



## Summer schedule

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



## Two ordained

The Archdiocese of Winnipeg welcomed two new priests into its fold with the ordinations of Rev. Christopher Dubois and Rev. Peter Nemcek July 3. — page 3

## Ecumenism

In 1975, five churches — United, Presbyterian, Lutheran, Anglican and Roman Catholic — announced that they had reached an understanding through which any one church would recognize the validity of baptisms conferred according to the established norms of the others. — page 6

## RCIA

Celebrating the rites of the RCIA in a way that brings conversion and forms disciples was the challenge presented by speakers Nick Wagner and Diana Macalintal of TeamRCIA.com, who led discussion, provided strategies and modelled liturgies at a recent workshop in Saskatoon. — page 7

## Cinematic promised lands

Where politics has repeatedly failed, one bright spot is the flourishing Israeli cinema which continues to produce high quality work that doesn't hesitate to expose inconvenient truths about the country that has become one of the most highly militarized in the world, writes Gerald Schmitz. — page 9

## Oka after 25 years

It's been a full generation since the scorching summer of 1990 when the military faced off against Mohawk Warriors in the pine forest between the village of Oka and the community of Kanestake, writes Will Braun. What has changed since then? — page 11

# Gospel speaks to our economics: pope

By Cindy Wooden

SANTA CRUZ, Bolivia (CNS) — Meeting with an international gathering of grassroots activists, Pope Francis not only encouraged, but tried to add fuel to their fire for “standing up to an idolatrous (economic) system which excludes, debases and kills.”

Addressing the World Meeting of Popular Movements in Santa Cruz July 9, Pope Francis acknowledged he did not have a “recipe” for a perfect economic-social-political system, but he said the problems with the current system are obvious and the Gospel contains principles that can help.

The activists — including labour union representatives and people who organize co-opera-

tives for the poor who make a meager living recycling trash or farming small plots or fishing — combat “many forms of exclusion and injustice,” the pope said.

“Yet there is an invisible thread joining every one of those forms of exclusion,” the pope said. They all are the result of a global economic system that “has imposed the mentality of profit at any price, with no concern for social exclusion or the destruction of nature.”

The current global finance system is “intolerable,” he said. “Farmworkers find it intolerable, labourers find it intolerable, communities find it intolerable, peoples find it intolerable. The earth

— POPE DEFENDS, page 15

## Safe environment policy meeting held in Saskatoon

By Blake Sittler

SASKATOON — Every diocese in Canada has some form of safe environment policy, put in place to maintain safeguards against the sexual abuse of children and vulnerable adults in the church.

Individuals who co-ordinate these policies from dioceses in British Columbia, Alberta, Saskatchewan and Manitoba met in Saskatoon recently at Queen's House of Retreats. This is the third year that such a meeting has been organized.

Sharon Powell, whose work at the Roman Catholic Diocese of Saskatoon includes recording and storing all of the criminal record checks and all other official documentation around the safe environment policy, played a large role in organizing the event.

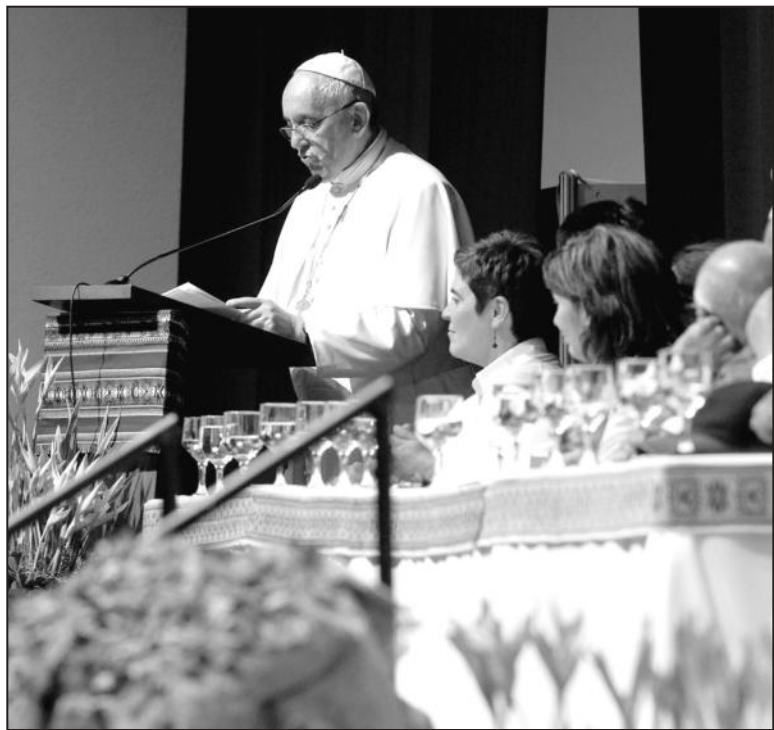
“It is a gift that we — the western Canadian dioceses — are able to join together once a year to share challenges, solutions, and hope, so that we can all work and worship in a safer environment,” said Powell.

As more people come to understand their role in creating a church environment free of abuse, the policy will hopefully become second nature, she said.

“Education is key,” said Powell. “With more awareness, people will be speaking about the protocol until it becomes a way of life and is woven into the very fabric of each community.”

Many topics were discussed at the recent Saskatoon gathering. Co-ordinators shared training material and best practices in terms of how they are implementing the

— CLAIMANTS, page 6



CNS/Paul Haring

WORLD MEETING OF POPULAR MOVEMENTS IN BOLIVIA — Pope Francis speaks at the second World Meeting of Popular Movements in Santa Cruz, Bolivia, July 9.

## Redemptorist order launches jubilee year

By Jean Ko Din  
The Catholic Register

TORONTO (CCN) — In 1866, Pope Pius IX appointed the Redemptorists as custodians of the 15th-century icon of Our Mother of Perpetual Help with the mission to “make her known throughout the world.”

Fifteen years later, a community of Redemptorists brought a replica of the icon with them when they established a permanent presence in Toronto.

As it enters its 150th year, that mission to make the icon known was honoured in late June as thou-

sands of pilgrims passed through St. Patrick's Shrine Church in downtown Toronto to venerate in front of the national shrine of Our Mother of Perpetual Help.

On June 25, the last day of St. Patrick's annual novena triduum, the Redemptorists marked the opening of a jubilee year with a prayer service, a thanksgiving mass and a dinner reception. Each night of the novena triduum, every seat in the church was filled with devotees young and old. Their chorus of prayers and hymns boomed throughout the church hall.

Rev. Santo Arrigo, pastor of St. Patrick's, said the parish is blessed with an active devotion to the icon of Our Mother of Perpetual Help. Arrigo jokes that he sometimes feels like he is serving two parishes — one community that attends Wednesday devotional mass and another that attends Sunday mass.

“A lot of it overlaps, but it's almost like we do Sundays twice a week because we have six masses on Wednesday,” said Arrigo. “As a parish, it's very much linked to the shrine ministry.”

The 150th anniversary marks many important moments in the mission and the parish's history.

“It's not just the 150th of the devotion worldwide, it's almost 150 in St. Pat's itself,” said Arrigo.

The replica of the icon that first arrived in Toronto in 1881 was moved to permanent residence in St. Patrick's when the church was completed in 1908.

— DIVERSE, page 4



Sittler

SAFE ENVIRONMENT — Co-ordinators of safe environment policies from Catholic dioceses in British Columbia, Alberta, Saskatchewan and Manitoba met recently in Saskatoon.



# Pope visits South America as witness of mercy and faith

By Cindy Wooden and  
Barbara Fraser

QUITO, Ecuador (CNS) — Although still thousands of miles from his birthplace in Argentina, Pope Francis made a homecoming of sorts July 5 when he landed in Ecuador, greeted by cheering crowds and the sights and sounds of South America.

After a 12-hour flight from Rome, the pope participated in a brief welcoming ceremony at Quito's Mariscal Sucre Airport, telling government dignitaries, bishops and special guests that his pastoral work before becoming pope had taken him to Ecuador many times.

"Today, too, I have come as a witness of God's mercy and of faith in Jesus Christ," he said.

Mercy and faith, he said, have shaped Latin American culture for centuries, contributing to democracy and improving the lives of countless millions of people.

"In our own time, too, we can find in the Gospel a key to meeting contemporary challenges," the pope said, including respecting national, ethnic, religious and cultural differences and fostering dialogue.

The pope's visit followed a period of public protests over Ecuadorean government policies. Initially triggered by proposed inheritance and capital gains taxes, the protests also have targeted what even some of Ecuadorean President Rafael Correa's supporters describe as his heavy-handed approach.

## Bishops launch initiative to form 'missionary parishes'

By Simon Caldwell

LONDON (CNS) — Catholic bishops in England and Wales hope to establish evangelization teams to transform about 5,000 churches into "missionary parishes."

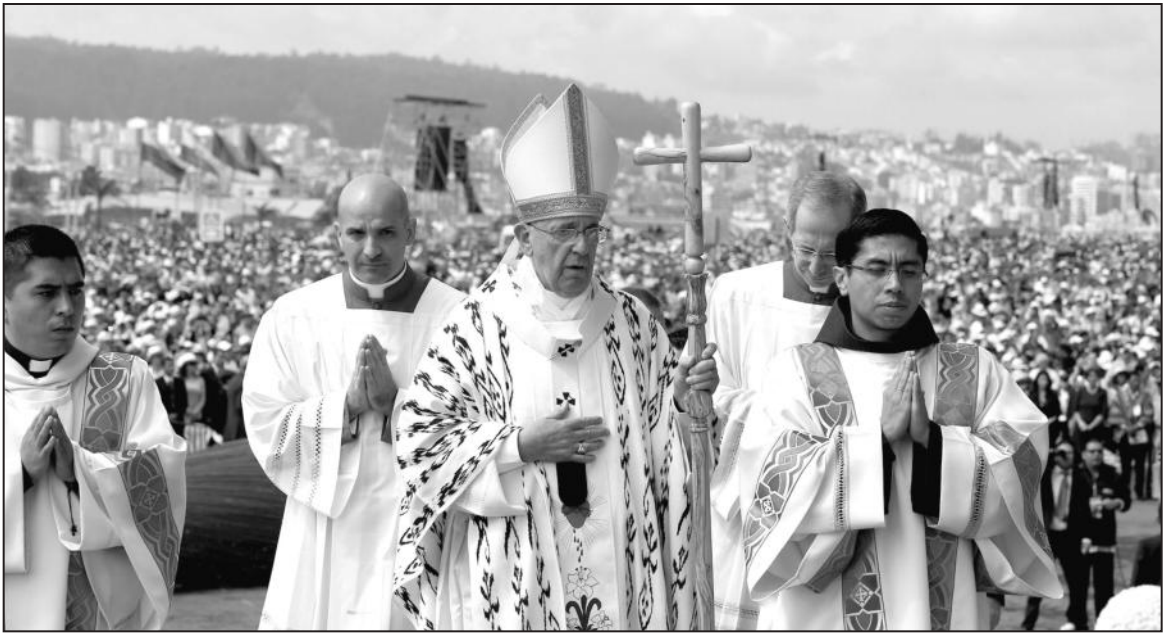
However, there will be no place for proselytizing, "doorstepping" or "cold calling" in an attempt to win converts, said Cardinal Vincent Nichols of Westminster, president of the Bishops' Conference of England and Wales.

"Proselytizing is a one-way street," Nichols told a press conference July 7. "It is saying, 'I have got something you must have, and I'm going to make you receive it whether you like it or not.' Evangelization is essentially an invitation, and it is an invitation which will draw people closer together in their humanity, in their human experience.

"We don't go in for doorstep evangelization because it is impossible without a relationship, and you don't begin to form a relationship of lasting quality if it stays on a doorstep," the cardinal said.

"What we want to do is show something of our own life and to let that speak for itself," Nichols said.

The invitation to parishes to set up the teams will be made formally at the National Catholic



CNS/Paul Haring

**POPE CELEBRATES MASS IN QUITO, ECUADOR — Pope Francis arrives to celebrate mass in Bicentennial Park in Quito, Ecuador, July 7. The pope made an eight-day visit to Ecuador, Bolivia and Paraguay from July 5 - 12.**

Christian values, the pope said, should motivate citizens to promote the full participation of all people in their nation's social, political and economic life "so that the growth in progress and development already registered will ensure a better future for everyone, with particular concern for the most vulnerable of our brothers and sisters to whom Latin America still owes a debt."

The program for the pope's July 5 - 12 tour of Ecuador, Bolivia and Paraguay was punctuated with formal meetings with government officials and with large public masses, but it also was filled with visits to the poor, the sick and the

elderly, and prisoners.

Pope Francis demonstrated his knowledge of Ecuador and the country's geography when expressing his hope for the nation. "From the peak of Chimborazo to the Pacific coast, from the Amazon rainforest to the Galapagos Islands, may you never lose the ability to thank God for what he has done and is doing for you," the pope said.

"May you never lose the ability to protect what is small and simple," he continued, "to care for your children and your elderly, to have confidence in the

young and to be constantly struck by the nobility of your people and the singular beauty of your country."

"Ecuador loves life," Correa told the pope at the airport ceremony, noting that the constitution protects life from the moment of conception. "It establishes recognizing and protecting the family as the basic core of society and commits us deeply to caring for 'our common home,' " referring to the environment with the same words Pope Francis used in his encyclical, *Laudato Si'*.

Correa said Ecuador's was the

"first constitution in the history of humanity to grant rights to nature." Twenty per cent of the country is protected in parks and reserves, Correa told the pope.

Some environmental and human rights organizations in Ecuador have questioned Correa's commitment to environmental safeguards, as conflicts have erupted over plans for open-pit mining and expanded oil and gas exploration and production.

Walking the red carpet at the airport, Pope Francis was greeted by dozens of children and young people dressed in a wide variety of traditional clothes. Correa told the pope that his country is culturally diverse, with a mixed-race majority, as well as 14 indigenous peoples, including two nomadic groups that continue to shun contact with the outside world.

Correa said that "the great social sin of our America is injustice. How can we call ourselves the most Christian continent in the world if we are also the most unequal, when one of the most repeated signs of the Gospel is sharing bread?"

During the flight from Rome, Pope Francis only briefly addressed the 70 members of the media travelling with him. He thanked them for their work, which "can do so much good." Instead of answering their questions — his practice usually only on flights back to Rome — he walked down one aisle of the Alitalia plane and up the other, greeting each person.

## Christians must pray together, pope says

By Carol Glatz

VATICAN CITY (CNS) — Catholics, Protestants and Orthodox must pray together and work hand-in-hand helping the poor, Pope Francis told thousands of Catholic charismatics and members of other Christian communities.

If the devil "unites us in death, who are we to divide ourselves in life?" he said, adding that all Christians can and must pray together, as they have all received the same baptism and are striving to follow Christ.

More than 30,000 people gathered in St. Peter's Square July 3 to take part in an ecumenical gathering of reflection, prayer and song dedicated to praying for unity and for those killed for their Christian faith around the world. Italian tenor Andrea Bocelli and Israeli singer Noa were part of the lineup of performers.

The pope invited members of the Renewal in the Spirit to St. Peter's Square as the Italian branch met for its national meeting July 3 - 4. Leaders from the Lutheran, Anglican and Orthodox faiths as well as Louie Giglio, founder and leader of the Passion Movement in the United States, also attended the audience.

The pope said Christian unity was the work of the Holy Spirit, which meant Christians need to pray together in a "spiritual ecumenism, an ecumenism of prayer."

He said some people may not realize they can pray with Christians of other denominations,



CNS/Paul Haring

**COUPLE GIVE TESTIMONY AT VATICAN — Pope Francis gestures as an older couple leaves after giving a testimony during a meeting with Catholic charismatics in St. Peter's Square at the Vatican July 3. The meeting was with Catholics involved in the charismatic movement.**

adding that people must do so because "all of us have received the same baptism, all of us are following the path of Jesus, we want Jesus."

"All of us have caused these divisions in history, for many — but not good — reasons. But now is the time that the Spirit is making us think how these divisions will no longer do, that these divisions are a counter-witness and we must do everything to go together" in prayer, charity, work and reading the Bible because "then the Spirit will do the rest."

The "blood of martyrs" is already uniting divided Christian communities, he said, as the indiscriminate persecution and mur-

der of Christians worldwide has shown.

Those who hate and target Christians are not interested in finding out whether they are Lutheran or Methodist, he said; it is enough that they are committed to Jesus Christ. The killers "aren't confused, they know there is a common root there" and they have no problem recognizing it as the devil guides them, he said.

The pope asked that Christians work together to help people have a personal encounter with Jesus Christ, encouraging the formation of small groups based on one-on-one relationships since "huge gatherings often just end there" with little followup.



# Conference draws 800 families from across West

By Thandiwe Konguavi  
Western Catholic Reporter

EDMONTON (CCN) — When the seeds of the Catholic Family Life Conference were sown in a small but zealous prayer group in St. Albert 20 years ago, the young families had no idea it would become the major annual event it is today.

Led by Bob LeBlanc and his wife Deb, the group, rooted in the charismatic renewal, would get together after mass to discuss their faith and watch videos of apologists and converts to the faith for inspiration.

“It kick-started my faith,” said Maurice Beier, who was a part of the original group. “It really helped me to understand what we were doing and why we were doing it. It was just exciting.

“Our faith was exciting and we realized as we were doing this, we had young families and we wanted them to grow up knowing their faith and understanding their faith.”

LeBlanc brought up his vision of big tents and bringing in evangelists and, at first, everyone thought it was a joke. At the time, there was no event like it, but the seed was planted.

“It just kind of grew out of a need there was, a need for families to find a place — almost like an oasis — where they could be free to practise their faith and to learn more about their faith. Since then it’s just continued,” said Beier.

“It’s just a way for us to embrace our faith as the beautiful treasure that it is and now to defend it, because it’s being attacked everywhere. We realized as well the family was under such attack. That was 20 years ago and it certainly hasn’t changed any.”

That first conference in 1995 drew about 350 people to Ephphatha House — immediately outgrowing the venue.

“What happened is we all encountered Christ, and our faith became real and we wanted to share that with others,” said Beier.

The next year they moved the conference to the Lac Ste. Anne pilgrimage site, where the conference has drawn hundreds of Catholic families each year from across Western Canada.

This year the conference, which began on Canada Day, drew a record 800 families including more than 3,200 people.

What’s even more exciting for the original organizers is how a new generation of people are taking over the organization.

“Twenty years ago we had toddlers that we were bringing to the conference and now our children are bringing their toddlers to the conference,” said Beier. “It’s such an incredible sight and it’s not just one or two families that are doing this, this is hundreds of families bringing their extended families.”

Half of the organizing team is now in their 20s.

Bob LeBlanc’s son Matt LeBlanc, 27, of Legal, one of the next generation of organizers who had his own five children in tow this year, remembers attending the conference as a child purely for the fun of the event.

As he entered his teens and became more involved, the conference gave him a yearly opportunity to be challenged, energized and to feel connected to his dad who died in 2003, he said. The passion of the fathers has passed on to the next generation.

“They’ve been involved for the last few years and they’re extremely instrumental in what goes on,” said Beier.

“That is one of the great fruits from this ministry is that we’ve seen our children grow up in the faith, grab onto it, embrace it and want to share it with others.

“They have incredible energy and great insights as to what should be done or how we can do this better.”

The conference has seen increased programming for young adults, including a social evening, coffee house, and talks geared toward that segment.

After 20 years of trying to recruit Dr. Scott Hahn, one of the best-known converts to the Catholic faith, organizers finally secured him for a day of talks this year.

Hahn was awestruck with the conference, saying there is nothing like it anywhere in North America.

“What you have here is the blessed sacrament, what you have here in the campground, when I set foot here (I thought), ‘This is a big slice of heaven,’ ” he said during one of his July 1 talks.

The theme for the 20th annual Catholic Family Life Conference was Be Not Afraid. Participants were called to be bold, be brave



WCR/Konguavi

**FAMILY TRADITION — Matt LeBlanc (right) is following in his father’s footsteps in helping to lead the Catholic Family Life Conference. He is shown here with his wife Ammanda and three of their five children — Samuel, three, Nate, five, and Marcus, eight months.**

and be faithful, as the original organizers were encouraged by the phrase of St. John Paul II, two decades ago.

“That was kind of the impetus of starting our ministry,” said Beier. “Be Not Afraid, and family, be what you are.

“It’s getting more difficult to live our faith especially when you’re surrounded by a culture of death and a culture of anything goes.”

Mass on each of the five days was celebrated by a different Alberta bishop, including Ukrainian Bishop David Motiuk who led the

divine liturgy July 2. Other main celebrants were Edmonton Archbishop Richard Smith, his auxiliary, Bishop Gregory Bittman, St. Paul Bishop Paul Terrio and Archbishop Gerard Pettipas of Grouard-McLennan.

The bishops’ involvement goes two ways, said Beier. It shows the importance of the family to the leadership, and it excites the families to see their bishops there.

“It gives us confidence that our shepherds are truly interested in their flock, in their people,” he said.

Some families came to the con-

ference for the first time but an estimated 95 per cent of attendees, including Kamala Randhawa of St. Albert and her family, come back every year.

“What’s really neat is we get to raise our kids Catholic, and we get to raise our kids here,” she said. “A generation of children become adults here. My kids love this conference.

“It’s a beautiful real witness to see this,” she said. “Many speakers see this and say ‘Who says the faith is dead?’ This is a testament that the faith is not dead.”

## Two ordained to the priesthood in archdiocese

By James Buchok

WINNIPEG — The Archdiocese of Winnipeg welcomed two new priests into its fold with the ordinations of Rev. Christopher Dubois and Rev. Peter Nemcek by Archbishop Richard Gagnon at St.

Mary’s Cathedral July 3, the Feast of St. Thomas.

“We call him doubting Thomas,” Gagnon said. “Thomas reveals to us that it is normal to express doubt about the divine.” The archbishop quoted from the evening’s Gospel reading of John 20:24-29:

“Blessed are those who have not seen and yet have believed.”

“Tonight we have come to celebrate the ordination of these two men. They have become believers and as believers they have discovered the Lord’s call to become ‘fishers of people.’ ” (Matthew 4:19).

Both Dubois and Nemcek attended St. Joseph’s Seminary

in Edmonton. Dubois, 27, is originally from Brandon, Man., a parishioner at St. Augustine of Canterbury Church and attended St. Augustine elementary school and Vincent Massey High School. He also holds a degree in political science from Brandon University.

Nemcek, 28, was born and raised in Trnava, Slovakia and attended St. Angela Merici elementary and high school in his home town. He came to Winnipeg in 2005 and is a graduate of Kildonan East Collegiate and holds a degree in science from the University of Manitoba.

Gagnon told the new priests, “Never forget your life of prayer and the sacraments. You are now to be ordained to serve Christ, the teacher and shepherd, to advance the kingdom of God as the apostles have and to do so with courage and conviction. Go therefore and make disciples of all nations.

“Peter and Christopher, you must apply your energy to the duty of teaching. Teach what you know and practise what you teach. When you baptize you will bring people to God. You will pray for the People of God and the whole world. Do your part in the work of Christ with genuine joy and love.”

The First Reading, from Isaiah, was proclaimed by Nemcek’s brother, Sebastian. The second reading was proclaimed by Dubois’ cousin, Danielle Dubois.

The gifts were brought forth by the parents of the new priests, Tanis and Michael Dubois, and Lydia Nemcekova and Jozef Nemcek.

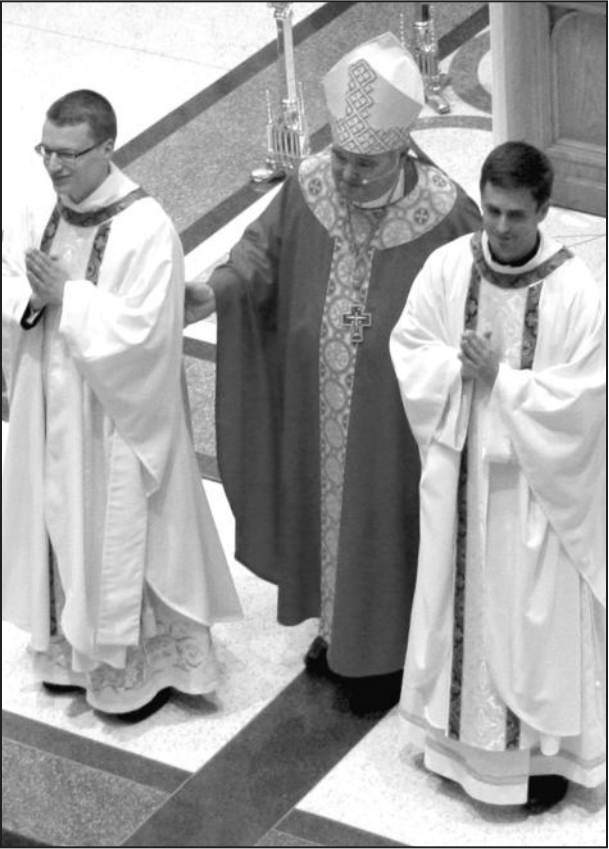
The Rite of Ordination began with the election of the candidates for ordination, called and presented to the archbishop by Rev. James Debeer, vocations director of the Archdiocese of Winnipeg.

The archbishop then declared, “Relying on the help of the Lord God and our Saviour Jesus Christ, we choose these, our brothers, for the order of the priesthood,” which was met by the applause of the gathering.

During the laying on of hands and prayer of ordination the archbishop and all the concelebrating priests laid their hands on the head of each of the elect, followed by the prayer of ordination.

“Remember,” Gagnon told Nemcek and Dubois, “this priesthood was conceived in prayer. It is in your life of prayer, centred on the eucharist, where you will find the strength to be Christ’s priests. The People of God need to see in you the image of the Good Shepherd who came not to be served but to serve.”

At the conclusion, Gagnon said one of the perks of being archbishop is that he gets to be first to receive a blessing from the new priests. During the reception that followed, long lines were formed by the faithful as they awaited their own blessing from Revs. Nemcek and Dubois.



Swart

**NEWLY ORDAINED — Newly ordained Rev. Peter Nemcek (left) and Rev. Christopher Dubois stand with Winnipeg Archbishop Richard Gagnon.**



# Street Patrol ministry has fed homeless for 20 years

By Jean Ko Din  
The Catholic Register

TORONTO (CCN) — The Street Patrol ministry not only feeds the homeless, it feeds the souls of those in service.

That's what Lucio Abbruzzese has found through his 20 years with the downtown ministry. He

said Street Patrol is about sharing our humanity with those who are homeless and destitute.

"The summer allows us to spend some time with a group of homeless people in a park and just sit down somewhere outside," said Abbruzzese. "It allows us to just share in our humanity and make them feel like they are

a part of God's family."

Abbruzzese started Street Patrol in 1995 in partnership with the Archdiocese of Toronto's Office of Catholic Youth (OCY). Once a week during the summer, the youth volunteers meet on the front steps of St. Patrick's Church before they start on their route, giving sandwiches to the homeless.

"We always congregated at St. Patrick's Church because it was basically ideal for the location. It had free parking . . . and it was close to the homeless downtown," said Abbruzzese.

When OCY reorganized its ministry a few years ago, Street Patrol continued under the support of St. Patrick's Parish. Youth groups are the ministry's main source of volunteers, but other parish groups, tourists and families have also come out to walk with the volunteers.

World Youth Day Toronto in 2002 was a major highlight in Abbruzzese's 20 years of ministry. That summer, he welcomed about 60 pilgrim groups from around the world each night.

"We also took the World Youth Day Cross with us. That was quite something to see us walking down the streets of downtown Toronto," he said. "The homeless were very emotional when they saw the cross. Some even cried and wept and prayed with the cross."

Although Street Patrol has seen overwhelming numbers, Abbruzzese said every summer is different. They have experienced summers with both large and small turnouts, but there has never been one night when no volunteers were willing to walk the streets.

"It's sort of ebbed and flowed over the years," said Abbruzzese. "The homeless people that we see have sort of ebbed and flowed over the years, as well. We've seen the good and the bad. We've seen people leave for good reasons, leave because they've passed away. Also, we've seen people out there for 20 years."

Abbruzzese said there are so many negative misconceptions about the homeless and why they are on the streets. It is more than a lack of ability. He said the No. 1 reason people resort to the streets is struggles with mental illness and addiction or a combination of both. Another common theme in people's stories is that they lack family and friend support.

"The biggest one is that they're human and that they have feelings, just like you and me," said Abbruzzese. "Don't be afraid to look them in the eye and smile. Even if you don't want to give money or food . . . do not be ashamed to look them in the eye and smile. That helps a great deal. It really boosts their morale and it makes them feel like they're not animals."

Abbruzzese said the Street Patrol team has yet to decide how to celebrate the 20th anniversary, but volunteers will continue to go out and serve their brothers and sisters on the streets every week.

## Diverse crowds a vision of kingdom of God

Continued from page 1

By 1916, devotions were being held every second Sunday. The devotions became so popular that in 1929 they were moved to every Wednesday, where they have remained for 86 years.

Rev. Philip Dabney, associate pastor of the Basilica Shrine Church of Our Mother of Perpetual Help in Boston, was presider and homilist at the thanksgiving masses. He said that being witness to the devotion in the community has been an "overwhelmingly wonderful" experience.

"The first thing that really touches me is the magnitude and the large crowds that have come and the diversity," said Dabney. "It's almost like you look out and you get a sense of what the kingdom of God looks like."

The Redemptorists are currently running missions in about 80 countries.

"There is a much deeper spiritual value to the picture," said Dabney. "Our focus is teaching people to pray not just to, but with the icon and not just for, but allowing the icon to speak to them. There is a contemplative focus."

mony before thanksgiving mass of the triduum. She said that being a part of the Wednesday community at St. Patrick's helps her cope with being homesick. The devotion at St. Patrick's reminds her of her visits to the Philippine national shrine during her childhood.

"It reminds me of the Baclaran days in the Philippines," said Arellano. "It's always full of devotees of Our Mother of Perpetual Help who is very, very popular back home."

In her testimony, Arellano shared that she had never felt close to her own mother growing up in a big family. With seven other siblings, her mother always had to spread herself too thin. As the middle child, Arellano learned to be independent so as not to be a burden for her mother.

When she immigrated to Canada in 1987, her emotional distance from her mother was amplified by the new physical distance she felt.

"One day, I suddenly felt a deep longing for a mother," she said. "While praying to the Blessed Lady, I was reminded of those happy times when our family would pray the rosary together or when we joined in candlelight processions."

That night, Arellano made a pact with Mother Mary to make her a faith companion. Since then, her loneliness has been replaced with a feeling of peace and contentment. She became more active in St. Patrick's church community.

During her lunch breaks, she would walk to the church every day to visit the shrine. She volunteered to be lector for the lunch time and evening masses. She has also joined a social justice group in the parish.

Arellano said that after she shared her testimony in front of the community, many parishioners have approached her with their own stories.

"To me, to be able to share is also for me to impart something to the parishioners," she said. "The most important thing for me

is to be a witness that Mother Mary really answers prayers and listens to what we have to say."

Dabney said the testimonies shared during the novena triduum is only a small example of how the Blessed Mother has touched so many people. In marking 150 years of the mission, he hoped the Redemptorists will continue to share Mary with more people throughout the world.

"The theme for this jubilee year is to celebrate the years in which the Redemptorists have carried out this mission," said Dabney. "And at the same time looking ahead to the future of using this icon for further evangelization."

The Apostolic Penitentiary recently announced that during this jubilee year, the Vatican is granting plenary indulgences for the devotion and veneration of Our Mother of Perpetual Help.



Art Babyeh

**CANADIAN HISTORY IN 30 STOREYS** — The Centre Block of Parliament Hill in Ottawa was turned into a screen 30 storeys high for the first showing of the new sound and light show July 10. Seventeen different projectors form a seamless image on the front façade of Centre Block, creating a high definition visual experience. The free, bilingual Northern Lights show, produced by Canadian Heritage in collaboration with exclusive sponsor Manulife, highlights Canada's history and is presented nightly until Sept. 12. The new show will run for the next five consecutive summers.

### A FRANCISCAN FAREWELL

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



### THE FRANCISCANS OF WESTERN CANADA

cordially extend an invitation to all friends, benefactors and supporters to an **Open House** and

**Expression of Gratitude and Farewell Prayer Service (@ 2 p.m.)**

which will take place at **St. Michael's Retreat Centre** on **Saturday, August 22, 2015**, from 1 p.m. to 3 p.m.

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



Catholic Register/Ko Din

**JUBILEE YEAR** — Rev. Philip Dabney, associate pastor of the Basilica Shrine Church of Our Mother of Perpetual Help in Boston, was presider and homilist for the novena triduum at St. Patrick's Shrine Church.

Throughout the year, St. Patrick's Parish and the Redemptorists will host a series of educational and reflection sessions to mark important events in the Redemptorists' history. Arrigo said it is equally important to highlight testimonies of people that have been touched by Our Mother of Perpetual Help.

Faye Arellano shared her testi-



# Remembering Art MacKinnon, martyred 50 years ago

By Evan Boudreau  
The Catholic Register

With the phone pressed to her ear memories spring to life of a man from half a life ago.

“Sure I remember him,” said Sister Mary Jo Mazzerolle. “The day before he was killed he was in our house. He came to us to say mass and afterwards he came to our house for supper.

“The next day he was killed.”

The day remembered so vividly by Mazzerolle was June 22, 1965, the day Rev. Art MacKinnon was murdered. To many, the young priest from Cape Breton died a martyr’s death for defending the weak and vulnerable during a bloody civil war.

Just hearing MacKinnon’s name 50 years later brings back images, sounds and smells from the small town of San José de Ocoa in the Dominican Republic, where Mazzerolle worked with the Scarboro Foreign Missions priest all those years ago.

“Father was so good,” said the 95-year-old member of the Religious Hospitallers of St. Joseph. “He was there with the young people, taking them in and helping the young people.”

It was solidarity with those young people that cost MacKinnon his life.

Ordained in 1959 at age 27, MacKinnon arrived in a small parish in the Dominican Republic in 1960. He went to work, easing the suffering of the oppressed Dominican people then ruled by dictator Rafael Trujillo. MacKinnon’s first tasks were to help build a school, an old age home and to learn Spanish.

“I went there to work with him because he was working in San José de Ocoa and the Scarboro Missions said they needed some help,” said Mazzerolle, who spent most of her 70 years as a nun working with the poor. “After one of the priests in (Monte Plata) went home they asked Art to go and work there.”

That April, 22,000 American troops arrived on the island as tension between the ruling class and the working people erupted into war. Missionaries like MacKinnon, who were aligned with the poor, became easy targets for the military.

“Despite the dangers, Father Art continued to denounce the brutality,” said Rev. Gerald Curry, a Scarboro Foreign Missions priest who went to the seminary with MacKinnon in the 1950s.

“He witnessed the people’s

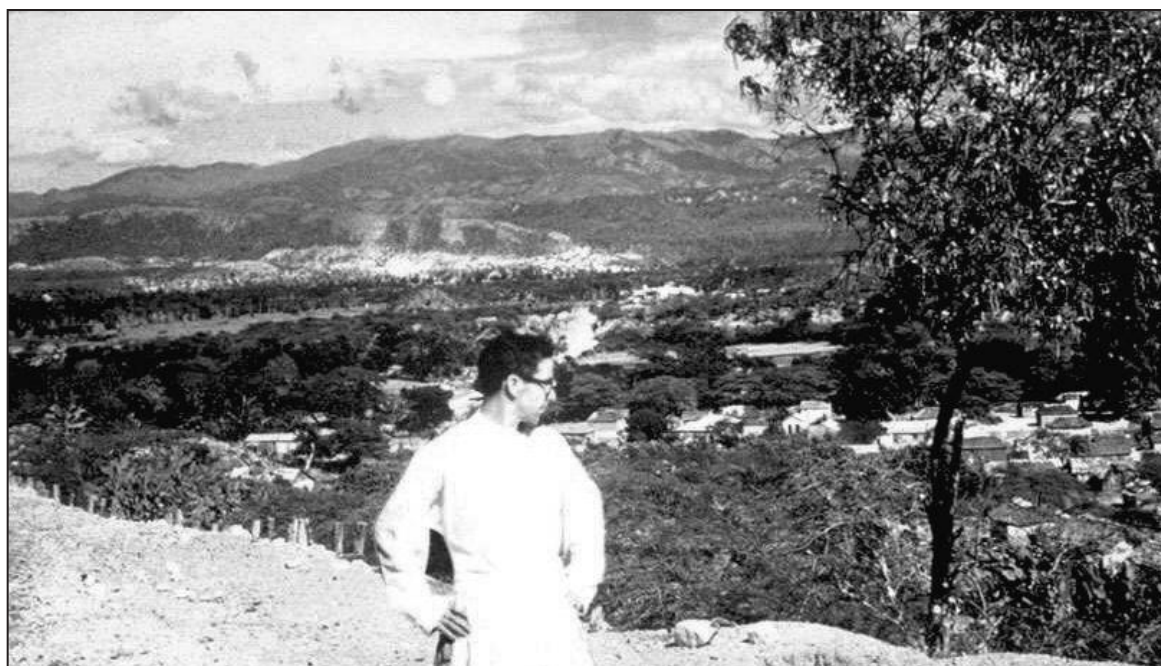


Photo courtesy Scarboro Missions

**REMEMBERING A MARTYR — Despite the dangers of a country in the midst of a civil war, Rev. Art MacKinnon used his pulpit to advocate for the people who were being oppressed and imprisoned by the Dominican Republic government under dictator Rafael Trujillo.**

tears as he celebrated the eucharist and spoke of Jesus who stood up for the persecuted. He helped them realize their rights and dignity as human beings.”

MacKinnon led a delegation on June 14, 1965, to demand the release of 37 parish youth who had been imprisoned without cause. The government had been waging a campaign of terror, and MacKinnon used his pulpit to denounce the oppression.

On June 22, two men came to the priest’s house and pleaded with MacKinnon to come with

them to the home of a sick person. Despite warnings, including words from his superior to avoid venturing out at night, MacKinnon answered the call for help.

He never returned. He was shot at the side of a road.

There were no witnesses to the shooting. Years later, MacKinnon’s nephew conducted his own investigation and wrote a book in which he concluded the crime was probably committed by two policemen who were working with the military. Both policemen were shot and killed by a soldier

that same night.

“He went in his jeep and that is when he was shot,” recalls Mazzerolle. “We were all upset. I was scared . . . because we had soldiers come stay outside our house all day long and all night; two at the front door and two at the back.”

A monument still stands at the roadside where the young priest was murdered.

“Father Art’s death was the result of his love for the people of his parish,” Curry recently wrote. “Because of his solidarity with them, he came to share their suf-

fering even to the sacrifice of his young life.”

Mazzerolle isn’t the only one remembering MacKinnon on the 50th anniversary of his death.

On June 21 in the small township of New Waterford, N.S., where MacKinnon spent his boyhood, Antigonish Bishop Brian Dunn celebrated mass for MacKinnon at the parish of St. Leonard. Many of MacKinnon’s relatives were in attendance to remember the martyr’s life, and to see a portrait of MacKinnon “enshrined” at St. Leonard’s, Curry said.

Curry, who helped organize the celebration in Cape Breton, said he is glad MacKinnon’s sacrifice has been acknowledged.

“I’m very glad that we are not forgetting Art because Art gave his life in sacrifice for his brothers and sisters in the Dominican Republic,” he said. “He followed in Christ’s footsteps in a very real way.”

Today in the Dominican parish of Ocoa, the Padre Arturo Centre carries on MacKinnon’s work in a facility that houses an elementary school for children and teaches carpentry and sewing to adults.

When she was still in the Dominican, Mazzerolle would light a small candle each day and place it beneath a picture of MacKinnon. During hard times, he was always there for them, she would say.

“Whenever things are at their most desperate, something always comes up — thanks to him.”

## CCCB pamphlet promotes dialogue with Muslims

By Deborah Gyapong

OTTAWA (CCN) — Canada’s Catholic bishops have released a pamphlet to promote understanding and dialogue with Muslims meant to coincide with Eid al-Fitr, the July 18 feast marking the end of Ramadan.

Published by The Canadian Conference of Catholic Bishops (CCCB) through its Episcopal Commission for Christian Unity, Religious Relations with the Jews, and Interfaith Dialogue, the eight-page document provides a thumbnail sketch of Islam’s history, a comparison of Catholic and Muslim beliefs, and a look at international and Canadian efforts at dialogue.

“The pamphlet is meant to help Canadian Catholics better understand their Muslim neighbours,” said CCCB president Gatineau

Archbishop Paul-André Durocher in a July 8 introductory letter.

Durocher pointed out how Christianity and Islam are the world’s most populous religions. He stressed the importance for the good of all that they live in harmony and the role Canada can place in a “harmonious relationship.”

The CCCB president acknowledged that the document does not explore doctrinal differences in depth nor does it comment on “the present state of geopolitics.” It does, he says, form an “important step” in responding to St. Paul’s invitation: “Let us then pursue what makes for peace and for mutual up building” (Rm 14:19).

Taking its cue from St. Paul, the document highlights the positive aspects of Islam’s history, painting a picture of Muhammad as someone who “earned people’s respect and trust” and promoted the worship of one deity instead of many. The thumbnail history describes the importance of Mecca and Medina in Muhammad’s life history, including the importance of the cube-shaped structure the Kaaba, in Mecca, that was once believed to house more than 360 deities but is now the main pilgrimage site of Muslims.

The document then sketches the basics of Islamic teachings — it’s belief in one “merciful, almighty” God, creator of heaven and earth, and that human persons are “called to submit to God’s will.”

It explains the Five Pillars of Islam: The Shahadah or confession of belief, “There is no God but Allah, and Muhammad is his

prophet”; ritual prayer five times a day facing toward Mecca; acts of charity, including a 2.5 per cent tax on one’s wealth to help the poor; the month-long fast of Ramadan to mark Muhammad’s migration from Mecca to Medina; and The Haj, or pilgrimage to Mecca adult Muslims are expected to make once in their lifetime, if possible.

The document also outlines some of the divisions among Muslims, such as Sunnism, Shiism, which is dominant in Iran, and Sufism.

Among the shared beliefs of Catholics and Muslims are the worship of one God, the belief that God “has spoken to humankind, although our understanding of revelation is not the same,” a belief in a Day of Judgment, and the resurrection of the dead. “We try to live lives that are morally upright,” the document says. “We pray, give alms and fast.”

The longer section on the differences in beliefs shows Muslims do not accept the belief in the Trinity, or in Jesus as the son of God. Muslims revere Jesus as a prophet, but do not believe in the incarnation, Jesus’ death on the cross for our sins, or in the resurrection.

“In Islam, God makes his will known,” the document says. “In Christianity, God not only gives his will, he gives himself.”

“It is important to caution against what dialogue experts refer to as ‘the word trap,’ ” it says. “Christians and Muslims may use the same term or speak of the same person, but their understandings of these terms may differ significant-

ly.” Not only are understandings of Abraham, Moses and Jesus different, but also those concerning prayer, almsgiving and pilgrimage, it says.

The document also traces some of the ongoing efforts on Catholic-Muslim dialogue, beginning with the Second Vatican Council’s Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, that inspired the Canadian bishops’ commitment.

The only reference to challenges in the dialogue concerns the plight of Christians in the Middle East that the document says “continues to be a serious concern.”

“The lack of protection of fundamental human rights, such as freedom of religion and freedom from fear and want, continues to threaten the very existence of Christians in this region,” it says. It notes that Muslims in some instances have tried to protect Christians from extremists. “Both Muslims and Christians suffer much at the hands of those who unconsciously choose to use religion as a justification for violence.”

The CCCB is represented on the National Muslim Christian Liaison Committee (NMCLC), formed 15 years ago, the document says. This group has developed various projects such as Families Meeting Families, pairing Christian and Muslim families so they can get to know each other. They also have a Recognition Dinner in which a Christian and a Muslim are honoured for their contribution to “furthering understanding.”

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# Program offered in ecumenical studies

By Kate O’Gorman

SASKATOON — Students representing a variety of Christian traditions and churches gathered for a week of intensive study June 23 - 26 in Saskatoon, undertaking the Program in Ecumenical Studies and Formation (PESF), a certificate program offered through the Prairie Centre for Ecumenism (PCE).

Held for one week each summer, PESF introduces theological concepts and principles of ecumenism. As students advance into their second and third years, practical, real-world applications of ecumenical dialogue are examined and worked through.

While first-year students were introduced to topics such as the historical development and biblical perspectives of ecumenical thought and practice with instructors Rev. Michael Poellet, Nicholas Jesson, Rev. Bernard de Margerie, Rev. Amanda Currie, Dr. Darren Dahl and Bishop Donald Bolen, those enrolled in the advanced year entered more deeply into their own ecumenical formation through an immersion into dialogue.

Visiting scholars Dr. Timothy George and Sister Donna Geernaert modelled the ecumenical conversation with the second-year students, as each shared theological insights from both a Baptist and a Roman Catholic perspective. (See related article, this page.) Students were then given an opportunity to bring their own traditions to the table as first-hand ecumenical encounters

were integrated into the program

“This program isn’t just about giving people information, it’s about forming leaders,” said Nicholas Jesson, ecumenical officer for the Roman Catholic Diocese of Saskatoon, as he addressed the second-year participants. “The hope is that participants will bring an ecumenical perspective into their ministries and work.”

One of the unique aspects of the PESF is its calibre of instructors. “Once students have completed their three years of study and formation they will have studied with a notable group of local ecumenical scholars and practitioners as well as a number of internationally recognized ecumenists,” explained Darren Dahl, director of the PCE. “Nowhere else in North America can someone experience this.”

While the program offers on-site curricula each summer, the study and formation continues throughout the year. Students are encouraged to read relevant texts as they pertain to ecumenical theory and dialogue and offer their reflections, while also incorporating their learning into everyday endeavours and projects. Identifying ways in which ecumenical principles can be integrated into one’s work and ministry and engaging in deliberate ecumenical conversations within one’s community is the goal.

Students who complete all three years of the program receive a certificate in Ecumenical Studies and Formation from St. Andrew’s College and the Prairie Centre for Ecumenism.

# Claimants must feel heard

Continued from page 1

policies. Many dioceses have noted a shift from initial distrust and resentment to co-operation and support.

As part of ensuring that every diocese is doing due diligence, records must be obtained and accurately kept about those who volunteer or minister to children, refugees, the elderly or any other vulnerable group, the group heard.

One speaker was the senior vice-president of Capri Insurance, Christopher Rigg from Vancouver, who spoke on many aspects of insurance policy. Rigg’s approach to the insurance side of safe environment policies was not limited to legalities but extended into a call to be pastoral and charitable when listening to accusations coming into the church.

“Studies around abuse claims have shown that people have very poor date retention,” Rigg shared. “They’ll say the abuse started when they were eight but maybe they were six. Maybe the dates don’t align, maybe the accused wasn’t in the parish yet or had already left,” he said.

“Don’t dismiss it,” he said. “The claimants need to be heard and feel heard. The insurance company is going to come in and try to continue the relationship that you started.”

Rigg noted that because the claims that come in have hap-

pened through such a broad span of time, multiple insurance companies may be involved. “The insurance companies are there to help settle these things, not to make things more difficult.”

Another speaker was the former chancellor of the Diocese of Saskatoon, Reb Materi, who spoke on the canonical implications of safe environment policies.

Barbara Raleigh-Smith, co-ordinator of volunteer screening for the Diocese of Calgary, facilitated a session on the various aspects of criminal record checks. She pointed out that it is a fallacy that all criminal record checks are created the same. Different police detachments provide different degrees of information.

“The term ‘criminal record check’ refers to a background check that varies greatly in scope, according to the databases which are searched for information,” explained Raleigh-Smith. “A basic check contains less information than a police information check combined with an RCMP vulnerable sector record search.”

Information potentially disclosed on a Police Information Check includes criminal records, both adult and youth at the discretion of the detachment, indictable and summary conviction offences, pending and outstanding charges, outstanding warrants for arrest, probations, peace bonds, as well as any vulnerable sector records.

# Geernaert speaks on baptism

By Kate O’Gorman

SASKATOON — While first-year students in the Program in Ecumenical Studies and Formation (PESF) June 23 - 26 were being introduced to the principles of ecumenical theory and practice, those in the advanced year of the program focused more specifically on the process of ecumenical dialogue, using the themes of baptism and eucharist as points of entry into the dialogue.

Keynote speaker Sister Donna Geernaert, SC, of Mount St. Vincent University in Halifax provided historical context and a theological framework for dialogue issues related to baptism.

Over the course of two days, second-year participants reflected and examined contexts of dialogue and churches working together. Their task was to discover where points of agreement and consensus exist on the subjects of baptism and eucharist as well as to identify roadblocks, points where issues around baptism and eucharist have presented challenges in the dialogue process.

Geernaert examined historical experiences of dialogue, beginning with the emergence of Roman Catholic participation in the work of the Canadian Council of Churches’ Commission on Faith and Order began during the Second Vatican Council. It was quite discreet at the beginning,” explained Geernaert. By 1979, the Roman Catholic Church was a full member of the commission.

Renamed the Commission on Faith and Witness in 1989, the organization broadened its mandate to include interfaith as well as ecumenical relations.

The commission invites member churches to engage in theological reflection to foster a greater understanding of the faith



O’Gorman  
Sister Donna Geernaert

and to provide an ecumenical witness to Christ’s mission in the world.

“In 1972 the commission took up the topic of baptism, with a view to provide documentation which would support mutual recognition among several churches,” said Geernaert. “Within a few months, the commission was able to send a report to the churches with a two-part proposal: first, that baptism which was conferred by flowing water accompanied by the trinitarian formula would be accepted as valid, and second, that a common certificate of baptism would be agreed upon and adopted.”

While a common baptismal certificate was ultimately deemed impractical, “in 1975, five churches — United, Presbyterian, Lutheran, Anglican and Roman Catholic — announced that they had reached an understanding through which any one church would recognize the validity of baptisms conferred according to the established norms of the other churches. This was a significant step forward,” she noted.

Of particular importance was a document that came from the 1982 Faith and Mission Council of the

World Council of Churches, entitled Baptism, Eucharist and Ministry, which, according to Geernaert, is “the most widely circulated and responded to of the ecumenical documents.”

“There was a sense of excitement when it was first published and a lot of attempts to understand and integrate it. There were a number of study sessions sponsored by local dialogue groups, theological colleges and ecumenical centres” focusing on the document’s content and implications.

“Ecumenical dialogue on baptism was given a new impetus,” said Geernaert. “As many Canadian churches were considering their responses to the document, the Canadian Council of Churches’ Faith and Order Commission planned to hold a consultation on the pastoral and practical implications of recognizing the document as an expression of the faith through the ages.”

Given the agreement already achieved on the meaning and practice of baptism, Geernaert recounted the consultation’s recommendation for the development of a common catechesis on baptism.

“In 1986, Commission on Faith and Witness members began a conversation on developing a common catechesis with a comparison of baptismal liturgies from eight member churches: Anglican, Baptist, Disciples of Christ, Lutheran, Orthodox Church in America, Presbyterian, Roman Catholic and United. The dialogue included reflections on experience, biblical interpretation and points of theological agreement and difference.”

In 1991, a document was published entitled Initiation into Christ: Common Teaching and Ecumenical Reflections on Preparation for Baptism. “This publication marked an advance in reception of the ecumenical study of baptism in Canada,” said Geernaert.

The document is oriented toward use as a resource in ecumenical dialogue and study. Geernaert noted that it is intended for a wide spectrum of people: persons considering baptism for themselves or their children; persons who might be making a personal profession of faith or preparing for a renewal of their baptismal vows; pastors providing pre-marriage and baptismal counselling; congregations or parish groups; as well as those teaching a unit on baptism in a confirmation or catechetical curriculum or in a religious education program at the secondary school level.

While “there was much to celebrate in the Canadian Council of Churches’ efforts to promote the ecumenical reception of baptism,” Geernaert also noted the realities of dissonance that is a part of ecumenical dialogue. “The possibility of new divisions arising out of contemporary concerns illustrates the fragility of what has been achieved.”

Geernaert holds a PhD in theology from the University of St. Michael’s College, Toronto, and has taught at a number of Canadian universities. Her professional career includes being on the staff of the Canadian Conference of Catholic Bishops.



Yaworski

**WORLD REFUGEE DAY —** World Refugee Day was marked in Saskatoon with an outdoor celebration June 18 in front of the Saskatoon Open Door Society, featuring dancers, music, speakers and refreshments. The event was held to raise awareness about the reality faced by millions around the world and to celebrate the resiliency and the contributions of newcomers. Speakers included a woman from Syria, separated from members of her family who are still overseas, and a young woman who came to Canada as a refugee and is now a doctor. Klaus Gruber of the Saskatoon Refugee Coalition noted that the situation for refugees around the world is worsening. “People are dying to get to safety,” he said. “We need to make sure that people continue to understand that these are extremely vulnerable people, they are not leaving home by choice, they are leaving home to save their lives.”



# Workshop gives practical insights for RCIA

By Kiply Lukan Yaworski

SASKATOON — A workshop in Saskatoon June 5 - 6 gave practical insights into how to make liturgy an encounter with Jesus Christ for those journeying through the Rite of Christian Initiation of Adults (RCIA). Celebrating the rites of the RCIA in a way that brings conversion and forms disciples was the challenge presented by speakers Nick Wagner and Diana Macalintal

of TeamRCIA.com, who led discussion, provided strategies and modelled liturgies for participants from across Saskatchewan, Manitoba and Alberta. The event was organized by the Western Conference for the Catechumenate, which was founded in 1990 to provide information and enrichment to parishes about the RCIA, the process by which unbaptized adults are brought into the Catholic Church. The RCIA path of faith forma-

tion includes a parish-centred process of inquiry, conversion and catechesis grounded in conversion and the paschal mystery, marked along the way by rites, liturgical blessings and scrutinies. These celebrations include the Rite of Acceptance, in which inquirers become catechumens who are on the path to baptism; the Rite of Election, for catechumens entering into a final period of purification and enlightenment before they receive the Rites of Initiation — baptism, confirmation and eucharist — usually celebrated at the Easter Vigil. These rites are then followed by a period of mystagogy, a time of reflection and a deepening faith, all leading to lifelong discipleship. The workshop began with a session on evangelization, presenting suggestions for inquiry discernment, in which RCIA team members listen carefully to each inquirer who approaches the parish in order to develop an individualized plan of formation. Wagner explained that this way of “honouring God’s varied forms of grace,” includes meeting with inquirers individually to ask where they have been, where they are now and where they want to get to

— determining why they are approaching the church for answers or belonging. Hopes and expectations are further clarified with other questions — Where do I want to get to? How am I going to get there? How will I know I have arrived? — which will shape the journey that follows. Wagner and Macalintal concretely demonstrated how insights gleaned from such discernment could be incorporated into the rites. They led participants through an adapted Rite of Acceptance into the Order of Catechumens in which an inquirer’s personal conversion journey, hopes and longings were echoed in the prayers of the celebration. The next day they also modelled a Celebration of the Word with a blessing of a catechumen and an adapted scrutiny. Participants experienced the words and actions of each rite, followed by a “mystagogical reflection” led by the workshop facilitators, drawing out how the particular liturgical celebration embodied an encounter with Jesus Christ, what the rite revealed about faith, and how it called forth conversion. Mystagogical catechesis be-

gins with the rite itself as an encounter with God, followed by a recollection of the event’s symbols, actions and words. This is followed by reflection. Reflection leads to catechesis, exploring what Scripture and tradition teaches, what can be learned from the symbols, actions and words of the rite. Participants are invited to make connections to their life and relationships and to the world. The process ultimately leads to a point of conversion: “how it challenges, confronts, affirms; why it matters,” said Wagner. “How will I live differently now?” Mystagogy is scripturally based, takes place within a liturgical setting, and has as its goal the formation of Christian disciples. It is an encounter with Christ that “enables us to live what we celebrate,” he said. During the workshop, Wagner and Macalintal also provided insights into how to read a rite — understanding its purpose, its structure and its symbols — and how to prepare a liturgy grounded in key principles (such as “the theme of every liturgy is the paschal mystery”) and four liturgical arts: word, music, movement and environment.



**Yaworski**  
**rites of RCIA — Wife and husband team Diana Macalintal and Nick Wagner of TeamRCIA.com were facilitators of a workshop about the Rites of the RCIA held June 5 - 6 in Saskatoon, organized by the Western Conference for the Catechumenate.**

## Retrouvaille helps marriages through difficulties

ST. BONIFACE — Donald and Alesa Sutherland went to Saskatchewan to participate in the Retrouvaille program with the goal of bringing it to Manitoba for the first time. Founded in Quebec almost 40 years ago, Retrouvaille is a program offered internationally, based on the Catholic concept of marriage as a sacred commitment. The program aims to help any couple going through difficulties, or even a separation, to reconnect and begin to communicate again, regardless of faith or beliefs, age, experience, or the nature of their problems. “The idea is that couples get together for a weekend to attend presentations given by other couples, who, like the participants, have experienced difficulties, but have overcome them thanks to Retrouvaille,” said Alesa Sutherland. “The couples who give their testimonials are not psychologists or counsellors, they are simply peers,” Donald Sutherland explained. A priest is also present. “It’s a very gentle approach,” Alesa says. “It’s not about finding who is guilty, but about learning how to communicate again! It should be noted that couples are not obligated to share their story with the others throughout the weekend. The program is there to

give them some basic tools — it’s up to each couple to do with them what they will.” “The simple fact of being around a table with other couples who share the same belief in the importance of marriage is a great help,” she maintains. At the end of the weekend, couples are encouraged to participate in followup sessions in order to help them re-establish communication with each other as much as possible. In this way, they can rediscover their intimacy. “There are many resources in Manitoba to prepare for or enrich marriage. But there are few options to help those facing difficulties, especially for Catholics,” concludes Sophie Freynet-Agossa, co-ordinator of the Service of Marriage, Family and Life at the Archdiocese of St. Boniface. “That’s why we’d like to start Retrouvaille here.” A first weekend session of the Retrouvaille program is planned for 2016. Until then, information sessions about the program will be offered in different parts of the province. Couples who have rekindled their marriages, thanks to Retrouvaille, will share their experiences with those who would be interested to learn more about the program.

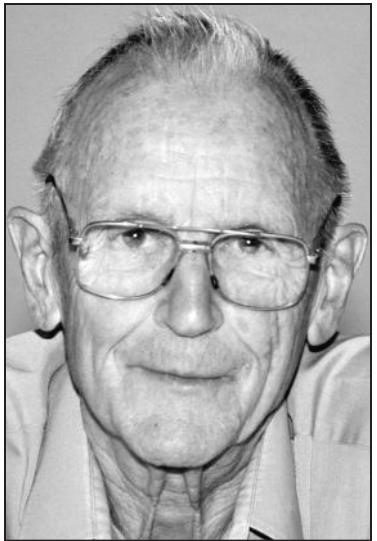
## Scripture always reveals something new

By Paul Paproski, OSB

MUENSTER, Sask. — “Sometimes we read a text and see something new, even though we have read it many times before. The Bible, to me, is never boring, because I see things new, even though I have read them before,” Rev. Walter Vogels, 82, said to the annual retreat of St. Peter’s Abbey. The Bible has many stories of conversion that are not meant to be taken as actual events, but as stories that speak to us today, Vogels commented; their meanings change as the reader changes. Vogels, an author and professor emeritus of theology at the University of St. Paul, Ottawa, led the annual Benedictine retreat June 21 - 25. He gave some examples of biblical stories which filled him with new insight after years of study and teaching. The theme of the retreat was Living in Harmony with God and Others. Many are familiar with the story of Zacchaeus, a wealthy tax collector (Luke 19:1-10). A common recollection of Zacchaeus is that when he learned that Jesus was in his town of Jericho, Zacchaeus climbed a tree so he could see Jesus. Zacchaeus was short in stature and Jesus was in the midst of a large crowd. There are some statements in this story that are often overlooked, Vogels said. The text does not say that Zacchaeus wanted to see Jesus. It says Zacchaeus wanted to “see the kind of person Jesus was.” Zacchaeus was not just being curious, he desired to know more about this famous person. And the passage does not say that Zacchaeus saw Jesus. “It says Jesus looked at Zacchaeus, and not that Zacchaeus looked at Jesus,” Vogels commented. Zacchaeus became a changed person after the encounter.

An example of a parable that can bring people to make assumptions or jump to conclusions is the rich man and Lazarus (Luke 16:19-23), he said. The parable speaks of a rich man who lived well and of Lazarus, a poor man who lay at the rich man’s door. Lazarus would have been happy to eat the scraps that fell from the rich man’s table. The rich man died and went to the netherworld where he was in torment. When Lazarus died he was carried away by angels to the bosom of Abraham. Those who are familiar with this parable often conclude that the rich man was punished for his lack of compassion, Vogels remarked. The story does not give a reason for the state of the rich man following death. It only says he ended up in the netherworld where there was suffering. The parable of the lost son (Luke 15:11-32) is always revealing something new, Vogels remarked. The parable speaks of a father and his two sons. The younger son demanded his share of the estate and then went to a distant country where he squandered his inheritance. The younger son later returned home where he was warmly embraced by his father. The older son was angry. People reading the parable may overlook the fact that the father did not ask any questions and gave the younger son full freedom to do what he wanted, Vogels said. When the younger son spent all his money, he decided to return home, not because of the way he was treated, but because of hunger. His father, upon seeing his son, was filled with compassion, and ran to him, embraced and kissed him. The son acknowledged his sinfulness and referred to his dad with the proper title of “father.” The father ordered the servants to prepare a feast.

The older son learned of the celebration after hearing the music and dancing and asking a servant what was happening. He wasn’t even told about the event, Vogels said. Many may identify with the older son who became angry over the treatment given his younger brother. The older son lamented how he had been an obedient servant and had never been given a feast. A closer look at the parable reveals that the older son refused to enter his father’s house. He did not refer to his dad with the proper title of “father” and failed to acknowledge the younger son as his brother. The older son’s reaction, Vogels commented, implies he had very little love. The father tried to appease his older son by explaining the celebration was in honour of his brother coming back to life. “The younger son was pushed by hunger, not by the way he was treated. Do I hunger for God, when I have offended him? Do I want to go back to the father?” Vogels asked. The word “conversion” in Hebrew means “to turn.”



**Paproski**  
**Rev. Walter Vogels**



# South African film documents discrimination

By Brian Pellot  
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CAPE TOWN, South Africa (RNS) — In 1996, South Africa became the first country to approve a constitution explicitly prohibiting discrimination on the basis of sexual orientation. Though progressive, the law has done little to prevent homophobic violence in the country's impoverished townships, according to a new documentary.

The documentary *African Pride* made its South African debut in April. In it, Irish filmmaker Laura Fletcher shows how black lesbians and allied activists are rallying for their rights and memorializing their murdered sisters.

Fletcher started filming *African Pride* in 2011 after working with a Johannesburg-based media monitoring group to improve ethical reporting standards on local human rights issues, including gender-based violence.

"Having done that for a year, I decided to stop preaching, put my money where my mouth is, and create a documentary," she said.

Fletcher's film details the unique economic, racial, gender and faith-based challenges facing black lesbians in South Africa's townships. Rather than emphasizing the women as victims, Fletcher highlights how they are fighting violence and discrimination with grassroots activism.



RNS/Photo by Melanie Hamman Doucakis, courtesy of Laura Fletcher

**AFRICAN PRIDE** — From the documentary *African Pride*, this photo shows a 2011 march in KwaThema township east of Johannesburg.

In a scene from the township of KwaThema, activist Ntsupe Mohapi confronts a man who shouts, "What's this LGB what what? No my friend, this is against the Bible. This is abomination."

"Those are the kind of people we need to have dialogues with," Mohapi says in the film. "He says he's a believer, a Christian, which I am also, so I don't see a problem."

Mohapi sees no theological problem in being a lesbian, but says, "it's not good living in a township as a black lesbian. It's dangerous. You still can't hold hands with your partner. There are some places you can't go . . . so you find that your freedom is a bit limited," she said.

The comments of several men, not identified by name in the film, show that Mohapi's fears are well-founded.

"We have straight women, not gays. A woman must respect the man, simple as that," one said. Another took a more violent tone: "If my son came to me and said, 'I'm gay,' I'd kill him. Even my brother, even my father. I'd f— — kill him. Or my sister. I'd f— — kill her."

*African Pride* documents the murders of several South African lesbians between 2006 and 2011, among them Zoliswa Nkonyana

and Noxolo Nogwaza.

Nkonyana was stabbed and stoned to death in Khayelitsha, Cape Town's largest township, in 2006. In 2012, four men received prison sentences for her murder, the first time a South African court acknowledged that a victim had been murdered because of her sexual orientation. Nogwaza was raped, stoned and stabbed to death in 2011 in the KwaThema township east of Johannesburg.

More than 20 LGBT people have been murdered in South Africa because of their sexuality or gender identity since Nogwaza's death, Fletcher said.

In the face of such violent attacks, local community organizers and activists continue to challenge the notion that being LGBT is un-African, against the will of God, or some kind of colonial hangover.

Patrick Godana is the government and media manager at Sonke Gender Justice and an ordained Lutheran priest in Cape Town.

"All forms of violence we are against, but this one is extraordinary, because of the issue of hatred and ignorance," Godana said.

Godana is just one of the many LGBT-affirming ministers Fletcher came across in producing her film. The vast majority of activists she met were also Christian, South Africa's dominant faith.

"Despite the language used to target them, they haven't let that interfere with their own set of personal beliefs, they just counter it," Fletcher said of the LGBT activists she interviewed.

"This 'un-African,' 'un-Christian' language is pervasive, but often it's American money that's perpetuating the idea that homosexuality is against the will of God. That's definitely un-African," she added, referencing allegations that American missionaries in some parts of the continent bear some responsibility for inciting homophobic violence.

Fletcher screened *African Pride* in KwaThema on April 24, the four-year anniversary of Nogwaza's murder. About 200 people, including members of Nogwaza's family, attended the viewing.

A scene near the end of the film shows a homemade sign bearing Nkonyana's photo and the caption "your death sparked our fight against hate."

"All these years she's been helping us fight," said Funeka Soldaat, founder of the Khayelitsha-based advocacy group Free Gender. I think now she just needs to rest in peace."

For Nogwaza, whose murder remains unsolved, the fight continues.

## On charts, Gregorian chant beats secular competition

By Leslie Miller  
©2015 Religion News Service

A new Gregorian chant CD by a group of Benedictine monks in Norcia, Italy, debuted at No. 1 on Billboard's classical music chart in mid-June. The album, *Benedicta*, was also the top overall seller at Barnes & Noble, was No. 2 on

language that touted a "magical calm," the CD sold 2.6 million copies in the U.S. and more than six million worldwide. It was followed by sequels *Chant II* and *Chant III*, among others.

But that was two decades ago, and times have changed — both musically and religiously. Buying albums has become passe. Today's fans graze on music a track at a time on streaming services, like à la carte appetizers. Interest in Christianity continues to decline, according to the latest surveys. So it seems especially paradoxical that an album showcasing the Catholic Church's most traditional form of liturgical prayer would

finally agreed late last year to make a CD.

The first clue was that the monastery's leader, Prior Cassian Folsom, had studied voice at prestigious Indiana University before becoming a monk; he and many of his brothers sound not just prayerful, but musically trained.

And while many monasteries today are full of elderly monks, the clear-voiced Norcia community's "average age is 33 — that's another reason they sound so good," she said. They are "the best of professional choral singers, a community that loves the prayer and the singing."

It doesn't hurt that the album was produced and engineered by multiple Grammy winners Christopher Alder, who has worked with the likes of Plácido Domingo, and Jonathan Stokes, who recorded on-site at the monastery.

"This surpassed anything we thought," said Fitzgibbons, whose labels had three of Billboard's top five Classical Traditional Album Imprints last year.

The monks have an interesting back story, too. Folsom founded the community of 18 men, half Americans, in Rome but the townspeople of Norcia recruited them to move into the ancient monastery there — built on the birthplace of the Benedictines' founder, St. Benedict, and his twin sister, St. Scholastica. The monastery had been continuously occupied from the 10th century until 200 years ago, but no monks had lived there since — until the group arrived in 1998.

De Montfort and international

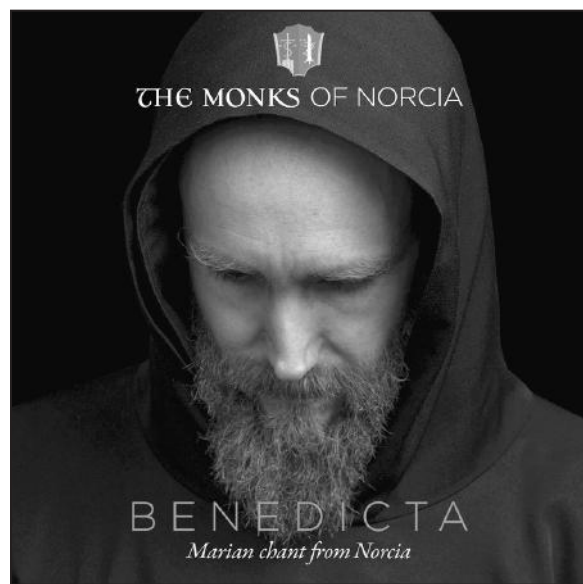
distributors Decca Classics/UMC, the largest distributor of classical music in the world, aren't marketing *Benedicta* as what Fitzgibbons calls "mood music." But she gets feedback from fans who say they find Gregorian chant soothing and relaxing.

"The time that is carved out for this music is very peaceful time," she said, adding that "younger listeners are more open to eclectic music than even in 1994."

Real Gregorian chant is, first and foremost, a form of prayer, based on the Psalms and other ancient texts. It has been "sung over centuries and centuries," said Folsom, and to monks, "chant is part of the air we breathe."

But you don't have to be a monk, or even religious, to understand its timeless appeal.

"Someone who is listening to this without any background, will be drawn, I think, just by the beauty of it," he said. "Beauty, and — I suppose people might say it's somewhat ethereal. . . . They can connect it with some sort of spiritual experience, even without being able to name what that spiritual experience might be."



Amazon and made iTunes' Top 40.

This is not the first time monastic chant has seen secular appeal; the biggest seller to date has been a CD called *Chant*, which became a pop-culture sensation 21 years ago. It featured music recorded in the 1970s and '80s by the Benedictine Monks of Santo Domingo de Silos in Spain, but it didn't attract much attention until re-released in 1994 by Angel Records.

With its whimsical cover illustration of hooded friars floating among the clouds, and marketing

generate such interest.

The co-founder of the small label that put out *Benedicta* believes it's no accident.

"We look for things that are little gems," said Monica Fitzgibbons, of church-focused De Montfort Music and its more eclectic parent company, AimHigher Entertainment.

Fitzgibbons had wanted to record the Norcia monks since she first heard them in 2007 and recognized something special in the small community, which

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# Can cinema take us to ‘promised lands’?

## Screenings & Meanings

Gerald Schmitz



It may be the summer dol-drum but on this ides of July as I travel by train through Siberia (I’m currently in Irkutsk), more sobering reflections seem appropriate when I think of the former Soviet Union and how many political prisoners ended their days here. For many Russian Jews, getting to Israel promised liberty from persecution.

Peace has proved more elusive in that biblical land, perhaps more distant than ever as the surrounding region roils in extremism and violence. Where politics has repeatedly failed, one bright spot is the flourishing Israeli cinema which continues to produce high quality work that doesn’t hesitate to expose inconvenient truths about the country that has become one of the most highly militarized in the world, controlling a large, and largely hostile, non-Jewish population for whom European history’s oppressed have become the new oppressor.

The Israeli-European co-productions discussed below illuminate the Israeli past, present and future — in the first instance through the remembered perspectives of former soldiers; in the second through the eyes of young citizens separated by ancestral divides. The third feature follows the journey of Middle Eastern illegal migrants, Palestinian refugees from Syria, who risk all to get to a European promised land — following a 21st-century “underground railroad” northward.

Director Mor Loushy’s **Censored Voices** (<http://www.censoredvoices.com/>), a Sundance/Berlin/HotDocs selection, retrieves testimonies from a suppressed past that belies the mythologies of heroic victory in the June 1967 “Six-Day War” when Israel defeated the armies of Egypt, Jordan and Syria. According to official propaganda this Jewish David vs. Arab Goliath blitzkrieg — which seized the Sinai, Old Jerusalem, the West Bank and Golan Heights — was a glorious triumph and celebrated as such. But only a week after the war author Amos Oz and editor

Avraham Shapira discovered another reality when they visited some kibbutzim to tape-record the thoughts of soldiers returned from the battlefield. These recordings — 70 per cent of which were censored until now — show little evidence of pride, much less nationalist or religious fervour, even from those who believe the war was a just response to an imminent existential threat. Rather, the subdued voices are almost confessional as they recount a disorienting and dehumanizing experience that included war crimes against civilians as well as wounded and captured enemy soldiers. As one says: “In the war, we all became murderers.”

Oz, Shapira and some of those interviewed, old men after nearly half a century, listen quietly with us as the tapes are played, and in breaking the silence, reveal a country’s ongoing challenge in coming to terms with the full truth and consequences of its conquests and occupations.

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Israel also faces a demographic dilemma. The fact that 1.7 million citizens of the Jewish state are of Arab origin is underscored in Eran Riklis’s **Dancing Arabs**, superbly adapted for the screen by writer Sayed Kashua from his own semi-autobiographical novel. The “dancing” is of the metaphorical kind, between two entangled yet conflicted cultures as experienced by the central character Eyad (played by Razi Gabareen as a young boy, later by Tawfeek Barhom).

In the village of Tira, Eyad grows up in the shadow of warfare (the 1982 invasion of Lebanon) and civil unrest. He’s doted on by his parents and pious Muslim grandmother. He’s proud of his father Salah (Ali Suliman), a fruit seller whose university dreams were dashed when imprisoned for political activities. Indeed he defies the prejudiced stereotypes that prevail in his Israeli government-controlled school, taking the punishment meted out by an exasperated Hebrew teacher for insisting that,

instead of a lowly fruit seller, “My father is a terrorist!” In another telling scene a naive American visitor to Eyad’s class representing “Children for Peace” has his words mis-translated instead into praise for the Israeli state.



**DANCING ARABS** — In the film *Dancing Arabs*, a young Jewish woman, Naomi, played by Danielle Kitzis (right), has a complicated relationship with her Arab friend Eyad, played by Tawfeek Barhom (left).



Avner Shahaf

**CENSORED VOICES** — Director Mor Loushy’s *Censored Voices*, a Sundance/Berlin/HotDocs selection, retrieves testimonies from a suppressed past that belies the mythologies of heroic victory in the June 1967 “Six-Day War” when Israel defeated the armies of Egypt, Jordan and Syria, writes Gerald Schmitz.

Eyad is such a bright boy that when accepted into Jerusalem’s best boarding school as an adolescent in 1988, Salah insists he must go. He embodies the family’s hopes for a better future. It’s a difficult adjustment as Eyad (Ayid in Hebrew) feels like a fish out of water, teased for mispronouncing certain consonants (though that proves to be an advantage at one point), at times a target of anti-Arab slurs. He gets by with the help of increasingly close classmate friends — the lovely Naomi (Danielle Kitzis), and Jonathan (Michael Moshonov), a fellow “misfit” in a wheelchair who suffers from muscular dystrophy but maintains a sharp sense of humour.

Complications arise when Eyad and Naomi develop romantic feelings, because her traditional Jewish parents consider having an Arab boyfriend as worse than the plague and pull her from the school.

The visual details of every scene can speak volumes. We watch Naomi and Eyad in a movie theatre as they take in the opening prologue of Wim Wenders’ pre-1989 Berlin masterpiece *Wings of Desire* (which just happens to be my favourite film of all time). When Eyad uses a phone booth to call her, it’s next to a wall on which is scrawled “Arab! Don’t even think about a Jewish girl!” Later on, when Naomi must consider compulsory military service and wants to serve in the intelligence service, its high security clearance requirements will force her to break off their relationship. She doesn’t want to lie about having no Arab ties. Man-made walls of mistrust exist in many places.

Indeed she treats him like an adopted son. So begins an extraordinary journey indicated by the movie’s other title, **A Borrowed Identity**.

In the Jewish state, having a Jewish identity is a great advantage over being an Arab second-class citizen. I won’t say more except that Eyad is no longer himself. Returning from studying abroad in Berlin, he will find a use for the treasured shrouds of Mecca contained in a blue suitcase bequeathed to him by his grandmother.

The emotionally resonant teenaged triad of Eyad, Naomi and Jonathan reminded me somewhat of Me and Earl and the Dying Girl, though in this case it’s the dying boy that fulfils the story’s promise. *Dancing Arabs*, which I loved even more, also evinces much deeper layers of socio-cultural and political significance in posing the question of whether a Palestinian past can be reconciled with a Jewish future.

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The Italian documentary **On the Bride’s Side**, which won a Human Rights Film Network award at last September’s Venice Film Festival, provides an intimate look at the plight that is driving desperate migrants and refugees from the Middle East to seek asylum in Europe. Co-directors/writers Antonio Agugliaro, Gabriele del Grande, and Khaled Soliman al Nassiry follow the journey five Palestinians and Syrians who have managed to survive crossing the Mediterranean to Lampedusa using Libyan and Egyptian human smugglers, and have made their way to Milan where they are assisted by some Italians, including an activist journalist and several Palestinians with Italian citizenship. Among the five, who are illegals without proper papers, are an older couple and a father and son (an aspiring rapper). Their hope is to travel 3,000 kilometres through the European Union to Sweden which is seen as the most welcoming country for asylum seekers.

The cover story involves creating a fake wedding party with two of the Palestinians dressed up as bride and groom surrounded by an entourage. As they travel across borders — first to Marseille, then through Luxembourg to northern

Germany, from there to Copenhagen and on to Malmo — they risk arrest and deportation; the supporters, who act as trouble-spotting advance scouts, risk prosecution as human traffickers. To enter France they cross a “Death Pass” mountain trail in the Alps used historically by illegal Italian migrants. At one point this involves being pulled up by rope over a cliff and sneaking through a hole in the wire-mesh border fence. Before that there’s a moving scene when they stop at the walls of an abandoned structure, pausing to reflect on their own individual stories indicative of how many tragedies

**Censored Voices**  
(Israel/Germany, 2015)

**Dancing Arabs**  
(Israel/Germany/France 2014)

**On the Bride’s Side**  
(Italy, 2015)

lie behind the statistics. Near where someone has written “*mort aux passeurs*” (death to smugglers), the Palestinian “groom” writes the names of the dead and missing from his harrowing sea voyage. His “bride,” musing about every human’s right to live in freedom, writes simply “no borders.”

At each key stop on this clandestine passage to a promised land of freedom, sometimes travelling in the dead of night, there is a support network and refugee diaspora waiting to celebrate their arrival. These are joyful gatherings that relieve the tensions of the trip itself, of the emotional burdens expressed in the refugees’ prayer: “We have waited a long time, oh God. Until when, oh God?” When they finally get to Sweden without serious incident there is an understandably giddy release of jubilation at the prospect of a new life.

A 2014 update informs us that the father and son were sent back to Italy, probably because the father had been forced to give his fingerprints there, thereby giving a record of his point of entry to the EU. The couple also returned to Italy. But, even if all five are not living happily ever after in Scandinavia, all have been granted political asylum. They have found some peace at last.



# Reaching out to others is a eucharistic blessing

## Liturgy and Life

Anne Strachan



I own many angel ornaments: an angel playing the flute (I played the flute in high school); an angel with her hands clasped together in prayer; another angel holding a chickadee. One of my angel ornaments holds shafts of wheat — shades of a Benedictine monastery on the prairie!

Recently I’ve encountered a lot of street people. (Perhaps some of them are actually angels.) In Nelson, a two-hour drive away, these people stand or sit on corners and in doorways. They usually look me in the eye, smile, and say “thank you” when I give to them. I see a growing number of street people in Nakusp, too.

Sometimes I give to these people, and sometimes I don’t. I feel my own children are struggling, and to help people — especially family members — is a sacrificial offering that is humble and full of love. But can we stretch ourselves to help others as well as our families? Might we reach out to people on the edge of society, even if it’s just

*Strachan is married with three grown children and lives in Nakusp, B.C. She is a Benedictine Oblate with St. Peter’s Abbey in Muenster, Sask., and a member of the Saskatchewan Writers’ Guild.*

with a smile or a brief conversation? We need to be aware of and embrace God’s presence in such people. St. Paul’s letter to the Ephesians says: “There is one body and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.” Indeed, God is in all of us. We need to be humble, gentle, and patient. We might bear with one another in love. Jesus did this, and we can do it too if we follow Jesus’ path.

Jesus didn’t want to be king. He wasn’t into politics. He wanted (and still wants) to do his Father’s will, to reach out to people. The Workbook for Lectors and Gospel Readers 2009 says: “For Jesus, the heart of the eucharist is not any political kingship, but achieving the will of his Father, the one who sent him into the world. The Father’s will is the will those of us who participate in the eucharist today are nourished to follow also.” To attend mass is

<b>Seventeenth Sunday in Ordinary Time July 26, 2015</b>	<b>2 Kings 4:42-44 Psalm 145 Ephesians 4:1-6 John 6:1-15</b>
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nourishing, but only if we then go out into the world and give of ourselves. We need to reach out to family members, and also to the poor and marginal people in society.

John’s gospel tells a compelling story: “When he looked up and saw a large crowd coming toward him, Jesus said to Philip, ‘Where are we to buy bread for these people to eat?’ He said this to test him, for he himself knew what he was going to do. Philip answered him, ‘Six months’ wages would not buy enough bread for each of them to get a little.’

“One of his disciples, Andrew, Simon Peter’s brother, said to Jesus, ‘There is a boy here who has five barley

loaves and two fish. But what are they among so many people?’ Jesus said, ‘Make the people sit down.’ Now there was a great deal of grass in the place; so they sat down, about five thousand in all.

“Then Jesus took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted.

“When they were satisfied, he told his disciples, ‘Gather up the fragments left over, so that nothing may be lost.’ So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled 12 baskets.”

Jesus was radical; he offered himself to all kinds of people, both rich and poor. Jesus inspires us to go out into villages, towns, or cities (even if it’s just Nakusp, Nelson, or Saskatchewan!) to reach out to people. The barley loaves in the gospel were, according to The Jerome Biblical Commentary, “the ordinary food of the poor.” The miracle of the loaves is, in essence, eucharist. When we reach out to help people who are poverty-stricken, this is also a eucharistic blessing.

In the Old Testament Elisha’s servant brings him 20 loaves of barley and fresh ears of grain in a sack. Elisha tells him, “Give it to the people and let them eat.” The servant says that there are a hundred people, and how can this food supply them all? But he gives it to them; they eat it and there are even leftovers! In this story and in John’s gospel, God is trying to tell us to love and care for others. Covenant House, L’Arche — these are a couple of charities we might look into.

I care for my family; I also care about people on the street. And one never knows — they might be angels in disguise! If they aren’t angels, however, they are complex human beings. And we’re connected to them all.

# Ritual has the power to sustain us even when our feelings are negative

## In Exile

Ron Rolheiser, OMI



Today we no longer understand the value and power of ritual. This is more than an individual failing. It’s the cultural air we breathe. In the words of Robert L. Moore, we’ve gone “ritually tone-deaf.” The effects of this can be seen everywhere. Allow me two examples.

First, we see this today in the failure by many couples to grasp the need to formalize their relationship in a ceremony of marriage. They make a private commitment to live together but feel no need to formalize this before a civil authority or inside a church. Their belief is that their love and private commitment to each other is all that’s needed. What does a formal ceremony or a church blessing add to that commitment? The prevalent feeling is that a formal ceremony, ideally even in a church, is nice as a celebration and as something to please others, but, beyond that, it adds little or nothing in terms of anything important. What does ritual contribute to actual life?

We see this same view in many current attitudes toward

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churchgoing, prayer, and the sacraments. What’s the value of participating in something when seemingly our hearts aren’t in it? What’s the value of going to church when we feel it’s meaningless? What’s the value of praying formally when, today, our hearts are a million miles away from what our words are saying? Further still, what’s the value in going to church or in saying prayers at those times when we feel a certain positive repugnance to what we’re doing? Indeed these questions are often expressed as an accusation: people are just going through the motions of church and prayer, parroting words that aren’t really meaningful to them, going through an empty ritual! What’s the value in that? The value is that the ritual itself can hold and sustain our hearts in something deeper than the emotions of the moment.

Matthew Crawford, in his recent book *The World Beyond Your Head*, suggests that ritual acts positively even when our feelings are negative. His words: “Consider as an example someone who suffers not from some ragging emotion of lust, resentment, or jealousy . . . but rather sadness, discontent, boredom, or annoyance. A wife, let us say, feels this way about her husband. But she observes a certain ritual: she says ‘I love you’ upon retiring at night. She says this not as a

report about her feelings — it is not sincere — but neither it is a lie. What it is is a kind of prayer. She invokes something that she values — the marital bond — and in doing so turns away from her present discontent and toward this bond, however elusive it may be as an actual experience. It has been said that ritual (as opposed to sincerity) has a ‘subjunctive’ quality to it: one acts as if some state of affairs were true, or could be. . . . It relieves one of the burden of ‘authenticity.’ . . . The ritual of saying ‘I love you’ . . . alters somewhat the marital scene; it may not express love so much as to invoke it, by incantation. One spouse invites the other to join with her in honouring the marriage, something one could honour. It is an act of faith: in one another, but also in a third thing, which is the marriage itself.”

What Crawford highlights here is precisely “a third thing,” that is, something beyond the emotions of a given moment and our faith in each other, namely, the institution of marriage itself as a ritual container, as a sacrament that can hold and sustain a relationship beyond the emotions and feelings of the moment. Marriage, as an institution, human and divine, is designed to sustain love

inside of and beyond the emotional and affective fluctuations that inevitably occur inside of every intimate relationship. Marriage allows two people to continue to love each other despite boredom, irritation, anger, bitterness, wound and, in some cases, even infidelity. The ritual act of getting married places one inside that container.

Dietrich Bonhoeffer, when preaching at marriage ceremonies, would frequently give this counsel to couples: *Today you are much in love and you feel that love will sustain your marriage. It wouldn’t. But marriage can sustain your love.* Being ritually tone-deaf, we struggle to understand that.

The same holds true for

churchgoing, the sacraments, and private prayer. It’s not a question of going through the motions on days when the feelings aren’t there. Rather it’s going through the ritual as an incantation, as an honouring of our relationship to God, and as an act of faith in prayer.

If we only said “I love you” when we actually felt that emotion and if we only prayed when we actually felt like it, we wouldn’t express love or pray very often. When we say “I love you” and when we do formal prayer at those times when our feelings seem to belie our words, we aren’t being hypocritical or simply going through the motions, we’re actually expressing some deeper truths.

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# Twenty-five years since Oka: Will it happen again?

By Will Braun

It's been a full generation since the scorching summer of 1990 when the military faced off against Mohawk Warriors in the pine forest between the village of Oka and the community of Kanesatake near Montreal. The 78-day armed siege was the most violent and consequential clash between indigenous people and the Canadian state in modern times.

What has changed since then? What hasn't? And why, despite repeated warnings about indigenous unrest throughout the country, has there not been another Oka?

The crisis was sparked by a proposed golf course expansion and condo development that would have turned a Mohawk cemetery into a parking lot. It represented something much bigger — a society divided by race and seething with anger.

The images were jarring: tanks rolled through quiet little communities; automatic weapons were brandished on both sides; white rioters burned effigies of Mohawk Warriors; a convoy of cars carrying Mohawk women, children and elders was pelted with rocks as police stood by; and, most iconic of all, a soldier and Mohawk Warrior stared each other down at point-blank range, generations of tension compressed into the few inches between their steely faces.

Eventually 50 Mohawks and other supporters, surrounded by razor wire and soldiers, decided to burn their weapons and walk out of the treatment centre where they were holed up. They were not surrendering, just going home. They were roughed up, arrested and in the end most avoided legal consequences.

Today, the Mohawk graves lie peacefully among the pines in the cemetery. The golf course was not expanded and the condos were built elsewhere. Ottawa bought the cemetery and 178 other small parcels which are held for the benefit of the Mohawks, though they are not reserve lands. A map provided by Aboriginal Affairs shows the total Kanesatake land base of 908 hectares scattered in bits about a larger area.

Government spokesperson Michelle Perron pointed to an online list of steps taken by the federal government between 1990 and 2010 to address concerns of the Mohawks of Kanesatake. She also said in an email that Ottawa "is currently negotiating a specific claim with the Mohawks of Kanesatake."

Needless to say, the Mohawk relationship with Canada is still badly frayed. And yet, surprisingly perhaps, the situation has not re-escalated to anywhere near the point it reached on July 11, 1990, when a SWAT team confronted a previously peaceful protest on a little dirt road. Nor have other tense situations elsewhere in the

country boiled over to that extent, though Burnt Church, Gustafsen Lake, Ipperwash and Caledonia all involved overt aggression.

People like Justice Murray Sinclair, former national chief Shawn Atleo and retired Armed Forces Colonel Douglas Bland have noted the ongoing potential for violent revolt. Bland, who has written extensively on the topic, including books such as *Time Bomb and Uprising*, has long argued that conditions are ripe for an indigenous insurgency in Canada.

That said, he believes Oka created something of a chill effect among governments, making them less likely to intervene in tense situations. Speaking by phone from Kingston, he said in most cases of confrontation the authorities back down, in part out of a fear of igniting a national uprising.

Last fall, several hundred Cree people effectively evicted Manitoba Hydro personnel from the housing complex at the Jenpeg Dam and maintained control of the grounds for six weeks. Though this was far more confrontational than the peaceful dirt-road blockade near Oka in 1990, governments did not respond to the Cree with force or intimidation or even firm posturing in the media.

Or consider the proposed Enbridge Northern Gateway Pipeline between the Alberta bitumen sands and the B.C. coast, a project the feds once backed with fervour. Leaders representing a couple of dozen First Nations in the region have repeatedly said they are willing to stand in front of bulldozers, literally, to stop the multibillion dollar project. The ones I canvassed during a B.C. trip in 2012 also said they expect to win the battle.

Though Ottawa approved the project last summer, it is still not clear that Enbridge will proceed. It is entirely possible that what could have turned into another Oka — though more peaceful — may well turn into a quiet and very significant victory for indigenous people.

Alanis Obomsawin, the celebrated indigenous filmmaker whose 1992 NFB production *Kanesatake: 270 Years of Resistance* stands as the definitive documentary about the Oka siege, says Oka was a national turning point.

It was "a very tense place to be," she recounted by phone from Montreal about the time she spent behind the barricades. "The warriors and soldiers were often insulting each other . . . one gun shot and you knew there would be a fight."

In a particularly disturbing scene — one later expanded into its own film — Obomsawin shows a convoy of Mohawk community members leaving Kahnawake being pelted with large rocks by white rioters as police stand by. An elderly man who was hit by a large rock later died of a heart attack in hospital.

Now 82, she says that in her extensive travels to First Nations since 1990, people have often expressed gratitude to the Mo-



THE CANADIAN PRESS/Shaney Komulainen

**OKA ANNIVERSARY —** In this iconic photo, Canadian soldier Patrick Cloutier and Saskatchewan Native Brad Larocque come face to face in a tense standoff at the Kanesatake reserve in Oka, Quebec, Sept. 1, 1990.

hawks because governments treated them differently after Oka.

There is still a formidable undercurrent of tension in the country — intense frustration among many indigenous people, sharp animosity among segments of non-indigenous Canada and a federal government that has clearly calculated that the electorate will let it get away without making significant strides in terms of Aboriginal policy (and without responding substantively to the Truth and Reconciliation Commission Report).

## The morality of a cap-and-trade system

By Michael Swan  
The Catholic Register

The Ontario government is steaming ahead with a cap-and-trade system to reduce greenhouse gasses despite a clear warning from Pope Francis about buying and selling "carbon credits."

In his encyclical *Laudato Si'*, the pope expressed concern in paragraph 171 that creating a marketplace for carbon credits could lead to "speculation which would not help reduce the emission of polluting gases worldwide." He called this a "quick and easy solution" that does not "allow for the radical change which present circumstances require."

Ontario policymakers are undeterred, however, as they proceed with plans to bring cap-and-trade to the province.

"When it comes to cap-and-trade systems, the devil, if you will, is always in the details of how the system is designed and how it is implemented," said Lucas Malinowski, a spokesperson for Ontario Environment Minister Glen Murray.

The key, said Malinowski, is in the cap. Setting a cap and then gradually reducing it actually deals directly with the problem of carbon emissions, he said.

By contrast, a carbon tax sets a price for carbon then assumes people will modify their behaviour to avoid paying the tax. Malinowski, however, concedes at least one

But rewatching Obomsawin's jarring and intimate portrait of life on both sides of what was perhaps the most dramatic Canadian event in a generation, it's hard to imagine it happening again today. Society has softened at least a bit. Governments are exceptionally reluctant to point guns at indigenous people. Indigenous people have more power. People like Joe Clark, Paul Martin, Sheila Fraser, Allan Gregg, John Ralston Saul and retired Supreme Court Justice Frank Iacobucci lend their time and moral clout to healing the rift

between indigenous and non-indigenous peoples.

We're not yet back to the image on the treaty medallions that shows two people, one indigenous, one not, standing tall and shaking hands. The Oka country club is not hosting powwows or handing land back to Mohawks to expand their cemetery. But nor are we as a nation staring each other down and seething like the soldier and Warrior in 1990. Collectively, we're somewhere in-between, inching toward reconciliation.

clear benefit to a carbon tax.

"It's certainly easier to implement," he said. "You just put a tax on everything and call it a day. Cap-and-trade is a bit more challenging in that regard. But we believe it is a much more effective option for Ontario."

British Columbia has discovered it's not so easy to predict just how industry will choose to avoid paying the carbon tax. When B.C. imposed its \$30-per-tonne carbon tax in 2008 it hit the cement industry hard. Rather than pay the tax by buying local cement, the construction industry started sourcing its cement from outside the province.

The result was, if anything, higher carbon emissions associated with cement because offshore cement had to be transported into B.C. Finally, earlier this year the government created a \$22-million transition fund to be paid out to B.C. cement producers over three years.

By aligning with Quebec and California in the Western Climate Initiative, Ontario will join a cap-and-trade market that covers 61 million people and more than half of Canada's economic output.

"The system is not designed to benefit the elite," Malinowski said. "The system will be designed to ensure we get reductions in greenhouse gases and do so in a way that is balanced and that does actually encourage innovation, instead of stifling economic growth or

encouraging companies to just move their operations offshore where there may not be as much concern about climate change."

Throughout the encyclical, the pope is skeptical of the magic of markets and the culture of waste and extreme individualism they seem to engender. So when Francis talks about a "ploy which permits maintaining the excessive consumption of some countries and sectors," many readers immediately think of the complexities of cap-and-trade systems.

But that may not be what Pope Francis is talking about, McGill University School of Environment economics professor Christopher Barrington Leigh told The Catholic Register.

A government-regulated cap-and-trade system to reduce total carbon emissions is a very different thing than buying and selling carbon offset credits, he said.

Anyone who has taken a plane ride recently has probably been offered the opportunity to buy carbon credits to offset their share of the carbon produced by their flight. The money goes to organizations that either plant or preserve carbon absorbing forests, often in environmentally fragile and critical places such as the Amazon basin. That sort of thing is both morally and environmentally dubious, according to Barrington-Leigh.

— COMMITMENT, page 13

*Will Braun is a writer from Morden, Man. A version of this article first appeared in Canadian Mennonite magazine.*



# What dialogue looks like: Jewish-Christian relations

Leading up to the October anniversary of the historic document *Nostra Aetate*, the *Prairie Messenger* is featuring “capsule biographies,” which are also posted on the “Catholic-Jewish Relations” section of the *Scarboro Interfaith* website ([http://www.scarboromissions.ca/JC\\_Relations/dialogue\\_partners.php](http://www.scarboromissions.ca/JC_Relations/dialogue_partners.php)). By October there will have been featured material on numerous individuals — Jews and Christians, men and women — who have played key roles in drafting the conciliar declaration, or who have led local, national or international efforts to put *Nostra Aetate*’s vision into practice, through various forms of dialogue, action and scholarship. This is the fourth in the series.

## Judith Hershcopf Banki (1928 - )

Today there is only a small handful of people who can say that they had a first-hand involvement in the process that led to the publication of Vatican II’s declaration *Nostra Aetate* in 1965. Judith Banki is one of those rare individuals — someone who has had a front-row seat for the unfolding of modern Jewish-Catholic dialogue, during Vatican II itself, and as one of its leading voices in the five decades since.



Judith Hershcopf Banki

Born in Brooklyn, New York, in 1928, into a family that she describes as “middle class, politically liberal, Jewish and secular,” Banki studied liberal arts at the University of Wisconsin. “After graduation, I went to the new State of Israel in early 1949 for a two-week visit, stayed over nine months, and almost didn’t come back to the States . . . I was hooked! Israel made a Jew out of me, in terms of historical awareness, sensitivity and commitment . . . It awakened in me a strong sense of identity with the Jewish people — historically and culturally — and a decision to somehow ally myself with the fate and faith of that people. I started learning the language, history and religion of my people, and have been learning ever since.”

In 1955, Banki was interviewed for a position in the Anti-Defamation League’s newly established Department of Interreligious Co-operation. “When she inquired about the nature of the job, Rabbi (Arthur) Gilbert explained that it focused on building bridges of understanding to confront stereotypes and prejudices. Banki replied that though the job sounded wonderful, it was not for her. He pressed her, ‘Why not?’ ‘I have no experience in this field,’ she replied. Gilbert retorted, ‘My dear young lady, there *is* no field.’ ” (Encyclopedia of Women and Religion in North America, p. 1277).

Late in 1959, she joined the

staff of the American Jewish Committee’s department of inter-religious affairs and when, in 1961, Rabbi Marc Tanenbaum became its director, the two of them began a close collaboration that would span more than 20 years. Rabbi Tanenbaum became the AJC’s designated point-person in matters related to Vatican II, and Banki was already working on an AJC memorandum that distilled down the conclusions of a recently completed study of how Jews were depicted in Catholic religious textbooks (one of several memoranda sent by the AJC to Cardinal Augustin Bea in Rome). Cardinal Bea had been tasked by Pope John XXIII with preparing a draft document on the Jews for the Council’s consideration, and the study written by Banki provided tangible examples of the kinds of misunderstandings and misrepresentations that so badly needed revision.

Many historians today agree that the AJC’s memorandum was one of the important catalysts making a strong case that such a document was urgently needed. During the Council, Banki wrote summaries of its deliberations that were published in the annual *American Jewish Year Book*.

In the years after Vatican II, Banki worked closely with Rabbi Tanenbaum (and, from 1968 onward, with his colleague and successor, Rabbi James Rudin), until Rabbi Tanenbaum’s untimely passing in 1992. In the wake of his death, his widow (Dr. Georgette Bennett), colleagues and friends established what would become the Tanenbaum Center for Inter-religious Understanding in New York, to share his humanitarian and religious vision, and to continue his work; as the centre’s website states, “Tanenbaum’s vision is a safe world in which religious differences are respected and daily life reflects the highest values of our shared religious and ethical traditions.”

Judy Banki has been a respected leader on the staff of the Tanenbaum Center since its establishment, and today serves as its Senior Adviser for Inter-religious Affairs. She has been instrumental in collecting, editing and publishing many of Rabbi Tanenbaum’s speeches and writings which were left unpublished at his death, most particularly in the 2002 volume *A Prophet for Our Time: An Anthology of the Writings of Rabbi Marc H. Tanenbaum* (Fordham University Press), which she co-edited with Dr. Eugene Fisher.

In her role as an interfaith scholar and educator, Banki has written numerous articles on Jewish-Christian relations, anti-Semitism and prejudice, including the portrayal of Jews and Judaism in Christian catechetical materials, assessments of Vatican II’s impact in the decades follow-

ing the Council, an analysis of the Oberammergau Passion Play, and responses to several major Vatican documents, including the 1985 Vatican “Notes on the Correct Way to Present Jews and Judaism” and the 1993 statement on the Shoah, *We Remember*. In 1992 she authored a memorial tribute to Rabbi Tanenbaum for the periodical *SIDIC*, published by the Sisters of Zion in Rome.

Judith Banki has been repeatedly honoured for her longstanding commitment to interfaith dialogue, including an honorary doctorate from Seton Hall University in 2001, the Interfaith Gold Medallion from the International Council of Christians and Jews (ICCIJ), the *Nostra Aetate* Award from the National Catholic Center on Holocaust Education at Seton Hill University, and the 2009 Shevet Achim Award from the Council of Centers on Jewish-Christian Relations (CCJR). In 1992, the National Workshop of Christian-Jewish Relations, in recognizing her contributions, said: “No one has done more to shape the nature and meaning of inter-religious relations as we have developed them, perhaps uniquely, in this country than Judith Banki.” Today, although in her mid-80s, she continues to be a much-respected and much-loved figure in Jewish-Christian dialogue, a source of wisdom, and a tireless advocate of interfaith understanding, who shows no signs of slowing down any time soon.

## Pope St. John XXIII (1881-1963)

The man who would go on to become one of the most beloved Catholic leaders of modern times was born into a large peasant family on Nov. 25, 1881, in the village of Sotto Il Monte, in Bergamo, and was named Angelo Giuseppe Roncalli. After his seminary studies, he was ordained a priest in 1904, and was sent to pursue further studies in canon law, and he later served as a professor of church history at the

Turkey and Greece (1935-44), and France (1944-58). During the Second World War, he distinguished himself by his consistent, effective efforts to defend and save many of the victims of the Nazis, especially Jews who were threatened by death. Many historians say that, as a Vatican diplomat, he provided numerous immigration certificates (and, some say, false baptismal papers) which enabled thousands of Jews to escape to safety. In more than one case, his efforts succeeded in the liberation of Jews who had already been deported to concentration camps. Sometimes Roncalli’s efforts involved sympathetic Nazi officials, such as the German Ambassador to Turkey, Franz von Papen; Roncalli would later write that von Papen’s actions had allowed Roncalli to try to save the lives of 24,000 Jews. In 1944, Isaac Herzog, the Chief Rabbi of Jerusalem, wrote to Roncalli:

“I want to express my deepest gratitude for the energetic steps that you have taken and will undertake to save our unfortunate people, innocent victims of unheard of horrors from a cruel power which totally ignores the principles of religion that are the basis of humanity. You follow in the tradition, so profoundly humanitarian, of the Holy See, and you follow the noble feelings of your own heart. The people of Israel will never forget the help brought to its unfortunate brothers and sisters by the Holy See and its highest representatives at this the saddest moment of our history” (Letter dated Feb. 28, 1944).

In December of 1944, shortly after the Allied liberation of France, Pope Pius XII named Archbishop Roncalli as its new nuncio. Eight years later, in November 1952, he was informed that he had been named a cardinal by the pope, and had been nominated as the new Patriarch of Venice, a role he assumed in 1953. After the death of Pius XII in October 1958, he took part in the conclave that elected

him pope on Oct. 28.

Many assumed that, as an old man, his papacy would be short and uneventful. However, his choice of papal name — John XXIII — was surprising to many, since the *previous* pope John had been a 15th-century antipope, and subsequent popes had shied away

from the name, as if it were tainted. However, it was perhaps an early indication of other surprises that his papacy might hold.

In January 1959, Pope John surprised the Catholic Church, and the



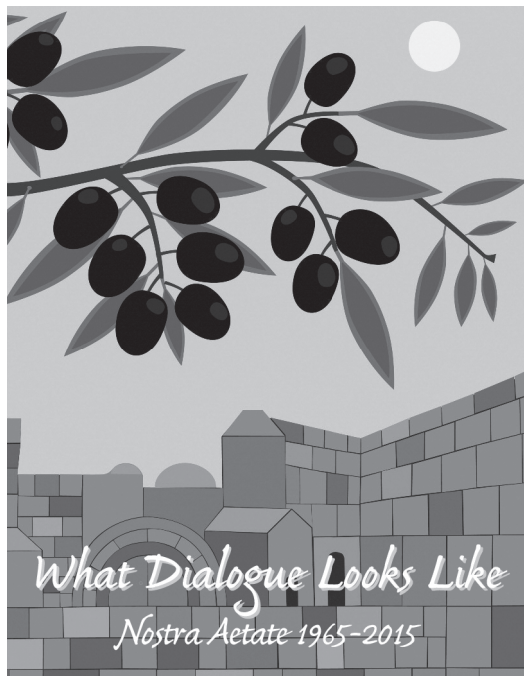
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**BELOVED POPE — Angelo Giuseppe Roncalli became one of the most beloved Catholic leaders of modern times, Pope John XXIII.**

world, with the announcement that he intended to call an ecumenical council of the world’s Catholic bishops, to begin in 1962. It was intended to foster a new dialogue between the church and the world, and to promote *aggiornamento* (“updating”) where necessary. One of the key areas where John XXIII sought to renew Catholicism was in its attitude toward Judaism. Early on in his papacy, he ordered the adjective “perfidious” (“faithless,” sometimes interpreted as “treacherous”) removed from the solemn Good Friday “Prayer for the Conversion of the Jews,” and, when a cardinal accidentally reinserted it during the 1960 Holy Week services at the Vatican, Pope John asked him to repeat it, in the corrected version.

In June 1960, Pope John received the French Jewish historian Jules Isaac in an audience at the Vatican and, in response to Isaac’s plea that the upcoming Council discuss a rethinking of Catholic attitudes toward Jews, he promised action, and commissioned Cardinal Augustin Bea to form a team of scholars who could begin to draft a document on Judaism for Vatican II. That document, after considerable debate and reworking, would eventually become *Nostra Aetate*, the Council’s landmark 1965 declaration on non-Christian religions.

Sadly, Pope John would not survive long enough to see the end of the Council; he died of cancer on June 3, 1963, and was widely mourned in the Jewish world. In September 2000, Pope John Paul II declared him Blessed, and he was canonized as a saint by Pope Francis in April 2014. Yad Vashem (the International Holocaust Memorial in Jerusalem) is currently considering the possibility of naming John XXIII as one of the Righteous Among the Nations, for his wartime efforts to save Jews.



local seminary. During the First World War, he served as a stretcher-bearer, a role that brought him face-to-face with the brutal reality of modern war and its victims.

In 1925, Angelo Roncalli began his career in church diplomacy; he would serve, in turn, as the papal nuncio to Bulgaria (1925-35),



# Most important wedding memory is of radiant couple

## Around the Kitchen Table

Donald Ward



Anyone who knows me will likely be expecting a column about my daughter's wedding, and I will not disappoint. By all accounts, it was a memorable event. The trouble is, I can't remember much of it.

Brigid Ward of Saskatoon married James Ainsworth of Hull, Yorkshire, on June 20. James's parents came from England for the event, and we had a pleasant few days together before they embarked on a tour of Western Canada. That much I do remember.

I remember the ceremony, too. It was brief and simple, performed by family friend Rev. Demetrius Wasylyniuk, OSB, whose voice carried beautifully in the small chapel at St. Thomas More College. James's father acted as best man. The bulk of the congregation was relatives — aunts, uncles and first cousins — with a smattering of close friends.

The bride was barefoot. That was the only non-negotiable aspect of the ceremony, she told me. No one commented on it. I doubt that anyone noticed. She wore a white dress that she made herself. There was no mass, as most of those attending were non-Catholics.

My other daughter, Caitlin, was maid of honour. Caitlin told me later that she nearly caught my eye while Brigid and James were exchanging vows, and if she had she would have started crying. I was avoiding catching her eye for the same reason.

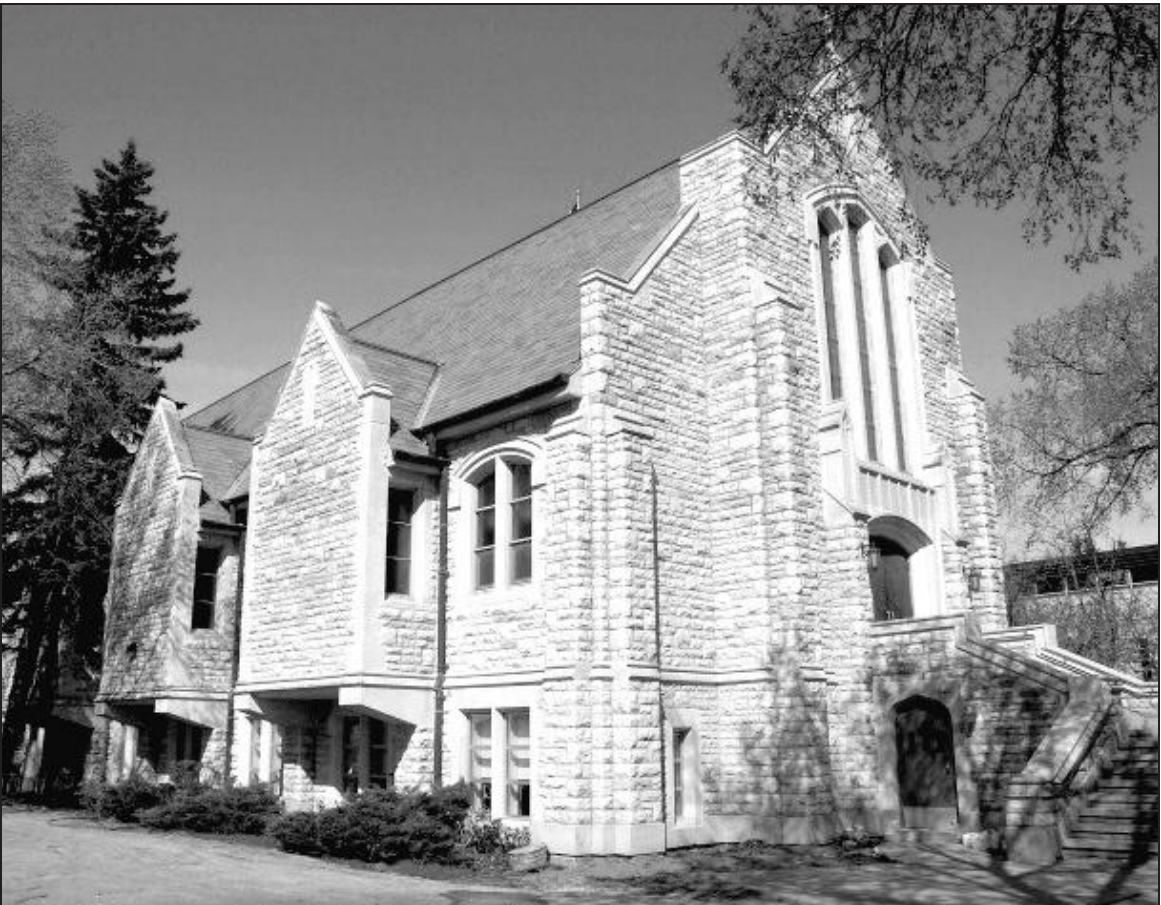
In planning the wedding,

Brigid had assumed that the less I knew about it, the better. It was wise of her. Fathers of the bride should not involve themselves in their daughters' wedding plans. Their chief function is to show up. In more traditional weddings they escort their daughters down the aisle to symbolically "give them away," but other than that they should lie low and say nothing.

I didn't give Brigid away because, as I had pointed out to her years ago, I didn't own her. She is my beloved daughter and a mature feminist. I was not about to hand her over to another man as if she were a piece of property, as women all too often are treated, even in these enlightened times. As the ceremony started, Brigid and James escorted each other down the aisle to stand as equals before the altar and before God.

Having got through the ceremony without seriously embarrassing myself, I thought the rest of the day would be clear sailing. But here is where my memory breaks down. I remember standing at the chapel door with the newly married couple, greeting the guests as they filed out. There was only one I hadn't met before, a nephew's partner whose name I didn't catch. The nephew had missed the ceremony because of a sewer backup at home, but he came to the reception later that evening.

The period between the wedding and the reception is vague in my mind. I remember carving a roast of beef. I know that Brigid



STM

A WEDDING DAY — Donald Ward's daughter Brigid was recently married at the chapel at St. Thomas More College in Saskatoon.

and James went with the photographer to have their pictures taken in various venues, but only because I was told. I know that my godson Bernard and his wife Emily came from Toronto for the wedding, and I know that Brigid was especially happy to see them; Bernard's mother is my godmother, and our two families have been close over the years. Other than that, the afternoon is a blank. I don't remember if I kept my suit on the whole time or if I changed to carve the roast, but Caitlin remarked that I did it with a single-mindedness that amused her.

The reception, too, is unclear. I have a general impression of wandering from table to table, speaking with friends and greeting relatives. There was a brief announcement to the effect that there would be no announcements or speeches.

I ate nothing, though there was plenty to eat if I had wanted to. I noticed that my brother-in-law had grown a beard. There was a lot of hugging going on. My brother Rick gave me a fountain pen he had fashioned on his lathe. Later on, a friend gave us a ride home as the bride and groom

repaired to their hotel for the night.

Looking back on it, I realize that the events of the day and evening are vague in my mind because I was overcome with happiness and gratitude — drunk with joy, in fact. If I had allowed myself to pay too close attention I would have burst into tears.

Colleen and I love James and

are happy to welcome him into the family. Brigid made an excellent choice, we feel, and so did James.

I may have few memories of their wedding day, but I will never forget the pair of them, radiant at the altar as they greeted the world as husband and wife, and I will never lose the gratitude I started to feel at that moment.

## Commitment is to being transparent, accountable

Continued from page 11

It certainly is possible for large corporations to game the system under cap-and-trade, as early European experiments have shown. But Barrington-Leigh, who calls the Quebec system "beautifully designed," rejects the cap-and-trade versus carbon tax argument.

"The correct policy is absolutely certainly to have a tax in the short term and make a smooth transition to a cap in the long term," he said. "There's nothing wrong with having a tax and a cap

at the same time."

One way to combine cap-and-trade with a carbon tax is to set a minimum price for excess emission permits. That's an option Ontario is considering, Malinowski said. Ontario is going into cap-and-trade with its eyes open, he said.

"Ontario and Quebec did commit to having the system be transparent and accountable and effective," Malinowski said. "We very much stand by that commitment, for people to believe that this isn't just a shell game."

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## Church launches Proclaim '15

The Catholic Church in England and Wales is taking up Pope Francis's invitation to evangelize.

In his Apostolic Exhortation, *The Joy of the Gospel*, the pope writes: "I wish to encourage the Christian faithful to embark upon a new chapter of evangelization marked by joy, while pointing out new paths for the church's journey in years to come."

In his recent visit to Paraguay, the pope enlarged on how to evangelize. He said, "We cannot force anyone to receive us, to welcome us; this is itself part of our poverty and freedom. At the same time, no one can force us not to be welcoming, hospitable in the lives of our people. No one can tell us not to accept and embrace the lives of our brothers and sisters, especially those who have lost hope and zest for life."

He pointed out that mission, evangelization and sharing the faith are not programs. People are not converted by arguments, he said. "You convince them by learning how to welcome them." In his Apostolic Exhortation he quoted Pope Benedict XVI who said we evangelize not by force but by attraction.

This is the strategy being implemented by the bishops of England and Wales in a new initiative called Proclaim '15. It was launched July 11, the feast of St. Benedict. It was the Benedictine monk St. Augustine of Canterbury who initiated the first evangelization of England at the beginning of the sixth century and who is considered the founder of the English Church.

In a letter to parishes, Cardinal Vincent Nichols, Archbishop of Westminster, said Proclaim '15 is being launched "to support, inspire and encourage new expressions of parish evangelization. He added that it is designed "to affirm the good work that is already being done by the Catholic community, and to provide resources and events to profile and develop new expressions of Catholic joy and missionary outreach."

Part of that support includes prayer vigils in parishes, a national Evangelization Conference, and Internet resources.

In a July 7 press conference, Nichols distinguished proselytizing from evangelizing.

He said, "Proselytizing is a one-way street. It is

saying, 'I have got something you must have, and I'm going to make you receive it whether you like it or not.'"

"Evangelization is essentially an invitation," and it is an invitation which will draw people closer together in their humanity, in their human experience. "We don't go in for doorstep evangelization," he said, "because it is impossible without a relationship, and you don't begin to form a relationship of lasting quality if it stays on a doorstep."

A 2013 BBC News Magazine article noted that baptisms — one's initiation into the church — are in decline in England. One in three infants was baptized into the Church of England in 1980, but by 2011 that had fallen to just over one in 10.

The Catholic Church experienced a major drop-off in baptisms between 1964 and 1977, when the number halved. There has been a far gentler downward trend over the past three decades, recently stabilizing at about 60,000 baptisms a year.

This, and the living out of one's baptism with joy, is the challenge the church in England and Wales is facing. — PWN

## New policy of Sask. physicians and surgeons is 'pretty confusing'

### Building a Culture of Life

Mary Deutscher



It's summer. And if you're anything like me, you're probably beside yourself with excitement because the College of Physicians and Surgeons of Saskatchewan (CPSS) has opened a new public consultation on their Conscientious Objection policy!

Having spent the past two years of my PhD studies devoted to the topic of conscience issues in health care, there is one thing I can tell you: This policy is pretty confusing stuff. Given that the

policy is intended to provide "clear guidance to physicians and the public" in situations where a patient wants a treatment that his or her doctor is morally opposed to providing, I thought it would be worth it to spend some time clarifying a few things before I encourage everyone to join in the consultation.

As it stands, there are many good points in the policy and it is evident that a lot of energy has been put into its development.

However, there are still a few wrinkles that need to be smoothed out.

First, there is a lot of ambiguous language in the policy. For example, the policy says that doctors will need to "make arrangements" for their patient to receive morally contentious treatments. What exactly does this mean? Does it include making a formal referral? Will it force physicians to become accomplices in actions they believe are morally wrong?

As I mentioned, the whole purpose of this policy is to provide clear guidance, so it will be worth the effort to reword it in a way that more clearly outlines a doctor's obligations. The policy could read something along the lines of: "the physician must provide the patient with information to allow the patient to arrange timely and effective access to

medical service." This wording actually comes from a flow chart created by the CPSS to clarify the policy, so I hope the Council will be open to using it.

Second, the policy runs into a few problems in its section on emergency care. This section begins with a fair statement that "physicians must provide care in an emergency, where it is necessary to prevent imminent harm. . . ." However, it goes on to use more ambiguous language, requiring the physician to provide treatment to safeguard a patient's "health and well-being" and to provide treatment that must be "provided within a limited time to be effective."

To the average person this phrasing may seem harmless, but it is much more problematic if you start thinking like someone deliberately looking for loopholes (i.e., a lawyer). Imagine a scenario: A woman comes into a rural clinic looking for a chemical abortion. She is in the early stages of her pregnancy, but needs to use the pills soon if they are going to be effective. There is no other doctor in her town, and a trip to the next closest doctor is not possible for her. The current wording of the CPSS policy will require the doctor in this example to participate in this woman's abortion because the

pills must be "provided within a limited time to be effective."

Much of the language used in the section on emergency care is unclear and unnecessary. Patients should be protected from imminent harm, but they do not have a right to demand whatever they want from their physicians.

The CPSS's public consultation will only be open until Aug. 7. This summer consultation does not leave Saskatchewanians with a lot of time to respond, particularly because we all shut our brains off for the month of July. There's also the problem of this issue being so complicated that the average person will find it remarkably difficult to express their opinions. But don't worry. I can help!

I have written many formal letters to many different official bodies this year, and I've found that the best approach has been to write a first draft that sounds like an eight-year-old's letter to her pen pal. If I were to sit down today to write a letter to the CPSS, the first draft would sound something like this:

"Hi. Thanks for asking for my feedback. There are a lot of good things in your new draft, but it sure is confusing. Could you use sim-

— EMERGENCY, page 15

## Ontario court rules against law school

By John Carpay, Calgary  
Troy Media

The Ontario Superior Court of Justice dealt a harsh blow against the basic freedoms of all Canadians recently, by upholding the decision of the Law Society of Upper Canada (LSUC) refusing to recognize the law program of Trinity Western University (TWU). TWU is a private evangelical Christian university in Langley, B.C.

The Federation of Law Societies of Canada has approved the law program of TWU as meeting academic and professional standards. The LSUC admits there is nothing wrong with TWU's law program; its graduates will be fully competent to practise law. But the LSUC claims that TWU's code of conduct discriminates against the LGBTQ community. The code prohibits numerous legal activities, such as vulgar or obscene language, drunkenness, viewing pornography, gossip and sex outside of the marriage of one man and one woman.

*Carpay is president of the Justice Centre for Constitutional Freedoms, which intervened in Trinity Western University vs. Law Society of Upper Canada. www.troymedia.com*

Nobody, however, is required to submit to TWU's standards. Students voluntarily decide to study law (or teaching, nursing, etc.) at TWU rather than at another university.

The LSUC is correct in observing that a married same-sex couple could not study law at TWU. But the same holds true for any unmarried people who do not wish to practise celibacy, not to mention marijuana smokers, heavy drinkers, pornography-viewers and the foul-mouthed.

The court's "discrimination" mantra is a half-truth, which, as Canadian humorist Stephen Leacock once said, is like half a brick: It will carry further. TWU "discriminates" against anyone who disagrees with a traditional religious moral code. Every charity, political party and ethnic association discriminates against those who disagree with its select beliefs or practices. Forcing majority beliefs on organizations destroys the distinct characteristics of each one, and attacks the authentic diversity that is the hallmark of a free society like Canada.

The LSUC does not require Ontario's lawyers to espouse "correct" views on sex and marriage. Nor is there any evidence that Christian, Muslim, Orthodox

Jewish and other religious lawyers treat LGBTQ people poorly. Yet the LSUC — now with the court's approval — won't recognize a law degree solely because the person who earned that degree decided, while studying law, to join others in a religious community where people share a personal commitment to traditional marriage. The LSUC welcomes Christians to the Ontario Bar as individuals, but not if these same individuals chose to join a community and practise traditional morality while studying law.

The court has now ruled, effectively, that those who disagree with TWU's beliefs about sex and marriage are able to use government's coercive powers to impose their own moral beliefs on this private and voluntary association.

— DENIED, pg 15



CNS/Paul Haring

**POPE FRANCIS GREETES YOUNG GIRL IN SANTA CRUZ, BOLIVIA** — Pope Francis greets a young girl as he participates in the second World Meeting of Popular Movements in Santa Cruz, Bolivia, July 9.



Reader grateful for panoramic view of Christianity

**The Editor:** I often clip Gerald Schmitz’s column, Readings and Meanings, to keep in mind movies worth seeing. I am thankful for his conscientious account of the festivals, especially his admiration of documentary films. But I am writing now in response to his May 20 review of the new Garry Wills’ book, *The Future of the Catholic Church*. Although I am not a Catholic, I have several of Wills’ books in my library and they all bear rereading. The future of the Catholic Church, however, seemed too partisan an interest for me — until, that is, I read Schmitz’s review, and now I would like to read Wills’ book after all. I am always grateful to writers from the western Christian tradi-

tion who have a panoramic view of Christianity, acknowledging the undivided church up to the 11th century, the centrality of the Greek language in the Roman Empire and the early church, the church’s “sources” in the theology worked out in the early councils in the East and by the Church Fathers, the fraud perpetrated by the forged Donation of Constantine, the disputed “primacy” of Peter and so on. A couple of quibbles about statements in the review: although Emperor Constantine (a saint in the Eastern Orthodox and Eastern Catholic Churches) is venerated for having lifted the persecution of Christians in the empire by the Edict of Milan in 313 CE, it was Theodosius I (347-395 CE) who

effectively made Nicene Christianity the official state church of the Roman Empire. About Gregory Baum, it is true that his mother was Jewish but his father was a German Protestant and I understand from an interview I did with Baum some years ago, he was raised a Protestant and it was from Protestantism that he converted to Roman Catholicism. In the end, however, we all go back to Paul, as Wills argues. I quote too from his earlier book, *What Paul Meant*: “He (Paul) retained the core value of the Jewish Law, as both Jesus and he affirmed it. ‘The entire Law is fulfilled in this one saying, ‘Love your neighbour as yourself.’ ” (Gal 5:14) — **Myrna Kostash, Edmonton**

Christians are called to be lovers of the truth

**The Editor:** A letter in the June 10 *Prairie Messenger* said the church needs to listen and learn from the homosexual community. We are all called to be lovers of the truth and follow our Lord who is the Way, the Truth and the Life. Then, according to his sixth commandment, “Thou shall not

commit adultery,” we are forbidden all thoughts, words and deeds contrary to marriage between a man and a woman. To contravene his just and holy law brings death to the body and eternal suffering to body and soul, as in Sodom and Gomorrah. The spiritual Works of Mercy

are “instruct the ignorant, counsel the doubtful (uncertain or lacking in clarity), correct sinners, be patient with those in error or do wrong (but always being truthful), forgive offences, comfort the afflicted and pray for the living and the dead.” — **Dolores Flaskay, Calgary**

Pope defends rights of poor and of Earth

Continued from page 1

itself — our sister, Mother Earth, as St. Francis would say — also finds it intolerable.” At the meeting, sponsored by the Vatican and organized with the help of Bolivian President Evo Morales, Pope Francis shared the sense of urgency shown by participants, who adopted a long statement of commitments promising to mobilize in the defence of the rights of the poor and of the Earth. “Time, my brothers and sisters, seems to be running out; we are not yet tearing one another apart, but we are tearing apart our common home,” the earth, he said. “Perhaps the most important” task facing the world today, the pope said, “is to defend Mother Earth. Our common home is being pillaged, laid waste and harmed with impunity. Cowardice in defending it is a grave sin.” “Today, the scientific community realizes what the poor have long told us: Harm, perhaps irreversible harm, is being done to the ecosystem,” Pope Francis said. “The earth, entire peoples and individual persons are being brutally punished” by the effects of pollution, exploitation and climate change. “And behind all this pain, death and destruction there is the stench of what Basil of Caesarea called ‘the dung of the devil’ — an unfettered pursuit of money,” the pope said. When money becomes a per-

son’s god, he said, greed becomes the chief motivator of what people do, permit or support. In the end, he said, “it ruins society, it condemns and enslaves men and women, it destroys human fraternity, it sets people against one another and, as we clearly see, it even puts at risk our common home.” In a talk that had harsh words for those who exploit the poor or destroy the environment, Pope Francis also very formally spoke to the indigenous people present about the Catholic Church’s co-operation with the Spanish and Portuguese who settled much of the Americas. “I say this to you with regret: Many grave sins were committed against the native peoples of America in the name of God,” the pope said. “Here I wish to be quite clear, as was St. John Paul II: I humbly ask forgiveness, not only for the offences of the church herself, but also for crimes committed against the native peoples during the so-called conquest of America.” At the same time, Pope Francis asked the meeting participants to recognize that many Catholics — priests, nuns and laity — willingly gave their lives in service to the continent’s peoples. Most people, including the poor participating in the Santa Cruz meeting, he said, wonder how they can make a difference in the face of such huge problems and an economic system that seems to shrug off any effort at accountability.

The pope urged participants to look to Mary, “a humble girl from small town lost on the fringes of a great empire, a homeless mother who turned an animals’ stable into a home for Jesus with just a few swaddling clothes and much tenderness.” The pope and the Catholic Church do not have a program or “recipe” for solving the problems of injustice and poverty in the world, he said. But it is clear that the economy should be “at the service of peoples. Human beings and nature must not be at the service of money.” “Let us say ‘no’ to an economy of exclusion and inequality, where money rules, rather than service. That economy kills. That economy excludes. That economy destroys Mother Earth,” he said. The change the popular movements are working for and the inspiration for Catholic social justice efforts cannot be an ideology, he said; it must be about people. A person with a heart, the pope said, is moved not by cold statistics, but by “the pain of a suffering humanity, our own pain, our own flesh.” Pope Francis said the goal must be the creation of “a truly communitarian economy, one might say an economy of Christian inspiration.” Its hallmarks are respect for human dignity, guaranteeing a right to land, housing and work, but also access to education, health care, culture, communications and recreation.



Barkman

Roses

When searing heat beats down from day to day,  
and hot dry winds evaporate small hope,  
then trust is the oasis of the soul,  
for faith still knows  
the desert shall rejoice  
and \*blossom as the rose.

By Alma Barkman

\*Isaiah 35:1 NRSV

Emergency care too broad

Continued from page 14

pler language so I can understand it? Also, it really bothers me that you have expanded emergency care to include things that I don’t think belong there. I’m not sure how you should reword the policy, but my friends at the Christian Medical and Dental Society do. You should listen to them because I’m afraid that some of my doctor friends will move away if you don’t. That will make me sad. Thanks again!” Despite the summer months being upon us, I hope many *Prairie*

*Messenger* readers will take the time to participate in the CPSS’s public consultation. The CPSS can be reached by mail or through their website, [www.cps.sk.ca](http://www.cps.sk.ca), and more information can be found by visiting the Christian Medical and Dental Society at [www.cmdscanada.org](http://www.cmdscanada.org). Again, the deadline for feedback is Aug. 7. All feedback will be good feedback, whether it is written in the style of a PhD student specializing in conscience issues in health care, or in the style of an eight-year-old who just wants to get her point across.

Evangelicals denied freedom

Continued from page 14

Celebrating this facile ruling as another victory for gay equality rights ignores the fundamental freedom of all Canadians to create, join and maintain the voluntary associations of their own choosing. It ignores the importance of this freedom to gay people, who in the 1960s and 1970s relied on freedom of association to meet in support groups, hold parades and form civil rights groups. In their time and place, gay people were as out of sync with mainstream society as evangelical Christians are today, and faced the same calls to be denied equal legal access to employment and their own liberty. The court’s logic could be used by fundamentalist Muslims or Christians to force ideological changes on Out For Kicks, Vancouver’s LGMTQ-friendly soccer league, by complaining that its gay-positive

beliefs “discriminate” against people who see gay sex as sinful. Before testifying in court, a witness promises to tell “the truth, the whole truth and nothing but the truth.” A half-truth does not provide the reliable evidence needed for a just ruling. Grounded in the half-truth of TWU “discriminating” against the LGBTQ community, and ignoring the whole truth that every voluntary association in Canada’s free society “discriminates” against those who disagree with the association, the court’s reasoning is flawed because it lacks a solid basis in reality. It diminishes Charter freedoms through a misguided understanding of “equality” as a legal right to impose changes on an association that one disagrees with. This ruling against TWU’s Charter freedoms also undermines the freedom of every other voluntary group. It hurts all Canadians, including religious communities and the LGBTQ community.

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# Pope visits notorious Bolivian prison, brings hope

By David Agren

SANTA CRUZ, Bolivia (CNS) — Pope Francis visited one of Latin America's most notorious prisons, calling himself "a man who was and is saved from his many sins."

"I couldn't leave Bolivia without seeing you, without sharing the hope and faith given in the cross," he told people at Palmasola prison in Santa Cruz.

Speaking on the final morning of his less than 48-hour visit to Bolivia, the pope called for con-

version and a changing of attitudes among inmates in their relations among each other and the broader society, which often views such populations with suspicions.

"When Jesus becomes part of our lives, we can no longer remain imprisoned by our past," Pope Francis said. "Instead, we begin to look to the present, and we see it differently, with a different kind of hope."

The visit again reflected the pope's preoccupation for prison populations, who, in Latin America, often serve their sentences in

overcrowded and violent facilities — if they're sentenced at all.

Palmasola has an especially notorious reputation, especially after a 2013 incident in which a gang armed with improvised flamethrowers killed 31 inmates and left more than 30 others badly burned.

Three inmates told Pope Francis of their tribulations inside the prison.

"I consider this place to be Sodom and Gomorrah. There is no control here," Leonidas Martinez, who has spent 18 years in Palmasola, told Pope Francis. "No authority does anything to stop any of this abuse."

Papal well-wishers lined a muddy road to the prison, where families of the inmates say they have to pay for everything on the inside — including food and places to sleep. The prison is open for the most part, families say, with an economy of shops, services and food spots set up; the wives and children of some inmates live on the inside.

The prison ministry reports 84 per cent of inmates have not been convicted of any crimes. Overcrowding in prisons tops 300 per cent. Access to justice is limited, and inmates are forced to pay the transportation costs or give gas money to attend their court days.

"(It's) judicial terrorism," while those with money pay for lawyers and exit quickly, said Analía Parada, who spoke for the female prison population, which included "many pregnant women."

Prison officials spend the

equivalent of 87 cents per prisoner per day on food, forcing families to feed and maintain their loved ones on the inside.

"You can imagine the kind of food we're being given," inmate Andres de Jesus Cespedes, 19, told Pope Francis.

Equally difficult for the inmate population, most of whom have not been sentenced, "No one knows how long they will be here," he added.

Officials of the Bolivian bishops' prison ministry were blunt in their assessment of the problems in Bolivia's prisons.

"Holy Father, we have to tell you with the prophetic voice of a committed church: It's a scandal for Bolivia," said Archbishop Jesus Juarez Parraga of Sucre, president of Caritas Bolivia and national director of its prison ministry.

"We see in (the inmates) the contradictory signal of being victims and victimizers, the evidence of a society that produces poverty, inequality and violence; the weakness of morals in the family, education and even in religions," he said.

The papal visit, Juarez added, "makes real and present the words of Jesus: 'I was in prison and you came to visit me.'"

Pope Francis called for solidarity with prison populations, but also for inmates to show solidarity among themselves.

"Being imprisoned, 'shut in,' is not the same thing as being 'shut out.' Detention is part of a process



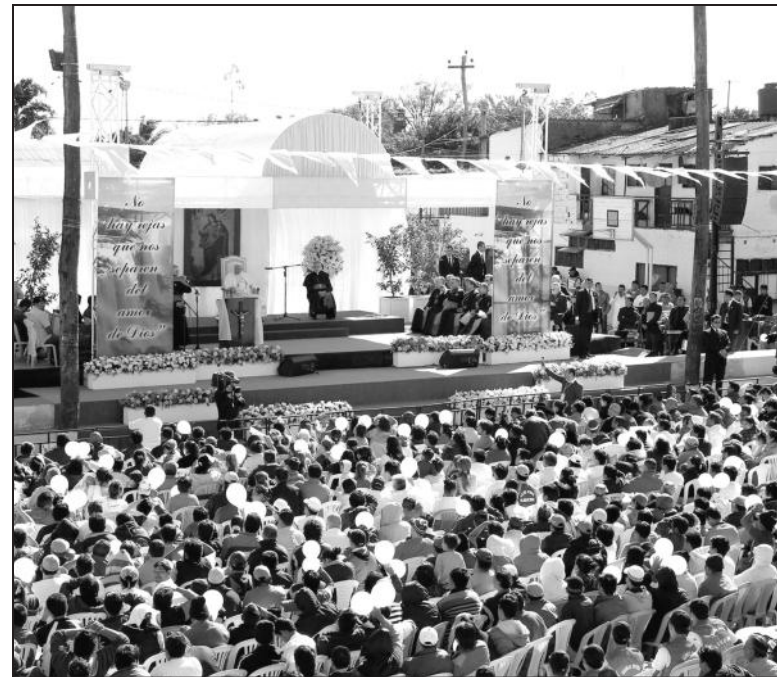
CNS/Paul Haring

**BOLIVIAN PRISON — Pope Francis greets a woman during a ceremony in Palmasola prison in Santa Cruz, Bolivia, July 10.**

of reintegration into society," Pope Francis said. "The way you live together depends to some extent on yourselves. Suffering and deprivation can make us selfish of heart and lead to confrontation."

"Do not be afraid to help one another. The devil is looking for rivalry, division, gangs."

The pope ended his speech by asking the inmates to pray for him, "because I, too, have my mistakes, and I too must do penance."



CNS/Paul Haring

**POPE FRANCIS VISITS PRISON IN BOLIVIA — Pope Francis visits Palmasola prison in Santa Cruz, Bolivia, July 10. It is noted as one of Latin America's most notorious prisons. The prison ministry reports 84 per cent of inmates have not been convicted of any crimes. Overcrowding tops 300 per cent.**

## Church called to bring hope, zest for life

By Cindy Wooden

ASUNCION, Paraguay (CNS) — Christians cannot force anyone to believe, but at the same time, no one can force Christians to stop being welcoming, loving and living in solidarity with others, Pope Francis said.

On the last day of his July 5-12 visit to South America, Pope Francis celebrated mass with close to one million people at Asuncion's Nu Guazu Park.

Artist Koki Ruiz designed the altar and stage, which was made of coconuts, corn cobs, gourds and other plants and vegetables. The artist built the massive structure at his studio and brought it to the park in pieces. As he assembled it, he allowed members of the public to sign the coconuts and write their prayer intentions on them.

The fruits of the earth and the expressions of local culture were obvious at the mass with its prayers in Guarani, a native language, and with a variety of traditional hymns and percussion-punctuated songs.

Tens of thousands of people from Argentina, including President Cristina Fernandez de Kirchner and Greek Orthodox Metropolitan Tarasios of Buenos Aires, also attended the mass.

"Our communion with God always brings forth fruit, always gives life," Pope Francis said in his homily.

A firm trust in God, he said, is

learned within a family and within a community that has experienced the transforming power of God's grace and knows it is called to share that grace with others.

"One thing is sure: We cannot force anyone to receive us, to welcome us; this is itself part of our poverty and freedom," the pope told the crowd. At the same time, no one can "force us not to be welcoming, hospitable in the lives of our people. No one can tell us not to accept and embrace the lives of our brothers and sisters, especially those who have lost hope and zest for life."

Mission, evangelization and sharing the faith are not programs, he said. They flow from a way of living in response to God's blessings.

"How many times do we see evangelization as involving any number of strategies, tactics, manoeuvres, tech-

niques, as if we could convert people on the basis of our own arguments?" he asked.

The day's Gospel reading from St. Mark, which tells of Jesus sending his disciples off two by two to cast out demons and heal the sick, makes it clear that "you do not convince people with arguments, strategies or tactics. You convince them by learning how to welcome them," the pope said.

The church is blessed, the pope said, when it welcomes people of different cultures and when it welcomes sinners. "That is why we must keep our doors open, especially the doors to our hearts."



CNS/Paul Haring

**POPE BLESSES RINGS OF COUPLE — Pope Francis blesses the rings of a couple as he arrives to lead a meeting with young people along the waterfront in Asuncion, Paraguay, July 12. It was his final major public engagement of his weeklong pilgrimage to Latin America. The gathering included a multimedia representation of the realities of young peoples' lives in Paraguay.**

## Catholic leaders urge U.S. Congress to help ex-prisoners

WASHINGTON (CNS) — Miami's archbishop and the head of Catholic Charities USA urged Congress to pass legislation they say would help more than 650,000 men, women and juveniles who re-enter society each year from prisons, jails and detention centres.

"Those who return to our communities from incarceration face significant challenges. These include finding housing and stable employment, high rates of substance abuse, physical and mental health challenges and social isolation," said Archbishop Thomas G. Wenski and Dominican Sister Donna Markham.

The archbishop is chair of the U.S. bishops' Committee on Domestic Justice and Human Development and Markham is president of Catholic Charities.

They made the remarks in a July 8 letter to Republican Senator Charles E. Grassley of Iowa and Democratic Senator Patrick J. Leahy, who are chair and ranking member, respectively, of the Senate Judiciary Committee.

The two Catholic leaders wrote in support of the reauthorization of the Second Chance Act, a 2008

law that authorized the use of federal grants to government agencies and non-profit organizations to help people who are returning from prisons, jails and juvenile facilities.

"The Second Chance Act supports much needed programs in government agencies and non-profit organizations that provide employment assistance, substance abuse treatment, housing, family programming, mentoring, victim support and other services to individuals returning to the community from prison or jail," they wrote.

Wenski and Markham said that without necessary support services, those released from prison have "an increased chance of reoffending causing harm to society and increasing our nation's prison costs."

They also said they joined with Pope Francis in advocating for those who are leaving incarceration.

They said efforts to help these individuals will "not only enhance public safety by providing the necessary resources to address prisoner re-entry and recidivism, but promote human dignity by improving the quality of life in communities across the country."

When Jesus becomes part of our lives, we can no longer remain imprisoned by our past. Instead, we begin to look to the present, and we see it differently, with a different kind of hope.

— Pope Francis, Bolivia