



## Expanded scope

"In the clear proposal of remaining faithful to the teaching of Christ, we must . . . look with the intelligence of love and with wise realism at the reality of families today in all of their complexity, in their light and darkness," writes Pope Francis in his restructuring of the JP institute, renaming it the Pontifical John Paul II Theological Institute for the Sciences of Marriage and Family.

— page 2

## Dads Doin' Time

An exhibit at the Saskatoon Community Youth Arts Programming gallery in Saskatoon served to highlight the impact of incarceration on husbands, fathers and children. "We need to put more stock in the importance of family connections," said one co-ordinator. "Strengthening family connections is a preventative measure."

— page 3

## Sex addiction

Anti-porn activist Matt Fradd



says that pornography has narrowed our understanding of sex and flipped it from "this is my body given up for you, to this is your body given up for me."

— page 6

## Love at work

There is love at work in the pro-life movement, says MP Brad Trost. "We do it for the least. We don't always do it in the most direct ways. Sometimes we do it by standing in front of clinics. Sometimes we do it by contributing. For most of us it's the love of Christ that compels us."

— page 6

## What do we do?

"How often do many of our petty hurts and slights go into syndication and we replay them or binge watch them whenever we feel like it?" asks Tom Saretsky. "Our minds are the screens and we sit down to watch the show, hoping for a different ending." What's the antidote?

— page 8

# Pope Francis asks youth to follow dreams

By Carol Glatz

VATICAN CITY (CNS) — Young people should love, believe and follow their dreams, never despairing because Jesus is always with them, Pope Francis said.

When life hits hard, they should try to get up again, letting others help them, and if they are bored, they should concentrate on doing good things for others, the pope said Sept. 20 during his weekly general audience.

Continuing his series of audience talks on Christian hope, the pope gave extensive advice on how to teach people, especially young people, to remain full of hope. No matter "where God has planted you, hope. Always hope,"

he said, explaining:

• Enemy No. 1 is not out there somewhere, but inside oneself. "Don't make room for bitter or dark thoughts."

— BELIEVERS, page 15

## JOY program focuses on issues of social justice

By Kate O'Gorman

SASKATOON — The Justice and Outreach Year (JOY) of Formation program kicked off its second year Sept. 15 - 16 with a new cohort of participants from across the Roman Catholic Diocese of Saskatoon.

As the JOY program is a year-long immersion of learning from and working alongside people who experience life on the margins, the program began by offering an understanding of the lens through which we view the world.

A key piece of learning within the JOY experience is discovering that authentic solidarity means being present with people and acknowledging our mutual brokenness. It is a model of service that veers away from "me helping you" and draws nearer to "us standing together." The healing power of friendship is the most effective agent for healing, and also the most demanding. It requires a shift in perspective, an awareness of privilege.

Anita Verlangen, an English-language instructor with the Saskatchewan Intercultural Association with a background in anti-

racist and anti-oppression education, facilitated the first JOY session, addressing the nature of privilege.

Verlangen began by explaining how privilege — such as one's education, one's ability to find fruitful employment, one's inherent safety based on skin colour or gender — consists of a set of basic, often unconscious, assumptions.

"Privilege is a set of circumstances in the world that we are all part of, whether we want to be or not — it's how the fabric of our society is made up," she said.

Quoting Sensoy and DiAngelo from their book, *Is Everyone Really Equal?* Verlangen defined privilege as "the rights, advantages and protections enjoyed by some at the expense of and beyond the rights, advantages and protections available to others. . . . In this context, privilege is . . . the product of structural advantages. One automatically receives privilege by being a member of a dominant group."

"So it's important to recognize that we don't all start on the same footing," Verlangen explained. "Canada has a reputation for being a pure, multicultural, open society



Kate O'Gorman

Anita Verlangen

— and it is — but we also have a history that is founded on racism

and colonization."

Verlangen added that it is important that we grapple with how our self-understanding and assumptions have been formed out of this history, especially before reaching out to others in service. "What we're talking about is power: who has it, who doesn't, how it is exercised, and how it is perpetuated."

To illustrate the perspectives often taken for granted by members of a dominant group, Verlangen took participants through an exercise called "Unpacking the Invisible Knapsack" — a series of statements that identify the daily effects of white privilege.

Some of the statements include:

— IDENTITY, page 7

## Winnipeg Catholic hospital draws euthanasia battle lines

By Michael Swan  
The Catholic Register

WINNIPEG (CCN) — All summer long Winnipeg's St. Boniface Hospital has been in the eye of a storm over its right as a religious health care institution to refuse to provide euthanasia and assisted suicide.

The hospital's owners have gone to the lengths of remaking the board of directors to ensure the "Catholicity of the hospital," but opponents say the battle is not over.

Shanaaz Gokool, the CEO of the pro assisted-suicide organization Dying with Dignity, makes no bones about her campaign to force Catholic hospitals, hospices and nursing homes to either offer assisted suicide or allow it on their premises.

"We are campaigning to ensure that people have access to medical assistance in dying whenever they happen to be," said Gokool. "We just want to ensure that basic and

essential health care is offered in publicly funded health care facilities who have a mandate to provide services to the community that they're in."

Winnipeg Archbishop Richard Gagnon is equally adamant.

"The effort at St. Boniface Hospital was to draw that inevitable red line," he told *The Catholic Register*. "We can't cross that. Once you cross that, you're ending the whole faith-based foundation of the hospital."

The issue has been simmering since a May 29 board meeting at the hospital. The 16-member board was set to meet a regional health authority requirement to pass guidelines on precisely how it would respond when patients request a doctor's help to commit suicide. The proposed policy was clear that St. Boniface would not induce any death, but neither would it interfere with a patient's right to seek one. Information about the procedure would be available and patients who requested an assisted death would be transferred promptly to a consenting institution.

But prior to the vote, an amendment was tabled. It proposed that a Winnipeg Regional Health Authority representative be allowed to end the life of a patient on hospital premises in rare and extreme circumstances where a transfer might be risky.

— KILLING, page 4



CNS/L'Osservatore Romano

POPE VISIT REHABILITATION CENTRE — Pope Francis, continuing his occasional series of Friday afternoon visits to people who are suffering or in need of encouragement, visited a well-known Rome rehabilitation centre for people with neurological disorders or nerve damage. He arrived at the Santa Lucia Foundation Sept. 22 and visited the ward for the rehabilitation of children with neurological diseases. He "joked with them" and offered their parents words of encouragement. He then visited a ward of young adults, ages 15 to 25, who lost the use of their arms and legs after being in car accidents. The pope began the so-called "Mercy Friday" visits in late 2015 during the Year of Mercy. The visits were designed to reflect the spiritual and corporal works of mercy with "those who live in situations of physical and social exclusion."



# Pope expands scope of institute on marriage

By Carol Glatz

VATICAN CITY (CNS) — To better prepare priests and pastoral workers to help meet the challenges families face today, Pope Francis is strengthening the Pontifical John Paul II Institute for Studies on Marriage and Family and changing its name to the Pontifical John Paul II Theological Institute for the Sciences of Marriage and Family.

The new institution is to expand and deepen the types of courses offered as well as take “an analytical and diversified approach” that allows students to study all aspects and concerns of today’s families while remaining “faithful to the teaching of Christ,” the pope wrote.

The re-foundation of the institute was issued *motu proprio*, on the pope’s own accord, in an apostolic letter, “*Summa Familiae Cura*” (“Great Care for the Family”). Dated Sept. 8, the feast of the nativity of Mary, the letter was released at the Vatican Sept. 19.

The original institute for studies on marriage and the family was established by St. John Paul II in 1982, after the 1980 Synod of Bishops on the family called for the creation of centres devoted to the study of the church’s teaching on marriage and the family. While the central institute is based in Rome,

there are branches around the world, including in the United States, Australia, Mexico and India.

Given the newer gatherings of the Synod of Bishops on the family, those held in 2014 and 2015, and their call for a more pastoral and missionary approach to modern family life, Pope Francis wrote there is a need for greater reflection and academic formation in a “pastoral perspective and attention to the wounds of humanity” while keeping the original inspiration for the old institute alive.

By amplifying the institute’s scope in making it a “theological” institute that is also dedicated to human “sciences,” the pope said, the institute’s work will study — in a “deeper and more rigorous way — the truth of revelation and the wisdom of the tradition of faith.”

The anthropological and cultural changes underway affect every aspect of human life, he wrote, and that calls for a new approach that is not limited to pastoral practices and mission “that reflect forms and models of the past.”

“We must be informed and passionate interpreters of the wisdom of faith” in a context in which individuals find less support than they had in the past from social structures, relationships and family.

“In the clear proposal of remaining faithful to the teaching of Christ, we must, therefore, look with the intelligence of love and with wise realism, at the reality of families today in all of their complexity, in their light and darkness,” the pope wrote.

Meeting with reporters the same day, Archbishop Vincenzo Paglia, chancellor of institute, and Msgr. Pierangelo Sequeri, president, said the pope’s mandate to revitalize and strengthen the institute is a sign of how much he supports its work and wants it to make a greater contribution to the church and have a greater impact on society.

All new statutes, structures and programs will be needed to help the institute fulfil its expanded mission, they said. Current personnel and faculty will remain, but there will be new positions and new hires to offer the expanded course work necessary to better prepare students, said Paglia. For example, Sequeri said, a course that addresses “the family and economics” is critical when so many family problems stem from financial difficulties.

“There has to be a theology for the family that exists,” rather than just a theology of the ideal family, he said. The church must respond to all the contemporary issues people struggle with.

The church has such a long, rich patrimony of teachings that need to be “relaunched” to provide answers to new questions, he said, including gender theories and women’s issues.

“Mustn’t the church participate in some way with its reflections” by being positive and proactive and “not just pull back,” he asked.

When asked whether having a more expanded approach to human sciences meant the institute would be hiring or collaborat-

ing with experts who have views not in line with church teaching, Paglia said scientific reflection requires dialogue, including with those who are not Catholic.

“It’s obvious a scientific institute, precisely because of its nature, cannot be closed up in itself,” he said.

“Marriage is not a ‘Catholic’ question,” he said; it concerns all of humanity. “And we cannot responsibly not enter into dialogue” with all those who hold dear the whole human family.



CNS/Jose Mendez, EPA

**MEXICO EARTHQUAKE** — Rescue workers search for survivors in the debris of collapsed buildings Sept. 20 in Mexico City. The magnitude 7.1 earthquake hit Sept. 19 to the southeast of the city, killing hundreds.

## Brazil checks massacre by illegal miners

By Barbara J. Fraser

LIMA, Peru (CNS) — Catholic leaders condemned reports of a possible massacre of isolated indigenous people by illegal gold miners in a remote area of the Brazilian Amazon.

The Brazilian government is investigating reports that illegal miners killed as many as 20 indigenous people in early August. Little is known about the indigenous group, which lives in the Vale do Javari indigenous territory and avoids contact with wider Brazilian society.

Church leaders expressed “pain, indignation and strong con-

demnation” at the reports.

In a statement from the Pan-Amazonian Church Network (REPAM), which includes church leaders and pastoral workers from throughout the Amazon, they called for authorities to “quickly clarify the circumstances in which this act of profound violence allegedly occurred and implement immediate measures to protect the life and territory of the indigenous peoples of Vale do Javari.”

Authorities have failed to respond to complaints about incursions by outsiders into the Vale do Javari and other indigenous territories, the statement said.

“If the reports of the massacre

are confirmed, it would clearly be a case of deaths that could have and should have been avoided, and the Brazilian government will be directly responsible for (failure) to fulfil its obligations,” the REPAM statement said.

Rumours of a violent encounter between miners working illegally on the Jandiatuba River and members of an isolated tribe began circulating in mid-August in the town of São Paulo de Olivença, several days’ travel away on the Solimoes River. Someone who heard the stories alerted authorities, who travelled to the area to investigate.

In late August, Brazilian army soldiers burned four gold-mining dredges on the Jandiatuba River, and environmental authorities fined illegal miners about \$340,000 for damage in the area.

The REPAM statement said budget cuts to Brazil’s National Indian Foundation, the governmental indigenous affairs agency, and policies promoting industrial agriculture and other development projects in the Amazon place indigenous peoples at grave risk.

Brazilian authorities are also investigating reports of the possible killing of other isolated people in a different part of the Vale do Javari reserve.

The border between Brazil and Peru is home to the largest concentration of isolated tribes in the world. Many are descendants of indigenous people who fled genocide and abuses by rubber barons, loggers and others over the past several centuries. At least 14 peoples live in the Vale do Javari territory, which covers nearly 54,000 kilometres, an area about the size of South Carolina.

## Mercy can scandalize those who don’t see their own sin

By Cindy Wooden

VATICAN CITY (CNS) — Celebrating the feast of St. Matthew, the anniversary of the day when as a 17-year-old he said he was overwhelmed by God’s mercy, Pope Francis said it was interesting how many Catholics today seem to be scandalized when God shows mercy to someone.

In his homily at mass in the *Domus Sanctae Marthae* Sept. 21, Pope Francis looked in-depth at the day’s short Gospel story of the calling of St. Matthew.

The story, the pope said, has three parts: “the encounter, the celebration and the scandal.”

Jesus sees Matthew, a tax collector — “one of those who made the people of Israel pay taxes to give to the Romans, a traitor to his country” — and calls him to follow. Jesus looks at him “lovingly, mercifully” and “the resistance of that man who wanted money, who was a slave to money, falls.”

“That man knew he was a sinner,” the pope said. “He was liked by no one and even despised.” But it was “precisely that awareness of being a sinner that opened the door to Jesus’ mercy. He left everything and followed.”

“The first condition for being saved is knowing you are in danger,” he said. “The first condition for being healed is feeling sick.”

In the Gospel story, Matthew celebrates by inviting Jesus for a

meal. Pope Francis said it reminded him of what Jesus said in the Gospel of St. Luke, “There will be more joy in heaven over one sinner who repents than over 99 righteous people who have no need of repentance.”

But, the pope said, the Pharisees saw Jesus with Matthew and were scandalized that he would eat with tax collectors and sinners.

The Pharisees were people who continually repeated, “The law says this, doctrine says that,” the pope said. “But they forgot the first commandment of love and were closed in a cage of sacrifices, (saying), ‘We make our sacrifices to God, we keep the Sabbath, we do all we should and so we’ll be saved.’ ”

But, the pope said, “God saves us, Jesus Christ saves us and these men did not understand. They felt secure; they thought salvation came from them.”

In the same way today, he said, “we often hear faithful Catholics who see mercy at work and ask, ‘Why?’ ”

There are “many, many, always, even in the church today,” the pope said. “They say, ‘No, no you can’t, it’s all clear, they are sinners, we must send them away.’ ”

But, Pope Francis said, Jesus himself answered them when he said, “I have come not to call the just, but sinners.” So, “if you want to be called by Jesus, recognize you are a sinner.”



CNS/Carlos Garcia Rawlins, Reuters

**HURRICANE MARIA HITS PUERTO RICO** — Rescue workers help people Sept. 20 in Guayama, Puerto Rico, after the area was hit by Hurricane Maria. After battering the Virgin Islands, the hurricane made landfall in Puerto Rico, bringing “catastrophic” 155 mph winds and dangerous storm surges.



# Heritage Committee hears testimony on M-103

By Deborah Gyapong

OTTAWA (CCN) — Fireworks erupted during the Heritage Committee’s study of Motion M-103 over the definition of Islamophobia.



CCN/D. Gyapong

Iqra Khalid

“Muslims who have formed an organization called ‘Muslims Against M-103’ believe that Canadian MPs — pardon the expression — are getting the wool pulled over their eyes,” Tarek Fatah, founder of the Muslim Canadian Congress, told the committee.

On the Indian subcontinent, the word Islamophobia is roughly translated to mean “enemies of Islam,” he said, noting it is usually paired with a word translated as “friends of Islam.”

Thousands of Muslims, in addition to other minorities, have been killed around the world in that region, in Darfur, in Syria and elsewhere because Islamists have designated them enemies of Islam.

Fatah contended the label “Islamophobia” had been introduced to target Muslims like himself who criticize Islamism, a political ideology.

“The primary purpose is to drown out our voices when we denounce polygamy, female genital mutilation, child marriage, honour killings on jihad, racial discrimination which is pervasive wherever Islamophobia is banned,” he said.

Those like himself who fled the Muslim world to “escape the tyranny of falsely being called Islamophobes” now find “enemies have hunted us down” because of “gullible and well-meaning non-Muslim MPs,” he said.

Fatah argued it is “impossible” to arrive at a definition of Islamophobia, “because the moment you will start to speak the truth, you will be called a racist. It’s a dead end.”

Instead, he argued for the study to focus on discrimination and attacks on Muslims, rather than on Islam, because Islam and Islamism, as ideas, should be open to criticism.

The Heritage Committee study opened Sept. 18 with testimony from Liberal MP Iqra Khalid, who had introduced Motion M-103, which passed last March.

M-103 gained traction after the Jan. 29 mosque shooting in Quebec, when Alexandre Bissonnette killed six and injured another 19 Muslims while they were praying.

During debate on M-103 earlier this year, Khalid and the Liberal government resisted Conservative efforts to define Islamophobia, nor did the Liberals support a Conservative motion that condemned systemic racism and discrimination against Muslims, Jews, Christians, Sikhs, Hindus and other religious communities.

However, on Sept. 18, Khalid said she hoped the Heritage Committee study would look at “all forms of systemic racism and religious discrimination in Canada”; find the best ways to collect and interpret hate crimes data, and find the best ways to reduce or eliminate racism and religious discrimination.

Green party Leader Elizabeth May told the committee she had never seen “such fomented anger, concern and misconceptions” on any motion like that on Motion M-103.

“I put to you that I have told my constituents there’s no way Motion 103 is going to limit free speech, there is no way Motion 103 is going to bring in Shariah law to Canada, and there is no

way Motion 103 is going to place Islam as a more protected status than other religions,” May said to Khalid, who agreed there were “a lot of misconceptions.”

“There is no legislation from my end that is going to come out of this,” she said. “It is really up to the committee to decide which way to go.”

But testimony from Michel Juneau-Katsuya, president and general director of Le Groupe Northgate Corp., showed that some would like to see more restrictions on freedom of speech and prosecutions.

Juneau-Katsuya told the com-

mittee the big concern is domestic terrorism caused by the so-called alt-right. In Quebec, right-wing nationalism is exacerbated by what he called “trash radio.”

When asked by Liberal MP Arif Virani if The Rebel Media and sites like it were “amplifying the message of the extreme right on the anglophone side,” Juneau-Katsuya replied, “Absolutely.”

Juneau-Katsuya also said a Tweet Virani quoted that said shortly after the mosque shooting: “Alexandre was not alone and had a Muslim accomplice, his Muslim accomplice has been

made a state witness to avoid any talk of Muslim-on-Muslim terror” should be “denounced, and if possible, prosecuted because here this is defamation.”

The author of the Tweet was Tarek Fatah, who said he would not correct the Tweet because he was responding to what had been reported by newspapers at the time.

Peter Bhatti, chair of International Christian Voice, an organization that advocates on behalf of persecuted religious minorities in Pakistan, has also opposed the motion. Bhatti was scheduled to appear before the Heritage Committee on Sept. 27.

## STR8 UP presents ‘Dads Doin’ Time’

By Kate O’Gorman

SASKATOON — Art enthusiasts and those with a heart for restorative justice gathered at the Saskatoon Community Youth Arts Programming (SCYAP) Art Gallery in Saskatoon Sept. 15 for a one-day exhibit entitled “Dads Doin’ Time,” a project highlighting the impact of incarceration on families.

Showcasing the work of 18 writers and visual artists, both inside and outside correctional facilities, the collection was six months in the making, from April to September 2017. Volunteers and program co-ordinators from STR8 UP, the Inspired Minds All Nations Creative Writing Program, the University of Saskatchewan, and the Saskatoon Correctional Centre collaborated with artists to curate the exhibit in an effort to shine awareness on the impact that incarceration has on husbands, fathers and children.

“This project brought together people who were involved in Inspired Minds Creative Writing classes and STR8 UP members,” says Dr. Nancy Van Styvendale, a co-ordinator of the Inspired Minds program, a volunteer writing workshop run through the Saskatoon Correctional Centre, and professor of English at the U of S. “Everyone here is interested in creative expression as a way of thinking through



Kate O’Gorman

**DADS DOIN’ TIME — Josh was one of the contributors to an exhibit entitled “Dads Doin’ Time” Sept. 15 at the Saskatoon Community Youth Arts Programming gallery in Saskatoon, a project that involved the work of 18 writers and visual artists shining awareness on the impact of incarceration on fathers, children and families.**

their own feelings, as a way of communicating a social message and giving back to the community.”

STR8 UP, a gang prevention and support services organization, values community engagement through artistic expression, and this exhibit follows on the heels of two previously released collections of writing from STR8 UP members that feature personal stories of recovery from gang life.

Meeting with a group of men at the Saskatoon Correctional Centre, volunteer student facilitator Jillian Baker also worked with the artists to produce the exhibit.

“While it varied from week to week, we would have anywhere from 10 to 15 people in the room,” says Baker. “We had opportunities to do private writing and to share our writing. It was a great learning experience for me, and working with the men was one of the most pleasant teaching atmospheres I have ever been in. Early on, we established an environment in which people felt safe and comfortable to share and be vulnerable.”

Josh, a member of STR8 UP and a participant in the “Dads Doin’ Time” project, says, “It was a good learning experience. I learned a lot about how to be a good father — and I’m still learning.”

He also expresses a desire to see parents receive better access to their children while in prison. All visits at the Correctional Centre are “no contact,” so physical access to family is restricted.

“I hope people will take from this project an understanding of the personal impacts of incarceration on fathers, sons and families, and the way in which changes need to be made to the system to facilitate the strengthening of family bonds,” says Van Styvendale. “If people are in jail, they are only able to see family members through glass. It’s a heartbreaking reality.

“We need to put more stock in the importance of family connection,” she says, “because people in the criminal justice system come back into the public world. They need to have family support that will assist them with reintegration into society and reduce recidivism. Strengthening family connections is a preventative measure.”

Exhibit co-ordinators speak about the limitations that exist around access, letter-writing and postage, as well as the cost of making a phone call within the Correctional Centre.

“Dads Doin’ Time” offered an opportunity to bring awareness and healing through creativity, say those involved in the project.

“The voices presented here speak powerfully to the very real pain, but also the joy that comes with being a parent, even while in prison,” Van Styvendale notes.

Visitors were invited to write anonymous notes to the artists still in jail and offer comments on the work — messages of encouragement and hope, and an acknowledgment that their voices are being heard.



Kiply Yaworski

**BISHOP MEETS CLERGY — Mackenzie-Fort Smith Bishop Mark Hagemoen, who has been appointed bishop of the Roman Catholic Diocese of Saskatoon, briefly visited his new diocese Sept. 20 - 21 for a number of meetings and orientation sessions. He met with priests and deacons from across the diocese for prayer and conversation in the Queen of Peace Chapel at the Cathedral of the Holy Family, introducing himself and asking questions. The date of his installation as the eighth Bishop of Saskatoon has not yet been finalized.**



# Nun discovers Aboriginal spirituality of her ancestors

By Jean Ko Din  
The Catholic Register

Sister Priscilla Solomon was in her 30s when she began to rediscover her Ojibwa roots.

She was already serving as a Sister of St. Joseph Sault Ste. Marie for a decade when the teachings of the Second Vatican Council led her to explore the Aboriginal spirituality of her ancestors.

“At the time, I had the sense that in having the Catholic faith I already had everything that I needed and it was only as I began to experience my indigenous spirituality that I realized that I don’t have everything that I needed,” said Solomon, now 75 and director of the Faith and Justice office for her congregation in North Bay, Ont. Her work is recently focused

on indigenous rights, healing and reconciliation.

Solomon professed her first vows in 1961 at the age of 19. She described her upbringing to be “a very Catholic community, parish and family.” She did not feel a connection to her Ojibwa culture at first, but when she began to learn more as a young adult, it completely changed her perspective.

“The deepest values of my own people, as Ojibwa people, are values that are totally compatible with the Catholic values,” said Solomon. “It has enabled me to experience wholeness within myself, owning both my Catholic faith and my indigenous spirituality.”

In 2016, she was a part of a Catholic coalition called Our Lady of Guadalupe Circle. The Circle acted as a consultation committee for two major documents on the

Canadian bishops’ response to Truth and Reconciliation Commission’s Calls to Action.

Solomon said that in an era of TRC, the Canadian church must examine how it ministers to native young people who are rediscovering their own identities as Catholics and as indigenous.

As Canadian bishops look to engage with young people in a consultation process for the synod on young people in October 2018, it is the perfect time to discuss the church’s role in Aboriginal communities.

“In order to minister to indigenous youth today, the church itself has to deepen its awareness and its understanding,” said Solomon. “Not trying to force them back to an old form of Christianity . . . but to create opportunities for indigenous youth to inculcate their

faith.”

About 1.4 million Canadians (or 4.3 per cent of the total population) identify as Aboriginal, according to the 2011 census. Approximately 25 per cent of these peoples also identify as Catholic.

The census also found that the Aboriginal population is much younger than Canada’s non-Aboriginal population. Close to half (46 per cent) of Aboriginal people were under the age of 25, compared to the non-Aboriginal population (30 per cent) in Canada.

“As a society in general, Canadian society is aging . . . but with the native community, that’s not the case. They’re a very young community,” said Bishop Peter Hundt of Corner Brook and Labrador.

Hundt said his diocese has two Aboriginal communities: the Natuashish and the Sheshatshiu. The largest religion in both these Innu communities is Catholicism.

Like many Aboriginal communities, the young people face huge challenges in substance abuse, violence and suicide rates.

In 2012, Statistics Canada conducted an Aboriginal Peoples Survey which found the rate of heavy drinking and daily smoking to be significantly higher for Aboriginal youth than their non-Aboriginal counterparts.

A 2006 study shows Aboriginal Canadians aged 15 to 34 are two-and-a-half times more likely to be victims of violence. An average of 25 - 50 per cent of Aboriginal women were victims of sexual abuse as children compared to 20 - 25 per cent of non-Aboriginals.

A 2006 study on mental health shows that suicide rates among First Nation young adults (15 - 24 years) are five to seven times higher than the Canadian average.

In the midst of these sociopolitical challenges, there is a cultural challenge that Hundt said elders are just as concerned about.

“In terms of the older people, I think they would want their children and grandchildren to be more involved with their religion,” said Hundt. “I think that a part of what they struggle with,



Sister Priscilla Solomon

which isn’t that different from society in general, is the sense of helplessness. They want to pass on the riches of the spiritual life, but the grandchildren are more interested in the iPads and Facebook.”

Hundt and Solomon both agree that youth ministers and school chaplains are key players in ministering to the unique spiritual needs of Aboriginal youth.

“While many do not readily identify with organized religion, they are spiritually attuned to the power of prayer and blessings,” said Bishop Mark Hagemoen of Mackenzie-Fort Smith in the Northwest Territories.

Hagemoen said the native communities in his diocese benefit greatly from Catholic mission outreach programs from NET Canada, Catholic Christian Outreach and others. However, these programs are based on short-term visits and relationships come to an end.

## Jesus model helps cast new light on art

By Meggie Hoegler  
The Catholic Register

St. Jacobs, Ont., is home to a historic village, a charming farmer’s market and one of Canada’s most renowned Catholic sculptors, Timothy Schmalz.

On this day, in his backyard, Schmalz has a visitor — Jesus.

Or rather, a stand-in for Jesus.

backyard, behind a Victorian house with a wrought-iron gate encircling green grass that is wet with early morning dew. Several ducks roam the property, one of which is appropriately named Waddles. They belong to the artist’s young children.

The studio itself is inside a large shed. It is filled with life-sized sculptures of human fig-

friend. The model for that night’s class had cancelled and I offered to fill in. Tim happened to be there and after the session, he hired me on the spot.”

At the time, Czuchnicki was working for AT&T. Some days, he would model for Schmalz from 6 a.m. to 8:30 a.m., then go straight to his office. Eventually, Czuchnicki quit his job and chose to model full time.

In addition to the latest Jesus sculpture, Czuchnicki has posed in every other work in Schmalz’s Matthew 25 series, including “When I Was a Stranger,” “When I Was Hungry and Thirsty,” “When I Was Naked” and “When I Was In Prison.”

Schmalz’s most iconic work may be “Homeless Jesus,” a controversial sculpture that shows Jesus sleeping on a park bench. It was first installed at Regis College in Toronto in 2013 and there are now more than 50 casts of the work around the world, including at the Vatican,

where Schmalz had a model of his statue blessed by Pope Francis.

The story behind the sculpture recently installed outside St. Joseph Hospital was another example of fate playing a hand in Czuchnicki’s career.

The sculpture was commissioned by the Mercanti family as a tribute to Morris Mercanti, a local entrepreneur who was cared for at St. Joseph’s before dying in 2013 at age 61.

Schmalz recalls telling Czuchnicki about the job.

“I was like ‘This sculpture is going to be in downtown Hamilton, isn’t that where you are from?’ and that’s how it came up,” said Schmalz.

It turned out that Mercanti and Czuchnicki had gone to school together.

Schmalz is working on several new pieces, including a Jesus with outstretched arms that Czuchnicki will model for in a few weeks.

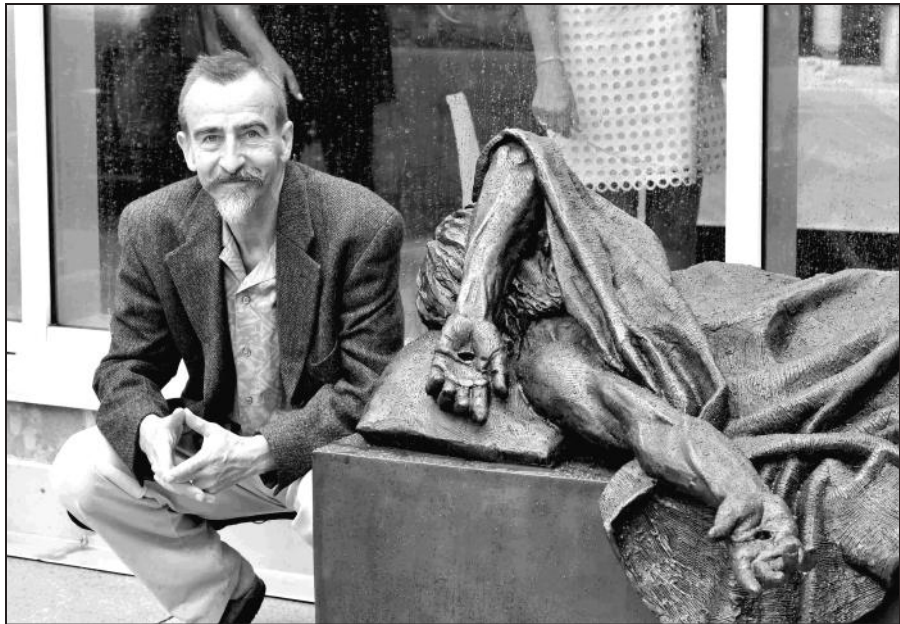


Photo courtesy St. Joseph’s Healthcare Foundation

**JESUS MODEL** — Ed Czuchnicki poses with Timothy Schmalz’s “When I Was Sick You Visited Me” sculpture outside St. Joseph’s Hospital in Hamilton.

And he’s holding a rifle.

Ed Czuchnicki, 65, has modelled for Schmalz for about 20 years and been the life model for all of the artist’s Jesus sculptures inspired by a passage from Matthew 25, including his most recent work, “When I Was Sick You Visited Me.” The bronze sculpture, featured outside of St. Joseph’s Hospital in Hamilton, was blessed by Bishop Douglas Crosby on Aug. 17.

The key to posing as Jesus is to “not let it go to your head,” said Czuchnicki, who was raised Catholic.

“I am representing someone, I am not pretending to be them,” he said.

Czuchnicki is not dressed as Jesus this day. He is representing Second World War soldiers for a mural Schmalz is creating for the City of Ajax to honour Canadian soldiers who helped liberate Europe.

Schmalz’s studio is in his

urines, most of which are covered in red tarp to protect them while they dry. Along the left wall sits Czuchnicki, bending his hand in a hook-like shape, emulating a soldier giving a box of heart-shaped chocolates to a little girl.

Sculpting hands is a tedious process and Schmalz spends close to an hour to ensure everything is realistic, from the veins in the hand to the exact shape of the soldier’s fingernail.

“It’s like I’m putting on a shadow puppet show,” said Czuchnicki.

The banter between the two men is friendly and familiar, as befits a relationship that goes back to the mid-1990s.

“A friend of mine ran an open life modelling class — open meaning there was no instruction — and for \$10 anyone could just drop by and draw the model,” said Czuchnicki. “One evening, the phone rang and it was my

## No doctor-assisted killing on St. Boniface premises

Continued from page 1

The amendment caused the board to split evenly until the board chair cast the deciding vote in favour of permitting assisted suicide in exceptional cases.

The next day, the Catholic Health Corporation of Manitoba (CHCM), which owns the hospital, began a process to add 10 new board members and request a re-vote. That second ballot rescinded the first vote so that no assisted suicide is allowed at the hospital.

St. Boniface’s final policy on so-called Medical Assistance in Dying was to come up for a vote at the hospital’s Sept. 25 board meeting.

Founded by the Grey Nuns in 1871, St. Boniface is a teaching institution and Manitoba’s second largest hospital.

The CHCM owns several other health care facilities across the province.

“We are Catholic organizations with a very clear mission,” said

Dan Lucier, CHCM CEO. “Everyone was agreed we’re opting out. Unfortunately in this case there was an amendment.”

Lucier doesn’t deny that complex situations will arise given the hospital’s advanced cardiac care and palliative programs, but allowing doctor-assisted killing on the premises would compromise the Catholicity of the hospital, he said.

“We’re going to be really good in working with our partners and forecasting this to ensure that safe and timely transfer (occurs),” Lucier said.

Since euthanasia became legal last year, St. Boniface has transferred four patients to other hospitals so they could receive an assisted death.

For the archbishop, Catholics aren’t just claiming a right to opt out of assisted dying, but also a right to participate in health care.

“We have a right to faith-based health care,” he said. “Not every hospital has to provide every service.”



# Even in jail, activist's fight for unborn never wavers

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Women in jail tell Mary Wagner about their abortions.

The pro-life activist is free today, but over the years Wagner has spent more than four years in jail because she walks into abortion clinics and calmly tries to persuade patients to leave, plying them with roses and pamphlets. Whenever she does this she is in breach of court orders. For Wagner, each foray into a clinic — and from there into police custody, and from there into prisons and courtrooms — is a direct, personal effort to save lives.

Judges who have ruled on Wagner's many cases and appeals don't doubt her sincerity, don't discount her religious convictions and don't dispute the urgency she feels.

"I think it inescapable that to Ms. Wagner 'the merits' were not the usual guilt or innocence in this case, but rather the legal status of what she construes to be the innocents whose existence is terminated by abortion," wrote Justice Fergus O'Donnell in 2015. "Ms. Wagner, however, is not the average criminal defendant."

Wagner, 43, walked out of jail on Sept. 12 when Justice Rick Libman, acknowledging Wagner's moral convictions, sentenced her to 30 months probation and community service rather than give her 18 months in jail as requested by the Crown. She had already spent six months in jail after refusing bail

conditions that demanded she stay away from abortion sites. After telling Wagner he would accept character references before sentencing, the judge received more than 850 reference letters, 34,000 emails and 67,000 petition signatures in support of Wagner.

Wagner says the women who speak to her in jail tell her they have not been healed or helped by their abortions. They carry with them regrets, confusion and anger. Wagner hopes her words to them about mercy and the love of God are a balm for their wounds.

But she can't forget the unborn, either.

"We tend, when it comes down to it, to forget that we're talking about human beings who are living and who are dying through choice and through indifference," Wagner said. "What have we done and what have we failed to do in our neighbourhoods every single day? Is it breaking the law to try to protect somebody from being killed?"

She now hopes to visit a convent in Princeville, Ill., where she likes to spend at least a month each year. The convent is run by the Apostolic Sisters of St. John, part of a trio of controversial orders (priests, apostolic women and contemplative women) founded by Dominican philosophy professor Rev. Marie-Dominique Philippe.

Though not a member of the order, the 43-year-old Wagner is profoundly influenced by Philippe, whom she met shortly before his death in 2006. Wagner herself lives

a simple, celibate life under personal vows.

"What God has called me to is that awareness that love is personal," she told *The Catholic Register*. "We are personally loved by God and personally called to love him and meet him and to see him in each person in our presence, even if we don't actually see (the unborn child). That takes it (abortion) out of the whole question of trying to win over people through debate, through rational argument."

In jail, she tells her fellow prisoners about God's mercy, that God can be trusted and that miracles happen every day. Through Lent she led a small group of prisoners through daily prayer and reflection.

"I hope my life is not repetitive," said Wagner. "There are obviously repetitions of being arrested and getting out and going to trial. I hope it goes deeper than just this repetition."

Wagner was born in Vancouver, grew up Catholic and was "raised in a family that took the eucharist pretty seriously and took respect for life pretty seriously, with the graces that come from that." She went through elementary and high school in the suburban Vancouver community of Tsawwassen. She took a BA in English literature



Catholic Register/Michael Swan

**MORAL CONVICTION — Mary Wagner's abortion battle has landed her in trouble with the law multiple times since 1999.**

with a minor of French language and literature from the University of Victoria. She has four sisters and eight brothers, "including one in heaven." Five were adopted.

She started getting arrested for anti-abortion activities in 1999 in Vancouver. She moved to Toronto in 2010 with one contact and \$500 in her pocket. Thanks to donors, she leads a semi-contemplative life. Her days start with the Divine Office, *lectio divina* and a holy hour before or after morning mass.

"It's an unusual life," she concedes. "This period of suddenly not being in jail and having to discover — OK, God, how do you want me to live now in this inter-

im? Having court dates here, there and everywhere, it's not conducive to having a so-called normal life. I try to be open to what he asks of me on a daily basis."

In a political sense, Wagner knows she's losing the argument over Canada's non-existent abortion law. But her goal goes beyond legislation.

"We as people, how we live, will change the law too. It will shape the law. If we are just content to allow politicians and Parliament to decide for us, if we put our trust in princes and strive only along the side of having the law changed, what about the rest of our Christian calling to love our neighbour who is in distress, who is abandoned? It doesn't have to be one or the other. I agree, we have to change the law, absolutely."

Wagner knows that women, in particular the unwed, often believe that having a baby will be the end of their education, the end of their dreams. She knows they think they will end up poor the rest of their lives and their child will grow up in poverty. She has heard that women suffer at the hands of violent men, that such a pregnancy can cost them their families and their futures. But Wagner thinks the women don't really know their future.

"We can never definitively say we know how things are going to turn out for somebody. So we always go with hope. We should always have hope," she said. "You can't get into someone's heart and make them love and make them hope. But we can love them. And we can act on the hope that we've been given. We can say, 'We will not abandon you and your child. Walk out of this clinic and we will walk with you every step of the way.'"

Wagner says a few of the women she has approached in abortion clinics have changed their minds. If all her arrests and the courtroom arguments launched on her behalf never make a dent in Canada's abortion rate, Wagner remains at peace. She pushes back against questions about what she might be accomplishing.

"It's not great things that God is impressed by. It's little things. It could be seemingly very insignificant things — maybe completely insignificant — but the love we put into it," she said. "So, God will judge me on that."

## Canadian priest who befriended Duke Ellington dies at 92

By Alan Hustak

MONTREAL — Rev. Gerald Pocock, who died Sept. 4 in Ottawa at age 92, was a gregarious Roman Catholic chaplain at Montreal's St. Mary's Hospital in 1969 when he befriended American jazz legend Duke Ellington.



CNS/Pocock family

**JAZZ FRIENDSHIP — Rev. Gerald Pocock, who died in Ottawa Sept. 4 at age 92, was a friend and spiritual adviser to jazz legend Duke Ellington. Pocock and Ellington are pictured in an undated photo.**

Ellington was playing at the Esquire Show, a popular Montreal club. Pocock, whose record collection was legendary, was a huge jazz fan. After the show, two men were introduced and began what

became a deep friendship

For the next five years, until Ellington's death of lymphatic cancer, Pocock travelled with and counselled the Duke, and even wrote some of the lyrics to Ellington's "Third Sacred Concert," which premiered at Westminster Abbey in London in 1973.

"Our relationship involved religion, but I am not comfortable saying that I ministered to him. Often what we talked about was confidential, but it is fair to say we discussed Scripture and common beliefs."

Gerald Pocock, one of five children, was born Oct. 28, 1924, in Toronto, and even as a boy, he was hooked on jazz the way some boys are hooked on hockey or baseball. He joined the Royal Canadian Navy in 1943 and, while at sea on North Atlantic patrol, managed to persuade the ship's wireless operator to let him listen to jazz broadcasts from New York.

After the war, he followed his older brother, Hubert, into the priesthood. Ordained a Montfort Father in 1957, he studied canon law at the University of Ottawa. Pocock began his pastoral work visiting missions and preaching retreats in the United States and took a sabbatical in New York's Harlem neighbourhood before moving to Montreal to become chaplain at St. Mary's Hospital.

Pocock never abandoned his love of jazz, and along the way befriended many musicians, including jazz trumpeter Dizzy Gillespie and vocalist Sarah Vaughan.

The night Ellington played at the Esquire Show, Pocock arrived early to get the best seat in the house. The owner, Norm Silver, introduced him to Ellington, who was

Ellington was not a religious man but, according to Pocock, he was deeply spiritual.

"He made friends easily, and among his friends were priests, ministers and rabbis. He often composed in the hours before dawn and called to ask questions about whatever was on his mind," Pocock once said.

Hustak writes from Montreal for *The Catholic Register*, Toronto.



# Anti-porn activist speaks about sex addiction

By Myron Rogal

SASKATOON — Matt Fradd spoke about sex addiction to a crowd of some 300 men Sept. 14 at a Priest Prophet King (PPK) gathering at the Cathedral of the Holy Family in Saskatoon.

It was one of several events in Saskatchewan organized by One More Soul Canada featuring the Australian-born, American-based Fradd, executive director of “The Porn Effect,” a website and blog dedicated to helping people heal from the harms of sex addiction and pornography. At an afternoon gathering that day he spoke to students from three Catholic high schools and offered parents strate-

gies for raising children in an Internet generation.

Fradd opened his talk to the men at PPK with a prayer, before explaining that it is crucial for those who are addicted to admit their need for healing. Common myths about pornography were outlined and debunked one by one. Each myth was addressed with humility, candour and humour. Fradd used scientific and professional resources to back his claims.

He stressed that sex and nudity are not the problem, reminding the audience that our bodies are good, that sex was created by God for us, and that sexual desire is a good and holy gift.

Pornography does not have us

thinking too much about sex, but too little, he said. Similarly, “the problem with porn is not that it shows too much, but that it shows too little.” Pornography has narrowed our understanding of sex and flipped it from “this is my body given up for you, to this is your body given up for me.”

Fradd said that pornography has nothing to do with healthy masculinity. He also unravelled the myth that only religious people are against porn, stressing that some of the best resources today come from secular sources. Furthermore, many famous people such as Metallica’s James Hetfield, Pamela Anderson and Chris Rock have become champi-

ons in the battle against porn.

Fradd shone light on the fact that “today everyone is either addicted to porn or loves someone who is.”

He also addressed the myth that pornography is about choice, sharing the words of Yale legal scholar and feminist Catharine MacKinnon who observed that “women are not part of pornography by choice, but by lack of choice.”



Kiply Yaworski

Matt Fradd

“Porn does not affect me” is a further common myth that Fradd countered with evidence of growing impotency faced by many men addicted to pornography.

A common cultural myth addressed was that “porn is not addictive, because it is not a drug.” Fradd challenged this misconception with evidence that behaviours can be as much or more addictive than substances — something that is true for other behaviours, such as gambling. Porn becomes a coping mechanism to regulate dopamine levels which have been reset through the addiction and can even cause the brain itself to shrink.

The good news is that neuroscience shows that we don’t have to live with this damage; the brain can heal itself.

The final myth is that the addicted person cannot change. “Freedom from porn is not a destination, but a daily choice,” stressed Fradd. “It is not an all-or-nothing battle, and seeing it as such is unhelpful.”

Fradd then outlined in a real and practical manner how each person with an addiction to pornography must map out the path that continually draws him into it, including triggers, and from there a deactivation plan must be created.

Fradd outlined three steps to begin recovery. The first is to access a group or program with one-to-one account-

ability, he said, stressing that accountability is about encouragement; second, to find a professional sex addiction therapist; and third, to seek spiritual direction in order to “help heal the God image in you.” Fradd named several resources, including “Covenant Eyes” software as well as books he has written himself (proceeds from the sale of the books go to assisting women to escape human trafficking).

During a question-and-answer session, Fradd noted that we too often “over-spiritualize” our understanding and response to sex addiction. While recognizing the importance of prayer, he used the analogy that if someone was clinically depressed we would do more for them than telling them to read more Scripture passages on joy or to pray more. He urged the audience to stop treating prayer as a “vending machine,” noting that when prayer is misused we can “hide behind devotions that are neat and tidy while avoiding deeper conversation.”

At the evening PPK event, John Hickey described the Catholic men’s group as “a monthly gathering for men that fosters formation and fellowship.”

PPK evenings begin with words from a welcome team, followed by Adoration of the Blessed Sacrament and Benediction. During the time of Adoration a reflection is shared and there is an open invitation to receive the Sacrament of Reconciliation. Priests from across the diocese have regularly been present to offer the sacrament and join in the fellowship. Following prayer, a guest speaker gives a presentation.

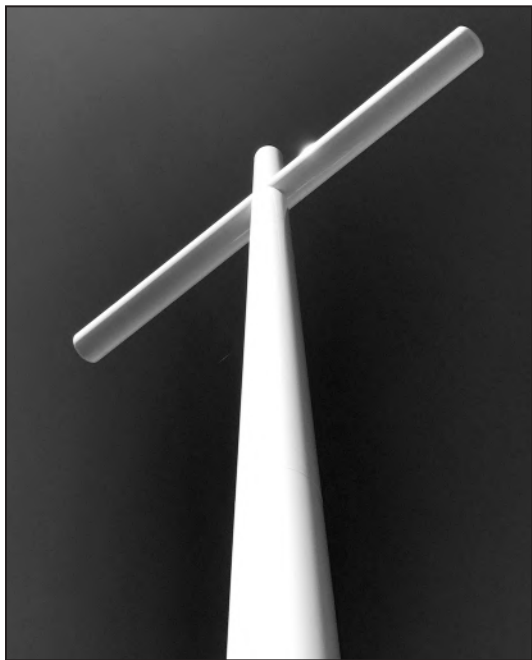
PPK typically has a Catholic focus, but the events are regularly attended by other Christians as friendships are forged across denominational lines.

## Love at work in pro-life pilgrimage

By Teresa Bodnar-Hiebert

ABERDEEN, Sask. — The 18th annual pilgrimage to the Pro-Life Millennium Cross northeast of Saskatoon was held Aug. 27.

The hot summer afternoon event brought some 70 pilgrims to the hill, with an additional 60 joining through the Eparchy of Saskatoon’s Facebook livestream feed.



Teresa Bodnar-Hiebert

**MILLENNIUM CROSS — The steel Millennium Cross stands 30-metre high on a hill north of Aberdeen, Sask. The annual pilgrimage to pray for victims of abortion began on the site in October 2000, though the steel cross was not erected until July 2006.**

The celebration commenced with a living rosary encircling the 30-metre steel Millennium Cross. Pilgrims responded in a variety of languages as the rosary procession was led.

Bishop Bryan Bayda, CSsR, of the Ukrainian Catholic Eparchy of Saskatoon, carried an Our Lady of Guadalupe tilma print, further reinforcing the message of enculturated evangelization in the miraculous image of the Blessed Mother as a pregnant indigenous woman.

John Starosta, president of the Pro-Life Millennium Cross foundation, spoke after the rosary, bringing forward the bishop to share the prayer for the consecration of Canada to the Immaculate Heart of the Blessed Virgin Mary: “We place ourselves completely in the sanctuary of your heart and commit the past, the present and the future of Canada to your maternal care.”

“Today you are a human bead

for Our Lady’s rosary,” Starosta stated. “I wonder how often you realize that you are that living bead, asking for her maternal intercession?” He encouraged all to reflect on the physical surroundings of the pilgrimage site and of being in the shadow of the Millennium Cross.

Starosta challenged those in attendance to connect their spiritual experience with their physical experience. “Christianity does not demonize the body; it divinizes the body.”

Starosta referred to Pope John Paul II’s Theology of the Body as a rich treasury of works that help us understand that God’s mystery has been revealed in human flesh. He encouraged pilgrims to utilize resources available and to continue to learn and gain a deeper understanding. We are created for the infinite, reminded Starosta.

Gerald Wiegiers, State Culture of Life director for the Knights of Columbus Saskatchewan, brought greetings

on behalf of State Deputy Brian Schatz and 10,000-plus members of the K of C in the province.

Cathy LaFleche, executive director of the Saskatoon Pregnancy Options Centre, also spoke. “We can open our arms like Jesus did for us on the cross and we can offer a message of hope to all those in need,” she said. “That is what we do at the Pregnancy Options Centre.” She encouraged people to come and see, and to volunteer.

Keynote speaker Brad Trost, MP for Saskatoon-University, shared a message of practical applied discipleship and leadership. Citing 1 Corinthians 13:13, “faith, hope and love abide; these three, and the greatest of these is love.” Trost stated, “That describes where we are in the pro-life movement; what motivates us, who we are, why we get involved. It’s hard to sometimes have faith that Canada will do the right thing.”

Trost explained that abortion

has been legal since 1969, and even if the law changed now, all the innocent human lives lost since then are still gone. He referred to Scripture in which the Pharaoh commanded that the male babies born to the people of Israel were to be killed; and the Gospel passage about King Herod commanding baby boys to be killed after the birth of Christ. “God intervened. He protected and he preserved. It did not mean that everything evil stopped, but that in the end, his sovereign will came through.”

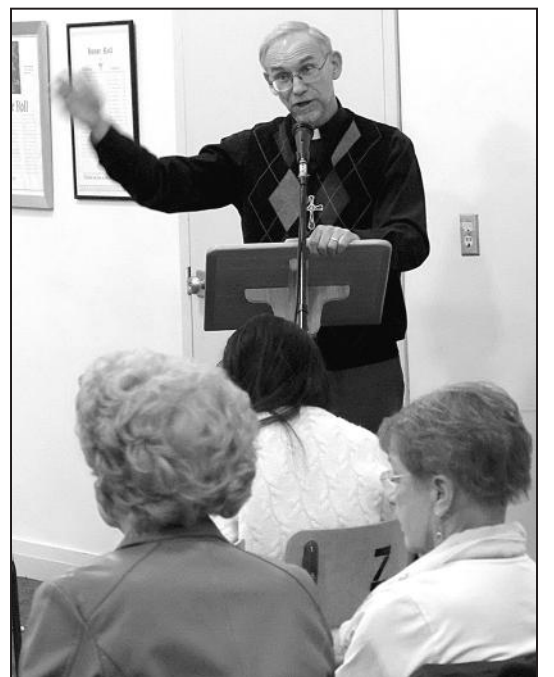
Trost pointed to crisis pregnancy centres as a means of hope, especially for young women feeling pressured. He offered encouragement, telling his listeners that if they can make a difference with just one, they have done the right thing.

To illustrate love, Trost shared a story by Leo Tolstoy about a shoemaker who had a dream that Christ was going to visit him the next day (from the short story “Where Love Is, there God Is Also,” or in the video, *Martin the Cobbler*.) The shoemaker keeps waiting and looking for Christ as the day passes, helping people in need as he continues to wait throughout the day. Then that night, as the shoemaker sits and meditates about why Christ did not visit, he reads the verse, “For as much as you have done it unto the least of these brothers and sisters of mine, you have done it unto me.” He realizes that Christ was there in every person he had helped.

This is also love at work in the pro-life movement. “We do it for the least. We don’t always do it in the most direct ways. Sometimes we do it by standing in front of clinics. Sometimes we do it by contributing. For most of us it’s the love of Christ that compels us to help.”

The Millennium Cross site was established in 1999 north of Aberdeen, Sask., as a project of Sts. Peter and Paul Ukrainian Catholic Knights of Columbus Council 11775, on land donated by Joe Bayda. The first 10-metre wooden cross was built on the hill near Highway 41 in October 1999. The annual pilgrimage to pray for victims of abortion began Oct. 15, 2000, and in July 2006, the larger steel cross was erected.

For more information about the pilgrimage site and the Millennium Cross, see [www.prolifemillenniumcross.ca](http://www.prolifemillenniumcross.ca)



Kiply Yaworski

**REFORMATION SERIES — A Reformation 500 study series prepared by the Evangelical Lutheran Church in Canada (ELCIC) and the Canadian Conference of Catholic Bishops (CCCB) was launched Sept. 20 in the Roman Catholic Diocese of Saskatoon, with the first of five sessions held at Zion Lutheran Church. Lutheran pastor Rev. Ron Bestvater (above) facilitated the evening of dialogue and sharing, which included prayer, a video presentation and small group discussion. The series, developed to mark the 500th anniversary of the Reformation, will continue at different venues into October. For more information see [www.saskatoonrcdiocese.com/ecumenism](http://www.saskatoonrcdiocese.com/ecumenism)**



# Pilgrimage to Lourdes shrine marks centennial

By Frank Flegel

ST. PETER’S COLONY, Sask. — In 1913, Rev. Henri Metzger looked at the sloped hillside of Manybone Creek near Kronau, Sask., and envisioned a shrine to the Blessed Virgin, similar to what he had seen at Lourdes, France.

He mobilized the tiny community of St. Peter’s Colony to dig into the hillside and haul rocks from the surrounding fields to build his dream. Four years later, on Aug. 15, 1917, the first pilgrimage was held to the Shrine of Our Lady of Lourdes. Archbishop Olivier Mathieu celebrated the inaugural mass.

One hundred years later the tradition of an annual pilgrimage to the shrine in the second weekend of August has lived on and flourished.

More than 1,000 people registered for the centennial celebrations this year. It was a two-day celebration — Aug. 12 and 13 — and was well attended overall, but the highest attendance was on Sunday when Regina Archbishop Donald Bolen celebrated mass.

The weather co-operated for both days — cloudless skies, hot, but with a light cooling breeze occasionally rattling the canopy covering the registration and food area. Tables and chairs were set within a secondary large tent. The old Rostad School, located between the tents and St. Peter’s Church, contained a “Memory Lane” organized by Gordon Domm with help from local people. It contained photographs, artifacts, and some of Metzger’s paintings. It proved to be a popular attraction.

Tall trees shade most of the pews in the grotto; some who sat in the sun held umbrellas, while several participants sat beneath the shade of the trees bordering the creek.

“The faith of generations is what is watching over us today, and that faith is not something only of the past but is pointed

toward the future,” Bolen began in his homily. “We have much to be thankful for, and it is a beautiful symbolic thing that we commission (today) three young men to continue their studies” — referring to three seminarians who were to be commissioned as acolytes at the end of the homily.

The Sunday afternoon mass with the archbishop was preceded by a smudging ceremony and an honour song performed by a group from Kawacatoose First Nation. It took place adjacent to Metzger’s grave, which overlooks the grotto. Metzger had a special relationship with the local indigenous people and from the time the pilgrimages began, Aboriginal people of the area and family members of the original colony have led the procession down the hill from the church to the grotto carrying a statue of the Blessed Virgin to begin the commemorative mass. Descendants of those families — the Ogrigewitsch and Frey families among them — continued that tradition Sunday.

Bolen focused his homily on the way God speaks to us in everyday life. Referring to the day’s readings, he suggested we would like God to come to us “in some overwhelming way so that we couldn’t possibly miss that it is God who is speaking. But our God comes to us quietly, our God comes to us gently, and that means we have to listen and listen deeply to the ways in which God is speaking to us.”

Bolen continued: “God comes to us and we go to him in times when we are overwhelmed, but then we have to keep our eyes on him and not on what is overwhelming, otherwise we begin to sink as Peter did in today’s Gospel.”

Peter became fearful of the waves when Jesus called him to walk on the water toward him.

“Peter calls to him again and the Lord reaches out his hand and lifts up Peter. In our case, he brings a sense of calm and it tells us that all is in God’s hands.”

God was speaking to all the

people who came to this area and built this grotto, and his great grandparents were among them, said the archbishop. They settled in the area in 1891, and two years later his great-great-grandfather, Joseph Ehman, founded St. Mary’s Colony (see below). Three of his ancestors are buried in a small cemetery five kilometres west of Kronau. The “Memory Lane” display in the Rostad School spoke to this history, and had a display titled “St. Mary’s: The Lost and Forgotten Colony.”

A variety of activities was scheduled over the two days, including benediction, the stations of the cross in St. Peter’s Church, eucharistic adoration, a concert with Deacon Bob Williston, a Saturday afternoon mass with pastor Rev. Ed Hengen as celebrant, and a Saturday night showing in the grotto of the movie, *The Song of Bernadette*.

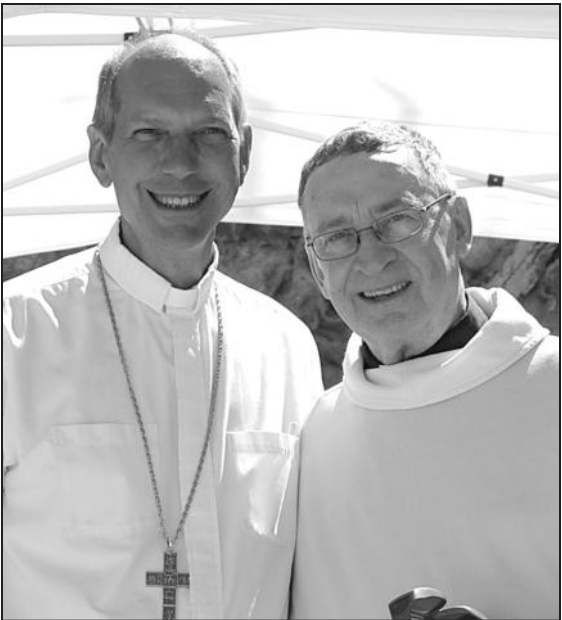
An added event — unscheduled — was the Perseid meteor shower that played overhead in the clear night sky. The Archdiocesan Youth Choir provided the music for the Saturday mass and the polka group, A Journey of Faith, provided music for Sunday’s mass. The St. Peter’s Colony Heritage group

organized the two-day pilgrimage.

## St. Mary’s Colony

St. Mary’s Colony was established by patriarch Joseph Ehmann, who arrived in the third wave of settlers in 1893. Plans to build a church were soon underway. A large store in Regina was bought and dismantled for the price of \$200. The lumber was hauled to St. Mary’s Colony and the church was built in the summer of 1895. It was moved to Riceton in 1941 and became known as Sacred Heart Church.

St. Mary’s Colony seemed to have broken up after the death of Ehmann. He was known as *der fromme Yosef* (devout). Four of



Frank Flegel

**PILGRIMAGE —** The annual pilgrimage to the Shrine of Our Lady of Lourdes at St. Peter’s Colony near Kronau, Sask., featured Saturday afternoon mass celebrated by Rev. Ed Hengen (right) and Sunday mass with Regina Archbishop Donald Bolen. More than 1,000 people registered for the two-day celebration Aug. 12 and 13.

his great-grandsons became priests and nine granddaughters chose the religious life. Regina Archbishop Donald Bolen is the great great-grandson of Josef Ehmann.

# Our identity informs our privilege

Continued from page 1

“I can, if I wish, arrange to be in the company of people of my race most of the time”; “I can go shopping alone most of the time, pretty well assured that I will not be followed or harassed”; “I can be pretty sure of having my voice heard in a group in which I am the only member of my race”; “I do not have to educate my children to be aware of systemic racism for their own daily physical protection”; and “I can do well in a challenging situation without being called ‘a credit to my race.’”

Measuring our experience next to some of these statements allows

us to recognize the privilege we may unconsciously operate out of, noting that privilege is also a continuum.

“Your level of privilege is dependent on many factors,” explained Verlangen, “such as your level of education, your class, whether you are a citizen of a country, your race, your sexual orientation, your gender, being able-bodied or disabled. Privilege is a power dynamic that shifts and changes, and our identity informs our privilege. For example, a white male who has grown up in poverty will have less privilege than someone who has grown up with wealth.”

She went on to identify what privilege is not: “It does not mean all white people have it easier than all minorities. White privilege does not mean white supremacy or ‘white guilt.’ It does not mean it is okay to discriminate against white people, and it does not mean that if you are not white you can never achieve anything in this society. Rather, privilege means I don’t have to think too much about my race. It means I am not defined by my race, and my actions do not reflect my race. Privilege means I expect to be treated fairly and justly, and when I am not, I expect to be heard and the situation rectified. Finally, privilege means I do not have to learn about other cultures unless I want to.”

Being aware of our privilege as people who are about to reach out to others in service is an imperative, the JOY participants heard. Participants do not bring anything greater or better to volunteer placements and acts of service; they simply bring themselves. Being aware of one’s privilege also creates openness and willingness to being changed through encounters with others.

As Jean Vanier wrote in *Community and Growth*, “we have to remind ourselves constantly that we are not saviours. We are simply a tiny sign, among thousands of others, that love is possible, that the world is not condemned to a struggle between oppressors and oppressed, that class and racial warfare is not inevitable.”

The invitation of the JOY program is to step out of ourselves and be present to the experience of others, to become aware of the various social justice issues that exist within our community, and to respond with the same friendship and love that Jesus extends to us all.

In conclusion, Verlangen offered a quote by Rev. Gregory Boyle from *Tattoos on the Heart: The Power of Boundless Compassion*: “No daylight to separate us. Only kinship. Inching ourselves closer to creating a community of kinship such that God might recognize it. Soon we imagine, with God, this circle of compassion. Then we imagine no one standing outside of that circle, moving ourselves closer to the margins so that the margins themselves will be erased. We stand there with those whose dignity has been denied. We locate ourselves with the poor and the powerless and the voiceless. At the edges, we join the easily despised and the readily left out. We stand with the demonized so that the demonizing will stop. We situate ourselves right next to the disposable so that the day will come when we stop throwing people away.”

JOY runs from September to June; participants come together once a month to focus on issues of social justice, visit service-based agencies, and work alongside people who experience life on the margins. For more information, see [www.joyformationprogram.com](http://www.joyformationprogram.com)



Derrick Kunz

**SCHOOL OPENING —** Greater Saskatoon Catholic Schools (GSCS) and Prairie Spirit School Division (PSSD) officials help students cut the ribbon at École Holy Mary Catholic School and Lake Vista Public School opening Sept. 19 in Martensville, Sask. Attendees included GSCS director of Education Greg Chatlain, GSCS trustee Wayne Stus, GSCS board chair Diane Boyko, Nancy Heppner, École Holy Mary principal Luisa Giocoli, Lake Vista principal Chris Mason, Hon. Don Morgan (former Education Minister), PSSD board chair Larry Pavlov, PSSD trustee Bonnie Hope, and PSSD director of Education Lori Jeschke. École Holy Mary is Martensville’s first Catholic school and one of six new schools GSCS is opening this fall: St. Kateri Tekakwitha, St. Lorenzo Ruiz, St. Thérèse of Lisieux, St. Nicholas, Holy Trinity Catholic School, and École Holy Mary. The schools are part of the government of Saskatchewan’s Joint-Use Schools Project, which includes eight schools at four locations in Saskatoon, two schools at one location in both Martensville and Warman, and six schools at three locations in Regina. Each joint-use school contains a 90-space childcare centre as well as community space.



# Canadian historian looks at secret wartime deal

By Carol Glatz

VATICAN CITY (CNS) — Secret negotiations between Heinrich Himmler — the “architect” of the Holocaust — and a Swiss Catholic politician, hired by a Jewish woman and helped by an Italian papal nuncio, may have contributed to ending the mass extermination of the Jewish people, according to a Canadian researcher.

The general view of most historians is that the Nazis destroyed the death camps to hide the evidence of the millions of people they slaughtered.

But Max Wallace, a Canadian historian, author and filmmaker, believes there is more to the story.

The author also hopes that the full opening of the Vatican archives from that period could shed more light on all the reasons Himmler gave orders to end the systematic slaughter of the Jews in the fall of 1944, many months before the Nazis surrendered to the Allies in May 1945. More specifically, eyewitnesses reported Himmler gave orders to blow up the gas chambers and crematoria of Auschwitz-Birkenau two months before Joseph Stalin’s Red Army stormed the camp

gates in January 1945.

The reasons for Himmler’s directives “may very well rewrite the history of the Holocaust,” Wallace wrote in a new book, *In the Name of Humanity. The Secret Deal to End the Holocaust*. The book was released by Penguin/Random House Canada Aug. 22 and worldwide in the spring of 2018.

The book is based on the insights of other Holocaust historians and more than 15 years of Wallace’s own research — sifting through thousands of documents in archives around the world, he told Catholic News Service in an interview in July.

Much of the book focuses on the work of Recha and Isaac Sternbuch, the Switzerland-based representatives of Vaad ha-Hatzalah, a rescue committee formed by the Union of Orthodox Rabbis of the United States and Canada in 1939 to promote and actively take part in the rescue of Europe’s Jews.

Recha Sternbuch arranged for the rescue of thousands of Jews and she sent important information around the world about their plight using her connections with the Polish and Vatican embassies in Switzerland and the access they gave her to

their couriers.

She worked closely with the Vatican nuncio in Bern, Archbishop Filippo Bernardini, who “was very involved with rescue efforts and support,” Wallace said.

It was the archbishop, he said, who introduced Sternbuch to Jean-Marie Musy, a Fascist and fiercely anti-Bolshevik, devout Catholic and former president of Switzerland, whose father-in-law had been a Swiss Guard and a “papal count,” giving him a close connection to the Vatican.

Because Musy knew Himmler and could have great influence over him, Wallace said, Sternbuch quickly enlisted Musy’s help negotiating with the Nazis on the group’s behalf to save the Jews.

Based on evidence gleaned from archives and recorded testimonies, Wallace details the secret deals, bribes and false promises Musy and others used to manipulate Himmler over the course of several months, “exploiting his desperate desire for a separate peace with the western Allies.”

“Musy and the Sternbuchs exploited this delusion by convincing him that such an alliance (with the Allies) was only possible if he ended the extermination

of the Jews,” Wallace said.

The “first significant deal” with the Germans involved freeing Jews in exchange for tractors, a deal that started taking concrete shape in November 1944, he said.

The Germans promised that once the deliveries of tractors began seriously, they would “blow up the facilities at Auschwitz,” Wallace said, citing archival evidence.

A cable dated Nov. 20, 1944, from Sternbuch to the Vaad in New York, says, Musy, “our delegate,” had returned from Berlin with a proposal “for a gradual evacuation of Jews from Germany.”

“In interim secured promise to cease extermination in concentration camps,” the cable reads. “On basis of intervention by nunciature in Bern the German government confirmed this promise to the Vatican.”

Another cable from Sternbuch to the Vaad dated Nov. 22, confirmed that the papal nuncio in Bern “received promise slaughters will cease.”

Three days later, Himmler issued orders to stop the further mass killings of Jews and to destroy the gas chambers and crematoria at Auschwitz; for Wallace, that may not be a coincidence, but may be linked to the negotiations.

The Nazis destroyed death camps to hide the evidence of their heinous crimes, but that usually was done right before Allied forces closed in, Wallace said; the Soviets were still at least another two months away when the extermination apparatus at Auschwitz was dynamited, and the Nazis left behind there more than 7,000 detainees, who would be crucial eyewitnesses.

While the Holocaust claimed as many as 11 million lives, “the Nazis could have killed all the remaining Jews,” especially as they were losing the war, but negotiators tricked Himmler into preventing the continued slaughter, Wallace said.

“That’s why there are survivors,” he said, estimating that as many as 300,000 Jews may have been saved in efforts linked to the secret negotiations.

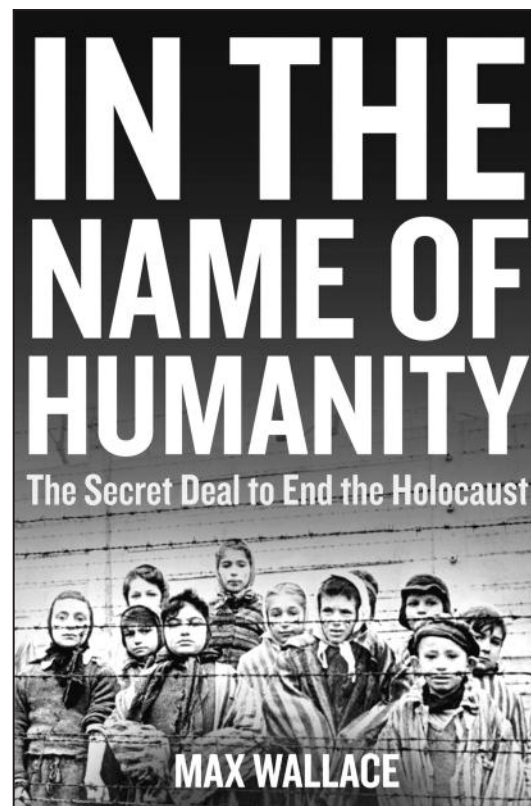
While Wallace said there has “never been smoking gun evidence definitely proving Himmler’s motive,” he believes more details or insight might be found in the Vatican Secret Archives.

Documents of Pope Pius XII’s pontificate from 1939 to 1958 have not been opened to scholars, although the Vatican has said for years that it was making the necessary preparations to open them.

A source told CNS in July

the preparations have been completed and the archives likely will be opened in 2018. However, Pope Francis must approve the opening and set the date.

Even though Wallace’s book does not focus on the Vatican’s work during the war, he said that with his extensive research, “I



Penguin/Random House Canada

This is the cover of *In the Name of Humanity. The Secret Deal to End the Holocaust* by Canadian historian Max Wallace. It was released by Penguin/Random House Canada.

## Forgiveness is necessary, forgetting is not

### Soul Searching

Tom Saretsky



In the Gospel of Matthew, Peter asks Jesus if seven times is enough to forgive someone. Jesus responds, “Not just seven, but seventy times seven.” In other words, a lot! Pope John XXIII says essentially the same thing by summarizing the entire Christian message in six words: “See all, overlook much, forgive all.”

I submit that “forgive all” is the most difficult of the challenges, because it’s not something that happens easily. Forgiveness is a process and this process can take a lifetime.

It can take a lifetime to forgive your abuser, or to forgive your betrayer or even your assassin. Forgiveness isn’t supposed to be easy. Anything worth doing isn’t meant to be easy. We also have our memories, which can get in the way. Our memories have a tendency to remind us of things we would like to forget, but sometimes we use our memories so that we don’t (or to ensure that others won’t) forget.

Many times this is played out with the seemingly small and insignificant things in our lives. How often do many of our petty

hurts and slights go into syndication and we replay them or binge watch them whenever we feel like it? Our minds are the screens and we sit down to watch the show, hoping for a different ending. Isn’t that the definition of insanity? It’s the same show, all the time, and the characters never change, and nor does the ending.

Living like this renders us spiritually paralyzed. We don’t allow anyone in and the “beware” or “keep out” sign lights up and life stands still.

What do we do when we’re messed up like that and our resentments toward those who have hurt us still linger? The answer, in one word, “forgive.” Hard thing to do — life’s most difficult challenge.

This is not a “how to” manual on forgiveness. I struggle with this very same thing, holding on to things for far too long, with a stubborn pride preventing the release of my captive self.

We’ve all heard people say, “I don’t get mad, I get even.” Unfortunately, ours is a culture that promotes this way of living. Ours is a society of continual retaliation. When someone hurts us deeply, our initial response should be anger, but what do we do next? Do we look for ways to get even? Do we look for opportunities to pay back the hurt and fantasize what it’s going to be like?

It’s a common human reaction to say that, when we’re hurt, we want to hurt back. When we’ve been unjustly wronged, victimized, betrayed, then it would only be human to seek to pay back a measure of the same hurt we were given. But by acting this way and even thinking this way, we perpetuate the violence of the world. We keep the cycle of violence alive. Revenge is a hungry beast with an insatiable appetite.

Sometimes the biggest obstacle to forgiveness is the expectation that we must forget: “forgive and forget,” as the saying goes. Forgiveness doesn’t mean forgetting. The Baptist minister Dr. Bradley Braxton says that “the slogan ‘forgive and forget’ is a recipe for denial, not a formula for forgiveness. Forgiveness does not require us to forget. What it does require is ‘release,’ the release of the negativity and hostility associated with being messed over. By letting go, our desire for revenge will not poison us.”

Simply put, what is forgiveness? It is to let go of our need for a different past. We can’t control what happened to us, but we can control how we move forward. Those who have been victims of violence, yet don’t respond in violence, are the people who take their hurt and do something else with it. They don’t expand the darkness, they instead spread the light.

In our own hurting lives, when we’ve been the victims of betrayal, violence and pain, may the Prince of Peace deliver us, take our painful experiences, and hold them, purify them, so that we might release love, beauty, forgiveness and peace. Let us transform the pain of our personal worlds in order to help make this world a more peaceful and loving one.

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



# From the mouths of Saskatchewan indigenous children

## Screenings & Meanings

Gerald Schmitz



I don't remember taking part in a spelling bee during my Saskatchewan rural schooldays, or learning anything about the First Nations people of my province. Bringing the two together is the subject of the remarkable documentary *Bee Nation* (<https://www.beenationfilm.com/>) that opened Toronto's HotDocs festival in April. It had its Ottawa premiere last month as part of the Asinabka Media and Arts Festival, a co-presentation with One World Arts (a non-profit organization of which I am president) and its One World Film Festival, the 28th edition of which starts tomorrow, Sept. 28 through Oct. 1 at St. Paul University: <http://oneworldfilmfestival.ca/>

Director and cinematographer Lana Sleziec is a documentary photographer best known for her international work. An acclaimed book, *Forsaken*, focuses on the lives of women and girls in Afghanistan. Her attention turned to Saskatchewan when she became aware of the participation by First Nations reserves for the first time in the National Spelling Bee. Intrigued, she became a travelling one-person crew with the object of finding out more and

getting to know the families of some of the 120 participants who in 2016 would compete in Canada's first-ever First Nations provincial spelling bee.

As she says: "I just want to ask the questions, to learn, to make the subjects comfortable, for the story. There is a lot of hanging out to build trust before the camera gets turned on." This low-key intimate approach, capturing life moments before, during and after competitions, is part of what makes the film so compelling.

Sleziec focuses on a handful of students in the spelling bee's three levels from primary to intermediate. The most charismatic is eight-year-old William Kaysaywaysemat III from the Kahkewistahaw First Nation, also a dynamic powwow dancer from the age of three. The whip-smart pint-sized "Treaty 4 warrior" is a real charmer. A finalist in the first category, he earns his first plane ride accompanied by doting parents to the national bee in Toronto.

Another finalist is the shy stu-

**Bee Nation**  
(Canada 2017)



© 2017 Lana Sleziec / Idle Hunch Ltd.

**BEE NATION** — Director and cinematographer Lana Sleziec is a documentary photographer who turned her attention to Saskatchewan when she became aware of the participation by First Nations reserves for the first time in the National Spelling Bee. In this photo William Kaysaywaysemat III participates.

dious Makayla Cannepotato from the Onion Lake First Nation.

The oldest finalist is 13-year-old Xander Johansson from the Saulteaux Cree First Nation.

From different reserves (19 First Nations schools participated) other contestants we learn about are Thomas Isbister, one of seven children of a single mother; Savannah Nicks, who lost her mother at an early age, and best friend Josie Singer.

We get a real sense of what family life is like in these communities about which most of us know very little. The students take to spelling preparation like

honey bees to nectar and the support they receive from attentive parents is equally striking under the circumstances. They all prioritize education despite knowing that will eventually mean their children moving off the reserve.

When it comes to competition — having to stand up and try not to make a mistake before an audience hanging on every word — the excitement and anxiety of the kids is palpable, matched by the nervous tension of the parents. Little William is especially competitive and has to be consoled after bowing out in Toronto. But he's resilient too. The next day the tears

are gone as the Saskatchewan entrants get to enjoy a Blue Jays game before returning home.

The word challenges are all English. This isn't about learning indigenous languages. And some may criticize the endeavour as feel-good inspiration that belies the realities of chronic underfunding of First Nations education and conditions on many reserves from substandard housing to lack of clean running water or access to fresh fruits and vegetables, not to mention social ills, marginal economies, racist discrimination

— **BEE NATION**, page 11

# Hidden life of trees: into the woods and its world of wonders

## Readings & Meanings

Gerald Schmitz

This summer I went with friends for several walks in the woods on Vancouver Island. One was the famous Cathedral Grove beside Cameron Lake near Port Alberni; the other the less accessible Avatar Grove on the Pacific coast near Port Renfrew at the southern end of the renowned West Coast Trail.

The latter boasts "Canada's gnarliest tree," among stands of giant Sitka spruce, Douglas fir, hemlock, and western red cedar. Even a few hours in these arboreal cathedrals inspire awe. These are old-growth forests, protected intact ecosystems spared from the kind of exploitation, clearcutting being the worst, which has scarred much of the country's forest cover.

It was good preparation to have read Peter Wohlleben's *The Hidden Life of Trees*, which lives up to its promise of "discoveries from a secret world." Wohlleben is a German forestry expert and woodland manager who writes with the passion and insight that has made the English translation of his book a bestseller. You don't have to love trees as I do (though

it helps), or be a "tree-hugger," to be astounded by the revelations contained therein.

Trees can live vastly longer than humans, as Tim Flannery observes in a foreword, referring

to a spruce in Sweden that is more than 9,500 years old. And, as importantly, in nature they are social, not solitary living things, communicating through nutrient sharing, electrical impulses and many other means. Trees in a natural forest form incredibly complex social networks among themselves and with myriad forest species — plant, fungal and animal. Wohlleben aptly calls this the "wood wide web."

To appreciate forests and their contributions goes way beyond assessing them in terms of lumber

and the commercial value of forest products. Natural forests also offer much that can never be reproduced by replanting or monoculture tree plantations. Such forests have a wealth of interconnections from root systems to crowns, to the undergrowth, the intricate fungal structures beneath the forest

floor and the thousands of species that depend on trees making up symbiotic communities of mutual benefit.

Trees also have active defensive strategies even if they cannot just move location. Trees are sentient, highly sensitive to their surroundings, and have a "language" that is transmitted in its own way. As Wohlleben writes: "Trees live their lives in the really slow lane. But this slow tempo does not mean that a tree is not on top of what is happening in different parts of its structure. If the roots find themselves in trouble, this information is broadcast throughout the tree, which can trigger the leaves to release scent compounds . . . that are specifically formulated for the task at hand."

Groups of trees form bonds that can be described as familial, as friendships or other caring relationships. They have ways to avoid inbreeding. There can be competitive struggles too between different species (for example, beeches versus oaks). Forests are ever-evolving biospheres of mutual support and rivalries, of learning and adaptation.

— **TREES**, page 10

**Peter Wohlleben, *The Hidden Life of Trees: What They Feel, How They Communicate***  
(Greystone Books and the David Suzuki Institute 2016)



Gerald Schmitz

**WONDERS OF THE WOODS** — Moss and trees are seen at the Avatar Grove on the Pacific Coast. Peter Wohlleben's *The Hidden Life of Trees* lives up to its promise of "discoveries from a secret world," writes Gerald Schmitz.



# Learning our own true voice is part of coming to life



## Questioning Faith

Mary Marrocco

In an emergency ward, in another country, I lay on a table awaiting the physician. Lightning-flashes of pain shot through my body, weak from days-long inability to take in water and food. That long-ago night is vividly present to me now, but far more vivid

than the pain and fear is the voice of my brother, who accompanied me there. Through the waiting, intake, more waiting, tests, consultations, his calm quiet voice was a life-giving presence. It was a voice that said: “I’m here; you’re not alone; somebody cares

about you; there’s a way through.”

A voice can be like that. Perhaps that’s because it echoes God, who comes to us, often, as a Voice.

Recently I watched a new mother speak playfully to her baby, whose whole body was immediately engaged and attentive. This summer I watched our shepherd, Julio, speak to the sheep, who trust him and follow his steady voice, and grow in his care. It’s the type of voice we use with those we love, and they interpret it instantaneously, viscerally. It’s the voice of intimate encounter.

There is power in a voice, a power that’s unique.

It’s a power that can be troubling, when launched against us. Many, many voices come at us, in our cacophonous world. The director of *A Beautiful Mind* uses images to help movie-watchers feel, a little, the power of voices: the tangled, confused web of voices that torment the mathematician with the beautiful mind. A bewildering distraction of voices jangles around and inside us all. Conflict and confusion inevitably come with them. Where, in all this chaos, could God’s voice be? How can we pos-

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sibly find it?

The other side of God’s silence is God’s voice. As we learn to bear the silence of God, we begin to discover God’s voice.

“My sheep know my voice,” Christ assures us (John 10:27). There is one Voice among the many voices. And we know it; we recognize it. How could we not? We’re made of it. Adam and Eve hear God’s voice calling in the garden, even though they’ve hidden in shame (Genesis 3:8). Mary Magdalene sees the risen Christ but doesn’t recognize him; when she hears his voice, she knows him as her own dear Lord (John 20:17). The power of a voice is unique.

God’s Word springs forth from God’s eternal silence, says St. Ignatius of Antioch.

God’s is the voice of insistent desire. That Voice may come out of the bright blue sky, clear and brilliant. It may well come in a state of emergency, as my brother’s voice did for me. Moses, who sees a bush burning, hears the voice of the God of Israel speaking his love for his captive people. John the Baptist, who watches his cousin from Nazareth descend into the Jordan River, hears the voice of the Father claiming Jesus as beloved Son.

To hear God’s voice is a struggle — because it’s a call. Silence helps us pay attention to God speaking all the time. Being in silence teaches us God’s voice.

Hearing the voice of God is not

“hearing voices.” Even Joan of Arc, who readily heard her “voices,” had to listen to the silence of God. Yet, an intermediary might speak God’s voice. God’s messengers, in the Bible, are called “angels” (Greek *angelos* means messenger). In the book of Tobit, Tobias’s eyes don’t recognize Raphael the Archangel, but his ears hear Raphael’s words offering divine guidance and healing. In Luke’s Gospel (1:28), Mary hears herself hailed by Gabriel the Archangel, and being told that God’s favour rests on her.

Whether through another or directly, God’s voice can be heard, even amidst the noisy chaos, even when we can’t see anything at all. Peter’s eyes and mind have no idea what’s going on at the top of Mount Tabor, but in the fog, his ears hear the voice of the Father claiming Jesus (see Mark 9:7).

God’s voice brings intimacy, but also invitation and mission. It can unsettle us and give an urgent task. Out of the fog of the Transfiguration, it exhorts: “listen to Jesus.” Even when it comes in blindness, as with St. Paul en route to Damascus, it urges action — or rather, promises to bear fruit: “Enter the city” (Acts 9:6). Gabriel’s voice speaking to Mary calls her to the Yes that will bring salvation. Raphael’s words to Tobias invite action — to his relief — and out of the action comes healing greater than he asked.



Design Pics

**HEARING THE VOICE OF GOD — “God’s voice calls out our voice,” writes Mary Marrocco. “God doesn’t force us to speak, but in the silence and the struggle to hear, he teaches our voice. Learning our own true voice is part of listening, and part of coming to life.”**

## Trees have huge impact

Continued from page 9

As amazing as are Wohlleben’s discoveries, he insists there is still much more to investigate. Little is known about the half of the total forest biomass that is below ground. There are more life forms in a handful of forest soil than there are people on the planet. Forests have a huge impact on climate and the hydrological cycle. Trees are hosts for so many species that he calls them “motherships of diversity.” Older trees or decaying logs can act as tree “nurseries.” In fact fully one-fifth of all known plant and animal species (i.e. 6,000) depend in some way on dead wood.

Tree species themselves are sources of great genetic diversity with adaptive capacities responsive to climate change. They have given us important anti-cancer compounds. They filter the air and are the lungs of the planet. In summer

one square mile of forest releases about 29 tons of oxygen every day — equivalent to the daily requirement of 10,000 people. “Every walk in the forest is like taking a shower in oxygen.” Not to mention other physical, mental, and spirit-enhancing benefits.

Wohlleben laments that Europe’s old-growth forests disappeared centuries ago. However, he is heartened by an emerging political consensus as in his native Germany to protect significant forest areas in an undisturbed state of natural conservation. He also celebrates North American wilderness forest initiatives, notably the 2016 agreement to protect British Columbia’s Great Bear Rainforest.

Canada is fortunate to have some of the largest areas of remaining old-growth forest on earth.

Think about that and the wonders around you the next time you take a walk in the trees.

By Agnieszka Krawczynski

COQUITLAM (CCN) — It’s not healthy to hide illness and death from the public eye, according to Providence Health Care palliative care expert Romyne Gallagher.

“Society needs to take back sickness, death, and dying as part of who we are,” she told about 100 health care professionals and guests at the 77th annual general meeting of the Catholic Health Association of B.C., Sept. 14.

“It is the equal responsibility of the community and the health care system to care for people when they get sick.”

Gallagher argued that hospitals, cities, businesses, and organizations must do their part to take illness out of the closet and bring it into the light, with efforts such as improved palliative care and support for employees who care for ill family members.

“We need to take back the sick and the dying as part of our community.”

Zeroing in on the health care system, she said much more can be done to expand palliative care and make sure very sick patients are having their needs met.

“Ask: what do I need to know about you to take the best care of you? It might be something simple, such as ‘don’t call me ‘dear,’” she told CHABC members, including health professionals, in the room.

“Say to people: are you getting the care you think you should be? Is this what you were expecting?”

One patient had spent several

days in the hospital and underwent six tests and multiple scans before someone asked him what kind of treatment he wanted. “He said: ‘I was hoping for some food and a safe place to live because I can’t take care of myself anymore,’” Gallagher recounted.

“What he wanted was hospice care,” not a lengthy, complicated hospital stay.

Gallagher also advocates for professional interpreters for patients who can’t speak English, and says hospitals should only offer CPR to patients who consent to it.

“Once people understand where they are at with their illness, they generally don’t ask for futile treatment,” she said. Gallagher has also known patients who have changed their minds about a request for an assisted suicide when presented with an alternative. “Once we got to talk to the patient, they said: ‘I can have palliative care? Never mind, I’ll take that.’”

What’s needed is a “de-mythifying” of sickness and death, said Gallagher. Improving how doctors and nurses listen to and treat their patients, expanding the number of hospice beds, and spreading awareness about palliative care can help do that.

“Ultimately, acute care would be not the default for the system, it would be the last resort for patients with chronic illness.”

She hopes the government will put effort into expanding access to quality palliative care.

Her presentation was part of a one-day conference on palliative

care, seniors’ housing, and compassion. Other speakers included Providence Health Care’s Jo-Ann Tait and David Thompson as well as Anthropologist Margaret Critchlow and University of Calgary professor Shane Sinclair.



B.C. Catholic

Romyne Gallagher

“Occasionally, we forget the importance of being with, suffering with, those who are sick, because we are in such a rush; caught up as we are in the frenzy of doing,” said Archbishop J. Michael Miller, CSB, who celebrated mass at the start of the conference.

“Instead, following the Lord’s teaching and example, we need to ask for the grace of greater compassion toward those who are suffering in body and spirit. Compassion is the very soul of any vocation in the field of health care.”



# Servant leadership requires foundation of humility



The readings today are full of “surprises.” They offer a serious critique of the “tit for tat” kind of religion that places each seeker on some kind of “scale” to see if there is sufficient faith to allow this one into the kingdom. Sometimes organized religion seems to present to us a continuum that places a class of “privileged” at the head of the pack and suggests they would find divine admittance to the kingdom as some kind of right based on position instead of loving service.

I recall sharing with a congregation the painful experience of growing up in an alcoholic family. A man came up after the talk and said, “I didn’t think that things like that happened to people like you!” It stunned me because I realized that we as preachers of the Gospel can present a façade of a personal life that seems to be “holier” and “more honourable” or free of humanity’s pain in comparison to the lives others have to walk.

All of us in places of leadership need to take to heart the warnings of Jesus in today’s Gospel about the kind of shepherding he expects from those who are in positions of power, authority and influence. He fully expects a shepherd’s heart to be full of compassion, understanding, gentle tolerance and loving acceptance. He expects that they should have the qualities mentioned by St. Paul in today’s reading to the Philippians.

“Faith” and “the garden” is the product of a loving gar-

*Williston gives parish missions and is a missionary with the Redemptorists. He is also a songwriter and recording artist.*

den. True, honourable, just, commendable and loving leadership: these are the qualities of a shepherd the folks can trust to lead them to the kingdom. It does require self-sacrifice and the ability to put one’s own ego aside for the sake of those in one’s charge. It requires a self-awareness that allows us a freedom to be real and still strive to be holy.

Qualities of leadership are very much in the awareness of folks today, especially in the political arena. Is this leader operating out of real love and concern for their people? Or is their agenda based more on self-interest or self-aggrandizement?

To quote Richard Rohr in his book *Immortal Diamond*: “Many people have lost all interest in our grand spiritual talk and our Scriptures because they so often have been used by people who are themselves still small. . . . It does not help to deny that we are stuck and yet it does not help to stand arrogantly above it all either — as if we do not all share in the same great human crucifixion of reality, the one “world sorrow.”

Twenty-seventh Sunday  
in Ordinary Time  
October 8, 2017

Samuel 3:3b-10, 19  
Psalm 40  
Philippians 4:6-9  
Matthew 21:33-43

When “we” is used more often than “you” in our leaders’ teaching and preaching, we include ourselves as redeemed sinners, so that others can more readily identify with us.

In an address to refugees and disabled young people at Bethany Beyond the Jordan, Pope Francis had this reflection: “(Jesus) stooped down to us and by his love he restored our dignity and brought us salvation. Jesus’ humility never fails to move us, the fact that he bends down to wounded humanity in order to heal us: he bends down to heal all our wounds.”

Whether it’s a parent, teacher, politician, priest, or a clerk whose help you seek, real servant leadership will build trust and requires a solid foundation of humility, and a desire for human communion in order to produce healthy fruit in the garden of faith. Isaiah’s lament in today’s first reading displays a certain expectation God has that, if

neglected, becomes a source of deep disappointment.

In today’s Gospel, Jesus too is confronting the chief priests and the elders of the community. The parable describes the rejection he must suffer. But it also describes a compromised leadership (the tenants) that fails to carry out the task of producing good fruit and sharing it with the landowner.

On the other side of surprises might be those who seem to lack any participation in, or connection with formal religion, but their belonging to and inclusion in the kingdom of Jesus is based on their willingness to put themselves aside for the sake of others. The great judgment scene in Matthew 25 is still a critical criterion for inclusion in the kingdom. Jesus reminds us that there is no greater love than that one would lay down their life for their friends.

There is another category of surprising people I would like to mention. These are former leaders who may have been pushed aside, deeply wounded by the injustice of others, and they somehow continue a spiritual journey outside the traffic place of organized religion. Some have found ministry that is more connected with institutional chaplaincy, like prisons, hospitals and long-term care homes. Some of these have simply burned out from a life of self-giving. Some have journeyed far as celibates and after falling in love have been unable to continue in a form of ministry that would accept them in a married state.

In our anticipation of Thanksgiving let us give thanks to God for all of the truly wonderful leaders/shepherds that have been sent our way. Our spiritual journey is usually scattered with gifted people who have been an inspiration to us, or a source of real consolation. The amazing thing is that God’s timing usually sends us these people just at the critical time we most need them. Let us remember to keep them in our prayers as they face the daunting task of leading God’s holy people through this life and into eternal life.

A song I wrote recently has this sentiment in mind: “But it’s the hope of a promise from Jesus’ own hand, of a many-roomed mansion our Father has planned. So we carve here today a life of bridges to cross, till we pass through the door that appears as a loss, and enter our Father’s homeland.”

Happy and blessed Thanksgiving everyone!

# Riches aren’t bad; they just give us the illusion we are self-sufficient



A number of years ago I attended a funeral. The man to whom we were saying goodbye had enjoyed a full and rich life. He’d reached the age of 90 and was respected for having been both successful and honest. But he’d always been a strong man, a natural leader, a man who took charge of things. He’d had a good marriage, raised a large family, been successful in business, and held leadership roles in various civic and church organizations. He was a man who commanded respect although he was sometimes feared for his strength.

His son, a priest, was presiding at his funeral. He began his homily this way: “Scripture tells us that 70 is the sum of a man’s years, 80 for those who are strong. Now, our dad lived for 90 years. Why the extra 10 years? Well, it’s no mystery really. It took God an extra 10 years to mellow him out! He was too strong and cantankerous to die at 80! But during the last 10 years of his life he suffered a series of massive diminishments. His wife died, he never got over that. He had a stroke, he never got over that. He had to be moved into an assisted living complex, he never got over that. All these diminishments did their work. By the time he died, he could take your hand and say: ‘Help me.’ He couldn’t say that from the time he could tie his own shoe laces until those last years. He was finally ready for heaven. Now when he met St. Peter at the gates of heaven he could say: ‘Help me!’ rather than tell St. Peter how he might better organize things.”

This story can help us understand Jesus’ teaching that the rich find it difficult to enter the kingdom of heaven while little children enter it quite naturally. We tend to misunderstand both why the rich find it hard to enter the kingdom and why little children enter it more easily.

Why do little children enter the kingdom quite naturally? In answering this we tend to idealize

the innocence of little children, which can indeed be striking. But that’s not what Jesus is holding up as an ideal here, an ideal of innocence which for us adults is impossible in any case. It’s not the innocence of children that Jesus praises; rather, it’s the fact that children have no illusion of self-sufficiency. Children have no choice but to know their dependence. They’re not self-sufficient and know that they cannot provide for themselves. If someone doesn’t feed them they go hungry. They need to say, and to say it often: “Help me!”

It’s generally the opposite for adults, especially if we’re strong, talented, and blessed with sufficient wealth. We easily nurse the illusion of self-sufficiency. In our strength we more naturally forget that we need others, that we’re not self-reliant.

The lesson here isn’t that riches are bad. Riches, be that money, talent, intelligence, health, good looks, leadership skills, or flat-out strength, are gifts from God. They’re good. It’s not riches that block us from entering the kingdom. Rather, it’s the danger that, having them, we will more easily also have the illusion that we’re self-sufficient. We aren’t. As Thomas Aquinas points out by the very way he defines God (as *Esse Subsistens* — Self-sufficient Being), only God does not need anyone or anything else. The rest of us do, and little children more easily grasp this than do adults, especially strong and gifted adults.

Moreover, the illusion of self-

sufficiency often spawns another danger: riches and the comfort they bring, as we see in the parable of the rich man who has a beggar at his door, can make us blind to the plight and hunger of the poor. That’s one of the dangers in not being hungry ourselves. In our comfort, we tend not to see the poor.

And so it’s not riches themselves that are bad. The moral danger in being rich is rather the illusion of self-sufficiency that seems to forever accompany riches. Little children don’t suffer this illusion. But the strong do. That’s the danger in being rich, money-wise or otherwise.

How do we minimize that danger? By being generous with our riches. Luke’s Gospel, while being

and other legacies of colonialism. Sleziec’s film doesn’t ignore such problems. It does make a conscious choice to tell a good news story about what First Nations children and their parents can accomplish when they put their minds to it.

I think *Bee Nation* is also about the power of empathy to change minds. How often do we see positive depictions of learning in loving families on First Nations reserves? Interviewed by Judy Wolfe for the summer issue of *Point of View* magazine, Sleziec put it this way:

the gospel that’s hardest on the rich, is also the gospel that makes most clear that riches aren’t bad in themselves. God is rich. But God is prodigiously generous with that richness. God’s generosity, as we learn from the parables of Jesus, is so excessive that it’s scandalous. It upsets our measured sense of fairness. Riches are good, but only if they’re shared. In Luke’s Gospel, Jesus praises the generous rich but warns the hoarding rich. Generosity is Godlike, hoarding is antithetical to heaven.

And so from the time we learn to tie our own shoelaces until the various diminishments of life begin to strip away the illusion of self-sufficiency, riches of all kinds constitute a danger. We must never unlearn the words: “Help me!”

*Negativity, especially when persistent, can be fatiguing. It makes us tired to listen to bad news all the time. And so when there is a hopeful and more inspiring story, perhaps we will be more moved by it. It touches us differently, fills us up rather than deflating us. Which does not take away from the issues at all, as they are very real, but maybe, hopefully, a story like Bee Nation will connect us more as human beings. I want to get non-First Nations people to open their hearts and minds. There is no “us” and “them.”*

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



# Here and there: the puzzle of place and time

By Edna Froese

Decades ago when I first discovered Canadian fiction, I read *Swamp Angel* by Ethel Wilson with happy recognition. Back in the 1970s I wasn't accustomed to seeing familiar scenery in novels; characters all lived elsewhere. So when the fictional Maggie Lloyd got off the bus at Kamloops and hitched a ride into the hills to a fishing camp, I could visualize clearly where she was going and knew exactly what her surround-

ings looked like. We had camped at Paul Lake near Kamloops, and we had driven the Princeton-Hope Highway, back before the Coquihalla Highway made straight the wilderness of the Fraser Canyon. Maggie's confident feeling of "I know this all and I know how to live here" was also familiar. That's how I feel whenever we drive into Jasper, Alta. I know every bend in the road and can name most of the mountains, thanks to summer jobs in Jasper when I was a university student. I had walked its streets

many times and hiked up whatever slopes were accessible in a day off. Ever since, driving into Jasper has felt like coming home, though buildings change, and Mt. Edith Cavell loses a glacier and rearranges the landscape. I know and love this place. When I'm there, I can barely imagine my real home in Saskatoon. That whole puzzling business of being "here" rather than "there" — how do place and memory connect? And what has the connection to do with who I am? As I pack up camp-

ing gear, I tell myself, "In two days, I'll be in Wapiti Campground." It seems unbelievable. Then three days later, breathing the wondrous mountain air, shivering in the evening coolness, my home seems remote, as if back there, I was someone else, not this woman who now sips her hot tea and watches the elk wander past. Am I the only one who runs up against that disconnect, I wonder? How do frequent travellers cope? Those who go to Europe one summer and Barbados the next and Africa the year after. How do they know who they are?

Place and time and memory — and identity: philosophers have tangled with those magnitudes ever since human beings could think of themselves as separate from their surroundings and grasp the passage of time.

It all comes into sharp focus during the last days of planning and packing, before the departure. I stare at the calendar above my desk, that place where thought and language happen, and try to fathom that in three days or four, I shall be in wherever — Fresno, California, or Goshen, Indiana. And when I'm actually there, maybe at a conference, I wonder who I am — the woman who did dishes at the sink and chatted with her husband the day before (such are the wonders of air travel), or the woman standing at the podium delivering a paper to other scholars, who are also from elsewhere.

Time then seems to bend and waver, stretch and condense in confusing ways. The hours in the airport are time suspended, refusing to move on. The last day away is both slow and too rapid. I think: today I'm looking at orange trees by the pool; tomorrow I shall pull on parka and boots to slog through snow. I wonder if those who travelled once by slow boats or

walked or rode their camels had a more solid sense of who they were and where they were. Were they more at home in their skins, then, when all they saw was recognizable, even after days of travel?

In the opening chapter of *Swamp Angel*, Maggie Vardoe (not yet back to being Maggie Lloyd), stares out her kitchen window, rehearsing in her mind her careful plans, made over years, for her departure from Vancouver and from her marriage. Every simple action of preparing supper has been done before, many times. Only an hour or two, now, before she will walk out the back door, step into a prearranged taxi cab, and begin her transformation into Maggie Lloyd, fishing camp cook hundreds of miles away. And she is aware of "time felt in the act of passing, of a moment being reached (time always passes, but it is in the nature of things that we seldom observe it flowing, flying, past)," fearing that time had "stood still, or had died."

There are occasions in our lives when time both stands still and marches on, when who we are is about to change beyond recognition. It might not even be through physical travel from place to place; sometimes an inner journey, a private decision, turns everything around us into a different country. Who can live through such moments? Yet we all do.

On the eve of a major trip that might just change me, I read Thich Nhat Hanh's admonition to breathe and be where we are, not where we plan to be or where we've been. "When you sit and breathe mindfully," he says, "your mind and body finally get to communicate and come together . . . usually the mind is in one place and the body in another." Precisely. No wonder that time wavers and bends and stands still. I am attracted to mindfulness, can see the freedom of living in "now-ness," yet cannot give up the creativity that I think is inherent in our endless puzzling about time and place and self — the pieces provided by memory. I am not prepared, yet, to give up self-awareness. Not for longer than a reasonable meditation time, anyway.



Edna Froese  
... today I'm looking at orange trees by the pool; tomorrow I shall pull on parka and boots to slog through snow ...

## Bolen addresses Catholic teachers in P.A.



### Catholic Connections

Deacon Harrold Salahub

Regina Archbishop Don Bolen delivered a message of hope to the approximately 350 teachers and support staff gathered at St. Mary High School for our opening faith formation session. Hope, the archbishop said, was not a wish, but rather an expectation grounded in the promise God makes to us. He continued by explaining that hope is a gift from God, as God knows what it means to be human and meets us in our reality. Our ultimate hope comes from the life, death, and resurrection of Jesus. Archbishop Don also shared that prayer is a great way to put hope into action. Prayer is the principle language of hope and it is where hope is nurtured. As a challenge, Archbishop Don indicated that there is a great yearning for hope in our young people, so it is important we provide models of hope and prayer.

Salahub is the Religious Coordinator for Prince Albert Catholic Schools.

In order to be a person of hope, the archbishop gave us five points to strive for. The first is to be a person of joy. Hope begins when we internalize the deep joyfulness which comes from our faith in Jesus Christ. Our words and actions should reflect this joy. The second point is to be at home with brokenness. This is our human condition, and we are asked to embrace life's challenges with hope. We are all part of God's plan and we are to take life as it comes, day by day. The third point is to help with each other's burdens. If we all embrace our human condition, we soon see the need that is around us. It is our vocation to serve others, so let us serve them in the spirit of love and hope. The fourth point is to look at each other as a person for whom God has a plan. Sometimes when it seems others get in our way or

bother us, we need to realize that every person has as purpose and mission. Sometimes it is us that needs to change to see Jesus in others. And finally, the fifth is to be witnesses of hope in our lives. Our young people are not necessarily interested in words or speeches. Rather, they want to see witnesses of the faith. Our young people need Catholic models of the faith in a world that needs us to step forward and proclaim our hope in Jesus. Archbishop Don ended his message by quoting 1st Peter 3:15 (NRSV): but in your hearts sanctify Christ as Lord. Always be ready to make your defence to anyone who demands from you an accounting for the hope that is in you. He explained that teaching is a vocation of hope. Hope is deeply attractive. Being a people of hope, and allowing that hope to shape everything we do, is a vital form of evangelizing in our day. The archbishop's message fit well to the Prince Albert Catholic School Division's spiritual theme of hope. The division has embarked on a three-year theme starting with hope in the 2017 - 18 year, followed by grace in 2018 - 2019 and love in 2019 - 2020.



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



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# Scandals in the church: bad news, good news

By Thomas Reese, SJ  
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Leaders in the Catholic Church, like leaders in any organization, hate scandals. They wish that they never happen, and when they do, they try to deal with them internally so as not to get a lot of bad publicity.

The problem is that they usually make a mess of it. Any attempt by the church to try to limit publicity is seen as a coverup.

A better strategy would be to recognize that scandals represent bad news and good news. The bad news is that something bad happened; the good news is that the perpetrator got caught. Scandals should be seen as an opportunity for the church to show it can act responsibly in the face of a scandal, because scandals are an inevitable part of life.

And there have been lots of scandals. The worst, of course, is the sexual abuse of children by Catholic clerics. This criminal abuse has been devastating on children, and attempts by church leaders in the past to cover it up have made matters worse for the children and their families as well as the church.

When accusations of abuse are raised, church leaders need to cooperate with law enforcement and follow the procedures that have been laid out by the church to deal with such accusations. Not only do church leaders have to do this, they have to be seen as doing it by the media and the public.

The latest church scandal has involved the Vatican nunciature or embassy in Washington, where one of its officials has been accused by

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CNS/Paul Haring

**DEALING WITH SCANDAL — St. Peter’s Basilica is seen during sunset in Rome. When it comes to church scandals, the Vatican has followed the old, failed strategy of saying as little as possible rather than getting all of the story out at one time, writes Thomas Reese, SJ. Today, professional PR firms recommend getting all of the bad news out as soon as possible in order to limit the number of followup stories.**

the United States of violating laws relating to child pornography. It presents a case study of what to do and what not to do.

On the positive side, the Vatican did issue a press release acknowledging that the U.S. State Department had notified it of a possible violation of child pornography laws by an official in the nunciature.

This is certainly progress from the days when reporters would have only gotten a “no comment” from the Vatican. But, for the most part, the Vatican is making a mess of it. The Vatican followed the old, failed strategy of saying as little as possible rather than getting all of the story out at one time. Today, professional PR firms recommend getting all of the bad news out as soon as possible in order to limit the number of followup stories.

The silliest part of the press

release was its refusal to name the official who was accused by the State Department. Since the press release said that the official had been recalled to Rome, it did not take long for the media to find a list of nunciature officials and then discover which one is no longer in the United States. By not naming the official right away, the Vatican gave the appearance of a coverup. In addition, it temporarily put all of its nunciature officials under suspicion. Not good.

Second, there was no specificity in the accusation. Was it possession of child pornography or production or distribution? Both Vatican and U.S. criminal laws make these kinds of distinctions. I presume it was possession, but since the Vatican did not say so, the media were forced to discuss the various possibilities, making the story worse than was necessary.

Third, the Vatican press release gave no explanation of how the official would be dealt with other than to say that “The Promoter of Justice opened an investigation.” This was made worse by adding, “investigations carried (out) by the Promoter of Justice are subject to investigative confidentiality.”

After decades of dealing with the sexual abuse crisis, it is hard to imagine a worse press release

in the 21st century.

What should the press release have said?

First, it should have begun by saying that any accusation of child pornography is taken very seriously by the Vatican and will be thoroughly investigated. It could have noted that possession of child pornography is a violation of church law as well as a violation of the Vatican City criminal code to which Vatican diplomats are held accountable as if the crime were committed inside the Vatican itself.

Thus, the accused will undergo two investigations, one by church officials for a violation of church law, and a second by Vatican City officials for a violation of its criminal statutes.

If he is found guilty of violating church law, he can be laicized (expelled from the priesthood) and never be allowed to act as a priest again. If he is found guilty of violating the Vatican City criminal code, he can be imprisoned and fined.

Nor was anything said about the current status of the accused, except that he is in Vatican City. The press release should have said that he is currently suspended as a priest and diplomat while the investigation takes place. It could have added that he will be confined to the Vatican and will not

have unsupervised access to children or the Internet until the investigation is over. This is the kind of information people want to know.

None of this was explained in the press release.

The case of Archbishop Józef Wesolowski, nuncio to the Dominican Republic, shows what happened in another recent case. He was nuncio to the Dominican Republic until August 2013, when he was recalled to the Vatican after accusations of the sexual abuse of minors. In June of 2014 he was laicized after an investigation and trial by the Congregation for Doctrine of the Faith. A year later he was indicted by Vatican City prosecutors on allegations of possession of child pornography. He was found dead of a heart attack on Aug. 27, 2015, before the criminal trial could take place.

It is way past the time when the Vatican can proceed in secrecy at its own pace without any transparency. Because of the church’s bad record in dealing with sexual abuse, the Vatican has to be forthcoming with information so that the media and the public know there will be no coverup.

This is especially true in the current case, where the Vatican has invoked diplomatic immunity so that the official will be tried under Vatican law rather than U.S. laws. Even though the U.S. would not want its diplomats tried by a foreign power, the Vatican’s use of this immunity will not go down well in the United States. There are legitimate arguments in favour of diplomatic immunity, but they will not be listened to if the Vatican is not transparent in showing it can and will responsibly deal with the case.

There are other interesting stories for the media to pursue. For example, how did the nunciature official come to the attention of the U.S. government? Was it through a sting operation? Did he access a child pornography site being monitored by the FBI? Or was the nunciature being spied upon by the FBI, CIA or NSA?

Whatever the source of the government’s information, the accused is still innocent until proven guilty under U.S. and Vatican law. But there will also be a trial in the court of public opinion, and so far, the Vatican is losing in that court, where the church is judged guilty until proven innocent.

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Social justice pioneer dies

It is rare to find a priest who has expertise in both theology and economics. A Canadian Jesuit was an exception. Rev. William (Bill) Ryan died in Toronto Sept. 8 at age 92.

It is worth noting his passing and recognizing the broad influence that will be his legacy, not only in Canada but internationally as well.

Ryan was born in 1925 to a large Irish-German family near Ottawa. He became a Jesuit and was ordained in 1957, a few years before the Second Vatican Council which influenced much of his thinking and energy.

He received his theology degree from the *Université Catholique de Louvain* in Belgium and a PhD in economics from Harvard University. Early on in his career Ryan taught math, economics and geography to students at St. Paul’s College in Winnipeg.

With his academic background in economics, he spent his life addressing the root causes of poverty and social injustice. In a tribute to Ryan, Erica Zlomislic said: “Through his extensive writing and talks, Ryan showed that the suffering of impoverished and marginalized people around the world was the result of social and economic injustice. His influential work took him from Ottawa to Washington to Rome and beyond. A comprehensive list of his many appointments, books and articles would run pages.”

Ryan served as national co-director of the

Canadian Conference of Catholic Bishops’ (CCCC) Social Action Department from 1964 - 1970 in Ottawa. In 1971, he moved to Washington, D.C., to become the founding director of the Centre of Concern, a Catholic think-tank that champions global social justice and peace.

He expanded his influence in 1977 when he became a founding board member of the Roncalli International Foundation, which helps improve the living conditions of the most destitute people in the developing world. He served on the board for five years.

From 1978 - 1984 Ryan served as provincial for Jesuits across English Canada. In 1984 he was named general secretary of the CCCC and served as the main CBC TV commentator during Pope John Paul II’s visit to Canada that year.

Bishop Douglas Crosby, president of the Canadian Conference of Catholic Bishops, commented about Ryan, “Always a man of the church, Bill not only served as general secretary of the bishops’ conference for Canada, but was also a good friend to many bishops, visiting them even up to the time of his final illness, to discuss past experiences, current events, and fresh insights and possibilities. He was a man of dialogue and learning, he was solicitous about the well-being of his Jesuit Forum — a way of understanding and working through some of life’s more difficult problems.”

In the last 10 years of his life in Toronto Ryan

used the Jesuit Forum for Social Faith and Justice to facilitate small group dialogue to build trust and friendship, encouraging people to listen to each other and share more deeply what is going on in the world, starting from their own experiences.

Referencing his background in economics, Zlomislic commented, “Ryan embraced a highly integrated view of human life and society that was intellectually open and did not leave behind the culture and values of families, but was based on just economic relationship for individuals to corporations.”

Jesuit Father James Hug commented, “Bill Ryan was a great visionary and a talented prophetic voice for social and economic justice in the spirit of the Gospel and the Catholic social tradition. He helped to shape the vision and commitment of the Society of Jesus at a crucial time in our history following Vatican II. . . . He was a great pioneer in the global church’s commitment to justice and peace.”

Ryan was a delegate to the first Synod of Bishops called by Pope Paul VI in 1971. He was influential in shaping the statement “Justice in the World,” which emphasized that action on behalf of justice and participation in the transformation of the world fully appear “as a constitutive dimension of the preaching of the Gospel.”

Ryan is no longer with us, but his influence and example will continue to influence and inspire people of faith and justice. — PWN

Driverless pizza delivery is a pilot project in university city

By Sylvain Charlebois

Ann Arbor, Mich., residents will soon have food delivered to their doors by driverless cars as part of an intriguing socio-economic experiment.

Domino’s Pizza and Ford have paired up in a pilot project to see how humans interact with driverless delivery cars. This is the first time a food service or retail company has used driverless technology to serve consumers.

Customers can track their

*Charlebois is dean of the Faculty of Management and a professor in the Faculty of Agriculture at Dalhousie University. www.troymedia.com*

delivery in real time with an app on their smartphone. They’ll receive a text with a four-digit code they will use when the car arrives.

Ann Arbor is home to thousands of post-secondary students, an age group likely to embrace this new technology.

The last 15 metres of the delivery experience will prove most unpredictable. The driverless car may end up in the driveway or near the curb. Customers may not want to go out to the car if it’s raining or snowing. Human behaviour can be difficult to predict, especially when dealing with food.

But this is an experiment in convenience. Service quality, Domino’s key strategic focus, will

be more consistent: delivery times will be streamlined, fewer pizzas will be damaged and the customer won’t have to tip. Removing tipping reduces price, making delivered pizzas more affordable. For cash-strapped students, that’s key.

For Domino’s, the business case for a driverless fleet is

strong. The upside includes: lower staffing costs, fewer staff recruitment and retention issues, lower insurance costs, lower fuel consumption, consistent delivery times, no thefts, controllable temperatures to keep food safe for customers and, therefore, less waste. Domino’s delivers more

than one billion pizzas annually and has more than 100,000 drivers, so running a driverless fleet could save the company millions.

Driverless home deliveries can’t come soon enough for the food service industry, which wants

— UNPLEASANT, page 15

Few Canadian educators are indigenous

By Gerry Chidiac

“I am only one, but I am still one,” Helen Keller said. “I cannot do everything, but I can still do something.”

In 2008, the government of Canada created the Truth and Reconciliation Commission to

investigate the residential school system in Canada and to give recommendations for moving forward as a nation. The commission’s findings, published in 2015, were groundbreaking. Ultimately, they referred to what happened in our country as “cultural genocide” and called for significant action to promote healing.

When we pass through that pain, however, we’re not only more empathetic to the suffering of others, we’re more determined to make a positive difference.

I’ve often heard about indigenous children being taken from their villages by “Indian agents” accompanied by police officers. When I make an effort to truly listen to these stories, however, I’m changed.

One key recommendation was in the area of education. Aboriginal learning thus holds a significant place in new curriculums across Canada. The challenge, however, is that few educators in Canada are indigenous.

When we face challenges courageously, we always find solutions. I’ve experienced two very positive factors in promoting indigenous education. First, the indigenous educators I’ve worked with are exceptional. They ask if I would like to try different initiatives with my class, they answer my question, and they give me the supports I need. Second, I’m never made to feel like an outsider; I feel like an ally.

According to indigenous writer and speaker Monique Gray Smith, “Being an ally means that you contribute to the healing, not to the hurting. Part of being an ally means that we listen deeply.”

Listening deeply is not easy, especially when the truth of what happened is so painful to hear.

As a parent, I’ve loved waking up and seeing my children smile. Sharing meals and laughter together are some of my happiest memories. It’s also meant everything to give them comfort when they were afraid and to help them to make sense of the world.

What if that were taken away from me? What if I couldn’t see them and spend time with them? What if they were taken to a place far away where they would cry themselves to sleep alone at night? What if I was aware that children died where they were going and I never knew if I would see my precious ones again?

These are painful thoughts, but fortunately for me, they’re only thoughts.

However, for many people in our country, those experiences — and even more horrific ones — were reality. For many, the scars of these events are still raw. Experience tells us that this type of wound can take generations to heal.

This type of listening expands me as a person. It inspires me to become an ally and to find new

*Chidiac is an award-winning high school teacher specializing in languages, genocide studies and work with at-risk students. www.troymedia.com*

— ALLIES, page 15



SISTINE CHOIR VISITS U.S. — Members of the Sistine Chapel Choir, under the direction of Msgr. Massimo Palombella, perform at the Basilica of the National Shrine of the Immaculate Conception in Washington Sept. 20. The choir, which also visited New York and Detroit, resembles the choir of the Early Renaissance period of 500 years ago in that it features all males, including about 30 boys, to sing the soprano and alto parts that were written with their vocal timbre in mind.



## Vietnam TV series misstates truth about tragic war incident

**The Editor:** As the premier revisionist of American military history, Ken Burns in his latest docu-opus, *Vietnam*, chose to act as his own film editor for the production. He refused to permit producers to use the word “murder” to describe the 1968 massacre of more than 400 South Vietnamese men, women and children in the village of MyLai by U.S. ground troops. Lt. William Calley and 27 under his command were charged with committing diverse atrocities and court-martialled. (Calley’s sentence was later commuted by Richard Nixon in 1975).

Defending his decision to describe what happened at MyLai, Burns stated that the MyLai inci-

dent still has a “toxic-radioactive” effect on American public opinion almost 50 years later.

Burns hired Gen. Merrill McPeak as an adviser for the film’s production. McPeak was a senior officer who flew 269 bombing missions in Vietnam. Interviewed in a recent *New Yorker* article about U.S. involvement in Vietnam, he acknowledged: “I believe that MyLai was my fault, my responsibility.”

Better late than never that the Pentagon chose to step forward and finally take responsibility. Pity that the general fell into line with Burns’s decision to mute the truth in portraying what could only be described as act of geno-

cide (reminiscent of the 1942 destruction and execution of the Czech town of Lidice and its citizens by the Nazis).

In fact, MyLai wasn’t simply *collateral damage* as Burns chose to describe the loss of every human life in the village. It was in essence, the killing of humanity in another torrid chapter of a war run amok.

For my money, I would choose to watch the PBS/WGBH-Boston production of *American Experience*. Its documentary, *Vietnam — An American History* doesn’t shy from some painful truths about U.S. involvement.

— **Randy Fleming, Moose Jaw, Sask.**

## Believers are not alone in their faith

Continued from page 1

- “Believe in the existence of the most noble and beautiful truths” and trust that God, through the Holy Spirit, is ushering everything toward the good, toward “Christ’s embrace.”
- Believers are not alone in their faith. There are others who hope, too. “The world goes on thanks to the vision of many people who created an opening, who built bridges, who dreamed and believed, even when they heard words of derision around them.”
- Never believe the struggles here on earth are “useless.” God never disappoints and he wants that seed he planted in everyone to bloom. “God made us to flower, too.”
- “Wherever you are, build!”
- When life gets hard, and “you have fallen, get up. Never stay down. Get up and let people help you to your feet.”
- “If you’re sitting, start walking!” Start the journey.
- “If you’re bored stiff, crush (boredom) with good works.”
- “If you feel empty and demoralized, ask if the Holy Spirit may newly replenish” that void.
- Work for peace among people.
- Don’t listen to those “who spread hatred and division.”
- No matter how different people are from one another, human beings “were created to live together. With disputes, wait patiently. One day you will discover that a sliver of truth has been entrusted to everyone.”
- Love people. Respect everyone’s journey — whether it be troubled or down the straight and narrow because everyone has a story behind them.
- Every baby born is “the promise of a life that once again shows it is stronger than death.”
- “Jesus has given us a light that shines in the darkness; defend it, protect it. This unique light is the greatest richness entrusted to your life.”
- Dream of a world still not seen, but will certainly come one day. Think of those who sailed oceans, scaled mountains, conquered slavery or made life better for people on earth.
- Be responsible: “Every injustice against someone poor is an open wound” and countless generations will come after you have lived.
- Ask God for courage every day. “Remember Jesus conquered fear for us” and “not even our most treacherous enemy can do anything against faith.”
- If fear or evil looms so large

- it seems insurmountable, remember “that Jesus lives in you. And, through you, it is he, who, with his meekness, wants to subdue all enemies of humanity: sin, hatred, crime and violence.”
- Be courageous in speaking the truth, but never forget, “you are not above anyone.” Even if one feels certain that he or she is the last person on earth who holds to the truth, “do not spurn the company of human beings for this” reason.
  - Hold onto ideals and live for something greater than yourself, even if it comes at a high price.
  - “Nothing is more human than making mistakes and these mistakes must not become a prison for you.” The son of God came “not for the healthy, but the sick” so people should not be afraid to get up again and start over when they fall, “because God is your friend.”
  - “If bitterness strikes, firmly believe in all those people who still work for the good; the seed of a new world is in their humility.”
  - Spend time with people who have kept a child-like heart. “Learn from splendour, nurture amazement.”
  - “Live, love, believe, and with God’s grace, never despair.”

## Unpleasant scenarios discourage drivers

Continued from page 14

to increase revenue beyond regular foot traffic. Simplified delivery is a key expansion strategy.

Ordering home-delivered food is risky, in part because drivers can be unreliable. But home delivery is no walk in the park for the drivers, either. A recent American survey suggests drivers often find themselves in awkward situations, including being tipped with marijuana, being asked to eat with the customer, witnessing domestic violence and being greeted by naked

customers. An endless list of unpleasant scenarios would discourage potential food delivery drivers.

For years, price has trumped all other features that consumers want in food service. But younger generations have a different perspective: while price remains a significant factor, the constant quest for convenience (on both sides of the food continuum) is reaching the point of obsession.


So dispensing with delivery personnel seems realistic.

Consumers could soon binge on their favourite junk food sever-

al times a week without ever seeing another person, let alone the embarrassment of seeing the same delivery person with each order.

Domino’s and Ford are onto something. Domino’s has been successful in part because of its mastery of home delivery. This project could make the company even more efficient.

But taking the human factor out of the food experience is impossible for thousands of food service companies. For many people who equate food with social interaction, that’s a good thing.



Paul Paproski, OSB

### God’s Sanctuary

You called me, Beloved,  
through whispering leaves,  
into your sanctuary.

Eyes closed, mind still,  
I enter into divine mystery  
where you dwell.

Through ancient trees I journey,  
cathedral groves reaching to the sky  
where sunlight moves with golden grace  
and shadows fall in purple haze  
through winding paths of solitude.

Sweet place, this is your sanctuary,  
a refuge for my soul.

Your arms enfold me,  
love washes over me,  
compassion moulds me  
into the oneness of His spirit —  
a consuming fire  
in God’s sanctuary.

By Diane Bauer

## PM is full of spiritual nourishment

**The Editor:** We would like to add to all those who have written to the editor of the *Prairie Messenger*, to express our sadness and disappointment that our inspiring and much needed paper so full of spiritual nourishment will cease to be published next May.

Yes we too have saved many of our papers, but yet we look forward each week to what news our *PM* brings. Then we ask ourselves where will we find a new article from Fr. Ron Rolheiser’s “In Exile” encouraging us in our faith journey?

Where will we read articles on social and economic justice like those written by Yvonne Zarowny?

Where will we read who has been ordained as another new priest?

Where will we find the touching stories Leah Perreault is willing to share with us?

Where will we read about our Pope Francis who is reaching out to touch yet another excluded person?

The list goes on and on. — **Elaine and Bill Uruski, Arborg, Man.**

## Allies will promote healing

Continued from page 14

allies who will promote healing in our country.

As a teacher, truth is vital to everything I do. Truth enlightens all of us, regardless of our age or ethnicity. As we embrace truth, we embrace the first step toward reconciliation.

Embracing truth and reconciliation also helps me to realize that we’re all a part of something much larger. The mistreatment

and abuse of children extends beyond residential schools, beyond the indigenous community, beyond Canada and beyond history. As we embrace the story of one wounded person, we embrace an unfortunate universal reality.

We can’t eliminate all this unnecessary suffering by ourselves but our role is still significant. We can each do something and, combined, that’s enough to heal the world.



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# Pope says church was late fighting child abuse

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis has endorsed an approach of “zero tolerance” toward all members of the church guilty of sexually abusing minors or vulnerable adults.

Having listened to abuse survivors and having made what he described as a mistake in approving a more lenient set of sanctions against an Italian priest abuser, the pope said he has decided whoever has been proven guilty of abuse has no right to an appeal, and he will never grant a papal pardon.

“Why? Simply because the person who does this (sexually abuses minors) is sick. It is a sickness,” he told his advisory commission on child protection during an audience at the Vatican Sept. 21. Members of the Pontifical Commission for the Protection of Minors, including its president — Cardinal Sean P. O’Malley of Boston — were meeting in Rome Sept. 21 - 23 for their plenary assembly.

Setting aside his prepared text, the pope said he wanted to speak more informally to the members, who include lay and religious experts in the fields of psychology, sociology, theology and law

in relation to abuse and protection.

The Catholic Church has been “late” in facing and, therefore, properly addressing the sin of sexual abuse by its members, the pope said, and the commission, which he established in 2014, has had to “swim against the tide” because of a lack of awareness or understanding of the seriousness of the problem.

“When consciousness comes late, the means for resolving the problem comes late,” he said. “I am aware of this difficulty. But it is the reality: We have arrived late.”

“Perhaps,” he said, “the old practice of moving people” from one place to another and not fully facing the problem “lulled consciences to sleep.”

But, he said, “prophets in the church,” including O’Malley, have, with the help of God, come forward to shine light on the problem of abuse and to urge the church to face it.

Typically when the church has had to deal with new or newly emerging problems, it has turned to the Congregation for the Doctrine of the Faith to address the issue, he said. And then, only

when the problem has been dealt with adequately does the process for dealing with future cases get handed over to another dicastery, he added.

Because the problem of cases and allegations of abuse are “grave” — and because it also is grave that some have not adequately taken stock of the problem — it is important the doctrinal congregation continue to handle the cases, rather than turning them over directly to Vatican tribunals, as some have suggested.

However, he said, the doctrinal congregation will need more personnel to work on cases of abuse in order to expedite the “many cases that do not proceed” with the backlog.

Pope Francis told commission members he wants to better balance the membership of the doctrinal team dealing with appeals filed by clergy accused of abuse. He said the majority of members are canon lawyers, and he would like to balance out their more legalistic approach with more members who are diocesan bishops and have had to deal with abuse in their diocese.

He also said proof that an



CNS/L'Osservatore Romano

**PROTECTION OF MINORS COMMISSION — Pope Francis listens as Sister Hermenegild Makoro, a member of the Pontifical Commission for the Protection of Minors, speaks during an audience with commission members at the Vatican Sept. 21. The pope told commission members that the church was late fighting abuse, and he promised a policy of zero tolerance for abusers.**

ordained minister has abused a minor “is sufficient (reason) to receive no recourse” for an appeal. “If there is proof. End of story,” the pope said; the sentence “is definitive.”

And, he added, he has never and would never grant a papal pardon to a proven perpetrator.

The reasoning has nothing to do with being mean-spirited, but because an abuser is sick and is suffering from “a sickness.”

The pope told the commission

he has been learning “on the job” better ways to handle priests found guilty of abuse, and he recounted a decision he has now come to regret: that of agreeing to a more lenient sanction against an Italian priest, rather than laicizing him as the doctrinal team recommended.

Two years later, the priest abused again, and Pope Francis said he has since learned “it’s a terrible sickness” that requires a different approach.

## Renowned Marian theologian dies

By Matthew Fowler

ROME (CNS) — Msgr. Rene Laurentin, who spent a lifetime studying Marian apparitions, died Sept. 10 at the age of 99 in Evry, France.

Laurentin had published more than 160 books and 1,000 articles about Mariology, including the “*Dictionary of the Apparitions of the Virgin Mary*.”

The 1,200-page volume lists more than 2,400 alleged apparitions of Mary all over the world and provides details about the church’s investigations of them. To this day, only a handful of the claimed appearances of Mary are recognized by the Catholic Church.

“The apparitions are not seen with the most benign eye by the church,” he had said, emphasizing how seriously the church investigates the claims and citing the long approval process of even the most popular visions.

“Apparitions are the least scientifically studied, the most hidden and most controversial of all theological subjects,” the French priest said.

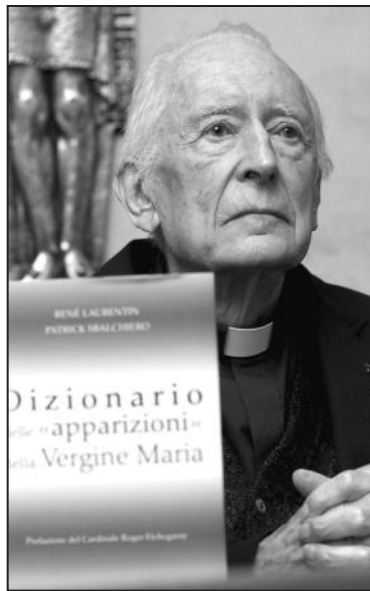
In the introduction to his “dictionary,” Laurentin wrote that he had been working for more than 50 years on the catalogue at the request of bishops and the Congregation for the Doctrine of the Faith. The goal, he said, was “to put to rest the many misunderstandings and confusion” surrounding claims of visions.

Laurentin, who served as a *peritus*, or expert, at the Second Vatican Council from 1962 to 1965 and as a religion correspondent for France’s *Le Figaro* daily, is also the author of “*Bernadette of Lourdes: A Life Based on Authenticated Documents*,” a highly praised biography of the

visionary. He also wrote several books on the alleged apparitions of Mary at Medjugorje, Bosnia-Herzegovina.

“The situation in Medjugorje is very confused because there are conversions every day, but the bishop is against it,” he said in October 2007. “And when Rome protects and covers the bishops, one can’t say Rome is in favour of the apparitions.”

While Pope Francis, too, has expressed some doubts about the Medjugorje apparitions, which allegedly continue, he appointed a Polish archbishop to visit the town and make recommendations about the pastoral care of the townspeople and the millions of pilgrims who visit there each year.



CNS/Paul Haring

Msgr. Rene Laurentin

## Politicians not Mafia: pope

By Cindy Wooden

VATICAN CITY (CNS) — When politics becomes all about partisan interests and secret deals, it leaves behind its true vocation and becomes susceptible to the same influences of corruption that allow the Mafia to flourish, Pope Francis said.

Authentic politics is “an eminent form of charity,” which strives to ensure a future of peace and full dignity for every person, whereas “a deviated politics” no longer listens to the conscience, but “banalizes evil, confuses truth with lies and profits from the role of public responsibility it has been given,” the pope said.

Meeting Sept. 21 with members of Italy’s anti-Mafia parliamentary commission, Pope Francis praised Italian laws that seek to involve the government and citizens, religious communities and volunteer associations in the fight against

organized crime. In particular, he cited the wisdom of provisions whereby some of the convicted Mafia members’ property, confiscated by the government, is turned over to non-profit groups to provide training and jobs to students and the unemployed.

Corruption, poverty and social injustice are the “fertile fields” upon which organized crime grows and thrives, he said.

Corruption is not interested in the common good but focuses on the self-interest of an individual or group, he said. The corrupt think they can get ahead by being “sly.”

While direct legal attacks on the Mafia are essential, they will not be enough to end organized crime, the pope said. Politicians must work for “greater social justice because the Mafia has it easy when it can offer itself as an alternative system in a region where rights and opportunities are lacking: work, a home, education, health care.”

## War robs South Sudan youth of childhood: bishop

KHARTOUM, Sudan (CNS) — War in South Sudan has robbed young people of their childhood and given them challenges unknown to their peers in most other countries, said the head of the Sudan Catholic Bishops’ Conference.

“My heart breaks at the thought that your childhoods are being taken away from you daily, but I know that you have not lost your vision or your hope for a better future,” Bishop Edward Hiiboro Kussala of Tombura-Yambio, South Sudan, said in a Sept. 21 statement to mark International Day for Peace.

The bishops’ conference includes all dioceses in Sudan and South Sudan, which split in 2011, when South Sudan became the world’s newest country. Barely three years after its independence from Sudan, a power struggle pitting President Salva Kiir and his former deputy, Riek Machar, plunged South Sudan into civil war. The war has killed thousands, displaced nearly one million people, ignited a man-made famine and destroyed the country’s economy.

In South Sudan and Sudan, it is “necessary for us to stop awhile” and “invite peace into our hearts, because we have lost everything

to wars,” Kussala said.

Addressing young people, the bishop said that in the past few years, he has had “the bittersweet privilege to witness how quickly you grew, and how quickly you matured.”

The killings and incessant fighting that have plagued South Sudan “have changed you,” he said, noting that he feels young people’s frustrations, which are evident on their faces, in their voices, in what they sing and in what they write on social media.

“It takes a lot of courage to take the first step, where our parents and elders have, sadly, failed,” Kussala said.

“Unlike you, we are entrenched in our old habits, prejudices, hate, injustices, and even pettiness, and it is not easy to let go of our selfishness, for it is how we have been able to survive and preserve ourselves in these dark times,” he said.

“But now it is time to look forward and we, living in a small country, can do that together,” he said. South Sudan has a population of 12 million people.

A preparatory process is currently underway for the 2018 Synod of Bishops on “young people, faith and vocational discernment.”

You can always, always give something, even if it is only kindness!

— Anne Frank