



## Summer issues

The Prairie Messenger publishes every second week in July and takes a three-week vacation in August. The next issue will be July 27, and the PM office will be closed from July 29 - August 21. Our weekly publishing schedule resumes with the August 24 issue.



## Mercy

"Our mission is to love God and his people," says Deacon Doug Cross. "Mercy is a way of living out that love. It's a chance to reach into ourselves and remove those barriers that keep us from loving other people." — page 3

## Reducing violence

A group of women from Regina's North Central neighbourhood is trying to do something to reduce violence in the area. The White Pony Lodge carries out patrols every Friday and Saturday, not to get involved in any perceived violence but to encourage their neighbours to be more vigilant. — page 6

## Hope's Homes

Ten years ago Jacqueline Tisher took some time off from work in neonatal intensive care to help a family who had children with complex medical needs. She hadn't planned on taking more than a year. She is now head of Hope's Homes, with locations in three cities and a budget of \$8 million. — page 6



## Our grandiosity

We have few tools to deal with the dragon of our own grandiosity, writes Ron Rolheiser, OMI. — page 10

## Hierarchical tensions

Pope Francis has sparked headlines recently about how his unpredictable papacy is changing Catholicism, writes David Gibson. But more than setting the church on a new course, Francis may be exposing the tensions within his own hierarchy... — page 11

# Bolen appointed Archbishop of Regina

By Kiply Lukan Yaworski

**SASKATOON** — After six years as bishop of the Roman Catholic Diocese of Saskatoon, Donald Bolen has been appointed Archbishop of Regina.

The appointment by Pope Francis was announced July 11. The Archdiocese of Regina has been without a bishop since the Jan. 15, 2016, death of Archbishop Daniel Bohan after a battle with cancer. Since Bohan's death, Rev. Lorne Crozon has been serving as archdiocesan administrator.

Bolen will continue to serve as apostolic administrator in Saskatoon until his installation as Archbishop of Regina this fall; the exact date has not yet been set.

"Serving in the Diocese of Saskatoon has been one of the great joys and privileges of my life," said Bolen, describing the mixed emotions that news of the Regina appointment brings.

"To be moved from the Diocese of Saskatoon is painful, because it has been such a grace-filled experience to live and to serve here as bishop, but, at the same time, to move to the Archdiocese of Regina is to go home. I am profoundly grateful to remain in my home province."

Bolen was born Feb. 7, 1961, in Gravelbourg and raised on a nearby farm. He was ordained by Archbishop Charles Halpin Oct. 12, 1991, in Regina, and served at a number of parishes in the archdiocese over the years, as well as being on the department of religious studies faculty at Campion College. With the permission of Archbishop Peter Mallon, Bolen spent seven years (2001 - 2008) working at the Pontifical Council for Promoting Christian Unity in Rome, before returning to Regina



Tim Yaworski

**ARCHBISHOP-ELECT** — Pope Francis has appointed Saskatoon Bishop Donald Bolen as the new Archbishop of Regina. Bolen will remain apostolic administrator of the Saskatoon Diocese until his installation in Regina, to be held in the fall (the date is still to be determined.)

in 2009, serving as vicar-general for the archdiocese and chair of the Archdiocesan Ecumenical Commission.

Once Bolen is installed as Archbishop of Regina, a diocesan administrator will likely be elected for the Diocese of Saskatoon by the diocesan College of Consultors, to provide leadership until

a new bishop is appointed.

There are 12 consultors in the Diocese of Saskatoon, including

vicar-general Rev. Kevin McGee, chancellor Rev. Clement Amofah and judicial vicar Rev. Marvin Lishchynsky, as well as Priest Council chair Rev. Matthew Ramsay and priests who are presently serving as deans in the six diocesan deaneries.

During the last episcopal transition in September 2009, when Bishop Albert LeGatt was appointed Archbishop of St. Boniface, Rev. Ron Beechinor was selected to provide leadership until a new bishop was appointed.

Bolen's first words about his appointment as Archbishop of Regina were words of gratitude for his time as bishop of Saskatoon. "Because of the dedication, faithfulness and wisdom of the Catholic Pastoral Centre staff, the clergy, religious, and faithful of the Diocese of Saskatoon, this has been a powerful experience for me of the Holy Spirit at work in the church," he said.

Bolen is looking forward to building new relationships in the Archdiocese of Regina and renewing cherished connections. "When I think about returning to Regina, I recall with joy that Archbishop James Weisgerber has retired there — he was my pastor and then my spiritual director before entering the seminary, and has been a mentor throughout my adult life."

Bolen also expressed his gratitude for generations of fine leadership in both dioceses that have

— **DIALOGUE**, page 15

## Married man ordained priest in Winnipeg

By James Buchok

**WINNIPEG** — A Roman Catholic priest is a rare enough individual, but a married Roman Catholic priest is rarer still.

Rev. Colin Peterson, a married former United Church minister, was ordained to the Catholic priesthood by Winnipeg Archbishop Richard Gagnon June 10 at St. Mary's Cathedral in Winnipeg.

"Colin, you have taken the path of United Church Minister, of husband and father and now the path to holy priesthood," said Gagnon. "Now you and your wife Sandy look forward to a new life, to serve Christ, to advance the kingdom of God."

Peterson, father of three adult children, with two grandchildren (and another due in August), was ordained under a Pastoral Provision set up in 1980 by Pope St. John Paul II to enable married, former Protestant and Anglican ministers to receive a dispensation from the vow of celibacy, allowing them to

be ordained as Catholic priests.

The Canadian Conference of Catholic Bishops was unable to provide figures for the number of married men in Canada who have become Catholic priests since the Pastoral Provision was established, but the California-based Pastoral Provision Office reports it is over 100 for the United States.

In an interview, Peterson, who was ordained to the transitional diaconate in May 2013, said as a young member of the United Church of Canada he developed an appreciation for the liturgical and sacramental life of the Roman Catholic Church. He was ordained as a United Church minister in 1978.

In 2001 he became chaplain at the Manitoba Youth Centre, a detention facility for minors, and in that role attended worship in a variety of churches. "My love for good liturgy and the importance of the sacraments, especially the eucharist, led me into the Roman

— **EVIL**, page 5

## Pope says critics won't stop him from pursuing vision

By Cindy Wooden

**VATICAN CITY (CNS)** — Pope Francis said he will continue pressing for a church that is open and understanding despite opposition from some clerics who "say no to everything."

"They do their work and I do mine," the pope said when asked, "What is your relationship with ultraconservatives in the church?"

The question was posed by Joaquin Morales Sola, a journalist for the Argentine newspaper *La Nacion*, in an interview published July 3. The Vatican newspaper, *L'Osservatore Romano*, published a translation of the interview July 5.

Most of the interview focused on issues related to Pope Francis' home country and his relationship with Argentine President Mauricio

Macri — "I have no problem with President Macri," the pope said in the interview.

But Morales also asked about internal church matters, including criticisms of the pope.

"I want a church that is open, understanding, that accompanies families who are hurting," Pope Francis said.

Some church leaders do not agree with his approach, but "I continue my course without looking over my shoulder," he said, adding that he does not try to silence them. "I don't cut off heads. I've never liked doing that."

Besides, he said, he's the pope. "You remove nails by putting pressure on the top. Or you set them aside to rest when they reach retirement age."



# Pan-Orthodox council encourages regular meetings

By Colleen Dulle

WASHINGTON (CNS) — During the week following the pan-Orthodox council, which wrapped June 26 in Crete, Greece, Orthodox clergy in the U.S. reflected on what the council would mean for Orthodox Christians here.

Going into the council, the most pressing issue for American

Orthodox Christians was the question of the diaspora: how the church’s hierarchy should work in lands that are not traditionally Orthodox, but where different groups of Orthodox Christians now live, like in America and Australia.

In these places, various Orthodox churches like the Greek, Russian and Ukrainian coexist, meaning that a city like New

York can have 10 bishops from five different Orthodox churches.

This current organization conflicts with the Orthodox canon, or law, that there should be only one church authority in each region.

The final message and encyclical from the Holy and Great Council made no changes to the current structure but affirmed the importance of the governing episcopal assemblies, which bring together the different bishops in these regions.

“The council decided to encourage their (the episcopal assemblies’) continuation until the situation in the various regions matured for future development,” said American Greek Orthodox Father John Chrysavgis, who attended the council.

The American assembly, called

the Assembly of Canonical Orthodox Bishops of the United States of America, is the largest in the world, with almost 60 bishops.

Greek Orthodox Father Patrick Viscuso, a member of the North American Orthodox-Catholic Theological Consultation, said the affirmation of episcopal assemblies is “actually a wonderful thing.”

“Episcopal assemblies are a first step for sorting out the canonical structure of the church and bringing about canonical normalcy,” Viscuso told Catholic News Service in a phone interview from New Jersey.

He said the assemblies are helpful in terms of pooling the Orthodox churches’ resources, and that while they won’t eliminate the priority of ethnic identities in the Orthodox Church, they are a step

closer to ensuring the church is one, holy, catholic and apostolic.

Chrysavgis lauded the civility and honesty of the council’s debates, especially after four of the 14 churches refused to attend. “After years, if not centuries of estrangement and isolation . . . this was nothing less than a miracle,” he said.

The council’s final encyclical echoed a proposal made in Crete that the bishops should convene more regularly, perhaps every decade, for this type of conciliar dialogue.

“For us in the U.S.,” Chrysavgis said of the church’s conciliarity, “it means always searching for ways to open doors and mend bridges, to create opportunities for reconciliation and co-operation.”



CNS/Sean Hawkey

**ORTHODOX COUNCIL SESSION** — Orthodox leaders attend a June 25 session of the Holy and Great Council of the Orthodox Church on the Greek island of Crete. During the week following the meeting, which wrapped June 26, Orthodox clergy in the U.S. reflected on what the council would mean for Orthodox Christians in the United States.

## Iraqi patriarch calls for tolerance to fight terrorism

BAGHDAD (CNS) — Chaldean Catholic Patriarch Louis Sako, on the Muslim feast of Eid al-Fitr, called for tolerance and forgiveness to fight extremism, hatred and terrorism.

Speaking at a prayer service July 7 in the Karrada section of Baghdad for the victims of the July 3 bombing that killed more than 290 people and wounded 200, the patriarch emphasized that “there is a spiritual, moral, and patriotic side for our prayer.”

“In such a tragedy, we are joining millions of Muslims in praying for the affected families, that God may have mercy on the victims and bless the wounded with a speedy recovery,” Sako said.

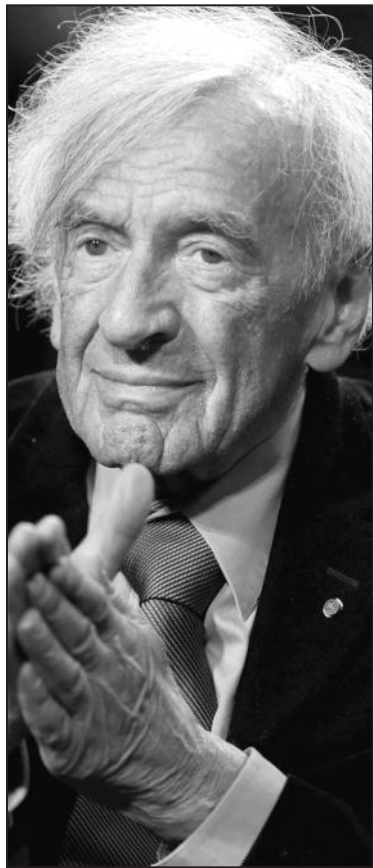
“We express our shock, sadness and solidarity with Iraqis and strongly condemn these cruel acts that affected innocent people, stole the happiness of preparing to celebrate Eid al-Fitr and converted it to a national mourning,” he said.

The patriarch said terrorism had nothing to do with religion, “but may be linked to political games that allow killing of Muslims, Christians, Mandaeans and Yezidis as ‘infidels,’ ” the patriarch said.

He added that “everyone should understand that killing innocent people leads to hell rather than to heaven.”

“Our prayers this evening will help us learn lessons from this tragedy and find effective and permanent solutions,” he said. “If the government was coherent and politicians worked as one team,

ISIS wouldn’t be able to commit these crimes; tamper with the country’s security and stability, killing thousands of innocent people; displace millions; and destroy the Iraqi national fabric and peaceful co-existence.”



CNS/Gary Cameron

**ELI WIESEL DIES** — Nobel Laureate Elie Wiesel, a Holocaust survivor and author who fought for peace, human rights and simple human decency, died July 2 at his New York home at age 87. He is pictured in a 2015 photo.

## Pray for the rich, pope tells homeless

By Carol Glatz

VATICAN CITY (CNS) — Pray for those responsible for extreme poverty, for the rich who feast unaware of people in need at their door, and for priests who ignore those who are hurting, Pope Francis told people living a precarious existence.

Say a prayer for these people, wish them well and “ask Jesus that they convert, and I assure you that if you do this, there will be great joy in the church, in your hearts and also in beloved France,” the pope told his audience.

The pope met with about 200 people from the French province of Lyon, who are homeless, living in poverty or coping with an illness or disability.

The group was on pilgrimage to Rome with Cardinal Philippe Barbarin of Lyon and the All Together With Dignity Fourth World movement founded by Rev. Joseph Wresinski, who ministered to deprived families in urban and rural parishes.

Meeting with the group July 6 in the Vatican’s Paul VI audience hall, the pope told them he had a favour to ask them, or rather, he said, he was giving them a mission to carry out.

It is “a mission that only you, in your poverty will be able to accomplish,” he said in Italian, while an aide translated into French.

Jesus was very harsh with and “strongly reprimanded people who do not embrace the father’s message,” the pope said, recalling Jesus’ “sermon on the plain” in the sixth chapter of the Gospel of Luke.

While the poor, hungry, excluded and mournful are blessed, Jesus said, “woe to you who are rich,” satiated and mocking, the pope said.

When spoken by the son of God, the warning of “woe,” he said, “is frightening,” and Jesus directed that admonition “to the rich, the wise, those who laugh now, those who like to be flattered, hypocrites.”

“I give you the mission of praying for them so that the Lord give them a change of heart.”

The pope also asked them to pray for those who are “guilty of your poverty” and for “so many rich people dressed in purple and

fine linen, who feast with great banquets without realizing that lying at their door there are so many Lazarus eager to eat the scraps from their table.”

“Pray also for priests, for the Levites, who, seeing that man beaten and half-dead, pass to the other side, look the other way, because they have no compassion,” the pope said.

Jesus chose to share in their suffering out of love, by becoming “one of you: scorned by man, forgotten, someone who means nothing.”

“When you experience this, do not forget that Jesus also experienced this like you. It is proof that you are precious in his eyes and that he is by your side,” he said.

The poor are a priority for the



CNS/Paul Haring

**PAPAL AUDIENCE WITH DISADVANTAGED** — Pope Francis greets a young girl during an audience with people from Lyon, France, in Paul VI hall at the Vatican July 6. The audience was with 200 people living in difficult or precarious situations.

church, Pope Francis told them. “The church, who loves and prefers those whom Jesus loved and preferred, cannot rest until it has reached all those who experience refusal, exclusion and who don’t mean anything to anybody.”

Not only are people able to encounter Christ in the poor, he said, the poor help build peace in the world by “reminding us that we are brothers and sisters and that God is the father of everyone.”

## Youth face long walks at WYD

By Jonathan Luxmoore

WARSAW, Poland (CNS) — Young people attending World Youth Day 2016 in Krakow, Poland, will have to walk 29 kilometres to and from one of its key sites, event organizers said.

“They’ll have to be ready for a long foot journey of several hours, but this has always been a feature of World Youth Days,” said Anna Chmura, WYD’s communications co-ordinator.

“There’ll be several designated routes, mostly from Krakow, and they’ll all be used heavily. But we’re confident the logistics and security have now been carefully worked out,” she told Catholic News Service.

The event, which runs July 26

- 31, is expected to bring two million people from 187 countries to the southern Polish city. They will be accompanied by 47 cardinals, 800 bishops and 20,000 priests.

The July 30 - 31 vigil and mass, on the fourth and fifth days of Pope Francis’ visit, will require nearly all of the participants to make the 15-kilometre journey to *Campus Misericordiae*, near Poland’s Wieliczka salt mine, Chmura said.

Buses will be available only for the 2,000 handicapped people registered for the event, elderly pilgrims and those with special needs, she added.

“Although we don’t have a final number for the buses, there’ll certainly be dozens, but the foot pilgrimage theme is central to the WYD,” Chmura explained.



# Mercy a way of living out love, says deacon

By Faith Anderson

ST. BONIFACE — The keynote speaker for St. Boniface Diocesan CWL Council 67th annual convention was Deacon Doug Cross of St. Bernadette Parish. Cross is a retired police officer who spent most of his career in the core area of Winnipeg or in the north end. His preaching is peppered with tales of his experience of the streets and his ability to see beyond the marginalized individual to the person God created, and how his faith has affected his approach to his job and his life. He is also part of the Faith and Light community in Winnipeg and is chaplain for Faith and Light English Canada.

He started his presentation by indicating that this year is the Extraordinary Year of Mercy and asking, “What does it mean? You talk around it, you talk about failing, you talk about ways to understand it.”

Cross offered two things Jesus said: “The greatest commandment is to love God with all your heart and soul, and to love one another as I have loved you” (Mk 12). He presented a way to understand that mercy is not about talking about what has been done or not been done in the past, but about what is yet to be done.

“Our mission is to love God and his people,” Cross said. “Mercy is a way of living out that love. It’s a chance to reach into ourselves and remove those barriers that keep us from loving other people the way we are called to, the ones who keep us from loving the way Jesus loves us.”

He went on to ask the delegates if they had an image of what Jesus looks like. “I am going to show you my image of Jesus. This image that has been chosen to remind me of who I am, who I am supposed to be, and that I’m called to love everyone, no matter what they look like.”

After the image was unveiled,

Cross related the qualities of a certain man he has known for some 40 years. During this time, he picked him up when he was hurt or sick and took him to the hospital and also put him in jail and the drunk tank. He has also sat down with him for coffee and shared a meal. Cross said, “He has taught me much.”

The man was not physically

attractive: he was usually dirty and smelly or intoxicated or belligerent, and frequently homeless. He has mental health issues, and can be violent at times. Cross said that when we see him on the street, we turn our heads and hurry past, hoping he’s not going to bother us.

Cross said, “Have you noticed the one really important thing that I didn’t mention? His name is Roger.

He is a person. He is a person that Jesus loved and he is a person that we are called to love. How are we called to love him? As Jesus loves us — totally, unrestrictedly.

“Over and over again through many years with people on the streets, with people in poverty, people who have addictions, people who are not able to get along with other people, who steal, who sell

drugs, who hurt their loved ones, who are sick or hurt or dying or have a disability, who are just lonely — there is one thing I’ve heard over and over: see me. Know that I’m a person, that I exist. People really appreciate all the things we give them, but if we give them without loving them, if we can’t see that that’s a person at the other end, we’ve got a problem.”

## Diverse crowd celebrates Refugee Day in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — A diverse crowd gathered under sunny skies at City Hall in Saskatoon June 20 to mark Refugee Day with a noon-hour program that included speakers, music, dance and poetry.

Participants of all ages and backgrounds joined in. Some carried signs with messages such as: “My door is open to refugees,” “Protect the children,” “Hopes, dreams, justice,” “Take one minute to support a family forced to flee,” “We stand together with refugees,” and “Live, love, laugh.”

Master of ceremonies Anthony Olusola introduced speakers, musicians, dancers, and poets, encouraging the crowd to support those from around the world who must flee for their lives from violence and persecution.

Zainab Al-Musawi, one of those who addressed the crowd, described the challenges and hardships she and her family endured to escape Iraq, before arriving in Saskatoon five years ago. “Refugees, like anyone else, have hopes and dreams for their children,” she said. “My family and I are lucky enough to be among those limited numbers to get resettlement to countries like Canada.”

Assisted by the Open Door Society when she first arrived, Al-Musawi now helps that organization to welcome and support other refugees coming to the community. “I feel proud to be part of a



K. Yaworski

**REFUGEE DAY — A noon-hour gathering of people of all ages and backgrounds was held June 20 at City Hall in Saskatoon to mark Refugee Day. The program included speakers, dance, song, poetry and drumming.**

welcoming society,” she said.

A Grade 8 student at Greystone Heights School who arrived in Saskatoon with her family as a refugee from Syria just a few months ago also spoke, expressing thanks to all who have helped along the way, especially her teachers. “There are many students learning English like me. When I came to Greystone Heights I felt like I had a home again. I was not scared,” she said.

“In Syria, my mom was scared for me to go to school. In Saskatoon she knows I am safe. I want to

thank my mom and dad for bringing me to Canada. It was hard for them to leave their brothers and sisters, but they did it for me,” she said.

“I am so happy to go to school. In Jordan and Syria I could not go to school for five years. Now I can go to university and be an EAL teacher, or a doctor for babies.” She thanked Canadians and Prime Minister Trudeau “for opening Canada to us.”

Elisha Muembo, a refugee from Congo who is now studying at the University of Saskatchewan, performed a song accompanied by Tanjalee Khul and Eric Kaninda, singing about the pain of being a refugee, not knowing “what home looks like.”

Saskatoon poet Ahmad Majid performed poetry about the struggles, pain and hopes of refugees, including a tribute to his father, who came to Canada as a refugee from Iraq.

Helen Smith-McIntyre, chair of the Saskatoon Refugee Coalition, also addressed the crowd. “One of the points we are asked to make today is for each of us to think about what we can do to support refugees,” she said.

Smith-McIntyre pointed out that those who come to Canada as refugees are soon reaching out to help others — for instance, stepping up to offer assistance to those displaced by recent wildfires at Fort McMurray.

“People who have been here for generations and newcomers can work together to continue to make this a welcoming place for refugees,” she said.

The UNHCR reports that right now there are 21.3 million refugees among the 65.3 million forcibly displaced people worldwide. Some 54 per cent of these come from Syria, Afghanistan and Somalia.

## Women seek to reduce violence

By Frank Flegel

REGINA — A group of women from Regina’s North Central neighbourhood is trying to do something to reduce violence in the area. The White Pony Lodge carries out patrols every Friday and Saturday from four p.m. to nine p.m. — not to get involved in

any perceived violence but to encourage their neighbours to be more vigilant and show they care.

“This came out of an initiative called North Central End the Violence,” said Shawna Oochoo, one of the organizers. The community began talking about what could be done to reduce violence following the February murder of

a 26-year-old man in their community. Three teenage boys and a 22-year-old man were charged with the murder.

“We held a community forum and a political forum, and we began looking at what other communities were doing.”

They looked to Winnipeg and the Bear Clan that began patrols in the 1990s.

“We looked at the success they’re having and how to apply it to what we’re doing,” said Oochoo.

The Ojibwa and Cree traditions see people born into the Bear Clan as protectors of their community. The name White Pony Lodge was given to the Regina group by a Cree elder who lives in the North Central neighbourhood.

The patrol — usually three to five members wearing reflective vests and carrying first aid kits and radios — walk on Fifth Avenue, considered North Central’s main drag. As of this writing the group had been out for just a couple of



F. Flegel

**WHITE PONY LODGE — A group of women trying to reduce violence in Regina’s North Central neighbourhood includes (from left): Shawna Oochoo, Beatrice Wallace and Tara Amyotte.**



P. Paproski

**ABBEY BAPTISMAL FONT — The inscription on this historic baptismal font at the entrance of Belmont Abbey Church, North Carolina, reads: “Upon this rock, men once were sold into slavery. Now upon this rock, through the waters of baptism, men become free children of God.”**



# Three Amigos make progress on climate commitments

By Deborah Gyapong

OTTAWA (CCN) — North American leaders are making progress on climate commitments but more needs to be done, Catholic and other cli-

mate-change advocacy groups said after the so-called “Three Amigos” summit in Ottawa.

Their comments came after Prime Minister Justin Trudeau hosted Mexican President Enrique Peña Nieto and United States

President Barak Obama on June 29. The meeting dealt with trade, human rights and other issues, but the centrepiece was the leaders’ statement on climate, “A North American Climate, Clean Energy and Environmental Partnership.”

The leaders reaffirmed a commitment to the 2015 Paris Agreement to limit global warming to 1.5 degrees Celsius above pre-industrial levels as they recognized “the urgent need to take action to combat climate change through innovation and deployment of low-carbon solutions.” Among several objectives by 2025, they hope to achieve 50 per cent clean power generation, a 40 per cent reduction in methane emissions from the oil and gas sector and significant growth in the use of clean vehicles.

“It’s a good first step,” said Canadian Catholic Organization for Development and Peace research and advocacy officer Genevieve Talbot. “It is good to see all three of them are discussing a way out of the fossil fuel industry.”

Citizens for Public Justice senior policy analyst Karri Munn-Venn described the meetings as “a positive collaboration.” But she is looking for more.

“We’ve come off a long time of lots of commitments and little action to support them,” she said. “In terms of the framework and direction there’s a lot of great stuff in this agreement.”

“I’m more curious than ever on how this plays out in terms of national action plans,” she said.

“As Christians we are called by God to love and care for all of the Earth and to respond to climate change as a human and ecological crisis.”

The leaders, however, could have made a stronger commitment toward carbon pricing, said some observers.

“Putting a price on carbon is a real critical piece of moving to Paris commitments, reducing greenhouse gases, and supporting the shift away from fossil fuels to renewable energy,” said Munn-Venn.

Mark Cameron, executive director of Canadians for Clean Prosperity, was pleased to see Mexico, a developing nation, agree to abide by the same standards.

“I think most of the initiatives they talked about are positive,” he said. “Reducing methane emissions from oil and gas is a very low cost positive measure which will help clean up Canada’s oil and gas industry, something Canada and the United States had already indicated they were supporting.”

Talbot expressed concern about the term “clean energy.”

“It’s not the same as talking about renewable energy,” she said. “Clean energy includes nuclear and carbon capture technologies. We want to achieve, by 2050, 100 per cent renewable energy.”

Cameron also said a movement toward clean energy could be beneficial for Canada.

“The commitment to have clean energy reach 50 per cent of electricity production in North America is a good opportunity for Canadian hydropower exports,” he said. “The U.S. would need significant hydro imports to meet that target. Renewables are not enough.”

Munn-Venn noted the document mentions at the very end a “just transition to a clean energy economy.”

Though this transition is not laid out, Munn-Venn said “the phrase just transition is important.”

“We need to make sure people who are employed in the oil and gas sectors, for example, aren’t the ones who alone carry the burden of transitioning away from fossil fuels,” she said. It also means being “supportive of communities that are already marginalized,” such as the Inuit, First Nations and “coastal communities seeing impacts from rising sea levels.”

## Hall looks forward to serving as deacon

By Ramon Gonzalez  
Western Catholic Reporter

EDMONTON (CCN) — Lawyer Michael Hall said the permanent diaconate wasn’t part of his plans until God came knocking.

“I felt the call from God that he wanted me to pursue this ministry,” he recalled. “It is not something that I had been thinking of for a long time. I felt moved by the Holy Spirit to serve the church in this way.”

Hall, 55, was born and raised in Humboldt, Sask., and moved to Lloydminster a year after obtaining his law degree in Saskatoon in 1984. He and his wife, Cheryl, have been married for 35 years and have three adult sons and one grandchild.

The Halls both serve the parish in a variety of roles. He has been a lector and acolyte; Cheryl has served in the music ministry and with the fall supper.

Things started to take shape when Hall met the current director of the diaconate program Deacon Lynn Pion, who worked at the credit union in Lloydminster. As a lawyer, Hall had to deal closely with Pion.

“I followed him a little bit through his formation and through his journey and that definitely gave me awareness that this is something that is out there.”

He and his wife joined the program four years ago and have only good things to say about it.



**PERMANENT DEACON** — Michael Hall, seen here with his wife, Cheryl, was ordained to the permanent diaconate July 9 in Edmonton.

“The formation process was one of the most wonderful experiences I have ever gone through; I learned a lot about the faith,” Hall said.

“It may sound corny but the most memorable thing (about the program) is the friendships, the people that I journeyed with and their spouses. It’s just wonderful. They will be permanent friends for the rest of our lives.”

Cheryl came to almost all the formation classes over the last four years. They plan to exercise their ministry as a couple as much as possible.

“Cheryl was my greatest sup-

port,” Hall pointed out. “Without her support this would not have been possible. It’s a big commitment.”

Cheryl said she plans to support her husband in his calling. “We look upon this opportunity to serve God as a team effort.” That’s the reason she took the program along with him. “I felt I needed to know what he is learning and also grow in my own learning.”

Others in Lloydminster, like his good friend John Koep, are excited about what Hall will bring to St. Anthony’s Parish and the community at large.

“There isn’t a better person,” says Koep, a life insurance broker. “If I had some issues in my life and I wanted to speak to somebody, he would be the first guy I would go to.”

Hall, who recently retired as a lawyer so he can serve the church better, is so respected in Lloydminster that everybody will be happy with his ordination, Koep said.

## New bishop named for Gaspé as incumbent retires

OTTAWA (CCN) — Pope Francis accepted the resignation of Gaspé Bishop Jean Gagnon July 4, and named Quebec Auxiliary Bishop Gaétan Proulx, OSM, as his replacement.

Proulx, 69, had served as Prior of the Canadian Servite Province since 2000 and as pastor and administrator of the Quebec archdiocese’s Notre-Dame-de-Foy Parish until his Dec. 12, 2011, appointment as auxiliary bishop.

Born on May 27, 1947, in Saint-Denis-de-Brompton, Quebec, Proulx joined the Servite order, then studied philosophy at Dominican University College in Ottawa and went on to obtain a master’s of theology at Laval University in Quebec.

After his ordination to the priesthood on June 8, 1975, Proulx worked as an assistant and master of novices for his religious community until 1985, when he went to France to serve as a priest in the dioceses of Séz and Belley-Ars. In 1989, Proulx moved to Brussels to take on the role of Master of Formation for the Servites of France, Belgium and the Democratic Republic of Congo. After two

years, he returned to Quebec to serve as Master of Formation for the Servites of Quebec and do parish ministry at Quebec City’s Saint-Jean-Baptiste-de-la-Salle Parish.

Gagnon, who was named Gaspé’s apostolic administrator in 2001 and its bishop in 2002, offered his resignation upon reaching the mandatory retirement age of 75.

Born in St-Joseph-de-Lauzon, Quebec in 1941, Gagnon was ordained to the priesthood in the Quebec archdiocese in 1966. Pope John Paul II named him Auxiliary Bishop of Quebec on Dec. 4, 1998.

As a member of the Canadian Conference of Catholic Bishops (CCCCB), Gagnon was a member and chair of the former social affairs commission (1999 - 2003); member of the French Sector’s Christian education commission (2003-2005); and a member of the French sector’s liturgy and sacraments commission. From 2005 - 2007, Gagnon represented the CCCB on the board of the Catholic Organization for Life and Family (COLF) and served as COLF’s chair from 2007 - 2009.

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# Canada's Jesuits meet with First Nations people

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Taking responsibility for a deeply painful history may be difficult, but it's the Jesuit thing to do.

On June 22 Canada's Jesuits gathered in Toronto with First Nations people to make a sort of examination of conscience focused on the relationship between Jesuits and Canadian Aboriginal people — a relationship which stretches back to 1611. The conference at the University of Toronto's St. Michael's College was called Truth, Reconciliation and Hope. Rather than narrowly focus on what the Jesuits did and didn't do, organizers wanted to look at the bigger picture of how Jesuits were a part of Canada's history of broken promises, broken treaties and broken lives epitomized by the 150-year history of residential schools.

The Jesuits ran Charles Garnier residential school for Aboriginal boys in Spanish, Ont., from 1913 to 1958. It was across the street from St. Joseph's, a girls' school operated by the Daughters of Mary and the Diocese of Sault Ste. Marie. Canada's English-speaking Jesuits are not part of the 50-plus Catholic entities named in the 2005 Indian Residential Schools Settlement Agreement. They came to an earlier, separate agreement with survivors of their school.

Residential school survivor Rosella Kinoshameg was appreciative of the opportunity to look at the future of reconciliation.

For Kinoshameg hope for the future lies in recovering the values, traditions and language that she managed to keep in her family despite limits the residential schools placed on her and her siblings.

"It's a good thing that my dad was very smart. He brought us up with those teachings, living those teachings. He brought us up so we knew how to live," she told *The Catholic Register* after the conference. "You have to go back to those values, those teachings. That's where our hope will be."

Rather than concentrate exclusively on the residential schools, Canadians need to come to terms with their entire history of colonization, said veteran Cree leader Noel Starblanket.

"We're here for the truth, after all," he said. "The truth is not pretty, we all know that."

Starblanket urged the audience of several hundred in the university lecture hall to think hard about the treaties as they apply to both First Nations and non-Aboriginal Canadians.

"They made these promises in the eyes of God. Do they not believe in their God?" he asked. "Let's honour our treaties, all of us, in the name of God."

Timmins-James Bay MP Charlie Angus similarly urged a wider focus on the entire relationship between non-Aboriginal and Aboriginal Canadians.

"(The federal government) wanted to offload the responsibility (for delivering the education promised under various treaties), which is why they used the churches," Angus said.

A pattern of sidestepping or minimizing treaty obligations — for health care, education, welfare and basic community infrastructure — has resulted in the crisis of youth suicides in Northern Ontario, Angus said. There have been more than 700 suicide attempts in the James Bay region since 2009. The federal education grant per student comes to \$8,000 per school year in Attawapiskat compared to \$16,000 per student in provincially run schools in Timmins, Angus said.

"What kind of nation squanders its children?" Angus asked.

Ten years ago the then-Liberal government negotiated the Kelowna Accord, which would have delivered \$5.1 billion in education and health care funding to Aboriginal communities, said former prime minister Paul Martin. But a change in government meant the accord was never implemented.

"We lost a decade," Martin said. "It's very important that the

new government be given a chance to pick that decade up and make up for lost time."

When people argue that Aboriginal governments can't be trusted with the money, or that Canada can't afford that level of expenditure on social services, they simply don't know what they're talking about, said the former finance minister.

"If you don't put the money into it then the decline is going to

be faster than you think. We can afford it, but we have to do it now," he said.

Aboriginal Canada is the youngest segment of the Canadian population. Failing to invest in Aboriginal communities is a failure to invest in the future, Martin said.

"We have put them in poverty, but they haven't given up on their culture, they haven't given up on their traditions and they haven't

given up on their beliefs. It's one of the most incredible acts of courage I've ever seen," Martin said.

Jesuit efforts should be seen in the context of a broader discussion among Canada's bishops and all the religious orders about how to move forward now that the Truth and Reconciliation Commission has handed in its final report, including 94 recommendations for future reconciliation, Jesuit provincial superior Peter Bisson said.



Art Babych

**CHANGING OF THE GUARD** — One of Ottawa's most recognized military traditions — the changing of the guard — opened its 2016 season on Parliament Hill June 26. The summer attraction by the Ceremonial Guard has welcomed thousands of visitors to the Hill for 57 years. Members also perform sentry duties at Rideau Hall every hour on the hour from 9 a.m. to 5 p.m. daily.

## Leduc out as D&P's executive director

By Michael Swan  
The Catholic Register

TORONTO (CCN) — The sudden departure of David Leduc has left the Canadian Catholic Organization for Development and Peace searching for a new executive director for the second time in less than 12 months.

In a terse press release, Development and Peace said Leduc was leaving immediately and wished him "every success in his future professional challenges." Leduc

had yet to complete his one-year probation.

Sources familiar with the situation have told *The Catholic Register* Leduc had proposals for new directions for the national Catholic social justice movement with more than 10,000 members. Anticipating these proposals might not be accepted at a national council meeting that wrapped up June 19, Leduc had told select colleagues he might be leaving Development and Peace.

Contacted by *The Catholic Register*, Leduc would not speak about his plans for the organization or what precipitated his departure.

"I have decided to stick with the explanation and the conclusion that the organization has put forward. I don't really feel I need to add anything to that," he said.

Members of the organization's national council did not return calls from *The Catholic Register*.

Leduc's hiring was announced July 28 last year. He came to Development and Peace with a history of frontline community development work in the Middle East and 11 years as director of operations at McGill University's International Community Action Network. His undergraduate degree in international development from Dalhousie University was supplemented with an MBA from McGill.

Staff at Development and Peace's Montreal headquarters have no knowledge of what passed between Leduc and the volunteer national council, said Ryan Worms, the organization's deputy director of in-Canada programs.

"Sometimes when you have a

new position it comes with new challenges, new reflections," Worms said. "You find yourself with a new perspective and new professional challenges you want to pursue. I think that's the case for David. After a year he found he wanted to pursue some new professional challenges. That's what we've been told."

Director of administration Marc Brochu will resume the role he had in the first half of 2015 as interim executive director while the national council relaunches its search for an executive director to serve a five-year term.

While it's up to the national council to set its criteria, Worms believes it will be looking for both familiarity with development policy and personnel in Ottawa and frontline, international experience in development.

"Another key element is the element of faith," Worms said. "You need to know well the Catholic Church and to know that being an organization of the Catholic Church makes Development and Peace special. We are not just an NGO. We are the official solidarity organization of the Catholic Church."

Set up by Canada's bishops in 1967, Development and Peace is Canada's member of the international Caritas movement. It runs more than 200 development and humanitarian projects per year in 37 countries. Annually it organizes and conducts more than 500 educational events in Canada to make Canadians aware of root causes of global poverty. It spent more than \$32 million in 2014 - 15 on international programs and raised close to \$12 million from individual donors.

## Catholic Church understands evil

Continued from page 1

Catholic Church where I felt very much at home," he said.

"This came at a time when the demands of working with incarcerated youth began to have a profound spiritual impact. I grieved for many young people who were dying tragic and violent deaths and I lamented the depth of evil that pervaded their lives and the system that tried to support them. I came to realize that what St. Paul called the 'principalities and powers' were at work in our world and it seemed to me that the Catholic Church was one of the few churches that understood evil and took it seriously."

Peterson said the Catholic Church provided the spiritual strength and healing he needed at the time. "The spiritual exercises of St. Ignatius, the life of prayer practised by the monks at the

Trappist Monastery (in Holland, Man.) and the guidance of several spiritual directors, helped me get through this very difficult stage in my life as a minister," he said.

Peterson became a Catholic at the Easter Vigil in 2011.

Peterson said "the call to a ministry of word and sacrament not only persisted but became focused in a particular way on sacramental life. I wanted not only to proclaim God's word, but to be able to care for God's people through the beauty, mystery and the power of all the sacraments. In consultation with (past) Archbishop of Winnipeg James Weisgerber and with permission from the Holy See, a process of formation was begun. I had the support of Archbishop Richard Gagnon and many tutors and teachers who have helped me prepare for the unique requirements of the ministerial priesthood. My internship at St.

Gianna Beretta Molla Parish, with Pastor Darrin Gurr and a host of truly amazing parishioners, has been a rich and wonderful experience. The ongoing friendship and support of Deacon Rudy LeMaitre of St. Mary's Cathedral continues to be a great blessing."

Peterson said the demands of husband and father "can sometimes conflict with the demands of pastoral ministry. However, unmarried priests face some of these same challenges as they care for aging parents and respond to the needs of family members. Being married means that I must be a good steward of my time and energy. But it has not, in any way, diminished the strength or validity of the call to the ministerial priesthood. I thank my wife for her patient love and support as well as the ongoing support of my family and friends."



# Hope's Homes serve children with complex needs

By Frank Flegel

REGINA — Ten years ago Jacqueline Tisher took some time off from work in neonatal intensive care to help a family who had children with complex medical needs. She hadn't planned on taking more than a year before returning to work. She is now head of Hope's Homes — located in Regina, Saskatoon, and Prince Albert — with an \$8-million budget that looks after children with complex medical needs.

Hope's Homes is Canada's first medically integrated daycare, according to Kelsey Stewart, Fund Development and Marketing manager. It moved into the former John Paul II Centre April 1. The organization leases the lower and main floors, not including what used to be the chapel. The upper floor remains empty, and the Nicor group, who purchased the building from the Archdiocese of Regina,



F. Flegel

Jacqueline Tisher

has it open for lease.

The Prince Albert location has a 90-space daycare and a four-bed supportive living home. Saskatoon has a five-bed supportive living space and will soon add five

respite beds, but it has no daycare.

"We've grown very fast," said Stewart, "because the need is so big. There is no other community support for those families who have children with complex medical needs."

Tisher convinced governments and others that it saves taxpayers money when quality care for these children is provided at home. "At first they said I was crazy, but I'm persistent. I believe when you have a passion in your heart and you recognize the need, you can speak very clearly and advocate for the families that need that type of support."

Eight children, wards of the state, were relocated from two rented homes to a building owned by Hope's Homes in a supportive living environment. The rest of the Regina operation moved into JP II. It contains the provincial office and

has an 80-space integrated daycare.

"Thirty per cent of our children have complex medical needs, and the other 70 per cent are typically developing children or have development or behaviour needs. It's integrated so children with complex medical needs and their siblings can attend the same daycare," said Stewart.

Nine staff work in the provincial office and 16 floor staff, including two nurses, are on duty full time every day, plus a nurse who "floats around the rooms," said Stewart.

The ministries of Social Services and Education as well as the Regina Qu'Appelle Health Region provide about 90 per cent of the funding and the remainder, about \$800,000, is raised through donations and fundraising projects each year. Tisher said Hope's Homes was not affected by this

year's provincial budget cuts: "No, not at all. They fund for children. They care for children."

Tisher lost an 18-year-old daughter who was born with spina bifida. "Being her mom and raising her gives me a personal connection with the parents here," said Tisher.

Hope's Homes is named after a foster daughter, also with spina bifida, who lived 10 months, entirely in hospital. "She's the inspiration of why we started Hope's Homes, recognizing that many families don't have the support they need to raise a child with complex medical needs."

Tisher said Hope's Homes just grew. "We had eight children coming every day, including my own children, in my little house in the north end. This wasn't my plan, it's obviously God's plan and it's pretty big."

## Tabs for Wheelchairs program in 18th year

By Faith Anderson

ST. BONIFACE — The 18th Tabs for Wheelchairs Assembly was held at Holy Cross School gym June 23. Students, staff, contributing schools and supporters gathered for the presentation. A wall of drink tabs made of 50 pound bags was erected in the Holy Cross gym. This represented the collection of tabs from various schools and organizations. Approximately 90 schools save tabs for the project.

Gwen Buccini, a retired librarian from Holy Cross School, started the project 18 years ago. Buccini said, "It is our 18th anniversary and two years from now it will be our 20th. We would love to make that 20th year special, and present two wheelchairs in honour of the milestone." Buccini, along with helpers from the school and other volunteers, have faithfully throughout the year gathered the donated tabs and assembled them in 50-pound bags.

"The success of any event or program is due to all the people who are part of it and who continuously go above and beyond in their generosity of time and dedication," stated Buccini. She expressed her thanks to St. Boniface Bag for providing free bags; Reimer Express Lines who transport the tabs free of charge and Western Scrap Metals who give them the going rate or better for the pounds of tabs that are delivered. Cash donations are also accepted, with an income tax receipt issued for donations over \$20.

Buccini also thanked Mike Hughes of HT Mobility who makes sure that each recipient gets the specialized chair that best fits their needs. "With the assistance of the Rehab Centre for Children the right chair is chosen and ordered by Mike," indicated Buccini.

Buccini remarked that although more tabs have come in this year than any other in the history of the Tabs program, it will still not be enough to reach the goal of purchasing two wheelchairs in 2018. She challenged those in attendance to spread the word and encourage more people, schools, companies and organizations to save tabs. She also mentioned that cans, old hub-caps, rims, car batteries — anything made of copper, brass, steel or aluminum — could also be turned into scrap metal, designating the monies to the Tabs for Wheelchairs Program.

Jessica Rempel was the 17th recipient of the Tabs for Wheelchair program. Jessica has been born with spina bifida and has nerve damage to her lower spine. She has been in a wheelchair all her life. The chair she received will help her become more independent and one day live on her own.

"The wheelchair has the capability of being elevated in order for her to work in the kitchen and other areas and give her greater mobility," said Buccini. Jessica was clearly excited as her chair was brought forward, knowing it will change her life.

## Wiesner presides at pilgrimage

By Kiply Lukan Yaworski

BLUMENFELD, Sask. — Bishop Gerald Wiesner's prayers for good weather were answered, with a picture-perfect pilgrimage day June 12 at the historic shrine at Blumenfeld.

"I had a chat with our Blessed Mother," he said with a smile.

Along with Rev. Lawrence DeMong, OSB, and Rev. Hoang Nguyen, Wiesner was the chief presider at the annual Blumenfeld pilgrimage, organized by parishes in the area. Wiesner, Bishop Emeritus of the Diocese of Prince George and a member of the Oblates of Mary Immaculate, now resides in Saskatoon and serves as chair of the diocesan Holy Year of Mercy Committee.

Beginning with the Stations of the Cross and the Rosary, this year's pilgrimage also included the dedication of a Holy Door of Mercy at the entrance of the historic Sts. Peter and Paul Church.

Wiesner blessed the Holy Door, praying, "We seek your blessing upon these doors: we ask you to impart your blessing upon all the faithful who will pass through these doors, receiving your divine mercy. We ask that these doors stand as a beacon of welcome to all who are hurt, who thirst, who are oppressed, who are inconsolable, and who have forgotten that your heart is a heart of immense and unconditional love."

The church bells pealed as the faithful passed through the Holy Door.

Mass followed at the outdoor grotto of Our Lady of Sorrows, in a celebration that also took mercy as its theme, as well as marking the 200th anniversary of the Oblates of Mary Immaculate, who historically served the Catholic community in the area.

In his homily, Wiesner reflected on the boundless mercy of God revealed in the Sunday readings, including the Gospel about Jesus' response to the woman who washed his feet in the house of the Pharisee. "What strikes us most are these extravagant acts of God's mercy," he said.

"Pope Francis reminds us that in our celebration this year we are

to reflect more deeply on God's mercy. We are to reflect more deeply on how we have received God's mercy in many and different ways, and then, very importantly, to reflect on how we are called to be merciful to our sisters and brothers. We are supposed to be ambassadors of mercy, we are supposed to be agents of mercy for our sisters and brothers."

Wiesner also reflected on the Blessed Virgin Mary as "the mother of mercy," noting that the annual Blumenfeld pilgrimage is held in honour of the Blessed Mother. He described how Mary trusted in God, gave her "yes" to becoming the mother of Jesus, in order that the Son of God could come into the world as "our Saviour, our Redeemer, the face of the Father's mercy."

Mary walked a pilgrim's path of faith, bearing sorrows and hardships, he added. Standing at the foot of the cross, it might appear that Mary was doing nothing. But she was not passive at all. "Mary was holding and carrying the tension," said Wiesner. "She was not giving it back. She was absorbing the hurt. Mary's silence and strength were speaking powerful words to us," he said, describing her as a "manifestation of mercy" in the face of darkness at the foot of the cross.

"Mary embodies the Gospel of divine mercy," Wiesner added. "She radiates God's sympathy, God's mercy. By her maternal charity she cares for us, she guides us, she leads us."

The Blumenfeld church is one of several in the Roman Catholic



K. Yaworski

**DOOR OF MERCY —** Pilgrims pass through the Holy Door of Mercy blessed June 12 by Bishop Emeritus Gerald Wiesner, OMI, during the annual pilgrimage to the Blumenfeld Heritage Site southeast of Leader, Sask. The pilgrimage also included Stations of the Cross, praying the Rosary, the celebration of the eucharist in the outdoor grotto, and concluded with supper. In addition to marking the Jubilee Year of Mercy, this year's pilgrimage also celebrated the 200th anniversary of the Oblates of Mary Immaculate.

Diocese of Saskatoon that have designated Holy Doors. During this Jubilee Year of Mercy the faithful are invited to make a pilgrimage to a Holy Door. The blessing of a plenary indulgence is granted when a visit happens in conjunction with the sacrament of reconciliation, celebration of the eucharist, a reflection on God's mercy, and praying the intentions of the Holy Father.

A pilgrimage to the Holy Door at the Cathedral of the Holy Family in Saskatoon will be held Aug. 5, with participants gathering in the parking lot at 6:30 p.m. to process into the building and through the Holy Door for celebration of the eucharist with Bishop Donald Bolen. There will be opportunities for the sacrament of reconciliation and eucharistic adoration during the Aug. 5 event.



F. Anderson

**TABS FOR WHEELCHAIRS —** Jessica Rempel tries out her new wheelchair.



# St. Boniface CWL celebrates Year of Mercy

By Faith Anderson

ST. BONIFACE — The 67th Annual Convention of St. Boniface Diocesan Council of the CWL was held April 30 at St. Alphonsus Church.

Archbishop Albert LeGatt in his opening remarks thanked the members of CWL parish councils in St. Boniface for all that they bring to their parishes, families and communities through their service and witness of love.

LeGatt said, “We are in this year the Jubilee Year of Mercy. Pope

Francis has invited us to reflect on, in a deeper way, the incredible mercy of God who sends his Son to raise us out of our sinfulness and our darkness to love and eternal life, and we are invited to turn toward those who are suffering, in darkness, alone, oppressed in any way, and to shine the light of Christ’s love on them. In so many of your projects and activities, that is exactly what you do.”

He stated, “In Canada we are at the moment debating what mercy looks like for the dying, for those approaching death and

for their families. For us our main concern should always be to pray for respect for life; also to pray for ways that the mercy of God is shown in palliative care in hospice establishments and very much in our homes among our families. What will bring a conversion of heart, what will bring a greater sense of the power of God’s mercy and how that mercy can be lived out by ourselves?”

In their oral reports many parish councils indicated they had taken action on physician-assisted death and euthanasia issues by sending

postcards. In the afternoon the keynote speaker was Deacon Doug Cross from St. Bernadette’s Parish who spoke on the Year of Mercy, reflecting on how we see Jesus in others, especially the marginalized.

One resolution was adopted calling for an updated Canada Food Guide (CFG), which has not been reviewed and revised in nine years. The resolution focused on reviewing the CFG every five years, removal of fruit juice as an option to fresh fruit and regulating free sugar intake and stronger warning on processed foods that are high in sodium and trans fats.

This was election year, with Mavis McLaren elected president of the diocesan council for the next two years.

The archbishop presided at



F. Anderson

**IMAGE OF CHRIST** — Deacon Doug Cross’s image of Christ “has been chosen to remind me of who I am, who I am supposed to be, and that I’m called to love everyone, no matter what they look like.”

the eucharistic celebration. At the closing banquet, parish councils were presented with certificates for increase in membership and council anniversaries. Life Membership was presented to Rolande Chernichan for her ongoing work for the league in service to God and Canada.

## Graduates celebrate three-year journey

By Frank Flegel  
With notes from Eric Gurash

REGINA — Nine graduates of the Archdiocesan Lay Ministry Formation Program celebrated the end of their three-year journey in a June 11 graduation ceremony at Little Flower Church.

Verna Angielski of Holy Family Parish, Regina, decided after retiring that she wanted to learn more about her faith and in some sense, calm a biblical quote that kept popping into her head. “It’s from the old testament and it says ‘if you are luke warm in your faith I will spew you out of my mouth,’ (it’s actually from Revelations) and every once in a while it would pop into my head, so I decided to do something and learn more about my faith.”

Angielski was joined by Dorothy Seiferling from Holy Family; Farrah Semegen and Ivan Paska from Holy Child; Donna

Loran, Lori Bresciani and Georgina Churcko from Resurrection Parish; Julie Lemoine from St. Jean Baptiste and Pat Herauf from St. Paul’s in Vibank. Archdiocesan administrator Rev. Lorne Crozon celebrated the mass and commissioned graduates, assisted by co-celebrants Revs. Louis Abello, J.B. Okai, Jose Peryilkatte and Carlos Jimenez, SVD.

“It is a fabulous program,” Angielski said in an interview with the PM, “it enhances and broadens your faith and teaches you about the history of the church.” She enjoyed the close fellowship and comradery of the group. “I formed many beautiful friendships.” Angielski has become much more involved in her church since she began the program and is currently organizing a bereavement group to help people experiencing times of sorrow.

The program began 35 years ago as a vision of the late Regina

Archbishop Charles Halpin. The anniversary was celebrated the same evening with about 114 alumni, several priests and former administrators present. Current administrator, Eric Gurash, in his keynote address to alumni, told a story about a cat who wanted to be a lion and hunted Zebras, to illustrate that evangelization is about telling good stories, “and we’ve got the best story ever told.” It’s the heart and soul of evangelization, said Gurash, but it’s words that cause Catholics to shrink.

“They haven’t been part of our recent stories — we don’t evangelize. That’s a Protestant thing.”

Evangelization is not about carrying a Bible and annoying people with quotes, and it’s not a recent invention of Christian fringe groups, he said. It’s been around since Christ told his disciples to go and make disciples of all nations. “It is the number one mission of the church.”



G. Stepanski

**LAY FORMATION** — Nine graduates of the Lay Ministry Formation Program celebrated the conclusion of their three-year journey in a June 11 ceremony at Little Flower Church in Regina.

## Belt-tightening approved by GSCS

By Derrick Kunz

SASKATOON — Greater Saskatoon Catholic Schools Board of Education approved a balanced budget for 2016 - 17 at a special meeting June 27 to meet the Ministry of Education’s June 30 deadline.

“Both the timeline and the money were tight for the process this year,” said board chair Diane Boyko. “With less-than-expected funding to account for enrolment growth, inflation, and to cover teacher salary increases, we’re stretching every dollar to limit the effects on classroom learning.”

To account for enrolment growth, the division will hire

teachers to fill 13.5 full-time equivalent (FTE) positions and educational assistants to fill 2.5 FTE positions. Enrolment growth of 300 students for 2015 - 16 and projected growth of 365 students for 2016 - 17 was recognized in the Government of Saskatchewan’s June 1 provincial budget with additional operating funding. However, funding is not at a level that allows the division to maintain current per-student spending.

Cost-saving measures approved by the board include not filling vacant non-teaching positions, reassigning centralized staff into classrooms, changes to transportation for 11 schools, and reducing

program budgets.

“We worked hard to maintain our teacher-to-student ratio and hire more teachers. But to say some of these cost-cutting measures won’t affect the classroom isn’t totally accurate. We will have less capacity to support programs like English as an Additional Language, school counsellors and literacy support staff,” said Boyko.

The province maintained its capital funding commitment for six new schools being built in the division and increased preventative maintenance and renewal spending, but these funds are separate from operating funds.

## Saskatchewan CWL convention held

By Kiply Lukan Yaworski

SASKATOON — Catholic Women’s League members from across Saskatchewan gathered June 6 - 7 at the Cathedral of the Holy Family in Saskatoon for their 68th annual convention.

Guest speakers Mary Deutscher and Dr. Laurence Clein addressed the legalization of assisted suicide and euthanasia during the two-day provincial convention, which also included prayer, a number of reports from CWL executive members, and approval of a resolution about labelling of over-the-counter medications.

Introduced by St. Gerard CWL council of Yorkton, the provincial resolution will now be forwarded to the national CWL convention for approval. It urges the federal government to implement and enforce printing standards for over-the-counter medication labels.

The convention began with the presentation of colours, prayer, and greetings from parish and organization representatives and elected officials. Saskatoon Mayor Don Atchison thanked members of the CWL for their volunteer spirit and community contributions. “Because of your work our communities are more vibrant, caring, compassionate and understanding,” he said.

In her report, provincial CWL president Jean Reader listed the many elements of league life, from spiritual enrichment to community service, as well as social events, fundraising, justice work, and advocacy. “There is so much that we can do and so much that we already have accomplished,” she said.

Saskatoon diocesan CWL president Marlene Van Dresar, Prince Albert diocesan president Shirley

Lamoureux and Regina archdiocesan president Lynn Rogers also reported on statistics, activities, and milestone anniversaries in their dioceses.

Reports by provincial committee chairs were presented throughout the two days, addressing a wide range of initiatives, undertakings and issues, including advocacy around life issues, assisted suicide and euthanasia, refugee outreach, and protection of the environment, as well as spiritual enrichment undertakings and such CWL initiatives as a national day of prayer for palliative care and Catch the Fire formation workshops.

The convention also included a presentation by Melanie Fauchoux, winner of the provincial CWL social justice award for 2015, who described her experience travelling to India to assist with projects initiated by Free the Children.

CWL life member Tillie Aessie announced 2016 social justice award winners, with this year’s award shared between three young women: Jessica Frehlich of Moose Jaw, who will be serving in the Dominican Republic though the Intercordia program at St. Thomas More College, and Desiree Nelson and Philomena Ojukwo of Saskatoon, who will be travelling to the World Social Forum in Montreal as Development and Peace youth delegates.

Bishop Albert Thévenot of Prince Albert presided at the convention’s opening mass June 6. During the closing mass on June 7 with Bishop Donald Bolen of Saskatoon, provincial CWL spiritual adviser Rev. Gerard Cooper was commissioned, and the provincial CWL executive members were reaffirmed in their mission and blessed by the bishop.



# Your spiritual house: love it, or list it?

## Soul Searching

Tom Saretsky



My current favourite television program is called *Love It or List It*. It's one of the countless home renovation programs on TV nowadays. The program chronicles the desire of couples

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

looking to either renovate their current home or upgrade to a different home. The house is usually in desperate need of some kind of renovation, putting the couple at odds with one another because one wants to stay and renovate the home and “love it,” while the other wants to leave it altogether and “list it” for sale. After the initial meeting with the couple, the hosts of the show

then begin their competition with one another. One host is a realtor looking to find another home for the couple, and the other is a renovator/interior designer seeking to renovate the couple's current home.

The hosts are given a generous budget and a wish list from the couple for what they would like changed in their current home or included in a new one. Most of the couples on the program usually desire, in either a new home or a renovated one, an “open concept.” They want more space with fewer walls, less clutter, larger rooms, and a major update or upgrade.

The renovations never go smoothly. They always encounter major hidden obstacles, and usually something must be sacrificed on their wish list in order to stick

to the budget. As well, the house the realtor finds doesn't always satisfy everything on the couple's wish list. At the end of the episode, when the house is renovated and another house is offered, the couple is given the choice. Will they love their newly renovated home, or will they list it and move out?

In the times I've watched the program, the majority of the couples choose to love their home and stay. The renovations are impressive, but the viewer doesn't see the work that remains to be completed — yet they love it enough to continue living in it. The house remains a work in progress.

Have you ever thought about your own spiritual house? Think about these questions. If your spiritual life were a house, what would it look like? Is it in need of renovation? Do you “love it” the way it is? Does it need an upgrade? Would you “list it” and pursue a completely different spiritual path? Or would you rather leave it alone and put a “Keep Out” sign in the window?

If I were to honestly answer these questions, I would have to say that my house is in need of a renovation. I love what I have, yet I know it needs work. However, with a hard hat, the right tools, materials and lots of help, I could turn this “old house” into a much newer one.

Like all the participants on the show, my wish list would include an open-concept. I need extra space, fewer walls, and a general upgrade. Usually the guests of the show need to do a good deal of cleaning before the renovation project begins. I'm the same. I've accumulated a lot of stuff over the years, like some attitudes that need to be thrown away. I've held onto some resentment and past judgments. These conspire to make for a closed-in and cramped

living space. To that end, my newly renovated spiritual house will have higher ceilings, more open space and rounded corners on all the walls.

I need to tear down the walls of my pride and seek to open my mind and my heart to all kinds of faith perspectives. I would endeavour to build larger rooms of acceptance and understanding and seek to live the words of St. John of the Cross who once said, “Learn to understand more by not understanding than by understanding.” I need to work on welcoming those with whom I don't always agree or share the same worship style or faith perspective instead of placing them on a spiritual spectrum or dismissing them as old-fashioned or out-of-date. I'm currently in the process of building a bigger entrance.

We could all use the occasional spiritual renovation. Cynicism, pride and division seek to turn us away from one another, leaving the entrance of our hearts too small to accept another's perspective. Sometimes we need to remove walls and insert more windows in order to let in the Light.

My spiritual renovations will never be complete, but I'm a work in progress. The main thing is to continue loving my faith and embracing the opportunities or invitations that present themselves to change or to renovate.

I urge you to embrace the opportunities to look at your current spiritual lives and make the effort to renovate when necessary. Change is never easy, and renovations can be messy and inconvenient. However, they're essential if we are to ever make room and provide a home for one another and for the One who seeks to take up residence in our hearts. Be courageous. Be bold and begin your renovation project today. You might just love it!



Edna Froese

**GENERATIONS — Lunch in a treeless prairie graveyard causes Edna Froese to realize the pain of one generation suffuses more than just that one generation.**

## Graveyard reconciliation: hearing and bearing witness

By Edna Froese

My paternal grandmother would have understood the plight of Syrian refugees. Born in 1870, in what is now Ukraine and then was Russia, she survived the upheaval and banditry of the Russian Revolution; her husband had died earlier, in a typhus epidemic. In 1929, she said farewell to her middle son (my father), then only 18 years old, who fled alone to Canada, seeking a life with more hope than was possible in Russia. She lived through forced collectivization, lost a daughter and son-in-law to starvation, and in the Second World War, welcomed German invaders because they spoke her language and brought some order amidst the chaos. Whether she was one of many Mennonites, including my father's oldest surviving sister, who followed the German army

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

back to Germany only to be repatriated to Russia, I do not know.

My grandmother entered my life when I was a little girl, too young to understand the stories told among the grownups — but only in the daytime, lest recurring nightmares banish sleep. She had been brought to Canada as a refugee by my father after the Second World War had ended and before the Cold War made emigration impossible. A quiet woman, grateful for every kindness, she was granted a few years of comfortable living before she died. The primary thing I remember of her is her burial in a country cemetery, in a light rain, to the sound of my father's sobs — a sound I'd never heard before.

My family eventually moved to Saskatoon and I left behind the small Mennonite community of my childhood. Anxious to become part of my new city life, I refused to look back. I did not return to that country graveyard until our children were teenagers. By that time my only sister and I had grown apart, thanks to different life choices and experiences. To her credit, she never gave up on me and remained in regular contact, despite my judgmentalism and

unwillingness to explore either patterns of human behaviour, which she, an educator and psychologist, had made her life's study; or our religious heritage, which she had examined more honestly than I had yet dared to do.

But there comes a time in our lives, according to James Hollis, writer and Jungian analyst, when we cease striving and begin evaluating what it has all been for — that is, if we can permit memories to resurface and begin to question the assumptions on which we have carved out our careers and built our families.

The first half of life requires the creation of our identities; the second half is for finding meaning. This shift is not determined by a calendar. For people like my paternal grandmother, the struggle to survive forestalls any such reflections. Beliefs remain unexamined because they're too badly needed for survival; education remains a distant dream. Or life may have been easy enough and kind enough that it's possible to refuse the calling to become more than earners of wages and spenders of the spoils. For others, the second half of life begins early, as it often has for mythic leaders and reli-

gious thinkers. Childhood trauma, especially if masked by self-destructive behaviours, can also trigger urgent re-examination of identity, of selfhood.

The second half of my life just happened to coincide with the beginning of my career, following years given to raising our children, when religious certainties were dissolving like so much mist in the sun. Frankly, it felt more like breaking apart into small pieces as if I were an already cracked rock being pummelled by a random sledge hammer. Who knows how the cracks first appeared. As in the forest giant boulders are wedged apart at last by sun and wind and granules of sand and infinitesimal roots of plants, so the mind and heart are infiltrated by small questions, incongruent happenings, stubborn inner cues that won't go away, and loving actions of others (sometimes strangers, sometimes enemies). Whatever the mysterious process is, it leads us where we need to go.

Where I needed to go, with my sister, was to the country graveyard where my paternal grandmother lay, half a world away from her home. My sister had come for a summer visit and

wanted to return to places we both knew. I provided a vehicle and my company — and a picnic lunch that we ate in that treeless prairie graveyard, in the shade of a small tool shed. The stone on Grandmother's grave was almost unreadable, but we did find it, and stood in silence and tears. We wept, I think, for her many losses and suffering, and for our father, now also dead, who should have had more time with his long-widowed mother.

We wept also for each other, each of us carrying our own traces of family trauma, for we were beginning to understand how the pain of one generation suffuses more than just that one generation. And we were now learning to listen to each other again, not in order to peddle our own grand solutions, religious or psychological, but in order to hear, to bear witness. Grandmother, gentle quiet soul that she was, had lived through so much, without a voice, with little choice but to endure. I like to think she would have smiled to see that her grave had become a safe place near which her granddaughters could give each other hugs, and share a sandwich.



# In America, a lost Civil War legend is retrieved

## Screenings & Meanings

Gerald Schmitz



In today’s increasingly polarized America, racial tensions are easily stoked. Although an African-American has been in the White House for going on eight years, American politics are anything but post-racial. This is a country that a century and a half ago experienced one of the most murderous civil wars in history fought on the issue of slavery. Stories from that period continue to have a strong resonance when brought to the big screen. Steven Spielberg’s stately *Lincoln* (2012) was followed by Steve McQueen’s raw and wrenching *12 Years a Slave* awarded the 2014 best picture Oscar. The latter brought to life lesser-known historical events. In a similar vein, an 1830s slave revolt is the subject of the Sundance festival sensation *The Birth of a Nation* by another black filmmaker, Nate

background of this controversial and complex character. As noted by Mississippi historian Jim Kelly (one of many expert consultants listed in the credits): “The facts have been buried so deep and spun in so many ways that generations knew very little about what really happened.” The movie opens in October 1862 amid graphic scenes of battlefield slaughter with Knight as a nurse tending to the wounded and dying. The soldiers grumble about perceived injustices. To wage the war the Confederacy was imposing onerous tax burdens and confiscations on their farms. Another grievance was the “Twenty Negro Law” by which large plantation owners and family members with 20 or more slaves were being exempted from military service. The conscripted poor man was doing most of the



CNS/STX Entertainment

FREE STATE OF JONES — Matthew McConaughey and Jacob Lofland star in *Free State of Jones*.

**Free State of Jones**  
(U.S. 2016)  
<http://stxmovies.com/freestateofjones/>

Parker, with a theatrical release scheduled for October. Now playing is director and co-writer Gary Ross’s epic *Free State of Jones* about a remarkable Civil War-era episode that has been nearly lost to history. The central figure is white Southerner Newton (Newt) Knight (Matthew McConaughey), a Mississippi farmer and Confederate soldier who deserted and in 1863-65 led a fierce rebellion of poor whites and blacks against the Confederate government. Getting the story made was a decade-long passion project for Ross involving intensive research into the

fighting to uphold the privileges of the rich, being asked to die for their honour and their cotton. When a terrified boy soldier, a nephew of Knight’s named Daniel (Jacob Lofland), is shot and killed, Knight decides to desert and take the body back to his family farm. He protects the household, a mother with three little girls, in an armed standoff with a Confederate military posse led by a Lt. Barbour (Bill Tangradi). Knight briefly returns to his own farm, wife Serena (Keri Russell) and baby son, knowing he is wanted for treason. While there the infant falls seriously ill and,

unable to summon a doctor, a young “house negro” named Rachel (Gugu Mbatha-Raw) from a nearby plantation enters the picture, secretly called upon to cure the child. When Knight becomes an injured fugitive, he is led to take refuge in dense swampland. Rachel comes again, guiding him to a group of runaway slaves that she is helping. It’s here that the resistance begins to take shape. Knight frees one of the escaped men, Moses (Mahershala Ali), from a ghastly spiked iron collar. Guns are smuggled in. The numbers hiding out grow through 1863 as defeats provoke desertions from Confederate ranks. These outlaws will form a sizeable guerrilla band, a “Knight company,” able to thwart confiscations and harass Confederate troops. Under orders from senior commander Col. Elias Hood (Thomas Francis Murphy), retaliations are severe, terrorizing the rural population and burning farms. Offers are made of clemency for anyone who surrenders, enough to lure a handful, mostly

boys, out into the open. Instead they are summarily hanged, setting the stage for one of the film’s most stirring scenes. The Confederate commander has troops lined up watching as a procession of grieving women in mourning black accompany wooden caskets to a church. The intent backfires spectacularly in a shootout. Knight’s strong Christian faith does not prevent him from delivering the coup de grace to the wounded colonel inside the church. This is a deadly, at times ruthless, struggle in which women and girls too play their part, including as shooters. And it is a class as well as mixed-race struggle. As Nancy Isenberg observes in a new book *White Trash: The 400-year Untold History of Class in America*, poor whites of the time had no love for the slave-owning elites. The uprising spreads, taking over a town and the plantation of Rachel’s masters. Knight will permit no discrimination. In control of Jones and several adjacent counties in southeast Mississippi, the stars and stripes replace the Confederate flag. But when a plea for assistance to Union General Sherman is rebuffed, it seems no country wants the insurgents. Knight then proclaims a “free state of Jones” with socio-economic and racial equality as foundational principles. The narrative loses some steam as Ross extends it through a succession of events to 1876 — the Emancipation Proclamation, the Union victory, the Reconstruction, the return of white masters and racist laws, the continued oppression of blacks despite a constitutional amendment granting them the right to vote and the courageous efforts of freed men like Moses. The violations and violence are underscored by a gruesome lynching and the rampages of the Ku Klux Klan. Knight returned to farming after the war, living openly and having children with Rachel, whom he had taught to read in the swamps. His wife Serena, who had fled with the baby in 1863, returned several years later and took shelter with them, apparently accepting a situation that must

have shocked most good Southern white folk. Through occasional flash forwards, the movie somewhat awkwardly introduces how “85 years later” laws against interracial marriage were invoked in a 1949 Mississippi court case against a great grandson, Davis Knight (Brian Lee Franklin), who had married a white woman. Accused of being mixed-race, he was sentenced to five years in prison for the crime of “miscegenation” (interbreeding of the races). Although that conviction was overturned on appeal, it drew attention to Rachel’s role, which the official historical record had suppressed. Both Matthew McConaughey as Knight and Gugu Mbatha-Raw deliver very fine convincing performances in the central roles. The attention to period detail is impressive as is the cinematography (shot in Louisiana) and the restrained musical score. Ross, who directed *The Hunger Games* trilogy, is aiming for something much more significant with this effort. Whatever its narrative flaws, *Free State of Jones* tells an important story. In Ross’s words: “Newt Knight makes sense of the American Civil War at its essence, which is that it was fundamentally a moral struggle. He was such a progressive forward-looking individual and totally unique in his own era. I wanted to tell the story to illustrate the fact that the South was not entirely unified in its support of the Confederacy or slavery.” Texas native McConaughey admires the moral stand taken by Knight as a man “who lived by the Bible and the shotgun. He bowed to no one’s authority but God’s. He understood that he couldn’t be free as long as anyone else was enslaved. . . . If he saw something wrong he had to make it right and damn the consequences.” He adds a personal reason for embracing the role of Knight: “I’m a Southerner, and to fellow Southerners like myself Newt repudiates the stereotype that all Southerners are, or were, racists.” In every era, there are individuals who stand against oppression and intolerance. They should not be forgotten.



### Roman Catholic Diocese of Saskatoon EXECUTIVE ASSISTANT TO DIRECTOR (Permanent Full Time)

**Key Responsibilities:**

- Provide administrative assistance to the Director of Pastoral Services at the Catholic Pastoral Centre
- Logistics planner for diocesan annual events (venue, speakers, catering, agendas, letters, tracking payments, invoicing)
- Coordinate annual Foundations courses in parishes throughout diocese
- Requisitioning payments and data entry

**Qualifications:**

- Administrative Assistant certificate from a recognized business college an asset
- Strong computer skills including Microsoft Office with an emphasis on Access, Excel, and Microsoft Word
- Knowledge of office machines including copier, faxes, postage meter
- Excellent organizational and interpersonal skills
- Basic knowledge of Catholic theology and diocesan culture an asset; willingness to learn required

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**Director of Pastoral Services**  
**123 Nelson Rd**  
**Saskatoon SK S7S 1H1**  
[director@saskatoonrcdiocese.com](mailto:director@saskatoonrcdiocese.com)



# Our God is intent on mercy, rather than punishment

## Liturgy and Life

Gertrude Rompré



Cleanliness is next to godliness. It's better to give than to receive. Phrases like these abound in the English language but it's good to remember that they were likely coined by frustrated parents trying to get their teenagers to do their chores rather than by Scripture scholars. When we reflect on the readings this week we realize that God tends to get intimately involved with the messiness of our lives and that, when it comes to mercy, we need to receive first before we can give.

The story of Sodom and Gomorrah provides an interesting case. Here's a classic story where God is portrayed as a punishing God, ready to smite the unrighteous citizens of these two cities. But look at what actually happens in the passage. No smiting or punishment ever occurs. Rather, when God hears that things are unravelling in Sodom and Gomorrah — that their actions may deserve punishment — God decides to go and have a look. God will not judge them on hearsay. Then, God allows a mere mortal, Abraham, to plead on their behalf. A God intent on punishment would not stop to listen to Abraham's defence.

Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

Finally, when it comes to the end of the proceedings, no sentence is ever delivered. If humans were dealing with a judging God, Sodom and Gomorrah would have long been destroyed. What Scripture reveals instead is a God whose default position is mercy, who will recognize even the slightest good within us in the hope that we will, eventually, return to God's embrace.

In this year of mercy, God's penchant for mercy has been given a lot of airtime. Pope Francis, in his book *The Name of God is Mercy*, highlights how God's mercy flows into our human experience. Our lives are broken by sin — both social and personal — but God enters directly into the messiness of it all. Our God stands in solidarity with us at our worst, embracing us with merciful love so that we can become our best. So the question then becomes, how do we receive God's give of mercy?

Seventeenth Sunday in Ordinary Time July 24, 2016	Genesis 18:20-32 Psalm 138 Colossians 2:12-14 Luke 11:1-13
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First, we need to recognize the need. In *The Name of God is Mercy*, Pope Francis tells the story of a prisoner of war about to be executed. The priest comes to hear his confession but the penitent faces a dilemma. He has spent years womanizing and does not feel sorry for his actions. Then the priest asks, "But are you sorry for not being sorry?" When the man says "yes," the priest offers God's mercy. Being sorry for not being sorry is enough of a crack for God's consolation to seep into our broken lives.

Second, we need to trust that God's mercy will ever sustain us. When Jesus teaches his disciples how to pray, he tells them (and us) to ask God for our daily bread. God's mercy is a constant companion, like our daily bread, that

nourishes us through all of our human experiences. If we can trust that God will give us the grace, daily, to deal with the joys and anguish in our lives, we can "use the good things that pass in such a way as to hold fast . . . to those that endure" (Collect, 17th Sunday in OT). We can rest in God's merciful love rather than anxiously cling to those things that pass away and only provide momentary consolation.

Third, we need to be receptive. That's why the phrase, "it's better to give than to receive," doesn't apply to our relationship with God. When it comes to our encounters with the divine, we must be open, first, to receiving God's merciful love. Only in this context, when we are plugged into God, will our own giving have meaning. If we put the cart before the horse, and give without first receiving, our generosity quickly depletes us. By becoming conduits of God's mercy to the world, we give what we have ourselves received. We become co-constructors of God's vision for humanity and builders of God's kingdom on earth.

Finally, as humans, our most proper stance toward God is one of gratitude. If the name of God is mercy, then the name of humanity must be gratitude. With the psalmist we must give thanks with our whole hearts for God's steadfast love and faithfulness. At best, prayers of gratitude would be the first ones on our lips in the morning and the last ones we pray as we fall off to sleep at night. God's mercy is freely offered to us, it sustains our every moment of existence, and it transforms us into God's adopted children. What more can we say than "thank you" with every moment and every action of our lives?

So, perhaps, it's time to retire those well-worn phrases that tell us that only our cleanliness will allow us to come close to God and that our giving has merit on its own accord. Rather, let us bring our messiness to God and open our hearts to receiving God's mercy. Then we will be able to claim our own name: Gratitude.

# We have few tools to deal with the dragon of our own grandiosity

## In Exile

Ron Rolheiser, OMI



We live in a world wherein most everything over-stimulates our grandiosity, even as we are handed fewer and fewer tools to deal with that.

Several years ago, Robert L. Moore wrote a significant book entitled *Facing the Dragon*. The dragon that most threatens us, he believes, is the dragon of our own grandiosity, that sense inside us that has us believe that we are singularly special and destined for greatness. This condition besets us all. Simply put, each of us, all seven billion of us on this planet, cannot help but feel that we are the centre of the universe. And, given that this is mostly unacknowledged and we are generally ill-equipped to deal with it, this makes for a scary situation. This isn't a recipe for peace and harmony, but for jealousy and conflict.

And yet this condition isn't our fault, nor is it in itself a moral flaw in our nature. Our grandiosity comes from the way God made us. We are made in the image and likeness of God. This is the most fundamental, dogmatic truth inside

the Judaeo-Christian understanding of the human person. However, it is not to be conceived of simplistically, as some beautiful icon stamped inside our souls. Rather it needs to be conceived of in this way: God is fire, infinite fire, an energy that is relentlessly seeking to embrace and infuse all of creation. And that fire is inside of us, creating in us a feeling of godliness, an intuition that we too have divine energies, and a pressure to be singularly special and to achieve some form of greatness.

In a manner of speaking, to be made in the image and likeness of God is to have a microchip of divinity inside us. This constitutes our greatest dignity but also creates our biggest problems. The infinite does not sit calmly inside the finite. Because we have divine energy inside us we do not make easy peace with this world — our longings and desires are too grandiose. Not only do we live in that perpetual disquiet that Augustine highlighted in his

famous dictum — "*You have made us for yourself, Lord, and our hearts are restless until they rest in you!*" — but this innate grandiosity has us forever nursing the belief that we are special, uniquely destined, and born to somehow stand out and be recognized and acknowledged for our specialness.

And so all of us are driven outward by a divine gene to somehow make a statement with our lives, to somehow create a personal immortality, and to somehow create some artifact of specialness that the whole world has to take note of. This isn't an abstract concept; it's utterly earthy. The evidence for this is seen in every newscast, in every bombing, in every daredevil stunt, and in every situation where someone seeks to stand out. It's seen too in the universal hunger for fame, in the longing to be known, and in the need to be recognized as unique and special.

But this grandiosity, of itself, isn't our fault, nor is it necessarily a moral flaw. It comes from the way we are made, ironically from what is highest and best in us. The problem is that, today, we generally aren't given the tools to grapple with it generatively. More and more, we live in a world within which, for countless reasons, our grandiosity is being over-stimulated, even as this is

not being recognized and even as we are being given less and less the religious and psychological tools with which to handle that. What are these tools?

Psychologically, we need images of the human person that allow us to understand ourselves healthily but in ways that include an acceptance of our limitations, our frustrations, our anonymity, and the fact that our lives must make gracious space for everyone else's life. Psychologically, we must be given the tools to understand our own life, admittedly as unique and special, but still as one life among millions of other unique and special lives. Psychologically, we need better tools for handling our grandiosity.

Religiously, our faith and our churches need to offer us an understanding of the human person that gives us the insights and

the disciplines (*discipleship*) to enable us to live out our uniqueness and our specialness, even as we make peace with our own mortality, our limitations, our frustrations, our anonymity, and create space for the uniqueness and specialness of everyone else's life. In essence, religion has to give us the tools to healthily access the divine fire inside us and act healthily on the talents and gifts God has graced us with, but with the concomitant discipline to humbly acknowledge that these gifts are not our own, that they come from God, and that all we are and achieve is God's grace. Only then will we not be killed by failure and inflated by success.

The task in life, Robert Lax suggests, is not so much finding a path in the woods as of finding a rhythm to walk in.



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# Call for apology exposes hierarchical tensions

By David Gibson  
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When Pope Francis said recently that the church should ask forgiveness from gay people for the way it has treated them, he sparked yet another round of global headlines about how his unpredictable papacy is changing Catholicism.

But more than setting the church on a new course, Francis may have exposed the tensions within his own hierarchy over how to engage the gay community — tensions that have intensified in the weeks after the horrific massacre at a gay nightclub in Orlando that left 49 dead.

Francis’ comments made June 26 during an in-flight press conference on his return from a trip to Armenia came in response to remarks by German Cardinal Reinhard Marx, a top adviser to the pope. A few days earlier, Marx had said that the Catholic Church, as well as society, had treated gay people in a “scandalous and terrible” way.

“The history of homosexuals in our society is a very bad history because we have done a lot to marginalize them. It is not so long ago and so as church and as society we have to say sorry,” Marx told journalists after a lecture he gave in Dublin on the role of the church in a pluralist society.

That didn’t sit well with some Catholics, including South African Cardinal Wilfrid Napier. “God help us! Next we’ll have to apologize for teaching that adultery is a sin! Political Correctness (PC) is today’s major heresy!” he tweeted.

Marx’s line actually echoed what Florida Bishop Robert

Lynch wrote a day after the June 12 massacre, when he opined that “it is religion, including our own, which targets, mostly verbally, and also often breeds contempt for gays, lesbians and transgender people.”

Lynch, who heads the Diocese of St. Petersburg, added that “attacks today on LGBT men and women often plant the seed of contempt, then hatred, which can ultimately lead to violence” — a statement that drew sharp attacks from conservatives who said the blame lay with shooter Omar Mateen, a Muslim, and not with Catholics or Catholicism.

Lynch’s words spread so far they prompted a remarkable public rebuke from a fellow prelate and Floridian, Miami Archbishop Thomas Wenski.

At a June 19 mass to mark the opening of an annual campaign for religious freedom, Wenski ripped those who said religion was a factor in anti-gay violence, and referring to Lynch — whom he described as “one bishop who should know better” — he asked: “Where in our faith, where in our teachings . . . do we target and breed contempt for any group of people?”

“Our faith, our religion gives no comfort, no sanction to a racist, or a misogynist, or a homophobe,” Wenski said.

Needless to say, some other church leaders took a different tack. If they did not directly blame church teachings — which describe homosexuality as “objectively disordered” but say gays should not be subject to “unjust” discrimination — they did say Christians have been the source of anti-gay sentiment.

Then came the papal press



RNS/REUTERS/Alessandro Bianchi

**FRANCIS’ PAPACY — Pope Francis celebrates mass during the feast of *Corpus Christi* (Body of Christ) at St. Giovanni in Laterano Basilica, in Rome, Italy, on May 26, 2016.**

conference when Francis was asked about Marx’s remarks and the Orlando killings and about suggestions that Christians need to examine their own consciences when it comes to the treatment of gays and lesbians.

Francis shook his head in grief at the mention of Orlando and recalled church teachings that homosexuals “should not be discriminated against” and “should be respected, accompanied pastorally.”

Then he added: “I think that the church not only should apologize . . . to a gay person whom it offended, but it must also apologize to the poor as well, to the women who have been exploited, to children who have been exploited by (being forced to) work.”

Christians, he reiterated, “must ask forgiveness, not just say sorry.”

In an understandable bit of ball-spiking, Bishop Lynch the next day posted a response to Wenski and his other critics, writing: “Apropos recent comments concerning my last blog entry on the Orlando massacre I simply offer the following” — and he then cited the quotations from Francis and Marx about the church apologizing to gays.

That was the ecclesiastical equivalent of a mic drop.

But it was hardly the last word. Why is this such a contentious issue for the hierarchy?

For one thing, the experience of Catholic bishops may not track that of the wider public, which in recent years has grown used to gays and lesbians coming out of the closet to family and friends.

That’s not the case in the church, said Rev. James Martin, a Jesuit priest and editor at *America* magazine; gay people can be fired from church posts if they are open about their sexual identity.

“A gay friend of mine who worked for several years for an otherwise compassionate bishop told me that the bishop made so many snide comments about gay people, in my friend’s presence,

that there was no way he would ever be ‘out’ with him,” said Martin, who has called on the institutional church to be more outspoken for the gay community.

“So it’s no wonder that many don’t know many gays or lesbians,” Martin wrote in an email. “The way to heal this is for bishops to do a simple thing: Get to know the LGBT community and listen to them.”

Francis himself has gay friends, and that may be one reason he is able to speak as he does.

Another stumbling block to a broader embrace of the pontiff’s approach is the concern among some that expressing regrets to gays and lesbians would be tantamount to affirming their identity as homosexuals.

That’s one reason why many church leaders who expressed sorrow over Orlando and called for prayers did not mention that the shooter apparently targeted homosexuals.

In a response to Martin’s comments after Orlando, Elliot Milco, an editor at the conservative journal *First Things*, said that to have done so “would be deeply misleading on the part of the bishops, since the church cannot endorse this ideology.”

“Father Martin says that gay people are ‘invisible’ in the church. To an extent, he is right — the church, like Christ, refuses to mistake the mirage of sin and ideology for the reality of the people it encounters,” Milco concluded.

Yet in his remarks a few days after Milco’s essay, Francis used the word “gay” to refer to the community, which he has done before, and which rankles some in the church.

A third factor at work is simply that it’s not easy to say you’re sorry — perhaps more so if you are a church that is dedicated to telling others where they have gone wrong.

“There are a lot of people at the Vatican who don’t like the church ever admitting we ever did anything wrong,” Rev. Thomas J. Reese, a Jesuit priest and senior

analyst for the National Catholic Reporter, told *The New York Times*. “With gays, it is especially important because they are still subject to persecution and discrimination all over the world, and even in the United States.”

Finally, many churchmen, like Wenski — and more than a few lay people — don’t think the church is biased against gays. If some Catholics have acted that way, it’s unfair to connect such behaviour to the Orlando shooting or the almost commonplace level of violence against homosexuals in the U.S.

“There undoubtedly was a lot of anti-gay bias among Catholics — and everybody else — in the past, and some residual bias still exists,” said Russell Shaw, a former spokesperson for the U.S. Conference of Catholic Bishops and a veteran Catholic writer. “But in all my years as a Catholic, I do not recall any official encouragement being given to anti-gay bias by anybody speaking for the church, and today such bias is officially, and frequently, deplored and opposed.”

“The long and the short of it in any case is that attitudes among Catholics have changed a great deal in recent decades, and it distorts reality to speak as if nothing had changed.”

Others would take that view even further.

Asked on CNN recently if he thought Catholics should follow the pope’s advice and ask forgiveness of gay people for marginalizing them, William Donohue, president of the Catholic League, said no way, no how.

“As a matter of fact, I want an apology from gays,” Donohue said on CNN’s “New Day” program. “I’ve been assaulted by gays. I’ve never assaulted a gay person in my entire life.”

“(T)he idea of a blanket apology because you are a member of some demographic group, I mean, I don’t know what church teaching is it that you have a problem with that maybe the church should apologize for?”



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# ‘Spare’ time, sunscreen, and the intensity of the light

## Barefoot and Preaching

Leah Perrault



On the longest day of the year I was working out of the office — under the sun on the top of a hill, with my feet in prairie grass, melting in the heat and the light. It felt like a holiday, “spare” time at work to rest and to share. Just days before, a colleague and a friend were participants in a survivor-style homelessness challenge, to raise funds for Sanctum, an HIV hospice in Saskatoon. While following the participants on Twitter, one comment really got me: “Tired and sunburnt.”

My red hair and Irish complexion has always required a tentative relationship with the sun. I was born before sunscreen was something everyone used, and I have several childhood memories of peeling skin and burning sleepless nights. My family has long joked that Leah is allergic to nature: pollen and grain dusts, mosquito bites and heat. In more recent

*Perrault is a wife and mom, a grateful employee of Emmanuel Care, and a speaker, writer and consultant at [www.leahperrault.com](http://www.leahperrault.com)*

years, skin left unprotected now itches long before it burns, in a way that makes me think I might have an actual allergy to sunlight. Hats and sunscreen, lightweight long sleeves. I need a lot of equipment to enjoy summer in Saskatchewan.

Of all the ways I am privileged, sunscreen never occurred to me. The intensity of the light and heat is too much for me, most of the time. I go outside when I want to, when it is enjoyable for me, armed with my protective shields, letting only enough light and nature in to stay comfortable. All this while so many people in our world go without safe places of refuge from any dangers. I will be praying and donating every time I pull out my sunscreen this summer.

Even more than changing my heart when I head into the sun in the coming weeks, this lesson is working its way through the rest of my life. Not only do I have trouble with letting the sun touch me, I have already told you I have to work at being held, at letting other people into my life to love me and take care of me. I am privileged to have the support of

family and friends that extends to every area of my life: physical and mental health, childcare, finances, spirituality and pretty much anything else I would need.

Despite all this support, I feel like I (accidentally) apply spiritual sunscreen too. Even having been loved deeply my whole life, I am still afraid of the ways that loving hurts. The intensity of sunlight is a lot like the intensity of love, both with the capacity to fill me up and burn me. I am afraid of being burned, afraid that loving too much will hurt more.

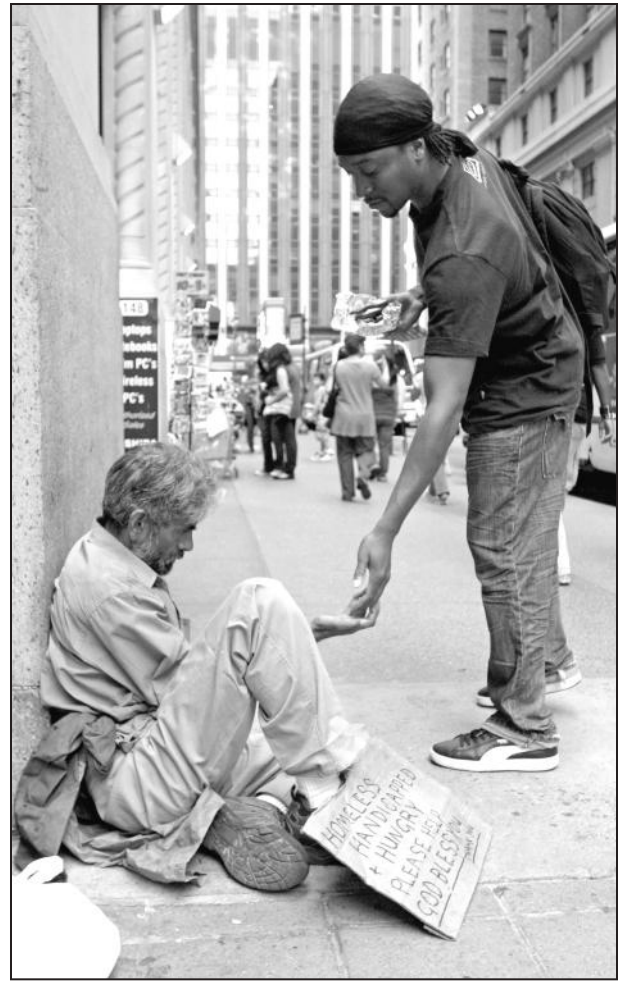
Just like I avoid excursions outside when they will cause me discomfort, I avoid the invitations to love when it is uncomfortable. When the kids want breakfast at 6:45 on Saturday morning, when someone asks me for change I want to spend on treating myself, when I can avoid admitting my mistakes and save the embarrassment, I am armed with excuses, self-righteousness, and indignation. I can love generously in my “spare” time, when it suits me, and makes me feel good.

My spiritual self-protection hinges on a ridiculous fear that responding to others’ needs when I do not feel like it will make me break out in hives. But every time I walk away from my potential discomfort, I block more of the light love offers. And this is where the metaphor breaks down. Unlike UV rays, getting uncomfortable in loving others will not give me cancer.

Right in the middle of arguing kids, an awkward but real conver-

sation with a stranger in need, an apology, there is growth, and possibility, and even beauty. Right there, in my Twitter feed, I can feel simultaneously blinded and blessed. Like buds opening under the sunlight, the seed long since broken open in hope of a flower, the little light I let in is absorbed and transformed into something new, something I could not have seen or imagined in my fear.

The only reason I have the privilege of sunscreen is because I won the birth lottery, which, it turns out is also how I got the red hair. Homeless and



CNS/Gregory Shemitz

**LOVE’S INTENSITY —** Invitations to love are great, except when they make us uncomfortable. Like “when someone asks me for change I want to spend on treating myself,” writes Leah Perrault. “I can love generously in my ‘spare’ time, when it suits me, and makes me feel good.”

housed, addicted and sober, healthy and allergic to nature, we all have ways of protecting ourselves from the places where loving hurts, where the intensity of seeing one other deeply scares us, where we hide behind the false premise that we just do not have the time.

Slowly, one mistake after another, I am trying to choose the discomfort of loving with my whole heart, wrapping my arms around a kid having a fit instead of getting angry, or whispering I forgive you when I really want to scream that I will not. Rather than an ocean of perfection and ease, love is a garden that requires seeding and weeding, water and sun. The garden needs my attention all the time, not just in the minutes I have left over, though it will wait for me, growing ever more wild until I head out into the sun to learn its lessons.

## In Britain, between a rock and a hard place

By Tahir Nasser  
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My country doesn’t know what to do. Its citizens are confused on who they are and what they stand for. It is a fractured nation, unsure about its place in the world today and its standing in the eyes of others.

I am talking about Britain, of course, but you could be forgiven for thinking that I was talking about Pakistan, my country of heritage. In a way, I’m talking about both.

The United Kingdom recently held a referendum in which its future in Europe has been voted on by around 70 per cent of its population. Not a bad turnout. Fifty-two per cent voted to leave the European Union, with immigration to Britain from the EU being cited as the most common reason for doing so.

Britain stands now on the brink, with many in the country embarrassed at its isolationism, realizing slowly that departure from the EU may be the end of the United Kingdom as we know it, with Scotland seeking a second referendum and some in Northern Ireland seeking a referendum to join the Republic of Ireland.

*Nasser is a 27-year-old physician and a regular contributor and commentator in British media. Find him on Twitter: @TahirNasser*

For many younger voters, there is a deep sense of violation. We feel as if our identity has been shaped by views that we do not share by a generation so far removed from us. Many of us embrace immigration, with our British identity inexorably tied to our European one, having only ever lived in a British European nation. This is especially the case since around 75 per cent of those 24 or younger voted to remain in the EU.

This sense of violation is evidently new to many of my generation, but the feeling is not new to me.

As an Ahmadi Muslim of Pakistani heritage, I know full well about having your identity forcibly taken and shaped by others. In Pakistan, Ahmadiyya Islam is banned. Any Ahmadi expressing an Islamic identity can be imprisoned for three years and subject to a fine. If one’s expression is deemed blasphemous, one can be put to death under the blasphemy laws.

The reality, however, is that before the law can even get hold of such dastardly criminals, vigilante groups execute them in the cold light of day. In the last two months, three prominent members of the Ahmadiyya Muslim community of Karachi, Pakistan, were gunned down. Most surprisingly, however, is that such behaviour is no longer confined to Pakistan, but has been exported to my own country — the United Kingdom.

In March 2016 a Glaswegian shopkeeper, known for his friendliness and kindness in the local neighbourhood, was stabbed to death in the early hours of the morning while opening his shop. At first, the killing was thought to be Islamophobic in nature but it was quickly realized that his killer was also a Muslim. The attacker’s reason was simple: Asad Shah had “disrespected” the Prophet of Islam by virtue of being an Ahmadi Muslim. It soon emerged that leaflets calling for the death of Ahmadi Muslims had been distributed in British mosques as well as at London universities.

In the recent referendum, fears of immigration from eastern Europe and from Muslim refugees coming freely to the U.K. were exploited by the likes of Nigel Farage. This has resulted in hate incidents such as the distribution of cards in Cambridgeshire stating “No more Polish vermin” and the graffiti of a Polish centre in London with the words “Go home.”

After Shah’s killing, Ahmadi Muslims too are in a precarious position. To the indigenous British community, we are visibly and noticeably Muslim. To many other Muslims, however, we are not Muslims but Ahmadis posing as Muslims. A heretical sect in a pure religion. We are, in many ways, between a rock and a hard place.

I do not live in fear since

Shah’s killing. I know, however, the road that Britain is going down and I know where it leads. I have seen it in Pakistan, where fear of Ahmadis has turned into hatred. I know that because my faith is vilified in their legislation, I would never fit into Pakistan, despite my ethnicity.

Similarly, Britain’s recent referendum result, driven principally to Brexit out of fear of other people, has made me feel that I no longer fit in today’s British society. I am a British European Ahmadi Muslim of Pakistani heritage. If home is where the heart is, then I belong everywhere and nowhere.

## White Pony Lodge a positive presence

Continued from page 3

weekends, but were pleased with the support. Oochoo said the short weekend hours were chosen as a start; they do not yet have the resources to carry out patrols in the more dangerous overnight hours.

“We are not the police or any authority. What we are is a supportive, positive presence in the community.”

They advise police when they begin and end their patrols, and will call police if they encounter any situations.

Aids Program Southern Saskatchewan provided space in their

building, and donations have helped purchase vests, radios and first aid kits.

Beatrice Wallace lives and owns a business in North Central. She became involved in the initiative because she felt the area was not safe for her children or grandchildren.

“It hasn’t been safe in front of my house for a long time, so when this came about I definitely wanted to be part of it.” She believes the patrol hours are having an impact in the community. “People can see we are trying to make a difference. We have kids greet us, parents greet us, and that support is beneficial.”



# Reconciliation is a way of moving to mutual respect

## Journey to Justice

Joe Gunn



One year ago the Truth and Reconciliation Commission of Canada (TRC) released its 500-page final report, “Indian Residential Schools: Honouring the Truth, Reconciling for the Future.” Most importantly, the TRC issued 94 Calls to Action. Several of these recommendations should directly have an impact on the ways people of faith will live out our covenantal relationship with the indigenous people of this land.

In late June I was able to interview the commission chair, now senator, Murray Sinclair. (A video of our discussion is available on CPJ’s website.) Since reconciliation is not complete, I wanted to discover how the work of the TRC can and should be continued today.

Senator Sinclair feels that the poverty experienced by indigenous people is different than that of other Canadians. He analyzes the policies of the Canadian state, including residential schools, as intentionally designed to create “an imposed

Gunn is the Ottawa-based executive director of Citizens for Public Justice, [www.cpj.ca](http://www.cpj.ca).

poverty” on indigenous people.

“The aim was to impoverish indigenous people to force them to do the government’s bidding,” said Sinclair.

Not only was land taken away, but “a policy of starvation” was developed (killing off the bison of the Great Plains, prohibiting movement off reserves to access jobs, not allowing the “cultural tools” used in ceremonial practices and economic activities of hunting, fishing and trapping to be learned and nurtured in residential schools, etc.).

What is the way forward, then?

“Education is the foundation for reconciliation, in my view,” he said. The education in our dominant society must change, as “it is also a way for us to address the poor knowledge that non-Aboriginal people have about Canada’s relationship with indigenous peoples.” And certainly education and skills development for indigenous peoples must be improved, since “education is also the key to addressing poverty. There is no question of that — it is in every society.”

During the years-long TRC process, Sinclair witnessed many

instances of church entities trying hard to reconcile with indigenous people, while also seeing the challenges and failures they have had. What, I asked, should be the next, further steps for faith communities to play in the reconciliation process?

“Historically, the Christian community generally has spent a long time convincing themselves as well as convincing indigenous people that indigenous philosophies, views, ceremonies and spirituality are not only irrelevant, but evil. That teaching has gone on for many, many generations. It has permeated much of our conversation to the extent that we’re not even conscious of what we’re saying and how we’re saying it and what we’re believing by it.

“For example, I’ve had experiences in government buildings where indigenous elders are not allowed to smudge (burn sweet-grass or sage) while Christian ceremonies using incense are not questioned. There’s that inherent bias, a systemic bias, that we all carry and we are often just not aware of it. So faith communities need to do their own internal soul-searching to recognize and to address their own systemic influences and biases, address them and put them into their proper place, getting rid of them to the extent that they can, or put them into a more respectful tone if you can’t.

“It’s understood that everybody will continue to follow their particular faith teachings — and that should be encouraged.”

A decade ago, Sinclair told a CPJ audience in Winnipeg of his grandmother’s deep Catholic faith — and mentioned that he felt she always wanted him to one day become a priest. “My grandmother was raised by nuns in residential school, she was a fervent Catholic who did not believe in any other spiritual belief. If she had been alive when the pope came to Canada, she would have wanted to go to see him, and I would have taken her because I respected her beliefs that much. But at the same time she had a respect for indigenous

beliefs and practices. One thing we need to understand is that within that aura of differences, we can still have commonalities — we can still have very important mutually acceptable ways of proceeding to living side by side in this country in a very respectful way.”

“Faith-based groups have not yet learned to give that same respect to indigenous spirituality that they demanded indigenous spirituality give to them.”

For Senator Sinclair, “reconciliation is a way of moving to mutual respect.”



Art Babych

MUTUAL RESPECT — Senator Murray Sinclair, seen in this 2015 photo with his granddaughter Sarah Fontaine-Sinclair, says “reconciliation is a way of moving to mutual respect.”

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O Canada doesn't deserve to be sung in church

**The Editor:** I wonder what it will take for Catholics to stop marking July 1 by singing “O Canada” at the end of mass. Don’t they realize that Canada is at war with the church?

I don’t know how else to explain legislative and judicial assaults of more than half a century. The assailants have struck down the Lord’s Day Act, emboldened secularists to banish Christian practices, symbols and utterances from the public square, ruled against religious exercises and recital of the Lord’s Prayer in public schools, compelled all schools to be open to homosexual and gender ideology, legalized contraception, group sex and assisted suicide, liberalized abortion and possession of child pornography, introduced no-fault divorce and same-sex


marriage, and pressured Christians who refuse to co-operate in the changes to violate their consciences.

Oh yes, and the assailants have introduced a slippery distinction between freedom of religious beliefs and the right to act on them, trashed the Christian counsel of hate the sin but love the sinner, broadened the notion of hate speech in ways that could include quotations from the Bible, violated Catholic social teaching by allowing the welfare state to usurp from subsidiary organizations and individuals what they are able to do on their own initiative, and in the Charter of Rights and freedoms demoted God from supreme in the preamble to subordinate in the rest of the document.

Maybe Catholics do know that the church is under attack, but put their faith in the line “God keep our land glorious and free.” It would be a persuasive possibility if, mentally, they replaced “keep” with “make.” They could be praying for a future liberated from an inglorious and licentious present.

If so, they had better hope that the God they are praying to is the one who is supreme, not subordinate, in the Charter. I fear, though, that if the assailants can demote God in the Constitution, they can easily remove him from the national anthem. Just as they changed “all our sons” to “all of us” in the second line, they should have no difficulty changing “God” to “Let’s” in the seventh.

— **Joe Campbell, Saskatoon**



Radim Schreiber

**Afterglow**

When I actively practice my faith,  
Like a firefly on the wing,  
It brightens the world.

By Jeanette Martino Land

Dialogue the cornerstone of Bolen’s time as bishop

Continued from page 1

created vibrant and healthy communities. “Like Saskatoon, Regina also has a strong commitment to lay formation, and to collaboration between lay leadership and clergy, to justice and to proclaiming the Gospel.”

Bolen’s tenure as Bishop of Saskatoon has included a multitude of initiatives and projects. He came into the diocese just as construction was beginning on a new cathedral and Catholic Pastoral Centre, after years of planning and fundraising.

“It was a great blessing to me to be bishop during the process of building, opening and blessing the new cathedral,” said Bolen.

The new cathedral and pastoral centre has become a hub of ministry and outreach. “When we opened the cathedral we expressed the hope that it would be a place of welcome, but also a place of healing and reconciliation — and I think it has become just that,” he said.

Bolen pointed to a Holocaust Memorial held at the Cathedral of the Holy Family this spring “that brought 2,400 students together for an event that directly addressed the horrors of the Holocaust and took steps of reconciliation between Christians and Jews.” He also cited the recent installation of a treaty plaque at the cathedral, “demonstrating how important it is that we walk together with indigenous peoples, genuinely and humbly seeking reconciliation and healing.”

The Truth and Reconciliation Commission (TRC) process to address the painful legacy of the Indian Residential School System and the June 2012 national event that was held in Saskatoon also affected Bolen’s tenure as bishop.

A long-standing diocesan commitment to walking with indige-

nous people received a “significant push” as a result of the TRC process, said Bolen.

“Thanks to exceptional leadership from within the indigenous community, our church has taken significant steps and is now clearly on a journey to a new way of living together in a healthy relationship grounded on truth and justice.”

Dialogue has been an ongoing cornerstone of Bolen’s time as bishop.

“It was a beautiful thing to be named a bishop by Pope Benedict, who is such a towering theological thinker. It has also been an incredible experience to be in leadership at a time when Pope Francis is giving a strong thrust toward dialogue and a culture of encounter,” said Bolen, noting that the papal transition of 2013 was an historic moment in the life of the church and in his life as bishop.

“At a time when Pope Francis called for a culture of encounter and said what was most needed in our world was ‘dialogue, dialogue, dialogue,’ we were able to foster dialogue on many fronts,” he said, listing events such as public interfaith forums about issues such as faith in the public sphere or peace and terrorism, a public discussion on compassion with a Tibetan Buddhist, and a dialogue on the music of Leonard Cohen by Bolen and Rabbi Claudio Jodorkovsy.

In addition, a local Evangelical-Catholic dialogue has produced a joint statement and nurtured many discussions and friendships, while an Ecumenical Formation Program has been established through the Prairie Centre for Ecumenism.

Justice and Peace have been an ongoing priority for Bolen, both in the diocese and on the national stage, where he serves as chair of

the Justice and Peace Commission of the Canadian Conference of Catholic Bishops (CCCCB).

Persecution of Christians around the world, the scourge of human trafficking, the need to care for the environment, opposing the legalization of assisted suicide and euthanasia, protecting conscience rights, and promoting the need for palliative care are among issues addressed in the diocese and beyond during Bolen’s time as bishop.

Other milestones have included the return of diocesan missionaries from Brazil, a re-envisioned Christian Initiation and Catechetics office, the renewal of the diocesan Covenant of Care and sexual abuse policies, the establishment of a Justice and Outreach Year of Formation (JOY) program, and a discernment about ordaining men to the permanent diaconate.

“One very moving experience has been the privilege of ordaining eight new priests,” added Bolen. “There’s a great joy in seeing young priests thriving in their ministry and committing themselves with dedication to the People of God.”

Bolen said that he longs to see more effort put into finding a way to speak faith to new generations and to share the beauty of the Gospel. “There is so much more to be done. Our church is being summoned by young people today to greater compassion and greater integrity in the way we live and preach the Gospel.”

As for ongoing challenges for both the Diocese of Saskatoon and the Archdiocese of Regina, Bolen echoed the message of a pastoral letter on hope written to the diocesan faithful shortly after his episcopal ordination: “As a Christian community, I believe

we need to learn how to give an account of the hope that is within us, to find ways to speak the depths of that, so the life it gives is communicated to an increasingly secular culture. We need to be able to express why our faith in Jesus Christ gives us life and provides hope for the world.”

Appreciate story

**The Editor:** Re Alma Barkman’s Prairie Messenger story of June 29, “Rising to the challenge to sing despite our losses.” What a touching metaphor of life and loss in both human and avian form. May she always have a robin nest near her kitchen window in the spring. — **Clara Fouillard, Kamloops, B.C.**

U.K. citizens vote for ‘sovereignty’

**The Editor:** On June 23, 51.9 per cent of the voters in the United Kingdom — mostly in England — voted to leave the European Union (EU).

As titillating as the superficial coverage of the ramifications of this vote is, important questions are not being asked — much less answered.

I was in the Republic of Ireland and England for most of May.

In England, “Leave” ran a slick, hard-hitting campaign that manipulated the legitimate fear and anger of people for whom the current world order is not working — using lies, xenophobia and racism.

Being an uglier steroidal version of the 2015 Harper Conservative and current Trump campaigns, it skilfully redirected dissatisfaction away from those socially engineering current situations toward a possible means of constructively addressing legitimate concerns.

Within days of the vote, “Leave” campaigners backed away from major promises (health care; cut immigration) while hate crime complaints rose by 57 per cent.

Who would risk the unravelling of the UK and EU to meet their ideological and economic goals? Who finances the lies and antics of the likes of Boris

Johnson and Nigel Farage?

For me, a clue lies in the repeated claim of the “Leave” campaign that if the U.K. leaves the EU it will have greater sovereignty and can just negotiate agreements with the EU as Canada is doing (CETA).

Farage, a commodities broker and former leader of the U.K. Independence Party, is a sitting member of the European Parliament (MEP) as well as co-chair of the Europe of Freedom and Direct Democracy (EFD).

Members of the EFD are libertarians favouring asymmetrical agreements misnamed “free” trade.

These agreements, negotiated in secret, give global corporations the right and means (through secret tribunals) to sue democratically elected governments if projected profits are threatened by legislation favouring the common good.

They do not give people or government equal rights or means to sue corporations should they violate human rights, poison watersheds or misrepresent the threat to life posed by eco-system destruction.

“Increased sovereignty” may be the biggest lie of the “Leave” campaign. — **Yvonne Zarowny, Qualicum Beach, B.C.**

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# For most Zimbabweans, ‘life is unbearable now’

By Bronwen Dachs

CAPE TOWN, South Africa (CNS) — Violent protests in Zimbabwe reflect people’s frustrations in extremely difficult times, a church official said.

With rising poverty levels, “life is unbearable now for most people” in the southern African country with an unemployment rate of 90 per cent, Rev. Frederick Chiromba, secretary general of the Zimbabwe Catholic Bishops’

Conference, told Catholic News Service in a telephone interview.

Thousands of people joined a July 6 national strike over grievances, including the government’s failure to pay state workers’ salaries, national cash shortages and new import controls.

The Zimbabwe Heads of Christian Denominations said in a July 5 statement that the country’s challenges require “collective concerted efforts, wisdom, insight, co-operation and collaboration of all stakeholders and concerned friends.”

Chiromba is executive secretary of the umbrella group, which includes the bishops’ conference, the Zimbabwe Council of Churches and the Evangelical Fellowship of Zimbabwe.

Zimbabwe is “undergoing a very difficult patch, economically, socially, politically and spiritu-

ally,” the church leaders said.

Taxi operators and angry youth clashed with police in Zimbabwe’s capital, Harare, July 4 as they protested roadblocks that they said are used by police to solicit bribes.

Other violent protests that included the razing of a warehouse took place in early July at Zimbabwe’s border posts with South Africa after the Zimbabwean government banned imports of a wide range of foodstuffs and other products.

Protesters in Beitbridge, a border town about 650 kilometres south of Harare, barricaded a road with rocks and burning tires July 2, forcing the temporary closure of the border post.

Civil unrest is rare in Zimbabwe, where 92-year-old Robert Mugabe has ruled since independence from Britain in 1980.

Mugabe’s administration, which spends more than 80 per cent of its revenue on wages for state workers, faces a worsening cash shortage. In a bid to end hyperinflation, it abandoned its own currency in 2009 and uses mainly U.S. dollars.

Chiromba said the government is to blame for inconsistent policies, such as “the sudden banning of imports which has destroyed people’s livelihoods” and lack of effective leadership.

Most people in Zimbabwe, with a population of close to 16 million, survive on \$1 a day. They eke out a living in small-scale informal trade, mostly selling goods bought in South Africa.

With the ban on imports announced June 17, “groceries cannot be sent across the border from South Africa, which creates difficulties for families who rely on these,” Chiromba said.



CNS/Philimon Bulawayo

**ZIMBABWE PROTESTS — Riot police detain residents after a July 4 protest by taxi drivers turned violent in Harare, Zimbabwe. Violent protests in Zimbabwe reflect people’s frustrations in extremely difficult times, a church official said.**

## Fear closes hearts, prayer opens them to God

By Carol Glatz

VATICAN CITY (CNS) —

Prayer is a key that opens the door to God, unlocks selfish, fearful hearts and leads people from

sadness to joy and from division to unity, Pope Francis said on the feast of Sts. Peter and Paul.

Prayer is “the main way out: the way out for the community that risks closing up inside itself because of persecution and fear,” he said during a mass in St. Peter’s Basilica June 29.

Prayer — entrusting oneself humbly to God and his will — “is always the way out of our personal and community’s closures,” he said.

Twenty-five archbishops appointed over the course of the past year were invited to come to Rome to concelebrate the feast day mass with Pope Francis. They came from 15 countries.

Like last year, the pope did not confer the pallium on new archbishops during the liturgy, but rather, blessed the palliums after they were brought up from the crypt above the tomb of St. Peter. The actual imposition of the woolen band was to take place in the archbishop’s archdiocese in the presence of his faithful and bishops from neighbouring dioceses.

In his homily, the pope said when Jesus promised Peter the

keys, it was a symbol of his ability to open the kingdom of heaven, not lock it up like the hypocritical scribes and Pharisees did to those seeking to enter.

The day’s first reading, from Chapter 12 of the Acts of the Apostles, the pope said, speaks of different kinds of closure: Peter being locked up in prison and a group of faithful gathered inside a home in prayer and in fear.

After God sends an angel to free Peter from his captors, the apostle goes to the house of a woman named Mary, and knocks on the door. Though many people are gathered inside in prayer, they are unsure about opening the door, unable to believe Peter is really outside knocking to be let in, Pope Francis said.

King Herod’s persecution of Christians created a climate of fear, the pope said, and “fear makes us immobile, it always stops us. It closes us up, closes us to God’s surprises.”

This temptation is always out there for the church, even today, to close itself up in times of danger, he said.

## Irish parliament rejects liberalized abortion

By Michael Kelly

DUBLIN (CNS) — The Irish parliament has defeated legislation that would have allowed abortion of fetuses diagnosed with life-limiting conditions.

Members of the Dail — the lower house — voted 95 - 45 July 7 to reject an amendment that would permit abortion in cases described as “fatal fetal abnormality.” Pro-life campaigners pointed out that children in these circumstances often live beyond birth and some go on to lead healthy lives.

Ireland’s attorney general had declared the proposed law unconstitutional. However, the govern-

ment did not publish that legal advice, and three senior government ministers broke ranks and voted in favour of the law.

The Irish Constitution provides for an equal right to life for mothers and their unborn children. However, the Supreme Court has ruled that this permits abortion in limited circumstances.

Health Minister Simon Harris, opposing the legislative change, told the parliamentary debate: “It can never be said that a fetus with a fatal fetal abnormality will not be born to live for a short time, even if that is only to be minutes, to draw a breath and to

have a detectable heartbeat. If a fetus has the capacity to be born, it has the protection of the constitution.”

Cora Sherlock, spokesperson for the Pro-Life Campaign, accused politicians who supported the change of doing a “real disservice to families of babies with a life-limiting condition, particularly those who have been pressured to abort their child.”

“There is something really disturbing about the way some politicians are trying to introduce legislation that will have the effect of removing all legal protection from these babies who are very sick and need our support,” she said.

## Catholic, Orthodox must show mercy: pope

By Cindy Wooden

VATICAN CITY (CNS) — Professing the same faith in the mercy of God, Catholics and Orthodox must do more to ensure mercy marks the way they treat each other, Pope Francis told a delegation from the Orthodox Ecumenical Patriarchate of Constantinople.

“If, as Catholics and Orthodox, we wish to proclaim together the marvels of God’s mercy to the whole world, we cannot continue to harbour sentiments and attitudes of rivalry, mistrust and rancor,” the pope said June 28.

The delegation, led by Greek Orthodox Metropolitan Methodios of Boston, was in Rome to represent Ecumenical Patriarch Bartholomew of Constantinople at the pope’s celebration of the feast of Sts. Peter and Paul, the patron saints of the church of Rome.

Since 1969, the patriarchs have sent delegations to the Vatican for the June 29 feast and the popes have sent a delegation to Turkey

each year for the feast of St. Andrew, patron of the patriarchate.

Metropolitan Methodios is the Orthodox co-president of the North American Orthodox-Catholic Theological Consultation. Pope Francis used his presence at the Vatican as an opportunity to praise the “fruitful work” of the North American group. “Instituted more than 50 years ago, this consultation has proposed significant reflections on central theological issues for our churches, thus fostering the development of excellent relations between Catholics and Orthodox on that continent,” the pope said.

Pope Francis told the delegation that in proclaiming a Year of Mercy he wanted not only to encourage people to contemplate how merciful God is, but also to focus on ways to make the witness they give to God’s mercy more effective.

“Divine mercy frees us of the burden of past conflicts and lets us be open to the future to which the Spirit is guiding us,” he said.

St. Peter, who had denied Jesus,

and St. Paul, who had persecuted the early Christian community, both had powerful experiences of God’s forgiveness and great mercy, the pope said. They became “tireless evangelizers and fearless witnesses to the salvation offered by God in Christ to every man and woman.”

With St. Peter and St. Paul, he said, Christians are united in their experience of being forgiven and receiving God’s mercy and grace.

Before the split of the churches of the East and West in the 11th century, he said, the church of Rome and the church of Constantinople were united despite differences “in the liturgical sphere, in ecclesiastical discipline and also in the manner of formulating the one revealed truth.”

“However,” the pope said, “beyond the concrete shapes that our churches have taken on over time, there has always been the same experience of God’s infinite love for our smallness and frailty and the same calling to bear witness to this love before the world.”



CNS/Paul Haring

**NEW LEADERSHIP FOR VATICAN PRESS — Greg Burke, the new director of the Vatican press office and Vatican spokesperson, and Paloma Garcia Ovejero, the new vice director, are pictured with Jesuit Father Federico Lombardi, the outgoing Vatican spokesperson, during an announcement of their appointments at an informal meeting with journalists at the Vatican press office July 11. Lombardi, who has served as director of the press office and Vatican spokesperson since 2006, will retire. Burke, a native of St. Louis, has worked for the Vatican since 2012 and prior to that was a television correspondent for Fox News. Ovejero is a Spanish journalist who has worked for the radio station of the Spanish Bishops’ Conference.**

You can’t change the world from the rearview mirror.

— Anita Roddick