



Papal knighthood

A 95-year-old Winnipeg physician, Dr. Paul Adams, has been awarded a Knighthood of St. Gregory the Great in recognition of his lifetime of service to the people of Manitoba — including delivering 8,000 babies. The pontifical honour was established by Pope Gregory XVI in 1831. — page 3

Empower women

“We strongly believe that we have to empower women if we want to end poverty,” Marie-Claude Bibeau, Minister of International Development, told a group of Foodgrains Bank supporters on World Food Day. No country can afford to leave behind half its population. — page 8

CHAS

The Catholic Health Association of Saskatchewan is poised to refocus on supporting and enhancing Catholic health care in the province as it faces the financial challenges of provincial funding cuts to community organizations. — page 9

What happened?

Next week marks one year since Donald Trump’s surprise triumph in the U.S. presidential election. In the first of a two-part series, Gerald Schmitz takes a look behind the distemper of Trump’s America: what happened, and why. — page 17

Coming together

The Reformation includes both Protestants and Catholics who today are growing closer, writes Tom Ryan, CSP. “Instead of occasioning thinking about the differences that separate us, the events of this Reformation anniversary provide us with opportunities to come together in prayer and join hands in service of the gospel mission given to us by Jesus Christ.” — page 19

Music for Liturgy

This week’s Prairie Messenger features music selections for liturgy from the First Sunday of Advent, Dec. 3, to the Sixth Sunday in Ordinary Time, Feb. 11, 2018. — pages 10 - 14



Future of unity depends on healing wounds

By Michael Swan
The Catholic Register

If Martin Luther’s Reformation taught us anything, it’s that unity isn’t something simply nice to have. It’s essential to the church actually being the church.

On the plus side, Catholics and Lutherans now recognize their agreement on almost all of the substantive issues born from the Protestant Reformation, which began in October of 1517 with the 95 theses pinned to a church door by Luther.

But mere theological agreement isn’t the same as church unity.

“In the present context, there is a tremendous desire to find ways to give a common witness to the love and mercy of God in a deeply divided society,” Saint Paul University professor of ecumenical theology Catherine Clifford wrote in an email from Rome while she attended meetings of the International Methodist-Catholic Dialogue Commission. “We can-



WikiCommons

500 YEARS AGO — Martin Luther hammers his 95 theses on a church door, as depicted by Belgian painter Ferdinand Pauwels, an act that kickstarted the Reformation 500 years ago.

not confront the challenges of climate change, the refugee crisis or violence in our society in isolation from one another. The very credi-

bility of the church is at stake. Together we can be a reconciling presence in the world.”

For Clifford, ecumenism isn’t

just about repairing our past. It’s about finding our future.

“Our future will be shaped by the ways that Christians choose to walk together,” she said. “To move into the future together by doing all that our common faith compels us to do as one.”

The first step is to see divided, segmented Christianity as weird, said Archdiocese of Edmonton

Pope calls space station crew a ‘tiny UN’

By Carol Glatz

VATICAN CITY (CNS) — One perk that comes with floating aboard the International Space Station is NASA arranges for occasional calls with celebrities to keep the astronauts’ spirits high during their months-long flights.

Before his first space mission began this year, Catholic astronaut Mark Vande Hei of Falls Church, Virginia, requested a call from Pope Francis, and Oct. 26 his wish upon a star came true.

The pope linked up live from the Vatican with the six-man crew as they orbited 400 kilome-

tres above Earth.

“Good morning, good evening,” the pope told the crew at 3 p.m. Rome time “because when you are in space, you never know” what the real time is.

During their 20-minute link-up, Pope Francis asked five questions about how their unique perspective from the frontier of the universe has changed or enriched them and what lessons they could share with people back on Earth.

Saying society today is very individualistic, but what is needed is collaboration, the pope asked them how the ISS is an example of that collaboration.

Flight engineer Joseph Acaba of Inglewood, California, said it is the diversity of each individual

— SPACE CREW, page 23

— HEALING, page 5

Legislative program outlined in throne speech

By Frank Flegel

REGINA — An aggressive legislative program was outlined in the throne speech, read by Saskatchewan Lt.-Gov. Vaughn Solomon Schofield Oct. 25 to

open the second session of the 28th Saskatchewan Legislative Assembly. Promises of more support for seniors, invoking the Notwithstanding Clause in the Charter of Rights and Freedoms, and repealing Bill 40, which would have allowed a portion of a Crown Corporation be sold, are among the legislative actions that are bound to generate debate among members of the assembly.

This session is unique in several ways: it will be Premier Brad Wall’s last assembly as premier of the province; it will likely be the last session for the lieutenant-governor, as she is close to reaching five years in the position; and most of the legislation introduced will be dealt with by a new premier and cabinet.

Wall has announced he will step down as premier on Jan. 27, 2018, and a new party leader, who will automatically become premier, will be elected by party members in January. The new premier will select his own cabinet and it will be that group’s responsibility to deal with the legislative program introduced in the October 2017 assembly.

— DETAILS, page 7



CNS/L'Osservatore Romano

POPE CONNECTS WITH SPACE STATION — Pope Francis speaks from the Vatican to astronauts aboard the International Space Station Oct. 26. The pope connected for about 25 minutes to astronauts 400 kilometres above the Earth.

‘Box’ program aims to give poor children Christmas joy

BOCA RATON, Fla. (CNS) — Cross Catholic Outreach’s “Box of Joy” program is now in its fourth year and has expanded to provide needy children in four countries with a Christmas gift box packed by volunteers in dioceses across the United States.

More than 300 Catholic groups, parishes and schools have signed up to participate in the 2017 Box of Joy program to date. The program aims to provide the boxes for 60,000 impoverished children in four poverty-stricken countries: Haiti, the Dominican Republic, Guatemala and Nicaragua.

Participants pack a shoe-size box with small gifts such as toys, dolls and race cars, and add essentials like soap, pencils, toothpaste and toothbrushes, as well as a few treats like hard candy and coloring books, based on suggestions found at <http://www.cross-catholic.org/boxofjoy>. The site also offers a Create-A-Box-Online option.

Those who get involved in the program can choose a child’s age and gender and then pack the box. They include \$9 in each box to cover shipment from a local drop-off centre to the child. Boxes are then dropped off during Box of Joy Week, which this year is Nov. 4 - 12.

“People jump at a chance to



CNS/Cross Catholic Outreach

CHRISTMAS BOX JOY PROGRAM — Children in Guatemala receive a “Box of Joy” in this 2014 file photo. The Cross Catholic Outreach gift-giving program is now in its fourth year sending gifts to impoverished children in the Caribbean and Central America.

serve God by packing and sending help and hope. If you could see the faces of the kids on the receiving end — you’d see we’re hardly packing just toys and supplies: We’re boxing up and shipping happiness,” said Jim Cavnar, president of Cross Catholic Outreach, which is based in Boca Raton.

Cavnar said that out of the \$9 included in each box, \$2 supports

outreach in the child’s community.

Asked if sending children in dire poverty a box of toys is really what they need, he responded: “Of course it is — when it is part of a broader response.”

Through a network of local partners, he said, Cross Catholic Outreach “responds to emergency needs and addresses root causes of extreme poverty.”

“But for a child who has never received a gift, what better way to combat hopelessness than with a message of hope and love?” he asked. A Box of Joy is a “tangible way to say what Christmas — and Jesus — are about,” he added. “Box of Joy doesn’t replace other aid, it enhances it.”

Founded in 2001, Cross Catholic Outreach is a non-profit relief and development agency that

serves “the poorest of the poor” internationally by channelling aid through dioceses, parishes and Catholic missionaries. The organization says that is a cost-effective way to help the poor break the cycle of poverty “while advancing Catholic evangelization.”

Cavnar expressed amazement at just how quickly the Box of Joy program has grown in four years. In 2014, the pilot year for the program, he said, the agency had two dioceses and “a handful of parishes and schools” helping to brighten Christmas for children in Guatemala. The following year 12 dioceses sent gifts to over 11,500 children in Haiti and Guatemala.

Last year participation went nationwide and 32,000 children in Haiti, Guatemala and the Dominican Republic. This year children in Nicaragua also will receive the boxes.

He called the program a “two-way” street, because poor children receive some Christmas joy, and everyone who participates, from selecting and packing the gifts and hand-delivering them, “also share in the joy.”

The boxes are opened by children who “very likely will receive nothing else,” Cavnar said. “Seldom do any of us have a chance to cause such genuine happiness.”

Everyone faces God with ‘empty hands’

By Carol Glatz

VATICAN CITY (CNS) — God waits for everyone, even the worst sinner who repents only with his dying breath, Pope Francis said.

“Before God, we present ourselves with empty hands,” he said, meaning that all the good works people have or haven’t done throughout their lives aren’t measured to determine entry into heaven.

“A word of humble repentance was enough to touch Jesus’ heart” and to make him promise eternal life in heaven even to a poor criminal, he said Oct. 25 during his weekly general audience in St. Peter’s Square.

The pope announced the day’s catechesis would be the last in his series of audience talks on Christian hope, adding that the last talk, therefore, would look at hope’s final fulfilment in heaven.

A curious fact, he said, is that

the word “paradise” appears just once in the Gospels; it is used when Jesus from the cross promises the thief executed with him that “today you will be with me in paradise.” The “good thief,” the pope said, had the courage to recognize his sins and humbly ask Jesus, “Remember me when you come into your kingdom.”

“It is there, on Calvary, that Jesus has his last encounter with a sinner, to open to him, too, the gates to his kingdom,” the pope said.

The good thief had done no good works in his life and had nothing to show Jesus that he had earned or was worthy of heaven, he said. “He had nothing, but he trusted in Jesus, whom he recognized as someone innocent, good, so different from himself.”

The “good thief reminds us of our true condition before God: that we are his children, that he feels compassion for us,” that he can’t resist “every time we show him we are homesick for his love.”

The miracle of forgiveness is repeated continually, especially in hospital rooms and prison cells, the pope said, because “there is no person, no matter how badly he has lived, who is left with only desperation and is denied grace.”

“God is father and he awaits our return up to the last moment,” he said, just like the father of the prodigal son did.

“Paradise is not a fairy tale or an enchanted garden,” the pope said. “Paradise is the embrace of God, infinite love, and we enter thanks to Jesus who died on the cross for us.”

“Wherever Jesus is, there is mercy and happiness; without him, it is cold and dark,” he said.

HHS looks into removing barriers to program funding

By Carol Zimmermann

WASHINGTON (CNS) — The U.S. Department of Health and Human Services announced Oct. 25 that it is looking for ways to ensure that faith-based and religious groups are not blocked from receiving HHS funding for their programs.

The department’s Centre for Faith-Based and Neighbourhood Partnerships, Office of Intergovernmental and External Affairs issued what is called a request for information, seeking comment for 30 days from religious and faith-based groups about ways they have been blocked from receiving funding.

“Faith-based organizations have historically been a crucial component of HHS’s efforts by delivering charitable care to Americans in need,” the HHS document said, noting that the agency awarded more than \$817 million in grant funding to faith-based organizations in 2007.

Since HHS mainly partners with faith-based organizations through grant and contract funding, it said it wanted to “identify any regulatory, guidance-based, or other requirements or conditions for grants or contracts that present barriers for faith-based organizations to participate in HHS-funded programs.”

The department said it also wanted to make sure faith-based organizations are “affirmatively accommodated, and not excluded from HHS-funded or conducted programs or activities” especially because of requirements that could be a burden to their religious beliefs.

The U.S. Conference of Catholic Bishops’ Migration and Refugee Services knows about getting blocked from an HHS grant. In 2011, the HHS declined to renew a grant to the agency, following a lawsuit in 2009 by the American Civil Liberties Union against HHS for its contract with MRS, specifically citing the Catholic agency’s refusal to offer abortion and contraceptive services to victims of human trafficking.

The contract for MRS services began in April 2006 and lasted five years. A six-month extension was granted by HHS administrators. However, when proposals for funding trafficking victims’ services were sought again in 2012, the guidelines stated that a “strong preference” would be given to applicants willing to offer “the full range of legally permissible gynecological and obstetric care.”

MRS was excluded from funding because it maintained that it would continue to follow Catholic teaching and would not agree to pay for abortion and contraceptive services offered to trafficking victims through the agency’s established network of subcontractors.

The HHS document seeking more information from religious groups notes the extent of work done by religious and faith-based groups pointing out that in 2013 they ran more than half of all continuing care retirement communities in the U.S.; almost 60 per cent of the emergency shelter beds for the homeless in 11 major cities were provided by faith-based organizations last year; and one in six hospital patients were cared for in Catholic hospitals in 2015.



CNS/Paul Haring

VATICAN GENDARMES — Vatican police officers in plain clothes walk alongside the popemobile during Pope Francis’ general audience in St. Peter’s Square. Usually wearing blue uniforms, the Vatican’s police corps does not have the picturesque uniforms of the Swiss Guard, with whom they work to protect the pope and Vatican City State, but they have a 1,700-year history that is just as colourful. The history — spanning times of peace, war and even excommunication — is recounted in a new book titled, “*The Vatican Gendarmerie: From its Origins to our Days.*”

Quebec law: state neutrality on religion under fire

By Philippe Vaillancourt

QUEBEC CITY (CNS) — The new Quebec law on state neutrality on religion is under fire, as many deem it “discriminatory” against some Muslim women.

Bill 62, officially, “Act to foster adherence to state religious neutrality and, in particular, to provide a framework for requests for accommodations on religious grounds in certain bodies,” was adopted Oct. 18. This legislative text requires that, from now on, all public services be given and received without anything covering a person’s face.

First presented at the Quebec National Assembly in June 2015, the draft was amended in August to also include all employees in Quebec municipalities, not just Quebec government employees, as it was first intended.

Though there is no mention of any specific prohibited face-covering in the new law, it indirectly concerns Muslim women who wear a hijab or a burqa.

Quebec Justice Minister Stephanie Vallee described the

Vaillancourt is editor-in-chief of Presence info, based in Montreal.

new law as a pivotal moment for Quebec. She said the text “brings together elements that are consensual and respectful of the democratic, pluralistic and inclusive society that we are.” She said she believes its impact will be “major and positive.”

On Oct. 24, she published guidelines on how to apply the new law. She stressed that Bill 62 only applies when there is an interaction between a public service provider and a receiver.

For Quebec Premier Philippe Couillard, seeing each other’s face for public services is a matter of security, identification and communication.

However, the law was quickly criticized when it became clear that it means that some Muslim women might not be allowed into public transports, such as buses or subways, where they might need to interact with public service providers.

The Canadian Human Rights Commission’s Chief Commissioner, Marie-Claude Landry, said it’s “extremely worrisome to me that any government would use the law to target and marginalize a group rather than protect those who already suffer at the hands of discrimination.”



CNS/Christinne Muschi, Reuters

QUEBEC LAW UNDER FIRE — Women in Montreal protest a proposed city Charter of Values in this 2013 file photo. The new Quebec law, adopted Oct. 18, on state neutrality on religion, is under fire, as many deem it “discriminatory” against some Muslim women.

Montreal Mayor Denis Coderre called the new provisions “unacceptable.” Both the city of Montreal and the Quebec Union of Municipalities announced they would not apply them.

The Canadian Muslim Forum reacted by denouncing “the discriminatory and marginalizing

nature” of Article 9 of Bill 62, which requires one’s face to be uncovered when giving or receiving public services. The Canadian Council of Muslim Women said the law lacked “coherence” by tagging a religious minority.

“If we want to encourage Muslim women to blend in, we must

encourage them to go out. By refusing to let her take the bus, you’re marginalizing her, reducing her choices,” said spokesperson Samaa Elibyari.

“If it walks like racist and talks like racist, is Quebec really

— NO REACTION, page 4

Manitoba physician awarded papal knighthood

By James Buchok

WINNIPEG — The Knighthood of St. Gregory the Great, a pontifical honour established in 1831 by Pope Gregory XVI, was conferred upon Dr. Paul Adams of the Archdiocese of Winnipeg Oct. 22 at St. Paul’s College by Archbishop Richard Gagnon.



Paul Adams Jr.

PAPAL KNIGHTHOOD — Winnipeg Archbishop Richard Gagnon confers the Knighthood of St. Gregory the Great on Dr. Paul Adams, Oct. 22.

“God works through all sorts of people so his will be done,” said Gagnon in his homily for the mass of the conferral, “and this depends very much on our willingness to listen to his voice.”

Adams, 95, has provided a lifetime of service to the care of Manitobans. In 1965 he and his wife, Louise, initiated a natural family planning program for Manitoba which later became affiliated with Serena Canada.

“Today the church honours an individual who has placed his life and career on the side of the

Gospel, the gospel of life,” the archbishop said, referring to *Humanae Vitae* (Of Human Life), the 1968 encyclical by Pope Paul VI, subtitled “On the Regulation of Birth,” reaffirming the teaching of the Catholic Church regarding parenthood and the use of birth control. Gagnon said the Adamses also encouraged Catholic physicians to become active in Canadian Physicians for Life.

“Dr. Adams, your biography is very long and rich in your service to the church and community, including having delivered 8,000 babies. Your concern for the sanctity of life has extended far beyond your career, and you also worked to help the poor and refugees.”

The archbishop continued: “Today is World Mission Sunday, which is appropriate, as you have always sought to further the mission of the church by furthering the gospel of life. This knighthood is an honour for you and for Louise and for all of us.”

The Order of St. Gregory the Great is one of five orders of knighthood of the Holy See. The honour is bestowed on Roman Catholic men and women, and in rare cases non-Catholics, in recognition of their personal serv-

— GROWING, page 7

Campion College alumni honoured

By Frank Flegel

REGINA — A computer programmer researching artificial intelligence, machine learning, and deep learning at the Massachusetts Institute of Technology (MIT); a senior bank executive; a voice and performance professor at Memorial University; a Fellow Chartered Accountant — all with a long list of community and professional involvement — were recognized as Campion College’s Alumni of Distinction at the college’s centennial celebration held Oct. 4 - 8. All recipients credited Campion and the Jesuit influence for giving them the base values that carried them through life and the successes they’ve achieved.

Natasha Jaques graduated in 2012 with a BSc Honours in computer science and a BA in psychology. She obtained a master’s degree in computer science at UBC and is currently working on a doctoral degree at MIT. Along the way, she earned several scholarships and interned at both Microsoft and Google. Her internship at Google included working with the Google Brain Team in the Machine Intelligence Division.

Jacqueline Beaurivage graduated in 1974 with a BA in literature. She then earned a diploma in early childhood education from McGill University in 1975 and an MBA in 1981, and pursued doctoral studies in business administration. She entered the banking world with the Royal Bank of Canada in 1981 and rose to the position of vice-president of marketing and sales in 1991. She moved on to CIBC, where she was named president of CIBC Trust in 1994 after serving in several vice-presidential posi-

tions. In 2010 she joined the executive team of the Ontario Teacher’s Pension Plan, and since 2014 has been a member of the board of directors for the Toronto-based mortgage lender Home Capital Group.

Jane Leibel graduated with a BMus degree in 1983, obtained her master’s degree in voice performance from the University of North Texas in 1985, an Opera Diploma in 1988 from the University of Toronto, and completed her doctoral work in music, voice performance/opera from the University of Michigan in 1999. She realized her goal of teaching at the university level by obtaining a position as professor of

music (voice/vocal pedagogy) at Memorial University’s School of Music, St. John’s, Nfld., where she has been for 18 years.

Doug McKillop graduated from Campion College High School in 1972, and obtained a BAdmin from the University of Regina. He became a registered industrial accountant, then a certified management accountant, a chartered accountant, and finally, a fellow chartered accountant. He worked for the Saskatchewan Finance Department and has served as Saskatchewan’s representative on the Canada Revenue Agency’s Tax Professional Advis-

— ALUMNI, page 6



Frank Flegel

ALUMNI OF DISTINCTION — Four people were recognized as Campion College’s Alumni of Distinction at the college’s centennial celebration held Oct. 4 - 8. All recipients credited Campion and the Jesuit influence for giving them the values that carried them through life and the successes they have achieved. From left: Jane Leibel, Natasha Jaques, Campion president Rev. John Meehan, SJ, Jacqueline Beaurivage, and Doug McKillop.

Charter freedoms discussed

By Deborah Gyapong

OTTAWA (CCN) — Witnesses urged government protection of Charter freedoms and respect for pluralism before the Heritage Committee Oct. 16 in a study called for by Islamophobia Motion M-103.

Former Ambassador of Religious Freedom Andrew Bennett told the committee Canadian society needs to address anti-Muslim hatred that comes from “ignorance, indifference, and fear,” but it must also address similar “hatred of Jews, Catholic, LGBTQ persons, people who oppose same-sex marriage, First Nations people, pro-lifers, and the list goes on.”

“With regards to the subject at hand, the Government of Canada’s role is to uphold the Constitution and to guarantee the freedoms we bear as citizens,” Bennett said. “These freedoms are not the gift of government. They are borne by us as citizens by virtue of our humanity.”

Genuine pluralism means leaving room for deep disagreement, he said. “A common civic life between us is no civic life at all.”

Combating racism and religious discrimination requires a “cultural shift” at all levels “from Parliament on down, and from local communities on up to live their religious faith and beliefs publicly, including in professions, in our universities and our schools, our cultural institutions, and in our legislatures and public services,” Bennett said.

Larry Worthen, executive director of the Christian Medical and Dental Society of Canada, told the committee his organization’s 1,600 physicians and dentists “cannot turn off or on our faith in God.”

“Faith is so much a part of who we are that it must, by its very nature, spill over into all aspects of our lives,” he said. “Because of this commitment, we are very empathetic to the concerns of all religious groups when we hear about prejudice, discrimi-

nation, or lack of tolerance in Canadian society.”

Worthen asked the committee to imagine a scenario in which a group with a characteristic protected by the human rights codes and the Charter “was unable to practise their profession in certain provinces, or be educated in certain professional schools, because they had a particular protected characteristic.”

Imagine these people faced “no acknowledgment of the legitimacy of viability of their worldview; were told “not to seek positions in rural areas;” and advised they would “only work in small areas of their profession because of their protected characteristic.”

“Imagine policies put forward by their regulatory bodies designated that people who shared their moral convictions on a topic were seen to be unprofessional, selfish, and not worthy of the noble position that their profession provided,” Worthen said. Imagine “regulatory leaders used their power to act upon their prejudice,” inevitably ending in discrimination.

“This scenario is not fictional,” Worthen told the committee. “It is real. It affects doctors, nurses, and other health care professionals in parts of Canada who cannot, because of their religious beliefs, be involved in the intentional killing of patients at any stage of life.”

Some witnesses challenged the use of the word “Islamophobia.”

Farzana Hassan, an author and columnist appearing as an individual, told the committee she is a Muslim woman who originally comes from a country where “blasphemy is considered a crime against the state.”

While anti-Muslim hatred can be palpable at times in Canada, Hassan said the word “Islamophobia” poses unique problems because of how it is understood in Islamic nations as well as by the majority of Muslims. “This understanding does not allow for any criticism of Islamic precepts and practice,” including any criticism of “Islamic culture, practices

and Muslims,” she said.

Dr. Sherif Emil, a pediatric surgeon at the Montreal Children’s Hospital, told of his growing up a Christian in Saudi Arabia where he routinely experienced religious persecution. He, too, warned of the varying definitions of Islamophobia around the world that prevent criticism of Islam, and used examples of people who have been imprisoned in various countries for running afoul of laws prohibiting it.

“In fact, many of the practices of Islamic State — public beheadings, murder of homosexuals, stoning for adultery — are also the practices of the government of Saudi Arabia,” Emil said. “The only difference is that the Saudi government codifies them into law, and brands anyone who dares to criticize them, as the Swedish foreign minister recently did, as exercising Islamophobia.”

On Oct. 18 leaders of prominent Jewish organizations testified before the committee.

“Any definition (of Islamophobia) that is vague and imprecise, that is embraced by one community but not all, that catalyzes emotion or irrational debate on scope and meaning can be hijacked and only inflame tensions between and among faith communities in Canada, and detracts from the committee’s objective,” said Michael Mostyn, CEO of B’nai Brith Canada, a Jewish human rights organization.

He noted in 2015 Jews were the most targeted group for hate crimes in Canada.

“While most anti-Semitic hate crimes in the ’80s and ’90s were attributable to elements of the far right, we have sadly witnessed an increasing number of anti-Jewish incidents from within the Muslim community, sometimes by those claiming to act or speak in the name of Islam,” Mostyn said. “We know that this trend is of concern to many leaders in the Muslim community, just as it is within the Jewish community.”

Vatican adviser speaks on poverty strategy

By Michael Swan
The Catholic Register

TORONTO (CCN) — A basic income guarantee, such as the pilot project currently running in three Ontario communities, is not an infallible teaching of the Catholic Church, but it can’t be dismissed, one of the Vatican’s top economic advisers told an interfaith conference on basic income.

“There’s no Catholic economic policy,” conceded economist Charles Clark in a keynote address to about 40 academics and basic income advocates at the University of St. Michael’s College in Toronto Oct. 20.

“We can’t call up the Fed and say ‘We want the Catholic interest rate.’”

However, Catholic social teaching clearly favours a more equal society, he said. That means Catholics are obliged to discover and promote economic policies that will produce less poverty, promote greater social mobility and inclusion, and result in distributive justice, Clark said.

Basic income won’t magically solve every problem, he said.

“Basic income is very important, but you still need public goods. You still need public education, you still need universal public health, you still need welfare. You need the state to do what the state can do,” said the St. John’s University professor.

Clark, an adviser to the Holy See’s mission to the United Nations in New York and a senior fellow with the Vincentian Centre for Church and Society, has advised governments of Ireland and Kenya on how to design and implement basic income policies.

He is one economist who gets Catholic theology, according to Marquette University Jesuit theologian Rev. Joseph Ogbonnaya.

“Catholic social teaching primarily promotes the human good. Basic income is aimed at promoting human well-being,” said



Catholic Register/Michael Swan
Charles Clark

Ogbonnaya. “Even though it is not included in Catholic social teaching, (basic income) effectively implements most of the complementary framework of Catholic social teaching.”

“At a minimal level, everyone has to have — as a matter of justice — sufficient income to participate in our society,” said Clark. “(That means) purchasing power. We live in societies where we obtain our material needs through markets. We have to give people the purchasing power so they can have a minimum, decent living.”

Ontario is currently running a pilot program to measure the results of setting a floor under incomes in Lindsay, Thunder Bay and Hamilton. It will compare results for a group that receives the basic minimum income to other participants who do not receive the payments. A single person living alone would receive \$16,989 per year, minus 50 per cent of any additional earned income. A couple receives \$24,027, less half of any earned income.

To be eligible for the pilot program, participants have to qualify as low income — single people earning less than \$34,000 per year and couples earning less than \$48,000.

Ontario’s experiment is one of a number of similar projects running around the world. Basic income experiments are currently underway or planned in Finland, Netherlands, Barcelona, Scotland, West Oakland, Calif., and San Francisco.

In a time when wages no longer grow along with increases in productivity or a rising gross domestic product, society has to do something to rebalance an increasingly unequal distribution of wealth, said Clark.

“Inequality lowers mobility. Mobility is fundamental in society for democracy to work,” said Clark.

So far no reaction from Catholic Church in Quebec

Continued from page 3

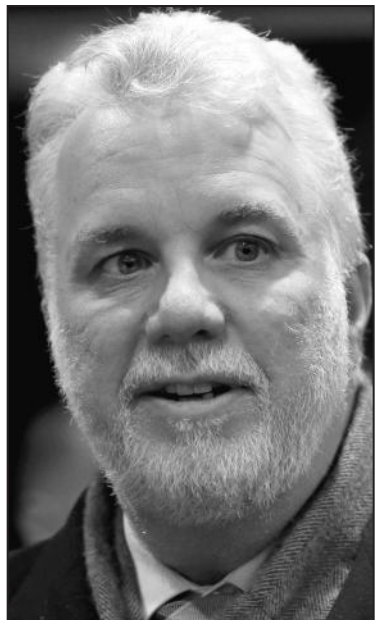
not? It’s certainly anti-religious,” wrote Anglican Bishop Mary Irwin-Gibson of Montreal, before deleting her post.

The comment was not well-received by many French-speaking Quebecers, including Rev. Richard Bonetto of St. Luke’s Presbyterian Church in Montreal, who said he opposes the law’s provisions.

“But I will never accept the condescension of those who treat without any nuances Quebecers as racists,” he said, adding that you can’t find a “racist law with a racist comment.”

The Canadian Conference of Catholic Bishops said it will not comment on a provincial matter. There are no reactions so far from the Catholic Church in Quebec. Last year, the Assembly of Catholic Bishops of Quebec presented its views on religious plurality

and religious liberty during consultations around the draft.



CNS/Philippe Vaillancourt, Presence

**Quebec Premier
Philippe Couillard**

The current debate is reminiscent of the ongoing 10-year debate in Quebec about reasonable accommodations for religious demands. After a series of such demands sparked outrage, the Quebec government mandated philosopher Charles Taylor and sociologist Gerard Bouchard analyze the matter. One of their recommendations was that the Quebec provincial government prohibit religious symbols for any person representing state authority, such as judges and police officers.

In 2010, a first draft very similar to the October bill was introduced by the Liberals, but it never went through. In 2013, the Parti Québécois introduced its “Quebec Charter of Values” that would have also imposed religious neutrality to all state personnel, including in education and health care. The draft died when the Liberals won the elections in

2014. They introduced their take on the reasonable accommodations issue in 2015. It was this draft that passed in October.

The law was passed after January’s Quebec mosque shooting that killed six Muslims, and after some demonstrations against immigrants in different Quebec regions these past months. On Oct. 4, an Angus Reid poll revealed that 87 per cent of Quebecers approved of Bill 62.

“The last year has been the most painful (for Muslims),” said Eliyari. “But does one political party stand out from another on this issue? No. Because of the current climate, all parties know that you can lash out at Muslims and that it will make you more popular. It’s alarming and deplorable.”

Canadian Prime Minister Justin Trudeau said the federal government would look at the new provincial law to see if it would contest it.

No liability risk if pope apologizes in Canada: lawyer

By Deborah Gyapong

OTTAWA (CCN) — There may be good reasons for not inviting Pope Francis to Canada, but the risk of being sued isn't one of them, according to a litigation lawyer.

The question of liability came up after Bishop Lionel Gendron, the new president of the Canadian Conference of Catholic Bishops, told Vatican Radio on Oct. 9 that the bishops had concerns the pope could be sued if he apologized in Canada for the church's role in residential schools, as requested by the Truth and Reconciliation Commission.

Later, in a subsequent interview with CCN, Gendron said the CCCB had asked its various regional episcopal assemblies to obtain a legal opinion on what risks of liability there would be should the pope apologize.

"The church has already given a lot of money and we have also expressed many times many apologies" from different dioceses and religious congregations, "with the consequence we had to pay," Gendron said. "Now, well, if the pope would come and do that, we needed time to ask for a legal evaluation of the dangers."

Rob Talach, a London, Ont., lawyer who has sued the church on behalf of clerical sexual abuse victims, says "it's baloney" to suggest the pope can't come to Canada because of the risk of a lawsuit.

"If he can be sued, we can sue him sitting in his chair in the Vatican," Talach said.

Instead, apologizing would have an upside, even a mitigating effect on future lawsuits, he said.

"It shows some contrition to say, 'Look we're trying to heal the wound saying we're sorry,'" he said.

Gendron said the CCCB was told in some provinces an apology could bring legal action, and in others it could not, but he said he really did not know if the liability would apply to the pope or reopen litigation against the Catholic entities who ran residential schools.

"Most of the provinces have a law that says when there are apologies, you cannot sue the person who apologizes," Gendron said. "It's not in all provinces."

Most provinces, including Ontario and Manitoba, have "apology laws" that do not allow an apology to be used as evidence showing fault or legal liability.

However, suing the pope is not the same as suing a diocese, which has a legal corporate identity.

The pope as head of a sovereign country is protected from legal liability by Canada's 1985 State Immunity Act. This act only allows exceptions if terrorism is involved, or if the leader waives immunity.

For the pope to be successfully sued, Parliament would have to amend the act to either create an exception from immunity for the Holy See, or amend it in the case of residential schools, Talach said.

"The church is not winning the

public relations battle on this," Talach said, noting the Catholic entities that were part of the Indian Residential Schools Settlement Agreement only raised \$4 million out of the \$25 million it was supposed to raise as part of the settlement.

Yet there are examples where a diocese mounts infrastructure projects to fix buildings or upgrade a parking lot and they have no trouble raising millions of dollars, he said.

"If you lose the PR battle badly enough, you're going to lose things like your sovereign immunity and your separate school system," he warned. "The public is not going to have tolerance" for this.

"Life's a popularity contest and the cool kids win," Talach said.

"There's very little tolerance for the church on these issues: the residential schools and sexual abuse," he said.

One of the TRC's Calls to Action is that the pope apologize for the residential schools on Canadian soil. Prime Minister Justin Trudeau has extended an invitation to Pope Francis, but the bishops have been divided. Without an invitation from the Canadian bishops as a whole, the pope will not come.

Though sources say the bishops are closer than ever to finding that unanimity in inviting the pope, one of the snags has been the immense cost of a papal visit. The CCCB was left with a \$36-million bill after St. Pope John

Paul II's visit to Canada for World Youth Day in 2002. The CCCB has no money, so this debt was assessed to the dioceses, some of which have hovered on the brink of bankruptcy.

While under the State Immunity Act Pope Francis cannot be sued, an apology could reopen litigation against those Catholic entities — dioceses and religious congregations — that ran residential schools.

Litigation is always a risk, Talach said, but an apology from the pope would have benefits that would far outweigh the risks, he said.

FEAST DAYS — The church begins November with the back-to-back feasts of All Saints and All Souls. "In the liturgy we are encouraged not so much to pray for our departed brothers and sisters as to see them around God's throne as our special intercessors," wrote Andrew Britz, OSB. "So as we, Sunday after Sunday, remember our special saints celebrating with us the one mass of the kingdom, we come to realize that whether we live or whether we die, we continue to be that communion of saints called to stand in awe in God's presence, flabbergasted at the sheer gift of God's grace."

Picking apart the anathemas of the Council of Trent and apologizing for the wild insults Luther threw at the pope will never amount to the practice of Christianity.

"What's more important is, 'How do we act together?'" said Lutheran theologian and professor emeritus of public ethics at Waterloo-Lutheran Seminary David Pfrimmer. "How do we understand the world together? What do Christians contribute to the world that's life-enhancing?"

For Pfrimmer, understanding what drove the Reformation helps us see what the church is called to do in our own time. In a world that was rapidly changing — from the rise of an urban middle class and breakdown of the feudal system to the expansion of Europe into the Americas and the perfection of the printing press — Luther's world was experiencing a sort of epidemic of cognitive dissonance.

We also now live in an age of rapid change, the disintegration of old bonds and the disappearance of once assured ways of living. Pfrimmer would not be the first to call the 21st century an "age of anxiety."

"Our life question is how we can have a right relation with each other and creation," said Pfrimmer.

People have plenty of reasons to suffer anxiety — from climate change to the global economy — but they don't seem to want to find a cure in a church.

Talach and other litigation lawyers involved in lawsuits against the Catholic Church have been frustrated by the fact there is no one legal entity in Canada that represents the church as a whole. That is not true of the United Church or the Anglican Church of Canada.

Bishops and has come to count St. Catharines Bishop Gerard Bergie among his friends. The dialogue itself — twice-yearly deep and serious conversations about what Christians believe and how we understand one another — has been an experience of genuine Christianity for Hamp.

"Hey, you got to talk," he said. "And it takes time. You can't just make assumptions."

When Pope Francis helped kick off the 500th year of the Reformation by visiting the Lutheran cathedral in Lund, Sweden, last October, the very act drew attention to the "Lund Principle," said Hammond.

The Lund Principle says that if conscience demands the churches must do something apart, then conscience rules. But everything else — the vast majority of Christian life — we must do together.

This applies especially to the commandments of Matthew 25 — to feed the hungry, clothe the naked, care for the sick and visit those in prison.

"In the whole ecumenical movement, our engagement has been driven by a desire to be faithful to Christ," he said. "We made a commitment to that at the Second Vatican Council as Catholics. We recognized at the time of the Council that the divisions of the church are not just problematic but a deviation from Christ's will, his prayer for unity — and a scandal."

The people who remain in the pews are often there searching for a sense of belonging.

"The answer that our world gives us — what this kind of globalized, post-modern, liberal world gives us — is that you are an individual, a radical individual all on your own. You're a consumer and a taxpayer. That's it," said Pfrimmer. "Those (categories) don't satisfy anybody's needs for their sense of belonging."

The divisions and divisiveness of the churches isn't merely a function of Reformation-era competition between churches. It can also be found within churches, points out Faith Lutheran Church pastor Rev. Warren Hamp of Kitchener.

"I've had lunch with a few of the local (Catholic) priests," Hamp said. "And at some point you almost say, 'I don't think they belong to the same denomination.' Just as you are going to have a multiplicity of Lutherans, you certainly have a multiplicity of Catholics and lots of differing opinions."

Hamp belongs to a conservative minority branch of Lutheranism that has historically been skeptical of ecumenism. However, he participates in a national dialogue between the Lutheran Church of Canada and the Canadian Conference of Catholic



Paul Paproski, OSB

Quebec municipal candidates talk openly about faith

By Philippe Vaillancourt

MONTREAL (CNS) — A few years ago lawyer Dominique Boisvert left Montreal looking for a quieter place. He moved to Scotstown, population just over 500. For this father of the voluntary simplicity movement in Quebec, the time had come to slow down the pace and lighten commitments.

No luck: He has just been appointed mayor of his city.

“I had no intention of getting into politics. I failed miserably,” he said, laughing. He said he dreams of politics that are more than managing sewers and taxes.

“Yes, it’s utopian, but utopia has to lead the world if we don’t want dystopia to destroy it.”

Although most candidates for election avoid talking about their faith and involvement in politics, some candidates say their faith does play a role in their desire to serve their community.

Municipal elections are Nov. 5 in Quebec. Since no one in Scotstown wanted to become mayor, Boisvert submitted his name 48 hours before the deadline. On Oct. 6, he was “elected” without opposition.

“Faith has not played a role in my decision, but in my reflection, yes,” he said.

This self-described idealist is a well-known writer. In recent years, he has published many

Vaillancourt is editor-in-chief of Presence info, based in Montreal.



CNS/Gregory A. Shemitz

STATE NEUTRALITY — Quebec provincial flags are displayed outside a building across the street from the Cathedral-Basilica of Notre-Dame de Quebec in Quebec City Oct. 5. The new Quebec law on state neutrality on religion was adopted Oct. 18.

social essays with Catholic publisher Novalis.

Boisvert admits being “passionate” about the Gospel.

“The values that dictate my choices are Christian. If I invite people to my house, I give them the best reception possible. It has nothing to do with being a believer or not. But these values are at the centre of my life, as well as the concern for others and for the common good,” he said.

He said he believes his faith

commitments over the years work “neither for nor against” him.

“People see the individual. I wouldn’t have talked about it in an electoral campaign. People see the link or not, and I remain honest,” he added.

In Trois-Rivières, 57-year-old Pierre Montreuil is running as an independent candidate in the Carmel district, where he was born and lived most of his life. This corporate communicator also spent 14 years at the pastoral office of the Diocese of Trois-Rivières. These past three years, he was the communications and advertising co-ordinator for the Notre-Dame-du-Cap Shrine, the biggest Marian shrine in Canada. He speaks passionately about his desire to serve the people of his neighbourhood and to give back to his community.

“When I think about being Christian, I think we have to be aware of the issues that affect people’s lives. To be a Christian without being close to the realities of life is to be disconnected. We cannot live in a bubble,” he said.

Montreuil said he’s not running “against” anyone and that his goal is not to “beat” a political opponent.

“I offer values, an attitude, and a way of doing things that I have been carrying for years. I want to build on transparency, accessibility and honesty. Everyone is looking for happiness,” he said. “Even as a city official, it is a motivation to create a place where it will be good to live.”

In Montreal, Fadia Nassr will try to be elected councilor for the Projet Montréal party in the Bordeaux-Cartierville district,

where about half the population are immigrants. Nassr moved to Quebec when she was 18.

“Everyone has to do their part in society, and everyone must keep their values by exercising this right,” she said.

Over the years, she has worked for community events and humanitarian organizations. She became involved in raising awareness for persecuted Christians in the Middle East. More recently, she has been involved with the welcoming of Syrian refugees in Canada.

Born in Syria to an Orthodox father and a Byzantine Catholic mother, she believes that candidates’ personal beliefs can nurture a unifying vision of politics.

“Faith drives me to be righteous with everyone and to reflect the respect to live together between each person. I have friends of all religions,” said Nassr, 45. “My personal faith has helped me throughout my life to overcome obstacles. I have had several very difficult challenges (to overcome). It gives me hope. Faith taught me gratitude, and how to be grateful for the positive in my life.”

Whatever the nature of the problem, she believes the challenge is always to go on.

“This really is what prompted me to stand for election: where some people would have lived in despair, my faith helped me find my energy, see the positive, and move on.”

As the Nov. 5 elections near, she emphasizes the richness of diversity and the respect for differences. She said she wants to serve citizens in a way that takes into account their real needs, regardless of their beliefs, wealth or age.

“The key is to go forward, to carry a message of perseverance, of existence, of citizen participation. It gives hope of continuity,” she said.

Alumni see old friends

Continued from page 3

ory Committee; he currently serves on the leaders council to the Hill and Levene Schools of Business at the University of Regina. Along the way, he found time to serve on various community organizations, including as vice-president for the 1987 Western Canada Summer Games and vice-president of Saskatchewan Sport from 1991 - 95. In 2017, he completed the Director’s Education Program through the University of Toronto’s Rotman School of Management.

Spread over five days, Campion’s centennial celebrations attracted some 450 alumni, staff and guests. The program included an opening reception at the college building on the University of Regina grounds, an open house and tour of the former Campion College High School building (Now the Regina Christian College), a pub night at The Owl, a Gala Dinner at the Conexus Art Centre, and a concluding Sunday

morning mass at the college, followed by a pancake breakfast.

Several paintings by renowned artist Erica Grimm, a Campion alumna, were unveiled in the Campion College library, where they will be permanently displayed as a legacy of the centennial celebrations.

Alumni came from far and wide to see old friends and celebrate their time at Campion College in Regina. The furthest-travelled was Constantino Villalobos, who lives in Mexico. He was delayed by the earthquake that struck the day of his departure, endured two vehicle collisions (neither his fault) and was almost stranded in Calgary before his friend and fellow alumnus Gordon Wicijowski managed to get him on-board the last aircraft of the day leaving Calgary for Regina, and he arrived just in time for pub night. Villalobos was known as “Tino” when he was a student at Campion. He and several other students from Mexico attended Campion College High School in the 1950s.

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St. Paul’s has tall order in Goliath project

By Meggie Hoegler
The Catholic Register

WINNIPEG (CCN) — For 21 years, students from St. Paul’s College have been helping to uncover the life of Goliath, one piece of ancient pottery at a time.

The Biblical Archaeology Laboratory at St. Paul’s College, part of the University of Manitoba, is a partner with Bar-Ilan University in Tel Aviv in the excavation of the ancient city of Gath, the birthplace of the menacing giant from the David and Goliath story.

St. Paul’s work at Tell es-Safi, Gath’s modern name, has been going on since 1996. Dr. Haskel Greenfield, a professor at St. Paul’s College and co-director of Early Bronze excavations at Tell es-Safi, has been on the project since its inception.

“We are interested in uncovering everyday objects that will give us an idea of what these people’s everyday lives looked like,” said Greenfield, who has brought over 100 students to Israel to help with excavation and research. His team’s focus is on objects from the Early Bronze Age, about 1,000 years before Goliath’s time.

The school’s participation in the project was inspired by Christianity’s roots and its history in Israel.

“St. Paul’s is founded in the Jesuit tradition,” said Christopher Adams, director of St. Paul’s College. “We believe in serving others through being an active presence in the community. One of the ways in which we do that is through the archaeological excavation at Tell es-Safi. There is so much history between Christianity and Israel so it is important that we foster that relationship.”

St. Paul’s was founded by the Oblate Fathers in 1926 as the first English-speaking Catholic high school for boys in Manitoba. In 1936, it joined forces with St. Mary’s College for Women and later with the University of Manitoba. It is the largest Catholic post-secondary institution in the province.

“We actually found several pieces of pottery with the name ‘Goliath’ inscribed on the surface,” said Tiffany Okaluk, a graduate student and member of St. Paul’s College who has participated in the excavation for two years. “We don’t know if they belonged to the Goliath from the story or if it’s someone else entirely. It is possible that Goliath was as common a name as John for the Philistines.”

The excavation site is 10 kilometres from the valley where David and Goliath’s battle supposedly took place. Universities



Photo courtesy Tell es-Safi/Gath Project

GOLIATH PROJECT — The Biblical Archaeology Laboratory at St. Paul’s College, part of the University of Manitoba, is a partner with Bar-Ilan University in Tel Aviv in the excavation of the ancient city of Gath, the birthplace of the menacing giant from the David and Goliath story. Dr. Haskel Greenfield supervises his students at the ancient dig site.

in Israel, the United States and Australia have also helped to excavate Tell es-Safi. In 2014, archaeologists from Bar-Ilan University uncovered the Gates of Gath, which is referenced in the Book of Samuel when David flees from Saul.

“It’s fascinating to know that this could be the birthplace of Goliath, but it’s also a place

where many other biblical stories took place. There is so much history here,” said Okaluk. “Being able to link biblical stories with archaeology is incredible.”

Greenfield says he cannot confirm that this is the site of Goliath’s birth without tangible evidence, which is hard to come by.

“We cannot judge the past by

today’s standard,” said Sarah Richardson, a PhD student at the University of Manitoba who also participated in the excavation this past summer. “We can’t fact-check ancient history. But it is the common consensus within the archaeological community that this is Goliath’s birthplace. There are numerous other sites of ancient cities along the valley of Tell es-Safi that are mentioned in the story of Goliath so logically speaking it makes sense.”

Participation in the excavation is open to undergraduate, graduate and PhD students at St. Paul’s College. The students participate in the dig in the summer, uncovering artifacts and conducting field work, then spend the fall researching the objects back in the archaeology lab in Winnipeg.

Details will come with new budget, new premier

Continued from page 1

Children under six years old with Autism spectrum will receive individual funding to deal with that affliction. A program to increase organ donations will also be introduced; Wall said Saskatchewan has the lowest organ donation rate in the country. Legislation will also be required to deal with the legalization of marijuana. The speech text stated that the federal government was moving too fast with marijuana legalization and that provincial legislation will have to deal with it.

Health care and education will be strengthened, according to the speech, but there was no indication of how that’s going to work. The province will also make it possible for municipal governments to allow ride-sharing services like Uber and Lyft to operate in the province, and it appears that Saskatchewan and Alberta are going to get into a beer fight after Alberta introduced a rebate program for its small brewers, which an interprovincial trade panel ruled as discriminatory and contrary to interprovincial trade regulations.

The Privacy Act will be amended to provide greater protection against unauthorized electronic distribution of intimate images.

Throne speeches traditionally reveal bare-bones plans the government intends to follow. Details will come with the provincial budget, which will be released around the end of March 2018.

Growing trend for a more natural, organic lifestyle

Continued from page 3

ice to the Holy See and to the Roman Catholic Church, through their labours, their support of the Holy See, and their examples set forth in their communities and their countries.

Shirley and David MacKinnon, who are part of the Serena Manitoba family, say the program is still going strong 50 years after its inception, and in July 10 couples attended the Serena natural family planning class at Misericordia Hospital in Winnipeg.

“Some might wonder what the attraction is to natural family planning, besides the fact that it respects the church’s teaching on the regulation of births within a Catholic marriage,” said David. “Although this is a very important factor for many Catholic couples, others want to learn how to incorporate NFP with breastfeeding, or are coming off the pill, or are dis-

satisfied with their present means of family planning. There is also a growing trend among many couples toward a more natural, organic, and environmentally friendly lifestyle, so it is not surprising that they would be attracted to natural family planning.”

David said the Serena program is not simply the calendar rhythm method of family planning. “Because a woman’s cycle can vary from month to month by days, a mathematical calculation was just not reliable.”

Serena teaches a sympto-thermal method of natural family planning. David said that he and Shirley have used this more natural method during all phases of their married life. “We consider NFP a true blessing and gift that has strengthened and enriched our marriage.”

For information on upcoming Serena Manitoba programs, see www.serenamb.com

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Donna & Gerry Kristian
Sunday, Nov. 10, 6 p.m. - Sunday, Nov. 19, 1 p.m.
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THE ENNEAGRAM AND SPIRITUAL ACCOMPANIMENT
Rick McCorister Saturday, Nov. 18, 9:30 a.m. - 4 p.m.
Cost: \$110 (includes lunch). Registration deadline Nov. 8.

QUEEN'S HOUSE GALA DINNER — Note date change
Tuesday, Nov. 21, beginning at 5:30 p.m., Greystone Singers Concert, 9 p.m.
See website for details and ticket prices.

AND SO WE WAIT . . . Our Spiritual Journey of Transformation — Sarah Donnelly Friday, Nov. 24, 7 p.m. until Sunday, Nov. 26, 1 p.m.
Cost: \$180 (includes 3 meals).

WOMEN'S WORKSHOP SERIES — Colleen Kehler
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.

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Lay Formation alumni living as eucharistic people

By Teresa Bodnar-Hiebert

SASKATOON — A group of some 50 Lay Formation alumni joined Rev. Mike Dechant, OMI, Oct. 21 for a day of enrichment and reflection at Holy Family Cathedral in Saskatoon.

“I want to touch your hearts,” Dechant said, opening the annual Lay Formation Alumni gathering on “Living as Eucharistic People.”

Dechant described a necessary paradigm shift, saying that we “need to look at how to be eucharistic in a whole different light.” Full and active participation are needed, as “we are not to be spectators,” he said, describing how, when we gather for the eucharist, “Jesus is in the word, the eucharist, the people and the priest. The focus is not Jesus in the tabernacle. Jesus wants us to engage.”

Dechant stressed that the “eucharist has to have a focus, the celebration of the Lord within us.”



Teresa Bodnar-Hiebert

LAY FORMATION ALUMNI — Lay Formation Alumni held a fall gathering Oct. 21 during the program’s 30th anniversary year, reflecting on the call to be eucharistic people. The event was facilitated by Rev. Michael Dechant, OMI.

Like a meal at a table, the celebration will be lively, interactive, and engaging. “If a wedding, a funeral, and a mass are all the same, then we’re not doing a good job.”

Dechant encouraged his listeners: “We need to imitate, to imbue

the presence of Christ.” He reiterated common examples: “You might be the only Bible that kids ever read,” and “you might be the only church that person ever experiences.”

In eucharistic celebration “we

experience this moment of salvation. Death no longer has a hold on us,” Dechant said.

Those in attendance shared moments of healing, writing down a word or two — “a word that binds us or holds us back.” They

then went to the front of the room and placed their words in a metal bowl while chanting the words, “Lord, have mercy on me,” with the assembly responding: “Lord, have mercy on — ” (naming each person individually).

Dechant then set the slips of paper on fire. As they disappeared into nothingness, he prayed, “May the Almighty God have mercy on us. May God forgive us our sins. May God bring us to everlasting life. Amen.”

That which binds disappears with God’s mercy and forgiveness, he said.

Dechant encouraged the gathering to be eucharistic people. “When we come in anonymity, it undermines the eucharistic mindset. Bring your daily concerns. Pray for someone and tell them and ask them to pray for you. Gather in clusters with those near you, create your own cluster — the Body of Christ is nourished,” he said, noting that married couples attending a wedding can renew their own marriage vows while they are there.

‘We must empower women to end poverty’: Bibeau

By Amanda Thorsteinsson

BAINSVILLE, Ont. — On World Food Day, the Canadian Foodgrains Bank welcomed Minister of International Development Marie-Claude Bibeau to a meet-and-greet with members of the CharLan growing project near Bainsville, Ont.

The minister ate lunch with the group, made up both of growing project members and people from local supporting churches, in the farm shed of CharLan project coordinator Mackie Robertson and his wife, Susan.

“I’ve heard about you a lot,” said Bibeau to the group of about 70 people during a short program. But “coming to meet with you is always much more interesting than reading about it.”

In response, Foodgrains Bank supporters thanked the Minister for the Canadian government’s longstanding and continued partnership with the Winnipeg-based Foodgrains Bank.

“We have one of the most unique societies in the world right here in Canada,” said Robertson. “Even though we may complain about taxes, we have a tremendous capacity to share with the world.”

Margo Aubert, who co-ordinates a growing project in nearby Renfrew, echoed Robertson’s words: “We in Canada have a great deal to give,” she said. “It makes it all the better when we can share what we have.”

After the program, the minister spent time visiting, climbed on a combine, and took photos with supporters.

During her remarks, Bibeau also highlighted the importance of focusing on women and girls in emergency situations around the world, particularly women and girls who are heading up households.

“We strongly believe that we have to empower women if we want to end poverty,” she said, noting that no country can afford to leave behind half the population.

Part of the event included the announcement that the Government of Canada is responding to the Rohingya crisis in Bangladesh through the Foodgrains Bank with two emergency food relief projects totalling \$1 million. The aid will be delivered by Foodgrains Bank members World Renew and Emergency Relief and Development Overseas.

Executive director Jim Cornelius is grateful the minister had an opportunity to connect with supporters who are at the centre of the Foodgrains Bank’s vision of ending global hunger.

“We deeply value the partnership among Canadian farmers and rural supporters, the Foodgrains Bank, and the Government of Canada. Working together, we are making a difference in the lives of many thousands of people,” he said.

Members of the CharLan project have been coming together for over 20 years to plant, tend and harvest a crop. Local United, Anglican, and Presbyterian churches come together to pay for things like seed and fertilizer, and local farmers donate their time and equipment. Since the project started, it has raised over \$600,000 for the work of ending global hunger.

The Government of Canada matches donations to the Foodgrains Bank on a 4:1 basis up to \$25 million a year for the work of humanitarian assistance. Donations to the Scaling-Up Conservation Agriculture program of the Foodgrains Bank are matched on a 3:1 basis.

The Canadian Foodgrains Bank, based in Winnipeg, is a partnership of 15 churches and church agencies working to end global hunger. In the 2016 - 17 budget year, the Foodgrains Bank provided over \$41 million of assistance for over 900,000 people in 35 countries. Canadian Foodgrains Bank projects are undertaken with matching support from the Government of Canada provided through Global Affairs Canada.

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The afternoon concluded with the celebration of the eucharist in the Queen of Peace Chapel in the cathedral. Those assembled experienced Christ in a powerful way when a young woman visiting the building spontaneously joined the celebration, asking for prayers.

The day of reflection for Lay Formation alumni followed a 30th anniversary celebration for the Lay Formation program in the Roman Catholic Diocese of Saskatoon, which was held the evening before at Queen’s House of Retreat and Renewal (see related article, page 9).

Fatima anniversary celebrated Oct. 13

SASKATOON — Children and families gathered Oct. 13 at the Cathedral of the Holy Family in Saskatoon to mark the 100th anniversary of Our Lady of Fatima’s appearance to three shepherd children in Portugal.

Oct. 13, 1917, was the sixth and final apparition of Our Lady of Fatima to the three children — Jacinta and Francisco Marto (canonized as saints this year) and their cousin, Lucia dos Santos — bringing a call to conversion and prayer. Thousands in attendance at the Cova da Iria that day reported seeing the “miracle of the sun,” in which the sun was seen to be moving about in the sky.

Organized as part of an annual Children of the Eucharist event in Saskatoon (<https://childrenoftheeucharist.org>), the gathering at the cathedral included eucharistic adoration, prayer and music.

Children of the Eucharist is a worldwide educational and evangelistic program to “gather the children to follow the way of the little shepherds of Fatima.”

This year in Saskatoon, the Children of the Eucharist gathering focused on the anniversary of the appearance of Our Lady of Fatima. Children of the Eucharist highlights eucharistic adoration as a way to follow the lead of St. Francisco Marot, “whose desire it was to console

the heart of Jesus.”

Hundreds of other such events were being held at the same time in some 140 countries around the world.

The hour of prayer and adoration was followed by a pilgrimage across the city to St. Mary’s Parish to celebrate mass later that evening.



Clarence Stinn

CHILDREN OF THE EUCHARIST — Children and families gathered for eucharistic adoration at the Cathedral of the Holy Family Oct. 13, marking the 100th anniversary of the appearance of Our Lady of Fatima to three shepherd children. After the hour of adoration, mass was celebrated across the city at St. Mary’s Parish in honour of the anniversary.



Jennifer Nunes

FATIMA ANNIVERSARY — Participants shared in the traditional pilgrim gesture of waving white handkerchiefs at St. Mary’s Parish in Saskatoon during an Oct. 13 mass held to celebrate the 100th anniversary of the appearance of Our Lady of Fatima to three shepherd children in Portugal. Diocesan Administrator Rev. Kevin McGee and St. Mary’s pastor Rev. Ciro Alfonzo Perez presided at the celebration.

CHAS refocusing on priorities in new location

By Kiply Lukan Yaworski

SASKATOON — The Catholic Health Association of Saskatchewan (CHAS) has moved to a new location on Taylor Street in Saskatoon, poised to refocus on supporting and enhancing Catholic health care in the province.



Kiply Yaworski

Sandra Kary

CHAS is now sharing office space with Emmanuel Care, the Catholic health organization that owns and sponsors 13 of the 15 health care facilities that are members of CHAS.

Other CHAS members include health care organizations, Knights of Columbus and Catholic Women’s League councils, parishes, professional and business groups, and individuals who support the ministry of health care.

Executive director Sandra Kary said the move to the Taylor Street location was both fiscally responsible and a boon for closer collaboration with Emmanuel Care.

“We have always had a close relationship, which will be strengthened by the even closer proximity we will now share,” said Kary. “We work together on issues that are helpful both for

Catholic health care facilities, as well as for parishes and the public.”

There are greater financial challenges since provincial funding to community organizations like CHAS was cut a year ago, Kary noted. The cuts have meant some difficult decisions, including a reduction in staff; mission education co-ordinator Sandy Normand will be leaving in November. The Witness to Mission program will continue to be offered to Catholic health care facilities, though, and Kary expressed her appreciation of Normand’s work on that program.

In the midst of change and restructuring, CHAS has been refocusing on its strategic priorities, which include providing education and resources, and connecting to the community, said Kary.

“We want to continue to build even more meaningful links to our diocesan and parish partners, engaging them in health care and the healing ministry of Jesus.”

CHAS is committed to advocacy and communication, particularly when it comes to issue-based projects, such as the production of Finding the Gifts videos in response to the legalization of assisted suicide and euthanasia (see www.findingthegifts.ca).

“We find that we are in a place where we need to continue telling the Catholic health care story,” says Kary. “We can’t assume that people understand what that story is.”

This means getting back to the basics and simplifying some of the messaging to get to the heart of what Catholic health care is,

and why it is needed.

On Nov. 20, CHAS is holding a “get to know you” event at Holy Spirit Church in Saskatoon, welcoming anyone interested to come and hear about what CHAS is doing, and find out more about Catholic health care.

“This is a chance to hear a lit-

tle bit about what is going on in Catholic health care at the national and provincial level, what some of the key issues are, what resources we can offer, and how they can get involved,” Kary said.

“Every year that the sisters aren’t in the facilities is one more year in which the story of Cath-

olic health care becomes a bit more distant. We want to build and strengthen that understanding and connection to tell the story of what Catholic health care is about, and what we bring to the table.”

For more information, see <http://chassk.ca> or call 306-955-2427.

Halmo receives alumni service award

REGINA — Joan Halmo, who taught music and theory in Humboldt during the 1960s and 70s, received from the University of Regina the Distinguished Alumni Award for Humanitarian and Community Service Oct. 5.

From the age of nine, Halmo played the organ in church in her hometown of Kuroki, Sask. It implanted in her a love of music — including church music in all its variety — as well as a lifelong devotion to education, heritage, and musical and cultural activity. Her musical acumen developed as she attended St. Ursula’s Academy in Bruno, Sask., where she was impressed by the beauty of church music across the ages.

Halmo is currently executive and artistic director of Gustin House, an historic residence in Saskatoon named after Dr. Lyell Gustin, who taught music for almost 70 years. Under Gustin’s mentorship, Halmo attained a licentiate in piano performance from Trinity College of Music, London, England.

Halmo was invited to join the Gustin/Trounce Heritage Committee which had been established after Gustin’s death to preserve his legacy and continue his advocacy for music and the fine arts. During 2004 - 05, Halmo led the committee’s work in restoring Gustin’s former home, now a designated provincial heritage property. She also spearheaded the stabilization

of Trounce House, a small residence built in 1883, Saskatoon’s oldest building.

Since 2005, Halmo and her colleagues have re-established the Gustin traditions of musical programming, including a concert series featuring performers from national and international stages, and interdisciplinary programs held at Gustin House.

Halmo graduated from the University of Regina with her bachelor’s degree in 1977, receiving both the University Medal and President’s Medal. She received numerous scholarships while earning a master’s degree (1982) from St. John’s University in Collegeville, Minn., and a Master of Liturgical Music (1978) and Doctorate in Musicology (1993) from The Catholic University of America in Washington, D.C. While teaching at the University of Saskatchewan, she received

grants from the Social Sciences and Humanities Research Council to study music manuscripts and also the Gustin legacy. Besides advancing her own education during these years, Halmo co-founded Allegro Montessori School in Saskatoon in 1987.

Halmo received a City of



University of Regina

SERVICE AWARD — Joan Halmo receives the Distinguished Alumni Award for Humanitarian and Community Service Oct. 5 at the University of Regina, presented by Rev. John Meehan, SJ, president of Campion College.

Saskatoon volunteer award for heritage in 2012, and a Campion College alumni award in 2015.

Lay Formation celebrates 30 years

By Kiply Lukan Yaworski

SASKATOON — Thirty years of Lay Formation and its impact in the Roman Catholic Diocese of Saskatoon was marked Oct. 20 with a celebration at Queen’s House of Retreat and Renewal. Alumni from across the diocese and beyond were in attendance — including Edward and Delores Ortynski, members of the first class, who travelled from British Columbia for the occasion.

Bishop Emeritus Gerald Wiesner, OMI, concelebrated the eucharist with diocesan administrator Rev. Kevin McGee and Rev. Ivan Nahachewsky of the Ukrainian Catholic Eparchy of Saskatoon.

Wiesner was part of the team that originally developed the Lay Formation program at the request of Bishop James Mahoney. He worked with Sister Cecile Fahl, SMS, Gisele Bauche, and Rev. Don Hamel to develop a program grounded in prayer, learning, and Christian community.

As with any relationship, our relationship with God requires commitment and ongoing connec-

tion, and needs to be cared for, said Wiesner, emphasizing the importance of ongoing conversion and formation.

He referenced a talk Pope Francis recently gave to priests: “He told us that one of the things that is most important is to be constantly deepening your life of faith, your relationship with God. When we look at the teachings of the Second Vatican Council, the church reminds us that the ‘followers of Christ must hold onto and perfect in their lives that holiness which they have received from God’ (*Lumen Gentium*, 40).”

The vocation of the baptized is a “vocation to the apostolate,” said Wiesner, stressing the importance of each baptized person taking up their role as a missionary disciple of Jesus Christ — a role that requires formation, training, and support “to share the mission and the message of Jesus.”

The anniversary is a moment to look back and see “what so many have achieved over these past 30 years. God’s promises have become much clearer to us. We understand more fully the covenant God has entered into

with us, that intimate bond of love,” said Wiesner. “When we look back, we see much more clearly the privilege and the responsibility that are ours in promoting God’s kingdom. It is all God’s gift to us.”

At the conclusion of mass, Wiesner presented a papal blessing to diocesan co-ordinators Jennifer and Blair Carruthers, who accepted the certificate on behalf those involved.

The anniversary celebration continued the next day with a gathering at the Cathedral of the Holy Family, a day of reflection led by Rev. Michael Dechant, OMI (see related article, page 8, by Teresa Bodnar-Hiebert).

The Lay Formation program was established in 1987 in response to Pope John Paul’s request that the formation of lay people should be among the priorities of every diocese (*Christifideles Laici*, 57). It was established to help adult Catholics fulfil their baptismal commitment to the mission and ministry of Jesus through a process of formation and faith

— EMPHASIS, page 19



Kiply Yaworski

PAPAL BLESSING — Bishop Emeritus Gerald Wiesner, OMI, presents a papal blessing on the Lay Formation program and its participants during a 30th anniversary celebration Oct. 20 at Queen’s House in Saskatoon. Diocesan co-ordinators Blair and Jennifer Carruthers accepted the certificate on behalf of present and past participants. The program, which was launched in 1987, now includes a Ukrainian Catholic stream as well as an Aboriginal stream that includes the dioceses of Saskatoon, Prince Albert, and Keewatin-Le Pas.

Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. Don’t be afraid to repeat selections from week to week; consider adding just one new piece per season. Please note that in the Advent-Christmas seasons particularly, it becomes obvious that Celebrate in Song is a supplement to CBW III, and needs the repertoire that is found in CBW III (or elsewhere).

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
Dec. 3, 2017 1st Sunday of Advent Year B	Opening hymn	303 Awake! Awake and Greet the New Morn 304 Awake, Awake, Fling Off the Night! 545 Sing Out, Earth and Skies CIS 6.29 O God of Past and Present	69 The King Shall Come 748 To You, Lord, I Lift Up My Soul	301 Save Us, O Lord 305 Creator of the Stars of Night	423 Awake! Awake and Greet the New Morn 414 The King Shall Come
	Preparation of Gifts	538 Behold a Broken World, We Pray	578 Christ the Lord 72 Creator of the Stars of Night	304 Jesus, Come to Us 308 Lord, Come and Save Us 696 Abba, Father	728 Eye Has Not Seen 404 When the King Shall Come Again
	Communion	597B/A Bread of Life 608 Now In This Banquet (Advent Refrain) CIS 6.13 Come, Promised One	780 Lord, Let Us See Your Kindness 74 Bread of Life	498 Bread of Life 519 I Am the Living Bread	937 Now in This Banquet (Advent refrain)
	Closing	315 The Advent of Our God 318 The King Shall Come CIS 6.14 Return, Redeemer God	573 Let the Heavens Be Glad 56 Emmanuel	295 Maranatha 309 Come, O Long-Expected Jesus	865 Soon and Very Soon
Dec. 10, 2017 2nd Sunday of Advent	Opening hymn	317 Prepare the Way 319 Wait for the Lord 310 Advent Antiphon CIS 6.12 Gather Your People	49 A Voice Cries Out 608 Lord of Glory	297 Every Valley 301 Save Us, O Lord	405 Advent Gathering Song 418 On Jordan’s Bank
	Preparation of Gifts	538 Behold a Broken World, We Pray 319 Wait for the Lord	70 Maranatha 68 Comfort, Comfort	294 A Voice Cries Out 722 In the Day of the Lord	413 Comfort, Comfort, O My People 416 A Voice Cries Out
	Communion	597B/A Bread of Life 608 Now In This Banquet (Advent Refrain) CIS 6.13 Come, Promised One	330 Bread that Was Sown 360 One Love Released	506 To Be Your Bread 708 Like a Shepherd	406 Wait for the Lord 422 Gift of God (Advent refrain and verses)
	Closing	308 Every Valley 351 On Jordan’s Bank CIS 6.14 Return, Redeemer God	54 Wake, O Wake and Sleep No Longer 575 In the Day of the Lord	296 On Jordan’s Bank 310 Let the Valleys Be Raised	401 O Come Divine Messiah 807 We Are Called
Dec. 17, 2017 3rd Sunday of Advent	Opening hymn	678 My soul Gives Glory to the Lord 545 Sing Out, Earth and Skies CIS 6.23 Holy Is Your Name	48 Let the Valleys be Raised 38 O Come, O Come Emmanuel	436 Mary’s Song 546 God Has Chosen Me	409 People Look East 403 Come, O Long Expected Jesus
	Preparation of Gifts	538 Behold a Broken World, We Pray 319 Wait for the Lord	43 Blessed and Holy 46 Beyond the Moon and Stars	555 You Have Anointed Me 441 The Angel Gabriel	395 O Come O Come Emmanuel 761 God Has Chosen Me <div>(Continued)</div>

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

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

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

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

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
Dec. 17, 2017 (Continued)	Communion	597B/A Bread of Life 608 Now In This Banquet (Advent Refrain) CIS 6.13 Come, Promised One	63 Ready the Way 348 That There May Be Bread	428 My Soul Proclaims 433 Holy Is His Name 479 Lay Your Hands	937 Now in This Banquet (Advent refrain) 406 Wait for the Lord 653 There is a Longing
	Closing	310 O Come Divine, Messiah 312 O Come, O Come Emmanuel 302 Arise, Your Light Is Come! CIS 6.31 Christ, Be Our Light	667 Save Us, O Lord 62 Let the King of Glory Come	296 On Jordan's Bank 309 Come, O Long-Expected Jesus	766 City of God 865 Soon and Very Soon
Dec. 24, 2017 4th Sunday of Advent	Opening hymn	464 The God whom Earth and Sea and Sky 465 Mary, Woman of the Promise CIS 6.24 Song of Mary	42 The Angel Gabriel From Heaven Came 553 Sing Out Earth and Skies	293 O Come, O Come, Emmanuel 299 Let the King of Glory Come	893 Mary, First Among Believers
	Preparation of Gifts	538 Behold a Broken World, We Pray 462 I Sing A Maid 316 The Angel Gabriel from Heaven Came	53 See How the Virgin Waits 422 God Beyond All Names	426 Hail Mary, Gentle Woman 428 My Soul Proclaims 429 Ave Maria	458 I Sing a Maid 891 Ave Maria 892 Magnificat
	Communion	597B/A Bread of Life 608 Now In This Banquet (Advent Refrain) CIS 6.13 Come, Promised One	345 Jesus the Bread of Life 337 Eat This Bread	305 Creator of the Stars of Night 433 Holy Is His Name	422 Gift of God (Advent verses)
	Closing	678 My Soul Gives Glory to the Lord 467 Servant of the Word CIS 6.23 Holy Is Your Name CIS 6.14 Return, Redeemer God	66 Every Valley 40 People Look East	300 People, Look East 307 The King Shall Come when Morning Dawns	622 Canticle of the Turning 401 O Come Divine Messiah
Dec. 25, 2017 Christmas	Opening hymn	329 O Come, All Ye Faithful 346 In the Darkness Shines the Splendor	82 O Come All Ye Faithful 92 Hark! The Herald Angels Sing	313 Angels We Have Heard on High	439 O Come All Ye Faithful
	Preparation of Gifts	330 Of the Father's Love Begotten 331 See, to Us A Child Is Born	87 Silent Night 76 Children, Run Joyfully	314 It Came upon the Midnight Clear 315 O Little Town of Bethlehem	448 Away in a Manger 441 Silent Night (Night of Silence) for Vigil 455 Once in Royal David's City
	Communion	597C/A Bread of Life 608 Now In this Banquet (Advent or Ordinary refrain) 596 Let All Mortal Flesh Keep Silence CIS 6.3 The Hand of the Lord Feeds Us (Christmas Verses + others)	793 All the Ends of the Earth 74 Bread of Life	311 O Come, All Ye Faithful/ Adeste Fideles 312 Silent Night, Holy Night 320 Lo, How a Rose E'er Blooming	466 What Child is This? 422 Gift of God (Christmas refrain and verses) 935 Draw Near
	Closing	328 Joy to the World	78 Joy to the World 94 Good Christian Friends Rejoice	316 God Rest You Merry, Gentlemen 317 Hark! the Herald Angels Sing 318 Joy to the World	437 Joy to the World 429 He Came Down 424 Hark the Herald Angels Sing (Vigil)
Dec. 31, 2017 Holy Family	Opening hymn	346 In the Darkness Shines the Splendor 329 O Come, All Ye Faithful CIS 6.12 Gather Your People	100 While Shepherds Watched Their Flocks 80 Angels We Have Heard on High	331 Children, Run Joyfully 319 Good Christian Friends, Rejoice	455 Once in Royal David's City 438 Angels From the Realms of Glory
	Preparation of Gifts	539 Great God, Whose Will Is Peace 331 See, to Us A Child Is Born	105 Child of the Poor 77 Away In A Manger	326 The Lord Is Come 432 Sing of Mary 440 Come Now, and Praise the Humble Saint	454 The Virgin Mary Had a Baby Boy 456 The Aye Carol 445 Infant Holy, Infant Lowly (Continued)

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
Dec. 31, 2017 (Continued)	Communion	597C/A Bread of Life	74 Bread of Life	321 Away in a Manger	422 Gift of God – (Christmas verses and refrain)
		596 Let All Mortal Flesh Keep Silence	107 The First Nowell	323 Gentle Night	431 Child of Mercy
		595 Christians, Let Us Love One Another			436 Wood of the Cradle
		CIS 6.3 The Hand of the Lord Feeds Us (Christmas Verses + others)			
	Closing	338 What Child Is This?	95 Go, Tell It on the Mountain	325 Go, Tell It on the Mountain	428 Go Tell It on the Mountain
		328 Joy to the World	92 Hark! The Herald Angels Sing	328 Wake from Your Sleep	
		CIS 6.23 Holy Is Your Name		439 Canticle of Simeon	
Jan. 1, 2018 Mary Mother of God World Day of Prayer for Peace	Opening hymn	346 In the Darkness Shines the Splendor	109 Angels from the Realms of Glory	425 Hail, Holy Queen	895 O Sanctissima
		464 The God Whom Earth and Sea and Sky	104 What Child Is This		457 Sing of Mary, Pure and Lowly
		328 Joy to the World			
		CIS 6.24 Song of Mary			
	Preparation of Gifts	539 Great God, Whose Will Is Peace	90 Lo, How a Rose	432 Sing of Mary	458 I Sing a Maid
		331 See, to Us A Child Is Born	85 Rise Up Shepherd and Follow		893 Mary, First Among Believers
		462 I Sing A Maid			886 Immaculate Mary
	Communion	597C/A Bread of Life	697 Holy Is His Name	525 Gift of Finest Wheat	422 Gift of God – (Christmas verses and refrain)
		596 Let All Mortal Flesh Keep Silence	324 Gift of Finest Wheat	528 Bread for the World	431 Child of Mercy
		595 Christians, Let Us Love One Another			822 Dona Nobis Pacem (Communion verses available from GIA)
		CIS 6.3 The Hand of the Lord Feeds Us (Christmas Verses + others)			
		CIS 6.23 Holy Is Your Name			
	Closing	324 In Deepest Night	109 Angels From the Realms of Glory	430 Immaculate Mary	454 The Virgin Mary Had a Baby Boy
		338 What Child Is This?	78 Joy to the World		437 Joy to the World
		CIS 6.31 Christ, Be Our Light			
Jan. 7, 2018 Epiphany	Opening hymn	346 In the Darkness Shines the Splendor	102 What Star Is This	324 Rise Up, Shepherd, and Follow	462 Epiphany Carol
		302 Arise, Your Light Is Come!	103 As With Gladness Men	335 Angels from the Realms of Glory	465 As With Gladness Men of Old
		323 Hark! The Herald Angels Sing			
		CIS 6.31 Christ, Be Our Light!			
	Preparation of Gifts	539 Great God, Whose Will Is Peace	88 See Amid the Winters Snow	333 We Three Kings of Orient Are	461 What Star is This?
		324 In Deepest Night	104 What Child Is This	338 Lord, Today	460 The First Nowell
	Communion	597C/A Bread of Life	107 The First Nowell	334 The First Nowell	466 What Child is This?
		595 Christians, Let Us Love One Another	108 We Three Kings	337 What Child Is This	422 Gift of God (Christmas verses)
		596 Let All Mortal Flesh Keep Silence		424 At the Name of Jesus	822 Dona Nobis Pacem (Communion verses available from GIA)
		CIS 6.3 The Hand of the Lord Feeds Us (Christmas Verses + others)			
	Closing	348 Songs of Thankfulness and Praise	106 Songs of Thankfulness and Praise	325 Go, Tell It on the Mountain	428 Go Tell It On the Mountain
		345 City of God	96 Infant Holy, Infant Lowly	339 As with Gladness Men of Old	459 Songs of Thankfulness and Praise
		342 Arise, Shine Forth, Your Light Has Come			
		CIS 6.23 Holy Is Your Name			

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
Feb. 4, 2018 (Continued)	Communion	611 Take and Eat (additional verses in CIS 6.8) CIS 6.2 Dona Nobis Pacem	324 Gift of Finest Wheat 597 We Are the Light of the World	513 Our Blessing Cup 634 There Is a Balm in Gilead	950 Take and Eat 47 The Cry of the Poor
	Closing	533 Sent Forth By God's Blessing CIS 6.23 Holy Is Your Name CIS 6.25 We Shall Go Out	690 Healing River of the Spirit 374 Go In Peace	599 Blest Be the Lord 662 Praise to You, O Christ, Our Savior	546 Go To the World 685 How Can I Keep From Singing?
Feb. 11, 2018 Sixth Sunday in Ordinary Time	Opening hymn	534 Let All Things Now Living CIS 6.17a Come, O Spirit, Dwell Among Us	441 A Mighty Fortress 630 Lead Me, Lord	534 Gather us Together 537 Come to Us	658 Seek ye First 839 As We Gather at Your Table
	Preparation of Gifts	363 Healer of Our Every Ill CIS 6.35 O Christ, You Speak the Names of God	410 Christ Before Us 470 Be Still And Know That I Am God	671 Glory and Praise to Our God 677 We Praise You	665 Healing River of the Spirit 960 Healer of Our Every Ill
	Communion	611 Take and Eat (additional verses in CIS 6.8) CIS 6.2 Dona Nobis Pacem	345 Jesus the Bread of Life 363 Our Blessing Cup	479 Lay Your Hands 499 One Bread, One Body 579 Unless a Grain of Wheat	932 One Bread, One Body 926 Life-Giving Bread
	Closing	521 Now Let Us from This Table Rise CIS 6.23 Holy Is Your Name CIS 6.25 We Shall Go Out	389 Tell the Good News 616 Alleluia Raise the Gospel	543 Take the Word of God with You 633 I Heard the Voice of Jesus	775 Go Make a Difference 774 You Are Called to Tell the Story

Good sermons are often more effective seen than heard

By Jeanette Martino Land

That’s right, “Have you *seen* a good sermon lately?” Granted, you may have *heard* many good sermons, only to discover that there often have been discrepancies between the “warm fuzzies” resounding from the pulpit and the “cold frizzies” of the real world.

What is a good sermon? An old adage states, “The best sermons we ever preach are the ways we choose to live our lives.” Actions speak louder than words, and we are called to practise what we preach.

A missionary is not just someone who goes to a foreign land to preach the Good News. A missionary is anyone — you, me —

Martino Land is a freelance writer who lives in North Palm Beach, FL.

who goes to someone in need and shows him or her the face of Christ. As Pope Francis said at World Youth Day, “Where does Jesus send us? There are no borders, no limits: He sends us to everyone.” Pope Francis is “a sermon” par excellence: he practises what he preaches.

Just look to Jesus, who is our model and teacher. Some of his best sermons were delivered in silence to a watchful, often hostile, audience.

For example, in John 8:3, the Pharisees brought to Jesus a woman caught in adultery. The Law of Moses called for her to be stoned to death. The Pharisees, wanting to trap Jesus, asked him, “Now, what do you say?” *Before speaking*, Jesus “bent over and wrote on the ground with his finger.” Their questions persisted. Jesus finally answered, “Whichever one of you has committed no sin may throw

the first stone at her.” Then, Jesus bent over again and continued writing on the ground.

Jesus made another strong *and silent* statement by eating with tax collectors and other outcasts (Matthew 9:9-13, Mark 2:13-17, Luke 5:27-32). When the Pharisees and teachers of the Law observed this, they complained to the disciples. Jesus’ response was, “I have not come to call respectable people, but outcasts.”

At the Last Supper, Jesus, knowing of Judas’ coming betrayal that would culminate in his passion and death, *before speaking*, rises from the table, pours water into a wash basin and begins to wash the disciples’ feet. Without saying a word he has set a powerful example of servanthood for his followers (John 13:4).

In all of these instances, Jesus’ actions were effective visual sermons.

How like Jesus are you? Are your words usually superseded by actions? Do you show (not just tell) others that the Good News really does make a difference in your life? Since it is not possible to physically see the Lord, except in one another, do you let others see the Lord is alive in you? How can you do this?

Jesus is our guide. He paid


attention to what was important to others and took time to physically touch them. His words were powerful, but it was his touch that healed. To a hurting brother or sister in Christ, the love of God felt through the touch of your hand, can comfort or heal more than any spoken words. People may forget

— ACTS, page 15



CNS/Bob Roller

LIVING THE GOOD NEWS — A volunteer hands food to a victim of Hurricane Maria Oct. 21 in Utuato, Puerto Rico. “A missionary is anyone — you, me — who goes to someone in need and shows him or her the face of Christ,” writes Jeanette Martino Land.



BOSCO FOUNDATION
John Bosco
Child & Family Services Foundation

The John Bosco Child and Family Services Foundation (Bosco Foundation) is a public foundation dedicated to the provision of buildings and facilities used for the treatment, education and housing of children, adolescents and adults who are in need of support.

Bosco Foundation believes in assisting non-profit and charitable organizations who provide vital services which aid vulnerable people in our society. We do this by providing our facilities to various non-profit and charitable agencies at below market level rental rates.

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Knowing ourselves is a key to developing wisdom

Liturgy and Life

Margaret Bick



A while back there was a show on TV called *Princess*. Each half-hour episode featured a “twenty-something” young woman who was living a high-end life style by mooching off her family and friends. Each woman was challenged by a personal finance expert to “get real,” grow up and starting paying her own way. This usually meant getting a job, paring back spending, and living a more honest lifestyle. Sometimes this prompted profound changes within the young woman whose foolish lifestyle choices were masking the real person she was.

“What’s all this got to do with a gospel passage about wise and foolish bridesmaids?” you may well ask. Well, I see a resemblance between five characters in this week’s gospel story and the young women featured on that TV show. They wanted all the perks life offered — a special role in the wedding and a seat at the wedding banquet — but were unprepared for the work involved. They were trying to live someone else’s lifestyle at the expense of others.

At this point, I want to call your attention to the bride-

Bick is a happily retired elementary school teacher who lives in Toronto. She is a liturgist with a master’s degree in liturgy from the University of Notre Dame and is a human rights advocate working for prisoners who have experienced prolonged solitary confinement.

groom’s words at the end of this gospel tale: “Truly I tell you, I do not know you.” What a strange thing to say in the context of this story! “You’re too late,” he might have said. “You let your oil run out. You’re fired!” he might have said. But no. He said, “I do not know you.”

In ruminating over what the bridegroom could have been thinking, I was reminded of my incarcerated pen pal in California serving a life sentence, many years of which were spent in solitary confinement. I asked him once, several months into our correspondence, how he managed to survive the mental torture of years alone in a cell the size of a parking space. His answer, perplexing to me at the time, was: “I know who I am.” His honest sense of self sustains him and keeps him grounded. How many of us can say that?

It seems to me that the five foolish women in this story could not make that statement. They were not the persons the bridegroom thought he knew. And perhaps they were

Thirty-second Sunday in Ordinary Time November 12, 2017	Wisdom 6:12-1 Psalm 63 1 Thessalonians 4:13-18 Matthew 25:1-13
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so busy maintaining a false image that they no longer knew themselves.

All 10 women in this gospel story enjoyed a privileged existence. The five who are labelled “foolish” assumed their privileged social status meant someone would always be willing to bail them out if they encountered any problem. They did not recognize or acknowledge that the privileged status they enjoyed came with responsibilities.

Indeed, life makes demands on us no matter what our status. They did not see that their privileges were not rights. None of them had actually “earned” these privileges. The foolish ones had an inflated sense of self. Because of this, they did not know their true selves.

People like this are often described as having been born on third base and thinking they hit a triple, or believing the world owes them a living. If they did not know themselves, how could the bridegroom be expected to know who they really were?

Wisdom requires work, the first reading tells us. The first step in the quest for wisdom is acknowledging that we need it. An inflated self-image is a barrier to wisdom and ultimately is a barrier to living a truly Christian life. It’s easy for North American Christians to develop an over-inflated sense of self on the spiritual dimension. We churchgoers are tempted to pat ourselves on the back, confident that we would never be as unprepared as these five foolish bridesmaids. But Jesus and the spirit of our times call us to go deeper.

Attending Sunday worship, wearing crosses or religious garb such as religious habits or clerical garb, usually commands respect rather than derision here in Canada. Certainly in Canada we Catholics can practise our faith as we see fit without reprisals. This is not true for people of some other faiths. And it is not true for Christians in other parts of the world. We are foolish to take these privileges for granted.

Do we know who we really are before God and before the world? Do we stand before God in a spirit of deep humility? We have earned nothing in God’s eyes. If we enjoy glimpses of the abundant love God showers on us throughout our lives, it is not because we have done something to deserve it. All we can do is respond to that love by passing it on to those we meet in our daily lives without reserve.

In John’s Gospel Jesus tells his followers, “I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.” This is how we are to be known in the world. Not by our church attendance, not by what we wear. But by how and who we love.

Dowling Singh leaves a spiritual legacy that was far from ordinary

In Exile

Ron Rolheiser, OMI



No community should botch its deaths. That’s a wise statement from Mircea Eliade and apropos in the face of the death two weeks ago of Kathleen Dowling Singh. Kathleen was a hospice worker, a psychotherapist and a deep and influential spiritual writer.

She is known and deeply respected among those who write and teach in the area of spirituality on the strength of three major books: *The Grace in Living*, *The Grace in Aging*, and *The Grace in Dying*. Interestingly, she worked backward in writing this trilogy, beginning with dying, moving on to aging, and finally offering a reflection on living. And she did this because her grounding insights were taken from her experience as a hospice worker, attending to terminally ill patients. From what she learned from being with and observing the dying taught her a lot about what it means to age and, ultimately, what it means of live. Her

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books try to highlight the deep grace that’s inherent in each of these stages in our lives: living, aging, dying.

I want to highlight here particularly the insights from her initial book, *The Grace in Dying*. Outside of Scripture and some classical mystics, I have not found as deep a spiritual understanding of what God and nature intend in the process we go through in dying, particularly as is seen in someone who dies from old age or a terminal illness.

Singh encapsulates her thesis in one poignant line: *The process of death is exquisitely calibrated to bring us into the realm of spirit*. There’s a wisdom in the death process. Here’s how it works:

During our whole lives our self-consciousness radically limits our awareness, effectively closing off from our awareness much of the realm of spirit. But that’s not how we were born. As a baby, we are wonderfully open and aware, except, lacking self-consciousness, an ego, we aren’t aware of what we are aware. A baby is luminous, but a baby can’t think. In order to think it needs to form an ego, become self-aware, and, according to Singh, the formation of that ego, the condition for self-awareness,

is predicated on each of us making four massive mental contractions, each of which closes off some of our awareness of the world of spirit.

We form our egos this way: First, early on in a baby’s life, it makes a *distinction between what is self and what is other*. That’s the first major contraction. Soon afterward, the baby makes a *distinction between living and non-living*; a puppy is alive, a stone is not. Sometime after that, a baby makes a *distinction between mind and body*; a body is solid and physical in a way that the mind is not. Finally, early on too in our lives, we make a *distinction between what we can face inside of ourselves and what’s too frightening to face*. We separate our own luminosity and complexity from our conscious awareness, forming what’s often called our *shadow*. Each of these movements effectively shuts off whole realms of reality from our awareness. By doing that, Singh says, we create own fear of death.

Now, and this is Singh’s pregnant insight, the process of aging and dying effectively breaks down these contractions, breaking them down in reverse order of how we formed them, and, with each breakdown, we are more aware again of a wider realm of reality, particularly the realm of spirit. And this culminates in the last moments or seconds before our death in the experience of ecstasy, observable in many terminal patients as they die. As the last contraction that formed our ego is broken, spirit breaks through and we break into ecstasy. As a hospice worker, Singh claims to have seen this many

times in her patients.

Elizabeth Kubler Ross, in what has now virtually become the canon on how we understand the stages of dying, suggested that someone diagnosed with a terminal disease will go through *five* stages before his or her death: *Denial, Anger, Bargaining, Depression, Acceptance*. Singh would agree with that, except that she would add three more stages: *A fall into darkness that verges on despair; a resignation that dwarfs our initial acceptance*, and *an in-breaking of ecstasy*. She points out that Jesus went through those exact stages on the cross: a cry of abandonment that sounds like despair, the

handing over of his spirit, and the ecstasy that was given him in his death

Singh’s insight is a consoling one. The process of dying will do for us what a deep life of prayer and selflessness was meant to do for us, namely, break our selfishness and open us to the realm of spirit. God will get us, one way or the other.

We’ve lost a great woman and a great spiritual writer. Her children, writing on Facebook after her death, said simply that their mother would want us all to know that “she was an ordinary person dying an ordinary death.” But the spiritual legacy she left us is far from ordinary.

Acts of kindness in wake of hurricanes are faith in action

Continued from page 14

whatever words you’ve said, but they will remember the acts of comfort you performed.

One of the most powerful sermons I witnessed was at a DANA concert in our parish. DANA, the internationally acclaimed Irish singer, had begun a moving song, when her accompanist on the electronic keyboard began playing in the wrong key. He stopped suddenly and said, “I’m sorry.” DANA simply stopped in mid-phrase and waited, head bowed in prayer, until the accompanist, her brother, collected himself and resumed playing in the right key. DANA never lost her composure as she again began to sing the song. When she finished, she humbly walked over to her brother and hugged him,

whispering, “I love you.” It was a tender moment. It was a powerful sermon.

We’ve seen many acts of kindness on the news, of strangers helping strangers and neighbours helping neighbours, in the aftermath of Hurricanes Harvey, Irma and Maria, and in the devastating earthquake in Mexico City. Many hands and feet in action, doing what Jesus would do.

Michel Quoist wrote, “Tomorrow God isn’t going to ask/What did you dream?/What did you think?/What did you plan?/What did you preach?/He’s going to ask What did you do?” (*With Open Heart*).

How will you respond?

Have you seen a good sermon lately? Do others see that sermon in you?

Around the Kitchen Table



Crows are not among the birds one considers therapeutic, but a friendship in Vancouver has captured the interest of thousands of followers on Facebook. Two years ago a Vancouver man happened to be in a yard when a young crow was released into the wild after having recovered from being abandoned. To the man's surprise, the crow alighted onto his arm and wouldn't leave. Canuck is a wild crow, but he singled this man out and they forged a special bond. In a documentary Shawn told the interviewer that

A black and white photograph of a long-haired dog, possibly a Shetland Sheepdog or Rough Collie, sitting on a lawn covered in fallen leaves. The dog is looking up and to the left, wearing a dark collar with a metal ring. In the background, there are trees, a fence, and a house.

A black and white photograph of two cats lying on a textured surface. On the left is a dark tabby cat with its head down and one paw extended. On the right is a white cat with dark facial markings and large, wide eyes, looking directly at the camera.

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A look behind the distemper of Trump’s America

Readings & Meanings

Gerald Schmitz



Hillbilly Elegy: A Memoir of a Family and Culture in Crisis by J.D. Vance
(New York, HarperCollins, 2016)

A Black Man in the White House: Barack Obama and the Triggering of America’s Racial-Aversion Crisis by Cornell Belcher
(Uptown Professional Press, 2016)

This is the first of a two-part series.

Next week marks one year since Donald Trump’s surprise triumph in the U.S. presidential election. Hillary Clinton may have won the popular vote, but Trump’s angry message persuaded vast numbers of Americans, most of who continue to follow him despite a chaotic and erratic administration. Clinton has come out with her own *What Happened* book. But what lies behind Trump’s rise goes much deeper than any personal and strategic errors or particular circumstances of the 2016 campaign.

A source of Trump’s “populist” anti-Washington establishment appeal, especially outside big-city

Carol Anderson’s *White Rage: The Unspoken Truth of Our Racial Divide*. Still another 2016 book, Arlie Russell Hochschild’s *Strangers in Their Own Land: Anger and Mourning on the American Right*, probes the attitudes of “Tea Party” supporters, mainly less well-off whites, she spent time with in Louisiana. While empathizing with them and seeking to understand their frustrations and feelings of marginalization, she puts her finger on the targets of their anger that include not only government bureaucracies, and a liberal mainstream media that doesn’t respect their religion or patriotism, but those perceived as undeserving of favourable treatment — welfare recipients, blacks, immigrants and other minorities. What we see is an

“As democracy is perfected, the office of the president represents, more and more closely, the inner soul of the people. On some great and glorious day the plain folks of the land will reach their heart’s desire at last and the White House will be adorned by a downright fool and a complete narcissistic moron.”
— H.L. Mencken, *The Baltimore Evening Sun*, July 26, 1920

cores, is said to result from the alienation and sense of victimization of a white working class that feels ignored and put down by “elites,” a distemper fanned by the echo chambers of “alt-right” (alternative right-wing) media feeding off such resentments. Trump’s supporters stick with him and excuse his flagrant flaws because they see him as speaking to their anxieties and speaking up for them. Evidence for that comes through in a detailed cross-country special report on “Trump’s America” in the July 1 issue of *The Economist*, which found that 80 per cent of Trump voters see criticism of the president as an attack on “people like me.”

The Trump phenomenon is both a symptom and a provocation of America’s long-standing class and racial divisions that belie the republic’s “equality of opportunity” mythology. As Nancy Isenberg observes in *White Trash: The 400-Year Untold History of Class in America*: “We are a country that imagines itself as democratic, and yet the majority has never cared much for equality.” (If it did, surely the white working poor would not admire a New York City billionaire as their champion.)

The race factor’s historical evolution, often intersecting with that of class, is examined in-depth by

accumulation of grievances that can also have an ugly side when exploited by unscrupulous opportunistic politicians.

In this and next week’s column, I take the analysis further through reviews of several other notable recent books and documentary films.

J.D. Vance’s *Hillbilly Elegy* became an acclaimed bestseller in the months leading up to last year’s election. A contributor to the conservative *National Review*, Vance is an ex-Marine Iraq veteran whose achievements include Yale Law School and a successful Silicon Valley career. Yet calling himself a “hillbilly at heart,” he digs into his personal history to describe the roots of a troubling malaise in the American heartland. Vance grew up poor in the depressed rustbelt region of Middletown, Ohio, was raised by grandparents (affectionately called Mamaw and Papaw), and much of what he describes is a “legacy of abuse, alcoholism, poverty and trauma.” Rampant drug addiction (mainly to opioids and heroin) has been another scourge afflicting this downwardly mobile white working class. “Americans call them white trash,” says Vance, “I call them family.”

Vance exposes a cultural discontent, social decay and pessimism toward government that,

while aggravated by a loss of economic security, goes much deeper. His people have a clannish devotion to family, faith, tradition and country coupled with a distrust of outsiders. Believers in the American dream, they fear it is being taken away and finding others to blame is easier than looking in the mirror. Vance cites a sociological study of Appalachian youth the findings of which “suggest that hillbillies learn from an early age to deal with uncomfortable truths by avoiding them, or by pretending better truths exist.” That also suggests a population susceptible to “alternative facts” and “post-truth” political manipulation.

As much as Vance holds on to love of family, he is unsparing in revealing the dysfunctional, even violent, behaviours from which he was fortunate to escape. Along with the toll of social maladies, political allegiances have shifted rightward. Vance’s grandparents had been Democrats who hated the coal companies and big interests. But they and others like them were wooed by Reagan’s anti-government rhetoric. Threatened by demographic change, let down by big government, and feeling disadvantaged in their own country, many have become pessimistic Republicans receptive to promises to make their America “great again.” Fundamentalist evangelicals added a veneer of religiosity to the conservative culture was against liberal temptations.

Vance is such an astute observer of these tendencies and contradictions because they shaped his own life until, while remaining a conservative, he was able to acquire a broader perspective on the reasons behind the growing anger and anxiety of the white underclass, to make sense of persistent patterns of behaviour that are often destructive and self-defeating. Loss of trust in government and other institutions of democracy, combined with suspicion of others, have a corrosive effect. Vance writes that: “With little trust in the press, there’s no check on the Internet conspiracy theories that rule the digital world. Barack Obama is a foreign alien actively trying to destroy our country. Everything the media tells us is a lie. Many in the white working class believe the worst about their society. . . . There is no group of Americans more pessimistic than working-class whites.”

Small wonder that Trump was keen to delegitimize Obama (the “birther” conspiracy), campaigned on “draining the swamp” in Washington, spoke of “carnage” in his inaugural address, and wages a constant Twitter war with any media outlet that isn’t “loyal” to him. This crass faux-populist demagoguery could never have succeeded if it did not resonate emotionally with large numbers of people unhappy with their situation and the direction of the country.

Moving on to Cornell Belcher’s book *A Black Man in the White House*, it also matters a great deal that Barack Obama was the nation’s first African-American president whose eight years in office the book’s subtitle links to a “racial-aversion crisis.”



CNS/Kevin Lamarque, Reuters

AMERICA’S DISTEMPER — Next week marks one year since Donald Trump’s surprise win in the American presidential election. Gerald Schmitz reviews two notable recent books on the “what happened, and why” of Trump’s election.

Belcher, a pollster for the Democratic party, provides ample survey evidence that the Obama presidency was not matched by any trend toward a “post-racial” politics. Indeed a case can be made for the contrary, as Democratic strategist Van Jones suggested, by calling Trump’s win a “whitelash.”

In an Aug. 15 *London Review of Books* blogpost Adam Shatz notes that “Trump’s support among whites ranged across class lines, and was particularly strong among middle and upper-middle-class whites.” Trump’s coded message to them was “to take back the White House from a black president.” Yet the spectre of a black president continues to haunt the White House, not least in Trump’s imagination.

Trump remains perversely fixated on the figure of Obama,

women (+9) and white men (+31). He won white people with college degrees (+3) and white people without them (+37). He won whites ages 18-29 (+4), 30-44 (+17), 45-64 (+28), and 65 and older (+19).” Clinton did win the nation’s overall popular vote but, tellingly, “if you tallied the popular vote of only white America to derive 2016 electoral votes, Trump would have defeated Clinton 389 to 81, with the remaining 68 votes either a toss-up or unknown.”

Months before last November’s election the trends were already apparent to Belcher, who drills down into the demographic and polling data. Obama never got a higher percentage of the white vote (43 per cent in 2008) than had John Kerry in his 2004 loss. In fact, in 2012 Obama’s share of the white vote declined to 39 per cent. (Democrats have

Americans have been trying and failing to have a conversation about race and justice for the whole of American history. . . . what happened in Charlottesville was merely the latest tremor along fault lines that have been present in the American story since its founding, a reopening of wounds that have barely been treated, and never healed.
— Darren Walker, Ford Foundation President, Sept. 6, 2017

We are going to fulfil the promises of Donald Trump.
— David Duke, former Ku Klux Klan Grand Wizard, Charlottesville, Aug. 12, 2017

It is often said that Trump has no real ideology, which is not true — his ideology is white supremacy, in all its truculent and sanctimonious power.
— Ta-Nehisi Coates, “The First White President,” *The Atlantic*, October 2017

aware that without him, and without the anti-Obama backlash he spearheaded, he would not be president.”

Ta-Nehisi Coates, author of a new book, *We Were Eight Years in Power: An American Tragedy*, similarly sees race as the trump factor that made the difference, observing in his essay for *The Atlantic*: “Trump’s dominance among whites across class lines is of a piece with his larger dominance across nearly every white demographic. Trump won white

not won a majority of the white vote since the Civil Rights Act was passed in 1964 leading to Nixon’s “southern strategy.”) What Obama succeeded in doing was significantly to expand the non-white electorate that Clinton proved unable to motivate to the same extent.

After pointing out that the White House, built by slaves, did not have an African American invited as a guest (not a servant)

— TRUMP, page 21

Beyond Halloween: witches, devils, and executions

By Thomas Reese, SJ
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As children dressed up as witches for Halloween this week, we are reminded that there was a time when witches were persecuted and executed by society.

For a look at this ugly period of European history, I interviewed Rev. David Collins, a Jesuit professor of history at Georgetown University.

This interview was edited for length and clarity.

Why did you get interested in witches?

I became interested in witches because I was interested in magic more generally. Historians study medieval magic for the light it sheds on how medieval people thought the natural world functioned and how they could use, harness and take advantage of natural forces in the created world.

I had done my dissertation on saints. Miracles are a big part of that story, and medieval theologians and churchmen were very interested in figuring out the difference between miracles and magic. In some instances, it was even difficult to distinguish between people who worked miracles and practised magic. If miracles are evidence for holiness and magic the product of magic, how in fact can you come up with a reliable way to distinguish saints from sorcerers?

After so much research on saints, I was also eager to mix things up and turned to magicians and witches, whom I work on now.

So, what is a witch?

There is not a clear definition. It depends very much on the culture and the historical period you are looking at. In the Middle Ages it was rarely something you called yourself, usually something you were accused of being.

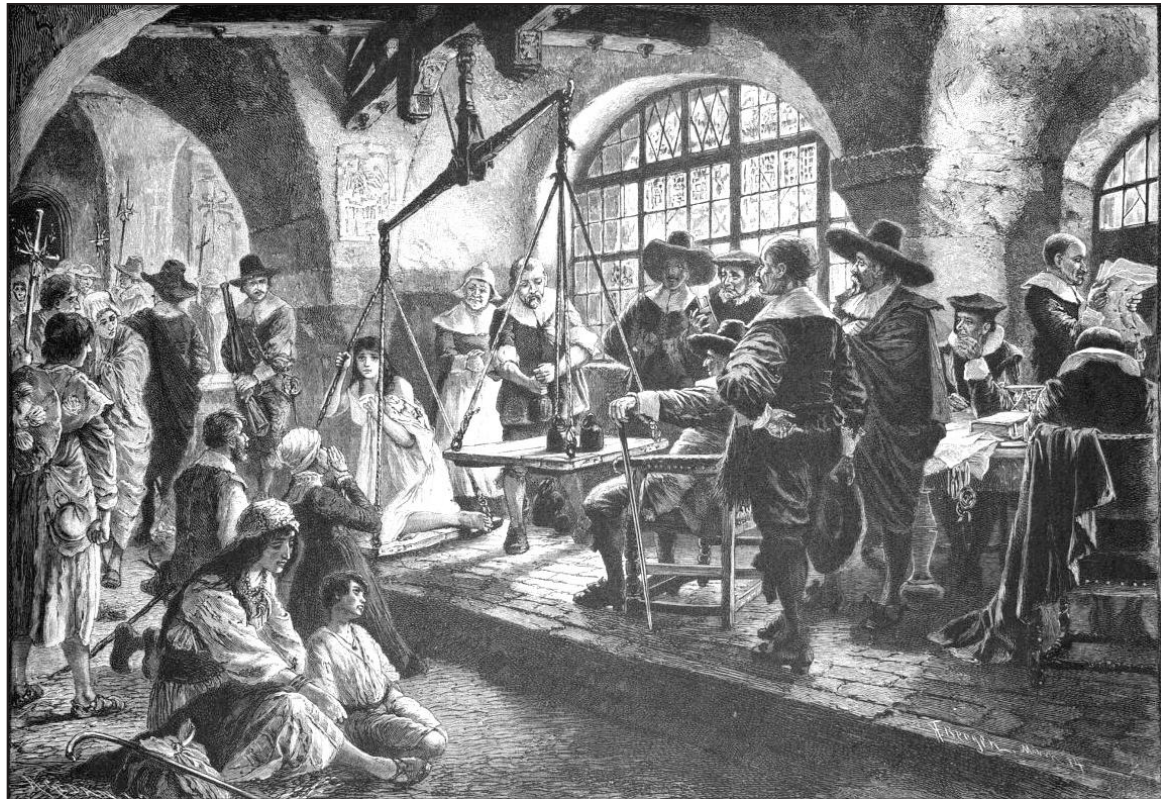
What people today usually have in mind is a broom-piloting, pointy-hat-wearing and cackling old woman who does evil. It is also someone who was hunted and persecuted with irrational fervor in the past.

The historical witch hunt that people usually have in mind is not medieval; it is a little more recent than that. When we think of the witches who were burned or prosecuted, we are talking about something that emerges in the 15th century and lasts until the end of the 18th century.

In this period, a witch was defined as a person who made a pact with the devil. The pact was usually sealed by sexual intercourse with the devil, and witches formed a community of evildoers, gathering regularly at so-called sabbats. The pacts are what made their evil so powerful.

There has always been a notion of women who do bad things or people who use magic to harm other people. The busi-

Reese, a Jesuit priest, is a senior analyst at RNS. Previously he was a columnist at the National Catholic Reporter (2015-17) and an associate editor (1978-85) and editor in chief (1998-2005) at America magazine.



WITCH TRIALS — A witch trial is depicted in this work from the 1800s by Die Gartenlaube. The first important book against the witchcraft trials was *Cautio Criminalis* by Friedrich Spee in 1631. He wrote a treatise arguing for the stopping of the trials on the grounds that there was not an adequate standard of evidence.

ness of a pact with the devil is unique or characteristic to western history as opposed to the rest of the world. And the pact was at the heart of the larger social concerns that motivated the persecutions of the early modern period (1400 - 1800).

That is something that emerges in the late Middle Ages and starts to be prosecuted with vigour in the middle of the 15th century. The first big trials are early 15th century and the last ones are about the 1770s.

This is how their opponents described witches. Did the witches themselves think they were making a pact with the devil?

There are two schools of thought on this. One argues that this belief in witchcraft was invented by the forces who were accusing for their own purposes. The other school of thought argues that the accused genuinely believed in their witchcraft.

Clearly the witch trials were born of power plays by religious and secular forces that wanted to gain greater control over religious and civil communities. But we also have plenty of examples of people who confessed to the charges as defined. Not all can be explained by torture, although the possibility of torture is always present.

Where did the idea of a pact with the devil come from?

It really begins around 1200, among the literate and the learned, as they thought about learned magic and sorcery. Think Faust, a pact with the devil for occult knowledge and the manipulation of the natural world like alchemy.

We have necromancy manuals, which clearly come out of learned clerical milieu, in the late 14th, early 15th century. They are conjuring up the spirits of the dead in order to get their help in doing things. The necromancy manuals in the structure of the rituals and the ceremonies are mirror images of exorcisms. "If you can expel a demon from a person, perhaps you can conjure a demon."

In addition to a desire to com-

mand hidden knowledge, there was a financial element driving this "research." They were doing this for money. Who wouldn't want their treasuries enhanced by the alchemist's newly created gold bullion. And all kinds of powerful people were interested in horoscopes — princes, popes, all of them — how else would you know the propitious days to sign contracts, make treaties, marry off your children, etc.

Around 1400, the concern about the help from the devil to get at deeper sources of mystical knowledge, esoteric knowledge, gets fused with the popular magic that is practised in villages.

Part of the social tragedy is that the number of prosecutions and executions for these elite figures is minimal. There is a certain kind of person that becomes pinched between a bizarre fixation with the power of the demon in the world coming from above, and social bitterness and prejudice that is coming from below. And boom, the witches are pinched in-between the two.

Was magic in and of itself seen as evil?

Historically, there emerged the idea of occult forces that can be used for good ends. The scholastic theologian of the 15th or 16th centuries would say, "If you are manipulating the powers of the natural world in a way that is natural and has good ends, well then it is really not even magic." These occult forces in natural objects are there to be taken fullest advantage of.

The love potion made for an interesting case study in schools. "Can you use a love potion on your spouse who has fallen out of love with you?" There are two issues for the young students to debate. One has to do with whether the making of the substance was licit and natural. The other has to do with free will: "Is the use of a love potion depriving the other party of their freedom, regrettable as it is that a spouse falls out of love?"

But there were others who would say that a love potion is a

good thing because marriage can be difficult sometimes. The embers cool a little bit, and it would be good for the embers to be relit. So, they would go back and forth on that.

What kind of evidence would be used in a witch trial?

It is fairly arbitrary. Remember the scene in *Monty Python and the Holy Grail*, about the duck. I hate using contemporary popular art to explain history, but I think that captures the problem, actually.

People believed that there were people who were witches who had made pacts with the devil, and they believed that they did genuine harm. If a town council or the consultants to the archbishop are getting a consistent set of problems tossed in their lap and they start putting two and two together, "Well, it could be witches."

Then, "Why don't we have a trial?" Then you start heading down in a particular direction, you are looking for them, and you find what you are looking for.

The first really important book against the witchcraft trials was *Cautio Criminalis* by Friedrich Spee in 1631. He is a Jesuit and a confessor to witches who have been condemned. He wrote a treatise arguing for the stopping of the trials on the grounds that there was not an adequate standard of evidence. He was not disputing that there is such a thing as witches.

The most famous guide to witch trials, although not the most commonly used at the time, is *Malleus Maleficarum* (the Hammer of Witches) by Heinrich Kramer, who wrote the book in the 1480s after he failed to get convictions at a particular set of trials in Innsbruck. About a third is a misogynist screed, ideas cobbled together from antiquity to the contemporary moment; a third is on how do you find a witch; and a third is on procedure, how to do a trial.

How many witches were executed?

From 1450 until 1750 there are probably 100,000 trials maxi-

mum. In the 1970s, the number bandied about by scholars was nine million, but we are now down to between 100,000 and 70,000 trials. These were largely civil trials, rather than church trials. There were 30,000 to 50,000 executions over that 300-year period. Recent scholarship is supporting the lower numbers.

It is also important to realize that there was not a sustained, consistent rate of prosecutions between 1450 and 1750. It breaks out in particular places and particular times. Trials will go on for a couple years and then disappear. Or it will last for a year and then suddenly 50 years later it will appear again.

There is a high execution rate, but there is an even higher conviction rate. There were more convictions than executions. There was the possibility of penalties short of execution. So, if you recanted your pact with the devil, if the evidence wasn't quite enough for a full conviction for witchcraft, well then there were lesser penalties.

What makes it break out?

Once the elite idea of sorcery and the popular idea of witchcraft join, the key player in the emergence of the larger trials tends to be the prominent person in a small town. Often what seems to be the case is that bad things were happening and someone needed to be blamed.

In the absence of other explanation, maleficent magic served their purposes: Blame whatever needs to be explained on someone who for some other reason was socially disconnected or despised or mistrusted within the community.

There are problems of long standing. And suddenly in a moment it is, "Ah, the solution to these problems of long standing is to start hunting down the witches."

What impact did the Reformation have on witch trials?

When the Reformation starts there is a dip, a pause. People are distracted. But by the 1550s - 1560s, the number of prosecutions and executions rises again, especially in Germany. Seventy per cent of the trials and executions were in Germany. Something like 90 to 95 per cent of people executed for witchcraft spoke a dialect of German.

Also, after the Reformation, it is the secular courts that try witches. And this is when it becomes really brutal. The 1560 to 1660 period, which is when the most brutal accusations are, it is secular courts, with the encouragement of ecclesiastical officials, that are driving it.

There also seems to be a bit of an association with a religious concern about reforming Christian society. The ecclesiastical figures who are concerned about pacts with the devil are also talking about reform of the church. They are looking at Christendom and saying, "We have been working at this for 1,500 years and still we don't have the kingdom of God. Why is that? It is because too many people are making pacts with the devil."

— TRIALS, page 21

Reformation anniversary opportunity to come together

Challenge of Ecumenism

Thomas Ryan, CSP



In the past year there’s been a series of events — especially in Europe — leading up to the 500th anniversary of the Protestant Reformation on Oct. 31. It was an event that set off more than a century of religious warfare and changed the practice of Christianity worldwide.

At a joint Lutheran and Catholic commemoration of the Reformation a year ago in Lund, Sweden, Pope Francis urged atonement and Christian reconciliation. Care has been taken in the promotion of these ecumenical events to counter-balance the word normally used on anniversaries — celebration — with the words commemoration and repentance.

Attention should also be given to the fact that it was not just an era of reformation initiatives by Protestants, but by Catholics as well. As Pope Francis noted in his remarks in Lund, Luther’s protest of the sale of indulgences had a beneficial impact on Catholicism.

“With gratitude we acknowledge that the Reformation helped give greater centrality to sacred Scripture in the church’s life,” the pope said in a joint declaration at Lund Cathedral with Bishop Munib A. Younan, the head of the Evangelical Lutheran Church in Jordan and the Holy Land, and the president of the Lutheran World Federation.

To acknowledge the need for reform within the Catholic Church at the time, one only need look at the 16th-century Council of Trent. The Council proved difficult to convoke because popes saw councils as potentially undermining papal authority.

Ryan, CSP, directs the Paulist North American Office for Ecumenical and Interfaith Relations in Boston, Mass.

Emphasis is on formation

Continued from page 9

education. The program was created to help lay people “put on the mind and heart of Jesus Christ.” Some 900 people have graduated from the program over the past three decades.

Through the years, the emphasis has remained on formation rather than specific ministry training. This “formation focus” enriches the faith of all participants while still providing the impetus to move on to more in-depth ministry training for those who desire it.

Lay Formation is marked by the involvement of highly qualified presenters who bring a broad spectrum of theological thought to the learning component of the program. Areas of study include Scripture, theology, morality, liturgy, spirituality, justice and peace, as well as church history, Vatican II, Christology, ecclesiol-

ogy, the sacraments, church traditions, ecumenism, the Catechism of the Catholic Church, social teaching, canon law, and Mary.

Lay Formation provides an enriching experience of Christian community as Catholics of many backgrounds journey together, praying, learning and sharing life. Participants engage in daily personal prayer and have opportunities for communal prayer on the weekends that they meet. Participants are introduced to the rich and varied prayer forms that make up the Catholic tradition — including centring prayer, Taizé prayer, Aboriginal prayer, the rosary, praying with icons, praying with Scripture, as well as Franciscan, Ignatian, Augustinian, and Thomistic prayer traditions.

A strong alumni association has grown out of the Lay Formation program, and graduates can be found in all areas of parish and diocesan life.

Even before the Reformation, many had longed for a reform of institutional corruption. Certain popes had been noted for using their office to promote family members and privilege their relatives with jobs and finances.

There were also instances of priests and bishops not residing in the areas of their appointments but all the while receiving income for “holding the title.” Neither was there an educational standard. One of the actions taken by the Council of Trent was to establish strong seminaries to provide a more educated clergy with deeper spiritual lives.

In the end, Trent was not merely a reaction to Protestantism but an occasion for clarification and

affirmation of Catholic teachings.

For 16th-century Catholics, who were reeling from the devastating divisions taking place within the European church, an effective way to heal was to instil in clergy and laity the desire for a more devout life.

As Lutheran theologian Martin Lohrmann has observed, “Trent had a long-lasting, unifying effect. The primacy of the pope survived a great challenge. The focus on bishops and priests serving local communities brought renewed attention to grassroots faith. The invention of seminaries gave new shape to the formation and education of clergy. And the church’s patterns of doctrine and worship remained unchallenged until the equally monumental Second Vatican Council 400 years later.”

There were various leading advocates in the Catholic reformation. To mention but three: Ignatius Loyola (1491 - 1556) founded the Society of Jesus which became one of the most successful proponents of a reinvigorated Catholic spirituality, with Jesuits developing the church’s most prestigious educational systems.

Teresa of Avila (1515 - 1582), a Spanish mystic, reformed her order of Carmelite nuns, and along the way became friends with John of the Cross who founded a monastery for men along the lines of Teresa’s reforms. The writings of both of them continue to have a



CNS/Marie Mischel

AN OPPORTUNITY TO COME TOGETHER — Rev. Steve Klemz of Zion Evangelical Lutheran Church in Salt Lake City lights candles Oct. 8 that symbolize the light of Christ that Catholics and Lutherans share with each other. During the ecumenical prayer service, congregants commemorated the 500th anniversary of the Reformation and celebrated the efforts at unity of the two churches in recent years.

profound influence on Catholic spirituality today.

In short, the Reformation includes both Protestants and Catholics who today are growing closer. Instead of occasioning thinking about the differences

that separate us, the events of this Reformation anniversary provide us with opportunities to come together in prayer and join hands in service of the gospel mission given to us by our common Lord and Saviour, Jesus Christ.

Lesson to be learned from former captives



Pulpit & Politics

Dennis Gruending

Canadians recently witnessed two post-hostage dramas unfold on the national stage, and there are lessons to be learned from each. On Oct. 11, after five years in captivity, Canadian Joshua Boyle, his American wife Caitlin Coleman and their three young children were rescued from their captors by Pakistani troops. It followed a shootout in Pakistan’s rugged border area, which is shared with Afghanistan.

On the same day, Canadian Amanda Lindhout appeared in an Ottawa courtroom. She faced a Somali man who she says was one of her hostage-takers during 460 days of captivity — between 2008 and 2009 — in the east African country.

Boyle and Coleman spent months travelling in Central Asia after their marriage in 2011 before

deciding to backpack in Afghanistan. Coleman was pregnant at the time. In 2012, they were kidnapped, and in exchange for their release, their captors demanded a ransom payment and freedom for various Taliban prisoners. In videos issued in 2016, Coleman pleaded with U.S. President Barack Obama to secure their liberty.

Following his family’s release, Boyle described himself to reporters as a “pilgrim” and said that he and his wife went to Afghanistan to help villagers, who he described as “the most neglected minority group in the world.” He claimed that he was going where “no NGO, no aid worker and no government has ever been successfully able to bring the necessary help.” Of course, these are delusional comments from someone who lacked the education, experience, resources and local contacts to become the humanitarian helper that he believed himself to be.

Similarly, Lindhout was ill-prepared when she found herself in Somalia in 2008. She used money saved from her job as a server in Red Deer, Alta., to travel extensively on a shoestring budget. At some point, though, she decided to

become a war correspondent although she had no training or relevant experience. She then went to Mogadishu with her then boyfriend Nigel Brennan, an Australian freelance photographer, and the two were kidnapped and held captive for 15 months. Lindhout has since described how she lived in filthy conditions and how she was gang-raped by her captors in Somalia.

In a strange twist, however, the RCMP — working undercover — eventually lured one of those captors to Canada, and he is now on trial in Ottawa for criminal hostage-taking. In a September 2009 tape recording, which was played in court, Lindhout tells her mother that she is being tortured and begs her to come up with the ransom money. Her mother had a minimum wage job at the time, and Lindhout’s father was on long-term disability. But Lindhout’s and Brennan’s family eventually managed to raise the money needed to free them.

Lindhout, today, has seemingly moved on from the ordeal. Assisted by a reporter from *The New York Times*, she wrote a book about her early life and her time as a hostage, and it became a bestseller before an American production company purchased the film rights. What’s more, Lindhout is on the international speakers’ circuit.

Nevertheless, what she and Boyle had in common was a reckless naiveté, which placed their own lives at risk, caused grief and suffering to their families, and provided an unnecessary distraction for both the Canadian and American governments.

This article is a slightly expanded version of one that was published by the United Church Observer (ucobserver.org) on October, 20, 2017. Gruending is an Ottawa-based writer and a former member of Parliament. His blog can be found at <http://www.dennisgruending.ca>

Benedictine celebrates 60 years of monastic life

By Paul Paproski, OSB

What inspires people to join religious life? And how do religious persevere in their vocation? Rev. Lawrence DeMong, OSB, a Benedictine monk of St. Peter's Abbey for 60 years, has insight into this question.

"I would have to begin with my parents who worked hard to be faithful, and faith-filled," DeMong commented when asked who inspired him to become a Benedictine of St. Peter's Abbey. "Pastors, too, like Father George Brodner, OSB, and Father Alphonse Ludwig, OSB, were models for me. I would have to say that all people who have come to the abbey, even those who left after a period of monasticism, have inspired me. I have tried to see the positive side of people and perhaps that sounds naive, but isn't it really true, that even the most 'off the wall' people in our lives have something to give us, even those who choose to despise us, persecute us, provided we learn to see with the eyes of the Lord Jesus."

Shortly after joining St. Peter's Abbey, DeMong was sent to St. John's Abbey, Minnesota, to enrol in the formation (novitiate) program where he received instruction in monastic life. He was the only novice at St. Peter's Abbey. He returned to the abbey to make his first (simple) vows on July 11, 1957. Three years later he celebrated his final (solemn) vows on July 11, 1960.

The meaning of the ceremony's prayers of dying to the world was deepened when he learned that a cousin who suffered from

spinal meningitis had died. DeMong wrote on a slip of paper, "To God, David and Lawrence," and placed the paper in a pocket of his monastic habit. The prayer was later sent to the bereaved parents, his Uncle Matt and Aunt Viola DeMong. DeMong read his vows and then acted on them in a dramatic way by lying on the sanctuary floor. A black funeral pall was draped over him and it was framed by six wooden candlesticks. Candles glowed as the Litany of the Saints was recited.

The vocation to monastic life was challenged during the turbulent years of the 1960s when religious communities went through changes inspired by Vatican II. Many religious left and some who exited St. Peter's Abbey were close friends of DeMong. The biggest challenges were embracing issues that "went against the grain," DeMong said. He often faced disappointments, but the frustrations taught him more about obedience than lectures, books or even the witness

of other monks.

In 1963 DeMong was ordained to the priesthood. The following year he attended Laval University in Quebec City for a master's degree in French. Hard work meant finishing his studies early. The next stage of the program was teaching French at St. Peter's College. However, due to a miscommunication, someone else was assigned. Abbot Jerome Weber, OSB, told him to return to Laval and continue in the master's program.

"I got on to the train to Quebec City, a very unhappy and angry monk. All the while I did have one tiny light of hope. I had remembered a sign on campus with an arrow and the word *Catechèse*. So the first thing I did after arriving with no student residence reservation was to register both with catechetics and the two-year program in French," he commented. DeMong studied both French and catechetics after being informed by Rev. Vincent Morrison, college principal, that catechetics would count for education class credits.

"Amazingly, that year so changed my life and so transformed my thinking that I had to admit that every subsequent year began to be the best year of my life. And all because I reluctantly obeyed my superiors and ended up allowing someone else, like with poor St. Peter, to put a belt around me and lead me where I would rather not have gone," he said.

In 1982 DeMong felt the call to help at the National Office of Religious Education "in spite of all the negative feelings and a repeated dream of walking into the mouth of a lion." In 1998 he was asked to leave St. Augustine's Parish in Humboldt and replace Rev. Emile April in União dos Palmares, Brazil, for a sabbatical year.

"Initially I accepted with no problem, but as it drew nearer I began feeling really negative and when the final week came the Gospel contained the precise reading about St. Peter. Because I confessed to the congregation what I was going through, the parish actually gave me a belt with that text reference printed inside," he said. The year in Brazil had some high drama. DeMong was almost hit by a two-and-one-half metre coconut branch, which fell where he had been standing a split second before. He feared for his safety after raising the ire of the landowners by defending the "landless." He wrote up a "last will and testament" should he be killed.

Reflecting on the past 60 years, DeMong said the use of the vernacular, rather than Latin, in the divine office (monastic prayers) has been very positive for monastic life. He was happy when "lay brothers" were permitted to pray divine office with the priests, make solemn vows and join the monastic chapter (solemnly professed monks) for decision-making.

After Vatican II, the monks learned about the ancient formula, *ecclesia semper reformanda* (The church must always be in a process of reform and change). The monk is on a path of *conversatio morum* (constant conversion) as he learns obedience and discipline. The words discipline and disciple are interlinked, he remarked. A disciple is open to be transformed into the image of Jesus, as he lives for others.

"Monastic communities could really be attractive places if we all lived these vows to the full," he commented.



Paul Paproski, OSB

A HOMILY — Rev. Lawrence DeMong, OSB, enjoys using posters and other visual aids with his homilies. He was the guest homilist for the Mount Carmel Sunday mass in July.

Light bulbs that don't last, or planned obsolescence



Everyday Theology

Louise McEwan

A remarkable light bulb hangs in a fire station in Livermore, California. The Centennial Light has been burning for over a million hours and almost continuously for 115 years. To say "They don't make 'em like they used to" of incandescent light bulbs is an understatement. The statement also applies to many manufactured items.

Prior to the 1920s, household light bulbs were made to last; a light bulb could easily burn for more than 2,500 hours. In part, this was because electrical companies installed and maintained lighting in the homes of the elite. Long-lasting light bulbs saved companies

money. Things changed, however, when electricity spread to mass markets and companies wanted to increase profitability. One way to do that was to shorten the lifespan of the light bulb and pass the replacement costs onto the customer.

The Phoebus cartel, a group of light bulb manufacturers in North America and Europe, conspired to limit the lifespan of bulbs to 1,000 hours. It was no small feat to engineer a bulb that would consistently fail at 1,000 hours.

The purposely engineered-to-fail 1,000-hour light bulb is one of the earliest examples of planned, or build in, obsolescence.

Planned obsolescence is a deliberate strategy to artificially limit the lifespan of an item. It occurs in three common ways. Obsolescence by design, as with the light bulb, occurs when design elements cause an item to fail within a specified time frame. Obsolescence by non-compatibility is built into many tech devices.

The device doesn't exactly fail, but becomes incompatible with newer software. Computers and tablets over five years old are a good example of this. While they continue to function reasonably well, their inability to receive software updates renders them obsolete. A third way manufacturers build in obsolescence is through desire: consumers want the newest version or model of an item that they already own. Obsolescence by desire can be as subtle as changing the colour of an appliance or as obvious as releasing a new smartphone.

From the perspective of consumer societies, planned obsolescence has some benefits. Consumer spending is an indicator of the health of an economy; planned obsolescence ensures that people will continue to spend on manufactured goods. In addition to spending, planned obsolescence drives innovation and improves the quality of some items. It creates jobs and keeps people employed.

But there are downsides. Planned obsolescence entices people to spend unnecessarily. It causes waste, leads to increased consumption and depletion of the earth's resources, and degrades the environment.

"The footprint of annual global consumption exceeds the replacement rate of the planet's resources by one-and-a-half times," wrote

author J.B. MacKinnon in an article for the *New Yorker*.

Planned obsolescence is inconsistent with today's environmental awareness and knowledge. While consumer society has adopted the "reduce, reuse, recycle" mantra, it has simultaneously embraced a culture of relentless consumption and waste. The proliferation of cheaply manufactured goods that quickly fall apart (obsolescence by design) and are the staple of busy dollar stores across the nation illustrates this point.

Planned obsolescence places persons and their wants at the centre of the universe. This leaves little space to honour the sanctity and interconnectedness of creation. To quote the Romantic poet William Wordsworth who bemoaned the ills of industrialization, "Getting and spending, we lay waste our powers; / Little we see in nature that is ours; / We have given our hearts away, a sordid boon!"

Back in 1927, Paul Mazur, a banker with Lehman Brothers, said "We must shift America from a needs to a desires culture. People must be trained to desire, to want new things, even before the old have been entirely consumed."

The powers that be have done their job well. We have taken Mazur's lesson to heart and have become gluttons for things.

Trail, B.C., resident Louise McEwan is a freelance writer, religion columnist and catechist. She has degrees in English and theology and is a former teacher. She blogs at www.faithcolouredglasses.blogspot.ca. Reach her at louisemcewan@telus.net

Recognize our place among communion of saints

Over the next few months the *Prairie Messenger* will occasionally feature writing from past contributors and editors. The following editorial by Andrew Britz, OSB, is titled “All Saints,” and was originally published in the Nov. 1, 2000, issue of the PM. It is also included in his book *Rule of Faith: as we worship, so we believe, so we live*. Britz was editor of the *Prairie Messenger* from 1983 - 2004.

The liturgy during November has a flavour all its own. The Gospel narratives used at the Sunday eucharist are predominantly eschatological; they draw our attention to the end-time.

But to set the stage for our understanding and appreciation of the role these Gospels are to play in our lives, the church opens the month with the great celebration of All Saints.

It’s important to note that the church does not give us stories of the “end of the world” to frighten us, nor even primarily to give us that sobering wisdom which enables us to see our lives in a broader perspective.

Rather, the church is out to strengthen us, to encourage us by revealing the eternal dimension of the lives we are already celebrating in Jesus Christ.

The Feast of All Saints sets the tone for all the liturgies until we begin a new season with Advent. In the All Saints liturgy we hear that 144,000 were sealed with the mark of the Lamb, a number symbolizing the utterly overwhelming character of God’s grace (12 times 12 times 1,000 is as superlative as the Hebrew can express it!). And we learn that, in addition to this high-on infinite number, people are streaming into the kingdom from every nation, race, tribe and language in numbers impossible to count or grasp.

We are called to visualize ourselves as part of a mighty throng dazzled before the very throne of God. It is in seeing ourselves as part of the communion of saints that we come to experience the resurrection of Christ as the story of our lives.

For too long in the church’s canonization process, “ordinary” lay people, almost by definition, have been excluded. The official canon of saints is not in

any way representative of the Christian community.

Pope John Paul II in his years on the Chair of Peter proclaimed more “blesseds” and new saints than all those beatified and canonized by his 262 predecessors combined.

But he repeatedly asked the Vatican congregation responsible for canonizations to suggest lay people who were not martyrs, especially lay people who throughout their lives lived the sacrament, the mystery, of marriage.

As important as that is, it is critical to realize that this is not the crucial issue. Much more important is the calling of each and every Christian to create their own canon of saints.

In the old Roman Canon, which was the only eucharistic prayer in the Latin Rite for more than a millennium, the priest was always told to pause so that worshippers could remember their own saints, both living and dead, in the canon.

Through constant repetition — almost by osmosis — we learn in our very bones that, whether we live or whether we die, we continue to be part of the one celebration of the Lord’s passover from death to life.

Eucharistic Prayer II is clearest in viewing our union with all the saints as the climax of the liturgy: “May we praise you in union with them, and give you glory through your Son, Jesus Christ.”

To state the obvious: It is difficult for us to believe that our “wretched bodies” are indeed icons of the Lord’s resurrection. Our own personal prayer, imperfect though it be, helps us to remember that God is working mightily in our lives. And the prayers of many friends — we know not how — strengthen us so that we might dare to see our-



M. Weber

ALL SAINTS — When it comes to the saints, “Most of us are not ready to find our meaning in grandiose stories of cosmic proportions,” said Andrew Britz, OSB. “But in the stories of Sts. Anthony and Jude, of Sts. Elizabeth and Hildegarde, of Grandma and Uncle Bill, of our spouse and close friend — in these stories we are called upon to find our place in the communion of saints . . .”

selves as God sees us.

In the liturgy we are encouraged not so much to pray for our departed brothers and sisters as to see them around God’s throne as our special intercessors.

So as we, Sunday after Sunday, remember our special saints celebrating with us the one mass of the kingdom, we come to realize that whether we live or whether we die, we continue to be that communion of saints called to stand in awe in God’s presence, flabbergasted at the sheer gift of God’s grace.

In this context, no story of “the end of the world” can be frightening. As we come to see our wretched bodies as anything but wretched, as we come to experience them as part of the eternal worship of God, we will begin to view the whole world in a new light.

We come to realize that the lordship of Christ over all creation is certainly not to destroy it

nor even to control it, but to bring it to that glory God had in mind when Adam and Eve were placed in paradise.

It is fitting that this liturgical period ends with the Feast of Christ the King. What a strange king he is. On only two occasions in the Gospels is Jesus honoured as king: when he is powerless in the manger and when he stands condemned before Pontius Pilate.

His is not a kingdom of power; he rules with what we experience as powerlessness. Remembering this should help us realize that the apocalyptic images of the Gospels are surely not meant to reverse everything Jesus stood for when he

walked among us challenging us to find the kingdom in our midst.

Most of us are not ready to find our meaning in grandiose stories of cosmic proportions. But in the stories of Sts. Anthony and Jude, of Sts. Elizabeth and Hildegarde, of Grandma and Uncle Bill, of our spouse and close friend — in these stories we are called upon to find our place in the communion of saints and so come to believe in that most human of stories: that the Son of God, in the very likeness of our sinful flesh, did not let our sin limit our lives, but rather on the cross reigned as king, thereby including all of us in his gracious reign of unity and peace.

Trump a ‘landing place’ for base tribalism

Continued from page 17

until the 20th century, Belcher writes: “For a portion of the American population, the election of Barack Obama was catastrophic, indeed; a Black man was in the White House and the historic order of things were cast into peril.”

Obama’s promise of “hope and change” had to be opposed and his agenda obstructed at every

turn. Obama himself had to be delegitimized. On the Republican hard right that included stirring up and playing on the resentments of lower-income whites against minorities and immigrants. In 2012, candidate Romney from the well-heeled Republican establishment had taken the high road and lost. Rather than seeking to broaden the Republicans’ appeal to blacks, Hispanics and other minorities (as a party internal post-mortem had recommended), Trump the politician took the tack of inciting white resentments and fears of the other to a fever pitch.

Trump had already established himself as an Obama nemesis by fanning the “birther” conspiracy that Obama was really a Kenyan-born Muslim. And far from a post-racial consensus, American society was roiled by an increase in racially motivated hate crimes and by violent incidents involving police that spurred the Black Lives Matter movement. Belcher’s surveys show

marked increases in racial aversion among Republicans along with a resort to voter suppression tactics.

Belcher draws a blunt conclusion: “We are bearing witness to the truth of American politics — nothing trumps tribalism. While not the absolute or only variable, race is by and large the great political organizing line in America. (. .) Racial aversion is, in fact, tied to Trump; yes, he is a landing place for aversion and base tribalism.”

Beyond these deep-seated tensions in the American body politic, there were, of course, other factors that affected the course of the 2016 presidential campaign — Bernie Sanders’ left-populist challenge to Clinton; misogyny and the manufactured “scandal” over her emails; Russian interference; perhaps most importantly the arrival of Steve Bannon from the radical right to salvage Trump’s flailing operation.

More on that in next week’s column.

Trials have lessons for us now

Continued from page 18

Why were there more witch trials in Germany than in other parts of Europe?

Think back to the importance of local players in getting someone prosecuted for witchcraft. If you have a highly centralized legal system, it forces multiple layers of review. In France, for example, you have a small number of executions, and they peter out earlier on. After an initial enthusiasm, it stops.

In France, a centralized judiciary in Paris takes a key role in supervising trials. A small village outside of Toulouse might convict 20 witches at once, but these convictions work their way to Paris, and many of them that eventually get there are overturned.

What do we not have in the Holy Roman Empire? We don’t have a strong central government. We have the emperor but you have these principalities, upwards to 300 of these principalities, each is responsible for its own execution of justice. Precisely these layers of supervision are missing and this is one of the reasons they last as long as they do in Germany.

What was the most centralized court system in Europe in the 15th, 16th and 17th centuries?

The inquisition. So, in places where the organized inquisitions, the Roman and Spanish, were the strongest, you have almost no witch trials. Spain and Ireland, you have almost none. Italy, very few. Again, where you had the less centralized court systems, then you have more and more.

What lesson do the witch trials have for us today?

The human tendencies that lead elite and regular folk alike to conspire to prosecute and persecute in the early modern period are no less with us today. Our creativity at coming up with scapegoats — at inventing ideologies to explain things that open reason and real experience can’t, at voicing our frustrations at the limits of our accomplishments with violence, at justifying this violence with appeal to *raison d’etat* and purity of belief — knows no bounds.

Interestingly, it was bureaucracy that started this particular calamity, and bureaucracy that ended it. Alertness to human irrationality and some self-doubt, especially when it comes to the ways we restrict, punish and scapegoat others, are certainly challenges from the witch hunts. But then, there’s not much in the last century to suggest we’ll ever learn.

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Pope’s tweets popular

Pope Francis is known for reaching out to people at the periphery. Perhaps that explains the popularity of his Twitter account.

His @Pontifex Twitter accounts reached more than 40 million followers just a few months before the fifth anniversary of when Pope Benedict XVI launched the initiative. The papal Twitter accounts, in nine different languages, have grown by over nine million followers in the past 12 months, representing the interest and attention of “the people — ordinary people, Christians and non-Christians, political leaders — for the Holy Father’s tweets,” the Vatican Secretariat for Communication said in mid-October.

“Every day, through his tweets, Pope Francis makes himself available to men and women through social media, at times offering a spiritual thought,” said Msgr. Dario Vigano, the secretariat’s prefect. At other times he shares a reflection on events of significance for the international community.

Even though the pope admits he is not savvy about new technologies, Vigano said, he knows that the web is “a network not of wires but of people.”

The @Pontifex accounts had the second-most followers among world leaders, only 200,000 followers behind the U.S. president, @realDonaldTrump. Trump’s account exceeds the 40.3 million mark, maintaining a tight lead over the Holy Father.

Among world leaders, Pope Francis is ranked the most influential because of his average of 41,000 re-tweets. Nor does he just rely on his staff to write his tweets. He “closely and carefully checks all the tweets,” Vigano noted.

The pope also communicates digitally via Instagram, the social image channel. His account, @Franciscus, is approaching five million followers since its creation March 19, 2015. The majority of Instagram followers are between the ages of 25 - 34, with the United States and Brazil being the countries where it is most followed.

While Pope John Paul II inaugurated a new papal tradition by travelling the world with his message, Pope Francis is inaugurating a new tradition of evangelizing in the digital age. — PWN

Poverty in Canada

The United Nations observed International Day for

the Eradication of Poverty on Oct. 17. The program promotes the need to eradicate poverty and destitution worldwide, particularly in developing countries.

The movement is traced back to Oct. 17, 1987, when more than 100,000 people gathered in Paris, France, to honour the victims of extreme poverty, violence and hunger.

Citizens for Public Justice (CPJ) noted in its annual report on poverty in Canada that there are 4.8 million people in Canada who live in poverty, says Joe Gunn, CPJ executive director and *Prairie Messenger* columnist.

Its Poverty Trends 2017 identifies several key demographics of people that have high poverty rates including single working-age adults, children in single-parent families, and newcomers to Canada.

There are 14.7 per cent of working-age adults who live in poverty; 42.9 per cent if they are single. Single-parent families, usually female-led, also have high poverty rates (32.4 per cent) as do people with disabilities (23 per cent), indigenous people (25.3 per cent) and refugees (34.2 per cent).

Personal charity won’t be enough to change the situation. Government policies will be needed. — PWN

Unbridled liberalism paves the way for a particular type of tyranny

Soul Mending

Yvonne A. Zarowny



“Watch out for false prophets. . . by their fruits you will recognize them.” — Matthew 7:15-16

“The environment is God’s gift to everyone, and in our use of it we have a responsibility toward the poor, toward future generations and toward humanity as a whole.” — Pope Benedict XVI (2009) *Caritas in Veritate*/Love in Truth (48)

With “extreme weather events” increasing in frequency and intensity due to human desecration of God’s Creation, I give thanks for Pope Francis’s *effectiveness* in getting his message out.

For this he is negated and attacked even though he is consistent with his predecessors. Pope Leo XIII’s 1891 *Rerum Novarum* (On Capital and Labour) scathingly criticized “unbridled capitalism” for its failure to enable all God’s children life *with dignity*.

Pope John Paul II and Pope Benedict affirm and further develop Paul VI’s 1967 encyclical *Populorum Progressio* (The Development of Peoples) assertion: “This unbridled liberalism (of the 1960’s) paves the way for a particular type of tyranny, for it results in the “international imperialism of money”(PP 26).

We experience this tyranny, called “neo-colonialism,” every time the wealthy don’t pay their fair share of taxes or environmental regulations are dropped to “attract” investment.

Did you know in 2009 Pope Benedict stated: “The church must, above all, protect mankind from self-destruction.”? (CV 51) That is “pro-life.”

Given the Knights of Columbus are major funders and organizers of the annual “Marches for Life” why have not all included calls for the transformation of our development mode to a variety of “non-tyranni-

cal” sustainable ones enabling life *with dignity* for all since 2009?

I found one example of the Knights being involved, as an organization, in a “March for the Climate.” In the Philippines they were instrumental in getting over one million Filipinos marching in 2015.

Pope Benedict states: “Our duties toward the environment are linked to our duties toward the human person. It would be wrong to *uphold one set of duties while trampling on the other*” (CV 52). Yet we allow this.

Through misinformation, we prioritized our duties to the human

fetus while enabling the trampling of Earth and inhibiting our shifting to a variety of authentic cultures of life. Pope Francis echoes Pope Benedict’s assertion that our failure to honour God’s gift and use it to enable all life *with dignity* is the existential threat confronting us.

Our climate chaos is from less than one degree of global warming over pre-industrial times. Can you imagine what it is going to be like if we allow it to rise to 1.5 — the “target” set in Paris?

Global warming is one of numerous species-threatening realities generated by our desecration of Creation. Our dominant “unregulated capitalist” development mode and its “justifying” story is at the heart of our grotesque culture of death.

St. John Paul II, while criticizing Stalinist collectivism and types of socialism, clearly distinguished between two types of “free enterprise.” In (1991) *Centesimus Annus*, he affirmed the right to private property provided its use not threaten the common good.

He warned: “. . . the ecological question . . . accompanies the problem of consumerism . . . (and) ends up *provoking a rebellion* on the part of nature. . .” (37).

He affirmed: “It is the task of the State to provide for the defence

and preservation of common goods such as the natural and human environments, which cannot be safeguarded simply by market

forces” (CA 41). Echoing previous popes, St. John Paul II called for — LIFESTYLE, page 23

October focused on the scourge of domestic violence

October was Domestic Violence Month. This guest commentary on domestic violence is a column written by Bishop Michael F. Burbidge of Arlington, Virginia, which appeared in the Oct. 19 issue of the Arlington Catholic Herald, the diocesan newspaper.

By Bishop Michael F. Burbidge

Domestic violence is a serious problem affecting millions of people throughout our country. Domestic violence is a pattern of behaviour used by one person to maintain power and control over another within an intimate relationship. It turns a loving relationship into one of violence, fear and control.

The Centre for Disease Control finds that one in four women and one in seven men in the U.S. reported suffering severe physical violence. Tragically, in the U.S., one in six women report that the first instance of domestic violence occurred during pregnancy, and 38 per cent of pregnant teens report being physically abused.

Clearly, the statistics alone demonstrate the severity of this issue and how it affects more people than we might realize.

Leaving an abusive relationship is not as simple as it may seem. Victims are often married or have children, which makes leaving emotionally and/or financially challenging. The “control” by the violent partner can be very intimidating as well.

While law enforcement obviously has a critical role to play in protecting victims, the Catholic Church has a role to play as well.

First, we must pray for the victims and their children. They are situated in a spiral of fear, anxiety and distress. We also should pray for conversion of those who inflict violence and abuse on others, that they would find God’s healing in their lives.

In our church we can make parishioners aware of this problem by letting them know how prevalent it is and by encouraging victims to ask for help. I encourage my brother priests to address this issue in an appropriate man-

ner with the intention of creating a greater awareness of this scourge within society.

We must remind everyone that there is hope and healing if people can take the courageous step of asking for help. Catholic Charities offers help through Catholic counsellors, can make referrals to domestic violence shelters and provides educational opportunities. There is support for the victim and victimizer if they seek it.

The Catholic Church also teaches that, while we always affirm the indissolubility of marriage, a person is not obliged to remain in a violent or abusive situation. When violence (or the continual threat of violence) threatens the physical safety and the innate dignity of one of the spouses in a marriage, that person is free — and for the sake of children, perhaps even obliged — to leave, at least temporarily, until professionals are able to assist.

In cases where abusers are unwilling to accept responsibility for their actions or commit to change, permanent separation may be necessary for the safety of the spouse and also for the children.

Domestic violence should never be accepted or tolerated as “normal.” Our role as the Body of Christ is to build the prayerful homes of love and affection that Christ intended and to be ready to assist our brothers and sisters in need.

May Our Lord Jesus Christ instil peace in the hearts of those suffering abuse and convert those who perpetuate violence of any sort.

Through the intercession of St. Monica, patron saint of abuse victims, may our country be a place where victims are protected, families are stable and those with emotional suffering are offered relief and counsel.



CNS/Rupak De Chowdhuri, Reuters

INDIA ROHINGYA PROTEST — Men in Kolkata, India, demonstrate Oct. 24 against what they say are the killings of Rohingya people in Myanmar. The majority of the 600,000 refugees fleeing a military crackdown in Myanmar over the past two months have gone to Bangladesh, but some have travelled into India and Nepal. Fear has gripped Muslim Rohingya refugees in India following a hardening of New Delhi’s insistence that Myanmar take them back. Pope Francis will visit the southeast Asian country of Myanmar Nov. 27 - 30.

A critical educator, writer and engaged citizen living in Qualicum Beach, B.C., Zarowny is also on the leadership team for her parish’s Justice and Life Ministry.

Christ was ‘busy’ on Holy Saturday, cleaning out hell

The Editor: As an Orthodox Christian I read with interest the Oct. 4 letter from Mary Reilly of Burnaby, B.C. She is “shocked” the Apostle’s Creed includes the words, “he descended into hell” and on the third day “rose again from the dead” — “of all places,” she adds.

I can empathize with her surprise at the interjection of Christ’s journey to hell and back, as these words are not recited by us Orthodox Christians who recite the Nicene (not Apostle’s) Creed every Sunday. But this leaves suspended the question, what happened on Holy Saturday when the crucified Jesus lay dead?

A lot, according to Wikipedia: “In Christian theology, the ‘Harrowing of Hell’ (Latin: *Descensus Christi*

ad Inferos) is the triumphant descent of Christ into hell (or Hades) between the time of his Crucifixion and his Resurrection when he brought salvation to all of the righteous who had died since the beginning of the world. After his death, the soul of Jesus was supposed to have descended into the realm of the dead, which the Apostles’ Creed calls ‘hell’ in the old English usage.”

Or, if you prefer Scriptural authority: “(Jesus) went and made proclamation to the imprisoned spirits — to those who were disobedient long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water. . .” (1 Peter 3:19-20).

In Byzantine iconography of the Resurrection, this “harrowing,” the primary imagery of Pascha or Easter, is explicit. Christ, in flowing white robes, stands astride the broken gates of Hades and from its depths pulls the figures of Adam and Eve, in a redeeming act for all humanity back to the beginning.

There are other details in the iconography but I hope that I have provided enough to reassure Mary Reilly that the new words she recites in the Creed are among the most powerful we can learn from contemplating the meaning of the Third Day. As we Orthodox sing until the Feast of the Ascension: *Christ has trampled down death by death.* — **Myrna Kostash, Edmonton**

Space crew represents humanity: pope

Continued from page 1

that makes the team stronger.

“We need to embrace who we are as individuals and respect those around us, and by working together we can do things much greater than we could do as individuals,” he told the pope.

Pope Francis said they were like a tiny United Nations, in which the whole was greater than the sum of its parts. Thanking them for their work, he said they were “representatives of the whole human family” working on such an important project in space.

When the pope asked what brought them joy during their long mission, Cmdr. Randolph Bresnik from Fort Knox, Kentucky, told the pope that it was being able to see every day “God’s creation maybe a little bit from his perspective.”

Bresnik, a Baptist, said, “People cannot come up here and see the indescribable beauty of our Earth and not be touched in their souls.” His fellow crew members were also Christians: two Russian Orthodox and three Catholics.

“We see the peace and serenity of our planet as it goes around 10 kilometres (six miles) a second, and there are no borders, there is no conflict, it’s just peaceful,” Bresnik said. “And you see the thinness of the atmosphere and it makes you realize how fragile our existence here is.”

The commander said he hoped the beautiful images they capture from space and their example as international crew members successfully working together would be an inspiration and a model for the rest of the world.

The pope said he was struck by Bresnik’s awareness of the

fragility of the Earth and humanity’s capacity to destroy it, but also the hope and inspiration the astronauts could feel.

When asked by the pope what has surprised them most about living in the ISS, Vande Hei said it was how differently things looked from such a unique perspective. He said it was also “unsettling” to be in constant rotation and have to orient himself by deciding himself what was “up” or “down.”

“This is truly a human thing — the ability to decide,” the pope replied.

When asked what made them want to become astronauts, Russian flight engineer Sergey Ryazanskiy said his grandfather was his biggest inspiration because he had been the chief engineer on the Soviet team that built Sputnik, the first artificial satellite successfully launched into Earth’s orbit. “So for me, it is a great honour to continue what he was doing to fulfil his dreams,” said Ryazanskiy.

After Pope Francis asked for their thoughts about Dante Alighieri’s verse in the Divine Comedy that love was the force that “moves the sun and the stars,” Russian flight engineer Alexander Misurkin said only love gives you the strength to give yourself for others.

Italian astronaut Paolo Nespoli said he hoped that someday people like the pope, “not just engineers, physicists,” but poets, theologians, philosophers and writers “can come here to space, which will certainly be (the case) in the future, I would like for them to be able to come here to explore what it means to have a human being in space.”

It was the second time a pope has called ISS crew members; Pope Benedict XVI spoke with 12 astronauts in 2011, praising them for their courage and commitment and for their comments on how science can contribute to the pursuit of peace and the protection of a fragile planet.



Summoned

Fire in the dark night
glowing over those jack pines,
then dying embers, smouldering ashes
and grey smoke rising
in the flowing winds
releasing long memories,
the deep and slow ones.

There it is again,
that old smell of burning wood
wafting through the years,
purring at my heart,
and calling me home
from the far outposts
where I serve the
midnight watch.

By Michael Dallaire

Lifestyle change needed

Continued from page 22

the transformation of our dominant capitalist development mode.

“Love is made concrete in the promotion of justice; it is not merely a matter of ‘giving from one’s surplus.’ It requires above all a change of lifestyles, of models of production and consumption, and of the established structures of power which today govern societies”(CA 58).

Why do his criticisms of our capitalist form of “free enterprise” go unmentioned when the ones of socialism/communism are repeated? Who benefits and who pays from this?

The lived realities generated by our dominant mode honours neither God’s Creation nor human life at *any* stage – much less enables life *with* dignity for all.

American sociologist Arlie Hochschild’s 2016 *Strangers in Their Own Land* outlines her research project to understand why people in Louisiana, one of America’s poorest and most polluted states, vote for politicians who are anti-government/regulation/tax.

It complements Jane Mayer’s 2016 *Dark Money*. I recommend this heart-breaking and illuminating read. I had no idea such conditions existed in the U.S.

Like in most “red” states, governments of both parties and “American Enterprise” have failed Louisiana. These stories need to be told to a vast audience and reflected upon from the perspective of

Jesus and our *actual* church teachings — no cherry-picking.

We need to know about the deaths of whole bayous and horseshoes coated in plastic after brief exposure in a creek downstream from a polymer plant.

We need to know about communities consumed by sinkholes and families sickened due to how some corporations pursue profit.

We need to know that people once self-sufficient on these bayous died due to irresponsible corporate desecration of their lives, family and community. They vote Trump because he is now anti-choice and they are concerned about their eternal souls.

With councils in every parish, the Knights Supreme Council must know these realities and distortion of our teachings. With their wealth, power and means the Supreme Council could tell these stories through the global media networks they subsidize — particularly Salt & Light and those associated with EWTN — the American media conglomerate self-identified as the Global Catholic Television Network.

They could facilitate the new inclusive dialogue for which Pope Francis *pleas* (LS 14).

We need to ask why this is not happening in all 142 countries in which the Knights are active — including Canada and the U.S..

And we need to pray for guidance so each of us facilitates, not inhibits, the mending of all souls on our battered world.

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Pope welcomes Church of Scotland moderator

By Cindy Wooden

VATICAN CITY (CNS) — The grace of God and decades of ecumenical dialogue have enabled Catholics and Protestants to mark the 500th anniversary of the Reformation together, emphasizing their shared baptism and faith in Jesus, Pope Francis said.

Welcoming the moderator and a delegation from the Church of Scotland, a Presbyterian church, the pope said, “Let us thank the Lord for the great gift of being able to live this year in true fraternity, no longer as adversaries, after long centuries of estrangement and conflict.”

The pope met the Church of Scotland delegation at the Vatican Oct. 26, just four days before Reformation Sunday, which marked the 500th anniversary of Martin Luther posting his 95 theses on the door of the Wittenberg Castle church. Posting the theses,

formally called the “Disputation on the Power and Efficacy of Indulgences,” sparked the Protestant Reformation.

Marking the anniversary together, Pope Francis said, “has been possible, with God’s grace, by the ecumenical journey that has enabled us to grow in mutual understanding, trust and co-operation.”

“The past cannot be changed, yet today we at last see one another as God sees us,” he said. “We are first and foremost his children, reborn in Christ through one baptism, and therefore brothers and sisters. For so long, we regarded one another from afar, all too humanly, harbouring suspicion, dwelling on differences and errors, and with hearts intent on recrimination for past wrongs.”

Now, he said, Catholics and Protestants are “pursuing the path of humble charity that leads to overcoming division and healing wounds,” are working together to

serve the poor and promote justice, and are standing together to defend the rights of Christians undergoing persecution.

Rev. Derek Browning, moderator of the Church of Scotland, told the pope that wise people “tell us we must speak the truth in love, but in the first place we must speak together. And so, not only in our words, but also in our actions, may truth and light and love be the things we exchange with each other.”

He also told the pope, “we are celebrating 50 years of the ordination of women within the Church of Scotland next year,” and the church has had women deacons for almost 130 years. “We note with interest the work that you will be doing with a commission looking into the New Testament” descriptions of women deacons.

In 2016, Pope Francis named 12 scholars — six women and six men — to a commission to study the ministry of women deacons in the early church.



CNS/L'Osservatore Romano

CHURCH OF SCOTLAND MODERATOR — Pope Francis accepts a gift from the Rev. Derek Browning, moderator of the general assembly of the Church of Scotland, during an audience at the Vatican Oct. 26.

Before inviting the Church of Scotland delegation to pray the Lord’s Prayer with him, Pope Francis talked about the importance of Christians recognizing how much they need each other.

French priest receives human rights award

By Carol Zimmermann

WASHINGTON (CNS) — An Oct. 26 ceremony on Capitol Hill honoured French priest Rev. Patrick Desbois for his work for nearly two decades in researching and telling the story of genocides past and present.



ence to always be vigilant because “so much evil is still present.”

Desbois is the Braman-endowed professor of the practice of the forensic study of the Holocaust at the Centre for Jewish Civilization of Georgetown University. He is the founder of *Yahad-In Unum*, an organization based in Paris dedicated to identifying and commemorating the sites of mass executions in eastern Europe during the Second World War.

At the Hill ceremony, he was awarded the 2017 Lantos Human Rights Prize for uncovering lost stories of those killed in the Holocaust and placed in mass, unmarked graves and for collecting evidence of the genocide of Yezidis, a Kurdish religious minority in Iraq, by the Islamic State.

HUMAN RIGHTS PRIZE — CBS correspondent Lara Logan and Rev. Patrick Desbois attend the Lantos Human Rights Prize ceremony in Washington Oct. 26. Logan introduced the priest and presented him with the Lantos prize, awarded by the Lantos Foundation for Human Rights and Justice.

But the event also challenged the audience to be vigilant and to take more responsibility for the world around them.

“We have an obligation to follow the path of Father Desbois,” said Rep. Jamie Raskin, D-Maryland, noting that the French priest continuously proved every human life matters and that everyone should speak up for human rights.

“We need people like you,” Rep. Randy Hultgren, R-Illinois, told the priest after urging the audi-

to heroes of the human rights movement and honours the memory of Congressman Tom Lantos, a human rights advocate who served for nearly three decades as a Democratic representative of California.

Lantos was the only Holocaust survivor to be elected to the U.S. Congress. Previous recipients of the Lantos Foundation honour include the Dalai Lama, Nobel Laureate Elie Wiesel and Vian Dakhil, a Yezidi member of Iraq’s parliament.

Philippines fails to renew radio licences

MANILA, Philippines (CNS) — The Philippine House of Representatives has not renewed the licence of the Catholic Bishops’ Conference of the Philippines to operate dozens of radio stations across the country.

The bishops lodged an application to renew the licence in January, because their previous one was due to expire Aug. 7, reported ucanews.com. The application, which sought the extension of the licence, or franchise, for another 25 years, remains stuck at the committee level of the Lower House of Congress.

Philippine law requires radio

and television networks to have a franchise, which is granted through legislation by Congress, to be able to operate, reported ucanews.com. The franchise granted to the bishops’ conference was last renewed in 1992.

At least 54 radio stations under the country’s Catholic Media Network would be affected by the failure of the renewal of the franchise this year. Despite the non-renewal of its franchise, several Catholic radio stations continue to operate.

The network’s stations reach 11 regions and 35 provinces of the country. It is the largest

broadcaster in the Philippines in terms of the total number of stations and transmitting power per station.

Radio Veritas, a radio station operated by the Manila archdiocese, has a separate franchise that was renewed during the previous administration.

Rev. Jerome Secillano, executive secretary of the public affairs committee of the bishops’ conference, said he is not discounting politics as the reason for the failure of the franchise renewal, especially because Catholic Church leaders have been vocal in criticizing President Rodrigo Duterte.

Priests shouldn’t shut door to salvation

By Carol Glatz

VATICAN CITY (CNS) — The Pharisees and doctors of the law who claim salvation comes only from fulfilling God’s laws are not just biblical figures of the past, Pope Francis said.

“There are many of them today, too. That is why praying for us priests is necessary,” so that today’s ministers will not close the door like the Pharisees did to people seeking God’s mercy and forgiveness, he said in his homily Oct. 19 during morning mass at the *Domus Sanctae Marthae*.

The pope reflected on the day’s first reading from St. Paul’s Letter to the Romans (3:21 - 30), in which the apostle explains only God is righteous and people are justified freely by his grace through Christ; people are justified by faith, not by works of the law.

Christians must remember that God always accompanies and

always freely offers salvation, the pope said. The sign that a Christian has accepted God’s grace is that he or she demonstrates love through spiritual and corporal works of mercy. Spiritual and corporal works of mercy “are the touchstone of the fulfilment of the law,” he added.

This is how God wants his disciples to live so that they can also help “open the door” to God for themselves and for others, he said.

The pope also pointed to the day’s Gospel reading (Luke 11:47 - 54), in which Jesus admonishes scholars of the law. By forgetting God is more than the source of the law, “You have taken away the key of knowledge. You yourselves did not enter and you stopped those trying to enter” the doorway toward salvation, the verse says.

One example of what it looks like when a priest takes away “the key of knowledge” and “closes

the door,” the pope said, is when a priest refuses to baptize the child of an unwed mother or a mother not married in the church. Just a few months ago, the pope said, he heard of a priest who demanded a father not be present at his child’s baptism ceremony because he had been divorced.

“This happens today. The Pharisees, the doctors of the law are not things from the olden days, there are many of them today, too,” he said.

For doctors of the law, the pope said, God is not a God of revelation — a God who began a journey and walks with his people starting with Abraham.

“When one loses this close relationship with the Lord,” he said, “one falls into this obtuse mentality that believes in the self-sufficiency of salvation with the fulfilment of the law.”

If Christians lose their closeness with God and lack a life of prayer, he said, then they “cannot teach doctrine,” much less theology and, least of all, moral theology.

All priests have a responsibility to never lose or take away “the key of knowledge” and to never shut the door to themselves and others, he said.

You know the value of every article of merchandise, but if you don’t know the value of your own soul, it’s all foolishness.

— Rumi - Poet (1207 - 1273)