



Summer schedule

The Prairie Messenger publishes every second week in July and takes a three-week summer vacation in August. Summer issues will be dated July 15, July 29 and August 26.



Health professionals

People advocating for the rights of doctors and other health care professionals to practice according to the dictates of their conscience remain concerned as organizations consider their policies on assisted suicide and euthanasia.

— page 3

Downey reappointed

Dr. Terrence Downey has been reappointed as present of St. Thomas More College at the University of Saskatchewan.

— page 6

African priests

Four priests from Africa were welcomed to the Roman Catholic Diocese of Saskatoon at a eucharistic celebration June 21 at the Cathedral of the Holy Family in Saskatoon.

— page 7

Mystery novel

Rev. Donald Cozzens, a well-known author and lecturer whose insights into the priesthood have challenged the Catholic Church to confront clericalism and renew its structure, has written a captivating mystery novel that incorporates the themes he has observed over the years.

— page 10

Inside Out

The latest Disney/Pixar animated feature, *Inside Out*, is superb on all levels and for all audiences, writes Gerald Schmitz.



“See it and be amazed.”

— page 11

Vatican recognizes ‘State of Palestine’

By Laura Ieraci

VATICAN CITY (CNS) — The Holy See and Palestine have signed a historic agreement that supports a two-state solution to the ongoing conflict in the Holy Land, based on the 1967 borders between Israel and Palestine.

The two parties signed the Comprehensive Agreement between the Holy See and the State of Palestine at the Vatican June 26. The accord, which includes a preamble and 32 articles, focuses mostly on the status and activity of the Catholic Church in Palestine. It assures the church “juridical recognition” and “guarantees” for its work and institutions in Palestine.

The second chapter of the agreement focuses entirely on freedom of religion and conscience and includes the right to worship and practice one’s faith, as well as the rights of Christian parents to give their children religious education, of Christians to take holy days off work, and of military personnel



CNS/L'Osservatore Romano via Reuters

VATICAN CALLS FOR TWO-STATE SOLUTION — Archbishop Paul Richard Gallagher, right, secretary for relations with states within the Holy See’s Secretariat of State, and Palestinian Foreign Minister Riyad al-Malki, shake hands during a meeting at the Vatican June 26. The Vatican signed its first treaty with the ‘State of Palestine,’ calling for “courageous decisions” to end the Israeli-Palestinian conflict with a two-state solution.

to have access to pastoral care.

The preamble recognizes the right to self-determination of the

Palestinian people, the importance of Jerusalem and its sacred character for Jews, Christians and

Muslims, and the objective of a two-state solution.

At the signing ceremony, Archbishop Paul R. Gallagher, the Vatican’s secretary for relations with states, said he hoped the agreement would provide a “stimulus” for a “definitive end to the long-standing Israeli-Palestinian conflict.”

“I also hope the much desired two-state solution may become a reality as soon as possible,” the archbishop said. He said the peace process could only move forward if it were “negotiated between the parties,” along with the support of the international community.

In his address, Palestine Foreign Minister Riad al-Malki, underlined that the agreement supports the two-state solution based on Israel and Palestine’s 1967 borders.

He said the agreement includes “new and unprecedented provisions related to the special status of Palestine as the birthplace of Christianity” and cradle of monotheistic religions.

The agreement comes at a time of “extremism, barbaric violence and ignorance” in the Middle East, noted al-Malki, adding that

Paulist Fathers decide to leave Canada

By Michael Swan
The Catholic Register

TORONTO (CCN) — The Paulist Fathers don’t want to leave Toronto, but they say they must.

The unusual uptick in vocations after the Second World War has worked its way through the system and there are not enough priests left to staff the ambitious little empire of Paulist ministries that once dotted cities across Canada. So, after a century in Toronto, the U.S.-based Paulists are going home.

“This is a decision no religious community wants to make,” said Rev. Eric Andrews, Paulist Fa-

thers president. “If we had unlimited resources and manpower we would have continued to advance, but at the end of the day it was too much for us to bear. . . . A lot of men who entered in the ‘50s and early ‘60s — a big, large cohort — they’re all in retirement now.”

Paulist ministry in Canada — which once included parishes, university chaplaincies and Catholic Information Centres in Vancouver, Toronto and Montreal — was not an anomaly for the order. Founded in New York in 1858, the Paulists were never shy about crossing the border.

The first time was on an open sleigh in the middle of a snow-

storm in 1859. The driver of the

— CHALLENGE, page 5

— AGREEMENT, page 19

Canadians don’t realize implications of euthanasia

By James Buchok

WINNIPEG — Canada’s Supreme Court has ruled Canadians have the right to physician assistance in dying, but a professor of law and bioethics says Canadians don’t realize “this would include 25-year-olds in car accidents who have lost the use of their legs.”

Dr. Mary Shariff spoke at St. Anthony of Padua (West Kildonan) Church in Winnipeg June 16 to explain the Supreme Court decision, how Canada compares to other countries that have passed similar laws and the possible legal implications for Canadians. The evening was arranged by the parish’s Catholic Women’s League.

Shariff is an assistant professor of law at the University of Manitoba and was the 2011 recipient of the U of M’s Centre on Aging re-

search fellowship for a project on autonomy, dignity and end-of-life decision-making.

“Canadians weren’t wanting this,” Shariff said. “This has only come through this one case, it’s not like the Canadian public is saying this is a big issue.”

Shariff said in the U.S. states of Oregon, Washington and Vermont, where physician-assisted suicide is legal, the patient is provided with a lethal prescription, which he or she fills out at a pharmacy and then self-administers. This method, she said, provides for something of a built-in period of second thoughts and it is not uncommon for the prescription never to be taken.

This is opposed to euthanasia or assisted suicide undertaken with the aid of another person, not necessarily a physician, as it is practiced in Belgium, the Netherlands and Luxembourg (together known as Benelux) and involves the administration of a sedative followed by a lethal injection that stops the heart.

Shariff said in the Benelux countries the laws around physician-assisted suicide and euthanasia have come about because of strong cultural beliefs in individual autonomy, while in the U.S. it has been driven by a belief in death

— DOCTORS, page 19



Courtesy of the Paulists

CENTURY OF MINISTRY — Paulist priests pose for this 1913 photo with Toronto Archbishop Neil McNeil, who is seated, on the campus of the University of Toronto. Without enough priests, the U.S.-based Paulists have decided to leave Canada after a century of ministry.

Family synod document addresses new pastoral needs

By Laura Ieraci

VATICAN CITY (CNS) — The working document, intended to guide discussions at the synod of bishops on the family in October, includes a much wider array of issues affecting the family than were in the final document released after the extraordinary synod last year.

Last year’s *relatio* had 62 paragraphs; the new working document, issued at the Vatican June 23, had 147.

While some issues addressed in the *relatio* were expanded upon, more than a dozen others were entirely new and also based in the lived experiences of families, such as poverty, infertility, ecological degradation, bioethics, the role of women, the role of grandparents, aging, loss, disability, migration,

prayer and fear of commitment.

The elaboration of many of these themes was drawn from the recent catecheses of Pope Francis on the family, which he has been giving at his weekly general audiences since December. Other points drew on his apostolic exhortation, *The Joy of the Gospel*, and other speeches he has given.

On the issue of poverty, the working document noted “concrete family life is strictly linked with economic reality.” Rooted in the practical, it cited insufficient wages, unemployment and financial insecurity, lack of dignified work, job insecurity, human trafficking and slave labour as the “most relevant problems” facing families in the area of economics. The document said children suffer the greatest impact of these problems and called for “a structural change” in society,

aimed at creating equality.

The document also cited “social contradictions,” where the lack of sufficient social and economic policies, even in welfare states, leads to the impoverishment of many families, resulting in various forms of social exclusion and an increase in gambling, alcoholism and drug addiction.

On women, the document said the condition and status of women are not consistent from culture to culture. In developing countries, women continue to be exploited and subjected to different forms of violence, including forced abortions and sterilizations or, at the other end of the spectrum, “wombs for rent” for surrogate motherhood, the document said.

In developed countries, it said, “women’s emancipation” has led women to renegotiating their roles

in the family, but also to their desire to have a child “at any cost,” which has “aggravated” the “inequality between men and women.”

In a separate sub-section on “cultural contradictions,” the document cited conflicting forms of feminism: one that sees “maternity as a pretext for the exploitation of the woman and an obstacle to her full realization” and one that sees having a child as a “tool for self-affirmation, to obtain by any means.” Citing Pope Francis, the document noted the need to devel-

op a “better understanding” of sexual difference.

The document acknowledged that a greater role for women in the church in decision-making processes, in “the governance of certain (church) institutions” and in the formation of priests “can contribute to the recognition of the decisive role of women.”

Aging, widowhood and death were also new to the document. The aging process and the “golden years” of a person’s life must be valued anew, said the document.

‘Ugliest thing’ in family is conflict: pope

By Laura Ieraci

VATICAN CITY (CNS) — The deep hurts that spouses inflict on each other cause great suffering to their children and, in some cases, lead to a separation that is “morally necessary” to protect spouses and children from more serious forms of violence, Pope Francis said during his general audience in St. Peter’s Square June 24.

Continuing a series of talks about the family, the pope reflected on the hurts family members cause each other, calling this type of behaviour “the ugliest thing.”

The pope said every family has experienced moments when someone’s “words, acts and omissions” offend another and “rather than expressing love, diminish it or worse still, demean it.”

“When these hurts, which can still be put right, are neglected, they get worse,” he said. “They turn into arrogance, hostility, contempt. And at that point, they become deep lacerations that divide husband and wife, leading us to look elsewhere for understanding, support and consolation. But often these ‘supports’ do not think of the good of the family.”

When marriages are emptied of conjugal love, resentment grows and the disintegration of the

spousal relationship “caves in” on the children, he said.

“Notwithstanding our apparent evolved sensitivity and all of our refined psychological analyses, I ask myself if we have not become anesthetized to the wounds in the souls of children,” he said.

The pope added that “the more parents try to compensate with gifts or treats . . . the more painful and profound” the wounds in a child’s soul become.

He questioned aloud whether adults still know what a wounded soul is and if they have a sense of the “weight of the mountain that crushes a child’s spirit in families in which people treat each other badly and hurt each other” to the point of breaking up a marriage. He urged parents to consider the weight of their choices and mistakes on their children.

“When adults lose their heads, when each person thinks of themselves, when dad and mom hurt each other,” children suffer greatly and “experience a sense of desperation,” he said.

These wounds “leave their mark for life” and “many times children hide to cry by themselves,” he said.

Speaking of the interconnectedness in families, he said one person’s woundedness affects the entire family.

“Husband and wife are one flesh. Their children are flesh of their flesh,” he said. Consequently, all of the spouses’ “hurts and abandonments . . . are engraved into the living flesh of their children,” he said.

“It is true, on the other hand, that there are cases in which separation is inevitable,” he explained. “Sometimes it can become even morally necessary,” when it comes to removing a spouse or children “from more serious injuries caused by insolence and violence, humiliation and exploitation, neglect and indifference,” he said.

However, he noted that some separated spouses remain true to their marriage bond and do not enter into other relationships.



CNS/Anto Akkara

FAMILY TAKES SHELTER AFTER DISASTER — A family takes shelter following an earthquake in Nepal. The recently released working document for the synod of bishops on the family in October includes a wide array of issues affecting the family including the lived experiences of families, such as migration, poverty, infertility, ecological degradation, bioethics, the role of women, the role of grandparents, aging, loss, disability, prayer and fear of commitment.



CNS/Tony Gentile, Reuters

POPE FRANCIS LEADS WEEKLY AUDIENCE — Pope Francis waves as he arrives to lead his weekly general audience in St. Peter’s Square at the Vatican June 24. He continued a series of talks about the family and reflected on the hurts family members cause each other, calling this type of behaviour “the ugliest thing.”

Knights report record year for charity

By Daniel O’Shea

WASHINGTON (CNS) — The volunteerism of the Knights of Columbus and the fraternal organization’s fundraising for charitable works fit right in with Pope Francis’ emphasis on the idea of “a church of and for the poor,” according to Supreme Knight Carl Anderson.

Lending a hand for charity is not only giving “the gift of your own time” but also “the gift of yourself” to those in need, he said.

“Once you see what a difference your work makes, it encourages you to do more,” he added.

Anderson spoke with Catholic News Service shortly after the release of an annual report showing the Knights set a record last year for charitable giving and service hours with more than \$173 million in donations and more than 71.5 million hours of service.

The number of hours contributed by members rose in 2014 by more than a million hours over the 2013 total with each member donating nearly a full workweek on average.

During the past decade, Knights, who today number about 1.9 million, have donated nearly \$1.55 billion to charity and 691 million hours of volunteer service.

Anderson sees a strong “Catholic commitment to neighbour and community” and said that “even in

hard times, people will step up.” The Knights’ programs also provide “a way of being involved in your faith in a deep way,” he noted.

Each year during the past 15 years, the Knights broke the previous year’s record, despite the recession caused by the 2008 stock market crash.

For Anderson, the record giving of time and treasure is also a special way to prepare for Pope Francis’ U.S. visit in September.

“Charity has been at the heart of the Knights’ mission for the past 133 years,” Anderson said in a statement accompanying the report, which was released at an annual meeting of the Knights’ state leaders held earlier in June at the organization’s headquarters in New Haven, Conn.

“In America, Pope Francis will find a church that is alive with the love of God and love of neighbour, and the Knights of Columbus are excellent examples of this reality,” he added.

Anderson told CNS that he thinks “Pope Francis is doing a great job,” praising the pontiff for being “so strong in his encouragement of people to do more for those in need.”

He highlighted some of the ways the Knights helped others in 2014:

— Launched the Knights of Columbus Christian Refugee Relief Fund last August and through

it contributed \$2.6 million for humanitarian assistance to those suffering persecution and dislocation in Iraq and the surrounding region.

— Gave \$200,000 each to the Eastern and Latin Catholic communities in war-torn Ukraine for humanitarian relief, supporting projects that feed and aid homeless children and refugees living on the streets of the capital city of Kiev.

— Ran the Black Friday Coats for Kids program to give winter coats to children who don’t have them. (“Black Friday” is the Friday following Thanksgiving and traditionally the day many Americans head out to do shopping for Christmas.) Knights also contributed to local food pantries, community food banks and soup kitchens through the Food for Families program, and members participated in blood drives, Habitat for Humanity and the American Wheelchair Mission, which delivers new wheelchairs and mobility aids free to physically disabled children.

— Provided \$1.4 million to directly support athletes who will take part in this summer’s Special Olympics World Games in Los Angeles. The funds will cover the cost of transportation, housing and meals for the athletes as they travel to the games, stay there during the competition and return home.

Chaplaincy team is ready for Pan Am Games

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Growing up in Venezuela, Rev. Eduardo Soto fell in love with the Pan Am Games when his home country hosted the quadrennial event in Caracas in 1983.

“I was only 11 years old and I remember all of the excitement surrounding the call for us to be there as the country that hosted the Pan Am Games,” said the Jesuit. “And I still follow the Pan Am Games. Team sports are my favourite but also track and field and swimming are great as well.”

A step for athletes looking to qualify for the 2016 Summer Olympics, this year’s games, hosted by Toronto, will draw more than 5,000 athletes from across the Americas.

What captivated Soto about the Games so many years ago was the way in which the athletes from 36 different sports came together as one team to represent their nation.

Now more than 30 years later, Soto will be spending most of his summer not only soaking in the spirit of sport, but also working the games as a member of the Catholic chaplaincy team.

“I feel like this is an opportunity to be part of the team,” he said. “To be part of the chaplaincy team

at the Pan Am Games will be an opportunity, like a lab, to bestow and develop all of my skills, all of my intercultural training, all of my tools as a priest and as a counsellor with very special people.”

Soto, currently posted in Winnipeg, will be one of three full-time chaplaincy members. That team, available from July 1 until August 18 between 7 a.m. and 11 p.m. with the support of six part-time members, will work in two shifts. (The Pan Ams take place in two stages, the Pan Ams July 10 - 26 and the Parapan Am Games Aug. 7 - 18.)

The team will work primarily in one of the three spiritual rooms at the athletes’ village, located in the east end of downtown Toronto. The Catholic chaplaincy team, which will share a room with other Christians and Jewish faith leaders, will celebrate daily mass, provide spiritual counselling and simply lend an ear to the participants.

“What the volunteers, the coaches and the athletes will need I think will primarily be mass and confessions,” said Deacon Stephen Pitre, co-ordinator of the permanent diaconate for the Archdiocese of Toronto and head of the Catholic Pan Am chaplaincy team.

“That will be of course very important to (athletes) leading up

to their events. The rest of it as far as their needs that we can handle would primarily revolve around just talking and listening because these athletes, especially when you think of Central and South America, this is a big opportunity for them.”

Not only will the chaplains’ presence be important leading up to their competitions, Pitre said he expects many athletes will turn to the chaplains from all faiths following their events as well.

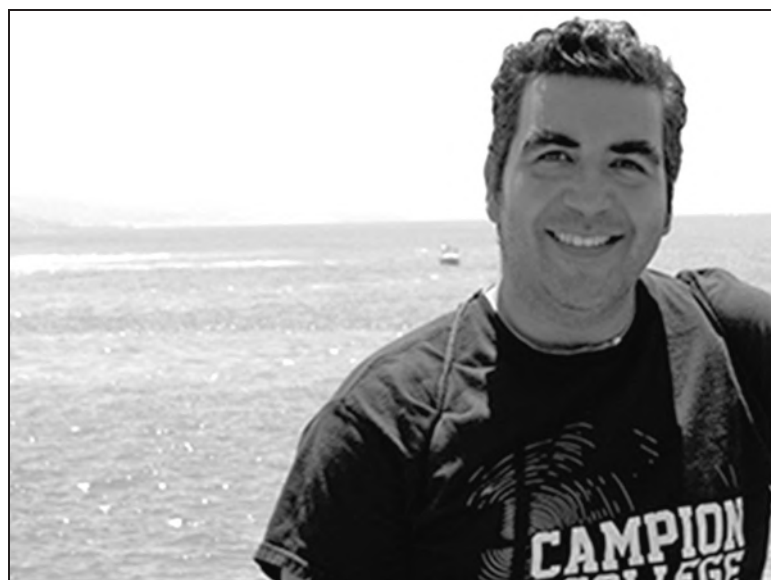
“Someone is going to lose,” he said. “So we are going to be dealing with that on an ongoing basis.”

Soto, who spent a number of years working in Venezuela and surrounding South American countries, knows exactly how he will console the inevitable losers.

“The reality is you have 20 athletes or 30 and only three of them are going to have medals,” he said. “The rest won’t. They will be disappointed and frustrated but the point is to help them to see this is a process for them as an athlete.”

Having spent most of his life following the Pan Ams, and as an amateur athlete himself, Soto said there is one other task he expects to be called upon during the event — one of the duties he looks forward to most.

“Athletes in South America and Central America, they like



Courtesy of Rev. E. Soto

SPIRIT AND SPORT — Rev. Eduardo Soto said he fell in love with the Pan Am Games when his home country hosted the quadrennial event in Caracas, Venezuela, in 1983. The Jesuit priest will be spending most of his summer not only soaking in the spirit of sport, but also working the games as a member of the Catholic chaplaincy team.

their equipment and all their things to be blessed before going to competition,” he said.

“For them it is a sign that God is with them. I feel like in that I can give back to the athletes.”

Health professionals remain concerned

By Kiply Lukan Yaworski

SASKATOON — Advocates working to protect the rights of doctors and other health professionals to practice according to the dictates of their conscience remain concerned as the College of Physicians and Surgeons of Saskatchewan considers a revised policy on conscientious objection.

“Conscience is not something that can be violated in any circumstance,” said Larry Worthen, executive director of the Christian Medical and Dental Society of Canada (CMDS) at a media conference June 17 in Saskatoon.

The College of Physicians and Surgeons of Saskatchewan is considering a revised conscientious objection policy, which was presented June 19, with plans for another public consultation in the near future (see related article, page 6).

“We support some aspects of the policy,” said Worthen, speaking on behalf of members of CMDS, as well as the Canadian Federation of Catholic Physicians’ Societies and Physicians for Life Canada. “After all, none of our members wish to discriminate against any patient. Our members have dedicated their lives to the care and well-being of their patients.”

However, Worthen expressed the opposition of these groups to any policy that would require doctors to provide or to refer for a procedure they are morally opposed to.

“In the Supreme Court of Canada decision on the Carter case, the court clearly stated that no physician can be forced to participate in an abortion or an assisted death,” he said. “In the question of referral, we consider the word ‘participate’ used by the Supreme Court of Canada to include referral.”

Worthen noted that both Catholic and Evangelical Christian physicians believe that any referral — other than providing information — makes one an accomplice to the procedure itself.

“Any policy that requires the

physician to take action in a consultative process that goes against conscience would effectively drive practitioners who have conscience concerns out of the practice of medicine and will be a prima facie case of discrimination on the basis of religion or creed,” Worthen said.

Self-referral is already a commonly exercised option among patients, including for abortion, across most of Saskatchewan. Self-referral allows a doctor to avoid being involved in facilitating the provision of the service, and the patient still has access to the service.

A policy that requires doctors to act against their conscience is not in the best interest of patients, said Dr. Sheila Harding, MD, a Saskatoon hematologist.

“How can it be right to require doctors to do something that they think will harm their patients? Why would patients want to be cared for by doctors who would be willing to expose them to harm?” Harding queried.

“Many of our patients recognize the benefits to them of a physician who will stand on principle rather than going along to get along. They respect a doctor who tells them the truth. They understand that, although they may disagree on a particular issue, they may well benefit when that same doctor advocates for them in other circumstances.”

Rather than formal referral, which communicates endorsement, Harding said doctors who conscientiously object to a procedure such as abortion can simply provide the patient with information. “Provision of information without referral, communicates clearly the doctor’s conviction that the treatment being sought is likely to harm the patient, yet still reflects the autonomy of the patient as an independent moral agent. It’s an important and meaningful distinction,” she said.

— REFERRAL, page 7

Mass commemorates 400th anniversary

By Alan Hustak
The Catholic Register

MONTREAL — Montreal Archbishop Christian Lepine celebrated mass on the back of a birch bark canoe June 24 to mark the feast of St. John the Baptist while at the same time commemorating the 400th anniversary of what is widely thought to be the first mass ever celebrated on the Island of Montreal.

The historic church of St. Jean the Baptiste in the city’s Plateau district was packed to the rafters for the occasion as parishioners and dignitaries, including Liberal MP Stephane Dion and Plateau-Montreal Borough Mayor Luc Ferrandez, filled the pews, aisles and side balconies for the two-hour service.

It began with an interactive

pageant staged by students from the Centre Benoit Lacroix before a giant video screen. The presentation, Portrait in Motion, depicted explorer Samuel de Champlain and two Franciscan priests, Denys Jamet and Joseph le Caron, coming ashore during one of his remarkable journeys at Ahunistic on June 24, 1615, where they were welcomed with astonished enthusiasm by a crowd of curious Hurons and Algonquins.

The scent of sweetgrass filled the church as an Aboriginal purification ritual was performed and the story of the first mass was re-enacted. A choir from Kahnawake participated and clergy representing various religious orders surrounded the altar.

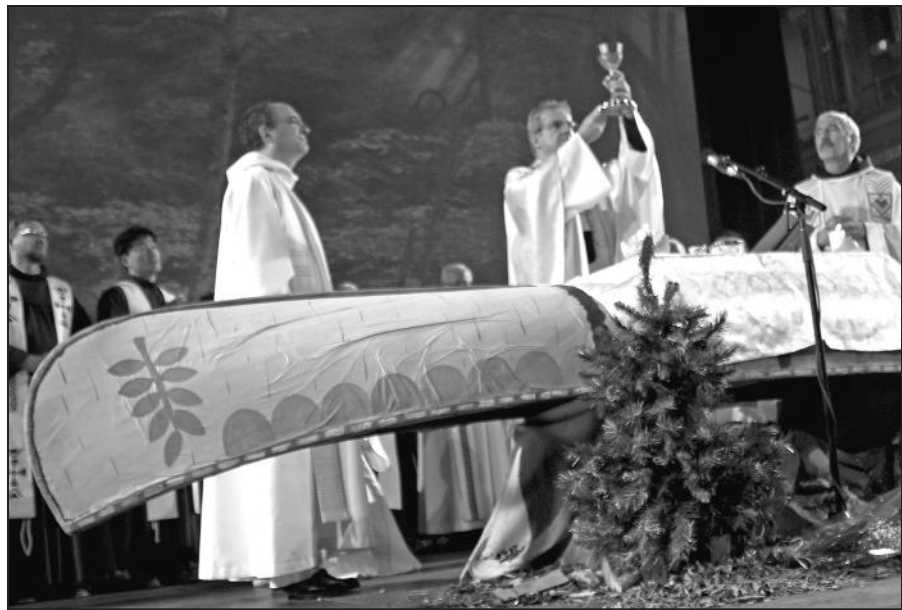
In his diaries, Champlain tells us that the mass that day was “chanted on the border of the back

river in the presence of all the people who were amazed at seeing the ceremonies observed and the ornaments which seemed to them so handsome. It was something which they had never seen before for these fathers were the first to celebrate here the Holy Mass.”

In spite of Champlain’s assertion, 80 years earlier Jacques Cartier travelled with two priests when he explored the island on his second voyage to America. They may have celebrated a mass on Oct. 6, 1535, although there is no record of it. At any rate, it doesn’t matter, as Lepine said in his homily. The commemorative mass presented “an occasion for us to reflect on our past.”

Lepine described Champlain as a major figure in the history of Canada, Quebec and Montreal, who came not just to explore New France, but as “a spiritual presence, someone who was spiritually motivated to spread Christ’s Gospel. The faith which the early explorers brought with them, he said, continues to be handed down from generation to generation.

The mass ended with baskets of *petits pains benits* being distributed at the door in keeping with an age-old French Canadian tradition. The mass was described as “a precursor of the celebrations that will mark the 375th anniversary of the founding of Montreal as a Roman Catholic religious colony in 1642.



Alan Hustak

ANNIVERSARY MASS — Montreal Archbishop Christian Lepine celebrated mass on the back of a birch bark canoe June 24 to mark the feast of St. John the Baptist while at the same time commemorating the 400th anniversary of what is widely thought to be the first mass ever celebrated on the Island of Montreal.

Pope’s visit to Paraguay has significance for Frias

By Deborah Gyapong

OTTAWA (CCN) — For Rosa E. Frias, the visit of Pope Francis to Paraguay July 10 - 12 takes on special significance now that her dream to open a clinic in her home of origin has come true.

“He is going to be a wonderful blessing to the people of Paraguay,” Frias said. “They need that. Paraguay suffers so much already.”

Pope Francis will visit Paraguay during his second a trip as pope to South America. He will also visit Bolivia and Ecuador. Frias hopes his visit will raise awareness of the plight of the poor, a plight that has grown even worse from the time she was growing up.

Children of Paraguay, a charity Frias founded nine years ago with the help of the Companions of the Cross here in Ottawa, has raised the money to open a fully equipped medical and a dental clinic in her home town of Limpio, which is about an hour’s drive from Paraguay’s capital Asuncion. The clinic opened its doors May 17 and the charity will continue to support the operating costs and proceed with the building of a community centre.

Frias said she hoped the pope would have a chance to visit the new clinic and bless it, but she

understands his schedule will be very tight.

During an audience with Pope Francis on Sept. 24, 2014, with her husband of 40 years, Tito, Frias was able to tell the pope about the clinic, which at the time was meeting obstacles.

“He told me, ‘Do not worry, because Paraguayan people are very strong and God knows the project is his.’

“He said, ‘Everything will be fine,’ and it happened!”

For Frias, the clinic’s opening is clearly a work of God, a project that she as an immigrant to Canada had no idea she could take on.

She came from a poor family that lived off the land. Her “very loving parents” had eight children. Her father had a Grade 3 education. Her mother, who had no education, traded food they grew with the native people for blankets.

Frias came to Canada in 1970 at the age of 23 to work as a nanny. At the time, she had only a Grade 6 education.

Determined to make a better life for herself, she learned English and attended church regularly. It’s there she met Louis Ramone “Tito” Frias, who is originally from the Dominican Republic. He befriended her, showed her



Frias

BUILDING HOPE — Rosa Frias is pictured with one of the children in the community of San Pedro, Limpio, Paraguay, where Children of Paraguay, Frias’ charitable initiative, is building a centre.

the ropes, and taught her to stand up for herself. He became her husband in 1974. She then trained to become a hairdresser and worked at that until the first of her two children were born.

Twenty-six years ago, Frias began going to St. Mary’s Church in Ottawa where Rev. Bob Bedard, the late founder of the Companions of the Cross, was pastor. She had been suffering

from ill health for a long time, and in 1991 was diagnosed with breast cancer. “For sure, I knew I was going to die,” she said. She sobbed, wondering what would become of her children, who were still young. But in this crisis and suffering, Frias was able to turn her life over to Jesus Christ.

“He healed me. Then I started to know him, little by little after that,” she said. “And now I cannot live without him.”

Frias lived in Canada for 24 years before she could afford to visit Paraguay. By then both her beloved parents had passed away but the airport was full of friends and family who greeted her with love and hugs.

But Frias found her heart broken to see how much poverty had worsened. “It was really sad to see so much garbage around,” she said. “It wasn’t like that when I left.”

Hardly anything was familiar. The forest where she used to walk with her dad had been cut down to build houses. “I saw so many children in the street begging, with bare feet and torn clothes,” she said. “This was different from when I was young. You didn’t see really poor people because you could always count on your neighbour to give you some bread, fruit or veggies.”

Upon her returned, Frias finished high school, between raising her boys and working part time at a community centre daycare.

In 2003, she returned again. “The poverty was worse than in 1995,” she said.

When she got on the bus to visit her sister, a child of about six years old boarded trying to sell pencils and erasers, “anything she could carry.”

Her feet were bare; her clothes dirty and her hair “had not been combed in years,” Frias said.

“Why aren’t you in school?” Frias asked the girl. “My mom just had a baby and I need to make money to buy food and milk, otherwise the baby will die,” the girl said.

“By this time I was just shocked,” she said. “Tears were rolling down my face. O my God, what has happened to this country? Why does Canada have so much and they don’t have anything?”

She started to give money away and hugs to the poor children she kept meeting. “So my sister said to me, ‘You are going to die here if you keep doing this.’”

That evening, at supper, her brother-in-law asked if she would

help him raise the money to build a *quincho* in the community. It’s a facility with a roof but open on the sides for barbecues and parties and get togethers. “I said to him, ‘The Canadian people will not give you any money for that.’

“If you give me part of the land to build a clinic and a community centre, I will help you,” she said.

She returned to Canada, continued going to school, and working part time. She told the student counsellor Jane Forest her dream of starting a clinic, and the counsellor gave her some advice on how to get the project started.

In 2005, when she finished school, she approached Bedard, because she was having trouble obtaining charitable status. He suggested going through the Companions of the Cross, and sent her to Rev. Francis Donnelly who was then in charge of missions for the poor, including some work in Peru.

With help from Forest, she was ready to issue charitable receipts for the Children of Paraguay charity.

Frias then started holding an annual variety show to raise money. The first raised \$4,000. Three years ago, she added a spring walkathon because the variety show was not raising enough money. In nine years, Children of Paraguay raised more than \$126,000. This spring’s walkathon had 41 walkers and raised more than \$6,000.

Meanwhile, her brother-in-law was working with some ex-seminarians to line up the dentists and doctors who would volunteer their services at the clinic. The charity will pay a nurse and a receptionist, and will need to raise about \$500 a month for their salaries, Frias said.

“So many times there was disappointment after disappointment; block after block,” Frias said. “I asked the Lord, do you want me to quit? And every time I asked him, he brought me more joy in my heart and he would bring people to me to help me. Because I asked him, Lord, I am little; I cannot do it on my own. This is your project, please help me and bring people to help me.”

In 2011, Frias went on a mission trip to Paraguay led by Companion Father David Bergeron where they saw the clinic being built, all by hand, and assisted in the cleanup of the site.

“I can still feel the warm welcome, how they called, *Viva!*” she said. “The children would follow us all over the place.”

Frias said she taught the children how to keep the area clean. She put garbage cans around and showed them where to put the trash. “I bribed them,” she said. “I got candy. I told them if I see garbage there would be no candy.”

“A week after, you should see the place!” she said.

The clinic’s grounds include a *quincho*, as she had promised her brother-in-law, as well as a soccer field. The project now enters a second phase, she said, which includes the building of the community centre where people can be taught how to sew, to cook and to become self-sufficient. It will also have a bedroom for the volunteer doctors and dentists to stay in, she said.

More information can be found at childrenofparaguay.org or at its Facebook page.

Cathedral closed over safety concerns

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — First construction stripped St. Michael’s Cathedral of its spiritual atmosphere, now it is blocking parishioners from entering the pews and sacred space.

The archdiocese on June 17 temporarily closed the cathedral due to safety concerns associated with the renovations that have

been ongoing since 2011.

“There is very little spirituality left in the building,” said Rev. Michael Busch, rector of the Archdiocese of Toronto’s mother church.

“Little by little (parishioners) saw their church covered by scaffolding and tarps and statues being boxed up and moved out. It was very hard to maintain the spiritual atmosphere in the church, it is resting within the people, and it is their safety I am concerned about.”

U p o n inspection of the cathedral’s 14 structural columns, “the hardest decision we’ve ever had to make” was made, said Busch.

“We found some of the mortar was deteriorating,” said Busch. “Some of the bricks had stress fractures in them and we wanted to address them.”

M a r c F e r g u s o n , vice-president of pre-construction at Buttcon Ltd., the contractors overseeing the project, said during the summer, workers will focus on re-stabilization of the structure.

“Our mandate is to reinforce and con-

solidate these columns and bring them back to where they should be to maintain the structural integrity,” he said.

Busch said this is the first time the cathedral has had to close its doors for more than a couple of days.

“The cathedral is 168 years old and I doubt if it has closed for more than a day-and-a-half in its entire history,” he said. “It has been opened 12 hours a day every day seven days a week.”

Although a temporary closure had been anticipated, it was not expected to occur until July.

“Really this isn’t a sudden thing, it is just a little earlier than we had thought,” said Busch.

Busch said the stabilization of the columns will not add unexpected delays or costs to the more than \$100 million restoration.

“There may be some added scope to the refinishing of the pillars but all of this is already in our original budget,” said Busch.

During the disruption parishioners, about 5,000 who fill the pews each weekend, are being directed over to neighbouring parishes such as St. Paul’s Basilica on Power Street, St. Basil’s on the University of St. Michael’s College campus and St. Mary’s Parish in the Bathurst and Adelaide area.

Although the closure will carry over into the new year, the city’s Catholics can expect Christmas celebrations at the cathedral. At the end of the day Busch said all of the hassle, hardship and disheartening decisions will be worth it when the restoration is completed, expected in 2018.

“It is going to be a much more beautiful cathedral,” he said. “People gravitate towards this building. . . . (and) people need visual things, they need beauty to understand (faith).”



Catholic Register/Swan

TEMPORARILY CLOSED — The Toronto archdiocese on June 17 temporarily closed St. Michael’s Cathedral due to safety concerns associated with the renovations that have been ongoing since 2011.

Salvadoran teens have hope for country's future

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — In a nation where violence is no stranger to its youth, a group of Salvadoran teenagers stand as a hope for their country's future.

These ambitious teens run Radio Positiva, the lifeblood of a small hamlet in El Salvador called Marianella Garcia Villa, in the municipality of Suchitoto. Supported by the Loretto Sisters, the radio station is run from a small room in the town's community centre with a few microphones and a sound system connected to speakers perched in trees and on posts throughout the community.

Several times a week, a small team of youth take a 20-minute bus ride to the main town of Suchitoto to access the Internet for their research before heading back to the community where they prepare daily broadcasts heard by the 200 townsfolk.

Every day, the team broadcasts local news, town meetings and educational programs. They also play El Salvadoran music to promote their own culture, instead of the American media that has become more prominent in their society.

The Loretto Sisters' Canadian province has supported the radio station for five years through a town twinning program run by SalvAide. SalvAide is a Canadian not-for-profit organization based in Ottawa that acts as liaison for North American groups and local organizations in El Salvador to build social and economic development in the country.

René Guerra Salazar, SalvAide executive director, said youth empowerment is essential to building a future for these smaller rural communities.

"El Salvador is one of the most violent countries outside of a war zone in the world," said Salazar. "And unfortunately, the vast majority of that violence is affecting young people under 30. It's youth violence towards other youth."

Salazar said this violence epidemic has a lot to do with the lack of quality education and job opportunities for youth. He said the solution lies in building initiatives to create better youth leaders to help them stay in the country and in their own communities. For Marianella Garcia Villa, the radio station is the solution.

Sister Evanne Hunter, the Loretto provincial superior, travelled with a SalvAide delegation to El Salvador last month to celebrate the beatification of Archbishop Oscar Romero. The delegation also stopped by Marianella Garcia Villa for a few days. During their stay, the youth read excerpts of Romero's homilies over the radio every afternoon. They played songs about him and even broadcast a prayer vigil on the night of the beatification.

"(Romero's) homilies were broadcast by radio across the country. That's how he communicated with the people," said Hunter. "They're modelling themselves after him. That's their inspiration."

Melvin Menjivar is a young man who leads a team of 10 youth running Radio Positiva. He wel-



Sister Evanne Hunter

RADIO POSITIVA — Radio Positiva is the lifeblood of a small hamlet in El Salvador called Marianella Garcia Villa, in the municipality of Suchitoto. Supported by the Loretto Sisters, the radio station is run from a small room in the town's community centre. In this photo Melvin Menjivar prepares for broadcast.

comed Hunter with a presentation about the work they have been doing to grow the radio station in the past five years.

"They're really interested in environmental stuff now because water is a big problem in El Salvador. The other big thing that's happening in El Salvador is mining. . . . They did a lot of stuff about the elections that they just had recently," said Hunter.

During his presentation, Menji-

var asked the sisters for their support in three youth projects that they would like to work on. A long-term project they would like to continue at Radio Positiva is to create more educational radio programs to teach the community about important issues, such as encouraging the children of the town to go to school, educating people about their drinking water and staying informed with their local politics.

Challenge has shifted once again for Paulists

Continued from page 1

sleigh was having no mercy on either the horses or the white-knuckled evangelists behind him.

"To one unacquainted with the mysteries of Canadian horsemanship, the speed suggested that the drivers all had bad consciences and that the devil was behind them," wrote Rev. Augustine Hewit after the Paulists arrived in Quebec City.

The Paulists did not arrive with just the zeal of missionaries. They brought with them an insight about the church. The original Paulist, Father Isaac T. Hecker, who was not born Catholic, saw that the church was not just its cultural legacy, as precious as that may be. For Hecker the church had to be alive in every culture and every period of history.

Hecker managed to bring down the wrath of his first religious order in the 1850s by showing up in Rome with the idea that there should be parishes in North America conducting everything in English. That got him kicked out of the Redemptorists, but led directly to him founding the Missionary Society of St. Paul the Apostle.

"Hecker's idea was to take the values he could see in Catholicism and in the American system and broaden it, bring it elsewhere," said Paulist Father Jim Haley, who has ministered in Toronto for decades.

Hecker understood that North American cities and the democratic spirit in English-speaking North America had a lot to do with a Protestant model.

The challenge was how to evangelize such a society. Parish

missions were the first Paulist answer. Though some of the missions followed the Redemptorist model aimed at reviving the spirit in existing parishes, the Paulists also appealed to Protestants and looked for opportunities to speak to non-Catholic audiences.

They were doing it in Montreal as early as 1892. In 1911, Rev. Thomas Burke and his mission team came to Montreal and he delivered more than 50 sermons during Lent and Easter to Catholics and non-Catholics. In 1912, he brought the same team to Toronto, speaking at three parishes.

But the Paulists also saw that in addition to preaching missions, bringing the church into North American culture required an outreach to the best and brightest young minds. Campus ministry became a Paulist apostolate in 1907 in the U.S. and then to Toronto in 1913 with the opening of a Newman centre. Eventually, the Paulists would minister at McGill University in Montreal and at Simon Fraser University in Vancouver.

But there had to be a way of getting beyond the elite and a way of reaching Protestants who were unlikely to wander into a Catholic church. In the age of radio and the silver screen, public lectures began to lose their appeal. So in the 1930s the Paulists started to open Catholic Information Centres in New York and Austin.

When Canadian-born Paulist Father Frank Stone finally got the Catholic Information Centre built in Toronto, it soon became a leader.

Stone was a gifted evangelist who as a young priest was permit-

This year, the youth would also like to have the nearby soccer field restored and expand the youth community they have created through the local soccer league.

Most importantly, Menjivar asked for more scholarship support to send youth to the leadership program in Suchitoto.

"He talked about how important it is to the community, in a sense that it's giving them something to do and staying in the community instead of joining gangs," said Hunter. "He says it's teaching them to be responsible and how to organize, so it's really valuable."

Radio Positiva broadcasts regularly throughout the day. Because it's a small community, radio hosts celebrate birthdays, holidays and all important events. They also broadcast special occasions, such as the Loretto Sisters' visits. People gathered in the community centre where the guests of honour were welcomed for a special broadcast.

"They announced all our names and where we came from and people came running to see us, to welcome us and say thank you," said Hunter.

Hunter said the community leaders of the town are very proud of the work the youth have done with the station.

"The interesting thing this

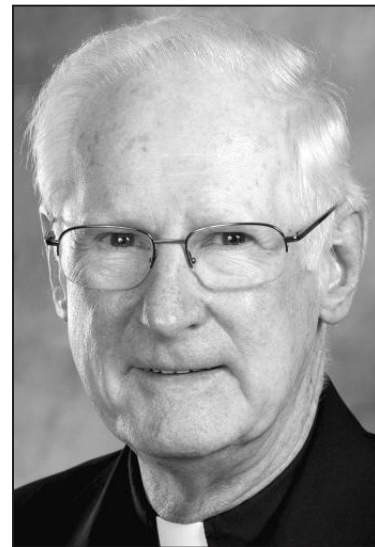
time was that (the community leaders) would be the ones meeting with us (in the past), but they let the youth do it all this time. They wanted to focus on their youth," she said.

Hunter said she has seen the town grow for two generations now and is encouraged by the positive change the twinning program has had in the lives of the people. It is important for her and the Loretto Sisters to stay connected with the town because it is in this long-term relationship that both communities have found valuable growth.

"There were 18 twinings (around the area) during the early years, but a lot of them stopped once the civil war ended," said Hunter. "A lot of the twins then stopped helping . . . they feel there's a need somewhere else and we won't do that. In our experience, if you stay connected and stay involved, you can have a long-term impact."

The Loretto Sisters have been twinning with Marianella Garcia Villa, formerly known as La Bermuda, since 1988. Every October the Loretto Sisters organize a brunch and mass at Loretto Abbey in Toronto that raises between \$7,000 to \$10,000 to send to the town. And every year, a group of the sisters travel down to the community with donations and most importantly, the gift of friendship.

So the challenge has shifted again. Where once the Paulists sought to attract non-Catholics to become Catholic, they now ponder the universal shrug of a secular society, Haley said.



Paulist Fathers

Paulist Father Jim Haley

"I don't think people are angry with the church or religion," he said. "They just don't care. It's sort of an apathy. That's the great mission. How do you respond to it? That's the big question."

Although the Paulists are leaving Canada, they eye returning someday.

"We're always going to be thinking Canada and hoping for the day when we come back," Andrews said. "Tell them, on behalf of the Paulists, how grateful we are for the 100-plus years of learning and experiencing the faith of parishioners and all the folks in Canada whom we served. It really helped us to grow in the spirit."

ted to focus exclusively on encouraging non-Catholics to join the church. In 1946, his first year working in the ministry, he brought 100 people into the church. He then took his message to radio and newspapers and later he became director of the National Catholic Communications Centre, produced radio and television broadcasts and chaired the Canadian Broadcasting Corporation's National Religious Advisory Council in the 1960s.

But by the 1970s, Vatican II also became the undoing of the centre. When the Rite of Christian Initiation for Adults came to every parish, the Paulists and the centres were no longer the focal point of evangelization.

The first time a young Haley came to Toronto as an associate pastor at St. Peter Parish, it was an opportunity for the Nova Scotia-born Paulist to experience multiculturalism up close. In 1973, St. Peter had masses in Italian, Portuguese, Spanish and English.

"It was kind of interesting to have all the different communities here," Haley said. "That was the great value of Toronto and I think one of the aspects that we as a Paulist community are losing — sort of the international perspective. Even today, to have an American (Paulist) come up and spend some time here in Canada, it broadens their experience and broadens their perspective on life and culture."

Over the years, the downtown parish changed. Immigrant families moved to the suburbs. Today, it's an exclusively English-speaking parish, and the surrounding Annex neighbourhood has become an expensive, gentrified corner of the city.

Physicians not trying to obstruct patient access

By Mary Deutscher

SASKATOON — The College of Physicians and Surgeons of Saskatchewan (CPSS) will open another public consultation in the weeks ahead, following the approval in principle of a revised policy on conscientious objection for the province’s doctors.

The new policy will require physicians to “make arrangements” for their patients to access treatments that the physician finds morally objectionable. Further, the policy requires that physicians provide treatment when it “must be provided within a limited time to be effective.” In their discussion, the council acknowledged that most physicians to whom this policy applies sincerely want the best outcomes for their patients and are not trying to obstruct patient access to care.

The policy identifies three scenarios in which a physician may wish to withdraw his or her services from a patient. First, when a patient requires information about possible treatments; second, when a patient requests a specific service; and third, when a patient requires a specific treatment in an emergency.

The council’s discussion of the policy began with the second of these scenarios, considering the

role of the physician when a patient requests a service to which the physician has a conscientious objection. The council deliberately avoided requiring the physician to provide the patient with a formal referral, stating instead that the physician should “make an arrangement that will allow the patient to obtain access to the health service if the patient chooses.”

The policy further clarifies that the physician’s obligation “will generally be met by arranging for the patient to meet with another physician or other health care provider who is available and accessible and who can either provide the health service or refer that patient to another physician or health care provider who can provide the health service.”

Much of the discussion around previous drafts of the policy concerned the moral implications of making a formal referral. Most physicians who have moral objections to procedures such as sex-selective abortion are willing to provide patients with information on how to legally access the procedure, but are not willing to be directly involved by providing a referral. As Cardinal Thomas Collins explained in his March 24 letter concerning a similar policy in Ontario, “by insisting they provide an effective referral on (mat-

ters of conscience), in essence, the physician is being asked to serve as an accomplice in the procedure.”

However, it is not clear whether the current draft’s wording of “making an arrangement” is the equivalent of making a referral. A brief submitted to the CPSS on behalf of the Christian Medical and Dental Society (CMDs) Canada, the Canadian Federation of Catholic Physicians’ Societies, and Canadian Physicians for Life argued that the policy’s requirement that physicians simply “make arrangements” with another doctor for information and provision of treatment is in fact a formal referral that effectively makes a doctor with a conscientious objection complicit in a treatment to which the doctor objects.

In situations where the physician is not comfortable providing information regarding a treatment, the physician’s obligation “may be met by arranging for the patient to obtain the full and balanced health information.”

Regarding emergencies, the CPSS council adopted a section that reads: “Physicians must provide medical treatment for a patient within the physician’s competency where the patient’s chosen medical treatment must be provided within a limited time to be effective and it is not reasonably possible to arrange for another physician or health care provider to provide that treatment.”

Concerns were raised that this section could be interpreted to include physician-assisted suicide or euthanasia.

The CPSS has also now established a subcommittee to address the issue of “physician-assisted dying,” which according to a Supreme Court of Canada ruling could be legally available in Canada as of Feb. 6, 2016.

The current conscience rights policy follows a previous draft that proposed a regime in which Saskatchewan doctors would be compelled to refer for, and in some

cases provide, morally objectionable treatments. The early draft was met with criticism during a public consultation in which the vast majority of some 4,000 submissions supported conscience rights. The policy was sent back to a subcommittee for redrafting following the March 28 meeting of the CPSS council.

The Roman Catholic Diocese of Saskatoon, the Canadian Medical and Dental Society (CMDs) and the Canadian Federation of Catholic Physicians’ Societies (CFCPS) have all spoken out against the previous draft of the policy.

A recent Abingdon Research poll found that more than 53 per cent of Saskatchewan residents said that “nothing should happen to the doctor” who was unwilling to provide a treatment or a referral for reasons of moral conviction.

“Saskatchewan residents seem confident in their ability to seek treatment options elsewhere when they and their doctors have a difference of opinion. Saskatchewan patients are willing to respect their doctors’ conscience rights. Why isn’t the CPSS willing to give their own members the same respect?” queried CMDs executive director Larry Worthen.

“We need to have physicians who are

free to bring their whole selves to their patients, including their compassion and their ethics,” said Saskatoon Bishop Donald Bolen. “I appreciate the CPSS council’s willingness to address this issue and I am optimistic about the approach they have taken. I hope they will continue to work together with the people of Saskatchewan to find clear language that protects both patients and physicians.”

The CMDs and the Canadian Federation of Catholic Physicians’ Societies filed an application March 24 asking the Ontario Superior Court of Justice Court to declare that portions of a similar policy passed in Ontario violate the Canadian Charter of Rights and Freedoms. Physicians for Life have since joined them in their application.

Downey reappointed president of STM

By Jacquie Berg

SASKATOON — St. Thomas More College board of governors recently announced that Dr. Terrence J. Downey has been appointed for a second five-year term as president of St. Thomas More College at the University of Saskatchewan, effective Aug. 1, 2016.



Dr. Terrence J. Downey

The reappointment follows a review by the standing committee for the appointment of the presidents and recommendation to the St. Thomas More College Society and board of governors.

Downey was named president of STM in August 2011, and since that time he has led the establishment of an endowed chair for Catholic studies and the construction of a major new facility addition, including classrooms, student study and research areas and administrative offices. He has dem-

onstrated an unfailing commitment to excellence in teaching and research, collaborative leadership and community engagement, characteristics that have earned the respect and trust of both colleagues and other university leaders.

Downey completed an undergraduate degree at St. Jerome’s University at the University of Waterloo and MA and PhD degrees in political science at the University of Western Ontario. He is a former chair of the department of political science at the University of Waterloo and is president emeritus of St. Mary’s University College in Calgary, following a 12-year term there as president. He is an accomplished teacher, scholar and academic leader.

In October 2013, Downey was elected chair of the Association of Catholic Colleges and Universities in Canada (ACCUC). He has additionally served on a number of boards, including L’Arche Calgary and L’Arche Saskatoon, Pure North S’Energy Foundation of Calgary, and as the Canadian representative on the Association of Catholic Colleges and Universities in Washington.

“It is a privilege for me to serve as president of St. Thomas More College in the renowned Catholic intellectual tradition that inspires original research and teaching excellence, offers classes that are focused on empowering students to think critically, to speak and write effectively, and enables the disciplined habits of mind, body and spirit that define the well-educated individual,” says Downey. “These are of course the very characteristics demanded of those who would lead in the 21st century.”

Food and faith are complementary

By Paula Fournier

PRINCE ALBERT — In an effort to promote family life and continue this year’s theme, Our Church is a Family of Families, Rev. Leo Patalinghug, chef and founder of Grace Before Meals, was invited to the Roman Catholic Diocese of Prince Albert to speak and cook for families.

Patalinghug concelebrated Sunday mass May 24 at Sacred Heart Cathedral with Bishop Albert Th  venot, M. Afr., and cathedral rector Rev. Matthew Nguyen.

During the homily, he said that to him, the Holy Spirit is not represented well by the typical images of ghost, fire or dove.

“The Holy Spirit is the one person in the Trinity that bewilders us and can be a little frightening. The Holy Spirit is both inspired and enthusiastic. Do you know why people don’t have great relationships with God and the Holy Spirit? The word enthusiasm in Latin is *entheos*, meaning God. We are missing enthusiasm and spirit. Prove the Holy Spirit is real by being enthusiastic and inspired.”

He explained that enthusiastic people who want to bring others to God have to temper their enthusiasm. It requires them to have a sensitive and right relationship with people, to read them well and not overwhelm.

Later that evening, as he cooked a bacon, butternut squash and brandy penne for families in St. Mary High School gymnasium, he told the guests that God does not “use a microwave, he uses a crock pot. There are good things if we are patient and wait for it.” He also told them that feeding their children is a liturgy.

“In Greek, the word liturgy means work. Feeding your children is a liturgy, it’s work.”

If parents and families are not willing to work at feeding their kids, he said, the devil will and “he’s better at plating than we are.”

Cooking for Patalinghug is a way for him to present the Christian message in a palatable way.

“What I try to do is remind people that food is sacramental. Food is the one thing in our life that God gave to us, but we work with it: fruit of the vine, work of

human hands. It is one of the most powerful things that even the secular world believes in. I don’t do these talks just for Catholics, I do this for everyone including non-religious people because they know food has the divine property to bring our families together.”

Patalinghug works with the Centre of Addictions and Substance Abuse (CASA) at Columbia University. He explained one study done on addictions. Results showed that to reduce teen suicide, pregnancy, drug and alcohol addictions and raise SAT scores, the No. 1 factor among all issues was a regular family mealtime.

He believes society has bought into the fast-food mentality, the mentality that says I’m too busy to feed my family. I’m too busy to spend one holy hour with my family over a meal.

“Like giving meat an hour to marinate, do you spend enough time with your families that you soak in their goodness? With faith, food and family, we have to have fun. It’s how we need to present our message. Is it edible, bite sizeable and appealing?”



P. Fournier

FOOD AND FAITH — On the weekend of May 23 - 24, Rev. Leo Patalinghug, founder of Grace Before Meals, came to the Diocese of Prince Albert. He spoke to teens and youth and cooked for couples and families to show an example of bringing people closer together through food, faith, and fun.

Priests welcomed, pastoral appointments updated

By Kiply Lukan Yaworski

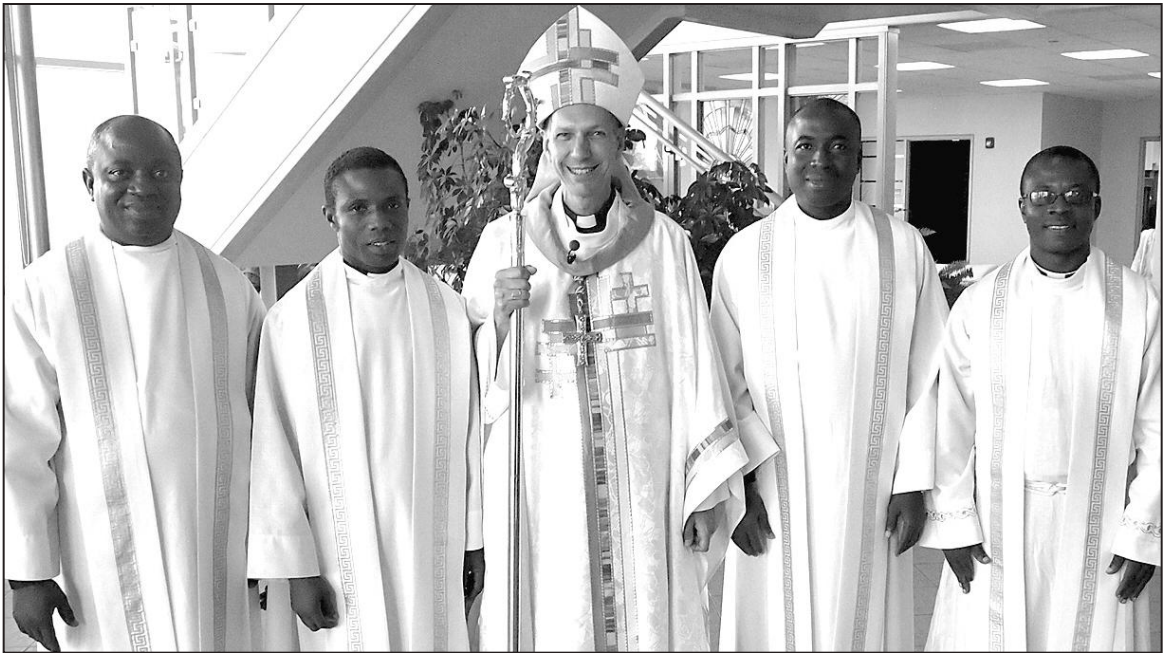
SASKATOON — Four priests from Africa were welcomed to the Roman Catholic Diocese of Saskatoon at a eucharistic celebration June 21 at the Cathedral of the Holy Family in Saskatoon.

Bishop Donald Bolen was joined by several priests of the diocese, as well as Rev. Richard Doll, OMI (who will be serving as pastor in Vanscoy and Delisle), in celebrating the mass of welcome with the four recently arrived priests, who will be serving in diocesan parishes as of July 1.

Rev. Anthony Atter of the Diocese of Obuasi in Ghana will serve as pastor of St. Anthony Parish in Lake Lenore, St. Ann Parish in Annaheim, and St. Gregory Parish in St. Gregor.

Rev. Francis Akomeah of the Diocese of Konongo-Mapong in Ghana will serve as pastor of Sacred Heart Parish in Watson, Guardian Angels Parish in Englefeld, and St. Catherine Parish in Quill Lake.

Rev. Augustine Osei-Bonsu of the Diocese of Konongo-Mapong in Ghana will serve as associate pastor of St. Anne's Parish in Saskatoon, with Rev. Matthew Ramsay serving as pastor.



Yaworski

PRIESTS WELCOMED — Saskatoon Bishop Donald Bolen recently welcomed four priests to the Roman Catholic Diocese of Saskatoon. Rev. Francis Akomeah and Rev. Anthony Atter of Ghana, Rev. Charles Nweze of Nigeria, and Rev. Augustine Osei-Bonsu of Ghana (from left) will serve in a number of parishes across the diocese.

Rev. Charles Nweze of the Archdiocese of Onitsha in Nigeria will serve as associate pastor of Holy Spirit Parish in Saskatoon, with Rev. Darryl Millette serving as pastor.

A fifth priest from Africa, Jean

Baptiste Murhumwa of Congo, arrived later in the week. He will serve as pastor of Sts-Martyrs-Canadiens, the Francophone parish in Saskatoon.

The bishop has also recently announced a number of additional

pastoral appointments and changes, following earlier memos about appointments released across the diocese.

Rev. Ulysses Cacho of the Philippines, who was to be associate pastor at St. Patrick Parish in Saskatoon, will not be coming to Canada because of changes in his home diocese, said Bolen. As well, Rev. Binu Rathappillil, VC, of the Marymatha Province in India was not able to obtain a visa to travel to Canada as planned this June.

“After much prayer and discernment Rev. Martin Vuni has decided to return to his home diocese in South Sudan, effective early July,” said Bolen.

As previously announced, Rev. Jon Hansen, CSsR, who has served as pastor of St. Mary's Parish in Saskatoon, has moved to Inuvik in the Diocese of Mackenzie-Fort Smith. In consultation with the Redemptorist provincial, Rev. Mark Miller, CSsR, the bishop has appointed Rev. Ciro Perez, CSsR, as pastor of St. Mary Parish in Saskatoon for a one-year term, with Rev. Steve Morrissey, CSsR, continuing as associate pastor. Perez will also continue to provide pastoral

ministry to the Spanish community in Saskatoon and Morrissey will also serve as priest-moderator to the Trinity pastoral region of Vonda, St. Denis and Prud'homme.

Rev. Les Paquin has moved into St. Joseph's Home in Saskatoon to receive a higher level of care for ongoing health problems.

Rev. Modestus Ngwu, OP, will continue as chaplain at the Regional Psychiatric Centre and he will also serve as chaplain for Bethlehem and Bishop Murray high schools in Saskatoon.

Seminarian Michael Yaremko will be serving a year of internship at the Cathedral of the Holy Family Parish in Saskatoon beginning August 15, under the leadership of pastor Rev. David Tumback. Rev. Gregory Smith-Windsor, who was ordained June 19, will serve as associate pastor at Holy Family.

Deacon Cosmas Epifano, OSB, will be ordained to the priesthood July 16 at St. Augustine's Parish in Humboldt, where he will serve as associate pastor with pastor Rev. Ephraim Mensah.

A number of additional changes were also recently announced for parishes in the diocese. Effective July 1, Sacred Heart Parish in Liebenthal has moved to the Leader cluster of parishes, including Little Flower Leader and Sacred Heart in Lancer, with Rev. Lawrence DeMong, OSB, serving as pastor.

“After consultation with pastoral leadership and the parish pastoral council at St. Francis Xavier Parish in Prelate, and after consultation with the Council of Priests, the decision has been taken to close the parish in Prelate,” said Bolen. “Diminishing numbers and financial challenges were among the factors leading to the decision.” St. Francis parishioners will join Little Flower Parish in Leader.

St. Anne Parish in Delisle will be dormant for the next three years, and will re-evaluate their viability at the end of the period, said the bishop. As previously announced, St. Theresa Parish in Asquith and St. Francis Parish in Vanscoy will continue with Rev. Richard Doll, OMI, as pastor.

Parish nurse national convention held

By Kiply Lukan Yaworski

SASKATOON — Ethnic Diversity as a Mirror of God's Creativity was explored June 11-14 during a national convention of the Canadian Association for Parish Nursing Ministry (CAPNM) held in Saskatoon.

Parish nurses from across Canada gathered at Queen's House for the event, which included plenary speakers, concurrent sessions and an annual general meeting.

The gathering was an opportunity to network with parish nurses from across the country who share common experiences serving within their particular churches and faith-based communities, said Carol Kostiuk, a parish nurse in Saskatoon who served on the organizing committee.

“Parish nursing is vastly different from nursing as the general public view nursing, and so we welcome and look forward to this once-a-year gathering to nurture each other, brainstorm, celebrate joys and successes as well as failures and disappointments, so we can take what we have learned and go forward for the upcoming year,” Kostiuk said.

CAPNM's definition of a parish nurse is “a registered nurse with specialized knowledge, who is called to ministry and affirmed by a faith community to promote health, healing and wholeness.” The role of a parish nurse is to promote the integration of faith and health in the context of a parish or faith community in areas such as health advocacy, health counselling, health education and resource referral.

The annual conference is the organization's one national educational event of the year, Kostiuk noted, pointing to the pertinence of this year's theme, focused on ethnic diversity. “We are all experiencing

having to bridge cultural differences.”

Throughout the conference, participants were invited to appreciate ethnic diversity as it relates to spirituality and healing, and to discuss various roles of parish nurses and ongoing needs in their churches.

“Our conference objectives included exploring ethnic diversity in all of the genres presented by our guest speakers, sharing innovative ideas in the practice of parish nurse ministry, and providing opportunities for parish nurses/clergy and congregational members to network,” Kostiuk said.

The event also provided “time for self care through fun, laughter and fellowship,” she added.

“Our worship services interspersed throughout the four days gave participants a time of peace, spiritual nourishment, a time to gather together in thanksgiving, gratefulness and prayer.”

Plenary speakers at the conference

were theologian and storyteller Megan McKenna, telling stories woven through various cultures; Bishop Emeritus Sylvain Lavoie, OMI, reflecting on First Nations' spirituality; and Lutheran Pastor Ali Toti, discussing the interplay between faith and health.

Other conference highlights included patient testimonials from the perspective of three courageous women of different ethnic backgrounds (South Sudan, Congo and First Nations) and a theme song composed for the conference by author and song writer Alison Uitti, who led a session on cultural diversity and sensitivity in the school system.

Other concurrent sessions included Rev. Mark Miller, CSsR, discussing ethical issues and awareness of different cultural practices; Michelle O'Rourke exploring end-of-life spiritual care across many cultures; Rev. Patrick Ampani, a Nigerian Catholic priest serving in the Diocese of Saskatoon, talking about cultural awareness and integration; and Denise Heppner, speaking on advocacy for victims of human trafficking.

A Parish Nurse Walkathon held during the conference raised some \$3,000 toward education of parish nurses.



Tim Yaworski

PARISH NURSE CONFERENCE — Parish nurses from across Canada gathered in Saskatoon June 11 - 14 for a national conference exploring different aspects of ethnic diversity in relation to parish nurse ministry.

Referral implies responsibility

Continued from page 3

A referral means that a doctor shares in responsibility for the subsequent treatment, she said. “The same Canadian law that currently criminalizes female circumcision also criminalizes referrals for female circumcision. The referral step is recognized as culpable participation in the process,” Harding pointed out. “On the other hand, if referral is not necessary, then it isn't necessary, and shouldn't be required.”

Harding described conscience as a faculty, like hearing or sight, which helps a physician discern how best to serve a patient. “Seen that way, I have a duty, an obligation, to practice according to conscience, as do all physicians,” she said.

“Physicians may disagree among ourselves about what is right and what is wrong in a given situation, but surely we can agree and

respect that each of us is endeavouring to act in the best interest of our patients.” Every practitioner has a line they will not cross, dictated by their conscience and best judgment — and this freedom must not be removed, Harding added.

Mary Deutscher of the Justice and Peace Commission for the Roman Catholic Diocese of Saskatoon expressed gratitude to the College of Physicians of Surgeons of Saskatchewan for having the courage to address the issue and being willing to consult the public.

“The diocese continues to support conscience protection, not only for physicians, but for all health care professionals — including nurses, pharmacists, and others — as they work to provide the best outcomes for patients,” said Deutscher. “We hope that Saskatchewan will continue to be able to attract physicians of goodwill who devote themselves to the respectful care of their patients.”

A spiritual framework for understanding the world

By Michael Swan
The Catholic Register

Pope Francis has given the world a choice between “debris, desolation and filth” or “a serene harmony with creation.” The path we take, both individually and on a global scale, depends upon a clear-eyed view of reality and the deep connection we experience as God’s creatures with one another, with our world and with God.

Issued June 18 in the Vatican, the papal encyclical *Laudato Si’: On Care For Our Common Home* transcends its political purpose — to nudge the international community into responsible, concrete, measurable action on climate change at the United Nations’ next climate summit in Paris this December. The pope proposes a profoundly Christian and deeply spiritual framework for understanding our world and human life.

“If these issues are courageously faced, we are led inexorably to ask other pointed questions: What is the purpose of our life in this world? Why are we here? What is the goal of our work and all our efforts? What need does the Earth have of us?” writes Pope Francis. “It is no longer enough, then, simply to state that we should be concerned for future generations. We need to see that what is at stake is our own dignity. Leaving an inhabitable planet to future generations is, first and foremost, up to us. The issue is one which dramatically affects us, for it has to do with the ultimate meaning of our earthly sojourn.”

Like St. Pope John XXIII’s magisterial *Pacem in Terris* 52 years ago, *Laudato Si’* is addressed to a much wider audience than the traditional list of bishops in communion with Rome. Just as *Pacem in Terris* responded to the threat of

nuclear war as a common concern for all of humanity, *Laudato Si’* insists everyone on the planet has a stake in what is happening to the global ecosystem.

“I would like to enter into dialogue with all people about our common home,” writes Pope Francis.

The pope’s hunger for dialogue is on display right from the beginning of the letter, when Francis breaks new ground in the history of papal encyclicals by basing his argument on the theological judgment of an Orthodox bishop. Within his first few paragraphs, Francis quotes “beloved Ecumenical Patriarch Bartholomew” on the question of sin.

“For human beings . . . to de-

stroy the biological diversity of God’s creation; for human beings to degrade the integrity of the Earth by causing changes in its climate, by stripping the Earth of its natural forests or destroying its wetlands; for human beings to contaminate the Earth’s waters, its land, its air and its life — these are sins,” writes the patriarch of Constantinople — and the patriarch of Rome fully endorses his judgment.

Having laid out the moral ground we walk on, Pope Francis surveys the scientific landscape.

“His starting position is accepting what science is telling us about climate change,” points out University of St. Michael’s College eco-theologian Dennis Patrick O’Hara. “He recognizes that when

science is alerting us to the dangers of our present situation, we have to take that science seriously, rather than trying to debunk the science because what it’s telling us is inconvenient.”

The pope makes it abundantly clear he accepts the UN’s International Panel on Climate Change consensus that climate change is real, a threat to human populations and caused mainly by humans burning fossil fuels. Francis has no time for people who want to argue their way out of what the best science tells us.

“Obstructionist attitudes, even on the part of believers, can range from denial of the problem to indifference, nonchalant resignation or blind confidence in techni-

cal solutions. We require a new and universal solidarity,” he states.

The pope does not stop at merely taking in the data. He wants to integrate an understanding of science with an understanding of human society. From there, he further combines what we know about society with how we know ourselves as creatures of God. His insistence on “integral ecology” leads him to write extensively on how the scientific data relates to economics, politics and theology.

Francis’ wisdom about markets isn’t a condemnation of capitalism, but recognition that markets are a tool and as such not always the right tool for every job, economist Armine Yalnizyan told The Catholic Register.

“He’s not suggesting we leave the market system. He’s just saying, let us be more mindful of what happens in the market. I think that’s a really important distinction,” Yalnizyan said. “You can’t assume markets are our salvation. We are our salvation, or not. The interesting overlap between his economic and climate change analysis and theology is the description of markets as the new theology. Markets are not some kind of *deus ex machina*. Markets are us.”

Markets and our individualistic culture, and how they feed each other, lead Pope Francis to urge us to a more profound understanding of sin and how we, in a fallen world, relate to the world God gave us. For Francis, our sins are not merely personal failings but also the ways in which we participate in the culture around us.

“We are faced not with two separate crises, one environmental and the other social, but rather with one complex crisis which is

— APPROACH, page 9



Anne Wicks

UNDERSTANDING THE WORLD — The world has a choice, says Pope Francis, and “the path we take, both individually and on a global scale, depends upon a clear-eyed view of reality and the deep connection we experience as God’s creatures with one another, with our world and with God.”

Different messages: Canada squarely in *Laudato Si’* crosshairs

By Michael Swan
The Catholic Register

The pope’s encyclical on the environment is addressed to the entire world, but it has different messages for different parts of it.

“He’s got a different message for the developing world than he does for the developed world,” said Dennis Patrick O’Hara, director of Toronto’s Elliott Allen Institute for Ecology and Theology. “He’s admonishing the developed world. He’s standing shoulder to shoulder with the developing world.”

“Of course it’s a challenge to us,” said Canadian Conference of Catholic Bishops president Archbishop Paul-André Durocher. “It’s a challenge to anybody who’s reading this and looking at it in a serious way . . . It challenges Canadian companies and the Canadian government to look again at the way we are dealing with our environment. And it’s challenging us in our international relationships.”

It’s also a document the Canadian bishops contributed to in a profound way.

“God has written a precious book, ‘whose letters are the multitude of created things present in the universe.’ The Canadian bish-

ops rightly pointed out that no creature is excluded from this manifestation of God: ‘From panoramic vistas to the tiniest living form, nature is a constant source of wonder and awe. It is also a continuing revelation of the divine,’” wrote Pope Francis.

The pope has relied upon the Canadian bishops to teach that creation itself constitutes God’s sacred, self-emptying revelation. That’s no incidental remark in his argument that our faith compels us to act on climate change.

But that hardly lets Canadians off the hook. We’re a wealthy nation and our culture has become deeply secular and massively consumerist.

“He’s really got a word for everybody, but the strongest words in the document are to wealthier nations,” said Saskatoon Bishop Don Bolen, chair of the CCCB’s justice and peace commission. “Yes, we’re a wealthy nation and a nation with many resources . . . He’s saying, when we go into these international summits on the environment and we’re always lagging behind and we’re always the ones for preventing, when we’re not on the forefront of dramatic, serious proposals for change but pushing for very slow change, very minimal

change, saying we wealthier nations aren’t ready to take steps on our own without significant changes in other countries — he’s saying we’re not taking responsibility which comes with our wealth, which comes with our resources, for taking real leadership.”

In *Laudato Si’: On Care For Our Common Home*, the pope also sets a standard for relations with Aboriginal Canadians we have not always lived up to.

“It is essential to show special care for indigenous communities and their cultural traditions. They are not merely one minority among others, but should be the principal dialogue partners, especially when large projects affecting their land are proposed,” writes Pope Francis.

“This is an encyclical that hits us, touches us at every level,” said Ray Temmerman, Canadian Catholic Organization for Development and Peace national council president.

Temmerman believes the new encyclical will have an importance for Development and Peace’s 10,000-plus members not seen since Pope Paul VI’s 1967 encyclical *Populorum Progressio*. When Pope Paul declared 48 years ago that “development is the

new name for peace,” Canadians responded by joining and supporting Development and Peace. Now that the planet is on the line there is new urgency in its campaigns, Temmerman said.

“This is a question that goes to the heart of who we are as created beings within created being,” said Temmerman. “We are not called to alleviate poverty. We are called to an encounter with the poor.”

Canadian Catholics want their church to take up the challenge in *Laudato Si’*, said Green Church executive director Normand Levesque. Canadians believe the pope is right to face up to truth of the situation.

“He insists on reality. Reality is more important than the ideal,” said Levesque. “Reality is how the world works, how ecosystems work. So he goes on to say that any development project, any economic project, must be framed within the limits of nature’s laws.”

But that big picture doesn’t

exclude ordinary Christians from playing their role.

“In every parish we should have somebody in charge of creation care ministry,” he said. “We have to recognize this as a ministry in the church. As soon as we do so, well then we can start moving. Otherwise, these are just good ideas and theology.”

In Antigonish, N.S., Bishop Brian Dunn doesn’t think this is just “another document from the church and so what?”

“He’s giving us a new perspective on our home. This is our common home. We don’t think in those terms. Giving people that kind of mindset might be a way of influencing all people, as he calls it, anybody of goodwill, willing to listen to those kinds of things,” said Dunn. “He’s presenting a theology of creation that gives us an entirely different way of seeing things — as gift as opposed to something we continue to consume or take over for our own use.”



LAUDATO SI’

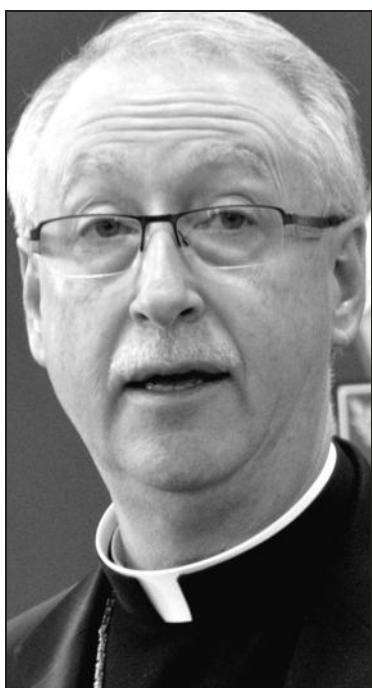
Leaders see encyclical as positive contribution

By Ramon Gonzalez
Western Catholic Reporter

EDMONTON (CCN) — Alberta religious, environmental, industry and Aboriginal leaders hailed Pope Francis' encyclical on the environment as a positive contribution to saving the planet.

While some called it a guidepost for the energy industry, others greeted it as a call to a new lifestyle reflective of our duties to God, neighbour and nature.

In the letter, the pope cites a solid scientific consensus indicating that global warming is real, and will limit drinking water, harm agriculture, lead to some extinctions of plant and animal life, acidify oceans and raise sea levels in a way that could flood some of the world's biggest cities.



WCR/Gonzalez

Archbishop Richard Smith

He says some climate change is naturally occurring, but scientific studies indicate global warming mainly results from human activity.

Archbishop Richard Smith led a panel discussion and press conference on the encyclical at the Pastoral and Administration Offices following the release of the papal letter June 18. St. Paul Bishop Paul Terrio and three other leaders joined him in the discussion.

Smith said the pope's letter is not just another in a line of similar statements on the environment, but a hymn of praise and thanks to God for the gift of creation.

"This letter, addressed to all people, is the cry of a man deeply in love with God and the created world. This love gives rise to a heartfelt lament over the degradation in the natural and human realms, especially among the poor," the archbishop said.

"Yet it is also a love which leads ultimately to hope that we shall find a way forward by which we shall learn, once again, both to cultivate and preserve this garden of the earth, which is the common home of all."

Asked how realistic it is to move away from fossil fuels in a country that depends heavily on them, Smith said the question should be "How realistic would it be to avoid the whole question?"

"I think we understand that fossil fuels over the next little while will continue to be neces-

sary given the economy's total dependency upon this, but there is a widespread recognition, and we heard it even recently from the G8 leaders, that we do need to move away from this."

Smith said one main goal of the encyclical is to provoke discussion about the state of the environment to determine together how best to move forward.

Terrio, whose diocese includes the Wood Buffalo region and the Athabasca oilsands, referred to his predecessor, Bishop Luc Bouchard, who in 2009 released a pastoral statement, *The Integrity of Creation* and the Athabasca Oil Sands.

In it, Bouchard called for a halt to new oilsands projects until urgent environmental issues and Aboriginal concerns were addressed.

Like Pope Francis, Bouchard said all living creatures and even the earth itself are gifts from God that should be safeguarded.

Terrio called Bouchard's letter "prophetic" as it preceded Francis' anticipated encyclical. "That the pope now says to the whole church and indeed to the whole world what was said six years ago locally in St. Paul is both timely and heathy," he said.

Terrio noted that prior to becoming a bishop, he was the pastor in Spruce Grove where many oil workers at Fort McMurray made their permanent home.

Bouchard's letter was basically ignored, and when it was mentioned by oil patch people "they felt that their jobs had been threatened and that they even were told that their jobs were morally questionable," Terrio said.

"Of course that's certainly not what the letter was saying," he continued.

"Indeed in his pastoral letter (Bouchard) explicitly said the critical points in this letter (were) not directed to the working people of Fort McMurray, but to the oil executives in Calgary and Houston, government leaders in Edmonton and Ottawa and to the general public whose excessive consumerist lifestyle drives the demand for oil."

Terrio hopes that through the pope's encyclical "the people of the Diocese of St. Paul will now see the truly international dimensions of our problems."

As well, he hopes they hear the pope's plea for a dialogue "which intends to lead all of us to an eco-



WCR/Gonzalez

Eric Newell



WCR/Gonzalez

Bishop Paul Terrio

logical conversion."

Eric Newell, former CEO of Syncrude Canada who recently co-chaired an expert panel on emerging technologies to reduce the environmental impacts of oilsands development, described the pope's encyclical as "a very profound paper that probably we are going to be debating for years."

Newell said protecting the earth is going to take "everyone doing their part and every nation."

"Even though Canada produces less than two per cent of the greenhouse gas emissions, is still no reason for us not have targets and to meet them," he said.

"We have to achieve a reduction and we have done that at the oilsands. If we are not seen as doing our role on this issue for the whole planet then we'll lose our social licence."

However, meeting gas emission targets is a challenge for the industry due to the increasing world demand for energy, Newell pointed out.

"We have a bit of a moral dilemma because we are a resource-based economy and we are blessed with resources such as the oilsands and yet the world's got tremendous energy demands ahead of us," he noted.

"The international energy agency says the demand for energy will grow by 37 per cent between now and 2040. That's a huge amount and whether we like it or not that growth is going to have to come from fossil fuels."

Canada faces the challenge of increasing production to meet rising world energy demand while also cutting greenhouse gas emissions, Newell said.

To achieve serious reduction "we need some transformative technology," he said.

Andrew Read, a technical and policy analyst for the Pembina Institute, said it is clear that "the choices we are making today in how we produce and use energy are destroying the very natural systems that sustain us."

"I appreciate the pope bringing attention to our moral obligation to co-operatively work together to provide care for our common home and ensure its longevity."

When faced with massive challenges such as climate change, it is easy to feel downtrodden, said Read. "But as Pope Francis says,

'We are still capable of intervening positively. We are still capable of adjusting the course that we are on and protecting the environment that sustains our lives.'"

Society needs to remain committed to further developing technologies such as solar and wind energy, the environmentalist said.

"It is time to accelerate the transition away from non-renewable forms of energy that granted us great achievements but also set us on a path for great misfortune."

Cree/Métis elder Betty Letendre, manager of the Council of Elders at Edmonton Catholic Schools, welcomed the papal letter, saying Aboriginal people have always seen themselves as children of the earth.

"We are stewards of the earth because whatever we do to the earth, our mother, we do to ourselves."

Letendre grew up in a traditional way "on the trapline, and hunting and fishing for our food." Even today she goes back home where her brother lives off the land in a cabin with no running water and no electricity.

"I'm not a scientist but I know what is being done to our earth," she said. "We must take care of our common home."

"I love what the Holy Father has to say: all of us have to come together to find a way to come together to mend what's broken. Whatever we do and the decisions that are made I would ask that my people be part of those discussions."



WCR/Gonzalez

Betty Letendre

Approach to spiritual direction will change

Continued from page 8

both social and environmental," writes Francis.

This goes beyond filling our houses with consumer goods or investing our whole identity in the car we drive or clothes we wear. It extends to our faith in progress and technical solutions without examining our moral choices.

"To seek only a technical remedy to each environmental problem which comes up is to separate what is in reality interconnected and to mask the true and deepest problems of the global system," Francis writes.

Laudato Si' is much more than a technical or even social analysis of the world's problems.

"It's going to affect the way people approach spiritual direction," said Ignatius Jesuit Centre spiritual director Yvonne Prowse. "How do you invite people to pray with the land, with creation? We're very used to inviting people to pray with Scripture. Well, what about this other book of revelation that he talks about in the document? The other book of revelation being creation."

Prowse doesn't suggest spiritual directors will back retreatants into a corner of some pre-determined set of political or cultural assumptions. But that doesn't mean politics or even economics are irrelevant to the spiritual life.

"Nothing can be separated from the spiritual life. We're a whole being and the choices we make in our day-to-day life have to do with how we're responding to how God is calling us in our lives," said Prowse.

"The pace of consumption, waste and environmental change has so stretched the planet's ca-

capacity that our contemporary lifestyle, unsustainable as it is, can only precipitate catastrophes, such as those which even now periodically occur in different areas of the world. The effects of the present imbalance can only be reduced by our decisive action, here and now," writes the pope.

By decisive, he means a "cultural revolution" that begins with fundamentally spiritual choices — decisions that will separate who we are from what we consume.

"Christian spirituality proposes an alternative understanding of the quality of life and encourages a prophetic and contemplative lifestyle, one capable of deep enjoyment free of the obsession with consumption," writes Francis. "We need to take up an ancient lesson, found in different religious traditions and also in the Bible. It is the conviction that 'less is more.' A constant flood of new consumer goods can baffle the heart and prevent us from cherishing each thing and each moment. To be serenely present to each reality, however small it may be, opens us to much greater horizons of understanding and personal fulfilment. Christian spirituality proposes a growth marked by moderation and the capacity to be happy with little."

The pope adds a couple of prayers at the end of his manifesto to propose prayer as a solution.

"Bring healing to our lives, that we may protect the world and not prey on it, that we may sow beauty, not pollution and destruction," Pope Francis prays.

"O Lord, seize us with your power and light, help us to protect all life, to prepare for a better future, for the coming of your kingdom of justice, peace, love and beauty. Praise be to you!"

Love of priesthood prompts call for positive change

By Dennis Sadowski

UNIVERSITY HEIGHTS, Ohio (CNS) — How does Rev. Donald Cozzens, a well-known author and lecturer whose candid insights into the priesthood have challenged the Catholic Church to confront clericalism and renew its structure, follow up 18 years of exploring priestly life in written word?

He writes a novel of intrigue about the very same issues.

Cozzens, 76, a priest of the Cleveland diocese for 50 years, has woven a captivating tale that incorporates the themes he has observed and reflected on over the years in Master of Ceremonies, published by In Extenso Press earlier this year.

It was his book The Changing Face of the Priesthood, published in 2000, that set the course for much of Cozzens’ life, allowing him to tackle the issues he believes church officials must address including transparency in decision-making and welcoming women into a wider role in church life.

He told Catholic News Service his writing is intended to help people better understand the challenges facing the church and the

tor-president of the Cleveland diocese’s St. Mary’s Seminary, one-time vicar for clergy and religious, and counsellor to priests and seminarians. It took shape soon after his book Freeing Celibacy was published in 2006. In that work he maintained celibacy is a gift of the Holy Spirit given to relatively few and that it should be treasured and not legislated for priests.

“I had this thought come into my mind: If somebody wanted to get back at a bishop or a priest who abused him and they wanted to come in and tease him, what if they go to his public liturgies and put a laser dot on his chest,” he said about the novel.

From there, he constructed a plot rooted in conspiracy and secrecy while touching on the psychological impact of childhood abuse.

“I just started writing and once I had a list of characters, I just thought it was great fun. I mean, I couldn’t wait to get back to it,” Cozzens said.

He chose Baltimore as the setting because he knows a little about the city from earlier visits and began developing key characters.

Among them: a loyal church worker in the chancery who becomes disheartened after her nephew, a 20-year Army vet, reveals he was sexually abused as a teenager by the retiring archbishop whom she saw daily; her friend, a retired CIA agent; the archdiocese’s finance director, a Monsignor who heads a secretive group of priests with connections deep inside the Vatican and who believes he must protect the church from the Second Vatican Council reforms and at the same time is bitter after being bypassed for

appointment as auxiliary bishop; and the auxiliary bishop who has a Vatican II vision of the church.

Providing context for the story are two other characters — both university professors interested in church history.

The novel also provided Cozzens a venue to explore human ambition as it relates to the priesthood as well as what he considers the feudal system under which the church has functioned for centuries. He explored the church’s hierarchical structure in Faith That Dares to Speak, published in 2004, suggesting that it is comparable to ancient feudal societies.

Cozzens acknowledged his



CNS/William Rieter

CANDID INSIGHTS — Author and lecturer Rev. Donald Cozzens has shared candid insights into the priesthood for nearly two decades in an effort to challenge the Catholic Church to confront clericalism and renew an outdated structure.

views have not always endeared him to fellow clergy.

“I don’t know when this light went on. Twenty years ago or more. . . . I read history because history is very liberating, and I found reading the history of the church very liberating. So when the light went on, I found it still is a very feudal structure. Probably one of the big problems in the church today is the church’s structure. If you take basically good, healthy people, put them into a structure that no longer works, it can have negative effects,” he said.

“In a feudal system, if you were the lord of the manor, you’re still a vassal to the king,” he explained. “If you’re now the bishop, the lord of the manor, you’re a vassal to the pope, but the

priests are the vassals to the bishop.”

As for ambition, Cozzens said it is as much a part of human nature as human sexuality. He understands how natural it is for priests to want to advance, offering their gifts for the greater good of the church. But in the church it’s unheard of for a priest to openly seek advancement in the hierarchy, he said.

“Our first ambition should be to be a Christian and to live the Gospel. That should be my ambition,” Cozzens said.

Critics of his work have long maintained he has betrayed the priesthood and, worse, the church. He said he has saved some of the critical letters and emails as a reminder of why he continues to push for changes in the church through his writing and speaking

and occasionally as a retreat leader.

In writing “Changing Face,” Cozzens said he was halfway through when “it dawned on me if I was going to write a really honest book on the priesthood, I’d have to add two chapters, a chapter on clergy abuse and a chapter on (sexual) orientation. That’s when I went to my journal and said, ‘Yeah, this is going to be controversial.’ ”

He recalled how hurtful it was when some priests refused to talk with him about the issues he raised.

“I was applauded by some people who said, ‘This is an honest look at the priesthood today and why we have problems.’ And that was affirming,” he said.

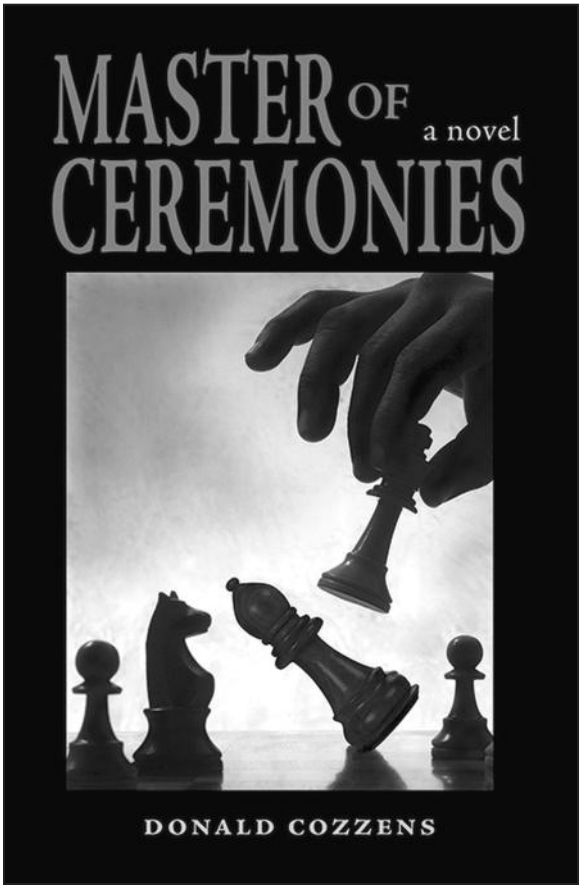
“At the same time there was strong criticism, especially from brother priests who said, ‘You hurt the church. You betrayed the priesthood.’ And they were saying I was disloyal, and I think most men don’t want to hear they’re disloyal,” he continued.

The criticism ebbed when the abuse scandal unravelled in 2002. “So the people who thought I was exaggerating a minor scandal, they seemed to back off,” Cozzens said.

It turned out that as a religious-themed book, “Changing Face” was a best-seller. It has been translated into eight languages and the soft-spoken priest said he has heard from priests and bishops around the world seeking his views on the priesthood.

By the time “Changing Face” was published, Cozzens had de-

— COZZENS, page 16




MASTER OF CEREMONIES — This is the cover of Master of Ceremonies: A Novel by Donald Cozzens.

priesthood in particular. Before writing the mystery novel, Cozzens edited one book and wrote five others on the priesthood.

“I think my truth is priesthood,” he said. “I’m very grateful for the grace. We priests have a front-row seat of the hidden workings of grace because people trust us. And we haven’t always earned their trust. What we’re doing is standing on the shoulders of priests they knew years ago.”

“It’s such a privilege to have people trust you with struggles in their lives that they haven’t told their friends about.”

His novel is rooted in what he observed for more than a decade as a church insider — former rec-



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Animated family friendly fare for summer viewing

Screenings & Meanings

Gerald Schmitz



It seems Hollywood’s summer silly season kicks off earlier every year. We’ve already had a parade of monster-sized movies from the Age of Ultron to Jurassic World. Today’s Canada Day holiday sees the return of “Governator” Arnold Schwarzenegger to the big screen in Terminator: Genisys and a second helping of comedy raunch in Magic Mike XXL. Groan. Coming soon are more “tentpole” flicks opening wide: the animated CGI productions Minions and Pixels, comic-book creation Ant-Man, horrorfest The Gallows, comedies Trainwreck (Judd Apatow vulgarity) and Vacation (Chevy Chase remake). At the end of the month comes Mission Impossible — Rogue Nation. There’s even a thriller called The Vatican Tapes. I don’t look forward to any of these. More promising at least are the sci-fi mystery Self/Less, coming-of-age story Paper Towns, and boxing drama Southpaw starring Jake Gyllenhaal. The last especially has been drawing favourable advance notice.

Fortunately there are a few family-friendly alternatives. I can recommend three top-notch animated features, one of which is in theatres nationwide and two that are available on DVD or Blu-ray.

Inside Out
(U.S. 2015)

Ever since wowing critics at Cannes in May, the latest offering from Disney-Pixar has been adding well-deserved superlatives. Disney had already scored this year with Cinderella and Monkey Kingdom. Inside Out (<http://movies.disney.com/inside-out/>) hits it out of the park.

While in Saskatoon June 16 I attended a special advance “insider access” screening with Randy Cyrenne who writes for the website animatedviews (<http://animatedviews.com/>). Co-

director/screenwriter Pete Docter and producer Jonas Rivera upped our anticipation with a fascinating pre-show tour around the creative hub of Pixar Animation Studios, meeting key behind-the-scenes personnel, including in a sneak peek at digital dailies for the upcoming fall release The Good Dinosaur. After that warm-up act, the finished film made us appreciate Inside Out’s five-year production process even more, a viewing experience enriched by the post-screening question-and-answer session with Docter and lead voice-actor Amy Poehler. Randy and I emerged from the theatre equally enthusiastic.

Inside Out begins with the question: “Do you ever look at someone and wonder what is going on inside their head?” The brain in question belongs to 11-year-old Riley (voiced by Kaitlyn Dias) who lives with her parents (voiced by Diane Lane and Kyle MacLachlan) in Minnesota where she enjoys her friends and loves playing hockey with a team called the “prairie dogs.” From the moment of birth and early childhood we are introduced to five primary Emotions who operate in a “headquarters” command centre inside Riley’s brain: glowing star-like Joy (Amy Poehler), blue apologetic Sadness (Phyllis Smith), frazzled jittery Fear (Bill Hader), greenish valley-girl Disgust (Mindy Kaling), and fire-red Anger (Lewis Black). Joy takes the lead overall in trying to ensure Riley’s happiness, navigating a wondrously complex mental universe of core memories (captured in colour-coded orbs), “islands of personality” (such as goofball, friendship, family, honesty), serpentine long-term memory mazes and much more, with a “train of thought” that only runs when Riley is awake.

The family’s move to San Francisco provokes a series of upsets as a homesick Riley struggles to



Disney/Pixar

INSTANT CLASSIC — The Disney/Pixar film Inside Out is a remarkable achievement, a triumph of the imagination that lifts it — blessed by terrific writing and inventive scenarios throughout — well beyond the realm of a movie “just for kids” into one that speaks to every generation and will bear future repeat viewings, writes Gerald Schmitz.

cope with less-than-ideal new surroundings and a new school. The brilliantly ingenious storyline involves a parallel inside/ out journey of matching mood swings: as Riley becomes increasingly unhappy to the point of wanting to run away, Joy and Sadness get stranded from headquarters in a perilously unstable psychic landscape (including the intricacies of abstract thought, the subconscious, and the dark terrain of forgetting). That leaves Fear, Disgust and Anger in trouble at the controls. Somehow Joy and Sadness have to get back, which involves meeting Riley’s imaginary friend Bing Bong (Richard Kind), who sheds candy tears, then using his makeshift “rocket” sled. There’s also a role for an imaginary boyfriend, from Canada no less. At a crucial moment Sadness too gets to make a pivotal contribution. And isn’t that often the way in the ups and downs of real family life?

I won’t say more so as not to spoil discovering the myriad pleasures of this fantastic voyage that works on so many levels. The superb animation and voice-tracks perfectly serve a story that will appeal to kids of all ages while being sophisticated and multi-layered enough to be not out of place on a university psychology course. (Indeed in their research the film-

makers drew inspiration from the pioneering work of psychologist Paul Ekman in the study of emotions and facial expressions.)

Executive producer and studio head John Lasseter has said: “We wanted to create a movie that everyone in the audience knows about but had never seen before.” Mission accomplished because the result is a remarkable achievement, a triumph of the imagination that lifts Inside Out — blessed by terrific writing and inventive scenarios throughout — well beyond the realm of a movie “just for kids” into one that speaks to every generation and will bear future repeat viewings. Randy is right to call it “an instant classic that will undoubtedly stand the test of time.”

The Jurassic juggernaut accounts for Inside Out being the only Pixar movie not to rule the box office on opening weekend, though it did set a record for an original work. More importantly, what it has is the substance of staying power — not only as the best animated feature since 2008’s Oscar-winning WALL-E, which Docter also worked on, but as one of the best movies of 2015. See it and be amazed.

The Tale of Princess Kaguya
(Japan. 2013/2014)

The hand-drawn grace and exquisite artistry of traditional Japanese anime are on wondrous display in this adaptation of a classic 10th-century Japanese folktale The Tale of the Bamboo Cutter. Produced by the renowned Studio Ghibli, with some input from Disney Japan, it’s veteran director Isao Takahata’s first feature in 15 years and was included in the directors fortnight sidebar of the 2014 Cannes film festival, going on to earn an Oscar nomination in the animation category. An English-language voiced version is available on video.

The story begins in a mountainous bamboo forest when the humble elderly bamboo cutter Okina (James Caan) discovers a tiny baby girl in a glowing bam-

boo shoot and takes her home as a “blessing from heaven” to his wife Ouna (Mary Steenburgen, who also serves as narrator). Doted on as a little princess, the remarkable rapidly growing infant certainly seems to be a magical child (voiced by Chloë Grace Moretz). Teased by the local children as “little bamboo,” one older boy in particular, Sutemaru, takes a special interest in her.

When Okina finds a treasure of gold and then rich cloaks in the shimmering bamboo stalk, he is convinced of the girl’s grander destiny, moving the family to the capital and having her royally named Princess Kaguya (meaning “shining light”). The more he tries to have her moulded into a formal princess the more she rebels. Still, as word of her hidden beauty spreads, noble suitors come calling. To no avail as Kaguya finds ways to fend off both highborn education and unwanted advances, even refusing the emperor whose romantic attentions she attracts. While playing the sweetest music on a stringed “koto,” she dreams only of escape, telling her worried parents, “All the happiness that you wished for me is very hard to bear.”

There’s a larger lunar reason for her fateful sadness having to do with the celestial ides of August from which no one, including a grownup Sutemaru, can rescue her. So on a mournful note ends The Tale of the Princess Kaguya (<http://www.gkidsfilms.com/kaguya/>). At over two hours it may be, as Leslie Felperin suggests in The Hollywood Reporter, somewhat of a “tough watch” for a North American family market conditioned to expect “happy endings and bedtime-friendly proportions.” But the rewards are many if one embraces its richly expressive flow.

Song of the Sea
(Ireland/Denmark/Belgium/Luxembourg/France. 2014)

Also Oscar-nominated and available on video is director/co-writer Tomm Moore’s followup



G. Schmitz

BEHIND THE SCENES — A screen shot at the Inside Out insider access shown in Saskatoon June 16 shows Amy Poehler and Pete Docter talking behind the scenes about this incredible new film.

Ordinary Time is life in the here and now



Questioning Faith

Mary Marrocco

Once, across a crowded meeting room, I recognized a face. Our eyes locked. Weeks earlier, this person and I had attended the same retreat. We both knew we needed to steal away and talk, as soon as possible.

When the opportunity came, each of us took it immediately. We found a quiet place. We talked as though we'd known each other for years. "I had to speak to you," said my new old friend. "I feel as though we met in Narnia, and back here in the regular world I have to touch you to know it was real." I understood instantly.

"Was it real?" my friend needed to know. What was it this person had glimpsed that needed to be touched again, here in the ordinary world where it's hard, sometimes, to remember, to hold, not to doubt?

Such, perhaps, was the anguish of the apostles when the Lord — breathtakingly returned to them beyond death, alive and eating fish, giving them a mission — was taken away again, ascending to the Father, never to return in the same way. What happens now? How could they possibly tear their gaze away from the cloud that hid him? How could they bear to look upon a world he'd blazed into life, now seemingly emptied of his face, his word, his presence?

The retreat my friend and I shared was a Project Rachel retreat. For several years I've co-facilitated such retreats, a ministry for those who've suffered through having an abortion. Whatever may

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be said about the politics of abortion, this healing work is graced and powerful. It's hidden and small, funded only by nickels and dimes and personal sacrifice; and it's huge. In the work of Project Rachel, Catholic laypeople, nuns, and priests embrace the truth of John Paul II's prophetic words (*Evangelium vitae* 99), addressed to women who've had abortions: "You will come to understand that nothing is definitively lost . . . you will become promoters of a new way of looking at life." I don't know how he knew this, but I can vouch for its truth. I've seen the courage and faith that leads these women through death to life. And I've learned that the price of being changed is to return to the world and help change it.

It's the commitment to life itself — says John Paul — that gives power, making these women into agents of new life.

Our Project Rachel retreats are a hidden, glistening experience. They're profoundly beautiful, a beauty wrested out of anguish, with sweat like drops of blood. Most of all, they break the lie we dwell in, which binds us and locks us away in separate little chambers.

That lie doesn't like being broken, and keeps testing us. My friend had to touch again, to know whether it was real. This is understandable.

I recall Sandra, for example (no real names are used here), preparing to return home from a Project Rachel retreat, where she'd encountered the truth that there is infinite forgiveness, that her abortion matters, her child belongs to Christ, that love is stronger than death. She was not alone in this truth, for it was received and held by the community. She went home changed, entrusted with a difficult,



Paul Paproski, OSB

WHERE WE LIVE — "These Pentecost days are 'ordinary time,' counted time, time that counts," writes Mary Marrocco. "Time to commit to the new life, here in the old places. Time to share, on the streets where we live, doubting sometimes but strengthened by the community, the forgiveness and joy that have touched us and raised us up."

urgent mission. I recall Eleanor, who had the burden of her abortions — carried all alone — lifted after 50 long, painful years. Don't doubts come afterward, back home? Don't we need another person who was there with us, touched the truth, and carries it also as a flame?

It's in the community, the church, that this new life is held. One of the many kinds of pain that can come with abortion is isolation. Project Rachel extends the community, little by little. It's a place of witness, that only the church can really bear for the world.

How do we know what's real? By what we live. For the disciples after the Ascension, it was by turning away from the clouds, and living Christ here on earth. At Pentecost, it was by pouring out of their upper room into the crowded streets, letting the Spirit flow out of them so rambunctiously that people thought they must be drunk. Ascension calls for Pentecost. It's the church, born at Pente-

cost, that carries this new life out into the world.

The saddest thing is to be a comfortable Christian. Equally sad is to be a "correct" Christian with all the answers, but blind and deaf to the power of life. Joy came in my discovering, across a room, the face of one who had touched the truth, been changed by it, and risked

everything to let it into the world.

These Pentecost days are "ordinary time," counted time, time that counts. Time to commit to the new life, here in the old places. Time to share, on the streets where we live, doubting sometimes but strengthened by the community, the forgiveness and joy that have touched us and raised us up.

'Song' a visual delight

Continued from page 11

to The Secret of the Kells, another marvel of Celtic folklore magic well-served by its fluid hand-drawn style.

The story centres on an unusual family: widower lighthouse keeper Conor (Brendan Gleeson), 10-year-old Ben (David Rawle), and mute little sister Saoirse (Lucy O'Connell) who turns out to be the last of the "selkies" — female creatures who can transform seals in the sea into humans on land. Removed to Dublin by an interfer-

ing grandmother, the siblings embark on a risky spirited journey through mythical realms to find their way home, aided by the special powers of a seashell given them by their mother.

Song of the Sea shows the influence of the traditional anime of Japan's Studio Ghibli. It's a light-filled visual delight that doesn't depend on computer-generated hyperactivity or 3D effects. The enchanting watercolour backgrounds and storytelling charms of childlike imagination are more than enough.

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Liturgy and Life

Lucie Leduc

As parents or grandparents we get what it means to be “prophets” who at least at times aren’t welcome in their home, let alone their hometown. We understand moving through our days with “only a walking stick” and we “preach repentance, drive out demons and cure the sick” on a daily basis. Such are the privileged and happy obligations of the everyday life of a parent and similarly for all Christians in ordinary times. Why “privileged and happy”? Because we love our children and we love and thrive as human beings in our relationships with God and others. Our Scripture readings for this Sunday remind us of who we have been, where we are now and how to move through life day by day.

The reading we hear for this Sunday from the book of Amos is situated near the end of a long indictment from God to the many neighbours of Judah and Israel and to Israel herself. The indictment Amos speaks on behalf of God tells of all of the violence, oppression, thievery, arrogance and self-indulgence going on between nations, and within the community of faith as well.

To Israel the Word cuts piercingly, “. . . because they sell the righteous for silver, and the needy for a pair of shoes. They that trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted” (Am 2:6,7).

Leduc is director for Star of the North Retreat Centre in St. Albert, Alta.

Read through in one sitting, we hear God’s pathos, the tender call to return, and anger at the injustices being done constantly even as the so-called faithful make their offerings and pray their prayers.

Prayed with, we will hear echoes reverberate into our own times and into our own hearts. God will make distance in the relationship with a humankind that distances itself from a loving and faithful God, and the land, we are told, will tremble, burn down communities with fires and dry up with drought. Worst of all there will be a famine of hearing God’s Word, in other words of authentic loving relationship to be found overall (Am 8:11). At the end of the book, we hear the ultimate kindness of the whole of God’s Word through Amos. In the end God will restore whatever is left of the land and the peoples after they have been purged of this indictment of evils.

All of this out of the mouth of a shepherd to the people of Judah in Israel! Is it any wonder the king’s servant, Amaziah, sends Amos away angrily? One wonders, would we hear him, or more pertinent, can we hear him today? The prophet’s words can sound harsh; the truth overwhelming and painful. But only this kind of truth saves and cures people and land in relationship with God. And, it appears, few are exempt from the indictment.

Fifteenth Sunday in Ordinary Time July 12, 2015	Amos 7:12-15 Psalm 85 Ephesians 1:3-14 Mark 6:7-13
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The psalm invites us to sing out to God that we may see God’s kindness and salvation. The psalmist tells us what we long to hear, that “kindness and truth will meet; justice and peace will kiss.” After the purging comes a new, enlivened, fruitful relationship with God and the land for those who love God.

The reading from the letter to the Ephesians reads like a love poem to God, the Divine Trinity. Paul begins with expressing gratitude for the love of the Father/Mother that

forgives and takes us in as children. Gratitude continues on with how we are held as one in union with Christ, carrying on the intentions of love relationships as friends, as beloveds. The journey for Paul is meant “to sum up all things in Christ, in heaven and on earth.”

And finally, we hear that we receive the Spirit as an inheritance to further love in the world. Not just in heaven, but on earth, now, we are invited to know and experience God’s extravagant love; to see with wonder the many gifts of our planet, to act with reverence for the common good of all.

Mark’s Gospel gives us some common-sense wisdom for our journey. Go in pairs. Jesus sent the disciples out in pairs to do their work. Whether as couples or friends we need others to journey with and do good works. Together we keep each other real, humble, authentic, and honest in our energy and action. No secrets are kept hidden away in a fellowship of the common good. They are only kept in isolation.

Only take along a “walking stick” — no food, knapsack or extra clothes. The walking stick is for walking. Getting too comfortable in any one place is a clear sign it is time to move on. The movement and energies of love both inner and outer are to the places and people — inner and outer — who haven’t heard, who don’t know the good news. Without food or extra clothing you make room for intimacy and relationship with strangers and the “other” in your vulnerability. Your own need precedes anyone else’s! Only when we really understand and know this, when we ourselves are cleansed and humbled, confident and whole, can we speak to another the slivers they are in need of removing from their eyes to live whole, healthy lives, cured of disease and demons. In this way the disciples (ie. lifelong learners) are able to preach repentance, to cure “dis-ease” and cast out demons.

We live day by day to speak the truth with kindness so that justice and peace can kiss in our own lives and in the world. We live to make God’s glory and love known in ordinary as in extraordinary times.

Movie fantasies of the ‘lone hero’ do not describe Jesus’ ministry

In Exile

Ron Rolheiser, OMI



Several years ago the movie *Argo* won the Academy Award as the best movie of the year. I enjoyed the movie in that it was a good drama, one that held its audience in proper suspense even as it provided some good humour and banter on the side. But I struggled with several aspects of the film. First, as a Canadian, I was somewhat offended by the way the vital role Canadians played in the escape of the U.S. hostages from Iran in 1979 was downplayed to the point of simply being written out of the story. The movie would have been more honest had it advertised itself as “based on a true story” rather than presenting itself as a true story.

But that was more of an irritation than anything serious. Art has the right to exaggerate forms to highlight an essence. I don’t begrudge a filmmaker his film. What bothered me was how, again, as is so frequently the case in Hollywood movies and popular literature, we were shown a hero under the canopy of that adolescent idealization where, by going it alone, the hero singularly saves the world, alone is the “messiah” and whose self-sequestration coupled with a certain arrogance is presented as human superiority. But that, the classic hero who does it “his way” and whose wisdom and talent dwarfs everyone else, is an adolescent fantasy.

What’s wrong with that “classic hero” as he is normally portrayed in some many of our movies?

What’s wrong is that the great ancient myths and a good number of anthropologists, philosophers and psychologists tell us that this kind of “hero” is not the mature archetype of the true warrior or prophet. The mature saviour, prophet, or warrior is not “the hero,” but “the knight.” And this is the difference: the hero operates off his own agenda, whereas the knight is under someone else’s agenda. The knight lays his or her sword at the foot of the king or queen. The knight, like Jesus, “does nothing on his own.”

But this isn’t easy to understand and accept. The powerful idealization we throw onto our heroes and heroines is, like love in adolescence, so powerful a drug that it is hard to see that something much fuller and more mature lies beyond it. The obsessive love that Romeo and Juliet die for is very powerful, but a mature couple, holding hands after 50 years of marriage, is the real paradigm for love. The lonely, isolated, unapologetic hero grips the imagination in a way the more fully mature man or woman does not: Alan Ladd riding off into the sunset at the end of the movie *Shane*; any number of characters played by Sylvester Stallone or Arnold Schwarzenegger; and, not least, the hero of *Argo*, overruling even the orders of the president in saving the hostages in Iran.

The Nobel Prizing-winning philosopher Albert Camus, in his book *The Plague*, presents us with what should, by all accounts, be an example of a most noble hero. His hero is a certain Dr. Rieux who, because he is an atheist, struggles with the question of meaning: If there is no God, then where can there be meaning? What difference does any virtue or generosity ultimately make? Dr. Rieux answers that question for himself by finding meaning in selflessly giving himself over, at the risk of his own life, to fighting the plague. What could be more noble than that? Few things fire the romantic imagination as does

this kind of moral rebellion. So, what could be more noble than the hero in the movie *Argo*, going it alone in taking on the regime in Iran?

Charles Taylor has a certain answer to answer this. Commenting on Camus’ hero, Dr. Rieux, Taylor asks: “Is this the ultimate measure of excellence? If we think of ethical virtue as the realization of lone individuals, this may seem to be the case. But suppose the highest good consists of communion, mutual giving and receiving, as in the paradigm of the eschatological banquet. The heroism of gratuitous giving has no place for reciprocity. If you return anything to me, then my gift was not totally gratuitous; and besides, in the extreme case, I disappear with my gift and no communion between us is possible. This unilateral heroism is self-enclosed. It touches the outermost limit of what we can attain to when moved by the sense of our own dignity. But is that what life is about? Christian faith proposes a quite different view.”

And so it does: we see this in Jesus. He comes into this world precisely as a saviour, to vanquish the powers of darkness, violence, injustice, Satan, and death. But notice how, almost as mantra, he keeps saying: *I do nothing on my own. I am perfectly obedient to my Father.* Jesus was never a hero, a “lone ranger” doing his own thing while barely concealing a smug superiority. He was the paradigm of the “knight,” the humble foot-soldier who always lays his sword at the foot of the king.



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10:45 An hour with God's family

Sunday eucharist

Bishop Donald Bolen, presiding

Blessing of fields

12:00 An hour with our diocesan family

Lunch & quiet time with the Blessed Sacrament

1:30 An hour with the Lord

Hymns

Stations of the Cross

Procession with Blessed Sacrament

Blessing of the sick

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

Keeping faith to sustain a more just world

Journey to Justice

Joe Gunn



Gird your loins! Pope Francis will soon make the headlines again!

Not long after the huge global stir caused by the pontiff’s encyclical on the environment, *Laudato Si’*, the pope will again be making news this autumn. On Sept. 24 he’ll be the first pope ever to address the U.S. Congress (where both Speaker of the House John Boehner and Democratic House Minority Leader Nancy Pelosi are Catholics). Next day, Francis will also address the UN General Assembly on the occasion of the UN’s 70th anniversary.

Francis will be the fourth pope to address the UN. Why now, and what is he likely to say?

Millennium Development Goals (MDGs)

The September UN meetings will mark the end of the Millennium Development Goals. Signed in 2000 by global leaders such as Prime Minister Jean Chretien only 11 years after the end of the Cold War, the effort attempted to prove that the achievements of global capitalism could be shared. Eight goals were agreed to with 18 anti-poverty targets and 48 indicators — achieving modest success. For

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

example, the share of people living in abject poverty has decreased (thanks to growth in Eastern Asia, especially China, more than anything the UN has done). And there have been notable increases in the numbers of kids in school. But progress has been uneven across countries, regions and social groups, and often the poorest, or most disadvantaged because of age, gender, disability, conflict or ethnicity have been bypassed.

The MDGs were important goal-setting exercises for the international community, but criticized as incomplete. As Professor Amartya Sen has noted, poverty is more than an economic problem. It exposes multiple deprivations of basic capabilities in human, socio-cultural, political and protective areas of life.

Sustainable Development Goals (SDGs)

Since the 1992 Earth Summit in Rio de Janeiro, followed by the Rio+20 Summit in 2012, “development” began to be understood differently. Some aid organizations felt that the very people to be “developed” were not included in plans designed to determine their futures. Others saw environmental sustainability as simply an add-on. And the developed nations were only challenged to give more — but not expected to change systemic barriers that prevent or block development.

So the UN has been working on a new agenda called the Sustainable

Development Goals. There are 17 SDGs and a whopping 169 targets. They include reducing inequality — both within and among countries, climate change, health, lifetime learning and ocean management. The British Catholic aid group, CAFOD, noted that energy was often called the “missing MDG.” But an energy SDG is now on the table: “it needs to promote both universal access and the shift to more sustainable ways of producing and using energy globally.”

Sustainable Canadian development?

Importantly, the UN will now call upon action from all countries, not just the poorest. Whereas the first MDG called for halving the incidence of extreme hunger and poverty, the first SDG calls on states to end poverty in all of its forms, everywhere, including at home.

So how will Canada respond?

Canada’s record has been weak: we are now in 16th place out of 28 donor countries, and as a percentage of Gross National Income, our aid spending has fallen from 0.34 per cent to 0.24 per cent — a far cry from the MDG target of 0.7 per cent of GNI. And at home, Canada has no poverty reduction plan.

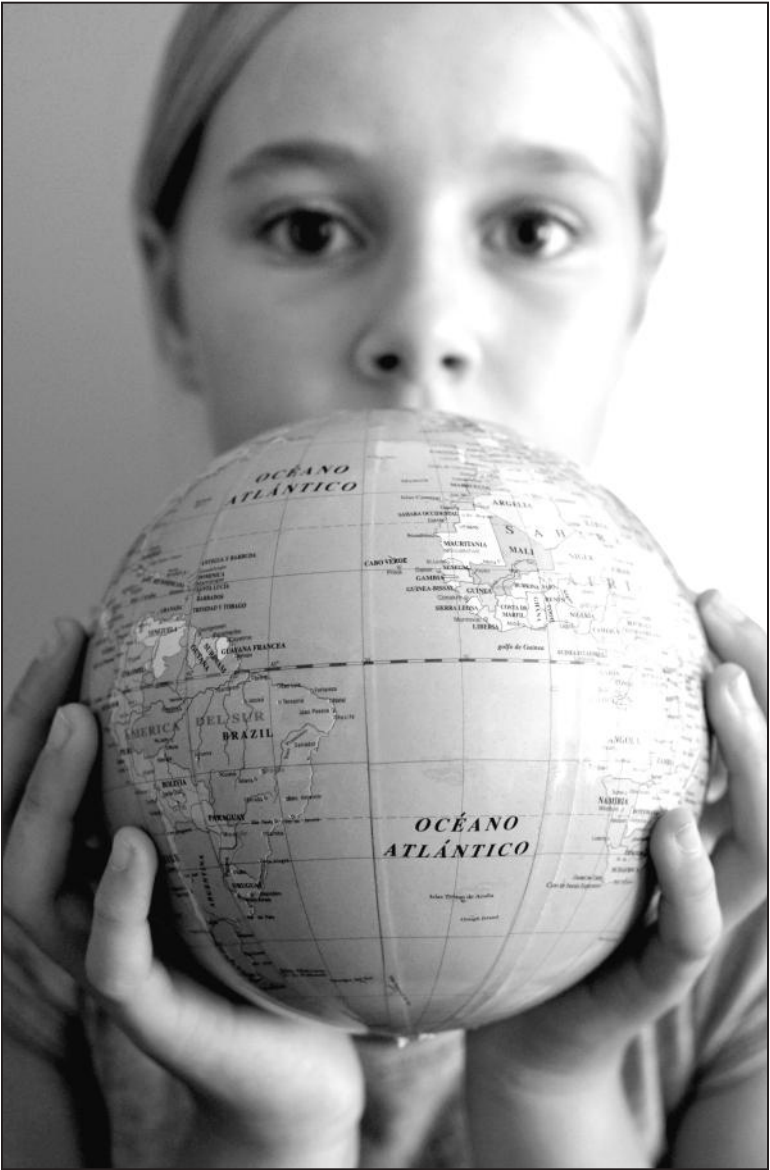
Additionally, the Organization for Economic Co-operation and Development developed green growth indicators to capture the complex reality of sustainability — and concluded that Canada is currently running a sustainability deficit.

Canadians use energy at rates 50 per cent higher than the OECD average, and over the past 13 years we accounted for 21.4 per cent of forest degradation — the highest global rate. As well, the Canadian government’s new target for post-2020 greenhouse gas emissions reductions is the lowest in the G7.

At the UN in September, as the international community adopts

the SDGs, Pope Francis will surely remark that almost 1.6 billion people still live on less than US \$1.25 a day (the UN definition of extreme poverty) and over 2.6 billion lack flushable toilets and adequate

sanitation. If he casts his gaze to the north, he might also ask Canadian Catholics if we are keeping our governments accountable to the promise to meet sustainable development goals.



Design Pics

SUSTAINABLE GOALS — At the UN in September, as the international community adopts the Sustainable Development Goals, Pope Francis will surely remark that almost 1.6 billion people still live on less than US \$1.25 a day (the UN definition of extreme poverty) and over 2.6 billion lack flushable toilets and adequate sanitation, writes Joe Gunn. “If he casts his gaze to the north, he might also ask Canadian Catholics if we are keeping our governments accountable to the promise to meet sustainable development goals.”

What were the Millennium Development Goals?

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality
5. Improve maternal health
6. Combat HIV/AIDS, malaria and other diseases
7. Ensure environmental sustainability
8. Develop a global partnership for development

What are the proposed SDGs?

1. End poverty in all its forms everywhere
2. End hunger, achieve food security and improved nutrition, and promote sustainable agriculture
3. Ensure healthy lives and promote well-being for all at all ages
4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
5. Achieve gender equality and empower all women and girls
6. Ensure availability and sustainable management of water and sanitation for all
7. Ensure access to affordable, reliable, sustainable and modern energy for all
8. Promote sustained, inclusive and sustainable economic growth, full and productive employment, and decent work for all
9. Build resilient infrastructure, promote inclusive and sustainable industrialization, and foster innovation
10. Reduce inequality within and among countries

11. Make cities and human settlements inclusive, safe, resilient and sustainable
12. Ensure sustainable consumption and production patterns
13. Take urgent action to combat climate change and its impacts (taking note of agreements made by the UNFCCC forum)
14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification and halt and reverse land degradation, and halt biodiversity loss
16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
17. Strengthen the means of implementation and revitalize the global partnership for sustainable development

Nations and other parties negotiating at the UN have highlighted the links between the post-2015 SDG process, the Funding for Development process to be concluded in Addis Ababa in July and the COP 21 Climate Change conference in Paris in December. A recent analysis report concluded that only a high ambition climate deal in Paris in 2015 will enable countries to reach the sustainable development goals and targets. It also states that tackling climate change will only be possible if the SDGs are met; and that development and climate are inextricably linked, particularly around poverty, gender equality and energy.

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Environmental call to Christian solidarity in action

Ecumenism & Interfaith Relations

Thomas Ryan, CSP



“St. John XXIII convoked the Second Vatican Council for two specific purposes: *aggiornamento* — bringing the church into the modern world and presenting the enticing mystery of the church to the modern world; and second, for the cause of Christian unity. One of the main achievements of the Council in the mid-1960s was to find a theological logic to break down the walls between Christian churches, and to usher in a new era of dialogue and partnership that we now refer to as ‘ecumenism.’ ”



Salt + Light Catholic Media Foundation
Rev. Tom Rosica, CSB

Speaking at the Catholic-Orthodox Orientale Lumen Conference

Ryan, CSP, directs the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, D.C.

in Washington, D.C., on June 18, Rev. Thomas Rosica, CSB, addressed the question of how the Bishop of Rome is tracing new paths of unity for the churches. Acknowledging that many of the great expectations raised by the Second Vatican Council half a century ago have not been fulfilled, Rosica posited that “Pope Francis has energized the ecumenical movement, not just with the main-line Orthodox, Anglican and Protestant churches, but especially with the fast-growing movement of Evangelical and Pentecostal Christianity that he got to know well during his years as archbishop of Buenos Aires.”

The founding chief executive of Canada’s first national Catholic Television Network, Salt + Light, Rosica drew some examples from Pope Francis’ daily homilies of how he is promoting the gospel cause for which Jesus prayed: the unity of his followers (John 17). In one homily (May 13, 2013), Pope Francis stressed the courageous attitude of St. Paul in the Areopagus in Greece when, in speaking to the Athenian crowd, the Apostle to the Gentiles sought to build bridges to proclaim the Gospel. Francis called Paul’s attitude one that “seeks dialogue” and is “closer to the heart” of the listener. The pope warned that “Christians who are afraid to build bridges and prefer to build walls are Christians who are not sure of their faith, not sure of Jesus Christ.” He exhorted Christians to do as Paul did and begin to “build bridges and to move forward.”

On Oct. 13, 2013, in the Chapel of the Domus, Pope Francis warned Christians against behaving as though the “key is in (their)



CNS/Paul Haring

SIGN OF ECUMENISM — Orthodox Metropolitan John of Pergamon and Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, talk after speaking at a news conference to present Pope Francis’ encyclical on the environment at the Vatican June 18. Rev. Tom Rosica observed that Metropolitan John’s presence was truly unprecedented and a great sign and portent of ecumenism and the deepening relationship that exists between the Catholic and Orthodox churches, writes Rev. Tom Ryan, CSP.

pocket, and the door closed.” He reiterated that, without prayer, one’s faith can descend into ideology and moralism. “And ideology does not beckon people. In ideologies there is not Jesus in his tenderness, his love, his meekness. Ideologies are rigid, always. . . . And when a Christian becomes a disciple of the ideology . . . he is no longer a disciple of Jesus, he is a disciple of this attitude of thought,” said Francis.

At the heart of Pope Francis’ approach to Christian unity, observed Rosica, is that the unity we seek is not just a matter of cordiality or co-operation, but requires inner conversion and growth in fidelity to Christ.

As the English language assistant to the Holy See Press Office, Rosica has had the opportunity to witness a growing co-operation among the recognized leaders from the Eastern Orthodox churches. Patriarch Bartholomew I of Constantinople has for years addressed the need for each of us to repent of the ways we have harmed the planet: “For human beings . . . to destroy the biological diversity of God’s creation; for human beings to degrade the

integrity of the earth by causing changes in its climate, by stripping the earth of its natural forests or destroying its wetlands; for human beings to contaminate the earth’s waters, its land, its air, and its life — these are sins,” said Bartholomew, for “to commit a crime against the natural world is a sin against ourselves and against God.”

In 1989 Ecumenical Patriarch Bartholomew, head of the Eastern Orthodox churches, published an encyclical addressed to all Christians and persons of goodwill warning of the seriousness of the ecological problem and its spiritual and ethical implications. He asks us to replace consumption with sacrifice, greed with generosity, wastefulness with a spirit of sharing, an asceticism which “entails learning to give, and not simply to give up. It is a way of loving, of moving gradually away from what I want to what God’s world needs. It is liberation from fear, greed, and compulsion.” He proposed the dedication of Sept. 1 every year to prayer for the environment.

When Pope Francis’ encyclical *Laudato Si’* (Praise Be to You)

was presented on June 18 to a large press conference at the Vatican, a representative of Patriarch Bartholomew, Metropolitan John Zizioulas of Pergamon, spoke on his behalf:

“I believe the significance of the papal encyclical *Laudato Si’* is not limited to the subject of ecology as such. I see in it an important ecumenical dimension in that it brings the divided Christians before a common task which they must face together. We live at a time in which our fundamental existential problems overwhelm our traditional divisions and relativize them almost to the point of extinction . . . Pope Francis’ encyclical is a call to unity — in prayer for our environment, in the conversion of our hearts and our lifestyles to respect and love everyone and everything given to us by God.”

Rosica observed that Metropolitan John’s presence at the Vatican press conference presenting a papal encyclical was truly unprecedented and a great sign and portent of ecumenism and the deepening relationship that exists between the Catholic and Orthodox churches.

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After 52 years of Gospel witness and service the Franciscan Friars will be leaving St. Michael’s Retreat Centre, in Lumsden, Saskatchewan.



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Please note: Even though the Franciscan Friars are leaving, St. Michael’s Retreat Centre will continue to operate.

Patience is among the lessons learned from a garden

By Helen Mourre

Spring this year was like a fickle lover — calling one day with declarations of love, then disappearing for weeks, but one day as I sat on my patio under the soon-to-flower Mayday tree and inhaled its mystic, exotic perfume, I wondered what I'd done to deserve this day.

The garden beckoned, the soil newly tilled by my farmer hus-

Mourre is a freelance writer from Rosetown, Sask.

band who had miraculously rebounded after a trying winter of multiple health issues. I suspect the act of smelling that first pass of freshly turned soil had its own healing powers.

Before I got down and dirty in the garden patch, I meandered about the backyard, taking inventory. As always, some perennials didn't survive winter's cruelty. My shaded bed is always the most challenging place to get plants started. I made a list of casualties. No sign of the primroses I planted with such confidence last spring, the hardiness factor listing them at

minus 46 degrees C. Obviously that's not the issue. The three ferns I tended so lovingly were no-shows, as was the case with a grouping of cone flowers. On the other hand, the Adelaide Hoodless Rose and her pale pink sister bravely leafed out even though some nights the temperatures were still dropping below zero. And, you can always count on the hostas. Here they come, their bright green spears breaking ground, declaring: *We're back. Remember us?*

What surprised me was the apple tree to which we adminis-

tered such a stern pruning last fall. A few more warm days and they would be covered with leaves. Now, that's fidelity.

I fetched the garden implements from the garage and my stash of seed packets. It was the May long weekend, the time when my mother always planted her huge farm garden. A perfect gardening day — the sun was warm on my bare shoulders, just the hint of a breeze played in my hair, the neighbour's dogs frolicked on the lawn next door, their playful barking and yelping making me smile. I wanted to get down on the grass with them and romp like a child again, but there was a job to be done.

The ritual began. I pounded two stakes into the ground with binder twine strung between them so I could make straight rows. I don't think anyone's invented a GPS system yet for the home gardener. On the farm these days, my husband sets the GPS on the tractor and then it's hands off until he gets to the corner, but here it's the same method that's been used for centuries. I grasped the long handle of my mother's old hoe, the wood polished smooth from decades of use, put my head down and sliced through the fertile soil making a trench. The moisture was good — there was a lot of snow last winter.

This is a small-town garden so my choices are limited. I sowed the necessary vegetables: onions, lettuce, beets, Swiss chard, carrots, cucumber, potatoes, interspersed with sunflowers because they make me happy, stocks because they smell so heavenly, and a row of nasturtiums because they remind me of the colours of

Tuscany where I visited last year. After it was all finished I leaned on the hoe and offered a little prayer to Mom, asking her to bless my humble efforts.

Gardening always makes me feel like the peasant woman in the famous Jean Francois Millet painting, *The Angelus*, who stops to pray in the field at the end of the day as church bells ring in the village.

As spring progressed and drought set in, I searched every day for some evidence of germination. It turned cold and windy. A few cucumber plants peeked through the soil. Some beets. No sign of lettuce or carrots or potatoes. Reluctantly I turned on the sprinkler, deciding my garden needed a transfusion of water. Then on the weekend we received a furious downpour which turned into pellets of hail. What little was up in the garden was now seriously damaged. As the garden dried, a thick crust formed on the top preventing anything else from emerging.

A few days later, a hard frost hit. The cucumbers were totalled. I decide to reseed them along with carrots and lettuce. Miraculously, it's now mid-June and I can see the rows emerging. It's a beginning.

What's the lesson in all this? Keep trying? There's always a way? I just know that I, like my mother and father before me, and now, my husband and sons, derive a lot of satisfaction from watching things grow, from nurturing small seeds into edible grains and pulses and vegetables that, hopefully, will find their way this fall to our family's Thanksgiving table.



Design Pics

LESSONS FROM A GARDEN — After some spring setbacks, Helen Mourre sees rows emerging in her garden. There is satisfaction in watching things grow.

Placebo buttons give illusion of control



Figure of Speech

Dr. Gerry Turcotte

How foolish you are, and how slow to believe all that the prophets have spoken! — Luke 24: 25

How many times have you pressed the “door close” arrow in an elevator? If, like me, your answer is “several hundred times,” then rest assured the exercise was futile. Government policy, especially as it relates to disability legislation, prescribes the unalterable length of time an elevator door must remain open. The button is there for emergency personnel and usually only works with a bypass key. Similarly, most crosswalk signals no longer function to change the light. But they do make you feel as though you are having an impact while minimizing your impatience.

And don't get me started on thermostats. Many landlords install dummy thermostats to give the illusion of control, while also ensuring that potentially costly adjustments to climate remain

strictly under lock and key. The term for these dastardly objects, as my son recently pointed out, is placebo buttons.

I can't lie to you. I was a bit shocked to find this out, even though, on reflection, it seems obvious. I've never had a door close, or a light change, after my machine gun pushing of the wretched button.

This led me to reflect on other daily deceptions that we either accept willingly, or negotiate without realizing. For example, not so long ago I was studying a map and came across a town that I didn't know existed.

“Oh,” said my son, continuing with his annoyingly quirky knowledge, “that's just a paper town.”

“A what?” I asked.

“It's a town that mapmakers invent to catch people who illegally copy their material. Phantom settlements, trap streets, and cartographer's follies. If you plagiarize and get caught issuing a map

with a town that only exists on Google, then they've got you cold! Don't plan a trip to Goblu and Beatosu, Agloe or Argleton! It's like dictionaries.”

It turns out that producers of dictionaries similarly make up fictional words to entrap would-be plagiarists. These ghost words are designed as copyright traps. My favourite example of this is The New Oxford American Dictionary's “esquivalence,” purportedly meaning “the willful avoidance of one's official responsibilities,” but actually meaning nothing at all. Some of these fake terms become so popular that when they are eventually removed people get seriously upset.

I sometimes feel that people treat faith like a placebo button. When danger lurks or fear rises, we hit that button for all its worth, but as soon as the light changes, we forget it was ever there. Unlike the phantom town on maps, however, faith points to a location that is deeply felt, and for those who open their hearts to God's truth there can be little as inspiring, as sustaining, and as . . . real.

I think often of the story of Christ on the road to Emmaus and wonder how many of us, if we had the opportunity to walk in stride with Jesus, might fail to recognize him. When our “hearts are burning within us” there's no need to panic — we should just open our eyes and see what is really there.

Cozzens will continue to speak for church changes

Continued from page 10

cided to step down as seminary rector so he could return to teaching and have more time to write. He spent a year as resident scholar at the Institute for Ecumenical and Cultural Research at St. John's University in Collegeville, Minn., before joining John Carroll as visiting professor of religious studies in 2002. By that time his book *Sacred Silence: Denial and Crisis in the Church* was published. In it he argued for widespread changes in church procedures.

“Changing Face” and “Sacred Silence” received first-place awards from the Catholic Press Association. Cozzens received the John XXIII Award of the Association of U.S. Catholic Priests during the group's annual assembly June 29-July 2 in St. Louis. The organization claims more than 1,000 members who describe themselves as Vatican II priests.

“Don has spoken for priests and about priests and about the priesthood in a positive, honest integral way, in a way that uplifts us in a difficult time,” said Rev. Bob Bonnot, chair of the association's leadership team, and pastor of Christ Our Saviour Parish in Struthers, Ohio.

Cozzens said he is not sure if he will write another novel or focus on other issues related to priesthood in another book. But he said he will continue to speak for changes in the church as opportunities arise.

“I don't think I'm liberal in the sense of ‘Let's tear things down.’ I think I'm a liberal in the sense of what Christianity is meant to be, liberalizing. Jesus is the great liberator,” he said.

“It's the renewing spirit (that guides my writing). And when the Vatican Council said that the church will always be in need of renewal and reform, how can you be offended if somebody calls you a renewalist or reformer? In fact, Pope Francis is a reformer.”

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

Cool in the summertime: memories of a '56 Chevy

Around the Kitchen Table

Lloyd Ratzlaff



In the mid-1960s, when I was 19 and very concerned about being “cool,” I owned a 1956 Chev two-door hardtop. My first wish would have been a '57, but at least the '56 seemed better than '55s, and to my mind the '58 Chevs had already lost a good deal of their charm, while the '59s with their massive tailfins had turned into “boats” which were far more lavish than cool.

My car had a few other drawbacks, too. It was painted light brown, almost a diarrhea colour, and where the power train should have been a 283 V8 with automatic transmission, mine was a mere six-cylinder standard, not allowing quite the smooth takeoff I'd have preferred. Also, the former high school classmate from whom I bought the car had sanded the tips of the tailfins down to the metal, and I spray-painted them white (to my later chagrin), where they should have been cream-coloured like the rest of the

Ratzlaff is the author of three books of literary non-fiction published by Thistle-down Press: The Crow Who Tampered With Time (2002), Backwater Mystic Blues (2006), and Bindy's Moon (2015); and editor of Seeing it Through, an anthology of seniors' writings published by READ Saskatoon. Formerly a minister, counsellor and university instructor, he now makes his living as a writer in Saskatoon.

decorative paint on the sides. Nevertheless, a two-door hardtop was several cuts above other cars, just below convertibles, which were the most coveted of all. My Chev had whitewall tires and large chrome hubcaps, and also a radio. Sometimes I kept a solid-body electric guitar in the back window, without a case, to show it off the way construction workers did their hard hats.

My father and I did a lot of work on that automobile. Once we raised the engine to remove the crankcase and install new piston rings, and within a few days had it all put together again. Another time we dismantled the head to get the valves ground. And there was the weekend we replaced the brake shoes and had the drums honed. That Saturday evening after supper we went back outside to finish the job and worked until it was too dark to see. The only thing left was to re-fill the master cylinder with brake fluid and test the lines. Dad said this would take only a few minutes, and we'd do it in the morning. I was thankful to be finished and to get into bed, because the next day I had a hot date with a girl from Melfort, which was a two-hour drive from home.

On Sunday morning as I put on my best suit, Dad went to the workshop and found the brake-fluid can, and when I got outside he was already emptying it under the hood. We tried the brakes and they held



CHEVY COOL — “In the mid-1960s, when I was 19 and very concerned about being ‘cool,’ I owned a 1956 Chev two-door hardtop,” writes Lloyd Ratzlaff. Unfortunately, it had a few “drawbacks.”

firm, and I drove from the yard with fantasies going full tilt to pick up my cousin Ted and his girlfriend Bertha — this was to be a double date — and the three of us headed east for the hour's drive to the junction of the Melfort highway.

It was a fine summer morning. The Chevy cruised along, we rolled down the windows and turned up the radio — it would have been CKOM, the coolest station for playing rock'n'roll.

As we neared the junction I began slowing down, and approaching the stop sign I pushed on the brake pedal. It went straight to the floor, the car kept rolling — we had no brakes! — and at the last second I hauled on the emergency-brake handle, and with a shudder and a squeal the car came to a halt, its hood ornament far out in a lane of the new highway and the white tailfins well past the stop sign of the old.

What now?
It was at least another hour to Melfort. Although I knew there

were service stations along the way, most were closed on Sundays, and by now my girlfriend was surely getting dressed for our date, which was supposed to be lunch at a restaurant of her choice.

For the next few minutes we limped along the highway, then for another 10, and 15 more, rolling slowly into every service station we came to, to see whether by chance one was open on Sunday after all. Mile after excruciating mile we went on, until finally we arrived at Melfort and turned down the gravel road leading to my girlfriend's farmhouse, lurching into her driveway and with another application of the emergency brake stopping at her front door.

Mercifully, the rest of that day is largely a blank to me. We drove back to Melfort as haltingly as we'd come. Ted offered to let us have our meal while he and Bertha hunted for a mechanic who might be willing to figure out what was wrong with our new brakes.

We drove first to a service station at the outskirts of the town whose restaurant was open. Their mechanic was not on duty. My girlfriend and I went into the restaurant and got seated at a window table, and saw Ted easing the automobile away while other vehicles came and went at the gas pumps with all their brakes plainly in working order.

As I recall (or choose to recall), the girl was gracious about this. But what did we have for lunch? What did we talk about? I have no idea. My thoughts would have

been preoccupied with how boorish I must seem to her, or how my cool hardtop had let me down. My words would have tried to sound cool if not romantic, but underneath there would have been a silent bleat: *Please, please give me another chance.*

I don't know how long we sat there. But at some point the '56 Chev pulled up beside the window and skidded to a halt in the gravel, with Ted grinning broadly in demonstration of our now fully working brakes.

The two of them came in and joined us. The mechanic they found said that someone had poured gasoline into the brake lines, which had soaked and stretched the rubber ends of the cylinders so they quickly began to leak, and the master cylinder had been empty long before we got to that stop sign at the junction.

It was my dad's doing. He'd forgotten that he kept an old brake fluid tin in his workshop filled with gas for the lawn mower. All that hard labour of ours, and then this little slip . . .

That was one of the last dates this not-very-cool guy had with the Melfort goddess. She soon found someone closer to home and eventually married him. With 50 years of hindsight it's probably just as well. But Ted and Bertha ended up marrying each other, and they're still together to this day. One summer Sunday they came through for me, and today I felt like saying thanks again.



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Summer slowdown begins

With this issue, we begin the month of July. It is the time when the PM begins a reduced printing schedule in view of summer holidays.

During July the PM will print every second week, then in August we will take our regular holidays for three weeks.

May you take time to enjoy the summer weather and activities.

Vatican updates communications

The Vatican has problems communicating. But, in a June 27 *motu proprio*, Pope Francis took the initiative to improve the Vatican’s message to its growing number of listeners. And it is adjusting its use of modern technology.

Currently, the Vatican relies on nine separate offices: the Pontifical Council for Social Communications; the Vatican press office; the Vatican Internet office; Vatican Radio; the Vatican television production studio, CTV; the Vatican newspaper, *L’Osservatore Romano*; the Vatican printing press; the Vatican photograph service; and the Vatican publishing house, *Libreria Editrice Vaticana*.

Pope Francis set up a new Secretariat for Communications in his apostolic letter. Its aim is to coordinate and streamline these multiple communications outlets. The development of digital media, with its converging technologies and interactive capabilities, “requires a rethinking of the information system of the Holy See,” the pope wrote.

This “reorganization,” he noted, “must proceed decisively toward integration and a unified management” so that “the communication system of the Holy See will respond in an ever more efficacious manner to the needs of the mission of the church.”

The nine operations will be gradually integrated over the next four years.

Parents to be canonized

The working document for the synod on the family has been released by the Vatican, as reported in this issue. Besides discussions on the various challenges families face around the world, the synod will feature a unique celebration.

On June 27 Pope Francis issued a decree approving

the canonization of the parents of St. Therese of Lisieux on Oct. 18, during the synod on the family. Louis Martin (1823 - 1894) and Marie Zelie Guerin Martin (1831 - 1877) will be the first married couple with children to be canonized in the same ceremony. Other married couples are among the blessed of the church.

Married in 1858, the couple had nine children; four died in infancy and five entered religious life. During their 19-year marriage, the couple was known to attend mass daily, pray and fast, respect the Sabbath, visit the elderly and the sick, and welcome the poor into their home.

Cardinal Angelo Amato, prefect of the Congregation for Saints’ Causes, said the couple lived an “exemplary life of faith, dedication to ideal values, united to a constant realism, and persistent attention to the poor.” He added that the French couple serves as an “extraordinary witness of conjugal and family spirituality.”

The church has a long history of canonizing clergy and religious. It will be welcome news that lay people are being so honoured as well. However, their type of family spirituality will seem an unlikely model for many families today. — PWN

Canon law uses ‘pastor’ to denote various levels of pastoral care



Canon Law For Today
Rev. Frank Morrissey

When referring to the pastoral roles of bishops and parish priests, we could note first of all that the code uses the term “pastor” in a very general sense. The word applies to any person to whom the pastoral care of others has been entrusted. It follows then that the first pastor is the pope. Logically, bishops and parish priests also

Morrissey is a professor emeritus of canon law at Saint Paul University, Ottawa, and has been very active over the years in the field of canon law, especially as it applies to dioceses and religious institutes. This is his 33rd article in a series.

share in this office. So, when reading a canon, it is important to note which level of pastoral care is being described.

Most of the pastoral canons of the current code are structured around the threefold office of Christ — priest, prophet, and king. These dimensions of Christ’s presence in the church are usually translated in legal terms as the functions of teaching, sanctifying, and governing (or serving).

As canon 528.1 tells us, when speaking of the parish priest, the teaching or prophetic office of the church consists above all in proclaiming the Word of God in its entirety to those entrusted to a

bishop’s or parish priest’s pastoral care. This implies teaching the faithful in the truths of the faith, especially through well-prepared homilies and catechetical instruction.

It also implies imparting the spirit of the Gospel, including its relevance to social justice. Pastors at all levels are to have special care for the Catholic education of children and young people. Another dimension of this mission is to bring the gospel message to those who have given up religious practice, or who do not profess the Catholic faith.

The priestly office of Christ is described in canon 528.2. The principal focus of this mission is to make the eucharist the centre of the assembly of the faithful. We are a eucharistic and evangelical community, not one that is withdrawn from the world. It follows that the faithful are to be nourished by the devout celebration of the sacraments, and more particularly by the eucharist and the sacrament of reconciliation. They are to be encouraged to take an active part in the liturgy.

Another dimension of the church’s sanctifying office is the promotion of personal prayer, as well as prayer in the families.

The canonical norms relating to the office of governing are more detailed. Some of them are found in canon 529, which is one of the lengthier canons in the code. The first duty of a pastor is to come to know the faithful entrusted to his care. Philosophy tells us that you cannot love what you do not know! This

implies visitation of families, although this can, at times, be quite difficult in urban settings today.

A good pastor would share in the cares, anxieties and concerns of the faithful, comforting them in the Lord. There is also an element of correction to be applied when necessary. However, as Pope Francis has recalled on so many occasions, this must be done in a merciful manner.

Today, there is also a special dimension to be added to the service role of pastors: care for

the poor, the suffering, the lonely, those exiled from their homeland, and those burdened with special difficulties. Given the turmoil in today’s world, and the increasing number of refugees worldwide, this human tragedy has now become a particular focus of the church’s pastoral care.

The way in which it is offered will vary according to circumstances, but following upon Pope Francis’ Apostolic exhortation,

— PARISHIONERS, page 19

The family home may not be the best place for seniors

By Arlene Adamson, Calgary, Troy Media

A shift in thinking on seniors’ care issues is taking place across the country. Government leaders are taking notice.

The opportunity to provide cutting edge seniors’ care has never been more within reach. Worldwide, there is a movement to take better care of aging adults, and this is reflected in exciting technology, design and conceptual communities which flip the notion of what it is to age on its head.

Seniors’ issues include more than just better health care coverage. They’re about more than beds for long-term care, more money for care-providers and the obvious need for updating older seniors’ facilities with sprinklers and other mobility-related accommodations for people who don’t move as easily as they once did.

They’re also about more than providing in-home supports and retrofits to allow seniors to “age-in-place.”

Overdue conversation

Those of us in the industry who are committed to providing quality

Adamson is CEO of Silvera for Seniors, a charitable non-profit organization which provides homes to more than 1,500 lower-income seniors. www.troymedia.com

seniors’ housing and care — many of whom also deal with the reality of aging parents — believe there is a long overdue conversation that Canadians should be having with their families. It’s also a conversation our governments should be having with every single one of us, because most of us will live longer than generations past and therefore will need greater supports.

These discussions should be based on having all of the options and information available for our aging seniors. Those should include the more appropriate goal of “aging in the right place.”

When most people think of seniors’ care, they skip a step or two. They might think resentfully of the hospital bed being taken up by a senior who is waiting for appropriate supports to be able to go home or to some draconian long-term care institution.

Thinking about end-of-life quickly moves us to think of something else, and so we cling to the notion of staying in the family home as the best place to be. This may not be true for all.

Unfortunately, statistics and surveys describe a sometimes different reality, where seniors living alone wait for the kids to call, become isolated, depressed and under-nourished. For many elderly, living the dream of aging-in-place can instead mean their world becomes a sen-

— SENIORS’, page 19



MISSIONARIES OF CHARITY LEADER DIES — Missionaries of Charity Sisters gather around the body of Sister Nirmala Joshi, 80, inside a church in Kolkata, India, June 23. Sister Nirmala succeeded Blessed Mother Teresa, a Nobel laureate, as the head of the Missionaries of Charity and expanded the movement overseas.

A one-sided view of the church's faults is 'most uncharitable'

The Editor: I've read the book review several times of the "eminent American historian and Catholic thinker Garry Wills" in the May 20 *Prairie Messenger*. Though not a theologian, I'm certain that this "Catholic" thinker does not love the church, and his plans for her are no different than the protesters way back in history.

To look back on all the church's efforts to protect the Scriptures from distortion and protect the faithful from being misled reminds me of what Rev. Avery Dulles said: "The Catholic sees in this 'no arbitrary authoritarianism, but a gracious disposition of providence.'"

It is love of the faithful that motivates and has motivated the

hierarchy and the papacy. To find unworthy motives in the church's use of Latin, to assign devious and self-serving motives and fictional accounts of our beginnings just to strengthen her claims as a "divine right" ruler over the world is unjust.

Again, when St. Thomas Aquinas taught about the natural law, I'm pretty certain he was not justifying the superiority of males in the church.

The list of complaints is familiar: the church interferes with our wishes to live as we see fit, e.g., sexuality, artificial birth control and, of course, confession.

Confession invites us to really look at ourselves in the light of what we know about the love of

God for ourselves and his love for each person. The church has so much respect for each one of us that she reminds us by the sacrament of confession that what we do or omit to do is important even if it is sinful and leads us away from God. God forgives and forgets, but we must "be a man" and face up to what we are and what we could be.

Many people like the church but don't want to get into the details of what it means to be good.

Helping people become "holy" when we are wounded and lazy is not easy and for Catholics to complain and bring up only the church's faults is most uncharitable. — **Anne Campbell, Winnipeg**

Doctors in conflict of duties

Continued from page 1

with dignity. "What we hear in Canada is ultimately all this has been collapsed into the idea of self-determination," she said, adding that in the U.S. there is one principal group going state-to-state lobbying for physician-assisted suicide. "They want to craft it as a right," she said.

Shariff said in the Netherlands the debate had gone on for up to 40 years before euthanasia and assisted suicide were made legal, with doctors arguing they were in a conflict of duties between whether to preserve life or relieve suffering by hastening death.

Shariff said in the Benelux countries euthanasia and assisted suicide are available to minors between the ages of 16 - 18, with the consent of the parents, if the minor is facing unbearable and constant suffering, be it physical or mental. Shariff said in her opinion a diagnosis of unbearable mental suffering is extremely difficult.

The Supreme Court is allowing the federal government and provincial legislatures 12 months, to February 2016, to enact new legislation that upholds its ruling. The court also made it clear that



Mary Shariff

no level of government was required to enact legislation.

Shariff said in America, a culture of allowing the people to decide led to public ballots making physician-assisted suicide legal in Oregon and Washington, while in Vermont it was created via legislation. She said Canada is basically embarking on law-making without the public's input.

"If federal and provincial governments don't act, colleges of physicians will have to create some regulations," she said, "and this is an issue because each province is trying to figure out

what the law should be."

Shariff said most physicians do not want to offer physician-assisted suicide, but the colleges of physicians must have their doctors abide by the new law, which a doctor in opposition can avoid by referring a case to a doctor who will do it.

"What about in remote areas where there is only one doctor?" she asked.

Shariff said it is unusual that Canada is not following the lead of the United Kingdom, where there has been no legal decision on physician-assisted suicide. Shariff said courts there are saying, "it's not appropriate for the courts to decide, it must be democratic, but that's what we've done in Canada."

"What we're talking about legally is when does the law involve itself and not involve itself," she said. "We haven't had a fulsome conversation about that."

The president of the Manitoba Provincial Council of the CWL, Faith Anderson, said although it is too late in the year for the CWL to form a resolution on physician-assisted suicide, there is still "lots of opportunity" before the next federal election in October to contact members of Parliament to see where they stand and to voice opposition.

Parishioners need a universal outlook

Continued from page 18

Evangelii gaudium, this takes on great urgency today.

Another dimension of the office of serving is to develop in the minds of the faithful a particular concern for the entire church, and not just for one's particular parish or diocese. This is where the term "catholic" (universal) applies.

In addition to these general governance duties, the code, in various canons, adds other ones which are particular to the diocesan bishop. One of these is the obligation of visiting each of the

parishes of the diocese. Among others, the purposes of the visitation are to foster the common discipline of the church, see to the observance of ecclesiastical laws, eliminating abuses were such to occur, particularly in the area of the administration of temporal goods (see also canon 392). A further special responsibility of the diocesan bishop is to show concern for his priests, defending their rights and ensuring that they fulfil the obligations proper to their state. To do so, he is to ensure that the clergy have available means to develop their spiritual and intellectual life and also

that other needs are duly provided for.

Looking at all of these responsibilities, it soon becomes obvious that it would be almost impossible for a bishop or a parish priest to carry out these duties all alone. For this reason, they call on other members of the faithful to ensure that the faith is taught, sanctification is offered, and appropriate pastoral services are available.

This is one of special challenges today: for all Catholics to work together to bring to fulfilment in our world the threefold mission of Christ — to teach, sanctify and serve.



M. Weber

In Memory

Cinders —
not your last
luminescence —
touching me to light,
you continue
to ember my life.

By Nancy Compton Williams

Agreement with Palestine

Continued from page 1

Palestine was committed to combat extremism and to promote tolerance, human rights and religious freedom. The latter are values that "reflect the beliefs and aspirations of the Palestinian people," he said.

Gallagher said the agreement was a "good example of dialogue and co-operation," which he said he hopes can "serve as a model for other Arab and Muslim-majority countries."

The Comprehensive Agreement follows up on the Basic Agreement, signed in 2000, between the Holy See and the Palestinian Liberation Organization and was the result of years-long bilateral negotiations.

"For the first time, the agree-

ment includes an official recognition by the Holy See of Palestine as a state," noted al-Malki in his speech.

Passionist Father Ciro Benedettini, a Vatican spokesperson, told Catholic News Service the agreement is not the first time the Vatican recognizes Palestine as a state.

Without fanfare, the Vatican has been referring to the "State of Palestine" at least since January 2013. The *Annuario Pontificio*, the Vatican's official yearbook, lists a diplomatic relationship with the "State of Palestine." Furthermore, the Vatican had praised the United Nations' recognition of Palestinian sovereignty in 2012.

Israel issued sharp disapproval of the new agreement.

Seniors' care updated

Continued from page 18

iors' Bermuda triangle: moving alone from the bedroom to the fridge, the TV and back.

The home that once worked for the family may not exactly be fulfilling or suitable as we age. Most people's notions of seniors' care facilities are outdated. These outdated notions may also not reflect the value of the supports that are available in congregate living.

Not one-stop-fits-all

Seniors' housing options are no longer just one-stop-fits-all. The move to "supportive living," for example, can offer greater safety, more balanced meals, increased access to home care, and engagement with a vital social community.

Eventually, when the time is right and when it's needed, there is also full support available in the senior housing sector. All of these may be more finely tuned, responsive, efficient, cost effective and, most importantly, appropriate housing options for seniors than staying in the family home.

An industry of professionals are organized, armed with research, prepared and excited to assist in providing better housing and care for aging Canadians. Seniors' issues may not be the squeaky wheel that drives the revenue of our economy. If not supported, however, it will drive costs.

For the growing number of seniors and for those with an aging family member, we need to keep the foot on the pedal.



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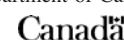
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U.S. same-sex ruling marks ‘difficult road ahead’

By Julie Asher

WASHINGTON (CNS) — Analyzing the ramifications of the June 26 same-sex marriage ruling for the Catholic Church at the national, state and local levels will take time, said Archbishop William E. Lori of Baltimore.

It has implications for “hundreds, if not thousands” of laws at all levels, and there is “a difficult road ahead for people of faith,” he said.

Lori, chair of the U.S. bishops’ Ad Hoc Committee for Religious Liberty, made the comments in a teleconference for news media held about three hours after the Supreme Court issued its 5 - 4 decision that states must license same-sex marriage.

Joining him in the media briefing were two members of the bishops’ Subcommittee for the Promotion and defence of Marriage, Archbishop Timothy P. Broglio of the U.S. Archdiocese for the Military, and Bishop Daniel E. Flores of Brownsville, Texas; and Anthony Picarello, associate general secretary and general counsel at the U.S. Conference of Catholic Bishops.

“Tragically, the court was wrong,” said Broglio, adding that this is “not the first time” a “false understanding of marriage” has been forced on the country, as by lower court rulings.

“Clearly the decision was not required by the Constitution (and) the narrowness of the decision

reveals it is not settled,” he continued. “Marriage is unchangeable.”

Echoing an earlier statement by Archbishop Joseph E. Kurtz of Louisville, Kentucky, USCCB president, Broglio said the church will continue to follow Christ, “in solidarity with pope,” in adhering to the church’s teaching on marriage being between one man and one woman.

Lori acknowledged that the court’s decision in Obergefell vs Hodges “makes a nod in the direction of religious liberty.” But that, he said, is too narrow.

The ruling “recognizes free speech, the right of religion to teach or advocate with regard to the true definition of marriage, but it does not acknowledge (that) the First Amendment also protects freedom of religion and the right to follow our teaching,” he said.

Justice Anthony Kennedy, writing for the majority, recognized in several places the role of religious beliefs in the questions surrounding same-sex marriage, saying that “it must be emphasized that religions, and those who adhere to religious doctrines, may continue to advocate with utmost, sincere conviction that, by divine precepts, same-sex marriage should not be condoned.”

Kennedy also said in part that “those who believe allowing same-sex marriage is proper or indeed essential, whether as a matter of religious conviction or secular belief, may engage those who disagree with their view in an open and searching debate.”

But Lori said free speech is not at issue. Under the ruling, “we retain the right to think what we want at home and within the confines of the church” but it does not address the First Amendment’s guarantee to free exercise of religion. The church should be able to operate “our ministries . . . without fear of being silenced, penalized,” he said.

Through social services, “we serve millions of people every day. We do it well and we do it lovingly,” he added.

He foresees many legal challenges and controversies as the church seeks to protect itself from the fallout of the marriage ruling by advocating at the federal, state and local levels for protections for its faith-based practices.

Some areas where there will be legal disputes, Picarello said, were outlined by Chief Justice John Roberts, including tax exemptions, campus housing, academic accreditation, employment and employee benefits.

The U.S. Catholic Church will have to look at internal ways to protect itself against legal challenges, Picarello said, and “advocate externally for legislation, regulation and, if necessary, litigation.”

“It is evident we are living in an age of dramatic cultural shift,” said Flores, and the church has to think about how to share its teaching and “announce the good news . . . as creatively as possible in current cultural context.”

But he added that the church’s

teaching on marriage “also has something to do with bringing children into the world” and about stable families. “We ought to have our eye not on ourselves or our own emotional needs . . . but the needs of the young.”

Flores said rhetoric such as calling opponents of same-sex marriage bigots is used at times “to avoid understanding the rationale” of what the church teaches.

“For our part we have to be prepared for that kind of rhetoric and simply respond with charitable but persuasive” explanations of the church’s rationale and what word “marriage” means and the way it has been understood for millennia, he added.

Broglio added that the Catholic Church survived the anti-Catholicism of the Know-Nothing period, “so we will survive this.”



CNS/Marco Costantino, EPA

MIGRANTS ASSISTED ON ITALIAN HARBOUR — A migrant is assisted after arriving in Reggio Calabria, Italy, May 4. The Italian Coast Guard said at least 10 migrants died off Libya as they tried to cross the Mediterranean. Bishops across Europe have called for wider acceptance of migrants fleeing war and poverty in the Middle East and Africa.

Irish bishop seeks to discuss married men

By Michael Kelly

DUBLIN (CNS) — An Irish bishop urged his colleagues to establish a commission to discuss the possibility of ordaining married men.

Bishop Leo O’Reilly of Kilmore also wants the Irish bishops’ conference to empower the commission to further study female deacons.

The proposal stemmed from a 10-month listening process that

O’Reilly led in the Kilmore diocese, which led to a diocesan assembly and a new diocesan pastoral plan to tackle challenges facing the Catholic Church, including the declining number of priests.

O’Reilly told The Irish Catholic newspaper he plans to ask that the idea of the new commission be discussed at the next meeting of the bishops’ conference in October and “take it from there.”

“I think the other bishops would be open to the idea of a dis-

cussion and we are reaching a situation where we have to look at all the options possible,” he said.

O’Reilly told the newspaper that his proposal came in response to Pope Francis.

“Pope Francis has encouraged individual bishops and bishops’ conferences to be creative in looking at ways to do ministry in the future, so I think we have to consider all options,” he said.

The proposed commission would be similar to one in Brazil under the leadership of Cardinal Claudio Hummes, former prefect of the Congregation for the Clergy and retired archbishop of Sao Paulo, and Bishop Erwin Krautler of Xingu to study the possibility of ordaining married men in response to the shortage of priests.

Mandatory celibacy for priests in the Latin rite of the Catholic Church is a matter of law and tradition, not doctrine or dogma. Church authorities have at times given permission for married clerics of other Christian traditions who become Catholic to be ordained as priests.



CNS/Paul Haring

ENVIRONMENTAL ACTIVISTS ATTEND POPE FRANCIS’ ANGELUS — Environmental activists hold a banner as they pose for photos after attending Pope Francis’ Angelus at the Vatican June 28. Some 1,500 people marched to the Vatican in support of Pope Francis’ recent encyclical on the environment.

European bishops call on EU to welcome migrants

By Simon Caldwell

MANCHESTER, England (CNS) — Bishops across the European Union are calling on member states to be generous toward tens of thousands of migrants flooding across the Mediterranean.

French, German and Italian bishops have issued formal statements in response to a crisis that has seen more than 100,000 migrants, many of them refugees from wars in Syria and Eritrea, cross into Italy, Greece and Malta from North Africa and Turkey.

With an estimated 450,000 to 500,000 migrants gathering in Libya, the EU has decided that the crisis constitutes the first ever “emergency situation” that allows provisional measures under the 2007 Lisbon Treaty.

Because the vast majority of migrants are landing in Italy and Greece, the European Commission is seeking, under the treaty, to relocate the migrants to other nations based on factors such as population, gross domestic product and unemployment as well as the number of refugees already taken in.

European ministers met June 16 to discuss mandatory quotas for the resettlement of 40,000 mi-

grants across the EU and to consider how to break up human trafficking gangs.

But proposals have met with opposition from a significant number of member states and through June 23 no agreement has been reached.

The French interior minister has complained that many of the migrants are “illegal” while Spain has objected to accepting migrants when its unemployment rate stands at 23 per cent. The Polish prime minister has voiced opposition to mandatory quotas in principle.

The United Kingdom and Denmark, two of three countries with a right to opt-in to asylum policies, have each refused to accept any of the migrants at all.

COMECE, the Commission of the Bishops’ Conferences of the European Community, supported the European Commission’s proposals for mandatory quotas across member states as soon as they were announced May 13.

Rev. Patrick Daly, COMECE general secretary, told Catholic News Service that the quotas were an attempt by the commission to resolve the problem at a European level and was therefore an expression of the Catholic principle of solidarity.

Let us be grateful to people who make us happy; they are the charming gardeners who make our souls blossom.

— Marcel Proust