



Summer schedule

The Prairie Messenger publishes every second week in July and takes a summer vacation in August. With this issue the Prairie Messenger will close for three weeks, resuming with a weekly schedule August 26.



Ordinations

Two priestly ordinations and two ordinations to the permanent diaconate are detailed in this week's issue. — pages 3 and 9

Centenary Icon

As part of the centennial year celebrations in the Archdiocese of Winnipeg, a Centenary Icon of the Holy Family was commissioned and is currently on tour, visiting churches throughout the archdiocese. — page 6

Remaining active

At St. John Bosco Parish in Saskatoon, 90-year-old Elizabeth Kokotailo has been involved in parish life for nearly 50 years. — page 7



Northern journeys

James Raffan's Circling the Midnight Sun takes place over three years from June 2010 to October 2013 when he travelled 17,662 kilometres following the Arctic Circle through the eight high-latitude countries, with the intent of focusing attention on the four million people who live in the Arctic. Gerald Schmitz reviews this epic travelogue. — page 11

A generous season

Both high and low points in family life are marked with food, writes Marie-Louise Ternier-Gommers in her column for the 19th Sunday in Ordinary Time. She reminds us that God's love is as abundant as a prairie summer harvest. — page 13

World's mayors discuss climate at Vatican

By Carol Glatz

VATICAN CITY (CNS) — After decades of world leaders trying to set global goals to address climate change and extreme poverty, city mayors gathered at the Vatican to pledge they will take real action and lead the fight on their streets.

Pope Francis told the mayors that they were important because they were at the "grassroots" and could make concrete changes and put pressure on leaders above them.

The pope spoke briefly off-the-cuff in Spanish July 21 after more than 60 mayors attended a daylong workshop on modern slavery and climate change, sponsored by the pontifical academies of sciences and social sciences in the Vatican's synod hall.

The academies invited the leaders to share best practices, to sign a declaration recognizing that climate change and extreme poverty are influenced by human activity, and to pledge to pursue low-impact development to make cities "socially inclusive, safe, resilient and sustainable."

The pope told his audience, "We really have to involve the United Nations in these things" and make sure it takes "a very strong position on this issue, espe-

cially the trafficking of human beings that is caused by this environmental situation and the exploitation of people."

"I really do hope that a fundamental, basic agreement is reached" at the UN climate summit in Paris in December, he added.

Mayor Mitchell J. Landrieu of New Orleans told Catholic News Service, "There is a vivid recognition that mayors are key players in changing how policies that have before now been spoken about across nations are actually applied on the streets of the cities. Mayors are actually responsible for getting things done."

Mayor Bill de Blasio of New York City said in his speech, "It's increasingly clear that we local leaders of the world have many tools and that we must use them boldly even as our national governments hesitate."

Landrieu told CNS that he was looking forward to hearing what other mayors were doing to make cities more resilient and "get a practical guide on climate change." When Hurricane Katrina hit 10 years ago, he said, his city became "the canary in the coal mine" showing the world how extreme weather associated with climate change can devastate a major city.

— MAYORS, page 19

School lives compared: college vs. residential

By Frank Flegel

REGINA — Truth and Reconciliation Commissioner (TRC) Marie Wilson reviewed the work of the TRC for the benefit of 150 who attended the North American



Marie Wilson

Interfaith Network (NAIN) conference held July 19 - 22 at Luther College, University of Regina. Conference attendees came from all over North America and many were not familiar with the commission's work.

Wilson began her presentation by comparing experiences of students and staff from Luther College and those from students who attended residential schools. The Luther College quotes came from a Luther College magazine celebrating 100 years while the quotes from former residential school students came from testimonials delivered at TRC hearings across Canada. All described their experiences and the impact on their lives, but Luther quotes were positive while those from former residential school students were entirely negative.

"We don't all have the same experiences," said Wilson in her address.

She reviewed the purpose of the TRC and how it was established. "It was part of a court settlement," she told the audience, "and it wasn't so much about the money, it was an opportunity to speak and be heard about what happened to them" at residential schools.

Wilson said one of the problems the TRC encountered was in trying to find out what happened to children who died while at the schools. Many were buried in

— RECORDS, page 7



CNS/Paul Haring

DECLARATION ON CLIMATE CHANGE AND HUMAN TRAFFICKING — Pope Francis signs a declaration on climate change and human trafficking during a workshop attended by mayors from around the world in the synod hall at the Vatican July 21. Local government leaders were invited to the Vatican by the pontifical academies of sciences and social sciences to sign a declaration recognizing that climate change and extreme poverty are influenced by human activity. Also pictured are Cardinal Francesco Montenegro of Agrigento, Italy, left, Bishop Marcelo Sanchez Sorondo, chancellor of the Pontifical Academy of Sciences, and Cardinal Claudio Hummes, former prefect of the Congregation for the Clergy.

Politicians echo pope: climate change is a 'moral mission'

By Michael Swan
The Catholic Register

TORONTO (CCN) — Climate change is "a challenge to our moral imagination" and "a moral mission" that requires "the moral courage to change," former United States vice-president Al Gore told the Climate Summit of the Americas July 10.

Held in Toronto three weeks after Pope Francis issued *Laudato Si'*, the summit had politicians and senior bureaucrats from Argentina to the Arctic tweeting pictures of Pope Francis and talking about his encyclical.

California Governor Jerry Brown said he was travelling with a copy of *Laudato Si'* and "going through it carefully."

"I like the language in it, which is not the language of markets," Brown told a press conference on the first day of the two-day meeting that brought together representatives from 30 states, provinces, cities and First Nations. "But it's the language of spirit, of metaphor, of poetry, of humanity."

Twenty-two sub-national jurisdictions capped off the summit by signing a Climate Action Statement which commits their governments to implementing some form of carbon pricing — whether a carbon tax or a cap-and-trade market.

"We're on the road to Paris," declared Ontario Premier Kathleen Wynne, host of the summit. The Western Hemisphere climate gathering was a prelude to United Nations climate negotiations planned for Paris in December.

Although Pope Francis prefers a carbon tax, Ontario has announced it plans to join California and Quebec in a unified cap-and-trade system, with the first auction of carbon emission allowances due in the first three months of 2017.

The shift to a low-carbon economy is necessary, possible and even profitable, Gore told an enthusiastic gathering at the summit before kicking off a Climate Reality Leadership Corps training session.

"Now there is a much more powerful voice giving us an answer to the question 'Must we change Mother Nature?'" said Gore. "You can go around the world and see that Mother Nature is sending us a message."

Brown, a one-time Jesuit novice and four-time governor of nearly 39 million Californians (elected twice in the 1970s and twice in this century), said the pope's discussion of climate change as a moral issue is critical as the world tries to avoid catastrophic climate change.

"What we're dealing with here is not just some market transaction. We're dealing with the future of humanity and how human beings live and treat one another, as well as other living things," he said. "And the pope has really captured that spirit in the encyclical."

Brown wasn't the only leader at the summit talks to specifically reference *Laudato Si'* and Pope Francis. Chief Larry Sault of the Mississaugas of the New Credit First Nation called Francis "one of

— ACTING, page 4

New video with Planned Parenthood raises outcry

By Abbey Jaroma

WASHINGTON (CNS) — Amid an outcry from members of the GOP demanding answers to questions raised by a video of a Planned Parenthood physician talking about preserving fetal organs and tissue for researchers for a fee, a second video emerged July 21 of a different physician from the organization talking about the same topic.

Lawmakers and pro-life leaders said the videos document the organization's illicit activities in selling organs and tissue procured in abortions.

Both videos were filmed undercover and produced by the non-profit, non-partisan Center for Medical Progress.

The new video shows a conversation between Dr. Mary Gatter, president of the Medical Directors Council of Planned Parenthood, along with two of the California centre's workers posing as executives of a firm engaged in the collection and selling of fetal organs to researchers.

Cecile Richards, president of the Planned Parenthood Federation of America, released an official video response saying that "allegations that Planned Parenthood profits in any way from tissue donation is not true."

The eight-minute video, however, shows Gatter haggling over prices for an "intact specimen" and eventually settling on \$100 per specimen, unless others in the business, she said, are receiving

higher compensation.

"If it's in the ballpark, then that's fine, if it's low we can bump it up," she said. "It has to be big enough that it's worthwhile to me," she added, laughing about wanting a Lamborghini.

"Women who have been exploited by Planned Parenthood and who now see this video are unlikely to be laughing with her," said Carol Tobias, president of National Right to Life.

The sale or purchase of human fetal tissue is a felony punishable by up to 10 years in prison or a fine of up to \$500,000, according to a provision in the U.S. Public Health Service Act.

Gatter began discussing procedures that would allow for intact tissue, which she admitted might be "a little bit of a problem . . . but not too big of a problem."

"Our usual technique is suction at 10 - 12 weeks, and we stick to using an IPAS (manual vacuum aspirator) or something with less suction, or to increase the odds that it will come out as an intact specimen, then we're kind of violating protocol that says to the patient, 'We are not doing anything different in our care to you.' To me that's kind of a specious little argument and I wouldn't object to asking Ian, who is our surgeon, who does the cases, to use an IPAS."

When asked how she felt about violating a signed contract with a patient, who is told a certain procedure would be used and then unknown to her the procedure is changed, Gatter replied, "They are both totally appropriate techniques, there is no difference in pain involved, and I don't think the patients would care one iota."

In the first video, released July 14, Dr. Deborah Nucatola, senior director of Planned Parenthood Federation of America's Medical Services, casually discusses ways

the abortion procedure can be carried out to best preserve body parts requested for use in research.

On the day the Gatter video was released, the organization said it could not confirm its authenticity, because of heavy editing, the producer's pro-life agenda and the fact the original footage had not been made available.

According to David Daleiden, who was the project leader, the full video has been posted online at www.centerformedicalprogress.org and is more than an hour in length. He said anyone can watch it and judge for themselves if only the highlights were chosen.

GOP political leaders at the federal and state levels have launched official investigations into the actions of Planned Parent-

hood, calling for its defunding. So far in 2015, the organization has received \$46 million in federal funds; since 2012, it has received \$207 million from the federal government.

"Last week, I called on Congress to investigate these gruesome practices. The Energy and Commerce and (the) Judiciary committees have begun immediate investigations and I look forward to their prompt and thorough action," said House Speaker John Boehner, R-Ohio.

"This new video is as sickening, disturbing and callous as the last video," he continued. "It's now clear that Planned Parenthood allows this horrifying conduct to happen throughout its organization."



CNS/Lisa Johnston

PLANNED PARENTHOOD FACILITY IN ST. LOUIS — Bev Ehlen, state director of Concerned Women for America, holds a sign outside of a Planned Parenthood facility in St. Louis July 21. She was among several pro-life supporters demonstrating after the release of two videos that showed Planned Parenthood officials discussing the method and price of providing fetal tissue obtained from abortions for medical research.

Daily life in Gaza a 'nightmare': priest

By Paul Jeffrey

GAZA CITY, Gaza Strip (CNS) — One year after a war with Israel that turned daily life here into a nightmare, a Catholic priest in Gaza said the situation in this besieged Palestinian territory has deteriorated even further.

"Compared with a year ago, we're worse off. Although a truce stopped the war, the blockade of Gaza by Israel has grown more intense. This has direct consequences for the population," said Rev. Jorge Hernandez, pastor of Holy Family Catholic Parish in Gaza City.

The priest said the war also served as a recruiting tool for Hamas, the Islamic party that has controlled Gaza since 2007.

"The war generated new activism throughout Gaza. The number of people willing to fight has multiplied, whether on behalf of Hamas or Islamic Jihad or the Salafists, and now even with the Islamic State. Despite that, the great majority of the people of Gaza is not aligned with one party or another. They just want to live a normal life," Hernandez, an Argentine missionary of the Institute of the Incarnate Word,

told Catholic News Service.

The 50-day war cost the lives of more than 2,250 Palestinians, 65 per cent of whom were civilians, according to a June report from a UN investigation. The report said "the scale of the devastation was unprecedented." It said the Israeli military launched more than 6,000 air strikes, 14,500 tank shells and 45,000 artillery shells into Gaza between July 7 and Aug. 26, 2014.

The war also "caused immense distress and disruption to the lives of Israeli civilians," the UN said, reporting that nearly 4,900 rockets and more than 1,700 mortars were fired by Palestinian armed groups during that period. Sixty-six Israeli soldiers were killed, along with six civilians.

The report also cites as possible war crimes the conduct of Israeli operations in residential neighbourhoods, as well as the killing of 21 suspected collaborators by Hamas' armed wing.

Gaza's children continue to be affected by the war, the priest said. Besides thousands who remain in temporary shelters, he said the overwhelming violence of the conflict has created discipline problems, with normal tensions in

the family and on the street more quickly escalating into physical violence. And lingering stress generates health problems.

"Some kids continue to have problems with speech or bed-wetting, and now that there are rumours of another war — some are even talking about specific dates — one child's hair has started to fall out again," he said.

Of Gaza's 1.8 million population, only about 1,300 are Christian. Catholics number fewer than 200. Relations between this small minority and the Muslim majority have been marred by discrimination.

"When one looks for work here, the first thing they ask is if you are a Muslim. If you are, then they ask if you support Hamas or Fatah. If neither, they ask which mosque you go to, because they want to know who you're loyal to," Hernandez said. "But if you're a Christian, you won't get asked those questions because you won't get the job. The only way Christians can get jobs is through a Muslim friend who serves as an intermediary. No store or school or bank will give them a job, so they come to the church asking for help."

Pope Francis declares Sheptytsky 'venerable'

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis has signed a decree declaring "venerable" Metropolitan Andrey Sheptytsky, who led the Ukrainian Catholic Church in the tumultuous period of both world wars and at the beginning of Soviet occupation.

The pope July 16 signed the decree recognizing that Metropolitan Sheptytsky heroically lived a life of Christian virtue. The recognition is an initial step in the sainthood process; the Vatican would have to recognize a miracle attributed to his intercession for a beatification ceremony to be scheduled.

Sheptytsky led the Eastern Catholic Church in Ukraine from 1901 until his death in 1944. During the period of his leadership, Ukraine and its people were ruled by seven different regimes: Austrian, Russian, Ukrainian, Polish, Soviet, Nazi, and finally, the Soviets again.

Ukrainian Bishop Borys Gudziak of Paris told Catholic News Service that while the process for his sainthood opened five decades ago, it was only with the independence of Ukraine 25 years ago that church historians and theologians had access to all his archives. The study required for the sainthood process was not possible while Ukraine was still part of the Soviet Union.

"It was a rich file," Gudziak said. "Metropolitan Sheptytsky was involved in everything, so it took a long time to go through it all."

"Metropolitan Sheptytsky lived in the house of the Lord and it had a high roof, open doors and open windows — he lived outside the box," the bishop said. "He reached out to the Orthodox when ecumenism was not official church policy; he defended the Jews during the Holocaust; and he

was close to artists, poets, intellectuals and writers."

"Like Jesus, Metropolitan Sheptytsky had a very clear sense of his identity and his God-given dignity, which allowed him to be non-defensive and non-aggressive with others," the bishop said.

Elected major archbishop of the Ukrainian Catholic Church at the age of 36, he quickly became recognized as a social and cultural leader in a situation of great political uncertainty.

Rev. Peter Galadza, acting director of the Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies at St. Paul University in Ottawa, mentioned the metropolitan's efforts to save Jews during the Holocaust — including by personally sheltering them — and his efforts to promote reconciliation among Ukrainians, Russians and Poles.



CNS

METROPOLITAN SHEPTYTSKY — Metropolitan Andrey Sheptytsky, who led the Ukrainian Catholic Church in the tumultuous period of both world wars and at the beginning of Soviet occupation, has been declared "venerable" by Pope Francis. Sheptytsky is pictured in an undated portrait.

Draft anti-euthanasia law a response to CMA

By Deborah Gyapong

OTTAWA (CCN) — The Association for Reformed Political Action (ARPA) has released a draft anti-euthanasia law to respond to the Canadian Medical Association's (CMA) draft protocols for doctor assisted death.



Yaworski

Alex Schadenberg

The CMA plans to vote on the protocols that would include lethal injections at its annual general council meeting in August. In the meantime, it is soliciting opinion from its members.

In response, ARPA's draft bill released July 7 would invoke section 33 of the Charter, the notwithstanding clause, to uphold Canada's "absolute prohibitions of assisted suicide and euthanasia," according to an ARPA news release. Invoking Section 33 would

suspend for five years the Supreme Court of Canada's Feb. 6 Carter decision that struck down some of the Criminal Code provisions against assisted suicide, paving the way for doctor assisted death, including voluntary euthanasia.

Section 33 of the Charter permits Parliament to pass legislation "notwithstanding" the court's interpretation of Charter rights, such as Section 7, the right to life and security of the person, or Section 15, the right to equality under the law.

"In this case, the draft legislation is cited notwithstanding how the Supreme Court interpreted the 'right to life' of section 7 of the Charter to allow state-endorsed killing," said ARPA.

"If Parliament refuses to even consider invoking Section 33, Canada's nine unelected Supreme Court judges have effectively become the supreme lawmakers of Canada," said ARPA Canada's Legal Counsel André Schutten. "The notwithstanding clause was added to the Charter to balance the power of the judicial and legislative branches of civil government. But for the clause to have effect, it must be exercised. It is hard to conceive of a more worthy time to invoke Section 33 than now, when the basic right to life of Canada's most vulnerable citizens is at risk."

ARPA's draft legislation has a lengthy preamble that upholds the "inviolable right to life of all human beings"; expresses "grave concerns about the inherent risks" legalized euthanasia or assisted

suicide would pose to vulnerable people; and recognizes the "devastating social harm caused by the normalization of suicide," among other concerns.

Euthanasia Prevention Coalition (EPC) executive director Alex Schadenberg said he agreed with ARPA's approach. "From the very beginning we've been calling for the use of the notwithstanding clause and ARPA has acted by codifying our basic ideas into a potential bill."

Both the EPC and ARPA were among the interveners in the Carter Case, arguing for keeping the present legal prohibition against assisted suicide and euthanasia.

Schadenberg joins ARPA in concern over the CMA's draft protocols. "I think they are being very premature in their concept around building proposed legislation."

The CMA is "attempting to steal the show, or steal the direction and I'm not sure they are doing so in the best interest of their

own members," said Schadenberg. "My concern is they are stepping beyond their own expertise and going from being involved with lobbying to actually trying to create legislation."

"This is not in their best interest, especially since most physicians remain opposed to (euthanasia and assisted suicide)," he said. He admitted, however, that he is not sure what current polling might show, since "there is a lot of pressure on doctors."

Schadenberg pointed out the CMA represents doctors who have a range of opinions on the issue, but "they are going out of their way to create legislation that would allow euthanasia and assisted suicide."

"The pendulum has swung too far," he said. "The CMA has gone beyond the best interests of their members. If they would poll their members, they would find a lot of them are quite concerned."

The CMA protocols suggest

requiring someone requesting doctor assisted death make two oral requests at least 15 days apart, followed by a written request. Two doctors would have to attest to the person's mental capacity, and that the decision is free from coercion and informed.

CMA ethics and professionalism director Dr. Jeff Blackmer told Postmedia's Sharon Kirkey June 29 the protocols are meant to begin the discussion in the absence of a formal government consultation.

"When you're operating in a bit of a vacuum like this someone has to step forward and fill it, and so that's really our intent," he told Kirkey.

With the House of Commons recessed for the summer and unlikely to be called back before the writ is dropped for the October election, the euthanasia and assisted suicide debate seems to have

— GOVERNMENT, page 5

Two ordained to permanent diaconate

By Paula Fournier

PRINCE ALBERT — Two men have completed their preparation program through the Roman Catholic Diocese of Prince Albert and have been ordained to the permanent diaconate.

Bishop Albert Thévenot, M. Afr., ordained Ghislain Bellavance on June 24 in his parish of St. André Apôtre in North Battleford and Brad Taylor on June 29 in his

home parish of St. Mark in Prince Albert.

The word "deacon" comes from the Greek *diakonos*, meaning "service." Deacons are ordained as servants of the church. Though all Christians by baptism are called to service, deacons serve as a public sacramental sign of Christ in and at the service of the world. Like a priest, a deacon is a member of the clergy who shares in the ministry of the bishop. Unlike a priest, he may have a wife, a family and a secular job.

"The deacon embodies the self-emptying ministry of Christ symbolized by the foot-washing in the upper room," said Rev. Michael Averyt, director of Permanent Diaconate Formation. "In our context, such ministry may include assisting the priest at the eucharist, witnessing marriages, and baptizing children. They catechize, minister to the sick and poor and embody social justice. A deacon places himself in the service of the church, at the pleasure of the bishop, who may assign them to assist in a parish or to some other ministry."

Serving for 45 years in the army, Bellavance said he's had a good, adventurous life. He has served in places including the Middle and Far-East, the United States and northern Canada.

After 55 years of marriage, his wife passed away in 2012. During most of his life, he explained, he felt called to serve as a deacon. His wife was in full support. After she was diagnosed with cancer, he saved the idea for a later time to care for her.

When the program for the permanent diaconate was announced for the Prince Albert Diocese, he wrote Thévenot to express interest, knowing he was over the age currently considered for candidacy.

"I may not have much time left, but I really got the feeling I was doing the right thing."

Taylor has felt called to outreach and community ministry since his conversion to follow Christ in his early 20s.

Through the Oblates of Mary Immaculate youth ministry pro-

— OBLATE, page 7

Powwow a celebration of culture

By Paula Fournier

PRINCE ALBERT — On May 27, teachers, students and dancers from the Prince Albert Catholic School Division (PACSD) and the Saskatchewan Rivers Public School Division (SRPSD) took part in a traditional powwow at St. Paul Field by St. Mary High School.

Organizers for this year's event were PACSD school co-ordinators Diane Kopchynski at St. Mary High School, Sheila Georget at St. John, Therese Gerow at St. Michael, and Jane Goulet at W. F. A. Turgeon as well as powwow adviser Dave Larocque and cultural adviser for the Prince Albert Outreach Program, Liz Sette.

A Native Studies class from St. Mary High School set up the grounds, helped prepare and serve the meal, signed in dancers and assisted the elders. Diane Kopchynski said many attended from the four community schools.

"The cultural and traditional powwow provided an opportunity for the students and adult community members to participate in learning and sharing about the culture and art of powwow dancing and the teaching that go with it. It was a beautiful celebration of sharing," said Kopchynski. "A meal of stew and bannock was provided."

The powwow opened with a pipe ceremony presided over by elders Alex Ahenakew and Karen Bird. Representatives from the City of Prince Albert walked to the celebration area as young men

drummed. Mayor Greg Dionne, chief of police Troy Cooper, PACSD director of education Lorel Trumier and St. Mary High School principal Mark Phaneuf each carried a flag representing city, province and country. Bishop Albert Thévenot, M. Afr., elders and student dancers from surrounding communities joined the Grand Entry.

While greeting those who came to take part in the celebration, Lorel Trumier spoke to the students, explaining the day was for learning. "Open your eyes, listen to the music, enjoy your friends. This is a day where you get to build community together around a beautiful and sacred ceremony."

Thévenot said that we all come from one Creator and we stretch out in different ways, like branches in a tree, giving beauty to the world. He welcomed everyone who came to celebrate and encouraged them to be who they are called to be.

"Express it, live it, and let the Creator work through all of us so that we can be people who live in harmony and work together."

Cooper made special mention of elder Rose Fleury, whom he met for the first time when she was awarded the Queen Elizabeth II Diamond Jubilee Medal for her work in the community.

"I was honoured to be sitting beside her and for today to be part of the celebration here, to teach us about our cultural community,"

said Cooper. "This is a real cultural community which allows the police service to be a part of the celebration. I'm thankful I'm allowed to be here as part of the education system celebrating diversity and culture. When you learn about your neighbours, when you have an understanding and appreciation of what your neighbours' history is, then we form bonds in our community, which makes a stronger community fabric, making it a better place to live."

Milton Tootoosis from the Office of the Treaty Commissioner said he was thankful sweatlodge and sundance ceremonies have been kept alive throughout the years, as at one time they were banned by the government.

Phaneuf greeted all and explained that people in Canada have a responsibility in making sure treaties are understood and fulfilled.

"Thank you to those who came today, for sharing their joy during the Grand Entrance. Thank you for sharing your culture and the spirit in which it was shared."

Kopchynski thanked everyone from the schools and surrounding area who helped organize and participate in the day.

"The celebration would not be possible without the help of partners. Thank you to the City of Prince Albert Community Services, Sask Lotteries, SIGA, and PACSD division for bringing us together. A powwow is a celebration of culture and community."



Yaworski

CARMEL BLESSING — Rev. Cosmas Epifano, OSB, blesses pilgrims July 19 at Mount Carmel Sunday. Epifano was the homilist for the mass and Saskatoon Bishop Donald Bolen was the celebrant. Bolen and Abbot Peter Novocosky, OSB, offered blessings following mass. Approximately 450 attended the event.

Camp Encounter gives youth a 'loving environment'

By Ramon Gonzalez
Western Catholic Reporter

EDMONTON (CCN) — Brandi Linkewich says spending a good chunk of her summers at Camp Encounter over the years changed her life. She appreciates the camp's "loving environment" and the fact she can feel God's love in there.

"You feel totally accepted here," the 17-year-old Edmonton youth said. "Coming here is probably one of my favourite things to do in the summer."

Three years ago she became a camp counsellor to help younger campers make the best out of a weeklong vacation.

Owned by the Archdiocese of Edmonton and set on the eastern shores of Lac la Nonne, Camp Encounter is a camp for all seasons.

The camp's 70-acre mainland property offers accommodation, dining and programming facilities, historical trail systems and multiple adventurous activity areas.

It also boasts a 30-acre island which houses an extensive trail system and 10 teepee sites for overnight use.

Since 1980, Camp Encounter has offered outdoor, environmental and adventure experiences in a Catholic-Christian setting for children, youth and adults alike.

Linkewich was one of about 45 young people aged 14 - 17 who received training at the camp July 7-10. When she is 18 she will no longer be able to serve as a counsellor but she says she will become an adult volunteer.

"Camp helps you to discern God in so many different ways: in



WCR/Gonzalez

CAMP ENCOUNTER — Any time, even the lunch lineup, is a good time for a song at Camp Encounter on Lac la Nonne, 100 kms northwest of Edmonton.

every kid, in every tree, in everything," she said.

This is the second summer Cain Collins, a 17-year-old from Vermillion, has served as counsellor, a job he was inspired to take on by watching his own counsellors as a young camper.

He began camping at age 11, but the first time he didn't like it a lot, perhaps "because I wasn't very confident in myself." He took a two-year break and returned.

"I found the experience totally awesome," he recalled. "This place allows me to be myself." He also said the camp solidified his faith.

Also taking part in the training sessions was Haley Kieftenbeld, also 17, who plans to become a

member of the camp staff one day, like her cousin and her brother.

"This is the best place in the world," she said of the camp. "I counsel because I like to see the kids grow into the best individuals they can be."

Lisa Allen, the program director, said the camp's mission statement is to encounter Christ through creation and community "and so we try to live by that mission statement in everything we do here at camp."

"The hope is that at the end of the week (each group of campers) have built on their relationship with Christ and we do that through being out in nature but also building and fostering a sense

of Christian community."

Allen, 28, started coming to the camp as a camper in 1996. She has been involved in some capacity ever since. She was even a member of the board of directors for a few years and became program director three years ago.

Camp Encounter has shaped who she is today. "Just the sense of community kept me coming back, and it shaped my faith as well," she pointed out. "The friends I met when I was a counsellor are still some of my best friends today."

Lisa MacQuarrie, co-ordinator of youth evangelization for the Edmonton archdiocese and director of Camp Encounter and Our Lady of Victory Camp on Gull Lake, said Camp Encounter actually starts in the spring, May and

June, when high and middle schools bring students out for two-to-three-day retreats.

Most, but not all, of those taking part in the counsellors' training week have been campers before, she said. At least five came for the first time.

During training they have an opportunity to get to know each other and to go through all the activities that will occur when they start counselling.

"(Staff) also works with them on the required training that they need to have, such as safety procedures, what the expectations are, what their role is, how to provide for the needs of the campers," MacQuarrie explained. "And we do safe environment training with them as well."

In practical terms, counsellors are small group leaders. They guide their small group of campers throughout the activities each day and they stay in the cabin with the campers.

Campers of different ages were to start coming to Camp Encounter July 12. They come on a Sunday and leave on a Friday.

The first batch was made up of young people aged 10 - 13, followed by four more weeks of camping, each with its own age limits.

Up to 60 campers can be accommodated each week. Two counsellors are assigned for every eight campers.

Most counsellors are present for two weeks. The 11 adult members of the staff, however, stay for the whole summer. They are also assigned to the small groups of campers "to oversee the work of the junior counsellors."

— FRIENDSHIPS, page 10

Pope's South Korea visit still bearing fruit

By Deborah Gyapong

Ottawa (CCN) — Daejeon Bishop Lazzaro You says Pope Francis' visit to South Korea a year ago continues to bear fruit.

In Korea, "we are trying to imitate him," he said. He noted he recently gave an interview in which he described the pope as "still here in Korea because of what he said and what he did."

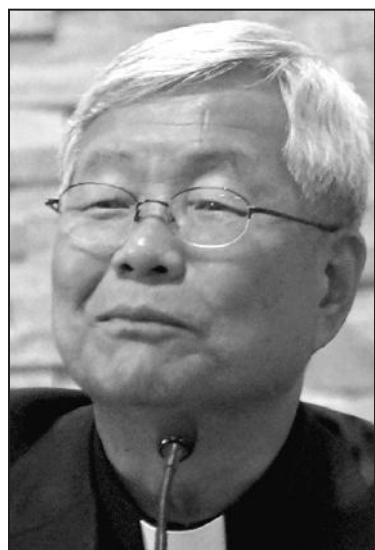
"Every day I try to listen to what he says, and I try to put it into practice," Bishop You said. He described the pope as "an instrument that brings people in front of God," someone who makes people conscious that "God is before you, behind you, over you," and you are "always accompanied."

The pope's encyclical on the environment, *Laudato Si'*, has also received a favourable reception in Korea, he said. As president of the Korean Catholic Bishop's justice and peace commission, You was involved in preparing a Korean language summary of the document and meeting with government representatives to share the pope's vision on energy policy. A news conference on *Laudato Si'* attracted five television networks, he said. The country is in the midst of a debate on nuclear energy, he said, with many citizens expressing concern about safety.

You visited Ottawa July 15-17. At the invitation of Ottawa Archbishop Terrence Prendergast,

he meet with the parish of the Holy Korean Martyrs on July 15.

You participated closely in Pope Francis' visit last August, during which the Holy Father beatified an additional 124 Korean martyrs, attended Asian Youth Day



CCN/Gyapong

Bishop Lazzaro You

where he connected with 25,000 Korean young people and about 1,200 more from other Asian countries, and connected with the country's 5.1 million Catholics.

Pope Francis urged the young people to never lose courage and to always keep hope, using the Korean martyrs as an example, the bishop said. The pope also urged them to connect with each other and walk with each other, as

Catholics in Asia live in scattered communities and some experience some persecution.

Because Catholics are a minority — they make up 10.6 per cent of the population of South Korea — the pope urged them to dialogue with their fellow citizens and to remember their brothers and sisters in North Korea. If you are brothers and sisters, you no longer think in terms of who is winning or who is losing, he said.

Since the pope's visit, a group of young people have formed an active network both inside his diocese and outside to carry on the pope's vision, he said.

At Holy Korean Martyrs Parish in Ottawa July 15, You celebrated the eucharist, attended a reception with its Korean-speaking parishioners and delivered a lecture. He said his message to the parish was that the "Christian life is to belief in the love of God" and with this belief comes love and service to our brothers and sisters, he said.

And to love, according to Pope Francis, means to "have your hands dirty," and "shoes dirty" because you have moved toward your brother, he said.

The bishop's next stop is Chile, to confirm young members of a Korean parish in Santiago served by a missionary Korean priest from the Diocese of Daejeon; then he is on to Brazil to celebrate the 50th anniversary of a Korean Catholic Church in Sao Paulo, he said.

Acting on climate change is 'a moral obligation': Wynne

Continued from page 1

my heroes" and a "climate change warrior."

Sault addressed delegates wearing a ceremonial headdress representing the indigenous nations of North and South America, standing between two large screens displaying a quote from *Laudato Si'*.

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

Acting on climate change is "a moral obligation," said Wynne.

"The people in this country believe we have a responsibility," Wynne said.

"We have done either nothing or too little," she said, pointing out that Canada is the world's ninth largest emitter of greenhouse gases.

"My country, Canada, was founded on the belief that we have more to gain together than we would apart," Wynne told delegates as she boasted about Ontario's plans to join with California and Quebec to form a cap-and-trade market. Under the system industrial polluters pay for allowances to emit carbon and may sell unused allowances or permits to other

industrial polluters.

Quebec Premier Philippe Couillard called the cap-and-trade initiative of Ontario and Quebec "the most important initiative in Canada."

"Each time a new partner joins us it becomes more solid," he said.

Quebec has operated the system with California as part of the Western Climate Initiative since 2014. Once Ontario's system is up and running, 70 per cent of Canadians will be living with a price on carbon — either through British Columbia's carbon tax or the systems in Quebec and Ontario, Couillard said.

Couillard framed the cap-and-trade system as an opportunity for social justice, pointing out how Quebec government revenues are directed into a green fund used to support vulnerable communities.

"Let us reject this false choice between growth and the environment," said Couillard.

In April the Pontifical Academies of Sciences and Social Sciences declared the Paris climate change summit "may be the last effective opportunity to negotiate arrangements that keep human-induced warming below 2 degrees C, and aim to stay well below 2 degrees C for safety, yet the current trajectory may well reach a devastating 4 degrees C or higher."

Inner healing draws people back to Lac Ste. Anne

By Thandiwe Konguavi
Western Catholic Reporter

EDMONTON (CCN) — Canes and crutches are left behind at the Lac Ste. Anne pilgrimage site, evidence of healing miracles experienced at the sacred shore.

Impressive stories of people being healed of diseases such as leprosy, entering the water lame and coming out walking, and other healings of various sorts are not hard to come by at the pilgrimage, which is likely the largest annual church event in Western Canada, drawing tens of thousands of people, mainly Aboriginal.

But for many pilgrims, like grandmother Genevieve Besskkaystare, who travelled from Wollaston Lake, Sask., it is not the physical healing, but the inner healing that draws them back to Lac Ste. Anne year after year.

Besskkaystare, 65, was lost with nobody to turn to as a teenager when her mother died. But her life changed when she found Jesus and his mother Mary who filled the void in her life.

When she came to the Lac Ste. Anne pilgrimage for the first time in 1978, her life was again in shambles. She had a good husband but she was drinking a lot and not being a good mother to her children.

Her turning point came in 1984

on her way to back to the pilgrimage, when she realized something was missing in her life.

"I wasn't living my faith," said Besskkaystare, who brought all of her burdens to the lake for the first time that year. "It renewed my faith."

Besskkaystare said St. Anne, revered as the grandmother of Jesus, has helped transform her into a good role model for her family and community, and a passionate lay worker for her parish and teacher of catechism.

The Dene elder said she is happy even though she walks with a cane because her inner healing journey is continuing. She returns to the pilgrimage to pray for her family and her community all over the world.

"The younger generation, they're committing suicides because they have no meaning in life. They need to find faith again and change their lives," Besskkaystare said.

"We won't have any peace unless we remember God and find faith. There's no other happiness you can find in this world."

Pilgrimage co-ordinator Stephanie Alexis said traditionally people believe the presence and love of the grandmother helps them heal, so they bring all of the suffering in their hearts to the pilgrimage.

"They believe St. Anne is there, and she is there," said Alexis. "They go right to the lake, and a lot of them receive that grace and blessing because they believe."

Pilgrims who have come for healing from addictions take a pledge to quit alcohol and drugs.

The Alexis Nakota Sioux Nation first called the lake Wakamne, or God's Lake, because the ancestors believed it was holy, said Alexis.

Oblate Father Garry LaBoucane, spiritual director and chair of the pilgrimage board, said the event has run smoother since the band, led by Chief Tony Alexis, took on the groundskeeping operations.

The Catholic band has faced criticism from other First Nations communities for embracing the church despite pain from residential school experiences, said Alexis.

Alexis has 125 members involved in helping with the pilgrimage grounds, including 73 volunteers, and they do it out of service, she said.

"People say 'How can you love these people?' But when you know who Jesus is, of course you're going to serve him," said Alexis. "Because we love Jesus we serve him."

LaBoucane said many people

of different cultures were present at this year's blessing of the lake, including Ethiopian and Italian Catholics who remained to pray in the lake for hours.

The priest said he is grateful for the increased involvement of archdiocesan clergy, especially

given the reduction in the number of Oblate priests who ran the pilgrimage for more than a century.

This year's event ran from July 18 to 23 and also featured healing masses and a dramatic presentation of the life of St. Kateri Tekakwitha.



WCR/Konguavi

PILGRIMAGE — Lac Ste. Anne pilgrims Genevieve Besskkaystare and her sister Jeanette Tsannie of Wollaston Lake, Sask., prayed in the sacred waters of the lake on July 20.

Jesuits lead retreats for the homeless

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — Spiritual retreats shouldn't be limited to the middle class, said Ted Penton, a Jesuit in formation.

He leads retreats for homeless people through the Ignatian Spirituality Project (ISP), which runs in 27 North American cities. Penton visited Vancouver July 11 - 17 to see if it could be next.

"It's a narrow demographic coming through the doors (of retreat houses): people who are middle class, people who have some money," he said.

"Wouldn't it be great to reach out to a different population that has both a vibrant spiritual life but also real hunger to deepen that and a real need to find some direction in their lives, to find some hope, to find that foundation of love that is going to be at the basis of any long-term recovery?"

Each year Penton, who entered the Jesuits in 2009 and hopes to become a priest, facilitates about 12 overnight retreats and a few day programs for the homeless. Retreatants must be at least two months sober to join.

"The 12 steps parallel very closely the Ignatian spirituality. Working with people who are in the 12-step program is great. They are already on that spiritual path. The 12 steps are spiritual through and through."

ISP was founded in Chicago in 1998. The first and only Canadian city on board is Victoria, B.C.

"It really is a true support for people as they want to journey toward new places and new lives," said Margaret O'Donnell, the executive director of Oasis Society for the Spiritual Health of Victoria.

Her organization offers meals and retreats for people on the

street. About six years ago she realized that "if any of these folks start to do well and get on their feet, they are going to need something more solid than what we're doing here."

They decided to try Ignatian spirituality three years ago and found it resonated with their retreatants.

Penton held a sample retreat for about 15 people, including those who minister to Vancouver's less fortunate.

"People in the Downtown Eastside who come into early recovery are often well experienced with God having kept them alive in the streets," said Judy Graves, a well-known advocate for the homeless.

"Often they find it difficult to integrate their spiritual past with

the miracle of the present and the terror of the unknowable life ahead."

Chris Chiu, a spiritual director with the Jesuit Spirituality Apostolate of Vancouver, called it a "wonderful and powerful experience."

"The retreat helps people become aware of their inner life. They can then begin to notice the hurts and the yearnings in their soul: the desire for meaning, the need for healing and forgiveness, the longing for the divine."

City in Focus, a Christian non-profit, facilitated Penton's visit. Director of ministries Louise Tischhauser hopes "this style of retreat, tailored to provide a place of safe spirituality for those on the margins in our society, will find a home in Vancouver."

Government not to be faulted for being careful

Continued from page 3

receded into the background of the barbecue circuit.

"Christians of all denominations, and all people of goodwill, should take advantage of the summer season, while their MPs are home, to let them know of their opposition to any legislation that would allow some citizens — be they doctors — to kill other citizens," said Catholic Organization for Life and Family (COLF) director Michele Boulva. "This barbaric evolution of Canadian society must be prevented."

Justice Minister Peter MacKay has announced he is not running again in the next election. He had promised a formal consultation process to aid the drafting of a bill in response to the Carter decision, and even speculated the government might ask the court for an

extension on the one-year deadline it gave for Parliament before the Carter decision goes into effect. But there is still no news from the minister.

"This is a sensitive issue for many Canadians with deeply held beliefs on both sides of the issue," said Clarissa Lamb, a spokesperson for MacKay in an email. "We will be announcing the way forward on this decision in due course."

Schadenberg said he hoped a committee of experts to guide the consultation would have been announced by now. "I think the government is trying to get it right," he said. "The government has been communicating with quite a few people to try to find the right people on the committee so they will get effective representation. I'm not going to fault them for being careful."

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Centenary Icon on tour in Winnipeg archdiocese

By James Buchok

WINNIPEG — As part of the centennial year celebrations in the Archdiocese of Winnipeg, a Centenary Icon of the Holy Family was commissioned and is currently on tour, visiting churches throughout the archdiocese.

The icon will be placed on permanent display at St. Mary's Cathedral on the closing weekend of the Jubilee Year, Dec. 4 - 6.

The icon was designed and written by Andre J. Prevost, originally from Manitoba and now based in Vancouver. It is based on the Archdiocese of Winnipeg's centenary theme, Proclaiming Christ Always, including the Holy Family with emphasis on St. Joseph as patron of the archdiocese.

The icon is 64 inches wide by 43 inches high and has been written on wood. The framing, sky and haloes are covered with 24K Italian Patent Gold. Gold is the traditional symbol of God's light. The background of the icon is a landscape representing Manitoba.

The focus is Our Lady and St. Joseph presenting young Jesus to the world, the initial proclaiming. In the upper right-hand corner is depicted the 6,000-year old aboriginal meeting place at the Forks of the Assiniboine and Red Rivers. The City of Winnipeg and the archdiocese are represented by St. Mary's Cathedral and buildings at the corner of Portage Avenue and Main Street. Two more churches are also included: St. Vital Church, where the founder of Manitoba, Louis Riel, attended mass, and St. John Brebeuf Church, chosen for its dedication to a Canadian martyr and its contemporary architecture.

With the Forks being historically central to Winnipeg, there is



Swiecicki

CENTENARY ICON — The Centenary Icon of the Holy Family, created for the Archdiocese of Winnipeg's 100th anniversary celebrations, is touring churches in the archdiocese throughout the summer and fall.

also a representation of the Oodena Celebration Circle.

In the centre, above the Holy Family, the arch represents the front entrance of St. Mary's Cathedral while the flooring replicates the floor of the cathedral, anchoring the icon within the cathedral. Within the arch, the landscape represents the lake districts of the province.

The upper left-hand corner contains a representation of the western Manitoba portion of the archdiocese, with its rolling hills and fields. The four depicted churches are representational of the archdiocese's presence and work: Good Shepherd Church in Portage la Prairie, St. François Xavier Church, the oldest church in the archdiocese and in western Canada west of the Red River, St.

Viator Church in Dauphin, and St. Helen's Church in Shoal Lake.

On either side of the Holy Family is a compilation of historical personages as well as a repre-

sentation of the varied population of the archdiocese. At left, Pope Benedict XV is portrayed as presenting the Papal Bull to Archbishop Alfred Arthur Sinnott

Centennial of St. Donatus marked

By Kiply Lukan Yaworski

ST. DONATUS, Sask. — Parishioners past and present gathered June 20 for a 100th anniversary celebration at St. Donatus Parish, located under a vast prairie sky south of Macklin, Sask.

"Generations of families, friendships and prayer" were remembered and celebrated during the centennial, held to mark the construction of the church building in 1915 in the earliest days of the St. Donatus settlement.

Rev. Ron Rolheiser, OMI, and Rev. Wendelin Rolheiser, OMI, were among those who returned home for the celebration, joining Bishop Donald Bolen of the Roman Catholic Diocese of Saskatoon, and pastor Rev. Augustine Ebido in the celebration of the eucharist, followed by a banquet in the nearby parish hall.

In his homily, Ron Rolheiser reflected on the deep prairie roots of those who have lived, worked and worshipped in the St. Donatus community.

"We are here to re-ignite something that was given to us by this unique little parish," said Rolheiser. Even the name of the church is unusual, he noted. St. Donatus was a second-century Roman soldier and martyr, who is a patron against lightning strikes and for good growing weather — appropriate for a farming community at the mercy of the prairie elements.

"The parish is first of all about community, about families," Rolheiser said, reciting a litany of parish family names and their geography, located on farms surrounding the hub of the prairie church.

"This is a privileged occasion to try and touch those roots and to drink from those roots," he said, listing such gifts as faith, commu-

nity, an "ethic of work, humility and sacrifice," and "souls that are partly shaped by prairie geography."

"Those who grew up in this community caught the faith," he said, recalling his own childhood. "We caught it here, we caught it at our family tables at home. We have faith because of this little place and what it did for us."

Growing up in St. Donatus, "we inhaled the value of family and community of being together, and this church has been the centre of that — but it hasn't always been easy," said Rolheiser, cautioning against romanticizing the past and noting the complexities, the temptations, heartbreaks, the sad deaths, the breakdowns and the break-ups that are always part of community life.

"There are no simple farm folk. There are no simple places," he said. "But the centre always held."

Rolheiser reflected on how the prairie landscape has shaped the souls of those raised in the community. "We are also formed by the prairies — the barren hills here, the wind storms, the drought, the winter blizzards, the rain, the country

in 1915, creating the Archdiocese of Winnipeg. In a second row are Archbishop Alexandre-Antoine Tache, first archbishop of the Diocese of St. Boniface, which was created in 1847, and out of which was created the Archdiocese of Winnipeg; a representative of the Métis people in traditional garb of buckskin and beadwork and sash; and a representative of a modern office worker and of the Filipino people.

At right are three modern children, learning of and continuing the ongoing proclamation of Christ, and a historical depiction of a nun with the Holy Names of Jesus and Mary representing all women's religious orders in the archdiocese. In a second row is a woman bringing to mind the five First Nations within the archdiocese, dressed in traditional garb of buckskin and beadwork, a blend of Ojibwa and Dakota motifs.

Manitoba's diverse ethnic groups are depicted by a woman in a blouse, head scarf and apron, and a man from the agricultural and farming community. The mid-central background is a simplified representation of the open plains with an upper area in a harvest colour.

New parish team launched in St. Boniface archdiocese

ST. BONIFACE — St. Timothy Parish in St. Vital has launched the first Marriage, Family and Life Team in the Archdiocese of St. Boniface.

Even though the archdiocese had established a diocesan Marriage, Family and Life Service, no such group had existed at the parochial level until the creation of this special team for the pilot project at St. Timothy's Parish in St. Vital.

"Our objective is to create special events to inspire participation at the parochial level," says Nadine Fetherston, president of the Marriage, Family and Life Team at St. Timothy's.

"We really want to make it easier for families to bring their children to church and make it more welcoming for all," adds Grace Grindean, parish co-ordinator and a member of the team. "Here, we do not just go to church, we are the church."

Up to now, the team has planned events around themes coinciding with the calendar year. In January, during which there is the feast of Epiphany and right after the feast of the Holy Family, all parishioners were invited to

bless their houses with blessed chalk, according to an Eastern Christian European tradition.

In February, St. Valentine's month, marriage was the central focus. In May, the month that includes Mother's Day and the National Week for the Family and Respect for Life, "we collected clothing and articles for babies, which will be donated to Baby Layette Love," announced Fetherston. "This activity was a huge success: we collected 1,400 articles! Finally, in June we plan an event for the enrichment of marriage, Table for Two, with supper and romantic discussions on the menu.

"We are receiving a good response to these planned events," the team president says happily. "We started with five organizing team members and now we're already up to 10!"

Ideas for followup activities are not lacking. "We want to reach everyone," concludes Grindean. "Going beyond just planning activities, we hope to become a support group, a resource available for people who are having difficulties in their marriage, their family or their life."



ST. DONATUS — Distinctive metal crosses in the graveyard frame the prairie church of St. Donatus, where the community past and present gathered June 20 to mark the church's 100th anniversary.

and self-effacement.

"When you grow up in St. Donatus, you know you are not the centre of the planet, and that's a really healthy thing to know," Rolheiser observed.

A banquet followed, with a program that included sharing stories, anecdotes and history from 100 years of parish life.

Hospital, health region renew agreement

SASKATOON — St. Paul's Hospital (SPH) and the Saskatoon Health Region (SHR) renewed their Partnership Agreement at the SPH Annual General Meeting June 25 in Saskatoon.

"As an independently owned Catholic Hospital, we are pleased to continue our rewarding partnership with the Saskatoon Health Region while advancing the mission set forth by the Grey Nuns when they founded the hospital," said Jean Morrison, SPH CEO.

"Our hospital has always focused on meeting unmet needs and addressing the needs of the most vulnerable. Central to our mission is holistic care — providing care to anyone who needs it regardless of their background and placing equal attention on caring for their physical, emo-

tional and spiritual well-being," Morrison said.

"This unique partnership between our health region and St. Paul's Hospital has served the many people who use our hospitals as we strive to put our patients, clients, residents and their families first," said Dan Florizone, Saskatoon Health Region president and CEO.

"There have been many changes in the health care system since this partnership began and we have worked together to ensure we adjust to continually improve the care to our community, and prevent redundancy and inefficiency," said Florizone.

The 10-year renewal of the partnership agreement facilitates continued plans for Saskatoon Health Region and St. Paul's Hospital to work together to im-

plement improvements and explore new solutions to advance the quality of health care. St. Paul's Hospital manages 10 regional programs at its hospital and throughout the region, and works collaboratively with the region to manage programs and services within St. Paul's.

Owned by the bishops of Saskatchewan through the Saskatchewan Catholic Health Corporation, St. Paul's Hospital is an acute-care teaching hospital that has been offering a comprehensive range of health care services to the people of Saskatoon and Saskatchewan for more than a century. A progressive teaching and applied research hospital, St. Paul's is well known for the holistic care it provides and leadership in the areas of palliative care, urology, renal care and spiritual care.



S. Padmanabh

PARTNERSHIP RENEWED — St. Paul's Hospital board chair Bill Edwards (left) shakes hands with Saskatoon Health Region board chair Mike Stensrud following the signing of their Partnership Agreement renewal.

Ninety-year-old remains active in parish life

By Kiply Lukan Yaworski

SASKATOON — One of the blessings of parish life across the Roman Catholic Diocese of Saskatoon is found in the faithful hearts and willing hands of those longtime members who work year after year to support their faith community, providing ministry, service, friendship and outreach.



Yaworski

Elizabeth Kokotailo

At St. John Bosco Parish in Saskatoon, 90-year-old Elizabeth Kokotailo has been involved in parish life for nearly 50 years.

A longtime member of St. John Bosco choir, as well as of the parish pastoral council and the Catholic Women's League, Kokotailo is "the joy of our parish," says fellow parish council member Wendy Lang.

"Liz is just an amazing woman — she always has a smile. She is 90 years old and still active on parish council," relates Lang, describing how Kokotailo faithfully provides a written report about the CWL council at every parish council meeting. "She is a big part of the heart of our community."

Still living in the Montgomery neighbourhood home that she and her late husband Walter built in 1964, Liz Kokotailo raised six children — four boys and two girls — including a nephew left orphaned after the death of his parents in a car accident in 1967.

Kokotailo has 10 grandchildren and four great-grandchildren.

When she turned 90 this May, the St. John Bosco parish community celebrated with her — Rev. Marvin Lishchynsky called Kokotailo up from the choir for a blessing, and the congregation gave her a standing ovation. A scrapbook of greetings was collected, with family, friends, members of the seniors' club, the school and parish communities writing messages of love and good wishes.

The family began attending St. John Bosco Parish before the church was built — mass was celebrated at the school for a couple of years, Kokotailo recalls.

Kokotailo was first recruited for the choir back when they sang from the loft. Today the choir sings near the front, led by Anita Langford, with all ages participating, and with the addition of instruments such as a violin, clarinet and drum.

Kokotailo has served on parish council for many years. "It's so nice on parish council, you get to know the younger people, and the ideas they have for the parish. If it wasn't for those who come in, I don't think St. John's would be here," she says.

Much as she loves serving on parish council, Kokotailo says she would be happy to step aside in order for somebody else to take it on. "But they always say they don't have time. I try every year," she says with a little laugh.

Kokotailo says that she tries to share with others the welcome that she herself feels at St. John Bosco.

"This is a good parish because of every priest we have had, every (parish) life director we've had, and all the people that help. It has to be the parishioners . . . they are active at our parish, and they work together," says Kokotailo. "That is what makes such a difference. It's never just one person."

The spirit of St. John Bosco Parish is what keeps Kokotailo involved. "I am at St. John's because it is actually a community of people that have faith and light. They always show the light," she said.

Archdiocesan staff changes underway

By Frank Flegel

REGINA — The Regina archdiocese is undergoing a small reorganization in the wake of retirements of long-serving employees and two who left to accept other positions. Adult Faith co-ordinator Bonnie Thiele Hunt, secretary JoAnn Selinger and accountant MaryAnn Jardine have all retired; director of Development Christina Attard left to accept a position as executive director of the South Saskatchewan Community Foundation, and Pasqua Hospital chaplain Lorraine Fahlman returned to her previous employment with the Harvest Community, which provides employment and recreational opportunities for intellectually challenged adults. All five were feted at a June 24 luncheon hosted by the archdiocese.

Vicar-General Rev. Lorne Crozon thanked the departing employees for their years of service. "We very much appreciate the years of dedication and service you have provided for the archdiocese and its people," said Crozon, "and we wish you all the best as you begin a new stage in your life."

Selinger provided secretarial services for 31.5 years and is the longest-serving employee retiring. She was hired "three archbishops

ago" and has served at the chancery office, the John Paul II Centre as well as on a variety of committees and programs over the years.

"What's going through my mind is all the people I have known and been in contact with throughout the archdiocese," she said, talking with the PM. She worked with the Lay Ministry Program, the Growing and Sharing Financial Appeal and helped set up the JP II Centre.

"I remember that day very well. We just took our supplies, our paper and pens, took them in the car and drove to JP II." They arrived when the building was still undergoing renovations to accommodate its new role as an archdiocesan education centre.

She has been thinking about retirement for several years and leaves with mixed feelings. "I've always asked for God's direction through my life," Selinger said that in some way she feels the decision to finally retire was not hers but God's. "Things just kind of fell in place and I almost feel that it is his will in my life."

She accepts that retirement is not the end but that there are other things in life, "so I will go where he leads me."

Director of Pastoral Services Bob Kowalchuk said the changes

create an opportunity for some reorganization which he expects to complete over the summer.

Oblate charism followed

Continued from page 3

gram at Emmaus House in Saskatoon, Taylor met his future wife, Christine, where they served with a co-ed mission team under the direction of an Oblate priest.

They were married in 1994 and sought to establish a lay missionary community. The group followed the charism of St. Eugene de Mazenod, founder of the Oblates: "He sent me to evangelize the poor and most abandoned." In 1995, they were installed as lay associates.

The couple began Prairie Spirit Community Restorative Justice Prison Ministry in Saskatoon's provincial men's jail; that led Brad to a position with Saskatoon Community Chaplaincy. In 2006, they moved to Prince Albert for a position as Riverbend Institution chaplain at the Saskatchewan Penitentiary.

"St. Eugene de Mazenod and the Oblate Community have been my mentors and friends in mission and ministry," Taylor said. "It has been through the Oblates that I met my wife, became Catholic, received a solid formation, education and ministry experience, and discerned a vocation first as an Oblate associate, then as a prison chaplain and now as a permanent deacon."

During each of the ordinations, Thévenot spoke of the importance of the order of permanent deacons, forgotten for centuries until the period of Vatican II.

"Bringing people to Jesus is our mission, and so is the mission of a deacon, to proclaim the Good News of the Lord to the people. We priests are ordained deacon first; you could say we are like permanent deacons. We relive history as we begin to ordain deacons. Today, we affirm this call to serve."

He affirmed his support in the journeys of both deacons as they serve in their new roles.

Records poorly kept

Continued from page 1

unmarked graves and records were hard to get.

"School records were poorly kept," said Wilson.

One example was made available to delegates who opted to attend a visit to an unmarked cemetery that contains graves of children who attended the Regina Residential School. The school was located west of the city and the small, unkempt cemetery is located beside a grid road at the edge of the city limits. Ground radar confirmed a number of graves but only two contain small, almost buried headstones: they mark the graves of two children of a former director of the school. A small group of concerned citizens were able to locate records

from the school but none identified any children who died there or what became of them.

One of the Calls for Action contained in the interim report of the commission released July 3 recommended that religious studies courses offered by public or denominational schools be a comparative studies course. "So children would be aware of other faith traditions and the legitimacy of those," said Wilson.

Wilson said the TRC has called for a National Reconciliation Council that would monitor progress on the TRC recommendations. "It would be a watch dog and would make sure that those Calls for Action are being implemented and as a way of tracking if we are making progress."

Lay Formation missioning held in two ceremonies

By Kiply Lukan Yaworski

SASKATOON — Graduates of a two-year Lay Formation program were recently sent forth in two missioning ceremonies: one for participants from the Ukrainian Catholic Eparchy of Saskatoon and another for those from the Roman Catholic Diocese of Saskatoon.

The purpose of the Lay Formation program is to help adult Catholics fulfil their baptismal commitment to the mission and ministry of Jesus Christ, through a process of formation and faith education.

The program emphasizes spiritual growth and personal transformation, as participants deepen their relationship with God, expand their prayer life, learn more about the Catholic faith and experience Christian community during a live-in experience held at Queen’s House of Retreats one weekend a month, from September to June, over two years. Some 850 participants have graduated from the program since it started in 1987.

Thirteen eparchial graduates from across the province were sent forth June 6 by Bishop Bryan Bayda, CSsR. Sister Bonnie Komarnicki, SSMI, introduced the graduates at the missioning celebration held at Sts. Peter and Paul Church in Saskatoon.

Lay Formation graduates interviewed

By Kiply Lukan Yaworski

SASKATOON — Reflecting on their experience in the Lay Formation program, three recent graduates expressed thanksgiving for blessings of community and faith enrichment.

Thirteen participants from the Ukrainian Catholic Eparchy of Saskatoon and 16 from the Roman Catholic Diocese of Saskatoon were recently blessed, anointed and sent forth by Bishops Bryan Bayda and Donald Bolen in celebrations June 6 and 7 in Saskatoon (see related article, this page).

Lay Formation includes a diocesan Latin-rite stream, an eparchial Byzantine-rite stream and an Aboriginal Catholic stream. The three groups spend time together in formation, in prayer and as a community, as well as gathering in their individual streams, focusing on their own traditions and spirituality. The goal is for adult Catholics to deepen their baptismal commitment to the mission and ministry of Jesus Christ, through formation and faith education.

“One of the things that I realized over the past two years was how much I needed to know and how much I wanted to know,” said Iris Owchar, an eparchial Lay Formation graduate from St. George Church in Saskatoon.

“The more I came, the more I looked forward to coming,” she said of the Lay Formation program, which is offered as a live-in experience in Saskatoon, held one weekend a month from September to June over two years.

“We could come here and just rest in the arms of the Lord,” she said. “I felt this incredible warmth



Yaworski

MISSIONING — Bishops Brian Bayda (centre) and Donald Bolen sit with eparchial priests and Lay Formation graduates at a missioning ceremony June 6 in Saskatoon.

“Today we celebrate a great blessing. For the past two years our eparchial participants have been immersed in the study and the experience of the richness of our liturgy, theology, spirituality, prayer and tradition,” Komarnicki said.

“It has been a special gift as both diocesan and eparchial churches have journeyed together in study, prayer and community, giving mutual respect and appreciation for the dignity of the spiritual treasures of each other’s gifts.”

In his homily, Bayda reflected on the meaning of mission. “What

does it mean to be sent on a mission or to be invited to be a missionary?” he asked. “We think about that event as a decisive moment. It is a continual one at the same time. Every day God calls me, every day I am sent.”

Giving time, extending forgiveness, and sharing mercy moment by moment is how Christianity is lived and shared, Bayda said. At the heart of the Christian mission is the experience of being called and being transformed into the Body of Christ, he challenged.

The next day, Bishop Don Bolen sent forth 16 graduates

from the Roman Catholic Diocese of Saskatoon in a missioning celebration on the Feast of Corpus Christi June 7 at the Cathedral of the Holy Family.

He was joined at the altar by Bayda, Bishop Emeritus Gerald Wiesner, vicar-general Rev. Kevin

Receptive ecumenism explored in presentation

By Kate O’Gorman

SASKATOON — Students enrolled in the advanced year of the Program in Ecumenical Studies and Formation (PESF) recently participated in a session on receptive ecumenism presented by Dr. Darren Dahl, director of the Prairie Centre for Ecumenism and adjunct professor in the Department of Religion and Culture at St. Thomas More College, University of Saskatchewan.

Quoting theologian and ecumenist Dr. Paul Murray of Durham University in the U.K., a leading scholarly proponent and founder of receptive ecumenism, Dahl explained that receptive ecumenism is about reframing the work of ecumenical dialogue.

Instead of approaching the conversation with a view to teaching other parties what is truth, ecclesial communities engage in conversations in humility, offering possible areas within their traditions that are perhaps broken in some way and lacking fullness of expression in their current form. Rather than asking what others can learn from us, receptive ecumenism asks, “What can we learn from others?”

Dahl began by outlining three originating contexts of receptive ecumenism.

First, Murray’s work in the area of philosophical theology led to what would come to be called receptive ecumenism: “Murray was struggling with the idea of how the Christian Church makes truth claims in the world, given popular notions about relativism and philosophical arguments that one cannot say for sure what is true.” Working out of his own Roman Catholic tradition, “Murray was asking practical and political questions about the church: can the church be a truth-telling institution?”

Second, Murray asked the question, “Is it possible for the Catholic

McGee, and other priests of the diocese.

The diocesan celebration included turning to the four directions during the Great Amen, and taking the collection in a Star Blanket, with proceeds going to the Steven Ballantyne Bursary Fund to assist Aboriginal Catholic Lay Formation participants to attend the program.

In both the eparchial and the diocesan celebration, participants renewed their baptismal promises and then were anointed by their bishop.

“Our Christian discipleship is a sharing in the self-giving of Jesus. It is an intimate sharing in the receiving, and an intimation of what we celebrate in the eucharist,” said Bolen in his homily, pointing to the moment in the eucharistic celebration after the consecration, when the priest takes the bread and breaks the Body of Christ. “This is what Jesus does for us — and our sharing in this is to allow ourselves to be broken in all the tangible ways we are called to love and to serve and forgive.”

Church to incorporate a sense of catholic, or universal, learning into its sense of who it is?”

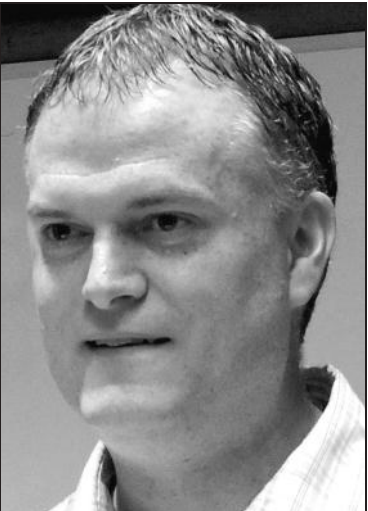
According to Dahl, “Murray is influential in making a case for the theological ressourcement (return to the sources) movement leading up to the Second Vatican Council, which called the Catholic Church

back to its sources — biblical, patristic, pre-modern — in order to continue to open up the church’s catholicity — that is, the church’s whole tradition.” This plays a large role in Murray’s own understanding of ecclesiology and in his approach to ecumenism.

As Dahl further explained, “If the church is a truth-teller, then it has to have something to say. So what will it say? It has to become a learner from the tradition in order to get that content anew and be enriched by it.”

The third context out of which receptive ecumenism was born was Murray’s involvement in ecumenical dialogue as a member of the Anglican-Roman Catholic International Commission (ARCIC).

Quoting Murray, Dahl noted that receptive ecumenism sought



O’Gorman

Dr. Darren Dahl

Smith-Windsor ordained for Saskatoon diocese

By Kiply Lukan Yaworski

SASKATOON — A new priest for the Roman Catholic Diocese of Saskatoon was ordained June 19 at the Cathedral of the Holy Family in Saskatoon.

Rev. Gregory Smith-Windsor of Saskatoon was ordained by Bishop Donald Bolen in a joyful celebration that included family, friends and clergy from the Diocese of Saskatoon and beyond.

Diocesan director of seminarians, Rev. Gerard Cooper, presented Smith-Windsor for ordination and asked Rev. Stevan Wlusek, rector of St. Peter’s Seminary in London, Ont., to provide testimony about the candidate.

Wlusek described Smith-

Windsor’s zeal, joyful demeanor and evangelizing spirit. During his time at the seminary he served the homeless at a downtown hospitality centre, spent time with the local L’Arche community and spent a summer working with Catholic Christian Outreach. Smith-Windsor’s year of pastoral internship was spent at St. Patrick Parish in Saskatoon, where he was ordained deacon last year.

“He has manifested a strong prayer life throughout his years of seminary formation and his deep love for Jesus, and Jesus’ Blessed Mother,” said Wlusek.

In his homily, Bolen cited Smith-Windsor’s own testimony at a prayer vigil the evening before the ordination. At university

the young man was touched by the words of a visiting Jesuit priest about the self-gift lived out through celibate priesthood.

“Priests don’t necessarily have their ego and their self interest pulled out of them in the way that parents do by necessity, looking after their kids,” noted Bolen, “So we have to do it by entering deeply into other lives and allowing God to do that work.”

Bolen pointed to the moment in the eucharistic celebration when the priest takes the Body of Christ and breaks it for the community. “Be mindful of the depths of that mystery, that the God who comes to dwell in our midst, who desires to give of self to us, who somehow allows us the privilege

to put himself in our hands, so that as we break him for others, and others receive the balm and the mercy of that breaking,” he said. “And of course you are invited to change parts — to let the Lord take you in his hands and to break you so that balm and mercy might be poured down on others through your life.”

Bolen urged Smith-Windsor to “stay centred at what truly is at the heart of things . . . find a thousand different ways to speak of the incarnation and the paschal mystery . . . stay centred in your ministry on God’s love, centred on God’s boundless outpouring of mercy.”

The rite of ordination continued with Smith-Windsor declaring his intention to care for God’s people, promising to serve faithfully and reverently, and pledging obedience to the bishop and his successors.

As a sign of surrender to God, Smith-Windsor lay prostrate on the floor in front of the altar while the assembly prayed for the inter-

cession of the saints and the outpouring of the Holy Spirit.

The bishop then conferred ordination by laying his hands upon the head of Smith-Windsor, a gesture repeated by the priests present at the celebration, as a sign of unity and shared spirit.

After a prayer of consecration by the bishop, Smith-Windsor was vested with the stole (a sign of the priestly office) and the chasuble (the eucharistic vestment), assisted by Rev. Kevin McGee and Rev. Geoffrey Young.

The bishop presented a chalice and paten to the newly ordained priest, with the words: “Know what you are doing and imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.” Smith-Windsor then joined the bishop and priests at the altar to celebrate the eucharist.

Smith-Windsor will be serving as associate pastor at the Cathedral of the Holy Family Parish in Saskatoon, with pastor Rev. David Tumback.

Benedictine ordained in Humboldt

By Kiply Lukan Yaworski

HUMBOLDT, Sask. — On the feast day of Our Lady of Mount Carmel, July 16, Rev. Cosmas Epifano, OSB, was ordained to the priesthood in a solemn and joyful celebration at St. Augustine Parish in Humboldt.

Abbot Peter Novecosky, OSB, of St. Peter’s Abbey in Muenster presented the candidate to Bishop Donald Bolen of the Roman Catholic Diocese of Saskatoon, providing testimony about his life, studies and readiness for ordination.

Born in 1960 in Sydney, Nova Scotia, Epifano attended teacher’s college and university. In 1990 he joined the Scarboro Missions as a lay member, and from 1991 to 1995 he worked as a teacher in Southern China.

“I think that would indicate that he is not afraid to try something new,” observed Novecosky. “He then lived as a hermit in Antigonish, Nova Scotia for the next five years. I think this indicates his quiet demeanor and prayerfulness.”

Epifano came to St. Peter’s Abbey in 2010, and made his solemn vows as a Benedictine monk last year. “At the abbey he has become a valuable member of the community, ready to pitch in to help where needed, and eager to nourish his prayer life,” said Novecosky.

For the past four years Epifano has studied theology at the Pon-

tifical Beda College in Rome. He was ordained a deacon July 30, 2014, at his home parish of Holy Redeemer in Sydney, Nova Scotia, before serving at St. Augustine in Humboldt for the summer and then returning to Rome for his final year of seminary studies.

Observations about Epifano’s time at seminary from rector Msgr. Roderick Strange were shared by Novecosky. “It has been a real pleasure to have Brother Cosmas as part of Beda community,” wrote Strange, commending Epifano to the bishop for priestly ordination. “He is a wise and gifted man, committed to his calling. He will be able to do much good to those he serves.”

In his homily, Bolen began by describing the “great joy” that the diocesan church experiences in its relationship with St. Peter’s Abbey.

“The monastic witness that you give is a gift for all of us,” he said, which demonstrates “that God is at the centre of things, that there is nothing more important in this life than seeking God, that the fundamental human experience that you live in your daily life of prayer and work and service at the Abbey is deeper than anything that our culture can offer in terms of a remedy for our ills, a source for happiness.”

He noted that some monks, in living their monastic vocation, are also called to the priesthood. Bolen expressed gratitude for the

Benedictines who serve as parish priests in the diocese: “through that specific ministry you have shaped and enhanced our diocesan life.”

In his homily Bolen reflected on themes of mystery, God’s call, obedience and the shape and cost of priestly discipleship.

“Like Jeremiah, we have been known from God from the beginning, we have been called by God,” Bolen said. “And it is God taking the lead in all of this, not us.”

Bolen added that obedience to God is the most integrated way of living possible. “There is an element of sacrifice, but it is an invitation and a way to a deeper life. Through obedience to live as sons and daughters is to be caught up in something bigger than ourselves, to love what God is doing for us, creating in us and in our world,” said the bishop.

The rite of ordination continued with Epifano promising to serve faithfully and pledging obedience to his abbot and each of his successors.

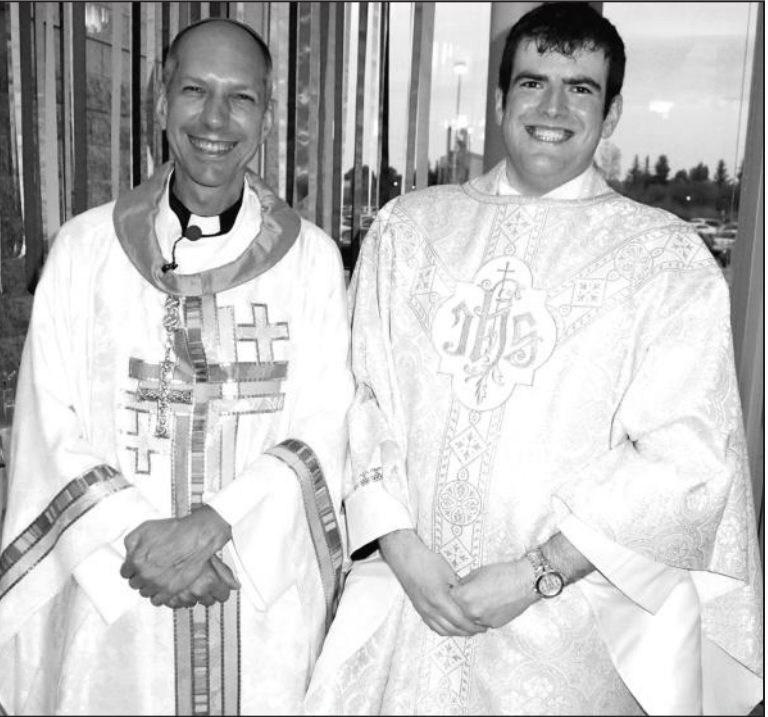
Epifano then lay prostrate on the floor in front of the altar, while the assembly prayed for him, with the choir leading the litany of the saints. The bishop conferred ordination by laying his hands upon Epifano’s head — a gesture repeated by the abbot and all the priests present at the celebration.

Rev. Joseph Ackerman, OSB, and Rev. Paul Paproski, OSB, assisted Epifano in putting on the stole (a sign of the priestly office) and the chasuble (the eucharistic vestment).

The gifts were brought forward by Epifano’s three sisters and other family members.

The bishop presented a chalice and paten to the newly ordained priest (a gift from his home parish of St. Nicholas in Sydney, Nova Scotia), with the words: “Know what you are doing and imitate the mystery you celebrate: model your life on the mystery of the Lord’s cross.” Epifano then joined the bishop and priests at the altar to celebrate the eucharist.

Epifano’s first mass was celebrated July 17 at St. Peter’s Abbey in Muenster, and he preached at the Mount Carmel Pilgrimage on July 19. He has been assigned to serve as associate pastor at St. Augustine Parish in Humboldt, with pastor Rev. Ephraim Mensah.



Yaworski



Yaworski

ORDINATION — Newly ordained Rev. Cosmas Epifano, OSB, is flanked by Abbot Peter Novecosky, OSB (right) and Saskatoon Bishop Donald Bolen.

NEWLY ORDAINED — Saskatoon Bishop Donald Bolen stands with newly ordained Rev. Gregory Smith-Windsor June 19 at the Cathedral of the Holy Family in Saskatoon.

Consensus sought

Continued from page 8

to move beyond “the attempt simply to bring differing languages traditionally regarded as incompatible into reconciled conversion,” even as it recognized the implicitly receptive work taking place in ARCIC dialogues, as well as in Methodist-Roman Catholic dialogues.

“Here, Murray begins to make connections between his work regarding understanding the church as both truth-teller and learner of the tradition,” continued Dahl. “Thus began the grafting of his earlier work into the work of receptive ecumenism, or, as Murray often calls it, receptive ecumenical learning.”

Explaining the nature of ecumenical dialogues, Dahl said that they are “the quest of the church trying to find unity, not in terms of trying to find one monolithic story, but a much more complex story, layered through time and space, a diverse story with multiple voices.”

“At the national and international levels, the dialogues are about seeking some kind of differentiated consensus,” Dahl explained.

“Each party comes to the table first to seek mutual understanding. A breaking down of walls, a clearing of clichés and an overcoming of slogans are in order, to come to a mutual understanding of the other’s position,” he said. “Once we have reached mutual understanding of each other, the second step is to reach a common understanding of things. Not the same understanding but a commonality. We never want to lose points of difference, because that is uniformity, but the question is, can we find some commonality?”

This form of dialogue “is about both parties bringing their strengths, bringing what they do best; both parties trying to teach the other.”

When such a dialogue process “hits a block” and there is no more exchange of commonalities to pursue, receptive ecumenism can come into the stalemate and offer a new way of thinking, Dahl said.

‘Fish-out-of-water’ priest fodder for CBC comedy

By Jean Ko Din
The Catholic Register

Rev. Rajumr Chebattina got his 15 minutes of fame in early July when he was featured with Rev. Paul Batchilder on CBC’s new summer series, Still Standing.

For Still Standing, comedian Jonny Harris, best known for his role as Crabtree in Murdoch Mysteries, travels to small towns across Canada to spend a week immersed in the community. At the end of the week, he performs original comedy material based on his experiences before an audience of townspeople.

Chebattina’s episode, which aired July 7, featured the small town of Souris in northeastern Kings County, P.E.I., where Chebattina is associate pastor at St. Mary’s Missionary Church. At the time of filming in April, Batchilder was pastor.

“It was my first comedy show that I watched live,” said Chebattina, who is originally from India. “I was sitting in the front row. I enjoyed the evening with him. People just laughed and laughed and laughed.”

Even though he has only lived in Canada for a few months, Chebattina seems to be adapting well. He was watching a playoff



Photo courtesy of CBC

CBC COMEDY — Rev. Rajumr Chebattina (left) got his 15 minutes of fame in early July when he was featured with Rev. Paul Batchilder on CBC’s new summer series, Still Standing.

hockey game when he saw himself on a promo for Still Standing during a commercial break.

“It was during my beginning days here in Prince Edward Island and I didn’t really know much about it,” he said. “I didn’t know it was going to be on CBC. To see myself on national television . . . I never expected this

would happen.”

Chebattina said his time filming the show with Batchilder and Harris is a bit of a blur now, but he does say Harris is a “good Catholic boy who had a great love for priests.”

Harris talked to the two priests about the faithful in a town steeped in tradition. Chebattina

shared with Harris that moving from India to Souris was a huge culture shock for him. He described the experience as “God brings you on a plane and drops you onto a small land.”

“I think most people in your scenario would’ve been on the phone with the Vatican pretty quick like, ‘Ted, there’s got to be

sinner down in Florida,’ ” joked Harris during the episode.

Executive producer Maureen Riley said that Chebattina’s “fish-out-of-water story” was an interesting part of the episode, but she adds that what makes every episode is the people’s obvious love for the tradition and culture of their town.

“Souris is a beautiful little town. When you look around it’s just visually stunning,” said Riley. “The thing that struck me about Souris is that they were becoming so creative about what they could do to stay in their small town.”

A Newfoundlander himself, Harris felt at home talking to the townspeople and understood what it was like to grow up in a small town in the Maritimes. His comedy show was an affectionate tribute to their way of living, so it was only natural that he received a warm ovation.

Chebattina had lived in India his whole life, but as part of his priestly assignment with the Missionary Priests for Christ, he was assigned to Souris.

“When I came here, I was brought by the bishop (of Charlottetown),” said Chebattina. “Bishop (Richard) Grecco is a man with great love . . . he wanted people to realize that we are in need of missionary priests.”

He said he vividly remembers the warm welcome he received during his first mass in town. Everyone lined up to greet him personally after the mass and he said he was very grateful.

“It was pretty new to me. Everyone shakes hands with you and gives you a big hug, said ‘Father, whatever you need just tell us,’ ” he said.

“I didn’t have lots of warm clothes and in two days time, people just dropped a few sweaters and asked me ‘what food do you like.’ ”

Episodes of Still Standing air on Tuesdays on CBC.

Being a good guest in a foreign culture can be complicated

By Caitlin Ward

I’m not actually sure if it was in honour of my arrival, or if I just happened to be arriving on the same day, but within an hour of touching down in Santo Domingo, we were on a mission.

One of my former students and a very nice fellow who works for *La Federación de Campesinos Hacia El Progreso* had come to meet me at the airport. The two of them were taking me to the mountains surrounding the city of Bonao, in the heart of the Dominican Republic, where I would meet the leader of *La Federación* and spend the next few days meeting

Mary Mary/Fried
Chicken
The Slackers

community members who had hosted students who’d come to work with their communities, and visiting some of the 25 different towns who belong to this grassroots organization. But before any of that, there were things to do. We had to get . . . a thing.

I wasn’t clear on what we needed to get. My Spanish is paltry at best, and at first I was too busy warding off instant heatstroke to pay much mind to anything else. I’d come from a relatively temperate Saskatoon to the heart of an obscenely hot and

very sunny Caribbean city. As is often the case on islands in the Global South, where importing cars is difficult and purchasing them prohibitively expensive, *La Federación* had been repairing the truck we were in with a dedication we often don’t have in Canada. That said, parts of this truck were somewhat past their sell-by date. Two of the windows no longer opened, and the air conditioning had breathed its last shortly before they’d picked me up.

So when we made it out of the mad traffic of Santo Domingo and eventually to Bonao, I was overheated and generally confused. We were going in circles in a particular neighbourhood, our kind driver leaning out the window and asking everyone on the street where we could get . . . the thing. My former student tried to explain to me what we were looking for, but her Spanish, while very good, was not completely acclimated to the peculiarities of the Dominican dialect. She wasn’t completely clear on what it was we were after, either.

When someone brought the bag up to the car, it was finally clear. We had been after charcoal briquettes this whole time — apparently not common in the Dominican, but necessary for the particular dish they wanted to prepare for me that night. They were going to make a smoker in the outdoor stove at *La Federacion*, where we’d be going right after we picked up the briquettes and some wine.

It was then that I realized I was going to be expected to eat a chicken.

OK, I know. For most people, that’s hardly a conundrum. It’s a chicken. They get eaten all the

time. But I’ve been a vegetarian for the better part of three years. Chickens may get eaten quite regularly, but they hadn’t been eaten by *me* for a rather long time.

These moments come up with varying regularity in a vegetarian’s life: just how much of a fuss am I willing to make of myself right now? For me, the answer to that can vary quite a bit. I won’t draw attention at dinner parties if I can help it, but I know I can get pretty tetchy at restaurants and banquets.

In this particular situation in the Dominican Republic, though, I felt that it was about a lot more than my personal convictions regarding the environmental impact of meat consumption. I was coming to visit a variety of communities who had opened their homes and their hearts first to my students, and now, to me.

I don’t think I need to get into a description of the culture of hospitality among many impoverished communities. It’s pretty well-documented, and it’s hard not to have it come off as cliché. The upshot of this, though, is that I knew people with very little were offering me a lot, and I didn’t think I had it in me to refuse.

And so, when my former student tentatively asked if I would be OK eating some meat, I said, “I’d rather be a good guest than a good vegetarian.”

I could end the article there, I suppose, with that

line hanging smugly in the air. And given the kindness these communities have shown the bumbling Canadians who turn up on their doorsteps each May, it’s true that I wanted to honour their hospitality and their culture throughout my time there. Being a good guest in a foreign culture, though, is sometimes more complicated than eating a bit of chicken, and not always something to feel smug about. I found myself the inept and confused guest speaker at a community association meeting. I gritted my teeth through a three-hour mule ride up a mountain, determined not to let my Dominican hosts see how painful it was. I bit down discomfort and outrage about a great many things. I briefly went from reformed smoker to chain smoker in the name of not offending one student’s host father, and ended up shotgunning rum out of the bottle with a man in his 70s one night.

I came back to Canada with the lungs of a coalminer and the blood of a dozen chickens on my hands. Once I got back, I stopped smoking and returned to my tofu-eating ways. And luckily, no one expects you to get on a mule in downtown Saskatoon.

Mary won’t you come out of yonder tree
Mary ’cause I want you down here with me
See I know the place with the good fried chicken
With biscuits and gravy and all the fixins
Hey Mary, don’t you wanna?
Mary won’t you come with me?

Mary don’t you hide under all them books
Sweet little girl with them bad good looks
See I know the place with the good fried chicken
With biscuits and gravy and all the fixins
Hey Mary, Mary wanna,
Mary won’t you come with me?

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

Kids form good friendships

Continued from page 4

“The counsellors will move around with the groups and participate in the activities but is these adult leaders who will organize and run the activities,” explained MacQuarrie.

Allen, the program director, said the camp program fits a variety of interests and abilities. It includes rock climbing, archery, canoeing, arts and crafts, games, a drama program, swimming, and a spiritual program with Bible stories and where campers explore their faith.

On Wednesday night, campers go to the island across from the camp and each group cooks supper on a fire and sleeps in a teepee.

Campers, counsellors and staff also take part in morning worship and night reflections. On Fridays, there is a concluding mass.

Kids are more relaxed and happy when they get home after a week at Camp Encounter, Allen said. “I think they are looking forward to coming back because they form such strong friendships here.”

The Arctic: northern journeys under summer light

Readings & Meanings

Gerald Schmitz



“Everything begins with a voyage,” writes Alberto Manguel in *Curiosity*, his latest peregrination through a literary landscape. From boyhood I’ve been captivated by travel adventures, particularly the exploits of polar explorers. Having visited various places in the high Arctic, and preparing for an almost 8,000-kilometre TransMongolian/

In Norway, North Sea oil provides 25 per cent of GDP yet the country is also an environmental leader whose first female prime minister, Gro Harlem Brundtland, chaired the 1983 World Commission on Environment and Development. Raffan notes the influence of eco-philosopher Arne Naess in promoting principles of

CIRCLING THE MIDNIGHT SUN: Culture and Change in the Invisible Arctic by James Raffan. (Toronto, HarperCollins, 2014, 456 pages)

Siberian train trek crossing northern Russia this month, James Raffan’s *Circling the Midnight Sun* stoked my curiosity.

Actually the closest I got to the Arctic Circle — latitude 66°33’N where the sun never goes below the horizon on the longest day — was at journey’s end in St. Petersburg. Raffan, an Arctic enthusiast whose Scottish immigrant parents chose the Canadian north over southern destinations, undertook a far more ambitious globe-spanning enterprise. Over three years from June 2010 to October 2013 he travelled 17,662 kilometres following the Arctic Circle through the eight high-latitude countries, and with the intent of focusing attention on the four million people who live in the Arctic “speaking dozens of languages and representing almost as many indigenous ethnicities.”

In putting a visible human face on the Arctic, Raffan laments that northern peoples have been at the bottom of social indices, with their voices “least heard and little understood by those who make decisions for the rest of us, who are benefiting increasingly from resources the Arctic has offered and continues to offer at an accelerated pace as the northern ice cap melts.” For northerners global warming is only one among more immediately pressing concerns addressing basic social needs, education and cultural survival — indeed survival itself given the shockingly high suicide rates among the young.

Raffan begins his circumpolar odyssey in Iceland which is technically below the Arctic Circle except for its northern island of Grimsey. Iceland has no Aboriginal population and was the last Arctic country to be settled though it boasts the oldest written text. As we know from famous Norse sagas, its adventurers reached the shores of North America five centuries before Columbus “discovered” the Americas. Typical of each country section, Raffan’s accounts of his encounters — from ordinary folks to having tea with the president — sparkle with fascinating facts and colourful observations. The country’s spectacular financial collapse was followed by an influx of Chinese money and interest. One sees China becoming a more active presence in the Arctic generally as climate change opens up navigable waters to northern sea routes.

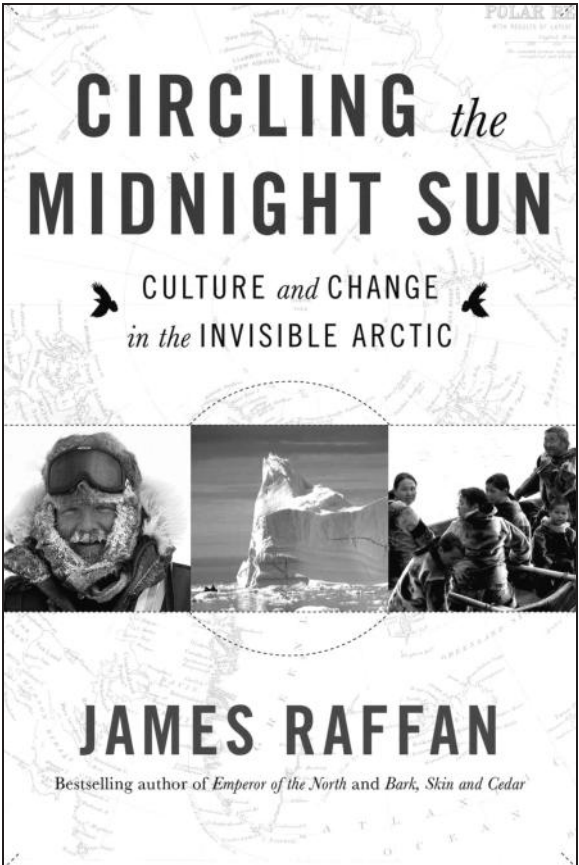
making international connections to get their story out and forge bonds of solidarity.

This is happening at the same time as the Scandinavian Sami are undergoing huge social and cultural stresses having an impact on their nomadic reindeer-herding traditions. Similar to Canada’s Inuit, many have taken other jobs and now live in towns. In Finland, Raffan worries about the effects of that modernizing assimilation. Sami culture has to mean more than what he finds visiting a “Santa Claus village” he compares to a strip mall offering kitschy products for sale to tourists. It reminds him of Coca-Cola’s advertising images of Santa Claus and cute polar bears. Too many still picture the Arctic as a place that leaves out the realities of the people who live there.

Given the vastness and population size of the Russian north, Raffan devotes nearly half the book to its transitional challenges. He begins in the far northwest where the serene pristine beauty of Norway’s Finmark region are “replaced almost immediately by nasty concrete-block houses, smokestacks, military checkpoints, and razor wire running atop fences that stretched out into a treeless post-apocalyptic landscape.” The toxic legacy of the former Soviet Union has left its scars as symbolized by the rusting nuclear submarines in the ice-free harbour of Murmansk, its population halved from a Cold War peak of 500,000. And here as elsewhere

in the Arctic, the scale of social and cultural changes outweighs worries over a changing climate, though the latter contribute to the former.

Some political developments have been positive. There are Sami parliaments. The 41 indigenous groups, numbering 270,000 people inhabiting Russia’s northern territories, are represented by the Russian Association of Indigenous Peoples of the North (RAIPON) which has “permanent participant” status on the inter-state Arctic Council of which Canada is also a founding member. RAIPON connections proved valuable to Raffan as he proceeded eastward crossing nine time zones: to the Siberian heart of the Russian oil patch (home to the Khanty and the Mansi); to Yakutsk in the Sakha Republic; to the



NORTHERN JOURNEYS — This is the cover of *Circling the Midnight Sun: Culture and Change in the Invisible Arctic* by James Raffan. The book is reviewed by Gerald Schmitz.

Chukotka peninsula in the far east, home to the Chukchi, and where Russia’s richest gold and silver Kupol mine is Canadian-owned.

Raffan’s people-focused narrative offers an engaging survey of

— SHADOW, page 12

Film a terrible reminder of war’s human cost

By Gerald Schmitz

When director Michel Hazanavicius scored a hit in 2011 with *The Artist* — a silent yet giddy black-and-white throwback recreating a transformational era in

The Search
(France 2014)

American cinema — he gained critical applause and became the toast of Hollywood. So much so that the movie took home best picture and best actor Oscars. Its financial success allowed Hazanavicius to pursue a passion project over the next three years. The result is *The*

Search, a harrowing war story set in 1999 during the height of the ferocious conflict engulfing the restive Muslim-majority Russian republic of Chechnya where separatist rebels battled Russian troops. With eastern Ukraine now in the headlines, the atrocities that have taken place there under Putin’s watch (he became acting president in 1999 and has ruled ever since) should not be forgotten.

Most critics have not been kind to *The Search*, which premiered at Cannes in 2014 and has recently had a limited release in Canadian theatres. I beg to differ. The film, which stars Bérénice Béjo and Annette Bening, shows how young men can be turned into killers and

offers one of the most remarkable child performances of recent years. It’s inspired by Fred Zinnemann’s eponymous 1948 drama about a lost boy following the liberation of Nazi concentration camps who is helped by an American soldier.

The shocking opening scene shows amateur video being shot of a war crime. A Chechen village is being razed and the adult population murdered as “terrorists” while their children hide. One of these is a young girl, Raissa (Zukhra Duishvili), who escapes with her nine-year-old brother Hadji (played by another Chechen, Abdul-Khalim Mamutsiev). We will learn that one of the Russian soldiers implicated is 19-year-old Kolja (Maksim

Emelyanov), a musician arrested for drug possession in a distant city, forced into the army, bullied and brutalized to the point of being an accomplice to dehumanizing evil.

In the chaos of war and refugee flight Hadji becomes separated from his sister. He wanders alone until finding sanctuary in a relief camp run by the International Committee of the Red Cross and attracting the attention of its American head, Helen (Bening). Hadji has been so traumatized into muteness that Helen can only guess at what witness to tragic loss lies behind his soulful expressive eyes. Does he have any family left to be reunited with? It’s a difficult case that brings Carole (Béjo) into the picture as an investigator with the European Human Rights Committee. At first the silent Hadji reacts like a frightened wild animal. But as their trust slowly develops Carole becomes increasingly attached to him, taking him to live with her in her hotel room. All this time Raissa has been desperately searching for him.

I won’t say whether the children are ever reunited or whether Hadji ever speaks. I will say that the narratives of Kolja, the musician become uniformed murderer, and that of his defenceless victim come together in a devastating climax.

Having just returned from travelling through Russia, it’s a great country to visit. But that does nothing to absolve the burdens of past or present conflicts. The underlying story of *The Search* is that the search for justice has not ended.



THE SEARCH — Abdul-Khalim Mamutsiev stars as Hadji in *The Search*, directed by Michel Hazanavicius.

Turning toward gratitude the best way to celebrate



At a conference in Belgium I attended, people around the dinner table got talking about the different countries they were from, and the characteristic spirit of each nation.

One of us remarked that every country has its own path of repentance, just as each person has a particular path of repentance. Repentance means turning around, turning anew toward God, seeing things differently, walking a new way, being open to transformation. That's why each person's path of repentance is personal. But what about each nation?

Someone in the group named Canada's national path of repentance this way: gratitude.

At first I was surprised. Soon, and since, I've been considering how gratitude might be an antidote for our culture's illnesses.

Our increasingly anxious, worried and depressed way of life, with its veiled anger and protective coldness, afflicts us. In a culture of confusion and anxiety, how do we find our way? How do we sort through all the noises and voices, information and propaganda, to find what's solid and worthwhile? Often I'm asked such

questions, especially by young adults. They're questions of high urgency, as we've successfully manufactured a cluttered, chaotic environment, seemingly capable of keeping anybody from finding the path to life. Can our youth be expected to flourish without any assistance or sustenance in such a whirlwind? What guidance can we offer them?

Turning toward gratitude could well be the medication we need for our healing and wholeness. If we can't take this prescription for our own sake, perhaps we could try it for the sake of our youth.

In the wake of the celebrations for our national birthday this past month, we could reflect on our path of repentance. What would change if we turned more often toward gratitude?

Consider the example of St. Martha, whose feast is also this month (July 29): the perplexed woman who got such unfair treatment from her good friend Jesus,

when he and his disciples came a-calling and she offered them hospitality (Luke 10:38-42). Martha's generosity, practicality, the justice of her plea for help, make us want to stick up for her: "Tell her sister Mary to help her look after you and your friends, who've arrived at her house and expect her to feed them." She needed assistance; she turned to Jesus for support — but got scolded instead. Who wants to be told "Your sister is the one who got it right"? If anybody in this story should be grateful, logically it's Mary who got the meal without the work, or Jesus himself who was being served by Martha.

Martha sees her work, her concerns, her rights. Jesus sees Martha. Instead of giving her what's fair, Jesus turns her back toward herself: "What's going on with you, Martha? You're anxious and worried." He puts her in the picture, and asks her to look again.

Then he turns her toward himself, and her relationship with him: "You're anxious and worried, and you forgot to be with me." He brought her the gift of presence — human presence — divine presence — but she didn't quite know how to receive it. Be grateful, Martha: the one you love is here with you. The one who cares deeply about you has come to your home. This relationship is the place of life, the fountain from which to drink. That's the gift you have.

With our many possessions and many cares, we as a nation may well be anxious, worried and burdened with looking after things, or looking after others. Maybe we're burdened with guilt for having so much while others have so little. It's a perpetual-motion machine



Art Babych

HAPPY GRATITUDE — For Mary Marrocco, national Canada Day celebrations brought to mind a discussion of repentance both as a country and personally. She suggests that gratitude may be an antidote for our culture's illnesses.

Shadow of past looms large in film

Continued from page 11

everything from shamanistic mythologies and fading cultures and languages, to socio-economic concerns, to the effects of melting permafrost. The shadow of the past looms large when he follows part of the infamous 2,000-kilometre Kolma "Road of Bones" built by prisoners of the Gulag (at least one million of whom died there). The Soviet Union's demise led to huge demographic shifts — an outflow of some 160,000 Russian military and industrial personnel. There was also a collapse of the reindeer population. In the midst of wrenching changes, most important to the native peoples Raffan spoke with was gaining a measure of "fate control" over their lives. They wanted to overcome historical losses — that included removal of children to residential schools — in order to avoid cultural oblivion.

Raffan then moves on to Alaska where he revisits the telling story of the coastal village of Shishmaref which briefly gained worldwide attention as a climate-change casualty. In fact, it has neither been moved to higher ground nor "swallowed by the sea." While media interest has moved on, there isn't money to relocate, reindeer have disappeared, and locals are consumed with the bigger unsolved problems of an epidemic

of teen suicides and how to maintain Inupiaq identity. Further east Raffan looks at the controversies over expanding North Slope oil and gas development, and talks with the "Gwich'in apostle" Evon Peter about preserving the natural and human environment, including through education for cultural survival.

The next-to-last part of the book traverses the Canadian Arctic from the Yukon to Nunavut. In the wake of the seminal 1977 Berger Report — which proposed a 10-year moratorium on pipeline development in the Mackenzie Valley — there have been 14 land claims agreements with Arctic first peoples. Native corporations have been created and become involved in resource development activities. Nunavut, 80 per cent Inuit, became a territory with its own government in 1999. Yet large federal subsidies can't hide a sobering reality: "On just about every measure of success and social satisfaction — education, general health, life expectancy, substance abuse, employment, income, and housing — Nunavut was still the bottom of the heap in Canada."

Yes, as confirmed by Arctic Council climate impact assessments, Raffan writes about the incontrovertible evidence of a warming Arctic. At the same time, including through his involvement with programs like "Students on

Ice," he encourages readers to care at least as much about the other challenges facing Arctic peoples.

In Greenland, the world's largest island, Raffan is heartened by the strides that its native population has made in wresting significant autonomy from Denmark and establishing a form of self-government that provides for control over resource development and revenues.

The book ends back in Iceland with Raffan at an October 2013 Arctic Circle conference, convened by President Grímsson, where he finds some governments and big-business interests eager for "cold rush" opportunities from climate change, happy to welcome Chinese and other outside investments. Fortunately others speak up for the rights of those who make the Arctic their permanent home.

Raffan concludes his epic travelogue with a stirring call for educating ourselves "to empower and support northerners" in their journeys toward "sustainable self-determination." Because, as he says: "Our future depends on it. In a world where climate change affects every living soul, we are all northerners."

This column is dedicated to my mother who has been hospitalized with serious illness since my last days in Russia and whose spirit of curiosity about the world has been an abiding inspiration.

that keeps us afflicted. Gratefulness doesn't mean being thankful for our burdens; that would be perverse and harmful. It means being present to all that really is a gift.

To us, so accustomed to buying and spending, paying and being paid, the logic of commerce, it may seem alien simply to rejoice in gift. Gratitude requires conversion and repentance; it offers us life. It's as simple and as difficult as what Jesus asks of Martha: stop worrying and start sitting with Jesus.

The Belgian conversation was a long time ago, but it planted something in my mind and heart. I can let anxieties, worries, insecurities and cares occupy all my attention, keep me from sleep, drive me to addictions and compulsions. But I don't have to.

Without gratitude, the spiritual teachers tell us, we will lose all we have. With it, perhaps we will discover — as my sister once observed — we all have what we really need, but we don't all know it. When we know what we have *been given*, then we start to know that we *can give*, and *want to give*. Maybe Martha's serving now can come not out of resentful duty but out of fullness and abundance. Maybe she can find that those around her want to give, too, and start to be able to receive from them. Us, too.

Happy gratitude, Canada.

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Jesus stills a hunger no fast-food empire can satisfy



Summertime is one great, generous, overflowing season. We enjoy vacations (or stay-cations), and special family celebrations such as weddings, anniversaries and reunions. We plan barbecues, picnics and potluck meals. We indulge in the rich harvest of juicy berries, crisp carrots, fresh peas and beans. Summertime creates precious memories of special places and times, with special people and always, there's the food.

Both high and low points in family life are marked with food — think of the lavish spreads at parties, and of the meals provided by neighbours and friends when grief and loss robs us of “normal” living. Food is a fundamental ingredient in how we create community.

Against the backdrop of all this food-talk in this abundant summer season comes the words of Jesus in this Sunday's Gospel from John. Now real food was central to Jesus' teachings, both during his earthly life and after he rose from the dead. Many times he taught in the context of meals: the wedding at Cana, eating at Zaccheus' house, dining with the Pharisees, breaking bread at Emmaus, cooking fish on the beach. Keep in mind that all the passages from John's Gospel which we have been hearing at church the past three Sundays, including today's, are part of a conversation between Jesus and the people right after the miraculous feeding of the 5,000. Jesus gets it: food is fundamental to living.

Jesus also knows, however, that while our tummies growl when left unfed, our spirits hunger and thirst for food from heaven, spiritual nourishment. If we've lived at all, we know that we clearly do not live by bread alone. Life can throw curves, in the form of sorrows and losses, that can trigger such an insatiable spiritual hunger that even the most bountiful banquet leaves us famished.

Ternier-Gommers, wife, mother and grandmother, is a retreat leader and spiritual director, freelance writer and author of two books. She has worked in diocesan and parish ministry, in ecumenical dialogues and ministry, and co-ordinates an ecumenical network of women in ministry. Visit her website at www.prairie-encounters.ca and her blog at <https://graceatsixty.wordpress.com>

Those who lose their way hunger for the bread of soul to find meaning and belonging. Young people seeking their path in life hunger and thirst for role models, women and men who live their commitments with the joy, courage and faithfulness their own hearts yearn for. When an intimate relationship is shattered, we hunger for the emotional, mental and spiritual food of reassurance, of endurance and of comfort. When a spouse, parent or close friend suffers and faces death, we thirst for the holy food of a community's love and prayers to carry us through. When it comes to these matters of heart and spirit, a diet of Big Macs and root beer will not suffice.

But then sometimes we can get caught up in the weirdest questions: Isn't this just the local boy, Joseph's son? How can he come from heaven? Isn't this just a conversation with a friend? How can this be a word from God? Isn't this simply a meal my neighbour brought? How can this be God's food for my soul? Isn't this just an ordinary marriage with its ups and downs? How can this be a holy witness to God's faithful love?

And yet in these many ways, this is how God offers the Bread of Life. Jesus is that savoury sacred bread from heaven no juicy berry or new potato can satisfy: “This is the bread that comes down from heaven, so that one may eat of it and not die.” Jesus stills a hunger that no Burger King or Tim Horton's can even begin to satisfy. In Jesus, God feeds us,

Nineteenth Sunday in Ordinary Time August 9, 2015	1 Kings 19:4-8 Psalm 34 Ephesians 4:30-5:2 John 6:41-51
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even if it can take a long time before we feel any effect. In Jesus, God frees us, provided we open up all of ourselves to God. Eating and drinking Jesus in the eucharist, the Bread of Life equips and liberates us to give ourselves as food for others without depleting ourselves. Eating and drinking Jesus is eating and drinking God's healing power to see us through incredibly painful things, including death itself.

Take and eat me, says Jesus, take and drink me. Make my body and blood part of your body and blood, and I will be the Bread of Life and the Cup of Salvation for you. Is this not Joseph's son? Are you not simply the neighbour down the street? Are you not the kid who, a year ago, was losing her bearings? How can you be food for my famished soul and drink for my parched spirit?



Tiffany Banow

SUMMER'S RICH HARVEST — “Summertime is one great, generous, overflowing season,” writes Marie-Louise Ternier-Gommers. “We indulge in the rich harvest of juicy berries, crisp carrots, fresh peas and beans. . . .” In the midst of it all, “know that God's love is as abundant as our prairie summers. . . .”

This is eucharist: in Jesus, we eat and drink God's love, in big gulps, without reserve, physically, mentally, emotionally and spiritually. In turn we are set free to allow God to claim our lives, to bless our lives, to break our lives in the name of Love, and to share our lives with those hungering and thirsting for love and mercy, peace and justice in our broken world.

This is exactly who we are called to be for one another: in the words of Paul's letter to the Ephesians, “to be imitators of God, to live in love as Christ loved us and gave himself for us, a fragrant offering and sacrifice to God.” Eating and drinking Jesus is meant to transform us so that we will discover that with Jesus we can put away — again in the words of Ephesians — “all bitterness and wrath and anger and wrangling and slander, together with all malice.” Eating and drinking Jesus teaches us to “be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven you.”

So enjoy the summer. Bite into that first sweet corn with gusto. Let the juice of the berries run abundantly down your face. Put the butter on the new potatoes. Have another hamburger at the next reunion or anniversary you attend. Delight in one another. Know that God's love is as abundant as our prairie summers with Bread of Life, Living Water, Cup of Salvation. Out of that abundance in Christ Jesus our Lord, we are moved to respond with that same abundant love toward one another. Like the boy with the five loaves and the two fish, once we share the love there is more than enough to go around.

There are times when the only appropriate response is silence

In Exile

Ron Rolheiser, OMI



A recent book by Robyn Cadwallander, *The anchoress*, tells the story of young woman, Sarah, who chooses to shut herself off from the world and lives as an anchoress (like Julian of Norwich). It's not an easy life and she soon finds herself struggling with her choice. Her confessor is a young, inexperienced monk named Father Ranaulf. Their relationship isn't easy. Ranaulf is a shy man of few words, and so Sarah is often frustrated with him, wanting him to

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say more, to be more empathic and simply to be more present to her. They often argue, or, at least, Sarah tries to coax more words and sympathy out of Ranaulf. But whenever she does this he cuts short the visit and leaves.

One day, after a particularly frustrating meeting that leaves Ranaulf tongue-tied and Sarah in hot anger, Ranaulf is just about to close the shutter-window between them and leave (his normal response to tension), when something inside stops him from leaving. He knows he must offer Sarah something, but he has no words. And so, having nothing to say but feeling obliged to not leave, he simply sits there in silence. Paradoxically his mute helplessness achieves something his words don't — a breakthrough. Sarah, for the first time, feels his concern and sympathy and he, for his part, finally

ly feels present to her.

Here's how Cadwallander describes the scene: “He took a deep breath and let it out slowly. There was no more he could say, but he would not leave her alone with such bitterness. And so he remained on his stool, feeling the emptiness of the room around him, the failure of his learning, the words he had stacked up in his mind, page upon page, shelf upon shelf. He could not speak, but he could stay; he would do that. He began to silently pray, but did not know how to go on, what to ask for. He gave up, his breath slowed.

“The silence began as a small and frightened thing, perched on the ledge of his window, but as Ranaulf sat in stillness, it grew, very slowly, and filled up the parlour, wrapped itself around his neck and warmed his back, curled under his knees and around his feet, floated along the walls, tucked into the corners, nestled in the crevices of stone. . . . The silence slipped through the gaps under the curtain and into the cell beyond. A velvet thing, it seemed. It swelled and settled, gathering every space into itself. He did not stir; he lost all sense of time. All he knew was the woman but an arm's length away in the dark, breathing. That was enough.

“When the candle in the parlour guttered, he stirred, looked into the darkness. ‘God be with you, Sarah.’ ‘And with you, Father.’ Her voice was lighter, more familiar.”

There's a language beyond words. Silence creates the space for it. Sometimes when we feel powerless to speak words that are meaningful, when we have to back off into unknowing and helplessness, but remain in the situation, silence creates the space that's needed for a deeper happening to occur. But often, initially, that silence is uneasy. It begins “as a small frightened thing” and only slowly grows into the kind of warmth that dissolves tension.

There are many times when we have no helpful words to speak. We've all had the experience of standing by the bedside of someone who is dying, of being at a funeral or wake, of sitting across from someone who is dealing with a broken heart, or of reaching a stalemate in trying to talk through a tension in a relationship, and finding ourselves tongue-tied, with no words to offer, finally reduced to silence, knowing that anything we say might aggravate the pain. In that helplessness, muted by cir-

cumstance, we learn something: we don't need to say anything; we only need to be there. Our silent, helpless presence is what's needed.

And I must admit that this is not something I've learned easily, have a natural aptitude for or in fact do most times when I should. No matter the situation, I invariably feel the need to try to say something useful, something helpful that will resolve the tension. But I'm learning, both to let helplessness speak and how powerfully it can speak.

I remember once, as a young priest, full of seminary learning and anxious to share that learning, sitting across from someone whose heart had just been broken, searching through answers and insights in my head, coming up empty, and finally confessing, by way of apology, my helplessness to the person across from me. Her response surprised me and taught me something I didn't know before. She said simply: *Your helplessness is the most precious gift you could share with me right now. Thanks for that. Nobody expects you to have a magic wand to cure their troubles.*

Sometimes silence does become “a velvet thing” that swells and settles, gathering every space into itself.

Visiting priest wonders how long he can last in North

The following article is from the Spring 2015 issue of Catholic Missions In Canada (cmic.info) and is reprinted with permission.

By Rev. David Reilander

I’ve never really understood what hoar frost was until I saw it in the Yukon. It becomes so thick that it weighs branches down, bending poplar half over. It’s beautiful in the sunlight. Sunlight

in the Yukon during the darkest part of the year is not intense, unless you’re staring straight into the sun. The sun, after appearing at about 10 a.m., rises to about 30 degrees and stays at that angle until 3 p.m. If you’re in hill country, it may be too low on the hori-

zon to see. Colours are subtle or pastel in hue. It’s a different world from Southwestern Ontario, where my parish is.

I’m in the Yukon for a month after arriving on Dec. 26. Rev. Kieran Kilcommons, apostolic administrator for the Diocese of Whitehorse, picked me up from the airport in Whitehorse and deposited me at Mary’s House, part

of the Madonna House community of Combermere.

After two days, I drive two hours to Carmacks for mass at St. Jude’s mission. Kathleen La Brie is the pastoral associate there and is part of the Madonna House contingent. She prepares for mass in the rectory (it isn’t worth heating the church). Kathleen protests. “Carmacks is the place I love to be,” she says with enthusiasm.

I look out the window to see a forest of hoar-frosted deciduous and what I think are pyramidal white spruce.

“There are subdivisions here you can’t see from the highway,” she adds.

“Subdivisions huh,” I respond, mockingly.

“Well . . . not subdivisions, but little neighbourhoods in the woods.”

She disappears into the church and I follow. It’s -17° Celsius in the wooden structure. The outside temperature is -28°C.

“You sure you don’t want to have mass in here?” I ask.

“I’ll do whatever you like Father,” she says seriously.

She hasn’t caught on to my wry wit yet.

I go back into the rectory. I’m freezing. She comes back after a few minutes with supplies. “Are you really sure you don’t want to stay in here for mass?” she asks with all innocence. I just look at her, and she laughs. “Gee I thought you were serious.”

A car pulls in beside us. It’s Kathleen’s pillar of faith, Ennia. Ennia enters to a big hug from Kathleen who looks at me and says, “OK, we can begin.”

Begin?!? I drove two hours for one person? Welcome to the Yukon!

So, the three of us have mass celebrating the Feast of the Holy Family. The homily is a dialogue between the three of us. It’s very quaint and intimate. Both women are faith-filled. I find myself inspired by them. I couldn’t be out here like Kathleen, though. It’s too isolated for me. I’m wondering how long I would last. A day — maybe? There’s nothing here — a gas station, highways department and summer campground, plus the church. The hair is standing on the back of my neck as I’m contemplating. It’s only two hours back to Whitehorse, I think to myself.

A couple of days later, I meet with Oblate Father Paul Mariampillai, a Tamil priest on sabbatical for a year. We’re picking Kathleen up to accompany us to Dawson City — another four hours away. We tell each other our vocation stories and how we got to the Yukon. Father Paul just finished being provincial of the Sri Lankan Oblates. He’s going back

to teach moral theology in their seminary. I’m here testing out whether I could be in the North.

We get to Dawson City and find the church. Jim McNichol, the pastoral associate here, greets us. There’s two hours to mass, so we decide to check into the “Downtown Hotel” and get something to eat. To my pleasant surprise, the manager tells me our two rooms have been paid for. There’s a perk. I just saved \$220.

Kathleen and I register, then meet the other two in the dining room. Jim gives us his story of having left Dease Lake further south in northern British Columbia. Bishop Gary Gordon, the former bishop, told him he was needed in Dawson City because there was no priest.

Dawson is the second largest community in the Yukon Territory. Jim’s a big man of 75. He carries himself well and looks like he isn’t a day over 65. He has a commanding presence with a Herman Munster-kind of gentleness. He is a layman out of Buffalo who is a mover and shaker with definite ideas.

I pay for dinner and we go back to the church with three parishioners who meet us in the dining room. It’s exceedingly cold and time is a factor so we settle for liturgy of the Word. We are very tired. I need to go to bed. We have to leave by 9 a.m. Everyone hugs and we disperse.

It takes a long time before light appears. I have to remember that we are farther north, though still below the Arctic Circle. At about 11 a.m., on our ride back, I stop the car so we can take pictures. It is simply beautiful. I think I can see myself being here. The people are great and hospitable. The land is stunning.

By July there will only be three priests left in a diocese that takes 18 hours to drive across. I listen to Father Paul and Kathleen talk about last night and what happens to a community that has no resident priest. Carmacks, Dawson City, and the other missions get mass only once a month. The rest of the time people like Jim and Kathleen lead the communities in liturgy of the Word and minister to the local Catholics. There’s a definite need here and I’ve answered the most basic of my questions. The more serious questions will only be answered if I’m living here.

Update: In early July, Rev. David Reilander, pastor of St. Mary of the Assumption Parish of Owen Sound, in the Diocese of Hamilton, was posted in the Diocese of Whitehorse, to join the three priests serving in northern British Columbia and the Yukon.



David Reilander

NORTHERN DIOCESE — This is St. Mary’s Church in Dawson City, Yukon. Visiting priest Rev. David Reilander wonders how long he would last in the North: “A day — maybe? There’s nothing here — a gas station, highways department and summer campground, plus the church.”

In this fragile world we need tenderness

Porch Light

Stephen Berg



The dachshund barked at me. I was approaching a corner on my way home from a morning walk when it skittered out in front of me on its short legs, yipping incessantly. It was on a long leash and I hadn’t noticed the owner until he spoke. He was a large man, tall and heavy, unshaven and in a black sleeveless T-shirt. He gently pulled back on the dog leash, his face crinkled into an exuberant smile, and wagging his finger, he cooed, “Now no more barking, Maggie.”

This was a display of affection I was not prepared for. My first instinct was to laugh and I almost

did. Then I felt embarrassed for the man, the way you feel embarrassed for some misguided soul on talk-radio going on about something so off topic that you can’t listen a moment longer. As I walked on, however, I began to feel ashamed for thinking this. He was effusive, yes, and there was this oddball quality to the whole scene, but his tenderness was real and genuine and there was no trace of embarrassment in him.

As I played this quirky display of tenderness over in my mind, I felt myself strangely lifted, proof my own soul needed some sun. And in this clearing I got to wondering about the many ways God’s presence moves into the human mix — ways that I miss.

We hear of, experience, and face more than enough sickness, loss, cruelty . . . and surely we are forgiven those times we accept this is as being the bulk of life. But I also see the danger. I see how it hardens me, builds a carapace around me and causes me to

miss everyday moments of mercy — miss all the common, peculiar and playful contacts with the Spirit of God and so become, for all the world, a practical materialist.

Tenderness and affection must be watched for it to be kept alive, the way we watch for signs of spring to somehow ensure its arrival. Tenderness must be guarded, not mocked or derided. In this fragile world we need tenderness. We need fewer cynics and naysayers. We need more gardeners watching for “ifs” of green pushing up out of black dirt. And we need one another.

At the beginning of the movie Love Actually, the narrator points out, against the backdrop of what we witness every day on the evening news, that behind the scenes love is alive, that genuine tenderness and open affection is displayed around the world every moment of every day and we only need go to our local airport to see it.

I walked the rest of the way home and wondered about how this whole scene with the dachshund was a kind of picture of divine tenderness. So often I go skittering out into the world, chuffing away off balance, ungainly, unthinking. How comforting to know that God is not above playing an overweight bald guy that doesn’t shave, to pull me gently and tenderly toward maturity.

Berg works for Hope Mission, a social care facility for homeless people in Edmonton’s inner city. His poetry and prose have been in staged performances and have appeared in such publications as the Edmonton Journal, Orion, Geez, and Earth Shine. He blogs at growmercy.org

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What dialogue looks like: Jewish-Christian relations

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

Rabbi Leon Klenicki (1930-2009)

Rabbi Leon Klenicki, one of the most passionate and prolific modern Jewish voices in inter-religious dialogue, was born on Sept. 7, 1930, in Buenos Aires, Argentina, to parents who had emigrated from Poland in the previous decade. In 1959, Leon received a scholarship to study in the United States, at Cincinnati’s Hebrew Union College. After initial studies in philosophy, he graduated with a master’s degree and received his rabbinic ordination in 1967 from Hebrew Union College, having intensively studied the field of interfaith dialogue.

Returning to his native Argen-

New York to become the director of Jewish-Catholic relations for the Anti-Defamation League (ADL) and, 11 years later, became its director of interfaith relations, a position he would hold until 2001. In those capacities, he was known for his ability to speak passionately and forcefully about important issues — but always in a respectful way that challenged but also invited further dialogue.

In 1987, he did not hesitate to reproach the Vatican when Pope John Paul II agreed to meet with Austrian President (and former UN Secretary General) Kurt Waldheim, even after Waldheim’s service in a Nazi military unit had become a matter of public record. When, in 1997, the Vatican issued *We Remember*, its long-awaited statement on the Holocaust (*Shoah*), Klenicki praised many aspects of it but criticized others, saying that the church had missed a unique opportunity to forthrightly confront some of the painful issues raised by the wartime behaviour of European Catholics and their leaders. In any case, he said, “Now the deniers of the Holocaust in Europe have to deal with the Vatican.”

Klenicki’s publications in the field are extensive and wide-ranging, including discussions of problematic biblical passages; conversations with Christian clergy and scholars about theology, faith and prayer; evaluations of the Christian tradition of Passion plays; liturgical resources for joint Jewish-Christian celebrations of Passover and commemorations of the Holocaust; and recollections of Jewish communities in Latin America. For many years he worked closely with Dr. Eugene Fisher, the associate director of the U.S. Bishops’ Secretariat for Ecumenical and Inter-religious Affairs, and the two men collaborated on a number of books, statements and guidelines.

In a 1989 book that he co-authored with Rev. Richard John Neuhaus (*Believing Today: Jew & Christian in Conversation*), Klenicki wrote that “dialogue is not something that is *in addition* to being Jewish and Christian; *it is an integral part of being Jewish and Christian today*. The dialogue is not a hobbyhorse for ‘people who happen to be interested in that sort of thing.’ We are called to this enterprise by God, and it is his enterprise before it is ours. The dialogue is most fully served by our becoming more fully Christian and more fully Jewish. It is served by our disagreements as well as by our agreements. In sum, we think that the late Abraham Joshua Heschel put it well

when he said, ‘Interfaith dialogue begins with faith’ ” (italics added).

In May of 2001, the Vatican’s Commission for Religious Relations with Jews honoured Rabbi Klenicki for his many decades of leadership in interfaith dialogue and in 2007 he was inducted by Pope Benedict XVI into the papal Order of St. Gregory the Great. In January 2009 Rabbi Leon Klenicki died of cancer at the age of 78, leaving his wife, Myra Cohen Klenicki, and two children. In 2013 a number of his scholarly colleagues and friends published a volume of essays as a tribute to him, focusing on the areas of liturgy, spirituality, biblical interpretation, and theology, and his writings continue to be widely used in many educational and pastoral settings.

Charlotte Lea Klein, NDS (1915-1985)

The biography below is taken, almost entirely, from the biography of Charlotte Klein written by Mary Kelly, NDS: “Pioneers in the United Kingdom: A Positive Beginning.” *SIDIC Review* 30:2 (1997): 9-13, and available online at: http://www.notredamedesion.org/admin/dialogue_sidicView.php?id=574. Some material has been added.

Charlotte Klein was born in Berlin in 1915 and brought up in a pious Orthodox Jewish home. She was a headstrong, passionate, impulsive personality with a great zest for life. As she grew to adolescence, she threw off religious observance whenever she could. However, the catastrophic Nazi regime came to power and the Klein family left Germany for Palestine (as it was then known). Anti-Semitism was thus a personal experience for her.

After becoming a Christian and joining the Sisters of Sion in Jerusalem, Charlotte Klein rediscovered the beauty and truth of Judaism and became aware of the



Sister Charlotte Lea Klein, NDS

teaching of contempt for Judaism in Christian teaching and the history of anti-Semitism in the church. Writing her doctorate thesis for London University on *The Image of the Jew in German and English Fiction and Drama 1833-1933*, she strove to overcome anti-Semitism wherever she encountered it and published articles on anti-Semitism in English society, on the Vatican and anti-Semitism



CNS/L'Osservatore Romano

LEADER IN CATHOLIC-JEWISH RELATIONS — Rabbi Leon Klenicki, a leader in Catholic-Jewish relations, is pictured with Pope Benedict XVI at the Vatican in this 2005 file photo. In 2007 Klenicki was invested as a Knight of St. Gregory, a papal honour recognizing the rabbi’s work with Catholics and Jews.

and anti-Zionism, on ritual murder and the Dreyfus Affair. A gifted teacher and linguist, she became known internationally as a lecturer in Germany, Italy, Belgium, North America and taught at universities in England, Germany and the United States. A number of her articles were published in the *Journal of Ecumenical Studies*.

However, her most important work was within the church. It can be divided into four main areas: 1) Overcoming Christian anti-Judaism; 2) Fostering a true image of Judaism among Christians; 3) Encouraging Jewish-Christian dialogue; 4) Promoting a new theology of the Jewish-Christian relationship.

In 1962, with the encouragement of her order, she founded the Study Centre for Christian-Jewish Relations, the aim of which was to foster a better understanding of Judaism and the Jewish-Christian relationship in the church. As well as a specialized library, an educational program was launched. A series of pamphlets explaining the Jewish roots of Christianity and those texts of the Gospels that have been difficult for Jewish-Christian relations were published, as well as a commentary on the Sunday lectionary. She followed closely the deliberations of the Second Vatican Council, briefing Cardinal Heenan who was a member of the Vatican Secretariat responsible for the Declaration on Relations with Judaism.

During and after the Council, she wrote articles and gave lectures under both Jewish and Christian auspices explaining aspects of the Second Vatican Council’s declaration *Nostra Aetate*. She was instrumental in setting up the U.K. Bishops’ Commission to Implement the Declaration and was a founding member of the London Rainbow Group. Her lecture tours in Germany led to the foundation of the first house of the Sisters of Sion there.

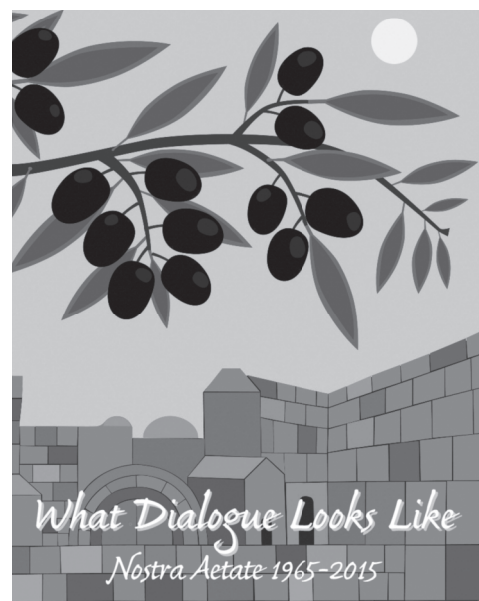
Her experience of teaching at St. Georgen in Frankfurt motivated her to publish her book *Anti-Judaism in Christian Theology* (first published in German in 1975 and later in English in 1978), in which she showed that “the textbooks studied by Christian theo-

logical students in Germany, and to a lesser extent in France, are full of all the old prejudices against the Pharisees, and against Judaism generally, as if the authors had learnt nothing at all either from modern scholarship or from modern history” (John D. Rayner, *An Understanding of Judaism*, 1987).

As well as the pamphlets of the Study Centre she published in various journals 47 articles in English, four in German, one in Italian and one in Swedish. Although well-known for her research into anti-Semitism and for forging a new relationship between the church and the Jewish people, it became more and more apparent to her that the latter raised questions for Christian self-understanding. It seemed imperative that theologians take seriously the questions posed to the church’s theology by Judaism. She wrote briefly on this question herself. After her death, as a fitting tribute to her, a conference of theologians on Christology and Religious Pluralism was organized. Some of the proceedings have been published (*In Memoriam Charlotte Klein: Christology and Religious Pluralism*).

Writing after her death, Charlotte’s nephew, Dr. Jacob Klein, recalled his aunt as “a cultured woman with a warm sense of humour, a strong sense of duty, and . . . a survivor of her early traumas, no doubt induced by her life in Hitler’s Germany.” Others remembered her as “a remarkable woman” and a gifted teacher. She was an eyewitness to the birth of the modern State of Israel, and to the transformation that took place in her own religious order, the Sisters of Our Lady of Sion, in the decades after the Second World War. That transformation — which she helped to prepare and advance — is summed up beautifully in the text of the Sisters’ Constitutions today: “Our vocation gives us a particular responsibility to promote understanding and justice for the Jewish community, and to keep alive in the church the consciousness that, in some mysterious way, Christianity is linked to Judaism from its origin to its final destiny” (#14).

It was a vision Charlotte Klein passionately believed in, embodied and has left as a legacy to those who continue her work today.



tina, he became the rabbi of Congregation Emanu-El in Buenos Aires, and director of the Latin American arm of the World Union for Progressive Judaism. It was in that second capacity that, in 1968, Klenicki took part in the first-ever formal gathering of Latin American Christian and Jewish leaders, held in Bogotá, Colombia, addressing the participants on the shared scriptural bonds linking Jews and Christians, but also recalling the long Christian history of persecuting Jews. The Middle Ages, he said, were a time when “cathedrals were raised to the sky while Jews had to go underground.” And yet, with a nod to recent changes in church teaching, he acknowledged: “The time of hope has arrived. The task is hard, but not impossible.”

He would lecture widely in Latin American centres, inaugurated a study of attitudes toward Jews in Latin American religious textbooks, and began a magazine called *Teshuvah* (Hebrew for “repentance”), to explore Jewish thought. Throughout his life, he remained a leading figure in the Reform movement of Judaism, especially in Spanish-speaking countries, editing and publishing numerous liturgical and educational texts aimed at meeting the needs of local communities.

In 1973, Klenicki moved to

Canada has inadequate response to ‘staggering crisis’

Journey to Justice

Joe Gunn



In human history, the world has never seen anything like it.

In June, the UN High Commissioner for Refugees reported “a staggering crisis.” The number of people forcibly displaced at the end of 2014 as a result of war, conflict and persecution had risen to 59.5 million persons, compared to 51.2 million a year earlier and 37.5 million a decade ago.

According to the UN, Syria is the world’s biggest producer of both internally displaced people (7.6 million) and refugees (3.88 million at the end of 2014). Afghanistan (2.59 million) and Somalia (1.1 million) are the next biggest refugee source countries. In the past five years, at least 15 conflicts have erupted or reignited: eight in Africa (Côte d’Ivoire, Central African Republic, Libya, Mali, northeastern Nigeria, Democratic Republic of Congo, South Sudan and Burundi); three in the Middle East (Syria, Iraq, and Yemen); one in Europe (Ukraine); and three in Asia (Kyrgyzstan, and in several areas

Gunn is the Ottawa-based executive director of Citizens for Public Justice (CPJ), www.cpj.ca

of Myanmar and Pakistan).

Most alarmingly, however, over half the world’s refugees are children.

I worked in Central American refugee camps in the 1980s. There, children seemed to be like children everywhere: in makeshift schools, playing and learning and getting into mischief as much as they could. But the worst off, it seemed to me, were the youth. Unable to move ahead with studies, a trade or providing for a family, it broke my heart to see their lost potential — their lives had been violently scarred and interrupted — but they now faced idleness and despair, with their future dreams put on hold.

Given the magnitude of the crisis, how are we responding to the needs of refugees today?

Canada’s response

Canada does not accept many refugees, compared to the global need for resettlement. The government agreed to process up to 14,500 resettled refugees, out of a total of 285,000 new immigrants, in 2015. In reference to the world’s major refugee hot spot, Canada’s total commitment is to accept only 11,300 Syrian refugees by the end



CNS/Sedat Suna, EPA

REFUGEE CRISIS — A young Syrian refugee girl cries after arriving at the Turkish-border city of Sanliurfa in June. Canada does not accept many refugees, compared to the global need for resettlement, writes Joe Gunn. “In reference to the world’s major refugee hot spot, Canada’s total commitment is to accept only 11,300 Syrian refugees by the end of 2017. And our government has made it much more difficult for refugees to apply for and receive asylum here.”

of 2017. And our government has made it much more difficult for refugees to apply for and receive asylum here.

The federal government attempted to cut the Interim Federal Health Program, which covered health services for asylum-seekers. This legislation was decry by a federal court as “cruel and inhumane” and ordered the IFHP to be reinstated. But the government contested the ruling — a final decision will be released in October. And Citizens for Public Justice (CPJ) has recent-

ly produced an important report on a further federal initiative which harms refugee resettlement in Canada.

The invisible victims

Unnoticed by many, the federal government has removed the financial penalty for imposing a residency requirement for social assistance. Such legislation was initially presented as a private member’s bill, but the sponsoring Conservative MP on three occasions declined to rise in the House to debate it! Later, hidden within the hundreds of pages of Bill C-43 — the omnibus budget implementation bill — a province or territory can now decide to withdraw welfare benefits from asylum-seekers awaiting their chance to prove they are bona fide refugees. CPJ’s study, *The Invisible Victims*, surveys personal testimonies from claimants. It demonstrates that not only would these individuals be unable to support themselves without social assistance, but that church groups which provide services would be negatively affected, since demands to help refugee claimants would

fall on their already overstretched resources.

CPJ also reported that the leaders of eight provincial and territorial governments have stated outright that they have no intention of imposing such a residency requirement. Since provinces didn’t ask for this policy change, why would the federal government announce it?

Perhaps an answer is to be found in a survey of attitudes of Canadians toward newcomers. The Environics Institute reported in June that “federal Conservative party supporters remain among the least supportive of immigration and ethnic diversity.”

Luckily, however, that same study reported that public attitudes about immigration have remained steady or grown more positive over the last three to five years. “The public continues to believe that immigration is good for the economy, and is more confident about the country’s ability to manage refugees.”

Hopefully, Canada’s faith communities will continue to broaden support for newcomers by settling our new neighbours and advocating for refugee rights.

It takes failure to bring out genius



Figure of Speech

Dr. Gerry Turcotte

For we all stumble in many ways.

— James 3:2

Recently, at a workshop for university presidents, one of my colleagues noted that at times he felt everyone was too afraid of failure. In fact, he challenged us to embrace failure — to give it a try, in order to understand its potential as a learning moment.

The example he gave was trying to teach a young child how to do math. He told the child to imagine he had 36 donuts, and to divide them into two lines. The boy struggled with this, his face screwing up in concentration. I believe the phrase he used was that he had that look of constipation on his face — all that energy to produce nothing. Finally my colleague said to him, “OK, stop trying to find the right answer. I want you to write down the first thought you have that you KNOW is wrong. Don’t over think

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

it.” And so the child wrote 16. “Now add it up,” my colleague prompted. So the boy wrote down 16 over 16, and got 32. “No that isn’t right,” he said immediately, “It must be 18.”

The example my colleague was giving was that we mustn’t be pathologically afraid to fail, even though for many of us there can seem to be little as terrifying as even the thought of failure. Failure, though, can lead to creativity and intuition; it can spark ideas and results. Fear of failure, on the other hand, can stop us from innovating, from trusting intuition and sparking discovery.

It’s a strange motto, and the direct reverse of the concept “too big to fail” which is replete with all that we dislike in society — entitlement, bloated arrogance, even a type of blackmail suggesting that if you don’t support something that has become monstrously large, it will take you down with it. But dare to fail is challenging in and of itself.

Baseball player Ted Williams

once said that those who “only fail seven out of 10 times turn out to be the greatest in the game.” Richard Rohr, for his part, argued that “When we fail we are merely joining the great parade of humanity that has walked ahead of us and will follow after us” (*Falling Upward*). And Steven Johnson, in *Where Good Ideas Come From*, notes that “Being right keeps you in place. Being wrong forces you to explore.”

As a university professor I taught many different types of students. I spent a great deal of effort on those who failed and tried to flee, to find ways to win them over and convince them not to give up. But I was always especially drawn to those who struggled at a task but came back fighting. I remember one of my Aboriginal PhD students once thumped the table after I’d returned his draft covered in comments. “You always say I’m almost there, and then you send me away to start all over again.” “What’s your point?” I asked. “Nothing,” he answered smiling suddenly, “I just need a few extra days to get it back to you.”

And so he did, and I can remember few moments where I felt as proud of someone as I did the day he crossed the stage. Failure is not the end of the story. It’s the first chapter, and one that is well worth reading! As 2 Corinthians tells us: “For when I am weak, then I am strong” (12:10).

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We are enriched when we embrace other cultures

Around the Kitchen Table

Joan Eyolfson Cadham



I don't often write my column as a direct result of another column I have read. This one is an exception. The memories that came flooding back to me as I read the original were very vivid.

The column was one of Marie-Louise Ternier-Gommers' blogs on her Grace@Sixty site.

The blog is titled A Posture of Openness. Marie-Louise began by explaining that she had become intrigued by a new friend who "embraces both Hinduism and Christianity as a way to honour both her parents who were Hindu and Christian" and went on to say that she was "... amazed at the depth of her faith and her loyalty to both God and her family of origin."

At the end, she posed a couple of questions. "How do we grow new ourselves, open to difference yet grounded in our own faith and worldview?"

Eyolfson Cadham is an award-winning columnist and freelance journalist who moved from Montreal to Foam Lake in 1992. She is a member of Saskatchewan Writers' Guild and is an oral storyteller who has professional status with Storytellers of Canada.

"How do we grow into ever greater openness and receptivity toward all that is different without feeling threatened or diminished or superior?"

Her blog made my heart sing. I remembered being invited, as the local Foam Lake reporter, to join a group of United Church women from our town on a trip to Saskatoon to visit a mosque, a synagogue, a Hindu temple, a private Buddhist prayer room (the temple was undergoing restoration) and a Sikh gurdwara.

It was a wonderful experience. They all fed us. There was no question that went unanswered. On the way home, one of the United Church women said, "The problem is that we have never been into anyone else's house of worship except, maybe, for a Ukrainian funeral." I was the only person in the group who had had any experience at all with other faiths.

When I traded my small town in Saskatchewan for Toronto and journalism at Ryerson when I was 16, I joined the Nontario Club. Ryerson tuition was free for Ontario residents. We had to pay — but we had our own club. Ryerson attracted international students and we ran as a pack — many colours, many nationalities, many faiths.



Gerald Schmitz

WARM WELCOME — Our lives are greatly enriched when we experience other cultures and faiths, writes Joan Eyolfson Cadham.

Wonderful discussions, exciting times together. Lucky us.

I accidentally did my kids a great favour when I moved us to Ste-Anne-de-Bellevue, Que., an old French-Canadian town that was home to the Macdonald campus, McGill's Ag College, and where I partnered in a tea/spice/natural food store. My kids grew up surrounded by multi-ethnicities and multifaiths.

It was a Muslim friend who taught me all I know about making curry. I attended synagogue several times with a fellow writer who was an Orthodox Jew. It was the Baha'i couple who ran the bakery who taught everyone

unspoken lessons on fair economics — he chased me down the street one day because he worried he'd given me five cents less change than I deserved, and they refused to raise their photocopy charges when everyone else did because, they said, they were already making a profit. When I asked her about some tenet of their religion, I had to repeat my question three times. Then she said, "Do you really want to know?" When I assured her that I did, she said, "We are not allowed to proselytize." They invited us to a house meeting, which we attended. The Persian food was spectacular. So was the realization that these were people who truly put into practice all the tenets of their faith.

And, one lovely summer's day, while we were wandering around Montreal, Jack and I were welcomed into a park where Hindus were celebrating their Lord Krishna's Chariot Festival. Again,

the food was spectacular. Everyone was open to answering our questions. We were made to feel entirely welcome — they didn't preach at us. They were just happy to have us join them.

Back home again many years later, when my small town in Saskatchewan still had Girl Guides, I was often called in to give a workshop on anti-racism. In the midst of one of my talks, one of the girls wailed, "Joan, our problem is that we never see anyone who doesn't look exactly like us."

No, I am not sure I could answer the first part of Marie-Louise's question: "How do we grow into ever greater openness and receptivity toward all that is different?" I do know that having the good fortune to travel through life in company with people of many cultures and many faiths has enriched my life beyond measure. At no time have I ever felt "threatened or diminished or superior." Just grateful.

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Pornography: a culture change

A recent conference at the Vatican brought together city mayors and church leaders to discuss climate change. The initiative from the Vatican, in conjunction with the United Nations, was spurred by Pope Francis’ recent encyclical on the environment.

The conference also addressed another change in today’s global climate — the increase in human and sexual trafficking. This scourge affects millions of people worldwide, mainly the poor and powerless.

Another aspect of this cultural change was highlighted at a recent conference in Washington, as reported by Catholic News Service. It addressed the growing use of pornography.

Pornography is one of the most influential cultural changes brought about by the Internet. Pornography is sexualizing the innocence of today’s young children, causing a race to adulthood before the end of childhood, the conference was told. Young girls are being bombarded with photo-shopped images and are buying into unrealistic expectations set before them at an age meant for skinned knees and the Disney Channel.

“Our entire culture is getting our girls porn ready,” said Gail Dines, a professor of sociology and women’s studies at Wheelock College in Boston. “It hypersexualizes them at a young age.” She added, “We are bringing up a generation of boys,” in which Internet porn tells them, ‘You want to be a man? Well this is your initiation.’ ”

This initiation starts at a young age. A study conducted by the Internet Watch Foundation found 17.5 per cent of youth-produced sexual content involves pornographic images of children under the age of 15 and 93.1 per cent involves girls.

Dines pointed out that 36 per cent of Internet content is pornographic and online porn brings in total revenue of \$3,000 every second. On average, she said, one out of every four Internet searches is about porn. “Pornography is the public health crisis of the digital age,” she added.

Internet porn is teaching children that this is normal, that it doesn’t hurt anybody and that everyone is doing it, according to Mary Anne Laden, from the University of Pennsylvania. Porn also changes the way children view others of the opposite sex, said Ernie Allen, former president and CEO of the

National Centre for Missing & Exploited Children. A 2007 American Psychological Association study titled Web Pornography’s Effect on Children noted that in today’s new culture young people are being taught that it isn’t necessary to have affection for people to have sex with them.

Dr. Donald J. Hilton, a neurosurgeon from the University of Texas, said use of pornography impacts the human brain. “Pornography is associated with shrinkage in the brain’s key reward areas,” he said. The more pronounced pornography usage, the more shrinkage occurs in that area of the brain. The brain is the source of behaviour, but it is modified by the behaviour it produces.

Layden, who is director of the sexual trauma and psychopathology program in the Centre for Cognitive Therapy at the University of Pennsylvania, noted that pornography victimizes college-age females. She said 25 per cent of college women experience a rape or attempted rape. Women who are exposed to porn as young girls are more likely to feel negative about their bodies, she said. They have less support for women’s equality, and are more likely to think that rapists deserve less time in prison.

Pope Francis has awakened today’s world to the challenge of climate change. Another change in societal values is happening, as noted above — a change that is even more serious, pervasive and challenging. — PWN

Adult stem cells are the future

Recent underground videos have caught Planned Parenthood officials flat-footed, admitting they illegally harvest fetal organs and tissue to sell to researchers. Talking to actors posing as researchers, two doctors have admitted they charge fees to provide fetal parts from abortions. More videos will reportedly be released in the next weeks.

Embryos are in demand by researchers who say they promise cures for a multitude of diseases.

But this commonly accepted notion is disputed by David Prentice, vice-president and research director for the Washington-based Charlotte Lozier Institute. He told a recent American National Right to Life Convention in New Orleans that the use of adult stem cells far outweigh the benefits of embryonic stem cells. He said more than 70,000 patients throughout the world are receiving adult stem-cell transplants annually, with

an estimated one million total patients treated to date. “How many people have been cured using embryonic stem cells?” he asked. “Zero,” he answered, noting that misinformation in the media and the Internet continues to promote “fairy tales” about the promise of embryonic stem cells in curing disease and being the elusive “fountain of youth” for humankind.

“You’ve got to destroy that young human being to get the embryonic stem cells,” he said of the failing but over-hyped technology.

Adult stem cells — described as undifferentiated cells that already exist among the differentiated cells that make up specific tissues or organs — can be used in various parts of the body to regenerate and repair diseased or damaged tissue.

Adult cells have other advantages beside their ethical benefit of not killing human life, Prentice said. Many types of adult stem cells can be harvested in relatively painless outpatient procedures. For example, adult stem cells from bone marrow, once accessible only by deep needle extraction, can now be collected in a process akin to giving blood. Another source of stem cells — fat tissue — can be tapped via liposuction.

Here are the cases he highlighted in his address, as reported by Catholic News Service:

- A woman grew an entirely new bladder made from her own adult stem cells.

- A woman initially told by her doctors that she would have to have her leg amputated kept the leg after her own bone marrow was enlisted to grow new blood vessels in the diseased limb.

- A man who lost part of his jaw to cancer regrew his jawbone, has no lingering signs of disfigurement and was able to eat his first solid meal in nine years.

- Damaged corneal tissue has been successfully regenerated, restoring vision.

- A man with Parkinson’s disease was treated with adult stem cells taken from his own brain and has had no symptoms of the disease for five years.

“The bottom line is the adult stem cells are the ones that work — they’re working now in patients,” Prentice said. “I’m telling you all these (stories of success), but you’re probably not seeing it in the news, right?”

He referred his audience to the website www.stemcellresearchfacts.org for statistics and patient testimonials. Hopefully, more of these success stories will be reported in the mainstream media. — PWN

Government inaction is leading to increase in climate refugees

By Ryan Meili and Mahli Brindamour, Saskatoon Troy Media

A young child arrives at the hospital emergency room in respiratory distress, his asthma worsened by smoke exposure. An elder has uncontrolled blood pressure because there wasn’t time to get her medications when the evacuation orders came through. Scabies and other illnesses related to crowding spread quickly through the close quarters of the evacuees. Sudden departure from and worry about home bring significant mental stress.

These sorts of health problems are commonplace for people in circumstances like the over 13,000 northern Saskatchewan residents forced to leave their homes due to forest fires.

As physicians, we’re taught not only to look at the symptoms

of an illness, but to seek its root causes. For these patients, the connection is fairly obvious: through smoke and relocation, the fires have hurt their health. And the cause of those fires? Canadian experts are pointing to high temperatures and dry conditions, with climate change a likely factor.

The people who were relocated in Saskatchewan came from northern communities with higher rates of poverty than the rest of the province. This is the predicted pattern of the repercussions from climate change, as remote communities with less infrastructure are more prone to its effects. Poverty, lower rates of employment, the effects of colonization and other social determinants also lead to higher rates of illness. This means that community members are more susceptible to the health effects of changes in temperature, air quality and diet that come with the disruption of climate.

We now have internally displaced people in Saskatchewan, and although they do benefit from state protection, in some ways they are as vulnerable as resettled climate refugees. The federal response to the forest fire crisis is certainly better, however, than the treatment refugees to Canada have received in

recent history, as exemplified by the cuts to the Interim Federal Health Program, reducing health services to this vulnerable population.

Natural disasters can bring out the best in our political leaders. They come forward with extraordinary support for people affected

or displaced by floods or forest fires. We’ve seen this in the past

— CIVIL, page 19



Yaworski

Meili is a family physician in Saskatoon, founder of Upstream, and acts as an expert adviser with EvidenceNetwork.ca. Mahli Brindamour is a pediatrician in Saskatoon and a member of the steering committee of Canadian Doctors for Refugee Care. www.troymedia.com

OUTDOOR ROSARY — St. Paul’s Co-Cathedral hosted Rosary on the Steps every Thursday evening in July, beginning at 7 p.m. at 720 Spadina Crescent East in Saskatoon. Surrounded by the sights and sounds of a downtown summer evening and from the riverbank park across the street, participants pray the Luminous Mysteries of the Rosary as a public prayer witness, inviting passersby to join in.

Pornography is sexualizing our children: experts

By Abbey Jaroma

WASHINGTON (CNS) — Pornography is sexualizing the innocence of the nation’s young children, causing a race to adulthood before the end of childhood. Young girls are being bombarded with photo-shopped images and are buying into unrealistic expectations set before them at an age meant for skinned knees and the Disney Channel. Those were some of the concerns raised at a Capitol Hill symposium July 14 where experts in the field of pornography research spoke about the significant negative effects the production and viewing of pornography has had on children. “Our entire culture is getting our girls porn ready,” said Gail Dines, a professor of sociology and women’s studies at Wheelock College in Boston. “It hypersexualizes them at a young age.” According to Dr. Sharon Cooper, the CEO of Development and Forensic Pediatrics, children

learn from what they see, and Cordelia Anderson, founder of Sensibilities Prevention Services, believes that “pornography is teaching young girls to be products.” “Our children are going from Dr. Seuss to porn,” said Anderson. Dines also discussed pornography’s effects on males. “We are bringing up a generation of boys,” she said, and Internet porn “reels boys in by saying, ‘You want to be a man? Well this is your initiation.’ ” She claimed that it is virtually impossible to find boys in the U.S. who do not view porn and she said she refuses to believe males are born with a natural attraction to porn. Instead, this is a product of the culture, she said. “We have developed a culture that is perpetrating (this) against our children,” she said. A study conducted by the Internet Watch Foundation March 10, called Emerging Patterns and Trends Report No. 1: Youth-Produced Sexual Content, found an increasing trend younger chil-

dren distributing of sexually explicit content by using laptop webcams. It found that 17.5 per cent of the content depicted children ages 15 years or younger; 93.1 per cent of the content depicting children ages 15 or younger featured girls. Internet porn is teaching our children that this is normal, that it doesn’t hurt anybody and that everyone is doing it, according to Mary Anne Laden, from the University of Pennsylvania. “Porn changes the way that children view others of the opposite sex,” said Ernie Allen, former president and CEO of the National Centre for Missing & Exploited Children. He said that one-third of all 10-year-olds are accessing pornographic content on the Internet; 53 per cent of all 12- to 15-year-old boys are accessing online porn as are 28 per cent of 12- to 15-year-old girls. The American Psychological Association produced a study in 2007 titled Web Pornography’s

Effect on Children that had three key findings: — The more often young people view online porn, the greater the likelihood they will have a recreational attitude toward sex and to view it as a purely physical function. — There is a link between the explicitness of sexual media seen by younger viewers and their view of women as sexual “play things.”

— There is a relationship between porn use and feelings; in other words, it isn’t necessary to have affection for people to have sex with them. Sex education in schools does not cover all aspects of the issue, she believes, especially the moral and psychological. “It is about time we took this culture back from the pornographers,” added Dine.

Ecumenical shared ministries explores grassroots ministry

By Kate O’Gorman

SASKATOON — The Prairie Centre for Ecumenism (PCE) in Saskatoon recently hosted the Canadian Forum on Inter-Church Dialogues, co-sponsored by the Canadian Council of Churches and the Canadian Centre for Ecumenism. The forum was held June 22 - 23 at Queen’s House of Retreats, in conjunction with a Program in Ecumenical Studies and Formation (see related articles, this issue). Featuring keynote speakers Dr. Donna Geernaert, SC, and Dr. Timothy George, the forum also featured a panel discussion and workshops. Rev. Nobuko Iwai, a United Church minister, presented one of the workshops, focusing on ecumenical shared ministries. Participants explored both blessings and issues that coincide with local engagement in ecumenical shared ministries. The workshop was also an opportunity to explore ecumenism as it is experienced “on the ground,” as well as to share resources. The workshop addressed basic questions such as, “What is ecumenical shared ministry and what does it look like on the ground?” Ecumenical shared ministry is defined as “any combination of denominations sharing a program, mission, ministry or building. An ecumenical shared ministry is people worshipping and



O’Gorman

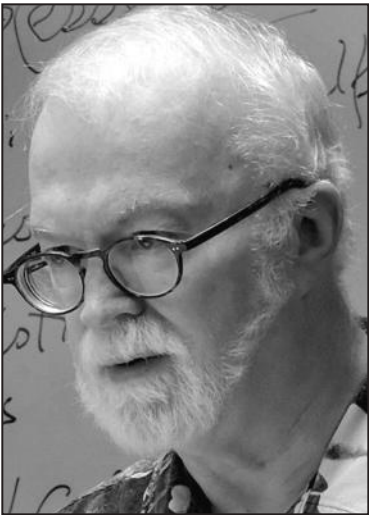
Rev. Nobuko Iwai

serving God in a unified way while still maintaining their denominational identity and connections.” The workshop provided an opportunity for participants to share stories and explore lived realities of ecumenical shared ministry. Among resources highlighted during the workshop was the Ecumenical Shared Ministry Handbook, issued in 2011, a document born out of an Ecumenical Shared Ministries Task Force in which Iwai played a role. The task force is a collaborative body of Anglican, Evangelical Lutheran, United Church and Presbyterian churches of Canada. The handbook helps clarify the nuances of what ecumenical shared ministry entails, and how those engaged in such ministry can do so effectively and appropriately. Another resource highlighted was the recently published book by Rev. Bernard de Margerie, In God’s Reconciling Grace: Prayer and Reflection Texts for Christian Reconciliation and Unity. The book was offered to Christian churches across denominational lines to be used within the context of worship and prayer, and lends itself to ecumenical shared ministry, the gathering heard. Issues surrounding liturgy, common mission and prayer were discussed as places of both unity and division. However, as the workshop continued, the theme of friendship as the context for ecumenical sharing came to the forefront — a theme in which the entire forum was rooted. As one participant commented, opportunities for shared ministry are “key as we journey along Jesus’ path.”

Baptist discusses eucharist with Catholics

By Kate O’Gorman

SASKATOON — Issues surrounding ecumenical understandings of the eucharist were explored by Dr. Timothy George during a Program in Ecumenical Studies and Formation held recently in Saskatoon. “Ironically, the sacrament of Christian unity is often the cause of difference and even division,” George said in his presentation focusing on ecumenical dialogue about the eucharist. “Identifying this reality first allows us to consider how we can talk across confessional differences and issues of theology and conviction and practice that separate us, while we work and pray toward that unity in Jesus Christ that is so powerfully embodied in the table of the Lord.” George participated in a Baptist-Catholic International Dialogue that produced the 2006 - 2010 report, The Word of God in the Life of the Church: A Report of International Conversations between the Catholic Church and the Baptist World Alliance. Citing the report, George stressed points of commonality, which are highlighted in the document, before nuancing points of difference. The report agrees that the eucharist/Lord’s Supper (noting both terms in respect of each church’s preferred use of language) is essential to the church. “This is very scriptural,” explained George. “Both Baptists and Catholics agree on this point. It is a fundamental agreement. Everything else we say about the eucharist derives from this one underpinning agreement.” By using the word “essential” both churches agree on the significance of the Lord’s Supper, “without which the church cannot exist,” George explained. “It’s important to emphasize the word ‘church’ as well. We spent a lot of time on this, because we wanted to say that the Lord’s Supper is not merely an act of indi-



O’Gorman

Dr. Timothy George

vidual piety. While there is a personal dimension to celebrating the eucharist, it is not a private act of devotion. It is to be celebrated in the context of a community of faith.” “In discussing the essence of the church, we recognize that the Lord’s Supper is both a sign and a source of Christian unity,” continued George, pointing out that while the words “source and sign” are more commonly considered Catholic descriptions, it was language that both Baptists and Catholics were comfortable with. The fact that Catholics and Baptists do not share a eucharistic table was addressed. Here the dialogue examined some of the differences between the traditions. As George noted, “Catholics teach that, through baptism, Christians who are not Catholic are brought into what is termed ‘real but imperfect communion’ with the Catholic Church. Eucharistic communion, however, is reserved only for those who share the oneness in faith, worship and ecclesial life of the Catholic Church.” In comparison, he went on to say, “Most Baptists in the world today practice what is called ‘open communion’ — and all those who love the Lord Jesus in sincerity and truth are welcome to the Lord’s Table. “The sacrament of the unity of

the church is itself lived out and experienced in the midst of a church that is broken,” said George, noting that the document highlights how “we all long for the time when we will be able to celebrate this holy sacrament together. We’re not there yet, but we yearn for it and we feel the pain of not being able to celebrate in the fellowship of the Lord’s Table.” Another commonality highlighted in the document states that “the Bible must play a formative role in the liturgy of the eucharist or in the order of worship of the Lord’s Supper.” George explained that both Catholics and Baptists “go back to those formative scriptural texts in the New Testament that tell us how Jesus and his disciples celebrated the Last Supper and how this was lived out in the early Christian community.” Nevertheless, there are differences in the way the words of institution function in the liturgy. “Where the Catholic priest speaks the eucharistic prayer *in persona Christi* (in the person of Christ), the Baptist pastor would identify himself not with Christ but with the congregation. Baptists repeat the words of institution as a narrative rather than placing themselves in a mediated role.” The Baptist-Catholic dialogue report found commonality regarding the Trinity. “There is a trinitarian pattern in the order of worship of the eucharist/Lord’s Supper.” According to George, “this marked a notable ecumenical advance, when Baptists and Catholics found they could agree to this statement. It is a much richer, more textured understanding of the Lord’s Supper than you find in a lot of Baptist churches, so we were pushing the boundaries a little.” Discussion ensued regarding understanding the eucharist as a sacrifice. While not all controversies were resolved, significant misunderstandings were clarified. Getting beyond assumptions opened up a new channel of better mutual understanding, George said.



Flegel

ANGLICAN BISHOP DIES — Retired Anglican Bishop of Qu’Appelle Duncan Wallace died June 22 after a brief bout with cancer. He was 77. Wallace was elected 10th Bishop of Qu’Appelle in 1997 and served until his retirement in 2005. The service of thanksgiving held June 27 in St. Paul’s Cathedral was filled with clerics, friends, parishioners and family.