



Family reunited

A two-year journey to bring a refugee family from Burundi to Saskatoon concluded Sept. 14 when a late-evening flight landed and a family of seven was reunited. The family is among almost a quarter-million refugees who have fled the years-long civil war.

— page 3

A living document

Archdeacon Catherine Harper, one of the organizers of a recent Anglican/Catholic retreat, says the rule of life is like a living document: “We change it depending on our circumstances so that we can grow in Christ’s likeness through prayer and worship and acts of service, and as we practise these disciplines, we will grow more in the nature of Jesus Christ.”

— page 6



Reconciliation

At the opening mass for the school year in Regina, Archbishop Donald Bolen told teachers and school division staff that the archdiocese has made healing and reconciliation with indigenous peoples a major pastoral and educational priority, and rejoiced that Regina Catholic Schools shared that priority.

— page 7

A ‘new protest’

“We need a new protest today . . . a strong one, to not connect God and our churches to intolerance, injustice, bigotry, violence, terrorism, racism, sexism, rigidity, dogmatism, anti-eroticism, homophobia, self-serving power, institutional self-protection, security for the rich, ideology of all kinds, and just plain stupidity,” writes Ron Rolheiser, OMI.

— page 11

Strategic move

In a strategic move of great importance, Pope Francis recently issued a *motu proprio* which will return authority over liturgical translations to the conferences of bishops, by means of a change in canon law.

— page 13

Catholic, Lutheran dialogues bear fruit

By Mark Pattison

WASHINGTON (CNS) — Catholic-Lutheran ecumenical efforts have borne fruit over the past 50 years, noted two speakers in a joint address Sept. 15 during Georgetown University’s “1517 - 2017: Lutherans and Catholics: Then and Now” conference.

Kathryn Johnson, director of ecumenical and inter-religious relations for the Evangelical Lutheran Church in America, the largest U.S. Lutheran body, said she rejects the concept of “ecumenical winter” as if to describe a stall in ecumenism. “There are signs of change that we’re seeing around us,” she said, adding “autumn” may be a better description and noting that Christians will have to decide “what to do with the harvest.”

Johnson said there exists a “deep misunderstanding we have of each other still,” which needs a “hermeneutic of generosity” to overcome despite 50 years of dialogue. “There are no easy thanksgivings or cheap repentances,” she added during the presentation, “Lutheran-Catholic Dialogue: Accomplishments and Challenges.”

She cited the 1999 Joint Dec-

laration on the Doctrine of Justification, which “changed the teaching of each church,” as a watershed moment. The declaration — which stated that Christians are redeemed by “grace alone . . . while calling and equipping us to do good works” — has since been affirmed at least in part by the World Methodist Council, the Anglican Communion and the World Communion of Reformed Churches.

Shaking off some of Lutheranism’s darker moments is “an ongoing and unfinished task,” Johnson said. “We disavow” Martin Luther’s anti-Semitic writings from later in his life, and Lutherans are still dealing with violent wrongs committed against Anabaptists nearly 400 years ago, for which “the only possible recourse was to ask forgiveness.”

But progress is undeniable, ac-

cording to Johnson. Affirmation of “Declaration on the Way: Church, Ministry and Eucharist” at last year’s ELCA assembly won approve from “99 per cent-plus” of assembly delegates, she noted. The document attempts to reach common theological ground between the two faiths. “That was a way of telling the church, ‘Get on with this, please,’” she said.

— GRACES OF, page 15

Mary’s Meals a sign of God to the world

By James Buchok

WINNIPEG — Bringing food to the suffering in wartorn countries is dangerous, but the greater danger is believing you’re superior to the people you think you are helping.

“It’s not like that and it should never be like that,” says the founder of Mary’s Meals, a group that feeds more than a million children a day. “It’s about a whole lot of us walking together,” said Magnus MacFarlane-Barrow, a Scottish man who, one day in 1992, quit his job and, with his brother, started trucking donations to people stuck in the upheaval in Bosnia-Herzegovina.

Mary’s Meals, named for the Mother of Jesus, now works in 13 countries.

MacFarlane-Barrow was one of many presenters taking part in the 16th Annual Marian Eucharistic Conference, Aug. 25 - 27 in Winnipeg.

MacFarlane-Barrow said it was a blessing to be among the many priests and religious at the conference. “It’s easy to take that gift for

granted, of being part of this amazing church of ours, of people who have given their life to Jesus.”

He spoke of being in Somalia, where, among all the other ruins, the church had been decimated, and he had never felt so alone. “There was a complete absence of church.” But as he prayed that morning he realized it was Sept. 8, “Our Lady’s birthday, and I began thinking what could be a more wonderful thing than being in this place where people are starving and scared and bringing them food. A gift from Our Lady on her birthday.”

He spoke of refugee camps and women who had walked more than a hundred miles; some had watched their children die of hunger on the way.

“Our Holy Father Pope Francis talks about ‘the sin of efficiency’ aimed at those of us involved in this kind of work. We can make the mistake of getting caught up in the numbers and how efficient we are in terms of implementing our projects and losing sight of the person in front of us and loving that person in front of us and

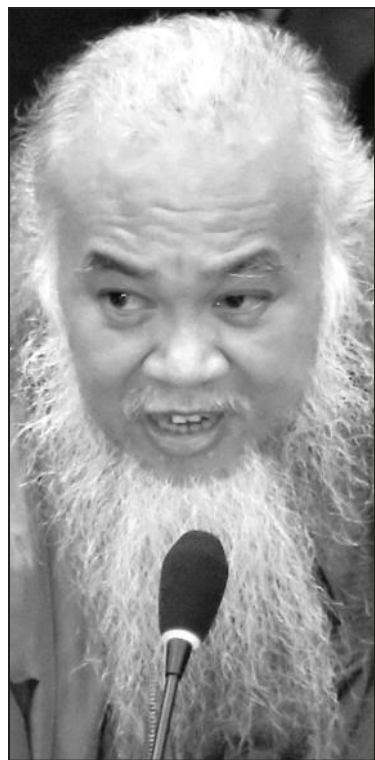


Magnus MacFarlane-Barrow

giving them our time.”

MacFarlane-Barrow said today in South Sudan six million people are chronically hungry while war rages, with no sign of ending. Children have lost their parents and lost their communities, they arrive alone in villages looking for food.

— SOUTH SUDAN, page 8



CNS/Rolox Dela Pena, EPA

PRIEST RELEASED — A senior Philippine priest taken hostage by Islamic State-inspired militants in the southern city of Marawi has been freed after almost four months of captivity. Rev. Teresito Soganub, vicar-general of the Prelature of Marawi, said he was doing as well as could be expected following his ordeal. A local Maute terror group captured Soganub and 30 other church workers at Marawi cathedral May 23, the first day of fighting in the Islamic city. They also tore down and desecrated icons and other sacred images and tried to set fire to the building.

Campaign puts women at peace table

By Michael Swan
The Catholic Register

TORONTO (CCN) — The international development organization of the Catholic Church in Canada is demanding the federal government adopt a feminist foreign aid policy that diverts emphasis from enabling abortion to delivering lasting peace.

Development and Peace is set to launch a national campaign called “May Peace Be With Her.” Local Development and Peace groups intend to meet with their members of Parliament in late November to demand that Canadian policy ensures women are involved in peace negotiations around the world and that local women’s groups receive support in quests for peace and reconciliation in wartorn countries such as the Democratic Republic of Congo and Syria.

“It really is taking a look at all of what women are capable of doing in terms of peace building,” said Toronto Development and Peace archdiocesan council president Sylvia Santin.

Santin says it is “unfortunate” that Canadian policy has become so focused on providing access to abortion in poor countries. The upcoming campaign, she said, will be “far more positive or broader looking in terms of what it means to support women.”

In June, Minister of International Development Marie-Claude Bibeau announced Canada was launching a new “feminist international assistance policy,” but so far its most prominent and public commitment has been to fund contraception, abortion providers and groups lobbying to liberalize abortion laws in Africa, Latin America and Asia to the tune of \$650 million over three years.

Canadian Conference of Cath-

olic Bishops president Bishop Doug Crosby protested in a letter to Foreign Affairs Minister Chrystia Freeland that elevating abortion to “the core of Canadian foreign policy” ignores the larger, deeper and more urgent concerns of women in poor countries.

“They include Canada’s economic partnerships with countries in which female infants are murdered for not being male; those in which women earn less than men for the same job or where they do not enjoy the same privileges under the law, including the right to education or protection from rape, physical violence, and other forms of abuse,” Crosby wrote. “It is difficult to comprehend how the policy agenda you have advanced truly represents the interests of women, particularly those that are already at risk.”

— OVERSEAS, page 4

Belgian brothers group to reject Vatican decree

By Jonathan Luxmoore

OXFORD, England (CNS) — Belgium's Brothers of Charity Group, which runs 15 centres for psychiatric patients, has rejected a Vatican order to stop offering euthanasia.

In a Sept. 12 statement, the organization said it had not been given a chance to explain its "vi-

sion statement and argumentation."

It added that it "always took into account shifts and evolutions within society," and "emphatically believed" its euthanasia program was consistent with the doctrine of the Catholic Church.

"In our facilities, we deal with patients' requests for euthanasia for mental suffering in a non-ter-

minal situation with the utmost caution," said the organization, whose board members include Herman Van Rompuy, a former European Council president and former Belgian prime minister.

"We take unbearable and hopeless suffering and patients' requests for euthanasia seriously. On the other hand, we want to protect life and ensure euthanasia

is performed only if there is no more possibility of providing a reasonable treatment perspective to the patient," the statement said.

The Belgian church's Catholic news agency said Sept. 12 the Brothers of Charity Group lay chair, Raf De Rycke, a former economics professor, had agreed euthanasia requests would now

be examined "with greater circumspection than previously," but conceded that the order's hospitals were not yet ready to accept more restrictive guidelines.

The agency added that at least three organization members had not declared their attitude to the Sept. 12 announcement, despite "claims of unanimity."

In August, Brother Rene Stockman, superior general of the order, told Catholic News Service that Pope Francis gave his personal approval to a Vatican demand that the Brothers of Charity reverse its policy by the end of August. He said brothers who serve on the board of the Brothers of Charity Group must each sign a joint letter to their superior general declaring that they "fully support the vision of the magisterium of the Catholic Church, which has always confirmed that human life must be respected and protected in absolute terms, from the moment of conception till its natural end."

Stockman told CNS that if the group refused to bow to the ultimatum, "then we will take juridical steps in order to force them to amend the text (of the new policy) and, if that is not possible, then we have to start the procedure to exclude the hospitals from the Brothers of Charity family and take away their Catholic identity."

He said if any of the brothers refused to sign the letter upholding Catholic teaching against euthanasia, "then also we will start the correct procedure foreseen in canon law."

Witness of Colombian people a sign of hope: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — Colombia's long and arduous path toward reconciliation and a lasting peace after nearly half a century of war is a sign of hope for all Christians, Pope Francis said.

Speaking to pilgrims Sept. 13 at his weekly general audience, the pope said the motto of his visit Sept. 6 - 10 — "*Demos el primer paso*" ("Let's take the first step") — referred to the process of reconciliation that, while difficult, is "underway with the help of God."

"With my visit, I wanted to bless the efforts of that people, confirm them in faith and hope and receive their witness, which is a wealth for my ministry and for the whole church," the pope said.

Although still sporting a black eye after a minor accident during his stay in Cartagena, the pope was in good spirits, greeting pilgrims and kissing babies around St. Peter's Square.

Among those present at the audience was former British Prime Minister Tony Blair, who briefly greeted Pope Francis at the end of the general audience.

Recalling Colombia's tragic 52-year armed conflict, which was responsible for the deaths of more than 220,000 people, the pope said that while the country was torn apart, its strong Christian roots "constituted a guarantee of peace, the solid foundation of its reconstruction and the lifeblood of its invincible hope."

"It is evident that the evil one wanted to divide the people to destroy God's work, but it is equally evident that the love of Christ, his infinite mercy is stronger than sin and death," he said.

Departing from his prepared remarks, Pope Francis recalled how mothers and fathers lining up along the popemobile's route would hold up their children to receive a blessing.

"I thought to myself that a people capable of making children and capable of letting them be seen with pride and hope, this people has a future," the pope said.

The second day of the trip, which included the beatification of two Colombian martyrs and an evening prayer service in Villavicencio dedicated to reconciliation, was "the culminating moment of the entire visit," the pope said.

The Sept. 8 prayer service featured a crucifix from a church in Bojaya, an image of Jesus without arms or legs after an improvised homemade mortar launched by rebels crashed through the roof of a church and exploded in 2002.

The Christ of Bojaya, the pope said, was "mutilated like his people."

The beatification of Bishop Jesus Emilio Jaramillo Monsalve of Arauca, who was murdered by Colombian Marxist guerrillas in 1989, and Rev. Pedro Maria Ramirez, who was killed at the start of the Colombian civil war in 1948, served as a reminder that peace is also founded on the blood of the martyrs who are witnesses of love, truth, justice and faith.

"To listen to their biographies was emotionally tearful: tears of both pain and joy," the pope said. "In front of their relics and their faces, the holy people of God have felt strongly their own identity; with pain, thinking of many, too many victims, and with joy for the God's mercy which stretches forth upon those who fear him."

Saints like St. Peter Claver and St. Mary Bernard Butler, who ministered in Colombia, he added, are also examples for Christians in protecting the rights and dignity of all men and women.

Both saints, he said, "gave their life for the poorest and the marginalized and thus they



CNS/L'Osservatore Romano

POPE MEETS SURVIVOR — Salesian Father Tom Uzhunnalil, who was released Sept. 12 after having been kidnapped 18 months ago in Yemen, is anointed by Pope Francis during a Sept. 13 meeting at the Vatican.

showed the true path of revolution — evangelical not ideological — that truly frees people and societies from yesterday's and, unfortunately, today's slavery."

The encounter of mercy and

truth as well as justice and peace prophesied in the Psalms, Pope Francis said, were fulfilled in Colombia's "wounded people," allowing them to "rise up again and walk in a new life."

U.S. bishops organize collection for Irma victims

WASHINGTON (CNS) — The president of the U.S. Conference of Catholic Bishops in Washington has asked his fellow bishops around the country to take up an emergency collection in their dioceses during weekend masses Sept. 23 - 24 to help those recovering from devastation wrought by Hurricane Irma in the Caribbean and the southeastern region of the United States.

"While emergency outreach was immediate, we know that the road to recovery and the rebuilding of communities will be long and additional support will be needed," said Cardinal Daniel N. DiNardo of Galveston-Houston in a statement issued late Sept. 14.

The funds collected "will be used in the affected areas to support humanitarian aid, assistance with long-term efforts to restore communities after widespread destruction, and for the pastoral and reconstruction needs of the church in the U.S. and the Caribbean," he said.

DiNardo acknowledged that his call "comes on the heels" of the emergency collection for victims of Hurricane Harvey, which hit Texas and Louisiana and held on for days before moving inland.

Harvey, too, "caused catastrophic damage and compelled us to respond," he said. "Likewise, Hurricane Irma has been devastating and our brothers and

sisters in the Caribbean, especially the Diocese of St. Thomas in the Virgin Islands, and the southern U.S. need our help."

The earlier call for a collection came in an Aug. 28 letter from Archbishop José H. Gomez of Los Angeles, as USCCB vice-president, suggesting funds be collected during masses the weekend of Sept. 2 - 3 or Sept. 9 - 10.

Hardly any place in the path of Hurricane Irma was left untouched. Its strength and size, with 120-plus-mph winds stretching 70 miles from its core, levelled entire islands in the eastern Caribbean, brought unprecedented flooding on Cuba's north coast, devastated the Florida Keys, snapped construction cranes in downtown Miami and

targeted cities along Florida's Gulf Coast.

In the Keys alone, at least 25 per cent of the homes were destroyed and 65 per cent suffered significant damage, according to Federal Emergency Management Agency administrator Brock Long. "Basically, every house in the Keys was impacted," he told the news media.



CNS/Robin Respaud, Reuters

HURRICANE IRMA SHELTER IN FLORIDA — People displaced from their homes by Hurricane Irma shelter in Germain Arena Sept. 11 in Estero, Fla.

Bishops unlikely to reopen Missal translation for now

By Deborah Gyapong

OTTAWA (CCN) — Despite a new papal document on liturgy, Canada’s bishops are unlikely to reopen the English translation of the 2011 Roman Missal, say bishops.

Some have reacted as if we’re immediately going to start re-translating the texts of that missal, said Archbishop Gerard Pettipas of the Grouard-McLennan diocese in Northern Alberta, who has chaired the Canadian Conference of Catholic Bishops English-sector Episcopal Commission for Liturgy and the Sacraments for the past two years.

The archbishop said his initial reaction to re-translation was, “I hope not!”

“I wouldn’t want to see us revisit this whole process,” said Pettipas. “We just finished these translations. Let’s live with that

for a while.”

“I doubt very much there’ll be a great desire,” said Archbishop Terrence Prendergast of Ottawa, who serves on the international Vox Clara Committee that advises the Vatican’s Congregation for Divine Worship and the Discipline of the Sacraments on new liturgical translations. “It’s very expensive to publish new materials.”

“We’ve got a certain amount of calm right now,” Prendergast said, adding it would be better to wait for a new generation of bishops to revisit the 2011 translation.

“I think we need to find stability in the liturgy,” he said. “That’s the way we pray. We can’t be changing it every 10 years.”

“No translation is perfect,” he said. “We can always improve it but we have to wait until the appropriate time.”

Though each bishop might

experience pressures from different places, “there’s a relative peace right now,” Prendergast said. “In any type of translation, it takes years. You won’t do something like this overnight.”

There’s nothing to stop individual bishops from raising the issue during its upcoming plenary Sept. 25 - 29 in Cornwall, however, the archbishop said.

The CCCB secretariat in Ottawa would not comment on the implications of Pope Francis’ Sept. 3 *motu proprio* that changed Canon Law to reflect better the relationship between the Holy See and Episcopal Conferences envisioned by the Fathers of the Second Vatican Council in the translation of the liturgy into vernacular languages. It devolves some control to the conferences over translations or adaptations, which the Holy See would then recognize.

“The question will be looked at during the upcoming various meetings of the CCCB Permanent Council, (and) during the annual visit to the Holy See by the president and vice-president,” said the CCCB’s communications director Rene Laprise in an email. “The question will also be discussed at the International Commission on English in the Liturgy (ICEL).”

However, the principles regarding the faithfulness of translations to the Latin text as found in *Liturgiam Authenticam*, the decree that prompted the 2011 revision, are still in force, Prendergast pointed out. That decree changed the previous translation principle based on “dynamic equivalence” to one more directly faithful to the Latin text.

“This is not a large departure,” said Pettipas. “As I read the *motu proprio*, it struck me the Holy Father is trying to re-establish a proper relationship intended at Vatican II between bishops and the Holy See.”

While it changes Canon 838, the text “starts by talking about relationships, the relationships of bishops and bishops’ conferences and the Holy See,” Pettipas said. “The Holy Father wants to ensure it’s the right relationship.”

“If that relationship is right and there’s respect on all sides and recognition by both parties, the end results in the language of the liturgy is going to be correct.”

“This is what we need to do going forward,” said Susan Roll, associate professor of liturgy and sacraments at Saint Paul University in Ottawa. “This is very much in line with the spirit of Vatican II.”

“The important principle here is what is called the principle of subsidiarity,” she said. “That means decisions that are taken should be taken closest to the level of those who are directly affected.”

“Our Canadian bishops are in a better position to know what’s necessary to teach and to govern the church in Canada than anyone else,” she said.

“On that large level, I think we have to trust our own people to discern faithfully and with good professional competence in theology, in philology, to make appropriate decisions,” Roll said. “I don’t think it’s going to vary that much because the theology remains consistent.”

“What’s changed now, instead of originating from the top down,

— MISSAL, page 5



Kiply Yaworski

REFUGEE WELCOME — Members of the École St. Matthew School refugee committee joined members of the recently arrived family from Burundi that the Catholic school is sponsoring to welcome a family member at Saskatoon airport Sept. 14.

Catholic school welcomes refugee family

By Derrick Kunz

SASKATOON — The two-year journey to bring a refugee family from Burundi to Saskatoon concluded Sept. 14 when a late evening flight landed and a family of seven was reunited.

Six members of the family — a husband and wife and their four children — arrived the week before, but there was not enough space on the flight out of Rwanda, so one family member — an adult sister — was left behind until a later flight could be arranged.

The joyful reunion at the Saskatoon airport included the newly arrived family members, and École St. Matthew School representatives, parents and students, carrying welcome banners, homemade signs and Canadian flags. Speaking in French, the parents of the four young children expressed thanks to God for their safe arrival in Canada.

The family is among almost a quarter-million refugees who have fled the small eastern African country’s years-long civil war.

In partnership with the Roman Catholic Diocese of Saskatoon, members of the St. Matthew school community spent several months planning before launching a fundraising campaign on Feb. 4,

2016. St. Matthew was the first Saskatoon school to take the 1000 Schools Challenge to privately sponsor a refugee family.

A refugee sponsorship committee, co-chaired by local parents Krista Schreiter and Danielle Schock, included St. Matthew students, staff, parents and members of the Catholic School Community Council.

“Support from the whole community has been amazing, and it’s been a great experience for our students and families to see that we can make a real difference in the lives of others,” said Schreiter.

“At the beginning, it seemed like a long journey. We wanted to get the family here quickly and welcome them into our community. But the amount of work and fundraising activities has made the time go so fast.”

Initiatives to raise the estimated \$30,000 to sponsor the family included a bake sale, a talent show, a fun night and a cabaret featuring Saskatoon’s The Barrelmen. Many members of the school community also made charitable donations. All the household items and furniture needed by the newly arrived family were also donated.

“We are all excited to finally see and welcome the family to our community,” said Schock. “We

were a bit nervous when we learned the whole family wouldn’t be coming at once. But they’re here and safe; that’s what’s important.

“There’s lots of work to make sure they get settled into their new home. We’re in this for the long haul to support the family in whatever ways they need — including getting the children to school and helping the parents find work.”

The refugee sponsorship was initiated after a parent at École St. Matthew heard about the 1000 Schools Challenge issued by a school in Toronto, encouraging schools to sponsor refugees.

School representatives approached the Office of Migration at the Roman Catholic Diocese of Saskatoon with the idea. As a Sponsorship Agreement Holder (SAH), the diocese has signed an agreement with the federal government that permits it to work with parishes and other groups in the community to sponsor refugees privately.

Diocesan Migration Office coordinator Christine Zyla was enthusiastic about the application and the careful planning done by the school committee. “This is what Catholic education is about, this is faith in action, this is everything that we are called to,” she said.

Priests buoyed by Francis the pastor

By Michael Swan
The Catholic Register

TORONTO (CCN) — After a quarter million dead, six million driven from their homes and 50 years of violence, what Colombia needed was a pastor, not a politician, said Colombian-born Toronto pastor Rev. Carlos Augusto Sierra Tobon.

And that’s what they got with Pope Francis’ five-day visit to the South American country, Tobon added.

“He didn’t appear to take sides. He took the side of morals and the Gospel,” Tobon told *The Catholic Register* as Pope Francis was returning to Rome Sept. 11. “That is what we expect from him.”

While the pope did not endorse the peace agreement between the Colombian government and its main guerrilla adversary, he strongly urged Colombians to undertake a personal process of reconciliation within their families, with their neighbours and between communities.

“Only if we help untie the knots of violence will we unravel the complex threads of disagreements,” Francis told close to one million people gathered in the seaside city of Cartagena. “If Colombia wants a stable and lasting peace, it must urgently take a step in this direction.”

Francis’ neutrality on the peace agreement is in line with the decision of Colombia’s conference of Catholic bishops. The agreement between the Colombian government and the Revolutionary Armed Forces of Colombia (generally known by the Spanish acronym FARC) was narrowly defeated in a referendum last year. A modified pact was later passed

by the Colombian senate.

But the deal remains deeply unpopular with many conservative Catholics and the increasingly powerful Evangelicals. Fearful of turbocharging the ongoing flight of Catholics into Evangelical churches, Colombia’s Catholic bishops — themselves divided on the issue — decided against taking a position.

Whatever one thinks of the political deal that will transform the FARC into a political party with a guaranteed 10 seats in the next Congress, there’s no denying that Colombians need reconciliation and healing, said Basilian Anderson Usuga-Giraldo, who is studying for the priesthood in Colombia.

“The pope sowed the tree of reconciliation,” Usuga-Giraldo said in an email to *The Catholic Register*.

Usuga-Giraldo was in the crowd for the pope’s mass in Bogota, where he saw Pope Francis encourage young people to build trust and hope in their country.

“We are many Catholics, but few of us have followed the teaching of Jesus,” said Usuga-Giraldo. “We find it difficult to forgive. The country is polarized. We want peace, but we do little to achieve it.”

Everything about the pope’s visit revolved around reconciliation, he said. “He wanted to visit us, to help us as a good shepherd to find peace — first with ourselves, with the family, with the neighbours and as a country.”

It was the first visit by a pope to the world’s seventh-largest Catholic country in 30 years. About 70 per cent of Colombia’s 48 million people are Catholic, but its Evangelical-Pentecostal population is growing at a rate of six per cent a year and constitutes as much as 14 per cent of Colombians.

Water access a crisis situation in Bolivia

By Glen Argan

ANCORAIMES, Bolivia (CNS) — Bolivia's Rio Desaguerdo stretches 321 kilometres south from scenic Lake Titicaca to the parched salt flat of Lake Poopo.

Lake Poopo dried up three years ago, and 30 million fish died almost overnight. Along with the fish went the livelihood of the residents of a few dozen Aymara and Uru communities, whose people have fished the lake for centuries.

Today, Lake Poopo remains almost completely dry, the result of declining rainfalls and increased upstream demands for irrigation and industrial uses.

Especially in the Lake Poopo region, the water shortage has driven roughly half the inhabitants away to seek work elsewhere.

Back at Lake Titicaca, the world's highest navigable lake, the fishery remains active but, nearby, agricultural communities are crying for water. Lack of water in the high-altitude Altiplano — average elevation: 3,886 metres — is both chronic and increasing in intensity. Annual rainfall in the key Lake Titicaca region is declining, while some areas of the Altiplano rarely receive more than 20 cm of rain a year.

The eight-year-old Bolivian constitution made access to water a fundamental right, but local leaders say the right is more talk than action.

However, community groups, supported the Canadian church's Development and Peace agency,

Argan is the former editor of the Western Catholic Reporter in Edmonton. A portion of the costs of his trip were covered by Development and Peace.

are doing what they can to bolster local economies and preserve traditional cultures. A delegation of 14 Western Canadian supporters of Development and Peace visited Lake Poopo in mid-August to gain insight into the full extent of the problems and to witness the efforts local groups are making to provide hope for the future.

At Llapallapani, on the shores of the former Lake Poopo, leader Gregorio Rios Valero says there is no work.

"We're discouraged. We're going to other places to work as hired hands or construction workers," Rios said.

The village's mayor, Dionicio Choque Mamani, said he hopes the local economy can be restored through tourism or perhaps through extracting salt from the heavy clay that was once the lake bottom.

Choque paid tribute to the help Llapallapani receives from the Center for Ecology and Andean People. CEPA, as it is known, provides training for youth and pays the way for local leaders to attend workshops in the city of Oruro, a two-hour drive north.

Going to workshops may not seem like much, but the indigenous leaders are learning to advocate for themselves, having successfully pushed to have a small trout farm built in their village. They also have asked state and national authorities to give Lake Poopo its fair share of the water flowing from Lake Titicaca.

CEPA has encouraged the development of a local arts and crafts industry in which women and children weave small handicraft boats and other items out of local grasses.

Any hopes for agricultural development appear to have been dashed because of a land shortage and the widespread belief that the



CNS/Glen Argan

PARCHED — An abandoned boat lies 90 metres from the shore of Lake Poopo in late August, testimony to the disappearance of the lake and the salt flats that remain in Llapallapani, Bolivia. Lake Poopo dried up three years ago, and 30 million fish died almost overnight.

Uru are "people of the water," thus having no claim to any land.

CEPA has drawn significant media attention to the problems of Lake Poopo. On the day the Canadian Catholics visited, local reporters were out in force. The story was at the top of the front page of the Oruro daily newspaper the following day, with further coverage inside.

Clemente Paco Huanca, director of CEPA, said the 22-year-old organization works collaboratively with local groups across the Oruro department to demand environmental justice, not only through greater access to water, but also to environmental contamination, especially from the mining industry.

In Ancoraimes, Mayor Zenon Ramos Mamani said groundwater levels have fallen. Only a few years ago, one could strike water by drilling down 1.8 metres. Now

one must dig six metres below ground level.

The change has had a detrimental effect on agricultural production, the mayor said.

As well, there are serious problems of contamination, especially with solid waste, Ramos said.

"We are causing damage to our sacred lake due to lack of awareness of how to deal with environmental issues," he said.

The Nuna Foundation, an organization partially funded by Development and Peace, is dedicated to increasing economic production as well as political analysis and advocacy in the villages near Lake Titicaca.

One elderly couple received a new trough to feed their livestock. The trough had its own water tap, saving the couple the gruelling daily task of having to haul water.

Wilder Mendoza, a Nuna official, said the electric pump will provide water for other buildings and for the villages' growing garden business.

One family received a new room for hygienic manufacturing of yogurt and cheese; greenhouses have been built for another family so they can get an early start in the crisp highland air to grow crops such as strawberries, carrots, onions, cabbages and beets.

Villagers are encouraged to restore traditional practices, such as composting and terracing, to give the soil a better chance to maintain its fertility. Yet, water remains the most important need.

As the Canadians departed the two villages for the next stop on their Bolivian journey, one elderly woman touched the arm of a young visitor.

"We need water," she said.

Overseas budget shrinking

Continued from page 1

Development and Peace is concerned that Canada's overseas development budget has been shrinking for a decade. Canada's contributions to development worldwide remain stuck at 0.26 per cent of gross national income. Aid decreased from \$5.8 billion in 2015 to \$5.4 billion in 2016.

"We really want girls to be born into families where they are respected, where they have dignity, where they are able to live and survive," said Development and Peace advocacy and research officer Elana Wright.

According to Development and Peace campaign materials, when women are involved in peace negotiations the resulting agreements have a 35 per cent increased chance of holding for at least 15 years. When a country in conflict elects women to 35 per cent of its parliamentary seats the risk of war is nearly zero. For every five per cent increase in women in parliament, a country is five times less likely to be caught up in a war.

There's every reason to believe that a campaign focused on women and peace will catch fire

in parishes and Catholic schools, said Development and Peace organizer Armella Sonntag.

"With what's been happening in Syria for so long, with North Korea and the States — and they're talking about Canada being within the strike area of North Korean missiles — I think there is certainly an interest in a broader sense of concern," Sonntag, responsible for Development and Peace groups in Keewatin-Le Pas, Prince Albert, Regina and Saskatoon told *The Catholic Register*.

"There's a climate that sees things not working properly. The voice of women would present something different. We need to draw out what women are doing, and just spark the imagination."

Postcards addressed to Prime Minister Justin Trudeau demand the government "go beyond words to action by supporting women and women's organizations who are working for peace."

The cards also demand a "precise time frame for reaching the goal of dedicating 0.7 per cent of the gross national income to development assistance," a UN target which Canada has committed to achieving.

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CARITAS CANADA



Upcoming Canadian bishops' plenary has full agenda

By Deborah Gyapong

OTTAWA (CCN) — As debate continues on *Amoris Laetitia*, Cardinal Marc Ouellet will speak on the document at the Canadian bishops' annual plenary Sept. 25 - 29 in Cornwall, Ont.

The Prefect for the Congregation of Bishops, one of the highest-ranking prelates in the Vatican, was among those who upheld the traditional doctrine and practice of the Catholic Church regarding communion for the divorced and remarried during the two synods on the family 2014 - 2015 that led to Pope Francis' post-synodal apostolic exhortation.

Since *Amoris Laetitia's* publication, Ouellet has defended the document. In 2016, speaking to the Knights of Columbus' annual convention in Toronto, he urged the Knights to read and reread the document slowly and prayerfully, especially its Chapter 4 on love.

"In all honesty, I think that controversies around *Amoris Laetitia* are understandable, but, in all confidence, I believe they might even be fruitful in the end,"

Ouellet told the Knights.

He also defended the document in a book *Famille, deviens ce que tu es (Family, become what you are)* published in August 2016, arguing *Amoris Laetitia* is in line with the church's constant teaching, including its controversial Chapter Eight dealing with the pastoral care of fragile families, and its famous footnote that seems to open the way to communion for the divorced and remarried not living as brother and sister. Ouellet argued the document does not make any changes in what has already been part of the church's discipline.

Ouellet, who is also president of the Pontifical Commission for Latin America, is archbishop-emeritus of Quebec and former primate of Canada from 2002 - 2010 when Pope Benedict XVI appointed him to his present role, assisting the pope in the selection of bishops to serve the universal church.

The Canadian Conference of Catholic Bishops has not issued a response to *Amoris Laetitia*. The bishops of Alberta and the

Northwest Territories issued guidelines to Chapter Eight, interpreting *Amoris Laetitia* in line with the previous teaching and discipline of the church. Ottawa Archbishop Terrence Prendergast adopted these guidelines for his diocese. Bishop Scott McCaig of the Military Ordinariate also issued guidelines, taking a conservative approach as well. Bishop Steven Lopes of the Ordinariate of the Chair of St. Peter, a diocese-like structure for former Anglicans in North America, did the same.

Several bishops' conferences, including those in Argentina, Germany, and Malta have taken a much more liberal interpretation of Chapter Eight. The silence of the CCCB and various regional assemblies may indicate division in Canada.

Archbishop Paul-André Durocher of Gatineau recently told a Theology on Tap in Ottawa that he was "very split" in the issue of communion for the divorced and remarried after listening to arguments from both sides during both synods. Durocher said he believed Pope Francis wanted to set a process in motion in deliberately leaving the issue ambiguous.

"My feeling is that he wants to see where the Spirit will lead the church in this," Durocher said in Ottawa July 20. "Obviously this has led to controversy in the church and areas of strong opinions that were expressed."

"There are still strong opinions, and the pope is saying 'That's OK, we're adults, we can continue discussing this, we can continue having strong opinions on this and seek what God's will

is' so that's where we are."

The annual gathering of the CCCB will mark a number of anniversaries, including Canada's 150th birthday.

On Sept. 26 the bishops will travel to Ottawa's Notre Dame Cathedral to reconsecrate Canada to the Immaculate Heart of the

great legacies to our Canadian church by the fathers of the Second Vatican Council who wished to make their own the plight of the local churches whose shepherds and their concerns they got to know through interactions during the Council," Prendergast said. "Because



CCN/D. Gyapong

CANADIAN BISHOPS TO MEET IN ANNUAL PLENARY — Canada's Catholic bishops gather in 2016 for mass on the first day of their plenary assembly. This year's CCCB plenary takes place Sept. 25 - 29.

Blessed Virgin Mary.

Many bishops consecrated their dioceses to the Immaculate Heart of Mary on July 1, in conjunction with the 150th anniversary of Canada; others have chosen other dates later in the year of significance in their dioceses.

The mass at Notre Dame will also include a celebration of the 50th anniversary of the founding of the Canadian Catholic Organization for Development and Peace — Caritas Canada, the Canadian bishops' overseas development agency.

"As far as the Development and Peace Golden Jubilee goes, its establishment is one of the

D&P's foundation took place in Canada's capital, it is appropriate to observe that milestone here."

"The world has changed so much in the past half century and collaboration with partners in the Global South presents us with new challenges," the archbishop said. "I believe the Canadian church and Development and Peace are up to them as the leaders of both the church and Development and Peace continually review funding projects to make sure they conform to the church's teaching on justice, development and peace, without

— BISHOPS, page 8

Missal writing style 'out of touch': Roll

Continued from page 3

liturgical texts can originate from the national conferences to be reviewed by Rome," Roll said.



CCN/D. Gyapong

Archbishop Gerard Pettipas

While there might be relative peace among the Canadian bishops on the five-and-a-half-year-old English Missal, there is still some grumbling by priests and lay people that the new translation is more awkward, and harder to understand. Pettipas said it's

especially hard for priests whose first language is not English. Prendergast admitted stumbling sometimes over a Collect, but largely because he had not prepared enough in advance.

Pettipas said he agrees with the approach of having liturgy in a higher, sacral language in the liturgy. "It is our God speaking to us and we speaking to God. When we address the prime minister, the Queen of England or the Holy Father, we don't necessarily talk the way we do on the street."

Roll, however, disagrees. The 2011 Missals "writing style" is "very much out of touch with any contemporary writing style unless you're scripting Downton Abby."

"It needs to be a language that people will readily understand, not simplistic, but rich and strong language, and language that invites people into that deeper relationship with God," she said. "It needs to be a language that does not inordinately call attention to itself."

She pointed to surveys that include the United States showing a "high level of discontent among clergy and among laity," when the 2011 Missal was implemented.

"We still have a substantial body of opinion that says in the

long run this will not work; it needs to be revised," she said. "That's normal, because liturgy grows and changes. It changes in response to how people experience the living expression of Christ in their own times."

Prendergast said the principle of translation must be based on an accurate rendition of the Latin text. The text can then be interpreted in the homily.

Pettipas sees the greatest impact of the *motu proprio* in the translation of liturgy into various indigenous languages, such as Cree, and for countries like India or the Philippines where there are a number of different languages.

Prendergast said translating the texts into other languages requires knowledge of the original Latin text, as well as the indigenous language; it can't simply be a translation from English.

As for the future of Vox Clara, Prendergast pointed out its role is to advise the Congregation, so it is likely to continue. Translations of the Breviary to include the new saints, and translations to the ordination rite are still in the works.

Meanwhile, the French translation of the Roman Missal is still in progress.

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Retreats & Workshops

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Session 1: Zion Lutheran Church — Wednesday, Sept. 20, 7 - 9 p.m.
Facilitator: Rev. Ron Bestvater
Sessions 2 - 5: Queen's House — Sept. 23 & 30, Oct. 14 & 21, 9:30 a.m. - noon
Cost: \$25/session or \$100 for the series (add lunch for \$12).
Facilitator: Rev. Marie-Louise Ternier

JOY THROUGH MOVEMENT — T'AI CHI CHIH — Donna Aldous
Friday, Sept. 22 or Saturday, Sept. 23, 9:30 a.m. - 3:30 p.m.
Cost: Commuter: \$100 / Live-in: \$160

SACRED JOURNEY: The Spiritual Exercises in Daily Life: Ignatian 19th Annotation
Begins Oct. 1, 2017 and ends April 29, 2018 with Dianne Mantyka
Cost: \$495 (includes retreat and biweekly Spiritual Direction)

TRANSITIONS: Your Journey of Transformation Through Grief and Loss — Sarah Donnelly
Thursday, Oct. 12, 7 p.m. until Sunday, Oct. 15, 1 p.m.
Cost: \$390 (live-in only). This will be repeated in February and June, 2018.

MYSTICS AND SCIENCE EXPAND OUR FAITH — Judy Schachtel, SMS
Tuesday evenings from 7 - 9 p.m., Oct. 17, 24 & Nov. 7, 14.
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Women in Ministry Luncheons: 2nd Friday/month, 12 - 1:30 p.m.: Sept. 8.
K of C BROTHERS KEEPER BREAKFAST: 2nd Tuesday/month, 7 a.m., Sept. 12.
Taizé Prayer for Christian Unity: 2nd Tuesday/month, 8 p.m.: Sept. 12.
Quiet Day of Prayer: 2nd Wed./month. \$25 w/lunch, 9:30 a.m. - 3:30 p.m.
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Anglicans and Catholics unite in joint retreat

By Frank Flegel

MOOSE JAW, Sask. — The fall colours of the Moose River Valley below the Wood Acres Retreat Centre highlighted the centre as a fit setting for the first ecumenical retreat that brought together staff from the Archdiocese of Regina and the Anglican Diocese of Qu'Appelle.

The idea for the retreat came out of a discussion between two bishops — Archbishop Donald Bolen of the Regina Roman Catholic archdiocese and Anglican Qu'Appelle diocese Bishop Robert Hardwicke — about more things they could do together. Both said staff in their offices have similar ministries and the discussion centred on what could be done together. Out of that came the suggestion for the joint retreat.

The retreat was organized with



Frank Flegel

Archdeacon Catherine Harper

staff from both dioceses, Archdeacon Catherine Harper from the Qu'Appelle diocese and Susan Klein from the Regina archdio-

cese. Harper led the retreat with its two themes: "Renovation of the Heart" and "Rule of Life."

Bolen and Hardwicke welcomed everyone. "It's a joy to be here, a beautiful day to be together and an excellent example of what we can do together," said Bolen.

"We've all been blessed in many ways," said Hardwicke. "We have an amazing God who calls us to an amazing ministry."

Archdiocesan pastoral services assistant and assistant co-ordinator for Youth Ministry Braden Kuntz played the guitar and led the group in opening hymns with lyrics projected onto a wall in the centre's main gathering area. Several people were called for Bible readings, which were followed by table group discussions. Several people, at the invitation of Harper, came forward to talk

about their faith journey, and the table groups were asked to do the same. As usual when individuals are asked to discuss personal life experiences, there was some shyness, but the room was soon filled with animated conversation.

Following lunch, a template for creating a lifeline/spiritual journey was given to everyone with Harper explaining how to go about it. They were to take it with them when they leave the retreat. She explained in an interview with the *Prairie Messenger* that the rule of life is like a living document: "We change it depending on our circumstances so that we can grow in Christ's likeness through prayer and worship and the reading of Scripture and acts of service and submission to God and to others and humility; and as we practise these disciplines, we will grow more in the nature of

Jesus Christ and our hearts will change. That change from the inside will manifest itself in transformed lives."

Both bishops were pleased with the results of the day, with Hardwicke expressing the possibility of it becoming an annual or even a biannual event.

Bolen called it an exceptionally fine day. "Each of us has been encouraged to deepen our faith and we've grown in relationship in the process."

Hardwicke said it was an opportunity for staff in both offices to be with one another, to worship together, to be encouraged together. "It's my hope that from this day we can go forward with a greater sense that we are becoming one in the kingdom; that Jesus' prayer that all may be one will be fulfilled in us in the time that God calls us to."

Diocesan Lay Formation program bids farewell to Mona Goodman

By Kiply Lukan Yaworski

SASKATOON — Mona Goodman reflected on the history and impact of Lay Formation at her diocesan farewell celebration Sept. 7 at the Cathedral of the Holy Family in Saskatoon.

"Who gets to walk with others in their faith journey? Who gets to learn and be formed and transformed by the people of God? I did," Goodman said, thanking God for her time journeying with fellow disciples in the Lay Formation program.

A diocesan co-ordinator of the program since 2008, Goodman is moving to Comox, B.C., with her husband, Lyle. For the past month she has been mentoring her successors, Blair and Jennifer Carruthers, who are now sharing the co-ordinator position in the Roman Catholic Diocese of Saskatoon.

Colleagues, friends and lay formation alumni gathered to bid farewell to Goodman at the event that opened with mass celebrated by diocesan administrator Rev. Kevin McGee, who was joined at the altar by a number of priests

from the diocese.

"I think that joy — joyfully giving thanks to the Father — is the hallmark of a Christian," said McGee. "Someone who has encountered divine mercy; a person who knows the presence of God, who brings us to God, who brings us to freedom. I think this is what Mona has represented."

Blake Sittler, diocesan director of pastoral services, was the MC for the program that followed, reading messages sent by Archbishop Donald Bolen of Regina and Archbishop Murray Chatlain of Keewatin-Le Pas, thanking Goodman for her service.

The program also included a presentation by retired Lay Formation co-ordinator Kathy Hitchings, who worked with Goodman from 2008 to 2011.

"Mona has been an insightful and visionary leader of the Lay Formation program, a sensitive and gentle spiritual companion to all who come," said Hitchings. "To know Mona is to share a window into God's energy flowing through creation. Mona is a mystic for our times, able to connect at the heart

with anyone seeking God."

Bishop Emeritus Gerald Wiesner, OMI, one of the original founders of the program launched in the diocese in 1987, also spoke of Goodman's contributions, describing her commitment to faith education, to studying theology, to leading the Lay Formation program and completing the Spiritual Direction Formation program.

"Each one of us as baptized persons is to continue the mission and the message of Jesus. Vatican II is strong in its teaching," he said: "ongoing training is needed on the part of all of us in order that our apostolate be effective. Each individual must be a witness before the world to the resurrection and life of Jesus."

Goodman reflected on the history of the Lay Formation program and its impact in the diocese: "Over 30 years ago Bishop Gerry Wiesner, Gisele Bauche, Sister Cecile Fahl, and Father Don Hamel came to Bishop Mahoney with a response to Pope John Paul II's request that the formation of lay people should be among the priorities of every diocese," she said.

"Their vision and trust in God shaped the Lay Formation program to empower the laity to know and live out their baptismal call as priest, prophet and shepherd king."

She recalled the gifts shared by previous co-ordinators of the program, which began as a diocesan effort and later branched out to include a Ukrainian Catholic eparchial stream and then an Aboriginal stream in a partnership between the three dioceses of Saskatoon, Prince Albert and Keewatin-Le Pas.

"The previous Lay Formation co-ordinators have been guiding lights on my path," said Goodman. It was Kathy Hitchings' gentle presence and humble heart that influenced me the most. She fostered the vision of church that was formed from the program's inception."

Goodman described how Sisters Pat Lacey and Bonnie Komarnicki weaved the eparchial stream into the Lay Formation program beginning in 1999. "Divine Liturgy, Forgiveness



Kiply Yaworski

GOODMAN TRIBUTE — Retired Lay Formation co-ordinator Kathy Hitchings (left), and program founder Bishop Emeritus Gerald Wiesner, OMI, paid tribute to Mona Goodman Sept. 7 at a diocesan farewell celebration at the Cathedral of the Holy Family. Goodman, who has served as Lay Formation co-ordinator since 2008, is moving to B.C.

Vespers, the Great Water Blessing, and church traditions gave us an Eastern perspective and we deepened our journey in God together."

A First Nations/Aboriginal dialogue group was initiated in 2004 and an Aboriginal stream "flowed out of that conversation," said Goodman. Vivian Whitehawk, Ann Lafleur, Irene Sharp, and Debbie Ledoux were among the co-ordinators of the Aboriginal stream, bringing in the richness of Aboriginal world views — "teachings that opened my heart to the Aboriginal people and our beautiful Creator God," Goodman said.

She also paid tribute to the volunteers — program graduates who shared their love of community, prayer and learning, often over many years. She cited the work of such volunteers as George Rolheiser, who graduated from the program in 1991, and then drove from Cactus Lake for another 20 years of service; or Agnes Pelletier, a 1994 Lay Formation grad, who served for 13 years; as well as present-day volunteers Wayne and Joanne Kysyk, and eparchial stream volunteers Henry Spilchuk, Bob Friesen and Brian Ander.

"Over 900 people have taken the Lay Formation journey, and where are they now? Serving in church communities, diocesan

offices, hospitals, schools, prisons, the CWL Clothing Depot, Friendship Inn; they are praying and sharing their faith stories with one another and with others."

She described the deep friendships that have blossomed through the program. "As people journey together for two years, friendships develop and deepen," Goodman stressed. "Someone who had a double knee replacement and was living alone felt free to ask if she could move in with someone from her class while she recuperated — someone who had been a stranger two years previously."

Goodman also paid tribute to "our presenters, theologians, scholars, Lay Formation grads — the people who share their wisdom and knowledge of God while wrapping it up in life experiences."

She expressed thanks to the bishops and priests "for encouraging and supporting your parishioners on their faith journey." She also thanked Catholic Pastoral Centre staff, and welcomed new diocesan Lay Formation co-ordinators Blair and Jennifer Carruthers, parishioners from Holy Family Cathedral. She concluded by expressing her profound love and gratitude to Lyle, her husband of 31 years, saying, "You are my anchor."



Kiply Yaworski

NEW BISHOP ON FACETIME — At a diocesan Administration Day gathering of priests, parish staff and leadership Sept. 13 in the Roman Catholic Diocese of Saskatoon, newly appointed Bishop Mark Hagemoen spoke briefly by video telephone broadcast from the Northwest Territories. "I just want to take the opportunity to say hello to all of you, and I am praying for you, and given the emails and so forth I have received already I know there are lots of prayers for me, and I thank you for that," said the bishop, who added that he was looking forward to getting to know the Saskatoon diocese in the days ahead. This year's Bishop's Annual Appeal was also launched at the Administration Day, which included presentations on a number of ministries, policies, and personnel updates.

STM North Building Renewal Project complete

By Kiply Lukan Yaworski

SASKATOON — The mission of St. Thomas More College (STM) will be enhanced and strengthened by a recently completed renovation project on the north side of the building, according to leaders speaking at an official grand opening Sept. 15 in Saskatoon.

The \$5-million renewal and expansion at the federated Catholic college on the University of Saskatchewan campus included major additions and renewal to STM's research library; increased energy efficiency and sustainability; an expansion of the popular Choices cafeteria; the installation of an elevator to ensure accessibility to all levels of the building; as well as new student-centred space, including a bright and comfortable lounge and a student services hub.

The ground-breaking for the North Building Renewal Project was held in May 2016, with the work completed as students arrived this September. The new development is on the opposite side of the STM campus from the major building addition that was completed in 2013.

STM President Dr. Terry Downey said the grand opening offered a chance to both appreciate the past and recommit to the future.

"My colleagues and I commit to uphold and enhance all that has been entrusted to us by our illustrious predecessors," Downey said. "We do so at the outset by acknowledging that however proud we are of this handsome new facility, what really matters is what happens in these buildings, day in and day out. We mark this historic occasion by recommitting ourselves to the Catholic intellectual tradition."

That tradition, which brings faith and reason into rigorous dialogue, is needed now more than ever, Downey said.

"We recall what is at the root of any Catholic institution of higher learning: the belief that each one of us is created in the image and likeness of God — including those

who think, look, act, and believe differently than ourselves. As such, we recognize that each person is characterized by an inherent dignity that deserves the utmost respect," he said, stressing the need for civilized discourse in creating a healthy democracy.

"The grounds have shifted under the feet of those who live in western society. Rights have been endangered, great nations have turned inward, starving refugees have been turned away from wealthy borders and wealthy shores, immigrants and those of certain faiths have been villainized as politicians trade on people's fears, ignorance and prejudice. Our own society has by no means been immune," he said. "There has never been a greater need for an informed citizenry."

A free and vibrant society requires citizens who have been taught to wrestle with questions of justice, ethical behaviour and the obligations of citizens, Downey continued. "The Catholic intellectual tradition, (under) which we operate here, makes such conversations possible, thereby enabling our graduates to be informed and courageous participants in the increasing complex policy deliberations that an uncertain world and a vigorous democracy demand."

This process of learning and vigorous debate will be enhanced by the improved facilities, other speakers noted. "This is another example of how STM truly is offering more," said Ashley Smith, chair of the college's board of governors.

"The design of the student space reflects the college's commitment to students and the community," added fourth-year student Brent Kobes, a member of the STM student union. "It is keeping students at the centre of our college."

The addition enhances student access to the unique collections in STM's library, while providing additional research and study space. The renovation has also improved energy efficiency and accessibility in the building.

A 50-year-old air-handling unit, cold winter drafts and lack of an



Kiply Yaworski

RENEWAL PROJECT — Lyndon Linklater of the Office of the Treaty Commissioner was one of the special guests to address dignitaries, faculty, alumni, students and staff gathered for the grand opening of a \$5-million North Building Renewal Project at St. Thomas More College Sept. 15 in Saskatoon.

elevator to serve all floors had posed mounting challenges for the college.

"We knew that to increase our energy efficiency and solve environmental challenges we needed to replace the aging air-handling unit and construct a new north entrance foyer," said Derrin Raffey, CFO and Director of Administration, in a media release about the project. "Building an elevator to serve all floors of the college and provide access for all persons, has also been a longtime goal."

Recognized as a Canada 150 initiative, the North Building Renewal Project opening included messages of congratulations and support from special guests Lyndon Linklater of the Office of the Treaty Commissioner; Kevin Doherty, provincial minister of advanced education; University of Saskatchewan President Peter Stoicheff; and Peta Bonham-Smith, Dean of Arts and Science at the U of S.

Linklater pointed to the STM Treaty Plaque on display at the grand opening as a sign of hope and reconciliation. "The treaty we made was with the newcomers and God our creator," he said. "The treaty we made was to share the land and to live in peace and har-

mony with each other and work together to build a new country."

Speaking on behalf of the provincial government, Doherty spoke of the collaboration between the college, the university, donors, faculty members, students and both the provincial and the federal government in bringing about the project. "This is all for one purpose: to continue to strive to make post-secondary education better for students — not just those students who are here today, but those who are here tomorrow."

Navdeep Bains, federal minis-

ter of Innovation, Science and Economic Development also sent a message, read at the opening celebration: "This once-in-a-generation investment by the Government of Canada ensures students, professors and researchers will work in state-of-the-art facilities that advance the country's best research. They will collaborate in specially designed spaces that support lifelong learning and skills training," he stated.

Founded in 1936 by the Congregation of St. Basil (the Basilian Fathers), STM offers some 230 arts and science credit courses in 14 areas of study. Approximately 4,500 University of Saskatchewan students are enrolled in STM courses.

During the event, Stoicheff and Bonham-Smith both expressed appreciation for the presence of STM on campus. Stoicheff pointed to STM's leadership in reconciliation with indigenous peoples, in the humanities and social sciences, and in environmental sustainability — all part of the university's mission and vision.

"I am glad we have such a strong relationship, such a strong partnership," said Stoicheff. "It is wonderful to have a federated Catholic college on this campus. It is a sign of the diversity of this campus to have such a strong, such a vocal college, that is immersed in a very articulate way in the social justice issues of the day."

Students, sisters honoured

By Frank Flegel

REGINA — Regina Catholic School Division's theme for the 2017 - 2018 school year is "Let Your Light Shine."

The opening mass for the new school year was held at Resurrection Church in Regina's southeast and was attended by teachers, staff and school board members, as well as area parishioners. The mass was also an occasion to recognize the winners of the student poster contest depicting the "Let Your Light Shine" theme.

Aida Beaudin, a Grade 5 student from École St. Andrew, and Abigail Giannette, in Grade 6 at St. Angela Merici School, were recognized and received framed copies of their winning artwork. Beaudin was at the opening mass and received her tribute there. Giannette was unable to

attend the mass and was presented with her work at her school. Both were introduced to the full board of trustees at the Sept. 5 board meeting.

Three Sisters of Our Lady of the Missions (RNDM) were honoured for their years of service to both the school division and their religious community. They were presented with framed prints by local artist Wilf Perreault. Sister Mary Martin Zywna celebrated 75 years as an RNDM and Sisters Germaine Zentner and Marilyn Leblanc celebrated 60 years. Sister Mary Martin Zywna was not present at the mass and received her framed print at a separate function.

Rev. Rick Krofchek, pastor of Resurrection Parish, celebrated 40 years of ordination and was also presented with a framed Perreault print.

Reconciliation a major priority: Bolen

By Frank Flegel

REGINA — Archbishop Donald Bolen was the speaker following the Regina Catholic School Division's opening mass for the 2017-2018 school year held at Resurrection Parish Aug. 31.

Bolen told the teachers and school division staff that the archdiocese has made healing and reconciliation with indigenous peoples a major pastoral and educational priority, and rejoiced that Regina Catholic Schools shared that priority. He called the Truth and Reconciliation Commission (TRC) a gift that allows us to see our history in a new light: "We need to hear that history and attend to it."

The TRC doesn't say everything about the residential schools was bad, said Bolen, but there were waves of pain in the abuse, loss of language and culture, "and we need to see and acknowledge that." He called the TRC's recommendations an invitation to

engagement with the church and Catholic schools. He emphasized four points contained in Calls to Action — numbers 62 - 65 — that made recommendations that spoke to the church and education.

1) Make mandatory K-12 curriculum include residential schools, treaties, and Aboriginal people's contributions to Canada; 2) learn how to integrate indigenous knowledge and teaching methods into the classroom; 3) address Aboriginal people in Canadian history, including the legacy of the residential schools; and 4) build student capacity for intercultural understanding, empathy and mutual respect.

The archbishop emphasized, "faith-based schools such as ours do well to provide an education on comparative religious studies with a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal elders." Some work has been done on this, he said, but

much more needs to be done. And it's not just book learning, he told the educators, but engagement; students need to see that to carry out this healing is to be Catholic, is to be Christian, but at the same time do not let a gap form that undermines faith.

He noted that some people see faith as incompatible with rigorous thinking, "but to be a critical thinker does not run contrary to the faith; it is part of a mature faith to ask difficult questions; it is not being unfaithful, it's having an intelligent faith," said the archbishop.

Acknowledging our failings and limitations is not throwing our ancestors under the bus, he said; it's taking responsibility to be a faithful community of disciples in our day. "Help our students to see that, to see it in action that to be church is to be in dialogue."

The church also carries a light — a light the world needs to see, said Bolen.



Frank Flegel

LET YOUR LIGHT SHINE — Sisters Germaine Zentner and Marilyn Leblanc, RNDM, standing with director of Education Dominic Scuglia and chair Donna Ziegler, were honoured at the opening mass of the Regina Catholic school year. Two students, Aida Beaudin and Abigail Giannette, were also recognized as winners of the student poster contest depicting the division's 2017 - 2018 theme, "Let Your Light Shine."

There was more to Boys Town than meets the screen

By Kurt Jensen

NEW YORK (CNS) — As the real Boys Town celebrates its centennial, its big-screen counterpart — captured in the eponymous 1938 film and its 1941 successor *Men of Boys Town* — invites fresh consideration.

The original movie garnered Academy Awards for Spencer Tracy and screenwriters Dore Schary and Eleanor Griffin. But how do these two products of Hollywood’s Golden Age hold up today?

Perhaps the first thing to note is that, whether despite their age or precisely because of it, they contain material capable of startling contemporary viewers. That includes the 1938 feature’s surprisingly downbeat opening scene, set on a grim prison’s death row, as well as a sight gag involving Mickey Rooney in blackface that, though momentary, blazes with cavalier insensitivity.

Thus, like all movies of their vintage, the *Boys Town* films require historical interpretation. These days, after all, it’s likely that more people have seen brief clips than have viewed both pictures in their entirety — though the first used to appear on TV screens at Christmastime.

Jensen is a guest reviewer for Catholic News Service.

Bishops will hold elections

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thereby excluding from consideration the key principle of the protection of life from conception to natural death.”

The plenary will also mark the 500th anniversary of the Protestant Reformation with an ecumenical prayer service. Co-presiding with Archbishop Richard Gagnon of Winnipeg will be Bishop Susan Johnson of the Evangelical Lutheran Church in Canada. They co-chair a Lutheran and Catholic working group that has published resources for Canadians to prayerfully reflect on the past 500 years, in thanksgiving for efforts toward reconciliation, and in prayers for pardon where efforts have fallen short of the unity Christ desires.

The bishops will hear a presentation on human trafficking, with contributions from the Royal Canadian Mounted Police, the Santa Martha Group and institutes of religious life, particularly women religious.

Also on the agenda: a pastoral approach to inter-religious dialogue with Islam; and a view of the Middle East from the perspective of persecuted Christians.

Bishop Douglas Crosby will chair the assembly for the second and last time, as his two-year term as president will end, as does that of other members of the executive committee and the CCCB’s Permanent Council. The bishops will elect new members to these positions during the plenary.

Salt + Light TV will provide some coverage of the plenary.



BOYS TOWN — Spencer Tracy received the Academy Award for his portrayal of Father Edward Flanagan in the 1938 film *Boys Town*. As the real Boys Town celebrates its centennial, its big-screen counterpart invites fresh consideration, writes Kurt Jensen.

So here’s some perspective.

MGM paid Boys Town founder Father (technically, from 1937 onward, Msgr.) Edward J. Flanagan \$5,000 for the movie rights to his life story. Additionally, the films, once released, gave an already famous institution instant and immensely valuable name recognition. Father Flanagan and others used a documentary, some of it filmed during MGM’s location shooting in Omaha, Nebraska, for fundraising appearances.

The most accurate parts of the first, far stronger, movie — both were directed by Norman Taurog — show Irish-born Father Flanagan (Tracy, of course), who was operating a home for indigent alcoholic men, getting his idea for Boys Town, then working to implement it. As depicted on screen, the orphanage took its genesis from a pastoral visit to a condemned prisoner, convicted murderer Dan Farrow (Leslie Fenton).

“One friend!” Farrow wails, shortly before facing the electric

chair. “One friend when I was 12 years old, and I wouldn’t have ended up like this!”

Not exactly subtle screenwriting. But the placement of the sequence is at least original; in the gangster films of that era, the death-row scene always came last — think of James Cagney’s unforgettable final moments in *Angels With Dirty Faces*, also from 1938.

A story cannot be more unambiguous than defining a priest’s mission as rescuing boys from a life’s path that ends in execution while also criticizing the harsh conditions found in reform schools of the day.

The most adroit portrayal in *Boys Town* involves Flanagan’s friend and initial funder, Dave Morris (Henry Hull). Flanagan badgers Morris out of cash and second-hand furniture to equip his first home for boys, and later for the purchase price of the farm that becomes the institution’s new campus.

According to *Father Flanagan of Boys Town: A Man of Vision*, a

biography by Hugh Reilly and Kevin Warneke, it was no secret that Omaha attorney Henry Monsky, who served on the Boys Town board of directors and was later the national president of B’nai B’rith, gave Flanagan the initial \$90 for the house — and raised funds from then on. But Monsky never sought public credit for this.

How, then, to show the interfaith background of Boys Town? Schary and Griffin’s solution was to make Morris a pawnbroker. That he’s Jewish is never mentioned, but audiences in 1938 would instantly have recognized the stereotype, even written as delicately as it is.

Both screenwriters made visits to Father Flanagan, who observed to Schary, “How do you think this place was built? Because a Jewish man understood what I was doing and gave me money.”

Religious plurality at Boys

Town is first mentioned when Rooney, as the incorrigible Whitey Marsh, is in the dining hall and another boy tells him that there are no prayers at the meal, since at Boys Town all faiths are welcome and they can pray as they like.

Then again, later in the picture when Pee Wee (Bobs Watson) is struck by a car and there’s an outdoor vigil, all the boys are shown kneeling in prayer as “Ave Maria” plays on the soundtrack. It’s the only specifically Catholic moment.

Taurog gave free rein to Rooney’s frantic mugging and clowning. (It may help to know that, years later, Taurog was a favourite director of Jerry Lewis). Most of this now looks odd, but Rooney, who debuted as Andy Hardy the year before in what became MGM’s *Hardy Family* series, was a rising star at the time, and he dominates the entire second half of the movie.

Critic David Thomson, in his *New Biographical Dictionary of Film*, observes of Rooney and *Boys Town* that he “struts and bullies like something out of a nightmare and then comes clean in a grotesque but utterly frank outburst of sentimentality in which he aspires to the boy community.”

Whitey’s older brother, Joe (Edward Norris), a career criminal, has referred him to Father Flanagan so he won’t fall into a life of crime. (Joe, we learn in *Men of Boys Town*, eventually meets the same fate as Farrow.) But Whitey’s not impressed, even after Flanagan, his fedora at a rakish tilt, knocks the cigarette out of his mouth: “I think you, Father Flanagan, and this whole joint is screwy.”

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South Sudan a place of horror

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“It’s a place of horror and sometimes in those situations I hear people ask where is God in this situation, maybe we even ask it ourselves. That’s such a big part of what this mission is all about. It gives us this opportunity to allow other people to see God and what he really is, a loving Father.

“Growth in holiness has to do with accepting our God as a loving Father, someone who just wants to hug us and to love us, a God of mercy. That’s what this gift of Mary’s Meals is all about. That ‘yes.’ First of all it’s just a simple, practical, motherly act, one you would probably expect, given we’re doing this in the name of our Blessed Mother, a practical mom who I’m sure knew the struggles when they were refugees, when they had to flee to Egypt, the struggle of feeding her own child, Jesus, so it’s a practical, motherly thing that we don’t want to over-complicate or even over-spiritualize in the wrong way.

“But it’s also a sign to the world about what we Christians are — that’s what we heard said about the earliest Christians: ‘See

how they love each other.’ I think if we do this work always from our heart, we’re a sign of God to the world.”

MacFarlane-Barrow said he speaks about Mary’s Meals to young students, many of whom have never been inside a church. “And normally I won’t tell them why it’s called Mary’s Meals; I just talk about it as a work of love, feeding hungry children. And one will ask, ‘So who’s Mary?’ and I’ll tell them, ‘the Mother of Jesus,’ and I ask them, ‘Did you know that the mother of Jesus was a refugee once and maybe she struggled to feed her child?’ and we begin to have a dialogue about Mary and her son and it’s a beautiful thing.

“I think of Mary’s Meals as a series of lots of little acts of love; none of us on our own is doing anything very spectacular, but all of us doing something is important, even if it’s just small. It worries me sometimes when I talk about this amazing thing, it sounds like God has a plan for me that’s more important than his plan for other people. God has an equally important plan for each one of us, and he needs each one of us for that plan to be fulfilled.”



Janice Weber

An Ordinary Day

There are buns to bake, and a yard to rake
There are quilts to sew, dishes in a row on the counter
And a skirt and pants that need a broader meaning
to suit mom’s wheelchair at the Lodge

There are floors to sweep and appointments to keep
Dad wants a game of crib and prime rib is on sale
Chuck says the combine part is ready to pick up from the bus
and take to the swathed field with its own issues

A SIN number to locate, a letter to mail, an insurance rebate
The dog needs a shampoo; two books are overdue at the library
a doctor to phone about an ultrasound because the baby
making eyes and fingers still needs a few months grace

It’s 9 am and if this is earth
it’s no wonder
it is necessary to believe
there is blessed peace in heaven

By Jan Wood

Nun stories: from nonsensical to transcendent

Screenings & Meanings

Gerald Schmitz



Portrayals of Catholic sisters in the movies often run to caricature, though there are classic exceptions such as *The Nun's Story* (1959) with Audrey Hepburn in the title role. Nuns on screen can be benign characters in funny habits, of the singing or flying variety, or forbidding authoritarian scolds like the fearsome school principal played by Meryl Streep in *Doubt* (2008). Deeper portrayals of the women drawn to a religious vocation and why are rare.

The 2017 Sundance Film Festival presented several features involving nuns that could hardly be more contrasting. One, *Novitiate*, was outstanding and had its international premiere at the Toronto film festival. However, I'll start with the nonsensical one because it's already had a significant summertime release in Canada.

The Little Hours premiered in the "Midnight" program, one I usually avoid given its predilection for horror and/or camp (as well as being unable to stay awake so late). Still, the film had attracted considerable attention for its ribald satire of a 14th-century Italian convent ostensibly

drawing on Giovanni Boccaccio's *The Decameron*. Denunciation as "pure trash" by the Catholic League is used for promotional publicity. How bad could it be?

Writer-director Jeff Baena conjures up a trio of young nuns stuck in the convent for reasons that have nothing to do with faith or piety. Sister Allesandra (Alison Brie) is only there because her rich father won't provide a dowry. Sister Fernanda (Aubrey Plaza, who plays a crazed Instagram stalker in another Sundance selection, *Ingrid Goes West*) indulges in a wild side that includes sneaking out to cavort with a village friend in a witches' coven in the woods. Sister Ginerva (Kate Micucci) can't help sticking her nose in everything and getting drawn into that circle of deviance.

Baena actually has a university background in medieval studies but he opts to up the absurdity level of these misfit nuns by having them chatter and swear like bored American teenagers. Ineffectual adult supervision, which an episcopal visit does little improve, is provided by a sweet

older nun, Sister Marea (Molly Shannon), and alcoholic priest, Father Tommasso (John C. Reilly), who are mutually breaking their vows of chastity.

What brings the convent to a sexual boil is the arrival of an attractive young man, Massetto (played by Brie's husband Dave Franco), a servant seeking refuge when running for his life from a nearby castle after being discovered with the wife of its master and cuckolded husband Lord Bruno (Nick Offerman). Father Tommasso takes on Massetto as a handyman who pretends to be a deaf-mute until serial temptations overcome that ruse.

While the raunchy comedy of *The Little Hours* is deliberately transgressive, even blasphemous, I didn't find it serious or mean enough to be really offensive. The film has been positively reviewed and defended as genuinely funny in the Jesuit magazine *America*, with Rev. Eric Sundrup writing that it "is actually better than most of the sentimental schlock sanitized for church consumption." Sister Rose Pacatte of the *National Catholic Reporter* is more dismissive, concluding there's "nothing to recommend." Still, she admits to laughing in some places. I couldn't help doing so too. But stay away if you are more easily outraged than bemused.

Moving on to a nun's story much more worthy of attention is the Sundance dramatic competi-

tion feature *Novitiate* from first-time director Margaret Betts, who received a special jury award as "breakthrough director."

Novitiate begins in 1964 in a fictional Tennessee convent belonging to the Sisters of the Blessed Rose, which an earnest 17-year-old, Cathleen Harris (Margaret Qualley), has decided to enter as a postulant. It is a turbulent time as the reforms of the Second Vatican Council take hold and many sisters and priests will

the use of antiquated punishments, Mother Marie breaks down and reveals herself to be a frightened vulnerable woman in need of comfort as the verities underpinning her sense of power and purpose crumble. The nun who has made it her mission to severely test others is herself mightily tested.

The turmoil that comes to the convent is matched by that which Cathleen experiences as she reacts physically to a dearth of

The Little Hours (Canada-U.S. 2017)

Novitiate (U.S. 2017)

The Passion of Augustine (Canada 2015)

leave the religious life. In an increasingly secular age, what motivates a young woman to enter the religious life?

Cathleen is the narrator of her unusual story. Explaining the impetus for her developing vocation and convent preparation, she says: "What they (those doubting her choice) don't understand is that beneath everything we were women in love." She means of course a deep fulfilling love for Jesus as Saviour. In Cathleen's case it is certainly not the result of a religious upbringing; more likely a reaction against a fractious childhood in which her parents fought and her skeptical mother Nora (Julianne Nicholson) always regarded religion as "a waste of time."

While Cathleen gets a scholarship to a Catholic school and thrives there, Nora's marriage ends and she moves on to a series of boyfriends. She calls Cathleen "crazy" for choosing to enter a convent, trying to dissuade her, to no avail, as the devout daughter feels called to becoming a "bride of Christ."

Cathleen's search for religious intimacy and inner peace is not unquestioning or untroubled. How can we be sure what God wants of us? "Where are you?" she prays in silent meditation. Her six months of training with other postulants are also complicated by the rigid discipline imposed by the abbess, Rev. Mother Marie St. Claire (Melissa Leo), who has not left the convent gates in 40 years. The Mother Superior rules as if "the voice of God," brooking no challenges to her authority. She also has no time for Vatican II reforms, ignoring and concealing them because "the church is perfect the way it is."

Cathleen submits to the demanding regimen that includes a "grand silence" from 9 a.m. to 9 p.m. Visits with her mother take place behind a metal grate, on one occasion bringing news of her father's death. She perseveres through a gruelling trial period to take first vows dressed as a bride. At the same time the convent is headed for a traumatic turn. Mother Marie cannot shut out the spirit blowing the winds of change. Her obstinacy provokes the archdiocese and causes a younger nun, Sister Mary Grace (Dianna Agron), who is director of postulants, to leave the convent. Ordered by the archbishop (Denis O'Hare) to inform the nuns about Vatican II and to stop

human affection (denying herself food) and wrestles with uneasy feelings.

The culmination of the novitiate comes down to deciding about her life direction beyond the opposite pressures from her mother and the mother superior. It isn't about them or their flaws. Cathleen is testing herself, no longer sure of what she wants or of what God wants. As she is among five novices at the altar to take final vows, her turn comes. "I seek," she hesitates, "I seek something more."

This is a brilliant compelling film that tackles its religious subject with admirable seriousness and sensitivity. The performances by Qualley and Leo are also exceptional. (Leo excels at portraying strong-willed women in fraught situations. By coincidental contrast she plays the notorious atheist Madalyn Murray O'Hair in the 2017 Netflix movie *The Most Hated Woman in America*.)

Novitiate is scheduled for theatrical release by Sony Pictures Classics on Oct. 27.

Quebec director Léa Pool's award-winning *The Passion of Augustine* also centres on a convent during the Vatican II era. In mid-August it received a nationwide U.S. video-on-demand release through the distributing platforms Under the Milky Way and Solaris. Simone Beaulieu (Céline Bonnier) has both a talent for the piano and a religious vocation. She enters a small rural convent and eventually becomes its superior as Mother Augustine during an era when the Catholic Church and religious orders were a dominant force in education. The convent sisters run an all-girls boarding school in which Augustine ensures that music has a central role. She has students who win prizes in piano competitions.

Then along with the church and state upheavals of Vatican II and the Quiet Revolution comes the arrival in 1965 of Augustine's headstrong teenage niece, Alice (Lysandre Ménard), who is a piano prodigy. The transformations are more than some of the nuns can accept. The school is threatened with closure as the provincial government moves to take control of the education system. Alice's bright prospects and challenging attitude toward authority make Augustine reflect on her own musical passions and religious path. What is their future in a fast-changing society? Is she also seeking something more?



NOVITIATE — Margaret Qualley stars in *Novitiate*, a film from first-time director Margaret Betts, who received a special jury award as "breakthrough director" at the Sundance Film Festival last January.

Movie had real-life Hollywood ending

Continued from page 8

On Whitey's arrival, he sees a statue of a boy with outstretched arms that cues him into an Al Jolson impression with a stanza of "Mammy."

This sets off an extended sequence in which Whitey gets a series of comeuppances from the other boys. When he demands that the campus barber, Mo Kahn (Sidney Miller), give him a facial massage — something to which he's accustomed in the city — Mo accomplishes this with shoe polish on his hands. So when Whitey dashes off to a roll call, he looks like Al Jolson in blackface.

Some comedic ideas from 1938 endure. Others, like this one, are museum pieces.

Men of Boys Town reprised the principal cast, but the emotional heavy lifting went to child actor Darryl Hickman, who liked to stick out his chin like Shirley Temple. The script by James Kevin McGuinness included the stale trope of having a boy's dog die, Rooney was subdued, and the picture, lacking the original's emotional wallop, didn't duplicate the earlier film's success.

Movies as powerful as *Boys Town* sometimes have real-life Hollywood endings years later.

According to Tracy biographer James Curtis, the now-grown Bobs Watson arranged to meet Tracy on the set of the star's final film, 1967's *Guess Who's Coming to Dinner*. Watson was by then only occasionally working as an actor, and told Tracy of his plans to become a Methodist minister:

"And I wanted to tell you," he explained, "that though I know it was a role, the way you were as Father Flanagan — the warmth and loving and caring I felt — was a major influence on my decision to enter the ministry."

In 1991, Watson returned to Boys Town for the dedication of its new \$5.5 million chapel.

‘Look up, look way up’ to the sky full of promise

Breaking Open the Ordinary

Sandy Prather



“Look up, look waay up.” For many years that familiar invitation was heard on an almost daily basis in our home. Actor Bob Homme, host of *The Friendly Giant*, along with puppets Jerome the Giraffe and Rusty the Rooster, were kindly companions for my children in one of the few sanctioned television shows they were allowed to watch as preschoolers. Along with *Sesame Street*, it was a staple in our morning routine, taking them on imaginative adventures and giving me a much-needed break.

In 1870 Gerard Manley Hopkins looked up. Author Annie Dillard reports that the Jesuit poet began a three-year journal at that time which focused primarily on clouds. Among the entries: “April 22, 1871: clouds ‘stepping one behind the other, their edges tossed with ravelling’; “July 1871: ‘The greatest stack of cloud . . . I can ever recall seeing . . . The left was rawly made, . . . like the ringlets of a ram’s fleece blowing’ ” (106, *For the Time Being*, Dillard, 1999).

I’ve looked up a lot this summer. Our backyard patio is a wel-

coming place on a warm day and sitting there, reading and relaxing, it’s just a small stretch to turn one’s eyes upward. Branches from the surrounding spruce, elm and apple trees stretch high and frame the impossibly bright blue sky in lacy fragments of green. The clouds, glimpsed between the greenery, are ephemeral, shape-shifting and attention-grabbing. “The heavens are singing the glory of God,” the psalmist writes, and I am enthralled.

“No one told me about the sky,” a friend once said upon the occasion of his first visit to Western Canada, “No one told me about the sky.” Indeed.

“Look up, look waay up.” Our habit, I fear, is that we rarely do so. Preoccupied and distracted, we rush from place to place with heads bowed and eyes downcast. Whether we are focused on the cellphone in our hand or simply lost in our thoughts, the results are the same. Inattentive and unaware, we miss not only the landscape around us, but the skyscape above, and we are the poorer for it.

For above us is infinite beauty, an unfathomable universe and a swirling cosmos. “God created the heavens and the earth,” Genesis reminds us, and just as the earth itself is revelatory of God, so are the skies. Brother Sun and Sister Moon grace our days and nights respectively and sunrises and sunsets, often in astounding Technicolor, mark the boundaries of our nights and days. At night it might be the northern lights danc-



Gerald Schmitz

LOOK WAY UP — Preoccupied and in a rush, we rarely look up, writes Sandy Prather. But “above us is infinite beauty, an unfathomable universe and a swirling cosmos.” Looking up is “an invitation to keep a broader perspective, to let infinity touch our souls, and to keep our eyes solidly fixed on God.”

ing overhead or the vast expanse of twinkling stars that give us pause. Any given day might find us daydreaming under fluffy cumulus castles or anxiously marking the progress of wind-whipped storm clouds.

“You must not blame me if I do talk to the clouds,” an aware Henry David Thoreau wrote. Gazing upward, night or day, we enter a limitless horizon. Boundaries fall away and our human condition pierces us, leaving us feeling small and fragile. On this threshold, the encounter happens: awestruck, ambushed by mystery, we are moved to reverence.

Look up. “The world is God’s body. God draws it ever upward,” Teilhard de Chardin writes, referencing God’s cosmic dance where, infused with the all-permeating Spirit, everything is drawn into Christ. And therein lies our hope. Oriented skyward, we fall

into an infinity held in God.

“God of our life,” Saint Augustine prays, “there are days when the burdens we carry chafe our shoulders and weigh us down; when the road seems dreary and endless, the skies grey and threatening; when our lives have no music in them, and our hearts are lonely, and our souls have lost their courage. Flood the path with light, turn our eyes to where the skies are full of promise. . . .”

“Turn our eyes to where the skies are full of promise.” A friend recently started a walking program. “I walk with my head down,” she said. “I’m making an effort to raise it.”

“Raise it and look up,” I say.

“Look waay up.”

It’s not just a fondly remembered invitation from a friendly TV character. It’s an invitation to keep a broader perspective, to let infinity touch our souls, and to keep our eyes solidly fixed on God.

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Whose advice do we follow on which path to take?



Liturgy and Life

Michael Dougherty

A few weeks ago I shared this true story at a Development and Peace Youth Retreat in Salmon Arm, B.C. It focused on the choices a young man had before him. The person I spoke of had a background shared with countless others in our world today. He had grown up in a small hardscrabble agricultural community in a country going through tough economic and political times.

Nothing new under the sun where he came from — the rich were getting richer and the poor barely hanging on. Many families fell into the debt trap just to keep food on the table. Can't pay the moneylender? You lose the small scrap of farmland supporting your household and maybe even your shirt.

What made things worse for him was the fact that foreign troops occupied his land. They were there, of course, to bring peace and stability to a troubled region, or so they said, and by the way, to help out a friendly dictator. Everybody knew, though, who pulled the strings. Real power and authority rested in a distant capital thousands of kilometres away.

Their culture's millennia-deep indigenous roots had bred into the bones of everyone the religious traditions anchoring it. The current overlords, needless to say, saw their own culture as superior and, at best, only warily tolerated a subservient position for others' beliefs. The

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

empire's dominant economy pulled every aspect of its culture along in its train. From art to authors to architecture, they claimed supremacy.

Like colonizers across the centuries, they brooked no opposition. Everybody knew that to raise a rebellion against them was suicidal. Barely seven kilometres from the young man's home village citizens of the regional centre once tried to break free. The full force of the occupiers came down upon them. He was just a young boy when it happened. Everyone could have smelled the smoke from the city when it was put to the torch. All male adult residents of military age who survived the initial onslaught suffered a tortuous death. The rest of the population simply were "disappeared."

Well aware of the reality confronting his land, what options were there for our young man? Some fellow citizens chose to willingly accommodate the new overlords. They figured that "just getting along" would at least grab a few crumbs falling from their table. Maybe they could reach a deal with the foreigner masters to preserve some of their institutions and traditions.

Others decided to "get outta Dodge," just find a place off the grid and as far away from the interlopers as possible. They must have known deep down, though, that no place eventually would be far enough away.

Another small group chose a path what would be best described as urban terrorism. Stage hit and run attacks and suicide missions to weaken the invaders' morale. Sometimes this would flare into open rebellion, like it had when the young man was a boy.

What path would you advise the young man take? This was my question for the youth retreat participants. Ezekiel in the first reading offers clear advice. If you turn away from all transgressions, "they shall surely live," says the prophet.

**Twenty-sixth Sunday
in Ordinary Time
October 1, 2017**

**Ezekiel 18:25-28
Psalm 25
Philippians 2:1-11
Matthew 21:28-32**

This seems to rule out our first group, the accommodators. They would bend or break their own community rules and sacred beliefs if it gained them personal safety, financial security and have, of course, a few privileges thrown in.

Jesus in Matthew's Gospel offers us the example of the two sons whose father needs them to work in his vineyard. The one son tells the father to his face that he will go and doesn't. Did those who fled the mounting tyranny surrounding our young man mirror this behaviour? How could they be true to their beliefs by ignoring the mounting injustices of their society?

The path to stay and fight oppression by taking up arms and shedding blood chosen by some couldn't have been further from Paul's mind in his letter to the Philippians when he uses words like compassion, sympathy, and love to serve as guides for our action. "Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus . . ." Another way had to be found.

What should our young man do — accommodate the oppressors, flee them, or fight? Or was there another way to a better world?

As you likely have already guessed, the young man whose dilemma I described was Jesus. Palestine in the first century was living through tough times. Sepphoris was a thriving city of as many as 40,000 people northwest of Nazareth. Joseph as a landless day labourer likely helped rebuild the city after it was destroyed by the Roman legions under Varus, Governor of Syria. Maybe Jesus at his side carried his toolbox to work.

Jesus couldn't abide the accommodation of the Pharisees and Sadducees or the flight to the desert by the Essenes. He certainly did not support the tit-for-tat terrorism of the zealots. He charted a new radical way of love, a non-violent path for us toward our New Jerusalem.

Our words must match our deeds. Our deeds must strive to achieve the principles Jesus sets before us. We all must continue to pray as the psalmist did. "Make me to know your ways, O Lord; teach me your paths."

Too often our actions connect God to intolerance, rigidity, stupidity

In Exile

Ron Rolheiser, OMI



The word "Protestant" is generally misunderstood. Martin Luther's protest that led to the Protestant Reformation was not, in fact, a protest against the Roman Catholic Church. Properly understood, it was

a protest for God. God, in Luther's view, was being manipulated to serve human and ecclesial self-interest. His protest was a plea to respect God's transcendence.

We need a new protest today, a new plea, a strong one, to not connect God and our churches to intolerance, injustice, bigotry, violence, terrorism, racism, sexism, rigidity, dogmatism, anti-eroticism, homophobia, self-serving power, institutional self-protection, security for the rich, ideology of all kinds, and just plain stupidity. God is getting

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a lot of bad press!

A simple example can be illustrative here. In a recent book that documents an extraordinary 50-year friendship with his former coach, basketball legend (and present-day exceptional writer) Kareem Abdul-Jabbar shares why he became a Muslim. Raised a Roman Catholic, a graduate of Catholic schools, he eventually left Christianity to become a Muslim. Why?

In his own words, because "the white people who were bombing churches and killing little girls, who were shooting unarmed black boys, who were beating black protestors with clubs loudly declared themselves to be proud Christians. The Ku Klux Klan were proud Christians. I felt no allegiance to a religion with so many evil followers. Yes, I was also aware that the Reverend Dr. Martin Luther King Jr., was also a proud Christian, as were many of the civil rights leaders. Coach Wooden was a devout Christian. The civil rights movement was supported by many brave white Christians who marched side by side with blacks. When the KKK attacked, they often delivered even worse beatings to the whites, whom they considered to be race traitors. I didn't condemn the religion, but I definitely felt removed from it."

His story is only one story and by his own admission has another side to it, but it's highly illustrative. It's easy to connect God to the wrong things. Christianity, of course, isn't the only culprit. Today, for instance, we see perhaps the worst examples of tying God to evil in the violence of ISIS and other such terrorist groups who are killing, randomly and brutally, in the name of God. You can be sure that the last words uttered, just as a suicide bomber randomly kills innocent people, is: *God is great!* What horrible thing to say as one is committing an act of murder! Doing the ungodly in the name of God!

And yet we often do the same thing in subtler forms, namely, we justify the ungodly (violence, injustice, inequality, poverty, intolerance, bigotry, racism, sexism, the abuse of power, and rich privilege) by appealing to our religion. Silently, unconsciously, blind to ourselves, grounded in a sense of right and wrong that's coloured by self-interest, we give ourselves divine permission to live and act in ways that are antithetical to most everything Jesus taught.

We can protest, saying that we're sincere, but sincerity by itself is not a moral or religious criterion. Sincerity can, and often does, tie God to the ungodly and justifies what's evil in the name of God. The people conducting the Inquisition were sincere; the slave traitors were sincere; those who protected pedophile priests were sincere, racists are sincere; sexists are sincere; bigots are sincere; the rich defending their privilege are sincere; church offices making hurtful, gospel-defying pastoral decisions that deprive people of

ecclesial access are very sincere and gospel-motivated; and all of us, as we make the kind of judgments of others that Jesus told us time and again not to make, are sincere. But we think we're doing this all for the good, for God.

However, in so many of our actions we are connecting God and church to narrowness, intolerance, rigidity, racism, sexism, favouritism, legalism, dogmatism, and stupidity. And we wonder why so many of our own children no longer go to church and struggle with religion.

The God whom Jesus reveals is the antithesis of much of religion, sad but true. The God whom Jesus reveals is a prodigal God, a God who isn't stingy; a God who wills the salvation of everyone, who loves all races and all peoples equally; a God with a preferential love for the poor; a God who creates both genders equally; a God who strongly opposes worldly power and privilege. The God of Jesus Christ is a God of compassion, empathy, and forgiveness, a God who demands that spirit take precedence over law, love over dogma, and forgiveness over juridical justice. And, very importantly, the God whom Jesus incarnates isn't stupid, but is a God whose intelligence isn't threatened by science, and a God who doesn't condemn and send people to hell according to our limited human judgments.

Sadly, too often that's not the God of religion, of our churches, of our spirituality, or of our private consciences.

God isn't narrow, stupid, legalistic, bigoted, racist, violent, or vengeful, and it's time we stopped connecting God to those things.

OBITUARY

HOLICK, Sister Jean Teresa
Peacefully on September 7, 2017, at Dufferin Care Centre in Coquitlam, B.C., Sister Jean, age 87, returned to God after 61 years of faithful service to God as a Sister of the Child Jesus. Jean, the eldest of nine children, leaves behind six siblings (with two brothers and one sister predeceased), the Sisters, Associates and Friends of the Child Jesus Family and many people she served and loved in her years of ministry. Prayers were held at Kearney's Columbia-Bowell Chapel in New Westminster on Sept. 12 and the Funeral at St. Peter's Church in New Westminster on Sept. 13

Kearney's Columbia-Bowell Chapel
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Jesuit priest contemplates reaction to new book

By Charles Camosy
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Since its publication in June, Rev. James Martin's book on LGBT Catholics and their church, *Building a Bridge*, has initiated widespread and occasionally heated discussion.

In his book, Martin, a Jesuit priest and bestselling author, calls for LGBT Catholics and the Catholic hierarchy to treat each other with "respect, sensitivity and compassion."

The book has been endorsed by several bishops and two cardinals, including Cardinal Kevin Farrell, a Vatican official who called it "welcome and much-needed." A recent discussion of the book at Fordham University with two theologians prompted this interview with another Fordham professor, Charles Camosy.

Your most recent book has caused quite a stir. Can you share some of the more positive reactions? How do they correspond with what you hoped the book might accomplish?

Well, the positive reactions vastly outweigh the few negative ones, which are mainly confined to online responses, and even those mostly confined to far-right websites. The most common responses, though, are typified by those that come when I speak at parishes, retreat houses and at other Catholic venues. And it's been overwhelm-

Camosy is associate professor of theological and social ethics at Fordham University.

ing, to be honest: LGBT Catholics, their parents and grandparents, and their brothers and sisters, hug me and cry when they tell me what the book means to them.

For a long while I was confused about the intensity of the emotional reactions, since the book is pretty mild. But the more I thought about it, and asked friends about it, the more I realized it has to do with the fact that it's a priest saying these things.

My main hope for the book was that it would start, or at least continue, a conversation that needs to happen about how the Catholic Church treats its LGBT members. I also hoped to invite church leaders — bishops, priests and lay leaders — to consider the ways that the institutional church reaches out to LGBT people. Or doesn't reach out to them.

And I know, from a number of public statements as well as private communications from cardinals, archbishops, bishops and even a number of people in the Vatican, that the book has prompted that discussion.

What about some of the more significant negative reactions?

Any book is bound to get some criticism, especially one on a topic like this. *Building a Bridge* was meant to start conversation, after all, so I've been grateful for the thoughtful critiques, like David Cloutier's insightful piece in *Commonweal*, for example.

But some of it has been vicious: hateful comments, ad hominem attacks and deeply unChristian reactions, apparently animated by

homophobia. But it always reminds me of what many LGBT people put up with daily, and the need for advocacy for LGBT people.

The most common non-crazy critique is that there wasn't more focus on chastity, which the catechism requires for LGBT people. But the book is not a book about sexual morality, or a book about moral theology or a book about how LGBT people are supposed to lead their sexual lives. It's an invitation to dialogue and then to prayer. It's about welcoming LGBT people with "respect, sensitivity and compassion."

The LGBT community is the only one that some Catholics view exclusively and entirely through the lens of sex. But what most LGBT Catholics want first is simply to feel at home in their parishes, and not be treated like

dirt, which many of them are.

On the far right, though, even the notion of listening to LGBT people seems anathema. The hatred and contempt are just astonishing. And I wonder, "Do these people know any LGBT Catholics? Have they ever listened to them? Do they even think they're human?" Again, it's a reminder of the sheer hatred that some people have.

Much of this is based on fear. Fear of the LGBT person as the "other." Fear of listening to someone who might challenge your stereotypes. Fear of their own complicated sexuality. As St. Paul said, "Perfect love drives out fear." But perfect fear drives out love.

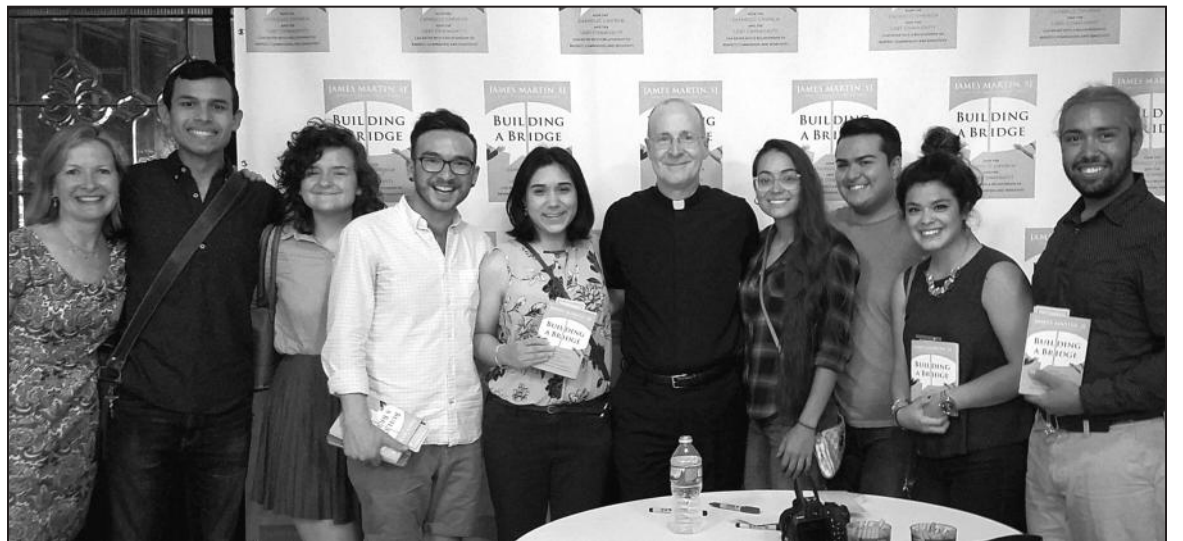
I've noticed that in recent days the attacks on you have been ramping up and become particularly nasty.

Yes, a few days ago one prominent Catholic said that I was "pan-sified," which I suppose is a way of calling me a "pansy," a slur that I know many gay men have had to hear. When I pointed out that is the kind of insult that LGBT people have to hear every day, and an illustration of homophobia in the church, rather than apologize, the attacks continued. And there have been other attacks, of course, sometimes near-hysterical ones. One far-right website has produced a whole series of attack videos on me.

Another seems obsessed with attacking me, and LGBT people, every day. Sometimes every hour.

I guess it shouldn't be surprising. As I've said, there is a lot of

— MARTIN, page 13



RNS photo courtesy of Charles Camosy

BUILDING BRIDGES — Rev. James Martin, SJ, centre, was at Fordham University recently for a discussion of his book *Building a Bridge*.

Generosity means making poverty reduction plan a priority this fall

Journey to Justice

Joe Gunn



"The poor you will always have with you."

Mark 14:7, John 12:1, and Matthew 26:11, are among the most misinterpreted sections of the New Testament.

Here, Jesus defended a woman from the scolding of his disciples after she anointed him with oil. To those followers who argued that the money would be better spent on the needy (in John's account, the writer mentions Judas as the offending speaker), Jesus retorts: "The poor you will always have with you, but you will not always have me."

This is not a prediction. It is a comparison of the woman's action with the hypocrisy of his most loyal apostles. By saying

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"the poor you will always have with you," Jesus knew that each good Jew would be reminded of the following well-known verses from Deuteronomy 15:7-11:

"If among you, one of your brothers should become poor, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother, but you shall open your hand to him and lend him sufficient for his need, whatever it may be. For the poor you will always have with you in the land. Therefore, I command you, 'You shall open wide your hand to your brother, to the needy and to the poor, in your land.'"

It is unfortunate that, in the minds of North American Christians today, the verse "the poor you will always have with you" often serves as an excuse to deflect attention from the poor, and direct our minds to other, higher, purposes. Others use this verse to refrain from any attempt to end poverty. "Reduce," "limit" or

"mitigate the effects" of poverty — through charitable activity, sure. But don't get taken up with any attempt to "eradicate" or "eliminate" poverty — it is argued — because Jesus in the Bible seems to have said that simply cannot be done. Really?

Anglican priest Gary Hauch stresses that this passage is reported only two days before Jesus was crucified. "The contrast Jesus sets out is between an immediate need that must be addressed now, and an ongoing need that can be addressed after. Rabbinic teaching on good works makes a similar point: burying the dead, which must be done today, is to take precedence over visiting the sick, which can be done tomorrow." Therefore, the text is not meant to dismiss care for the poor, but to practise radical generosity toward them when we best can do so.

Today, for Christians across Canada, radical generosity toward the poor means pressing the federal government to develop and implement Canada's first poverty reduction strategy. This important action should even take precedence over our continuing support of food banks, feeding programs and other social services that Christians have long supported — efforts to which we can return tomorrow.

This past winter, and ending in the summer, the federal Minister of Families, Children and Social Development, Jean-Yves Duclos, asked Canadians for their opin-

ions on what an eventual Canadian Poverty Reduction Strategy (CPRS) should include. Over 30 representatives of congregations of Catholic religious, and the bishops' conference, participated in Citizens for Public Justice (CPJ) workshops that prepared people to present opinions on what is needed in an eventual CPRS. At least two congregations of sisters involved their members of Parliament in dialogues about poverty reduction.

Citizens for Public Justice set up an online mechanism from our website, and more than 850 people used this portal to send the minister their views. CPJ's brief to the minister outlined also several necessary ingredients for a robust anti-poverty plan (https://cpj.ca/sites/default/files/docs/files/Flourishing_per_cent20_Together.pdf).

We can look forward to hearing a report from the minister on what his consultation revealed, and prepare ourselves to study his proposed poverty reduction plan: will it include accountability mechanisms, with targets and timelines to monitor progress toward ending poverty? Will it include specific and immediate measures in budget 2018 that could include indexing the Canada Child Benefit to inflation, increased coverage for Employment Insurance, improvements to Old Age Security and the Guaranteed Income Supplement to lift

seniors out of poverty, an enhanced Working Income Tax Benefit and focused Guaranteed Livable Income options for working-age adults? Will we see included the (promised) National Housing strategy, more responsive programs for indigenous people living in poverty, a national pharmacare program and sustainable job creation in renewable energy infrastructure, for example?

The best thing we could do this autumn would be to encourage Minister Jean-Yves Duclos, and our own member of Parliament, to make poverty reduction a priority in this new session of the House of Commons.

Join Dignity for All: The Campaign for a Poverty-free Canada in over 60 events across the land on Oct. 17, the International Day for the Eradication of Poverty. Order free materials for organizing an event in your parish or school, at <https://dignityforall.ca/chew-on-this/#more-1422>

It's sad that Christians quoting "the poor you will always have with you" rarely follow it with the intended injunction, "therefore, you shall open wide your hand to the needy and to the poor." By separating these phrases, we may prevent ourselves from hearing and acting on the best sense of the intended teaching of Jesus. By acting today, and on Oct. 17, we can help the gospel message come alive in our hearts and communities.

Francis makes significant strategic move on liturgy

The following commentary is reprinted with permission of Pray Tell blog of the Liturgical Press in Collegeville Minn., www.praytelligblog.com

By Rita Ferrone

In a strategic move of great importance, Pope Francis recently issued a *motu proprio* which will return authority over liturgical translations to the conferences of bishops, by means of a change in canon law.

In the *motu proprio*, Francis outlines briefly the history of the use of the vernacular in the liturgy since the Council. His *motu proprio* is given in order to more clearly enunciate the guiding principles that have come down to us from the time of the Council.

In this statement, Francis by no means disregards the importance of central authority and its unifying function. Yet he also acknowledges that the relationship between Rome and the conferences has not always been smooth: “It is no surprise that difficulties have arisen between the Episcopal Conferences and the Apostolic See in the course of this long passage of work.”

The *motu proprio* addresses this concern so that “a constant co-operation full of mutual trust, watchful and creative, between the episcopal conferences and the dicastery” (the CDWDS) can be maintained.

Francis carefully balances the emphatic need to consider the practical usefulness of texts for the good of the faithful and to safe-

Ferrone is an independent scholar and author of several books on liturgy. She writes frequently for the Pray Tell Blog and Commonweal magazine, and is editor of The Yale ISM Review.

guard the integrity of each language, with the imperative to convey the original meaning of the text fully and faithfully, even after adaptation, so that the unity of the Roman Rite may shine forth.

Where the clarification comes into focus is in the final portion of the *motu proprio*, which presents a change in the wording, specifically, of Canon 838.3.

The new text reads as follows (my translation):

It is up to the Conferences of Bishops to faithfully prepare versions of the liturgical books in the vernacular languages, adapted suitably within the defined limits of the liturgical books, to approve and publish them for the regions of their relevance, after the confirmation of the Holy See.

The key elements that are new in this text are the words “approve,” which was not there previously, and “faithfully,” which is also newly added. In other words, the trust given to the conferences is both to do their work faithfully, and to approve it.

This *motu proprio* will effectively reverse some of the actions taken by Francis’ predecessor to centralize control over liturgical translations in Rome. It will likewise block any future attempts by the Congregation for Divine Worship to unilaterally enforce compliance with the instruction *Liturgiam authenticam*. It returns decision-making power in liturgical translations to the local bishops, as the Council envisioned in *Sacrosanctum Concilium* 36.4, which states that the local authorities “approve” translated texts for liturgical use.

In recent years, the field of

translation has become a battleground for issues of liturgical inculturation and updating to the times. The fifth instruction on the right implementation of the Constitution on the Sacred Liturgy, “On the Translation of Liturgical Texts” (*Liturgiam authenticam*), has been a lightning rod for controversy, as it insisted upon a highly literal translation, outlawed inclusive language, held back ecumenical co-operation, and diminished the role of episcopal conferences.

The English-speaking bishops produced a translation of the Missal according to *Liturgiam authenticam* in 2011. That effort was mired in conflict, however, and the results received mixed reviews. The translation was praised by some for its elevated tone and scriptural allusions, but criticized by others as overly wedded to Latin syntax, clumsy to proclaim, and marred by errors. Meanwhile, translations prepared in other languages, such as German, French, and Italian, have been stalled due to clashes between the demands of the instruction and the pastoral judgment of the local bishops.

Earlier this year, Pope Francis authorized a committee, under the leadership of Archbishop Arthur Roche, secretary of the CDWDS, to review *Liturgiam authenticam* and make recommendations for its revision. The committee met and sent in their report, which was not made public, to the pope. It is not clear to what extent this report may have influenced the *motu proprio*, but Francis does mention explicitly that he has “listened to the opinion of the commission of bishops and experts” he instituted before reaching his decision.

By taking the route of formally



CNS/Paul Haring

CHANGE IN CANON LAW — “In a strategic move of great importance, Pope Francis recently issued a *motu proprio* which will return authority over liturgical translations to the conferences of bishops, by means of a change in canon law,” writes Rita Ferrone, an independent scholar and author of several books on liturgy.

realigning the structures of accountability in canon law, Francis has provided immediate relief to those conferences which balked at the distortions of language and the pastoral ineptitude introduced by a rigid implementation of *Liturgiam authenticam*. What the final fate of *Liturgiam authenticam* will be, and whether a revised instruction will eventually be produced to supersede it remains to be seen. For now and for the foreseeable future, however, the pope has removed all obstacles to the regional bishops’ prudent exercise of judgment and authority concerning translation.

The *motu proprio* comes shortly after Pope Francis’ speech to the Italian Liturgical Conference, in which he invoked his magisterial authority to affirm that the liturgical reforms of Vatican II are “irreversible.” Taken together, these two statements have considerably strengthened the hand of

those in the church who have fought to retain the freedom to adapt the liturgy to local realities and the times in which we live, a flexibility promised by Vatican II. It has also correspondingly weakened the position of those who advocate a “reform of the reform” including the desire to return to Tridentine-inspired principles of uniformity and centralized control in liturgical regulation.

Cardinal Robert Sarah, prefect of the CDWDS, and frequent advocate for both *Liturgiam authenticam* and a “reform of the reform,” has also been put in a more disadvantageous position by these statements of the pope.

In the English-speaking world, upcoming decisions concerning new translations prepared according to *Liturgiam authenticam* should now be watched closely, as their approval is not a foregone conclusion. If the bishops say “no” in the future, their word is law.

Martin says level of polarization in church the worst in 30 years

Continued from page 12

hate around, even in the church. And most of it seems motivated by a blinding anger. But, again, the hatred only serves to remind me that advocating for LGBT people is necessary. The hate reminds me of the need for love.

But criticism has also been directed at you from people who are strong LGBT allies, yes? For instance, just a few days ago you had a public conversation with my colleague Patrick Hornbeck in which you faced some criticism along these lines.

Yes, that conversation with Patrick and Natalia Imperatori-Lee, who are both theologians and also friends of mine, was very helpful for me. But I would say that I anticipated the kinds of critique that Patrick advanced in our conversation. I expected that a few LGBT Catholics would say that I hadn’t gone far enough. Some wanted me to promote same-sex marriage or challenge church teaching, which the book doesn’t do. Nor would I do.

Patrick also feels that the listening and dialogue that I’m calling for isn’t enough, and that LGBT people have to push more, in order to effect a change in the way that the church treats them. I under-

stand his perspective, but I think that we’re still at the very beginning of the conversation. So calling for listening and dialogue — on both sides — is the first step, and, as we’ve seen from some of the hysterical reaction on the far right, certainly challenging.

It’s also challenging for LGBT Catholics to be invited to treat their bishops with “respect, compassion and sensitivity,” as the book does. That’s understandable. Many of them have been marginalized, excluded and insulted by church leaders. I’ve heard, especially since the book was published, some of the most incredible stories from LGBT Catholics about mistreatment from church officials. Still, part of being a Christian is loving those with whom you disagree, and praying for them, and surely that’s part of “respect.”

Now, I want to make clear that the onus for this bridge-building is on the institutional church — because it’s the institutional church that has marginalized LGBT Catholics, not the other way around. Nonetheless, it’s a two-way bridge. We’re all Christians.

One of the many things I’ve loved about your public interventions is that intellectually honest people could never put you in a “right” box or a “left”

box. One day you’ll be calling out Paul Ryan for a position on health care that’s contrary to Catholic teaching, but the next day you’ll be calling out Justin Trudeau in a similar way for his pro-choice position on abortion. Has it been difficult to inhabit this Catholic space?

Not really! The Gospel transcends all those categories. Being pro-life, as I am, means supporting all life as a precious gift from God. That includes life in the womb, of course. And most people would expect, and should expect, a Catholic priest to defend that.

But it also includes the life of an inmate on death row. The life of an elderly person in a hospice. The life of a refugee on a crowded boat in the middle of the sea. And here, the life of an LGBT person, who also deserves to have his or her or their life raised up as holy, precious and unique. Pro-life is a lot broader than people might think. So my “box” is the Gospel.

Church politics can be even more nasty than secular politics. You’ve been at the centre of some biting criticism in recent weeks and months, but you are also a hero to many serious Catholics in the United States and around the world. As someone who cares very deeply about

the church’s unity in the midst of its diversity: How do you gauge the level of polarization in the church at the moment?

The level of polarization is the worst I’ve ever seen in my 30 years as a Jesuit. And I think a lot of it has to do with the pushback, opposition and downright contempt for my fellow Jesuit, Pope Francis. His emphasis on mercy, on accompaniment, on encounter and, especially, as in (his apostolic exhortation) *Amoris Laetitia*, on discernment, has driven some people into near hysterics.

The crashing irony is that the same people who were saying during the pontificates of St. John Paul II and Benedict XVI that any disagreement whatsoever with a pope was equivalent to dissent are now disagreeing with the pope all over the place.

To that point, a bishop friend who works in the Vatican said to me: “It’s not surprising that you’re getting so much criticism. They can’t attack the pope all the time, so they’ll attack you.” Social media just intensifies all of this.

Some of this spills into parishes, but not much. In most parishes, people ask if the book is getting much pushback, and I’ll say, “A little bit — mainly online.” Then they’ll ask me from what people,

and I’ll tell them and they’ll say, “Who?” So it’s not much to worry about, much less fear.

Editor’s Note: Since this interview, Theological College, a seminary affiliated with the Catholic University of America, rescinded an invitation to Martin, who was set to deliver a talk about Jesus to a group of alumni, the latest in a string of cancellations following the publication of *Building a Bridge*. In a statement, the seminary said due to “increasing negative feedback from various social media sites, . . . the decision was made to withdraw the invitation extended to Father Martin.”

But the university distanced itself from the decision. John Garvey, university president, said, “Universities and their related entities should be places for the free, civil exchange of ideas. Our culture is increasingly hostile to this idea. It is problematic that individuals and groups within our church demonstrate this same inability to make distinctions and to exercise charity.”

America editor in chief Matt Malone, SJ, released a statement calling the attacks against Martin the work of “a small but influential faction in the U.S. church” and describing them as “unwarranted, uncharitable, and un-Christian.”

A lesson to be learned

Recent developments in Belgium on euthanizing psychiatric patients are disturbing.

The Belgium Brothers of Charity Group has rejected a Vatican demand to stop offering euthanasia for psychiatric patients. The organization argues it has not been given a chance to explain its vision statement. It also argues it is taking into account “shifts and evolutions within society.” It believes its euthanasia program is consistent with Catholic Church doctrine.

Pope Francis disagrees. The Belgium bishops disagree. Brother Rene Stockman, superior general of the Brothers of Charity, also disagrees.

He said brothers who serve on the board of the Brothers of Charity Group must each sign a joint letter declaring they “fully support the vision of the magisterium of the Catholic Church, which has always confirmed that human life must be respected and protected in absolute terms, from the moment of conception till its natural end.”

The Brothers of Charity Group is the most important provider of mental health care services in the Flanders region of Belgium, where they serve 5,000 patients a year. At least a dozen patients are believed to have requested euthanasia over the past year, with two transferred elsewhere to receive deadly injections.

Many religious congregations are turning over their apostolates to lay leadership. They try to choose reliable and responsible men and women to carry on

their mission. The Brothers of Charity in Belgium have also chosen qualified members for their board. They include a former European Council president and Belgian prime minister.

The Belgian experience is a concern not only for those who oppose euthanasia. It is also a concern for religious congregations who are entrusting lay members with their apostolates — whether in health, education or other pastoral works. This is an unfortunate precedent. — PWN

Ecumenical alignments

There is increasing ecumenical activity between Catholics and Lutherans as the 500th anniversary of the Reformation approaches in late October.

Pope Francis kicked it off with his Oct. 31 visit to Lund, Sweden last year.

At a Sept. 15 conference at Georgetown University in Washington Lutheran and Catholic speakers explored recent developments.

Kathryn Johnson, director of ecumenical and inter-religious relations for the Evangelical Lutheran Church in America (ELCA), noted that a “Declaration on the Way: Church, Ministry and Eucharist” was approved by 99 per cent of the delegates at last year’s ELCA assembly. Meanwhile, the U.S. bishops’ Committee on Ecumenical and Inter-religious Affairs unanimously affirmed the document’s 32 “agreements” — consensus statements that Catholics and Lutherans have said

are not church-dividing differences.

Johnson pointed out that the 1999 Joint Declaration on the Doctrine of Justification, which “changed the teaching of each church,” was an ecumenical watershed moment. The declaration stated that Christians are redeemed by “grace alone . . . while calling and equipping us to do good works.” It has since been affirmed at least in part by the World Methodist Council, the Anglican Communion and the World Communion of Reformed Churches.

While agreements are being reached on the theological level on this key Reformation doctrine, people in the pews are also showing their approval.

A Pew Research Centre survey released Aug. 31 revealed that more Protestants believe salvation comes through a mix of faith and good works (52 per cent) — the traditionally Catholic position — than through “faith alone” (46 per cent). That belief — *sola fide* in Latin — was one of five *solas* that form the backbone of Protestant Reformers’ beliefs.

The same share of Protestants also reported they believe Christians should look to the Bible, church teachings and tradition for guidance — the Catholic position — rather than the “Bible alone,” or the Protestant belief in *sola scriptura*.

It’s unfortunate it’s taken 500 years to change our perception. The words of Jean Houston seem apropos: “Change the story and you change perception; change perception and you change the world.” — PWN

Tourists pack ‘medical suitcases’ in trips to impoverished countries

By Doug Firby

When we think of helping people in impoverished parts of the world, we often think of signing online petitions, making cash donations or volunteering. But bringing about meaningful change can be as simple as carrying an extra suitcase on your next overseas trip.

Avi D’Souza has been doing that for about four years, since he discovered a grassroots Canadian movement called Not Just Tourists (NJT). Now the Toronto resident brings an extra suitcase with him whenever he goes on vacation. On his most recent trip, he stopped in Tonga, the tiny Polynesian kingdom of more than 170 South Pacific islands not so far from New Zealand and Australia.

The suitcases are filled with medical supplies, perfectly usable castoffs donated across Canada. They include things like bandages, gauzes, tape and syringes, and even some sealed medications — simple but essential pieces in any medical toolkit. They don’t include opened or expired medicines, liquids or narcotics.

NJT was started in the mid-1990s by Ken Taylor, a doctor from St. Catharines, Ont., and his wife Denise, who started bringing medical supplies with them to remote areas of Cuba. They felt that country had a lot of well-trained medical professionals but a shortage of medicines and supplies. Today, NJT sends kits to the Caribbean, Latin America, Africa and Asia.

D’Souza learned about the movement four years ago while he was living in the Honduras and saw some tourists bringing suitcases full of medical supplies.

The organization doesn’t compete with other groups — in fact, it claims it delivers into clinics

and hospitals in areas that need more support than is available through formal aid programs. Travellers know through experience which facilities have ongoing

need for supplies.

D’Souza says the supplies are primarily donated by individuals — typically families looking to dispose of supplies after a loved one

has died — or hospitals looking to manage their inventory. “There are warehouses full of perfectly good medical supplies that get thrown away every day,” he says.

Volunteers search for such unwanted supplies and then pack suitcases full for travellers to take

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A look at a ‘healthy decentralization’ for the church

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis talks about the need for a “healthy decentralization” in the Catholic Church, but how that should look and work has been a topic of debate since the Second Vatican Council.

The discussion often centres on how people describe the way the church experiences and ensures its unity around the globe: For example, by focusing on a strong, decision-making central

authority, that helps unite the parts to the whole or by describing the church as a communion where unity is found in sharing, co-operative relationships among the diversity of local churches.

“The key thing” in striving for a healthy balance and reform, one Vatican official said, is to avoid a business-management idea of decentralization and “embed theology back into the term.” In other words, it’s not about a cold transfer of power, but an emphasis on collegiality and collaboration.

Bishop Paul Tighe, adjunct secretary of the Pontifical Council for Culture, told Catholic News Service, “the model is the hub,” with the pope and his assistants in the Curia at the centre, always connected to the local churches, which are the first to encounter new situations and the first to respond.

“The Vatican is in contact with those different churches,” not as the problem-solver, but to “put them in contact with other churches” that have been dealing

with the same or similar issues, so they can share ideas and best practices, and avoid reinventing the wheel, he said.

“Rome has that ability to have that overview” because it is “a point of contact. It’s not centralizing, but building a bond of communion” between churches and church leaders at local, regional and national levels, he said.

“What should be done locally, should be done locally,” Tighe said, but when some issues “transcend one locality,” that is, they end up being “universal questions that need a harmonious response,” then the help of a central authority is essential.

“People see the church as a hierarchical, monolithic structure. But it is much richer than that,” he said.

Australian Archbishop Mark Coleridge of Brisbane told CNS that people are used to hearing “the claim that the unity of the church doesn’t mean uniformity, and much of what Pope Francis has done and is doing is simply moving beyond the rhetoric to give some reality to that claim,” for example, in his naming of new cardinals from very diverse parts of the world.

“There may be some danger of fragmentation in passing more authority to local churches and to bishops’ conferences, but the Holy See and especially the Petrine ministry is the guarantor that a healthy decentralization doesn’t become an unhealthy fragmentation,” he said in an email response to questions.

The archbishop, who chairs the Australian Catholic Bishops’

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CNS/Mohammad Ponir Hossain, Reuters

ROHINGYA REFUGEES — A Rohingya refugee cries Sept. 14 as he holds his 40-day-old son, who died as a boat capsized while crossing a waterway on the Bangladesh-Myanmar border. Bangladesh is bracing for a massive humanitarian crisis because of a lack of food, sanitation, medicines and even basic housing following the exodus of as many as 400,000 Rohingya Muslims from Myanmar, fleeing violence in which at least 1,000 were killed in just two weeks.

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Macdonald’s statue in Regina is a painful reminder

The Editor: The article “Confronting Macdonald’s racism with ‘acts of anger’ ” (PM, Sept. 6) was written in the context of Ontario where the Elementary Teachers’ Federation voted to remove John A. Macdonald’s name from schools and other buildings. In Regina the Saskatchewan Coalition Against Racism and Colonialism No More is calling for the removal of his statue from Victoria Park.

The article suggests that although Macdonald used starvation as a tool against indigenous peoples to clear the plains for settlement and was instrumental in establishing residential schools, his positive contributions are still wor-

thy of celebration. The author concludes that our attention would be better focused on implementing the TRC recommendations and cites Justice Sinclair to argue that renaming buildings and removing statues are not productive.


Many who seek for the statue to be removed are people who understand deeply the painful effects of Macdonald’s policies. For myself as a settler, I feel the resistance to the statue’s removal is symbolic of how Canadian’s are asking for a reconciliation that is on our own terms and in our control. We will listen to voices that agree with our opinions and put up a defence against those that invite us to be deeply trans-

formed and changed.

Yet as I stand in judgment of our inability to accept the deeper invitation, I am very aware from my own experience how clinging to the familiar, however dysfunctional it is, is far less frightening than going into unknown territory.

Often my anger and self-righteousness around confronting racism in myself and society fades into a grief that demands to be felt without compromise. Contemplatives of all traditions often refer to the process of emptying out (*kenosis*) in order to make room for the divine.

A teacher at an anti-racist institute had a poster on her wall “How far will you go?” To me this is not only a question about action, it is a question that is being asked of us by a still quiet voice underneath the wailing, relentless voice of our separate self identities. — **Shannon Corkery, Regina**



Wild Geese

In the stillness of the night I hear them,
Their haunting cries fill the silence of the stars.
From my window I watch them,
Phantoms, with moonlight on their wings.
I am bathed in moonlight.

My soul takes flight.

By Diane Baur

Catholic theologian notes ‘graces of the Reformation’

Continued from page 1

The U.S. bishops’ Committee on Ecumenical and Inter-religious Affairs unanimously affirmed the document’s 32 “agreements” — consensus statements that Catholics and Lutherans have said are not church-dividing differences.

Sister Susan Wood, a Sister of Charity of Leavenworth, who is a systematic theology professor and chair of the theology department at Marquette University and a former president of the Catholic Theological Society of America, agreed that the outlook is positive. “There are graces of the Reformation,” she said. “Not all of it is beat-your-breast.”

Ecumenical efforts are not always smooth, she noted, as fruits of the U.S. Catholic-Lutheran dialogue seek a European context. Indeed, most international Lutheran dialogue leaders are still German, it was noted, and only recently did one dialogue have a Lutheran representative from each continent.

Countering criticism that ecumenical efforts to date are “low-hanging fruit,” Wood advised the Georgetown audience to “read these agreements out loud” to verify how substantial they are.

“Since Vatican II, we have acknowledged an imperfect communion between Lutheran and Catholics,” she added, urging that “intermediate steps” be approved on the way to full communion.

In Lutheranism, Wood pointed out, parish is where “the church is” — although Lutheran leadership acknowledges the need for structure — and the denomination requires laypeople to be part of its governance. By contrast, Catholicism’s sense of church is rooted in the diocesan bishop — although “most people get their experience of church in the parish,” she said — and decision-making is housed in the magisterium.

Wood said she would not want

to see a repeat of Pope Leo XIII’s 1896 declaration of nullity of Anglican orders applied to Lutheran clergy, since “you can see the fruit of ministry. And if you see the fruit of ministry, doesn’t that continue with the relationship we have as churches?”

Catholicism, Wood argued, needs to redefine the Latin “*defectus*” in its long-held stand against Lutherans. Instead of “lacking,” she said, it should mean “something missing.” And she advised “getting out from using the word ‘transubstantiation’ to say that something’s missing” in Lutherans’ understanding of the eucharist, as the Council of Trent used the word as one way to describe the transformation from bread and wine to the body and blood of Christ.

“There is no substantial difference in Lutheran and Catholic belief in the real presence of Christ in the eucharist,” she added.

She suggested that intercommunion could happen in places “where people can’t get out, like nursing homes and prisons.”

Wood said ecumenism is “not a hobby, it’s not a sidebar, but it’s front and centre the work of the Gospel,” and not “a threat to ecclesial identity.”

“If I were a Catholic I would say, ‘Perhaps this is the time to explore that (the role of the pope),’ but we’re not there yet.” Johnson said. Wood said ecumenism needs to be “talked up more in the pulpit,” adding there are closer ecumenical ties at the lay level that have not made their way to formal dialogue partners.

The Lutheran Church-Missouri Synod, which is the largest Lutheran body not in the World Lutheran Federation and which was not a signatory to the 1999 joint declaration, “gave a surprisingly positive agreement” to “On the Way,” Johnson said, adding, “This is extraordinary, and I’m still trying to take it in.”

More than 10,000 suitcases donated

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abroad. To meet airlines’ security requirements, the travellers must unpack and then repack the suitcases so they can truthfully say they packed the suitcases themselves. Canada’s two big airlines, Air Canada and WestJet, don’t charge extra for suitcases with humanitarian supplies and D’Souza says sometimes arrangements can be made with other carriers, as well.

The travellers don’t always have a drop planned for the supplies — that’s part of the fun. When they arrive at a destination, they go in search of a clinic or individuals who can make use of

them. “Sometimes, it’s almost serendipitous,” says D’Souza. One time, he ran across a man who needed urinary supplies and D’Souza’s kit just happened to contain what the man needed.

NJT has chapters in several cities across Canada, although not all are active (emails to the Calgary and Edmonton chapters went unanswered). The biggest is the Toronto chapter, which has delivered more than 1,000 suitcases to 64 countries. D’Souza estimates that more than 10,000 suitcases have been donated over the years.

There are as many stories as there are donations. D’Souza remembers hearing from a man in

Cuba who needed syringes for his medication but had to reuse old syringes until they were so dull they no longer pierced the skin.

“This is such an amazing organization,” he says. “I want to do this for another 25 years.” Even the founders, the Taylors, are still making deliveries.

NJT is looking to expand its reach across the country. If you’re intrigued by this simple, cheap way to put a little charity into your next vacation, check out the NJT website at <http://www.njt-pqt.org/>. You can also send D’Souza an email at a.dsouza@njttoronto.com or the founding Niagara chapter at notjusttourists@yahoo.ca

Co-operation requires co-responsibility

Continued from page 14

Conference’s commission for evangelization and was a member of the Synod of Bishops on the family in Rome in 2015, said healthy co-operation between the Holy See and bishops requires co-responsibility.

For example, Pope Francis’ new *motu proprio*, “*Magnum Principium*,” on guiding future liturgical translations “is an attempt by the pope to restore the balance between the bishops and the Holy See in line with the provisions of Vatican II and in the light of experience since the council. It’s a document driven not by ideology but by theology, and its intent is clearly pastoral.”

A “good liturgical translation” holds the balance between the doctrinal and pastoral, he said, and that requires responsible co-operation among bishops and between bishops’ conferences and the Holy See.

“It does mean that the bishops will have to work hard at shaping a new language, drawing on the work of experts, of course, but maintaining control of the process and working trustfully with the Holy See to ensure that the communion of the church and her fidelity to doctrine are not compromised,” he said. “This will produce variety, certainly, but that doesn’t necessarily mean disunity.”

Retired Pope Benedict XVI said he, too, “always wished that the local churches be the most autonomous and lively possible, without needing assistance from Rome,” he said in the book-length interview, “*Last Testament*,” published in 2016.

During the Synod of Bishops on the role of the bishop in 2001, he endorsed greater responsibility for bishops as envisioned by the Second Vatican Council and spoke, to great applause, on the bishops’ duty to govern and to

judge and correct doctrinal error in their own dioceses.

When that happens, then-Cardinal Joseph Ratzinger — at that time head of the Congregation for the Doctrine of the Faith — told the synod of bishops, “the so-desired decentralization happens automatically.”

At the end of that synod, he had stressed that unity was brought about by a harmonious unity of purpose, with a greater focus on Christ and the need to move “forward together to announce Christ to a world that needs a new proclamation of Christ and the Gospel.”

Neglecting those essential tasks because of too much attention to secondary things like internal church structures and organization has been “a way to strangle the life of the church,” he had said.

“The world’s first need is to know Christ. If it doesn’t, all the rest will not function,” he said.

Catholic colleges reach out to DACA students

By Carol Zimmermann

WASHINGTON (CNS) — Catholic college leaders who have protested the Trump administration’s plan to do away with the Deferred Action for Childhood Arrivals program, known as

DACA, also have heightened their resolve to do more for DACA students and have expressed cautious belief that federal legislation to give these students more permanent help could be at hand. “Maybe this is the moment” where something will happen, said

Donna Carroll, president of Dominican University just outside of Chicago, the day after President Donald Trump discussed a potential DACA deal at the White House Sept. 13 with House Minority Leader Nancy Pelosi, D-California, and Senate Minority Leader Charles Schumer, D-New York.

The private discussion was downplayed by Trump on Twitter, who said: “No deal was made last night on DACA,” about the meeting with Democrat leaders but just a day later he confirmed something could be in the works, telling reporters: “We’re working on a plan for DACA.”

DACA, instituted by President Barack Obama in 2012, allows some 800,000 young people brought to the United States illegally as children to stay in the country and work or go to school with a temporary reprieve from deportation — providing they meet certain criteria. Attorney General Jeff Sessions announced Sept. 5 that the program would end in six months if Congress did not pass legislation to make the program permanent.

Carroll, Dominican’s president for 24 years and a longtime advocate for immigration reform, takes a long view of DACA and the Development, Relief and Education for Alien Minors Act, or DREAM Act, which was intro-

duced in 2001 and has repeatedly failed to pass. The measure would offer the chance of permanent legal residency to those who arrived in this country illegally as children.

“This changes with every narrative every day,” Carroll cautioned the 100 DACA students who attend Dominican University in a letter she wrote to them after the Sept. 5 announcement that DACA was ending.

Despite her outrage at the decision, she told students that she hopes the broad negative reaction to it could provide impetus for the Dream Act to pass.

Carroll, who also issued a statement as did many Catholic college presidents opposing the decision to rescind DACA, told Catholic News Service that her letter to the students was important to “give them a sense of certainty and support” in this time of such uncertainty.

She said the DACA students on campus are obviously anxious, but they also are resilient and pushing forward, and she urged them to continue that spirit and to “hunker down and focus on their academic progress.”

In the meantime, the university, like other Catholic colleges and universities around the country with DACA recipients, has continued or even upped its assistance to these students with finan-

cial, legal and spiritual resources for them as their future lies in the balance.

Patricia McGuire, president of Trinity Washington University, said she spoke to the 100 DACA students, or “Dreamers,” at her school after the announcement that the program was ending and they were “extremely stressed out” and particularly worried for their families because their work permits are often the sole source of family income.

They worry about what will happen if they lose their ability to work or to have a driver’s licence, she said.

McGuire assured students they would continue to receive scholarships from the university and she also said the university was adding group support sessions and extending them to include the families of “Dreamer” students.

Ann McElaney-Johnson, president of Mount St. Mary’s University in Los Angeles, said she is impressed that Catholic university presidents and the U.S. bishops have been vocal in their support of DACA. “We really stand, as a Catholic Church and Catholic universities, together on this,” she said, adding: “We are standing with these students and we will do everything we can to see that their futures are secure.”



CNS/Joshua Roberts, Reuters

DACA ACTIVISTS ON CAPITOL HILL — Young immigration activists and those enrolled in the Deferred Action for Childhood Arrivals program, or DACA, take part in a rally Sept. 12 in Washington to urge Congress to pass the DREAM Act. Catholic college presidents have been vocal in their support for DACA students and have offered additional resources for these students on their campuses.

Pope praises Rome’s first inter-religious marathon

By Carol Glatz

VATICAN CITY (CNS) — After thousands of runners completed the first ever “multireligious” half-marathon in Rome, Pope Francis praised the initiative, which was sponsored by the Pontifical Council for Culture.

“I greet participants in the ‘*Via Pacis*’ athletic race, which passed places of worship of the different religious faiths present in Rome,” the pope said Sept. 17. “I hope that this cultural and athletic initiative fosters dialogue, coexistence and peace,” he told those gathered for the Angelus prayer in St. Peter’s Square, which was near the end of the 21 km course.

Some 2,000 people took part in the half-marathon and almost 4,000 people signed up for the 5k “fun run,” according to Msgr. Melchor Sanchez de Toca y Alameda, undersecretary of pontifical council and head of the office’s section on sport.

Priests, nuns, the differently abled, refugees and parents pushing kids in strollers were just some of those who took part in the events. Some 200 members of Rome’s grand mosque participated, as well as members of the Jewish, Buddhist, Hindu and Baha’i communities, Sanchez told SIR, the Italian bishops’ news agency.

About 20 Vatican employees,

dubbed “the pope’s marathoners,” also took part, with one member of the Swiss Guard completing the half-marathon with an impressive time of one hour, 20 minutes, he said.

The race started and ended near St. Peter’s Square, where Pope Francis delivered his Sunday Angelus prayer and address at noon.

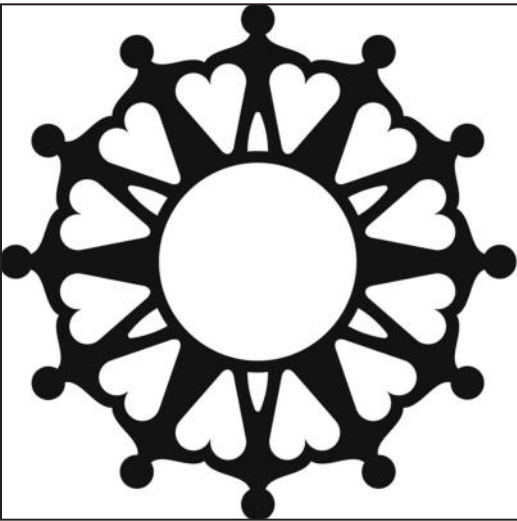
In his talk, the pope spoke about the day’s Gospel reading (Matthew 18:21 - 35) in which Jesus tells Peter that Christians must always, sincerely forgive whoever wrongs them, even if “doing so twice already seems like too much for us.”

In his infinite love and mercy, God always waits — even for the smallest sign of remorse — and forgives his children, the pope said.

Because God forgives even the “crippling debt” of original sin with baptism, all Christians should be able to forgive all the lesser slights, offences and sins against them, he said.

“Whoever has experienced the joy, peace and inner freedom that come with being forgiven can open themselves to the possibility of forgiving in turn,” he said.

“The heavenly father — our father — is full, full of love and wants to offer it to us,” the pope said, “but he can’t if we close our hearts to love for others.”



Share the Journey ✿
#sharejourney

CNS/Caritas

CARITAS JOURNEY LOGO — This is the official logo for the “Share the Journey” campaign, a two-year program that *Caritas Internationalis* will launch Sept. 27. The agency, along with Pope Francis and national Catholic charities across the globe, want Catholics to meet a migrant or refugee and listen to his or her story.

Indian bishop protests ‘spiralling hatred’

By Anto Akkara

THRISSUR, India (CNS) — The secretary general of the Catholic Bishops’ Conference of India urged Prime Minister Narendra Modi “to intervene to stop hatred” in the eastern state of Jharkhand.

Bishop Theodore Mascarenhas charged in a letter to Modi that “spiralling hatred” was being perpetuated by Raghubar Das, chief minister of Jharkhand and a member of the Bharatiya Janata Party, which is known for pursuing a Hindu nationalist legislative agenda.

Released Sept. 13, the letter said if such actions were “not controlled immediately,” violence and hate would erupt.

Modi also is a member of BJP. Mascarenhas wrote that he was prompted to act because of “a frightening, disquieting and scary

photo” a Catholic youth sent him showing the burning of an effigy of Cardinal Telesphore Toppo, archbishop of Ranchi and the head of the Catholic Church in Jharkhand.

“Perhaps those leading this ideological hatred targeting the Christian community do not know what they are doing, where they are leading the people to: on the road of hatred and division,” the letter said.

In an interview with Catholic News Service, Mascarenhas repeated his concerns.

“We have a chief minister who is openly sowing seeds of hatred and destroying the social harmony. This is not acceptable,” Mascarenhas said Sept. 14.

“We trust the prime minister to stop this,” added the bishop, who served as auxiliary bishop of Ranchi before he was named secretary general in early 2016.

Street protests led by Hindu nationalist groups against Toppo, India’s first cardinal from an indigenous community, follow his recent criticism of legislation passed by the Jharkhand Legislative Assembly, which the BJP controls.

The church opposed in particular an amendment to the Land Acquisition Act, which weakened restrictions on the purchase of indigenous land for industrial mining and other projects, and a bill affecting religious freedom that were rushed through in the assembly in August.

Mascarenhas cited full-page newspaper advertisements placed by Das that carried a “spurious quote” along with a portrait of Mahatma Gandhi to vilify the Christian community, accusing missionaries of converting poor and indigenous people.

Patience is not just the ability to wait, it’s how we behave while we’re waiting.

— Joyce Meyer