces” (Ps 119). The law is meant to free us and lead us toward the decisions that will be the most life-giving. This is a rather different way to approach the law. We often see the moral and ethical guidelines of our faith as impositions from a domineering institutional church. But the law, in the scriptural sense, is meant to create the con-

ditions for healthy human community. It is a font of wisdom to help us make holy and life-giving decisions. It is meant to be a path to communion with God who is infinite love.

A love for the law, however, does not mean that we park our consciences and intellects at the door. Here again, Solomon provides the template. He asks God for the gift of a wise and discerning mind. And God praises him for this! He is praised because he is willing to engage the best of his intellectual capacities to make wise decisions for his people. The wisdom of Solomon comes from his willingness to root his thinking and discernment in relationship, relationship with God and God’s people.

Perhaps the key difference between Solomon and the Rayburns, for example, is that he is willing to choose what best for the community. He asks for a gift that will help him better serve his people. He does not — and the Lord commends him for this — allow himself to be motivated purely by self-interest and self-preservation. The paradox, of course, is that choosing what is best for the community benefits the individual as well. This is true in our times too. Working to ensure the common good, building social safety nets and attending to the needs of those on the margins creates healthier and safer communities for us all.

We may not have the responsibilities of King Solomon, but we are each called to make decisions, big and small, every day of our lives. These decisions will have an impact on the course of history, if only in the humblest sense. We are assured that God is with us in our discernment, that God’s will is gift, and that the law of God will support us. Our decisions, rooted in relationship with God and others, will indeed reflect the wisdom of Solomon!

At all levels of our desires, we long for intimacy with the Divine

In Exile

Ron Rolheiser, OMI



Sometimes, while praying the Psalms, I’m caught looking quite uncomfortably into a mirror reflecting back to me my own seeming dishonesty. For example, we pray these words in the Psalms: My soul longs for you in the night. . . . *Like a deer that yearns for flowing streams, so my soul longs for you my God. . . . For you alone do I long! For you alone do I thirst!*

If I’m honest I have to admit that, a lot of times, perhaps most times, my soul longs for a lot of things that do not seem of God. How often can I honestly pray: *For you, God, alone do I long. For you alone do I thirst!* In my restlessness, my earthly desires, and natural instincts, I long for many things that don’t appear very God-focused or heavenly at all. I suspect that’s true for most of us for good parts of our lives. Rare is the mystic who can say those prayers and mean them with her full heart on any given day.

But human desire is a complex thing. There’s a surface and there’s a depth, and in every one of our longings and motivations we can ask ourselves this: What am I really looking for here? I know what I want on the surface, here and now, but what am I ultimately longing for in this?

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This discrepancy, between what we’re aware of on the surface and what’s sensed only in some dark, inchoate way at a deeper level, is what’s captured in a distinction philosophers make between what’s *explicit* in our awareness and what’s *implicit* within it. The explicit refers to what we are aware of consciously (“I want this particular thing!”); whereas the *implicit* refers to the unconscious factors that are also in play but of which we are unaware. These we only sense, vaguely, in some unconscious part of our soul.

For instance, Karl Rahner, who was fond of this distinction and who puts it to good use in his spirituality, offers us this (crass though clear) example of the distinction between the explicit and the implicit within our motivation and desires. Imagine this, he says: A man, lonely and restless and depressed on a Saturday night, goes to a singles’ bar, picks up a prostitute and goes to bed with her. On the surface his motivation and desire are as undisguised as they are crass. He’s not longing for God in his bed on this particular night. Or is he?

On the surface, of course he’s not. His desire seems purely self-centred and the antithesis of holy longing. But, parsed out to its deepest root, his desire is ultimately a longing for divine intimacy, for the bread of life, for heaven. He’s longing for God at the very depth of his soul and at the very depth of his motivation, except he isn’t aware of this. Raw desire for immediate gratification is all he’s consciously aware of at this time, but this doesn’t change his ulti-

mate motivation, of which this is a symptom. At a deeper level, of which he is not consciously aware, he’s still longing for the bread of life, for God alone. His soul is still that of a deer, longing for clear flowing streams, except that on this given night another stream is promising him a more immediate tonic that he can have right now.

Recently I taught a course on the spirituality of aging and dying. Stealing a line from Goethe’s poem “Holy Longing,” I entitled the course poetically: “Insane for the Light.” In a term paper, one of the students, a woman, reflecting on her own journey toward aging and dying, wrote these words:

“And then last night I began to think that dying is making love with God, the consummation after a lifetime of flirtations, encounters, meetings in the dark, and constant yearning, longing, and sense of loneliness that does make one insane for the light. I reflected on the Song of Songs and thought that it could be an analogy of how I see dying, not necessarily as the body’s disintegration and demise, but rather as the entire transition that I was born destined to make. I think of my life as a love story with its ups and downs like any love story, but always going in the direction of God with the finality of death being the wedding of the love between God and

myself after a lifetime betrothal.”

She puts it as well as Rahner and the philosophers, though her words are more direct. She too, in analyzing her desire, points out there are levels, *explicit* and *implicit*, conscious and unconscious.

Yes, our lives, with all their tensions, restlessness, youthful immaturities, adult depressions, cold lonely seasons, times of doubt, times of desperation, breakdowns, and occasional irresponsible exuberance, will surely be marked by flirtations and encounters that seem to exhibit desires that are not for the bread of life. But, they are, ultimately, and one day they will find and know their full consummation.

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Even bitter enemies can forge peace, says filmmaker

By Mark Pattison

WASHINGTON (CNS) — If Martin McGuinness and Rev. Ian Paisley can wage peace instead of war, anyone can, according to TV and movie director Nick Hamm.

Like the Catholic McGuinness, long linked to Sinn Fein and the Irish Republican Army, and the Presbyterian cleric who founded the Democratic Unionist Party in Northern Ireland, Hamm is from Northern Ireland. The Protestant filmmaker, 59, said he saw enough of the Troubles to beat a hasty retreat to Manchester, England, and then to London when he was old enough.

But he returned to Northern Ireland to film *The Journey*, a fictionalized telling of how McGuinness and Paisley came to a political solution in 2006 to bring decades of Christian-on-Christian sectarian violence to a halt.

Hamm referred to the pair as “an odd couple,” but it was their similarities that broke down the barriers: “Both were very religious, both were teetotalers, and both loved their family.”

In Washington to promote *The Journey* before its July 7 U.S. premiere, Hamm told Catholic News Service it should be instructive to longtime enemies in other regions of the world that peace is possible.

Hamm said some audiences found it hard to believe that “both these men were Christian” and that McGuinness and Paisley “hated each other more than any Jew could hate any Palestinian, more than any Hindu could hate a Muslim,” yet they found the way to peace.

Even though the St. Andrews



CNS/IFC Films

THE JOURNEY — Rev. Ian Paisley (Timothy Spall) and Martin McGuinness (Colm Meaney) star in a scene from the movie *The Journey*, a fictionalized telling of how McGuinness and Paisley came to a political solution in 2006 in Northern Ireland to bring decades of Christian-on-Christian sectarian violence to a halt.

Agreement was brokered 11 years ago, “no one seems to be rising through the ranks” to succeed either man on needed peace initiatives around the globe. Paisley died in 2014, and McGuinness died March 21.

“Politicians can take the lead on this,” Hamm said, but it need not be politicians who get it started. “There are likely thousands of acts every day between Hindu and Muslim, between Jew and Arab, between Protestant and Catholic, pure human kindness between Shia and Sunni, and these things don’t get recognized the way Northern Ireland does.”

The Journey premiered in Northern Ireland earlier this year and got a rapturous reception. “Everyone was there, Sinn Fein, DUP, ex-IRA. They loved it. They lived it,” Hamm told CNS.

Of course, timing is everything. Now on the docket is the overture from England’s Tories, or Conservative party members, to the Democratic Unionist Party to form a coalition government in

Britain that would allow Prime Minister Theresa May’s party to remain in power. Talks regarding the British exit, or “Brexit,” from the European Union, remained in a state of suspended animation.

Also a major demonstration of the summer “marching season” was nearing in Northern Ireland. Protestants parade through Catholic sections of Belfast and other cities to commemorate long-ago Protestant victories over their Catholic neighbours.

July 12 is the traditional “Orangeman’s day,” commemorating the 1690 defeat of the Catholic King James II by the Protestant Prince William of Orange that definitively installed Protestantism as the religion of the British monarchy. “I never did think much of parade season,” Hamm told CNS. “All that banging on the drums.”

The Brexit situation is stickier, because Northern Ireland voted to stay in the EU. In a worst-case scenario, a wall could be erected between Northern Ireland, which is still part of the United Kingdom, and the independent Republic of

Ireland to its south. Observers say Brexit will result in passport and customs checks, and some kind of barrier along the 500-kilometre border between the two countries would be needed.

“The last thing anybody wants is a wall,” Hamm declared.

And the political piece of it has its own idiosyncrasies. “If Sinn Fein decided to take its seats in the House of Commons, it would cancel out (British Prime Minister) Teresa May’s majority,” as the seven Sinn Fein seats would deprive the Tory-Democratic Unionist Party coalition of a governing majority, Hamm said.

But Sinn Fein would never allow its elected representatives to be seated, he added, because to do so would, in their view, recognize England’s dominion over Northern Ireland, which Sinn Fein would be loath to admit. Even in *The Journey*, McGuinness (played by Colm Meaney) retorts “Allegedly!” to Paisley’s (Timothy Spall) description of him as an IRA leader. “McGuinness would never admit he was IRA,” Hamm said.

There’s a difference between faith and belief

Outlooks from the Inner Life

Cedric Speyer



“What Christ came to teach was faith.” — Hazrat Inayat Khan

“While the old-fashioned religion, or let us say dogmatic religion, gave out certain directives, the new religion feels that these directives have to mature within a person. They have to be part of the character of the person. Ideas need to grow from within instead of being simply accepted from without. You cannot say to somebody to love thy neighbour and have that person really and essentially love his neighbour, unless he or she has gone through a certain stage of development.”

— Maurice Speyer (1899 - 1957)

The Sufi master quoted above, and my father, who was a Jewish humanist (as much as he would eschew the limitations of that label), were both getting at something still not widely understood. Belief and faith, although they may support each other, are very different. Belief is often a matter of received wisdom, whereas faith is a deep form of trust. When the two are integrated, one knows through trusting and trusts through knowing.

Speyer is a Benedictine Oblate as well as an author, subject matter expert for e-therapy, clinical consultant and director of InnerView Guidance International (IGI). Connect with Cedric on <https://www.facebook.com/cms94> or via cms94@hotmail.com

Real faith is certainly not a static state, nor simply a matter of upholding a belief system. In fact, beliefs can often be a defence against the trust it takes to move out of our comfort zones when called to soul growth. Faith can also shake the foundation of solidified religious structures, as Jesus demonstrated in his time, was one sign of a truly free inner journey. As Sam Keen said, “It takes an abnormal amount of trust to go beyond the culture’s crust.” And as Alan Watts told us long ago: belief is concerned with holding on . . . faith is about letting go.

Then there’s maturity. Just as we are not born with maturity, but go through a number of developmental stages to achieve it, we are not “born again” into full growth. We can be suddenly lifted out of

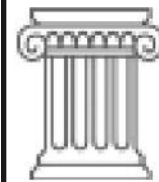
the confinement of ego states (“saved!”), yet that doesn’t save us from having to grow out of externalized, literal, dichotomous, class-bound, role-playing, one-dimensional structures and grow into self-aware, symbolic, dialectical, universal, synthetic, and multi-dimensional expressions of faith (see Jim Fowler).

Sam Keen romanticizes the psycho-spiritual stages involved as the **Child** (embedded, dependent); the **Rebel** (able to doubt, resist); the **Adult** (coping confidently, yet conforming); the **Outlaw** (individuated adventurer); and the **Lover** (childlike sage equally responsive to polis, eros, and cosmos).

If all that sounds too theoretical, I refer you to a brilliant satiric scene in the movie *Ted*, which is about a boy’s teddy bear coming to life and becoming more cynically “adult” as the boy matures . . . and doesn’t, due to the “inordinate attachment” to his cute, cuddly though now foul-mouthed and hedonistic companion. (Google “*Ted* — alley scene” to see the clip.)

In short, there’s arrested development all round. One subplot has a more pathologically regressed character starting to stalk Ted. The scene takes place in an alley where Ted is trying to dissuade the psychopathic loner from making Ted the object of his obsession. When asked if he is alone in the alley, Ted responds with, “You know, you’re never alone when you’re with Christ. So no, I’m not alone.” And toward the end of the scene, “Thank you for creeping up my night and Jesus be with you . . . in Christ.”

One comment below the video: “Words cannot express the depth of humour (in) this scene.” I agree, yet will still try. A pre-set Christian “faith” without any semblance of maturation beyond the echo of its formula, is profoundly funny when heard out of the mouth of a teddy bear acting like a grownup.



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A backyard flurry of feathers

By Irene Lo Scerbo

I’ve always been a bit of a birdbrain. I come by it honestly, having been trained in my youth by a sharp-eyed, bird-watching father. Even without binoculars, Dad could spot the tiniest flycatcher — better yet, he could see the fly in its beak.

And so it was that my little sister and I were taught to amuse ourselves by competing for the highest red-winged blackbird count as Dad’s old Pontiac zipped past ditch after bird-filled ditch on the long drive to Twin Lakes Beach.

Swampy cottage country became my private wonderland for two weeks every summer, and there I would fill my senses to overflowing with the eerie, incessant humming, the relentless shrieking, and the frequent explosion of wings in the dense, still air. Soon enough, though, I’d leave behind the intense heat and humidity of my favourite marsh and run to the beach where Dad and my sister and many bird friends had already found relief in the cool, clean wide-openness of the great grey lake. But that was then and this is now.

It’s no longer my father, but my husband, Tony, who keeps me out of trouble, right here in the city. He’s got me looking and listening for birds, photographing birds and writing about birds. Apparently, *Somebody Up There* is intent on helping me comply with Tony’s agenda.

If it flies and has feathers, we’ve had it, got it, or you can bet we’ll soon be getting it. Want to meet the comical crow who led me through a honeysuckle bower buzzing with bees? Or weep at pictures of Willy the warbler, who once could sing, but now she can’t? And then laugh because a dozen of Willy’s relatives bombarded our house on the first anniversary of her fatal collision with my office window? And if you ask nicely, I’ll tell you a duck tale or two.

Year before last, Tony and I became landlords to a mallard hen. Momma D. hatched 11 fuzzy ducklings under our cedar bush, waddled away with them, returned last spring, laid another 11

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

At the end, Joan just a child

Continued from page 8

“I was moulding my own Joan,” Aurinko said. “I thought of her in three ways — Joan the warrior, Joan the maid, and Joan the child. It is very important people understand her sweetness and vulnerability. She was not this big-shouldered warrior girl. She was a child when she died and was as confused by those voices as anyone who heard about them.”

Aurinko’s Joan in these images is a girl caught in time — but which time? There she is cut in stone, a medieval maiden; there she is cast in bronze, the Victorian ideal of a woman at prayer; there

eggs, and six days into her incubation period was killed and eaten by the neighbourhood fox.

This spring another feisty duck chose Momma’s old nesting site. Day after day, lovesick Mam’selle Mallard and her mate swam in our ditch, cavorted in our pool, and pooped on our deck. Like poor Momma D. before her, she lost 11 eggs. Perhaps it was that same rascally fox who ate them, but at least Mam’selle lived to quack about it. She laid another nine, mourned after they, too, were destroyed, and grimly joined the ranks of the childless.

Both Mam’selle and Monsieur qualify as finalists for the Lo Scerbo family’s esteemed Backyard Bird of the Year Award, but they won’t win. We’ve decided in favour of five soon-to-be-famous feathered friends (or fiends, if you’re counting Tony’s vote).

In early April, as Tony and I watched Mam’selle and Monsieur dipping and dunking a few feet from our kitchen window, we became aware of unfamiliar, but indisputable bird action — bold screeching, plunging, and flapping — overhead, in the trees, and on the peak of the neighbours’ roof.

For two decades, birds of all species managed to share that roof amicably. Not this year, not since a pair of raptors blew onto our street.

One look through my binoculars, a quick web search, and I soon determined who the noisy intruders were and what they were up to. Merlin falcons: *small, compact birds of prey; females slightly larger/heavier than males; both sexes equally aggressive, but male does most of the hunting; a threat to songbirds.* I’m no authority on medieval magicians, but the name Merlin was a dead giveaway. Whenever an unsuspecting bird took to the air, we’d hear a loud *ki-ki-kee*, a whoosh and a swoop. Bye-bye, tweety birds.

We’re not sure where the merlins nested, but for five months our neighbours’ rooftop was alien-occupied territory, staked out by the merlin clan as its primary mating station, preening post, outhouse and lookout tower. To top it off, these nasties established their home base as a no-fly zone.

Admittedly, some birds did get past them. One morning Tony looked on as, after two attempts to knock a sassy crow out of the

she is depicted by a model as a girl who might have just walked out of the local high school — in a full coat of mail.

Aurinko had no connection to Catholicism before encountering Joan. She was raised in the Congregational tradition, but converted to Judaism in her 20s.

“Where all this fascination with Catholicism is coming from, I have no idea,” she said with a laugh and wave of her hands. “But it extends beyond Joan. I have always been interested in spirituality, to people’s relationship to their higher power. And Joan, clearly, had a very deep connection with her higher power.”

air, Pop Merlin sensed the futility of his efforts and flew off to target a less agile victim. Yet, judging by the ever-increasing number and variety of bird-bits decorating our yard, we deem that crow fortunate to have escaped the powerful, scythe-like talons and razor sharp beak of its assailant. (Merlins decapitate and pluck their prey before eating.)

To the best of my recollection, my dad never introduced us girls to a bird so devilish. Thus, not wanting to waste my newfound knowledge about this fascinating species, I emailed my sister a video clip of Pop Merlin pulling apart his freshly caught prey. Afraid she might be offended by this uncensored act of violence, I was pleasantly surprised and honoured when she replied, “You think you could send your merlin over here to eat our stupid grackles?” Those squawking pests were so abundant in her area that residents would do anything to get rid of them.

But how do you tell a falcon where to go? Tony ignored my sister’s plea and persisted in cleaning out eaves troughs, birdbaths and flowerbeds, whichever location served as a dumping ground for the next stray head or body part. As for me, I bought a new camera and spent the next month aiming it at Pop and his mate, who went about their bloodthirsty business as if I were invisible.

One July evening, the merlins put on a supertime performance I won’t forget. Expecting Pop to drop off some fast food for his hungry mate, I steadied myself, focused my camera on Mom, who was doing her feed-me-now-or-I’ll-bite-you dance up on the roof. Out of the blue, Pop swooshed down with a tasty treat in his talons, but before Mom could grab the



Irene Lo Scerbo

FLURRY OF FEATHERS — A merlin falcon has “brunch” near Irene Lo Scerbo’s yard.

unlucky bundle of birdlife, it was ripped to shreds by a hideous hurricane of claws, wings and beaks that spewed fleshy debris in every direction. I saw three — no, four — no, five merlins — Mom and Pop plus three rough and tumble rowdies. The young had fledged.

From that day on, the new kids on the block set about terrorizing the neighbourhood, continuing their reign of carnage until early August. They then left the breeding area to establish territories of their own. My sister noticed a young merlin in her vicinity. One of ours? Perhaps it will feed on those pesky grackles.

With the young ones gone and fewer mouths to feed, Mom and Pop have stopped monopolizing the bird world as we know it — which may explain why a lone mourning dove recently touched

down on the merlin-stained roof, just long enough to declare peace and have its picture taken. The dove’s act of bravery has not been repeated.

Our little birdie friends are gradually returning to the garden, the fence and the feeder. How refreshing to watch them eke out a slightly more peaceful existence.

Tony and I have entertained a strange array of backyard visitors of all sizes, plumage and colours, each with its unique beauty and singular voice — none, quite so magnificent as the prairie merlins. I wish Dad were here to be dazzled by their magic, and to be charmed, as we have been, by the antics of our various other swift-winged guests.

But then, I suspect he’s had a bird’s-eye view all along.

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UNDERSTAND YOUR FAITH | STUDY THEOLOGY | PREPARE FOR MINISTRY

Jesus is present, even in the absence of wheat

By Kendall Vanderslice
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Bread tells a story of death and resurrection. It is at the heart of Christian tradition — the staple of the meal eaten to remember Jesus’ self-sacrifice. So what does this mean for the gluten-free?

According to the Vatican, if you can’t eat wheat, then the Body of Christ is not for you. Recently the Roman Catholic Church reaffirmed its stance that bread used for holy communion must contain enough gluten that it can be made without the use of additives.

Even as a bread-loving baker whose arm is tattooed with two stalks of wheat, I cannot agree.

Materiality matters. The story of Genesis reveals a God who carefully crafted the physical world, forming the “adam” (human being in Hebrew) out of the “adamah” (soil). From dust we humans came and back to dust we will return.

When water hydrates the dry dead dust of flour, proteins and starches in wheat immediately come back to life. Enzymes uncoil starches, releasing sugar for the yeast to eat. Glutenin and gliadin, the amino acids that make up gluten, weave together to build a powerful net. Yeasts feast on the sugars in wheat and fill the bread with the breath of life. As the

Vanderslice is the head baker at Simple Church in Grafton, Mass. She blogs about the intersection of food, faith and culture and is writing a book on dinner churches and embodied theology to be published by Eerdmans.



Paul Paproski, OSB

OF HOSTS AND HEARTACHE — “Bread tells a story of death and resurrection. It is at the heart of Christian tradition — the staple of the meal eaten to remember Jesus’ self-sacrifice,” writes Kendall Vanderslice. “So what does this mean for the gluten-free?”

acids form bonds, tension builds between the dough’s desire to be both plastic and elastic. Over the course of a few hours, the soupy mass begins to strengthen into stretchy dough. This tension captures carbon dioxide gas and allows the dough to grow.

The dough must die in order to become bread, giving itself up to the flames of the oven. But in its death, it has become the staff of life. The most basic food throughout all of human history.

When Jesus calls himself the bread of life, he means that the story of bread directly mirrors the story of his own life. When Jesus

asks his followers to remember him in the breaking of bread, he asks them to honour the tension of the plastic and the elastic. The tension of following a God of both law and abounding grace.

Materiality matters because the narrative of God’s work in the world is woven into the touchable, edible aspects of creation. But part of that narrative is that right now this world is broken and separated from its initial intent. This world is one where allergies are real.

Communion loses the symbolic depth of its material makeup when taken using gluten-free bread. Of course, unleavened bread fails to capture the beauty of fermentation too; yet Jesus’ lack of yeasted dough is rarely questioned. This is because for Catholics and liturgical Protestants, the ritual is never merely an act of symbolism.

It is the mystical and the physical communion of Christians with one another and with God. To Catholics, the process of tran-

substantiation turns the elements into the literal body and blood. To Protestants, the specifics of the sacrament vary; still, most agree that Jesus is present in the breaking of the bread.

But just as the physicality of the bread and wine can draw a community together, it can work powerfully to divide as well. To keep those who cannot eat gluten from consuming the Body of Christ limits them from participating fully in the life of the church.

While those who study the chemistry of bread can appreciate the symbolic beauty of gluten, the symbolism means little if Jesus’ presence does not actually break down the divisions that keep Christians from joining in communion with one another. Jesus blessed and broke the bread because of its ability to draw his followers together. And so the tension of gluten could teach us, too, that for the sake of those with allergies, we can look for Jesus’ presence even in the absence of wheat.

Only by resting in the tension of our differences — our desire for the plastic and the elastic, for law and abounding grace, for tradition and the full communion of sinners and saints — will the church continue to grow.

There is no barrier to walking with Christ — especially not an allergy to gluten. We must let go of the symbolic beauty of wheat in lieu of the deeper beauty of full, physical communion.

Jesus abides in the breaking of bread, even among the gluten-free.

Of ‘Dumpus’ dreams and definitions



Around the Kitchen Table

Lloyd Ratzlaff

Once upon a time I had a dream in which an anonymous man phoned to pass on a message to me: “Dumpus Deepshit sends his greetings.” Dumpus himself, like the invisible caller, never appeared, but when I awoke I appreciated his thinking of me, and ever since he came to mind I’ve been captivated by his name.

Meanwhile, other dream-characters have been more talkative. A few have used words I’d never heard before, words so arcane that I’ve been forced to define them

(however provisionally) for myself. No doubt readers of the “Kitchen Table” will do better than I with the samples below, and perhaps make new contributions to the lexicon of our evolving language.

Here, with a tip of the cap to Dumpus, are seven words spoken by dream-people. Call these locutions sniglets or neologisms, as you like, but to demonstrate my current comprehension I’ve defined each one and used it in a sentence. Feel free to invest them with deeper and higher significations (there’s a Daffy Duck word for you — another DD, I see) than I’m presently capable of.

1) Bedeudle: (Yiddish) to confuse oneself with Freudian psychology. “After her therapy session, the hen was bedeudled to know that she suffered from cloacal envy.”

2) Succethics: (Latin/Middle English) the notion that if something works in the short run, it necessarily works forever. “If Donald Trump can stop tweeting buk-buk, he hopes to write a book-buk titled *Succethics Can*

Work For You Too! bu-KAK.”

3) Axolux: (American) a combo guitar/vacuum-cleaner used by stagehands to clean up messes after rock concerts. “‘Geez,’ said one guy, ‘I’m sure glad we got an axolux to make the job easier.’”

4) Papooster: (Narragansett) a papal nuncio. “The apostolic papooster visited the province recently, with an urgent need to keep the barnyard hens and city chicks in check.”

5) Euphemister: (Greek/Canadian) a male political representative (female: euphemiz). “Order in the House! The Speaker recognizes the euphemister from Shawinigan, because a proof is a proof because it is proven.”

6) Aunjepultjad: (Low German) the manner of approach of a vehicle driven by an aging Mennonite. “*Doa tjemmt aul vada ne Mennist aunjepultjad* (there comes already again another Menno puttering us on).”

7) Pointrillanosoccio: (French/Italian) a meadowlark song. “He paused to rest in the shade of a poplar, and from somewhere came the sound of pointrillanosoccio — only he didn’t know what the word meant, or quite how to pronounce it, so he went home and made something up.”

It’s possible that Dumpus D will come again to help clarify these matters — to unbedeudle us, so to speak. But till then, here’s a buk-buk and cockadoodle — do to us all in our definings.

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Another step to church unity

It is worth noting that a significant ecumenical event took place this month. Symbolically, it occurred during the 500th anniversary of the Protestant Reformation, the split in the Western church initiated by Martin Luther in 1517.

On July 5 in Wittenberg, Germany, the city where Luther posted his “95 Theses” that marked the beginning of the Reformation, the World Communion of Reformed Churches signed a declaration endorsing the 1999 Catholic-Lutheran agreement on how Christians might be worthy of salvation in the eyes of God.

Five hundred years ago, this sort of theological discussion was very much in the air. If there had been Twitter or Facebook at the time, a lively discussion by engaged lay Christians would have filled the digital media. Today, the theological discussion around the doctrine of justification is largely of interest to academics.

Yet, the doctrine of justification has remained an historical wedge between Protestants and Catholics. Historical research has shown that many of those differ-

ences were due to misunderstandings and polemics. Now a common agreement has been reached because churches have come to new shared insights.

The Joint Declaration on the Doctrine of Justification was first agreed to by the Pontifical Council for Promoting Christian Unity and the Lutheran World Federation on Oct. 31, 1999. It declares that the churches now share “a common understanding of our justification by God’s grace through faith in Christ.”

A key passage says: “By grace alone, in faith in Christ’s saving work and not because of any merit on our part, we are accepted by God and receive the Holy Spirit, who renews our hearts while equipping us and calling us to good works.”

The World Methodist Council adopted the Declaration on July 18, 2006. The World Communion of Reformed Churches has now followed suit and the Anglican communion is expected to do the same later this year. The Reformed churches represent an estimated 80 million Christians in Congregational, Presbyterian, Reformed, United, Uniting and Waldensian churches

around the world.

Lutheranism and the Reformed movement (based on the writings of the French theologian John Calvin) are two of the main branches of Protestant Christianity. Luther taught that eternal salvation is attained by faith alone, while Calvin and other Reformed thinkers put it in the wider context of God’s covenant with humanity. Lutherans have bishops while most Reformed churches are less hierarchical.

Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity, commented: “One of the crucial issues of dissent between the Reformers and the authorities of the Catholic Church in the 16th century is thus being diffused and overcome, making further growth in spiritual and ecclesial communion between the Protestant and Catholic churches possible.”

Over the past 500 years each church community evolved its own traditions. Hopefully further dialogue can clarify what is essential for full unity and what can be continued to be practised by each one differently. — PWN

Artists gather in Inuvik for annual Great Northern Arts Festival



Life In Canadian Arctic

Jon Hansen, CSsR

Summer is now at its peak in the western Canadian Arctic. Around Inuvik the greenery is lush and the ditches and open areas of the delta are painted with the brilliant fuchsia of Fireweed and the crimson of Paintbrush. Fluffy white blossoms of Arctic Cotton fill the low lying wet areas and little blue and pink blossoms cover the tundra as far as the eye can see. It would take a master painter to conjure a palette with such an endless variety of colour.

It is perhaps to mimic nature’s finery that artists gathered in Inuvik during these two weeks in July for the annual Great Northern Arts Festival. This festival, which was first established in 1989, provides artists from across the north an opportunity to come together to showcase their work in a variety of styles and media as well as to learn and teach through daily workshops.

Northern art is coveted around the world by discerning collectors and is distinguishable by its use of natural materials, simplicity of form, and the natural themes that are often highlighted. Artists make use of materials they find in their local areas which might include bone, antler and horn, leather, fur, stone, natural dyes and fibres and many others as the possibilities are limited only by an artist’s imagination.

The work is in such demand that one man recounted the story of a cruise ship full of tourists arriving in his community for the first time. He went down to greet the passengers dressed in his best mukluks, parka and fur mitts, all handmade by his wife. When the visitors pulled ashore the first thing he was asked was how much money he wanted for his clothing.

“I wasn’t sure what to do,” he

remarked. “At first, I thought my wife would be mad if I sold it, but then I realized she could sew many more parkas for the money that was being offered.” He ended his story by saying he walked home in his socks and T-shirt in the freezing weather and that his wife was very happy.

While some of the styles of indigenous art have been evolving in the culture for many generations, others are more recent and have been influenced by outsiders who have come to the communities. In Ulukhaktok (formally Holman), on Victoria Island, Rev. Henri Tardy, OMI, was looking for a project that would bring economic benefits to his Inuvialuit parishioners. He helped establish the Holman Eskimo Co-operative in

1961, and he encouraged prospective artists particularly in print making. With the change of the community name the Holman Eskimo Co-operative was renamed the Ulukhaktok Arts Centre.

Of course, the arts scene in the north encompasses much more than painting and carving. Each night of the festival there were celebrations marked by performances by dancers and drummers sharing the rhythm of the native music which also reflects the organic strains of nature, perhaps best exemplified in the beating of the sealskin drum.

Here again traditional music has been influenced by the mix-



Hansen

Artists from across Northern Canada showcase their work at the Great Northern Arts Festival at Inuvik.

ing of cultures and the fiddle, which was introduced by whalers and fur traders from Europe, has become a favourite instrument and square dancing a lively pastime at community functions.

Our Lady of Victory Church, better known as the “Igloo

Church” has become known in the area as a good venue for live music performances due to our seating capacity and excellent acoustics, thanks to the domed ceiling. It has been our good for-

— NORTHERN, page 15

ACE is a common-sense approach to care for elderly

By Donna Thomson, Montreal

Dr. Samir Sinha is Canada’s guru on aging. We should listen carefully to his ideas because 42 per cent of all hospital patients in our country are over 65 and they account for 60 per cent of all hospital days. Senior patients consume 60 per cent of acute-care budgets and almost half of all health care spending.

Sinha is head of geriatrics at Toronto’s Mount Sinai and University Health Network Hospitals and a frequent contributor on issues related to aging on CBC’s The National Politics of Health Care Panel.

Sinha is the creator of a unique approach to hospitalization for seniors — one that’s proven to heal older people more quickly

and put them on a safe and healthy fast track back home. The approach, called Acute Care for Elders (ACE), is being rapidly adopted by hospitals across Canada and beyond.

Enabling people to age at home by returning older patients to their own homes more quickly with fewer complications is the ultimate goal of ACE. Many older patients will be discharged quickly after treatment, but for those admitted, the differences between a traditional hospital ward and an ACE unit are striking. ACE units are designed to care for frail older adults and that eases the burden of care for families.

Uncluttered hallways offer non-slip, low-glare floors and handrails, as well as occasional padded chairs for resting. These design features encourage patients to maintain strength and mobility by keeping active. Large clocks and information boards help keep people oriented. Low beds and easy-access bathrooms promote mobility and reduce the risk of falls.

Quality sleep is a key element of

the ACE approach. The Queensway-Carleton Hospital ACE unit in Ottawa has elaborated on the model by creating an overnight HUSH time (Help Us Support Healing). Lights are dimmed and staff phones are set to vibrate. Natural care is supported by flexible visiting hours and family members are welcome to stay overnight.

Most importantly, families are recognized as valued members of the treatment team. Nurses invite calls to check in on a loved one any time of the day or night. This care has led to patient satisfaction rates consistently as high as 99 to 100 per cent over the past year, especially with more older patients able to return home.

Over the next 20 years, the population of Canadians over 65 will double and the number of over 85 will quadruple. The current hospital treatment model makes the frail elderly sicker and more dependent. There’s an urgent need for innovative approaches that lead to better outcomes in primary care for seniors.

ACE is designed to treat elderly

patients in a way that identifies and respects their abilities and limitations, speeds healing and promotes safe discharges home — all good outcomes for the whole family.

I asked Sinha what he thought would accelerate the growth of ACE units and the broader approach across Canada.

“Transforming our care for older adults and their families begins within our medical and nursing schools,” he said. “Right now in Canada, a rotation in pediatrics is required in our training, but geriatrics remains an option. Given our demographics of aging, I believe every graduating physician and nurse should have experience in geriatrics. That would help change the focus of health care to better serve those who actually use it the most and are amongst the most vulnerable patients in the system.”

Sinha’s approach to eldercare makes sense for older adults and for natural caregivers. We can all get behind it by asking for an ACE unit and approach in every Canadian hospital.

Hansen is a Redemptorist priest and pastor of Our Lady of Victory Parish, Inuvik. See his website: www.jonhansencsr.com

Thomson is a caregiver, author and activist. She wrote “The Four Walls of My Freedom: Lessons I’ve Learned From a Life of Caregiving” (2014). www.troy-media.com

Lifelong subscriber appreciates quality of the PM

The Editor: I will never be able to adequately express the importance in my life that the *Prairie Messenger* has been. It regularly arrived in my home in Bruno while I was growing up. I received a gift subscription in 1966 at the time of our marriage, and have continued the subscription ever since. The paper followed us around Ontario as we moved and finally settled in with us here in Brockville.

My view of the *Messenger* has changed over the years. At first I saw it as a connection with my Prairie past and with the good priests and sisters who were so influential in my early life. Through-

out my adult years I came to realize it as a valuable resource in my own increased understanding of Catholicism and in the development of my faith.

The excellent writers who have contributed to the *Messenger* over the years have been intelligent, not always middle of the road, but always thought provoking. I have appreciated being presented with articles that acknowledged conflict in our faith, because it let me know that it was OK for me to consider issues and realize that there are many shades of an argument.

Yes, doctrine is solid, but ap-

proaches and understandings can vary and must always be based in love, for God and for each other. A friend who is a priest and is also a subscriber frequently used material from the *Messenger* for his homilies.

When I read the news that the *Messenger* will cease to exist next May, I felt profound sadness, already. Each and every issue that I will receive for the next year will be read, pondered, shared and deeply appreciated.

A sincere “thank you” to every person who has contributed to the life of the *Prairie Messenger*, from the first Benedictines who long ago established the paper, to all the excellent writers, editors and technical support people who through the years followed the vision and brought a quality resource to us. May God richly bless each and every one of you. — **Joanne Story, Brockville, Ont.**

Read *Prairie Messenger* cover to cover

The Editor: I am sorry to hear that the *Prairie Messenger* will cease publishing next year. It has been an important part of my spiritual life. I usually read it from cover to cover. It keeps me abreast of what is happening in the Catholic world locally, provincially, nationally and internationally.

Every Sunday morning I read the Liturgy and Life column. These reflections by your excellent columnists on the scriptures, that I will soon hear at mass, are very helpful in better understanding the readings.

Your other columnists from Rev. Ron Rolheiser to Leah Perreault to Cedric Speyer, to name a few, are insightful and inspirational.

I think you have probably wrestled with this decision long and hard and come to the conclusion you have. If there was any way to save the PM, I would certainly be willing to participate in such an endeavour. If not, I would just like to say thank you for the many years of spiritual formation that I have received from this excellent publication — **Ken Roberts, Saskatoon**

Church membership is declining

Continued from page 1

None of the homilists or keynote speakers sugarcoated the challenges for the modern church and more than once speakers pointed out that Catholics are leaving the church in greater numbers, particularly young adults, than those joining the church.

But as Auxiliary Bishop Robert E. Barron of Los Angeles pointed out: “The saints always loved a good fight and we should like a good fight too.”

The bishop, who addressed the crowd through a video hookup July 4, told them it was an “excit-

ing time to be an evangelist” but that they also should pick up their game to evangelize effectively.

Throughout the convocation Pope Francis was pointed out as a model for modern Catholics to follow in inviting others, especially those on the peripheries, to Christ. Speakers also were quick to quote his 2013 apostolic exhortation, *Evangelii Gaudium* (The Joy of the Gospel), which lays out a vision of the church dedicated to evangelization — or missionary discipleship — in a positive way, with a focus on society’s poorest and most vulnerable, including the aged, unborn and forgotten.

Two homilies during the convocation specifically quoted the pope’s admonition in *Evangelii Gaudium* that Catholics shouldn’t be “sourpusses” but should reflect joy.

Washington Cardinal Donald W. Wuerl acknowledged that Catholics are not always comfortable with the idea of evangelizing, but said they need to be willing to step out of themselves and talk with people about their faith as part of an encounter the pope speaks about.

Part of this simply involves listening to people, caring for them and leading them to Jesus, said speaker Sister Miriam James Heidland, a sister of the Society of Our Lady of the Most Holy Trinity.

Delegates were repeatedly encouraged to reach out to the peripheries especially to immigrants and the poor but also to all members of the church’s diverse family — people of all races, women and young people.

Hosffman Ospino, associate professor of theology and religious education at Boston College, said it is time for the church to start building a “language of communion” rather than dividing the church community into different groups and individually responding to those needs.

“It’s the church serving the church,” he said. “We all are the church.”

Northern artists bless God through their art’s creativity

Continued from page 14

tune to host many music concerts highlighting the talents of both northern artists as well as travelling musicians from the south.

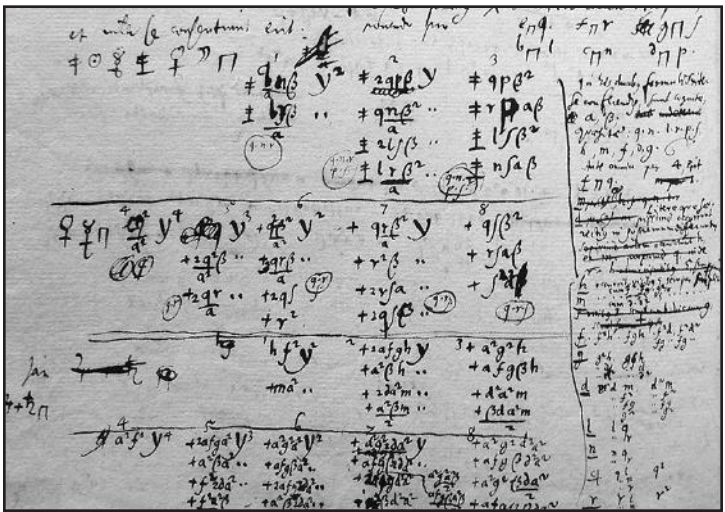
Currently one of our own parishioners, Abe Drennan, is recording a new music album using the church as a studio. Abe’s music is a modern blend of folk and rock with very positive themes about life and love so it is a perfect compliment to the church and its message of Good News. Abe is collaborating on the project with other northern musicians including Yellowknife’s

Greyson Gritt who just won a Juno award for Indigenous Music Album of the Year.

The arts scene in the north truly is a multi-hued canvas influenced both by and in reaction to the extremes of nature found here. As we read in the canticle of Daniel,

Cold and chill, bless the Lord
Dew and rain, bless the Lord
Frost and chill, bless the Lord
Ice and Snow, bless the Lord
Light and darkness, bless the Lord

Through the creativity of our imaginations and the work of our hands we bless God through the beauty of our art.



Leibniz

Symbols
he used for thoughts.
Logic was the richer,
and calculus was brought to the
limit

By Seb Koh

Prairie Messenger is ‘go to’ paper for Christian news

The Editor: I have been giving the eucharist to cancer patients at Princess Margaret Hospital in Toronto for 15 years. Eight of those years were with a Jesuit priest, Rev. Allan Peterkin, who advised me to subscribe to the *Prairie Messenger*.

It has been my “go to” newspaper for what has been happening in our Christian churches ever since. I do not know what I will do without it. It has been my source of wisdom and joy.

I am going to make a suggestion that I hope might contribute to a different decision than to end the publication of this newspaper. I myself am willing to pay \$75 per

year for a subscription and I wonder how many others would be willing. I would bet a lot!

Please let me know if you would consider raising the rates for private individuals like myself to keep this paper going. I take courses at Regis Jesuit College here. Perhaps I could advertise it there. Hoping for the best. — **Carolyn (Lynn) Smart, Toronto**

Owners help build homes

Continued from page 1

The homes will be occupied by the end of 2017 and early 2018.

Habitat for Humanity International CEO Jonathan Reckford made clear that Habitat does not give homes away. People living in Habitat homes help build their own houses, and pay an affordable mortgage geared to their income. Habitat helps low-income working families break the cycle of poverty by allowing them to move out of social housing, freeing up space for those on waiting lists.

The Carters — Jimmy is 92 and Rosalynn 89 — came to Winnipeg in hard hats and boots, ready to work. Rosalynn Carter started the day saying the future home owners are blessed by the many helping hands, “but the blessing is as much ours who work for you as it is yours.”

Jimmy Carter, a Baptist and a deacon, led a short devotional service but first invited all to Marantha Baptist Church in Plains, Georgia, where he teaches Bible classes. “We have about 30 members and hundreds of visitors who come to hear a politician teach the Bible, which is kind of a curiosity. You’re all welcome to come — not all on the same Sunday, but you’re all welcome.

“We have found out after 36

years with Habitat for Humanity that families that are in need are sometimes underestimated by those of us who have, you might say, everything in life. And we get to know those people and see how hard they work and how worthy they are and we come to realize that Habitat families were underestimated because, we think, ‘Why don’t they have a decent home if they worked as hard as I did?’ But Habitat families are just as hard-working as we are, they’re just as ambitious as I am, they have family values the same as mine. Habitat is a mechanism by which we can equalize the relationship between us.

“Habitat has expanded greatly my ability to put my faith into practice. So don’t forget that everything we have in life is given to us by God. We are given talents and ability to do anything we want to and God lets us make the decision about what kind of person I’m going to be, so that gives us a great responsibility but also a great opportunity, and building Habitat homes is an opportunity we have to put into practice whatever our moral and ethical values might be.”

According to Habitat for Humanity, one in seven households in Canada, including 735,000 children, “do not have a safe, decent and affordable place to call home.”

Church of England clergy start to abandon robes

By Catherine Pepinster

LONDON (RNS) — After centuries of wearing flowing robes, cassocks and other vestments, Anglican priests can finally dress down.

Under canon law, clergy have to wear traditional robes when holding communion services, baptisms, weddings or funerals. But following a vote this week at a gathering in York of the General Synod, the Church of England’s ruling body, Anglican priests can now wear lay garments such as a suit instead, so long as their parochial church council agrees.

The reasons given for the change included a more informal outlook in British society as a whole, but there is particular concern about young people being alienated by ornate accoutrements. One member of the Archbishop’s Council — the archbishop of Canterbury’s cabinet — also wants the abolition of bishops’ mitres.

Ian Paul, who writes the blog *Psephizo* wrote: “To most, and I would suggest especially the young, the sight of bishops in mitres puts them in another world. It is a world of the past, a world of nostalgia, a world of deference —

and mostly a world which is quite disconnected from present experience and values.

“It confirms for many the impression of a church irrelevant to modern questions, contained in its own bubble of self reference. And in its hierarchical understanding of authority, it is a culture of which contemporary society is becoming less and less tolerant.”

The issue of young people’s churchgoing is a disputed one for the Church of England, with many surveys showing a marked decline in membership of Christian churches among people below the age of 25. For some years now, the average age of a churchgoer has been over 60.

Recently the Diocese of London launched new programs to get young people involved in the Anglican Church. Its research shows that there are fewer than 2,000 people between the ages of 11 and 18 attending services in the diocese, which has 500 churches and serves a population of 3.6 million people.

Now the diocese says it will try and attract more by bringing youth advocates to work with the clergy, recruit special youth ministers and provide them with specialist training, plant special youth-oriented congregations, and set up youth missions focused on the gospel. The aim is also, says the diocese, to find a way of “amplifying the voice of young people.”

Linda Woodhead, one of Britain’s foremost sociologists of religion, said that while fewer children are socialized into Christian faith by their parents — and even of those that are, around 40 per cent reject that identity — “younger people are not identifying as ‘secular’ either.”

“Many are open-minded about religion, and appreciative of church buildings and other aspects of Christian heritage but suspicious of institutional religion,” she said.

Woodhead said church initiatives over many decades aimed at attracting young people, mostly by way of targeted missions and youth work, have failed spectacularly.

“It’s not inconceivable that new generations could be attracted back to Christianity, but it will require radical change in the nature of the churches themselves rather than yet another recruitment drive,” she said.

Her research has showed that the churches’ attitude toward gay people is the kind of approach that deters young people from traditional institutional religion, and for them no amount of

clerical dressing down will change that.



CNS/Steven Saphore, Reuters

CHINESE NOBEL WINNER LIU DIES — A member of the Australian Tibetan community places a candle near a banner during a candlelight vigil for the Chinese Nobel Peace Prize-winning dissident Liu Xiaobo July 12 outside the Chinese consulate in Sydney. Liu, who was recently released from a prison in China’s northeast, died July 13 at age 61.



Kiply Yaworski

CONSECRATION TO MARY — Saskatoon diocesan administrator Rev. Kevin McGee led a prayer consecrating Canada to the Immaculate Heart of Mary July 1 as part of a national initiative to mark the 150th anniversary of confederation. The Canadian Conference of Catholic Bishops invited dioceses and parishes across the country to join in the initiative on the Canada Day weekend. The first time the country as a whole was consecrated to Mary was in 1947 during the National Marian Congress in Ottawa. As part of the 1954 Marian Year, during a celebration at the National Shrine of Our Lady of the Cape, near Trois-Rivières, Que., the country was also consecrated to the Immaculate Heart of Mary. The 2017 prayer concludes: “Mary our Mother, we place our country Canada in the sanctuary of your Holy Heart for we know that there we will find Jesus, who lives and reigns with the Father in the unity of the Holy Spirit, one God.”

Laziness, vices prevent seeds of Gospel from taking root

By Carol Glatz

VATICAN CITY (CNS) — God proposes — not imposes — his Gospel and offer of salvation, putting the responsibility of being open to and moved by his message on the listener, Pope Francis said.

Jesus doesn’t draw people to him by conquering them, but by giving himself, like a sower, spreading “with patience and generosity his word, which isn’t a cage or a trap, but a seed that can bear fruit” if people welcome it, the pope said before praying the Angelus July 16.

Speaking to people gathered in St. Peter’s Square, the pope reflected on the Sunday reading from the Gospel of St. Matthew, in which Jesus speaks to the crowds about the parable of the sower.

The parable, the pope said, speaks more about the soil than the sower because the quality of the terrain is critical for whether a seed will eventually bear fruit.

In Jesus’ parable, the seed that falls on rich soil produces fruit, while seed that falls on hard or rocky ground or among the thorns does not.

The pope said the parable is like Jesus taking a “spiritual X-ray” of the different conditions of the heart that reveal how receptive it may or not be to God’s Word.

If a heart is hard and impenetrable, it’s like asphalt or cobblestones, he said, because the seed of the Gospels “bounces off” and doesn’t sink in.

A weak, “superficial heart,” is like rocky ground with little soil; a seed may sprout, but the tender plant is vulnerable to harsh conditions because of a lack of roots,

he said.

A superficial heart that lacks depth welcomes the Lord, “wants to pray, love and give witness, but it does not persevere, it gets tired out and never takes off.” The roots of faith can never sink deep because there are too many “stones of laziness” in the way and “love is fickle and fleeting,” the pope said.

A seed tossed among thorns will choke new growth, he said, and the thorns represent a heart filled with “worldly anxiety and the lure of riches”; they are “vices that come to blows with God,” suffocating his presence, the pope said.

If people spend more time cultivating “the idols of worldly riches, living greedily — for themselves, for possession and for power,” he said, then “we choke off the growth of God in us.”

People must reflect on their heart’s condition and, like a gardener, reclaim and work their land — their hearts — by eliminating the weeds and stones of vices and weaknesses.

U.S. fundamentalists criticized

By Carol Glatz

VATICAN CITY (CNS) — U.S. politics have become increasingly coloured by an apocalyptic world view, promoted by certain fundamentalist Christians, that fosters hatred, fear and intolerance, said an influential Jesuit magazine.

In fact, this world view shares some similarities with Islamic fundamentalism since “at heart, the narrative of terror shapes the world views of jihadists and the new crusaders” and is drawn from well-springs “that are not too far apart,” said *La Civiltà Cattolica*, the Jesuit journal reviewed by the Vatican before publication.

The article, appearing in the mid-July/August edition and released online July 13, was written by the journal’s editor, Jesuit Father Antonio Spadaro, and Marcelo Figueroa, an evangelical Christian, who is the director of the Argentine edition of the Vatican newspaper, *L’Osservatore Romano*. Written in Italian, an English version was released on www.laciviltacattolica.com

Titled: “Evangelical Fundamentalism and Catholic Integralism: A surprising ecumenism,” the article looks at the growing similarities in the rhetoric and

world views adopted by evangelical fundamentalists and some “militant” Catholic hardliners.

More specifically, it also looks at how this rhetoric and mindset have seeped into U.S. culture and politics, including in some electoral campaigns and government administrations, such as that of U.S. President Donald Trump.

One feature of this “ecumenism of hate” is a clear “Manichean” delineation between absolute good and evil, it said, and a confident sense of who belongs in which camp as could be seen with U.S. President George W. Bush’s list of nations in an “axis of evil” and President Trump’s “fight against a wider, generic collective” body of those who are “bad” or even “very bad.”

The authors briefly examine the origins and spread of evangelical fundamentalist thought and influence in the United States and how groups or movements become targeted as a threat to “the American way of life” and demonized.

While in the past those threats included modernist mindsets, the defence of slaves’ rights, “the hippy movement” as well as communism and feminism, today the enemies are “migrants and Muslims,” the authors said.

Bishop wants improvement in health bill

WASHINGTON (CNS) — The Senate Republicans’ latest effort to overhaul the Affordable Care Act is “unacceptable” and shows little improvement over the lawmakers’ first attempt to reform the federal health care law, said the chair of the U.S. bishops’ domestic policy committee.

“On an initial read, we do not see enough improvement to change our assessment that the proposal is unacceptable,” said Bishop Frank J. Dewane of Venice, Florida, chair of the U.S. Conference of Catholic Bishops’ Committee on Domestic Justice and Human Development.

“We recognize the incremental improvement in funding the fight against opioid addiction, for instance, but more is needed to honour our moral obligation to our

brothers and sisters living in poverty and to ensure that essential protections for the unborn remain in the bill,” he said July 13.

Dewane said the USCCB “is reviewing carefully the health care bill introduced by Senate leadership.”

Senate Majority Leader Mitch McConnell, R-Kentucky, introduced the Senate’s Better Care Reconciliation Act. The measure needs 50 votes to pass.

In his July 13 statement, Dewane referred back to his June 27 letter to senators that said any health care reform bill must uphold several moral principles: affordability; access for all; respect for life; and protection of conscience rights. The bishops also have stressed the need for U.S. health care policy “to improve real access” to health care for immigrants.

The U.S. Senate must reject any health care reform bill that will “fundamentally alter the social safety net for millions of people,” he said in the June letter. “Removing vital coverage for those most in need is not the answer to our nation’s health care problems, and doing so will not help us build toward the common good.”

Dewane also said in that letter the U.S. bishops valued the language in the earlier Senate bill that recognizes “abortion is not health care,” and that it at least partially succeeded on conscience rights. But he said it had to be strengthened to fully apply “the long-standing and widely supported Hyde Amendment protections. Full Hyde protections are essential and must be included in the final bill.”

It’s better to walk alone, than with a crowd going in the wrong direction.

— Diane Grant