



Meet the press

Before he was elected pontiff, Pope Francis had a reputation for not liking to do interviews. Something happened to change his mind.
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Holding tension

We live trying to balance a tension of opposites within, writes Cedric Speyer in *Outlooks from the Inner Life*. But how do we successfully achieve that balance?
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A different tune

Finding a way to repurpose an old upright piano is a more useful metaphor for the new year than the cliché of “starting from scratch,” writes Gerry Turcotte.
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Formidable film features

Among movies to take note of early in the new year is *The Revenant*, filmed mostly in Canada and starring Leonardo DiCaprio. It has received 12 Academy Award nominations.
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Football fanatics

The film *Concussion* has focused attention on the world of professional football and, more specifically, on the violence of football and the resulting catastrophic injuries.
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Music for liturgy

This week's *Prairie Messenger* features music selections for liturgy from Ash Wednesday, Feb. 10, to the Second Sunday of Easter, April 3. This set includes selections for the Triduum.
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Archbishop Daniel Bohan dies in Regina

REGINA — Archbishop Daniel Bohan ended his earthly life Jan. 15 at 6 a.m. in Regina's Pasqua Hospital after a long battle with cancer.

Archbishop Bohan was born Nov. 8, 1941, in Yarmouth, N.S., where his father was in the military. He was the first child in a family of six who grew up in Moncton, N.B., where he received his early education.

He entered Halifax's Holy Heart Seminary in 1963 and was ordained a priest May 13, 1967. Along the way he obtained an arts degree, from St. Thomas University, Chatham, N.B., a theology degree from Holy Heart Seminary, a sacred theology degree from Université Laval, Quebec, and a masters of theology degree from Notre Dame, South Bend, Indiana. He taught moral theology at Holy Heart Seminary prior to his appointment as bishop.

Bohan served as pastor in several Maritime parishes before being appointed Auxiliary Bishop of Toronto May 14, 2003, and ordained bishop in July 3, 2003, in his home parish of St. Augustine's Church, Moncton. Pope

John Paul II appointed him archbishop of the Regina archdiocese on March 30, 2005. Bohan was one of the last appointments made by Pope John Paul II, now St. John Paul II.

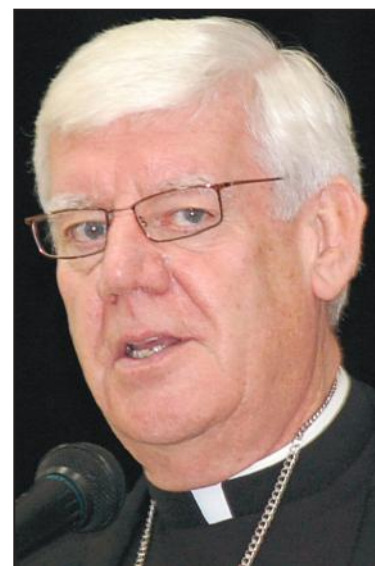
The archbishop began his long involvement in ecumenism in 1999 when he was appointed as the Roman Catholic representative to the Gospel, Ecumenical and Theology Committee of the Maritime Conference of the United Church of Canada. Shortly after his appointment as Auxiliary Bishop of Toronto he was appointed to the Social Affairs Committee of the Canadian Conference of Catholic Bishops (CCCCB). He is past chair of the Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue and remained on the committee after his chairship. He is past chair of the Board of the National Catholic Broadcasting Council and past president of the Assembly of Western Bishops. He sat on the ad hoc committee for Aboriginal Ministry of the Assembly of Western Bishops and was recently

appointed co-chair of the newly formed National Roman Catholic/Evangelical Dialogue.

In 2012 Bohan was appointed to the Pontifical Council for Inter-Religious Dialogue and also became a member of the Board of Governors for Catholic Missions in Canada and in 2014 he was appointed as one of three CCCC delegates on the Canadian Council of Churches (CCC). As a member of the Pontifical Council, he presented letters from the council to members of the Regina Sikh, Hindu, and Muslim communities recognizing and acknowledging their religious days and building bridges with those communities.

Bohan leaves to mourn his mother, Rita, in Moncton, two sisters, three brothers all residing in the Maritimes, many nephews, nieces, grandnephews, grandnieces, and the priests, religious, archdiocesan staff and lay people of the Regina archdiocese.

Vicar-general Rev. Lorne Crozon will assume the duties of archbishop until the archdiocesan consulters elect an administrator who will serve until a new arch-



Flegel

Archbishop Daniel Bohan

bishop is appointed.

Funeral arrangements: Visitation begins at Holy Rosary Cathedral at 9 a.m., Jan. 21, until 7 p.m. Evening prayer begins at 7 with visitation concluding at 9 p.m. The funeral mass will be held Jan. 22, at 10:30 a.m.

Deadline extended on euthanasia legislation

By Deborah Gyapong

OTTAWA (CCN) — The Supreme Court of Canada (SCC) on Jan. 15 granted the federal government an additional four months to craft legislation on assisted dying.

The same day, Quebec reported its first patient to die by lethal injection under its so-called

“medical aid in dying law.”

The federal government had sought a six-month extension on the Carter decision that struck down Canada's Criminal Code provisions against assisted suicide last February. The SCC had suspended the decision for a year to give Parliament time to respond but the Feb. 6 deadline was rapidly approaching with no legislation

yet in the works.

The SCC also granted Quebec an exemption from the extension that keeps the Criminal Code provisions against euthanasia and assisted suicide in place. The court also granted individual exemptions to suffering individuals who may apply for a physician-assisted death through a superior court judge.

While the nine SCC justices were unanimous in granting the extension, they were sharply divided on the 5/4 majority's decision to grant the Quebec and individual exemptions.

The majority said they granted the Quebec exemption because the Attorney General of Canada did not oppose it. The justices said their doing so “should not be taken as expressing any view as to the validity” of Quebec's medical aid in dying act.

The majority argued individual exemptions should be granted so as to not “prolong the suffering” of those who met the criteria they identified in Carter: “adults who have a grievous, intolerable



Catholic Register/Swan

ETHIOPIAN DROUGHT CRISIS — As the worst Ethiopian drought in 60 years threatens as many as 20 million people living in more than half of Africa's second largest country, Catholic aid agencies in the desperate nation are asking for help as the crisis continues into 2016. The worldwide Caritas network launched an appeal for 1.5 million Euros (\$2.3 million) in August. Development and Peace has so far responded with two new emergency relief projects. It is contributing \$130,000 to help 1,400 families in the Tigray region get enough food and has sent another \$200,000 to Caritas Ethiopia to deliver food, water and basic health care to 98,500 families. The Canadian government has donated \$30 million in emergency humanitarian assistance.

American Anglicans suspended

By Simon Caldwell

MANCHESTER, England (CNS) — Because of the U.S. Episcopal Church's moves to unilaterally change canon law to allow same-sex marriage, Anglican leaders voted to suspend Episcopalians from positions representing the Anglican communion and from participating in some Anglican bodies.

Primates meeting in Canterbury, England, said that for three years, members of the Episcopal Church will be barred sitting on Anglican bodies making decisions on doctrine and polity and from representing the communion on ecumenical and interfaith bodies.

The move comes in response to a policy allowing gay marriages, adopted last year by the General Convention, or governing body, of the Episcopal Church, the Anglican Church in the United States.

The change in canon law in the U.S. has been strongly opposed by many of the theologically conservative African churches, some of whose leaders had threatened to walk out of the five-day primate meeting if the Episcopal Church was not penalized for its actions.

The suspension was announced in a statement issued by the primates Jan. 14, a day earlier than planned because of leaks to the media.

God’s mercy is constant and limitless, pope says

By Junno Arocho Esteves

VATICAN CITY (CNS) — God’s mercy is constant and limitless; he is faithful in his mercy for his children, even when they are unfaithful, Pope Francis said.

The greatness and power of God unfolds in his “love for us,

who are so small, so incapable,” he said at his weekly general audience Jan. 13.

In his first general audience of the new year, the pope began a new series of talks on mercy, reflecting on its description in the Bible, where from the “Old Testament to the full revelation of

Jesus Christ, the mercy of the Father is revealed in its completeness.”

Speaking to some 6,000 people gathered in the Paul VI audience hall, the pope began by reflecting on the biblical description of God who is “merciful and gracious, slow to anger and rich in love and faithfulness.”

The pope said the Bible compares God’s merciful love to the tenderness and love of a mother who seeks “to love, protect, help (and) is quick to give everything, even herself” for her children. “That is the image that this word suggests,” he said. It is “a love that can be defined, in a good way, as ‘visceral.’”

God’s graciousness, he continued, is exemplified in his compassion for the weak and the poor along with his readiness to receive, understand and forgive. This aspect is seen in the father of the prodigal son who did not latch on to resentment against his son, but rather “continued to wait for him.”

“Great is his love and joy at having found him again; and then he goes and also calls his oldest

son who is indignant and does not want to celebrate, this son who remained at home but lived more like a servant than as a son,” the pope said. “But the father stoops down to him as well, inviting him to enter, seeking to open his heart to love, so that none remain excluded from the feast of mercy. Mercy is a feast.”

The beauty of God’s love and faithfulness shows affection, grace and goodness, he said, and is nothing like the superficiality of a “soap opera love.”

“It is love that takes the first step; it does not depend on human merits but on an immense generosity,” he said. “It is the divine solicitude that nothing can stop, not even sin because he knows to go beyond sin, to overcome evil and to forgive.”

God’s mercy and faithfulness, he added, is a stable presence that strengthens faith and gives Christians the opportunity to experience his love, especially during the Holy Year of Mercy.

At the end of the audience, Pope Francis led the faithful in praying for the families and victims of a suicide bomb attack in

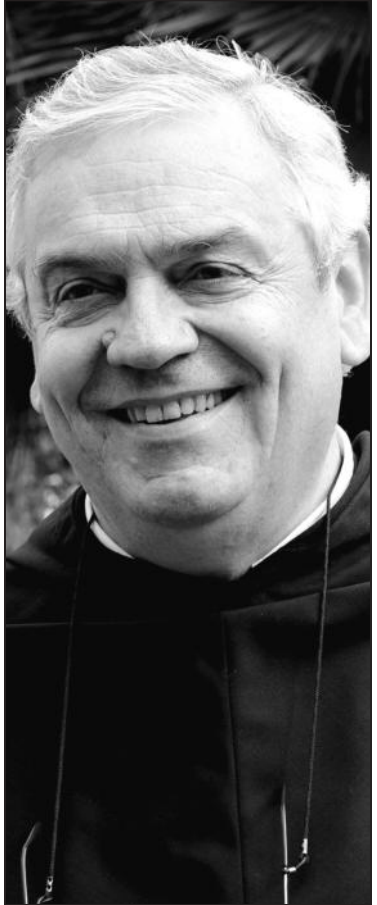
Istanbul on Jan. 12. The attack claimed the lives of 10 people and left 15 wounded. Turkish officials said the bomber belonged to the so-called Islamic State terrorist group.

The pope prayed that “the Lord, the merciful, give eternal peace to the deceased, comfort to their relatives, firm solidarity to the whole society, and convert the hearts of the violent.”



CNS/Paul Haring

POPE GENERAL AUDIENCE — Pope Francis places his zucchetto on a man as he meets the disabled during his general audience in Paul VI hall at the Vatican Jan. 13. The pope is beginning a new series of talks on mercy.



CNS/Cristian Gennari

PAPAL RETREAT MASTER — Servite Father Ermes Ronchi, an Italian theologian, has been asked by Pope Francis to lead the pope’s annual lenten retreat in Ariccia, a town about 40 kilometres south-east of Rome. Ronchi is pictured in Rome in this 2012 file photo.

Modern-day popes bravely meet the press, reporters

By Carol Glatz

VATICAN CITY (CNS) — Before he was elected pontiff, Pope Francis had a reputation for not liking to do interviews.

“Really, I don’t give interviews. But I don’t know why. I can’t, that’s just how it is. I find it a bit tiresome, but I’m grateful for your company,” he told the more than 70 journalists from all over the world accompanying him aboard his first papal flight to Brazil for World Youth Day in July 2013.

The pope, who was unafraid of breaking long-held practices, looked like he was ready to end a decades-long tradition of taking questions from reporters on papal flights.

One veteran journalist from Mexico sought to reassure the new pope that even though he might feel he’d been thrown into the lions’ den by coming to the back of the plane to meet the press, “the truth is that we aren’t that ferocious.”

Something eventually happened to change his mind because, six days later, on the return trip back to Rome, Pope Francis opened the floor to journalists, answering every question posed in an 80-minute session.

And ever since then, the pastor who never liked interviews has become the most-interviewed pope in history.

The nearly 600 responses he’s given to reporters’ questions in less than three years are now compiled in a 368-page book, in Italian only, titled Pope Francis Replies: Every Interview and Press Conference.

While Pope Francis is the most prolific with the press, his late-blooming bravery turns out to be a common trait of modern-day popes, according to the book’s introduction, written by Giovanni Maria Vian, a church historian and editor-in-chief of the Vatican’s

L’Osservatore Romano newspaper.

Vian traces in great detail the history of papal interviews, and how these universal pastors became increasingly confident and open to the world’s media.

The first pope in modern history to enter the so-called lions’ den was — aptly — Pope Leo XIII when he sat down in July 1892 with Caroline Remy — an anarchist, feminist, lapsed Catholic and one of the best-known reporters of the time in France.

The twice-divorced 37-year-old, whose pen name was “Severine,” had written to the Vatican secretary of state, presenting herself as “a woman who had been Christian” but remembers the importance of “loving the least and defending the weak,” and as “a socialist who, even if not in a state of grace, has kept intact in her wounded heart a deep respect for the faith” and esteem for the aging pontiff.

The first papal interview in history was quickly arranged and lasted 70 minutes, Vian wrote.

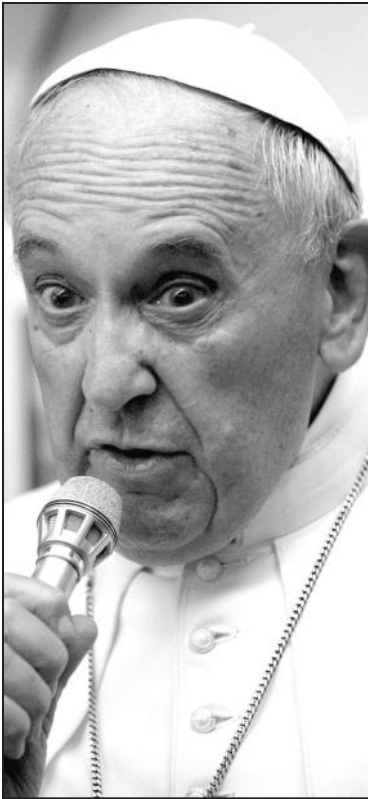
Remy, who took no notes during the encounter, spent that afternoon writing the story and submitted a draft the next day to the secretary of state, who only made a few rewrites before it appeared on the front page of *Le Figaro*, Vian said.

Just a few months before, Pope Leo had sat down with Ernest Judet, the French editor of what would soon become the world’s largest newspaper, *Le Petit Journal*. The private audience, Vian said, does not count as an actual interview since the pope met the editor, not to take questions, but to give him a “declaration” — essentially the gist of his upcoming encyclical *On the Church and State* in France.

The next time a pope sat down with a reporter was on Palm Sunday in 1959 after St. John

XXIII’s secretary, now-Cardinal Loris Capovilla, contacted Indro Montanelli, who was working for the Italian daily, *Corriere della Sera*.

The journalist said, years later, the pope had wanted an interview with a writer who wasn’t a part of “the Catholic world” and therefore skipped over his coworker — a Catholic and veteran Vatican reporter, Silvio Negro.



CNS/Paul Haring

PAPAL PRESS CONFERENCE — Pope Francis speaks to media aboard his flight from Asuncion, Paraguay, to Rome in this July 12, 2015, file photo. The first pope in modern history to do an interview with a reporter was Pope Leo XIII in 1892.

Montanelli said the papal invitation scandalized his editor, who “did not like the pope giving an interview at all,” and especially not to a secular outlet: “In his mind, the pope should be speaking in Latin.”

The real turning point in the papal approach to the press came with Blessed Paul VI toward the end of the Second Vatican Council, Vian said. One evening in 1965, the pope sat down with another reporter from *Corriere della Sera*, Alberto Cavallari, who said the pope “explicitly rejected the classic monologue of the popes.”

Cavallari wrote that the pope told him times had changed and today “millions of people no longer have any religious faith. Hence the need for the church to open itself up. We need to address those who no longer believe and those who no longer believe in us.”

Blessed Paul saw sitting down with the secular press as the next necessary form of papal communication — “This is dialogue,” Cavallari reported the pope as saying.

Blessed Paul was the first pope to invite the press onto the papal plane to travel with him during his trips abroad, Vian wrote.

While Blessed Paul would simply greet those flying with him, St. John Paul II started speaking directly to journalists during the flights and began the aboard-the-papal-plane news conferences, which continued under Pope Benedict XVI and, despite his initial fears, Pope Francis.

On that flight back from Brazil, Pope Francis told reporters how happy and spiritually renewed he was to have been cast among the throngs of young people. He said foregoing heavy security meant “I could be with the people, hug them, greet them, without armour-proof cars. It’s the security of trusting in the people” and God.

“I prefer the craziness of being out and running the risk,” he said, which may be what led to him to take that other risk of being cast to the den at the back of the plane where, he admitted, “I’ve seen the lions weren’t so ferocious.”

A day at the circus for poor

By Junno Arocho Esteves

VATICAN CITY (CNS) — Poor residents, the homeless, refugees and some prisoners were offered a special treat by the Vatican: a circus show.

The papal Almoner’s Office announced that the Rony Roller Circus in Rome made all 2,000 seats in their big top venue available for a free show Jan. 14.

Doctors and nurses from the Vatican’s health clinic were to be on hand at the event to offer free checkups and medical care from its mobile unit to those in need.

The show was to open with a song dedicated to Pope Francis, written by a homeless singer-songwriter from Spain as a way to “give thanks to the Holy Father for this latest gesture of being close” to others, the papal Almoner’s Office said in a statement.

The papal almoner said this gift offered by the circus performers could also be “an encouragement for our poorer brothers and sisters to overcome the hardships and difficulties in life that often times seem too great and insurmountable.”

Practise what you teach, cardinal tells teachers

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Catholic teachers should be genuine in their faith and countercultural agents of holy wisdom, particularly at a time when assisted suicide and euthanasia are coming to Canada, said Cardinal Thomas Collins.

At a Jan. 11 event hosted by the teachers’ union, the Toronto archbishop lamented that society is “swimming in a culture that often treats people like things.” He urged teachers to become stewards of holy wisdom to curb the systemic watering down of faith in society.

The cardinal noted that it was the final day for objections to be submitted to the College of Physicians and Surgeons of Ontario regarding the college’s proposal to compel doctors who object to assisted suicide to refer patients to other doctors willing to end a patient’s life. As further evidence that Canadian society is becoming “colder and darker,” Collins pointed to last year’s Supreme Court of Canada ruling that will make assisted suicide legal on Feb. 6.

“This is where education has a role,” he said. “The great questions of life and death are before us. We need people to see the bigger, deeper picture.”

He called on teachers to lead by example.

“Knowledge is good, skill is good, understanding is good but nothing is as good as holy wisdom,” he said. “What matters in life is to be a steward of holy wisdom, to help people to understand the purpose of life. That is something that is fundamental to all of us as Catholic teachers.”

That role has become increasingly important as large segments of Canadian society reject their Christian roots, he added.

“We need all the more in Catholic education to be countercultural, to speak up for the human person and not be swayed by all of the powerful forces that we have in our popular culture,” he said.

As the leaders of tomorrow, Catholic students need to be exposed to holy wisdom as found in the Bible and in the works of writers such as St. Thomas Aquinas and G. K. Chesterton, Collins said. But he added texts alone will not do the job. Catholic students must also be exposed to Catholic teachers who are genuine in their faith.

“You must believe what you

read, teach what you believe and practise what you teach,” said Collins.

The cardinal’s message struck a cord with teacher Mae Fortades.

“You have to be an advocate for your faith, not just in the classroom, but you have to live it every day,” she said. “When you approach Catholic education with that fire and you approach it with the sense that you want to make a difference, you see that they (students) correspond back. These students want to learn about their faith but I believe that they are just not given the spark.”

She said despite an eagerness among students to learn about religion, many are unfamiliar with Catholic teaching.

“At the end of the day, faith has been watered down because people refuse to be advocates for it,” she said. “So the only way to be a Catholic educator is to advocate for that,

to be a Catholic every step of the way and not just in the classroom.”

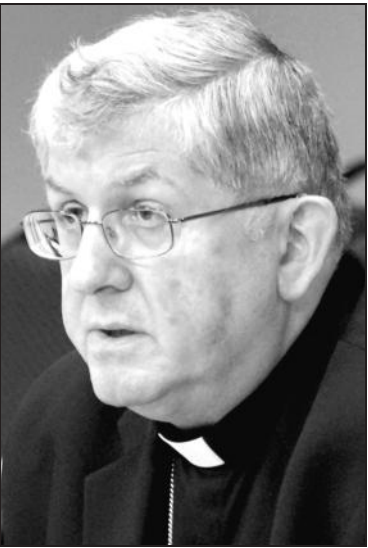
Mark Siolek, religious education course director for the Ontario English Catholic Teacher’s Association, which organized the lecture as part of an advanced qualifications course, was not surprised by the concerns about the religious formation of students.

“With the teaching of religion you can easily just say, well, I’m going to show this film or watch this program,” he said. “People will say that religion is not as important as science and math, but every discipline is important.”

Collins challenged teachers to go beyond their current understanding of faith and encouraged them to read the Bible and the Catechism of the Catholic Church.

“If they (students) are given a watered down version (of faith) they will go off and say they are Christians or they leave the faith

completely,” he said. “(But) when you see true Catholic faith, pure and true, it sets the heart on fire and we need that in Catholic schools.”



CCN/D. Gyapong
Cardinal Thomas Collins

Muslims coping with Middle East horrors

By Frank Flegel

REGINA — “I think Muslims are becoming more adept at outreach, in civic engagement and being part of the wider community,” said Zarqa Nawaz, TV producer and author. She, along with Dr. Sami Helewa, SJ, in two separate interviews with the Prairie Messenger, discussed Islam and talked about how local Muslims are dealing with the negative and sometimes horrific images coming out of the strife in the Middle East.

Nawaz is the creator and pro-

ducer of the TV series Little Mosque on the Prairie, author of Laughing all the way to the Mosque, and is working on a novel. Helewa teaches religion, including Islam, at Campion College, University of Regina, and grew up among Muslims while living in the Middle East.

Both Nawaz and Helewa suggested people should perhaps study some history to better understand the positive role Islam has played in the world.

Both said what is being perpetrated in the name of Islam is not mainstream and most Muslims are simply working, looking after their families, the same as everyone else in society. Helewa acknowledged that most of the negative image of Islam comes from the media.

“It focuses more on the radical groups than the usual day-to-day typical Muslim life and people who are productive in their own societies.”

Helewa said people look at Islam as a religion, but it is also a civilization. “It is important to study Islam in its historical context to see how it spread,” and get to know more about Islam as a civilization, its culture, “for example, its art. This is an area that is neglected and it’s not very hot even among many academics

who are interested in religions.”

He gave as an example the development of calligraphy that was used to “highlight Quranic verses in artistic forms.” He also noted that Islam, like other religions, is changing “and is being challenged by the invasion of secularism.”

Nawaz said Muslims are part of the larger community. “We can’t just be raising money for their own causes but they have to join forces with the wider community. We are all together and we need to look toward social justice for everyone. As Muslims we need to care about the homeless situation in Saskatchewan, what can we do; we

need to care about First Nations and be part of the solutions.”

The rise of ISIS is not because of any inherent evil in Islam, “which is ridiculous,” but instead is the result of the Bush administration attacking Iraq without reason. “It was a big political mistake. It destroyed the power structure in the Middle East and allowed others to move in.”

Helewa said his approach in teaching Islam is one of respect. “I think Islamic history and Islamic culture, Islamic religion are really good topics to study to appreciate its influence on many civilizations.”

Issues extremely complex

Continued from page 1

and irremediable medical condition.”

“The prejudice to the rights flowing from the four-month extension outweighs countervailing considerations,” the justices wrote. “Moreover, the grant of an exemption from the extension to Quebec raises concerns of fairness and equality across the country.”

The minority, which included Chief Justice Beverley McLachlin, said while they did not underesti-

mate the suffering of those who must wait an additional four months, “neither do we underestimate the complexity of the issues that surround the fundamental question of when it should be lawful to commit acts that would otherwise constitute criminal conduct.”

“The complexity results not only from the profound moral and ethical dimensions of the question, but also from the overlapping federal and provincial legislative competence in relation to it,” the minority wrote. “The Court unanimously held in its judgment on the merits that these are matters most appropriately addressed by the legislative process. We remain of that view. That the legislative process needs more time is regrettable, but it does not undermine the point that it is the best way to address this issue.”

Euthanasia opponents reacted with concern. Euthanasia Prevention Coalition executive director Alex Schadenberg said the SCC in allowing superior court justices to allow individual exemptions have, in effect, “legalized” euthanasia and assisted suicide “without any definition on how a superior court judge can make decisions to allow people to die by lethal injections or lethal doses.”

“This gives the judges no parameters,” he said. “It is wide open to the decision of the judge on how he or she feels that day.”

Canadian Syriac-Catholics get new bishop, exarchate

OTTAWA (CCN) — On Jan. 7, Pope Francis erected an exarchate for Syro-Catholics in Canada and appointed Rev. Antoine Nassif as their new exarch.

The new see, called an exarchate because it is not quite large enough to be called an eparchy, the equivalent of a diocese in Eastern Catholic churches, will be based in Laval, Que. Syriac Catholics, who have been present in Canada since 1976, had been part of the Eparchy of Our Lady of Deliverance that covered the United States and Canada.

The new exarchate serves 16,000 Syriac Catholics with five priests in

seven parishes and missions.

Ordained a priest for the Syrian Catholic Patriarchal Eparchy in 1992, Bishop-elect Nassif was rector of the Patriarchal Seminary of Charfet in Lebanon at the time of his election as well as vice-pastor in two parishes. He speaks English, French and Italian.

The pope’s decision to erect the Apostolic Exarchate for Syriac Catholics in Canada followed consultations with the Canadian Conference of Catholic Bishops’ Permanent Council.

The liturgical language of the Syriac Catholic Church is Syriac, a dialect of Aramaic, the language Jesus used.



Andrea Langlois

YEAR OF MERCY — On Dec. 8, Bishop Albert Thévenot, M. Afr., began the Jubilee Year of Mercy by blessing the two centre front doors of the Sacred Heart Cathedral in Prince Albert. During his remarks he explained when we move through a door, we are opening our heart to adventure. “A door is a passage, an invitation to change from what I was to what I am called to do as a disciple of Christ . . . we have these doors to remind us that God is inviting us to a new life. We have one door here to bring us moments of grace; Mary was full of grace. We are called this year, to do a journey, to change, to listen and open our hearts to that mercy of God and to help others open their hearts to the mercy of God.”

Book recounts history of St. Joseph's in Edmonton

By Ramon Gonzalez
Western Catholic Reporter

EDMONTON (CCN) — When Henry Joseph O'Leary became the second archbishop of Edmonton in 1920, he dreamed of building a Catholic college that would educate students in the Christian intellectual tradition.

He originally wanted a stand-alone Catholic university but ended up settling for a college affiliated with the University of Alberta. The arrangement was similar to the one St. Michael's College had achieved 20 years earlier with the University of Toronto.

That's how St. Joseph's College at the U of A came to be in 1927. Administered by the Basilian Fathers since 1963, the college teaches undergraduate courses in applied ethics, philosophy, religious education and theology. In total, 29 theology courses and nine philosophy courses taught at St. Joe's are listed for credit in the U of A's faculty of arts.

According to Kenneth Munro, author of the recently published *St. Joseph's College: University of Alberta*, O'Leary soon realized his hope for a stand-alone Catholic university was not practical.

For one, University of Alberta president Henry Marshall Tory and Alberta Premier Alexander Rutherford both opposed the idea. They wanted only one non-sectarian university to serve the population of Alberta.

Tory believed small sectarian colleges were unable to offer the scientific education required in the 20th century and favoured Christian denominational colleges affiliated with state universities. He believed the church could inject goodness into the life of a state university.

With this in mind, the U of A began to offer land for church colleges on campus in 1910. The Methodists and Presbyterians quickly took advantage of the offer.

Bishop Emile Legal, O'Leary's predecessor, was excited about the possibility but was unable to get things rolling. He invited the French Jesuits, who set up a col-



Winterforce Media

SAINT JOSEPH'S COLLEGE — Saint Joseph's College is on the north campus of the University of Alberta in Edmonton. A new book by Kenneth Munro tells the story of how a small Roman Catholic institution came to exist at the heart of a secular university.

lege across the river and taught in French, thus failing to gain affiliation.

O'Leary realized a Catholic college affiliated with the U of A and built on the university grounds was the most viable option. He wanted the Basilians to operate it but when this congregation was unable to come, he turned to the Christian Brothers of La Salle, who managed the college from 1926 until 1963.

At more than 500 pages, Munro's book provides an extensive, detailed history of the college. However, he is careful to give readers valuable information about all characters involved and some of the political struggles.

We learn, for example, that as O'Leary negotiated with the U of A, there was a heated debate in the Catholic hierarchy over what type of colleges and universities they should support — stand-alone institutions or affiliated Catholic colleges on existing university campuses.

Rev. George Dale, with strong support from the Jesuits

and several bishops, proposed establishing one stand-alone Catholic college for Western Canada and rejected Catholic colleges affiliated with secular institutions.

O'Leary disagreed and went ahead with his University of Alberta project, eventually striking a deal that would see St. Joseph's affiliated with the university. That agreement wasn't ideal but was practical, the archbishop conceded.

Munro is well qualified to write the history of St. Joseph's College. He is a professor emeritus at the U of A, where he taught for 40 years. He was academic dean of St. Joseph's during his last four years of active service at the university.

In April 2013, Rev. Terry Kersch, current president of the college, and Rev. Don McLeod asked Munro if he knew of somebody who could write the history of St. Joseph's College.

Since Munro was nearly a year into retirement and searching for a project, he offered to take on

the job. Kersch and McLeod accepted his offer.

The main point of the book, Munro says, is to tell the story of the man at the centre of the college's origins — Archbishop O'Leary.

"Here we have a bishop who had a vision for a men's and women's college on a secular campus, which would provide sound academics, a residence for both men and women, and a community in which all Catholics on campus could congregate."

O'Leary built the college with a grant from the Carnegie Foundation in the U.S. However,

the Christian Brothers who ran the college only had teaching experience in primary and secondary schools, not at the university level.

Munro said rather than focusing on academics, the brothers emphasized the residence in order to nurture and develop Catholic young men to be leaders in the community and in their Christian faith. "By de-emphasizing their academic mission largely because of their innate deficiencies, they left the college with their initial ambition unfulfilled."

Munro said the brothers did their best, but did not have the means to teach at the university level and lacked the reputation to secure a respected place for Catholic scholarship at the U of A.

Pressure from members of the Catholic community led to the ousting of the Christian Brothers in 1963. They were replaced with the Basilians, who have strengthened the academic dimension of St. Joseph's to the point it is now a leader in teaching the Catholic intellectual tradition.

One project incomplete when the college opened its doors in 1927 was the residence. O'Leary could only find sufficient funds to build a male residence.

"In the last 90 years several attempts have been made to build a women's residence to complete Archbishop O'Leary's dream," writes Munro. "Under the guidance of Archbishop Richard Smith, finally, Archbishop's O'Leary's dream has been realized." A women's residence next to the college was opened this fall.

St. Joseph's College, the book, can be purchased at the college or from Friesen Press Bookstore.

'Spanking' provision in code under review

By Deborah Gyapong

OTTAWA (CCN) — The Liberal government has promised to abolish the so-called "spanking" provision of the Criminal Code that allows parents and teachers to use reasonable force in disciplining children.

The move is in conjunction with Prime Minister Justin Trudeau's promise to implement every one of the 94 Calls to Action of the Truth and Reconciliation Commission's report on the legacy of Indian residential schools.

Under the heading of Education, Call to Action #6 asks for the repeal of Section 43 of the Criminal Code of Canada but exactly how the recommendation will be reflected in legislation remains to be seen.

"The Government remains committed to implementing all of

the Truth and Reconciliation Commission's 94 calls to action," said Andrew Gowing, a spokesperson for Canada's Attorney General Jody Wilson-Raybould in an email: "At this point, however, it would be premature to comment on the potential legislative or policy approaches that may be taken to address this particular issue."

Section 43 reads as follows: "Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances."

Canadian Catholic Bioethics Institute executive director Moira McQueen said the use of the word "reasonable" is key. If the law says no physical force is to be used, "it could be very dangerous

in some situations," she said.

A special education teacher she knows has often been "kicked and pummelled by a fairly strong young fellow with disabilities," she said. A teacher should be allowed to restrain someone in self-defence or to prevent them, say, from jumping out a window. This is different from using the strap as a punishment, she added.

The word "reasonable" allows people to work out how in different situations to prevent harm to the students and to the teachers, she said.

"In the home situation, I think it's awfully overdone to say minor reprimands should be illegal, or to put a label on a parent either driven to distraction by a kid not old enough to listen to reason, or holding a kid very closely to prevent him from dam-

— PROTECTION, page 5



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Church of the Gesù in heart of Montreal is a gem

By Alan Hustak
Catholic Register special

MONTREAL — The Church of the Gesù is in the heart of Montreal, just east of Place Ville Marie. Hidden from view, in part by a high stone wall, its main doors are four metres above street level and the marquees between the ascending spiral staircases mean it is easily mistaken for a theatre. Which the Church of the Gesù also happens to be.

There is really no other church like it in Canada. The city landmark is celebrating its 150th anniversary. It holds the remains of three of the Jesuit Canadian martyrs and is a former college chapel that had its basement converted into an auditorium in 1923.

One of Montreal's oldest cultural centres, the auditorium launched such important Quebec acts as *Anciens du Gesù*, *Théâtre Rideau Vert* and *Théâtre du Nouveau-Monde*. The careers of notable cultural figures Jean Gascon, Jean Louis Roux and Gratien Gelinat were nurtured at the Gesù.

Perhaps because of its proximity to *Place des Arts* and Montreal's arts and entertainment district, the rector, Rev. Daniel Leblond, opened the church itself in 1995 as a creative arts centre.

Thanks to Leblond's efforts the Gesù has become a sanctuary for what *Université de Montreal* theology professor Solange Lefebvre calls a community of "fragile Catholics" — a place of worship for those who have distanced themselves from the church in Quebec but accept its spiritual teachings.

Leblond, who is also a former provincial of the French-speaking Jesuit province in Canada, is a professional artist and photographer. He admits a certain tension exists between the Gesù's ongoing religious role and its evolution as an arts centre.

"Art is not religion, but art and religion are not opposites, they complement each other," he says.

The church has a role to play to encourage people to interact

with God through art, with the understanding that "historically, many of the great artists made their way through the church."

The Gesù was built in 1865 as a college chapel 30 years before Montreal had a proper Roman Catholic cathedral. To understand why events occurred in that order it is necessary to understand 19th-century ecclesiastical politics.

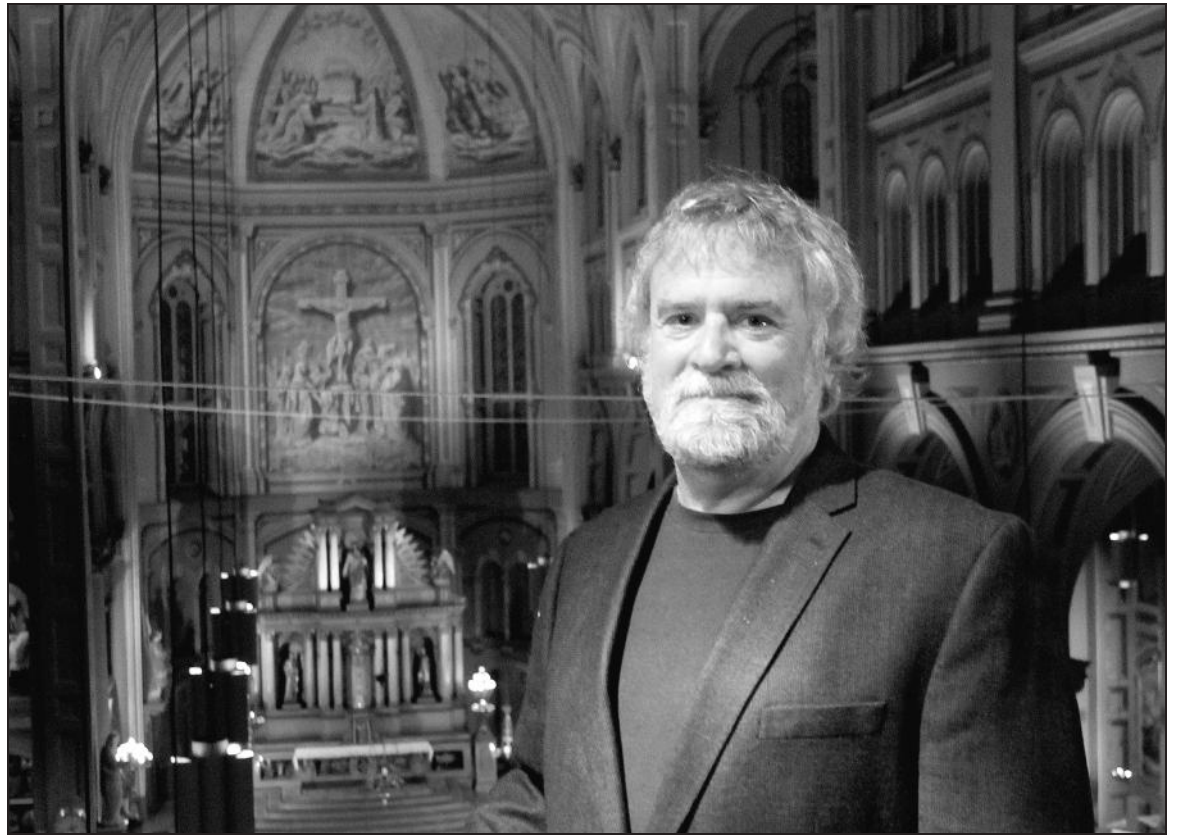
After New France became a British possession in 1763, the Jesuits, who had been in New France for 150 years, were expelled from British North America and their estates seized by the crown. The Sulpicians owned the Island of Montreal and were allowed to keep their seigneurial rights. Tensions arose in 1819 when Quebec appointed Jean-Jacques Lartigue as Montreal's auxiliary bishop.

The Sulpicians resented the unilateral appointment and refused to allow Lartigue to use their church of Notre Dame as a cathedral. This unleashed a lengthy schism between the Sulpicians and the diocesan bishops.

In order to consolidate his episcopal authority and wrest control of his diocese from the Sulpicians, Lartigue's successor, Bishop Ignace Bourget, invited the Jesuits to return to Montreal in 1842 to open a school which could rival College Montreal, which the Sulpicians had run since 1767. It took six years before the Jesuits finally opened College St. Marie.

Bourget then launched a public appeal for funds to build the promised college chapel that would be a copy of *Chiesa del Santissimo Nome di Gesù*, the Jesuits' mother church in Rome. The appeal failed and extravagant plans were scaled back by the Irish-born architect Patrick Keeley. The Gesù finally opened Dec. 3, 1865.

The Baroque grandeur of the church is deceptive. When you enter, the nave appears truncated until you reach the transept which soars three stories (23 metres) and the space opens to six magnificent side altars. The grey and gold *trompe l'oeil* frescoes are by 19th-century New York decorator Daniel Muller. There are also two massive can-



A. Hustak

MONTREAL CHURCH — Rev. Daniel Leblond, inside the Church of the Gesù, the Jesuit church in Montreal celebrating its 150th year. Leblond is the church's rector.

vases by an Italian master, Giovanni Gagliardi, as well as a copy of Carravaggio's death of St. Francis Xavier.

An ornate reliquary contains the remains of Jesuit martyrs Charles Garnier, Gabriel Lalemant and Jean de Brebeuf.

Among the church treasures is a replica of the original statue of Notre Dame de Liesse. The legend surrounding the statue goes back to the Crusades when three captured French soldiers prayed in their prison cells to Mary. Overhearing their devotion, a Muslim princess asked the captives to

carve an image of Mary or face execution. The soldiers, who were not artisans, awoke the next morning to find the ornate statue in their cell. They were released and took the carving back to France where it graced the royal chapel. The original was burned during the French revolution but the ashes were entrusted to the Jesuits and deposited in the base of a copy they brought to Montreal.

In 1960, the Jesuits announced plans to demolish the Gesù and the adjoining College St. Marie to make way for the campus of a planned Catholic university. The

Quebec government, however, had embarked on the so-called Quiet Revolution and began to distance itself from faith-based public institutions. The university was never built. College St. Marie closed in 1969 and its buildings were torn down in 1976, eventually replaced by a skyscraper.

Proceeds from sale of the property permitted the Jesuits to restore the Gesù in 1984. The Gesù was declared a Quebec historic monument in 1975 and recognized as a Canadian cultural heritage property in 2012.

Protection of parents, teachers a concern

Continued from page 4

aging himself or someone else," she said. "It could look very violent to other people, but necessary for the situation."

At the same time McQueen raised concerns about corporal punishment. "I think that it is dangerous, I do have a problem with that, especially if people are angry. There should be a balance."

Sometimes a "reasonable spank may be the best thing, even to bring someone to his or her senses," she said.

Section 43 has withstood 10 attempts in Parliament to abolish it, as well as a court challenge that went all the way to the Supreme Court of Canada in 2004. REAL Women of Canada along with Focus on the Family intervened in those court cases.

"Our main concern is the protection of parents and teachers," said REAL Women of Canada researcher Diane Watts. "The section of the Criminal Code is not really a debate about spanking, whether it is good or bad, al-

though the Superior Court of Ontario determined spanking is not child abuse."

"The section is concerned protection of parents and teachers from being criminalized, from being charged with assault with using reasonable force in directing, teaching, correcting children in the home and schools and in playgrounds and in public," Watts said. "There are situations that call for intervention with physical force, such as removing a child from the situation."

Institute of Marriage and Family Canada (IMFC) executive director Andrea Mrozek said they oppose removing Section 43 because it could lead to "state intrusion and infringement on the family and will, in effect, criminalize very good parents."

"What we know from the research, there is a very clear distinction to be made between abuse and spanking being used as a disciplinary tool," she said.

At the same time, Mrozek said she would personally not put spanking at the top of any tool box for disciplining children.

Based on following the latest research on how children attach to parents and how good attachment makes children want to imitate to please their parents, Mrozek said, "I am no fan of spanking."

But the danger of eliminating Section 43 means "a risk good parents will be getting visits from the Children's Aid Society," she said. It could also pit children against parents.

Criminalizing the use of force, as has happened in other countries, such as Sweden, has led "to a great increase in removing children from the family and putting them in foster care," Watts said.

Last February, Pope Francis raised the issue of spanking in one of his weekly general audiences. "One time, I heard a father in a meeting with married couples say 'I sometimes have to smack my children a bit, but never in the face so as to not humiliate them,' " Pope Francis was quoted as saying.

The pope said the father showed he respected his children's dignity. "He has to punish them but does it justly and moves on."



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L'Arche opens a second house in Saskatoon

By Darlene Polachic
The StarPhoenix

SASKATOON — In February 2016, exactly eight years after its first home opened in Saskatoon, L'Arche Saskatoon will welcome residents to its second house.

L'Arche serves individuals with high-needs disabilities, says director Wyndham Thiessen. "Each home has four residents plus four live-in assistants. Our homes follow the model of the L'Arche communities first established in France by Jean Vanier where assistants live in the same house as the individuals they assist."

The multi-bedroom dwelling L'Arche Saskatoon recently acquired is on Christopher Lane, a block from the first house.

"We are on target to welcome the first two people in February," Thiessen says, "and are seeking donations of quality furniture and other household items for the new house."

He says some renovations still need to be done, including converting the double attached front garage into two bedrooms and a bathroom. "We have two future residents who are in wheelchairs."

The house is part of a province-wide initiative to provide new homes for individuals currently

living in the Valley View institution near Moose Jaw. "One hundred and eighty people with disabilities live there, and it is a priority of the government to relocate them all. Two of the people coming to our second L'Arche house are coming from Valley View."

Providing quality activities for L'Arche residents is an ongoing priority. A recent innovation is the establishment of a workshop program that enables group members to be involved with healthy, productive activities. The program is partly social, but aims to fulfil its motto of "Making art, making friends, making peace."

With funding from the Ministry of Social Services, the program has moved from part-time to full-time status, and a grant from the Kinsmen Foundation provided for the purchase of a wheelchair-accessible van.

The home base for the workshop program is Zion Lutheran Church. Thiessen says group members go out in the morning, do something fun in the city — "maybe go for coffee, or go for a walk" — then return to the church for lunch and some creative activity.

Volunteers assist with the activities. One is a weaver who taught the group to make book-

marks and Christmas cards. They've also done some pottery and cardmaking

"We've started selling the crafted items," Thiessen says. "The goal is to grow the workshop program over time and possibly turn it into a paying industry."

"The workshop project seems to work well for our people. Some of them have tried other work placements, but prefer this. It's more relaxed and they're involved in meaningful activities. It's also an opportunity to be with other people and build relationships."

"Variety is important for our people," Thiessen says. "Doing different things prevents boredom. They have a range of abilities and skills. A couple are able to take the bus to the workshop program. Others have higher needs. It's a challenge to figure out ways everyone can participate and be involved."

The L'Arche community includes a group called Friends of L'Arche which gathers monthly. This is a collection of people who came to hear Jean Vanier speak about L'Arche at Queen's House in the 70s. The group wanted to start a L'Arche Home in Saskatoon, but were counselled to start by building rela-

tionships and getting to know people with disabilities and their families. The vision was revived in 2000 and Friends of L'Arche was formed.

The group meets the third Wednesday of every month in Grace-Westminster Hall. Fifty or 60 people share pizza and salads and enjoy an activity of some sort from 5:30 to 8 p.m. "We meet, eat, play drama games or bingo, or enjoy guest performers or

musicians," Thiessen says. "It's a social time and a support system for like-minded people."

"I know parents who have build strong relationships there. And we've seen people who were terribly shy in the beginning now comfortable coming to a microphone and sharing what's going on in their life."

For more information contact Thiessen at 306-262-7243 or wthiessen@larchesaskatoon.org



L'Arche Saskatoon

Fundraiser held for justice group

By Brigid Ward

SASKATOON — On Thursday, Jan. 7, a steak night fundraiser was held at the Sutherland Bar in Saskatoon by a new solidarity-based social justice group made up primarily of students and recent alumni of St. Thomas More College and the University of Saskatchewan. They were raising money to facilitate a grassroots co-operative farming organization in the mountains surrounding the city of Bonao in the Dominican Republic.

The Saskatoon group, called Canadian Amigos of the Federación (CAFE), work with *La Federación de Campesinos Hacia el Progreso* (FCHP). Cooper Muirhead, Anson Liski and Kassia Krawchuk — all founding members of CAFE — spoke at the fundraiser about *La Federación*, a group formed in the 1990s to address adversity in their

community. At that time, Hurricane David had recently devastated the area, and Canadian mining companies were threatening the farmland and living environment of the people. *La Federación* organized and developed a network of resources and labour to form a coffee-growing co-operative, among other initiatives, to support themselves, their families and their community.

CAFE's current project is collecting the necessary funds to help *La Federación* build a Solidarity Market in a location central to the communities, colloquially known as "the bridge." CAFE also promoted their Internet-based fundraising campaign for the proposed marketplace (or Colmado) on the Go Fund Me website.

The 25 small communities that make up *La Federación* are geographically isolated, and a marketplace of this type would mean that the farmers in the area would

have a place to bring their goods and sell them directly to buyers, as well as purchase goods they need.

Esteban Polanco, *La Federación's* founder and current executive director, has called the market an "alternative economy" that supports producers and consumers through direct action. The proposed market place is an initiative of *La Federación* and some work has already been done.

Funds raised by CAFE will be used to facilitate local planning and building. Founding CAFE member Irena Smith is currently residing at *La Federación*, conducting demographic research for the organization under the supervision of Caitlin Ward, principle investigator and Engaged Learning Co-ordinator at St. Thomas More College.

Though CAFE is not officially affiliated with the University of Saskatchewan or St. Thomas More College, most of CAFE's members are alumni of STM's Intercordia Program, and first encountered *La Federación* and its community through their participation in the program.

Intercordia, a Canada-wide organization, is co-ordinated at STM by Ward. It facilitates a solidarity-based variety of experiential learning, in which students live with and learn from host communities in the Global South. Students apply to the program and complete a course during the school year, before travelling to their host communities. They complete further coursework for STM while they are there and on their return to Canada. In the past, communities in Nicaragua, Bosnia, Ukraine, Mexico, Ghana, Honduras, and Ecuador have also hosted Intercordia students.

L'ARCHE — Joshua Smith (left) and Cody Stack do some baking at L'Arche Saskatoon, which is preparing to welcome residents to a second home in the city.

Core neighbourhood grocery store closing in Saskatoon

SASKATOON — Low sales and a challenging market are forcing Good Food Junction to shut its doors in Saskatoon's core neighbourhood.

The Good Food Junction (GFJ) Co-operative board of directors announced they will be closing the grocery store located adjacent to Station 20 West on 20th Street in Saskatoon as of Jan. 27, 2016.

The decision comes after three years of insufficient sales to support the store, despite the efforts of the co-operative's board, management and staff to profitably operate a grocery store within a challenging industry and highly competitive marketplace.

"It was important to the board and the core members of the co-op, that the store provide exemplary service and offer a wide variety of high-quality fresh foods at an accessible price. Unfortunately, the co-op was not able to meet our customers' expectations with respect to product offerings and prices. The co-op's low sales reflect this," says board vice-chair Audra Krueger.

"Our inability to overcome the complex challenges of running an independent grocery store in an under-served community made

the decision to close the store necessary."

The Good Food Junction co-op (GFJ) opened in September 2012, after a grassroots fundraising initiative that involved many local churches and community organizations. The co-operative was a community-led initiative responding to a lack of affordable fresh food in Saskatoon's west-side core neighbourhoods, after the community's last remaining grocery store closed in the 1990s.

Operating with a focus on addressing food security in the community, the co-operative grocery store grew to some 1,800 members in its three years of operation.

Krueger says, "Despite strong member growth and unwavering core support, the store could not generate sufficient sales in the highly competitive, low-margin grocery industry to sustain itself."

The GFJ store's closing Jan. 27, will be preceded by a liquidation sale starting Jan. 15.

Board members expressed sincere thanks to the Good Food Junction's donors, members, staff, and many customers for their support and genuine efforts to address food security in Saskatoon's core neighbourhoods.



FacetoFace

FACETOFACE — Some 330 people attended the United Conference presented by FacetoFace Ministries Nov. 21 - 22 at the Cathedral of the Holy Family in Saskatoon, with a youth track and an adult track exploring the theme of mercy through talks, music, prayer and worship.

Former Colombian journalist now deacon in Canada

By Philippe Vaillancourt

QUEBEC CITY (CNS) — A well-known personality in Colombia, he fled to Canada to stay alive. Uprooted, new to the French language, he lived in precariousness in Quebec City, drawing strength to live from his family and his faith. Now he is in charge of the Latino community of the Archdiocese of Quebec.

Here is the exceptional story of a refugee.

Deacon Arismendy Lozada glanced at his cellphone. News alerts flashed on his screen, alternating among soccer, religion and politics. From his office in Saint-Mathieu's rectory in the Sainte-Foy borough of Quebec City, he still follows the feats of Bogota's Santafecito soccer club. However, the ever-present news about Canada's plan to welcome 25,000 Syrian refugees made him pensive.

"We come with a luggage full of dreams. When the plane touches down, everything is wonderful," he said, thinking about refugees now arriving on Canadian soil. He knows what he is talking about: In order to stay alive, he fled Colombia in 2003 and ended up in Canada.

If he could speak with every single Syrian refugee, he would say: "Stay hopeful, stay faithful."

Born in the 1960s in the Colombian department of Caqueta, he grew up to become a respected journalist, writing and doing some radio and television. Known for his social sensitivity, he was elected journalist-of-the-year by his association in 1989.

But his life took an unexpected turn when, hospitalized, a blood transfusion left him with hepatitis



CNS/Philippe Vaillancourt, Presence

REFUGEE EXPERIENCE — Deacon Arismendy Lozada, who came to Canada in 2003 as a refugee from Colombia, is pictured Jan. 7 at the Saint-Mathieu rectory in Quebec City.

C. Cirrhosis almost killed him.

"When we face death, we start to question ourselves," he said.

"I was Catholic, like everybody. I went to church sometimes. Back then, I had a radio station in the small town where I was born. The priest came to me one day and asked if I could do a live one-hour transmission of the mass. I thought to myself that it would make me lose money, but I said 'yes' so he would leave me be," he recalled. "But after my illness, I started my quest: Who am I? Where I am? Why I am here? And one day, I wondered what God wanted with me. . . ."

These questions led him on a process where he went from

being a "mundane" Catholic to an "engaged" Catholic — to the point where he would enter the seminary and, ironically, see the same priest he thought so bothersome become his spiritual director. After a year and meeting the woman he would marry in 2000, he agreed with his bishop to become a permanent deacon.

Because of his fame and his reputation for social involvement, he was asked to become a peace councillor for the talks between the government and the Revolutionary Armed Forces of Colombia, or FARC. This commitment would eventually force him to flee to Canada.

"I was receiving threats from

the FARC and the paramilitary. I always asked them to stop human rights violations: Human life is the most important, whatever the context. But one day, I was told: 'You, you're a military objective.'"

The threats became more insistent.

"A man came to see me in my office. We were talking, and he put a gun on the table. He said: 'You have 72 hours to leave this country. If we find you after that, you're a dead man,'" said Lozada.

Forced to flee to Canada with his wife and daughter, he went to Quebec City, where the exhilaration of the first days quickly faded as a new harsh reality set in: cultural shock, learning French and financial difficulties. He received student loans to learn social service in college, but since it was not enough money to support his family, he had to find a job. After being turned down many times, he ended up cleaning buildings.

"I have to confess: The first night I went cleaning, I found bathrooms that were in really, really, bad shape. I cried. I said: 'Lord, what I am doing here?' But after a second and a third night, I started thanking the Lord: 'Thank you, because of this I will have money to feed my family.' We did not want to leech off the system. As a family, we had a dream, and because of that, we wanted to find a job."

The year he left Colombia was the year he was supposed to be ordained a deacon. He had all his papers, and a meeting with Cardinal Marc Ouellet of Quebec would put him back on track.

"When I met with Cardinal Ouellet, I was expecting a cold man. But he took me in his arms and said:

'Welcome home.' This made a difference for me," Lozada recounted.

Ouellet — who lived for a while in Colombia — made him a pastoral agent and asked him take charge of the Latino community of Quebec City, a role he still plays. Among the 6,000 members of this community, fewer than 300 usually attend Sunday mass in Spanish.

"Our goal is integration, not to have a ministry among ourselves and become a ghetto. We call it a 'passage' ministry."

He said some moments are harder than others. In August, a Colombian couple from his community, Julian Esteban Muneton Vasquez, 29, and his eight-month pregnant wife, Ingrid Zamorano, 30, died in a car accident when hit by a drunk driver. Lozada knew the couple well.

"Julian and Ingrid came to the Spanish mass," he said. "They were an example of integration. One year after their arrival, they both had a job. Last September, they were supposed to start university. I blessed her womb during mass."

Life must go on, he said, just like for all the refugees, including Muslims, now coming to Canada.

"When we have love, it rejects fear. This is what we must have: Love for our neighbour. To offer a welcome that will make a difference. It is up to every one of us to do our part."

"Our Muslim brothers and sisters have values," he said. "They live their faith in a way, and we live our faith our way. But it's the same faith. And when we have faith, we have values. Our Muslim brothers have a lot of values."

"Canada is a welcoming land of peace that has a priceless treasure: its values."

For sister, there is no 'typical' day in ministry of service

Sister Bernadette Feist, OSU, a new member of the CMIC board of governors, shares this article about her typical day in the missions. This is from the winter issue of Catholic Missions In Canada and is reprinted with permission.

By Sister Bernadette Feist, OSU

This was *one* day in the city of Regina, one hour from our Valley Native Ministry in Lebret, Sask.

10 a.m.: We have a SARA meeting (Sisters Association of Regina Archdiocese) to prepare for celebrating "Consecrated Life" year, declared by Pope Francis.

12:30 noon: Mass at Campion College to meet with Rev. John Meehan, SJ, who presents monthly teachings to First Nations parishioners at the Valley Native Ministry Program. Then, over to Burns Hanley to pick up religious supplies and materials to use in ministry for 25 reserve communities. Then, a visit to Webb's Copier for toner. Ink ran out the day before.

Ursuline Sister Bernadette Feist, pastoral administrator at Valley Native Ministry in the Archdiocese of Regina, writes that she has one wish this year: "One more person to work among, and share the gifts of, First Nations culture by listening and praying with our native peoples."

Driving out of the city, a stop at Superstore for bread buns for the Friday "Too Good To Be Threw," where about 60 lunches are served weekly.

Into the evening, a phone call: "Could you please come and pray with us? Mom will soon leave us, she's asking for you."

My reply: "Give me tonight to rearrange my tomorrow (confirmation gatherings) and I'll see you in the morning." But — where do they live in Regina? Abraham set out for a land he did not know (Hebrews). By faith he arrived. So did I. And so the following stories to share.

Irene's last goodbye

Just recently, many of us gathered at the home of the late Francis and Irene Desnomie on the Peepeekisis First Nation, for the traditional wake of recently deceased Irene Desnomie.

I was present as a friend of the family for 35 years, and as one of others who had come for prayers of the sick and receiving of holy communion in Irene's home in Regina. The day before she died, family had called me — at Irene's request — I could only continue



CMIC

NEVER A TYPICAL DAY IN MINISTRY — Sister Bernadette Feist, OSU, on right, with, from left: Arlene Johnson, from Peepeekisis, and Zelda Bear and her brother Terry from Standing Buffalo, at the drop-in centre, Too Good to Be Threw.

her journey with her, as friends and family gathered on the reserve for the wake. The event was taken up with much visiting, storytelling, drum-songs speaking, and meeting relatives and visitors. Time passed quickly, and after a couple of hours, an elder came and gave me a hen pouch of tobacco, asking if I would say a few words

when called upon. I accepted the tobacco and joined in their prayers as the evening passed.

At some point, I was able to speak what was "so right" to share. I told of the experience of first coming to the house 35 years ago, when the late Irene had said to me, "You must be very welcome in our home, because the

dog under the porch steps feeding her young did not bite me, or even stir."

More stories followed about those years, but the most important one was when I visited the day before she died. After prayers and a couple hours with her fami-

— TIME, page 8

Archbishop in Belgium seeks euthanasia opt out

By Tom Heneghan
©2016 Religion News Service

Belgium is embroiled in a religious freedom controversy after the new head of the country’s Roman Catholic Church demanded that faith-run hospitals and nursing homes have the right to refuse euthanasia to patients.

A 2002 law decriminalized euthanasia for terminally ill adults and it has the support of a large majority of public opinion and politicians. But opposition in this historically Catholic country has grown as lawmakers extended the practice to including terminal-ly ill children and people with severe psychological problems.

At the end of a long interview with the daily Het Belang van Limburg the day after Christmas, the new primate of Belgium, Jozef De Kesel, acknowledged that many secular-minded Belgians had no problem with abortion or euthanasia.

“But it is not obvious from my faith,” said De Kesel, who is the Archbishop of Mechelen-Brussels. “I think that we have the right, on an institutional level, to decide not to do it. I am thinking, for example, of our hospitals.”

The statement surprised many because De Kesel’s reputation as a moderate made him a popular choice when the pope appointed him to succeed his arch-conservative predecessor Andre-Joseph Leonard last month.

“We were happy when he arrived, he seemed like an open man and I had great hopes for him,” said Jacqueline Herremans, head of the Association for the Right to Die with Dignity. “I didn’t expect comments like this.”

Several politicians and right-to-die advocates promptly came out against the idea, saying religious health care centres could not opt out of providing a legal medical service because they are financed by taxpayers through

Heneghan writes about religion from Paris.

state subsidies they receive.

Senate President Christine Defraigne, from the liberal Reformist Movement party, said the euthanasia law was clear. “Freedom of conscience does not apply to hospitals,” she said.

Defending the Catholic position, lawyer Fernand Keuleneer — a former member of the federal euthanasia commission that reviews death requests — said the law foresaw a conscience clause for doctors but did not mention institutions. “The law does not create . . . a fundamental right to euthanasia,” he argued.

The 2002 decriminalization law was originally only for terminally ill patients with diseases like cancer. Religious leaders and some conservative politicians have long opposed euthanasia, but public acceptance has grown over the years — especially in Flanders, the Dutch-speaking northern region with about 60 per cent of the population — and voluntary deaths have risen steadily.

From 235 deaths in 2003, the total climbed to 953 by 2010 and then jumped to 1,432 in 2012 and 1,924 in 2014. About 80 per cent of the cases are in Flanders, where people may be influenced by the neighbouring Netherlands, which also passed a law in 2002 after turning an official blind eye to the practice since the 1970s.

As public acceptance grew in Belgium, the criteria for accepting requests for euthanasia were loosened to the point that unusual cases began to appear in the news.

In 2013, identical 45-year-old twin brothers, deaf since birth, got lethal injections after they began to go blind and told doctors they could not bear not seeing each other. That same year, a 44-year-old man born female was euthanized because he suffered “unbearable psychological suffering” after several botched sex-change operations.

A serial murderer and rapist was granted permission for medically assisted suicide in 2014 due to the mental anguish he suffered since he had no prospect of release because he could not over-



RNS/REUTERS/Eric Vidal

EUTHANASIA CONTROVERSY — Archbishop Jozef De Kesel speaks as he is named Archbishop of Mechelen-Brussels, during a mass in Mechelen on Dec. 12, 2015. Kesel has demanded that faith-run hospitals and nursing homes have the right to refuse euthanasia to patients.

come his violent sexual impulses.

This decision was reversed a week before he was to die, possibly because about 15 other convicts also applied for euthanasia after his request was granted.

While cases like these stiffened the resolve of euthanasia opponents, public acceptance was so widespread that newspapers expressed surprise at the negative comments made abroad when the Parliament voted in 2014 to allow terminally ill children to opt — with parental consent — to die.

“I’m annoyed at hearing ‘you kill children’ in the foreign media. We don’t use that kind of language anymore. It’s a very different debate on a different level,” said Bart Sturtewagen, editor-in-chief of the centre-right newspaper *De Standaard*. The left-wing daily *De Morgen* said Belgians should be proud to be “ethically progressive leaders.”

Public opinion and politicians agreed. An opinion poll in 2013 before the vote on allowing euthanasia for children showed that 74 per cent of those surveyed supported the reform. When it came to the legislative vote, large majorities backed it in both houses of Parliament.

With such widespread support for euthanasia, and the once-powerful Catholic Church reduced to an average five per cent attendance at Sunday mass, De Kesel’s comments could seem to be background noise that politicians could ignore.

But the church still plays an important role in Belgium’s mixed private and public health care system. Private Catholic institutions provide about three-quarters of the hospital beds in Flanders and 42 per cent in French-speaking south Belgium, or Wallonia. They also run roughly a third of the nursing homes in the country.

The Catholic hospitals, which receive state subsidies, officially offer only palliative care for end-of-life patients, but not all of them have an outright ban on euthanasia in their guidelines.

The debate over De Kesel’s comments has brought to light that, in the first such case, a Catholic nursing home outside Brussels has

been sued for refusing to euthanize a 74-year-old patient.

A court is due to rule on the case in April.

Queen's House

Retreat and Renewal Centre

Retreats & Workshops

Maranatha Yoga — Kate O’Gorman.
Mondays, Jan. 25 - March 21, 7:15 p.m. - 8:30 p.m. Cost: \$10 drop-in.

Silent Directed Retreat: “Be still and know that I am God” (Ps 46:10) — Dianne Mantyka and Bishop Gerry Wiesner, OMI.
Friday, Jan. 29, 7 p.m. - Sunday, Jan. 31, lunch. Cost: \$345, live-in only.

An Introduction to the Enneagram
Sarah Donnelly and Sister Marie Gorsalitz, OSU.
Saturday, Jan. 30, 9:30 a.m. - 3:30 p.m. Cost: \$55, includes lunch.

Exploring Ecological Spirituality for Today
Sr. Judy Schachtel. Tuesday evenings, Feb. 2, 9, 16, 23, 7 - 9 p.m.
Cost \$10/session or \$30 for all when paid at once.

The Book of Exodus — Paul Fachel, OMI.
First Wednesday of the month, 10 a.m. - 12 p.m. Feb. 3, March 2. Cost: \$15.

A Day Away — Gisele Bauche.
Second Wednesday of the month, 9:30 a.m. - 3:30 p.m. Feb. 10, March 9.
Cost: \$25, w/lunch.

Women in Ministry Friday Luncheons
Marie-Louise Ternier-Gommers and Rev. Amanda Currie.
Fri., Feb. 12, March 11, 12 - 1:30 p.m. Cost: \$10.

The Five Love languages: A St. Valentine’s Day Workshop
Sarah Donnelly. Sat., Feb. 13, 9:30 a.m. - 1 p.m. Cost: \$35, includes lunch.

Spiritual Formation Day: Prayer and Discernment
Bishop Gerry Wiesner, OMI. Sat., Feb. 13, 9 a.m. - 4 p.m.
Cost: \$55, includes lunch.

Did You Ever Wonder? Common Witness Project of the Anglican-Roman Catholic Dialogue of Canada
Marie-Louise Ternier-Gommers. Wed. evenings, Feb. 17, 24, March 2, 9, 16, 7 p.m. - 9 p.m. Cost: \$10/session or \$45/series. ***Please note: this series is being offered at St. Andrew’s Anglican Church in Humboldt.**

Transitions: Your Journey of Transformation Through Grief and Loss. Sarah Donnelly.
Thurs., Feb. 18, 7 p.m. - Sun. Feb. 21, lunch. Cost: \$390, live-in.

Ongoing Events at Queen’s House

Centering Prayer: Monday evenings 7 p.m. ♦ **Taizé Prayer for Christian Unity:** Second Tuesday of the month, 8 p.m. ♦ **Personal Day(s) of Private Prayer:** Book anytime ♦ **Queen’s House Weekly Celebration of Holy Eucharist:** Wednesdays, 3 p.m. (call to confirm time — all are warmly welcome!) ♦ **24-Hour Eucharistic Adoration:** Fourth Monday of the month, 12 p.m. - Tuesday, 12 p.m.

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‘Then it was time to listen’

Continued from page 7

ly, Irene said to me: “If you have to go now, that’s OK, it is done.” She had earlier also received holy communion with us. And then she added, “But they should feed you first.”

Yes, I did enjoy soup, sandwiches, coffee, and more visiting. Then I returned to Irene for my goodbye. We began to talk about every line in Ecclesiastes — “There is a time . . .” Finally, I said to her, “Irene, now it is time for me to go.” Her eyes lit up, shone like stars, and with a big smile on her face, she said: “And me, too.”

The following day, family had called that Irene had completed her journey here on earth, peacefully going to her God. The traditional wake continued, until close to 8:00, when one of the sons spoke.

He said: “Mom always told us as kids, to pray before we went to bed. She said we must not only pray the Our Father, if we are by

ourselves or if we are with others, but also say the Our Father before going to sleep. Now, would Sister please come and lead us in this prayer?”

He invited all to join hands, connecting with the casket before us, encircling the drums in the centre of the people, as we all prayed Our Father. Now that you have read these stories, take a minute of quiet time and pray the Our Father. Funerals among First Nations Peoples are a great “teaching” time and experience of inculturation.

Drum songs in Piapot

At Piapot, elders spoke of the history their ancestors had left them. There were drums to begin the celebration of mass — joining faith and culture — as was the life experience of Connie Iron, another recently deceased. Following the liturgy were more drum songs and speakers who have been given tobacco. And then it was time to “listen.”

Human condition holds both dark and light in tension

Outlooks from the Inner Life

Cedric Speyer



“Most would agree that our planet is in a bit of a mess; it seems like we’ve lost our way. There is far too much shadow being projected out; each person seems to be trying to take their insecurity out on others. And we are all collectively beating up on the planet. If you heal yourself, you truncate a line of darkness that would have been passed down to you, via your family line, for thousands of years . . . this is something to think about.” — Stuart Wilde

“I have learned silence from the talkative, toleration from the intolerant, and kindness from the unkind; yet strange, I am ungrateful to these teachers.” — Kahlil Gibran

Most of us would agree that love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control in service of higher purposes are all good qualities and redemptive virtues. Yet most of us have also had the experience of those ideals feeling remote and inaccessible when we’re in reactive mode to troublesome persons or events. Then the “pain-body” takes over, with its resentful ledger of every time we’ve been hurt or offended in the same way. Then “the religion of our better moments” doesn’t help us. Emotional toxicity prevails.

Speyer is a Benedictine Oblate as well as Clinical Supervisor of E-Counselling for a major employee & family assistance program and creative director, InnerView Guidance International (IGI). He holds master’s degrees in creative writing, counselling psychology, and education. As a pioneer of e-counselling in Canada, he developed and implemented a short-term counselling model for online practitioners, edited a textbook on the subject, and does related freelance writing.

What then? We are not always big enough to make room within ourselves for the enemy without, not to mention loving them accordingly, as we would love ourselves. It can also lead to a futile inner wrestling match if we impose an ethic of spiritual generosity on the situation. Even if we did win that battle, the one between the “bad me” and the “good I,” so to speak, it sustains the split and reinforces the divided self, the half-life of the ego. So how then, do we live “on earth as it is in heaven”? Experience has shown, whether it’s from the individual soul’s workshop in the privacy of our own rooms or in the family and community crucible, that it’s the courage to hold the very human position, the one in the middle between heaven and earth, containing the tension of opposites. The very crux of creative life is the ability to embrace apparent contradictions: busyness/stillness, solitude/intimacy, for just a couple of examples, and of course the core duality — good and evil. The alternative is to project and polarize, which we see rampant in the world these days, with its

black and white morality. Let’s pause on that note for another telling quote:
“If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?” — Aleksandr Solzhenitsyn

That brings us back to the dark or shadow side we would disown in favour of being a creature of light if our humanity wasn’t lost in the bargain. Angels have a different job description than we do. In the human condition, we are all too familiar with what brings out the worst in us, those who get on our nerves at best, and at worst . . . well, the worst does have a way of coming home to roost, doesn’t it? As one exasperated husband once told me, “You try being married to it!” The truth is we are all married to it. Do we therefore look to our own shadow nature to heal the darkness we see in others? Or do we simply blame and shame them according to our judgment of their subhuman state? The consequence of that would be to actively reject or passively shun those who appear to spoil our peace. Yet there is an alternative. We can welcome the psychological or social enemy as a spiritual friend in disguise, calling forth our particular soul work. We can expand instead of contract. When we see the darkness descending in the form of some personal or universal evil, we can name it in order to invoke the antidote in our own being and behaviour, aligned with our preferred state and chosen values. To practise: sit quietly, close your eyes and visualize a landscape, symbol, encounter, or

image that represents a quality or virtue you would like to manifest more consistently. For instance, if you choose compassion you could imagine a healer at work. Then call up a scene that contradicts it, such as a prison camp with cruel guards overseeing it; see if you can maintain your compassion as you place yourself in that setting. If you can’t, then compassionately witness your resistance. Choose another quality, such as beauty. Experience in your

mind’s eye a rippled lake tinged with the glow of sunset, or a loved one whose beauty shines through their face. Now try to hold that sense of beauty when actively imagining a foul garbage dump or in close quarters with someone you find repulsive. The object of the exercise: finding the centre of the cross, which is built into every encounter and life situation, beginning with both life and death being Life-giving.



J. Weber

SOUL WORK — “The very crux of creative life is the ability to embrace apparent contradictions,” writes Cedric Speyer — darkness/light, busyness/stillness, solitude/intimacy. . . . “The alternative is to project and polarize, which we see rampant in the world these days, with its black and white morality.”

Practising spirituality like we are learning to walk

Barefoot and Preaching

Leah Perrault



Over the last several weeks, our baby girl has been learning to walk — a deeply spiritual practice, if you ask me. It begins with tentative and almost unintentional experimentation before it gives way to gradual practising, when circumstances (like siblings, food or pets) do not require the speed of crawling. I love the thrill of success written all over their faces when they realize they can do it, even if it is only for a

moment. I love the stubborn refusal to walk on anyone else’s terms. I love the way walking moves from a curiosity, to a determination, to an assumption. Grace shows up in such ordinary things. When Charlize’s first steps spanned the end of one year and the beginning of another, something new happened in me: the concept of resolution gave way to readiness. Charlize did not plan to walk. She did not understand it as a concept, Google it, break it into steps and write deadlines in her agenda. Her natural curiosity aligned with her growth to make a miracle. She pushed herself to standing. Saw a new perspec-

tive. Scared herself a little. Grinned. Sat down. Rested. Tried it again. So it is with spirituality. It’s not just a hipster buzzword. Spirituality is nothing other than the practices that allow us to live peacefully in reality. When I run out of solutions for making my own life work and realize that I cannot build the world the way I want it all the time, I find that I am ready to practise a spirituality that changes my life. Reaching the legal age of adulthood somehow gave me the impression that I was in charge of my growth. When I find myself trapped in that illusion, I can laugh instead of trying to force myself with resolutions and resolve. When I am ready, I can practise some more. What if the great spiritual masters are not people who have it all together, but people who learn how to love their weakest selves? I am impatient and arrogant. I am suffocatingly helpful. I adore eating and despise exercise. My standards are unreachable and

knowing it does not seem to change them. I am critical and I have sharp edges. I used to hide these things (in organized and pretty shoe box systems I found on Pinterest), dressed up like assets, afraid that if others knew them, they would feel the same way about me that I felt about myself: disappointed. And when I couldn’t keep stuffing things into that pretty closet anymore, it blew up and I realized everyone already knew. And they loved me anyway. What if the great spiritual masters are not people who have it all together, but people who learn how to love their weakest selves? What if spiritual beginners and spiritual masters have one key thing in common: they practise walking peacefully, both when they don’t know how and when they think they have it mastered. We all begin to practise walking without knowing how. Spirituality invites us to continue to practise so we can find the same delight in it that we found the first time.

I have grown tired of the pace of my life lately. I am weary of the rushing and my own impatience, so at the same time as Charlize was taking the time to learn to walk, I was ready to take the word “hurry” out of my vocabulary. I am practising gentleness with time. Since then, we have been late more often. I have tied more shoes and dried more tears. We have laughed in the mudroom more. And I have failed as many times as I have succeeded. So I sit down. Rest. Try again. Every time I see my kids’ faces instead of my watch, God delights in me. When I mess up and say sorry, God’s eyes fill with proud tears. We are so desperately loved, as we are. When I am ready to stop beating myself up, to stop assuming that I have the answers, to stop planning my success to death, I am ready to walk barefoot into practising spirituality as though I have never been here before. I am ready to be loved and to grow, to practise walking all over again.

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

Sister's life and work has impact across generations

Both Lungs

Brent Kostyniuk



Sometimes you are given a gift but don't realize just how special it really is. The gift may be something you received a long time ago, or perhaps it simply blends in so well that you hardly realize it is there. The gift could be an heirloom of unrealized value, which has always been in your family, passed down through the generations. Or the gift could be a person, a person who somehow exhibits all of these traits. For nearly five decades, St. Basil Parish in Edmonton has had just such a gift — Sister Petronella Dybka, SSML.

Back in 1967, St. Basil celebrated the completion of the new parish complex consisting of the church, a large monastery and the significant Cultural Centre. Moving from an extremely small parish hall — which was in fact the original St. Anthony's Church, now on display at Fort Edmonton Park — to the Cultural Centre was an almost unbelievable blessing. In addition to the main hall, which could seat some 700 people, there would now be dedicated rooms for the youth of the parish and, significantly, a children's kindergarten.

Kostyniuk, who lives in Edmonton, has a bachelor of theology from Newman and is a freelance writer. He and his wife Bev have been married for 37 years and have eight grandchildren.

With the both the moral and financial support of the St. Basil's Ukrainian Catholic Women's League (UCWL), a *sadochok* — little garden — program was established. Sister Petronella agreed to be the teacher of the 24 children who had enrolled. Eventually the program expanded to include classes for three-, four- and five-year-olds, all benefitting from this unassuming woman who has dedicated her life to building the church.

This is not to say that Sister Petronella is not appreciated. Lena Sloboda, honorary life member of the UCWL, is eager to let people know just what Sister Petronella has contributed to St. Basil over half a century.

"We all know that the development and growth of a parish depends on the formation of its children. It is evident that Sister Petronella's apostolic work and service among the children did much to assist the efforts of our parish pastors in the development and growth of our parish."

Mrs. Sloboda notes that St. Basil's *sadochok* program provides fertile ground for future enthusiastic parishioners. "We observe that children who attend *sadochok* classes continue with church programs. We see them serve as altar boys, enter Children of Mary. Later, they take an active part in the parish. Their establishment in the parish begins

with *sadochok*. We now see how the program has influenced the mothers who were in *sadochok*; they are now bringing their children to *sadochok*."

Katherine Bily is one of those now bringing a second generation to benefit from Sister Petronella's spiritual guidance. "Thirty-three years ago, I was a student in Sister Petronella's four-year-old *sadochok* program, and I looked forward to seeing my friends two mornings every week. She taught us how to sing Ukrainian folk songs, how to count in Ukrainian, and even a few dance steps. We practised for the Christmas and Mother's Day concerts and waved to our parents in the audience. We wore costumes for the concerts — angels, shepherds, elves, snowflakes — and Sister Petronella told us that, on stage, singing for Jesus, we truly were angels! Today I have a daughter in Sister Petronella's four-year-old *sadochok* program. Her classmates are also children of Sister's former students. Now I get to watch her on the same stage, in the same costumes, singing the same songs to Jesus." The *sadochok* Christmas concert remains a highlight of the annual parish calendar.

While the *sadochok* program is a remarkable accomplishment in itself, Sister Petronella did not hesitate to take on more duties when asked. From 1968 until 1997 she assumed the responsibility of preparing St. Basil's children to receive the first solemn holy eucharist. During that time she taught some 1,800 children. Sister also prepared first communicants in the two rural parishes of Calmar and Thorsby. For 15 years beginning in 1983, she served as catechist for the annual St. Basil summer camp at Pigeon Lake. That same



BUILDING THE CHURCH — Sister Petronella Dybka, SSML, is seen here with children holding their Easter baskets in 2015. Over the years Sister Petronella has taught hundreds of children in the *sadochok* program. In providing fertile ground for future enthusiastic parishioners, she has built up the church over the generations.

year, Sister was given even more responsibility as spiritual director of St. Basil's Children of Mary, a program for girls aged five to 12. At regular meetings, the girls learn about their faith and Ukrainian traditions. Divine liturgies are regularly enhanced with their presence in veils and blue capes.

Each of those girls has a special story to tell about how Sister Petronella has influenced her life. Victoria Kostyniuk is one of them. "Sister has always been a huge role model in my life. She always encourages me to be a leader in our church community. From nurturing my love for Ukrainian dance and

culture, to leading the Children of Mary choir, Sister has always supported me, no matter what. I can't thank her enough for doing so."

No one is certain just how many children have been influenced by Sister Petronella over the years, but the number is certainly in the thousands. Equally immeasurable is the contribution these children have made to the church in their adult years.

Today, Sister Petronella's warmth, deep spirituality, kindness and joy attract children, as they have for nearly 50 years — a remarkable achievement by this hidden treasure.

In a new year: singing a different tune



Figure of Speech

Dr. Gerry Turcotte

I will solve my riddle to the music of the harp. — Psalm 49:9

Several years ago, when my daughter decided she wanted to learn to play the piano, a good friend tracked down a used upright for us on Kijiji. Even though it was on its last legs, Sophie was able to spend almost two years learning her basic skills until a better instrument was needed. When we discovered that the soundboard on the first piano was irreparably damaged, it became a large, useless, dust-collecting sculpture in the dining room.

Recently another friend sent me a website featuring creative

Turcotte is president of St. Mary's University in Calgary.


ideas to repurpose otherwise dead pianos. One of these caught my fancy, so on New Year's Eve, my son and I began dismantling the upright and slowly converting it into a writing desk, built on the exposed skeleton of the once noble instrument. It will live again!

The timing for this project is relevant. I always follow a number of rituals on New Year's Day. One of these is to engage in key priority activities, this on the unscientific premise that how you start your year will be a template for how the rest of it unfolds. For me this means spending quality time with my family, completing one important work task, and starting a creative project. I also set aside time for meditation and prayer. This, inevitably, compels me to review issues that matter, priorities for the

year ahead, fears and successes, goals and objectives. And it is always a time to say thank you for the blessings in my life, no matter how hard or how difficult the prior year has been.

I don't want to draw an overly long bow here, but it seems to me that the repurposed piano is a more useful metaphor for the new year than the cliché of "starting from scratch." The reality is that we begin each new year by repurposing the last. We may acknowledge things that are no longer working for us and try to change them, but we inevitably build on the foundation of the past.

The start of the calendar year should offer an opportunity to expose our core, figure out how we're put together, to acknowledge the beauty of who we are and how God made us, and also to reimagine the possibilities for transformation. Like our humble piano, we should be true to who we are, even while playing a different tune. The important thing is to always look for the potential within every object, situation and individual, and then find ways to help that potential emerge. That's an upright resolution if ever there was one.



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Learning to love well is the work of a lifetime

Liturgy and Life

Lorette Noble



This Sunday’s Gospel tells us about Jesus’ visit to Nazareth, where he grew up with Joseph and Mary. It takes place not too long after he began his public life. He had been baptized by John the Baptist and those present at the time heard a voice from the heavens saying, “this is my Beloved, in whom I am well pleased.”

Christ had also spent 40 days in the desert where he was tempted by the devil. And he had been going around Galilee preaching in synagogues and doing miracles healing sick people. Then he decides to visit Nazareth and, on the Sabbath, “he went as usual to the synagogue” and read the Scriptures.

At first the local people were amazed and spoke well of him, until some began asking, “Is this not Joseph’s

Noble was pastoral animator in an elementary Catholic school for 30 years, produced community television programs for 11 years in the 1980s and ’90s, was animator for her diocesan English Region from 2000 - 2006 and is past national president of the CWL (2006 - 2008). She lives in Candiak, Que.

son?” And Jesus feels that, in spite of this, they will expect him to perform miracles in Nazareth as he had been doing in Capernaum, because his reputation had begun to spread.

It becomes obvious that he does not intend to do this and says what has come to us down through the ages: “No prophet is accepted in his home town.” This enrages the Nazarenes and they try to throw him off a cliff. But Jesus just quietly “went on his way.”

Suppose Jesus was to appear in any one of our villages, towns or cities today, someone we had seen grow up among us, who learned the trade of his father, went school with our kids, and then left town. One day he returns, comes to church as he used to, and is invited to do one of the readings.

It could be from Jeremiah (the first reading) where God says that he had predestined him to be a prophet and, even if rejected, God would always be with him. Or it could be the one the Gospel tells us is from Isaiah that

Fourth Sunday in Ordinary Time January 31, 2016	Jeremiah 1:4-5, 17-19 Psalm 71 1 Corinthians 12:31 - 13:13 Luke 4:21-30
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Jesus reads about the Spirit of the Lord being upon him, sending him out to bring good news to the poor, proclaim liberty to captives, make the blind see again, free those who are oppressed, and tell everyone that the time has come when God will save his people. This person we’ve known from childhood ends by saying that this Scripture reading has been fulfilled in our hearing and he’s the person who has been sent by God and is going to do all this. What would our reaction be to this person?

Hopefully we would not want to drag him out of town

and throw him off a cliff, but we might be more than a little skeptical, making him feel rejected by those who know him.

Perhaps some of us have had this experience. How have we reacted? We might not claim to be prophets, but we might have done or accomplished something that brought recognition elsewhere, and when we went home we might hope that someone who knows us would comment. How would we react if no one did? Jesus knows exactly how we might feel, since he experienced this. And the example he gives us is to simply pass through town and go on our way, continuing to do good things.

The second reading today is Paul’s message about love, and is surely the best known of all his writings. We have heard it many times, especially at weddings. And what a challenge it is! Paul is obviously well aware of this, as he begins this first letter to the Corinthians admitting that even if he can speak in tongues, have prophetic powers, understand all mysteries, be able to move mountains with just faith, and give away all his possessions, he is only a noisy gong, a clanging cymbal — in fact, he is nothing if he does not have love.

What a beautiful description Paul gives us of love in all its aspects, in all the ways it may be experienced, given and shared. And he reminds us that, in spite of everything that might happen in our everyday lives, we can try to remember that “Love never ends.” Paul urges us to look at ourselves honestly and ask: are we envious, boastful, arrogant or rude? Do we ever insist on having our own way? Are we ever irritable or resentful? Or can we say that we are mostly patient and kind, living with hope no matter what goes wrong?

Actually, I do know some people who come pretty close to being loving most of the time. At least whenever I see them. But it’s a life’s work, trying to get it right, isn’t it?

We need to regularly set down our burdens so our souls can catch up

In Exile

Ron Rolheiser, OMI



Sometimes nothing is as helpful as a good metaphor.

In his book *The God Instinct*, Tom Stella shares this story: A number of men who made their living as porters were hired one day to carry a huge load of supplies for a group on safari. Their loads were unusually heavy and the trek through the jungle was on a rough path. Several days into the journey they stopped, unshouldered their loads, and refused to go on. No pleas, bribes or threats worked in terms of persuading them to go on. Asked why they couldn’t continue, they answered: “We can’t go on; we have to wait for our souls to catch up with us.”

That happens to us too in life, except mostly we never wait for our souls to catch up. We continue on without them, sometimes for years. What’s meant by this? Mostly it means that we struggle to be in the present moment, to be inside our own skins, to be aware of the richness of our own experience. Mostly our experiences aren’t very soulful because we aren’t very present to them.

For example, for the past 20 years I’ve kept a journal, a diary of sorts. My intent in keeping this journal is to record the deeper things I’m aware of throughout each day, but mostly what I end up actually writing down is a simple chronology of my day — a daybook, a bare, no-frills recounting of what I did from hour to hour. My diaries don’t much resemble Anne Frank’s diary, Dag Hammarskjöld’s *Markings*, Etty Hillesum’s *An Interrupted Life*, or Henri Nouwen’s *Genesee Diary*. My journals resemble more what you might get from a schoolboy describing his day at school: a simple chronology of

what happened. Yet when I go back and read an account of what I did each day, I’m always amazed as how rich and full life was on those days, except that I wasn’t much aware of it at the time. While actually living through those days, mostly I was struggling to get my work done, to stay healthy, to meet expectations, to carve out some moments of friendship and recreation amidst the pressures of the day, and to get to bed at a reasonable hour. There wasn’t a lot of soul there, just a lot of routine, work and hurry.

This is probably not atypical. Most of us, I suspect, live most of our days not very aware of how rich our lives are, forever leaving our souls behind. For example, many is the woman who gives 10 to 15 years of her life to bearing and raising children, with all that entails, tending constantly to someone else’s needs, getting up at night to nurse a child, spending 24 hours a day on constant alert, sacrificing all leisure time, and putting a career and personal creativity on hold. And yet too often that same woman, later on, looks back on those years and wishes she could relive them — but, now, in a more soulful way, more deliberately aware of how wonderful and privileged it is to do precisely those things she did with so much dram and tiredness. Years later, looking back,

she sees how rich and precious her experience was and, because of the burden and stress, how little her soul was present then to what she was actually undergoing.

This can be multiplied with a thousand examples. We’ve all read accounts wherein someone shares what he or she would do differently if he or she had life to live over again. Mostly these stories rework the same motif: Given another chance, I would try to enjoy it more the next time, that is, I would try to keep my soul more present and more aware.

For most of us, I fear, our souls will only catch up with us when, finally, we are in a retirement home, with diminished health, energy, and opportunity to work. It seems we need to first lose something before we fully appreciate it. We tend to take life, health, energy and work for granted, until they are taken away from us. Only after the fact do we realize how rich our life has been and how little of those riches we drank in at the time.

Our souls eventually do catch up with us, but it would be good if we didn’t wait until we were in the retirement home for this to happen. Like the porters who dropped their loads and stopped, we need regularly to stop and wait for our souls to catch up.

Early on in his priesthood, when Pope Francis was in charge of school, he would at a certain point each day have the public address system cut in and interrupt the work that was going on in each classroom with this announcement: Be grateful. Set your horizon. Take stock of your day.

We all need, regularly, to lay down our burdens for a minute so our souls can catch up with us.

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Rolheiser, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website: www.ronrolheiser.com. Follow Father Ron on Facebook: www.facebook.com/ronrolheiser

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Four formidable film features for the New Year

Screenings & Meanings

Gerald Schmitz



Flying today to Park City, Utah, to cover the 32nd Sundance Film Festival, I'm anticipating a raft of world premieres, some of which will eventually make it to Canadian screens. In the meantime here are four major releases already in theatres that merit attention, including the triple Golden Globe winner *The Revenant* (best picture, director, actor) which is nominated for a leading 12 Academy Awards.

The Big Short (U.S.)

Author Michael Lewis (*Moneyball*, *Liar's Poker*) never thought his 2010 book *The Big Short: Inside the Doomsday Machine* could be made into an entertaining mass-audience movie. How to explain on screen complex speculative instruments from credit default swaps to collateralized debt obligations (CDOs)? How to make an engaging story out of the unusual manoeuvres employed by some market mavericks who anticipated, in order to profit from, the subprime mortgage meltdown that preceded the 2008 financial crash? With an assist from Brad Pitt, who also plays the role of a key investor among the stellar cast of financial traders, director Adam McKay has turned the trick.

McKay uses a variety of techniques to probe and puncture the fraudulent froth of financial market exuberance, including a memorable vignette of a naked starlet (Margot Robbie) giving the straight goods on a financial derivative while sipping champagne in a bubble bath. He sometimes has Ryan Gosling's composite character of Jared Vennett narrate the plays to the camera. Vennett is a slick banking insider with the lowdown on the housing bubble's massive toxic assets — triple-A-rated due to the craven collusion of the ratings agencies — accumulating on the balance sheets of Wall Street's biggest financial firms. He approaches a group affiliated with Morgan

Stanley led by an irascible money manager, Mark Baum (Steve Carell). Baum still broods over a brother's suicide and his qualms and histrionics add an edge of manic-depressive tragedy and guilty conscience to the biting satire.

Even more bizarre is the behaviour of real-life California neurologist turned hedge-fund manager Dr. Michael Burry (Christian Bale). In 2006, convinced of the certainty of an imminent financial implosion, he shorts the mortgage market big time by betting on its failure. In other words, the worse the quality of the corruptly packaged financial products he buys, the bigger the eventual payoff. His impatient incredulous investors mutiny until later in 2007 his bet reaps them spectacular rewards.

Another storyline involves a pair of small-time Colorado investors — Jamie Shipley (Finn Wittrock) and Charlie Geller (John Magaro) — with big ambitions who get wind of the shorting opportunity of a lifetime and convince high-rolling mentor Ben Rickert (Pitt) to deal at the big boys table on their behalf. The result is an impressive windfall amid the carnage of bank failures and consequent crisis of confidence and credit.

Accompanying the comic absurdity of the capitalist excesses these situations expose is a palpable churning anger at a corrupt system. The fallout is no laughing matter: described in an endnote as \$5 trillion of financial losses, eight million lost jobs, six million Americans losing their homes. Baum, whose group cashes in while so many others on the street are devastated, rails that the most responsible, those "too big to fail," get bailed out by taxpayers while populist blame falls on "immigrants and the poor."

The guilty have not been punished and there's a warning it could happen again. Led Zeppelin's ominous *When the Levee Breaks* plays over the closing credits.

There have been fine documentaries before pointing the finger, notably Charles Ferguson's Oscar-winning *Inside Job*. What McKay has done successfully is to make a hugely enjoyable drama using humour to drive home a serious message about a complex subject. (While McKay's background is in comedy he's also a supporter of outspoken socialist Democrat presidential aspirant Bernie Sanders.) Writes Michael Lewis approvingly in *Vanity Fair*: "Wall Street, like a clever pervert, is often suspected but seldom understood and never convicted. It is my hope that (this movie) might actually help change the situation."

The Danish Girl (U.K./Germany/U.S.)

Eddie Redmayne has an Oscar best-actor nomination, following his 2015 win for playing Stephen



Focus Features

THE DANISH GIRL — Eddie Redmayne has been nominated for an Oscar for best actor in the film *The Danish Girl*.

Hawking, with another striking physical transformation based on a real person, Danish landscape painter Einar Wegener who became a transgender woman named Lili Elbe. In director Tom Hooper's delicate adaptation of David Ebershoff's loosely biographical novel, we meet Einar as a slightly effeminate smartly dressed gentleman in 1926 Copenhagen, apparently happily married to fellow artist Gerda (Alicia Vikander). Gerda's whimsical suggestion that he don women's garb and accompany her

to a society ball as her fictional "cousin" Lili sets off a chain of events beyond her control. What began as an innocent prank quickly turns into a dramatic struggle as Einar increasingly questions his sexuality. Gerda is naturally distressed when Einar as Lili becomes the objection of affections by a young homosexual man, Henrik (Ben Whishaw). Einar's childhood friend Hans also enters the picture.

Convinced that Lili is his/her true nature, the personality of Einar disappears in Lili's determination to be a pioneer of risky sex reassignment surgery, a decision supported by Gerda. "God made me a woman," Lili insists. "The doctor is curing me of the sickness in which I was disguised." But such a radical action for the time has no happy ending in this careful telling of that traumatic transition.

The Hateful Eight (U.S.)

Director Quentin Tarantino's eighth film, with its epic conceits of an overture and intermission in the 70mm version, has pretensions of being a great wide-screen western saga played out on a wintry frontier (Colorado standing in for Wyoming) in the years after the Civil War. It turns into a three-hour slog ending up drenched in Tarantino's trademark blood and guts without the glory.

In the striking opening image the camera pans out from a snow-encrusted stone crucifix to reveal a horse-drawn stagecoach approaching across a white wilderness expanse. What follows, however, is as anti-Christian as it gets. The passengers are John Ruth (Kurt Russell), "the hangman," who's taking his "wanted dead or alive" prisoner, Daisy Domergue (Jennifer Jason Leigh), to Red Rock where he expects to collect the \$10,000 reward. The stage picks up two horseless gunslingers before arriving at Minnie's Haberdashery as a blizzard closes in — Union army Maj. Marquis Warren (Samuel L. Jackson), a bounty hunter with a load of bodies, and rebel renegade Chris Mannix (Walton Goggins) who claims to be the new sheriff in town.

Except there's no Minnie, or Sweet Dave. Instead they're greeted by a Mexican, "Señor Bob" (Demián Bichir), with a story to explain their absence. The other guests are a white-haired Confederate general, Sandy Smithers (Bruce Dern), a big ol' cowboy, Joe Gage (Michael Madsen), and a Brit, Oswaldo Mobray (Tim Roth), claiming to be the official hangman. That Marquis is black is an excuse for lots of racist as well as raw, vulgar dialogue, and a particularly disgusting flashback involving

the general's ill-fated son. So far, so bad.

Then the questions start taking over: Who made the stew? Who poisoned the coffee? Who's trying to free Daisy? Which of them are imposters? Who is that other gunfighter (Channing Tatum) hiding in the basement? Chapter five enlightens on the murder and mayhem earlier that morning, all leading up to a gorefest in which the only question is: Does anyone survive? That makes more than eight but who's counting?

As Roy Orbison's Vietnam-era *There Won't Be Many Coming Home* plays over the end credits (clue: strike the "m" in many), there's one thing I can agree on: this sure is a hateful movie.

The Revenant (U.S.)

Partly based on Michael's Punke's eponymous 2002 novel, which was inspired by actual events during the 1820s on America's rugged Dakotan frontier, last year's big Oscar winner Alejandro González Iñárritu (*Birdman*) helms an epic wide-screen production fully justifying its 156-minute runtime. The tale of survival and revenge begins in a large camp of trappers led by Captain Andrew Henry (Domhnall Gleason) that includes the guide Hugh Glass (Leonardo DiCaprio in a career-topping performance), his half-Pawnee son Hawk (Forrest Goodluck) with whom he speaks in the native tongue, the young Jim Bridger (Will Poulter), and the hot-tempered, partly scalped John Fitzgerald (an almost unrecognizable Tom Hardy).

The action is soon savagely fast and furious as a raiding party of Arikara warriors attacks, seizing pelts and horses. A decimated group escapes by river barge. More savage still is the next attack, of a she-bear on Glass when he is hunting alone. Thrice mauled, the gravely injured Glass is retrieved, barely breathing, able to make only guttural sounds through a ripped larynx, surely a dying man. With winter approaching in a hostile territory the men need to make haste back to the sanctuary of Fort Kiowa. Fitzgerald wants Glass quickly put out of his misery but, for a big payoff, agrees to stay back with Hawk and Bridger to care for Glass until it's time for a "proper burial."

Adding murder and deception to Fitzgerald's treachery, Glass will be abandoned but refuses to die, promising retribution over his son's body. What follows is a tale of impossible survival over several hundred kilometres of mountainous terrain and icy rivers. Glass, like a wounded wild animal, at first crawls on all fours. He's stoked by a revenant revenge, fortified by bison innards, protected by a horse's belly (don't ask), aided by a lone Pawnee hunter on horseback, until the latter meets a bad end at the hands of a vile gang of thieving French-speaking trappers who fully live up to their warning "*on est tous des sauvages*" ("we are all savages"). There are hallucinations

— AWESOME, page 15



Fox

THE REVENANT — In a "career-topping performance," Leonardo DiCaprio stars as Hugh Glass in Oscar winner Alejandro González Iñárritu's epic film *The Revenant*. The film has received 12 Academy Award nominations including best actor, best picture and best director.

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RETIREMENT ANNUITIES

Fans are having second thoughts about football

By Charles Camosy
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Imagine a major motion picture about NFL football, featuring Will Smith as the superstar lead actor, which got solid reviews. How do you think its opening weekend would go in our football-obsessed culture?

Just such a movie, *Concussion*, opened on Christmas Day and finished that weekend in an embarrassing sixth place — behind a terrible *Alvin and the Chipmunks* film.

The reason for this is related to the reason meat-eaters don't like to look at animals in factory farms and abortion-rights activists don't like to look at what abortion does to prenatal children. The ostrich approach keeps us from having to think about the moral implications of the practices we support.

North Americans are addicted to football — especially in the U.S. at this time of year — and we simply don't want to be confronted with the results of the violence inherent in the game.

But no fan can watch *Concussion* without being so confronted. Smith plays Dr. Bennet Omalu, a man who heroically challenged the NFL juggernaut and forced it to

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

admit that the game was causing serious brain damage to many of its players. His medical breakthrough came with examining the brain of the great Pittsburgh Steeler Mike Webster — who died at age 50, living in a van, regularly firing a Taser on himself to deal with the pain.

Since then we've come to know the stories of many others who have been affected by football concussions. Brett Favre cannot remember his daughter's childhood and has publicly said he would not permit any child of his to play football. Dave Duerson and Junior Seau had brain injuries that led them to take their own lives. Super Bowl-winning quarterback Jim McMahon said of his struggles: "I am glad I don't have any weapons in my house or else I am pretty sure I wouldn't be here. It got to be that bad."

Even if one's life is not in immediate jeopardy, plenty of NFL players can relate to Super Bowl winner Leonard Marshall, who said, "I just noticed that my behaviour was starting to change. . . . I would forget things, forget financial responsibilities, take things for granted, have a short fuse with my daughter, a short fuse with my ex."



CNS/Columbia Pictures

CONCUSSION — Will Smith stars in the film *Concussion* as Dr. Bennet Omalu, a forensic neuropathologist who discovers that repeated brain bruises like those football players experience can lead to a condition that can cause severe dementia.

The NFL, under severe legal and social pressure in recent years, has taken some steps to address the problem, adding new penalties for "targeting" the head of an opposing player and putting protocols in place for those who suffer head injuries. But as *Concussion* director Pete Landesman rightly notes, "there's a very limited range of things they can actually do" with the game as it currently exists.

I take a back seat to no one when it comes to love of football. The game has been a very important source of community for my friends and family. (Indeed, because my parents met on a train going to see Notre Dame play Alabama for the 1973 national championship, I literally wouldn't exist if it weren't for football.) Left unrestrained, I could easily watch five, six games in a typical weekend. Football is an intoxicat-

ing combination of ridiculous athletic talent, the complexity of a grand master chess match, and raw caveman force.

Growing up a football fan in Wisconsin during the 1990s, I was obsessed with the rise of the Green Bay Packers' Mike Holmgren, a coach who pulled no punches in connecting the sport to violence. "Football is about physically pounding the opponent. If you want to win this game, you have to beat the crap out of these guys," he said.

As much as I love to try to recognize a zone blitz, or am awed by a wide receiver laying out for a diving touchdown reception, I have to admit there is a primal part of me that loves the violence. I'm not proud of it, but a blind-side hit on the opponent's quarterback, or a ball-hawking safety taking out an opponent's wide

receiver as he comes over the middle, gives me a thrill.

But it is precisely this aspect of the game that is so morally problematic. As long as we continue to support a game deeply connected to violence, each of us is implicated in the terrible toll this is taking on football players in their retirement.

The game has changed its relationship to violence before. In 1905, 18 players died from their football injuries. In response, President Teddy Roosevelt summoned coaches and athletic directors to the White House with the goal of "reducing the element of brutality in play."

Football must again fundamentally change its relationship with violence. Though such changes will likely cause short-term growing pains and complaints from the fans, the wild popularity of fantasy football, which focuses on things like touchdowns, yards, receptions and interceptions, indicates football would still flourish without the violence.

But this will not happen without pressure from the fans. We must make our desire for change loud and clear. And, yes, we should refuse to watch and otherwise support the game as it currently exists.

Perhaps this should be the final weekend we watch football until it fundamentally changes its relationship with violence.

Remembering great artist includes knowing work comes from human being

By Caitlin Ward

When I heard the news on Monday morning that David Bowie had died the night before, the first thing I did was get in touch with my sister and a close friend from high school. I had to see how they were doing. Both were sad. The former wept. The latter was stoic.

"Crazy. So sad. So young," she said. "I don't know how I would have gotten through high school without him."

Much of my late teens and early 20s was spent listening to David Bowie, first in my parents' cars, and then eventually my own car: Hunky Dory if I were with my sister; some part of the *Sound & Vision* box set if I were with my friend. Both were more affected by the death than I was.



David Bowie

pressive. He reincarnated himself a dozen times, falling in and out of different personas that were more and less himself: in the first decade of his career alone, he went from Davie Jones to David Bowie to Ziggy Stardust, back to David Bowie, and then to the Thin White Duke. He maintained a successful career for the better part of 40 years, writing music that was always intrinsically David Bowie, yet always current, and always relevant. Unlike other artists who've been around a very long time, most notably the Rolling Stones, Bowie was never accused of carrying on past his sell-by date. He never reached it.

For the two I checked in with the morning after his death, though, he was more than just an artist to admire. Both having discovered him in their mid-teens, Bowie symbolized freedom to

them in a way that he never had to me: a departure from the everyday and from the social mores that plague your average teenager, male or female (or, as this is Bowie, possibly somewhere in-between). He's the sort of artist you could get lost inside, fitting yourself into the worlds he constructed in his songs, the people he played in his films. As musician and also as actor, he was permission to be a stranger version of yourself, or perhaps more accurately, an authentic version of yourself. It's only a particular kind of artist who can do that for his or her audience. It's a particular kind of vision.

And all of that — well, so say the million tributes that have poured in about David Bowie since he died. I don't mean to be flippant. I believe the things I've said about him to be true, but most of these insights are not unique to me, or my feelings about the man. People whom I had no idea liked Bowie have displayed loving tributes to the man on social media and in real life.

There are other voices, too, though. The ones that quietly but insistently remind us that Bowie was not *only* that larger-than-life persona in whom we could fashion an identity or a home. He's also the cocaine-addled man who slept with 15-year-old girls in the mid-1970s, when he was nearly 30 years old. Because he was so good at what he did, and so loved, and so intelligent in his conversations on so many things, the voices mentioning those

indiscretions almost sound sheepish in their indictments. Others respond that they'd rather not think about it, or that it's not the time to talk about it, or that it's not relevant to his legacy.

I tend to disagree on all counts. Things remain insistently present whether we want to talk about them or not. There are few more pertinent moments to talk about someone's behaviour than on the occasion of their death, whether the behaviour was good or bad.

Legacy, though . . . that's always the part I need to work out for myself. What precisely is a legacy? Is it meant to be an accurate representation of what someone was? Is it a testament to the impact a person or thing has on our lives and culture? And in either case, how is the fact of his committing statutory rape not relevant? I think it says a great deal about our culture that we'll willingly forgive or forget or ignore the mistreatment of

women by so many men we consider great.

That being said, of course, it doesn't change the fact that his music was meaningful and beautiful, and his art irrevocably changed the face of western culture. The trouble, for me at least, is that I don't know how to feel about it. I don't know *how* to remember David Bowie.

Fame
David Bowie

Don't get me wrong — I certainly like David Bowie a lot. I appreciate a fair amount of his music, and he seems to have been a generally intelligent and thoughtful person. More than that, though, as an artist he was im-

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

Fame, makes a man take things over
Fame, lets him loose, hard to swallow
Fame, puts you there where things are hollow
Fame

Fame, it's not your brain, it's just the flame
That burns your change to keep you insane
Fame

Fame, what you like is in the limo
Fame, what you get is no tomorrow
Fame, what you need you have to borrow
Fame

Fame, "Nein! It's mine!" is just his line
To bind your time, it drives you to, crime
Fame
Could it be the best, could it be?
Really be, really, babe?
Could it be, my babe, could it, babe?
Really, really?
Is it any wonder I reject you first?
Fame, fame, fame, fame
Is it any wonder you are too cool to fool

Fame
Fame, bully for you, chilly for me
Got to get a rain check on pain
Fame
Fame, fame, fame, fame, fame, fame, fame,
fame, fame,
(repeated)
What's your name?

‘If it takes a village to raise a child . . .’

Around the Kitchen Table

Maureen Weber



A couple of weekends ago I saw the movie *Spotlight*, the film about the Boston Globe *Spotlight* investigative team of reporters that broke the sexual abuse scandal in the Catholic Church in 2002. A few days after seeing the movie the City of Swift Current issued a public apology to the victims of Graham James, a hockey coach and sexual predator who in the 1980s devastated the lives of a number of junior hockey players.

Some may question why a city should apologize for the actions of one criminal, or why the church should be held responsible for the actions of disturbed individuals. But a quote from the *Spotlight* film stays with me. A Boston lawyer for some of the victims, Mitchell Garabedian, tells a reporter, “If it takes a village to raise a child, it takes a village to abuse one.”

Pedophiles, we have learned, have multiple victims, sometimes numbering in the hundreds in crimes that go undetected for years. Confounded people shake their heads and wonder how. But someone, maybe many, always *know*, or *suspect*, or have at least a tiny hunch that something is *off*, and they let it go, look the other way, push it from their minds, perhaps to protect the reputation of a successful hockey team, a community, a family, an individual, an institution as large as the church, or maybe they simply can’t fathom the horror of such a thing and choose to ignore it. *It*

has nothing to do with me. It can’t be happening. Or else, it’s exaggerated. After all, this person is known, friendly, kind, responsible, contributes to the community. *Surely this isn’t true.*

The Village has a million rationalizations. What’s a kid compared to a Village? Villagers would rather deal with their own niggling suspicions than take the risk of investigating. And anyway, these are *kids*. Kids get things wrong, make things up, don’t they? No one is *really* being hurt, right? How bad can it be? They’ll forget about it. Bounce back. They’re resilient.

We hear of adult abuse victims who turn to alcohol and drugs, behave recklessly and sometimes take their own lives. They must be the exceptions, we tell ourselves. The poor sods who couldn’t forgive and forget.

Maybe some of you are sick of hearing about this. Well, except for the high-profile abuse victims who turn their lives around: Sheldon Kennedy. Theoren Fleury. Oprah Winfrey. Tyler Perry. Carlos Santana. Yeah, we figure. You can talk about it if you’ve done something awesome. The rest of you quit blaming and just get over yourselves.

It’s not that simple. One of the adult victims interviewed by *Spotlight* reporter Sacha Pfeiffer tells her, with emotion, that when someone does those things to you at an early age, “it really messes you up.”

You can forget, sort of. At least the details, if you don’t “go there.” You can forgive. People can forgive almost anything. But there is life past forgiveness and in that life there is still *infection*. And that’s the messed-up part. The infection is called shame, so deep-rooted it evades healing even with years of therapy. It has nothing to do with memory and forgiveness. It’s just there, beyond thought. Part of you, like skin.

Shame lives inside issuing directives. Make yourself small, *so small*, as not to be noticed. Unobtrusive. Be thin in mind and body. Shrink when you’re with others so no one will have to touch you. Be invisible.

Shame tells you your very presence is offensive. It is the sense that everyone can see the flaw inside — it emanates like a foul smell — and, no matter what you do, it can’t be disguised. Not by artfully tied scarves, expertly applied makeup or a fit physique. Shame sets up a prescription for perfection in order for you to be acceptable, and berates you when it cannot be attained. Shame is demanding and cruel. No mercy.

Shame makes you cold — you’re a dead fish. No one wants to hug a dead fish and fish don’t have arms so they shouldn’t hug anyway. Shame makes you hesitant to hug your grown children because it tells you they are old enough to feel the disease and be disappointed. Disappointed with you.

Shame tells you not to trust. It is not trusting that you can be loved, and not trusting those who love you. Shame is suspicion. It doubts the goodness of the world and sees peril in ordinary days. Be wary.

Shame insists you are not good. It says *you* are not enough. Shame tells lies — you *know* they are lies — yet it seduces you into believing them.

It watches as you construct the building blocks of a solid foundation every day, and takes pleasure in knocking the blocks down, sometimes removing one or two, and sometimes sweeping the whole foundation away. Shame is exhausting. Depressing. Diabolical.

But *not* insurmountable.

The sexual abuse of a child causes a rupture within that



Rupture. Janice Weber

child’s soul, impairing relationships — with the self, with others, and with God. It is the work of a lifetime to mend the breach.

It took a city — *an earthly city* — 20 years to apologize for the crimes of one man. What about God’s city? The church is supposed to be in the business of saving souls, yet after hundreds of years it cannot take responsibility for the systemic destruction of countless souls.

If it takes a village to abuse a child, it is the village’s responsibility to take part in the healing.

Awesome cinematography is movie’s other triumph

Continued from page 12

natory flashbacks and striking images — of massacres, a pyramid of buffalo bones — that suggest precious little nobility among the grasping white intruders on native land.

From death’s door, through deadly ordeals, Glass endures, growing stronger, recovering enough voice to help free a captive native woman named Powaga from the French. When found by a search party from the fort, there is the unfinished business that calls down divine vengeance on Fitzgerald. In this unforgiving male-dominated universe the final frames evoke a fittingly feminine spirit of native justice.

It would be hard to imagine more physically arduous conditions than those to which DiCaprio submits. Talk about suffering to master a role. Mostly shot in Alberta and B.C., digitally using only natural light, the awesome cinematography by the great Emmanuel Lubezki is the movie’s other triumph. As he told an interviewer, “we wanted the audience to truly feel immersed in this world. We wanted to take them through this journey. We wanted the style of the movie to be completely determined by the conditions (outdoors) when we shot it. We wanted to make a movie that had that visceral quality.”

Mission accomplished in spades and arrows.

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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. Keep in mind that: (1) the Easter Triduum is one feast in several celebrations spread over three days; (2) the days of the Easter Season “above all others are the days for the singing of the Alleluia” (General Norms for the Liturgical Year and the Calendar); (3) CIS = Celebrate in Song; and (4) *Misericordes Sicut Pater* = Hymn for the Holy Year of Mercy.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
February 10, 2016 Ash Wednesday	Entrance Song/ Chant	371 O Sun of Justice, Fill Our Hearts C/S 6.12 Gather Your People 6.18 Led By the Spirit	128 Again We Keep This Solemn Fast 665 Change Our Hearts	343 The Glory of These Forty Days	487 Again We Keep This Solemn Fast 474 From Ashes to the Living Font v 1,2,4
	Distribution of Ashes	621A Grant to Us, O Lord 415 Spirit Blowing Through Creation 623 O My People, Turn to Me	114 With These Ashes 669 With the Lord	340 Ashes 209 Psalm 51: Create in Me 210 Psalm 51: Give Me a New Heart 342 Turn to Me	469 Remember You Are Dust 486 Dust and Ashes
	Offertory Song/ Chant	374 With Our God C/S 6.19 This Season Calls Us 6.20 Living Spirit, Holy Fire	667 Turn to Me 118 Now Is the Acceptable Time	349 Change Our Hearts	493 Change Our Hearts 484 Hosea
	Communion Song/ Chant	597 D and A Bread of Life 496 My Refuge, My Fortress, My God in Whom I Trust C/S 6.22 Loving and Forgiving <i>Misericorde Sicut Pater</i>	320 Bread of Life 353 Bread for the World	503 See Us, Lord, about Your Altar	500 Ubi Caritas 646 Keep in Mind
	Final Song	357 Be With Me, Lord	125 Led By the Spirit 129 From the Depths We Cry to Thee	578 Anthem	962 Ashes 481 The Glory of These Forty Days
February 14, 2016 First Sunday of Lent	Entrance Song/ Chant	86 Litany of the Saints 357 Be With Me, Lord C/S: 6.17 Jesus, Tempted in the Desert 6.18 Led by the Spirit 6.19 This Season Calls Us	32 Litany of Saints 120 Forty Days and Forty Nights	677 We Praise You 678 May We Praise You	483 Forty Days and Forty Nights 481 The Glory of These Forty Days
	Offertory Song/ Chant	429 Word of God 530 There Is One Lord C/S 6.35 O Christ, You Speak the Names of God	432 On Eagle’s Wings 667 Turn to Me	598 On Eagle’s Wings 230 Psalm 91: Be with Me, Lord	491 Jesus the Lord 788 Come and Journey With a Saviour
	Communion Song/ Chant	496 My Refuge, My Fortress, My God in Whom I Trust 608 Now in This Banquet <i>Misericorde Sicut Pater</i>	330 This Bread That We Share 331 Eat This Bread	499 One Bread, One Body	489 Merciful God (Lent refrain)
	Final Song	477 God of Day and God of Darkness 374 With Our God	488 There’s a Wideness in God’s Mercy 377 The Spirit Sends Us Forth	345 Forty Days and Forty Nights 348 Lord, Who throughout These Forty Days	492 Jerusalem My Destiny 801 Take Up Your Cross

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 masters degree in liturgy from Notre Dame. Currently she is a member of the CCCB national commission for liturgy and the sacraments (NCLS) and the vice-chair of 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 2016	Glory and Praise (Green, 1997)	Gather
February 21, 2016 Second Sunday of Lent	Entrance Song/ Chant	561 O God, Beyond All Praising 585 Christians, Lift Up Your Hearts 581 Church of God	668 Remember Your Love 579 In the Day of the Lord	485 In the Shadow of Your Wings 491 Yes, I Shall Arise 424 At the Name of Jesus 443 Transfiguration	877 How Good Lord to Be Here 878 Transform Us
	Offertory Song/ Chant	434 O Light of Light, Love Given Birth (could also be sung to the tunes at 352 or 382) C/S 6.35 O Christ, You Speak the Names of God	597 In the Land There Is a Hunger 682 The Lord Is My Light	341 Save Your People 191 Psalm 27: The Goodness of the Lord	493 Change Our Hearts
	Communion Song/ Chant	496 My Refuge, My Fortress, My God in Whom I Trust <i>Misericorde Sicut Pater</i>	133 Transfiguration 502 Transfigure Us, O Lord	188 Psalm 27: The Lord is My Light 522 Bread of Life 521 Look Beyond	937 Now in This Banquet (Lent refrain)
	Final Song	477 God of Day and God of Darkness C/S 6.31 Christ, Be Our Light 6.18 Led by the Spirit	125 Led By the Spirit 508 Out of Darkness	444 Lift High the Cross 707 Lord of Glory	474 From Ashes to the Living Font - Year C Sunday 2 for 3 rd verse
February 28, 2016 Third Sunday of Lent	Entrance Song/ Chant	360 Eternal Lord of Love C/S 6.12 Gather Your People	667 Turn to Me 668 Remember Your Love	685 Praise, my Soul, the King of Heaven 639 There's a Wideness in God's Mercy	487 Again We Keep This Solemn Fast
	Offertory Song/ Chant	366 O Raise Your Eyes on High 519 To Abraham and Sarah 530 Here I Am, Lord C/S 6.35 O Christ, You Speak the Names of God	459 Be Still And Know That I Am God 134 Beyond the Days	251 Psalm 103: Loving and Forgiving 710 I Have Loved You	794 I Am For You 482 The Cross of Jesus
	Communion Song/ Chant	496 My Refuge, My Fortress, my God in Whom I Trust 608 Now in this Banquet 621 A Grant to Us, O Lord C/S 6.22 Loving and Forgiving <i>Misericorde Sicut Pater</i>	783 How Lovely Is Your Dwelling Place 323 To Be Your Bread	527 Jesus, the Bread of Life 528 Bread for the World	937 Now in This Banquet (Lent refrain) 489 Merciful God (Lent refrain)
	Final Song	352 Again We Keep This Solemn Fast	540 Glory and Praise to Our God 138 Lord, Who Throughout These Forty Days	568 They'll Know We Are Christians 343 The Glory of These Forty Days	475 Tree of Life 474 From Ashes to the Living Font - Year C Sunday 3 for 3 rd verse
March 6, 2016 Fourth Sunday of Lent	Entrance Song/ Chant	443 There's A Wideness in God's Mercy 361 Great God of Mercy	315 Let Us Go to the Altar 813 Let Us Go Rejoicing	526 Come, Taste and See 713 Rain Down 686 Praise to the Lord 354 Somebody's Knockin' at Your Door	956 Our Father We Have Wandered
	Offertory Song/ Chant	622 I Will Sweep Away Your Transgressions 623 O My People, Turn to Me C/S 6.35 O Christ, You Speak the Names of God	517 Come Unto Me 468 Shelter Me O God	342 Turn to Me 468 Come Home 471 Hosea 472 Return to the Lord Your God	665 Healing River of the Spirit 960 Healer of Our Every Ill
	Communion Song/ Chant	496 My Refuge, My Fortress, My God in Whom I Trust C/S 6.22 Loving and Forgiving <i>Misericorde Sicut Pater</i>	324 Gift of Finest Wheat 509 Unless A Grain of Wheat	199 Psalm 34: Taste and See 200 Psalm 34: Taste and See	489 Merciful God (Lent refrain) 937 Now in This Banquet (Lent refrain)
	Final Song	373 Tree of Life 620 Forgive Our Sins as We Forgive 560 God Is Love! The Heavens Are Telling 372 Shelter Me, O God	504 All That Is Hidden 579 In the Day of the Lord	715 Lead Me, Lord 622 Lord of All Hopefulness	685 How Can I Keep From Singing?

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
March 13, 2016 Fifth Sunday of Lent	Entrance Song/ Chant	443 There's A Wideness in God's Mercy 361 Great God of Mercy 365 Jesus, Lord	668 Remember Your Love 774 Be Merciful, O Lord	618 All That We Have 346 By Your Cross	474 From Ashes to the Living Font Sunday 5 Year C for 3 rd verse 493 Change Our Hearts
	Offertory Song/ Chant	481 Be Not Afraid 622 I Will Sweep Away Your Transgressions 480 Amazing Grace! <i>C/S 6.35 O Christ, You Speak the Names of God</i>	652 You Have Called Us 671 Loving and Forgiving	477 Holy Darkness 271 Psalm 126: The Lord Has Done Great Things 272 Psalm 126: The Lord Has Done Great Things 454 River of Glory 456 Wade in the Water	964 The Master Came to Bring Good News 965 Forgive Our Sins 782 Only This I Want
	Communion Song/ Chant	496 My Refuge, My Fortress, My God in Whom I Trust 363 Healer of Our Every Ill <i>Misericorde Sicut Pater</i>	587 We Are Many Parts 478 Ubi Caritas	575 Only This I Want 648 Peace is Flowing Like a River 620 There is a Longing	783 Unless a Grain of Wheat 489 Merciful God (Lent refrain)
	Final Song	538 Behold A Broken World, We Pray 373 Tree of Life <i>C/S 6.23 Holy Is Your Name</i>	589 Grateful 645 God of Day and God of Darkness	633 I Heard the Voice of Jesus 344 With the Lord	643 What Wondrous Love is This
March 20, 2016 Palm Sunday	Procession	59, 60	21, 22, 140 Hosanna to the Son of David	357 Blessings on the King 358 Hosanna to the Son of David	496 Palm Sunday Processional
	Entrance Song/ Chant	62 All Glory, Praise and Honour	735 At the Name of Jesus 738 Crown Him With Many Crowns	356 All Glory, Laud and Honor	498 All Glory, Laud and Honour 572 The King of Glory
	Offertory Song/ Chant	687 Though in the Form of God 427 At the Name of Jesus	498 Jesus, Lord 519 For the Sake of Christ	360 Behold the Lamb of God 661 Jesus Christ, Inner Light	512 O Sacred Head 514 Behold the Wood
	Communion Song/ Chant	496 My Refuge, My Fortress, My God in Whom I Trust 432 Jesus the Lord 379 Behold the Wood <i>Misericorde Sicut Pater</i>	153 Behold the Lamb 509 Unless a Grain of Wheat	506 To Be Your Bread 513 Our Blessing Cup 362 No Greater Love	783 Unless a Grain of Wheat
	Final Song	377 The Lord Is Now Exalted 378 O Sacred Head 373 Tree of Life 382 When I Behold the Wondrous Cross 370 Salvator Mundi <i>C/S 6.16 Glory in the Cross (Good Friday verses)</i>	728 Rejoice the Lord Is King 730 Hail Redeemer King Divine	662 Praise to You, O Christ, Our Savior 669 Beautiful Savior	492 Jerusalem My Destiny 570 All Hail the Power of Jesus' Name
THE PASCHAL TRIDUUM					
Holy Thursday Mass of the Lord's Supper	Opening hymn	435 Lift High the Cross 424 I Come with Joy 377 The Lord Is Now Exalted (tune 62) 375 At The Lamb's High Feast 597A Bread of Life 583 As We Gather At This Table 368 O Cross of Christ	719 Glory in the Cross 720 Lift High the Cross 578 Worthy Is the Lamb 169 At the Lamb's High Feast	530 Table of Plenty 534 Gather Us Together	881 Lift High the Cross
	Washing of Feet	67 Ubi Caritas 376 Where True Love and Charity are Found 595 Christians, Let Us Love One Another	145 Jesu, Jesu 146 As I Have Done For You 144 Faith, Hope and Love 143 No Greater Love 480 God Is Love 483 Love One Another 476 Christians, Let Us Love One Another 481 Ubi Caritas 337 Ubi Caritas	361 Jesu, Jesu 364 Ubi Caritas	506 Song of the Lord's Command 500 or 696 or 705 Ubi Caritas

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
Holy Thursday cont'd	Preparation of Gifts	432 Jesus, the Lord 687 Though in the Form of God 507 Lord, Whose Love in Humble Service (also to the tune at 583 or 475) (See also unused selections for Washing of Feet)	731 Jesus, the Lord 735 At the Name of Jesus 506 Now We Remain (See also unused selections for Washing of Feet)	257 Psalm 116: Our Blessing Cup 513 Our Blessing Cup 645 Love One Another	508 Song of the Lord's Supper 569 At the Name of Jesus Ubi Caritas (See above, if not used for footwashing)
	Communion Procession	599 No Greater Love 600 Our Daily Bread 602 Eat This Bread 603 Gift of Finest Wheat 611 Take and Eat 612 Drink in the Richness of God C/S 6.1 Bread for the World 6.2 Dona Nobis Pacem 6.3 The Hand of the Lord feeds Us 6.4 Let Us Be Bread 6.8 Take and Eat	366 Lord, by Your Cross and Resurrection 312 Here At This Table 313 Now As We Gather 320 Bread of Life 347 God's Holy Gifts 344 Spirit and Grace 353 Bread for the World 346 Unless A Grain of Wheat 153 Behold the Lamb of God 483 Love One Another	362 No Greater Love 513 Our Blessing Cup 518 The Supper of the Lord	926 Life-Giving Bread 923 Table Song 931 Come to the Banquet 938 Come to the Feast 924 Song of the Body of Christ
	Transfer of the Blessed Sacrament	68 or 68b Pange Lingua Gloriosi (Hail Our Savior's Glorious Body)	25 Sing My Tongue, the Savior's Glory/Pange Lingua, Gloriosi	366 Sing, My Tongue, the Savior's Glory (Down in Adoration Falling)	509 Pange Lingua (Hail Our Saviour's Glorious Body)
Celebration of the Lord's Passion	Entrance	In silence			
	Veneration of the Cross	380 Jesus, Remember Me 368 O Cross of Christ 373 Tree of Life 377 The Lord Is Now Exalted 379 Behold the Wood 432 Jesus, the Lord 435 Lift High the Cross 6.16 Glory in the Cross (p. 132)	155 Behold the Cross 735 At the Name of Jesus 731 Jesus the Lord 136 Faithful Cross	367 O Sacred Head, Surrounded 368 Were You There 369 Behold the Wood 370 Jesus the Lord 642 What Wondrous Love is This	514 Behold the Wood 475 Tree of Life 510 Jesus Remember Me 511 Were You There 512 O Sacred Head 515 In the Cross of Christ
	Communion Procession	(See Communion Procession Holy Thursday)	366 Lord By Your Cross and Resurrection 153 Behold the Lamb of God	362 No Greater Love 513 Our Blessing Cup 518 The Supper of the Lord	(See Holy Thursday suggestions)
Easter Vigil	Exsultet: see the Roman Missal				
	Psalmody For the psalms please see CBW III, Living with Christ Missal, CCCB Website: http://nlo.cccb.ca/index.php/nclm : Gather 1048-1054				
	Gospel Acclamation Solemn Alleluia or another Alleluia				
	Litany of the Saints	86	32 727	376 Litany of the Saints 377 Litany of the Saints (note that neither of these has the new responses; see Roman Missal for revised Litany of the Saints)	1056
	Acclamation after baptism	87	179 Springs of Water, Bless the Lord 176 Jubilate Deo	458 You Have Put On Christ 460 We Have Been Baptized in Christ	127 334 Celtic Alleluia (refrain only)
	During the Sprinkling of the Assembly	614 Baptized in Water 613 A Living Hope 549B Celtic Alleluia 546 Strong Is God's Love for Us 394 The Light of Christ 383 Alleluia, Give Thanks to the Risen Lord 570 Laudate, Omnes Gentes C/S 6.12 Gather Your People	35, 936, 937 I Saw Water Flowing 179 Springs of Water 654 Baptized in Water 657 River of Glory 661 Come to the River 614 Rain Down 934 Water of Life	454 River of Glory 455 Flow River Flow	903 Baptized in Water 1057 Springs of Water 873 Shall We Gather at the River 899 Sweet Refreshment

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
Easter Vigil cont'd	Preparation of Gifts	384 Christ Is Alive! 385 Christ the Lord Is Ris'n Today 386 Good Christians All, Rejoice and Sing 393 Something Which Is Known 395 The Strife Is O'er 398 We Know That Christ Is Raised 403 Now the Green Blade Rises <i>C/S</i> 6.16 Glory in the Cross (p. 133)	172 Christ, the Lord, Is Risen Again 178 Christ, the Lord, Is Risen Today 735 At the Name of Jesus 184 Jesus Is Risen 180 Three Days	385 Behold the Glory of God 386 Up From the Earth 393 Join in the Dance	520 This is the Feast of Victory 522 This is a Day of New Beginnings 523 Christ the Lord is Risen Today 525 The Strife is O'er 534 Now the Green Blade Rises
	Communion Procession	404 O Sons and Daughters (See also Holy Thursday for both CBW and <i>C/S</i>)	172 Christ, the Lord, Is Risen Again 173 Ye Sons and Daughters 578 Worthy Is the Lamb 333 Behold the Lamb 153 Behold the Lamb of God 483 Love One Another (See also Holy Thursday)	498 Bread of Life 519 I Am the Living Bread 525 Gift of Finest Wheat	334 Celtic Alleluia (if not already sung) 532 O Sons and Daughters (See Holy Thursday suggestions)
	Closing	389 Jesus Christ Is Ris'n Today 383 Alleluia! Give Thanks to the Risen Lord <i>C/S</i> 6.21 Join in the Dance	164 Jesus Christ Is Ris'n Today 573 Alleluia! Give Thanks to the Risen Lord 171 Alleluia, Alleluia Let the Holy Anthem Rise (See also Preparation of Gifts)	381 Christ, the Lord, Is Risen Today 394 At the Lamb's High Feast 397 This Is the Day	540 Jesus Christ is Risen Today 524 Alleluia No. 1 542 That Easter Day With Joy Was Bright 539 Sing With All the Saints in Glory
March 27, 2016 EASTER SUNDAY	Opening hymn	389 Jesus Christ Is Ris'n Today	164 Jesus Christ Is Ris'n Today 171 Alleluia, Alleluia Let the Holy Anthem Rise 184 Jesus Is Risen 568 Festival Canticle	382 Now the Green Blade Rises 387 Christ, the Lord, Is Risen Today	540 Jesus Christ is Risen Today 523 Christ the Lord is Risen Today
	Sequence	385 Christ the Lord Is Ris'n Today 690 Sequence for Easter	36 Christians to the Paschal Victim 178 Christ, the Lord, Is Risen Today 163 Christ Is Arisen	380 Eastertide Carol (Easter Sequence)	1065
	Preparation of Gifts	384 Christ Is Alive! 385 Christ the Lord Is Ris'n Today 386 Good Christians All, Rejoice and Sing 393 Something Which Is Known 395 The Strife Is O'er 398 We Know That Christ Is Raised 403 Now the Green Blade Rises	172 Christ, the Lord, Is Risen Again 178 Christ, the Lord, Is Risen Today 158 Out of Darkness 184Jesus Is Risen 180 Three Days	383 This Day Was Made by the Lord 393 Join in the Dance	520 This is the Feast of Victory 578 Alleluia Christ is Risen 534 Now the Green Blade Rises 522 This is a Day of New Beginnings 949 Alleluia! Sing to Jesus
	Communion Procession	404 O Sons and Daughters (See also Holy Thursday)	173 Ye Sons and Daughters 578 Worthy Is the Lamb 333 Behold the Lamb 483 Love One Another (See also Holy Thursday)	498 Bread of Life 519 I Am the Living Bread	532 O Sons and Daughters 334 Celtic Alleluia (See Holy Thursday suggestions)
	Closing	389 Jesus Christ Is Ris'n Today 383 Alleluia! Give Thanks to the Risen Lord <i>C/S</i> 6.21 Join in the Dance 6.25 We Shall Go Out	164 Jesus Christ Is Ris'n Today 573 Alleluia! Give Thanks to the Risen Lord 171 Alleluia, Alleluia Let the Holy Anthem Rise 185 This Joyful Eastertide 177 Resucito Lord (See also Preparation of Gifts)	384 The Strife is O'er 389 Alleluia, Alleluia! Give Thanks	540 Jesus Christ is Risen Today (If not sung at opening) 542 That Easter Day With Joy Was Bright 539 Sing With All the Saints in Glory 524 Alleluia No. 1

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
April 3, 2016 Second Sunday of Easter (Divine Mercy Sunday)	Entrance Song/ Chant	392 That Eastertide with Joy Was Bright	170 Alleluia! Alleluia!	394 At the Lamb's High Feast	523 Christ the Lord is Risen Today
		393 Something Which is Known	164 Jesus Christ Is Risen Today	419 Alleluia! Sing to Jesus	534 Now the Green Blade Rises
		C/S 6.21 Join in the Dance	568 Festival Canticle: Worthy Is Christ	683 All the Ends of the Earth	
			161 Alleluia! Love Is Alive		
	Offertory Song/ Chant	403 Now the Green Blade Rises	163 Christ Is Arisen	344 With the Lord	532 O Sons and Daughters
		431 Christ, You are the Fullness	36 Christians To The Paschal Victim	278 Psalm 136: Eternal Is His Mercy	680 We Walk By Faith
		454 Now from the Heavens Descending	166 Now the Green Blade Rises		
		Misericorde Sicut Pater	506 Now We Remain		
	Communion Song/ Chant	404 O Sons and Daughters	317 Give Us, O Lord	529 Gather Your People	529 Surrexit Christus
		605 I Am the Living Bread	344 Spirit and Grace	563 We Are One Body	922 Without Seeing You
		C/S 6.9 We Believe This is Jesus	332 In the Breaking of the Bread		929 Joyous Cup
			573 Alleluia, Alleluia Give Thanks to the Risen Lord (See also Holy Thursday)		
	Final Song	437 Crown Him with Many Crowns	167 The Day of Resurrection	398 Be Joyful, Mary, Heavenly Queen	568 Rejoice the Lord is King!
		614 Baptized in Water	173 Ye Sons and Daughters	400 Hail the Day that Sees Him Rise	542 That Easter Day With Joy Was Bright
		C/S 6.16 Glory in the Cross (Easter verses)	178 Christ, the Lord, Is Risen Today	687 Sing Alleluia	
			183 Christ Is Alive		

Please note that the next set of Music Selections for Liturgy will be featured in the March 23, 2016, issue of the Prairie Messenger, and will include the Sundays from April 10, the Third Sunday of Easter, to June 26, the 13th Sunday in Ordinary Time.

Hymn for the Holy Year of Mercy

Text: Eugenio Costa
Music: Paul Inwood

Capo 3:

Am
Cm

F
Ab

Gsus4
Bbsus4

G
Bb

C
Eb

F
Ab

Dm
Fm

Esus4
Gsus4

E
G

Am
Cm



Mi - se - ri - cor - des si - cut Pa - ter! Mi - se - ri - cor - des si - cut Pa - ter!

VERSES

Am
Cm

Am7
Cm7

Dm6/A
Fm6/C

Am
Cm

F
Ab

G
Bb

C
Eb

Am
Cm

Dm
Fm

Dm/F
Fm/Ab

Esus4
Gsus4

E
G



1. Give thanks to the Father, for he is good in ae - ter - num mi-se-ri - cor-di - a e - ius.
2. Give thanks to the Son, Light of the Nations
3. Let us ask the Spirit for the seven holy gifts
4. Let us ask for peace from the God of all peace

Am
Cm

F/A
Ab/C

G
Bb

C
Eb

F
Ab

G
Bb

C
Eb

Am
Cm

Dm
Fm

Dm/F
Fm/Ab

Esus4
Gsus4

E
G



1. He created the world with wisdom in ae - ter - num mi-se-ri - cor-di - a e - ius.
2. He loved us with a heart of flesh
3. Fount of all goodness and the sweetest re - lief
4. The earth waits for the Good News of the Kingdom

Am
Cm

Am7
Cm7

Dm6/A
Fm6/C

Am
Cm

F
Ab

G
Bb

C
Eb

Am
Cm

Dm
Fm

Dm/F
Fm/Ab

Esus4
Gsus4

E
G



1. He leads his people throughout history in ae - ter - num mi-se-ri - cor-di - a e - ius.
2. As we receive from him, let us also give to him
3. Comforted by him, let us offer comfort
4. Joy and pardon in the hearts of the little ones

Am
Cm

F/A
Ab/C

G
Bb

C
Eb

F
Ab

G
Bb

C
Eb

Am
Cm

Dm
Fm

Dm/F
Fm/Ab

Esus4
Gsus4

E
G



1. He pardons and welcomes his children in ae - ter - num mi-se-ri - cor-di - a e - ius.
2. Hearts open to those who hunger and thirst
3. Love hopes and bears all things
4. The heavens and the earth will be re - newed

Reach out to strangers

One of the themes of Pope Francis’ pontificate is his emphasis to reach out to people on the peripheries. He encourages bishops, pastors and ordinary parishioners alike to reach out to those on the peripheries of church and society, because that’s the model God sets for us. Though we were estranged from him, God continued to be faithful and sent his Son to die for us.

We are to follow God’s example of not excluding anyone as an outcast or beyond our hospitality. This is central to the new evangelization Pope Francis wants all of us to adopt.

It seems there’s another advantage to reaching out to strangers — beyond that of making them feel welcome. According to studies in the behavioural sciences, when we interact with strangers we become happier ourselves.

This finding goes against conventional intuition, whereby people want to protect their private space and allow others their own space. Most people prefer not to break through this personal bubble.

A recent study from the University of Chicago Booth School of Business looked at the emotional

impact of talking to strangers while commuting. They recruited commuters on subways and buses in Chicago. Then the participants were split into two groups. One half was instructed to commute as usual, complete with earbuds and smartphones. The other half, in return for a \$5 Starbucks gift card, was instructed to chat with the person who sat down next to them.

“Everybody said, ‘That’s a terrible idea, I don’t want to do it, it’s going to be a disaster,’” said Harvard business professor Michael Norton who studies how people can make themselves happier. “But when (the researchers) called (the participants) later, people who did business as usual with their earbuds in and texting the entire time were not as happy as the people who forced themselves to chat with a stranger.”

By the end of the train ride, commuters who talked to a stranger reported having a significantly more positive commute than those who had sat in solitude. Interestingly, those participants who did engage with strangers had predicted precisely the opposite experience. This demonstrates a widespread misunderstanding of the psychological consequences of even casual social engagement with strangers.

In addition, the stranger sitting next to them was much happier as well after their conversation.

“Humans are social animals,” says Juliana Schroeder, coauthor of the University of Chicago paper. “(R)esearch shows, again and again, that connecting socially with others makes people happier and even healthier.”

In another set of experiments, the Chicago team found that people often misinterpret other peoples’ silence. “It turns out that people are interested in talking to others, but they interpret other people’s behaviour (that is, not talking) as evidence that they don’t want to talk,” says Schroeder.

In other words, people across from you on the train aren’t silent because they don’t want to talk — they are silent because they take your silence as a cue that you don’t want to talk.

The researchers’ advice is to start a conversation with that person on his iPhone across the aisle. He may be just as eager for some human contact as you.

That may be the motive as well for Pope Francis’ advice to reach out to those on the peripheries. They may be just as eager for some human (church) contact as you. And you’ll both be happier. — PWN

Some crimes in church law for which Catholics can be punished



Canon Law For Today
Rev. Frank Morrissey

In addition to giving general principles relating to the imposition and lifting of penalties, the Code of Canon Law also has a section where some 40 canonical crimes (called delicts of “offences” in the code) are listed and appropriate penalties prescribed.

In some cases, the penalty is automatic because the person is

presumed to have been aware of the law and the consequences for non-observance. In others, it is up to the ecclesiastical judge to determine which penalty is appropriate, keeping in mind the parameters established in the law.

After the code was issued, St. John Paul II introduced a number of changes in 2001. He outlined what he considered to be the more serious canonical crimes, and decided that, in every case, the diocesan bishop or the religious superior would have to submit the situation to the Holy See, for final judgment. Although this provision seriously restricted a bishop’s right to impose penalties, it sought to bring about some uniformity in

current church practice.

Among the reserved cases, it is probably the one relating to sexual abuse of minors by clerics that attracted the most attention. There is not a canonical penalty if the person abusing the minor is not a cleric, although, of course, there can be criminal proceedings against the perpetrator before the secular courts.

In fact, most of the reserved cases refer to clerics (bishops, priests, deacons). They include, among others, breaking the seal of

confession, absolution of one’s accomplice in a sin against the sixth commandment, pretending to celebrate mass without consecrating both the bread and the wine.

Another delict that was introduced, and not found in the 1983 legislation, concerns a woman who attempts to receive priestly ordination. In such an instance, there is an automatic excommunication imposed on her and on the person who attempts to perform the ordination.

The various crimes and penalties are divided into sections. The

first part concerns offences against religious and the unity of the church. Among these we find reference to apostasy (denial of the divinity of Christ), heresy (denial of one or more truths of the faith), and schism (breaking ecclesial communion to join or found another church or ecclesial community). In these three instances, there is an automatic excommunication because the person no longer wishes to be a member of the church.

— DIFFERENT, page 23

School boards resist heavy-handed order

By Bishop B. Henry, Calgary

It saddens me to say but totalitarianism is alive and well in Alberta

Prior to becoming pope, Cardinal Jorge Bergoglio on May 25, 2012, gave a *Te Deum* homily commemorating the establishment of Argentina’s first national government following the revolution of 1810. The major thrust of his

homily was that only the commandment of love, in all of its simplicity — steady, unassuming, but firm in conviction and in commitment to others — can save us. We need to re-root ourselves in a sovereign love that is simple and deep, to love God above all else and our neighbour as ourselves.

Two forms of deception impede the realization of any plan as a nation, i.e., the madness of relativism and the madness of power as a monolithic ideology.

“Relativism, under the guise of respect for differences, is homogenized into transgression and demagoguery; it allows anything, because it wishes to avoid being burdened by all the inconveniences required of a mature courage to uphold values and principles. Relativism, is curiously, absolutist and totalitarian. Relativism does not allow for any differing opinion. In no way does it differ from an attitude of “shut up” or “don’t get involved.”

Power as a monolithic ideology is another lie which accentuates narrow-mindedness and seeks dominance over others. Consequently, social trust, the root and fruit of love is eroded.

On Nov. 5, 2015, David Eggen, the minister of education issued an edict to board chairs of public, separate, Francophone and charter school boards re learning environments that respect diversity and foster a sense of belonging. Board policies are to be shared with him, together with the required regulations or procedures by March 31, 2016.

“It is important to specifically

address the board’s responsibility as it relates to the LGBTQ community. . . . As part of my review, I will also be looking for evidence of policy and regulations or procedures related specifically to Section 16.1 of the School Act and the support for the establishment of gay-straight alliances (GSAs) and queer-straight alliances (QSAs). . . .”

The Alberta Government Guidelines issued on Jan. 13 show no evidence of consultation with or sensitivity to the Catholic community. They breathe pure secularism.

This approach and directive smack of the madness of relativism and the forceful imposition of a particular narrow-minded, anti-Catholic ideology. Such a totalitarian approach is not in accordance with the Supreme Court of Canada opinion (Loyola) delivered on March 19, 2015, and must be rejected.

Catholic schools share a foundational belief that all children are loved by God, are individually unique and that the school has a mission to help each student to fulfil their God-given potential in all aspects of their persons: physically, academically, socially, morally and spiritually.

Our Catholic schools are committed to supporting inclusive communities that teach care and compassion for every person, regardless of age, race, sex, gender or sexual orientation, and require that every person be treated with dignity and respect.

Our teaching is rather simple and direct. God created beings as

— GOD CREATED, page 23



ANGLICANS SUSPEND EPISCOPALIANS — Anglican Archbishop Justin Welby of Canterbury, spiritual leader of the Anglican communion, speaks with protesters on the grounds of England’s Canterbury Cathedral, which was closed for a meeting of primates of the Anglican Church. At the meeting, Anglican leaders sanctioned American Episcopalians over same-sex marriage.

Fundamental departure from faith

Continued from page 1

It said the changes in teaching on marriage in the Episcopal Church represent a “fundamental departure from the faith and teaching held by the majority of our provinces on the doctrine of marriage,” which it defined as a lifelong union between a man and a woman.

The change had caused “deep pain,” impaired the Anglican communion by placing “huge strains” on its unity, and created “deeper mistrust between us,” the statement said.

The policy set a precedent that could be copied by other provinces, such as Canada, where Anglicans will vote on same-sex marriage in July, and this “could further exacerbate this situation,” the statement said.

It added that the primates had expressed a “unanimous commitment to walk together” and had asked Archbishop Justin Welby of Canterbury, spiritual leader of the worldwide Anglican communion, to appoint a “task group” to work toward dialogue, trust and healing among the provinces.

The Jan. 11 - 15 meeting brought together 39 Anglican primates to reflect on the challenges posed to the unity of their communion.

Episcopal Church Presiding Bishop Michael B. Curry addressed his fellow bishops before they voted for suspension, telling them that Episcopalians were committed to creating “an inclusive church.”

“This decision will bring real pain,” he said in comments he later released to the Episcopal News Service. “For fellow disciples of Jesus in our church who

are gay or lesbian, this will bring more pain.

“For many who have felt and been rejected by the church because of who they are, for many who have felt and been rejected by families and communities, our church opening itself in love was a sign of hope,” he continued. “And this will add pain on top of pain.”

The Global Anglican Future Conference, a coalition of conservative Anglican leaders from around the world, welcomed the suspension, adding that “this action must not be seen as an end, but as a beginning.” The suspension infuriated gay rights activists, however, with some travelling to Canterbury Jan. 15 to demonstrate at a “vigil” outside the meeting.

Paulist Father Ron Roberson, associate director of the U.S. Conference of Catholic Bishops’ Secretariat for Ecumenical and Inter-religious Affairs, said he doubted the suspension would have an impact on ARCUSA, the 50-year-old dialogue between the Episcopal Church and the USCCB Committee on Ecumenism and Inter-religious Affairs.

He told Catholic News Service Jan. 14 that while “the statement of the primates could be open to different interpretations,” in the bilateral dialogue, “the Episcopal Church never claimed to represent the other Anglican provinces.”

Each province of the Anglican communion is independent and runs its own affairs; even the Archbishop of Canterbury has no authority over an individual province like the Episcopal Church or the Anglican Church of Canada.

Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, told Vatican Radio Jan. 15 that he hopes

the next three years “will be used to find deeper unity within the Anglican communion.”

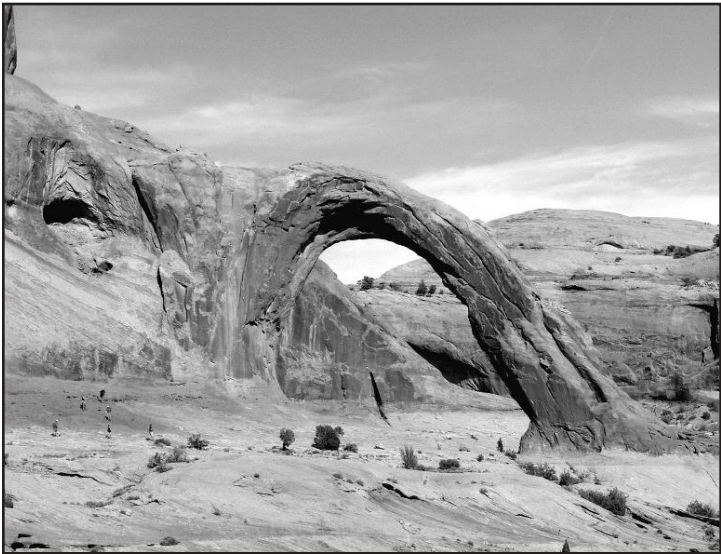
The cardinal noted that the official Anglican-Roman Catholic International Commission, the official body for Catholic-Anglican theological dialogue, is discussing on a general level what the Anglican primates were dealing with at their meeting.

“On the one hand, there is the relationship between the local church and the universal church,” while on the other hand there is a need “to find greater unity” in dealing with ethical questions. “These are the principal themes of our dialogue and have become visible now in the Anglican communion. It would be beautiful if our dialogue was able to be of help to the Anglican communion so that it would find its unity again.”

The Episcopal Church, which has about two million members, is among the most liberal of Anglican provinces in the world and has continuously divided opinion among Anglicans with its policies.

Tensions came to the fore in 2003 when Canon Gene Robinson, who was openly gay, was elected an Episcopal bishop. Soon afterward, then-Archbishop Rowan Williams of Canterbury asked the Episcopal Church and the Anglican Church of Canada to halt any future such ordinations and to withdraw from the Anglican Consultative Council.

After Mary Douglas Glasspool, a lesbian, was ordained as suffragan bishop of Los Angeles in 2010, Williams barred members of the Episcopal Church from representing the Anglican communion on international ecumenical dialogue commissions.



Gamache

Closed/Open

Closed! said the sign.
Disappointed tourists,
we chose another destination,
found red cliffs, an arch,
church-like spires
reaching for brilliant sky.
Life's like that too,
sometimes.
We never know
what change in plans
might open
other doors.

By Donna Gamache

God created both body and sex as good

Continued from page 22

male and female. In doing so, he gave equal dignity to both man and woman. In his plan, men and women should respect and accept their sexual identity. God created both the body and sex as good. Hence, we do not approach sexuality with fear or with hostility to the flesh. It is a gift of God by which men and women participate in his saving plan and respond to his call to grow in holiness.

The Catechism of the Catholic Church states that sexuality involves the whole person. “Sexuality affects all aspects of the human person in the unity of his body and soul. It especially concerns affectivity, the capacity to love and procreate, and in a more general way the aptitude of forming bonds of communion with others” (CCC, no. 2332).

All persons — married, single,

religious and ordained — need to acquire the virtue of chastity. “Chastity means the successful integration of sexuality within the person and thus, the inner unity of man in his bodily and spiritual being.” (CCC, no. 2337).

Chastity unites our sexuality with our entire human nature. It approaches sexuality as related to our spiritual natures so that sex is seen as more than a physical act. Sexuality affects the whole person because of the unity of body and soul. Jesus is the model of chastity.

“Chastity includes an apprenticeship in self-mastery which is a training in human freedom” (CCC, no. 2339). The acquisition of chastity depends on self-discipline and leads to internal freedom, which enables human beings to temper sexual desires according to God’s plan for the appropriate expression of love in the marital relationship of a man and a woman.

GSAs and QSAs are highly politicized ideological clubs which seek to cure society of “homophobia” and “heterosexism,” and which accept the idea that all forms of consensual sexual expression are legitimate. The view of sexuality that they espouse is not Catholic.

The Supreme Court held that “to tell a Catholic school how to explain its faith undermines the liberty of the members of its community who have chosen to give effect to the collective dimension of their religious beliefs by participating in a denominational school” (para. 62). “It amounts to requiring a Catholic institution to speak about Catholicism in terms defined by the state rather than by its own understanding of Catholicism” (par. 63), and “it also interferes with the rights of parents to transmit the Catholic faith to their children” and the “rights of parents to guide their children’s religious upbringing” (para. 64 & 65).

Continued from page 22

Another offence mentioned in this section concerns a person who, for a sacrilegious purposes, desecrates the Sacred Species (for instance in pretending to celebrate a Black Mass). Such a person is also excommunicated; absolution from this offence is reserved to the Holy See. There are also offences against the faith or the church itself, such as using the media to excite hatred of or even contempt for the faith.

A second category concerns offences against church authorities and the freedom of the church. These include laying violent hands on the person of the Holy Father or on a bishop or cleric. In the first case, involving an attempted assassination of the pope, absolution is again reserved to the Holy See.

Unfortunately, in recent years, we have seen such attempts against Blessed Paul VI and St. John Paul II. Then also, persons who obstinately speak out against church doctrine are also to be warned and, if they persist, are to be punished. The same would apply to those who provoke persons to disobedience against church authorities.

A third category refers to those who usurp ecclesiastical offices, such as pretending to celebrate mass or to give sacramental absolution when the person is not a

priest. There are also those who illegally hold on to an ecclesiastical office: for instance, a parish priest who has been removed or transferred, but who refuses to vacate the parish.

Other canons refer to crimes of falsehood (such as issuing false certificates), and offences against special obligations (such as celibacy for clerics, sexual abuse).

A final general category refers to offences against human life and liberty, such as abduction, imprisonment, mutilation. There is also a separate canon on abortion; because of the importance of this issue today, we will speak more at length of it in the next column.

A final canon in Book VI of the code allows for punishment against those who, in various ways, cause scandal in the community because of their non-observance of divine or ecclesiastical law. This is a very general canon, and, in the eyes of some, it could be open to abuse, even though one of its clauses says the norm can be applied “only when the special gravity of the violation requires it.”

The list is now much shorter than it was in the 1917 code, thus reflecting the church’s desire not to be identified with punishment, and hoping that all its members will live up to their obligations as committed Christians.

Catholics to celebrate Reformation with Lutherans

By Tom Heneghan

PARIS (RNS) — Catholics and Lutherans have made another step toward joint commemoration of the 500th anniversary of the Reformation in 2017 by issuing common liturgical guidelines for ecumenical services to mark the occasion.

The guidelines, in a booklet called *Common Prayer*, provide a template for an ecumenical service, complete with suggested prayers, appropriate hymns and themes for sermons.

Catholic leaders in Luther’s home country of Germany, where interest in the anniversary is strongest, at first balked at the idea of “celebrating” what Lutherans there had already named the *Reformationsjubiläum* (Reformation Jubilee).

But detailed talks between the Lutheran World Federation and the Vatican produced a 93-page report titled *From Conflict to Communion* in 2013 that announced they would

mark the anniversary together and presented the Reformation as the start of a shared 500-year journey rather than a single and divisive historical event.

The latest guidelines say all services should stress the concepts of thanksgiving, repentance and common commitment, with the main focus on Jesus. The guidelines were presented Jan. 11 by the Geneva-based Lutheran federation and the Vatican’s Pontifical Council for Promoting Christian Unity.

The Reformation, which began with the publication of Martin Luther’s 95 Theses in 1517, divided Western Christianity as Protestants broke away from Roman Catholicism and formed their own churches. Until about 50 years ago, the two sides observed each other with suspicion across a deep theological divide.

But ecumenical discussions in recent decades have reached such a reconciliation that theologians recently suggested they explore the possibility of sharing communion,

which the Catholic Church does not allow with other Christians.

When a Lutheran woman married to a Catholic asked Pope Francis about this during his visit to her church in Rome last November, he said he couldn’t decide the question but hinted strongly that he supported it.

“It is a question that each person must answer for themselves . . . there is one baptism, one faith, one Lord, so talk to the Lord and move forward,” he told the congregation, which broke out in applause.

The *Common Prayer* booklet stresses the shared beliefs between Roman Catholicism’s 1.2 billion members and the 75 million Lutherans around the world and advises readers that its recommendations can be adjusted according to the country and language in which they are used.

The section on repentance admits the post-Reformation wars of religion caused “the deaths of hundreds of thousands of people”

and undermined the gospel message. “We deeply regret the evil things that Catholics and Lutherans have mutually done to each other,” it says.

“This common prayer marks a very special moment in our common journey from conflict to communion,” the Rev. Martin Junge, general secretary of LWF, and Cardinal Kurt Koch, head of the Vatican’s ecumenical department, said in a joint letter accompanying the guidelines.

The booklet suggests that ecumenical services have two presiders, one Catholic and one Lutheran, and several prayer readers of both faiths.

They should use hymns known to both Catholics and Protestants, such as Praise to the Lord, the

Almighty — originally written for a Lutheran church in Germany — or meditative chants such as *Veni Sancte Spiritus* from the ecumenical community of Taizé in France.

Readers are told to cite passages in *From Conflict to Communion* that explain why Catholics and Lutherans should gather in prayer, and presiders are instructed to lead a prayer that laments “that even good actions of reform and renewal had often unintended negative consequences.”

For a Gospel reading, it suggests John 15, in which Jesus compares himself to a vine and says his followers are its branches. The service should include recitation of two common prayers, the Apostles’ Creed and the Lord’s Prayer.

Pro-life Catholics to use social media

WASHINGTON (CNS) — As the Jan. 22 anniversary of the Roe vs. Wade decision approached, the chair of the U.S. bishops’ Committee on Pro-Life Activities urged everyone concerned about “the tragedy of abortion” to recommit themselves to a “vision of life and love, a vision that excludes no one.”

Cardinal Timothy M. Dolan of New York also called on Catholics to participate in a new “9 Days for Life” campaign launched by the U.S. bishops’ Secretariat of Pro-Life Activities.

The centrepiece of the campaign is a Jan. 16 - 24 novena, which has “as its overarching intention the end to abortion, according to the website 9daysforlife.com. Details about the campaign also are explained in a YouTube video: <http://youtube/gxJwfcefUiU>

The campaign makes use of something the founders of the pro-life movement decades ago would never have imagined: social media. The novena is meant to be shared with the online community through social media posts, videos and selfies labelled #9DaysforLife.

Each day’s prayer guide — in English or Spanish — can be accessed through an app, email or text message and people can follow the novena campaign on Twitter, Instagram or Facebook.

Those taking part can express why they are involved in the pro-life movement and what it means to them and receive daily email messages or texts reminding them to pray and providing suggested readings.

In addition to a prayer to end abortion, there also is a focus on a wide range of life issues. Participants are urged to discuss these issues and even are provided discussion topics and activities.



CNS/Gregory A. Shemitz

PRO-LIFE MOVEMENT SHIFTS FOCUS — Mother Agnes Mary Donovan, superior general of the Sisters of Life, walks with other pro-life advocates during the March for Life in Washington Jan. 22, 2015.

A Leaders’ Toolkit with various resources and graphics is available for parishes, schools, dioceses, ministries and other organizations to use to promote involvement in the campaign. It can be accessed via this link: <http://tinyurl.com/j6lrmqc>

“Most Americans oppose a policy allowing legal abortion for virtually any reason — though many still do not realize that this is what the Supreme Court gave us,” Dolan said in a statement released Jan. 15.

The Roe vs. Wade and Doe vs. Bolton Supreme Court decisions in 1973 legalized abortion virtually on demand.

“Most want to protect unborn children at later stages of pregnancy, to regulate or limit the practice of abortion, and to stop the use of taxpayer dollars for the destruction of unborn chil-

dren,” he continued. “Yet many who support important goals of the pro-life movement do not identify as ‘pro-life,’ a fact which should lead us to examine how we present our pro-life vision to others.”

Dolan said that “even as Americans remain troubled by abortion,” what he described as a powerful and well-funded lobby feels “that abortion must be celebrated as a positive good for women and society, and those who cannot in conscience provide it are to be condemned for practising substandard medicine and waging a ‘war on women.’ ”

He expressed regret that in 2015 Congress did not pass into law the Abortion Non-Discrimination Act, which would have protected medical workers’ right to decline to participate in elective abortions because of their religious or moral objections.

The cardinal also said the Year of Mercy called by Pope Francis is a time for women and men to find healing through the Catholic Church’s Project Rachel post-abortion ministry.

Rome’s Jews applaud pope during his visit to synagogue

By Cindy Wooden

ROME (CNS) — While the Catholic Church affirms that salvation comes through Jesus, it also recognizes that God is faithful and has not revoked his covenant with the Jewish people, Pope Francis said.

Interrupted repeatedly with applause at Rome’s main synagogue Jan. 17, the pope said the church “recognizes the irrevocability of the Old Covenant and the constant and faithful love of God for Israel.”

The statement, which he already had made in his 2013 exhortation, *The Joy of the Gospel*, was repeated in a recent document by the Pontifical Commission for Religious Relations with the Jews. The document reaffirmed Pope Benedict XVI’s teaching that the church “neither conducts nor supports” any institutional missionary initiative directed toward Jews.

While frigid winter temperatures finally arrived in Rome, Pope Francis received the warmest of welcomes at the synagogue.

The visit featured an exchange of standing ovations. Members of the Jewish community greeted the pope on their feet applauding and

bid him farewell the same way; he stood and applauded with the congregation when honour was paid to the handful of survivors of the Nazi Holocaust who were present for the event.

“Their sufferings, anguish and tears must never be forgotten,” the pope said. “And the past must be a lesson to us for the present and the future. The *Shoah* teaches us that maximum vigilance is always needed in order to intervene quickly in defence of human dignity and peace.”

Pope Francis was the third pope to visit the Rome synagogue and Rabbi Riccardo Di Segni, the chief rabbi of Rome, said that in Jewish tradition “an act repeated three times becomes *chazaqa*, a fixed tradition.”

The pope, the rabbi, the president of the Rome Jewish community and the president of the Union of Italian Jewish Communities all recalled the visits of St. John Paul II in 1986 and of Pope Benedict XVI in 2010. And they all spoke of the “new era” in Catholic-Jewish relations that began with the Second Vatican Council and its declaration *Nostra Aetate* on relations with non-Christian religions.



CNS/Paul Haring

POPE VISITS ROME SYNAGOGUE — Pope Francis and Rabbi Riccardo Di Segni, the chief rabbi of Rome, hold a codex containing five pages of Jewish biblical commentary during the pope’s visit to the main synagogue in Rome Jan. 17. The 14th-century codex was the pope’s gift to the Jewish community of Rome.

There must be always remaining in every life, some place for the singing of angels, some place for that which in itself is breathless and beautiful.

— Howard Thurman