



Summer holidays

With this issue the Prairie Messenger's summer holidays begin. The PM office will be closed until August 19. Our weekly publishing schedule will resume with the August 24, 2016, issue.



Income and education

Income, education, employment, housing and food security are far more influential than health care on the quality and length of people's lives. — page 3

Lay Formation

Twenty graduates of Lay Formation were recently sent forth by Saskatoon Bishop Donald Bolen and Keewatin-Le Pas Vicar-General Rev. Robert Laroche, OMI, during a missioning celebration in Saskatoon. — page 6

Theodore trial

After years of delay, the complaint brought by Good Spirit School Division against Christ the Teacher Catholic School Board and the government of Saskatchewan ended July 15 with concluding arguments. — page 7

The Innocents

The Innocents is a new Polish film about a group of Benedictine nuns in Warsaw, Poland, raped by soldiers after the Second World War, and the doctor who comes to their aid. — page 10



The lucky struggle

Every year seasonal foreign workers from Mexico, Jamaica and other Caribbean nations apply for coveted temporary jobs on Canadian farms. Will Braun writes of the struggle these workers face. — page 15

Bolen's appointment welcomed in Regina

By Frank Flegel

REGINA — Chancery office staff erupted with sustained applause and cheers when newly appointed archbishop Donald

Bolen entered the staff room July 11, the day Pope Francis announced his appointment to succeed the late Daniel Bohan, who died in January 2016. Bolen moved around the room, shaking hands

and greeting staff who worked with him as vicar-general prior to his episcopal ordination and appointment as bishop of Saskatoon.

It was a homecoming of sorts. Bolen was born, raised and re-

ceived his early education in the Regina archdiocese and is a graduate of Campion College, a federated college of the University of Regina. He was ordained priest by the late Archbishop Charles Halpin in 1991 and served in a number of Regina parishes prior to seven years' service with the Pontifical Council for Promoting Christian Unity in Rome.

His appointment was welcomed, too, by Anglican Bishop Robert Hardwick; Rev. John Meehan, SJ, president of Campion College; Domenic Scuglia, director of Education for the Regina Catholic School Board (RCSD); and Miles Meyers, RCSD co-ordinator for Religious Education.

"This is wonderful news," said Hardwick. "Archbishop Bolen has been a faithful partner in the Gospel. I look forward to working with him to advance our shared mission." He noted that it was Bolen who was the architect of the Anglican-Roman Catholic Accord signed in 2011 between the faith communities.

Meehan said he was thrilled at the appointment. "Bishop Don is an inspiring leader who builds bridges between faiths, between cultures and between generations. His work on interfaith dialogue and the Truth and Reconciliation Commission will do much to promote reconciliation on many levels in our archdiocese."

"It is with open hearts and open arms that we welcome the an-

— INSTALLATION, page 4



CNS/Bob Roller

WORLD YOUTH DAY — A young woman wrapped in a Canadian flag listens to performers along a street July 24 in Krakow, Poland, ahead of World Youth Day. Close to 3,750 young Canadian pilgrims are registered to attend the international gathering. They held a national celebration on July 26, the Feast of Saint Anne and Saint Joachim, parents of the Blessed Virgin Mary. The Canadian delegation includes nine Canadian bishops. Cardinal Gerald Lacroix, primate of Canada, Archbishop Albert LeGatt of Saint-Boniface and Bishop Bryan Bayda, Ukrainian Catholic eparchial bishop of Saskatoon, will serve as catechists for the youth pilgrims.

Pope asks WYD pilgrims to accompany him with prayer

By Junno Arocho Esteves

VATICAN CITY (CNS) — With his visit to World Youth Day only a few days away, Pope Francis asked young pilgrims to accompany his visit to Krakow, Poland, with prayers.

Leaving for Poland July 27 "to meet up with these young men and women and celebrate with them and for them the Jubilee of Mercy, with the intercession of St. John Paul II, I ask you to accompany me with prayer," the pope said July 24 during his Angelus address.

The pope thanked the volunteers, bishops, priests and men and women religious "who are working to welcome these young pilgrims."

In a message for youth unable to make it to the event, he said, "A special word to the many youth of their same age who, unable to be present personally, will follow the event through the media: We are all united in prayer!"

Prayer was the main theme of the pope's reflection prior to reciting the Angelus with thousands of visitors in St. Peter's Square.

Recalling the day's Gospel

reading, in which Jesus teaches his disciples the Lord's prayer, the pope said the word 'father' is the secret to Jesus' prayer.

That word, the pope said, "is the key that he himself gives us so that we can also enter into this relationship of trusting dialogue with the father who has accompanied and sustained his life."

Pope Francis explained that prayer is the primary "work tool in our hands" and that to insist on

something with God is not meant to "convince him, but rather to strengthen our faith and our patience, that is, our capacity to fight beside God for the things that are truly important and necessary."

"In prayer we are a pair: God and me, fighting together for what is important. Among these, there is one, the great important thing, which Jesus tells us today in the Gospel, but which we hardly ever consider, and it is the Holy Spirit: 'Grant to

me the Holy Spirit!'" he said.

In asking for the Holy Spirit, he concluded, Christians can live their lives with "wisdom, with love, doing the will of God," like Mary.

"The Virgin Mary shows us this with her existence, wholly animated by the Spirit of God. She helps us to pray to the father united to Jesus, so as to live not in a worldly way, but in accordance with the Gospel, guided by the Holy Spirit," the pope said.

Church seeks an open immigration door

By Michael Swan
The Catholic Register

TORONTO (CCN) — As Canada launches another overhaul of immigration policy, the church has an interest in maintaining open doors, whether it's to refugees, regular immigrants or temporary foreign workers.

"We're a country of immigrants and we're a church of immigrants," said Canadian church historian Rev. Terry Fay, author of *New Faces of Canadian Catholics: The Asians*. "If we can think of ourselves as any

other type of church, we're not. We're not establishment people. We're a church of immigrants."

The federal government launched a national consultation on immigration policy July 5, giving people until Aug. 5 to provide online written submissions (at secure.cic.gc.ca/consultations/Vie wsOnImmigration-en.aspx).

The government will also meet with experts and immigrant organizations and will commission public opinion surveys.

The Archdiocese of Toronto's Office for Refugees will be mak-

ing a submission, said director Martin Mark.

"We feel it's very important to participate," he said. "Not only for refugees, we should speak up."

In an archdiocese where mass is celebrated in 35 languages, it can be argued that few churches have benefited as much from immigration as the Catholic Church in Toronto. But the immigrant-heavy picture in Toronto is just part of a history that stretches back to New France, said Fay.

— CHURCH, page 5

Faith communities play crucial role in AIDS fight

By Paul Jeffrey

DURBAN, South Africa (CNS) — As the world moves into the fourth decade of the fight against AIDS, new challenges confront those struggling against the epidemic, and faith communities must continue to assure that those affected by the virus have both treatment and hope, a top UN official told religious leaders attending the International AIDS Conference here.

“The death toll from AIDS is going down everywhere. While 1.1 million will die this year, five years ago it was more than two million. This improvement is the result of access to treatment. This is science working for people,” Dr. Luiz Loures, deputy executive director of the Joint United Nations program on HIV/AIDS and assistant secretary general of the United Nations, told a July 16 gathering of interfaith leaders in Durban for the international conference, which ended July 22.

“But more than ever, we know that science alone won’t solve this. You’ll not find all the solutions in scientific books, but you will in *Laudato Si’*, where Pope

Francis has alerted us that we cannot rely on technocracy by itself. Sometimes what looks like a great solution doesn’t capture the complexity of health,” Loures said.

“At the same time, we are saving more lives than ever, the AIDS epidemic is coming back, it is rebounding and re-emerging everywhere. The difference now to what we saw in the past is that the epidemic is much more selective, it’s affecting the ones you faith leaders care most about, the ones left behind, the last and the least in your societies. This is the modern shape of the AIDS epidemic.”

During a week in which hundreds of seminars and speeches focused on vaccine trials and rumours of breakthrough treatments, Loures said the medical and scientific communities need to go beyond traditional approaches to respond to the new challenges.

“It’s not just medicines and what happens in clinical wards and health centres that will solve this crisis. At the end, it’s about how we approach people, about ethics, about what brings us together to work for better societies, societies that our children will be proud to live in,” he said.

Loures said war continued to obstruct progress in several areas.

“The disease follows the increasing number of armed conflicts around the world. Rape as a tool of war has pushed the epidemic,” he said. “And AIDS is a geographical problem, in that it thrives in places no one wants to go. In South Sudan, for example, less than 10 per cent of HIV-positive people have access to treatment.”

Loures, who has worked closely with Vatican officials on crafting a co-ordinated response to HIV in children, said the churches’ focus on community approaches works “faster and cheaper” than other responses to AIDS, and he praised the closeness of faith communities to affected populations. Loures said the recent Ebola outbreak in Africa proved the churches’ ability to respond quickly.

“Readiness is a new concept. Children who need treatment can’t wait. They’ll die first if we don’t take action. Readiness is related to proximity to people, and during the Ebola crisis the churches’ health workers were on the front lines and paid a high price for taking risks,” he said.

“Don’t be humble. What you

have done, the places you have worked, the ones you have lost, you should be proud of all this. Come with us and take the central role you should occupy in our response to AIDS,” Loures said. “We need your experience and your approach to move us forward.”

Dr. Deborah L. Birx, U.S. global AIDS co-ordinator, spoke to the same group, praising them for their work in expanding treatment of children and slowing the transmission of HIV from mothers to children, but warning them that new adult infections were not slowing in some places.

She cited studies in Kenya that showed that of 80,000 new HIV infections in 2000, 41,000 were adults. In 2015, she said, there were 78,000 new HIV infections in Kenya, of which 72,000 were adults.

Despite “tremendous progress in having children born HIV-free,” Birx said she worried about their fate as they grow up.

Of particular concern, she said, were girls, “one-third to half of whom are no longer in school because their families can’t afford it or because they have to work in a household. And we know that for one-third of young girls in sub-

Saharan Africa, their first sex is forced or coerced. So a third of our young women that we’ve saved from HIV are being raped in their communities. These are the issues that we have to talk about. We have to challenge the culturally accepted practice that girls are not in high school and that young girls are raped within their communities.”

Birx challenged faith groups in the region to redouble their efforts against gender-based violence, which she said helps to fuel the AIDS epidemic.

“You are the individuals that put your strong arms around the women, the mothers who were dying. You were the essence of palliative care before it became a term. But now we have to care for young women to ensure that they can thrive in the same way as the babies that are under five and growing up immunized, protected against malaria and HIV-free.

“When you have done much, much more is asked of you,” she said. “So we have to work with churches, mosques and synagogues to make it clear that young women deserve to remain sexually complete beings who are allowed to grow up without being raped.”



CNS/Ricardo Moraes, Reuters

BRAZIL OLYMPICS — An aerial view of Rio de Janeiro July 16 shows the Christ the Redeemer statue with Maracana stadium in the background. The 2016 Summer Olympics, commonly known as Rio 2016, is a major international multi-sport event due to take place in Rio de Janeiro, Brazil, from Aug. 5 to 21. A record number of countries are participating in a record number of sports.

Vatican medical unit provides free care

By Carol Glatz

VATICAN CITY (CNS) — A mobile medical unit donated by the Vatican tours Rome’s peripheries, offering free health care to those in need.

A local volunteer association of doctors, health care professionals and medical students use the white and blue-striped RV-style vehicle, which carries Vatican City licence plates and the Holy See’s coat of arms — two keys topped by a papal crown.

Dr. Lucia Ercoli, director of the *Istituto di Medicina Solidale*, told the Vatican newspaper that using a medical unit with Vatican licence plates lets the migrants, “who live in truly inhumane conditions” in the forgotten corners of Rome, see and experience “the closeness of the pope and the church.”

Of the people they serve, many are women, including expectant

mothers, as well as children, people who have been tortured in their home country and parents whose children drowned in the sea during their dangerous journey to Italy, she said in an interview published July 13.

The association of medical volunteers has been active since 2004, she said. They partner with other non-profit groups and the church to staff makeshift clinics and offer services in places of great need.

As of last summer, they started providing services once a week to a church-run centre for immigrants near a city train station.

“Hundreds of people,” she said, would show up Saturday mornings to get a checkup “and we could do so thanks entirely to the almoner’s office that supplied us with the medicines.”

The Vatican almoner’s office also offered the camper-like medical unit, and now there is a more

private setting for patients that better respects their dignity, and the unit is outfitted with needed equipment, she said.

“Thanks to the Vatican camper, so far we have seen more than 2,000 people” by heading to shanty towns and abandoned buildings where the poor and homeless seek shelter, rather than wait for them at a volunteer centre.

The *Istituto di Medicina Solidale* has also been providing medical care for those in need every Monday at a first aid station near the colonnade at St. Peter’s Square, again with support from the papal almoner’s office, which is funded by charitable contributions from Pope Francis and private donors.

The first aid station for the poor was opened in February, joining the other services — showers, bathrooms and a unisex salon — which opened under the colonnade in early 2015.

Nuncio to UN: it’s time to make peace in Middle East

UNITED NATIONS (CNS) — Archbishop Bernardito Auza, permanent observer of the Holy See to the United Nations, told the UN Security Council in a July 12 debate that it was time to make peace between Israel and Palestine.

Auza said the Security Council should accept the recommendations made July 1 by the Quartet on the Middle East, the foursome of the UN, the United States, the Russian Federation and the European Union founded in 2002 to work toward peace in the Middle East.

“The time is long overdue to put an end to the Israeli-Palestinian conflict, which has become increasingly unacceptable as it has become increasingly intractable,” the archbishop said. He called for the full implementation of the UN General Assembly’s Resolution 181, which called for the creation of a Palestinian state almost 70 years ago and has not been fulfilled.

Auza also echoed the pope’s denunciations of nations that simultaneously call for peace and supply weapons to parties involved in the conflict. He said that providing funding and weapons to non-state actors was especially harmful to civilians.

The archbishop also called for religious understanding and Track II diplomacy in resolving the conflict. Track II diplomacy entails informal discussions between non-governmental parties like religious leaders to increase dialogue and build confidence between nations.

“As a cradle of great civilizations and the birthplace of the three main monotheistic religions of Judaism, Christianity and Islam, the Middle East has the cultural, intellectual and religious resources that make it a fertile ground for civil society and track II diplomacy, including faith-based ‘informal diplomacy,’ ”

Auza told the Security Council.

He said that for informal diplomacy to work, religious leaders must work for peace in a time when terrorists use religion as justification.

“The more religion is manipulated to justify acts of terror and violence, the more religious leaders must be engaged in the overall effort to defeat the violence that attempts to hijack it for purposes antithetical to its nature.

Spurious religious fervour must be countered by authentic religious instruction and by the example of true communities of faith,” the archbishop said.



CNS/Greg Erlandson

NEW CNS DIRECTOR — Greg Erlandson, former president and publisher of *Our Sunday Visitor*, has been named director and editor-in-chief of Catholic News Service, effective Sept. 12.

Raise parents' income to improve child's health

By Ryan Meili
and Christine Gibson

SASKATOON/CALGARY (Troy Media) — When parents bring a child into a clinic, they seek help for an acute illness or a longer-term problem. They expect the child can get a prescription from their health care provider that will improve their immediate and lifelong health.

It might be something as simple as an ear infection, a chronic illness like asthma, or something more complex such as attention deficit hyperactivity disorder (ADHD).

The best prescription may not be something for the child to take. The most effective way to improve a child's health may be to give their parents a raise.

Living in crowded, unsafe housing; unable to afford a diabetic diet; not filling a prescription; missing out on opportunities for early childhood learning and higher education: these and other challenges related to poverty can result in poor health for kids.

As physicians, we see patients struggling with the resulting health problems in the clinic, but we are not equipped to deal with the real problem — poverty. The sources of the problem originate outside health care. So do the solutions.

Income, education, employment, early childhood development, housing, food security — these social determinants of health are far more influential than health care on the quality and length of our lives. Chief among these is income, often referred to as the determinant of the determinants, given its direct influence on health and factors such as where people can afford to live and how far they can go in school.

In June, the Alberta govern-

Ryan Meili is a family physician in Saskatoon, an adviser with Evidence Network and founder of Upstream. Christine Gibson is a family physician in Calgary who has been involved in global health and medical education in Canada and overseas.

ment announced it was standing firm on its intention to increase the minimum wage from \$11.20 to \$15 per hour by 2018. While Alberta has the lowest percentage of workers earning less than \$15, it is still home to nearly 300,000 people employed at a rate below what is necessary to afford the basic necessities of life.

Alberta will be the first province to move to a \$15 minimum. The move could be one of the most significant public health interventions in the country this decade. The link between low wages and chronic illness has been well established, as has the connection with mental health issues such as anxiety and depression.

A report looking at U.S. birth data for the past 25 years showed a link between increases in minimum wage and birth weight — an important indicator for future health — along with increases in prenatal care and decreases in smoking.

While not associated with wage increases directly, a study of the Manitoba Health Prenatal Benefit Program showed that giving low-income expectant mothers an extra \$81 a month resulted in significant decreases in low birth weight (21 per cent) and preterm birth (17.5 per cent).

Better income through a higher minimum wage means healthier workers and families.

Bringing minimum wage closer to a living wage is a simple way to help low-income people live healthier, by accessing better

housing, more nutritious food and participating more fully in their community and the economy.

There are benefits to the economy as well. As the living wage movement has demonstrated, paying people enough to make ends meet leads to less employee

turnover. It also means reinvestment in local businesses, as the marginalized are able to participate more in the economy and are more likely to spend their earnings locally.

Difficult economic times have tightened provincial budgets. The

promised increase to Alberta's minimum wage will go a long way to help bend the curve on growing health care costs.

Alberta's leadership on increasing minimum wage is a promising prescription for the health of its children.



Kiply Yaworski

POWWOW — A burst of colour and the sound of drums marked the 5th annual Greater Saskatoon Catholic Schools (GSCS) Powwow June 17 at Thornton Park, near St. Frances Catholic School in Saskatoon, home of a Cree immersion program. First Nations and Métis elders, veterans and dancers were joined by division trustees and administrators to start the day with the grand entry, led by Young Thunder drummers. The powwow featured various dance competitions in different age categories. Girls participated in jingle, fancy shawl and traditional dances. Boys performed in fancy, grass, chicken and traditional dance categories. The powwow is a chance for First Nations and Métis students, teachers, staff and families to celebrate and share their culture and traditions.

D&P is optimistic about peace in Colombia

By Michael Swan
The Catholic Register

TORONTO (CCN) — As peace slowly comes to Colombia after 58 years of shooting, Canada's Catholic aid agency is talking with its partners in the South American country about how to adapt to a changing situation.

The Colombian government and the Revolutionary Armed Forces of Colombia, known as FARC, signed a permanent cease-

fire June 23. The agreement clears the way to a larger peace agreement expected soon.

The Canadian Catholic Organization for Development and Peace has had partners working with Colombian peasants and indigenous people since the organization was founded in 1967. The long simmering civil war, further fuelled by trade in cocaine and the United States' "war on drugs," has been the only context for development work in Colom-

bia for the entire history of Development and Peace.

Canada's Catholic development agency and its partners in Colombia have begun to assess the new situation, said Anne Catherine Kennedy, Development and Peace program officer and Latin America expert.

Peasant co-operatives, women's organizations and other groups Development and Peace work with "were very, very pessimistic at the beginning (of the peace process)," Kennedy said. "Now they're much less pessimistic, I would say. Even possibly optimistic."

The Colombian government and FARC have been in peace talks sponsored by Cuba and Norway since 2012. Their agreement thus far rests on what the negotiators call "five pillars." These include demobilizing the FARC fighters, political participation for FARC leaders, rural development, replacing the illicit economy fuelled by drugs and help for victims of violence.

Canadian Minister of International Development Marie-Claude Bibeau went to Bogota, Colombia's capital, July 5 to pledge \$57.4 million in new development funding over five years. The new pledge comes on top of an average of \$40 million in Canadian aid spending on Colombia annually. Development and Peace hasn't had a whiff of the new money and Kennedy worries that not much of it will reach the grassroots of peasant and indigenous organizations

Development and Peace supports.

"We haven't seen a lot of mention of those types of projects," Kennedy said.

"Our work is less money and it's slower moving, but it's really about building peace — not about infrastructure or distributing health and education, which are things we believe the state should be providing," Kennedy said.

Peace in Colombia will require a deep cultural shift in a country where conflict has seeped into every aspect of life, she said.

"It's going to be really important over the coming decades, over years, to fund grassroots initiatives that are about grassroots peace building. You have to change people's mindset and people's culture and people's reactions and people's responses in everyday life," she said. "War becomes a way of life. When weapons go down it doesn't necessarily mean that that warring culture is no longer there. . . . If we hand over millions of dollars to a few groups who have lots of overhead and create big structures but it doesn't really get to the grassroots — well, it's the grassroots that are going to make this peaceful or not. . . . There's a culture of war and of aggression and of conflict. This takes a long time to change."

Colombia agreed to let FARC and other left-wing groups become a regular political party in the 1980s. But right-wing paramili-

— NORMAL, page 10

CPJ: lift cap on private refugee sponsorships

By Deborah Gyapong

OTTAWA (CCN) — Citizens for Public Justice (CPJ) has written Immigration Minister John McCallum, asking him to lift the cap of 350 private refugee sponsorships from Israel.

"Today, about 42,000 African refugees and asylum seekers are living in Israel, mainly from Eritrea and Sudan," said the July letter from the social justice policy think-tank, signed by board chair Rev. James C. Dekker and executive director Joe Gunn. "Israel's policies of detention and deportation combined with the lack of stable legal status and restricted access to economic and social rights means that these individuals are living in constant fear and uncertainty without safety and security."

Until last year, there was no

cap for Sponsorship Agreement Holders (SAH) on receiving refugees from Israel. CPJ is urging Canada to return to the previous system.

"Hundreds of Canadians that are interested in sponsoring refugees from Israel have been told by SAHs to return in 2018, as the waiting lists of interested applicants far exceeds the number of places," the letter said.

CPJ said Israel's policies toward African refugees "have significantly deteriorated."

"While Israel has implemented policies of prolonged detention since 2012, over the last two years Israeli authorities have been using detention to encourage refugee detainees to 'consent' to 'voluntary' deportation, either to their home or third countries such as Uganda and Rwanda," the letter said. "Israel has completed secret

agreements with Uganda and Rwanda, reportedly selling weapons and providing money in return for the commitment to take in refugees from Israel."

CPJ noted UNHCR, Amnesty International and Human Rights Watch have said a consent to be deported cannot be considered voluntary when prison is threatened. It also pointed to reports of harassment and violence when these refugees arrive at the third countries, prompting many to consider dangerous travel to Europe and elsewhere.

"Instead of detention and deportation, many of these refugees could be privately sponsored to Canada," CPJ wrote. "Eritreans in Israel have a strong network in Canada, both of family and friends who are now residents and citizens of Canada."

Catholic Book of Worship to get some fine tuning

By Michael Swan
The Catholic Register

TORONTO (CCN) — What you sing and how you sing it on Sunday mornings is about to get a little more fine tuning. The Canadian Conference of Catholic Bishops has launched a search for hymns, songs, chants and mass settings to include in a new national hymnal.

The CCCB plans to replace the Catholic Book of Worship III some time in 2018. Composers have until Nov. 30 to get their hymns,

psalms and mass settings into the National Liturgy Office in Ottawa.

The thick green CBW III is now more than 20 years old, having first hit the presses in 1994. It has been made obsolete by two separate changes to the liturgy in English-speaking Canada.

Shortly after CBW III was published, Canadian parishes began using the New Revised Standard Version of the Bible for all the liturgical readings, including the Psalms. This change had been approved in Rome by the Congregation for Divine Worship and the

Discipline of the Sacraments in 1992, but in 1994 the Congregation for the Doctrine of the Faith objected. The conflict over Roman approvals was only finally resolved in 2007.

The result has been that all the psalm settings in CBW III are a different translation from the psalms as translated in the Canadian lectionary.

The second change was the new translation of the Roman Missal into English ordered by Rome and put into practice the first Sunday of Advent, 2011. This

change rendered all the CBW III mass settings, including acclamations and responses, obsolete.

New hymnals are always controversial and the committee selecting music for the new book has already noticed some grumbling.

“When we said a new hymnal, they erroneously thought we’re just throwing all traditions out the window and we’re just going all brand-spanking new,” said P.E.I. diocesan music director Leo Marchildon who chairs the hymnal selection committee. “I’ve always believed myself in a blended liturgy — bringing some of the best of the old as well as looking forward to the new.”

Marchildon’s selection committee is aiming to please the whole range of congregations and choirs with everything from plainchant to guitar-based hymns.

“What’s great about this is my youth group can use a subsection of the book for the songs that pertain to them, and the traditional choir has all the traditional stuff and I mix and match,” he said. “I want the book to be very useful for all, regardless of what your musical forces are in your parish.”

The St. Michael’s Choir School graduate is aware that, 22 years after first published, there are still some unhappy with CBW III.

“I believe some of the hymns within CBW III were not met uniformly with appreciation,” Marchildon said. “Some of the stuff didn’t catch on. There was some stuff in CBW II that was dropped and shouldn’t have been — just for a few words here or there, inclusive language for instance.”

The *L’Arche Hymn (Lord Jesus, You Shall be My Song)*, translated from French by Toronto’s Rev. Stephen Somerville in 1970, was dropped because of a reference to “brothers.”

“It’s a beautiful hymn, but just because it talks about brothers,” said Marchildon. “Well, there’s no need to talk about brothers. You just have ‘our neighbours’ and change it and you get that wonderful hymn back.”

In a digital age and despite the fact many parishes project lyrics onto a screen during mass, hymnals are still relevant,

said Marchildon.

“We’ve already become a very screen-dependent generation. We’re stuck to our laptops, to our iMacs, to our phones, to our iPads,” he said. “This is supposed to be a time when we’re actually interacting organically with live people. The fear of having everything up on the screen, it might make us more passive — like a television audience.”

The CCCB hopes for something uniquely Canadian.

“Regarding Canadian content, this is always desirable,” Msgr. Murray Kroetsch, consultant to the National Liturgy Office on the new hymnal, wrote in an email. “However, when it comes to the composition of liturgical music, Canada has not produced a large body of hymnody. . . . All of the responsorial psalms will be Canadian. The collection of Canadian settings of the NRSV psalms (as in the Lectionary for Canada) has been completed and will be included. Several of the mass settings will likely be by Canadian composers and, hopefully, many of the acclamations.”

Installation set for Oct. 14

Continued from page 1

nouncement from Pope Francis on our incoming Archbishop Don Bolen in Regina. We anticipate many wonderful moments teaching with his support,” said Scuglia and Meyers in a joint news release. “We are grateful to have such a friend to Catholic education join us and lead the Archdiocese of Regina,” said Meyers.

Bolan’s installation ceremony will take place Oct. 14 in Holy Rosary Cathedral. He retains apostolic administrative duties with all the authority of a bishop for the Saskatoon diocese until diocesan consulters gather to elect an administrator who will take over until Pope Francis appoints a new bishop. Rev. Lorne Crozon, who was elected diocesan administrator for the Regina archdiocese following the death of Bohan, retains his role until Bolen’s installation.



CNS/François Gloutnay, Presence

RELIGIOUS HISTORY — Montreal Mayor Denis Coderre poses for a May 16 photo with members of the Religious Hospitallers of St. Joseph, a community that has been in Montreal since the city’s first years in the 17th century. The mayor has offered reassuring words on fears that Montreal’s rich religious history will be overlooked during celebrations marking the 375th anniversary of its founding in 2017.

Religious heritage worth celebrating

By Philippe Vaillancourt

MONTREAL (CNS) — As Montreal prepares to celebrate its 375th anniversary in 2017, it is yet unclear how the city will honour its Catholic heritage.

Although Mayor Denis Coderre has offered reassuring words on the matter, many political and religious voices fear Montreal’s rich religious history will be put aside.

“Be patient,” Coderre told Catholic News Service when asked about how he intends to include Catholic heritage in the festivities.

In mid-May, Coderre announced that the city will buy the property of the Religious Hospitallers of St. Joseph. The nuns of the order have been in Montreal since the city’s early years in the mid-17th century. Coderre said the fact that the city wants to buy the property is a sign that Montreal cares for its religious heritage.

Weeks earlier, Louise Harel, a Coderre political rival, expressed concern about the upcoming festivities for the city’s anniversary. She criticized the way the city is

handling its religious heritage regarding its celebration during the opening of a new exposition in a museum that belongs to the Congregation of Notre Dame, a community founded by St. Marguerite Bourgeoys in Montreal in the 17th century.

“I consider that only festive events are on the agenda,” Harel said. “It seems to me that we’re not really into history. It’s as if how history had no beginning, that this history started with the 375th anniversary. It seems unreal.”

Earlier this year, Harel was among the first public figures to raise awareness on the matter. In March, she said the fact that Montreal is a multicultural city should not make it shy from its religious past.

“I encourage diversity and the welcoming of newcomers. But we must absolutely pass down what it was at the beginning, and we have become,” she explained. “We’re not just talking the beginning, we’re talking about the foundations, the foundation of what we are today.”

Local historians and popular radio hosts also have publicly doubted the city’s will to honour its Catholic heritage.

Irritated by such comments, Coderre promises that the founding role played by various religious communities is important

and will be duly celebrated.

“The history of Montreal is intimately linked to the religious communities’ history. What the Catholic Church brought is also undeniable. We must highlight this in 2017. There’s a reason why I went to meet the pope at the Vatican. It all fits together,” Coderre explained.

Last year while visiting the Vatican, Coderre officially invited Pope Francis to come to Montreal for the anniversary celebration. Official invitations were also made by Quebec Premier Philippe Couillard and Montreal Archbishop Christian Lépine.

Archbishop Luigi Bomazzi, papal nuncio to Canada, has been vocal about it, saying once again in early June that a trip to Canada is a possibility for the pope, though no confirmation has been made yet. The last pope to set foot in Canada was St. John Paul II for the World Youth Day in Toronto in 2002.

In recent months, Canadian church officials have been saying that if Pope Francis is to visit Canada, it would most probably be to go toward the Canadian “peripheries” — such as victims of sexual abuse by members of the clergy or people of the First Nations — rather than partake in Montreal’s anniversary.

Vaillancourt is editor-in-chief of Presence info based in Montreal. Francois Gloutnay contributed to this story.



Receive 45 issues per year

NOW AVAILABLE
e-Edition subscriptions
visit: www.pmonline.ca
for more information

Mail coupon to: Prairie Messenger, Circulation Dept.
Box 190, Muenster, SK S0K 2Y0
Phone: (306) 682-1772 Fax: (306) 682-5285
email: pm.circulation@stpeterspress.ca

☐ One Year \$37.00
☐ U.S. \$170.00 ☐ Foreign \$269.00
Applicable tax included
☐ New ☐ Renewal

Name: _____
Address: _____
City/Town: _____ Prov: _____
Postal Code: _____ Tel: _____
Visa/MC: _____ Expiry: _____



Getting at the root causes of human trafficking

By Michael Swan
The Catholic Register

TORONTO (CCN) — It’s not the oldest profession. It’s age-old oppression.

The vast majority of human trafficking — the Ontario government estimates about 70 per cent — is in service of the sex trade. There may be prostitutes who freely choose their profession, but not many. In his 2009 book *The Johns: Sex for Sale and the Men Who Buy It*, journalist Victor Malarek estimates more than 90 per cent of prostitutes would rather be doing anything else.

Covenant House in downtown Toronto has been helping girls exit the trade for years. What it has discovered is that 90 per cent of sex trafficking victims are female, the average age when they are first trafficked is 17 and Covenant House has dealt with girls who have been trafficked as young as 13.

Social media from WhatsApp to Instagram to Facebook are the new tools of pimps, who can make an easy \$250,000 a year from just one girl.

Given their long experience at the frontlines, it was no surprise when Ontario Premier Kathleen Wynne chose Covenant House as the place to announce a \$72-million strategy to fight human trafficking on June 30.

Ontario is where most human trafficking in Canada happens, accounting for roughly 65 per cent of police-reported cases. In Toronto in 2015, police laid 463 human trafficking charges — up from 365 in 2014. Globally, trafficking in people is a \$41 billion a year business, according to the United Nations.

The new provincial plan will put money in the hands of police and prosecutors to “support effective intelligence-gathering and identification, investigation and prosecution.” It will set up an anti-human trafficking co-ordination office that will get police, hospitals, social workers, schools and children’s aid agencies all working together. Things like housing, mental health services, trauma counselling and job train-

ing will be made available to survivors.

It’s an approach that has the Faith Alliance to End Human Trafficking celebrating. For years the alliance, co-ordinated and run by the Sisters of St. Joseph, has been lobbying the province to take a more holistic approach to something that’s too often been treated as a police matter — an inevitable neighbourhood nuisance like graffiti and litter.

In January the Faith Alliance met with Wynne and delivered more than 4,000 postcards signed by people who had visited its GIFT Box display at the 2015 Pan Am/Parapan Am Games in Toronto. GIFT stands for the United Nations’ Global Initiative to Fight Human Trafficking. The GIFT Box is a movable, walk-in display which aims to educate people about human trafficking.

Sisters of St. Joseph Toronto congregational leader Sister Thérèse Munier congratulates Wynne for spending at least some of the money on prevention. Police, doctors, psychiatrists and others will naturally have to deal with the fallout after human trafficking has happened. But Munier wants a plan that looks at root causes and tries to prevent the next girl from being trafficked.

“What really is causing all of these issues? Why is all of this happening in our society?” Munier asks. “What we really want to ask is, ‘Why is society in a state of sin? Why are we in a situation that there is such a gap between those who have and those who do not?’ ”

It says something that Canada’s trafficked people are disproportionately First Nations, disproportionately poor. Rich, well-educated, well-connected people with options in life do not choose prostitution. They can’t be lured by a guy with a nice car who promises you can make money dancing.

By criminalizing the purchase of sex the 2014 Protection of Communities and Exploited Persons Act tried to address the demand side of the equation. When the Supreme Court of Canada ruled in 2013 that the Criminal Code was making life more dangerous for

street prostitutes, it gave the government an opportunity to look at the Swedish model, which views prostitutes as victims and their customers as criminals.

There’s a vigorous debate over whether police can choke off demand by charging johns with an offence that usually carries a \$500 minimum fine for a summary conviction but could result in up to five years in jail. Calgary police point out that these days “90 to 95 per cent of prostitution occurs indoors, facilitated by the Internet.” Traditional police raids and sweeps aren’t going to do much.

Zachary Grant, interim program director for the Sisters of St. Joseph, believes getting to the root causes means starting long before the demand question.

“Regardless of whether there’s demand for the purchase of sex or not, we’re looking even before that at the structures that cause women who do not want to be in that work to end up in that work,” Grant said. “What are the situations that put people in vulnerability for deception, for exploitation and all the things that embody trafficking.”

Even if the vast majority of human trafficking in Canada is driven by the sex trade, Grant believes it’s wrong to concentrate exclusively on prostitution.

“There’s a huge invisibility of temporary foreign worker exploitation, domestic worker exploitation and migrant exploitation in Canada,” he said.

Covenant House does concentrate on the sex trade. It sees it as a direct threat to children and adolescents.

Before Wynne’s announcement Covenant House had already raised nearly \$8 million with about \$3 million coming from various levels of government for a campaign called “Just Like a Girl

You Know.” When it reaches its \$10-million goal, the money will fund 24/7 crisis intervention to victims of sex trafficking as well as court support, mentorship and life skills development to help them get a fresh start.

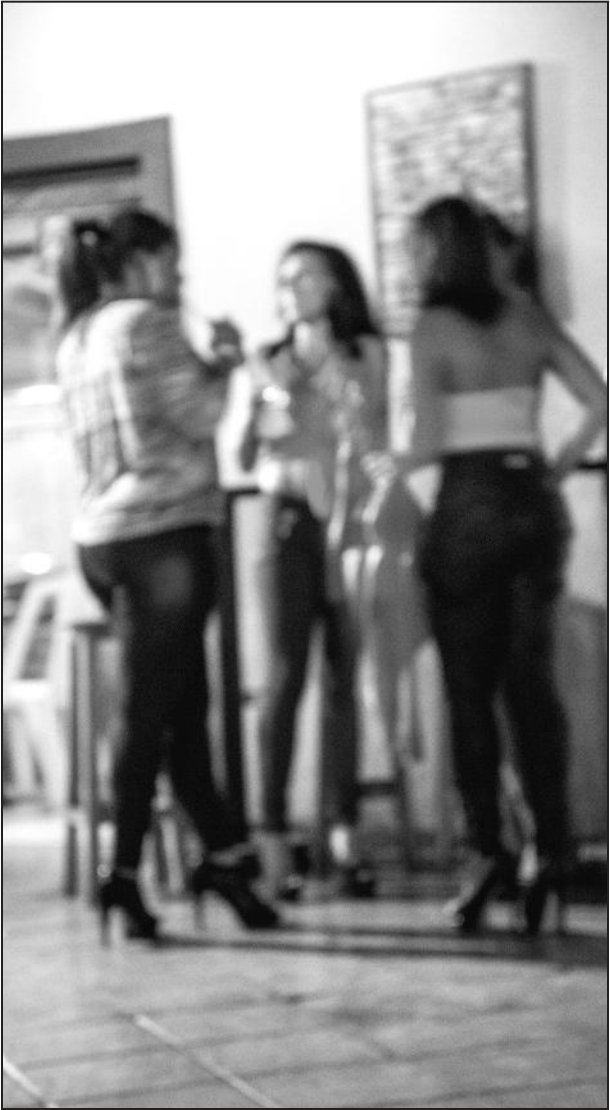
Covenant House’s private campaign now finds itself at the centre of the province’s plans.

“Their initiatives and ours are extensions of each other, so the efforts are complementary,” said Covenant House executive director Bruce Rivers in an email. “This is a large, complex issue that is only gaining recognition now, so there is still lots to be done.”

Two “Just Like a Girl You Know” crisis beds and programs will operate out of a house Covenant House is renting from To-

ronto Community Housing for \$1 a year. The City of Toronto is renovating the house for free.

One of the things Covenant House has done for years is in-school presentations. More than



Catholic Register/Swan

HUMAN TRAFFICKING — The vast majority of human trafficking — the Ontario government estimates about 70 per cent — is in service of the sex trade, and often young girls are forced into it.

warning the girls, the presentations “can help shape the views of young men,” said Rivers.

Church traditionally a church of immigrants

Continued from page 1

“Immigration, I think, is the way the church has been expanded,” said the Jesuit professor of theology and history. “The French thought they had the church in full control. They had the franchise. And then the Irish and the Scots came.”

Irish and Scottish immigration caused tensions and misunderstanding in 19th-century Catholic Canada.

“They (French bishops) didn’t believe they were Catholics because they didn’t know French,” said Fay. “The franchise that the French had on the church was simply broken up by the addition of the Scots and the Irish and the Germans and the Ukrainians and the Polish. So that our church has traditionally been a church of immigrants. That’s why, in many ways, we’re so Catholic . . . immigration has blessed the Catholic Church.”

Catholic schools and parishes have had a significant role in helping various waves of immigrants adapt to life in Canada, said Fay.

“Catholicism has been very good for immigrants because

it’s an international religion. It’s not local. It doesn’t root people just in the past — in their Chinese past or their Indonesian past.”

Given Pope Francis’ emphasis on reaching out to refugees, an open refugee policy gives established Canadian Catholics an opportunity to put their faith into practice, Fay said.

“We have to be good people and welcome refugees as the pope has said numerous times. We have to be positive toward immigration and acknowledge the benefit,” he said.

While Toronto parishes have done well in welcoming thousands of refugees in recent years, Canadian policy could be more open and more efficient, said Mark.

“Our equal share should be around 100,000 refugees annually,” he said.

Given the numbers arriving in Germany and the Nordic countries, Canada could take more, according to Mark.

Mark hopes to nudge Ottawa into more efficient and rational processing of refugees. The concentration on Syrian refugees has pushed wait times for that one group down to a year or less.

Meanwhile, African refugees stuck in the same region wait as long as three years.

Mark recently had to persuade a Mississauga parish to continue to wait for an African refugee who has been in the process for six years.

“Imagine how it is for that refugee,” Mark said.

In some cases Toronto parishes are losing their Syrian refugees to Australia, which can process Syrian and Iraqi refugees in less time. Refugees stuck in camps in Jordan aren’t going to take a maybe from Canada over a sure thing in Australia, Mark said.

Mark would like Ottawa to set a realistic goal of processing all refugees — whether from Africa, Asia, Latin America or the Middle East — in 12 to 18 months.

He is also frustrated that the Canadian refugee system doesn’t extend to internally displaced people in places such as Iraq, Syria or Myanmar.

“We need a source country class,” Mark said.

Approximately two-thirds of the 65.3 million people of concern to the United Nations High Commissioner for Refugees are internally displaced.

Facts on human trafficking

— The United Nations’ Global Initiative to Fight Human Trafficking (UN.GIFT) estimates that 2.5 million people worldwide are in forced labour, including the sex trade, at any given time as a result of human trafficking, 270,000 of them in the industrialized West.

— A 2014 study by the Alliance Against Modern Slavery found 63 per cent of Ontario victims were Canadian citizens. They can be as young as 13, and their average age is 17.

— Globally between 75 per cent and 80 per cent of human trafficking is for sex, according to Alexis Aronowitz’s 2009 book *Human Trafficking, Human Misery: The Global Trade in Human Beings*. American researcher Benjamin Skinner, in his 2008 book *A Crime So Monstrous: Face to Face with Modern-Day Slavery*, estimates there are 27 million adults and 13 million children who are victims of human trafficking.

— Over a 30-year period more than 30 million children have been sexually exploited through human trafficking according to UNICEF (the United Nations Children’s Fund).

— In 2014 police in Canada charged 121 individuals in 77 human trafficking cases. Four of those cases involved labour trafficking. Canada convicted 22 sex traffickers and no labour traffickers in 2014. The longest sentence handed out was 6.5 years. Police identified 216 victims in cases where trafficking-specific charges were laid. Of these, 213 were victims of sex trafficking; 85 were children.

— In 2005 the United Nations estimated the annual global profits from trafficked people was \$41 billion (Can.).

Lay Formation graduates sent forth in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — Twenty graduates of Lay Formation were recently sent forth by Saskatoon Bishop Donald Bolen and Keewatin-Le Pas Vicar-General Rev. Robert Laroche, OMI, during a missioning celebration June 5 at the Cathedral of the Holy Family in Saskatoon.

First Nations dancers led the opening procession, which also

included smudging, praying in the four directions at the Great Amen, and the use of a star blanket to collect the offering.

Those missioned this year included the 28th diocesan class since the Lay Formation program began in the fall of 1987, and the fourth class of the Aboriginal Catholic Lay Formation program, which was launched in 2007. This year's Aboriginal Lay Formation program included participants

from the dioceses of Saskatoon and Keewatin-Le Pas, as well as one from the Archdiocese of Edmonton.

In addition to the diocesan Latin-rite and Aboriginal Catholic programs, there is a Ukrainian Catholic Byzantine-rite stream of Lay Formation: the eparchial group has completed Year 1 and will be missioned after their second year in June 2017.

As of this year, the diocesan

stream will no longer have both Year 1 and Year 2 offered at the same time. Rather, there will be a single diocesan class journeying through the two-year program alongside Eparchial and Aboriginal participants. The next opportunity to begin all three streams of the Lay Formation program will be in September 2017.

The three groups journey together for two years in monthly weekend gatherings held at

Queen's House in Saskatoon, in a program designed to help adult Catholics deepen their baptismal commitment to the mission and ministry of Jesus. The Lay Formation program provides faith education and learning, an ongoing focus on prayer, and an experience of Christian community.

"As true servants of Christ we are to be men and women moti-

— GRADUATES, page 13



RESTORATIVE MINISTRY — Volunteers assisting with Catholic outreach at the Saskatoon Correctional Centre through the diocesan office of Restorative Ministry recently gathered for an appreciation celebration to celebrate the end of another ministry year. Restorative Ministry co-ordinator Dianne Anderson expressed profound appreciation for the work of volunteers who make a huge difference in the lives of prisoners. More volunteers are still needed, says Anderson.

Community Day marked at St. Paul's

SASKATOON — Hundreds of children from surrounding elementary schools gathered May 27 for the annual Community Day at St. Paul's Hospital in Saskatoon.

The day for fun and friendship

is an annual tradition at St. Paul's, a faith-based Catholic hospital with a mission to deliver compassionate and holistic medical care in an atmosphere welcoming to community and family.

"This is a wonderful celebration of our neighbourhood and its children," says Jean Morrison, president and CEO of St. Paul's. "We follow the example of our hospital's founders, the Grey Nuns, in welcoming community and family as part of our healing mission as we work toward our vision for a community of health, hope and compassion for all."

St. Paul's Hospital Community Day happens with the support of local entertainers, neighbouring businesses and service agencies who come together to entertain, sponsor activities, and provide goodie bags, lunch and entertainment for the children.

Performers this year included Kenni the Clown, Parob Poet, and The Super Ron Show. Activities featured basketball and bean bag toss, face painting by SCYAP (Saskatoon Community Youth Arts Programming), the Remai Modern Art Caravan, as well as popular tours of emergency response vehicles from Saskatoon Police Services, MD Ambulance and Saskatoon Fire and Protective Services.

Some 100 volunteers from St. Paul's Hospital and other sites within the Saskatoon Health Region, as well as high school students from Tommy Douglas Collegiate, the SPH Board and community sponsors come together to make Community Day happen.

A total of 2,500 hot dogs, buns and popsicles were ordered in preparation for the event, with all the food donated by sponsors. Twenty-one local organizations and businesses support the event.

Rev. John Weckend celebrates 70th birthday

By Frank Flegel

REGINA — St. Cecilia parish hall was packed July 3 with people to help celebrate Rev. John Weckend's 70th birthday.

"It's just wonderful," said the popular pastor, speaking with the PM. "There are people here from several of my previous parishes, and there are some fellow priests here, too."

Among the crowd were Winnipeg Archbishop Emeritus James Weisgerber; Revs. Ken Koep and Stephen Bill; and back for the summer from the first year of his two-year study leave was Rev. Brad Fahlman.

Knights of Columbus cooked hamburgers and hot dogs on outdoor barbecues behind the church while parishioners were asked to bring salads and desserts. It required two lengthy tables to hold all the food.

Weckend is one of Regina's most popular priests. Besides his pastor duties at St. Cecilia's Parish, he serves on several archdiocesan committees, frequently appears in area schools, and annually takes part in the Queen City Marathon as



F. Flegel

Rev. John Weckend

part of a relay team raising funds for Visitation House, a Regina drop-in centre for women.

He began what has become a traditional practice in his parish of gathering the teachers from his area schools for a special mass and blessing opening the new school year. It's a practice he is promoting for other parishes to encourage more support for teachers and for Catholic education.

Marian Centre celebrates 50 years of service

By Frank Flegel

REGINA — Regina's Marian Centre hosted a public BBQ July 16 as it continues to celebrate 50 years of service. The actual date of the anniversary is Oct. 15 but the people at the centre decided to do something special for those it serves during the summer.

Marian Centre provides a hot lunch Monday-Saturday every week, but this particular week a BBQ was held outside. Members of the Regina Council of the Knights of Columbus spearheaded the BBQ, aided by Sask Energy, which provided \$500 to help purchase food, provided the BBQ and the staff to cook the

burgers and hot dogs. Volunteers, along with the knights, served the food.

The local band Vision provided upbeat music while the crowd got their food and sat in chairs in front of the band.

Normally, Marian Centre provides hot lunches for an average of 70 - 90 men daily, but this day families were invited and more than 100 attended.

Marian Centre is part of the Madonna House apostolate, headquartered in Combermere, Ont. They came to Regina at the invitation of the late Archbishop Michael C. O'Neil, who recognized a need for service to Regina's indigent population.



P. Paproski

BLESSING THE FIELDS — Saskatoon Bishop Donald Bolen blesses the fields July 17 at the annual Mount Carmel pilgrimage at Carmel, Sask. More than 400 people attended the annual event, which enjoyed beautiful weather.

Archdiocese undergoes reorganization

By Frank Flegel

REGINA — Retirements, a resignation and realigning of resources while awaiting the new archbishop has resulted in a temporary reorganization for the Regina archdiocese office staff.

Support staff Diana Demaria will leave at the end of August and begin university studies to realize "my lifelong dream of becoming a teacher." Receptionist Joan Fellingner adds support duties for archdiocesan theologian Dr. Brett Salkeld. Support staff Louise Molesky remains in her position and adds support duties for Social Justice, Youth and Pastoral Services ministries.

Teresa Whalen Lux retired June 30 as co-ordinator of the Resource

Centre, and Sister Rufina Dubao has been hired on a temporary basis to look after the Resource Centre effective July 15. Co-ordinator for the Lay Formation and Evangelization Program Eric Gurash will help in the selection of material for the Resource Centre.

The support staff position as well as co-ordinator of the Resource Centre will not be filled until the new archbishop arrives and his vision of pastoral services is known.

The regional catechetical office in Esterhazy and the pastoral regional office in Swift Current are no longer in service, and a pilot program in Swift Current has been discontinued.

Rev. Lorne Crozon continues as diocesan administrator until the arrival of the new archbishop.

Theodore trial comes to an end after years of delay

By Frank Flegel

YORKTON, Sask. — After twelve weeks of hearing witnesses, the legal complaint brought by Good Spirit School Division (GSSD) against Christ the Teacher Catholic School Board (CTCSB) and the government of Saskatchewan ended July 15 with concluding arguments.

After years of delay with additions and expansions to the original complaint filed in 2005, the trial actually began Nov. 9, 2015, in Yorkton’s Queen Bench Court with Justice Donald H. Layh presiding, and was scheduled for five weeks. With several breaks, testimony ended July 6 and summation arguments began July 13, ending on Friday, July 15.

It all began in 2003 with the closure of Theodore Public School and the subsequent establishment of St. Theodore Catholic School. In 2005, York School Division (now Good Spirit School Division) filed a complaint against Christ the Teacher Roman Catholic School Division

and the government of Saskatchewan questioning whether non-Catholic students in Catholic schools should be funded by the government; additionally, that the Catholic school was established not to provide Catholic education to Catholic students but to circumvent the closure of the public school and, that it isn’t a Catholic school at all because the majority of students are not Catholic.

Information provided by the plaintiffs said it believes the purpose of separate school divisions is the education of the children of the faith minority that established the separate school division, and it supports their constitutional right to carry out that mandate. However, information provided by the SCSBA, which represents all eight Saskatchewan Catholic school divisions, said the original complaint about funding has been expanded and now includes a challenge of the constitutional right of faith-based separate schools in Saskatchewan. The impact, if successful, would threaten non-Catholic parents’

choice to send their children to a Catholic school, said the SCSBA. For that reason, the SCSBA supports the CTCSB in defending the action and the Public Section of the Saskatchewan School Boards Association (SSBA) supports the GSSD action. The government is involved because the complaint challenges its funding of non-Catholic students in Catholic schools.

The summation arguments from all sides involved in the action quoted documents ranging from the United Nations Charter of Human Rights to the British North America Act which established Canada, to the 1901 ordinances attached to the BNA Act, the 1905 Saskatchewan and Alberta Acts and legislative decisions in Manitoba and Ontario.

Layh occasionally questioned statements made

by both plaintiff lawyers, government lawyers and lawyers for Christ the Teacher school division. The plaintiffs and the CTCSB each had a team of three

lawyers and the government had a team of four.

Layh said he would not give a time when to expect his written decision.



FAIR TRADE — At a Fair Trade: What’s In It For Me event last month in Saskatoon, Sean McHugh, executive director of the Canadian Fair Trade Network, encouraged listeners to ask for fair trade certified products, from coffee and chocolate to wine and flowers. The event, sponsored by Fair Trade Saskatoon, Fair Trade Canada, Canadian Fair Trade Network, the Saskatchewan Council for International Co-operation and the Stand Community Organizing Centre, included opportunities to sample fair trade wine and locally sourced food, and to learn how local individuals, organizations and businesses are working to support more ethical food options in Saskatchewan.

Foundation raises 4.7M in support of St. Paul’s

By Sandhya Padmanabh

SASKATOON — Through the generosity and commitment of donors along with effective stewardship of investments, St. Paul’s Hospital Foundation has raised \$4,723,268 in support of urgently needed medical equipment, capital improvements, patient comfort care items, staff professional development, and the Healing Arts Program at St. Paul’s Hospital (SPH).

“We would like to thank the community groups, organizations, individuals and volunteers who give so generously to support the needs of our hospital,” said foundation chair John Agioritis. “It is only through your support that we are able to continue providing vital resources to improve the health

and care in our community and to the people of this province.”

Details of the allocations were presented at St. Paul’s Hospital Foundation annual general meeting April 19.

Over \$2.7 million was allocated to technological advancements in SPH operating rooms. Other highlights included the purchase and installation of state-of-the-art equipment for enhanced diagnosis and treatment, including an Advanced Imaging and Biopsy Ultrasound and DI Microwave Thermal Ablation device, as well as the acquisition of a new SPECT-CT which will be installed in the hospital this year.

St. Paul’s Hospital Foundation has allocated more than \$56 million dollars to the hospital since the foundation was formed in 1982.

New formation course offered

By Nancy Wood

WINNIPEG — A new formation course for Catechesis of the Good Shepherd is being introduced at Winnipeg’s Our Lady of Perpetual Help Church, with Level 1 being offered on 10 Saturdays from September to June.

Formation in the Catechesis of the Good Shepherd involves 90 hours at each of three levels (three - six year olds, six - nine year olds, and nine - 12 year olds). The Level I course is the foundation for all three levels and until now

has been offered over a series of weekends spanning two years. The new program will allow participants to complete Level 1 in one year.

It will include lectures, prayer reflections, lesson presentations, and hands-on work with materials. The long, slow formation allows the adult to internalize the presentations and make them their own. Above all, it helps them to listen and to learn with children.

The Catechesis of the Good Shepherd has been growing in Winnipeg and across Canada. Developed in Rome over the past 55 years by Dr. Sofia Cavalletti, a Hebrew and Scripture scholar, and Gianna Gobbi, a Montessori educator, the work has spread around the world.

In Winnipeg it began 20 years ago at Holy Cross Parish and is now taking place in seven Catholic and four Anglican churches. Other parishes, schools, and home-schoolers have adapted it for use with traditional curricula, especially in sacramental preparation.

The Catechesis of the Good Shepherd has been described as the meeting of two mysteries: the mystery of God and the mystery of the child. Children seem to have a relationship with God even before we try to “teach” them anything. They have a special attraction to prayer, holy things, ritual, silence and beauty. Catechesis of the Good Shepherd provides the environment where they can experience these things.

The Catechesis of the Good Shepherd uses carefully chosen themes from the Bible and liturgy to present to the children. After

hearing a presentation (the parable of the mustard seed, for example) children are free to move quietly around the room working with any material they want. This provides a time for a personal encounter between the child and God.

For more information, see www.archwinnipeg.ca, or email Maureen Fernandes at religious@olphwinnipeg.ca



GROUP OF THE YEAR — The Trudel Family of Honeymoon, Sask., were recently recognized as the 2016 Group of the Year by the Saskatchewan Country Music Association (SCMA) at the 27th Annual Saskatchewan Country Music Awards. Their old-time bluegrass/Gospel/country music will be showcased during an ongoing tour to raise funds for the priorities of the bishops of Saskatchewan.



SISTER DIES — Sister Adelaide Fortowsky, OSU, (Bertha) passed away July 15 at St. Angela Merici Residence in Saskatoon. Fortowsky made her final profession with the Ursuline Sisters of Prelate in 1956 and was engaged in classroom teaching for many years, the last of which were at St. Angela’s Academy in Prelate. She gifted her students with her gentle presence and encouragement, offering her creative skills in poetry, speech arts and much more. She will be remembered for her ability to draw out the best in her students.

Mark makes plea to help Yazidis, other minorities

By Deborah Gyapong

OTTAWA (CCN) — Martin Mark who heads the Toronto archdiocese's refugee office made a plea July 18 for Canada to make policy changes to protect Yazidis and other vulnerable religious minorities.

Speaking to the House of Commons Citizenship and Immigration Committee, which is conducting hearings on measures to protect vulnerable groups, Mark stressed the importance of helping Yazidis who face "unbelievable abuse and extreme torture."

"Yazidis are among the most abandoned groups in history," Mark said.

Yazidis are persecuted for their religious beliefs and have "no political or religious lobby" to help them, he said. If Canada is "serious about supporting the most vulnerable groups, there is no more vulnerable group than the Yazidis."

Toronto has welcomed its first Yazidi refugee family, and is prepared to welcome more, he said.

He also urged Canada to change its policy against accept-

ing unaccompanied minors. "We should not just abandon children in the camps," he said.

Mark urged the government to lift the cap on private refugee sponsorships it imposed this year. The archdiocese, which is one of the largest refugee sponsorship agreement holders in Canada, can accept only 1,000 privately sponsored refugees this year. Mark told CCN he was not sure why the government imposed the cap on private sponsorships, but he suspects it has something to do with ensuring there is not a backlog of cases.

Mark said the 1,000 private sponsorships must include not only refugees from Syria and Iraq, but also those the archdiocese helps from Africa and other parts of the world.

"This is not good for the voluntary sector," he said.

The archdiocese settled over 3,000 refugees last year. To speed up private sponsorships, which takes time, Mark said a combination of government funds and private sponsorship is the fastest way to help.

He also urged Canada to re-

store the "source country" clause that would allow bringing in internally displaced persons (IDPs) even though they do not qualify under the UNHCR's definition of a refugee, since they have not fled their country of origin.

There are 21 million official refugees, he said, but 41 million are internally displaced peoples, who represent "the majority of uprooted people."

"We are excluding 41 million people in need," he said.

Mark said he travelled to Lebanon and Jordan a couple of months ago and Yazidis are not found in the refugee camps in Jordan. Instead, most have fled from their homes in Iraq to the northern region dominated by the Kurds. "People inside the country cannot be established as refugees," he said.

Working with local partners on the ground in Iraq, the archdiocese's refugee office can go directly to the region to select vulnerable families for sponsorship, he said, noting he was planning a trip soon to Northern Iraq. Through its work with local partners, the refugee office has been able to "identify,

select, and screen" vulnerable families. After an exploratory trip, Mark and his team will return to the area in six to eight weeks to pave the way to select 400 families.

While Canada gets great praise for its work in helping refugees, "something went wrong and we have to correct it before it's too late," Mark said.

Mark also urged the Canadian government to pay greater attention to religious persecution. While in previous years, most persecution had to do with ethnicity in nationalistic conflicts, now there is a "worldwide dominance of religious conflict," he said. He used Somalia as an example. Where people were formerly targeted for ethnicity, they are now targets of "religious extremists."

When someone from Iraq or Syria is persecuted for being Chaldean or Syriac, not mentioning the fact of religious persecution is wrong, he said. In the Middle East, most refugees and internally displaced people



CCN/D. Gyapong

Martin Mark

are facing religious persecution. "Victims should be identified for religious persecution," he said.

Mark told the committee most of the refugees settled recently by the Toronto archdiocese were persecuted Christians or other religious minorities, including Ahmadi Muslims, who also face religious persecution. "We are there to help," he said.

St. Joseph Oratory to get facelift

By Philippe Vaillancourt

MONTREAL (CNS) — Canada's most visited Catholic shrine is about to get a facelift.

St. Joseph Oratory, managed by the Congregation of the Holy Cross, will see \$80 million in upgrades and new installations in a five-year project set to begin in 2017.

The project includes a 360-degree observatory that will allow visitors to see as far as the American border 60 kilometres away.

Upcoming changes also include a new pavilion to welcome visitors, a redesigned garden, new outdoor lighting, installation of mechanical transports to help people climb the hill to reach the basilica and the restoration of the museum.

A spokesperson for the congregation said the modifications will modernize the oratory founded by St. André Bessette, who was known as Brother André.

Founded in 1904 and built atop Mount Royal, the oratory welcomes two million pilgrims and visitors each year.

The project will be financed in part by the oratory, which will invest \$26.4 million, including \$10 million from the city of Montreal. The Canadian government will provide \$22 million and the Quebec provincial government will provide \$30.8 million.

"When this is done, we will offer a greener, more convivial, and more accessible site," said Holy Cross Father Claude Grou, oratory rector.

Grou recalled that original plans for the basilica included an observatory, and that pilgrims and visitors have been wishing for it for many years.

"This investment will allow us

to add a very interesting dimension to this key-site in our cultural and historical heritage. In a way, (the observatory) will complete St. Brother André's dream," he added.

During a June 6 meeting to unveil the plan, Montreal Mayor Denis Coderre, stressed that the oratory is a symbol of the city. "Its shrine will be transformed and restored by works worthy of its notoriety and stature," he said.

Representatives of both the

federal and provincial governments were on hand for the announcement. They said the funding is a gift to celebrate the 375th anniversary in 2017 of Montreal's founding.

The work will occur in two phases. The first, from 2017 to 2019, will include all exterior work. The second, beginning in 2019, will see the construction of the observatory within the basilica's dome.



CNS/Bob Mullen

RENOVATIONS TO BEGIN — St. Joseph Oratory in Montreal is seen in this 2010 file photo. Founded in 1904, the basilica will benefit from a five-year \$80-million refurbishment beginning in 2017.

Anglican Church: same-sex marriage ceremonies voted in

By Ron Csillag

TORONTO (RNS) — Canada's Anglican Church has provisionally voted to amend its rules to allow clergy to celebrate same-sex marriages, a day after it narrowly defeated the measure.

The General Synod will hold a second reading on the measure in 2019. If it passes, the Canadian church will join the Episcopal Church, which formally approved marriage ceremonies regardless of gender in 2015. As a consequence, the Anglican communion placed temporary restrictions on the Episcopal Church.

On July 11, more than 200 delegates attending the Canadian church's General Synod north of Toronto voted to reject same-sex marriage by a single vote after an emotional and divisive debate.

Some bishops, including Toronto Archbishop Colin Johnson, declared they would perform same-sex marriages despite the outcome.

"We cannot leave this synod with this kind of confusion," Archbishop Fred Hiltz, primate of the Canadian church, told stunned delegates and clergy attending the six-day synod, held every three years to establish church policy.

To pass, a resolution requires two-thirds support from each of the three orders, or bodies, within the Canadian church: laity, clergy and bishops.

On July 12, Michael Thompson, the church's general secretary, said the electronic voting system had miscoded his file, listing him as a

lay person instead of a priest, causing the initial resolution to fail. The error was discovered after delegates requested a hard copy of the record.

The motion then passed — by one vote.

"This vote has been difficult for many, and no outcome can address all of our church's need to live and work together," Thompson said in a statement. "We have a long road ahead to restore our common life."

In 2004, the church affirmed the "integrity and sanctity of committed adult same-sex relationships." A year later, the Canadian government legalized same-sex marriage.

But the church's work "is not done," Hiltz told delegates. It now returns to provincial and diocesan synods for consideration and comment before the next General Synod in 2019 undertakes a second reading or vote.

Some bishops have said they will go ahead and approve same-sex marriages, citing a ruling that the church's marriage canon does not explicitly prohibit them, said Matt Gardner, a church communications officer.

The head of the global Anglican communion, Justin Welby, the archbishop of Canterbury, had no immediate reaction to the Canadian development, said his spokesperson, Ed Thornton.

Anglican national churches in Brazil, South Africa, New Zealand and Scotland have taken steps toward approving and celebrating same-sex relationships.

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

As population ages, who will care for the caregiver?

By Michael Swan
The Catholic Register

TORONTO (CCN) — By 2030 a quarter of Canadians will be over the age of 65. Over the next 50 years the number of us over the age of 80 will more than triple to somewhere north of five million.

Old folks get sick. They struggle with physical and psychological infirmities. Eventually, somebody has to take care of them.

Most care is not delivered by nurses, doctors or other health care professionals. Most of it happens at home, in the family. Most caregivers are people who have careers, marriages and often growing children of their own.

If nearly 30 per cent of Canadians are already caregivers, and the only way that number projects into the future is up, then caregivers are not just the future of Canada's health care system. They are woven into the fabric of our society.

Caregiving — how we do it, how we support it, how we value and celebrate it — defines the kind of society Canada is and will be.

Elizabeth Hill isn't thinking about Canada or its social fabric when she heads to her sister Dorothy's house each morning to help wake up her mother Lorraine.

"So my mum, she's at the stage with Alzheimer's where she needs a lot of cueing," explained Hill. "She doesn't really know whether it's morning or night. But if you say, 'It's morning, let's get up and get showered,' then she can kind of start in that way."

Elizabeth works in the technology department of a real estate company, while her sister Dorothy manages the office for a boutique accounting firm. The sisters, both in their 50s, have their own families.

"We're able to go to work because we have caregivers who come in four days a week," said Elizabeth. "Basically, both of our employers understand that we will get our jobs done but sometimes we do have to drop everything to get to our mother."

Personal support workers arrive before 9 a.m. and stay long enough to prepare lunch for Lorraine in her in-law suite in Dorothy's house. On Wednesdays, Lorraine goes to the adult day program for patients with dementia at Toronto's Providence Healthcare. The sisters also turn to Providence for respite care when they need a couple of days to themselves.

"The ADP program at Providence is God-sent. It is a blessing to our family and to our mother," said Elizabeth.

Once a week Lorraine is at Providence overnight. Elizabeth and Dorothy are using the Providence experience to get their mother ready for life in a long-term care home. Lorraine has been on a list since February. It took more than six months of sorting through options and filling out applications just to get her on the list and there's still no telling when she will move on to full-time institutional care.

If her days at Providence are any indication, Lorraine will adapt well to a nursing home. She comes home from Providence generally happy and obviously well cared for.



Michael Swan

CAREGIVING — Retired math teacher Raffaella Korre gets some support from Elizz.com in her daily challenges caring for her mother Maria Magistrale in Mississauga.

"She can walk better, go up and down stairs better, because she's been active during the day," said Elizabeth. "We've noticed that she's very happy and tired. So she's had a nice, busy day."

A side benefit of the Providence program has been the opportunity to talk to other caregivers who face similar challenges, Elizabeth said.

"It was so nice to just sit and have somebody else who is in kind of the same situation and have a conversation," she said. "Everybody is helping the other people's loved ones when it's a bit tricky. Those are people who walk in the same shoes."

Getting caregivers together to share their struggles and learn from each other is one of the major goals of St. Elizabeth Healthcare's new Elizz service. Six months since its launch, Elizz.com is drawing 68,000 unique users per month. Through the website and a toll-free phone number, Elizz offers caregivers advice. The service can arrange for nursing, dieticians and personal support workers and helps caregivers measure their own levels of stress and anxiety.

"All things caregiving I guess is what you might call it," said St. Elizabeth Healthcare senior vice-president and chief clinical executive Nancy Lefebvre.

The idea for the service to caregivers has been brewing within the Catholic home health care organization for years.

"We wanted to focus on caregiver knowledge and empowerment," Lefebvre said. "Caregivers also wanted services — everything from in-home services to virtual coaching services to an ask-the-expert kind of service — so that they could be receiving education and care when they wanted it."

Somebody has to care for the caregiver.

Retired math teacher Raffaella Korre has used Elizz to connect with a support group of other caregivers. Korre has been a caregiver for 35 years — for more than 20 years with her husband as he battled brain tumours and now with her 87-year-old mother

Maria whose dementia has deepened since a stroke a year ago.

Korre comes across as confident, knowledgeable and easily in charge. Her Mississauga home is immaculate. She knows the ins and outs of Ontario's Community Care Access Centre system for rationing out home care. She's part of St. Patrick's Parish and has been living in the same neigh-

No 'typical days' in prison ministry

By Peter Oliver

Sometimes we are asked, can you describe a typical day in your work with Micah? It's a bit difficult to respond to this question because there are really no typical days when you minister to people who are involved with the criminal justice system. This is one of the things that make our work exciting and challenging. Instability and uncertainty are part and parcel of our daily encounters. Consider the messages on our email and answering machines as we wrote this reflection. A soon-to-be-released prisoner is looking for a place to live, a pastor inquires about the practicality of welcoming a person back to their community following a period of incarceration, our little victims' group wonders about the need for professional support so as not to trigger traumatic memories as people share their experiences.

While our days aren't routine, apathetic and antagonistic attitudes are fairly commonplace. I am repeatedly ignored as I wait to pass through security at the prison gate and later in the day I cringe as racial slurs spew out of a former inmate's mouth. At a social, a hurting and insensitive woman says the people we befriend are "a waste of skin" and another says "it would be better if they were all shipped out of town."

That is the negative side, but as we walk with inmates, victims,

Oliver works in chaplaincy and development for The Micah Mission in Saskatoon.

bourhood since she was a girl.

She wouldn't seem to need a formal support group or much guidance about balance in her own successful, well-ordered life.

"I struggle with the guilt and the frustration," she said. "Every day is an emotional roller coaster ride. On the one hand I think, 'Yeah, darn it, I can't just pick up and go.' And then I think, 'How dare I think that, because look at all she's done for me. And she's a human being and look at what she's feeling and going through.' I'm sure she feels frustrated by the fact she can't do things anymore. So it's that up and down between the guilt, the anger, the frustration. And you go back and forth all the time. There are no easy answers. Trust me."

Caregiving is a tradition Maria passed down to Raffaella. When her husband developed liver cancer, Maria quit her job at a commercial laundry to take care of him. After he died, Raffaella's husband developed brain tumours.

"She helped me for many, many years when my husband was sick and she took care of the boys — my two sons who are now adults — so that I could continue to work and keep the family going," said Korre. "I'm not about to turn my back on her, to say that didn't mean anything. It meant a lot."

Though a nursing home with its full-time, professional, round-the-clock care, might seem a good option, it won't work for Korre and her mother.

"All her life she had said, 'Don't put me in a home. If you put me in any kind of nursing home I will be dead in three days.' She's very much a family person . . . she always wants to be here, at home, with us," Korre said.

Which leaves the two women at home looking ahead to Maria's eventual end.

"Knowing what the final outcome will be is very difficult to deal with on a day-to-day basis," Korre said. "The most difficult part is dealing with the whole concept of her eventual death. The emotional wear and tear that that causes. Interestingly, I've tried to discuss it with her. She's afraid of dying. I think most of us are."

Maria's strong Catholic faith and her Sunday mornings at prayer in St. Patrick's are a comfort to her, but they don't make death any less frightening.

"Because she's not at peace with it, I'm emotionally distraught over how it's all going to play out," Korre said. "Not that I can predict, not that it's in my control. When her spirit is ready, her spirit is ready. But still the emotional wear and tear is there."

At St. Elizabeth Healthcare, that's the kind of emotional wear and tear they try to address — whether through Elizz.com or their traditional in-home care.

"That's always a component," said Lefebvre. "Recognizing that spiritual health and well-being is a part of one's overall life."



Courtesy of P. Oliver

CHALLENGING WORK — A meeting with the staff of Our Lady of Guadalupe Parish to talk about supporting a person who is integrating into our community: from left (bottom), Debbie Ledoux, parish life director; Colette Assoon; Gayle Weenie, parish life director; Dave Feick, co-ordinator for Micah; (back row) Peter Oliver, chaplaincy and development with Micah; Deacon Paul Labelle.

police, parole officers, elders and other ministers, we are touched by many sacred encounters as well. Dave witnesses the care and compassion that is realized between a volunteer and former inmate as he joins in one of our 13 support circles. An elder who accompanies our Forward Step group at the correctional centre moves me. His words are filled with humility and respect for all the people in the circle. I am also touched by the commitment of our dioceses as they look to engage a new priest in ministry at the Regional Psychiatric Centre (federal prison)

in Saskatoon.

Holy moments and hard moments are a part of each day. Other days will be spent driving to the Prince Albert Penitentiary, having coffee with a young man who sustained a permanent brain injury after an unprovoked assault and, of course, there will be many meetings — with the board, with our volunteers, with committees — what would ministry be without meetings? But what most typifies everything we do is the sense that in the mess and mirth, misery and mystery, God is smiling on our ministry.

Film is a story of hope amid darkness: director

By Allana Haynes

WASHINGTON (CNS) — Anne Fontaine, director of *Coco Before Chanel* and *Gemma Bovery*, released her most recent work, *The Innocents*, about a group of Benedictine nuns in Warsaw, Poland, raped by soldiers after the Second World War and the doctor who comes to their aid.

The film is centred on French Red Cross doctor Mathilde (Lou de Laâge), who is stationed in a Warsaw clinic and is found there by a panicked Benedictine nun, begging her to come back with her to the convent. There, to the doctor's surprise, she finds a sister about to give birth and others in their final stages of pregnancy.

Mathilde, a non-believer, enters into the sisters' strict religious community, abiding by the principles of the order and Mother Abbess (Agata Kulesza). Fearing exposure, the women conceal the hostility forced upon them by Soviet troops, causing an inward battle between their faith traditions and their reality.

In the winter of 1945, mass rape occurred in major Polish cities taken by the Red Army. The

nuns were not spared as soldiers rampaged through the convent.

Fontaine said that she was inspired to tell the story after looking through the diary of the French doctor.

"When I first discovered this story, I was so impressed by the intensity and the complexity of the situation," said Fontaine. "I thought that it would be something very deep and very encouraging for a movie about women inside the community who couldn't speak with anybody about what happened to them."

To produce an authentic story, Fontaine said that she worked with a Polish historian who could help piece together the forgotten elements.

The Innocents, she said, tells an important story about deep faith.

"It's about survival," Fontaine told Catholic News Service in a telephone interview from France, where she lives and works. "Even if the facts are dark, very emotional and very difficult, the characters have a possibility to live. Life is more important than anything. Even if it is as traumatizing as that."

Fontaine said *The Innocents*, in many ways, was different than the other films she has produced.

"It's very different because it was not a story that was so difficult or complex," said Fontaine. "There is drama, but it is also a historical movie. It was different because it was in Polish, and I do not understand the language. I had to imagine how they lived together in a community, and the fragility of that community. It was different from my other movies but it was not so different, because there were very strong female characters."

Despite being a film about the Second World



Music Box Films

THE INNOCENTS — *The Innocents (Les Innocentes)* is centred on French Red Cross doctor Mathilde (Lou de Laâge, at centre), who is stationed in a Warsaw clinic and is found there by a panicked Benedictine nun who seeks help for other nuns who have been raped by soldiers after the Second World War.

War, Fontaine said that *The Innocents* takes a different approach.

"The approach is completely from the inside," said Fontaine. "It is not from a historical point of view. It is from inside the Benedictine community."

Fontaine explained the message that she hoped audiences would receive after watching the film.

"I think this movie has a message of hope," said Fontaine. "Even if everything is dark, you have a light somewhere. You can go where something is possible."

She said that even though the

film is focused on a religious community, she hopes that it will appeal to all audiences.

"People feel close to the story, even if they are far," said Fontaine. "Not many (people) are in the religious community. What happens to these women is so strong and asks so many questions about life, about God, and what is hope. It is something that everyone can ask at any moment in their life, even if it is not the same situation."

"What touched me the most, and what I attempted to convey in the film, is how fragile faith is," Fontaine said in a pre-Sundance interview.

"We often believe that faith cements those who are driven by it," she added. "That's an error: as (Sister) Maria confides to (the doctor) Mathilde in the film, it is, much to the contrary, '24 hours of doubt for one minute of hope.'"

The Innocents, which was selected for this year's Sundance Film Festival, opened July 1 in New York and Los Angeles. A limited national release was to begin July 8, and openings are scheduled in other cities through the rest of July, in August and in early September.

— with files from Kimberly Winston, Religion News Service



Courtesy of *Les Innocentes*

A STORY SET IN POLAND — *Les Innocentes* is set in Poland, 1945 (previous released as *Agnus Dei*).

This time there's a real chance for normal politics

Continued from page 3

taries — many with ties to Colombian politicians and wealthy, land-owning families — carried out a program of assassinations that killed nearly 10,000 members of the Patriotic Union, the political party formed by former guerrillas and their supporters.

This time there's a real chance for normal politics and real peace, Archbishop Luis Castro Quiroga told Catholic News Service in June. Castro is the president of the Colombian bishops' conference, which has maintained a pastoral presence at negotiations between

FARC and the government.

A 2013 report for Colombia's National Centre of Historical Memory concluded that 220,000 Colombians have been killed and 5.7 million displaced, though the United Nations High Commission for Refugees counts the number of displaced at seven million. The report also found that between 1996 and 2005 there was a kidnapping in Colombia every eight hours and there were 1,982 massacres between 1980 and 2012.

This is the fourth attempt in the last 30 years to end the conflict in Colombia.

The Regina Catholic School Division



welcomes

Archbishop-elect
Donald Bolen

to the

Archdiocese of Regina



Regina
Catholic Schools
www.rcsd.ca

Brazil: tragedy and triumph as the world comes calling

Screenings & Meanings

Gerald Schmitz



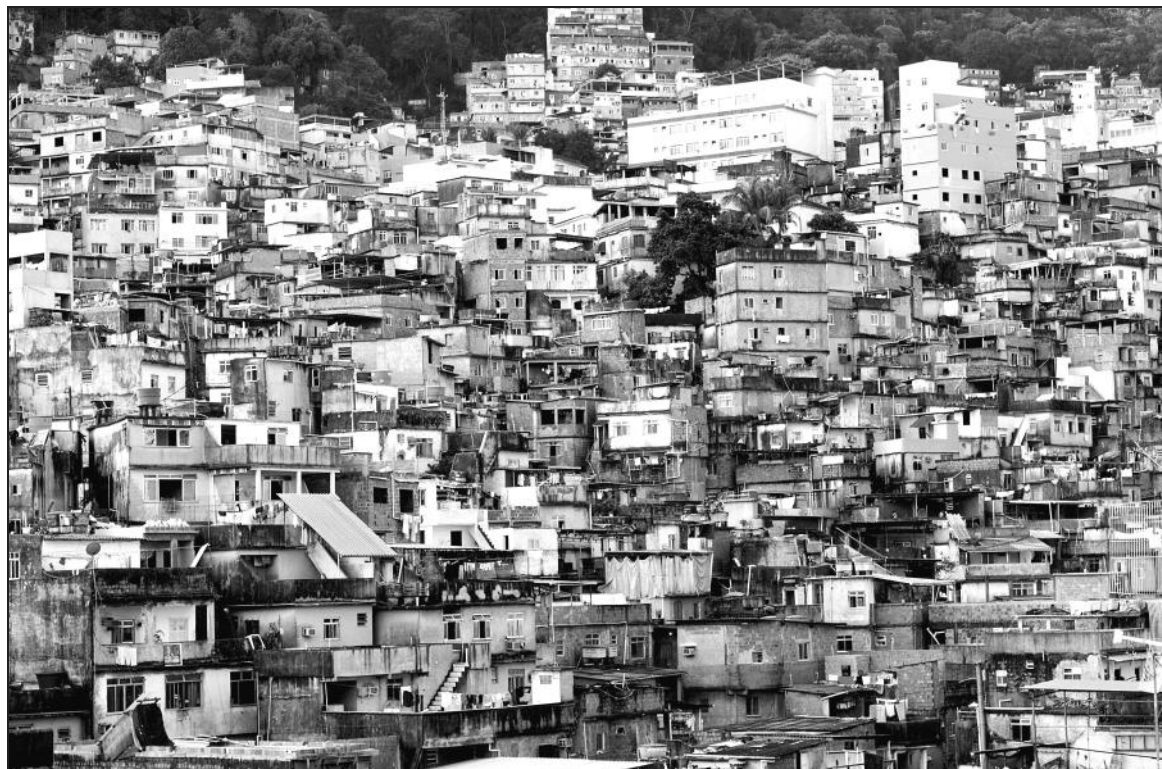
Brazil is a country in turmoil notwithstanding the stature of hosting soccer's World Cup in 2014 and now the Summer Olympics beginning August 5. Its more than 200 million people are suffering through a period of intense social conflict, the consequence of deep economic recession, corruption, and political upheavals in which the nation's first female president Dilma Rousseff has been suspended facing possible impeachment. Nowhere is this more apparent than in the main host city of Rio de Janeiro, the famous ocean-side metropolis where extremes of luxury and misery coexist. With a world media spotlight on Rio over the next month, here are a few noteworthy films that capture different sides of the Brazilian experience.

Exploring a dark side of preparations for these major events is Australian filmmaker Dan Jackson's documentary *In the Shadow of the Hill* (<http://intheshadowofthehill.com/>) that was shown at Toronto's HotDocs festival in May. A particular focus is on the crowded, impoverished and crime-ridden *favela* (slum neighbourhood) of Rocinha, the biggest in Brazil. Life has always been difficult for its residents, terrorized by armed drug gangs and almost equally fearful of police and law enforcement. Government "pacification" programs designed to assert control over and clean up such areas have exacerbated tensions leading to more accusations of brutality, abduction and torture. A very disturbing pattern emerges. In the film it's alleged that some 38,000 people, mostly young black men, have disappeared in Rio from 2007-2013. According to Jackson: "If you look at a map of all the pacified communities in Rio, they have an inherent link to either the World Cup or the Olympics in terms of infrastructure they planned on building . . . (and) public access highways."

A gripping drama of dangerous intrigue and corruption set in a Rio *favela* setting is Stephen Daldry's remarkable 2014 feature *Trash* (<http://www.focusfeatures.com/trash>), a U.K./Brazil co-production based on the novel by Andy Mulligan. It's had very limited theatrical distribution but is available on video.

In the opening scene a young man, José Angelo (Wagner Moura), is trying to make a frantic escape from his apartment as a police squad closes in. Fleeing for his life he flings a large wallet into a garbage truck. The next day we are in the world of trash pickers combing through a huge landfill (a reality superbly observed in Lucy Walker's 2010 documentary *Waste Land*: <http://www.waste-landmovie.com/>). Working together are three young teenage boys, Rafael (Rickson Tevez), best friend Gardo (Eduardo Luis), and Rato (Gabriel Weinstein) whose home is a sewer. Rafael's discovery of the wallet sets in motion an escalating series of events that culminates in a high-stakes climax. Inside the wallet are money, a key, and photographs of a young girl (it's Angelo's daughter) — one of which has numbers written on the back. When police come in force to the *favela* offering a reward for the missing wallet, Rafael suspects there are bigger reasons that make it so valuable. He's determined to keep the wallet and to solve the mystery of its contents.

As the police step up their inquiries, pushed by aggressive inspector Frederico (Selton Mello), attention falls on the boys. What they have are street smarts and assistance from an American Catholic priest, Father Juilliard (well played by noted Catholic activist Martin Sheen), who has been working in the *favela* for decades, as well as from a volunteer teacher, Olivia (Rooney Mara). The key leads to a locker



Levi Ricardo

IN THE SHADOW OF THE HILL — Dan Jackson's documentary *In the Shadow of the Hill* focuses on the crowded, impoverished and crime-ridden *favela* of Rocinha, the biggest in Brazil.

in a train station and a letter addressed to a man being held in prison.

Through Father Juilliard and Olivia, access is obtained to the prisoner Clemente (Nelson Xavier), the uncle of José Angelo, who turns over a Bible that becomes another key in unraveling links to corrupt mayoral candidate Antonio Santos (Stepan Nercessian) for whom José had worked before absconding with crucial incriminating evidence — a list of bribe takers and a fortune in payoff money. It will come as no surprise that the police under Frederico are working for Santos, ready to resort to threats and even murder to get what he wants.

The race is on as to who will find the evidence first. In this fast-paced pursuit — which recalls at times a Brazilian version of the 2009 Oscar best picture *Slumdog Millionaire* — the non-professional actors who play the three boys are outstanding. It's clear which side is favoured by justice and the protection of religious faith. As Jay Weissberg wrote in *Variety*, the film could have been called "Our Lady of Trash."

In the world of sport, no Brazilian is more renowned or revered than soccer star Pelé, a hero

to a country where soccer is tantamount to the national religion. The directing team of brothers Jeff and Mike Zimbalist dramatize the extraordinary story of Pelé's early rise to greatness in *Pelé: Birth of a Legend* (<http://www.ifcfilms.com/films/pele-birth-of-a-legend>) which has had limited release following its premiere at the Tribeca Film Festival.

Pelé was born Edson Arantes do Nascimento on Oct. 23, 1940, in the state of Minas Gerais, growing up in an impoverished household. His father Dondinho (Seu Jorge) was a lowly janitor whom he sometimes helped and his mother Celeste (Mariana Nunes) cleaned houses for the richer whiter folk. Edson, nicknamed "Dico" by his parents, was one of the "shoeless ones" who developed his passion for the national sport on the streets. Like everyone he was devastated by Brazil's loss in the 1950 World Cup final, boldly promising his father that one day he would help Brazil win the World Cup.

Dico, played as a boy by Leonardo Lima Carvalho, had to overcome many hardships, racial discrimination, and the tragic death of a playmate. He stole peanuts for money to obtain castoff shoes. Mangoes were the "ball" used to practice with his dad. Dico was looked down on and made fun of by wealthier white kids led by the snobbish José and his friends on a well-equipped soccer team with a winning record. They came up with the "Pelé" moniker, intended as a pejorative term of ridicule. The tables were turned when Dico led a team of outcasts like himself to challenge the favoured rich boys' club through sheer drive and skill during a championship tournament attended by a professional scout. The name Pelé stuck, transformed into one of admiration for his exceptional talents on the soccer pitch.

At age 15 Pelé (Kevin de Paula) was invited to try out for Santos in a professional league, working his way up to the main squad. His coaches, however, were concerned about his unorthodox "ginga" style developed on the

streets, so different from the classical defensive European approach to the game. Ginga, with its acrobatic aerial manoeuvres and passing, traced roots back to Brazil's African slave heritage and vibrant spirituality. Its fluid fighting style was thought to be undisciplined and unprofessional, no match for the strategic ground game of the dominant Europeans. When Pelé made the national team at 16, along with his boyhood nemesis José (Diego Boneta), the head coach Feolao (Vincent D'Onofrio) forbade any resort to ginga.

Although Pelé suffered a knee injury, he travelled with the Brazilian team to the 1958 World Cup in Sweden. No one expected Brazil to do well but they reached a semi-final against France. At a crucial moment, José withdrew himself from the game with an encouraging exhortation to, in effect, let Pelé be Pelé. It was the turning point for the 17-year-old phenomenon, then the youngest ever player at this level. Playing with uninhibited prowess, he scored a record three goals; then in the final the winning goal against the heavily favoured home team, Sweden. Brazil's pride in itself had been restored through sweet personal vindication for Pelé and for his exciting contribution to making soccer the "beautiful game." The film ends on this triumphant note heralding a brilliant career.

Pelé: Birth of Legend isn't a great movie. For one thing, everyone speaks English, no doubt for commercial reasons to avoid subtitles. That sacrifices authenticity in favour of a melodramatic mythologizing of his story to go along with the bits of archival footage, and a brief appearance by Pelé himself. The joy of watching the real Pelé play throughout his career would make a more satisfying experience. Nonetheless, with Olympian attention focused on Brazil, and all the attendant controversies, conflicts, doping scandals, etc., it's good to be reminded of the pure power of sport to rise above the most challenging circumstances. In Pelé, Brazilians have a true exemplar of the meaning of beautiful games.



Vik Muniz/Vik Muniz Studio

DOCUMENTARY IMAGE — A landscape with vultures at the world's largest garbage dump in Brazil, from Lucy Walker's 2010 documentary *Waste Land*.

Benedict gives another way to live the questions



On summer evenings, without intending it, one can hear all sorts of interesting conversations. Friends and I heard a young couple, passing by, discussing styles of weddings. Responding to the description of a wedding he'd attended, the man's companion remarked: "Interesting. I've never been to a church wedding." She spoke without antipathy, or any emotion, merely speculative, as though a church wedding were a curio, a quaint item picked up in an antique shop, something you'd heard of but never expected to meet.

It left us reflecting on the growing separation between Christianity and secularity. Where is the Christian faith in the world? Where does it belong now? Are Christians right and atheists wrong, or the other way around? It's hard not to wonder. There is, however, another way to live the questions.

St. Benedict of Nursia gave a way that's lasted 1,500 years and formed European civilization. Indeed, since the monks who followed his Rule civilized so many European countries, Pope Paul VI declared him patron saint of all Europe.

*Come, true light.
Come, life eternal.
Come, hidden mystery.
Come, treasure without name.
Come, reality beyond all words.
Come, person beyond all understanding.*

St. Benedict's Rule isn't, as we might think from the title, a series of regulations or a reference man-

Marrocco is a marriage and family therapist, teacher of theology, and writer, and co-ordinates St. Mary of Egypt Refuge. She can be reached at marrocco7@sympatico.ca

ual. It's a straight-edge, something to lean on, a measure to help us through the contrarities of living. Early Christians referred to their movement as "the way," following Christ the Way. Benedict's Rule is a way to be in the world. It's excellent reading for anybody, not only monks and not only Christians. But ultimately it's to be lived. It distills into three Latin words, *ora et labora* (pray and work).

Life can be daunting, and leave us perplexed and anxious. Sometimes it paralyzes us altogether. In response, Christians can be tempted to two extremes. We might think we're right about everything, and our work is to correct and save "them." This is highly tempting, especially when so many contemporary notions seem foolish, wrong-headed, or destined to lead people astray. Or we might be tempted to hide away our faith in fear and shame, since so many seem to live successful lives without it, and wrong-headed Christians can also wreak havoc.

St. Benedict's Rule allows us to avoid the two extremes, and find a way of peace.

*Come, rejoicing without end.
Come, light that knows no evening.
Come, unfailing expectation of the saved.
Come, raising of the fallen.
Come, resurrection of the dead.*

Work is our way of being in the world, and prayer is the cry of the heart. The Rule helps us organize our lives concretely so there's time for the heart without losing time for the work we're supposed to do. Prayer and work become part of the same dance. We tend to separate contemplation from action, as though they were exclusive dimensions of people's personalities (some of us inclined to

contemplation and some to action). Benedict recognizes we can't be in the world without also being in the heart. This way gives peace, not a mindless stupor but an active peace that brings life to us and to the world we're part of. The Rule witnesses a tradition that didn't see the church as "in" the world, but as the heart of the world.

*Come, all-powerful, for unceasingly you create, refashion and change all things by your will alone.
Come, invisible whom none may touch and handle.
Come, for you continue always unmoved, yet at every instant you are wholly in movement; you draw near to us who lie in hell, yet you*

*remain higher than the heavens.
Come, for your name fills our hearts with longing and is ever on our lips; yet who you are and what your nature is, we cannot say or know.*

There isn't really a battle between Christians and secular people, among Christians, or between religions. There's a dialogue between God in his eternal glory and humanity in our present pain and longing. This dialogue is what we listen in on when we meet Christ. It's God's investment in his people, humanity, to bring us to the fullness of life, all of us and each of us.

The answer isn't in reading the Rule, or memorizing the words *ora et labora*, good though these

are to do. It's in living the Way that we find the answer, the peace all human hearts really long for.

*Come, Alone to the alone.
Come, for you are yourself the desire that is within me.
Come, my breath and my life.
Come, the consolation of my humble soul.
Come, my joy, my glory, my endless delight.*

The longing in us is also our faith. The questions in us are also the answer. The note that is in our hearts is waiting to be sung.

St. Benedict, ca.480-ca.547, feast day July 11.

Poetry: "Hymn of Divine Love," St. Symeon the New Theologian, abbot of the Eastern Church, 949-1022.



P. Paproski, OSB

ORA ET LABORA — "Work is our way of being in the world, and prayer is the cry of the heart," writes Mary Marrocco. "The Rule helps us organize our lives concretely so there's time for the heart without losing time for the work we're supposed to do. Prayer and work become part of the same dance."

Fall 2016-17
Online Undergraduate
& Graduate Courses

N^oT^oC Newman Theological College
FAITH SEEKING UNDERSTANDING

UNDERSTAND YOUR FAITH | STUDY THEOLOGY | PREPARE FOR MINISTRY

Early Church History
Medieval Church History
Mission & Social Justice in the Anglican Tradition
Introduction to Sacred Scriptures
Introduction to Theology
Liturgical Theology
Theological Anthropology
Issues in Catholic School Administration
Foundations of Religious Education

Bursaries Available
www.newman.edu or
toll free: 1.844.392.2450



PAROISSE CATHOLIQUE
ST. ALBERT
CATHOLIC PARISH

7 St. Vital Ave. St. Albert, AB T8N 1K1
780-459-6691 www.stalbertparish.com

YOUTH MINISTRY COORDINATOR

St. Albert Parish is seeking a full time Youth Ministry Coordinator. The Youth Minister would be responsible for development, coordination, and implementation of youth programs for school aged youth in the parish. For a detailed job description see the parish website.

Review of applications will begin on **August 10** and will continue until the position is filled.

Please forward your application to: Rev. Ignacy Warias, OMI, at the above address.

Daily challenges remind us to put our faith in God

Liturgy and Life

Lorette Noble



This 19th Sunday in Ordinary Time presents us with readings that speak of challenges experienced by our ancestors, and by each of us in our daily lives even now. Each of these challenges, whether in the distant past or at one or other time in our daily lives, also serve us to remind us to rely on our faith in God.

The first reading from Wisdom reminds us the Israelites believed that God would keep God's promise to them and deliver them from their slavery in Egypt, which he did, though there were times later on that they had to be reminded of this, as perhaps we do, on occasion.

St. Paul, in the second reading, gives us a wonderful

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

description of faith as "the assurance of things hoped for, the conviction of things not seen." He repeats the story of Abraham whom God told to leave his home and set off not knowing where he was going. In our world how many people today are fleeing for their lives, not knowing where they will end up and what awaits them at the end. These refugees, fleeing from danger, must have faith and hope that one day they will be safe again.

St. Paul also reminds us of the amazing story of Abraham and Isaac. God had promised Abraham, an old man, indeed, someone "as good as dead," that he and his old and barren wife, Sarah, would have descendants "as many as the stars of heaven and as the innumerable grains of sand by the seashore." But then God asks him to take his son, Isaac, up

**Nineteenth Sunday
in Ordinary Time
August 7, 2016**

**Wisdom 18:6-9
Psalm 33
Hebrews 11:1-2, 8-19
Luke 12:32-48**

a mountain, carrying wood on his back, to offer a sacrifice, and this sacrifice turns out to be this only son on whom he relies to be the start of an incredible lineage, promised by God himself.

A French couple, expert theologians involved in the training of catechists in a diocese near Paris, was invited to come to Quebec and give us pastoral animators some training, a lot of it from their research on the many connections between the Old and the New Testaments. One story that always stood out for me was the connection between this story of Isaac carrying the wood on his back up the mountain, and Jesus carrying

his cross up to Calvary and sacrificing himself for us. The children in Grade 4 to whom I told this story immediately saw the connection between Isaac and Jesus Christ. Then, when I asked them what they had learned from Abraham's part in the story, when he found out that God intended Isaac to be the sacrifice, yet he was nevertheless prepared to kill his only son, one young lad, a gentle soul called Joey, offered this explanation: "This story shows us how we must always trust God!" From the mouths of babes, indeed!

But Abraham and many of his descendants, we are told, "died in faith without having received the promises . . . but they desire a better country, that is a heavenly one."

Jesus tells us, in Luke's Gospel, that we must always "be dressed for action . . . ready, for the Son of Man is coming at an unexpected hour." Many of us lead such busy lives these days, and we wonder if it was always thus, don't we? Did our parents and grandparents have it any easier? Do some of us, who are already grandparents, think we had things easier than our grandchildren have today? Do we worry about how some things will turn out when they are not working quite as we expect and hope that they would? What keeps us going? If we stop to think about it, surely and hopefully, it must be our faith. Jesus Christ has promised all of us, especially those "to whom much has been given," that "much will be required" of them and us. So, we are called once more to follow Jesus' advice, be ready for the unexpected and, meanwhile, help others by giving alms with faith that we are doing God's will.

Finally, there is that wonderful phrase: "Where your treasure is, there your heart will be also." Do we often pause and ask ourselves where our personal treasures are?

Our actions have consequences, but God's anger isn't one of them

In Exile

Ron Rolheiser, OMI



There's a haunting text in the *Book of Revelation* where poetic image, for all its beauty, can be dangerously misleading. The author there writes: "*So the angel swung his sickle over the earth and cut the earth's vintage. He threw it into the great winepress of God's fury.*" A fierce angel cleansing the world! God in a boiling anger! What's to be understood by that?

Like so many other things in Scripture, this is to be taken seriously, but not literally. Clearly the text, as other texts in Scripture that speak of God's jealousy, anger and vengeance, has something important to teach, but, like those other

texts which have God jealous and angry, it can be dangerously misunderstood. What it *doesn't* teach is that God gets angry, that God is sometimes furious with us, and that God wreaks havoc on the planet because of sin. What it *does* teach is that the chickens always come home to roost, that our actions have consequences, that sin wreaks havoc on the planet and on our own souls, driving us to anger, self-hatred and lack of self-forgiveness, and that this feels as if God is angry and punishing us.

God doesn't get angry, pure and simple. God is not a creature, another existent among others, a being like us. God's ways are not our ways. This has been affirmed from Isaiah through 2,000 years of Christian tradition. We cannot project our way of being, thinking, and loving unto God. And nowhere is this truer than when we imagine God as getting angry. Mercy, love, and forgiveness are not attributes of God, as they are for us. They constitute God's nature. God doesn't get angry like we do.

Scripture and Christian tradition do, of course, speak of God as getting angry, but that, as Christian theology clearly teaches, is anthropomorphism, that is, it is a projection of human thought and feeling unto God. In saying things such as God is angry with us or God is punishing us for our sins, we are not, in essence, saying how God feels about us, but rather how we, at that moment, feel about God and how we feel about ourselves and our own actions.

For example, when St. Paul tells us that when we sin, we feel "the

wrath of God," he is not telling us that God gets angry with us when we sin. Rather, we get angry with ourselves when we sin. The concept of God's wrath is a metaphor, illustrated, for example, by a hangover: if someone is immoderate in his or her use of alcohol, God doesn't get displeased and give that person a headache. The wrath issues from the act itself: excessive alcohol dehydrates the brain, causing a headache. The pain is not from God, though it feels like divine punishment, like God's fury at our irresponsibility. But this is a projection on our part, anthropomorphism.

We flatter ourselves, and do God no favours, when we say that we offend God and that God gets angry with us. God is not just the ground of our being, our Creator, the Unmoved Mover. God is too a person who loves us individually and passionately, and so it is natural to imagine that God sometimes

gets angry, natural to project our own limits unto God. But God's love and mercy infinitely dwarf our own thoughts and feelings and limited capacities to actualize love in our lives. Imagine, for example, a loving grandparent picking up his or her newborn grandchild: Is there anything the newborn can do to offend that grandparent? God's maturity, understanding, and love infinitely dwarf that of any grandparent. How is God to be offended?

Yet, still, isn't the language of God's anger a vital part of our tradition, our scriptures, our prayers, our psalms, and our liturgy? They all speak of us as offending God and as God getting angry. Are these simply to be written off? No. They teach an important truth, even as they must be called for what they are, anthropomorphisms. They are meant to challenge the soul the way indigestion challenges the body. God does-

n't punish us for eating the wrong things or for overeating. Our own biology does and, in doing so, it sends us a nasty signal that we've been doing something wrong. Metaphorically speaking, indigestion comes at you like a vengeful angel and throws you into the great winepress of biological fury.

God doesn't hate us when we do something wrong, but we hate ourselves; God doesn't wreak a vengeance on us when we sin, but we beat ourselves up whenever we do; and God never withholds forgiveness from us, no matter what we've done, but we find it very difficult to forgive ourselves for our own transgressions.

There is indeed an angelic razor and a winepress of God's fury, but those are names for the experience of discontent and self-hatred inside of us whenever we are unfaithful. They have nothing to do with God's nature.

Graduates 'artisans of reconciliation'

Continued from page 6

vated by the spirit of the Gospel. We are called to a life of holiness, prayer and action," summarized Aboriginal Lay Formation co-ordinator Renske Averyt during the June 5 celebration.

"Such a mission requires ongoing formation and renewal," added Diocesan Lay Formation co-ordinator Mona Goodman. "During the past two years these members of our church have diligently and conscientiously deepened their knowledge of our faith, and intensified their spiritual lives with the Lay Formation process."

After the participants from the two streams renewed their baptismal promises, Bolen and Laroche anointed and blessed the graduates, sending them forth "to proclaim the good news, to serve and to worship in spirit and in

truth."

Through baptism, we all share in the mission of Jesus, who is our source of life and of love, said Bolen. "Jesus continually calls us forth to be that same source of life and love to those to whom we minister: whether in the parish community, the workplace or the home, I call upon you to go forth, to extend the mission of Jesus."

In his homily, Bolen reflected on the readings for the 10th Sunday in ordinary time, which resonated with the Easter message of the triumph of life over death, "the proclamation of God's desire to come bringing life."

The bishop stressed that to participate in the Lay Formation program is to deepen understanding and experience of the Paschal Mystery that is at the heart of Christian faith: the power of life over death revealed in the death

and resurrection of Jesus Christ.

"You have been equipped for something new. Your faith has been deepened. You are going forth as artisans of reconciliation, as bearers of healing and compassion, people with a deep and abiding sense that God can bring life into any situation — and not only can, but does," he said.

Bolen pointed to the work of the Truth and Reconciliation Commission in Canada and the ongoing call to work for reconciliation and healing in this country — something the Lay Formation program embodies. "In this program, indigenous and non-indigenous Catholics walk deeply together, and you are a visible sign of reconciliation, of a new way of walking together," the bishop said, calling on participants to continue to be "artisans of reconciliation."

**To advertise in the
Prairie
Messenger
call
306-682-1772
or fax
306-682-5285
email:
pm.ads@stpeterspress.ca**

Catholic blogosphere creates cesspool of hatred

By Phyllis Zagano

The next schism isn't down the road somewhere. It is already here. The proponents are lined up in a serious face-off, their team shirts emblazoned "Pre-Vatican II" and "Post-Vatican II."

The "pre" folks are the all Latin, all the time minority, solemnly preferring Bach during liturgy. The "post" people

comprise the rest of us, dutifully singing St. Louis Jesuits' songs and even (gasp!) exchanging handshakes at the kiss of peace.

The fissure is getting worse, as more and more younger people come along yearning for the good old days (before they were born) when everything was orderly, everything had its place, and the rules were followed.

Meanwhile, older church professionals who adjusted to vernacular liturgies and who incorporate mercy into their understandings of justice are retiring daily. They are being replaced, where they are replaced, by people whose theological education is complemented by self-appointed Internet theo-bloggers whose opinions grow from the conviction that anything that happened since 1965 is anathema.

That is probably why Rev. Thomas Rosica, a Canadian priest and CEO of Salt and Light Catholic Media Foundation, took on the so-called Catholic blogosphere several weeks ago, as he delivered the keynote address at the Brooklyn, N.Y., diocesan World Communications Day events. Rosica reported that many people say to him that "we 'Catholics' have turned the Internet into a cesspool of hatred, venom and vitriol, all in the name of defending the faith!"

It is true. The Internet, as Rosica said in Brook-

lyn, "can be an international weapon of mass destruction, crossing time zones, borders, and space."

Rosica, whose attorneys sent a "cease and desist" letter to a Canadian blogger who attacked him with a combination of character assassination and misinformation, charitably reported that, "Often times the obsessed, scrupulous, self-appointed, nostalgia-hankering virtual guardians of the faith or of liturgical practices are very disturbed, broken and angry individuals, who never found a platform or pulpit in real life and so resort to the Internet and become trolling pontiffs and holy executioners!"

I agree. Because they never did or at least no longer do find space in legitimate media, the self-appointed pontiffs build Internet and other social media followings for their unfiltered personal attacks on anyone who strays beyond the boundaries of the church of their imaginings. In unedited postings they freely criticize anyone — from the pope on — who carries and/or lives the Gospel in the "wrong" way.

I hope my own experience with these types of persons is atypical. While Rosica's attorneys demanded his attacker stop assassinating the priest's character, my own university actually banned a nasty blogger from campus and any online activities

some years ago, when he tried to disrupt one of my online seminars. The idea was to keep him away from me. Aside from denigrating my scholarship and defending his personal version of the faith, my attacker also brags about carrying a gun.

That is where the schism is now. It is no longer butchers and bakers having street fights over Real Presence, or any other theological issue. It is shoot-from-the-hip typists whose access to bandwidth lets them threaten your livelihood and, implicitly at least, your life. What they say is true because *they* say it, no matter their lack of credentials or, possibly, sanity.

The slow and steady recovery of church life during the papacy of Francis is marred by these true schismatics who denigrate the pope and everything he says and does, and who long for the good old days. These bleating word processors have influenced, are influencing, and will influence otherwise kind people who think verbal brickbats and worse will bring the church "around." Around to what?

Zagano is senior research associate in residence at Hofstra University in Hempstead, N.Y. Her books include Women Deacons: Past, Present, Future, Women Deacons? Essays with Answers, and In the Image of Christ: Essays on Being Catholic and Female.



Design Pics

TOXIC BLOGOSPHERE — "Often times the obsessed, scrupulous, self-appointed, nostalgia-hankering virtual guardians of the faith or of liturgical practices are very disturbed, broken and angry individuals, who never found a platform or pulpit in real life and so resort to the Internet and become trolling pontiffs and holy executioners!" said Rev. Tom Rosica recently. Phyllis Zagano writes that the Internet has become a "cesspool of hatred."

Real spiritual surrender means letting go of all agendas

Outlooks from the Inner Life

Cedric Speyer



"Do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own?" — 1 Corinthians 6:19

"I pretended to leap to see if I could live there. Someday I must actually arrive there, or nothing will be left to arrive." — Jelaluddin Rumi (13th Century Persian mystic poet)

There are many ways you can "fake it till you make it," but spiritual surrender is not one of them. We can only dispose ourselves to such grace, and that much will be enough. For we are all prodigals who the Father rushes out to meet when we're bankrupt of strategies for happiness and have given up the controlling will of our own.

Speyer is a Benedictine Oblate as well as clinical supervisor of e-counselling for a major employee & family assistance program, and creative director, InnerView Guidance International (IGI). He also directs a documentary series titled GuideLives for the Journey: Ordinary Persons, Extraordinary Pathfinders. <http://www.guide-lives.ca/> Connect with Cedric on <https://www.facebook.com/cms94> or via cms94@hotmail.com

(Willpower becomes much more powerful when it's not self-serving, but fully aligned with the source of its strength.)

As Alan Watts, the Anglican minister turned Buddhist mystic often used to say, the ego can't pull itself up by its own bootstraps. Such efforts of the ego to transcend itself usually result in its pride of place being spiritualized. We've all seen what happens to those who identify with God on their side. We're seeing more and more violence at the extremes of religious righteousness, when the perceived monopoly on God leads to toxic intolerance or even denying "non-believers" the right to exist. Yet it begins more insidiously and less obviously, when those claiming possession of truth as they know it become so full of themselves and their doctrine that there's no

room left for the gifts of the other.

The capacity to receive what the Spirit is offering vacates the holy temple for those not willing to leave the shoes of sanctimony at the door. Have you ever been in a conversation with someone who is "sharing" a newfound surge of healthy living or a personal lifestyle breakthrough, only to find out it's a preamble for a multi-level marketing sales pitch? It's the same effect with those who claim ownership of that which they call God — a closed lid on a theological box.

Self-seeking is the opposite of knowing you are not your own, because when it's real surrender, you let go of all agendas amounting to manipulation of others in service of what can be gained from them, even by mutual agreement. You experience being lived, being breathed into being, and being loved in every act of loving. Otherwise "nothing will be left to arrive" besides the constructions of a pre-fabricated personality. That can include the *idea* of a surrendered self, not the way God may want to speak to others through your life.

There is a poignant short story by O. Henry which dramatizes the kind of dispossession which allows love to have its way. It's called *The Gift of the Magi* and delves into the divine economy of sacrifice. A humble urban couple, Della and Jim, are struggling to make ends meet and yet long to

honour each other with meaningful gifts at Christmas. "*Now there were two possessions . . . in which they both took a mighty pride.*" Jim's gold watch handed down by his father and grandfather, and Della's magnificent cascade of beautiful brown hair. For love of Jim, Della cut and sold her hair to buy him an elegant fob chain intended to replace his old leather

watch strap. Meanwhile, Jim sold his watch to buy a beautiful set of tortoise shell hair combs for Della.

One could read much pathos into the misconstrued sacrifices of a classic co-dependent couple. Yet O. Henry concludes, "*Of all who give and receive gifts these two were the wisest. Everywhere they are wisest. They are the magi.*"

Self Adhesive Personal Address Labels

DESIGNER LABELS

180 for \$11.95 (colour)

All label orders are sold in sheets that fold for easy storage. Size 2 5/8 x 1". Choose from a variety of pictures. All pictures are in colour on the label.

STANDARD LABELS

180 for \$9.95 (black & white)

Order from:
St. Peter's Press
Box 190, Muenster, SK S0K 2Y0
Phone: 306-682-1770
Fax: 306-682-5285
email: press@stpeterspress.ca
☐ Cheque/Money order enclosed
☐ VISA/MasterCard
Card No: _____
Expiry date: _____
Signature: _____

Label order form:
Please send _____ Style # _____ labels @ _____
Add \$3.00 for postage and handling _____
Add 5% GST (on materials and postage) _____
Sask. residents add 5% PST (on labels only) _____
Total _____
(Please allow 2 - 3 weeks for delivery)
Please print information to appear on labels
Maximum of 5 lines of 24 letters and spaces per line.

Daytime phone# _____

Life and times of seasonal foreign workers in Canada

The following is from the June 28, 2016, issue of *Canadian Mennonite* (canadianmennonite.org) and is reprinted with permission.

By Will Braun

Fortune and misfortune can look the same in a world of incomprehensible inequality. Each year, many thousands of Jamaicans apply for coveted temporary jobs on Canadian farms. The lucky applicants will work mostly on fruit farms and greenhouse operations under the Seasonal Agricultural Worker Program (SAWP). They can stay for up to eight months, but their families must stay at home.

While in Canada, they will work long hours — which they want — and earn minimum wage, which averages about \$11 an hour across the provinces. That's "pay dirt" compared to minimum wage in Jamaica: about C\$1.60. Indeed, they are the fortunate ones.

As are their employers. Rene Schmitz is blunt about what would happen to his 40.5-hectare fruit and rose operation near Niagara-on-the-Lake, Ont., without the 12 Jamaicans who work for him. "I would have to grow different crops," he says. "It's as simple as that," because Canadians won't do the work.

The same is true of Kroeker Farms, the largest potato farm in Manitoba and one of the largest organic vegetable producers in Canada. This year, the Winkler-based farm, owned by a Mennonite family, employs 26 Mexicans through SAWP. They perform manual labour, primarily in the 1,400-hectare organic portion of the farm. The day I visited, they were bent over weeding a large field of onions. According to Wayne Rempel, Kroeker's chief executive officer, and Ed Klassen, the head of human resources, the company's organic operation would be forced to scale back without them.

The 26 Mexicans do the work that 130 Canadians struggled to do — with high turnover and

recruitment hassles — prior to Kroeker Farms joining SAWP three years ago. "We need them, and they need us," says Rempel.

Last year, a total of 30,579 SAWP workers came to Canada: 21,279 from Mexico, 7,713 from Jamaica, and the rest from other Caribbean nations. The program is in its 50th year.

Win, win, *lucha*

In many ways, SAWP is a perfect fit: ideally suited workers from needy countries fill a seasonal niche labour shortage here. And Canadians get world-class peaches, onions and other products at affordable prices. Win, win, win.

Unless you are the son back home who celebrates his birthday every year without his dad, or the wife who celebrates her anniversary over the phone. Some workers spend two-thirds of every year in Canada for two or more decades.

For a 2013 report on migrant workers, Jodi Dueck-Read — now an instructor at Menno Simons College in Winnipeg — conducted in-depth interviews with eight Mexican SAWP workers in Manitoba (prior to Kroeker Farms joining the program). Many spoke of their participation in SAWP as a sacrifice they make for the betterment of their families. They spoke with "resignation," referring to *la lucha* (the struggle). One worker said he tells his kids that he suffers in Canada: "You work all day, and if you want to eat, you have to cook for yourself."

The workers said their Canadian experience revolves almost solely around work. "Here, everything is work," one told Dueck-Read. Most want long hours, but it takes its toll. Their indomitable work ethic — praised by employers — is partly a matter of necessity. Loneliness was another theme.

Most said they make these sacrifices for the sake of family, often their children's schooling. "We are a family people," one man said, "and that is why we come."



Will Braun

THE LUCKY STRUGGLE — Seasonal agricultural workers from Mexico weed onions at Kroeker Farms, south of Winkler, Man.

Ironically, the jobs that help them provide for their families also take them away from their families.

Yet they are the lucky ones, with many others lined up to take their place if they could.

'We weren't unsympathetic'

How do the employers feel about their workers being away from family? Schmitz pauses. Rempel hesitates. "That's a tough one," he says. "They pay that price," Schmitz says. Kroeker Farms provides Internet access to improve workers' contact with their families.

John Janzen, who ran J.I. Janzen Farms near Niagara-on-the-Lake until retiring in 2014, says of the separation from family: "Obviously that is not an ideal situation, but let's remember that they were not enslaved; it was their choice to come. . . . We were not unsympathetic to their situation."

Janzen Farms had SAWP workers from 1967, the second year of the program, until 2014, when the farm closed. All employers I spoke with noted, like Janzen, that the workers come voluntarily, often returning year after year. The defence of the pro-

gram rests on this point.

Dueck-Read puts that point into a broader context. Some of the men she spoke with talked about the dim economic realities in Mexico when discussing their motivation. Jamaican workers I spoke with informally also described their economic prospects at home in dismal terms. To some extent their "choice" is pushed on them by an unfortunate range of options. None of us would freely choose to leave family to do physical labour for 60 hours a week for minimum wage. "They pay a high price no matter how you slice it," Schmitz says.

They pay a high price so we don't have to.

Who's to blame?

"People are quick to blame the farmer," says Jane Andres. "But it's too simple just to blame the farmers."

Andres operates a bed and breakfast near Niagara-on-the-Lake, where she proudly serves and promotes local fruit and wine. She regularly visits the 43 farms nearby, many of which are owned by Mennonites. She knows the farmers and she knows hundreds of their Jamaican workers.

It started in 2006 when she was asked to help with the music at an evening church service for the workers. Based on cautionary comments from other locals, she had previously avoided the men when she walked her dog or went to the grocery store, where the workers go in numbers on Thursday and Friday evenings. She thought there were 75 or 100 workers in the area, but she had nothing to do with them. That quickly changed after the evening service in 2006.

She learned there were a couple thousand Jamaicans in the area, many living within walking distance of her home. She and her family learned to know them — men with warm hearts and deep faith. Music prep nights for the services turned into lively times of fellowship at the Andres's home.

During my visit there in March, Andres told me how she fell into the informal roll of "God's gopher" for her seasonal neighbours, a point illustrated

when the phone rang with a worker's request for flu medication; then a neighbour stopped by with a bag of tall-sized jeans from the thrift store to be distributed to workers; then, before the phone rang again, she talked about distributing posters to the 43 farms for the upcoming "welcome concert."

Andres wants the SAWP workers — mostly Jamaicans in her area — to feel welcome. She wants them to know more of Canada than just work. She wants them to share Christian fellowship with Canadians.

For 10 years she has helped organize a welcome concert. This past May, 800 people — workers and locals — gathered at Southridge Community Church in St. Catharines for a spirited, faith-filled event.

While churches in the Niagara-on-the-Lake area have been slow to join Andres — with a few notable small-scale exceptions — Southridge has embraced Caribbean workers with both its Mennonite Brethren arms. When the church, which operates the largest homeless shelter in Niagara Region, branched out to Vineland five years ago, members wanted an "anchor cause." Outreach to workers fit. That outreach includes cricket games, evening services, a health clinic and an outing to Niagara Falls.

While a few church members had previous experience connecting with workers — particularly, local store owner Maryanne Schlabach — the more common response was: "How did I miss this?" Longtime residents had never thought to reach out to the workers. As Andres says, she had trained her eyes not to see.

Tim Arnold, the outreach pastor at Southridge, tells me the church has worked hard to develop relationships with the farmers as well, a few of whom attend the church. His wife's family owns a farm that employs SAWP workers.

It's delicate territory because anyone within the sphere of the program knows the stories of mistreatment. As two farmers noted, treatment is better at some farms

— EMPLOYERS, page 17



Jane Andres

SEASONAL AGRICULTURAL WORKER PROGRAM — The lucky applicants will work mostly on fruit farms and greenhouse operations under the Seasonal Agricultural Worker Program (SAWP). They can stay for up to eight months, but their families must stay at home.

From backyard to beach: summer reading suggestions



Everyday Theology

Louise McEwan

Whether you are sitting in the shade of a tree or basking in the sun on a lounge, summertime invites reading. Presently I have several books on the go, and finishing them is my top reading priority.

Driving with Plato is a collection of essays by former Oxford don Robert Rowland Smith. Each

chapter is self-contained which makes this an easy book to pick up and put down. Frequently humorous and often insightful, *Driving with Plato* explores “the meaning of life’s milestones” from birth to death. Smith gives a nod to literature, philosophy, religion, psychoanalysis, pop culture and personal experience as he

reflects upon the events that shape human existence and give it meaning.

The Joy of Living by Buddhist meditation master Yongey Mingyur Rinpoche is another book on my “to complete” list. In *The Joy of Living*, Buddhist meditation master Yongey Mingyur Rinpoche discusses how our thought patterns influence our sense of well-being, and guides the reader through the basics of awareness meditation. Written with humour and wisdom, *The Joy of Living* is a must read for anyone interested in calming their “monkey mind.”

I am also part way through *The Land Where Lemons Grow: The Story of Italy and Its Citrus Fruit*

by Helena Attlee. Attlee combines horticulture, cuisine, history and art as she explores the fascinating history of citrus fruits in Italy.

Some of the books I enjoyed reading this year include the following.

The Time in Between by Maria Duenas is the story of Sira Quiroga. The reader first meets Sira when she is 12 years old sweeping the floor of a prestigious dress making shop in Madrid. We follow her to Morocco, where her unscrupulous lover steals her inheritance and abandons her. Left to pay his debts, Sira becomes a couturiere for the wives of Nazi officers, and eventually enters the world of espionage as a spy for the Allies. *The Time in Between* was an international bestseller and also a hit Spanish mini-series. I streamed the first episode on *DramaFever* and I could become as hooked on this series as I was on *Downton Abbey*.

life-giving days of summer give way to the cold, dark of winter. Each keeps a box of poison on a shelf and the men have a pact to help each other die.

Readers who are beginning to question their memory may find some consolation in *The Seven Sins of Memory: How the Mind Forgets and Remembers*. Psychologist Daniel Schacter explores the “sins of omission,” defined as the inability to call up a fact, event or idea, and the “sins of commission” where a memory is present but is incorrect or unwanted. Schacter uses a variety of methods, including story-telling, trial evidence and academic studies, to illustrate and explain how the mind can play havoc with memory at any age.

Marie Antoinette: The Journey by Antonia Fraser is a sympathetic look at the unfortunate French queen. At age 14, the Austrian archduchess was married to the French dauphin and thrust into a political role that she was ill-prepared to assume. The French were highly suspicious of Austria and Antoinette was an easy target for anti-Austrian sentiment. Fraser argues that French xenophobia attributed Antoinette with saying, “Let them eat cake,” an expression the French had applied to every foreign queen since the mid-17th century. Nor was she the promiscuous woman portrayed in the salacious cartoons of the day. Married to an ineffectual king whom she refused to abandon to secure her own safety, Fraser shows Antoinette for the tragic figure she was.

As I write this, a storm is brewing over the lake. It is a very good time for reading.



M. Weber

SUMMER LEISURE — No matter what you choose for summer reading, whether in the sun at the beach, or in the shade of your backyard, enjoy the “holiday” from screen time.

Quebec author Jocelyne Saucier’s novel *And The Birds Rained Down* deals with themes of isolation and self-determination, particularly in relation to dying. This makes the novel relevant to the national discussion on physician-assisted death. A trio of old men, Tom, Charlie and the recently deceased Ted, live in the wild, each in their separate camp. Death and dying surround the men as they hunt and trap and as the

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

Handwritten notes still trump email

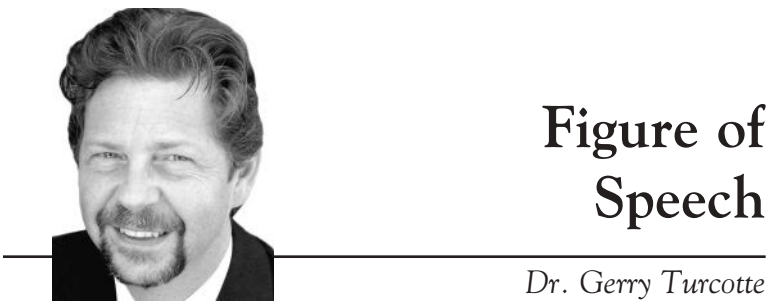


Figure of Speech

Dr. Gerry Turcotte

“... among them was a man clothed in linen, with a writing-case at his side” — Ezekiel 9.2

There is a cute cartoon of a morose individual who complains that because he has such beautiful handwriting, no one believes he’s an actual doctor. I’m certainly old enough to have gone to school when penmanship mattered, and my school reports always included devastating comments from my respective teachers about the appalling state of my letters.

It could have been worse. The year before I started, left-handers were still having their offending hand tied behind their back in the hopes that the true right-hander might emerge. Instead, I watched as my hand inevitably dragged through my words, smudging the

infantile printing, and making my teachers seethe.

I’m sorry to say that my handwriting has not improved over time. Technology, though, has definitely made this less of an issue. As I’m beginning to understand, even spelling is no longer as critical, with both my children relying on auto-correct to make necessary changes. However, just because I can’t write beautifully doesn’t mean I don’t admire it deeply, and the Saint John’s Bible, filled with extraordinary versals, ligatures and descenders, and over 1,100 pages of handwritten text, still makes me wish I could do justice to my frustrated inner scribe.

St. Mary’s University in Calgary is only one of three institutions in Canada that owns a Heritage Edition of the Saint John’s Bible, the first illuminated, hand-written Bible commissioned by Benedictine monks in over 500 years. I expected to learn a fair

few things when the volumes arrived on campus in 2012: about book production, about liturgical decision-making, about Scripture. What I didn’t expect was to learn about the human impact of the written word. At a public event when we first unveiled the volumes, one of our students read the 23rd Psalm for the news cameras. Halfway through, however, her voice broke, and she paused before resuming more slowly. Later she commented that she had never quite “seen” the words before; that the immediacy of the handwriting made the beautiful, but “historic” wording intimate and unexpectedly available.

I shouldn’t have been surprised by this. After all, a handwritten thank-you note still trumps an email; a personally signed letter is still more meaningful than one with a printed signature. This, for me, is the hardest fact to communicate to younger audiences: that the Bible is not just antiquity, but immediacy. It is not just an artifact to admire, but a living entity to encounter. And sometimes it is useful to connect with it not through technology — movies and 3D scans — but through humbler means that remind us that a human hand once had the chance to write the Word of God. Saving text, perhaps, instead of saved text?

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



BOSCO FOUNDATION

John Bosco
Child & Family Services Foundation

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

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

Our facilities are used for social services group care, foster care, adult mental health care, the St. Francis Food Bank, two AA groups and a NE Edmonton cadet core among others.

In addition, we provide volunteer services to assist two small non-profit organizations working with low income seniors and victims of stroke with fundraising and volunteer recruitment assistance.

The Bosco Foundation is currently working with a large service organization on a joint project with the aim of providing affordable housing for low-income seniors.

100% of donations go toward charitable purposes.
Administrative expenses are covered by other sources.

Please forward your donation to:
Bosco Foundation
315-6770 129 Avenue NW,
Edmonton, AB T5C 1V7
Tel: (780) 809-8585 ♦ Fax: (780) 809-8586
www.boscofoundation.com
Charitable Tax Number: 85985 8664 RT0001

Summer break

This will be the last issue of the Prairie Messenger before our staff takes a summer break. The next issue will be dated Aug. 24.

We wish our readers a relaxing and renewing summer vacation.

However, there are many events that continue to be of interest. The summer Olympics in Rio de Janeiro is one of them. For the politically minded, the presidential campaign in the U.S. will be of interest — and controversial. More importantly, World Youth Day (WYD) is getting ready to kick off as this issue goes to press.

The 31st WYD will be held in Krakow, Poland, July 25 - 31. It will attract up to an estimated two million young people from around the world. In a video-message for the young people gathered in Krakow,

Pope Francis said, “My entire visit will be inspired by mercy during this Jubilee Year, and by the grateful and blessed memory of Saint John Paul II, who instituted the World Youth Days and was the guide of the Polish people in its recent historic journey toward freedom.” The theme of this WYD is “Blessed are the merciful, for they will obtain mercy.” Krakow is known in the world as the capital of Divine Mercy.

The 2016 WYD celebration will mark the 30th anniversary of when St. John Paul II, the former archbishop of Krakow, invited bishops all over the world to hold an annual event for young people in their dioceses. Providentially, the first international gathering was in 1987 in Buenos Aires, Argentina, where Pope Francis was born and ministered before becoming pope.

On July 28 the pope will make a pilgrimage to the famous shrine of Czestochowa and visit the Monastery of Jasna Gora and pray at the Chapel of the

Black Madonna.

The next day he will visit the concentration camps of Auschwitz and Birkenau where more than one million people, including St. Teresa Benedicta of the Cross and St. Maximilian Kolbe, died. The pope will also meet with 10 Holocaust survivors and will visit St. Maximilian Kolbe’s cell. The pope’s visit coincides with the 75th anniversary of the Polish saint’s death sentence.

Saturday will feature an evening prayer vigil with the youth in *Campus Misericordiae*. The young people will walk 15 kilometres from Krakow to this site. On Sunday the pope will preside at the Sunday WYD mass here before departing back to Rome.

Some of us will be renewed by taking a break this summer. Others will be renewed by an experience of a prayer pilgrimage. Best wishes to all our readers on their summer break. — PWN

Summer musing: new world of science involves womb transplants

Building a Culture of Life

Mary Deutscher



I realize I write about euthanasia a lot, so this may give the impression I was motivated to study bioethics because of controversial issues. But talking about death all the time is a bit of a downer, and I was actually drawn to bioethics through a love of science fiction.

I get excited when I have a chance to think about all the new places the human race is headed, and I love talking about new technologies. So you can imagine my excitement when I started reading about womb transplants. They’re new; they’re unsettling; but are they moral?

Although it may sound like something from a cheap science fiction novel, in 2014 the first successful human pregnancy following a womb transplant was completed. In this surgery, a woman who was unable to have children was given another woman’s uterus to bring a child to term.

The church has not yet provid-

ed a definitive teaching on whether this type of surgery is ethical, but that sure hasn’t stopped arm chair philosophers like myself from chiming in on the ethicality of it all, and, since this is the summer edition of the Prairie Messenger, I thought I would share my musings with the world.

In general the Catholic Church considers organ donation to be a gift of love. However, there are still some ground rules regarding such procedures. For example, all transplants must be free from coercion and decisions about who should receive an organ should not be based on how much they can pay for it.

These rules are meant to ensure that every human life is treated with dignity and that the human body does not become a commodity to be bought and sold. (If you don’t believe me, you should watch the episode of the X-Files where people were forced to sell

their organs on the black market, *Hell Money*.)

There are other concerns as well, some of which address the burdens of organ transplants. Transplants are very expensive: from the surgery itself to the drugs needed to ensure the recipient does not reject the organ, these procedures are physically, financially and emotionally burdensome. In the case of a kidney transplant, these costs are worth it because the transplant will save a life. However, rather than

saving an already existing life, a womb transplant allows a person to give life to a new baby. Does this justify the costs of the procedure?

That’s a challenging question to answer, but I think it is worth noting that the possibility of womb transplants could offer many people false hope for a very high price, as not every transplant will lead to a successful pregnancy.

In addition to the costs of womb transplants, the biggest eth-

ical challenge that faces Catholic couples who may consider this procedure concerns the very beginning of their child’s life. At present, every woman who has carried a child to term using a womb transplant has relied on *in vitro* fertilization (IVF) to conceive her child.

This is problematic for two reasons: First, because it separates the beginning of life from the sexual union of a husband and wife;

— GIFT, page 19

American guns kill more people than wars

Soul Mending

Yvonne A. Zarowny



“Then Jesus said to the crowds and to his disciples: . . . do not do what they do, for they do not practise what they preach. They tie up heavy, cumbersome loads and put them on other people’s shoulders. . . .”

— Matthew 23:1-4

As I write this column, Donald Trump and Hillary Clinton are the “presumptive” candidates for their respective parties in the U.S. and

yet another mass shooting has occurred in that country.

A Sig Sauer version of an AK15 assault rifle was again used in this mass killing of Americans by an American.

Did you know between 1968 and 2011, American firearm deaths outnumbered all those killed in their wars from the American Revolution/War of Independence through to the Iraq wars?

According to a Jan. 5, 2016, BBC news report *Guns in the U.S.*, in that 43-year period 1.4 million Americans were killed due to firearm violence compared to 1.2 million American combat deaths over 240 years.

Why is this not a “pro-life” issue?

Given the American origin of the Knights of Columbus and their involvement in the March for Life, to me this deserves at least a mention.

What do you think?

According to this report, between 2001 and 2011, over 11,000 Americans died annually due to firearms. In this period, only 517 Americans died annually due to “terror-related” incidents.

If 2001 is removed (the year of the American 9/11) that number

drops to 31/year.

Yet, trillions of dollars are spent while hundreds of thousands of non-American lives are lost and millions more driven from their homes due to ongoing wars — “to keep Americans safe.”

Even though many more Americans are killed in the U.S. through gun violence, since 1997 the U.S. Congress has restricted spending on research into this phenomenon — but not on waging wars.

This is largely due to intense lobbying by the American National Rifle Association (NRA). They equate gun ownership with “individual liberty” and “democracy.”

In Canada, the National Firearm Association (NFA) — using rhetoric similar to the NRA — assists those wanting to deregulate gun control including Sig Sauer AR15 assault rifles.

How does this contribute to a culture of life which, as Catholics, we are supposed to be about?

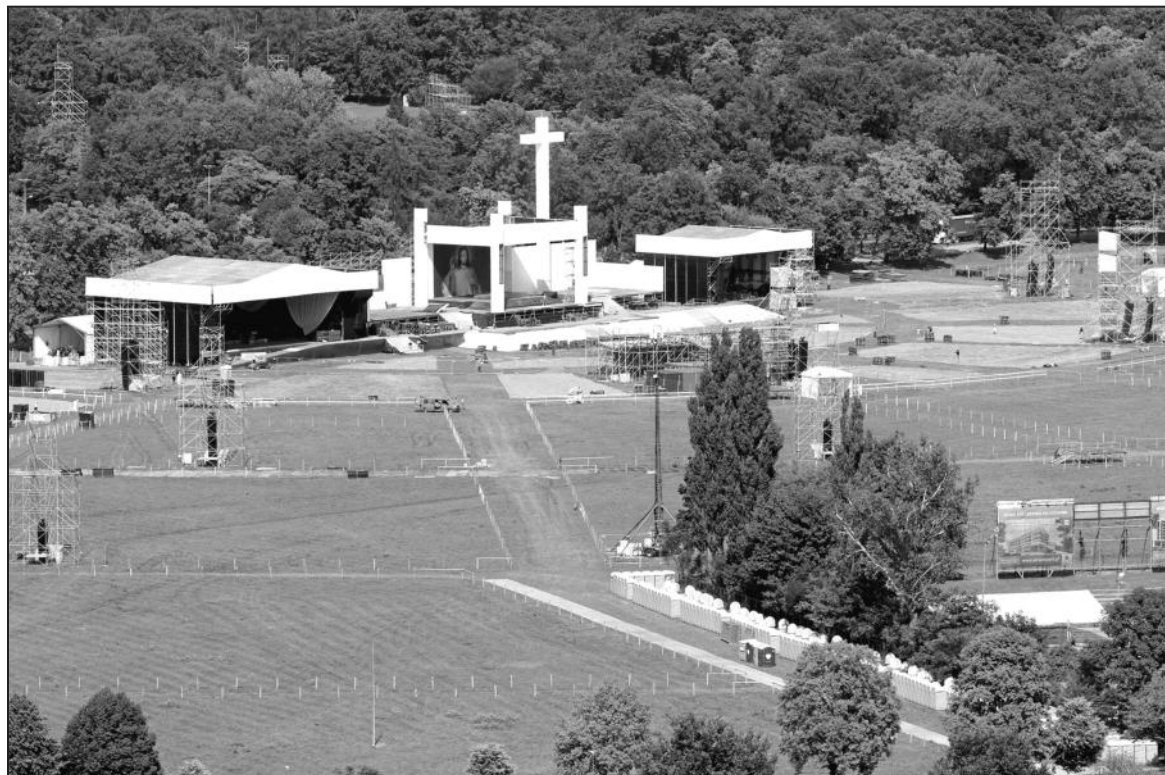
I started thinking about this last March in response to Deborah Gyapong’s report in the March 2 issue of Prairie Messenger on the Cardus presentation to the February Manning Centre Conference.

Michael Gerson, the Cardus presenter, was reported as claiming Trump represents a “hostile takeover” of the Republican party.

Omitted from the presentation is the hostile “takeover” of the American Republican and Canadian Conservative parties by the anti-government, ideologically rigid libertarians masquerading as conservatives. Both are funded by the network of millionaires and billionaires assembled globally by the Koch brothers.

Jane Mayer’s 2016 book *Dark*

— CHARITIES, page 19



CNS/Stanislaw Rozpedzik, EPA

WORLD YOUTH DAY MASS SITE IN POLAND — The altar where Pope Francis will celebrate mass at Blonia Park during World Youth Day in Krakow, Poland, is pictured July 20.

Publication Mail Agreement No. 40030139

Hundreds of thousands pray Jesus ‘resets’ U.S.

By Ana Franco-Guzman

WASHINGTON (CNS) — About 350,000 people of all faiths gathered together on the National Mall July 16 for Together 2016 to declare that Jesus changes everything and asking him to “reset the generation.”

To enter the event, held near the Washington Monument, people lined up outside the gates for what seemed like miles.

Together 2016 lasted from 9 a.m. to about 4 p.m. Originally, the event was scheduled to last until 9 p.m., but some news reports said that local officials had requested it end earlier because of the high heat index.

“We want people to know today that Jesus welcomes anyone who comes to the table of grace. There, you can experience forgiveness,” organizer Nick Hall, 34, told the crowd. “Jesus does not have a big fence over his house saying, you come in, and you don’t. God will you heal our nation and gather leaders around

the world so that they too can turn their attention toward this gathering?”

Hall is founder of a student-led evangelism movement called PULSE, based in Minneapolis, and the organizer of Together 2016, as the event is called.

Former NFL player Tim Tebow made an appearance, and a letter from President Barack Obama was read to those present.

“I send greetings to all those gathered at Together 2016. In times of joy and uncertainty alike Christians have turned to Jesus,” Obama said. “As you come together today to pray, to learn, to share, to love and reset, you have my best wishes for a memorable event.”

Steven Nieves, 24, from South Brunswick, New Jersey, who was part of Christian Missionary Alliance, said a group of his friends invited him to attend. He was especially excited to see Mineo, a Christian hip-hop artist. He told Catholic News Service that “when wor-



CNS/Ana Franco-Guzman

WASHINGTON TOGETHER GATHERING — An estimated 350,000 people attend the Together 2016 event in Washington July 16.

ship becomes bland, Mineo cuts through.”

Tebow, in his remarks, challenged those present who don’t know Jesus to get to know him.

“Jesus wants a personal relationship with you. He loves you

so much. He died for you and if you were the only person on this earth, he would have died just for you. If you already know Jesus and are a believer, I’m going to challenge you to love every single person in your life.”

Kofi Opoku, 30, who is from Ghana, celebrated his 11th year in the United States at the event. He said he came to the event because “a friend told me that there were people gathering together that were hungry for God. I am also

seeking to be a part of something greater than myself, which is God.”

Hall told CNS that what he was most excited about is knowing that he will hear things about the event 10 years from now.

“People will look back at this day as a day that changed their lives and hopefully shifted our nation,” he said. “With the amount of prayer that went into the event, I’m sure God will do that.”

Mercy ‘sets our hearts free,’ bishop says

BROWNING, Mont. (CNS) — Helena Bishop George L. Thomas said at a special mass for Native Americans that mercy may not “come easily,” but “it’s a gift that sets our hearts free.”

“Mercy transforms us when we need it most,” he said in his homily.

He asked the congregation to “call to mind those who have wronged you, hurt you and slighted you. Forgive them. Give up resentment. Give a friendly attitude to those who are not entitled.”

“Mercy doesn’t come easily and may have a personal cost,” he acknowledged. “But it’s a gift that sets our hearts free, lowers blood pressure and gives our body much needed rest.”

It was the 13th time Thomas celebrated mass of the annual North American Indian Days, held July 7 -

10. The mass was celebrated the last day. It was the 45th year the special gathering included a mass.

Celebrated outdoors in the festival’s main dance arbour and exploding with colourful clothing, dancing and drumming, this year’s mass once again was a strong expression of Native American Catholicism, inculturating Catholic faith into the participants’ Native American traditions.

The liturgy, which brought together Native Americans from 50 different tribes across North America, sparkled with Indian customs and symbolism — burning sage, drummers and head-dresses — and powerfully expressed the church’s wide open embrace of their gifts.

“We need to build our faith within the Indian context,” said

Harry Barnes, a parishioner of Little Flower Parish in Browning and chair of the Blackfeet Tribal Council. “Even though the Catholic Church is 2,000 years old, it is the ‘new kid on the block’ for us natives. We need to combine our local cultures into the church. Catholicism widens our path.”

An estimated 20 per cent of Native Americans are Catholic. In recent decades, the Catholic Church has made significant efforts to incorporate Indian traditions into Catholic liturgies, and the Diocese of Helena has made a strong commitment to ministries with Native Americans.

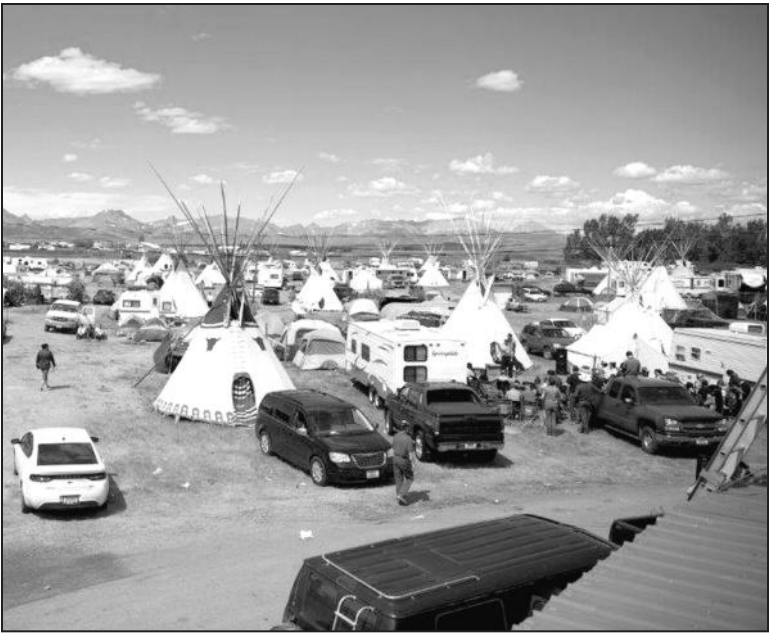
Celebrated this year for the 65th time, Indian Days is a four-day powwow that draws about 10,000 participants. Hosted by the Blackfeet Nation, Native Americans from every region of the country and Canada attended. They came together — many dressed in spectacularly elegant and intricately decorated native attire — to dance, play games and socialize in the arbour, a stadium-like arena.

Most attendees stayed right at the campgrounds, setting up hundreds of teepees and tents throughout the grounds. Food booths were scattered about, as well as arts and souvenir tables and a few carnival-like rides for children.

Thomas greeted the crowd of about 400 by saying, “It is one of the high points of my year to be with the Blackfeet and to see how much they love and celebrate the Lord.”

A native of Montana, Thomas has a deep love for the state and its people. He is especially close to the Native Americans and has earned their respect.

One of the Blackfeet elders, 92-year-old Gertie Heavy Runner, who attends the festival annually and had a place of honour at the mass, said of the bishop, “We have given him the name ‘Holy Warrior’ because of his courage, wisdom and integrity.”



CNS/Catholic Extension

NORTH AMERICA INDIAN DAYS — Teepees and tents are pitched on campgrounds for North American Indian Day July 7 - 10 in Browning, Mont. The annual event attracts about 10,000 participants from 50 different tribes across North America.

A pretty face is nothing if you have an ugly heart.

— Anonymous

Hungry Venezuelans turn to church, to ask for basics

By Ezra Fieser

SANTO DOMINGO, Dominican Republic (CNS) — Even on the days he lines up hours before the store opens in his neighbourhood in Caracas, Venezuela, Ernesto Salazar is not assured he’ll be able to buy basic food items, like flour and rice.

Under a government system, he can shop Thursdays for the goods, but some days the store shelves are empty by the time he gets inside. He can turn to the black market, where the costs are exponentially higher.

“Or, we just don’t eat certain foods, or we eat less,” he told Catholic News Service.

“We have gotten to the point where looking to buy food can be a job by itself,” said the 33-year-old auto mechanic, a father of two. “Something needs to change.”

Long lines for food, shortages of medications, runaway inflation and political unrest have gripped Venezuela for more than a year, pushing the South American country of 31 million people to the edge of collapse.

Maria Elena Febres-Cordero, president of Venezuela’s National Council of the Laity, said she believes the deepening economic morass has brought Venezuelans closer to the church and prompted them to look to their parishes and bishops for guidance. Yet the crisis has not spared the church, even as the public relies more on the services it provides.

In Lara, a state in central-western Venezuela, Rev. Humberto Tirado said he has cut down the

days *Caritas* provides food and medicine, from once weekly to once monthly, because of a lack of donations.

“With the government restrictions, it’s become harder to get large donations through the national *Caritas* office, so we’re relying on individuals,” he said in a phone interview with Catholic News Service from St. Rose of Lima Parish. “And I have not received any donations of food in two months.”

Meanwhile, residents are coming to the parish daily to ask for basics.

“Unfortunately, we’ve had to prioritize the people who have absolutely nothing,” he said. “We don’t have enough to respond to everyone who needs help.”

Ramon Antonio Perez, a journalist who works in the Archdiocese of Caracas and edits the blog *El Guardian Catolico*, said in the past year he has witnessed the human suffering caused by the shortages.

“In lines (waiting to buy food) I have seen women and men pass out because they’ve gone days without eating. It’s terrible to see and hear the cries of children begging for food,” he said. “It’s not easy. But the mercy of God can work miracles.”

Febres-Cordero said the country, which sits atop one of the largest oil reserves in the world, is nearly unrecognizable from the one she grew up in.

“The Venezuela I grew up in was one where there were opportunities for education, for a career, for a future,” she said. “That needs to be rebuilt.”