



Spirit of Sion

Fifty years after Our Lady of Sion Academy closed in 1967, more than 300 former students and teachers gathered to honour the Sisters of Sion for their contribution to Catholic education.
— page 6

Christ in Me Arise

A celebration of the beginning of the school year for Greater Saskatoon Catholic Schools featured singer and composer ValLimar Jansen.
— page 6



Ecumenism for all

"It is all too easy to think that ecumenism is a matter for professional theologians and leaders in the Vatican or archdiocese," writes Jason West, president of Newman Theological College in Edmonton. But it is a daily task for all.
— page 14

Disappearing journalists

Professional journalism is in trouble because almost no one has figured out how to make money in the news business, writes Thomas Reese, SJ. Religion writers are especially hard hit because of declining revenues.
— page 15

Liturgical changes

Pope Francis has decentralized authority over how the texts used in the Catholic Church's liturgies are translated from Latin into local languages, moving most responsibility for the matter from the Vatican to national bishops' conferences.
— page 20

Music for liturgy

This week's PM features music selections for liturgy from Oct. 1, the 26th Sunday in Ordinary Time, to the Feast of Christ the King.
— pages 8 - 10



Pope beatifies two clergy in Colombia

By Cindy Wooden

VILLAVICENCIO, Colombia (CNS) — If just one victim of Colombia's civil war forgives his or her aggressor, it can set off a chain reaction of hope for reconciliation and peace, Pope Francis said.

Celebrating mass Sept. 8 in Villavicencio, a city filled with those who fled their homes during the war and with former fighters trying to start over, Pope Francis pleaded for honesty and courage.

At the beginning of the mass, he held up two heroic examples of those who gave their lives to "rise up out of the swamp of violence and bitterness": Bishop Jesus Emilio Jaramillo Monsalve of Arauca, who was murdered by Colombian Marxist guerrillas in 1989, and Rev. Pedro Maria Ramirez, a priest killed at the start of the Colombian civil war in 1948.

Pope Francis beatified the two at the mass, which was celebrated in the middle of a broad field, typical of the area's cattle ranching terrain.

In his homily, the pope acknowledged that, during 52 years



CNS/Paul Haring

TWO BEATIFIED IN COLOMBIA — A devotee holds a banner showing Blessed Emilio Jaramillo Monsalve as Pope Francis celebrates mass at Catama field in Villavicencio, Colombia, Sept. 8. The pope beatified Blessed Jaramillo and Blessed Pedro Maria Ramirez.

of war, many at the mass suffered horrors.

"How many of you can tell of

exiles and grief," he said.

The Christian call to reconciliation is not something abstract,

the pope said. "If it were, then it

— VICTIMS, page 19

Advocates turn up heat on poverty reduction strategy

By Michael Swan
The Catholic Register

TORONTO (CCN) — Now that Canadians have had nine months to tell Ottawa what they

want to see in a national poverty reduction strategy, people like Mary Boyd are hoping to increase pressure on the Liberal government to fulfil its 2015 campaign promise to set targets and measure

progress on poverty nationwide.

"We would like the government to use the term eradication or elimination of poverty, rather than reduction. Reduction is a weak word," said Boyd, who is

director of the MacKillop Centre for Social Justice in Charlottetown, P.E.I.

Named after St. Mary MacKillop, Australia's first saint who had many relatives on Canada's east coast, the MacKillop Centre was sure to get its recommendations on housing, the social safety net and indigenous poverty into Employment and Social Development Canada before the Aug. 31 deadline.

"This is a moral question," Boyd said. "We all know well that Christ had a preferential option for the poor. He did because the poor are defenceless. They need people to take their side, to go to bat for them. They need the problem of poverty to be called what it really is — a moral, sinful problem in our society."

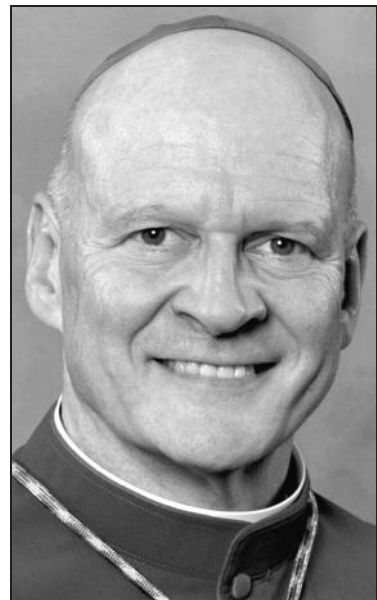
Boyd's next turn at bat on the poverty question will be the Oct. 17 Chew On This campaign coordinated by the Catholic-Calvinist organization Citizens for Public Justice and a national anti-poverty network called Dignity for All. Boyd and her friends will be out on street corners handing out lunch bags containing an apple and a fact-sheet on poverty.

This will be the fifth year the Chew On This campaign has marked the International Day for the Eradication of Poverty. Last year 60 teams from coast to coast handed out lunch bags to 330,000 people. Boyd is hoping this year to

Bishop appointed for Diocese of Saskatoon

By Kiply Lukan Yaworski

SASKATOON — The new bishop-elect for the Roman Catholic Diocese of Saskatoon



Bishop Mark Hagemoen

has a number of passions, including fostering a deeper relationship with indigenous people, pursuing the new evangelization, furthering

youth ministry, and supporting Catholic education.

Bishop Mark Hagemoen, 56, who has served for four years as bishop of the northern Diocese of MacKenzie-Fort Smith, was named the eighth bishop of the Roman Catholic Diocese of Saskatoon in an announcement by Pope Francis released Sept. 12, 2017.

The Diocese of Saskatoon has been without a bishop since Oct. 14, 2016, when former bishop Donald Bolen was inaugurated as Archbishop of Regina. Rev. Kevin McGee has been serving as diocesan administrator in the interim. The date for Hagemoen's installation as Bishop of Saskatoon has not yet been announced.

In an interview from his office in Yellowknife, the new bishop-elect said the unexpected appointment is a bittersweet moment.

Saying farewell to the people of Mackenzie-Fort Smith diocese is going to be difficult, admits Hagemoen, who says he was surprised by Pope Francis' decision to appoint him Bishop of Saskatoon.

"It does come at a difficult time in the Diocese of Mackenzie-Fort Smith, as we are just moving ahead

with a number of programs and renovation projects," he says. "We accomplished a fair bit this year, after discerning and gathering things up for a couple of years."

He describes Mackenzie-Fort Smith as an Aboriginal diocese. "Most of the Catholic people here are Aboriginal. It has been a privilege and a learning for me, and I still have lots to learn," he says of his experience as shepherd of the geographically large diocese that covers all the Northwest Territories, part of western Nunavut, as well as the Athabasca region of northern Saskatchewan.

"In my whole way of approaching pastoral ministry, I have been shaped by walking with our Aboriginal people here. In terms of how I pastor, and how I approach things, that has been a real gift."

Another passion for Hagemoen is the need for a new evangelization. This includes "the whole issue of outreach to the People of God, especially in the spirit of Pope Francis," he explains. "What does it mean to go beyond the

— CATHOLIC, page 17

— VIOLATION, page 15

Catholics criticize Trump's decision to end DACA

By Kurt Jensen

WASHINGTON (CNS) — Catholic church leaders, immigration officials and university presidents were swift and unanimous in their condemnation of President Donald Trump's Sept. 5 decision to phase out Deferred Action for Childhood Arrivals known as DACA.

"In the past, the president stated that the Dreamer story 'is about the heart,' yet (the) decision is nothing short of heartless," said Chicago Cardinal Blase J. Cupich. "The Dreamers are now left in a six-month limbo, during which Congress is supposed to pass comprehensive immigration reform, a feat they have been unable to achieve for a decade," he said in a Sept. 5 statement.

The rescission of DACA, announced by Attorney General Jeff Sessions, places an estimated 800,000 undocumented immigrants, many of whom were brought to the United States as young children and have known no other home, under threat of deportation and losing permits that allow them to work. From August through December, according to the Department of Homeland Security, the work permits of more than 200,000 DACA recipients will expire and only 55,258 have submitted requests for permit renewals.

The decision to end DACA is "a heartbreaking disappointment," said Jeanne Atkinson, executive



CNS/Kevin Lamarque, Reuters

WASHINGTON DACA DEMONSTRATION — Deferred Action for Childhood Arrivals supporters demonstrate near the White House in Washington Sept. 5. Attorney General Jeff Sessions announced Sept. 5 that the DACA program is "being rescinded" by President Donald Trump.

director of the Catholic Legal Immigration Network. She also said her organization rejects and adamantly disagrees with Sessions' "untested personal opinion that DACA is unconstitutional."

"Americans have never been a people who punish children for the mistakes of their parents. I am hopeful that we will not begin now," said Los Angeles Archbishop Jose H. Gomez, chair of the U.S. Conference of Catholic Bish-

ops' Committee on Migration. "I do not believe this decision represents the best of our national spirit or the consensus of the American people. This decision reflects only the polarization of our political moment."

Cardinal Daniel N. DiNardo of Galveston-Houston, president of the USCCB, said in a statement with other USCCB leaders: "The Catholic Church has long watched with pride and admiration as

DACA youth live out their daily lives with hope and a determination to flourish and contribute to society: continuing to work and provide for their families, continuing to serve in the military, and continuing to receive an education. Now, after months of anxiety and fear about their futures, these brave young people face deportation. This decision is unacceptable and does not reflect who we are as Americans."

Cardinal Joseph W. Tobin of Newark, New Jersey, called the decision "malicious."

"One can't hide behind the term 'legality' in rescinding DACA," his statement added. "That is an abandonment of humanity, and abandonment of talented and hopeful young people who are as American as you and I."

Mercy Sister Aine O'Connor, who stood in front of the White House as the decision was announced, also took issue with Sessions' remark: "Nothing is compassionate about the failure to enforce immigration laws."

"We do not see it as a compassionate act. It is a merciless act," O'Connor told Catholic News Service, adding that it was "an abdication of responsibility by the Trump administration."

Future plans for her group include lobbying members of Congress to show "the root cause of immigration, which includes American policies that destroy economic stability in other countries."

The Washington-based Franciscan Action Network's statement compared Trump to Pontius Pilate: "Like Pilate, President Trump has tried to wash his hands of responsibility when he could have and should have kept DACA in place. God commands his people to care for immigrants and treat them 'no differently than the natives born among you.' " (Lv 19:34)

The Ohio-based Ignatian Solidarity Network accused Trump of undermining "the dignity of undocumented individuals," adding, "As people of faith, we are called to uphold the inherent dignity of our immigrant brothers and sisters, to stand with those marginalized by a broken immigration system, and to recognize the gifts and talents that these young people bring to our communities."

Georgetown University President John J. DeGioia, in a statement on his Facebook page, said he wanted to emphasize Georgetown's "strongest support for all of our undocumented students. As a nation, we have the capacity and responsibility to work together to provide a permanent legislative solution to ensure the safety and well-being of these young women and men who have — and will — contribute to the future of our country in deeply meaningful ways."

Wife, mother describes trauma she felt during deportation attempt

By Natalie Hoefer

INDIANAPOLIS (CNS) — It was a typical day for Maira Bordonabe last spring.

"I dropped my children off for school, then I spent some time in (adoration)," said the married mother of two children, ages seven and 12, and a member of St. Gabriel the Archangel Parish in Indianapolis.

On that typical spring day as she pulled out of the parking lot to head home, Bordonabe had no idea she would not see her family again as a free woman for nearly five months.

On her way home, she was stopped by two Immigration and Customs Enforcement officers charged with the task of taking her to Chicago, from where she was then to be sent back to Mexico.

Bordonabe, now in her 30s, had immigrated to the United States at a younger age with her family. She married a U.S. citizen, her children are U.S. citizens, and she is working toward a degree in human resources to help her husband provide a better life for their family.

She hardly fits the criteria that President Donald Trump claimed would be the focus of his administration's deportation efforts during a 60 Minutes interview days after he won the presidential election: undocumented immigrants who were "criminal and have criminal records, gang members, drug dealers."

Nevertheless, Bordonabe was immediately taken to a deportation centre in Chicago.

"I spent four months there with

other women, most of them mothers," she said, her voice quivering with emotion as she shared her story with a crowd of more than 350 people at a "families first" budget rally Aug. 30 hosted by Indianapolis Congregation Action Network at Holy Spirit Parish. "One woman from Africa had been there for eight months trying to prove her need for asylum."

Unlike the woman from Africa, Bordonabe said she was "blessed" to have help and support from her family and her faith community at St. Gabriel Church, where prayer vigils were held nearly every Monday evening that she was absent.

When she got no response to a request for a review of her case for asylum, her supporters contacted Rep. Andre Carson, D-Indiana, for help.

That move "helped her get the initial step to say, 'I can't go back due to credible fear,'" Angela Adams, Bordonabe's lawyer, told *The Criterion*, newspaper of the Archdiocese of Indianapolis. "Only then can you go to a judge to plead your case."

In the end, Bordonabe was granted a trial to plead her case in court.

Concern for the family's safety prevented Adams from revealing the specific reasons why the judge granted Bordonabe a "withholding from removal." But the reasons were grave, she assured.

"Persecution is very hard to prove in Mexico," Adams explained. "The circumstances were such that the judge agreed that she

would face persecution if she had to go back. It's a long, in-depth, six-page decision, not just a check in a box."

While Bordonabe now can never be deported, she must check in with Immigrations and Custom Enforcement every six months.

Still, the case was won, and the federal government, which had 90 days to appeal the ruling, opted not to challenge the decision. Bordonabe was free to return home.

Her husband and children arrived in Chicago, Adams recalled. Bordonabe had her few belongings packed in a box and was ready to go.

But then something happened that Adams said still leaves her in disbelief.

"ICE officials, one in particular, changed his mind and said, 'No, she has to wait 90 days to see if there's another country we can send her to,'" Adams said. "ICE made the decision in front of the children. Everyone lost it. It was a blow. She literally had the document (for her release) in her hand signed and her belongings packed up."

Carson again was called upon to intervene, and Bordonabe was released within four days. She returned home with her family in late August.

"Before this (occurrence at the deportation centre) happened, even as an immigration attorney I thought, 'Oh, it hasn't changed much under this new administration,'" said Adams, who has been involved in immigration law for more than 15 years. "But I can tell you from personal experience and

being in the field, it's a lot different.

"There's no regard for humanity. There's a lack of respect. I feel like there's been a call or a directive from above. (ICE officials have) been given the power to break up families, and it's not healthy."

"Everyone in the family had a really difficult time dealing with her absence. They were devastated. The children didn't understand. They just needed their mother home."

Bordonabe's 12-year-old son Luis can attest to the hurt of losing

his mother for nearly five months.

"I was mind-blown," he said of the ICE officer's decision not to release his mother. "I was so disappointed. Me and my sister had hopes that she would come home, but she didn't. It was really hard."

Bordonabe couldn't agree more with her son.

"This is a very hard situation to put a family through," she said at the event.

"We need to keep families together."



CNS/Natalie Hoefer

DEPORTATION WOULD BREAK UP FAMILY — Maira Bordonabe, a member of St. Michael the Archangel Parish in Indianapolis and a married mother of two, shares her story at an Aug. 30 rally of being taken for deportation.

Asylum seekers need honest information on Canada

By Deborah Gyapong

OTTAWA (CCN) — Asylum seekers in Canada need honest information about their chances of remaining in Canada.

“Otherwise, they arrive here and after a few months they are sent back because their request as a refugee is not valid,” said Alessandra Santopadre, 47, co-ordinator of the Montreal archdiocese’s refugee sponsorship program.

Asylum seekers now in the United States have to understand that just arriving in Canada does not mean they’ll be accepted as refugees, she said.

“You have to be a Convention Refugee, not because you are scared of Trump,” she said. “That is not a reason.”

Convention refugees are defined as people who have a “well-founded fear of persecution” based on five grounds: race, religion,

nationality, membership in a particular social group and political opinion.

While the summer’s recent surge of mostly Haitian asylum seekers has abated somewhat, Santopadre said many groups are in the United States under similar circumstances:

from countries like Nicaragua, Guatemala, El Salvador, Yemen and Sudan.

Fleeing poverty or an environmental crisis will not be enough to guarantee being received into Canada, she said.

Nevertheless, the Montreal

archdiocese is poised to help asylum seekers, especially vulnerable pregnant women and women with small children. On Oct. 1 it will open a former rectory that will provide 12 rooms to temporarily house them while their refugee applications are processed and be-

fore they can obtain rental accommodation.

Santopadre began working for the Montreal archdiocese five years ago, but she has spent much of her adult life working with

— STRESS, page 4

Atheist pushes anti-euthanasia fight in U.K.

By Michael Swan
The Catholic Register

The fight against assisted suicide has not been lost, says a Canadian-born liberal and atheist English academic who opposes medicalized killing.

Kevin Yuill, a history professor at the University of Sunderland and one of the most prominent voices against legalized assisted suicide in the United Kingdom, told *The Catholic Register* he doesn’t think the Supreme Court

of Canada decision mandating legalization in 2015 will stand the test of time.

“In the future, assisted suicide will be viewed as an unfortunate departure, like the flirtation with racial ideas (as in Nazi ideology and eugenics) in the early 20th century,” Yuill wrote in an email.

In his frequent articles for the British press, Yuill has used the example of what’s happened in Canada to warn the English how legalizing assisted suicide leads to an erosion of rights.

“In the province of Ontario, the Ministry of Health and Long-Term Care announced that it would force doctors to either euthanize patients who wanted to die, or refer them to someone who would,” Yuill wrote for *Spiked* in July. “Three years ago, it was a crime for doctors to kill their patients in Canada. Now, doctors could lose their licence for refusing to participate in killing their patients.”

Yuill’s 2015 book, *Assisted Suicide: The Liberal, Humanist Case Against Legalization*, stands as proof that opposing doctor-aided death isn’t a reactionary plot by religious zealots.



Kevin Yuill

Assisted suicide for mentally ill problematic

By Deborah Gyapong

OTTAWA (CCN) — An effort by the Canadian Mental Health Association (CMHA) to prevent the mentally ill from access to assisted suicide is likely to fail, warns a Catholic psychiatrist.

Dr. Tim Lau, the founding president of the Canadian Catholic Federation of Catholic Physicians’ Societies, said he welcomes the CMHA’s efforts to keep mental illness out of the euthanasia law’s eligibility criteria, and to maintain the current regime that requires a “reasonably foreseeable natural death.”

“However, court challenges will inevitably come, arguing that if suicide is an answer to suffering, why would mental suffering be a just reason to discriminate,” Lau said in an email interview. “Since we had opened this can of worms, it could be argued that it is a violation of the Charter of

Rights and Freedoms. Suicide would become a treatment for depression rather than a terrible consequence.”

Lau said he has already had patients request so-called Medical-Aid-in-Dying (MAiD), “but they were depressed, so at the present time there isn’t a pressure for those folks.”

“Things will change, sadly enough,” he said.

On Sept. 7 the CMHA released its position on Bill C-14 on MAiD, which came in advance of World Suicide Prevention Day on Sept. 10.

“As a recovery-based organization, CMHA has announced that the Canadian government should choose to support recovery for mental health patients rather than MAiD, and further invest in services, supports and research regarding mental health,” the organization said in a release.

“Bill C-14 mentions that the illness must be irremediable, grievous and unbearable, and the patient should have a medical condition with a ‘reasonably foreseeable natural death,’ ” it said. “For patients who suffer solely from a mental illness, a natural death would not be foreseeable. This is one reason why CMHA believes that psychiatric MAiD should remain illegal.”

The CMHA reported that analysis of policies in Belgium and the Netherlands, where psychiatric euthanasia or assisted suicide is permitted, showed they led to increased requests.

“CMHA suggests that we must be careful to avoid the use of MAiD as a substitute for treatment and supports,” the release said.

The CMHA suggested the government instead report recovery

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“One of the most frustrating aspects of this whole discussion is that those who are affiliated with religious institutions make excellent arguments against assisted suicide, but they can be dismissed with a wave of the hand as religious,” said Yuill in an email. “There are broad moral reasons why atheists like me oppose a change in the law.”

For the thoughtful atheist, there’s no contradiction between doubting God and affirming the sanctity of life, he said.

“(Eighteenth century philosopher Immanuel) Kant provides a basis for secular morality. Suicide, he says, is not abominable because God has forbidden it. God has forbidden it because it is abominable,” said Yuill. “We have a concept of the sacrality of human life — of all human life — in our laws against taking the life of another.”

People have the same instinctive repugnance to murder if the victims are old, infirm and not likely to live many more years as if the victim is young and healthy. Murderer Elizabeth Wetlaufer doesn’t get a free pass because the people who died were in a nursing home.

“It is moral equality of every human life — the Kantian idea that human lives must never be used as a means to an end but are ends in and of themselves — that is undermined by legalizing assisted suicide,” said Yuill.

Assisted suicide proponents have succeeded since the 1970s largely on the basis of anecdotes and an absence of opposition, said Yuill.

“As soon as you get beyond the anecdotes and you expose their ‘everyone resisting this is a religious bigot imposing his will on everyone else’ argument, they have little else. I am supremely confident that, given the chance, we can win these arguments. Consequently, I have never refused a challenge to debate them.”

Yuill recently took his arguments to a medical conference in the Netherlands.

“I was impressed that they

were open to argument and surprised that they had had little,” he said.

Yuill asked the pro-euthanasia crowd on what basis they would deny autonomy and the right to choose from brokenhearted 24-year-olds who feel they no longer want to live without the lover who spurned them.

“I also asked why doctors had to perform the task,” he said. “Why not allow competent adults access to deadly drugs they can self-administer? It struck me that they had never been asked these questions and it seemed to stop them in their tracks.”

When those who oppose assisted suicide retreat or fail to engage the debate they make it easy for pro-euthanasia arguments, said Yuill.

“Assisted suicide and euthanasia advocates push against an open door,” he said.

Yuill fears all the ways assisted suicide will erode our freedoms.

“It does not make society — or a man — freer to destroy the basis to his freedom,” Yuill said. “The exponents of assisted suicide threaten our freedoms rather than the other way around. We currently have the right to refuse treatment. By eliding the difference between refusing treatment and killing or being killed, assisted suicide undermines the basis of bodily autonomy. . . . We are being offered choices without responsibility, which renders the whole meaning of choice meaningless.”

Polls showing a popular embrace of capital punishment don’t change the morality or wisdom of state-sponsored killing, Yuill said.

“There is a dual aspect to suicide. There is a killer and a victim. We condemn the act of the killer even as we sympathize with the victim and his family. . . . From the perspective of the community, taking a life — no matter what value the killer puts on it — is always wrong. This is also the basis of opposing capital punishment.”



Tim Yaworski

BIRTHDAY OF MARY — After an evening celebration of the eucharist in the outdoor grotto at St. Laurent, Sask., on the feast of the Birthday of the Blessed Virgin Mary Sept. 8, a procession of the faithful accompanied the statue of Our Lady of Lourdes up the hill to the log church. Bishop Albert Thévenot of the Prince Albert diocese and priests from throughout the area presided at the celebration, which ends the pilgrimage season at the historic Our Lady of Lourdes shrine at St. Laurent, north of Duck Lake, Sask. Birthday cake and refreshments concluded the celebration.

Refugees, religious freedom top concerns for Parliament

By Deborah Gyapong

OTTAWA (CCN) — After a surge of asylum seekers over the summer, Canada's refugee policies will be top concerns for many faith-based groups once Parliament resumes Sept. 18.

But religious freedom, conscience rights for health care workers, anti-poverty strategies, palliative care, poverty, and climate change also remain high on the agenda.

The Liberals face division in their own caucus on both its handling of more than 7,000 asylum seekers who crossed the border illegally in recent months. While the flow has abated somewhat, concerns remain that U.S. President Donald Trump's policies toward 800,000 so-called Dreamers, people who came to the United States as undocumented migrants as children, could spur yet another surge of border crossers.

The Liberals also face internal division over a new tax policy that could adversely affect doctors and other professionals, entrepreneurs, farmers and contractors such as plumbers, in the name of tax fairness.

Refugee policy

For Citizens for Public Justice (CPJ), a Christian social justice think-tank, care for refugees is among their top priorities, said CPJ executive director Joe Gunn.

"This is an area where what happens in the United States is really going to throw Canada for a loop," Gunn said. He noted the United States bishops oppose sending tens of thousands of young people back to Mexico.

The Canadian government is even more worried about hundreds of thousands of people in the United States, from countries like Honduras and El Salvador, whose temporary permits to remain in the country may come to an end. It was Trump's decision to end a temporary permit for Haitians that prompted the surge of Haitian asylum seekers to Canada during the summer.

Gunn noted the Liberal government is sending emissaries to these communities in the United States to let them know, "No, Canada is not going to accept tens of thousands of people who are no longer able to stay in the United States."

"Those kinds of very scary numbers really complicate the whole question for people wanting to work with refugees," Gunn said. "Many of our parishes are looking for more families to sponsor."

A government cap on private refugee sponsorships, and having the system flooded with new arrivals, could mean those waiting in refugee camps for years to come to Canada have to wait longer, Gunn said. "The pressure



CNS/Chris Wattie, Reuters

PARLIAMENT RESUMES — When Parliament resumes Sept. 18 Canada's refugee policies will be a top concern for many faith-based groups, after a surge of asylum seekers came across the border over the summer.

on how to respond to the situation in the United States can literally twist our system into knots."

The illegal border crossers are exploiting a loophole in the Safe Third Country Agreement that would otherwise not allow them to apply for refugee status in Canada because they were already in a safe country where they could apply.

CPJ, as well as the Canadian Conference of Catholic Bishops and other faith groups, are opposed to the Safe Third Country agreement. Gunn said every case needs to be judged individually. The agreement encourages people to sneak across the border, which puts additional strain on the system, he said.

Religious Freedom

For Cardus, a faith-based think-tank, a top concern is Bill C-51, an omnibus bill to be introduced this fall intended to clean up various obsolete or redundant parts of the Criminal Code.

Andrew Bennett, director of Cardus Law, and Canada's former Ambassador of Religious Freedom, said he is concerned about the elimination of Section 176 that "prohibits obstructing a clergyman or minister from celebrating divine services or performing any other function in connection with this calling."

The sections to be eliminated recognize religious worship as "uniquely privileged," and something different from a Rotary Club meeting or a university lecture, Bennett said.

The proposed changes are "not necessarily malicious," but perhaps come from "an increasing amnesia around the importance of religious faith and religious practice in our common life together," he said.

Conscience rights for health care professionals remain a top priority for the Canadian Conference of Catholic Bishops, the Coalition for HealthCARE and Conscience, and the Catholic Women's League. The CWL adopted a national resolution at the August national convention requesting the federal government to amend the Criminal Code to make it a crime to coerce health care professionals to participate in or refer on procedures that violate their conscience and religious freedom. The Coalition is supporting a court challenge of the Ontario physicians' college policy that forces doctors to make effective referrals and, in emergency circumstances, to per-

form euthanasia, abortion and other morally objectionable procedures.

Tax policy

As for the proposed Liberal tax changes, CPJ's Gunn believes any government programs to receive and integrate refugees, effectively deal with climate change commitments, or to address a promised national poverty reduction strategy, "will cost money" and increased taxes "are a way government can put some of these activities into practice."

Whether what the government is proposing has been done "in a fair way," with enough consultation, is another question, he said. In principle, tax reform that encourages "those making very handsome incomes" to pay more should be expected. Yet, Gunn pointed out efforts should be made to ensure tax reforms "don't divide and hurt solidarity," and create social disruption.

Forcing doctors to pay more tax could have an impact on the provinces who might be forced to pay more for their services to compensate, he said.

CPJ hopes the Liberal government follows through on its promise for a national anti-poverty strategy and finds some revenue through eliminating the subsidies to the oil and gas industry, so as to better meet commitments Canada made in the Paris climate change agreement.

Abortion

The Canadian Catholic bishops have spoken up strongly against the Liberal government's commitment of \$650 million to fund sexual and reproductive rights, including abortion, overseas. The government hopes to reduce the estimated 22 million unsafe abortions annually — a leading cause of death among women in the developing world, who often turn to backstreet providers because they have no access to legal abortion.

However, advocating for access to abortion faces obstacles in

Stress always accompanies wait times

Continued from page 3

refugees. Born in Italy, she spent 15 years working for the Scalabrini religious community in outreach to refugee communities. That work took her around the world to various countries to get to know the circumstances on the ground and "find a solution with local people," she said.

Prior to coming to Canada, she had worked most recently in Haiti, arriving there in 2007, three years before the catastrophic 2010 earthquake.

Since taking over the refugee-sponsorship program, Santopadre has spent a lot of time in airports, waiting for refugee families to arrive.

Sometimes she is with a priest and members of a local parish waiting for their sponsored family; other times she is with a family waiting for a sponsored loved one or loved ones.

"There is the stress of the family waiting there," she said. They worry when it seems to take a long time for the newcomers to go through immigration. She tells

them, "Don't worry, this is normal, it takes time."

"When they see their family coming out, it's a magic moment," she said. Some of them meet again after many years. "They cry; they're happy."

Sometimes when people meet with her in her office, it's a "cry of desperation," but when that moment of reunification happens, it's a time of joy, she said. After a week or two, she will visit the new family to help ensure they have what they need.

In 2016 - 2017, the archdiocese processed 345 files involving about 700 people from countries such as Syria, Eritrea, Burundi, Afghanistan, Iraq, Sudan and Iran. Forty-seven parishes are involved in refugee sponsorship efforts — about half involved in direct sponsorships, the rest in fundraising or helping families that are sponsoring relatives.

Her office helps families that wish to sponsor family members navigate the refugee and immigration process with the government.

"We have to be there to help them and support them," she said.

In March, a family of Pakistani

Christians crossed the border illegally into Canada because they had heard of Prime Minister Justin Trudeau's tweet welcoming people to Canada. At first they stayed at a YMCA, but then they came to Santopadre's office.

St. Giovanni Bosco, an Italian parish in Montreal, offered to put them up for two or three months while they searched for an apartment, Santopadre said. "They became part of the community." Their children, ages six and eight, have started school.

"I came to visit them regularly," Santopadre said. "They're scared the Canadian government will send them back to Pakistan. Christians are persecuted there."

The father told her, "I don't want my two children to suffer as I suffered as a Christian," she said.

In her work, she tries to stay in touch with the families being sponsored and the families and communities that are sponsoring them, to help them become aware of cultural differences.

"It's something I love to do," she said. "I don't see difference as a problem but as a richness."

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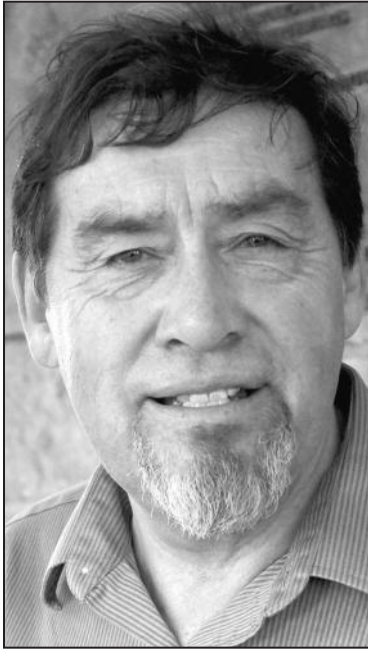
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— FUNDING, page 5

Indigenous leaders optimistic on Trudeau’s direction

By Deborah Gyapong

OTTAWA (CCN) — Two indigenous leaders are cautiously optimistic about Prime Minister Justin Trudeau’s plans to renew relations with Canada’s first peoples by getting rid of the Indian Act.



CCN/D. Gyapong

Harry Lafond

On Oct. 3 Trudeau will host a First Ministers’ meeting in Ottawa with national indigenous leaders. “Canada is making progress towards a true nation-to-nation,

Inuit-Crown, and government-to-government relationship with First Nations, Inuit, and Métis peoples in Canada,” the prime minister said in announcing the meeting. “I look forward to meeting with indigenous leaders and building on the real progress we have made toward renewing our relationship with indigenous peoples.”
Trudeau also signalled big changes in August with a cabinet shuffle that divided the indigenous and Northern Affairs Department into two ministries.
Former health minister Jane Philpott will take on the role of Minister of Indigenous Services, while the former minister of the whole department, Carolyn Bennett, will become the new Minister of Crown-Indigenous Relations, which will deal with treaty negotiations and replacing the Indian Act.
Harry Lafond, a parish administrator for the Muskeg Lake First Nation, said he welcomed the shuffle if it brings about real change inside the federal bureaucracy that has been resistant to it.
“That bureaucracy is driven by a long history of Canadian policy and laws that continue the colonizing practices of its predecessors,” Lafond said. Some of those policies “create dependency” and a “trustee relationship that is really about controlling and micro-

managing the lives of indigenous Canadians.”
The new department under Carolyn Bennett “has the greatest potential right now of initiating a change process that will lead us to a better place,” he said. “If they don’t make this change, we’ll be stuck for another half-century of trying to change a bureaucracy that is so indoctrinated with colonizing thinking.”
The Indian Act was the driving force for previous administrations so that even when treaties were being implemented, “that implementation was always coloured by the policies derived from the Indian Act.”
As for “getting rid of the Indian Act,” Lafond said, “I don’t think we have an option.”
It was designed to control, to create a master/service relationship, he said. “You can’t have a nation-to-nation discussion when that is in the room.”
“I know there’s fear,” he said. “As long as I’ve been involved in First Nations politics, there’s been this fear: ‘What’s going to replace it?’”
Deacon Rennie Nahanee, coordinator of ministry and outreach to indigenous peoples for the Vancouver archdiocese and a member of the Squamish First Nation, takes the federal government’s taking a “nation-to-nation approach.”

“We did have our governments before and those were taken away and replaced with Indian Affairs band councils,” he said.
Nahanee does not want to see First Nations’ governments treated as similar to a municipal order of government. Also, he stressed any talk of self-government without taxation “doesn’t really give a lot of power to band councils.”
While he agrees with abolishing the Indian Act, he worries about what would replace it. “As bad as it is, it does tie us into the past and gives us certain rights.”
“The Indian Act ties us to the federal government, which is responsible for the Indian people,” he said. “If taking away the Indian Act moves us to come under the provinces, that would not be good.”
The federal government has a “fiduciary responsibility” for indigenous peoples the provinces do not have. “They would not have to look after the indigenous peoples’ best interests.”
The Indian Act created the reserve system that was supposed to be a protection for indigenous peoples’ land, he said. It also talks about their rights and status as indigenous peoples for education and health care.
“Indigenous people are still mostly poor across Canada and a lot of reserves don’t have good infrastructure for housing and water,” Nahanee said. “If remov-

ing the Indian Act improves that, that would be good.”
“If removing the Indian Act takes away what little we have now, then that is not good.”
Nahanee also wondered whether it would mean the end of the reserve system and whether people could own their own property and therefore be able to sell it. That could mean the destruction of their communities.
“The problem with people losing their status and losing the reserve system, that is becoming part of the Canadian system, like municipalities, we as indigenous people could disappear into nothing,” Nahanee said.
As Ottawa tries to renew relations, Lafond said he hopes the Catholic Church “opens itself up to understand the politics of what is happening.”
“We need to understand what (colonization) has done with us as a people and the church needs to learn to walk with us on our terms,” Lafond said. “It can’t continue to pretend to be the answer to our problems. That’s the church’s history in the last 200 years in Canada.”
The church was “a team player in the colonizing forces that came into our communities,” he said. The church has to understand its role and begin a “different type of conversation with our communities.”

Haitian partners relieved Hurricane Irma not as bad as expected

By Deborah Gyapong

OTTAWA (CCN) — Development and Peace/Caritas Canada’s Haitian partners are relieved Hurricane Irma did not hit the island nation with full force, says its Latin American programs officer.

Abortion funding tops agenda

Continued from page 4

regions such as Africa where most governments are conservative and influenced by Christian and Muslim groups who are strongly anti-abortion.
For Campaign Life Coalition and REAL Women of Canada, overseas abortion funding will remain a top agenda item. REAL Women with the World Congress of Families has launched a petition asking Prime Minister Trudeau to redirect the abortion funding to “help address the real needs of the poor in Africa, like clean water and maternal health care.”
Campaign Life’s Johanne Brownrigg said they want to see the government return to the policies of the Maternal and Child Health Initiative launched by the Harper government that did not include funding abortion. “The millions spent abroad supporting the health of mothers as well as the birth and lives of young children was applauded throughout Africa,” she said. “We are making it a priority to oppose the \$650M spending. We will be challenging the decision to tie aid to abortion, said ”

“People are relieved,” said Mary Durran in a phone interview from Montreal. “They were expecting a big storm, a catastrophe.”
On Sept. 8, Irma was ranked a Category Five Hurricane and one of the most powerful storms to ever form in the Atlantic Ocean with wind speeds reaching 295 kilometres per hour.
Haiti had initially expected a direct hit, but Irma changed course and turned northwest.
The government prepared for the storm by setting up several hundred shelters across the island, Durran said.
Irma was expected to hit Haiti’s north coast, an area not accustomed to hurricanes.
Though Development and Peace’s partners were aware of the coming storm, many of the local people “had not been informed what to do and didn’t take the threat that seriously,” Durran said.
On Sept. 8, Development and Peace posted on its website some reflections by partners in Haiti when they expected “a lot of destruction and loss of human life.”
“Mercifully, the hurricane hit a lot more lightly than expected,” Durran said. “There was no loss of human life, but crops were destroyed, some flimsily built houses were severely damaged, and many small animals like goats, hens and pigs, were lost.”
One of Development and Peace’s partners on Ile de la Tortue, an island off Haiti’s northern coast, said buildings were destroyed, Durran said.
In Baie de Henne, about 75 per cent of small crop holdings were destroyed and some houses damaged, she said. In Pointe Jean-



CNS/Jean Marc Herve Abelard, EPA

HURRICANE IRMA — People walk in floodwater caused by Hurricane Irma in Romeo Et Malfety, Haiti, Sept. 8. Development and Peace/Caritas Canada’s Haitian partners are relieved Hurricane Irma did not hit the island nation with full force, says its Latin American programs officer, Mary Durran.

Rabel, in the northwest, 75 per cent of the garden plots were lost.
“It illustrates just how fragile things are,” Durran said.
Haitians are used to tropical storms and depressions that do a lot of damage through flooding or high winds this time of year, she said. They often lose part of their crops during the hurricane season.
Though Haiti’s north and northeast experienced a lot of flooding, it was “not life-threatening flooding,” Durran said, though pictures show people with water up to their knees.
“Haitians live a very poor and

precarious lifestyle,” she said. “Any weather shocks like that cause quite a bit of damage.”
“Haitians are quite resilient and they were expecting something far worse,” she said.
Development and Peace is not planning a special campaign to help out Irma survivors, though Durran said the real need is for funds for their long-term development work in the area. Haiti is the only Caribbean island where the Canadian bishops’ overseas aid agency has partners.
“It’s our regional development

work that can help build up resilience for these kinds of shocks,” she said.
Development and Peace recently approved a goat-rearing project in northwestern Haiti, “something that will provide income for very poor people,” she said.
The agency is also supporting several agriculture projects in various parts of the country.
While long-term development cannot prevent tragedies like hurricanes, they mitigate their effects and help people recover more quickly, Durran said.

Spirit of Sion lives on as alumnae celebrate

By Eleanor Kennedy

SASKATOON — Fifty years after the doors of Our Lady of Sion Academy closed in 1967, more than 300 former students and teachers gathered at Holy Family Cathedral in Saskatoon on the Labour Day weekend to honour the Sisters of Sion for their contribution to Catholic education in Saskatoon.

The Sisters of Sion arrived in Saskatoon in 1917 and took up residence in a large white house that stood approximately where Avord Towers stands today on Spadina Crescent. They named the house Rosary Hall, and it was the first of three residences to bear that name.

By 1919, the sisters acceded to a request to open a boarding school for girls, and after obtaining title to the Drinkle property on Avenue A North, they opened the academy in 1919 with 30 students. In 1967, two years after funding by the province was granted to Catholic high schools, the academy doors closed.

Planning and fundraising started some five years ago, with friends of Sion determined to mark the 100th anniversary of the arrival of the sisters. By 2014, the group knew the celebration would be a reality, but organizers worried that attendance might not be significant, given the advancing age of the sisters, as well as the age of the alumnae. These worries proved to be unfounded.

By 6:30 p.m. Sept. 1, the first arrivals started streaming through the doors of the Cathedral of the Holy Family for a meet and greet event. There were cries of recognition among old classmates, hugs to establish reconnection, and peals of laughter, as attendees checked out the school photos printed on each others' name tags.

The spirit of Sion permeated the room. An 24-metre Wall of



Nina Henry

SION REUNION — Sister Donna Purdy, NDS, greets Connie Kurtenbach Brassard during a gala reunion for former students and teachers of Our Lady of Sion Academy in Saskatoon, held Sept. 1 - 3 at the Cathedral of the Holy Family. The event coincided with the 100th anniversary of the arrival of the Sisters of Sion in Saskatoon.

Memories had been created with life stories, obituaries, photos and memorabilia from the convent's history, and attendees spent many hours all weekend poring over its contents.

Sept. 2 was reserved for reminiscing in smaller groups, and many attendees brought yearbooks, photos and clothing to share. After more conversation over coffee and tea, the afternoon ended with a reflection facilitated by Sister Elizabeth Losinski, NDS.

Alumnae and teachers streamed into Bishop LeGatt Hall for a gala banquet that evening. Each of the Sisters of Sion was introduced, and greeted with applause and expressions of goodwill.

Tributes were offered by Inge Andreen, who attended Sion as an elementary student in the 1940s,

and Margot Brunelle Urff, a boarder in the final years of the school.

"What an honour — to have the opportunity to thank and acknowledge the Sisters of Sion for caring for my sister Peggy and myself. My father had died at age 34 and my mother was in the local sanitarium. We were basically orphans with nowhere to live. My mother was terrified and her only hope was for us to be boarders at the convent, even though we were not Catholics," said Andreen. "As she was sitting in the parlour on her day pass from the San, she watched the Mother Superior sweeping down the hall, with many children attached to her habit, everyone laughing. Her worries disappeared."

Margot Brunelle Urff de-

scribed life in the dorm from 1962 to 1965. There were many chuckles from the gathered alumnae as she talked about lining up to use the only telephone, the compulsory study halls, and the communal mealtimes.

"The nuns tried hard to create a caring atmosphere and to be our 'pseudo-parents' from September to June."

Sister Jocelyn Monette, NDS, and Sister Margaret Zdunich, NDS, gave a short presentation about "Sion in the World Today." The evening ended with a singing of the school song, "Rise for our Alma Mater."

Holy Family Parish embraced the reunion group at their 11:30 mass on Sept. 3, with a special blessing. In his homily, Rev. David Tumbach addressed the kindness of the sisters, describing how he was the recipient of many breakfasts at the Acadia Drive Convent as a seminarian, and how "the sisters blew their monthly grocery budget to feed the hungry young men who came to offer mass."

Sister Kay McDonald, NDS, and Sister Donna Purdy, NDS, joined the celebration on Sept. 3. Purdy offered a wish to all "for a full life," and McDonald addressed the room for a few minutes as well.

Sister Pauline Greenizan, NDS, gave thanks to the gathering from the Congregation of Sion. "The sisters are very proud of all the alumnae, because they have gone beyond their ordinary tasks to take on leadership roles, using their talents and gifts to change the world," said Greenizan. "Many have raised families and are now finding joy in their children, grandchildren and even great grandchildren."

Organizers have received many messages of thanks from those in attendance.

"I especially appreciated the

tea and banquet presentations," said Sharon Cooper Murza of the class of 1966. "Until then, I was more absorbed with meeting classmates I hadn't seen in many years. The presentations gave me a sense of solidarity with all the sisters and alumnae present. It brought us together as a united sisterhood and not just the few ladies from our class year."

"You have my heartfelt gratitude and sincere appreciation," Sharon Walter Churchill, class of 1957, told the committee; "so much work for so many to enjoy."

"My sister has been ill for over 10 years, chiefly with memory issues. I've watched her slowly slip away, and it's almost all I can think about," said Elaine Leier Zakreski, class of 1960. "All weekend people kept telling me how sorry they were that she had to go through this trial. They told me about all the great memories they have of her, stories about how well-loved she was, how pretty and vibrant she was — they hugged me and consoled me and brought my sister back to me. I didn't expect that from this reunion."

Pauline Bublish Perpick, class of 1953, told organizers that the reunion "will always be a warm and special memory."

Terry Chrusch Miley, class of 1966, noted that the reunion brought together sisters, teachers and students from all years, and from across Canada and the United States.

"Even though many of us hadn't seen each other for over 40 years, it was remarkable that we could still recognize our fellow classmates. Sharing stories of how our lives have progressed over the years brought both smiles and tears and much laughter. Renewing old friendships and memories made for a truly spectacular weekend, one that will forever be remembered," she said.

'Christ in Me Arise' the theme of GSCS opening celebration

By Kiply Lukan Yaworski

SASKATOON — An opening celebration at the Cathedral of the Holy Family in Saskatoon Sept. 1 marked the beginning of the school year for staff of Greater Saskatoon Catholic Schools.

Starting with the celebration of the eucharist, the program continued with reflections from the GSCS board chair, the director of education and GSCS Foundation chair, and concluded with an energetic presentation from keynote speaker ValLimar Jansen.

A singer, composer and recording artist, Jansen joined the choir for mass, leading the opening hymn — "Christ in Me Arise" — a refrain that also formed the "call and response" theme of the day.

Diocesan administrator Rev. Kevin McGee of the Roman Catholic Diocese of Saskatoon; Rev. Warren Dungen, recently ordained priest for the Ukrainian Catholic Eparchy of Saskatoon; Bishop Emeritus Gerald Wiesner; and a number of priests from both the Eparchy and the Diocese of Saskatoon gathered to celebrate the

opening mass with some 2,000 GSCS leaders, including teachers, administrators, staff members and trustees.

In the homily, Dungen encouraged GSCS staff and administration to think about the effect they have on all those they encounter. "You (have) the potential to leave a huge and lasting impact on a life forever," he said. In turn, those we encounter "have the capacity to activate something in you, something which you may never even know that you have — Christ himself," he added.

"Did you know that as a baptized Christian, Christ is alive in you?" But as with sports or education or many other things in life, "it is going to be very difficult to go and make disciples if you're not staying sharp," Dungen added, encouraging the assembly to nurture their faith.

Dungen reflected on the impact that a Grade 9 math teacher had on his own life, at a time of pain and difficulty. "This was the beginning of a series of dominos that all fell like a chain reaction in my life, my life and faith, bringing

me now to this day," said the newly ordained eparchial priest.

"You are all bearers of the Gospel. Gospel means good news, and we all know that our students need good news in their lives; they are desperate for it," he said, urging his listeners to activate, nurture and use the gifts given by God in baptism, even though it is not always easy.

"Whatever your role in the Greater Saskatoon Catholic School division, God has put you in a position to use these gifts. God has graced you. Let us call out to him: Christ in me — arise!"

McGee and Dungen led the assembly in a renewal of commitment, with GSCS leaders pledging to serve the students attending their schools and to help them respond generously to Christ's call; to recognize and embrace diversity, and "help our students realize that the love of God is forever and for everyone." Teachers, staff, administration and trustees also pledged "with the humility, gentleness and patience of faithful disciples" to endeavour to be living examples of God's mercy.

Following mass, Diane Boyko,



Kiply Yaworski

CHRIST IN ME ARISE — ValLimar Jansen, a singer, composer and recording artist from California, was the energetic and joyful keynote speaker at an opening day for Greater Saskatoon Catholic Schools staff held Sept. 1 at the Cathedral of the Holy Family in Saskatoon. Jansen joined the choir for mass, leading the opening hymn — "Christ in Me Arise" — a refrain that also formed the "call and response" theme of the day.

chair of the GSCS board of education, brought words of encouragement for the year ahead, expressing appreciation for the dedication of staff.

In particular, Boyko expressed thanks to all those who have worked hard to get the division's six

— BOYKO, page 7

Jesson a familiar face in ecumenical office

By Frank Flegel

REGINA — Nicholas Jesson is the new archdiocesan ecumenical officer as of Aug. 1. He has long been involved in ecumenical work, most recently as the ecumenical officer for the Saskatoon diocese. In recent years he also assisted then-Bishop Donald Bolen in his various



Salt & Light

Nicholas Jesson

Vatican and international ecumenical responsibilities prior to Bolen's appointment as Archbishop of Regina.

Jesson moved to Saskatoon from Winnipeg in 1994. After serving as ecumenical officer and director of the Prairie Centre for Ecumenism, he spent some time in Toronto in further theological studies. It was there that he met his wife, Rev. Amanda Currie, a Presbyterian minister.

They returned to Saskatoon, where he has spent the past 14 years in ecumenical ministry and teaching. When Bolen was appointed to Regina in 2016, it was a natural time for Jesson to explore where God was calling him next. As Currie was also considering a change in ministry, they asked Bolen for advice.

Bolen replied that he wanted to put more emphasis on ecumenical activities in Regina and invited him to become the ecumenical officer in Regina. "I knew Regina had an ecumenical officer, Brett Salkeld, but Bishop Don said Brett was overworked and he wanted to change that."

Besides his ecumenical work, Salkeld is also the archdiocesan theologian and is responsible for and teaches in the archdiocesan diaconal formation program. Salkeld will continue as chair of the Regina Archdiocesan Ecumenical Commission, but Jesson will take over much of the portfolio.

"It certainly gives me more time to concentrate on my other duties," said Salkeld.

Jesson said he is aware of the close relationship with the Anglican community in Regina and of the covenant that exists between the two. He also hopes to become more engaged with Evangelical churches.

"The time is right in history for us to be able to address some of the historic issues and build relationships that allow us to be working together." He said his role will also involve interfaith relations, "So there will be some multifaith work."

Jesson will also be involved in discussions with other faith communities about issues of concern, such as the recent cuts to spiritual care in hospitals. "How are we going to provide pastoral care in hospitals and nursing homes, and what kind of access is going to be provided and what do we have to ask of the new health authority?"

There is also the question of faith in a pluralistic society, something he says has been in the back of the archbishop's mind as well. "It's something I call 'religion in the public sphere,' and some questions that come up around that we will try to explore from time to time."

Jesson's wife is a Presbyterian minister and his coming to Regina was predicated on her finding a place in ministry there. "It turned out there was an opportunity for her at First Presbyterian Church, so it worked well."

new schools ready for opening this fall: St. Nicholas, St. Thérèse of Lisieux, St. Kateri Tekakwitha, and St. Lorenzo Ruiz Catholic schools in Saskatoon, École Holy Mary Catholic School in Martensville,

Centre closed for renovations

By Frank Flegel

REGINA — The people of Madonna House Apostolate who operate the Marian Centre soup kitchen were concerned that the people who depend on them for weekend sandwiches would have nowhere to go when the centre closed this summer to allow for major structural repairs to the building.

Soul's Harbour and Carmichael Outreach provide hot meals during the week, so Marian Centre clientele have an alternative place to go for a hot meal, according to Hugo Istaza, director of the Marian Centre. But Saturday sandwiches won't be available again until the centre re-opens, which is scheduled to take place around the middle of November.

Isaza said Westminster United Church and St. Paul's Anglican Cathedral have been contacted to help out. "Our volunteers now make the sandwiches at Westminster Church and they are taken to St. Paul's and Carmichael Outreach where they are available to

the people who depend on them."

St. Paul's Cathedral also has a program of its own every second Saturday.

Souls Harbour is across the street from the Marian Centre; Carmichael Outreach and St. Paul's Cathedral are within a few blocks of the Marian Centre in the city's core area. Westminster United, however, is across the street from Holy Rosary Cathedral on the west side of the city.

Istaza said Marian Centre staff were sent to other Madonna House Apostolate centres in Canada, including the mother house in Combermere, Ont. He returned to his home in Colombia at the end of August. He and the rest of the staff will come back to Regina in early November, depending on the pace of renovations. He expects it will take about two weeks to get the centre up and running again, so the goal is to welcome back the people they serve about the middle of the month.

The restructuring requires that the building be empty. Core samples of the foundation showed

major deterioration. The restructuring will give the building a new foundation and interior renovations.

The centre was built in 1913 and once housed the German language newspaper *Der Courier*. The Regina archdiocese purchased the building in 1966. Archdiocesan officer Barry Wood confirmed the building is owned by the archdiocese and is providing the up-front financing for the renovations. Wood and Istaza both estimated cost will be in the neighbourhood of \$400,000, but that is expected to rise as there is asbestos in the building and the cost of removing that is unknown.

While the archdiocese is putting up the money for the restructuring, Madonna House will repay the archdiocese. Istaza said he is pleased with the success of the fundraising campaign.

"Cheques and money are coming in quite well," he said, but he couldn't give an estimate of the amount collected so far. Wood estimated a little less than half has been collected.



Frank Flegel

MARIAN CENTRE — Marian Centre, a Regina soup kitchen run by the Madonna House Apostolate of Combermere, Ont., has been temporarily closed to allow for major structural repairs. Core samples of the foundation showed major deterioration, and the restructuring will give the building a new foundation. The goal is to welcome back the people they serve around the middle of November.

Boyko reflects on challenges of past school year

Continued from page 6

and Holy Trinity Catholic School in Warman.

Boyko also reflected on the challenges of the past school year, which included a provincial government governance review of education, in which the idea of eliminating local school boards was under discussion; the toughest budget she can remember, with many cuts to education funding; a review of the provincial School Act; and the Theodore court ruling of April 2017 that stated the government of Saskatchewan must end funding for non-Catholic students attending Catholic schools (the provincial government has since placed the decision on hold for at least five years by using a "notwithstanding clause," and an appeal of the decision has been launched).

"But here we are, still standing," Boyko said, citing the Scripture passage in Matthew's Gospel about building a house upon a solid foundation: "the rain fell, the floods came, the winds blew."

GSCS's solid foundation lies in the quality of education offered

over the past 106 years, in the dedication and professionalism of staff (including many who were being honoured that day for long service), and especially in having Jesus Christ as the cornerstone, she added. "Because our foundation is faith and hope in Jesus our Saviour, we will weather the current storms and whatever comes at us in the future."

Director of education Greg Chatlain also spoke about the challenges experienced by the school division in the past year, and described his growing realization that in a world buffeted by discouraging news of storms, tensions, terrorism, violence, displacement, and suffering, Catholic education is needed more than ever.

It is important not to lose sight of the big picture, he stressed. "We have a ton of work to do in ministry to our children, our youth, and our families during these times, to bring hope and a vision of a world of peace and joy."

"I am convinced that our mission is desperately needed now," Chatlain continued. "How are our children to care for this world?"

How are they to make any sense of it? Our parents and our community need us, despite the storms that are all around us."

Chatlain noted educational successes accomplished in the midst of all the challenges of last year — higher student reading levels; higher graduating rates, including for First Nations and Métis students; and higher levels of student engagement across the district. "Thanks to you — the face, the hands, the feet of Catholic education — we are making great strides," he said. "I thank you for your dedication and commitment."

Laurie Karwacki, chair of the GSCS Foundation that works in support of Catholic education, also provided an update about upcoming projects, including a new fundraising campaign entitled "Come to the Table."

"The threat to Catholic education is real," she said. "What is our response?"

Keynote speaker Jansen then spoke and sang, bringing a joyful and energetic message of hope and inspiration to conclude the program. Through movement and song, she invited the group's participation, sharing music, prayer, silence and sacred story.



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SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
October 1, 2017 Twenty-sixth Sunday in OT	Opening hymn	427 At the Name of Jesus 625 Love divine, All Loves Excelling 624 You Have Looked Upon the Lowly (note alternative tune: 306 or 507) CIS 6.29 O God of Past and Present	722 At the Name of Jesus 659 Turn to Me	421 All Hail the Power of Jesus’ Name 539 Let Us Go to the Altar	569 At the Name of Jesus 536 At the Lamb’s High Feast We Sing
	Preparation of Gifts	432 Jesus, the Lord 687 Though in the Form of God 623 O My People, Turn to Me CIS 6.22 Loving and Forgiving	495 Jesus, Lord 483 Love Has Come	183 Psalm 25: To You, O Lord 352 In Your Love Remember Me 476 Remember Your Mercy, Lord	703 Lord of All Nations 650 These Alone Are Enough
	Communion	602 Eat This Bread 603 Gift of Finest Wheat CIS 6.2 Dona Nobis Pacem CIS 6.1 Bread for the World	141 No Greater Love 473 Love One Another	370 Jesus the Lord 424 At the Name of Jesus 575 Only This I Want	926 Life-Giving Bread
	Closing	544 O Sing to God a Joyful Song CIS 6.23 Holy Is Your Name	576 In Christ There Is No East or West 385 Sent Forth By God’s Blessing	453 One Lord 560 God of the Hungry	635 Let All Things Now Living 807 We Are Called
October 8, 2017 Twenty-seventh Sunday in OT	Opening hymn	532 For the Fruit of All Creation CIS 6.12 Gather Your People	424 Canticle of the Sun 633 This Day God Gives Me	301 Save Us, O Lord 689 Sing, O Sing	745 Christ is Made the Sure Foundation 742 The Church’s One Foundation 634 Come, You Thankful People, Come
	Preparation of Gifts	502 As Saints of Old Their First- fruits Brought CIS 6.40 Faith and Trust and Life Bestowing	347 That There May Be Bread 310 Table of Plenty	645 Love One Another (with vs. 5) 646 Christians, Let Us Love One Another	633 For the Beauty of the Earth 823 The Peace of God
	Communion	604 Seed, Scattered and Sown CIS 6.11 For Countless Blessings	339 One Bread, One Body 349 Bread For the World	516 Seed, Scattered and Sown 526 Come, Taste and See 528 Bread for the World	783 Unless a Grain of Wheat
	Closing	521 Now Let Us From this Table Rise CIS 6.23 Holy Is Your Name	570 This Day Was Made By the Lord 193 Now Thank We All Our God	261 Psalm 118: This Is the Day 599 Blest Be the Lord	636 Now Thank We All Our God
October 15, 2017 Twenty-eighth Sunday in OT	Opening hymn	424 I Come with Joy CIS 6.34 Let Us God to the Altar of God	808 With the Lord There Is Mercy 649 River of Glory	529 Gather Your People 632 The King of Love My Shepherd Is	839 As We Gather at Your Table
	Preparation of Gifts	67 Ubi Caritas CIS 6.39 The Summons	677 The Lord Is My Light 487 Dwelling Place	482 I Know that My Redeemer Lives 603 We Will Rise Again	736 The Kingdom of God 715 God Will Wipe the Tears
	Communion	610 Taste and See CIS 6.1 Bread for the World	343 Taste and See 324 Gift of Finest Wheat	509 A Banquet is Prepared 518 I Am the Living Bread	940 Gift of Finest Wheat
	Closing	534 Let All Things Now Living CIS 6.25 We Shall Go Out	377 God Has Chosen Me 546 Praise My Soul the King of Heaven	568 They’ll Know We Are Christians 722 In the Day of the Lord	636 Now Thank We All Our God 610 Sing of the Lord’s Goodness

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

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

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

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

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
October 22, 2017 Twenty-ninth Sunday in OT	Opening hymn	527 O Christ, the Great Foundation 577 Come, Rejoice Before Your Maker 646 Come and Sing to God Our Savior CIS 6.31 Christ, Be Our Light	202 God We Praise You 418 The Church's One Foundation	685 Praise, My Soul, the King of Heaven 687 Sing Alleluia 691 Praise the Lord, My Soul	850 All Are Welcome 613 Praise My Soul the King of Heaven
	Preparation of Gifts	574 We Will Extol Your Praise CIS 6.26 All for Your Glory	491 There Is One Lord 731 The Path of Life	342 Turn to Me 582 By Name I Have Called You 652 Peace Prayer	678 Dwelling Place 651 Open My Eyes 782 Only This I Want
	Communion	516 Only This I Want 610 Taste and See CIS 6.8 Take and Eat	327 Ubi Caritas 343 Taste and See	498 Bread of Life 519 I Am the Living Bread	947 Bread of Life, Cup of Blessing
	Closing	573 To You, Our Holy God CIS 6.32 God, Our Author and Creator	480 God Is Love 545 Glory & Praise to Our God	395 Lord of the Dance 670 Sing a New Song	734 Bring Forth the Kingdom 592 We Are the Light of the World
October 29, 2017 Thirtieth Sunday in OT	Opening hymn	477 God of Day and God of Darkness 583 As We Gather at This Table 625 Love Divine, All Loves Excelling CIS 6.32 God, Our Author and Creator	482 Where Charity and Love Prevail 472 Love Divine, All Loves Excelling	503 See Us, Lord, About Your Altar 546 God Has Chosen Me	707 The Call is Clear and Simple 610 Sing of the Lord's Goodness
	Preparation of Gifts	473 God Is Love 687 Though in the Form of God 427 At the Name of Jesus CIS 6.36 Our Hope Is In the Lord	580 We Are Many Parts 390 Open My Eyes	600 Only in God 610 Only in God 626 Shelter Me, O God	699 God is Love 701 No Greater Love
	Communion	599 No Greater Love 612 Drink in the Richness of God 6.6 One Love Released	473 Love One Another 318 One in Body, Heart and Mind	499 One Bread, One Body 511 At That First Eucharist 563 We Are One Body	500 Ubi Caritas 394 May we Be One
	Closing	632 Wondrous Is Your Name, O Lord 521 Now Let Us From This Table Rise CIS 6.30 The Table of the World	614 Lord Whose Love In Humble Service 595 We Are the Light of the World	578 Anthem 657 We Are the Light of the World 717 Beatitudes	765 The Church of Christ 598 O God Beyond All Praising
November 5, 2017 Thirty-first Sunday in OT	Opening hymn	587 Gather Us In 561 O God Beyond All Praising CIS 6.37 Sing, O Sing	512 Father of Peace 480 God Is Love	444 Lift High the Cross 536 Come, Worship the Lord 686 Praise to the Lord	600 Sing Praise to God 577 Sing Out Earth and Skies
	Preparation of Gifts	505 Disciple's Song CIS 6.36 Our Hope Is in the Lord	374 Servant Song 453 Like a Child Rests	304 Jesus, Come to Us 432 Sing of Mary 635 Like a Child Rests	790 The Summons 813 God Whose Purpose is to Kindle
	Communion	597A & B: Bread of Life 599 No Greater Love CIS 6.3 The Hand of the Lord Feeds Us	731 The Path of Life 141 No Greater Love	576 Take, Lord, Receive 600 Only in God 610 Only in God	970 Where Two or Three Are Gathered
	Closing	507 Lord, Whose Love In Humble Service CIS 6.23 Holy Is Your Name	502 All That Is Hidden 371 Go In Peace to Love and Serve the Lord	415 All Praise and Glad Thanksgiving 588 Sent Forth by God's Blessing 699 Give Thanks to the Lord	807 We Are Called
November 12, 2017 Thirty-second Sunday in OT	Opening hymn	454 Now From the Heavens Descending 305 Be Light for Our Eyes 319 Wait for the Lord CIS 6.31 Christ, Be Our Light	573 In the Day of the Lord 546 Praise My Soul the King of Heaven	640 Love Divine, All Loves Excelling 710 I Have Loved You 713 Rain Down	742 The Church's One Foundation

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
November 12, 2017 (Continued)	Preparation of Gifts	683 All Power Is Yours 586 O Day of God CIS 6.26 All For Your Glory	438 We Will Rise Again 520 Holy Wisdom Lamp of Learning	485 In the Shadow of Your Wings 593 Center of My Life	590 Christ be Our Light 910 Shepherd Of Souls
	Communion	597A & B: Bread of Life 599 No Greater Love CIS 6.3 The Hand of the Lord Feeds Us	325 In the Breaking of the Bread 457 Shepherd Me O God	498 Bread of Life 519 I Am the Living Bread 526 Come, Taste and See	35 Shepherd Me O God
	Closing	345 City of God 591 God Is Alive! CIS 6.14 Return, Redeemer God	684 Be Still My Soul 574 Soon and Very Soon	422 To Jesus Christ, Our Sovereign King 656 Christ, Be Our Light 705 Come, Ye Thankful People, Come	578 How Great Thou Art 579 Over My Head
November 19, 2017 Thirty-third Sunday in OT	Opening hymn	532 For the Fruit of All Creation 552 Great God, We Lift Our Hearts 305 Be Light for Our Eyes CIS 6.34 Let Us Go to the Altar of God	527 Dona Nobis Pacem 71 The King Shall Come	530 Table of Plenty 704 For the Beauty of the Earth	848 Gather Us In
	Preparation of Gifts	482 Eye Has Not Seen 502 As Saints of Old Their First-fruits Brought 538 Behold a Broken World, We Pray CIS 6.26 All For Your Glory	399 There Is A Longing 488 Centre of My Life	481 Parable 548 City of God	590 Christ be Our Light 663 Lord of All Hopefulness
	Communion	445 Earthen Vessels 608 Now in This Banquet with Advent refrain CIS 6.2 Dona Nobis Pacem	341 When We Eat This Bread 434 Seek Ye First	498 Bread of Life 506 To Be Your Bread 519 I Am the Living Bread	946 Let Us Be Bread
	Closing	507 Lord, Whose Love in Humble Service 528 Father, We Give You Thanks 533 Sent Forth by God's Blessing CIS 6.25 We Shall Go Out	58 Stay Awake 558 O Bless the Lord	656 Christ, Be Our Light 717 Beatitudes	901 For the Life of the World 592 We Are the Light of the World
November 26, 2017 Christ the King	Opening hymn	561 O God, Beyond All Praising 427 At the Name of Jesus 580 Rejoice in God CIS 6.21 Join in the Dance (esp v. 6)	70 Lift Up Your Heads, Ye Mighty Gates 567 Festival Canticle: Worthy Is Christ	356 All Glory, Laud and Honor 421 All Hail the Power of Jesus' Name 685 Praise, My Soul, the King of Heaven	573 To Jesus Christ Our Sovereign King 568 Rejoice the Lord is King 613 Praise My Soul the King of Heaven
	Preparation of Gifts	683 All Power Is Yours 538 Behold A Broken World, We Pray 687 Though in the Form of God CIS 6.37 Sing, O Sing	71 The King Shall Come 721 At the Name of Jesus	423 The King of Glory 560 God of the Hungry 632 The King of Love My Shepherd Is	402 Like a Shepherd 712 The King of Love My Shepherd Is
	Communion	536 We Give Thanks to You 448 For Ever I Will Sing CIS 6.8 Take and Eat	572 Worthy Is the Lamb 719 Rejoice, the Lord Is King	424 At the Name of Jesus 603 We Will Rise Again 708 Like a Shepherd	783 Unless a Grain of Wheat
	Closing	591 God Is Alive! 555 Holy God, We Praise Your Name 383 Alleluia! Give Thanks to the Risen Lord CIS 6.33 God, We Praise You	546 Praise My Soul the King of Heaven 725 The King of Glory	422 To Jesus Christ, Our Sovereign King 558 Whatsoever You Do 715 Lead Me, Lord	574 Crown Him with Many Crowns 734 Bring Forth the Kingdom 571 Christ is the King (Or one suggested for the gathering)

Please note: The Music Selections for Advent-Christmas will be included in the Nov. 1, 2017, issue. This set will include the Sundays to Feb. 11, 2018, the Sixth Sunday in Ordinary Time.

Of saints, elephants, wars, manifestos and mothers

Screenings & Meanings

Gerald Schmitz



The fall movie season is upon us and with it the expectation of “prestige” pictures and awards hopefuls in the next months, some getting glitzy premieres at the Toronto International Film Festival currently in full swing (highlights to come next month). But that’s not to overlook a spate of other films out there with interesting angles if of varying quality. Here are a half-dozen to consider.

- All Saints (U.S.)
- Pop Aye (Thailand/Singapore)
- Good Time (U.S.)
- Bushwick (U.S.)
- Manifesto (Australia/Germany)
- Motherland (Philippines/U.S.)

Director Steve Gomer’s *All Saints* tells the true story of a failing country church rescued by an influx of refugees and a first-time pastor, Episcopalian priest Michael Spurlock (John Corbett) accompanied by wife Aimee (Cara Buono) and young son Atticus (Myles Moore). A former salesman, Father Michael has been charged by his

bishop, an African American with mission experience in Africa, to sell the indebted church property. That isn’t well received by the dwindling white congregation. Especially skeptical of Michael and his ideas is crusty curmudgeon Forrest (Barry Corbin) who calls him a “con man in a collar.”

The arrival of a large group of Burmese refugees proves providential. They are former farmers from the persecuted Karen minority who fled to camps in Thailand, enduring terrible conditions. Their English-speaking leader and fixer, Ye Win (Nelson Lee), informs Michael they are Anglican and he in turn hears God’s voice calling him to turn church lands to agriculture worked by his new parishioners, with the proceeds from the harvest used to pay off the church mortgage. The scheme gets the church a conditional reprieve. So Michael goes into the fields, even enlisting Forrest in the effort, while Aimee attends to the education of the Karen children.

Obstacles abound at every turn. To support themselves the Karen also have jobs working long days at a chicken processing plant. Equipment is lacking. Drought is followed by flood. Yet as serial misfortunes test faith, and the money is short, you just know the story will have an inspirational



Courtesy Sundance Institute

MOTHERLAND — Ramona S. Diaz’s Manila-set documentary *Motherland* takes viewers into one of the world’s busiest maternity hospitals. *Motherland* not only provides an expressively etched account of specialized medical care, but also a telling perspective on dominant social trends and health care policy issues in the Philippines. (See page 12 for review.)

religious happy ending. That said, it isn’t a predictable one. Filmed on location in Smyrna, Tennessee, with many actual Karen playing their roles, the little All Saints Church on Lee Victory Parkway survives with a renewed mission as Michael moves on to a new assignment.

This is a solid genuinely uplifting movie; moreover, taking place in Trump territory, the acceptance shown refugees is positively heartening. Sure, it helps that they are Christian. Still, as a longtime parishioner declares: “We don’t choose whom God sends to our door. We do choose how we receive them.” A closing message directs viewers to <https://www.worldrelief.org/> through which local churches are empowered “to serve the most vulnerable,” notably immigrants and refugees.

Writer-director Kirsten Tan’s *Pop Aye*, which earned a world cinema screenwriting award at the Sundance festival, is a most unusual road movie. It has a very large star in Bong, a huge elephant with impressive tusks who is named “Popeye” by its new owner, after the Disney cartoon character of his childhood. When depressed Bangkok architect Thana (Thaneth Warakulnukroh) comes across Popeye as a circus outcast, he thinks he has found the elephant he grew up with in a rural village. Thana built a landmark high rise called “Gardenia Square” in the 1990s, but he’s being eased out, bypassed by soaring new developments. His sullen wife, Bo, has given up on him too. A sad, dumpy, paunchy figure, Thana’s flagging spirits are lifted in bonding with the elephant. He sets off with Popeye to return to the country home he thinks they shared in happier times.

Along the way this very odd couple encounters other social rejects, including a fatalistic disheveled hobo, Dee, squatting in an abandoned gas station, and a transgender singer, Jenni, in a seedy bar frequented by prostitutes. The way Thana is able to empathize with this world of the forsaken provides some of the film’s most poignant, touching

moments, whether or not Popeye is really the long-lost elephant of his dreams. This is a story with heart, humour and genuine pathos about those left behind by the gods of progress. And if there were an Oscar for elephants, Bong would definitely deserve it.

Good Time, directed by brothers Benny and Josh Safdie, scored a place in the Cannes festival’s main competition and several awards, including for lead actor Robert Pattinson as Connie Nikas, an out-of-control New York City thief on the lam after convincing his mentally challenged brother, Nick (played by Benny Safdie), to be an accomplice in a bank robbery that goes awry. Nick gets apprehended, sent for psychiatric evaluation, beaten up by other inmates, and hospitalized. Connie escapes and goes on a wild tear, fixated on getting Nick released. Seeking bail money Connie barges in on a female acquaintance (Jennifer Jason Leigh). When that fails Connie schemes to get Nick from his guarded hospital bed, but springs the wrong man. The latter winds up an even bigger loser after a crazy collision of consequences involving a teenage African American girl, an unlucky amusement-park security guard, and the wrong guy’s drug dealer.

Notwithstanding the movie’s ironic title, no one’s having a good time, though, when the game is up, there’s a suggestion Nick might get some professional help. This misbegotten brothers’ crime caper stretches the heist thriller with bizarre twists and careening in-your-face action captured with handheld cameras. Too raw and chaotic to recommend without reservations, Pattinson’s nervy performance stands out.

Do civil war dystopias seem less far-fetched in Trump’s Divided States of America? Getting serious attention is *American War*, a best-selling novel by Egyptian-Canadian journalist Omar El Akkad that imagines such a conflict sparked by the ravages of climate change. *Bushwick*, a Sundance Midnight

selection directed by Cary Murnion and Jonathan Milott, makes identity politics the *casus belli* as southern forces of white nationalism, fighting for freedom in a “new America,” assault the multicultural republic.

With helicopters hovering overhead, a young white woman, Lucy (Brittany Snow), and a male companion emerge from a New York subway as all hell has broken loose in her working-class Bushwick neighbourhood of Brooklyn. Black-clad soldiers are in the streets. She flees bullets, explosions, and violent men until rescued by a hulking African-American man, Stupe (Dave Bautista), an Iraq vet medic turned janitor with a 9/11 victim backstory divulged during a break in the mayhem. Lucy and Stupe bond as a wounded pair trying to survive long enough — at her grandma’s house, druggie sister’s apartment, a Catholic church and a laundromat — to get to where they can be evacuated by the U.S. army. The attack is domestic terrorism. The invaders are Americans. Texas has seceded supported by other southern states. Stronger than expected resistance from Bushwick residents attributed to its ethnic and racial diversity has made it a shoot-to-kill zone.

Bushwick ends with an apocalyptic night image of the Big Apple as a smoking ruin of fire and fury, to coin a phrase. While it can’t quite escape the limitations of a low-budget horror movie, the idea of Americans being each other’s worst enemies doesn’t sound as crazy as it should.

I can guarantee that Berlin-based writer-director Julian Rosefeldt’s *Manifesto*, another Sundance selection, is the year’s strangest film, developed from a multi-screen art installation to both provoke and mystify. That it works at all is thanks to the protean chameleon-like talents of Australian actress Cate Blanchett who convincingly assumes a dozen different personas and guises beginning and ending with the ranting protests of a shaggy bearded male vagrant. “He” gets the ball rolling citing from “The Com-

— VIETNAM, page 12



Design Pics

Day One

I watched the school bus gobble up
its victims one by one;
like some gigantic predator
it even ate my son.
It hypnotized its innocent prey
with bright and flashing eye;
it swallowed children whole
before they even waved goodbye.

Though burdened with their textbooks,
symbolic of their call,
these martyrs of curriculum
still dreamed of playing ball.
I marvelled at the carefree way
such heroes met their fate,
and there I stood, a weakling,
crying at the gate.

By Alma Barkman

In baptism new Catholics become part of parish family

Both Lungs

Brent Kostyniuk



In the Byzantine religious tradition, a new Christian becomes a complete member of the church by receiving the three mysteries of initiation — baptism, chrismation, and holy eucharist — at the same time. The rationale for this is that from the beginning, the new Catholic will be able to fully participate in the life of the church.

For an infant it begins a lifelong association with Jesus, being able to receive him regularly from the very start of his or her life. If we truly believe in the spiritual nourishment the holy eucharist provides, then we are also able to believe that nourishment is efficacious no matter what our age or state of mind might be.

As social symbols, the sacraments of initiation not only bring about a new spiritual life in Christ, they bring about communion with all the other members of the church. In particular, the new Catholic becomes a part of the local parish family. For that reason the sacraments of initiation ideally should involve the entire parish. Thus it is that the ancient custom of celebrating these sacraments in the context of the divine

Kostyniuk, who lives in Edmonton, has a bachelor of theology from Newman and is a freelance writer. He and his wife Bev have been married for 39 years and have eight grandchildren.

liturgy is being revived.

Just such an event took place at St. Basil's Ukrainian Catholic Parish in Edmonton, with Rev. Josephat Tyrkalo officiating. Cousins Forest Blair Dolynchuk and Elliot Christopher Semeniuk became members of the church. Forest's mother, Anastacia, explains why it was important for her, and for both families, for the baptisms to be witnessed by the entire parish family.

"When given the option to baptize our sons during the divine liturgy, my sister and I were excited to try something new. We felt that having the baptism during divine liturgy really fostered a sense of community within the church for our children. It was nice to have all the parishioners, and not just our families, involved in welcoming our sons into God's family. One of my favourite memories, when my husband and I were married at St. Basil's, was when the entire congregation erupted in song, singing for us *Mnohaya Lita* — Many Happy Years. It was so beautiful! I was equally moved when everyone sang *Mnohaya Lita* to our boys at the end of the liturgy. We felt loved and supported by all."

The sacramental rite closely follows the form of the divine liturgy, beginning with a Great Litany. However, this is followed by the blessing of water and oil to be used in the baptismal anointing. The holy oil or *myron* (Greek)



Brent Kostyniuk

PARISH LIFE — "As social symbols, the sacraments of initiation not only bring about a new spiritual life in Christ, they bring about communion with all the other members of the church," writes Brent Kostyniuk. These baptisms, taking place at St. Basil's Ukrainian Catholic Parish in Edmonton, were a social event for the whole parish.

used in Chrismation, a mixture of 40 sweet-smelling substances and pure olive oil, is prepared once a year by the local bishop. The actual baptism and chrismation take place next. Because the rite includes epistle and Gospel readings, it seamlessly replaces the first portion of the divine liturgy up to the great entrance. This corresponds to the offertory in the Latin mass.

Aside from the joy of seeing the two infants received into the church, the ceremony was very much an "audience participation" event. While the vast majority of

us have no recollection of our own baptism, it remains a pivotal point in our lives. The vows made on our behalf are as valid as if we had made them ourselves. By actively participating in the initiation of these children, all of the congregation were reminded of those vows and were invited to personally renew them.

These vows take place during the Rite of Completion of the Catechumenate which, in the ancient church, took place at 3 p.m. on Good Friday, the hour of Christ's glorification and victory over evil, sin, and death. The first vow, repeated three times, is the Renunciation of Evil. The priest asks, "Do you renounce Satan and all his works, and all his angels, and all forms of service to him and all his pride?" To which the godparents, or catechumens, reply, "I do renounce him." Symbolically, this is done facing West, a symbol of darkness, in

order to break all covenant with evil.

This is followed by the Oath of Adherence to Christ, completed while facing East, a symbol of conversion and a desire to return to Paradise. It is a profession of personal attachment to Christ, an enrolment into the ranks of those who serve Christ as their Lord and king. It is similar to the oath made by soldiers. Once again, the oath is repeated three times. The priest asks, "Do you unite yourself to Christ?" The reply is simply, "I do unite myself to Christ." This is followed by the Nicene Creed.

As the sacraments of initiation and divine liturgy concluded, Father Josephat reminded all those present that they bear responsibility for helping raise the two new parishioners and ensuring we all remain faithful to our baptism vows. On this very special day we were all given the opportunity to renew those vows.

Vietnam TV series to begin on PBS

Continued from page 11

munist Manifesto," but subsequent monologues, usually spoken to the camera or in voiceover, are texts from exponents of various arty (including film) movements and philosophies — subjectivism, primitivism, constructivism, Dadaism, futurism; more "isms" than I can remember. Some of this, well a lot actually, sounds like crazy talk.

Blanchett, who famously portrayed Bob Dylan in *I'm Not There*, keeps us listening to these wildly contrasting characters, the recitations taking place in equally opposed settings of modernity and its dogmas, paired with striking visual images heightened by the use of overhead shots and pans. The effect is variously suggestive or confounding: didactic, contrarian, ironic, paradoxical, nihilistic (notably a very funeral oration), pretentious, satirical, scatological, humorous, sententious, self-regarding.

There's a set piece in which Blanchett is a puppeteer performing with a puppet she makes of herself. In another she's a news broadcaster discoursing on artistic nostrums while speaking with a reporter (also Cate, of course) holding an umbrella under a fake rainstorm. It's a hurricane of absurdities

delivered with a straight face, or rather faces. Nowhere is safe, including a family dinner table and a preschool classroom. Citations are only obliquely identified in a brief opening montage of titles. It doesn't matter much because *Manifesto* is manifestly an art film for a very mixed-up world.

In *Motherland* (<http://www.motherland-film.com/>), director Ramona S. Diaz brings a candid roving camera into the overcrowded maternity wards of Manila's Dr. Jose Fabella Memorial Hospital, the world's busiest (averaging 60 births each day) in the capital of the country with Asia's highest birth rate. The documentary premiered at Sundance where it received a jury award for "commanding vision" as well as an editing award in the world cinema competition. It's having a first theatrical release later this month.

Diaz captures the intensive atmosphere in which the arrival of new life is juxtaposed with all-too-common circumstances of teenage pregnancies and poor women already trying to care for too many children. Focusing on a few of the women and nurses deepens the

immersive experience. Some with infants born prematurely become human incubators in a section called Kangaroo Mother Care. As the birth of the 100-millionth Filipino is celebrated, what does the future hold for many of these mothers and babies? Family planning remains both a personal challenge and a highly contentious social policy issue in this predominantly Catholic nation.

Diaz observes that "Fabella is the final safety net for very poor pregnant women, most of whom cannot afford either contraception or the \$60 delivery fee. . . a story about reproductive justice and maternal and women's rights, unfolded within the hospital walls." At the same time, the "wondrous mystery of motherhood is apparent in every frame of the film . . . the joy in Fabella is no different from the joys experienced by mothers worldwide." Imagine a better world for all new human life?

*A final note on the extraordinary 10-part television series *The Vietnam War*, which I saw a preview of at the Tribeca Film Festival. From renowned documentary filmmakers Ken Burns and Lynn Novick, it begins airing on PBS stations Sunday, Sept. 17. Check local listings.



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Liturgy and Life

Brenda Merk Hildebrand

"Taste them again, for the first time." One of my enduring spiritual lessons became clear during a cereal commercial. Likely created to boost flagging sales amid the competition of bulging store shelves filled with sweetened candy-like cereal, this commercial for the simple, old-fashioned goodness of plain Corn flakes encouraged us to give them another try. The familiar green and red rooster was onscreen as I settled on the living room couch and heard those words. In a great synchronicity of timing, I had just finished reviewing that Sunday's Scripture readings, so I was likely a bit primed to hear those on-air words in another way.

From that moment on, I knew I was to receive each and every Scripture reading as if coming upon it for the first time. I was to be open to the gifts, graces and lessons they offered, ready to receive them in a new way. If memories of past understandings came to mind, they were to be integrated into a deepening wisdom that would continually transform my life.

It is with a beginner's heart and mind that today's readings are considered. Believing that every word is intentional and no words are to fall to the ground, we read and hear

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as if for the first time. Note that the landowners and hopeful labourers began early in the day, a reminder of the importance of setting a willing intention early. What prayer, what hymn, what Scripture passage nourishes and strengthens an ongoing commitment to living a faithful life?

I wish I could recall the name of the author who reflected on this gospel from a particular perspective, commenting that it speaks loudly of the need for human justice. She logically pointed out that the first hired workers would have been the strongest-looking persons who would be seen as the fittest and fastest workers. At each of the other times, the landowner would have been choosing from among those perceived to be less strong, judging them to be less capable. Those chosen at the last hour would, by all that is logical, have been considered the weakest of the workers. The concluding comments centred around the gospel imperative to offer a living wage to all people, regardless of ability and productivity.

**Twenty-fifth Sunday
in Ordinary Time
September 24, 2017**

**Isaiah 55:6-9
Psalm 145
Philippians 1:20-24, 27
Matthew 20:1-16**

Worthy of pondering, just as it stands. Most of us will have all thought about the rightness and appropriateness of various salary scales, rating and evaluation systems. We have all considered, at least in passing, the various support systems that have been created over the years. While the development and implementation of our support systems is complex and beyond the skill and talent of any one person or any one group, an infinite wisdom teaches us that everyone deserves a living wage.

This is heartening to those who are unable to work a full day. A compromised body, mind and spirit have an impact on our ability to "put in a full day" as it is typically understood in our culture. The temptation to judge others and ourselves as less than whole, and less than worthy, is readily supported in a productivity-based culture. "What

did you do all day?" can be a tough question to answer, painfully difficult to articulate. As years go by, a sense of value, a sense of belonging, and a sense of meaning and purpose might fade into the background. These gospel words might spark a deeper sense of value, a profound appreciation for the dignity and value of each person.

And for ourselves, there are times when we feel we are standing on the sidelines while others are busy accomplishing great things and living the grand adventure. In those times, we might consider how we wait: with patience? trust? faith? hope? charity? Pondering deeply, perhaps considering the limitations of his blindness and the shortness of a human life span, John Milton ultimately came to understand: "They also serve, who only stand and wait."

We might also wonder if we are truly making ourselves available; asking ourselves if we are attentive to the deep and quietly spoken invitations to word and action. What strength, what gift, what talent, might be placed before the Master of the vineyard? We might contemplate, as did John Milton, "that one talent which is but death to hide." Perhaps, even if it is late in the day, we might find our Lord calling us to use our strength, our gifts, and our talents in a new way. Listening attentively, we might clearly hear our personal invitation, "You also go into the vineyard."

We count on our Lord to receive our efforts with appreciation. We acknowledge we are worthy of having our needs met. With open hands, symbols of our open mind and heart, we receive his surprising and abundant generosity. Somewhere deep inside, we are also a bit bewildered by the fact that we are surprised. After all these years, how could we have imagined that our Lord was anything other than generous?

Isaiah reminds us: the Lord thinks differently than we do. Paul encourages us: "Live your life in a manner worthy of the Gospel of Christ." We ponder: what we might think is last and least, our Lord sees as first. We listen attentively, considering what these words mean for us, right here, right now, in this time and place. They are meant to transform our lives. May we hear them for the first time.

There's a difference between our successes and the good we bring

In Exile

Ron Rolheiser, OMI



There's a real difference between our *achievements* and our *fruitfulness*, between our successes and the actual good we bring into the world.

What we achieve brings us success, gives us a sense of pride, makes our families and friends proud of us, and gives us a feeling of being worthwhile, singular, and important. We've done something.

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We've left a mark. We've been recognized. And along with those awards, trophies, academic degrees, certificates of distinction, things we've built, and artifacts we've left behind comes public recognition and respect. We've made it. We're recognized. Moreover, generally, what we achieve produces and leaves behind something that is helpful to others. We can, and should, feel good about our legitimate achievements.

However, as Henri Nouwen frequently reminds us, achievement is not the same thing as fruitfulness. Our achievements are things we have accomplished. Our fruitfulness is the positive long-term effect these achievements have on others.

Achievement doesn't automatically mean fruitfulness. Achievement helps us stand out; fruitfulness brings blessing into other people's lives.

Hence we need to ask this question: How have my achievements, my successes, the things I'm proud to have done, positively nurtured those around me? How have they helped bring joy into other people's lives? How have they helped make the world a better, more loving place? How have any of the trophies I've won or distinctions I've been awarded made those around me more peaceful rather than more restless?

This is different from asking: How have my achievements made me feel? How have they given me a sense of self-worth? How have my achievements witnessed to my uniqueness?

It's no secret that our achievements, however honest and legitimate, often produce jealousy and restlessness in others rather than inspiration and restfulness. We see this in how we so often envy and secretly hate highly successful people. Their achievements generally do little to enhance our own lives, but instead trigger an edgy restlessness within us. The success of others, in effect, often acts like a mirror within which we see, restlessly and sometimes bitterly, our own lack of achievement. Why?

Generally there's blame on both sides. On the one hand, our achieve-

ments are often driven from a self-centred need to set ourselves apart from others, to stand out, to be singular, to be recognized and admired rather than from a genuine desire to truly help others. To the extent that this is true, our successes are bound to trigger envy. Still, on the other hand, our envy of others is often the self-inflicted punishment spoken of in Jesus' parable of the talents wherein the one who hides his talent gets punished for not using that talent.

And so the truth is that we can achieve great things without being really fruitful, just as we can be very fruitful even while achieving little in terms of worldly success and recognition. Our fruitfulness is often the result not so much of the great things we accomplish, but of the graciousness, generosity, and kindness we bring into the world. Unfortunately our world rarely reckons these as an achievement, an accomplishment, a success. We don't become famous for being gracious. Yet, when we die, while we may well be eulogized for our achievements, we will be loved and remembered more for the goodness of our hearts than for our distinguished achievements. Our real fruitfulness will flow from something beyond the legacy of our accomplishments.

It will be the quality of our hearts, more so than our achievements, that will determine how nurturing or asphyxiating is the

spirit we leave behind us when we're gone.

Henri Nouwen also points out that when we distinguish between our achievements and our fruitfulness, we will see that, while death may be the end of our success, productivity, and importance, it isn't necessarily the end of our fruitfulness. Indeed, often our true fruitfulness occurs only after we die, when our spirit can finally flow out more purely. We see that this was true too for Jesus. We were able to be fully nurtured by his spirit only after he was gone. Jesus teaches this explicitly in his farewell discourse in John's Gospel when he tells us repeatedly that it's better for us that he goes away because it's only when he's gone that we will be able to truly receive his spirit, his full fruitfulness. The same is true for us. Our full fruitfulness will only show after we have died.

Great achievement doesn't necessarily make for great fruitfulness. Great achievement can give us a good feeling and can make our families and loved ones proud of us. But those feelings of accomplishment and pride are not a lasting or deeply nourishing fruit. Indeed the good feeling that accomplishment gives us is often a drug, an addiction, which forever demands more of us and sets loose envy and restlessness in others as it underscores our separateness.

The fruit that feeds love and community tends to come from our shared vulnerability and not from those achievements that set us apart.

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Ecumenism: a conviction we can learn from each other

By Dr. Jason West

When we think of church teachings that are uncomfortable to discuss and difficult to live up to these days, our minds tend to go to controversial issues like that of contraception, homosexuality, gender and so forth. Yet in many ways the church's views on ecumenism are for many even more uncomfortable. On this topic, however, it is all too easy to say yes, yes with one's lips, while denying and undermining this teaching in practice.

Ecumenism is the attempt to strengthen unity between the diverse Christian churches through dialogue about doctrine, prayer in common, co-operation in good works and other means that deepen mutual understanding and growth. In the case of the Catholic Church, these endeavours are also motivated by a desire that our churches may unite in full communion, however remote that hope may seem to our eyes here and now.

A key to the possibility of any ecumenism lies in a few basic realizations. The first is that we are all genuinely Christians, baptized into the Body of Christ. This entails that there is always more that unites us than what divides us. The important essentials of the faith: the Trinity, the Incarnation, and the role that baptism plays in drawing us into the participation of the divine life, are all unifying features of Christian life. In this respect we should be grateful for the profound unity that already does exist among the majority of Christian communities (*Unitatis Redintegratio*, 3).

A second important requirement for ecumenism is the conviction that we can learn from one another. That in some respects our Christian sisters and brothers in other communions have achieved solutions to our shared problems that transcend our own, that paths of holiness have been nurtured there, in some instances, more effectively than in our own home. We have much to offer, but we also have many things to learn. It is undoubtedly this claim that can be so challenging for us as Catholics.

Here our language, which is true as far as it goes, can also hold us back. We are accustomed to saying that the fullness of truth subsists in the Catholic Church, while other Christian churches possess aspects of the truth. Likewise the Catechism states: "Christ's Spirit uses these churches and ecclesial communities as means of salvation, whose power derives from the fullness of grace and truth that Christ has entrusted to the Catholic Church" (CCC, 819).

These statements could be misread to mean that whatever truth has been discovered already exists within the Catholic Church as the earthly institution we witness here and now, or that whatever holiness is found in other Christian churches is already present within the Catholic Church as a human insti-



ECUMENICAL ENGAGEMENT — It is all too easy to think that ecumenism is a matter for professional theologians and leaders in the Vatican or archdiocese, writes Jason West. "But a moment's thought makes it clear that ecumenism is a daily task in which we are all engaged in a variety of ways."

tution and brought about by it in all the others. Such a reading would, however, make ecumenism irrelevant and unnecessary, a fact that likely accounts for a good deal of the discomfort some of the Catholic faithful feel with it. On such a view the Catholic Church has nothing to receive or learn from its sister churches, and what we call ecumenism could be nothing other than a kinder and gentler proselytism.

The key to resolving this problem is to be found in two further facts. First, the Catechism's recognition that the truth and grace of all churches, Catholic or otherwise, flows from Christ. Whatever truth or goodness any of us possesses has been received through the life, death, and resurrection of our Saviour. Second, the Catholic Church that possesses the truth of revelation and the means of sanctification and salvation is the church in her subsistent and supernatural personality, which transcends that of her members (see *Ut Unum Sint*, 3, Maritain, Church of Christ, Ch. 3).

Just as we can profess in the Creed that the church is holy and one without denying the sins and division that exist among her members here on earth, so too can we assert the church has the fullness of truth in its supernatural reality, while recognizing each of us as her members is lacking in many areas that our fellow Christians may understand better. Likewise we can recognize that the church herself is holy, yet each of us as her members fall short of being "perfect

as your Father in heaven is perfect," and can find examples of holiness in our fellow Christians that outstrips our own, even while insisting that this holiness has its origins in Christ and is transmitted in mysterious and wonderful ways through the Catholic Church understood in her supernatural fullness.

These are, I take it, a few of the principles necessary to understand if ecumenism is to function well. They are considerations I've had occasion to reflect upon often as I have co-chaired a local ecumenical dialogue between the Archdiocese of Edmonton and Edmonton members of the Lutheran Church of Canada, as well as through the process of developing a Certificate in Anglican Studies at Newman in collaboration with the Anglican Diocese of Edmonton. Such encounters simply are not possible or fruitful if begun from the assumption that we have the

fullness of truth and the means of salvation, and that whatever small share our partners might have in these really comes from us.

Such misconceptions can be fostered by our tendency to point to the ecclesial institution. We are never, after all, claiming that it is ourselves personally who have the fullness of the truth and the means of salvation. But the church as it is present in this world consists precisely of the individual members who make it up and the grace that animates them, and none of us however saintly are so filled with truth and holiness that we are the source of it in all others. It is only the church as the Body of Christ in her supernatural personality that can make this claim, and all of us are merely a part of this glorious reality.

This can also be confirmed if we look at instances of ecumenism closer to home. It is all too easy to think that ecumenism is a

matter for professional theologians and leaders in the Vatican or archdiocese. But a moment's thought makes it clear that ecumenism is a daily task in which we are all engaged in a variety of ways.

Who among us doesn't have a family member with a spouse from another denomination? Which of us doesn't have friends and neighbours who belong to other churches? When we relate to these people we know as fellow Christians we are engaging in ecumenical acts in which any personal claim to have the fullness of the truth and holiness would be unimaginable for us.

We have no trouble learning from a Baptist mother-in-law or an Evangelical colleague at work who we know to be more learned and earnest than ourselves. In a similar way our ecclesial community as an earthly body learns from and can grow through the example of other Christian churches. They have lessons to teach us and gifts to provide that genuinely come from Christ (CCC, 819), and which we could not learn from our fellow Catholics.

This, of course, has nothing to do with watering down the faith or seeking to find a lowest common denominator to which everyone can agree. That would be a cop-out and defeat the very purpose of authentic ecumenism, for it would undermine the possibility of the genuine learning and unity that can come from dialogue with our fellow Christians.

Genuine ecumenical engagement should lead us to become more fully immersed in our own faith, not less, for only if each is fully committed to their faith, and genuinely interested in learning and living the truth come what may, can true dialogue occur. Only then can we hope to realize Jesus' wish that "they may all be one."

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Jason West is president of Newman Theological College in Edmonton.

Religion journalists singing the blues in Nashville

By Thomas Reese
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At this writing I am looking forward to the annual meeting of the Religion News Association (Sept. 7 - 9) in Nashville, where I hope to see old friends and make new ones. I enjoy the company of journalists, who are almost always bright, articulate and funny. Religion reporters are a special breed because of their interest in values, religion and the transcendent.

There is also some sadness as I get ready to travel because I know many old friends will not be there. It is not that they have died, although some have. Rather, there

are simply fewer religion writers today. They have either been laid off or jumped ship before they got pushed out.

So, when we get to Nashville, I am not sure whether we will be singing country or the blues.

Professional journalism is in trouble because almost no one has figured out how to make money in the news business. The old newspaper model was based on subscriptions and advertising. There were times when a city would have six or more newspapers competing for readers.

Today, subscription revenue is down as fewer young people get their news from newspapers.

Ad revenue is also down. Classified ads have almost disappeared as people turn to Craigslist and other online ways to advertise. I remember when half the Sunday *New York Times* would be delivered on Saturday because the classified ad section was so thick.

Nor has television been good

to journalists. Fox News learned how to make money by filling the air with controversy and commentary from talking heads without the backing of a deep bench of journalists. CNN was forced to follow Fox's lead when its viewership plummeted.

That leaves online news sites. But few news organizations have been able to be self-supporting through ads on the Internet. And users have gotten used to getting information for free on the Internet, so only a few sites, like *The Wall Street Journal*, *The New York Times* and *The Washington Post*, are able to get people to pay for their content.

Declining revenues were followed by layoffs, and some of the first to go were religion reporters, not sportswriters. I have a list of religion reporters to whom I email my columns, and every week I get back a half-dozen "address unknown." After three or four such responses, I sadly delete them from my list.

Religious publications have always been non-profit charities dependent on donations; secular news organizations are beginning to look like non-profits. (RNS is a non-profit.) Even *The Washington Post* had to be saved in 2013 by Amazon CEO Jeff Bezos, who bought the paper from the Graham family, which had owned it since 1933.

Nor is journalism as much fun as it used to be in the old days. In the pre-Internet age, a reporter would work on a story, meet his daily deadline and then head to the bar, where he would down a few while enjoying the company of his colleagues (yes, most journalists were male in those days).

And if you worked for a weekly, it was even better. When I covered my first synod of bishops in 1980, I had to file only one story a week. Since the bishops' meetings were closed to the press, I was able to spend hours and hours visiting almost every museum, church and ruin in Rome. It was

the greatest assignment ever.

Today, journalists have to be ready 24/7 to write and post on their beat. Stories have to be updated quickly. Then there are blogs and social media. Twitter is a ravenous monster that must be followed and fed constantly. It turns reporters into self-promoting PR machines because they know that they are judged by how many followers they have and how many hits their stories get online. It is not surprising that older reporters frequently bail for a nine-to-five job in PR or elsewhere.

Why do the rest of us stay? We love it. Most reporters love their job. We are interested in what is going on, and we believe our readers have the right to be informed. Some of us, yours truly included, enjoy having a soapbox to express our opinions to the world.

It is a great job. I just wish there were more of them.

When I get to Nashville, I will have my ears open to see which I hear more of, country or blues.

Lost is a place, sometimes even within our home, our relationships

Barefoot and Preaching

Leah Perrault



I am lost. The weird thing about this lost, however, is that I am lost in the most familiar places — my home, my relationships, my life. One thing has changed, but that one thing has changed everything. Lost is a place too, a place of feeling unsettled, disoriented, disconnected. My preference is to be found, to feel comfortable, clear, and connected.

Several years ago, when I think we had only one strapped in a car seat in the back, we got lost after dark on our way to my sister's acreage for the first time. We turned down endless back roads, each of them looking familiar, but none bringing us to the right place.

It was dark, and muddy. We were lost in a place that was familiar to me and new for Marc. We had an insufficient map, no smart phone or GPS. We were tired. *The roads are a grid system*, I spoke aloud from my farm-girl upbringing, as much for me as for Marc. *We'll either find where we are going or hit a correction line or a highway, and we will be found.*

Maybe because I like puzzles, I switch into lost gear pretty easily on the roads. Ignore the clock. Try a turn. Acknowledge a mistake. Embrace the not knowing. Ask for help. Blind navigation is decidedly different than travelling from one known place to another. Our eyes were on the gas tank with each turn, not knowing if we were getting closer to the destination or further away. And we made it, eventually.

Perrault is a wife and mom, a grateful employee of Emmanuel Care, and a speaker, writer and consultant at www.leahperrault.com

The lost task is simply to move through and rest in the lost. The place we are is the place from which we will be found. And when applied to the rest of my life, this is easy to say and much harder to do; it often feels like a kind of dying for me.

This season of lost has been full of summer adventures, lots of nights in the beds of gracious hosts, water and sand, and big emotions. When we arrived home from our summer camping trip, I began the detox process of trying to return our family to a normal routine. I lasted four hours. With a deep breath, and an imagined white flag, I surrendered to the lost. New priority: as much peace, rest, and lack of resistance as possible.

The paint on the walls is the same colour. We are eating the same food. The bikes still take us out to the park a few times a week. But there are shoes and unpacked bags from last month's adventures sitting by the doors. The laundry is not getting done with any predictability. My little guy has been picking through folded-but-not-put-away laundry baskets for clean underwear for more than a week — and we have reset the counter more than once.

Where I once had lists and plans, I have vague ideas of what needs to get done, and most of it gets addressed only when it must. I am learning to accept that the rest doesn't matter. It feels like failure for this recovering perfectionist. It feels like drifting aimlessly, with none of the adventure from that dark muddy nights with the security of grid roads.

Unsettling as it feels, however, the skills from the road trip are



Katherine Siebert

THE PLACE OF LOST — One can be lost in the most familiar places — home, relationships, life, writes Leah Perrault. "Lost is a place too, a place of feeling unsettled, disoriented, disconnected."

transferable. Ignore the clock. Try something. Forgive a mistake. Resist the need to know. Phone a friend and ask for help. My people are doing the same, in the house and in their own houses, and the mess looks different as we all navigate our way through the lost.

This lost place, this lost season. It holds the route to the next one. Messy rooms and too much TV and choosing peace and rest will allow us to survive until the next season emerges, until clarity breaks through the fog. There will be seasons ahead where we have more focus, seasons for a routine, for discipline, for pursuing goals. Lost is not that place.

And lost is not the problem. My preference not to be here is the problem. And my barefoot, spiritual solution is to note my preference and ignore it. For now, surviving this hour and this day is enough. A spirituality of survival is teaching me to let go, to surrender, to once again stop trying to hold it together. It feels unfamiliar and shallow, but I suspect that the

messy counters and unbathed kids are part of the correction line, a

deep well from which found will flow, eventually.

'Violation of human rights' to allow poverty to continue

Continued from page 1

expand the P.E.I. campaign out of Charlottetown into Summerside and Montague. Last year the MacKillop Centre distributed 200 bags.

"It's a violation of human rights and a violation of all these United Nations treaties Canada has signed that we allow poverty to continue in Canada and continue to such an extent," said Boyd.

In Kingston, Ont., the Justice, Peace and Integrity of Creation Office of the Sisters of Providence will be handing out Chew On This lunch bags Oct. 17. The fact that Canada has dozens of municipal and provincial poverty reduction plans but no federal plan defies logic, said JPIC Office co-ordinator Tara Kainer.

"The nation is probably best positioned to actually do something about it. If it was a national program Canadians would know that, No. 1, there's a problem here and, No. 2, that their national government cares enough to put together a program to address it," Kainer said.

The volunteers with the Providence JPIC Office handing out lunch bags are really carrying on the work the sisters started when they were founded in 1861, said Kainer.

"It's part of their mission from the very beginning," she said. "Their work originated as ministering to vulnerable populations — whether it was orphans or the elderly or ailing, sick people or people living in poverty."

Shift is needed in thinking about the nature of work



Everyday Theology

Louise McEwan

Labour Day marks the unofficial end of summer. We're now back to routine and, once again, the workplace takes precedence. Work shapes identity, gives purpose and meaning to life, creates opportunities for socialization, and provides a paycheck that enables people to meet their basic needs.

But what if there were no work? As automation and new technologies continue to reduce the labour force, economists and others are pondering this question.

Since 2000 the United States has lost five million manufacturing jobs, and Canada has lost over 500,000. According to a March 18, 2017, Canadian Press article, Canada will lose another 1.5 to 1.7 million jobs due to automation in the coming years.

Technology is also affecting jobs outside of the manufacturing sector. Sophisticated software is reducing jobs in the financial and legal sectors. Routine banking no longer requires interaction with a real, live teller. Investing can be done online without the aid of a financial adviser. Equipped with

the right software, computer savvy young lawyers have less need of an assistant than their predecessors. With the advent and rising popularity of the job sharing or collaborative economy, other jobs are also in jeopardy. Airbnb has negative implications for employees in the hotel industry, as does Uber for taxi companies. Jobs in the retail and food and beverage sectors are also at risk; in the future, robots will ring up sales and bring drinks to the table.

While it may be politically expedient to blame globalization for the job losses, the real culprits are increased automation and investment in software. According to some predictions, half of all jobs in industrialized countries will vanish in the next 20 years due to automation, computerization, and advances in robotics and artificial intelligence. It will take time before new jobs replace those that will be lost.

In the short term, the future may seem bleak as job trends point toward unemployment and underemployment. There will be some rocky times. The ability to adapt, as individuals, as communities and as nations, will depend on a variety of factors. Education, job retraining, and the development of public policy will be needed to address the tidal wave of change. In this regard, some advocate that

governments begin experimenting with ways to redistribute wealth, such as ensuring a universal basic income; create and develop community gathering places where people can connect with others to learn and pursue new skills; support the growth of small business; and invest in innovation.

It is hard to imagine a world without work. From pre-biblical times work has shaped human society. Work has been such an integral part of the human experience that ancient Hebrew scholars sought to explain its existence in the Genesis myths of creation and the fall. Over time, the Judaeo-Christian tradition developed a theology of work. Through work, humans become co-creators with God, shaping and transforming society and the environment. The theology recognizes a reciprocal relationship between the individual

and work in which each impart dignity to the other. Work, it seems, is necessary for human thriving.

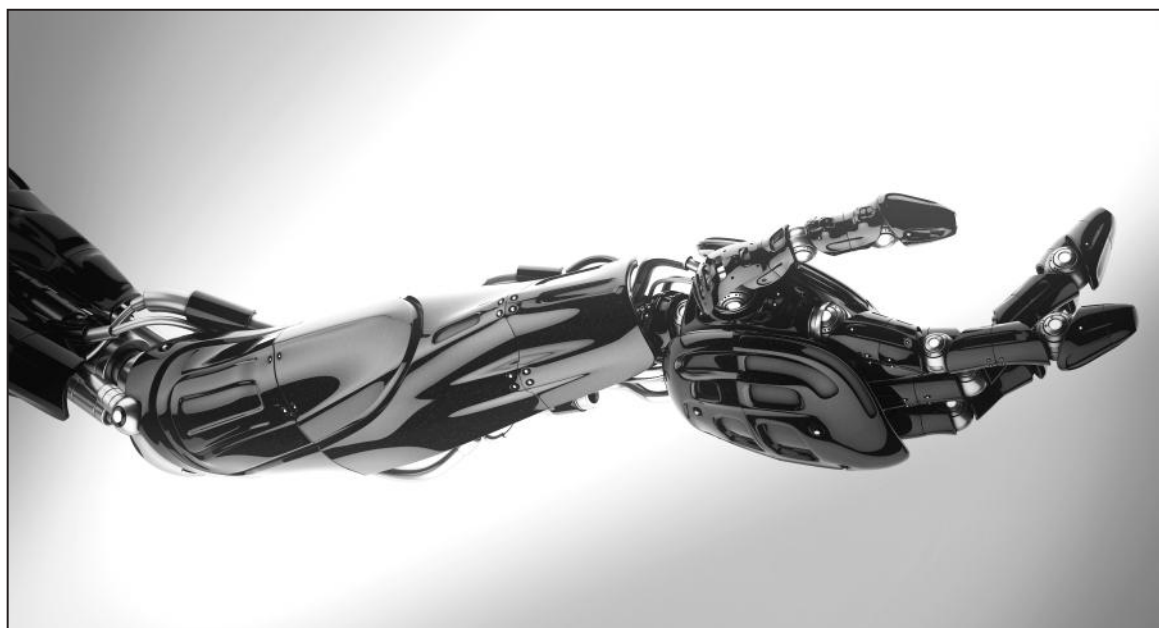
Psychology bears this out. Identity, meaning and purpose, as well as relationships, are closely linked to one's work. Conversely, unemployment results in a loss of identity and purpose, depression, loneliness and isolation. In communities that experience widespread job loss, cultural breakdown and a loss of civic pride follow.

It may be time to rethink the understanding of work. What do we mean by work? And, is paid work the only work that matters?

Society has come to associate work with a paycheck, and income with status. Yet work does not have to be limited to that which puts money in the pocket. Identity, purpose and meaning can be forged outside of the workplace. The workplace need not, nor should not, define one's entire sense of self. Broadening the understanding of work to include activities beyond the workplace could have positive benefits for individuals and communities.

Work that is a calling, volunteerism and caring for family members, are activities that are either unpaid, poorly remunerated, or undervalued in terms of their contribution to society. These labours of love are deeply fulfilling; they reward one with a sense of purpose and accomplishment, shape the authentic self, promote relationships, and enhance the development of society.

Redefining work is obviously not a panacea for widespread job loss. But a shift in thinking about the nature and role of work could help to preserve the dignity of the unemployed while sparking creative solutions to problems in a rapidly changing world.



THE NEW WORKFORCE — “Work shapes identity, gives purpose and meaning to life, creates opportunities for socialization, and provides a paycheck that enables people to meet their basic needs,” writes Louise McEwan. But as automation and new technologies reduce the labour force, economists are pondering the question, “What if there were no work?”

Evensong sees a surge even as British church attendance declines

By Catherine Pepinster

LONDON (RNS) — The line of locals and tourists stretches about 400 people long, and one might think they are waiting to get into a play, a museum or even for ice cream.

But these people want to go to a church service.

In Britain, where churchgoing is mostly in decline, what has drawn the crowd on a late afternoon in August is evensong, the hymn-heavy evening service of the Anglican Church taken from the Book of Common Prayer. This line was headed for the service at the famed Westminster Abbey, sometimes called England's parish church.

Abbey officials estimate that there can be up to 700 people at evensong when the main choir is singing. Similar crowds can be found across Britain in cathedrals such as York Minster and St. Paul's Cathedral in London, and in Oxford and Cambridge.

But even in much smaller churches, evensong attendance is growing, attracting people who might otherwise never enter a church, and bucking the British trend in declining congregations. Some clergy are hopeful that it

may be a way people are drawn into a deeper relationship with the church.

What's behind the evensong upsurge? Much credit goes to a website, Choralevensong.org, that helps people find a service near them. Since its creation last year, more than 500 churches, cathedrals and colleges have been included, each with their own pages. Hundreds more have requested to be added.

Around 11,500 visits a month are made to the site, with interest growing steadily. After listing on the site, one church found the numbers turning up for evensong rose from 20 to 200.

Said Guy Hayward, the editor of the Choral Evensong website: “A lot of people don't want to directly engage with the church, they don't want to go in through the front door, as it were. They are looking for a side entrance and choral evensong provides that. They are attracted by artistic expression and then by osmosis they find it spiritually appealing.”

Evensong is a creation of the English Reformation, derived from monastic prayer traditions. Its liturgy is drawn from the Church of England's Book of Common Prayer, created by

Archbishop Thomas Cranmer in 1549. It usually lasts about 45 minutes and includes Scripture readings, psalms and the *Nunc Dimittis* (Song of Simeon) and Magnificat, both taken from the Gospel of Luke.

Some of the greatest choral music sung at evensong was written at the time of Queen Elizabeth I, soon after its liturgy was first designed, by composers such as Thomas Tallis and William Byrd. The works of other English composers, such as Ralph Vaughan Williams, Richard Ayleward, Hubert Parry and Herbert Howells, are also frequently featured.

At Westminster Abbey, the crowds sat near the choir and in temporary seating placed next to the high altar — at which Prince William married Kate Middleton in 2011 — to accommodate the overflow.

Among those attending was Julia Mellow, from Adelaide, Australia. “I am not really religious,” she said. “I came for the music and the history.”

For Alejandro Calas de Lexion Zangnonit and his family, from the Rioja region of Spain, the church service did matter. “We are Christians. It was important to my parents to be at a church service,

and this is very beautiful,” he said.

Another couple, Lee and Marie Johnson, from Colorado, described themselves as more spiritual than religious, and the spirituality of the service appealed to them. “There is a reverence about it,” said Lee Johnson. “It is a moment when you can pause in your daily life. When you can stop. The choral music is so important for that.”

“It brought tears to my eyes,” said his wife. “I used to go to church more when I was young but the rules, the judging of people put me off. But the church here, with a service like this, brings people together.”

The dean of Westminster, John Hall, described evensong as a starting point for some people to

engage with Christianity.

“Even though the majority of the worshippers will be unfamiliar with evensong, there is generally a very respectful and even prayerful atmosphere. We assemble at the west end to farewell people and often have very positive comments and also questions,” he said.

“We do from time to time have evidence of the impact of the experience. I profoundly believe that attending a beautiful act of worship whether evensong or the eucharist has converting power.”

Then there's the more practical reason to come to evensong. Cathedrals in England often charge high admission fees — about \$25 in some cases — so some tourists opt instead for evensong, which is free.

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No hope for ‘unsaved’ children in old-time religion

Around the Kitchen Table

Lloyd Ratzlaff



Stealing that pack of Vogue cigarettes when I was 11 was the bravest sin I’d ever done. It took a long time to work up the nerve for it, weeks of pushing hellfire out of my mind. In the entrance of Salem Church hung a poster advertising a week of upcoming revival meetings with a preacher from Omaha, Nebraska. I tried hard not to think about that while I organized my sin, and still harder pretended to show a normal face at home.

Then to find I couldn’t smoke those Vogues after all because I’d forgotten to steal matches — my courage took a beating as I crumpled the cigarettes in a fit of terror and flung them into a bush and ran myself to exhaustion at the edge of the village, while the preacher’s fire burned back from where I had pushed it.

Somehow I managed to get home for supper that evening. My mother was fretting about the garden, Dad was preoccupied with something that wouldn’t come together in the workshop, and I swallowed my borscht and went up to my room, and no one suspected what a monstrous sinner had just been sitting at the kitchen table.

That night in bed, nearing the end of 11 years, I surrendered. I’d have to go forward in church when the preacher issued the altar call.

In the following days, once in a while I felt almost peaceful. Then I rebelled — to have to shame myself that way in front of the church, confess to the handsome evangelist everyone adored. He had a charming smile when he wasn’t preaching, the smile that beamed from the poster in the church, though the elders seemed to prefer him in the pulpit with a

Ratzlaff is a former minister, counsellor, and university lecturer. He has authored three books of literary non-fiction published by Thistledown Press, and edited an anthology of seniors’ writings published by READ Saskatoon.

Better research is needed

Continued from page 3

by investing in mental health services, by implementing a national suicide prevention strategy, and better research into mental health and substance abuse.

“Overall, CMHA’s position on MAiD in Canada is that people should be assisted to live and thrive before they are assisted in dying,” it said.

“CMHA correctly wants to combat suicide,” said Lau.

“Even in the context of the current law, what is not mentioned much is the problem of concurrent mental illness and patients who have, say, depression and cancer,”

calfskin Bible, looking sombre underneath the motto on the wall that read PREPARE TO MEET THY GOD.

One morning when my father was away, Mom found a mouse trapped in the cellar of the house and begged me to get rid of it — she had an incomprehensible horror of mice. I went out to the woodpile for a stick, came in and asked for a paper bag. Down in the cellar, the mouse blinked where it sat hunched in a dark corner, caught by the tail but otherwise unhurt and very much alive. I clubbed it till it stopped twitching, emptied the trap into the bag while my mother watched from the top of the stairs and praised me as I came up, “You’re so good to do this, I’ll tell Dad when he gets home how you helped me today.”

Out in the back alley I dumped the mouse into tall grass and thought, *If I’m so good, why do I need to get saved?* I stared at the little carcass, my heart divided between a mother’s gratitude and God’s uncompromising holiness. “All your righteousnesses are like filthy rags” — last year the evangelist had quoted this text from Isaiah, shocking everyone by saying that in the original Hebrew it referred to a woman’s menstrual rags.

Regardless of what we did, we were wrong — that much the evangelist had made clear. He knew how to separate Christians from pagans, and divide true Christians from backsliders. I knew myself that down in hell I’d beg for relief from the torment — just a drop of water, please, one drop on my tongue. But no, Father Abraham would say from the other side of the chasm, you had your chance back there in Salem Church, filthy rag that you were, and then you went and stole the cigarettes, and killing a mouse to satisfy your mother won’t save you.

The Saturday before the revival began I walked to the meadow in the middle of the village. Usually it was a peaceful place,

he said “A person with depression will be more likely to want to suicide, and the hope that a capacity assessment would prevent suicide is unlikely.”

“If someone wants suicide badly enough, they will find someone who agrees with them,” he said.

“Another current problem that is not really talked about is that there are mental health conditions like anorexia where death from malnutrition is foreseeable and a person could easily ask for this ‘treatment’ to ‘end’ their suffering, so the exclusion of MAiD for mental illness is not actually true,” Lau said.



Janice Weber

REIGN OF TERROR — Even a prairie meadow is no refuge for those who believe themselves to be lost forever. Confess and be saved . . . or you’ll end up in the lake of fire . . .

but today the smell of prairie sage in the summer heat only seemed to forecast the lake of fire, and though the wild roses wafted sweet aches through me, the evangelist was coming, that was the thing, he was coming again.

Late at night I tossed in bed. What others did with their souls was their own business — mine was with the stolen cigarettes, a failed, repentant smoker who’d have to go up to the altar. There was no other way.

My parents snored from their bedroom. They had been saved years ago. Now they only had to worry about powdering cabbages in

the garden, or to figure out what was wrong with the washing machine. They didn’t want their son to be lost forever, but otherwise hell did not concern them personally.

Outside my window, a dog barked. A carful of hoods careened toward Main Street, going to shoot pool in the Variety Shop, or dance at the Community Hall with lost souls from neighbouring towns and get into fights with them. The Bible brooded on a shelf beside my bed. *For God so loved the world that he killed his only son, and if you don’t believe it and confess your sins, you’ll end up in the lake of fire begging, begging . . .*

Then it was Sunday morning. The plastic Gem radio in the kitchen was tuned to the Old-fashioned Revival Hour from Pasadena, California. I sat down at the table. My mother scooped porridge into our bowls. Then my father prayed, first for our lost relatives, and for the missionaries around the world, and finally that God would revive Salem Church, beginning today.

We picked up our spoons, and I knew I was the only one who needed to be saved.

Catholic education priority for bishop

Continued from page 1

peripheries, those existential peripheries, and what does that mean in our age, our time and place? That is fascinating to me.”

As a priest in the Archdiocese of Vancouver, Hagemoen spent some 10 years involved in youth and young adult outreach and ministry: “so that is also always on my radar,” he adds.

Hagemoen also emphasizes the great importance of Catholic education and the Catholic intellectual tradition. “Catholic education is a real contributor to our society, and supporting Catholic education is another passion for me.”

The first priority upon coming to the Diocese of Saskatoon will be to get to know the diocese, to listen, and to meet people, says Hagemoen.

“The Diocese of Saskatoon seems to be a very dynamic diocese, with a rich history, a strong Catholic legacy and culture, and I am looking forward to contributing to that legacy with all my might and energy, as well as I can, with the help of almighty God.”

Born and raised in Vancouver, Hagemoen completed his undergraduate degree at the University of British Columbia, and after a year of travel throughout Southeast Asia, the Middle East and Europe, he entered St. Peter’s Seminary in London, Ont., completing his masters of divinity degree in 1990.

He was ordained a priest in Vancouver by Bishop Lawrence Sabatini on behalf of Archbishop James F. Carney in May 1990. His pastoral assignments included 10 years as the director of the Office of Youth Ministry, as well as serving in several parishes.

He completed the national certificate in youth ministry studies and the diploma for advanced studies in ministry in 1997. He earned a doctor of ministry program at Trinity Western University, which he completed in 2007.

Beginning in 2004 Hagemoen was appointed for the Archdiocese of Vancouver to several administrative roles, including vicar of Pastoral Services; moderator of the Curia, and vicar-general. He was appointed principal of St. Mark’s and president of Corpus Christi colleges in 2011.

Pope Francis appointed Hagemoen Bishop of MacKenzie-Fort Smith in October 2013 to succeed then-Bishop Murray Chatlain (who had been appointed Archbishop of Keewatin-Le Pas).

As bishop, Hagemoen has worked with the people of the Mackenzie-Fort Smith diocese on a number of initiatives and projects, including the construction of a new church at Fort Simpson, N.W.T., replacing a 90-year-old building that was beyond repair. The new Sacred Heart Church will officially open Sept. 17, on the 30th anniversary of the papal visit of St. John Paul II to the

community, about 500 km north of Yellowknife.

Hagemoen also currently serves on several committees of the Canadian Conference of Catholic Bishops (CCCCB), including the Canadian Catholic Aboriginal Council and the Northern Bishops Council.

Saskatoon Diocesan Administrator Rev. Kevin McGee says the appointment of Hagemoen is joyful news for the Diocese of Saskatoon.

“We look forward to welcoming Bishop Mark Hagemoen,” says McGee. “I have no doubt that our new bishop-elect has been chosen through the work of the Holy Spirit — selected by the Holy Father to lead this vibrant diocese in proclaiming and living the Gospel of Jesus Christ.”

McGee adds that it has been a privilege to serve as diocesan administrator for the past year, while the diocese has been without a bishop.

“There is certainly a lot of good ministry happening in our diocese — it is a place where clergy and laity work closely together, where we strive to walk in support of our indigenous brothers and sisters, to engage closely with many Catholic, ecumenical and interfaith partners, and work in solidarity with the broader community for the common good,” he says.

“We give thanks to God for our new shepherd and look forward to his arrival.”

Advice on communications

Pope Francis has attracted a lot of attention from his freewheeling style of communicating. He is known to speak his mind — to the delight of many, but to the consternation of some who prefer a more tightly scripted style of papal speech.

Pope Francis sat down with Dominique Wolton, an expert in media and communications, for a year-long series of interviews and insights into his philosophy of communication. Wolton compiled his 12 interviews in the book, *“Politique et Societe”* (“Politics and Society”) which was released in French on Sept. 6. An English-language translation is pending. Catholic News Service has provided a summary.

Pope Francis traces his philosophy back to advice he received as a student from an old Jesuit: “Listen up, if you want to get ahead, well, think clearly and speak obscurely.”

Wolton calls the pope a man who is “one of the most exceptional intellectual and religious figures in the world.” He suggested the pope write an encyclical on the challenges culture and technology pose to communication today. “Maybe,” the pope replied, given that “there are very serious problems,” such as today’s suppers in which family members are each plugged into their own device, silently eating their meal.

Pope Francis said that, in his experience, the media and communicators tend to “catch what suits them,” and they are prone to the following four dangers:

— Disinformation, which offers only some or partial facts and leads people to make mistaken judgments about reality.

— Calumny and “tarnishing others,” which, like the “Barber of Seville” says, builds from a light wind into a destructive storm.

— Defamation by publicizing a repentant, reformed person’s past mistakes in order to undermine his or her authority.

— A “sad, unpleasant, nasty disease” of “wallowing in the most risqué, vicious and voyeuristic stories and references” possible.

He also offered a list of suggestions and guidelines for real communication. This includes:

— Being able to “waste” time by giving it freely. A priest, for example, who is too busy to be available and talk, is “anti-communication and anti-Gospel.” Jesus was always busy, but he never saw requests as a bother and always insisted on helping.

— Humility, because it takes humility to be able to listen to people, and it opens the door to communication by creating a sense of being on equal footing. “If you want to communicate only from the top down, you will fail.”

— Never seeing people as adjectives, but speaking to them as “nouns,” as a man, a woman, a human being. Finding things in common to talk about and listening with respect despite different points of view.

— “Joy and lightness,” because it’s not enough to tell the truth if a text or discourse is “terribly boring.”

— Building a bridge by shaking hands, hugging, crying, eating, drinking together. In Argentina when people want to talk, they say, “Let’s get a coffee,” because real communication cannot happen “without making a bridge, and without eating. Words alone are not enough.”

— “Rediscovering the sense of touch,” because it is the most important of the five senses. “Perfect communication” doesn’t require the latest technology, it can be just giving a hand or a kiss “without words.”

— Building relationships with concrete gestures of charity, which is why “the church communicates best when it does so with the poor and the sick,” when it is following the path of the beatitudes. “It is very interesting, communication is at work in the beatitudes. If you read them carefully, these are also the rules for better communication.”

In an age of fake news and spin doctors, Pope Francis offers valuable advice to reflect on. And it applies to those silent “supper meals” too. — PWN

A healthy marriage culture builds a thriving society, studies show

By Andrea Mrozek and Peter Jon Mitchell

You could sugar-coat the newly released 2016 Census data on families, households and marital status by applauding the rise of family diversity in Canada. Yet family diversity is so often a euphemism for family breakdown, which is something that’s generally painful.

A more honest take on the Statistics Canada data is that the nation’s 40-plus-year decline in marriage rates continues, signifying a cultural shift that hurts our children, culture and economy. Worse, it’s not what Canadians want.

In 2001, married couples made up 84 per cent of all couples. Today, that number is 78.7 per cent. As marriage has declined, more couples choose to live together outside of marriage. “Shacking up,” as it was once known, described the living arrangements of 16.4 per cent of all couples in 2001. That has risen to 21 per cent of all couples today.

Family stability and marriage go together like a horse and carriage. Sociologists writing in the *Journal of Marriage and Family* note that “a lack of marriage and the growth in cohabitation, alongside the growing trend of single parenting, portends growth in family instability.”

In World Family Map 2017, sociologists Brad Wilcox and Laurie DeRose report that American children in cohabiting families are 15 to 31 per cent more likely to experience a parental split by age 12 than children growing up in families with married parents (depending on their mother’s education level). The resulting instability may mean children have to move frequently or adjust to a parent’s new partner living in the home. Stick-handling parents’ squabbles can be a time-consuming reality for the children of divorce.

Growing up in an intact married

home increases the likelihood of children getting good grades and graduating from high school and college, even when accounting for socio-economic factors. Having married parents is also correlated with a lower likelihood of children participating in risky behaviours, like drug abuse or early sexual initiation. Happily, many great kids from non-married parent homes become successful adults. But this doesn’t change the fact that adult relationship decisions affect children.

Many will counter that marriage isn’t all that stable. Don’t half of them end in divorce? Not quite. The most recent data on divorce, from 2008, suggests the rate is closer to 38 per cent.

Marriage isn’t perfect, it’s just a safer family form in which to raise children and we know that healthy marriages have measurable, positive outcomes for adults. Numerous studies indicate that people in high-quality marriages tend to be at lower risk of suffer-

ing a heart attack and have better odds of surviving one. The happily married are also more likely to recover from illness, including cancer, and lead healthier lives.

This doesn’t mean marriage is a panacea for social problems. However, stable marriages are a public

good. When marriages dissolve, there are emotional and financial implications for family members that can reverberate through the wider community. One estimate by Andrea Mrozek and researcher Rebecca Walberg suggests that the public cost of family breakdown in

Canada is about \$7 billion annually. That’s the equivalent of hosting the Vancouver Winter Olympics every year.

The diminishing marriage numbers confirm a well-known cultur-

— MARRIAGE, page 19

Poverty is much more than lack of effort

This editorial appeared in the Aug. 11 issue of the Tennessee Register, diocesan newspaper of Nashville. ©2017 Catholic News Service

The Washington Post and the Kaiser Family Foundation recently sponsored a poll to find out what Americans think are the reasons for poverty. The results split along religious lines in a surprising way.

Christians were much more likely than non-Christians to believe that the reason a person is poor is a lack of effort on their part rather than because of difficult circumstances beyond their

control. And among Catholics polled, 50 per cent blamed lack of effort while 45 per cent blamed circumstances.

Those numbers seem out of tune with Christ’s message that “whatever you did for one of the least of these brothers and sisters of mine, you did for me.” If we accept the notion that the only barrier keeping people in poverty is a lack of effort, it can be too

easy to turn our back on our call as followers of Christ who came to us “to bring glad tidings to the poor” and abandon those in poverty. It would clash with the gospel message to conclude that the poor got themselves into this mess, so they can get themselves out.

Christ and his church are calling us constantly to care for the poor, to have a preferential option for the poor. That is at the core of Catholic social teaching. For just as God loves us, we must love one another.

And to love one another, we must understand one another. It seems hard-headed to ignore that there are complicated, systemic issues that create obstacles in the path out of poverty.

We all recognize that a good education can be a ladder out of poverty. And we also recognize that too often the poorest performing schools are in poor neighbourhoods, where the resources so many of us take for granted are unavailable to the schools or the families they serve.

It’s no secret that one of the best anti-poverty programs is growing up in a family headed by two parents in a committed relationship. But as our culture continues to undervalue the family and its contributions to a healthy and stable society, we see too many single parents trapped in poverty, struggling alone to take care of their children. All too often it is a struggle that is passed from one generation to the next.

A health crisis can send a family spiralling into poverty, overwhelmed by the cost — both

— CHURCH OFFERS, page 19



CNS/Paul Haring

AWAITING THE POPE IN COLOMBIA — Young singers entertain as people wait for Pope Francis outside the apostolic nunciature in Bogota, Colombia, Sept. 6.

Mrozek is program director of Cardus Family. Mitchell is senior researcher at Cardus. www.troymedia.com.

Pope amends church law on liturgical translations

By Cindy Wooden

MEDELLIN, Colombia (CNS) — In changes to the Code of Canon Law regarding translations of the mass and other liturgical texts, Pope Francis highlighted respect for the responsibility of national and regional bishops' conferences.

The changes, released by the Vatican Sept. 9 as Pope Francis was travelling in Colombia, noted the sometimes tense relationship between bishops' conferences and the Congregation for Divine Worship and the Sacraments over translations of texts from Latin to the bishops' local languages.

The heart of the document, which applies only to the Latin rite of the Catholic Church, changes two clauses in Canon 838 of the Code of Canon Law. The Vatican no longer will "review" translations submitted by bishops' conferences, but will "recognize" them. And rather than being called to "prepare and publish" the translations, the bishops are to "approve and publish" them.

Archbishop Arthur Roche, secretary of the worship congregation, said under the new rules, the Vatican's "confirmatio" of a trans-

lation is "ordinarily granted based on trust and confidence," and "supposes a positive evaluation of the faithfulness and congruence of the texts produced with respect to the typical Latin text."

Pope Francis made no announcement of immediate changes to the translations currently in use.

The document is titled "*Magnum Principium*" ("The Great Principle") and refers to what Pope Francis called the "great principle" of the Second Vatican Council that the liturgy should be understood by the people at prayer, and therefore bishops were asked to prepare and approve translations of the texts.

Pope Francis did not overturn previous norms and documents on the principles that should inspire the various translations, but said they were "general guidelines," which should continue to be followed to ensure "integrity and accurate faithfulness, especially in translating some texts of major importance in each liturgical book."

However, the pope seemed to indicate a willingness to allow some space for the translation principle known as "dynamic equivalence," which focuses on faithfully

rendering the sense of a phrase rather than translating each individual word and even maintaining the original language's syntax.

"While fidelity cannot always be judged by individual words but must be sought in the context of the whole communicative act and according to its literary genre," the pope wrote, "nevertheless some particular terms must also be considered in the context of the entire Catholic faith, because each translation of texts must be congruent with sound doctrine."

The pope said the changes would go into effect Oct. 1, and he ordered the Congregation for Divine Worship and the Sacraments to "modify its own 'Regulations' on the basis of the new discipline and help the episcopal conferences to fulfil their task as well as working to promote ever more the liturgical life of the Latin church."

The greater oversight provided earlier by the Vatican was understandable, Pope Francis said, given the supreme importance of the mass and other liturgies in the life of the church.

The main concerns, he said, were to preserve "the substantial

unity of the Roman rite," even without universal celebrations in Latin, but also to recognize that vernacular languages themselves could "become liturgical languages, standing out in a not-dissimilar way to liturgical Latin for their elegance of style and the profun-

dity of their concepts with the aim of nourishing the faith."

Another teaching of the Second Vatican Council that needed to be strengthened, he said, was a recognition of "the right and duty of episcopal conferences," which are called to collaborate with the Vatican.



CNS/Paul Haring

POPE VISITS SHRINE — Pope Francis accepts flowers from a girl as he arrives to visit the Shrine of St. Peter Claver in Cartagena, Colombia, Sept. 10.

Pope encourages Colombians to take 'second step' for peace

By Cindy Wooden

CARTAGENA, Colombia (CNS) — Pope Francis said he had no magic words or special recipes for Colombians seeking peace, but rather he wanted to listen to them, learn from them and travel a bit of the road with them.

He had a small accident on the road Sept. 10 in Cartagena, the last city and last day of his five-day trip: Riding in the popemobile down a street packed with people who wanted to see him, Pope Francis turned and bashed his face on the edge of the window, cutting his eyebrow and provoking a sizable bump on his left cheekbone.

While the bruise would fade, the overall experience of the trip was likely to linger. "I really was moved by the joy, the tenderness

... the nobility of the Colombian people," he later told reporters flying back to Rome with him.

Before ending the trip with a mass in Cartagena, Pope Francis had visited Bogota, Villavicencio and Medellin. He celebrated a large outdoor mass in each city and had a packed schedule of meetings with government officials, bishops, youth, children living in a group home, and with priests, religious and seminarians.

The painful realities of Colombia's recent past were openly acknowledged with tears and hugs Sept. 8 in Villavicencio. At a national prayer service for reconciliation, a former member of the main rebel group and a former fighter with a paramilitary group shared their stories and asked forgiveness. A woman who lost two

small children in the fighting and another still limping from injuries suffered in an explosion in 2012 offered to "forgive the unforgivable," as Pastora Mira Garcia, the mourning mother, told the pope.

The theme of his trip was "Let's take the first step," and Pope Francis told reporters he hoped that, after he left, Colombians would take a second step.

Pope Francis seemed confident. No matter how thorough political leaders and professional mediators are in bartering and building consensus, he said, "the protagonist of peacemaking is the people; if not, it will only go so far."

The country is divided not only between those who participated in the war and those who innocently suffered its effects, but also between those who support and those who oppose the 2016 treaty that led to the demobilization of the Revolutionary Armed Forces of Colombia, commonly known as FARC.

Cardinal Ruben Salazar Gomez of Bogota told the pope Sept. 7 that the process of building peace "has become a source of political polarization that every day sows division, confrontation and disorientation."

But the cardinal also brought up an issue Pope Francis repeatedly warned could undo any hope for peace.

"We are a country marked by deep inequalities and inequities that demand radical changes in all fields of social life," the cardinal said. "But it does not seem we are willing to pay the price required."

No peace deal can last without addressing the poverty and social exclusion that led so many people to fight in the first place, the pope said.

"If Colombia wants a stable and lasting peace," he said Sept. 10, "it must urgently take a step in this direction, which is that of the common good, of equity, of justice, of respect for human nature and its demands. Only if we help

to untie the knots of violence will we unravel the complex threads of disagreements."

With St. Peter Claver, the 17th-century Jesuit saint and apostle of the slaves, never far from his mind, Pope Francis asked Colombians to ensure all the nation's people are part of its progress.

The pope ended his trip in the city where the saint died and his relics are venerated.

Claver ministered tirelessly to the African slaves brought to the Caribbean port town in the 1600s, and "he faced strong criticism and persistent opposition from those who feared that his ministry would undermine the lucrative slave trade," the pope said, standing in front of the church built in his honour.

Claver knew what the Gospel was calling him to do, the pope said, even though it was not popular at the time.

With great respect for what Colombians have suffered and admiration for the faith and hope they managed to maintain despite a 52-year civil war, Pope Francis asked them to look beyond their old behaviours and alliances and ask what new thing God might want of them.

"We are called upon to be brave, to have that evangelical courage which springs from knowing that there are many who are hungry, who hunger for God, who hunger for dignity, because they have been deprived," the pope said at a mass in Medellin Sept. 9.

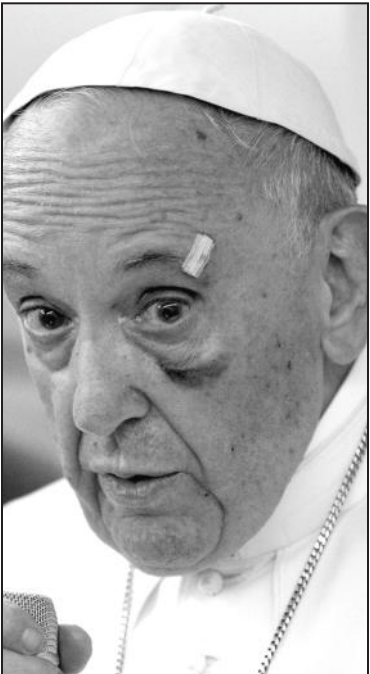
Throughout the trip, it seemed like the pope had all the time in the world. He never seemed to tire. He never cut short a speech and told those who waited for hours that they would get printed copies of the full text. In fact, on several occasions he added long sections — particularly when talking about the evils of the drug trade.

And every evening, after a long day of travelling, reading speeches and celebrating mass for hundreds of thousands of people, he

set aside time for spontaneity.

With the doors of the apostolic nunciature where he was staying just a stone's throw away, Pope Francis would watch the evening's groups perform a folk dance or sing songs or play instruments. One or two or three of them would make a little speech describing what their organization does. And the pope would respond with a few remarks of his own.

Throughout the trip, he urged every Colombian to make some gesture of peace: to forgive someone or help someone. On a small scale, that's what the groups that outside the nunciature were doing, whether that meant offering shelter and a future to street children, promoting the social inclusion of young people with Down syndrome or strengthening fragile families.



CNS/Paul Haring

BRUISED FACE — Pope Francis answers questions from journalists aboard his flight from Colombia to Rome Sept. 10. Earlier, the pope cut and bruised his face on the popemobile window when he was greeting people.



CNS/Paul Haring

POPE CELEBRATES MASS — Pope Francis greets the crowd before celebrating mass at Contecar terminal in Cartagena, Colombia, Sept. 10.

"How many times have we 'normalized' the logic of violence and social exclusion, without prophetically raising our hands or voices?"

— Pope Francis at St. Peter Claver Shrine in Cartagena