



## Saskapriest

Rev. Darryl Millette of the Roman Catholic Diocese of Saskatoon podcasts his homilies, has over 3,000 followers on Twitter and extends his ministry through a blog he calls "Saskapriest." — page 3



## Us & Them

Filmmaker Krista Loughton has made a film, *Us & Them*, which documents the friendships she developed over 10 years with four chronically homeless people in Victoria, BC. She says the process "taught me to provide unconditional love in a non-judgmental way." — page 6



## Icon writing

Gisele Bauche and Anna Mycyk, who have collaborated as teachers of iconography for nearly 20 years, affirm that the spiritual practice of icon writing is thriving. — page 6

## New political moment

"... the long journey to nuclear disarmament demands that we in the peace movement fight to bring Canada back where it belongs — in the forefront of the struggle to end the ultimate evil," said Hon. Douglas Roche, O.C., at the recent Group of 78 conference in Ottawa. — page 9

## Two traditions

Both Catholic and Anglican points of departure carry merits and risks, writes Rev. Marie-Louise Ternier. But, our "common ground is Christ Jesus himself." — page 12

## Catholic extremism

Catholic Women Speak has issued a statement expressing dismay at the increasing ferocity and intensity of online attacks perpetrated by the Catholic far right, and how many Catholic institutions are being swayed by the threat of attack from these groups. — page 12

# Pope launches 'Share the Journey'

By Cindy Wooden

VATICAN CITY (CNS) — Christ calls believers to welcome migrants and refugees "with arms wide open, ready to give a sincere, affectionate, enveloping embrace," Pope Francis said, launching the "Share the Journey" campaign of Catholic charities around the world.

Christians' embrace of people fleeing war or poverty should be "a bit like the colonnade of St. Peter's Square, which represents the mother church who embraces all in sharing a common journey," the pope said at the end of his weekly general audience Sept. 27.

With hundreds of refugees and migrants present in St. Peter's Square, Pope Francis said the Catholic charities' staff and volunteers who assist them are "a sign of a church that seeks to be open, inclusive and welcoming."

"Share the Journey" is a two-year campaign sponsored by *Caritas Internationalis*, the global network of national Catholic charities to promote encounters between people on the move and people living in the countries they are leaving, passing through or arriving in.

Philippine Cardinal Luis



CNS/Paul Haring

**POPE LAUNCHES NEW PROGRAM** — Pope Francis greets Cardinal Luis Antonio Tagle of Manila, Philippines, and immigrants during his general audience in St. Peter's Square at the Vatican Sept. 27. Immigrants were in attendance as *Caritas Internationalis* launched its "Share the Journey" campaign in support of immigrants.

Antonio Tagle of Manila, president of *Caritas Internationalis*, told Catholic News Service, "Share the Journey" is not just a title or a label for a program — it is that, but more than that, it is a

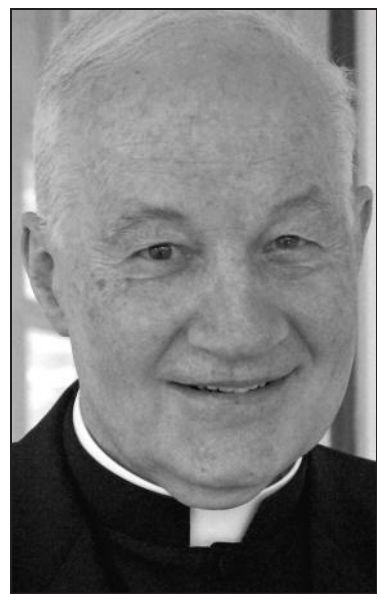
lifestyle," an affirmation that

— **GESTURES**, page 15

# Amoris Laetitia a call for 'new pastoral conversion'

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Cardinal Marc Ouellet warned Canada's bishops against "alarmist" interpretations of Pope Francis' *Amoris Laetitia*, "The Joy of Love."



CCN/D. Gyapong

Cardinal Marc Ouellet

Though the document's Chapter 8 opens the door by way of a footnote to the sacraments of penance and the eucharist "in certain cases," these are "exceptions," the Prefect for the Congregation of Bishops told more than 80 bishops and eparchs of the Canadian Conference of Catholic Bishops gathered for their annual plenary Sept. 25 - 29.

The document does not signal "changes to doctrine or to sacramental discipline," but represents a pastoral approach taking into consideration "the good of the person" and his or her concrete circumstances, said Ouellet, the former Archbishop of Quebec and Primate of Canada before his appointment by Pope Benedict XVI in 2010 to his present post.

"Any alarmist interpretation" that says the document is "a break with tradition," or a "permissive interpretation that celebrates access to the sacraments" for the divorced and remarried, is "unfaithful to the text and to the intentions of the Supreme Pontiff," Ouellet said.

He noted the "contrasting reactions" to the post-synodal apostolic exhortation, "delighting some, worrying others, leaving none indifferent."

Some saw in it a welcome, a new openness for the divorced and remarried, others saw it as a risk, "a break with the traditional doctrine and discipline" of the Catholic Church, he said. Chapter 8 became the "interpretive key" for the document, making people judge it as either "positive and welcome," or "ambiguous and risky."

Instead, Chapter 8 is a call for a "new pastoral conversion," to comfort and help suffering persons, to better integrate them in the community and to help them live out their vocations, he said.

Accompanying, discerning and integrating weakness represent the new pastoral direction needed

to integrate people in fragile circumstances, he said.

Accompanying means having "confidence in the grace at work

— **LOOK PAST**, page 5

# Historic Winnipeg synod now at midway point

By James Buchok

WINNIPEG — The synod of the Archdiocese of Winnipeg, the first in its 100-year history, has reached the midway point with last fall's Listening Sessions leading to last spring's Focus Commissions and the preparation of white papers containing proposals to be put to the delegates of the upcoming Synod General Sessions.

In September, the 200 delegates to the General Sessions attended one of three orientation gatherings to learn how the sessions will work and what their roles will be.

"You're a very important person," said Archbishop Richard Gagnon to 100 of the delegates at an orientation session at St. Anthony of Padua Church (West Kildonan) in Winnipeg Sept. 21. "You have been appointed a delegate to the synod and this is a key component in the work of the Holy Spirit. You represent your

parish communities and groups such as the Catholic Women's League and the Knights of Columbus and youth, and you are part of the synod process."

Two previous orientation sessions were held at St. Augustine's Church in Brandon Sept. 15 and St. Viator's Church in Dauphin Sept. 16.

The Archdiocese of Winnipeg director of Pastoral Services Ted Wood said the word synod means "to come together, to walk together, to go forward upon a path," adding that Pope Francis calls us to be a more "synodal church." He said a synod is not very common among Canadian dioceses.

"We entered into this as an act of faith," Gagnon said. "We had to craft it for our own particular diocese." He called the synod process, "an action of the Holy Spirit."

The delegates to the General Sessions are elected members, ex

— **HOLY SPIRIT**, page 6



# Church must openly share its shortcomings: Dolan

By Peter Finney Jr.

NEW ORLEANS (CNS) — New York Cardinal Timothy M. Dolan suggested to more than 400 priests of the state of Louisiana that humbly and openly sharing the “wounds” and shortcomings of the church might bring those who are alienated back to the practice of the faith.

Using the image of the church as “our supernatural family, which we, as priests, are called to image,” Dolan told the opening session of the three-day Louisiana Priests’ Convention that human weakness has been a part of the church from the beginning.

“The church is not just our family — it’s also a dysfunctional family,” he said Sept. 19 during what is one of the largest state-wide gatherings of priests in the U.S. “Everybody today talks about dysfunctional families. Have you

ever met a functional one?”

Dolan, who spoke on the theme of “Shepherding Today as Priest, Prophet and King,” said in the jubilee year of 2000, St. John Paul II “apologized publicly” 54 times for “the specific sins of the church.”

“That’s more than once a week,” Dolan said. “And Pope Francis surely has done so.”

The cardinal said while the world is “ever ready to headline the flaws of the church,” the dynamic changes when “her loyal members are more than willing to own up to them.”

If that happens, people estranged from the church “might just take a second look,” he said.

“Their favourite caricature of the church is as a corrupt, arrogant, self-righteous, judgmental hypocrite,” Dolan said. “I sure don’t have any problem admitting that, at times, it can be tough to

love the church because of her imperfections. The mystical body of Christ has lots of warts.”

However, Dolan noted, it is clear from the Acts of the Apostles, in particular the conversion of St. Paul, that “Jesus Christ and his church are inseparable.”

When Saul was blinded and knocked off his horse on his way to Damascus, Dolan said, the voice he heard was, “Saul, Saul, why do you persecute me?”

“He didn’t say, ‘Why do you persecute my people?’ Nope. ‘My followers?’ Nope. ‘My disciples?’ Nope. To be rather blunt, Jesus and his church are the same. Christ and his church are one. Jesus Christ and his church are synonymous,” the cardinal continued.

“My brother priests, as we consider the priesthood, preserving the unity of Christ and his church is perhaps the most significant pastoral challenge we shepherds face today,” Dolan said. “I’m not telling you anything (new) — you’re all on the front lines. The dominant opinion and sentiment that we face today is, ‘We want Christ; we want nothing to do with that stupid church.’ ”

A YouTube video by evangelical Jefferson Bethke — “Why I hate religion but love Jesus” — “went viral with 27 million views” because of that sentiment, he said.

“Such is the popular and the successful crusade now to annul the spousal bond between Christ and his bride, the church,” Dolan said. “We hear this all the time, right? ‘I prefer spirituality to religion; I want the Lord as my shepherd, as long as I’m the only one there; I want Christ as my king in a kingdom of one; I’ll believe, I won’t belong; God is my father, and I’m the only child; Jesus is my

general, but there’s no army.’ They want Christ without his church.”

Dolan said Pope Francis has made it clear that a Christian cannot be “a nomad” but is someone who “belongs to a people, the church. A Christian without a church is something purely idealistic.”

“We live in a world that often considers belief in God a private hobby, at best, a dangerous ideology, at worst,” Dolan said. “The church is considered superstitious, irrational, backward, useless, counterproductive, out of it. So, what do we do, my fellow museum pieces?”

Dolan suggested to the 435 priests that they evangelize by developing “a theology and a practice of the church as a family.” He said it’s not a new idea; it’s one that also resonates with the Jewish community, which is experiencing similar challenges of keeping young people within the practice of their faith.

Dolan said the late New York newspaper columnist Jimmy

Breslin once wrote: “We Catholics might not be very good at being members of the church, but we never leave. We’re all just one chest pain away from going back.”

“Not anymore, I’m afraid,” Dolan said. “I don’t know about you, but every time the Pew Research Centre puts out a new study, every time CARA (Centre for Applied Research in the Apostolate) announces more statistics, I, as a priest, a shepherd, a prophet and a king, hold my breath because the percentage of people who claim to be ex-Catholic or ‘none’ rises a couple of points.”

If people with a cynical or jaded view of the church experience priests who “prize honesty and humility” and are “contrite and eager” to reform the flaws of the church, then they may begin to view the church as “a warm, tender, inviting family.”

“If we’re not afraid as priests to show our wounds — the wounds of the church, the wounds of our family — maybe the other wounded will come back,” Dolan said.



CNS/Cathal McNaughton, Reuters

**ROHINGYA REFUGEES IN BANGLADESH** — A severely malnourished child is seen as Rohingya refugees wait to receive aid Sept. 25 at a camp in Cox’s Bazar, Bangladesh. Immigrants and refugees need to be respected and assisted, not treated like an enemy, a panel said during a Sept. 27 news conference at the Vatican launching the Caritas “Share the Journey” campaign.

## Group takes issue with pope’s teachings

By Cindy Wooden

VATICAN CITY (CNS) — Several dozen priests, scholars and writers have published what they described as a “filial correction” of some of Pope Francis’ teachings about marriage — particularly about access to the sacraments for divorced and civilly remarried Catholics.

The best-known name among the signatories is Bishop Bernard Fellay, superior general of the traditionalist Priestly Society of St. Pius X, a group still involved in talks with the Vatican aimed at regularizing its status within the Catholic Church.

The letter originally was signed by 40 people and delivered to Pope Francis in August; the writers said they did not receive a response, so they released it publicly Sept. 24, launching a website as well: [www.correctiofilialis.org](http://www.correctiofilialis.org)

The Vatican press office had no comment about the letter.

U.S. Cardinal Raymond L. Burke, former head of the Vatican’s top court, and German Cardinal Walter Brandmüller, former president of the Pontifical Committee for Historical Sciences, did not sign the letter. Along with two other cardinals who are now deceased, they publicly released in September 2016 a critical set of

questions, known as “dubia,” that they had sent to Pope Francis about his teaching on the family.

As recently as August, Burke spoke in an interview about issuing a “formal correction” of Pope Francis if he refused to respond to the “dubia.” The correction, he said, would be a declaration of church teaching, rather than a set of questions.

The new letter accuses Pope Francis of “the propagation of heresies effected by the apostolic exhortation ‘*Amoris Laetitia*’ and by other words, deeds and omissions of Your Holiness.”

“*Amoris Laetitia*” (“The Joy of Love”) is the document Pope Francis released in 2016 reflecting on the discussions and conclusions of the meetings in 2014 and 2015 of the Synod of Bishops on the family.

In the document, Pope Francis affirmed church teaching that the sacrament of marriage is the bond of one man and one woman united for life and open to having children.

However, the document also encouraged parishes and priests to reach out to couples whose marriages have failed, reminding them that they have not been excommunicated.

In “*Amoris Laetitia*,” Pope Francis asked pastors: to accompany those who have remarried

civilly; to check if their sacramental marriage was valid or if they could receive a decree of nullity; and to lead them in a process of discernment about their responsibility for the breakup and about their current situation in light of church teaching. The document seemed to open the possibility — in certain cases and after the discernment process — of allowing them to receive absolution and communion even without promising to abstain from sexual relations with their new partner.

The “filial correction” lists what its authors see as seven “false and heretical propositions” in “*Amoris Laetitia*,” including: a belief that God’s grace does not give a believer the strength to meet “the objective demands of divine law”; that divorced and civilly remarried persons “are not necessarily in a state of mortal sin”; that a person can break divine law and not be in a state of sin; that a person can decide in good conscience that sexual relations are morally permissible or even good with someone other than the person they married sacramentally; and that “our Lord Jesus Christ wills that the church abandon her perennial discipline of refusing the eucharist to the divorced and remarried.”

The letter asked the pope to publicly reject the seven propositions.

## Legal action needed for Holy Land violence

By Judith Sudilovsky

JERUSALEM (CNS) — Christians in the Holy Land, including Catholic leaders, have expressed frustration with lack of legal action against cases of desecration and vandalism of sacred places.

Even as the Assembly of Catholic Ordinaries of the Holy Land issued a statement condemning the Sept. 20 desecration and vandalism of a Catholic shrine in Israel, some people criticized the statement’s “weak language” and asked, “How long will we be tolerant?”

“Unfortunately, in these situations we feel how vulnerable we are,” one person wrote on Facebook.

The latest incident took place Sept. 19 at St. Stephen Church inside the Beit Jamal Salesian monastery west of Jerusalem. The monastery is open for visitors and generally has good relations with its Jewish neighbours, including the residents of an ultra-Orthodox town, said Salesian Father Antonio Scudu, caretaker of the church. Pilgrims to the church discovered the vandalism, which included a shattered statue of Mary, broken faces of figures on the stained glass windows, and a destroyed cross.

“I was shocked,” said Scudu. “I didn’t expect to see something like this. The church is always open. If you see what happened, you feel they did it with hate. They smashed everything.”

It is the third time the Beit Jamal community has been vandalized in the past five years.

Israel Police spokesperson Micky Rosenfeld said evidence had been collected at the site and the investigation was ongoing. He denied

charges of police inefficiency in vandalism investigations.

“There have been arrests in previous cases. We are looking into this case to see if it was an individual or a group. These are all separate cases,” said Rosenfeld.

He said authorities do not believe there is any connection between most of the cases nor some sort of “vandalism cell” operating against Christian and Muslim holy sites.

As in past statements, the bishops called for better education toward tolerance and coexistence.



CNS/Dylan Martinez, Reuters

**BARBARA BLAINE DIES** — Barbara Blaine, who founded the Survivors Network of Those Abused by Priests (SNAP) and served as its president until last February, died Sept. 24 in St. George, Utah. She was 61. She was herself a victim of clergy sexual abuse in her teen years. Blaine founded SNAP in 1988 with an ad placed in the National Catholic Reporter. After getting a theology degree, Blaine — who eventually became a lawyer — spent her years after college serving and living with homeless people in a Catholic Worker house in Chicago. SNAP’s first meetings were held in a Catholic Worker house there.



# Bishops address a range of concerns at plenary

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Any decision about a papal visit will not come during the annual plenary Sept. 25 - 29 of the Canadian Conference of Catholic Bishops (CCCCB), said its outgoing president.

“Any discussion about inviting Pope Francis will probably be more focused on our ongoing response to the Truth and Reconciliation Commission (TRC),” said Bishop Douglas Crosby of Hamilton in an interview Sept. 25. “The issue of a papal visit we really have to look at seriously because it can be really expensive.”

“That’s why there is a lot of discussion with government and with other agencies,” Crosby said. “It won’t take place under my watch. It will be the responsibility of the next executive.”

While one of the TRC Calls to Action demands the pope make an apology for Indian residential schools on Canadian soil, Crosby said he doubted Pope Francis would come “just for an apology.”

And while a vote on extending an invitation to the Holy Father

was not on the official agenda for the five days of meetings, any papal visit would depend on the support of Canada’s bishops.

“The pope would never come to a country unless the conference was in favour or supported it, or wanted him to come,” Crosby said.

High on the agenda for the bishops was a pastoral response to Pope Francis’ post-synodal Apostolic Exhortation *Amoris Laetitia*, which has generated controversy and prompted divergent interpretations by some bishops’ conferences around the world on how far it opens the door to communion for the divorced and remarried (see related story, page 14).

On Sept. 25, Crosby told the bishops the conference had received an unusual phone call from Prime Minister Justin Trudeau, asking for the bishops’ help in providing “a better understanding of Islam” in the wake of the mosque shooting in Quebec City Jan. 29 that killed six and injured another 19.

“I was able to say we had produced a pastoral letter on Islam, and in the Grade 11 program in the Catholic education system, we



CCN/D. Gyapong

**RE-CONSECRATION OF CANADA TO OUR LADY** — Canada’s three cardinals led their fellow bishops in re-consecrating Canada to the Immaculate Heart of Mary Sept. 26. Cardinal Gerald Cyprien Lacroix, Cardinal Marc Ouellet, and Cardinal Thomas Collins led more than 80 bishops and eparchs from across Canada and hundreds lay faithful in the consecration prayer at Ottawa’s Notre Dame Cathedral Basilica. The consecration marked Canada’s 150th birthday as well as the 70th anniversary of the 1947 Marian Congress in Ottawa where Canada was first consecrated to the Immaculate Heart. The mass also marked the 50th anniversary of Development and Peace — Caritas Canada, the Canadian bishops’ overseas development agency. Development and Peace was founded in 1967 on Canada’s 100th anniversary year.

offer a whole section on Islam.

The CCCB plenary also had a panel discussion on “Pastoral orientations for inter-religious dia-

logue with Islam” as part of its public session Sept. 26.

Bishop Claude Champagne of Edmundston, who chaired the panel, spoke of the need to combat the “virus of anti-Islamic sentiment” that he said was “grounded in hate,” suspicion and fear. “The Gospel is the greatest tool” against this, the bishop said, because “we are called to love our neighbour as ourselves.”

Archbishop Anthony Mancini of Halifax updated the bishops on the progress of the replacement document for “From Pain to Hope,” the 1992 document that responded to the clerical sexual abuse crisis. The document has

become too large, the archbishop said. The ad hoc committee in charge of the document consulted a range of professional experts, and the material needs to be condensed without losing any valuable content, he said. The document will be published in 2018.

The CCCB plenary marked the 500th anniversary of the Protestant Reformation Sept. 25 with an ecumenical prayer service with Archbishop Richard Gagnon of Winnipeg co-presiding with Rev. Susan Johnson, National Bishop of the Evangelical Lutheran Church in Canada. The prayer

— SOCIETY, page 4

## ‘Saskapriest’ finds online audience

By Meggie Hoegler  
The Catholic Register

Rev. Darryl Millette is a social media-savvy priest. He podcasts his homilies, has over 3,000 followers on Twitter and extends his ministry through a cleverly named blog — Saskapriest.

Millette, 39, is the pastor at Holy Spirit Parish in Saskatoon. He uses Saskapriest to share podcasts, videos and blog posts about the faith. To him, social media are a way to stay connected with his parish outside of the weekly mass.

“The church should be where people are and there are certainly a lot of people on social media,” said Millette. “Pope Francis tells us to go out into the periphery. Online is no longer the periphery, it’s the norm.”

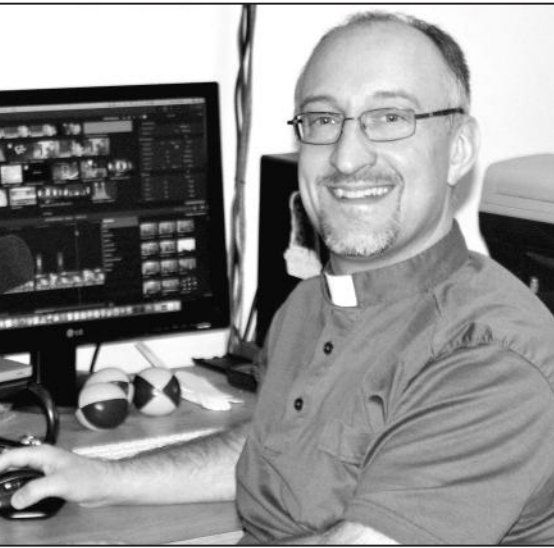
Millette’s family bought their first computer in 1986, when he was eight years old, and he created his first website 10 years later. He was passionate about technology and went on to study computer science and electrical engineering. While attending the University of Saskatchewan, he became involved with Catholic Christian Outreach (CCO), a decision that prompted a drastic career change from engineering to ministry.

“When I started university, I got very involved with CCO and as a result, got deeper and deeper into my faith. When I finished my degree, I decided to work with CCO for a year. It gave me a lot of time to think, which I hadn’t had while I was studying. I began to feel the call of God in my heart and I entered the seminary a year later.”

Millette entered St. Joseph’s Seminary in 2002 and was ordained a priest in Saskatoon on July 13, 2007. During this time, he was running a personal website. “I was challenged by a friend to be more intentional with it. I took that to heart and began recording my homilies, making

short videos and blogging about my ministry,” said Millette.

His latest online ministry is a video series appropriately named My Catholic Story, which chronicles parishioners’ faith journeys.



Catholic Register/CCN

Rev. Darryl Millette

The series is a joint effort between Millette and the administrative assistant for the Diocese of Saskatoon, Sharon Leyne. She finds the sources and interviews them while Millette works behind the scenes — filming, editing footage and posting the videos to both his blog and the archdiocese’s Facebook page.

Millette uses Instagram for photo sharing and Twitter to share snippets of his life in less than 140 characters. Facebook, however, is his platform of choice.

“It reaches the most people,” said Millette. “There is a pretty even mix of parishioners — we have six elementary schools in the area along with a bunch of seniors’ homes. There are people from all ages here. Although it’s mostly millennials and young parents who follow my blog and Twitter, I get a surprising amount of feedback from retirees on Facebook.”

Millette encourages other priests to use social media as a tool of ministry.

“It can be a challenge when you’re as busy as we are,” said Millette. “Not everyone has the time or the ability, but most priests still have a parish website or social media accounts run by someone who is hired to do so.”

In addition to online outreach, Millette teams up with his Wheaten terrier, Chloe, to bring joy and comfort to the community.

“Dogs are such wonderful creatures,” said Millette, as Chloe barks in the background. “If I

know a family is comfortable with a dog, I will bring her to funeral preparations. She can sense when people are feeling down and her presence helps bring back joy.”

Chloe goes just about everywhere with Millette. Except mass.

“I bring her to parish events, but never to mass. She’d be completely out of control,” he says, laughing.

He also finds sports a great way to connect with his community.

“I’m a big fan of the Saskatchewan Roughriders,” said Millette, who enjoys discussing games and predictions with fellow fans after mass. “It’s about reaching people on a human level. Social media are fantastic for making the first step and starting a conversation, be it about faith, sports or something else. But we still need face-to-face interactions for the deeper discussions. You can’t read someone’s facial expressions or hear the tone in their voice in a Tweet.”

## Archbishop Bolen named St. Paul Alumnus of the Year

OTTAWA — On Sept. 29, St. Paul University in Ottawa presented the 2017 Alumnus of the Year Award to Archbishop Donald Bolen. Pope Francis appointed Bolen the eighth Archbishop of Regina on July 11, 2016. The installation ceremony was held Oct. 14, 2016 at Holy Rosary Cathedral.

The award recognizes the outstanding achievement of one of St. Paul’s alumni. Bolen has demonstrated, through his personal and professional mission, a steadfast commitment toward healthier and more vibrant communities. He is best known for his extensive work in the field of ecumenism, which has spanned two decades and advanced ecumenical dialogue on an international level. He is also known for his support of indigenous communities in Saskatchewan and his dedication to charitable causes. His extensive resumé also includes a large body of work in both teaching and leadership roles.

“Archbishop Bolen’s contributions toward the enhancement of social justice and the achievement of a more inclusive and compassionate society clearly demonstrate a strong alignment with the mission of our university,” said Chantal Beauvais, St. Paul University rector. “As the recipient of the St. Paul University Alumnus of the Year award for 2016-2017,

he joins the company of many well-accomplished and celebrated men and women who have made and are making significant impacts and contributions to building a more humane society.”

“I am pleased to learn of the signal honour which St. Paul University is conferring on Archbishop Bolen as Alumnus of the Year,” said Ottawa Archbishop Terrence Prendergast, SJ. “Archbishop Bolen is well known for espousing the path to reconciliation among Christian bodies through his commitment to ecumenism; in society by his devotion to indigenous peoples; and in his preoccupation to identify with and serve the urban poor.”

Bolen obtained his honours bachelor’s degree in religious studies with a minor in English from Campion College at the University of Regina. Later, he entered the Seminary of St. Paul in Ottawa, and completed his theological studies at St. Paul University, obtaining a bachelor’s, master’s and licentiate in theology.

St. Paul University (1848) is the founding college of the University of Ottawa, with which it has been federated since 1965. It offers programs in canon law, conflict studies, counselling and psychotherapy, human relations, philosophy, public ethics, social communication, social innovation, and theology.



# Build on grace of *ad limina* visit: nuncio to bishops

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Canada's bishops were urged, they heard at their annual plenary, to build on the "moment of grace" and "fresh wind" of their *ad limina* visits to Rome earlier this year.

"I believe that for all, this was a moment of grace, a moment which you will keep as a living, tangible and unforgettable memory," Archbishop Luigi Bonazzi told the more than 80 bishops and eparchs gathered for the Canadian Conference of Catholic Bishops' annual plenary.

The bishops travelled with their regional assemblies over the spring months to meet with Pope Francis and representatives of various dicasteries in Rome.

"It remains true — and we are witnesses to this each day — that the church is marked by many weaknesses and fragilities, for the simple reason that we who are the church are weak and fragile," the nuncio said. "But, however weak it may be, the church has a very reliable guide given her by Christ."

He quoted Pope Francis, who said during the Angelus Aug. 27, "Peter . . . is not a great stone; he is a small stone, but taken up by Jesus, he becomes the centre of communion."

"Without any wish for triumphalism, but with a peaceful realism, we can say: 'What other society has at this time a guide as authoritative and as recognized as Pope Francis?'"

The nuncio spoke of how the church is founded on the Apostles and Peter, their leader, and "on their successors, the bishops in union with the successor of Peter."



CCN/D. Gyapong

**PLENARY ADDRESS** — Archbishop Luigi Bonazzi, the Apostolic Nuncio to Canada, reminded the Canadian bishops of the graces they received on their *ad limina* visits to Rome last spring. He spoke to the bishops' annual plenary Sept. 25.

"The Second Vatican Council teaches us that 'in the person of bishops assisted by priests, it is the Lord Jesus Christ, supreme pontiff, who is present among believers.'"

It is important bishops "be always accompanied by this awareness," the nuncio said.

"Are we up to the task? Are we capable?" he asked. "If we look at ourselves, if we look at our human capacities, the answer is certainly: no! But Christ Jesus, the Good Shepherd who called us, is himself well aware that we are radically inadequate. He knows perfectly well that we

are poor sinners."

"That is why he said to Peter and to the Twelve — and he is also saying to us, 'Come with me. I will make you fishers of men' (Mk 1:17). 'I will make you,' Jesus said. *Poieo*. 'This verb indicates the creative action of God, the action of Jesus who performs the works of the Father,' the nuncio said.

"It is the efficacious word that brings about what it says," he said. "It is not Peter and his companions who by themselves become fishers of men: it is Jesus who makes them fishers of men by his own power."

"And it will be a slow and progressive work: 'I will make you become,' This is a formation that

## Society in 'a state of denial' about human trafficking

Continued from page 3

service featured prayers of repentance for disunity in the Body of Christ.

In ecumenical greetings, Johnson told the Catholic bishops Sept. 26 she was concerned that "we will come to the end of 2017 and go back to business as usual."

She said she hoped Catholics and Lutherans would build on the fruits of this year and 50 years of dialogue.

The bishops heard a presentation on human trafficking Sept. 26 led by Bishop Raymond Poisson of Joliette. Poisson spoke of the work of the Santa Marta group, an international coalition of police officers, bishops and decision-makers launched by Pope Francis to eliminate human trafficking, which the Holy Father has called "a wound on the body of contemporary society."

Sister Helen Petrimoulx, SNJM, co-founder of "We Fight," a Windsor-based coalition against human trafficking, said human trafficking has been going on for decades, but Canadian society and institutions have been in a state of denial about its extent.

Organized crime is involved and "they are powerful because we do not know enough," she said.

The first victims her group helped were some young men from Hungary who had been lured to Canada by the promise of work in construction in Toronto. They were confined in a basement, she said, until they were able to take them in a van to Windsor. Organized crime in Hungary threatened the men and their families with violence, so they sought refugee status.

Jesus will accomplish day after day, living with his disciples, sharing with them, showing them the works that he himself is doing."

Though a bishop becomes one at his ordination, the nuncio pointed out, "we are always in the process of becoming bishop, that every day we must learn — in order to grow within us, the stature of Christ the Good Shepherd, from whom we must learn each and every day the wise search" for the one thing necessary, the "salvation of souls."

This requires a permanent, not an occasional, "spiritual apprenticeship," both personal and "lived together," he said.

He urged the bishops to be close to their priests with "brotherly and paternal love," noting the priests are the bishops' first neighbours. Their brother bishops are also their first neighbours.

"Let us support one another," he said. "Let us commit ourselves to cultivating and growing among ourselves the episcopal fraternity. Let us help each other to remain in that 'spiritual apprenticeship'; that will enable Jesus, in and through us, to continue, as Good Shepherd, to serve this land that is yours in Canada."

Petrimoulx said her religious congregation was able to pay for airfare and emergency visas for the men's families.

"We Fight" is focusing now on human trafficking and helping survivors within Canada. "The highways from the Maritime provinces all the way to Windsor are known as the human trafficking corridors where traffickers can move their victims far away from their families and supports," she said.

She noted one woman had recruited her 17-year-old daughter to recruit into the sex trade socially isolated girls in one of the local Catholic high schools.

Francine Cabana of CATHII (*Le Comité d'action contre la traite humaine interne et internationale*) said their focus is on sexual exploitation in Quebec, since police see Montreal as a hub of sex trafficking. It is also focusing on the sexual exploitation of native women, who are "the greatest victims of international exploitation."

The bishops elected a new executive and Permanent Council and choose new heads of various episcopal commissions during the plenary.

Crosby's two-year term came to an end on Sept. 29.

"I'll be glad to relinquish the title," he said. He recalled Archbishop Richard Smith of Edmonton telling him how much time it would take up to serve. "I will gain back about three months a year of my life when I finish and I will be happy about this," Crosby said. "The Diocese of Hamilton is a big diocese and they have been very supportive and very patient."

## Bishops to wait on new abuse policy

By Francois Gloutnay

CORNWALL, Ont. (CNS) — The Canadian bishops will not publish their new policy for the protection of minors before 2018, said Bishop Anthony Mancini of Halifax-Yarmouth, N.S., chair of the ad hoc committee tasked with drafting this resource in 2012.

"No, it will not be possible," Mancini told his colleagues during a brief speech at the plenary assembly of the Canadian Conference of Catholic Bishops Sept. 25. "I anticipate that the document will be finalized in 2018."

The bishops first spoke of a publication before the end of 2016. Faced with delays, they then planned to make it public in the first months of 2017. In August, Bishop Douglas Crosby, president of the CCCB, suggested that the document could be published before the end of the year.

Mancini explained that the document has taken on such a scale that it needs to be made more comprehensive. He also said the bishops want to have the text analyzed by professionals



Catholic Register

Bishop Anthony Mancini

before they release it. Fifteen lawyers, psychologists, psychiatrists and insurers were consulted. They "have something to say about the document," and it would be better to hear the professionals "before rather than after" this report is actually published by the bishops' conference,

he said. "Their remarks are now coming to us."

He also reminded French-speaking bishops that they "strongly recommended" last year that the French translation of this text be completely revised before a possible publication. "Before we produce the French text, it is important that we have finished the English version," he said.

"Another year and, thank God, it will be over," Mancini said at the end of his brief statement.

In June 1992, the Canadian bishops published a report entitled "From Pain to Hope," entirely devoted to sexual assaults by the clergy. The bishops proposed "ways and means both to eliminate in the church the after-effects of past scandals and to prevent new cases of aggression against children."

Last year Mancini said the adoption by the Vatican of new standards for the protection of children made it necessary to revise the standards and policies of the bishops' conference.

"This is not a document against sexual abuse," he said. "It is a document that places the protection of young people as an essential responsibility of the bishops as leaders of the Gospel and the church."

Gloutnay is a reporter for Presence info, based in Montreal.



**By Alan Hustak**

Time has finally caught up with North America's oldest order of sisters and, too few and too old to maintain their convent, they will soon be gone from the home in the heart of the historic walled city they have occupied with dignity for 340 years.

M. Weber

M. Weber

According to Pope Francis, more is gained in gradually integrating those in the process of conversion than “in maintaining the faithful in an adherence that may be juridically correct but that is often superficial,” Ouellet said.



# Filmmaker discusses her work and message

By Kate O’Gorman

SASKATOON — A number of local Saskatoon agencies collaborated to offer a special free screening of the documentary *Us & Them* Sept. 21 at the Roxy Theatre.

Ten years in the making, the film documents the friendships that filmmaker Krista Loughton has with four chronically homeless individuals in Victoria, B.C.

What begins as a journey to help ease the pain of others ultimately sees Loughton changed. Through interviews with Dr. Gabor Mate — renowned addictions expert — and the use of indigenous traditions such as the medicine wheel, Loughton documents their mutual journey toward healing and friendship, while also shining a light on the root causes of homelessness and addiction.

Loughton has been on tour screening the film across Canada in an attempt to humanize the homeless and, as she says, “opening our hearts to people on the street.”

The film was presented by the Saskatoon Housing Initiatives Partnership (SHIP), United Way Saskatoon, Stewart Properties, Sum Theatre, Persephone Theatre, EVCO Developments, and Shift Development as a means of promoting awareness of the issue of homelessness in our community.

In his introduction of the film Chris Randall, director of Saskatoon’s Homelessness Action Plan at SHIP explained, “Through films like this, we can become aware of the issue and hopefully, when we see people who are struggling with housing or who are at risk of homelessness, we can see them through a different lens: we can see them as fellow human beings, our brothers and sisters — people who need our help.”

In a post-screening question-and-answer session with audience members, Loughton spoke about the lessons she learned in the process of creating the film.

as for me.”

She went on to clarify that learning to be non-judgmental and compassionate toward people who are homeless and struggling with addiction is something she consistently works at.

“It’s hard work. In some ways it’s easier to be grumpy and angry than it is to be compassionate and loving,” she said, “but you never give up on people. As long as a human being is breathing, you never give up on them, because they’re alive; they need love and care, just like we all do.”

Loughton noted how the “Discrimination and prejudice toward people living on the street is atrocious. So many homeless people told me that they feel invisible. Each one of us can individually change that. It really matters how we treat each other. Give people the decency of being kind.”

Looking forward, Loughton is



Kate O’Gorman  
**Krista Loughton**

interested in addressing the disproportionate number of indigenous people living on the street. She has begun working on her second documentary, which will focus on indigenous homelessness.



Kate O’Gorman  
**ICONOGRAPHY EXHIBIT — Anna Mycyk (left) and Gisele Bauche are preparing for an iconography exhibit at the Musée Ukraina Museum in Saskatoon.**

## Icon writing is a thriving practice

By Kate O’Gorman

SASKATOON — Gisele Bauche and Anna Mycyk have collaborated as teachers of iconography for nearly 20 years. According to the two women, the spiritual practice of icon writing is thriving in Saskatchewan.

Saskatoon “is a special area in Saskatchewan and in Canada where iconography is taking off strongly,” says Bauche. “Interest grows every year.”

With a weeklong icon-writing retreat held annually, as well as two weekly classes and a network of other local instructors with their own growing pool of iconographers, Mycyk and Bauche decided it was an opportune time for an exhibit.

“We want to bring together iconographers from across the city and showcase the work of people who love this practice,” explains Mycyk. “There is a mystery to icon writing. It’s an ancient form of expressing faith.”

“Each piece is a unique reflection of the individual who created it,” she continues. “It’s fascinating because multiple people can be creating the same image, but because each person has their own spiritual identity it’s expressed

in its own unique way. Creating an icon affirms the uniqueness of each person.”

According to Mycyk, “Icons can take a long time to create. It is the opposite of how our life is now — so much of the world is fighting for our attention and what we take in with our eyes is very powerful. In contrast, iconography is about focusing on heaven. We step back from ourselves and look toward the eternal. It is a monastic experience; we come together to share food, prayer and practice.”

The exhibit, entitled, “Iconography in our Time: The Power of Visual Prayer,” will launch Nov. 19 at the Musée Ukraina Museum in Saskatoon and will run until Jan. 30, 2018. The exhibit will be open during regular museum hours.

“We are very excited about

sharing the work of so many local iconographers,” say Bauche and Mycyk. “What makes the whole experience unique is the sense of entering into prayer. The collection will invite contemplation and reflection and we hope people will see how nourishing iconography can be.”

For more information call Mycyk at (306) 477-1118.

## Blessing Bags a new ministry

By Pat Suchorab

PRINCE ALBERT — The Ministry of Comfort and Care for widowed persons at St. Joseph Parish in Prince Albert has undertaken a new charity project, providing “Blessing Bags” for men and women who may need them in our community.

A Blessing Bag is a large Ziploc bag filled with travel or sample-size items of toiletries and personal daily necessities such as shampoo, soap and toothbrushes. A prayer of encouragement is included in each bag, noting that the recipient is a valued person and that others care about them.

The ministry has been over-

whelmed by the parish support and generous donations to the project. Work bees are held at which the collected items are sorted and the bags are filled. The work bees are a time for parishioners to gather and spend time with one another, sharing in their lives. A lunch is included as part of the gathering.

At a mass held on Aug. 4, Rev. Roque Conception blessed the bags in preparation for delivery to the charity or local shelter in need.

With the support of the parish and the blessing of Rev. Tuyen Vu, the new pastor, St. Joseph will continue with the “Blessing Bag” project into the foreseeable future.

## What is the Holy Spirit saying to us?

Continued from page 1

*officio* members (those who hold a certain office or position in the archdiocese) and those appointed at the archbishop’s choosing.

Elected members include one priest from each of the six deaneries; two representatives from every parish with more than 50 families; one representative from every parish with fewer than 50 families; four female religious and two male religious; and three permanent deacons.

The archbishop spoke of the 14 Listening Sessions held across the archdiocese that attracted 900 people. “The People of God spoke as to how they see the local church, what our priorities should be and where it’s going. What is the Holy Spirit saying to the church, to you as an instrument of God? It requires silence, patience and listening. It’s not about us; it’s about our whole local church.”

At the Listening Sessions all were invited to speak directly to the archbishop and respond to three questions: What do you appreciate about your church? What is your vision for your archdiocese? What should be your church’s priorities? Those responses led to the formation of nine main topics and the creation of

Focus Commissions to study those topics. The members of the Focus Commissions were selected by Gagnon in consultation with a three-person Synod Secretariat.

The Focus Commissions studied: New Evangelization and Missionary Outreach; Catechetics and Faith Development; Indigenous People; Youth and Young Adults; Marriage and Family; Sacramental Preparation, Prayer and Devotional Life; Vocations and Leadership; Church Governance; and Social Outreach. The Focus Commissions produced white papers that will lead to proposals to be studied and voted on

at the Synod General Sessions, which initiate the formal part of the synod. The white papers can be read in their entirety on the Archdiocese of Winnipeg website, in the Synod 2016 - 2018 section: [www.archwinnipeg.ca/](http://www.archwinnipeg.ca/)

The General Sessions open with mass on Nov. 3 at St. John XXIII Church, followed the next day with the first of six General Sessions. The sessions will be held once a month until April, alternating between John XXIII and St. Paul the Apostle Church, chosen for the size of their facilities and easy access for those coming from rural points.



Kiply Yaworski

**INSTALLATION DATE SET — During a recent two-day visit to Saskatoon, Bishop-elect Mark Hagemoen greeted Colm Leyne, diocesan co-ordinator of Youth Ministry, and other Catholic Pastoral Centre staff at a coffee break that featured Saskatoon berry pie. The installation of the new bishop of the Roman Catholic Diocese of Saskatoon is set for Nov. 23 at the Cathedral of the Holy Family. Born in Vancouver, Hagemoen has served four years as bishop of the northern diocese of Mackenzie-Fort Smith. Pope Francis recently named him eighth bishop of Saskatoon, to succeed Bishop Donald Bolen, who was installed as Archbishop of Regina in October 2016.**



James Buchok

**WINNIPEG SYNOD — Synod delegates attend an orientation session Sept. 21 at St. Anthony of Padua Church in Winnipeg.**



# Pastor installed as parish celebrates anniversary

By Frank Flegel

REGINA — “It was just a good time to celebrate the success of the parish,” said Rev. Danilo Rafael, former pastor of Holy Child Parish in Regina’s Glencairn neighbourhood, when he was asked about celebrating a 40th anniversary. Rafael was pastor of Holy Child for six years before he moved to Holy Rosary Cathedral Aug. 1 with the yearly shuffle of diocesan priests.

His leaving the parish had nothing to do with deciding to celebrate the 40th anniversary. “Some people celebrate a 10th or 25th or 50th,” said Father Dan, as he is known. “We decided on a 40th.” Invitations were sent out and Archbishop Donald Bolen was invited to celebrate the anniversary mass. Several former pastors also attended, including Rev. Norman Marcotte who, although retired, regularly helps out at Holy Child.

Bolen, in his homily, spoke about Holy Child being named after the Incarnate Jesus coming to earth as a child. “Holy Child is a welcoming parish,” said Bolen, referring to its welcoming of refugee families and the fact that it has become the “go-to” parish for seminarians performing their year of internship. Several Regina priests now serving in the archdiocese did their internship at Holy Child, including Bolen. The archbishop said Holy Child parishioners have a strong reputation of co-operating and working together, which is encouraging for seminarians.

Seminarian Ricardo Escalante, now serving his internship at Holy Child, is originally from Trinidad, where he worked as a lawyer. When he came to Canada he worked as a paralegal in Vancouver before following his call to the priesthood. Rather than attend the seminary in Vancouver, though, he wanted to study in

Rome, and while there he was introduced to the late Archbishop Daniel Bohan. The archbishop was impressed and asked him to come to Regina as a seminarian. He is still completing a doctoral thesis from the Angelicum University in Rome and, if all goes well, could be ordained to the transitional diaconate in June. On Sept. 17 he was officially accepted as a candidate for holy orders.

The anniversary mass was also the occasion to induct Rev. Brian Meredith as the new pastor. As part of the induction ceremony, Bolen escorted Meredith to locations in the church — the baptismal font, the holy oils, the confessional, the ambo, the altar — and finally the presider’s chair next to the altar. At each location, the archbishop asked if he would faithfully serve the parishioners in his duty as pastor. Meredith responded each time, “With the help of God, I will.”

The congregation, too, was asked at each location if they agreed to support Meredith, and they responded, “With the help of God, we will.”

After the mass and induction ceremony, the celebration

moved to the hall for a banquet prepared by Holy Child parishioners. The program featured a reading of letters and emails from former pastors and parishioners remembering their time at Holy Child.



Frank Flegel

## Alumni inducted into Wall of Honour

By Derrick Kunz

SASKATOON — Five Holy Cross alumni were inducted into the Saskatoon Catholic high school’s Wall of Honour at an awards ceremony Sept. 22.

Addressing students and staff, inductees reminisced about their time at Holy Cross, thanked family members and teachers, and encouraged students to foster their God-given gifts and talents while forging their own path in life.

The diverse group of graduates will join 42 former students on the school’s Wall of

Honour, established to recognize significant achievements of Holy Cross alumni.

“It’s a privilege to welcome our graduates and honour them this way,” said principal Lisa Hodson. “It sends a strong message to our students that they, too, can accomplish great things and make a difference in their community.”

This year’s inductees have diverse backgrounds and a range of accomplishments.

Robert Enright (1963 - 67), is a research professor and fine arts critic who was recognized for his contributions to the academic and art communities. The valedictorian of Holy Cross’s first graduating class planned on pursuing law after earning a BA from the University of Saskatchewan, but found his calling in the arts as a cultural affairs journalist for print, radio and television. He was founding editor and senior contributing editor of *Border Crossings*, an acclaimed arts magazine. Enright has curated exhibits at several galleries across Canada and in Europe, and currently teaches in the graduate program at the University of Guelph’s School of Fine Art and Music. Enright’s accomplishments have been recognized in many ways, including being named a member of the Order of Canada.

Dr. Tom Hack (1976 - 80) is a clinical psychologist and cancer researcher, recognized for his leadership in advancing patient care in cancer treatment. After obtaining degrees from the universities of Saskatchewan, Calgary and Manitoba, and interning at Harvard Medical School, Hack continued as a professor at the University of Manitoba, teaching psychology, family medicine, clinical health psychology and nursing. As a researcher, he has examined communications between patients and health professionals. Findings of his research into providing patients with audio recordings of treatment

consultations is being applied in clinical settings across Canada and abroad, and is becoming a standard for the mental well-being of cancer patients.

Trevor Herriot (1972 - 76) is a naturalist and writer, recognized for his contributions to environmental issues in the media and literature. Herriot honed his craft as a writer while pursuing an English degree at the University of Saskatchewan, then as a corporate writer for SaskTel. He now writes about connections between culture and nature on the prairies. In addition to published books (a fifth will come out in October), Herriot has written for the *Globe and Mail*, *Canadian Geographic* and *Nature Canada*. He is also a regular on CBC Radio’s *Blue Sky*. He has been short-listed for the Governor General’s Award for Non-Fiction, and has recently received The Kloppenburg Award.

Keith Martell (1976 - 80), is the CEO of First Nations Bank of Canada, and is recognized for his leadership in delivering financial services to indigenous peoples and his contributions to the business community. Originally from the Waterhen Lake First Nation, Martell earned his bachelor’s degree in commerce from the University of Saskatchewan. After working with KPMG and FSIN, Martell was instrumental in the formation of the First Nations Bank of Canada. The Saskatoon-based bank offers a full range of personal and business banking services with a focus on indigenous customers. Martell serves or has served on many boards and advisory bodies and is currently on PotashCorp’s board of directors.

Jerry McHale (1963 - 67), is a professor of law, recognized for his contributions to law and public policy, particularly in the area of family and child welfare. McHale earned degrees from the universities of Saskatchewan, Toronto and Alberta, was a partner in the Victoria law firm of Cardinal Edgar Emberton & MacCaulay. He then shifted to public service, working in a variety of roles in the B.C. Ministry of Justice.



Annette Bentler

SERENA RUN — The annual Serena Run for the Family was held Sept. 9 this year. Memorable moments included watching two families cheer on a grandmother as she passed the finish line, the joy as two young runners discovered they were wearing matching outfits and almost the same number, and the blessing of the runners by Rev. Michael Yaremko. The annual run raises funds and awareness for Serena Saskatchewan. For information about Serena and natural family planning, visit “Serena Saskatchewan” on Facebook.

PRAISE IN THE PARK — Regina Archbishop Donald Bolen was one of several Christian clergy to address participants at the fourth annual Praise in the Park, held Sept. 9 in Regina’s Victoria Park, amid a day threatening rain. Bolen emphasized common beliefs among Christians that should allow the different faiths to act together in prayer and witness.

## Rain holds off all day for Praise in the Park

By Frank Flegel

REGINA — Regina Archbishop Donald Bolen was one of several Christian clergy to address participants at the fourth annual Praise in the Park, held Sept. 9 in Regina’s downtown Victoria Park, amid a day threatening rain and the bustle of the Farmers’ Market held in the same location.

Bolen emphasized common beliefs among Christians that should allow the different faiths to act together in prayer and witness to the faith, though he acknowledged that some differences do prevent the faiths from doing everything together. “What we do hold in common should allow us to pray together, to give thanks to God together, and to engage in the Lord’s mission to the extent that we can.”

He continued with a prayer to bless all the Christian faiths in the city: “Help us to find new and creative ways to pray together and give thanks to your name. We ask you to help us stand up for human dignity together to find those places in our culture, in our city, and our province where we need to stand together to protect the rights of people. We ask you to help us serve the common good, to reach out to the poor together, to find ways to join together in dialogue, to learn more about each other and from each other.”

He noted a group just outside the park who were gathered in support of the Rohingya Muslims being persecuted in Myanmar and prayed to bring justice to the land of Myanmar. He then introduced Vision, a Catholic praise band, and joked that Catholics are known to be fans of Gregorian chant, “but I assure you what you are about to hear is not Gregorian chant.”

Praise in the Park ended Love

Week in the city, put together by an organizing committee made up of representatives from the Regina Evangelical Ministerial Association and the Regina Council of Churches. The purpose is to bring glory to Jesus Christ in the public square and to demonstrate the essential unity of the Body of Christ.

Pastor Graham Beke, an elder associated with the Regina Apostolic Church, spoke to the crowd and the rain held off, as he said it would. Beke said he asked God to delay the rain from a threatening sky and was confident it would not rain. And it didn’t, except for a few drizzles as the day went on, but there was no interruption of the schedule.

It was a full day of activity in the park, all of it free. The men’s ministries from the Regina Apostolic Church cooked and served pancakes in the morning, switched to baked beans and curried rice in the afternoon, and then hot dogs at the supper hour. An air-filled slide provided entertainment for young children. A line of tent cubicles to the side of the park provided information about a wide variety of Christian organizations, including pro-life and a Christian motorcycle club. A small prayer tent was set apart from the activity.

The day featured non-stop music from praise bands from a number of Regina Christian churches, ending in the evening with a performance by The Informants, a blues band from Denver, Colo. The music was upbeat, with a mixture of rock, pop and blues, all praising God. The audience was sparse initially but grew as the day went on and the music had people clapping along to the beat. A couple of young women occasionally danced in front of the stage, swirling large red and blue ribbons.



# Toronto festival: marathon madness and discovery

## Screenings & Meanings

Gerald Schmitz



I've been going to the Toronto International Film Festival for decades. This was the first time as an official "senior citizen," which perhaps explains why the marathon felt more exhausting than ever. While TIFF scaled back its bloated program, squeezing in 47 features still represented barely 18 per cent of the total on offer (not to mention shorts and other fest events). Movies, too, seem to be getting longer (many at or over the two-hour mark), and quite a few started late, upsetting crowded schedules. In the long mostly outdoor lineups for public screenings (at least no rain after day one) panhandlers commonly made the rounds. That doesn't happen at the major U.S. festivals I go to, which makes me wonder about our supposedly kinder gentler country and who benefits from its fast-growing economy.

Before every public showing there's six minutes of noisy video, mainly corporate promotion but including a fitting tribute to the late festival founder Bill Marshall. A welcome touch this year was that TIFF programmer introductions started with an acknowledgment of

thanks to the "Mississaugas of the New Credit, the Haudenosaunee (Iroquois), and the Huron Wendat" as "the original keepers of this land . . . and for hosting TIFF on their land every day." Unfortunately the Canadian feature selection *Indian Horse*, based on the Richard Wagamese novel, was left out of the thick program book and so under the radar I only heard about it after.

TIFF has charitable status as an arts organization but also caters to the world of celebrity and corporate cachet. A lengthy investigative report published Sept. 20 in *The Globe and Mail* under the heading "Losing Focus" depicts a troubled enterprise.

What about the films? There's the usual parade of high-profile Hollywood movies and star vehicles ramping up publicity before hitting the multiplex. Coming on the heels of the Venice and Telluride festivals, TIFF can't count on world premiere bragging rights. Its hyped opening weekend, coinciding with the U.S. Open Tennis finals, had two racquet "galas": *Borg/McEnroe* and *Battle of the Sexes*, the latter with Emma Stone



Gerald Schmitz

**55 STEPS** — In a post-screening panel for *55 Steps* is director Bille August and Helena Bonham Carter at far left, and at far right the two actual legal heroes of this true story, Colette Hughes and Mort Cohen. In-between are several screenwriters and producers.

as Billie Jean King.

Current releases include the period piece *Victoria & Abdul* from Stephen Frears about the relationship between the aging British monarch (Dame Judi Dench) and an Indian subject, and Mike White's *Brad's Status* about an insecure father (Ben Stiller) and his college-age son. Coming soon is George Clooney's *Suburbicon*. I generally avoid these as the real discoveries lie elsewhere, but have seen a few already in theatres, as well as the dubious winner of TIFF's "people's choice" contest considered an augur of pre-Oscar favour. (Among the drama presentations, juried prizes are only offered in the edgy Platform sec-

tion and for best Canadian features.)

By far the most far-out is Darren Aronofsky's *mother!* starring Jennifer Lawrence and Javier Bardem as a nameless couple holed up in a remote ramshackle house under renovation. The older husband is a famous author and poet suffering from writer's block when a strange dissembling couple intrudes (Ed Harris and Michelle Pfeiffer) followed by a stranger, growing crowd as she is pregnant and he has published again. A crush of adoring fans goes on a frenzied rampage as she gives birth, leading to a horrifying fiery climax clearly intended to shock and appall.

The only wackier TIFF movie

I've seen is Greek disruptor Yorgos Lanthimos' *The Killing of a Sacred Deer* (Ireland/U.K.), which takes the human comedy from pitch black to psychotic terrain. In it cardiologist Steven (Colin Farrell) befriends teenage loner Martin (Barry Keoghan) before finding out the boy blames him for the death of his father. Martin exacts a sacrificial penance concluding in a bizarre game of murderous roulette Steven plays with his terrified wife (Nicole Kidman) and small children who must also suffer for his sins. Like *mother!* there are some arresting moments before the storyline goes

— **55 STEPS**, page 12

## Solidarity, a sometimes overused word we should be less afraid of using

By Caitlin Ward

Solidarity.

Man, sometimes I hate that word. It's overused, it's mocked. It conjures up this image of people who take themselves far too seriously. The kind you see on university campuses, with buttons and badges on their backpack declaring how they feel about everything in pithy slogans. Or the ones you see at community meetings loudly demanding that the workers of the world should unite when the rest of you are trying to figure out what to plant in the community garden.

You know. Tiresome people. People who aren't a lot of fun at parties. People you'd call Social Justice Warriors, and definitely not mean it in a nice way.

Frankly, sometimes, people like me.

I've gotten more careful about how I use words lately. I don't mean in the sense that I am careful not to use terms and phrases that offend marginalized people — or not just that, anyway. I've also been thinking about the words we use to describe social movements, social concepts, prejudices that are conscious or

Ward is a Saskatoon-based freelance writer who spends her days (and most nights) working at a small Catholic college. Her less eloquent thoughts can be found at [www.twitter.com/newsetofstrings](http://www.twitter.com/newsetofstrings)

unconscious — words like feminism, triggering, privilege, cultural appropriation. Words that have come to mean so many things to so many people that they start to lose meaning. Words that, as a result of this, are often met with immediate resistance. Words like solidarity. These words are connected to concepts that are challenging, and should be challenging, but the names we have given them sometimes become so elastic as to become completely unhelpful in conversations. In my experience, people start reacting to the word more than the concept, and your ability to have a conversation about anything substantial gets subsumed into an argument about terms.

So I haven't actually used the word solidarity in a long time — at least, not outside very specific contexts when I know that everyone agrees on what the word means. And even then, I'm not always happy about it. The idea of solidarity — of unity, of standing with people, of working toward common goals across difference — is one for which I have profound respect. The way we sometimes get to talking about solidarity in a cozy middle class Canadian context can be frustrating. What does saying you're in solidarity with some-

### A Bunch of Lonesome Heroes

Leonard Cohen

one actually *mean*? How are you backing that claim up? Is saying it enough? Why aren't you *doing* something, for God's sake?

Recently something switched in me. My office mate and I, through a serendipitous series of events, were invited to take part in a workshop at the Nobel Peace Prize Forum in Minneapolis. It's a terrible season for us to take time off work, and frankly, it was way above our pay grade, but it was too significant an opportunity to pass up. For two days we sat in a room with co-operative organizers from Honduras and Panama, coffee roasters from the United States and Germany, academics from Nicaragua, Colombia, and the United States. We learned about the practical issues that have arisen with the formal Fair Trade movement, the attempts of worker-owned co-operatives to foster positive peace in their respective countries, the challenges of living in post-peace accord societies where the tensions that led to war in the first place have not been meaningfully addressed. Frankly, I don't know why anyone asked us to be

there, but I'm grateful they did.

Toward the end of the second day one of the co-operative organizers from Honduras, Donald Zuñiga Enamorado, spoke. At first, he spoke about the successes of one of the co-operatives with whom he works — what they're trying to do, and how they're making positive changes in their community. But unfortunately, you can't really talk about successes in Honduras without also speaking about the country's violent context or the price of advocacy. Every 15 hours a woman dies in Honduras as a result of domestic or state violence. The country has one of the highest per capita death rates in the world, if not the highest. Since the coup in 2009, 123 human rights and ecological advocates have gone missing or been killed. Donald said that

advocating for human rights in Honduras is like standing in front of a cannon. We need you to keep putting pressure on our government. We can't stop ourselves from being killed.

But he also said this: we need your solidarity. We need to know you care, and that you know what is happening is wrong. We need to know that we're not alone.

Of course, he said all of that in Spanish, so it sounded way better. But it reminded me of what solidarity is supposed to be. And it made me think, perhaps, that it's a word I should be less afraid of using. Because the act of caring is not enough, but it is the beginning of something. The act of telling you this story is not enough, but it is a step toward something. And solidarity on its own is never enough. But it's something.

A bunch of lonesome and very quarrelsome heroes Were smoking out along the open road; The night was very dark and thick between them, Each man beneath his ordinary load.	Put out your cigarette, my love, You've been alone too long; And some of us are very hungry now To hear what it is you've done that was so wrong.
"I'd like to tell my story," Said one of them so young and bold, "I'd like to tell my story, Before I turn into gold."	I sing this for the crickets, I sing this for the army, I sing this for your children And for all who do not need me.
But no one really could hear him, The night so dark and thick and green; Well I guess that these heroes must always live there Where you and I have only been.	"I'd like to tell my story," Said one of them so bold, "Oh yes, I'd like to tell my story 'Cause you know I feel I'm turning into gold."



# The Prohibition Treaty: a new political moment

The following is the address given by Hon. Douglas Roche, O.C., to the Group of 78 Annual Policy Conference 2017 in Ottawa, Sept. 23, 2017.

The struggle for nuclear disarmament in the summer of 2017 was, to paraphrase the immortal Charles Dickens, the best of times and the worst of times, the age of wisdom and the age of foolishness, a season of light and a season of darkness. On July 7, a Treaty to Prohibit Nuclear Weapons was adopted at the UN, the result of a collaboration between like-minded governments and highly informed civil society activists, who recognized the “catastrophic humanitarian consequences” of the use of any nuclear weapon. On Aug. 8, President Donald Trump issued an extraordinary ultimatum to North Korea, warning Pyongyang not to make any more threats against the United States or they will “face fire and fury like the world has never seen.” This rhetorical forecast of doom is backed up by U.S. modernization of its entire nuclear arsenal — the bombers, submarines and missiles — at a cost of \$1 trillion, leading former U.S. Secretary of Defence William Perry to express his own version of Dickensian gloom: “Today, the danger of some sort of a nuclear catastrophe is greater than it was during the Cold War.”

What are we to make of such contradictions? The world appears to be going in two directions at the same time. The joy we should be experiencing from the forward movement of humanity — every field of human activity is providing more benefits to more people than ever before — is smothered by violence and the threat of the ultimate violence. President Trump’s bellicose speech to the United Nations is further unnerving, but that does not mean diplomatic work for nuclear disarmament is futile; the world survived the Cuban Missile Crisis of 1962 because diplomacy saved the day.

The Hon. Douglas Roche, O.C., is an author, parliamentarian and diplomat, who has specialized throughout his 40-year public career in peace and human security issues. He lectures widely on peace and nuclear disarmament themes.

We must concentrate on keeping our balance on this jolting ride through history. In a long life dealing with the vagaries of nuclear disarmament, and always mindful of the horrors of Hiroshima and Nagasaki, I have never lost my hope that an enlightened humanity can fight back against the shrill voices of fear. That is why we are here at this Group of 78 conference.

Taking a longer perspective than the 24/7 news cycle helps us to see reasons for hope. The first point I wish to make is that nuclear disarmament has entered stage two of its historical development. All great movements for social change go through three stages: first, the reform is scoffed at, second, establishment forces vigorously object to it, and third, the change is accepted by the body politic. The end of slavery, colonialism and apartheid all went through these stages.

For decades, nuclear disarmament has been brushed aside as the major powers dismissed the idea of the abolition of nuclear weapons. The U.S. and Russia, despite reducing the quantity of their nuclear arsenals, have never taken the abolition of nuclear weapons seriously and have consistently thwarted the aspirations of those who urged them to move, via Article VI of the Non-Proliferation Treaty, toward a nuclear weapons-free world. In India, Pakistan and Israel, latecomers to the nuclear club, the idea of foregoing nuclear weapons has been met with grotesque laughter. Twenty years ago, when I led a Middle Power Initiative delegation to NATO to request an end to NATO’s reliance on nuclear weapons, a senior official leaned back in his chair and with a huge grin proclaimed, “Mission impossible!”

The major countries built their nuclear mountains, seemingly impregnable, and the passage of time has, at least in their own interpretation, conferred a right on them

to possess nuclear arsenals while proscribing their acquisition by any other state. North Korea has, in a figurative sense, exploded that theory.

## The arrival of Stage 2

The rise of the humanitarian movement against nuclear weapons, seen in the special conferences in Oslo, Nayarit and Vienna, signalled the end of stage one. The vigour displayed by the U.S., the U.K. and France against the proposals for, then the actual negotiations, and finally the adoption of the Treaty on the Prohibition of Nuclear Weapons showed they are indeed taking the proponents seriously. The ink was hardly dry on the Treaty when the P3 declared: “We do not intend to sign, ratify or ever become part of it.” The vehement objections characterize the arrival of stage two.

No one thinks the Treaty by itself will eliminate nuclear weapons. But it does stigmatize them and puts them outside the boundaries of international humanitarian law. It directly challenges the military doctrine of nuclear deterrence. Those who sign the Treaty recognize there is not an ounce of morality or law to justify the continued possession, by any state, of weapons that threaten to annihilate humanity. The strength of the Treaty is that it raises the global norm against nuclear weapons and prepares an institutional path toward their elimination. It opens the door to comprehensive negotiations — eventually — between the U.S., the U.K., France, Russia and China and the remaining members of the nuclear club.

We must expect more opposition to the breakthrough that has created stage two. Anyone who reads Christopher Ford’s legal diatribe against the Treaty, presented August 22 to the Carnegie Endowment for International Peace on behalf of the U.S. government, will be in no doubt that an immense fight against the humanitarian movement has been launched by the nuclear powers.

## Canada’s responsibilities

This brings us to Canada and the responsibilities of the nuclear disarmament community in our own country. I want to align myself immediately with the policy adopted by the Canadian Pugwash Group that “Canada should sign the Treaty on the Prohibition of Nuclear Weapons and state that it will, through dialogue and changes to its own policies and practices, persist in efforts to bring NATO into conformity with the Treaty, with a view to Canada’s ratification as soon as possible.” I respectfully suggest that the Group of 78 add its prestigious support to this policy.

There was a time when the Government of Canada would have welcomed the Prohibition Treaty. Think back to the courageous journey Prime Minister Pierre Trudeau



CNS/Tyler Orsburn

**NUCLEAR PROTEST** — Nuclear war protesters hold a demonstration in August near the White House. In an address to the Group of 78 Annual Policy Conference, Doug Roche said “... the long journey to nuclear disarmament demands that we in the peace movement fight to bring Canada back where it belongs — in the forefront of the struggle to end the ultimate evil.”

made in 1983 to the P5 capitals to urge them to desist from the nuclear arms race. A later government so persistently urged NATO to review its nuclear policies that Canada became known, derisively by the NATO hierarchy, as a “nuclear nag.” But the present government refuses to have anything to do with the Treaty, which the incumbent prime minister, the son of Pierre, has brusquely called “useless.”

The official government position, stated on the floor of the House of Commons, is that the Treaty is “premature” and “ineffective.” In an exercise in baffling logic, the government takes the stand that the Treaty is “divisive” because it will stigmatize nuclear weapons over the objections of the current possessors. Having boycotted the negotiating process, the possessors now object to a lack of consensus. Truly, the arguments by the possessors and their NATO adherents are descending to vapidty.

It is particularly sad to see our government, once so respected in the community of nations — as I and many others who have been privileged to represent Canada in official forums can attest — is now undermining the very rationale of the Treaty. For a full rebuttal of the government’s arguments, I refer you to Cesar Jaramillo’s dissection, “Six Deceptive Arguments Against a Nuclear Weapons Ban,” in which he explains that the Treaty developed out of the failure of the NPT to deliver on the promise of complete nuclear disarmament. The Treaty is the outcome of a new kind of politics in which like-minded governments joined with committed civil society activists to put human safety ahead of strategic analysis.

The humanitarian movement has come too far to be stopped by the intimidation tactics long practised by the possessors. However, as far as Canada is concerned, the U.S. has immense power over our global security decisions. It is not easy to stand against U.S. decisions, erroneous as they often are, as illustrated by the Vietnam War, the Iraq War, and the fixation on ballistic missile defence. But we have done so before. Courage is the first requirement.

We can now expect the Canadian government to switch gears, so to speak, and begin arguing that its

NATO commitments preclude signing the Treaty. This too is a false argument. NATO’s Strategic Concept, claiming nuclear weapons as the “supreme guarantee” of security, is a political policy. It is not a binding legal document, a status that only the NATO Charter possesses. Thus there is no legal barrier to a NATO country signing the Treaty — as long as the country expresses, in good faith, its opposition to NATO’s political declarations on nuclear weapons. Since the early days of the Alliance, member states have reserved the right to adopt independent national policies on nuclear weapons. At one time or another, Norway, Denmark, Iceland and Spain have held nuclear policies at variance with NATO. To this day, France remains outside NATO’s integrated command structure.

It is a fallacy to claim that Canada would have to leave NATO in order to join the Treaty. In fact, Paragraph 96 of the NATO Report, Dec. 14, 2000, explicitly says, “NATO is committed to meaningful public outreach to interested individuals and groups, including discussion of the adaptations which the Alliance’s force posture has undergone . . . NATO is equally committed to discussing the Alliance’s policy of support for nuclear arms control and disarmament.”

If, as the Pugwash policy recommends, Canada were to work to end NATO reliance on nuclear weapons, that would show good faith in seeking to uphold the object and purpose of the Treaty. What specific actions would Canada have to undertake to sign the Treaty in good faith? We are in uncharted territory here, though there are some guidelines from the past, e.g., when Canada renounced the capacity to produce nuclear weapons and also when it ended deployment of U.S. nuclear warheads with Canadian Forces in Europe under NATO and in Canada with NORAD.

## A new dialogue in NATO

In the light of the Treaty, non-nuclear states within NATO should lead the Alliance in a dialogue on measures to reduce and ultimately eliminate nuclear weapons from NATO security policies. The start of such a dialogue requires Canada, at a minimum, to

— AMBIGUOUS, page 11



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# Jesus calls out the hypocrisy of the rigidly pious

## Liturgy and Life

Joe Gunn



Thirty years ago, during a time of war and material shortages, I got married in Central America.

Suzanne and I decided to keep things simple in an attempt to respect the hardship that many people we cared for were forced to endure. The preparations took some extra planning and effort due to the rationing and limited availability of goods. For weeks beforehand, our friends were enlisted to gather stocks to ensure there would be enough beer for everyone coming to the party after mass! My mother-in-law almost missed the ceremony when her flight was stopped in an unfriendly and highly militarized neighbouring country. The laughter and merriment we ultimately enjoyed was (honestly) accompanied by a sense of gratitude and relief that the big event came off with only a few minor catastrophes.

Wedding feasts reflect the values of a couple, and are designed to express the care and affection that friends and family want to lavish upon lovers embarking upon new lives

*Gunn is the Ottawa-based executive director of Citizens for Public Justice, [www.cpj.ca](http://www.cpj.ca), a member-driven, faith-based public policy organization in Ottawa focused on ecological justice, refugee rights and poverty elimination.*

together. In biblical texts from Isaiah to the New Testament, banquets also serve as imagery for the reign of God.

Our Lord is forever the gracious host, inviting us to enjoy the fullness of life. The invitation to share in the bounty of God’s love is extended to all — but deciding whether to respond, and how to respond, is what we are called to consider in these readings.

At one time some preachers suggested that the parables of the wedding feast described the people of Israel as those who rejected the prophets and, ultimately, Christ’s invitation to baptism. These were those left outside the reign of God, “wailing and gnashing their teeth.”

A deeper reflection, however, might lead us to see that there is a constant theme evident in the readings of earlier and even later Sundays — namely, how Jesus navigated the tension between himself and the religious leaders in

<b>Twenty-eighth Sunday in Ordinary Time October 15, 2017</b>	<b>Isaiah 25:6-10a Psalm 23 Philippians 4:12-14, 19-20 Matthew 22:1-14</b>
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Jerusalem. Increasingly he criticized the hypocrisy of the Pharisees who defended a status quo that neither served the needs of the people, nor promoted good religious practice.

Those who had “farms” and “businesses” or other possessions seemed to put these worldly goods ahead of the invitation to come to the banquet and join the reign of God. Even those who were privileged to have knowledge of the Law (and who thereby were granted high social standing) turned out to be unwilling to honour the invitation of the king. Refusal of the invitation to a banquet seems ludicrous, but even worse is rejection of the very messengers and doing them harm. Clearly, many of “those invited were not worthy.”

Who then was worthy of entering the banquet feast? Who is likely to partake of the reign of God, today?

Liberation theologians like Gustavo Gutiérrez point us to look in a different social place. To “go out into the main streets and invite everyone you find to the wedding banquet” gives meaning to what Catholic social teaching calls “the preferential option for the poor.” Here in these streets were the outcasts who had no high social rank like the priests and the scribes — those who considered the poor as ignorant and sinful. This same parable is also told in the words of Luke, but the wording is much more specific than in Matthew’s version: “invite the poor, the crippled, the lame and the blind” (Lk 14:21). The reign of God makes a special place for the poor — in our own lives, we should do the same.

Jesus is no “party-pooper.” He expands his concern to those seeking a place at the table, to those seeking a relationship with God. Those who are looking for meaning in their lives, those who are not the “usual suspects,” those who don’t get seen in all the right places, are invited by Jesus to share God’s life. There is no exclusion. And that’s Good News for us!

But with invitation comes obligation. The accompanying parable in this passage relates the story of the guest who arrived improperly clothed — and for this lack of care and respect for the host was thrown out. Perhaps this part of the story reminds us that accepting God’s invitation requires a proper response from us. The image of wearing the proper robe may lead us to consider what is needed in my life to be clothed in God’s love? What practical behaviours do I need to adopt to respond to God’s intimate proposal? Does my daily prayer focus on finding the answers that I need to prepare for the banquet?

I’m sure we’d all agree that wedding feasts are happy occasions! So are our lives when we have opened them to the loving embrace of the Lord of Life.

# In an age in which stillness eludes us: a prayer . . .

## In Exile

Ron Rolheiser, OMI



*Be still and know that I am God.* Scripture assures us that if we are still we will come to know God, but arriving at stillness is easier said than done. As Blaise Pascal once stated, “All the miseries of the human person come from the fact that no one can sit still for one hour.” Achieving stillness seems beyond us and this leaves us with a certain dilemma: we need stillness to find God, but we need God’s help to find stillness. With this in mind, I offer a prayer for stillness.

God of stillness and of quiet . . .

- Still the restlessness of my youth: still that hunger that would have me be everywhere, that hunger to be connected to everyone, that wants to see and taste all that is, that robs me of peace on a Friday night. Quiet those grandiose dreams that want me to stand out, to be special. Give me the grace to live more contentedly inside my own skin.
- Still the fever I inhale from all the energy that surrounds me, that makes my life feel small. Let me know that my own life is

enough, that I need not make an assertion of myself, even as the whole world beckons this of me from a million electronic screens. Give me the grace to sit at peace inside my own life.

- Still my sexuality, order my promiscuous desires, my lusts, my polymorphous aching, my relentless need for more intimacy. Quiet and order my earthy desires without taking them away. Give me the grace to see others without a selfish sexual colour.
- Still my anxiety, my heartaches, my worries, and stop me from always being outside the present moment. Let each day’s worries be sufficient onto themselves. Give me the grace to know that you have pronounced my name in love, that my name is written in heaven, that I am free to live without anxiety.
- Still my unrelenting need to be busy all the time, to occupy myself, to be always planning for tomorrow, to fill every minute with some activity, to seek distraction rather than quiet. Give me the grace to sit in a quiet that lets me savour a sunset and actually taste the water I’m drinking.
- Still the disappointment that comes with age. Soothe the unacknowledged anger I feel from not achieving much of what I’ve wanted in life, the failure that I feel in the face of all I’ve left untried and unfinished. Still in me the bitterness that comes from

failure. Save me from the jealousy that comes unbidden as I begrudgingly accept the limits of my life. Give me the grace to accept what circumstance and failure have dealt me.

- Still in me the fear of my own shadow, the fear I feel in the face of the powerful, dark forces that unconsciously threaten me. Give me the courage to face my darkness as well as my luminosity. Give me the grace to not be fearful before my own complexity.
- Still in me the congenital fear that I’m unloved, that I’m unlovable, that love has to be earned, that I need to be more worthy. Silence in me the nagging suspicion that I’m forever missing out, that I’m odd, an outsider, that things are unfair, and that I’m not being respected and recognized for who I am. Give me the grace to know that I’m a beloved child of a God whose love need not be earned.
- Still in me my false fear of you, my propensity for a misguided piety, my need to treat you like a distant and feared dignitary rather than as a warm friend. Give me the grace to relate to you in a robust way, as a trusted friend with whom I can jest, wrestle, and relate to in humour and intimacy.
- Still my unforgiving thoughts, the grudges I nurse from my past, from the betrayals I’ve suffered, from the negativity and abuses I’ve been subject to. Quiet in me the guilt I carry from my own betrayals. Still in me all that’s wounded, unresolved, bitter, and unforgiving. Give the quiet that comes from forgiveness.
- Still in me my doubts, my anxieties about your existence, about your concern, and about your fidelity. Calm inside me the compulsion to leave a mark, to plant a tree, to have a child, to write a book, to create some form

of immortality for myself. Give me the grace to trust, even in darkness and doubt, that you will give me immortality.

- Still my heart so that I may know that you are God, that I may know that you create and sustain my every breath, that you breathe the whole universe into existence

every second, that everyone, myself no less than everyone else, is your beloved, that you want our lives to flourish, that you desire our happiness, that nothing falls outside your love and care, and that everything and everybody is safe in your gentle, caring hands, in this world and the next.

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# Catholic Women Speak: on extremism and social media

The following statement was issued by the Catholic Women Speak Network on Sept. 26, 2017.

Rebecca Bratten Weiss is a member of Catholic Women Speak (CWS) — an international network of nearly 900 Catholic women committed to defending women’s right to speak and be heard inside as well as outside the church. That is the only single cause we campaign on, for our members represent the diversity that exists among Catholics on other issues.

In early August this year, Rebecca was told that her contract with the Franciscan University of Steubenville would not be renewed, even though she was scheduled to teach three courses in the autumn semester, and to direct two theses. She was shown screenshots of conversations she had participated in on social media, including some taken from the closed CWS Facebook group, as evidence for why she was no longer employable by a Catholic institution. In September the website Lifesite News posted an attack on Rebecca, using similar screenshots to those her employers had used.

Rebecca is one of a vanishing breed in the Catholic Church — a passionately committed young woman academic who is both a faithful Catholic and a feminist. None of the evidence used against her was heterodox or doctrinally challenging in any way. She is also married with children, and the loss of her job has had a devastating impact on her family.

Rebecca’s is one of several similar stories currently in the news. Losing one’s job is a more serious issue than having a lecture cancelled, but we are also dismayed to note that this week Prof. M. Shawn Copeland has agreed with Madonna University in Livonia, Michigan, that she will voluntarily cancel a lecture she was due to give after an attack by a group called Church Militant.

There is nothing new about the Catholic far-right using social media, blogs and websites to promote their views, often using multiple pseudonyms, and some of our members have in the past been targeted. However, the increasing ferocity and intensity of these attacks is alarming. Many of the perpetrators have three things in common — opposition to Pope Francis, support for Donald Trump and, in the small but significant faction in the U.K., support for Brexit.

We are dismayed to note how many Catholic organizations and institutions are being swayed by the threat of attack from these groups. This includes the withdrawal or rescheduling of several speaking invitations for Rev. James Martin, SJ, following attacks relating to his book, *Building a Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion and Sensitivity*. Organizations affected include Cafod, the official development agency of the Bishops of England and Wales, which decided to reschedule a lecture by Father Martin because, to quote from a statement, “we saw the strength of feeling it generated in some quarters. . . . We have recent experience of social media attacks. Responding to these takes a significant amount of staff resource.” (See the Tablet editorial, Sept. 20, 2017 <http://www.the-tablet.co.uk/editors-desk/1/11267/let-father-martin-speak-out>.)

Another member of CWS, Prof. Tina Beattie, was the target of the attacks referred to in that statement, again instigated by a screenshot from CWS’s private Facebook group. Tina is a member of Cafod’s theological reference group (an advisory group of theologians who volunteer their time but who do not represent Cafod or seek to influence poli-

cy). She faced sustained questioning from trustees and senior management because in April 2016 she signed a letter (along with 98 other Catholics, including well-known bona fide theologians), urging the Polish bishops not to support their government’s proposal to criminalize abortion. In May 2016, Tina gave a full account of her position on her blog. Eventually in July 2017, Cafod’s trustees arrived at a decision not to ask for her resignation.

We applaud Cafod for this decision, but we are dismayed that they are still allowing themselves to be manipulated by social media attacks. We believe that, in this time of disunity and extremism, it is vital for all Catholic organizations and concerned individuals, including bishops and priests, to defend the fundamental principles enshrined in Vatican II. We also fully support Pope Francis in his endeavours to nurture an ecclesial ethos of mercy and compassion in which clericalism is

condemned, pastoral sensitivity to life’s incarnate and messy realities takes precedence over doctrinal absolutism, and all Catholics share the vocation to follow Christ in joyful humility and solidarity with those who are marginalized, poor and oppressed. We add to this the increasingly urgent need to include women as full and equal participants in church institutions and structures, which would be one effective way to combat the growing extremism and rhetoric of vio-

lence which is infecting the Catholic Church along with so many other religious and political institutions.

Among the billions of Catholics in the worldwide church, 900 women’s voices may not be a movement for global change, but the church we love first came to life among a small number of terrified people huddled in an upper room. Let’s act now before we all find ourselves in a small and windowless room, bullied into silence.



CNS/Bob Roller

**INCLUSION OF WOMEN NEEDED** — From a statement by Catholic Women Speak Network released Sept. 26: “Catholics share the vocation to follow Christ in joyful humility and solidarity with those who are marginalized, poor and oppressed. We add to this the increasingly urgent need to include women as full and equal participants in church institutions and structures, which would be one effective way to combat the growing extremism and rhetoric of violence which is infecting the Catholic Church along with so many other religious and political institutions.”

## Ambiguous stand on nuclear disarmament must end

Continued from page 9

renounce use or threatened use of nuclear weapons on its behalf and a renewed commitment to support efforts on nuclear disarmament. An important step toward eliminating reliance on nuclear weapons is to confine their role to deterring other nuclear weapons, e.g. to call for a no-first-use policy as a start, and a call for the removal of all tactical nuclear weapons from Europe.

To sum up, NATO non-nuclear states should announce their intention to sign the Prohibition Treaty and then begin to work on NATO policy to further reduce reliance on nuclear weapons, and promote mutual nuclear disarmament with Russia, China and the other nuclear states.

There is no legal impediment to Canada talking this action now. But there is definitely a political inhibition. The existence of the Prohibition Treaty, backed by a majority of nations of the world, forces Canada to end its present

ambiguous stand on nuclear disarmament. Canada must decide if it will work to support the Prohibition Treaty or continue to support the nuclear deterrence doctrine. One path leads to nuclear weapons elimination; the other leads to the perpetuation of nuclear weapons and the near certainty of their eventual use.

Stage 2 of the long journey to nuclear disarmament demands that we in the peace movement fight to bring Canada back where it belongs — in the forefront of the struggle to end the ultimate evil. The 1,000 members of the Order of Canada who have called for Canada to take strong diplomatic action for nuclear disarmament are but one example of the Canadian public’s desire for an end to nuclear weapons.

Stage 3 in this mammoth social change in the human journey — government policies to negotiate the complete elimination of nuclear weapons — awaits. This great day for the world seems far in the future. It is our job to bring it closer.

## Dis-invited speakers: déjà vu all over again

By Joe Foy

February 1963. A cold, dark winter night, and this third Basselin (program at Theological College, National Seminary of the Catholic University of America) was waiting to board one of the fleet of buses which had been chartered to carry the CUA student body over to Georgetown University. John Courtney Murray, SJ, editor of *Theological Studies*, had been uninvited to speak at CUA by its Board of Governors, and then Georgetown had invited him to speak over there. His topic was freedom of religion, which many of the hierarchy in Rome feared and disagreed with, and for which Murray had become a high-profile champion. It was my first involvement in any sort of “protest” and I was both excited and scared.

For advancing alternative theological ideas, Henri de Lubac and other French Jesuits had been silenced by the Vatican in June 1950; Yves Congar and French Dominicans silenced in February 1954; and, for championing universal religious freedom, Murray had been silenced in July 1955. As *persona non grata*, he had not been invited to the just-completed

first session of Vatican II. We all knew that. We also knew that a high-profile member of our own CUA School of Theology, Joseph Fenton, had been welcome at the first session, and had for years attacked Murray and his thesis with extreme vigour.

We knew that our Theology faculty was split on the issue — the Sulpicians were split, the University was split, and the 180 students at Theological College were split. We knew that several papal decrees had been negative about religious freedom.

Murray’s talk that evening was logical, clear, and convincing. Returning home, my head was spinning. What was safe to read? What questions was it safe to ask? And, most importantly, what was it safe to say?

When asked by friends over the years “What was it like to be in seminary during the Council?” I answer truthfully: It was the best of times, it was the worst of times. Pure chaos: exciting and terrifying.

Collectively, our hierarchy (especially its Roman base) does not often seem pleased to see alternative ideas emerge in theology. Not then; not now.

James Martin, SJ, has recently advanced some alternative theological ideas, and so it is not completely surprising that he has been dis-invited to be the main speaker at our upcoming Alumni Days at

Theological College.

But how this came to pass shows that the epicentre of the problem has shifted. Now we are not dealing with the Vatican. Instead, we have some very angry Catholics, intensely opposed to seeking alternatives in theology, who have used social media to incite a virtual mob almost overnight, and believably threaten to create a physical mob if Martin shows up. And we know from recent events in nearby Virginia that angry people can do just that.

So far as I know, there is little consensus on how to deal with this new phenomenon. I am glad it was not me who had to decide what to do about our invited Alumni Days speaker and the virtual mob arising in protest. I only know this: the episode has dredged up some painful, disturbing memories, which I was not expecting and am not enjoying.

Ken Burns recently quoted a chap from my own Hannibal roots, Mark Twain: “History does not repeat itself . . . but it does rhyme.” I guess we are stuck with that. I hope it will draw even more alumni to the upcoming reunion, not discourage them from coming. *Ecce quam bonum* . . .

(John Courtney Murray’s masterful talk of that long-ago February evening was printed in *America*. For text, see: [www.library.georgetown.edu/woodstock/murray/1963i](http://www.library.georgetown.edu/woodstock/murray/1963i))

Joe Foy, *philosophy/theology, Theological College 1960 - 1966. He writes from Hantsport, N.S.*



# Two traditions: the common ground is Jesus himself



## Double Belonging

Rev. Marie-Louise Ternier

We have 85 per cent agreement between the two churches that both claim a Catholic identity. Indeed, we are so very close in liturgy and prayer, Scripture and Gospel discipleship, sacramental practice and spirituality, the historic threefold order of bishop—priest-deacon, Mary and the saints. But why do we still find ourselves in such vastly different places?

In this question lies the enigma that is the Anglican Church to Roman Catholics. Now that I am swimming in Anglican ecclesial waters, some answers are slowly floating to the surface. I will attempt to share a couple in this and the next column.

In his book *The Anglican Moral Choice* Paul Elmen writes: “The Roman Catholic view in general seems to be that a princi-

ple must be affirmed without exception; and that thereafter exceptions can be dealt with, without modifying the principle. The view natural to the (Anglican) mind is rather that a principle must be framed in such a way as to include all allowable exceptions. It follows inevitably that the Roman (Catholic) Church must profess to be fixed, while the Anglican Church must profess to take account of changed conditions. The (Roman Catholic) Church thereby conceives of and treats human nature in vastly different ways than the Anglican tradition, and that difference goes deep” (pg. 118, 1983).

In other words, the Roman Catholic point of departure leans more toward a legal authority model that allows exceptions in pastoral situations. The Anglican model acknowledges the grey and ambiguous spheres of life upfront, motivated by a deep concern to make room for every possible situation in which people of goodwill with a sincere desire for God can find themselves.

I appreciate the Roman Catholic Church position. We need

clear moral and spiritual markers to help develop our conscience and guide our life choices. Like a good mother, Rome indeed strives to guide her children in upright and moral living. But I also appreciate the Anglican instinct of hospitality and trust, the kind Jesus extended so freely in ways that scandalized the religious establishment of his day.

However, both traditions struggle how to read the “signs of the times” from different vantage points. While criticism can be swift over the Anglican storm around homosexuality and same-sex marriage, accusing it of selling out to culture trends, Catholicism has its own challenges. The church’s official teaching against artificial birth control has failed to persuade many married Catholics. As much as it tries to remedy and show contrition, the clergy sexual abuse continues to deliver serious blows to Roman Catholic moral credibility, while it is struggling mightily how to welcome and accompany its gay and lesbian members. Finally, while the passing of time is an important discernment tool, much-needed reform in the Catholic Church occurs at a snail’s pace despite Pope Francis.

Indeed, both Catholic and Anglican points of departure carry merits and risks. A superficial understanding of the Anglican position can lead to the notion that it stands for nothing, thereby completely missing its

profound and robust relational and incarnational ethos. Roman Catholics can be criticized for trying to squeeze life’s ambiguities into a greater rigidity than life itself can tolerate, thereby ignoring its noble commitment to moral guidance.

Ron Rolheiser once wrote: “What’s needed today is not less freedom but more maturity. We don’t need to roll back freedom in the name of God and morality: we need to raise the level of our maturity to match the level of our freedom. Simply put, we are often too immature to carry properly the great gift of freedom that God has given us. The answer to that is not to denigrate freedom in

the name of God and morality, but to invite a deeper maturity so as to more properly honour the great gift that we have been given” (May 21, 2006).

Our common ground is Christ Jesus himself. In light of Rolheiser’s words, and in light of increased ecumenical appreciation of the past 50 years, we can now recognize that Christ indeed meets us in either tradition depending on one’s spiritual and moral challenges and needs. Both traditions have gifts and challenges needed by the other. Only in the tension of mutual accountability can the fruits of common witness mature on our pilgrimage in Gospel faithfulness.



CNS/Nancy Wiechec

**HAPPY THANKSGIVING! — The first official, annual Thanksgiving in Canada was celebrated on Nov. 6, 1879, though indigenous peoples in Canada have a history of celebrating the fall harvest that predates the arrival of European settlers. Thanksgiving this year is Monday, Oct. 9.**

# Among best of TIFF features includes world premiere of *55 Steps*

Continued from page 8

off the deep end of crazy. Fair warning.

On the inspirational true-story side is David Gordon Green’s *Stronger*, in which Jake Gyllenhaal portrays Jeff Bauman who lost his legs in the April 2013 Boston marathon terrorist bombing. The Boston bombing has already been the subject of the Mark Wahlberg drama *Patriots Day* and a 2016 HBO documentary *Marathon: The*

# tiff.

*Patriots Day Bombing*. Regina’s own Tatiana Maslany plays Bauman’s girlfriend Erin Hurley, who was among the runners.

The coveted “People’s Choice” nod went to Brit director Martin McDonagh’s *Three Billboards Outside Ebbing, Missouri*, which had been awarded best screenplay at Venice. McDonagh specializes in savage comedy on the dark side and this is no exception. At the centre is an aggrieved middle-aged woman, Mildred (the terrific Frances McDormand), in the fictional Ebbing (actually filmed in Sylva, North Carolina), who accuses its inept police department led by Chief Willoughby (Woody Harrelson) of doing nothing to solve her daughter’s rape and murder. Fed up, she pays for three

unused billboards to blare the messages: “Raped While Dying”; “And Still No Arrests?”; “How come Chief Willoughby?”

Mildred’s crusade is what holds it together. Willoughby puts himself out of his misery (while secretly helping her), replaced by an African American who fires the racist officer Dixon (Sam Rockwell), a mama’s boy doofus who gets burned when she resorts to firebombing the station but is willing to ride shotgun with her after the case gets a lead but stays unsolved.

I’m from Missouri on this one. McDormand, Harrelson and Rockwell chew the scenery to black comical effect but the side characters (Lucas Hedges as her son, Peter Dinklage as the village dwarf) don’t add much. The crude transgressive language and situations elicited lots of cheap laughs and applause from the Toronto audience. Wasn’t the pretext for all the motherly rage and mayhem a horrendous crime? Hardly a laughing matter, but then we learn almost nothing about it or the victim.

\* \* \*

Turning to my best of TIFF, I’ll start with veteran Paul Schrader’s *First Reformed*, presented in the festival’s “Masters” section, which also premiered at Venice where it received an environmental “green drop” award. It would have been my choice for best screenplay too, one that is profoundly morally serious without a single swear

word, truly exceptional in the current cinema.

Ethan Hawke gives an Oscar-worthy performance as the Reverend Toller, a 46-year-old former military chaplain who has been assigned as the pastor of the historic First Reformed church in upstate New York. The solitary Toller has turned to alcohol after losing a son in Iraq and the breakdown of his marriage. He starts writing a private journal to be destroyed after one year. He ministers to just a handful of parishioners while a nearby “Abundant Life” megachurch flush with corporate donations prepares for his “tourist” church’s 250th anniversary.

Toller is shaken when a pregnant young woman, Mary (Amanda Seyfried), seeks his help for her troubled husband Michael (Philip Ettinger), a radical environmental activist who, despairing of the fate of the earth, doesn’t want her to have the child. That is the setting for some extraordinary faith-testing conversations about humanity’s responsibility for the ills it has inflicted. Mary confides to Toller her worries about the extremes, which Michael is planning. Toller is torn and drawn in deeper, agonizing over the comfortable pew versus the cross of Christian witness. In reaching out to Mary perhaps he can find some light to relieve his dark night of the soul.

Schrader’s fierce demanding scenario draws on some cinematic classics, notably Robert Bresson’s *The Diary of a Country Priest*, to be expanded on in a

future fuller review.

Two other veteran master directors at TIFF deserve mention. (I’ll highlight more top dramas in a next column.)

Austrian Michael Haneke who works in France was back at Cannes in May with *Happy End* (France/Austria/Germany), in part a sequel to *Amour* (2012), which won the festival’s top prize, the *Palme d’Or*, the Oscar for best foreign-language film and many other awards.

The great Jean-Louis Trintignant reprises his role as the octogenarian phlegmatic patriarch Georges, wheelchair-bound with several Moroccan attendants. The incomparable Isabelle Huppert is back too as his icy daughter Anne who runs the Laurent business empire and is engaged to English lawyer (Toby Jones) handling a new deal. The setting is their luxurious seaside estate in Calais where the clan gathering includes her hapless son Pierre (Franz Rogowski), whose negligence has exposed the firm to serious civil liability for a construction-site fatality. Also present is her brother Thomas (Mathieu Kassovitz) with his 13-year-old daughter Eve (Fantine Harduin) from a previous marriage whose mother is hospitalized from a drug overdose and whose use of digital social media skills help frame this as a very contemporary exercise in familial sociopathy and self-absorption. George’s private talk with Eve of final wishes and no regrets prefigures an ironically perfect wedding-scene ending.

Danish director Bille August, also a two-time *Palme d’Or* winner, brought the world premiere of an American true story in *55 Steps* whose heroine, Eleanor Riese (Helena Bonham Carter), diagnosed with schizophrenia, was subjected to treatments against her will in the psychiatric ward of San Francisco’s St. Mary’s Hospital. Amazingly this German/Belgium co-production was mostly shot in Cologne. A devout Catholic who lived with her mother and whose best friend was an elderly nun, Eleanor made rosaries and was deeply attached to the Blessed Virgin. In the 1980s she developed a remarkable relationship with a lapsed Catholic lawyer, Colette Hughes (Hilary Swank), who took on her case as an advocate for the rights of mental patients to informed consent. Backed by her mentor and senior counsel Mort Cohen (Jeffrey Tambor), Hughes waged an uphill battle at considerable personal cost against the medical and legal establishments, achieving an ultimately successful ruling on appeal that was upheld in the California courts.

Bonham Carter and Swank are superb in the roles. At a critical juncture Colette appeals to a higher power: “I’m out of practice praying but I know You are not out of practice listening.” And although Eleanor, whose favourite expression was “Tell me I’m not right” didn’t live long after the landmark decision, her dogged faith made a lasting difference for hundreds of thousands of patients.



# When ‘nothing’ is happening, change takes place

## Around the Kitchen Table

Maureen Weber



Days sometimes drag even as time flies by. Living from the inside out, the changes in ourselves — minds, bodies, spirits — are imperceptible, and yet much can shift in the course of a year.

More than a year ago we watched and waited as our daughter Leigh and her husband, Nohé, prepared for the birth of their first child. Leigh’s last ultrasound, at 29 weeks, was unnerving to me: a baby with huge eyes — could they be that large, or was I imagining what I saw? — looked out from her cosmic capsule. It was as if she could see us in the world beyond hers.

Anissa was born Sept. 24, 2016. Our first glimpse of her was in a 10-second video when she was two hours old. She

looked like an ancient soul, weary in the wake of her transition from one life to the next.

In the days that followed it became clear that she was an observer. Anissa gazed at her new world, alert yet calm, and we in turn gazed upon her in wonder.

When we were raising our four children we were so mired in the hectic pace of a busy home that I failed to notice the subtle changes young children experience every day. A grandchild is different.

Watching Anissa grow in this past year has been like seeing a flower open in time-lapse photography: the serious newborn, a tightly closed bud unfolding, long limbs quivering; now colour peeling back at the edges — rolling, reaching, crawling; then petals expanding —

standing, pointing, legs churning, charging ahead, fully blossomed in the time it takes to blink.

A few weeks after Anissa was born, Leigh said to me that what struck her with force was the realization that her fierce love for her newborn daughter was also the fierce love Russ and I must have had, and do have, for her, for all our children. As parents, the love we have for our children is the same as breathing. Life does not exist without it. Watching our own children parent is the same: we witness the immeasurable love and delight in their little one.

Of the many photos we see of Anissa in any given day, there was one recently that in a brief flash reminded me of one of my own baby pictures. Seeing myself in Anissa, however slight the resemblance, was a reminder of something I’d lost sight of — that I was once small too, and that my parents had the same *I would walk through fire for you love*.

As older people we run the risk of becoming jaded. Love is fine for the young! For us grownups it is superfluous. Or that’s what we tell ourselves when the hardships of life wear us thin and forget that we, too, are still worthy of the same love we were shown as infants, when our very being was cherished.

We just celebrated Anissa’s first birthday. She is fresh and joyful. She dances to music whenever she hears it, reaches with gusto for her morsels of peanut butter toast in the morning, leans forward into the autumn breeze. Anissa squeals with excitement as



Allison Weber

### FROM BIRTH TO ONE — Life is goodgoodgood.

she walks behind her push toy, not quite ready to let go, but confident to explore knowing without looking that her parents are there when she needs them.

It can be difficult for we who have many years behind us to capture that sense of joy for ourselves. Sometimes it takes a child to help us to remember, and imagine now, being held, *tenderly carried*, if not

by our parents, then by that Spirit of love that infuses all life.

Anissa plays with her toys and babbles to herself. Her favourite line is “goodgoodgood.” I don’t know if she understands the words, or just likes the way the sounds roll off her tongue. But I feel it expresses what is at the core of her very being. Life, indeed, is *goodgoodgood*.

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Thursday, Oct. 12, 7 p.m. until Sunday, Oct. 15, 1 p.m.  
Cost: \$390 (live-in only). This will be repeated in February and June, 2018.
- TOGETHER IN CHRIST: Reformation 500**  
Sessions 4 - 5: Queen's House — Oct. 14 & 21, 9:30 a.m. - noon  
Cost: \$25/session (add lunch for \$12).  
Facilitator: Rev. Marie-Louise Ternier
- THE ACTION OF GRACE** — Peter Oliver  
Saturdays, Oct. 14 & 28, 9:30 a.m. until noon  
Cost: \$25 (add lunch for \$13/session).  
Please register in advance!
- MYSTICS AND SCIENCE EXPAND OUR FAITH** — Judy Schachtel, SMS  
Tuesday evenings from 7 - 9 p.m., Oct. 17, 24 & Nov. 7, 14.  
Cost: \$10 per session.
- ICONOGRAPHY WORKSHOP SERIES** — Anna Mycyk and Gisele Bauche  
Beginning Oct. 18. Wednesday or Thursday evenings, 7:30 - 9 p.m.  
Cost: \$180 for eight sessions plus gesso board.
- WOMEN'S WORKSHOP SERIES** — Colleen Kehler  
Saturday, Oct. 28: The Art of Letting Go  
Saturday, Nov. 25: Waiting in the Dark  
Time: 9:30 a.m. until 11:30 a.m.  
Cost: \$20 per session payable to Colleen before each workshop.
- TRIUMPH RETREAT: Freedom Through Healing**  
Donna & Gerry Kristian  
Sunday, Nov. 10, 6 p.m. - Sunday, Nov. 19, 1 p.m.  
Cost: \$1,395 (includes program, meals, facility and small bedroom)

- Ongoing programs include:**
- Centering Prayer:** Monday evenings 7 p.m.
  - Holy Eucharist:** Wednesday afternoons. (Call to confirm time — all are welcome!)
  - Journey with Scripture:** Fr. Paul Fachel. \$25 w/lunch. Wed. at 10 a.m.: Oct. 4.
  - Women in Ministry Luncheons:** 2nd Friday/month, 12 - 1:30 p.m.: Sept. 8.
  - K of C BROTHERS KEEPER BREAKFAST:** 2nd Tuesday/month, 7 a.m., Sept. 12.
  - Taizé Prayer for Christian Unity:** 2nd Tuesday/month, 8 p.m.: Sept. 12.
  - Quiet Day of Prayer:** 2nd Wed./month. \$25 w/lunch, 9:30 a.m. - 3:30 p.m.
  - 24-Hour Eucharistic Adoration:** 4th Monday of the month, 12 p.m. - Tuesday, 12 p.m.
  - Personal Day(s) of Private Prayer:** Book anytime.

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## Revolution 100 years ago

October is a busy month for anniversaries this year.

Oct. 31 will mark the 500th anniversary of the beginning of the Protestant Reformation.

Fatima celebrated the 100th anniversary of its apparitions this year.

Not so well publicized — at least in the West — is the 100th anniversary of the Bolshevik Revolution in Russia.

The anniversary of the communist takeover of Russia coincides with the 100th anniversary of the final apparition of Our Lady of Fatima to three shepherd children in Portugal. The children said the lady “dressed in white” asked them for prayers and penance, otherwise Russia “will spread her errors throughout the world, causing wars and persecutions of the church.”

Vladimir Lenin became dictator of the world’s first communist — and officially atheistic — state. Christians were persecuted, church buildings confiscated and many leaders were killed.

The Russian Orthodox Church formally has recognized, or “glorified,” more than 1,500 bishops, priests, monks, nuns and deacons who died for their faith under communist rule, which lasted from 1917 until 1991. While the Orthodox Church was never legally suppressed like most Protestant churches were, communist authorities worked vigorously to encourage atheism, closing thousands of Orthodox monasteries and churches, sending clergy and religious to the gulags or to psychiatric hospitals, and making it extremely difficult for any regular churchgoer to hold a decent job or get into a university.

The Roman Catholic Church suffered even more. Long considered by Russians to be part of the West, Catholicism under communism was seen as having a foreign allegiance. By the end of the 1930s, only two of the 150 Catholic parishes in Russia were still functioning. The Ukrainian Catholic and other

Eastern Catholic churches were outlawed and their bishops were imprisoned. Priests caught celebrating mass were arrested and either executed or sent to prison or to work camps.

After the Soviet Union began breaking up in 1990 and communist rule came to an end, the churches experienced a revival. In Russia, even government officials are now embracing Orthodoxy in public, and Russian culture and art are being transformed with new Christian influences.

Salavat Scherbakov, a Moscow-based sculptor, recently completed a massive statue of Russia’s first Christian emperor. The towering St. Vladimir sculpture was prominently placed in Borovitskaya Square, just outside the walls of the Kremlin.

A few blocks from Moscow’s Lubyanka Building, which for decades served as the headquarters of the KGB, the Russian Orthodox patriarch recently consecrated a church memorializing those martyred during the communist reign.

“While we were in procession around the church, people were standing with portraits of those martyred and those condemned to death” by the communist regime, said Orthodox Metropolitan Hilarion of Volokolamsk, who heads the church’s department for external affairs.

President Putin, a former KGB agent, as well as government officials and church leaders, were in attendance for the ceremony May 25.

Patriarch Kirill’s consecration of the Church of the New Martyrs and Confessors of the Russian Orthodox Church was one of the ways his church is commemorating the centenary of the 1917 Revolution.

After 70 years of persecution, contemporary Russians are rediscovering their Christian heritage, Scherbakov said in a Catholic News Service article. Russian writer Eugene Vodolazkin is cited as an example of Christianity’s growing acceptance. He won his country’s most prestigious literature award for his 2012 novel *Laurus*, which is set in religious,

medieval Russia.

“I wished to describe a way of life that is far from modern people,” but one that is nevertheless attractive to contemporary readers, Vodolazkin said. His book details the quest of a “holy fool” in the Russian Orthodox tradition, a kind of ascetic who humiliates himself in the eyes of others to draw closer to God. “Humans cannot live only through TV, the Internet and shopping,” Vodolazkin said. “This all concerns a horizontal level (of living), while humans are looking for a vertical dimension to life.”

Many Orthodox faithful say they are optimistic about Christianity’s future. Soskina Lubov Stepanovna, 68, who has lived her entire life in Nizhniye Pyski near the famous Optina Pustyn Monastery, remembers the decades when going to church was illegal.

“Now life is better: we can pray, ask God for help and he listens to our prayers and helps us. We ask him to help our children and, you see, our children were baptized as Christians.”

Mother Cornelia Rees, an American Orthodox nun who has lived in Russia since 2008, said that, despite the progress made since the fall of communism, the country still suffers “ills” from its atheist past, reflected in high rates of abortion, prostitution and drug addiction.

While there is a new openness to the Christian tradition, church attendance remains low. According to a recent study from the U.S.-based Pew Research Centre, only six per cent of the Orthodox population in Russia attends church weekly. However, the study reported, 57 per cent of Russians believe Orthodox Christianity is an important feature of national identity.

Less than one per cent of the population identifies itself as Catholic.

Lenin could not have imagined how Russia would be transformed in 100 years. Nor can we imagine what will happen in the next 100 years — both in Russia and in the West. — PWN

## Amoris Laetitia is built on traditional Thomist morality: pope

By Carol Glatz

VATICAN CITY (CNS) — Seeing, understanding and engaging with people’s real lives does not “bastardize” theology, rather

it is what is needed to guide people toward God, Pope Francis told Jesuits in Colombia.

“The theology of Jesus was the most real thing of all; it began with reality and rose up to the Father,”

## Kind and compassionate people are happier

By Gerry Chidiac

Radio personality and motivational speaker Earl Nightingale said, “Treat every person as the most important person on Earth.”

This may seem counterintuitive. Doesn’t it make sense to only treat people well if they have something to offer us? Why would I treat someone with respect if there’s nothing in it for me?

It’s true that being nice can set us up to be taken advantage of. A few people see kindness as weakness.

But while it’s important to be prudent, if we stop treating others with respect to avoid rare negative consequences, we’re giving a great deal of our power to people who simply don’t deserve it.

A look at the world suggests that many people don’t follow Nightingale’s advice. We see the poor neglected and, even worse, we see groups of people treated cruelly for simply being who they are.

When we treat every individual

with the respect they deserve, however, good things begin to happen. A study documented in the Harvard Business Review noted that respect toward employees was the most important quality that leaders needed to demonstrate in order to get commitment and engagement from their workers. This normally translates to stability and profitability for corporations.

In my work life, it’s just made sense to be nice to people. As a pool cleaner working my way through university, I was advised by a co-worker to be nice to the landscapers. “All they have to do is turn the lawnmower the other direction to make a lot more work for us.” Even more than avoiding negative consequences, being nice to co-workers, from trainees to owners, just made for a pleasant work environment.

As a teacher, it’s vital that I foster an atmosphere of kindness and respect in my classroom. This is created by honouring each individual and insisting my students do the same for each other. The result is an environment where effective learning can take place.

The ideals of respect and service also help me to be mindful that

he said during a private audience Sept. 10 in Cartagena, Colombia. The Rome-based Jesuit-run journal, *La Civiltà Cattolica*, published a transcript from the meeting Sept. 28. The journal provided its own translations of the original Spanish remarks.

Meeting privately with a group of Jesuits and laypeople associated with Jesuit-run institutions in Colombia, the pope told them, “I am here for you,” not to make a speech, but to hear your questions or comments.

A Jesuit philosophy teacher

asked what the pope hoped to see in philosophical and theological reflection today, not just in Colombia, but also in the Catholic Church in general.

Philosophy, like theology, the pope said, cannot be done in “a laboratory,” but must be done “in life, in dialogue with reality.”

Pope “Benedict XVI spoke of truth as an encounter, that is to say, no longer a classification, but a path,” Pope Francis said. It always has to be done “in dialogue with reality because you cannot do philosophy with a loga-

rithm table.”

The same sort of dialogue, he said, applies to theology, which is not “to bastardize” theology or make it impure. Rather, “quite the opposite” is true. Jesus, who is “the greatest reality” of all, always started with people’s real lives to lead them toward God.

“It began with a seed, a parable,” a specific incident, and then Jesus would explain, he said; Jesus wanted to do a “deep,” profound theology.

— THEOLOGIAN, page 15



CNS/Robert Duncan

Chidiac is an award-winning high school teacher specializing in languages, genocide studies and work with at-risk students. [www.troymedia.com](http://www.troymedia.com)

**NEW ORTHODOX CHURCH IN RUSSIA** — Russian Orthodox Patriarch Kirill of Moscow consecrated the Church of the New Martyrs and Confessors of the Russian Orthodox Church May 25 as a way of marking the centenary of the 1917 Bolshevik Revolution, which ushered in the communist era and led to the persecution of Christians.

— BENEFITS, page 15







# Religious minorities need protection: Gallagher

By Matt Fowler

VATICAN CITY (CNS) — The “revolting reality” of recent wars shows just how urgent it is that the international community act to protect religious minorities in situations of conflict, a top Vatican official told the UN General Assembly.

“As all of us have seen, in the last several years in various blood-drenched parts of the world, war and conflict often provide the backdrop for religious minorities to be targeted,” which shows the need to focus on safeguarding religious minorities in these situations, Archbishop Paul

R. Gallagher, Vatican foreign minister, said Sept. 22 during a UN session devoted to a discussion of protecting religious minorities in situations of conflict.

Although every recognized faith group experiences some form of oppression globally, Christians remain the most persecuted, the archbishop said, citing findings from a number of extensively researched reports. The studies have shown that anti-Semitic attacks have also increased, most notably in Europe, while Muslims continue to face persecution from fundamentalists, he added.

“Thirty-eight of the world’s 196 countries showed unmistakable evidence of significant religious freedom violations, with 23 amounting to outright persecution,” said Gallagher. “When we survey the world situation, we see that persecution of religious minorities is not a phenomenon isolated to one region.”

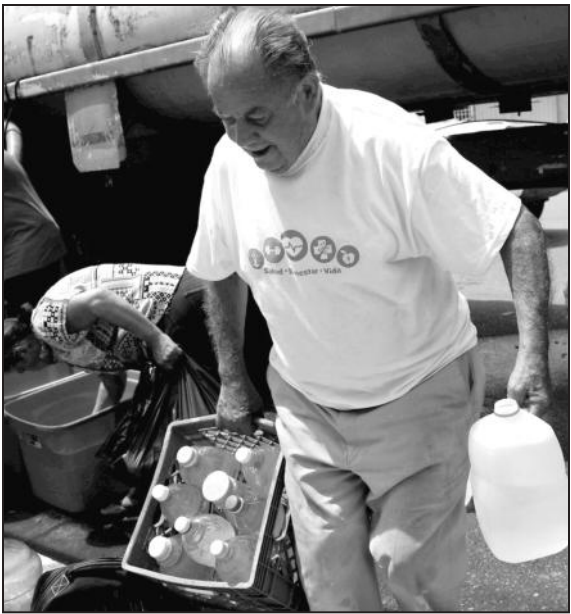
Gallagher listed some strategies that are essential for stopping the persecution of religious minorities. They included:

- Blocking the flow of money and weapons to those who intend to target and harm religious minorities. “Stopping atrocities not only involves addressing the hatred and cancers of the heart that spawn violence, but also removing the instruments by which that hatred actually carries out that violence,” he said.
- Dialogue between religious followers to overcome the assumption that inter-religious conflicts are unavoidable. “There is an urgent need for effective inter-religious dialogue as an antidote to fundamentalism,” he

said. That dialogue must aim “to overcome the cynical assumption that conflicts among religious believers are inevitable, and to challenge the narrow-minded interpretation of religious texts that demonize and dehumanize those of different beliefs,” Gallagher said.

- Confronting and condemning the abuse of religion to justify terrorism and the killing of innocent people in the name of God. “Social, political and economic issues that demagogues can exploit to

incite violence must also be tackled,” he said.



CNS/Carlos García Rawlins, Reuters

**PUERTO RICO — A man carries containers filled with water from a tank truck in Canovanas, Puerto Rico, Sept. 26 in the aftermath of Hurricane Maria. The Knights of Columbus and other agencies announced they are sending aid to Puerto Rico, which is on the brink of a humanitarian crisis.**

## Immigration, health care are also pro-life issues: Paglia

By Junno Arocho Esteves

VATICAN CITY (CNS) — Pro-life issues cannot be restricted solely to bioethical concerns but must encompass a broader definition that defends life in every aspect, said Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life.

Speaking to journalists at the Vatican press office Oct. 2, Paglia said that to be pro-life, Christians must “rethink the semantic value of the word, ‘life’ and not just in a reduced way.”

“If we must be pro-life, we must always, however and wherever, be pro-life,” Paglia said.

Paglia presented the theme of the academy’s Oct. 5 - 7 general assembly, which will reflect on “accompanying life: new responsibilities in the technological era.”

The assembly, he said, would offer a time of reflection on human life today that considers the strides made through new technology while acknowledging that technology also risks becoming “a new religion where all other values are sacrificed.”

“The academy’s goal is to tackle these issues, combining scientific rigour and humanistic wisdom, a passion for truth and a comparison between different skills and visions of the world,” Paglia said.

The Pontifical Academy for Life, he said, has a responsibility to promote life, not just in theory, but in the realities where it is most threatened.

Recalling a visit to camp in Uganda that housed 500,000 refugees, Paglia said that such cases show that the “horizon is very wide.”

“To be pro-life doesn’t mean having a theoretical, abstract concern; it means promoting a culture that helps life always and everywhere,” the archbishop said.

Sickness, the death penalty, weapons trafficking and health care are also important life-related issues that are often “overlooked or viewed with prejudice,” Paglia said.

The pontifical academy, he added, holds those issues dear and academy members are committed to studying them at a global, international level.

## Differing accounts of resignation

By Cindy Wooden

VATICAN CITY (CNS) — The first person to serve as the Vatican’s independent auditor said he was forced to resign after opponents of Pope Francis’ financial reforms mounted a campaign against him.

But the Vatican press office responded Sept. 24, saying Libero Milone, “going outside his competencies, illegally hired an external company to undertake investigative activities about the private lives of representatives of the Holy See.”

“This, besides being a crime, irremediably strained the trust placed in Dr. Milone,” the statement said. It added that the Vatican’s internal investigation of his actions was conducted with care and respect.

Without providing an explanation, the Vatican in June announced that Milone turned in a letter of resignation, which was accepted by Pope Francis. Milone had been in office just two years, although he had a five-year contract.

The position of auditor general was seen as a key component of Pope Francis’ efforts to reform Vatican finances and bring greater transparency in financial dealings. According to statutes issued by Pope Francis, the auditor general has the power to audit the books of any Vatican office and reports directly to the pope.

Milone, 68, an Italian accountant and expert in corporate risk management, was chair of Deloitte Italy and served three years as a member of the audit committee of the United Nations’ World Food Program.

The Vatican statement Sept. 24 expressed surprise that Milone had gone to the news agency Reuters and other news outlets when, at the time he left the Vatican, he had agreed not to discuss the circumstances of his leaving.

Milone told Reuters his troubles had begun on the morning of Sept. 27, 2015, when he suspected that his office computer had

been tampered with. He contacted an external company that had done work for him before to check for surveillance devices “because there are no such specialized people” in the Vatican.

The company discovered that his computer had been the target of an unauthorized access, and that his secretary’s computer had

been infected with spyware that copied files, he told Reuters.

But Archbishop Angelo Becciu, Vatican undersecretary of state, told Reuters there was proof that the outside contractor had been helping Milone to spy on others, “including me.” The archbishop added, “If he had not agreed to resign, we would have prosecuted him.”

## Vatican official condemns discrimination against women

By Matthew Fowler

VATICAN CITY (CNS) — The need to recognize women as having equal worth as men and allow them to fully exercise their human rights is increasingly urgent due to the “resurgence of divisions in today’s world,” a top Vatican official told the UN Human Rights Council in Geneva.

“An increased fragmentation of social relations in our multicultural societies, with spontaneous acts and words of racism and xenophobia, social and racial discrimination, and political exploitation of differences, is evident in everyday experiences,” said Archbishop Ivan Jurkovic, Vatican observer to UN agencies in Geneva.

During a Sept. 25 speech regarding the impact of racial discrimination and intolerance on the human rights of women, the archbishop explained that women are “too often undervalued” and vulnerable to discrimination, not only when they are part of an ethnic, religious or linguistic minority, but for simply being women.

He said that women provide “an irreplaceable value in political, economic and social life,” and he emphasized the need to eliminate any form of racism, racial discrimination, xenophobia and related intolerance toward women.

He told the council that recognizing the equal dignity and fundamental rights of all people is not

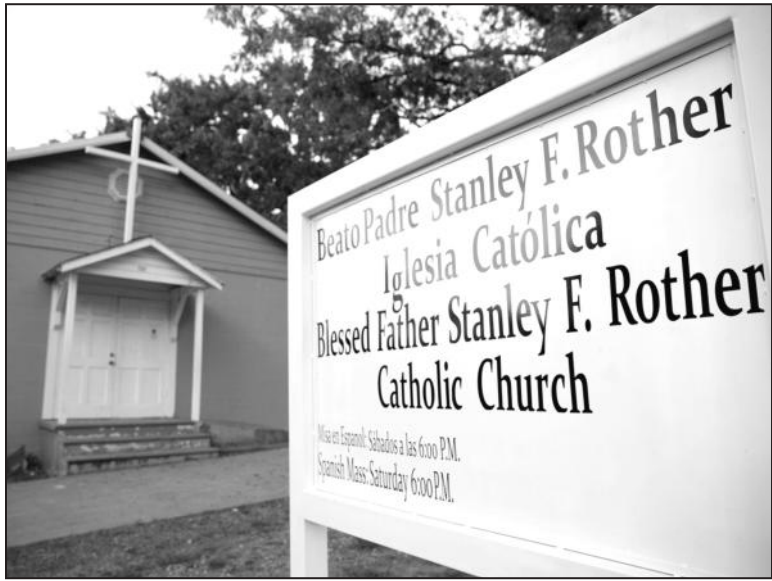
enough. Legislation should be coupled with education — at school and in homes — for shaping minds and forming consciences that recognize differences as a richness and reject all forms of racism, he said.

He also called on government agencies, the media and others to avoid stereotyping minorities, saying they “must join the rest of society in upholding human dignity.”



CNS/Paul Haring

**CARDINAL BURKE — Pope Francis has named U.S. Cardinal Raymond L. Burke a member of the Apostolic Signature, the church's highest court, which the cardinal headed from 2008 - 2014.**



CNS/Rich Kalonick

**ARKANSAS ROTHER CHURCH — A sign is seen outside Blessed Stanley Francis Rother Church in Decatur, Ark., Sept. 24. It is the first in the world to be named after Blessed Rother, who was beatified Sept. 23 in Oklahoma City. Located in the rural town of less than 2,000 people, the church is home to a small but thriving Catholic community.**

Wisdom tells me I am nothing. Love tells me I am everything. Between these two banks, the river of my life flows.

— Nisargadatta Mahara