



## International consultation

The international Evangelical-Roman Catholic consultation in Saskatoon this week offers the public a chance to learn more about the international dialogue process and the relationship between Catholic and Evangelical Christians around the world.

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## New moderator elected

Rev. Jordan Cantwell of Saskatoon has been elected the 42nd Moderator of The United Church of Canada.

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## Walking in partnership

“The reconciliation journey is one we’ve walked together,” says St. Boniface Archbishop Albert LeGat of the church’s engagement in the reconciliation process with First Nations people.

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## ‘Come follow me’

The readings for the 24th Sunday in Ordinary Time clearly indicate that faith must be linked to action, writes Michael Dougherty in his first column for Liturgy and Life.

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## Barefoot and Preaching

Despite avoiding being barefoot at all costs, Leah



Perrault says she finds in the metaphor of bare feet a spiritual home. This

week she introduces her new column, Barefoot and Preaching.

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## Music for liturgy

This week’s Prairie Messenger features music for liturgy from the 27th Sunday in Ordinary Time, Oct. 4, to the Feast of Christ the King, Nov. 22.

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# Franciscans depart St. Michael’s

By Frank Flegel

LUMSDEN, Sask. — It was a time of sadness and thanksgiving, said many of those who attended the farewell prayer service and open house at St. Michael’s Retreat Centre here Aug. 22: the last of the Franciscans who opened the centre 52 years ago were leaving.

“Age and declining numbers,” said Rev. Dennis Vavrek, OFM, provincial for the Western Canada Franciscans. “Even God is sad today,” he said, referring to the steady rain.

Vavrek, prior to the prayer service, gave a brief history of the Franciscans in Saskatchewan. The centre officially opened in 1963, Vavrek said; 6,000 people attended and there were nine friars in residence. Two OFM brothers and one priest are the last to leave.

Vavrek introduced the prayer



Flegel

Rev. Dennis Vavrek, OFM

service, noting that prayer was always present at St. Michael’s. “It began with a prayer and it is time once again to gather in prayer in thanksgiving.”

Rev. Kevin Lynch, OFM, was director of St. Michael’s for sever-

al years before his departure in 2004. He was present when the first dialogue in North America between the Anglicans, Evangelical Lutherans and the Roman Catholics led to the establishment of the ecumenical board in 1999 which has governed the centre since then.

“I thought I let go of the place when I left 11 years ago,” he said, speaking with the PM, “but after seeing the many familiar faces I’m not sure of that. I choke up a bit.”

Retired Lutheran pastor Rev. David Kaiser, who is chair of the ecumenical board, told the PM that he doesn’t know if the board will continue. He told those gathered for the service that the Franciscans “have served this area well. There is a need for this place.”

Rev. Michael Sinclair, representing the Anglican Diocese of Qu’Appelle, told a personal story of how he came to confirm his

vocation as an Anglican priest while at St. Michael’s in the early months of his vocation journey. “I am indebted to this place. It is a great place because of the way God is celebrated.” To the Franciscans he said, “You are loved; go with God and God goes with you.”

Saskatchewan Lutheran Bishop Sid Haugen said simply it is a good day and a sad day with the Franciscans leaving.

Regina Archbishop Daniel Bohan related stories of how the life of St. Francis was exemplified by the Franciscans at St. Michael’s. “The Franciscans have been the soul of St. Michael’s.”

Vavrek told the PM the sale of St. Michael’s to a Regina group should be completed by Sept. 4. “It will be renamed the St. Michael’s Retreat and Wellness Centre and will become something of a counselling and wellness centre.”

# Iraqi archbishop: plight of Christians has challenged faith

By Sean Gallagher

INDIANAPOLIS (CNS) — Chaldean Catholic Archbishop Bashar Warda of Irbil, Iraq, placed his face in his hands when asked how his faith has been challenged and changed in the crisis he has helped manage over the past year.



CNS/Sean Gallagher

Archbishop Bashar Warda

He said he has outwardly encouraged the Christians whom he welcomed to Irbil when they fled Islamic State, but within his heart he would frequently “quarrel with God.”

“I don’t understand what God is doing when I look at what has happened in the region,” Warda said. “I quarrel with God every day.”

However, the arguments take place within his intimate relationship with God, one that, with the help of grace, withstands even the previously unimaginable challenges to his faith that he has faced over the past year.

“Before going to sleep, I usually hand all my crises, wishes,

thoughts and sadness to him, so I can at least have some rest,” Warda told The Criterion, newspaper of the Archdiocese of Indianapolis. “The next day, I usually wake up with his providence that I would never dream about.”

Looking back over the year since more than 100,000 Christians and other minorities sought refuge in Irbil, Warda said he sees the care of God coming to suffering believers more effectively than he could have ever devised himself, in part through local lay and religious Catholics and organizations like the Knights of Columbus, Catholic Relief Services, the Catholic Near East Welfare Association and Aid to the Church in Need. His archdiocese in the Kurdistan region of northern Iraq has, with the help of Catholic relief agencies, provided shelter, food, medical care and educational services to the displaced.

“(God) did it in a way that a state could not really offer to its citizens in such a situation,” Warda said. “He did it through the church and through the generosity of so many people.”

His own faith is bolstered as well when he sees the undaunted faith of displaced Christians.

“People come and tell their stories of persecution and how they were really terrified, having to walk eight to 10 hours during the night,” Warda said. “In the end, they would tell you, ‘Thank God we are alive. Nushkur Allah. We thank God for everything.’ That’s the phrase they end with. That’s strengthening, in a way.”

In contrast to the goodness he sees in the suffering faithful that have filled Irbil, Warda recoils when he describes the Islamic State, which he often refers to by its Arabic “criminal name,” “Daesh.”

“Daesh is evil,” he said. “The way they slaughter, the way they rape, the way they treat others is brutal. They have a theology of slaughtering people.”

And he knows that the evil that overtook Mosul could also strike Irbil.

“It’s quite possible, but the coalition, led by the Americans, has stopped Daesh from advancing,” Warda said. “This has given

some sense of security to the people. But Daesh is just 40 kilometers from Irbil. It’s not far away. Anything could happen.”

This uncertainty and the horrific experiences of the past year have led many Christians who fled to Irbil to move on to refugee camps in Jordan, Lebanon and Turkey with the intention of emigrating from the Middle East for good — something that saddens Warda.

# Bishop Gordon highlights CWL’s missionary potential

By Agnieszka Krawczynski  
The B.C. Catholic

resilient CWL ladies to encourage

— EFFORTS, page 17

VANCOUVER (CCN) — A Canadian bishop who spent eight years in the north knows the Catholic Women’s League has serious missionary potential.

“This is my experience of the Catholic Women’s League: a good heart and a strong mind for the mission of the church,” Bishop Gary Gordon of Victoria told more than 900 CWL members and guests at the annual national convention Aug. 18.

“It is no small act that you perform in the mission of the church, both locally and universally.”

Gordon shared stories of bold,



B.C. Catholic/A. Krawczynski

**NATIONAL CONVENTION — CWL national president Barbara Dowding poses with Bishop Gary Gordon of Victoria after his address at the CWL national convention in Vancouver Aug. 18.**



# New Catholic Values stock fund under scrutiny

By Mark Pattison

WASHINGTON (CNS) — The Aug. 20 announcement of a new Catholic Values Index stock fund for investors who want their stock buys to hew to Catholic teaching has come under scrutiny by some with a long track record in corporate social responsibility.

“The launch of this fund is particularly appropriate as we prepare to welcome Pope Francis to the U.S.,” said Oblate Father Seamus Finn, chair of the board of the Interfaith Centre for Corporate Responsibility, in an Aug. 27 email to Catholic News Service from Bangladesh.

“This adds to the number of funds that are available for Catholics to integrate more complete their Catholic values and beliefs

into their investment approaches and planning and respond actively to the call by the Holy Father to put planet and people into priority as we look for ways to use our assets to support our missions and other needs,” Finn said.

But Frank Rauscher of Dallas-based Aquinas Associates, when he saw a similar statement by Finn earlier, told CNS he asked the priest if he had given an A-OK to the fund specifically or to the notion of socially responsible investing. Rauscher said Finn told him it was the latter.

S&P Dow Jones, formerly known as Standard & Poor’s, said its new SP 500 Catholic Values Index is designed to follow the 2003 socially responsible investment guidelines from the U.S.

Conference of Catholic Bishops, “which stress responsible stewardship of economic resources, fighting poverty, human rights and adhering generally to Catholic Church ethics.”

And therein lies the rub, according to Rauscher. “The part that says ‘principles of stewardship,’ that’s easy. They’re following the financial aspects of stewardship” as they interpret the USCCB guidelines, he said. The second part of those guidelines, he added, call for activist intervention with companies whose products and principles do not square with Catholic teaching. And that’s where the S&P fund is silent.

“S&P is relying on an organization in England called EIRIS, which is a company that does some

screening” for objectionable firms, Rauscher told CNS. But the S&P Catholic Values Index does not seem to have the activist component, making it a “passive” fund.

Rauscher said he provides investment advice to 25 to 30 U.S. dioceses on their stock holdings. Their in-house personnel are fully aware of the USCCB guidelines, but even they can err — which is where Rauscher comes in.

“I monitor their portfolios for compliance. All the time I’m picking up that their asset managers have misinterpreted something” in their portfolios, he said.

Rauscher said he suspected S&P created the fund to ride the crest of U.S. interest in Pope Francis’ September visit to the United States.

Capuchin Father Michael

Crosby, who has been involved in socially responsible investing issues for more than 30 years, said dioceses themselves rarely take activist steps. “The last time a diocese ever co-filed a (shareholder) resolution, was Green Bay (Wisconsin), which is in my (investors’) coalition, and that was three to four years ago,” he told CNS.

Perusing the methodology used in the S&P Catholic Values Index to screen ineligible companies, “a lot of it relates to things around sex. Abortion, number one, number two, number five, number seven, number eight. It looks like a lot of it is around sexual issues and forms of violence and militarism.

“I don’t see anything that directly relates to fossil fuels, which is the heart of the new encyclical, *Laudato Si’*,” Crosby said.

Rauscher said the proof in the pudding will come when S&P files a prospectus on its Catholic Values Index with the federal Securities and Exchange Commission. “You don’t need to have a headline down the road where the SEC is charging them with violating the prospectus,” he added, “or a competitor finds out and says, ‘Who can you trust?’ Who’s raising the flag to say, ‘You’re Catholic,’ and who’s raising the flag to say, ‘You’re not?’”

“For some kind of moral purity, it’s good to have screening, but if we don’t unite consumer action along with activist efforts to shareholders, simply divesting or not investing in companies isn’t going to bring about change anyway,” Crosby said. “Someone else will just pick up the stock that you had just divested from. If you don’t have some form of ownership, you have no voice.”

Wal-Mart announced Aug. 26 it was ending the sale of assault rifles in its stores, a move Crosby said had taken years of effort by activist shareholder groups.

“What is the tipping point where a corporation will do the right thing? It comes about as a whole host of actions,” he added.

## Portland archdiocese to stay in talks with school

By Ed Langlois

PORTLAND, Ore. (CNS) — The Archdiocese of Portland plans to stay in talks with an all-girls school that now says it will welcome employees who enter same-sex unions recognized as marriages by civil authorities in Oregon.

St. Mary’s Academy, the oldest Catholic school in Oregon, expanded its hiring policies Aug. 26. The Portland school faced pressure after rescinding a counselling job offer to Laura Brown, 27, who told St. Mary officials that she planned to marry another woman.

Before the late-night policy reversal, Portland Archbishop Alexander K. Sample had voiced support for the school and the Sisters of the Holy Names of Jesus and Mary, saying they were upholding teachings of the Catholic Church.

But after the academy’s board of directors flipped course, the archdiocese simply said it is aware of the decision and will continue conversations with school officials.

Earlier Aug. 26, Portland Mayor Charlie Hales and one of the school’s top donors — Tim Boyle, CEO of Columbia Sportswear — criticized the cancellation of the job offer. He was joined by students

who spoke out on social media. Some alumnae threatened to withdraw financial support for the prep school that enrolls 725 girls.

Later in the evening, after calling a meeting with the school’s board of directors, academy president Christina Friedhoff announced the change.

“This evening the board of St. Mary’s Academy voted unanimously to support the administration’s recommendation to amend and broaden St. Mary’s policy on equal employment, bringing our employment policies in line with our mission and beliefs,” said the statement from Friedhoff. “Effective immediately, St. Mary’s has added sexual orientation to its equal employment opportunity policy.”

Friedhoff called the school “a diverse community that welcomes and includes gay and lesbian students, faculty, alumnae, parents and friends, including those that are married. We are proud of our work preparing the next generation of women leaders for service and leadership. We are still deeply committed to our Catholic identity.”

The school already had filled the position offered to Brown, but will reach out to Brown to discuss options for possible reconciliation.



CNS/Ed Langlois

**OREGON STUDENTS PROTEST — Students from St. Mary Academy in Portland, Ore., protest in front of their school Aug. 26 after learning that school officials had withdrawn a job offer to a counsellor who announced plans to enter a same-sex marriage. Later that night, the school’s board of directors reversed course and said the school would welcome people in same gender marriages for employment.**

Canon law says this about faculty at Catholic schools: “The instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers

are to be outstanding in correct doctrine and integrity of life.”

Canon law also says bishops have a right to “watch over” schools in their dioceses.

## Simple family prayers are best: pope

By Cindy Wooden

VATICAN CITY (CNS) — Parents who juggle packed work and family schedules deserve a Nobel Prize in mathematics for doing something not even the most brilliant scientists can do: They pack 48 hours of activity into 24, Pope Francis said.

“I don’t know how they do it, but they do,” the pope told thousands of people gathered Aug. 26 for his weekly general audience. “There are moms and dads who could win the Nobel for this!”

Focusing his audience talk on the family and prayer, Pope Francis said he knows modern life can be frenetic and that family schedules are “complicated and packed.”

The most frequent complaint of any Christian, he said, is that he or she does not have enough time to pray.

“The regret is sincere,” the pope said, “because the human heart seeks prayer, even if one is not aware of it.”

The way to begin, he said, is to recognize how much God loves you and to love him in return. “A heart filled with affection for God can turn even a thought without words into a prayer.”

“It is good to believe in God with all your heart and it’s good to hope that he will help you when you are in difficulty or to feel obliged to thank him,” the pope said. “That’s all good. But do we love the Lord? Does thinking about God move us, fill us with awe and make us more tender?”

Bowing one’s head or “blowing a kiss” when one passes a church or a crucifix or an image of Mary are small signs of that love, he said. They are prayers.

“It is beautiful when moms teach their little children to blow a kiss to Jesus or Mary,” the pope said. “There’s so much tenderness in that. And, at that moment, the heart of the child is transformed into a place of prayer.”

“Isn’t it amazing that God caresses us with a father’s love?”

he asked the crowd in St. Peter’s Square. “It’s beautiful, so beautiful. He could have simply made himself known as the Supreme Being, given his commandments and awaited the results. Instead, God did and does infinitely more than this. He accompanies us on the path of life, protects us and loves us.”

If you learn as a child to turn to God “with the same spontaneity as you learn to say ‘daddy’ and ‘mommy,’ you’ve learned it forever,” he said.

By teaching children how to make the sign of the cross, to say a simple grace before meals and to remember always that God is there and loves them, he said, family life will be enveloped in God’s love and family members will spontaneously find times for prayer.

The simple little prayers, he said, will increase family members’ sense of God’s love and presence and their certainty that God has entrusted the family members to one another.



CNS/Paul Jeffrey

**CHILDREN GET EMOTIONAL HELP IN GAZA — War-weary children in Rafah, Gaza Strip, participate in a psychosocial program June 8 run by the Department of Service for Palestinian Refugees of the Near East Council of Churches, funded in part by the Pontifical Mission for Palestine. The program is designed to help the children cope better with stress caused by the 2014 war with Israel and the continuing hardship provoked by the Israeli siege of the Palestinian territory.**



# International consultation held in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — The international Evangelical-Roman Catholic consultation is meeting in Saskatoon Aug. 31 to Sept. 4, offering the public a rare chance to learn more about the international dialogue process and the relationship between Catholic and Evangelical Christians around the world.

The World Evangelical Alliance (WEA) and the Vatican’s Pontifical Council for the Promotion of Christian Unity convened this round of international consultation in 2009. The group of theologians, pastors and other leaders from Brazil, Colombia, the Philippines, Guatemala, Kenya, Spain, Italy, Germany, the United States and Canada have been discussing challenging issues that have divided Catholics and Evangelicals, including the relationship between Scripture and tradition, and the role of the church in salvation.

At the international level, there have been two earlier phases of dialogue between Roman Catholics and Evangelicals. The first phase resulted in the 1984 report, Evangelical-Roman Catholic Dialogue on Mission. The broad focus of the report was on the Christian mission, but it included initial treatment of a variety of theological points of tension, including the Scriptures, salvation, the church, Mary and the saints, and the sacraments. A second phase of dialogue (1993 - 2002) produced a report entitled Church, Evangelization and the Bonds of Koinonia.

The current round of interna-

tional consultation has held meetings in São Paulo, Brazil (2009); Rome (2011); Wheaton/Chicago (2012); Guatemala City (2013); Bad Blankenburg, Germany (2014), and finally this year’s gathering in Saskatoon.

“The consultation members have had some real breakthroughs — the challenge will be for our churches to come to those same insights,” according to Saskatoon Bishop Donald Bolen.

A member of the Pontifical Council for the Promotion of Christian Unity, Bolen is one of 12 participants from 10 different countries who are gathering at Queen’s House in Saskatoon in a process that includes the preparation of a joint statement.

Although there is an Evangelical-Catholic Dialogue underway in Saskatoon at the local level, the international process is described as a consultation rather than a dialogue, Bolen noted. “Most ecumenical dialogues are geared toward a resolution of our differences, they are geared toward full unity, full community. Many Evangelical Christians are not sure that they want to be in full communion with the Catholic Church — but they are ready to be in consultation, they are ready to be in conversation about what we believe in common and where our convictions differ, and they are ready to identify what we can do together.”

Very real tensions exist between Catholics and Evangelicals in some parts of the world, Bolen pointed out. “One Evangelical member of the international con-

sultation comes from a community where Evangelicals feel really persecuted by Catholics, so he feels uncomfortable saying all Catholics are Christians, but because of the consultation process, he doesn’t feel uncomfortable saying that the Catholics around the (consultation) table are Christians,” Bolen said. On the other hand, “in places like the United States and Canada, there is a growing relationship between Evangelicals and Catholics, and on many moral questions, we stand side by side.”

Public events planned in conjunction with the Saskatoon meeting witness to the fact that the consultation does not involve two opposing groups hammering away at each other, stressed Bolen. “Rather, these are two groups of committed Christians who are trying to be faithful to their traditions, trying to be in a deep conversation, who are summoned by Jesus’ desire that his disciples be one (John 17), and committed to being faithful to Christ wherever that leads them.”

A public panel discussion at the Cathedral of the Holy Family Sept. 2 highlights the relationship between Evangelical and Catholic Christians around the world, said Nicholas Jesson, ecumenical officer for the Roman Catholic Diocese of Saskatoon. As co-chair of a local Catholic-Evangelical dialogue, Jesson is one of the moderators for the discussion.

The panel includes the two co-chairs of the international consultation, Msgr. Juan Usma Gómez

of Colombia, who works at the Vatican, and Rev. Rolf Hille, a Lutheran from Germany who is director for ecumenical affairs for the World Evangelical Alliance.

“We have invited them to talk about the history of our relations and the present state of our relations worldwide,” said Bolen. “We have also asked two presenters to speak

about how we view each other in different parts of the world.”

Dr. James Nkansah-Obrempong of Kenya will talk about how Evangelicals view Catholics in the Global South, particularly in the African Context. Bishop Rodolfo Valenzuela of Guatemala will

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Flegel

**BUDDHIST RELICS —** Some 3,000 Buddhist relics spent the weekend of Aug. 21, 22 and 23 in Regina’s Darke Hall, part of the 15-year world tour of the relics called the Maitreya Loving Kindness Tour. Among the articles were 2,600-year-old relics dating to Buddha Shakyamuni who is credited with the founding of Buddhism through his teachings. Those relics were loaned to the tour from the Dalai Lama. Long lines of people patiently waited to view the display billed as a cultural display rather than a religious one. There was no admission charge. Buddhist teachings say the small, crystal-like relics are manifested from the bodies of Buddhist masters after death and cremation. The Regina stop is one of only three in Canada. One was in Vancouver and two are scheduled for Ontario in November.

## Laudato Si’ a challenge for Catholic schools

By Evan Boudreau  
The Catholic Register

MISSISSAUGA, Ont. (CCN) — John Kostoff sees Pope Francis’ encyclical *Laudato Si’*: on Care for Our Common Home as a calling for Catholic educators to foster a sense of environmental responsibility rooted in religion.

“This is really a challenge that Pope Francis is presenting,” said Kostoff, director of education for the Dufferin-Peel Catholic District School Board,

“The encyclical reminds the Catholic community and the rest of the world that part of our religious vision has to be concerned with the environment. What schools have to do is merge secular concerns around taking care of the Earth with seeing it as what we have as a religious expectation.”

In the encyclical, which was made public on June 18, Francis says all who believe in God are inherently obligated to take steps toward curbing climate change. To lack respect for nature is to lack respect for God, said the pope.

Kostoff said the challenge for the new school year will be to create “a curriculum that takes this vision and embeds that into our programs so that our students are developing those very Christian attitudes about taking care of the world and being responsible for the world.”

Fortunately for Dufferin-Peel’s Catholic teachers a number of

environmental programs, such as the Eco-Schools Certificate program, are already in place, said Kostoff. Now it will simply be a matter of reminding students that the Earth is a sacred place which they must care for.

“We have to look at how we are teaching that sense of stewardship and that sense of appropriate use of resources,” said Kostoff.

Some ways this could be achieved include increasing the number of field trips to conservation areas, holding more retreats that focus on the environment and having students play a hands-on role in keeping school grounds clean and green.

To reinforce this, staff too will have to “make our actions align with what we believe,” for to lead by example is to mimic Christ, said Kostoff.

“We have to be concerned with, as Pope Francis said, more than just the immediate,” said Kostoff.

It wouldn’t surprise Kostoff to see the encyclical have this kind of influence on both the Catholic and public school curriculum.

“You will see curriculum over the next little while, especially in the Catholic system, being influenced by this,” he said. “Fifteen years ago we didn’t teach very much about ecology or taking care of the world or looking after resources. Now that will become very much part of what we want to pass on to our children in our schools.”

## CMA vote disturbs euthanasia opponents

By Deborah Gyapong

OTTAWA (CCN) — Euthanasia opponents expressed dismay over an Aug. 25 vote to deny physicians’ conscience rights at the Canadian Medical Association’s (CMA) annual general meeting in Halifax.



CCN

Michele Boulva

“Conscientious objection was a contentious issue, with 79 per cent of delegates voting against a motion to support conscientious objectors who refuse to refer patients for medical aid in dying,” said the CMA in an Aug. 26 news release.

“What we expect from physicians, at a minimum, is that they provide further information to patients on all the options including the spectrum of end-of-life care and . . . how to access those services,” said CMA vice-presi-

dent of medical professionalism Dr. Jeff Blackmer Aug. 26, according to the release.

“It is quite disturbing and worrisome to realize that a majority of Canadian physicians disrespect conscience to this point,” said Catholic Organization for Life and Family (COLF) director Michele Boulva. “What about patients’ right to consult a physician who absolutely refuses to kill or send a patient to be killed by a colleague? How can we now trust any physician?”

“Physicians’ conscience rights are essential if there is going to be any ability in the law to protect people who are very vulnerable,” said Euthanasia Prevention Coalition executive director Alex Schadenberg.

If physicians are forced to refer, vulnerable people who are experiencing treatable depression, pressure from their families or other circumstances would lose what protection they have from doctor assisted death, he said.

Physicians might feel forced to refer in cases that are clearly inappropriate due to fear of backlash from a physicians’ college or human rights body, he said.

A doctor should be able to say not only, “I won’t do it,” but also, “I will protect you,” said Schadenberg.

In Oregon, where assisted suicide is legal, but doctors have conscience rights, there’s a case of a patient with ALS, who requested lethal drugs from his doctor, Schadenberg said. The doctor told him, “No, I will not provide you

with lethal drugs, but I will make sure you are never abandoned. When you need help, I will be there and make sure you are cared for.” The man decided to continue living, he said.

In another case, a woman named Jeannette Hall asked her physician for assisted suicide after she received a cancer diagnosis. Schadenberg said her doctor identified she was depressed by her diagnosis and urged her to seek treatment for the cancer instead. The cancer went into remission and “Jeannette Hall is happy to be alive today.”

At the CMA AGM, the body released results of an online consultation of 1,407 doctors that showed 63 per cent said they would refuse to take part in “medical aid in dying.” Schadenberg said he is not surprised the figure is that high.

Twenty-nine per cent said they would consider taking part upon request. And 19 per cent said they “would be willing to help end the life of a patient whose suffering was psychological, not physical.”

Schadenberg expressed concern many doctors who care about conscience rights will leave Canada for jurisdictions that respect them. He noted that even the Netherlands, which continues to expand the scope of its euthanasia regime, respects conscience rights.

But pro-life activist Stephanie Gray wrote on her blog the emphasis should not be on conscience but “what the nature of the

— EUTHANASIA, page 6



# Saskatoon pastor new moderator of United Church

The following is taken from articles written by David Wilson of the *United Church Observer*, and Jim Cairney, *General Council News*, *United Church of Canada*. They are used with permission.

CORNER BROOK, N.L. — A 48-year-old minister who was born in New York to a Methodist mother and Roman Catholic father — and who grew up as an Anglican — is the new Moderator of The United Church of Canada.

Rev. Jordan Cantwell of Saskatoon was elected from a field of 12 nominees after five rounds of voting at The United Church's 2015 General Council meeting in Corner Brook, N.L.

The installation of Cantwell as the 42nd Moderator of The United Church of Canada was a buoyant, joyous, and intercultural worship celebration that concluded the 42nd General Council meeting.

Cantwell was presented with symbols of the office of moderator: a stole, a talking stick, a piece of cloth, a bowl, and a prayer shawl. She was also given a Heiltsuk eagle clan vest with abalone shell buttons by Jim White of Bella Bella, B.C.

The new moderator copresided at holy communion with

Rev. Gary Paterson, the outgoing moderator.

In her brief sermon, Cantwell spoke of the biblical story of the miraculous manna in the wilderness for the children of Israel (Exodus 16) and the story of Jesus feeding the 5,000 (Mark 6:33-44).

Manna comes for six days. If too much is taken, it spoils. None comes on the Sabbath, but enough is given the day before for the Sabbath.

"So God says to Moses, tell the people to open their eyes when they get up in the morning and see what's right in front of them," Cantwell said. "Sure enough, the next day when they get up they look around and notice a weird, flaky substance all over the ground that they call manna, which roughly translated, means *qu'est-ce que c'est?* — what the heck is it?"

"This is the practice run for what will be revealed as God's new economy of justice and right relationship between people and the land and God. It's our introduction to Sabbath economics.

"Manna teaches the principles of mutuality, justice, rest for people and the land, and trust — trust God with everything they've got, trust one another," said Cantwell.

"So now here we are on the hillside with Jesus . . . another

wilderness place," she said. "Once again they start looking over their shoulder, thinking maybe we should go back now, back to where those with money can buy themselves something to eat.

"Those who most benefit from the political and economic structures of the day — whatever they are, first-century Palestine or 21st-century Canadian — folks with privilege want everyone to believe that the only way to do things is the way they have prescribed.

"Even though the disciples are not privileged people . . . they don't enjoy the benefits of the dominant social and economic structures in their day, they're still caught in the mindset of that structure, unable to see any alternative.

"Jesus did something far more radical and amazing than stretching five loaves to feed 5,000. What Jesus did that day on the hillside was to remind the people of one of the key stories and truths that shaped who they are as a people," said Cantwell.

"He reminded them that they were a people constituted by an alternative vision of how the world might be, a whole different set of principles and values and therefore a whole different set of possibilities than the ones offered by the dominant culture.

"On the hillside Jesus practised Sabbath economics," said Cantwell. "As he did so, something



United Church of Canada

**NEW MODERATOR — The new Moderator of The United Church of Canada, Rev. Jordan Cantwell of Saskatoon, is pictured with Rev. Gary Paterson, the outgoing moderator, in Corner Brook, N.L.**

awoke in these people. Something was called forth from their collective history: a memory of an alternative way, the first lesson they'd learned in the wilderness.

"There were a whole lot more than five loaves of bread and two fish hiding in pockets and purses there on that hillside that day.

When the people remembered who they were and the way of justice, mutuality, and trust to which they were called, they found the courage to lay it all on the line and discovered that together they had more than enough to fill all the hungry bellies, with plenty left over for the Sabbath day.

"The miracle of the loaves and fishes is the power that our stories have to reshape our imagination and to give us the courage to act with hope, compassion, and generosity, even when we are deeply uncertain about our future," she said.

Cantwell's family moved to the Prairies when she was in Grade 2, and she has lived there ever since. Ordained as a United Church minister in 2010, Cantwell is currently the minister of the Delisle-Vanscoy pastoral charge, southeast of Saskatoon. She previously worked as a lay minister doing outreach work at Augustine United in Winnipeg.

The new moderator takes office as the United Church grapples with declining membership and finances. Much of the 42nd General Council has been given over to debate on reforming the way the church is structured and operates, as it looks ahead to a leaner future. In a press conference after her election, Cantwell said one of her challenges will be to accompany the church membership as it responds to the coming changes.

"People will be in all kinds of different places on the journey," she said. "Some will be in a time of lament. Some will be in a time of panic. Some will be in celebration and excitement. My intention would be to journey with folks where they are and to remind us that the stories of our faith teach us that God is with us on our journey, wherever we are."

Cantwell is married to Laura Fohse, a diaconal minister at McClure United Church in Saskatoon. Their teenage daughter, Hope, recently graduated from high school.

## CWL delegates pass five wide-ranging resolutions

By Agnieszka Krawczynski  
The B.C. Catholic

VANCOUVER (CCN) — The Catholic Women's League has voted to bring five resolutions before the federal government.

These wide-ranging resolutions, which take on issues such as mental health, skin care products, and pesticides, were passed at the CWL's 95th national convention Aug. 16 - 19.

"These ones have gone through all the levels, checks, and revisions to make them stronger and ready, so that when they are accepted on the national level we can take them forward to the federal government," said national president Barbara Dowding at a press conference.

On the first day of voting, Aug. 18, the CWL passed two resolutions: Increased Early Interven-

tion and Access to Children and Youth Mental Health Services, and Ban Plastic Microbeads in Personal Care Products.

The next day they voted in favour of three more, which urge the federal government to ban neonicotinoid pesticides, reinstate the mandatory long-form census, and keep the present law against physician-assisted suicide by invoking section 33 of the Canadian Charter of Rights and Freedoms.

Assisted suicide and euthanasia are an ongoing concern for the CWL. Dowding added that the league decided to establish an ad-hoc committee that will respond to the government's consultation on assisted suicide.

"We have until Sept. 21 to prepare a comprehensive response that will be part of what the government is collecting," Dowding said. "That's exciting. From that

will spring our action plan and how we're going to proceed as a league."

At business meetings throughout the four-day convention, the CWL agreed on other action points. These included setting up a temporary fund for the Euthanasia Prevention Coalition and writing a letter to Stephen Harper and Health Canada against abortion pill RU-486.

Dowding was particularly excited about a \$400,000 donation to the CWL Leadership Foundation that will fund Canadian Catholic women seeking to develop their skills as leaders in the church and in society.

"This foundation is separate from the CWL but is born out of the sisters (Sisters of Service) and the CWL," she said. The order of religious sisters granted \$500,000 to the foundation a few years ago,



B.C. Catholic/A. Krawczynski

**CWL RESOLUTIONS — National CWL president Barbara Dowding (centre) talks about resolutions during a press conference alongside Vanessa Rigolo (left), Fran Lucas, Margaret Ann Jacobs, and Amanda McCormick. The CWL held their 95th annual national convention Aug. 16 - 19 in Vancouver.**

and with the fresh money coming in now, Dowding said they are in a place to get the ball rolling.

"One million dollars will be there as the base to start the foundation, getting its programs up and running. It's exciting. It's new. It's, as we like to say, a little bit outside the box."

The convention welcomed more than 900 participants and featured keynote speeches from Josephine Lombardi, a professor at St. Augustine's Seminary in Ontario. Masses, the first in St. Francis Xavier Church and the second in Holy Rosary Cathedral, bookended the national gathering.

"We are called daily to be one with God in spreading the kingdom and promoting that witness of Christ in our oneness," said Bishop William McGrattan of Peterborough in his homily in the cathedral.

The CWL's national spiritual adviser and one of several bishops at the convention, he encouraged the league to be "one in heart, one in voice, and one in mission, proclaiming God's kingdom."

Rev. Edwin Kulling, the pastor of St. Nicholas Parish in Langley and the spiritual adviser to the league in B.C. and Yukon, added that he's seen the women hard at work on the parish level.

"The women do such good work for the parishes," he said. "They are all involved in their parishes, especially on life issues and sometimes in serving and hospitality. They are very supportive of their priests and the mission of the church."

Next year's national convention will be held in Halifax.



# Blessed Serra's canonization triggers controversy

By Jean Ko Din  
The Catholic Register

Blessed Junipero Serra's motto was "always forward, never back." But as the date nears for his canonization by Pope Francis, Serra's life of faithful evangelization is being fiercely — and many say unfairly — questioned by detractors who insist on looking back into the life and times of the 18th-century missionary priest.

Serra will be canonized on Sept. 23 in Washington, D.C., during the pope's visit to New York, Washington and Philadelphia. Francis has called on Catholics to emulate Serra and "respond with the same generosity and courage to the call of God" to become evangelizers. But the call to emulate Serra as he becomes a saint is being dampened by controversy.

Since Serra's canonization was announced in January, many Native American groups have launched protests. They claim that honouring Serra celebrates violence and even death that was inflicted on indigenous people in Spanish settlements and at the California missions founded by Serra during the era of Spanish colonization.

Boyd Cothran, a professor of U.S. indigenous and cultural history at Toronto's York University, said he has been following the controversy since the canonization was announced. As a historian, he said it has been interesting to monitor the debate on both sides.

"It's really complicated," he said. "In a lot of ways, what does Serra represent? In their (Aboriginal) minds, Serra represents the totality of the colonial experience, so when they're criticizing Serra, they are criticizing coercive Christian colonization and massive deaths and loss of culture."

Cothran said it is true that California missions established by Serra contributed to suffering and cultural upheaval for many indigenous people. However, Cothran believes it is wrong to hold Serra solely accountable for what occurred. Indeed, many historians absolve him of supporting Spanish policies to exploit and assimilate the Aboriginal peoples.

Serra is often referred to as a founding father of the western United States. Starting in 1769, he opened the first nine mission settlements in what was then called New Spain. They stretched from San Diego to San Francisco and, in Serra's view, were primarily to introduce Christianity to local populations.

Missionary work was his life's calling. Born in Spain in 1713, Serra started out as a Franciscan friar on the Spanish island of Mallorca, where he taught theology at Lullian University in the village of Palma. Serra would read about missionaries in the New World but it wasn't until he turned 36 that his desire for missionary work was answered.

In 1749, he embarked to Veracruz, Mexico. From there, he walked 400 km to Mexico City. On the way, his leg became swollen and infected from mosquito bites. He also developed asthma. These ailments would stay with him for the rest of his life.

He received intensive mission-



CNS/Nancy Wiechec

**SERRA DEPICTED IN MURAL** — A mural by Frank A. Martinez greets people entering the Cathedral of Our Lady of the Angels in Los Angeles, Calif. The rendering depicts figures from early 18th-century California, including Blessed Junipero Serra (right) and native people building the missions and harvesting crops. The central figure at top is Mary.

ary training at Mexico City. For eight years, he worked to improve the living conditions of Aboriginal peoples, teaching them skills such as farming, crafts and trades. Then for nine years he served as administrator and travelled on foot to preach about the missions. Serra would follow these same methods when, at the relatively old age of 55, he was sent to establish missions in California.

In California he worked alongside the Spanish military in missions that served both the church and the Spanish crown. Wherever the Spanish military would establish a base, Serra and his fellow Franciscan missionaries would found a mission nearby.

In these missions, the Aboriginal peoples were invited to live as catechumens, learning the faith and eventually being baptized. There is debate on whether or not the Aboriginals understood and embraced Christianity or whether they merely went to the mission to be fed, clothed and to learn land management and farming skills. What is clear is that mission life could be demanding.

The Aboriginals were treated like wayward children who needed to learn European ways. Discipline was rigidly enforced and routine punishment for relatively minor indiscretions included whipping.

Serra was a product of his times and supported corporal punishment. But he fought endlessly with Spanish soldiers and governors over excessively cruel mistreatment of Aboriginals. Eventually he created a set rules of engagement for the Aboriginals that became a foundation of California's civil code.

"Serra did what he could to protect them and set up rules for how (Spanish soldiers) could interact with the Indians," said Mario Biscardi, board treasurer for Serra International. "You can imagine the great pains and difficulties he had in keeping the peace."

Biscardi said that Serra International has been working through its Serra clubs in the

United States and Canada to inform people about the life of their lay organization's patron. He said this event is an opportunity for the organization to teach oth-

ers why Serra is a holy man deserving of celebration.

"(Serra's) whole life is a second miracle," said Biscardi. "He left a very cushiony job as profes-

## Quebec bill faces growing opposition

By Deborah Gyapong

OTTAWA (CCN) — A Quebec bill that would give the province's human rights commission (HRC) expanded powers faces growing opposition from editorial pages and the Catholic Civil Rights League (CCRL).

CCRL executive director Christian Elia said he is deeply concerned by the bill, which is now the subject of public hearings. "There doesn't seem to be a place for this in a western democracy," he said. "It's rather disconcerting to say the least."

The CCRL has already been "highly critical" of human rights commissions, both federal and provincial, where individuals and groups have been used by people to shut down opinion they do not like, Elia said.

Elia said the new Quebec bill is "much worse," because it "gives the power to the state and other quasi-judicial bodies to initiate the process."

"It's one thing when one party uses human rights commissions the way they have been used," he said. "All of a sudden you have it amplified."

However, Anne Leahy, an adjunct professor at McGill University, said she sees the bill as "a political necessity, given the context right now." That context goes back the Bouchard-Taylor Commission hearings on "reasonable accommodation" and the "fears and misunderstandings" people expressed. Heated language continues on talk radio and in other venues, she said. "The debate is very divisive."

"Given that a bill is necessary, and I'm sorry it is, on the question

of protection against heinous language, most important for me is that Quebec sticks to accepted international law," she said. "The wording in the bill does this."

Leahy, who served as a career Canadian diplomat, including as Canadian Ambassador to the Holy See, said there is pressure coming from some Muslims in Quebec to have Bill 59 include "protection for Islam" and to "enshrine the concept" against defamation of religion.

"For years, Pakistan on behalf of many Islamic majority countries has tried to have approved the concept of 'defamation of religion,'" she said. "Canada and like-minded countries including the Holy See argue that it is individuals single or as a group who have 'human rights' and are therefore to be protected. This must be defended in Quebec."

She is satisfied the bill strikes the right balance in this area.

Bill 59, tabled in June, would allow the HRC to launch its own investigations into websites or individuals it deems guilty of inciting violence or hatred against identifiable groups. It would also follow up on complaints from individuals who are not part of the group in question and allow complainants to remain anonymous. It would give the HRC the power to shut down websites, or even Facebook accounts and other forms of expression, before an investigation is completed.

Marc Leblais, founder of the French-language website pointdebascule.ca, which reports on Canadian groups and leaders who are affiliated with radical Islamist organizations such as the Muslim Brotherhood, said the new bill

does not define "hate speech" or "inciting violence."

Just as Mark Steyn was cited in human rights complaints for quoting an imam based in Norway, Leblais said the law would make him and his website vulnerable for truthfully quoting what Islamists say.

"Can we continue to operate in Quebec if an anonymous complaint or even the human rights commission decides that what I have written when I have quoted somebody, offends somebody else," he said. The penalty could be tens of thousands of dollars, he said.

His site could be closed down even before a finding. "Even if I win, I lose," he said. "Every time people file complaints, it's the government taking on prosecution against me."

Leblais said Bill 59 and a companion Bill 62, which would ban religious face coverings for public servants and for those receiving public services, were meant to be a response to last year's terror attacks in Saint-Jean-Sur-Richelieu, Que., and in Ottawa.

Leahy said Bill 59 is actually designed to target the speech of radical Islamists, who preach violence whether online or in schools. "What's feared most is the radical speech, the double language of some Islamist leaders," she said. "That's what's aimed at in particular."

A number of newspaper columnists and editorials both inside Quebec and outside have criticized Bill 59, among them Toronto Sun's Tarek Fatah who said the bill risks silencing Muslims like himself "who have struggled all of our lives to expose the perils of Islamism."



# St. Boniface in partnership with First Nations

By Gabrielle Marion

ST. BONIFACE — “The reconciliation journey is one we’ve walked together,” says Archbishop Albert LeGatt of the church’s engagement in the reconciliation process with First Nations people.

LeGatt has personally taken the two-stage Returning to Spirit reconciliation process and has committed to sponsoring a non-Aboriginal workshop taking place on Sept. 3, 4, 11 and 12 at Université St. Boniface. The Archdiocese of St. Boni-

face has a long history of helping First Nations move forward. It has committed relationships in parishes and with the people of eight First Nations northern Manitoba-based communities, including Poplar River, Berens River, Bloodvein, Little Grand

Rapids, Pauingassi, Hollow Water, Manigotagan and Sagkeeng.

“Our journey has had its shadows and its lights. These workshops help us all to move forward, within ourselves and together,” says LeGatt.

“I remember there was a woman from Sagkeeng recounting the weight and hurt of the residential school experience. She said to me, ‘We need the church for our healing.’ It took my breath away. I said to her, ‘and the church so much needs you for our healing.’”

Seven members of the Archdiocese of St. Boniface will join the non-Aboriginal workshop including a priest, three sisters of an African order and three members of the pastoral centre staff. Students of Université St. Boniface will also be participating.

Interested members of the general public are encouraged to participate at a reasonable cost recovery fee.

Returning to Spirit is a non-profit organization headquartered in Headingley, Man., that designs and delivers workshops that address the intergenerational impacts of residential schools. Workshops help to restore spirit and individual power and shift the conversation from resentment and blame to hope and opportunity. They begin with intensive self-examination — a needed precursor to reconciliation with the perceived “other.” They provide practical daily tools that restore spirit and power within one’s self and all relationships, including communication with an open mind, letting go of the need to be right and the power of individual choice.

## Blumenfeld anniversary celebrated

By Kiply Lukan Yaworski

BLUMENFELD, Sask. — Hundreds of area residents, past and present, arrived at Blumenfeld, Sask., from across the Roman Catholic Diocese of Saskatoon and beyond June 28 to mark the 100th anniversary of historic Sts. Peter and Paul Church.

A homecoming for many, the annual pilgrimage under sunny prairie skies also brought together surrounding parish communities for a day of worship, celebration, fellowship and song.

Celebration of the history of the 100-year-old building included reflections on the contributions of settlers, and of the Oblate priests and Ursuline sisters who served them.

Mass was celebrated outdoors by Bishop Donald Bolen, local pastor Rev. Hoang Nguyen, and several visiting clergy.

Hymns included a song written for the occasion by Deacon Bob Williston. The day was also an opportunity for the community to bid farewell to Williston and his wife Joan, after the deacon’s retirement from the position of parish life director at parishes in Leader, Lancer and Prelate, and as pastoral associate at parishes in Fox Valley, Burstall, Richmond and Liebenthal.

Closed as an active parish in 1964, the Blumenfeld church has continued to serve as a gathering place for the region as the site of the annual pilgrimage to the shrine of Our Lady of the Sorrows that began during the Great De-

pression. A volunteer committee cares for the pilgrimage site, accepting donations for the upkeep of the church building, which was designated a heritage site in 1983.

The outdoor stone grotto was the location of the anniversary mass held the day before the feast of St. Peter and St. Paul, patrons of the historic church.

Reflecting on the life, mission and martyrdom of Peter and Paul, Bolen said that the paschal mystery of death and resurrection is also etched on every human life, in every time and place. “Through the Holy Spirit everyone is offered the possibility of sharing in the death and resurrection of Jesus in a way known only to God,” he said. “Not only Peter and Paul, but everyone.”

Over the past 100 years, death and resurrection have also been experienced in the life of Blumenfeld parish, he said.

“Death and resurrection have been happening in the midst of the struggles and joys here, amidst the celebrations of new birth, first communions and weddings, in the midst of seasons of abundance and harvests overflowing, but also in the midst of dust storms and discouragement, thistles and drought and dying,” he said.

“Somehow the God whose face we have seen in Jesus, in his dying and rising, has also been present and been made known to us all — and to those that have gone before us — in the life that has been lived here and in the life that continues to be lived here.”

Like the empty tomb, the

closed Blumenfeld church is a sign of contradiction that speaks strongly of life and the power of the resurrection, Bolen said. “This church tucked away off the highway but with its spires reaching high to the sky is a sign of something that is not closed and will not close, is not dead and will not die — a sign of life and goodness and blessing, a sign of mercy within mercy within mercy.”

## Offices dedicated to Adèle de Murinais

By Paula Fournier

PRINCE ALBERT — On June 25, the counselling services office of Catholic Family Services (CFS) in Prince Albert was renamed in honour of the founder of the Sisters of Our Lady of the Cross, Adèle de Murinais.

At the dedication celebration, executive director Louise Zurowski explained the history of the friendship with the sisters.

During the summer of 2014, the office air conditioner ceased functioning, making office life unbearable in the heat. Repairs were no longer sufficient; major decisions needed to be made.

A board meeting was called and a decision was made to replace the unit. After much discussion, treasurer Sister Michelle Blanchette, PM, approached longtime friends, the Sisters of Our Lady of the Cross, who graciously provided the funding for the purchase. The religious order



Fournier

**COOLING DOWN** — Sister Alice LeClaire, Sister Therese LeClaire, Sister Marie Raiwet and Louise Zurowski (from left) hold a cheque made out to Catholic Family Services (CFS) of Prince Albert from the Sisters of Our Lady of the Cross. The money is being used to replace the aging air conditioning unit at CFS and to underwrite future costs of heating and cooling the building.

pledged to cover all costs associated with the heating and cooling systems.

Blanchette described Adèle de Murinais as someone who had a love of children and concern for the poor. She saw health care and education as a means to help the poor. Together with the parish priest, they organized an association for their charity work, the Daughters of St. Vincent de Paul, later known as the Sisters of Our Lady of the Cross.

As the foundation grew, the Sisters of Our Lady of the Cross opened five convents and opened a second-hand store.

In 1944, the sisters travelled to the Prince Albert diocese to begin a house for the elderly in Marcelin. Bishop Leo Blais asked them to build in Prince Albert. The residence exists today as Mont St. Joseph Care Home.

Sister Alice LeClaire, Sister Therese LeClaire and Sister Marie Raiwet presented a cheque to Catholic Family Services in the amount of \$500,000.

Upon being asked how a lay woman could found a religious order, LeClaire explained that de Murinais did what she felt she needed to do.

“She was a very religious woman. She would be glad we are giving our money to this organization; it would make her happy.”

Bishop Albert Thévenot, M.

Afr., said that God is always present when extending our hands to those in need.

“As a sign of our gratitude, we are renaming our offices after the Sisters of the Lady of the Cross foundress, Adèle de Murinais. It has provided our agency with a solid home.”

## Euthanasia not good medicine

Continued from page 3

healing profession is all about.”

“We have to show it is simply not good medicine to kill a patient,” she said. “Instead of saying, ‘I do not refer for euthanasia because my conscience tells me not to,’ a pro-life physician should declare, ‘I do not refer for euthanasia because it is not good medicine. I do not refer for euthanasia because it goes against the nature of the healing profession. I do not refer for euthanasia because as a physician I am called to do no harm and I would be violating that command.’”

“Let’s hope that physicians whose respectful vision of the person and of life is based on religious grounds will have the strength and audacity to stay coherent with their deepest values and refuse to refer any patient for euthanasia,” said Boulva.

## Jubilarians celebrate in Winnipeg

WINNIPEG — On Aug. 23 at sung vespers in the chapel at St.

Benedict’s Monastery in Winnipeg, Sisters Mary Coswin and Dorothy



**JUBILARIANS** — Celebrating 50 years of monastic profession at St. Benedict’s Monastery in Winnipeg Aug. 23 were Sisters Mary Coswin, OSB (left) and Dorothy Levandosky, OSB (right) with prioress, Sister Virginia Evard, OSB.

Levandovsky renewed the monastic profession they made 50 years ago. Witnessing the renewal were 100 sisters, relatives, Benedictine oblates and longtime friends of the two jubilarians who filled the chapel with song and chant.

The monastic commitment that Benedictines make is a promise of stability in the monastery of their profession, fidelity (previously named “con-

version”) to the monastic way of life, and obedience according to the Rule of St. Benedict. This countercultural stance commits one to be rooted in a people who help shape one, to be open to a common way of life that inevitably calls for interior change and to listen with an open heart to God’s voice, wherever it is heard. The fruit of this commitment is meant to be a life of love and service.

Levandovsky has ministered as a teacher for over 40 years in Catholic schools in Winnipeg and separate schools in Calgary. She is a talented musician and calligrapher.

Coswin has been an adult educator and spiritual director for 34 years, spending the last 20 years at St. Benedict’s Retreat and Conference Centre. Under her leadership, signature programs were initiated — HeartSong, for persons living with HIV/AIDS and their caregivers, and its fundraiser concert, Cantate, as well as Shekinah, the formation/training program for new spiritual directors which she directs.



# Rock the Mount held despite weather

By Kiply Lukan Yaworski

MOUNT CARMEL, Sask. — Although Rock the Mount ended early this year because of inclement weather, the day still included prayer, the sacrament of reconciliation, an allegorical drama about the search for God, musical performances, inspirational talks, and mass with Bishop Donald Bolen.

Rain didn't dampen the spirits of participants or stop the core offerings of the annual celebration of Catholic faith held at the Mount Carmel Shrine west of Humboldt on Aug. 15, the Feast of the Assumption of the Blessed Virgin Mary.

"Despite the rain, it was a beautiful day," said organizing committee chair Emily Hill. "We got the rosary in right off the start, as well as the penitential service. Then it poured over the lunch hour. . . . (Later) the sun came out long enough for us to fit in some music, drama, and a talk."

A drama entitled The Keeper of the Keys, written by Jenna Hill especially for Rock the Mount, was staged in the afternoon, with young actors moving from set to set around the hill, with the action narrated by a team of voice actors. The allegorical tale described the quest of Tippin Alderbranch (played by Kirk Duffley) and Thistlewitt Greenbow (played by Toryn Simoneau) to find help and salvation for the enslaved people of the land of Hym'nau.

Rain and wind hit the hill again just as mass began. "I loved how Bishop Don left the shelter of the chapel to give his homily in the

rain, standing in solidarity with us," said Emily Hill, adding that she was also moved by "the joy that was on everyone there, despite the conditions."

Catholic singer-songwriter Mark Mallett and his wife Lea were the musical guests at this year's Rock the Mount. Guest speaker was Rev. Denis Phaneuf, a priest in the Roman Catholic Diocese of Saskatoon who recently celebrated his 50th anniversary of ordination.

Phaneuf described discovering God in a real and intimate way after serving as a priest for several years, when participants at a prayer meeting prayed over him.

He shared examples of God's providential care in his own life, such as concrete answers to prayer received when he helped operate a house of healing for alcoholics. At times, when low on food or money, the group would turn to the Lord in prayer, and donations of food would arrive, or a much-needed cheque would come in the mail, Phaneuf described.

"It was wonderful to see how God works providentially," he said. "I invite you to think about how God works providentially in your life, how he cares for you, how he is the keeper of your lives, and how he loves you. 'For God so loved the world that he gave us his only begotten son, so that all those who believe in him will have eternal life (John 3:16)' — that's how far God went."

God wants us to give and not just to receive, Phaneuf emphasized. "I was thinking about how important it is to go to mass, how important it is to be part of the church community. The reason for

## Local statement exceptional

Continued from page 3

speak about how Catholics view Evangelicals in Latin America.

"We are going to have the panel discussion moderated by two people from our local Saskatoon Evangelical-Catholic Dialogue," Bolen added, part of interaction between the international consultation and the local dialogue group in Saskatoon. "The international consultation did take the time to read and reflect on the Saskatoon dialogue's statement of faith, so there has been some mutual back and forth between these two dialogues," said Bolen. "The evangelical co-chair of the international consultation thought that our local statement of faith was exceptional."

Another public event Aug. 30 at Circle Drive Alliance Church featured a lecture by international consultation member Rev. Joel Elowsky, a member of the Lutheran Church Missouri Synod and a professor of historical theology at Concordia Seminary in St. Louis. He spoke about the early Church Fathers from an Evangelical perspective.

"This used to be a field that Evangelicals stayed away from," said Bolen. "Dr. Joel Elowsky is the co-editor of a magnificent series called Ancient Christian

Writers, a compendium of 29 volumes that goes through all the writings of the early Church Fathers according to their scriptural texts. For a team of Evangelicals to do that work is a tremendous contribution to the ecumenical movement and to biblical studies."

As for the impact of this international Evangelical-Catholic consultation, Bolen says, "We are witnessing to the Christian community, and to the world around us, that Evangelicals and Catholics talk to each other: talk on deep matters of faith with respect for each other."

Bolen also expressed hope that the document being prepared by the international consultation group will also be of importance worldwide to the relationship between Evangelicals and Catholics. In addition to identifying what is held in common and outlining differences, the document will offer practical suggestions for what can be done together in terms of prayer, mission and service.

"We believe that we have made important progress. We have identified aspects of common faith, we have identified where we differ, and in approaching those differences we have come to some new understandings about our differences, and we are closer than we were."



Yaworski

**ROCK THE MOUNT —** Rain and wind during Rock the Mount prompted organizers to end the event earlier than planned, concluding the day with afternoon mass, rather than continuing into the evening.

that is not so much to get, but to give . . . to give your life, to give your presence, to give your words of encouragement, to give your smile, just to give of yourself to other people."

## Hungarian students experience Canada

By Frank Flegel

REGINA — A unique scholarship administered jointly by University of Regina federated colleges Campion and Luther gives Grade 11 students from Hungarian Catholic and Lutheran schools an opportunity to spend a summer experiencing Canadian culture.

The scholarship was established in 2001 by Anna Kovacs in honour of her late husband Martin, a U of R professor who died in 2000. Anna died in 2014 and left a \$1-million endowment for the Martin Kovacs Scholarship Fund, ensuring the future of the scholarship, said Dr. Bryan Hillis, president of Luther and Dr. John Meehan, SJ, president of Campion in a joint release.

Since 2001, 54 Grade 11 students from Hungary have benefited from the scholarship, including four who attended this year: two from Fasori Lutheran School and two from Piarist Catholic School. The four, Marton Bajor and Milalovits Mark from Piarist School, and Rita Horvath and Lorent Gabor from Fasori arrived in Regina June 29 and witnessed and took part in Canada Day celebrations.

"It was a good start for us," said Bajor. He was surprised at the few numbers of pedestrians. "It's all about cars. In Hungary people walk and enjoy the parks."

Besides classes on local history, including First Nations and the Treaties, they toured various sites and museums in Regina and visited Echo Lake, one of the Calling Lakes in the Qu'Appelle Valley where they learned more about First Nations.

They also attended the Queen City Exhibition, which was a favourite of all four. Horvath found the city's short history the most interesting. "It is so different from Hungary."

Gabor also noted the differences with Hungary but was pleased at the opportunity to improve his English. Mark was surprised and pleased at how friendly were the people they met. "We went to a store and the people approached us like we were longtime friends and I thought, 'Wow, this is so nice.' It was such a positive thing."

Bajor said he would like to

have had more opportunities to really get to know more people. "People were friendly and kind and we talked about the weather and food but I would have liked to learn more about them," he said.



Flegel

**HUNGARIAN STUDENTS —** From the left: Marton Bajor, Rita Horvath, Lorant Gabor, and Mihalovits Mark.

## St. Theresa Parish celebrates annual pilgrimage

By Mary Nagy

WAKAW, Sask. — This year's pilgrimage saw new pilgrims of many ethnic and cultural backgrounds. Despite the misty, rainy weather, the St. Theresa annual pilgrimage in Wakaw June 14 was considered a success. Each year brings its own graces and blessings.

After registration, a Way of the Cross outdoor procession took place, followed by the recitation of the rosary.

Bishop Albert Thévenot, M. Afr., spoke about parental roles, family life, the practice of active prayer commitment, open lines of communication, forgiveness, and the sacrament of reconciliation.

Pilgrims had an opportunity for reconciliation, while others continued their own private devotions. Many enjoyed walking the church grounds and stopped for private prayers at the newly restored painted cross and new altar. A recently installed outdoor sound system allowed hymns to fill the air.

A buffet luncheon was enjoyed in the downstairs church hall. After the meal, some enjoyed fellowship while others browsed through the revamped religious article store. New features included local crafts and artwork.

More pilgrims from outlying

parishes arrived in time to participate in the eucharistic celebration with the bishop, parish priest Rev. Phong Tran and visiting priest Rev. Phinh Do. Fourth-degree Knights of Columbus from Cudworth stood honour guard while MC Danny Thibault welcomed all.

Local parishioner Adeline Kohle donated a multitude of red roses for the procession, saying that the offering was in gratitude to St. Theresa for her example to the world.

"We don't always have to do great things," she said; "even small things become great when our hearts are in the right place and with God."

Participants in the procession included young pilgrims of Saskatoon from the Vietnamese community.

At the end of mass, those gathered lined up to receive healing prayers and blessings. A short benediction followed with the exposition of the Blessed Sacrament. Thévenot concluded with a prayer and blessing.

Thibault thanked all pilgrims and participants who made the day special. Everyone was invited to partake of the refreshments.

The feast day of St. Theresa will take place at the parish in Wakaw on Oct. 1.



# A guide to when music makes the movies

## Screenings & Meanings

Gerald Schmitz

Music has gone together with motion pictures since the beginning. Before the sound era there was live accompaniment. In its heyday Hollywood produced memorable musicals. And great musical scores often go together with great classic films — think of *Casablanca*, *Chariots of Fire*, 2001: *A Space Odyssey*, *The Mission*. Then there are movies about music and musicians. It’s a genre that’s more popular than ever. Even Meryl Streep is in on the act in Jonathan Demme’s *Ricki and the Flash*, believably playing an aging rock diva in a Los Angeles bar band (that includes real-life rocker Rick Springfield) who uses music to overcome deep estrangement from her children, including an unhappy daughter played by her real-life daughter Mamie Gummer.

This year I have already reviewed several excellent music documentaries — Seymour: An Introduction, Ethan Hawke’s tribute to the celebrated New York pianist, and the Tribeca selection *Song of Lahore* about Pakistani musicians reviving traditional music while bringing it to a world stage. The 40th Toronto Film Festival starting Sept. 10 will feature a number of new music-themed docs: *Amazing Grace* on Aretha Franklin; *Born to be Blue* on Chet Baker; *Janis: Little Girl Blue* on Janis Joplin; *The Reflektor Tapes* on Arcade Fire; *Miss Sharon Jones!* by veteran Barbara Kopple; *I Saw the Light*, a biopic on country singer Hank Williams; and two from Morgan Neville, *Keith Richards: Under the Influence* and *The Music of Strangers: Yo-Yo Ma and the Silk Road Ensemble*.

Here are some more recent and current releases centred on stories of music:

**Amy (U.K./U.S. 2015)**  
There’s a reason Asif Kapadia’s candid study of the tragic life of British chanteuse Amy Winehouse has been hailed as a masterpiece. It delves deep into her troubled fami-

ly life and the dysfunctions surrounding her meteoric rise to worldwide fame. The singer with the remarkable soulful voice, who died of alcohol poisoning in 2011 at the fateful age of 27, endured a roller-coaster of binges and rehabs before succumbing to her demons. Kapadia delivers an intimate portrait that captures the stirring high notes of her career as well as its fatal descent.

**Straight Out of Compton (U.S. 2015)**

An August box-office hit, this lengthy biopic profiles the insurgent rise of Los Angeles-based rappers N.W.A. (*Niggaz With Attitude*) into the edgy hip-hop scene with a 1988 album from which the movie takes its title. Be warned that the “gangsta rap” emerging from the ghetto’s mean streets is aggressively profane and violent (loaded with slurs and f-bombs) not to mention frequently misogynist. This is not for delicate ears. At the same time it represents an angry challenge by black young men to a racist status quo of state and particularly police power which continues to afflict the American body politic even with an African-American president almost seven years in office.

**Mr. Dynamite (U.S. 2014)**

Prolific documentarian Alex Gibney (also a producer on *Janis: Little Girl Blue*) helms this rousing life story of the legendary blues/soul singer James Brown, the founder of “funk” and a musical icon to black Americans during the civil rights era. His high-energy performances were famous — hence the nickname “Mr. Dynamite” — and influenced many others, notably Mick Jagger, a producer on the film. Brown’s career and personal life were also famously troubled and his endorsement of Richard Nixon for president in 1972 alienated many. The movie, which has been broadcast on HBO, provides a more complete picture of the man and his music than the 2014 biopic *Get On Up*.



Denise Schmitz

**LOVE FOR MUSIC** — Gerald Schmitz (age two) and his sister Yvonne loved music from an early age. Their mother captures them sitting at the piano in 1954. This week Schmitz highlights films with musical themes.



**Glen Campbell: I’ll Be Me (U.S. 2014)**

Director James Keach’s award-winning screen biography is a truly moving portrait of the virtuoso guitarist and great country music singer who was the first to cross over to the top of the pop charts. Diagnosed with Alzheimer’s in 2011, he and his supportive family refuse to give in to the ravages of the disease. In addition to career milestones the film shows emotion-filled highlights from his farewell tour across America that grew to a remarkable 151 performances. Bravo.

**The Wrecking Crew (U.S. 2015)**

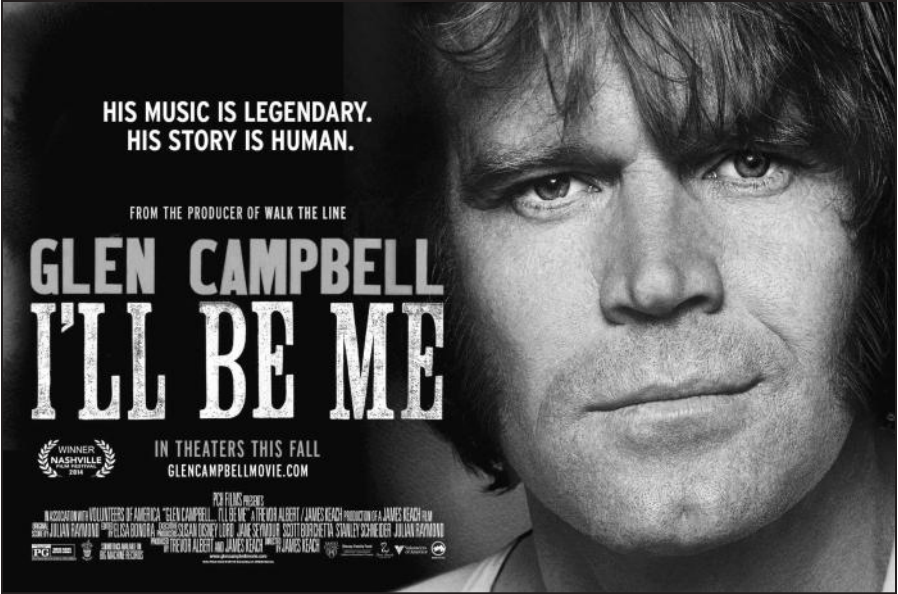
Like Morgan Neville’s Oscar-nominated *20 Feet from Stardom*, Denny Tedesco’s documentary is a welcome homage to top-notch music artists who mostly stayed in the shadows while backing up many famous stars. Receiving overdue recognition are a tight-knit group of Los Angeles recording session musicians, including the director’s own father guitarist Tommy Tedesco, whose inspired sounds became the beat, sometimes uncredited, to many of the biggest hits of the ‘60s and ‘70s from *The Beach Boys* and *Sonny and Cher* to *Simon and Garfunkel*. Combining vintage footage with a contemporary look back, the movie (<http://www.wreckingcrewfilm.com/>) shines a spotlight on a remarkable era in popular music history.

**Keep On Keepin’ On (U.S. 2014)**

Australian Alan Hicks was named best new documentary director at the 2014 Tribeca Film Festival, where the film also took the audience award, for this compelling story of the extraordinary relationship that has developed between the great 90-something jazz trumpeter Clark Terry and a promising young jazz pianist Justin Kauflin, blind since adolescence, whom he encourages en route to a major international jazz competition. Terry is also losing his sight but the connection goes deeper than overcoming physical disabilities. Hicks is himself a musician, a drummer who has toured with Terry’s jazz ensemble. He shows an equally tuned-in appreciation for the inspiring human stories behind the musical achievements.

**What Happened, Miss Simone? (U.S. 2015)**

In this Netflix production which premiered at Sundance in January, director Liz Garbus examines the rise and fall of jazz singer Nina Simone who became known as the “High Priestess of Soul” before fading into obscurity. Born Eunice Waymon into racial poverty in North Carolina, as a young girl she dreamed of becoming a concert pianist. Instead after paying her dues in bars she embarked on a stellar career as a pop artist. Garbus doesn’t gloss over the dark sides that included a stormy family life and affliction



glencampbellmovie.com

**PORTRAIT OF A MUSICAL MASTER** — In 2011, music legend Glen Campbell set out on an unprecedented tour across America. It went for 151 spectacular sold-out shows over a year and a half. What made this tour extraordinary was that Campbell had recently been diagnosed with Alzheimer’s disease. This documentary is also a rallying cry for the fight to find a cure for Alzheimer’s.

with bipolar disorder. A firebrand of the civil rights movement, controversies swirled about Simone whose rejection of American society led her to leave the country for Europe where she died in 2003.

**Landfill Harmonic (U.S./Paraguay/Norway/Brazil 2015)**

Winner of an audience award at Austin’s South by Southwest festival in March, this documentary by Brad Allgood and Graham Townsley follows the remarkable story of Paraguay’s “Recycled Orchestra of Cateura” composed of the children of trash pickers from a large landfill who fashion instruments out of items retrieved from it. Even more astonishing is the orchestra’s international success that includes a performance with its members’ favourite heavy metal band Megadeth. Find out more at: <http://www.landfillharmonic-movie.com/>. Seeing and hearing is believing. (The Canadian premiere is Sept. 26 at Ottawa’s One World Film Festival.)

**Beats of the Antonov (Sudan/South Africa 2014)**

Winner of the documentary People’s Choice Award at the 2014 Toronto Film Festival, writer-director Hajooj Kuka shows the power of music even in the midst of bitter civil war. In South Sudan, as the Khartoum regime’s Russian-made Antonov bombers strafe their land, the people of the Nuba mountains use traditional music and dance as a force of resistance and resilience.

**Sweet Micky for President (U.S./Haiti/Canada 2015)**

Winner of the grand jury prize at January’s Slamdance festival, Ben Patterson’s film (<http://www.sweetmickyforpresident.com/>) goes behind the scenes to explore the phenomenon of music star Pras Michel Martelly’s improbable 2010 - 2011 campaign for the Haitian presidency in the wake of the despair and deep cynicism about government elites arising from the 2010 earthquake and corruption scandals. It was a turbulent period in which Martelly (affectionately known as “Sweet Micky”) got embroiled in rivalry with fellow music sensation Wyclef Jean. Martelly won out and has been president since 2011 until

new elections this year, though not without some sour notes.

**Love & Mercy (U.S. 2014)**

A dramatized biopic of Brian Wilson, the creative genius behind *The Beach Boys*, director Bill Pohlad uses two actors to portray the hugely talented and troubled Wilson. Paul Dano is the obsessive young man with an abusive father he cannot please. John Cusack plays his confused depressed older self, taken advantage of by a domineering psychotherapist Dr. Eugene Landy (Paul Giamatti) until rescued by Melinda Ledbetter (Elizabeth Banks), a woman he loves and marries. The dual roles didn’t quite work for me but it’s an engrossing story.

**Boychoir (U.S. 2014)**

Another Quebec director, François Girard (*The Red Violin*), goes Hollywood with this fictional tale starring veteran Dustin Hoffman as Carvelle, master of the American Boychoir School (which actually exists in Princeton) and newcomer Garrett Wareing as Stet, a motherless 11-year-old Texas boy with absent father issues. Stet spells trouble but his angelic soprano voice is noticed by a teacher and the wealthy dad gets his aggrieved son into the prestigious boarding school, setting up a contest of wills between the imperious taskmaster and disciplinarian Carvelle and the uber-talented Stet that reaches a high note with a triumphant musical performance followed by more melodramatics. It’s all laid on rather thick but the boy sure can sing.

**La Passion d’Augustine (Canada 2015)**

Léa Pool’s latest feature is a beautiful if bittersweet story of a small Ursuline convent in rural Quebec whose youthful mother superior, Mother Augustine (a radiant Céline Bonnier), is an expert pianist devoted to the teaching of music to students from all social classes. One in particular, her own niece, shows prodigious talent. But the times are a’changing as the Quiet Revolution ushers in a public school system and the stern unsympathetic head of the order in Montreal decides to close the convent school. Mother Augustine’s passion faces a challenge to her religious life as well as her music.



# Slim volume offers depth in history of Jesuits

With the 2013 election of history's first Jesuit pope, interest mounted exponentially in the now-worldwide Society of Jesus that St. Ignatius Loyola, with nine friends, founded in the 16th century.

What Pope Francis' election means for the Jesuits "remains to be seen," writes Jesuit Father John W. O'Malley. But he points out in *The Jesuits* that "having a Jesuit as pope" represents "an eventuality that through the centuries seemed almost unthinkable."

about 20 years ago, he notes, did historians begin "approaching the Jesuits in a more even-handed way, asking the simple and neutral question, 'What were they like?'"

O'Malley's book does "little more than glide over the surface of a long and complex history," he informs readers. True, its pages move along rapidly from one stage in this history to another. What amazes me, though, is how much this little book accomplishes.

Readers unfamiliar with the

A fascinating, brief section of this book recalls the surprising role in the Jesuits' ultimate survival of Russia's Catherine the Great, who refused to implement Pope Clement XIV's suppression decree. O'Malley writes, "She appreciated the contribution the Jesuits made to cultural life, and, imperious person that she was, she saw no reason to implement in her empire a decree from a foreign government."

While this book draws into sharp focus the distressing moments of Jesuit history, it is noteworthy too for its discussion of the Jesuits' unique contributions to the church's life, particularly through their missionary focus, highlighted for many by the Asian ministry of St. Francis Xavier, and by their establishment of schools in so many nations.

By committing the Society of Jesus "to formal schooling as its primary ministry," St. Ignatius and his closest advisers "took a momentous step." Within about a decade of their founding "the Jesuits began to operate schools for lay students, something no religious order had ever done before in a systemic way," says O'Malley.

Through their schools the Jesuits would be "drawn into aspects of secular culture in ways and to a degree unprecedented for a religious order." This meant ultimately that Jesuits would serve the church and society "as poets, astronomers, architects, anthro-

pologists, theatrical entrepreneurs and much more."

O'Malley is a theologian at Georgetown University in Washington. He is the well-known author of books and articles devoted not only to Jesuit history but to the Second Vatican Council and other topics.

Twenty-five years from now the Jesuits will celebrate the 500th anniversary of their founding. What might change between now and then?

Today the order faces a priestly vocations decline in the West, while the number of men entering the order "in other parts of the world, though sometimes relatively small, has grown or remained stable." O'Malley adds, "The areas of growth have been Africa and Asia, most especially India."

The order also now is reaping the rewards of an "intense study of Jesuit sources," he explains. This effort reveals, for example, that St. Ignatius was "a farsighted leader, a man altogether different

from the prevailing stereotype of him as a martinet enforcer of military discipline in the army of Jesuit crusaders."

O'Malley believes that the

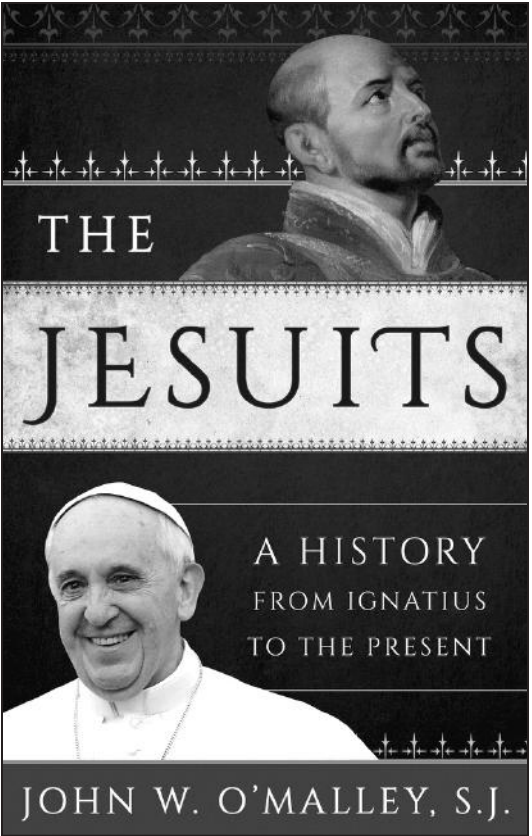
**THE JESUITS: A History From Ignatius to the Present** by Rev. John W. O'Malley, SJ, A Sheed and Ward book published by Rowman and Littlefield (Lanham, Maryland, 2014). 129 pp., \$22. Reviewed by David Gibson, Catholic News Service.

The reasons it virtually was unthinkable are, from one perspective, what O'Malley's brief, easy-to-read history of the Jesuits is about. Over the course of time, "myths and misunderstandings about the Jesuits" entered so deeply into the public mind that "they seem impossible to eradicate," he observes.

Histories of the Society of Jesus written over the centuries often reflected a certain "bifurcation." Either the "Jesuits were saints" or they "were devils," according to O'Malley. Only

Jesuits' often turbulent history — especially from the time of its 1773 suppression under Pope Clement XIV to its 1814 restoration under Pope Pius VII — will feel well served by O'Malley. He terms the suppression a "tragedy," not only for the Jesuits but "for the church at large."

The Society of Jesus had become the church's "single greatest intellectual asset." But suppression meant its "libraries were dispersed." Moreover, a "network of more than 700 schools closed or passed into secular hands." At that time, O'Malley writes, "the Jesuits were as a body the most broadly learned clergy in the church, no matter what may have been the limitations of their intellectual culture." Thus, suppression constituted a loss.



Society of Jesus is "evolving in new ways in a world that seems to be evolving even faster." So the order's challenge, "as always," will be "to retain its identity while at the same time exploiting its tradition of adaptation to persons, places and circumstances."

*Gibson was the founding editor of Origins, Catholic News Service's documentary service. He retired in 2007 after holding that post for 36 years.*

# Called To Serve

1860 2015

You are invited to the Unveiling and Blessing of "Called to Serve" – a monument that will recognize the contributions of Catholic Sisters to education, health care and social services in Saskatchewan since 1860.

Join Premier Brad Wall, the Apostolic Nuncio to Canada Most Rev. Luigi Bonazzi, the Catholic Bishops of Saskatchewan, and many other dignitaries, donors and guests as we honour the legacy of 5,500 Catholic Sisters who were called to serve and who contributed so much to the growth and development of our province.

**OCT. 1  
2015**

**1:30 pm** - Unveiling and Blessing of Monument at Wascana Park, Regina, SK

**3:00 pm** - Mass at Holy Rosary Cathedral, Regina, SK

For park map or event details, visit [www.calledtoserve.ca](http://www.calledtoserve.ca) or contact **Sandra Kary** at **306-655-5332**



Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. Bernadette has included in her list the newly published hymn for the Holy Year of Mercy, *Misericordes Sicut Pater!* (“Be merciful as your Father in heaven is merciful”). With its Latin refrain composed in the style of the music of Taizé, and verses in the style of the chant of Joseph Gelineau that can work in any language, it is simple enough to be sung by a small community with limited resources. A wonderful four-part setting allows communities that enjoy more resources to sing a more elaborate setting. You can download all these resources at <http://www.iubilaeum-miseri cordiae.va/content/gdm/it/giubileo/inno.html>. Scroll down to the very bottom of the page. To listen to the MP3, click on *Scarica il file mp3 dell’Inno ufficiale del Giubileo della Misericordia*; for the guitar version click on *Scarica lo spartito in multilingua (Italiano - Inglese - Francese) - con accordi per chitarra*; for the English version (organ/keyboard, four-parts) *Scarica lo spartito in Inglese*; for the lovely ending you hear on the recording, go to *Coda Polifonica*.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2015	Glory and Praise (Green, 1997)	Gather
October 4, 2015 Twenty-seventh Sunday in OT	Opening hymn	560 God Is Love! The Heavens Are Telling  625 Love Divine, all Loves Excelling  587 Gather Us In  CIS: 6.12 Gather Your People	424 Canticle of the Sun  478 Love Divine	640 Love Divine, All Loves Excelling  667 God Beyond All Names	633 For the Beauty of the Earth  641 Love Divine, All Loves Excelling
	Preparation of Gifts	629 When Love Is Found Hymn for the Holy Year of Mercy <i>Misericordes Sicut Pater!</i> (see notes above)  CIS: 6.22 Loving and Forgiving	498 Dwelling Place  524 ‘Tis the Gift to Be Simple	273 O Blessed Are Those  647 God is Love	699 God is Love  966 When Love is Found  698 Love Endures All Things
	Communion	631 Where There Is Love  473 God Is Love  CIS: 6.6 One Bread, One Body	348 One Bread, One Body  482 Ubi Caritas	516 Seed, Scattered and Sown  645 Love One Another	946 Let Us Be Bread  924 Song of the Body of Christ
	Closing	512 God Created Earth and Heaven  521 Now Let Us From This Table Rise  425 All You Who Seek a Comfort Sure  CIS: 6.32 God Our Author and Creator	489 God is Love  643 God Whose Glory Reigns Eternal	704 For the Beauty of the Earth  677 We Praise You (vs. 6, 7)	635 Let All Things Now Living
October 11, 2015 Twenty-eighth Sunday in OT (Thanksgiving Weekend)	Opening hymn	522 Blest Are They  532 For the Fruit of All Creation  6.39 The Summons	635 This Is My Song  411 Jesu, the Very Thought of You	668 I Sing the Mighty Power of God  351 Seek the Lord	638 We Gather Together  848 Gather Us In
	Preparation of Gifts	442 Praise to You, O Christ, Our Savior  444 Lord, We Hear Your Word with Gladness  CIS: 63.5 O Christ, You Speak the Names of God	601 Your Words are Spirit and Life  331 As Grains of Wheat	618 All that we have  349 Change our Hearts  608 Seek Ye First	813 God, Whose Purpose is to Kindle  790 The Summons  788 Come and Journey with a Saviour
	Communion	610 Taste And See  612 Drink In the Richness of God  CIS: 6.1 Bread for the World	303 Gather the People  327 To Be Your Bread	593 Center of My Life  553 Come with Me into the Fields	915 Taste and See (English words)  930 Taste and See
	Closing	535 Now Thank We All Our God  534 Let All Things Now Living  CIS: 6.23 Holy Is Your Name	200 Now Thank We All our God  385 Sent Forth By God’s Blessing	613 O God, Our Help in Ages Past  727 This Day God Gives Me	636 Now Thank We All Our God  592 We Are the Light of the World

Ronzio is the director of the Liturgy Office for the Diocese of Hamilton. She holds an MA in liturgical studies from St. John’s University in Collegeville, MN.

Reid is the director of music for St. Basil’s Parish in Ottawa. She has an undergraduate degree in music (Western) and a masters degree in liturgy from Notre Dame. Currently she is a member of the CCCB national commission for liturgy and the sacraments (NCLS) and the vice-chair of the Ontario Liturgical Conference.

Gasslein holds a licence in sacred theology with specialization in pastoral catechetics from the Institut catholique de Paris. For the past 40 years she has been engaged in various liturgical and catechetical ministries, leading workshops around the country and is editor of *Worship*, a journal published by Liturgical Press. She and her husband live in Edmonton.

Koester is a member of the National Council for Liturgical Music, a group that advises the CCCB. She earned a bachelor of education with music major at the University of Alberta, and has a graduate diploma in religious education at Newman Theological College. She has been actively involved in parish music ministry for over 30 years as a singer, choir director and occasional trumpeter at her parish, St. Joseph’s Basilica, and in the Archdiocese of Edmonton.



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2015	Glory and Praise (Green, 1997)	Gather
October 18, 2015 Twenty-ninth Sunday in OT	Opening hymn	377 The Lord Is Now Exalted (Tune: # 62)  405 Sing of One Who Walks Beside Us  475 God, Whose Glory Reigns Eternal  CIS: 6.16 Glory in the Cross	315 Let Us Go to the Altar  408 Christ Before Us	424 At the Name of Jesus  361 Jesu, Jesu  444 Lift High the Cross	850 All Are Welcome  964 The Master Came to Bring Good News
	Preparation of Gifts	630 Lord, Make Us Servants of Your Peace  CIS: 6.22 Loving and Forgiving	663 Give Me Ears To Listen  397 These Alone Are Enough	196 Lord, Let Your Mercy Be On Us  593 Center of My Life	765 The Church of Christ  916 I Receive the Living God
	Communion	599 No Greater Love  611 Take and Eat  Hymn for the Holy Year of Mercy <i>Misericordes Sicut Pater!</i> (see notes above)  CIS: 6.8 Take and Eat (CIS includes all the verses)  6.3 The Hands of the Lord Feeds Us	323 Our Blessing Cup  359 Bread for the World	498 Bread for the World  525 Gift of Finest Wheat	931 Come to the Banquet  935 Draw Near
	Closing	435 Lift High the Cross  6.16 Glory in the Cross (Easter verses, esp. 1&2)	381 Tell the Good News  375 Lord, You Give the Great Commission	656 Christ, Be Our Light  557 Lord, Whose Love in Humble Service	769 Go Make of All, Disciples
October 25, 2015 Thirtieth Sunday in OT	Opening hymn	582 Praise the One Who Breaks the Darkness  CIS 6.21 Join in the Dance, esp v. 2 & 5	733 Rejoice the Lord is King  670 Turn to me	578 Anthem  656 Christ, Be Our Light  301 Save Us, O Lord	625 Praise the One Who Breaks the Darkness  848 Gather Us In
	Preparation of Gifts	363 Healer of Our Every Ill  6.26 All For Your Glory	515 Come, Follow Me  512 All That Is Hidden	271 The Lord Has Done Great Things  477 Holy Darkness  476 Remember Your Mercy, Lord	590 Christ Be Our Light  960 Healer of Our Every Ill
	Communion	599 No Greater Love  611 Take and Eat Hymn for the Holy Year of Mercy <i>Misericordes Sicut Pater!</i> (see notes above)  CIS: 6.8 Take And Eat	341 Ubi Caritas  517 Unless a Grain of Wheat	530 Table of Plenty  620 There is a Longing	932 One Bread, One Body
	Closing	406 Sing With All the Saints in Glory  CIS: 6.30 Table of the World	622 Sing With All the Saints in Glory  634 God of the Hungry	615 Amazing Grace  639 There's a Wideness in God's Mercy	592 We Are the Light of the World  680 We Walk By Faith
November 1, 2015 All Saints	Opening hymn	450 Around the Throne a Glorious Band  449 For All the Saints  CIS: 6.31 Christ, Be Our Light	732 Litany of the Saints  729 Ye Watchers and Ye Holy Ones	377 Litany of the Saints (Becker)  376 Litany of the Saints (Chant)  724 Sing with All the Saints in Glory	884 For All the Saints
	Preparation of Gifts	522 Blest Are They  CIS: 6.26 All For Your Glory	810 In the Presence of the Lord  449 We Will Rise Again	602 Be Not Afraid  717 Beatitudes	735 Blest Are They  699 God is Love
	Communion	602 Eat This Bread  CIS 6.6 One Love Released  6.5 Life-Giving Bread, Saving Cup	788 How Lovely Is Your Dwelling  640 Blest Are They	35 Blest Are They  710 I Have Loved You	937 Now in This Banquet  691 On Eagles' Wings  683 Be Not Afraid
	Closing	406 Sing With All the Saints in Glory  454 Now from the Heavens Descending  455 By all Your Saints Still Striving  CIS 6.33 God, We Praise You	730 How Firm a Foundation  554 All the Ends of the Earth	445 For All the Saints  715 Lead Me, Lord  657 We are the Light of the World	539 Sing With All the Saints in Glory  807 We Are Called  592 We Are the Light of the World



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2015	Glory and Praise (Green, 1997)	Gather
November 8, 2015 Thirty-second Sunday in OT	Opening hymn	427 At the Name of Jesus  687 Splendor and Honor  CIS 6.34 All For Your Glory	311 As We Gather  634 God of the Hungry	284 Praise the Lord, My Soul	839 As We Gather at Your Table
	Preparation of Gifts	522 Blest Are They	498 Dwelling Place  627 The Cry of the Poor	618 All That We Have  650 Prayer of St. Francis	47 The Cry of the Poor  653 There is a Longing
	Communion	606 My Shepherd Is the Lord  607 The Lord Is My Shepherd  CIS 6.5 Life-giving Bread, Saving Cup	336 In the Breaking of the Bread  470 Shepherd Me, O God	528 Bread for the World  508 In the Breaking of the Bread	946 Let Us Be Bread  926 Life-Giving Bread
	Closing	552 Great God, We Lift Our Hearts	585 Soon and Very Soon  377 The Spirit Sends Us Forth	685 Praise, My Soul, the King of Heaven  678 May We Praise You	685 How Can I Keep From Singing?  807 We Are Called
November 15, 2015 Thirty-third Sunday in OT	Opening hymn	357 Be With Me, Lord  545 Sing Out, Earth and Skies!	440 For the Healing of the nations  632 God of Day and God of Darkness	445 For All the Saints  596 Hold Me in Life	572 The King of Glory  414 The King Shall Come When Morning Dawns  562 Come Now, Almighty King
	Preparation of Gifts	319 Wait for the Lord	50 The King Shall Come  601 Your Words Are Spirit and Life	GP 723 Soon and Very Soon  593 Center of My Life	717 Shelter Me O God  590 Christ Be Our Light
	Communion	Hymn for the Holy Year of Mercy <i>Misericordes Sicut Pater!</i> (see notes above)  CIS 6.5 Life-giving Bread, Saving Cup	342 When We Eat This Bread  583 Worthy Is the Lamb	612 For You Are My God  170 Keep Me Safe, O God  307 The King Shall Come When Morning Dawns	931 Come to the Banquet  940 Gift of Finest Wheat
	Closing	361 Great God of Mercy	63 Let the King of Glory Come  584 In the Day of the Lord	640 Love Divine, All Loves Excelling  670 Sing a New Song  724 Sing with All the Saints in Glory  326 Let the Heavens be Glad	865 Soon and Very Soon
November 22, 2015 Christ the King	Opening hymn	427 At the Name of Jesus  435 Lift High the Cross  687 Though in the Form of God  CIS 6.21 Join in the dance, esp. vss. 1, 3, 5, 6	734 To Jesus Christ, our Sovereign King  743 Crown Him With Many Crowns	421 All Hail the Power of Jesus' Name  683 All the Ends of the Earth  424 At the Name of Jesus	571 Christ is the King  573 To Jesus Christ Our Sovereign King  568 Rejoice the Lord is King  881 Lift High the Cross
	Preparation of Gifts	380 Jesus, Remember Me  685 Splendor and Honor Hymn for the Holy Year of Mercy <i>Misericordes Sicut Pater!</i> (see notes above)	740 At The Name of Jesus  786 Lord, Ev'ry Nation	574 Out of Darkness  723 Soon and Very Soon	570 All Hail the Power of Jesus' Name  536 At the Lamb's High Feast We Sing  646 Keep in Mind  782 Only This I Want  642 What Wondrous Love is This?
	Communion	611 Take and Eat  CIS 6.5 Life-giving Bread, Saving Cup  6.8 Take and Eat	762 Psalm 29: The Lord Will Bless His People With Peace  733 Rejoice the Lord is King	528 Bread for the World  576 Take, Lord, Receive  513 Our Blessing Cup	945 I Am the Bread of Life  783 Unless a Grain of Wheat
	Closing	377 The Lord Is Now Exalted (tune: 62)  CIS 6.16 Glory in the Cross	75 Lift Up Your Heads, Ye Mighty Gates  735 Hail, Redeemer King Divine	420 Crown Him with Many Crowns  444 Lift High the Cross  422 To Jesus Christ, Our Sovereign King	Any of the suggestions for the opening song  520 This is the Feast of Victory



# Together as community we can transform the world



## Liturgy and Life

Michael Dougherty

“If Jesus were to walk through that door right now,” the stout white-haired priest proclaimed pointing dramatically at the door of our high school library, “and said, ‘Come follow me,’ would you?” Collectively, I am sure, we all held our breath for a moment or two and dare not look at the door as his call settled over us.

Fifty years ago this year Rev. John Brayley from Montreal came, by whatever quirk of faith, to my mid-western Jesuit school and spoke to only maybe three or four classes and mine was one of them. His talk, those few minutes in a library, now so long ago, I can clearly look back upon on as one of the key defining moments of my life.

Only a few of us stayed after his presentation to gather further information from him on his youth group, Project Christopher. From those few, a core group formed that would accept his challenge. The service ethic of my parish scout troop, the example of my mother’s community service and the practical outreach of the sodality group I belonged to at Rockhurst High were among the factors

*For many years, writer, educator and outdoor enthusiast Michael Dougherty has been an active community leader. He has been involved with numerous organizations, including the Social Justice Committee at the Sacred Heart Cathedral of Whitehorse; the Yukon Anti-Poverty Coalition; and the Yukon Human Rights Board. In 2014 he received the Governor General’s Caring Canadian award. An adjunct professor at Yukon College, Dougherty lives in Whitehorse.*

preparing the ground for Father Brayley, but his words truly planted the seed.

Faith has to be linked to action. The passage from Letter of James for the 24th Sunday clearly lays that out: “I by my works will show you my faith.” I needed a community around me with a shared belief to push and prod me in the right direction. Project Christopher provided the needed force at a key time in my life.

The practical necessities of earning enough money to go to college made it impossible for me to go out with the project in 1966. With the help of a bursary in 1967, at 18 and with a year of college under my belt, I joined their leadership team in Montreal.

Father John firmly believed that if you asked nothing of youth, that is precisely what you would get, but if you demanded great things, you could achieve far more than you thought possible. His philosophy likely was rooted in his wartime experience as a young leader of young men. He had been the first Canadian officer across the Rhine in the Second World War and decorated for his valour, I was told.

<b>Twenty-fourth Sunday in Ordinary Time September 13, 2015</b>	<b>Isaiah 50:5-9 Psalm 116 James 2:14-18 Mark 8:27-35</b>
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A key element in the leadership training process simply had us going door-to-door asking those who responded to our knock if there was something we could do for them. We explained that the mandate of our youth group was to be Christ bearers like Christopher, carrying his light into the world. Sometimes the door would be slammed in our faces, at other times we ended up washing windows, weeding a garden or simply taking the time to listen to an elder’s stories.

The first reading from the Prophet Isaiah, a “suffering servant” poem, shows us a person prepared to listen to God’s word and follow it no matter what. We are called to do the same. “Let us stand up together” in the knowledge that “(I)t is the Lord God who helps me.”

Father John tasked the leadership group with preparing for a weeklong training camp for the 60+ other 15- to 18-year-olds taking part in the summer program. We found only an unfinished cabin on the property he had secured for the camp near South Bolton, Que. With no budget, we had to design and build the needed facilities for cooking, sleeping, sanitation and training. Improvisation and begging can go a long way in finding and doing what is needed.

Everyone who participated had to raise \$300. This went toward covering all our expenses including transportation costs for participants coming from as far afield as Edmonton and Kansas City. Father John allowed a dollar a day per person for our daily living expenses.

At the end of the training period he chose one young man and woman to head up each of the 10 teams. These leaders then together filled their teams from the others present. Father John had a closing liturgy where we received our mandate as Christophers. He then sent off our teams on our own across the continent from Halifax to Chicago and from Pierre, South Dakota, to Burwash Landing, Yukon. He saw in us our potential and the transformative possibility of our witness to the world. We were certainly changed.

Over that summer our service took on more focus. My team found work out of a settlement house in the slums of Pointe St. Charles in Montreal under the direction of their staff. There I really learned what poverty smelled like, felt the grinding grit of despair and saw the systemic roots of injustice. At the same time, I experienced the joy of sharing a simple lifestyle, the warmth of solidarity, and recognized the basic truth down deep that the more you give, the more you receive.

The Gospel reading puts the task before us pretty plainly. “Whoever wants to become my follower, let him deny himself and take up his cross and follow me.”

Taking up our cross today doesn’t mean having to try to address every societal ill by ourselves. As Christ-bearers, though, we are mandated to act however we are able. Joining our efforts together then as a community, we can transform our world.

# Political correctness: sometimes we must swallow hard and accept truth

## In Exile

Ron Rolheiser, OMI



Just because something is politically correct doesn’t mean that it might not also be correct. Sometimes we have to swallow hard to accept truth.

Some years ago I served on a priests’ council, an advisory board to the bishop in a Roman Catholic diocese. The bishop, while strong-

ly conservative by temperament, was a deeply principled man who did not let his natural temperament or his spontaneous feelings dictate his decisions. His decisions he made on principle, and sometimes that meant he had to swallow hard.

At one point, for example, he found himself under strong pressure to raise the salaries of lay employees in the diocese. The pressure was coming from a very vocal group of social justice advocates who were quoting the church’s social doctrines in the face of protests that the diocese could not afford to pay the kind of wages they were de-

manding. Their cause also leaned on politically correctness. This didn’t make things easy for the bishop, given his conservative temperament and conservative friends.

But he was, as I said, a man of principle. He came one morning to the priests’ council and asked the priests to give him a mandate to give the diocesan employees the wage increase they were demanding. The priests’ council told him that they would not bow to political correctness and voted against it. A month later, the bishop came back to the priest’s council and asked the priests again for their support, prefacing his request by telling the priests that, should they vote against it again, he would do it on his own, invoking executive privilege. One of the priests, a close personal friend of his, said: “You’re only asking us to do this because it’s politically correct.” The bishop answered him: “No, we’re not doing this because it’s politically correct. *We’re doing it because it is correct!* We can’t preach the gospel with integrity if we don’t live it out ourselves. We need to pay a living-wage because that’s what the gospel and Catholic social doctrine demands — not because it’s politically correct.”

In saying this, the bishop was swallowing hard, swallowing his own temperament, swallowing his friend’s irritation, and swallowing his own irritation at having to bow to something that was presented as politically correct. But principle trumped feeling.

And principle needs to trump

feeling because, so often, when something comes at us with the label that this must be accepted because it is politically correct, our spontaneous reaction is negative and we are tempted, out of emotional spite, to reject it simply because of the clock it’s wearing and the voices who are advocating for it. I’ve had my own share of experiences with this, in dealing with my emotions in the face of political correctness. Teaching in some pretty sensitive classrooms through the years, where sometimes every word is a potential landmine that might blow up in your face, it’s easy to fall into an unhealthy sensitivity fatigue. I remember once, frustrated with the hypersensitivity of some students (and the pompousness evident inside that sensitivity), I told a student to “lighten up.” He immediately accused me of being a racist on the basis of that remark.

It’s easy then to react with spite rather than empathy. But, like the bishop, whose story I cited earlier, we need to be principled and mature enough to not let emotion and temperament sway our perspective and our decisions. Just because a truth comes cloaked in political correctness and we hear it voiced in self-righteousness doesn’t necessarily mean it isn’t the truth. Sometimes we just have to swallow hard, eat our pride and irritation, and accept the truth of what is being presented. Political correctness is normally irritating, exaggerated, unbalanced, pompous, and lacking in nuance, but it serves an

important purpose. We need this mirror: how we spontaneously speak about others flushes out a lot of our blind spots.

Among other things, political correctness, as a check on our language, helps keep civil discourse civil, something in short supply today. Talk radio, cable television, blogs, tweets, and editorials are today more and more being characterized by a language that’s rude, insensitive, and flat-out disrespectful and, in its very disdain for political correctness, is, ironically, the strongest argument for political correctness. Politics, church, and community at every level today need to be much more careful about language, careful about being politically correct, because the violence in our culture very much mirrors the violence in our language.

Moreover, attentiveness to language helps, long-term, to shape our interior attitudes and widen our empathy. Words work strongly to shape attitudes and if we allow our words to chip away at elementary courtesy and respect and allow them to offend others we help spawn a culture of disrespect.

Political correctness comes to us from both the left and the right. Both liberals and conservatives help dictate it and both can be equally self-righteous and bullying. But we must always be conscious that just because something is politically correct doesn’t mean that it also might not be correct. Sometimes we just need to swallow hard and accept the truth.

### The Question of Life

Speaker: Alex Schadenberg, Euthanasia Prevention Coalition  
Thursday, September 24, 2015 | 2 to 4 pm and 7 to 9 pm  
Centre Culturel Franco-Manitobain  
340 Provencher Blvd | Winnipeg | Admission is Free  
Sponsored by Life’s Vision, Educational Resources  
[www.LifesVision.ca](http://www.LifesVision.ca)

Do we have  
The Right to End Life?  
How to respond to  
Euthanasia and  
Assisted Suicide.



# When we receive gifts, we learn to give abundantly



## Questioning Faith

Mary Marrocco

The richness of a gentle August day was all round. A drive in the countryside featured lush fields ready or almost ready for harvest, with merry little breezes ruffling through. Such a day will always make me think of Margaret O’Gara, for I heard the news of her Aug. 16 death during that country drive in 2012.

Over the days following, many feelings emerged, but the dominant sensibility bubbling up in me was gratitude. Gratitude that such a person had crossed my path, and given me so much, so freely. As I listened to the reflections at her funeral mass, and in plenty of conversations afterward, I marvelled (though it didn’t surprise me) how many people contemplated her with gratitude and joy.

The other side of gratitude is gift. In gratitude we discover what we’ve been given, we start to know how we can give, and we want to give. Like Martha (Luke

10:40), we can learn to give, not out of resentful duty, but out of fullness and abundance. I thought I knew what Margaret O’Gara had given me, but since her death I’ve learned much more about what she gave, to me, to others, to the church. With these gifts, I’m better able to give, and have a greater responsibility to try.

Margaret was professor of theology for 37 years (St. Michael’s College, Toronto). Imagine how many people she influenced directly, and indirectly, since her students were often destined for leadership in academics or in the church. She and her sister Monica wrote that their parents, Jim and Joan O’Gara, “taught us a strong commitment to the church, and they taught us about the great responsibility and privilege of the laity.” She herself witnessed how a laywoman could be a strong, faithful, pastoral, teacher and leader in the church.

As a professor, Margaret was one of those instructors all students knew about. Everybody knew she would give you serious, “head-cracking” readings (to use her own expression), lead you deeply into the heart of theology with all its profound questions,

expect you to work hard, and break open your mind and your faith. Whether or not you thought this a good thing varied from one student to another, but she always lived up to expectations. She taught the value of the real, hard work of study and research, of bringing faith to reason and reason to faith. Sometimes there seems to be a rift between scholarship and faith, as though the two were incompatible or even hostile to each other. Margaret, in her person, showed how foolish this notion is, how significant and life-giving the work of theology is for all the faithful — and how important it is to do it faithfully.

In her course on the Triune God, for instance, we learned to respect the vast Christian heritage of study and learning about God, Christ, Trinity and humanity, from ancient times to contemporary. We learned to read what has been written, thought and prayed over the centuries; to read the Scriptures; to read our times; to read our own hearts and minds. She taught us not to fear questions — our own and others’ — but to ask them, use, pursue and discuss them: questioning faith.

Sometimes laypeople are shy to speak about our faith, afraid of getting it wrong or not really understanding it. Margaret taught us to listen to people who think differently than we do, to speak as best we can, having boldness even to speak about God who is beyond all knowing and speaking, to make mistakes, and be willing to learn and speak again. My faith in the Trinity was deepened and



Michael Swan

**GRATITUDE AND GIFT** — The richness of an August day reminds Mary Marrocco of Margaret O’Gara (pictured here), a theologian who died in 2012, and the gratitude she feels for having known someone who gave so much. “The other side of gratitude is gift. In gratitude we discover what we’ve been given, we start to know how we can give, and we want to give.”

strengthened by these studies, for which I’m grateful — and from which I’m better able to give.

She taught as much by who she was as by what she put in a course curriculum; that is, she gave herself. Her kindness and generosity, her hope-filled spirit, could take delight in students’ learning and in Christians working to overcome seemingly permanent church divisions. And her gift of breaking open dense concepts or thoughts, and letting the Spirit of God shine simply through them, helped these things happen. She didn’t seem to expect everybody to be Margarets, but to discover and give out of their own gifts. The Ecumenical Gift

Exchange is her book about inter-church dialogue, but also about the way the church and all of us grow through receiving and giving.

Margaret taught me, gently, persistently, that each of us has a mission in the church, a mission stemming from our baptism, which nobody can give or take away from us. What does it mean to be a woman in the church? Few of us will fulfil the responsibility and privilege of the laity by becoming theology professors or serving on international ecumenical dialogue, as Margaret did. All of us can sit at the Lord’s feet and listen to his teaching, as Mary did (Luke 10:39).

## Finding community and fulfilment as part of the CWL

By Salt + Light staff

Rosemary Azu is hard to miss in a crowd. She has a natural presence that draws people to her. The fact that she is usually dressed in brightly coloured traditional Nigerian dresses also makes her stand out.

That natural confidence in her own identity has helped her build her own successful mortgage and real estate business, and raise three sons. But Azu’s face really lights up when she talks about the women at her parish and her Catholic Women’s League council.

“Catholic women are different . . . Catholic women are gifted, and we have to be proud of that!” she says.

It is hard to believe that she almost did not join the CWL and had to be convinced by other women every time she was asked to take on greater responsibility within her council.

Azu moved to Coquitlam, B.C., in 1993 and looked for a parish to join. At that first parish she heard an announcement that the CWL council was holding a meeting. “In Nigeria the Catholic women’s organization is open to all married women, you don’t need to join or sign up,” she explained. Adding that in her native country when a Catholic woman marries the other married women of the parish present her with the uniform of the Catholic women’s organization.

Her first experience with the

CWL in Canada was definitely a very different experience.

“I showed up at the announced time and had to knock on the door (of the meeting room). They opened the door, let me in, and continued with the meeting,” Azu recalls.

She sat at the back of the meeting room for two hours listening to the members “all of whom were over 80 years old” discuss council business. At the end of the meeting Azu said the group prayed.

“No one asked me why I was there. No one talked to me. I left that meeting and never went back,” she said.

Time passed. Azu discovered that based on where she lived she actually should have been attending All Saints parish in Coquitlam. She began attending that parish and things changed. Azu made friends there and became an active member of the parish community. One of those friends was the woman who served as organization chair for the parish’s CWL council. Azu recalls “she kept telling me I should join but after that first experience at my previous parish I said, ‘no way, not for me.’”

Azu might have gotten away with saying “no” had her father

not been visiting. As fathers do, he encouraged his daughter to put aside her idea of the CWL and try again. He also relayed the story to Azu’s mother who was back in Nigeria. That was the decisive factor. Her mother urged her to get involved. Azu joined the

parish CWL and quietly participated in the council’s various activities as much as she could. At the time she had three young sons, was working full time and planning to start her own business.

In 2006, while her mother was visiting from Nigeria, a friend from Azu’s CWL council asked if she would let her name stand in the upcoming elections for council executives. Azu hesitated but her mother urged her to “be more involved with the women.” A week later the same friend called back to say Azu had been elected council treasurer. She went on to serve two consecutive two-year terms as treasurer, followed by a two-year term as Christian Life chair. “Then I decided I was going to sit on the backbench for awhile,” she said.

That was not to be. A trusted friend and mentor in the parish, who was also a CWL member, asked Azu to stand for organiza-



tional chair. Out of sheer respect for this fellow CWL member Azu agreed to let her name to stand. She was elected and served a two-year term. Again, at the end of the two-year term Azu intended to step aside and let someone else get involved. Again the same friend approached and asked her to let her name stand for election once more. Thinking she would end up serving another two years as organizational chair Azu agreed. Instead she was elected council president. Azu’s mother was overjoyed. Azu says all she could think was “I have two full-time jobs, I have no time!”

Azu’s mother convinced her to accept this new responsibility. “My mom told me ‘there is something these women see in you that you don’t see yourself.’” She took the leap and accepted her election as president. “I thought I was not ready, and it is true I was not. But you can’t be ready because God makes you ready,” Azu said recalling her experiences as council executive.

Her mother’s advice seems to have been accurate. During Azu’s time on the council’s executive committee, membership has grown. In the last three years the council has gone from 163 members, to 165 to 175 members. In part it may be due to the fact that “I love to talk to people,” says Azu. She makes a special point of talking to the women of the parish.

“We are all members of the Catholic Women’s League by

virtue of the fact that we are all Catholic women. I tell them the only thing they need to do is make it official by filling in the (membership) form.”

Of course, one woman can not lead alone, nor can she lead a group that only has meetings but does not take action. “There are three past-presidents in our council, and I rely on them for support and advice. When I need help it is always there. That shows me that God is in this,” Azu said. Together Azu and the women of All Saint’s CWL council work to meet the needs of their parish community and the country.

Azu’s council collects clothing, food and money for the St. Vincent de Paul Society which provides support to people in need. To support education, the council gives out two bursaries each year: one to a student entering high school and one to a university student. Of course, to help foster a sense of community within the parish and provide parishioners a chance to get to know each other the council provides hospitality after Sunday masses.

Although she says there are still days when she does not know how she would balance the demands of her business, her family, and the CWL council, she would not have it any other way. “I tell women don’t be afraid to make your voice heard. You can’t make a difference watching from the corner,” she said.



# Thinking, acting and praying after *Laudato Si'*

## Journey to Justice

Joe Gunn



How Pope Francis’ memorable encyclical, released in mid-June, will be accepted among the Canadian faithful depends on how the church responds to calls for change in our thoughts, actions and prayer.

Evoking the example of Francis of Assisi, the pope stresses the need for an “integral ecology” as that which “takes us to the heart of what it is to be human” (11). He

defines our modern malaise as human beings having lost our “true place in this world” (115), criticizing “an excessive anthropocentrism” (116). By this he decries the way humans have set ourselves up as gods, acting as if creation belonged to us alone to use and abuse today as we wish. To misunderstand the Genesis 1:28 passage as granting humans “absolute dominion” over creation

prevents humankind from perceiving nature as it was meant to be — a “caress of God” (84) the Creator.

Francis continually insists on the interconnectedness of the created order — plants, animals and ourselves. He also calls upon us to “hear both the cry of the Earth and the cry of the poor” (49). “When we fail to acknowledge . . . the worth of a poor person, a human embryo, a person with disabilities . . . it becomes difficult to hear the cry of nature itself; everything is connected” (117). This framing of the issue challenges us to move beyond one-issue concerns.

Concrete, contemporary problems are addressed head-on in the encyclical: the pope calls for us to begin to replace fossil fuels with renewable energy sources (165); he questions carbon credit

schemes such as cap and trade policies (171) and prefers a carbon tax; and is especially critical of rich countries which have created much pollution and huge greenhouse gas emissions (169). This pope from the Global South bemoans “how weak international responses have been” (49) to the climate crisis, and in what could be seen as a direct reference to the upcoming UN climate negotiations in Paris, reminds us that “enforceable international agreements are urgently needed” (173).

John Dillon, a researcher at KAIROS, reports that “Canada falls far short of Pope Francis’ call for ecological justice.” In the context of a federal election in Canada, Catholics could demand federal policies to enhance renewable energy and public transit options and provide more stringent environmental assessment of major projects. While the encyclical does not call for divestment from fossil fuel companies, Catholic dioceses may decide to follow the lead of NGOs like Citizens for Public Justice (CPJ) several religious congregations and the United Church which have decided to make divestment part of their ecologically responsible ministries.

It is most notable that Francis refrains from using the word “stewardship” in the encyclical. This conception still communicates the sense that humans should have dominion over nature, rather than seeing ourselves as part of the web of created and interconnected

life. Critics like Franciscan sister and theologian Ilia Delio would have liked more in this regard, calling for the pope to advance this new consciousness and relatedness *within* the church as well.

But this is exactly the challenge we are faced with — how can people of faith model the laudable principles put forward in the encyclical?

Our parishes could plan to study the encyclical, and encourage pastors to preach on it, of course. In September, the Catholic bishops may endorse an interfaith statement on climate justice and poverty in Canada, a tool which can be used in all-candidates meetings — and when a candidate for election appears at your doorstep. As well this autumn, the CCCB will release a statement on how Francis’ teaching should have an impact on the Canadian church.

Social justice committees should plan to promote Development and Peace’s Fall Campaign on climate change this October, using their educational materials to echo the pope’s call for international climate justice.

For the First Sunday in Advent (Nov. 29) parishes can use the homily suggestions, draft Prayers of the Faithful and hymns with environmental themes which CPJ will make available on our website, <http://www.cpj.ca/un-climate-summit-2015> (the day after, the UN Climate Summit begins in Paris).

The pontiff concludes that our individual efforts toward environmentally conscious behaviour have value. Yet, “The ecological conversion needed to bring about lasting change is also a community conversion” (219). This pope deeply challenges us — to change our environmental thoughts, prayers and institutional actions.



RNS/Philip Scott

**SUPPORTIVE MINISTRY — Sister Monica remains committed to her singular calling for the past 16 years: ministering to transgender people.**

## Semi-retired sister remains committed to those on the margins

By Renee Gadoua  
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Sister Monica lives alone in a small house at the edge of a Roman Catholic college run by a community of nuns.

She doesn’t want to reveal the name of the town where she lives, the name of her Catholic order or her real name.

Sister Monica lives in hiding, so that others may live in plain sight.

Now in her early 70s and semi-retired because of health problems, she remains committed to her singular calling for the past 16 years: ministering to transgender people and helping them come out of the shadows.

“Many transgender people have been told there’s something wrong with them,” she said. “They have come to believe that they cannot be true to themselves and be true to God. But there is no way we can pray, or be in communion with God, except in the truth of who we are.”

She spends her days shuttling between email and Skype, phone calls and visits. Since 1999, she has ministered to more than 200 people, many of whom have come

to rely on her unflinching love and support.

Although the Catholic Church has issued no clear teaching on transgender people, church teaching that homosexual relations are a sin suggests a similar view of transgender people. A Vatican document in 2000 said gender reassignment surgery does not change a person’s gender in the eyes of the church. In 2008, Pope Benedict urged Catholics to defend “the nature of man against its manipulation.”

“The church speaks of the human being as man and woman, and asks that this order is respected,” Benedict said.

Though Pope Francis is credited with a more compassionate and pastoral tone to gays, Sister Monica fears that the Catholic hierarchy would punish her or her community if her work with transgender people became public.

Despite this, she is as committed to her calling as when she gave her life to Jesus straight out of high school.

“I have great love and fidelity for my community, my call to religious life and obedience to my prioress,” she said.

That calling, as she defines it, is

working with people on the margins. To her, transgender people are a part of that margin, and therefore part and parcel of her calling.

Sister Monica began working with gay, lesbian and bisexual people in 1998 after finishing a term as her congregation’s vocations director.

She had long been pained at how her gay friends and relatives had been treated, she said. The call to minister to them came from God, she said.

Early in her ministry, she met a transgender woman, and her work shifted to helping people find peace with bodies that do not match how they see themselves.

“Here’s what they heard from priests: ‘Look between your legs. What you see is who you are. God will tell you who you are. Do you want to be damned to eternal hell?’ ” she said, her voice rising.

That attitude only reinforces the scorn and rejection many transgender people experience in the church, she said.

Early on, she fought this emerging calling.

“I told God so many times: You gave this ministry to the wrong person. I’m not the right person to swim upstream and carry the ban-

ner for the cause.”

But these days, she is much clearer about her focus.

“She has a wonderful way of pinning you down and looking at you and reminding you . . . practically channelling her spirituality that you are a child of God and you are authentic and there is nothing wrong with you,” said James Pignatella, an Arizona-based engineer who transitioned from female to male.

Over the years, Sister Monica says she has received “quiet support” from two bishops and several priests. The end of two Vatican investigations that questioned American nuns’ loyalty to church teaching has also relieved some pressure on her ministry secret.

Still, experience tells her she cannot be completely open about what she does.

She has a quick answer to people who say “God made them man and woman,” quoting the Book of Genesis.

“God made day and night. There was also dusk and dawn and twilight. There’s no light switch,” she said. “There are 2,000 kinds of ants and there can’t be more than two kinds of people?”

Stephanie Battaglino, who met

Sister Monica at a 2008 conference for transgender people, said the elderly nun helped her during a painful part of her life.

“I sensed a connection right away,” said Battaglino, a corporate vice-president at a large financial institution and a consultant on transgender inclusion. I knew right there she was kind of like my angel.”

The nun remains her spiritual director seven years later.

“She helped me realize I do not walk this journey by myself,” said Battaglino. “God is with me.”

And that is the heart of Sister Monica’s ministry: pushing her friends to be honest about themselves and their relationships.

“We cannot have a relationship with God if we are hiding from ourselves or God,” said the nun.

The irony is not lost on Battaglino. While she has come out of the closet, Sister Monica lives in the shadows.

But that’s a tension the nun said she can live with because participating in her friends’ suffering is its own reward. Indeed, she said, it is “a gift from God.”

“I love well and I am loved well. What they need, more than anything, is to be well-loved.”



# Stepping into the world, and God, with bare feet

## Barefoot and Preaching

Leah Perrault



I love the way God appears in ordinary things, so easily missed and miraculously found in plain sight. Since I first read the story in a children’s picture Bible, I have been fascinated by Moses and his burning bush. Watching the sheep, going about his work, Moses sees flames and bushes, just as he has every day before. On this day, this graced day, he sees them together, a bush burning, but not consumed by the flame.

The words of Genesis 3 are carefully put: “When the Lord saw that he had turned aside to see, God called to him out of the bush.” God was waiting, in the fire and the branches, for Moses to notice the miracle. God is waiting, has always been waiting, for our wonder and awe to make us stop and see reality for what it really is. And then God speaks.

Calling Moses by name, God gives him instructions, saying, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” Moses has walked, in sandals, on this very same ground for many days before. The shoes have never been the problem, but the one standing on the ground can now see the holy in what is.

I have two confessions to make in the middle of this ancient pasture. First, I love shoes. I love the way they tell a story about the plans of the wearer. My shoes betray my lack of planning in a rain shower. They anticipate the parts of my story that will follow them, whether flip flops for the beach, heels for speaking for an audience, or rubber boots for installing sprinklers. My shoes carry my anxieties, protect my vulnerabilities, remind me when I need a rest. They spill out of my closets and make my husband shake his head with irritated affection.

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

Second, I have sensitive feet and I avoid being barefoot at almost all costs. Grass makes me itchy, hard flooring makes me cold, and rocks make me cry. It takes a great deal of effort for me to kick off my sandals and revel in putting my feet in the sand, let alone a chilly lake. I resist the call to remove my shoes, afraid of the discomfort that might follow. I cling to the comfort of a thin sole providing a barrier between reality and me.

Yet, in the metaphor of bare feet, I find my spiritual home. For my whole life, I have been looking at the ordinary, and looking again at the same reality to see something extraordinary. I have been finding God in the view from my bedroom window, in the human wisdom and voices of those who speak to me, in the bodies and bread of daily living. To take off my shoes, to let go of their beauty and their power and to choose to see divinity in the naked vulnerability of my little feet pressed on this holy ground: this is a spirituality that entices me and holds my distracted attention.

When my children are arguing about who gets the blue cup, and I find myself drowning in frustration, I look again and see the miracle of their tiny baby selves in my arms. In the chaos of a crowd in a park on a holiday, I feel hot and tired and overwhelmed just in time to look again and see God’s impatient children, blessed and broken, and beloved. A field of grass gets another glance, and I see each individual blade, unique and dependent on the others, to be fully what it is.

Some people find God best kneeling in a church. Some are captivated by the God who finds them in age-old prayers and their carefully reserved devotional time every morning. Others are graced by a spirituality of generous and faithful service to those in need. My mom taught me about God with music and my husband teaches me with the unconditional love of laughter and rest. Indeed, I have

touched God in all these places, and I am grateful that they continue to be sources of life and faith. At the same time, I have worried that God was disappointed by my impatience in prayer and liturgy, irritated by my lack of devotion, and angered by my lack of pious reverence. I have, in my fear and false humility, judged and condemned and rejected the language God used to speak to me. And I do not need to be afraid.

Barefoot is where God finds me best. God made me this way. He has delighted in the way my eyes see, wiped the tears that find me when my stubborn heart finally lets him love me, and waited for me to see him in board rooms, and beaches, and freshly washed sheets. Amidst the noise of children, the hum of a crowd and the silence of a field, the Spirit of God whispers to me to take off my shoes in the moments of my everyday life and show up for the miracle of right now. When I step barefoot, I find beauty and truth in the world, and in God.

It’s an imperfect way of finding God, this barefoot spirituality. It is a wandering way filled with creativity and experiment, wonder and curiosity, mistakes and wrong turns. It is a way of turning back, of trying again and letting God find us in backward glances, “good enough,” and “let’s try again.” The imperfection of inching out a toe or two will do. God keeps taking my willingness and turning it into more.

This God of flames and branches is burning for us to recognize that our lives are holy, filled and flowing over with grace and blessing, exactly as they are. There is no boundary in being barefoot, no line between God’s world and ours. There is no right place or right words, no expectation or pretense. If Jesus came into the world with bare feet all his own and had his feet washed, by his parents and



Janice Weber

**SPIRITUAL HOME** — In the story of Moses and the burning bush, God calls Moses by name and says, “Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.” In the metaphor of bare feet can be found a spiritual home.

his disciples, then surely this barefoot way can be blessed.

From the burning bush, God asked Moses to free his people from slavery. God promised to be with Moses and his people for each step of that journey. Our many contemporary slaveries are no less destructive than those of Moses’ Israelites, our lives are no less sacred, and our

steps are no less accompanied by this same God. When my feet are bared, God seems to set words into my world — to write, speak and share. And so I’m barefoot and preaching my way through this amazing life. If God finds you with bare feet too, or if you would like to bare your feet more often, I hope I will see you again.

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# Our furry companions can show us the way to joy

## Around the Kitchen Table

Lloyd Ratzlaff



For a brief time in the 1980s I knew the owners of a pet cemetery. Their business provided plots and headstones for the deceased animals, funeral services conducted from a simple wooden chapel beside the prairie brush, and for pets who died in winter, freezer storage until the ground thawed and the desired burials could be held. Most of the pets in the cemetery were cats and dogs, although the late governor general Ray Hnatyshyn had once buried his horse there.

Occasionally my friends told stories about humans' attachments to their animals. At the time, some of these seemed bizarre to me, if not sick. One dog they dug up and reburied several times. At the first interment one of its forepaws had been slightly askew, inadvertently having been stored in a cramped position in the freezer. The owner was unable to rest in peace, and within a week she returned asking that the body be exhumed and the paw straightened. The proprietors

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

granted this request, but a week later the woman came back again carrying a ball that had been the animal's favourite toy — it should be placed in the casket as well. This wish was granted as well, but by now the body was decomposing and the client had to be told forcibly that all services were now complete.

Some epitaphs on the grave-stones contained more pathos than most human memorials do, the inscriptions appearing exactly as the owners had requested: *Our best friend sadly missed. An angel for sure. If love could of saved you you never would have died. My little yellow gem, you loved the best, now you lay and rest my old friend, till we meet again.*

I couldn't begin to understand these sentiments until two years ago, when a West Highland terrier named Ruby came to live with us. She did not, of course, come voluntarily. Lorraine and I "dog-napped" her from a breeder's pen and brought her to the condo where — for better or for worse in her case, but only to the better for us — we three live together. I don't pretend to fathom the depth of this little creature's mind, but perhaps have come to know a bit more about what an animal can do to us. I once confessed to our veterinarian while Ruby was having a routine checkup that my biggest problem is an inability not to think of her as human. The vet replied without a second's thought, "Oh, they're better than we are," which reassured me that

we had indeed chosen a good clinic, and also made me wonder why it had taken so long to begin to realize this.

Ruby incarnates a hundred innocences a day. When she's scared, she comes beetling back in a panic — for instance at seeing a scarecrow for the first time, or a handicapped human on a scooter — as if having just witnessed Rilke's "something awesome and unprophesied." Or the sewage trucks along Lenore Drive — sometimes five per minute roaring toward the purification plant at the river — how right my little terrier is to be terrified of these monsters. Yet once she's past them she rolls in the grass, the hay, the sand or the mud (*give us this day our daily dirt!*), tears around a ball diamond with a discarded sock in her mouth, more gleeful than humans who play in league competitions. And each day's tug of war is as challenging as the last: *I do/don't/do/don't want you to take this toy away.* In the midst of a slumber, suddenly she's up all ears-and-nose, and after a quick scratch or two plops back into sleep. For me she gives the word inertia new depth of meaning: not just the tendency of a resting body to stay at rest, but also of a speeding puppy to keep speeding. When I let her off-leash, she can vanish somewhere behind me and reappear far ahead without my ever knowing how it happened.

This pet is more herself than I am myself. She adapts quickly to human ways, and reverts as quickly to her own — so tractable, and yet such a very significant Other. She learns faster than I know how to teach, walks in the light without thinking my dark thoughts, communicates more clearly than humans do with words (the poet Elizabeth Philips says, "We're smudged and they're clear about who they are"). How deftly my terrier dismisses me when she's had

enough, often with a surplus of what's been called the "Westitude" of her breed, and thus becomes a protestant puppy after my own heart. She doesn't take these things personally, even if I do.

This animal makes me more humane.

Yet even here in a house where she's so greatly loved, she regularly crawls under a bed or withdraws to some far corner to claim her own space (she's only human,

after all). At this moment she's under the bed where I sit scratching with a pencil on a page. When I'm finished, she'll gladly accompany me along any trail I take (provided it has no sewage trucks), sniff in every direction, and accept the small morsels I offer her in exchange for the immense pleasure she gives me.

Today I rate her at 110 per cent, and have no doubt the score will keep rising.



Lorraine Ratzlaff

**SIMPLE JOYS** — Ruby plays in the park while Lloyd Ratzlaff can only wonder at the joy a small furry friend can bring.

## Efforts had profound impact

Continued from page 1

those present to seek out ways to be missionaries.

When he was the Bishop of Whitehorse, he realized there were two CWL councils in the Yukon, one with 25 members and the other with four. "I like things to grow," so he suggested the ladies visit some villages in the diocese and recruit a few members.

Months later, he found out "they had decided they were going to visit every single parish. They went on a big adventure, because that diocese is 750,000 square miles!" He added: "most parishes have an active Catholic population of about six."

Gordon guessed those CWL councils didn't gain many members as a result of their massive road trip (600 kilometres is a long way to go for a meeting), but their efforts made a profound impact.

"I heard exultant joy and grateful praise from the people in those communities: that they were visited, that someone took the time to come and see them," he said.

"In Canada we have a lot of places like that. It's the radical rural. You could take on Canada. Go on road trips!"

More recently, as Bishop of Victoria, he visited a small B.C. community only accessible by air or water. "I was in a community called Ahousat on Flores Island. If you miss the turn, you end up in Japan," he quipped.

Gordon met 30 people of the

Nuu-chah-nulth tribe to talk about building a church. "One of the ladies put up her hand: 'the CWL has raised over \$17,000 over the last 14 years to build that new church!'"

Gordon was shocked. A five-member council had been holding fundraisers every couple of weeks, bent on building a new church. "Wow. That's resilience. That's staying power. That's the mission."

In his remarks he also urged members to find ways to reach out to the homeless or imprisoned closer to home.

"This is where I think members of the CWL across Canada can make a huge difference: eliminating isolation by creating dynamic relationships with the vulnerable, the weak, and the shut-ins in your communities," he said.

His powerful, humorous speech inspired many convention attendees, including Maria Tejero from Prince George.

"I like his passion, which I think is what we are lacking. In today's convention is the fact that you have to really believe in what you do."

Catholic Missions In Canada gave a presentation after Gordon's speech. Tejero decided their video had to go home with her.

"We were thinking it's a great opportunity to do an educational event for the CWL and for the parish. We provide the food, and (the video) and maybe some discussion, some brainstorming. It will help us to create community and help our brothers and sisters."

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## Marriage issues

In a little over a month the second Synod of Bishops will discuss the topic of marriage at the Vatican. Some commentators are portraying it as Pope Francis planning to change the church's doctrine on second marriages. Others are hoping for a change in church teaching on gay marriage — in line with some other Christian churches.

However, a look at church history shows that there have been changes in the church's practice on marriage without a change in its doctrine. These are known as the Pauline Privilege and the Petrine Privilege. So far in the discussion in the synod's preparation no mention has been made of these publicly.

The Pauline Privilege constitutes an exception to the church's general rules governing marriage. It is based on St. Paul's advice in 1 Corinthians 7:12-16. It reflects problems the church was facing in Corinth. Paul first discusses marriage between two baptized Christians (a sacramental marriage) and indicates it is indissoluble. He says the husband and wife can separate, but they cannot remarry.

Then he tackles another problem the local community is facing, namely, a marriage between two non-baptized people. The issue is what to do when one of

the spouses decides to become a Christian and is baptized. Paul says that if the unbelieving spouse refuses to live with the Christian partner in peace, and leaves, the Christian partner is free to marry someone else.

The Pauline Privilege differs from an annulment because it dissolves a real but natural marriage between two non-baptized people. An annulment is a declaration that there never was a valid marriage to begin with. The Pauline Privilege is described as dissolving a marriage "in favour of the faith." Paul also mentions in connection with the "privilege," that "God has called us to peace."

The Pauline Privilege does not apply when two baptized people marry and later one quits practising their faith. It also does not apply when a Christian has married a non-Christian. The conditions for its application are outlined in canons 1143ff of the church's law.

New pastoral conditions arose in the 16th century with the missionary growth of the church. Polygamists were converting to the faith. The pope responded with new and very broad "privileges" which went far beyond the limits of the Pauline Privilege.

The so-called Petrine Privilege was introduced in the early 20th century, again in response to changing pastoral needs. It involves the situation where one of

the parties is baptized and the other is not — making it a non-sacramental marriage. This marriage can be dissolved under certain conditions. "The exercise of this power is subject to the judgment of the Supreme Pontiff in view of the pastoral necessities of the time and the place and all the circumstances in each case," say the relevant Norms from the Congregation for the Doctrine of the Faith from 2001.

In our present theology and legislation on marriage, only a ratified marriage (i.e., sacramental, between two baptized persons) that has been consummated is absolutely indissoluble. But, presently, people are looking at what constitutes consummation: is it one act, or is it more? The new Code of Canon Law says the marriage has to be consummated *humano modo*. The debate is what does this mean? Is there an openness here when marriages fail? And, is the simple fact of baptism enough to make marriage a sacrament — or does faith also come into play?

The situation the church faces today is complex. Partners come from broken homes, sometimes marry when immature, and live in a culture where permanence and fidelity are often not honoured. Pope Francis, in his pastoral wisdom, is asking the bishops' help to see if new solutions can be found — solutions that are still faithful to the Gospel. — PWN

## Variety of councils assist the bishop in setting direction for diocese



### Canon Law For Today

Rev. Frank Morrissey

In previous columns, we have been examining the canonical norms relating to the offices of bishop and parish priest. Even a

cursory view of what was mentioned there shows that no one person could be expected to carry out all these responsibilities alone.

For this reason, the code prescribes that a certain number of councils be established in each diocese and in each parish to assist the incumbent with his duties. In addition, a number of other optional councils are also foreseen.

At the level of the diocese, three councils are mandatory, and two are optional. Among the mandatory ones, we could mention the college of consultors, the presbyteral council, and the diocesan finance council.

Since the governance of a diocese is entrusted to the bishop with the assistance of the priests (see canon 369), we should not be surprised to see that the code mandates various ways for priests to assist in this task.

The college of consultors is composed of priests who are appointed for a five-year term, renewable, and whose intervention is required on a number of circumstances, particularly in relation to financial matters of major importance. Also, when the diocese is vacant, the college of consultors assumes the governance of the diocese until an administrator is elected or appointed.

ed or appointed.

The presbyteral council, or "council of priests" as it is often called, represents all the priests in the diocese, whether diocesan priests or religious, active and retired ones, those incardinated in the diocese and those assigned there for a particular period of time. If the council is used appropriately, it enables the bishop to become aware of situations arising in the diocese and which would call for some form of coordinated response.

The finance council can be composed of lay persons or clergy, or both. Its role is to give its consent or advice for the carrying out of certain acts in the diocese which have major financial implications. Given the complexities of today's financial markets, it would not be reasonable to expect that the diocesan bishop alone is truly up to date with all developments. Rather, the bishop's role is more focused on Word and Sacrament.

Two other councils are optional at the diocesan level: the diocesan pastoral council, and the episcopal council. The primary focus of the pastoral council is to study and weigh those matters which concern the pastoral works in the diocese, and to propose practical conclusions concerning them (see canon 511). Although it is not mandatory to have a diocesan pastoral council, the wisdom of having one can be readily seen.

This was one of the newer institutions recommended by the Second Vatican Council. As the council envisaged it, the pastoral council would reflect the entire diocese, taking account of its various regions, of social conditions and professions, and of the part played in the apostolate by the members, whether individually or in association with others (see canon 512).

The episcopal council groups the vicars general and episcopal vicars of a diocese. Together with the bishop, they examine situations of particular importance,

## Low-income families open eyes of student

By Lita Cameron, Toronto, Troy Media

As a medical student at Toronto's Hospital for Sick Children (SickKids), I saw first-hand the lives and health care needs of low-income families in Toronto. Seeing those families helped me recognize how societal factors affect their well-being.

In the social pediatrics course I was taking, I worked to improve the health of children of young parents, in clinics with multi-disciplinary teams. There were times when I felt overwhelmed by the incredible number of obstacles these families face.

I met a teenage mother raising her baby in a shelter; I met a refugee who found creative ways to feed herself and her child on \$200 a month after escaping an abusive relationship. I learned the source of significant weight loss for a very young teen mother was because her paycheque was used to feed her extended family, not herself.

### Toronto report

The Toronto Children's Aid Society recently published a report saying that 30 per cent of children in Toronto are from low-

income families. That means almost 146,000 children are growing up in low-income families in Toronto, facing higher risks for almost every kind of illness and disease.

When a doctor regularly meets patients who face poverty, food insecurity, lack of safe housing,

and psychosocial stressors, it reinforces the necessity to ask about their social and living conditions.

We don't know unless we ask. And we don't ask unless we understand the reality of those living in poverty. I was reminded of this

— SOCIAL, page 19

*Morrissey is a professor emeritus of canon law at Saint Paul University, Ottawa, and has been very active over the years in the field of canon law, especially as it applies to dioceses and religious institutes. This is his 34th article in a series.*



CNS/Alvin Baez, Reuters

**PEOPLE WALK PAST A CLOSED STORE IN PUERTO RICO** — People walk past a closed store in San Juan, Puerto Rico, July 31. As Puerto Rico's government gets closer to a critical financial deadline regarding its \$72-billion "unpayable" debt, the local Catholic Church, too, has been increasingly feeling the fiscal crunch all the way down to the pews.

*Cameron is a Family Medicine resident at McMaster University. www.troymedia.com*

— COLLECTIVE, page 19



Canada no innocent bystander in helping arm nuclear powers

**The Editor:** Development of nuclear power is, and should be, a concern for all world leaders, particularly political leaders. It is quite obvious that some western leaders are expressing serious concern about plans that Iran is developing a nuclear bomb.

We in the western world may not like the culture, religion or the alleged human rights abuses in Iran. But it is rather hypocritical to indulge in fear-mongering based on Iran's apparent endeavour to produce a nuclear bomb.

Recently, the Canadian government reported a \$350-million nuclear sale to India. The prime minister of India suggested the deal would "save the world from global warming and climate change."

Some Prairie Messenger readers may recall that in the 1970s, Canada traded nuclear energy technology to India, thereby making it possible for that country to produce a nuclear bomb. This worried India's neighbour, Pakistan, that it would need nuclear weapons just in case India decided to attack. Thus, Canada has contributed to the proliferation of nuclear weapons. Am I being pessimistic if I quote the cliché, "What goes around, comes around"?

The Nuclear Non-Proliferation

Treaty is not being honoured or signed by nuclear states like North Korea, Pakistan, India or Israel.

It is very important for the world's citizens, especially our youth, to remember the real horrors of the use of nuclear weapons, e.g., the nuclear bombs dropped on Hiroshima and Nagasaki in 1945 by the U.S.

Accidental nuclear meltdowns have also occurred in the U.S. and Japan, resulting in pollution, particularly of water.

The use of nuclear weapons by accident, malicious intent or a terrorist group could result in a major catastrophe on our planet.

— **Leo Kurtenbach, Saskatoon**

Collective wisdom of councils a 'grace'

Continued from page 18

often matters requiring an urgent response (see canon 573.4).

Some dioceses have also instituted a council for religious, a council for deacons, a youth council, and so forth. So much depends on the local circumstances and possibilities.

While it takes time to meet with all of these groups, and sometimes the results are not what was hoped for, nevertheless, the collective wisdom of those involved in these various councils can be a source of inspiration and grace for the bishop as he carries out the mandate given him when he was installed as shepherd of the diocese.

At the parish level, two councils are foreseen — the finance council, which is mandatory, and the parish pastoral council, which is not obligatory unless the diocesan bishop prescribes that one be established and used.

The finance council has as its purpose to assist the parish priest in the financial administration of the parish (see canon 537). The diocesan bishop can lay down norms for the functioning of these councils within the diocese.

The parish pastoral council, if it is established, assists in fostering pastoral action within the parish (see canon 536).

Of course, it is well known that structures alone will not bring life to a diocese or a parish. The lists of their members can fill pages in a directory, but if they are not used appropriately, not only will pastoral care suffer, but also those who have volunteered their time and activity could easily lose heart and become disinterested.

In addition to the members of these councils, there are countless persons who dedicate their time and energy on an individual basis to assist the church in various ways as it carries out its mission. These people, living their baptismal and confirmation commitment, strive in various ways to bring the message of salvation to those who need it most.

As we can see, the possibilities are rather limitless. Likewise, each of these councils, in addition to what is prescribed in the church's law, can also invent positive and creative ways to be of service to the entire community. It does little good to speak of "the church of the faithful" and then to proceed to act as if the faithful had no role to play in its direction.

Pope Francis' encyclical is timely in its message to our culture

**The Editor:** Our economy has been based on *consumerism* (the more we consume, the better our economy . . . or the economy of some!). With Pope Francis' new encyclical (On Care of Our Common Home), I thought of two people: Chief Seattle and E.F. Schumacher.

Chief Seattle said, "We didn't inherit the earth from our parents; we are borrowing it from our children."



M. Weber

Creation

Artistry of God . . .  
Splendour of the universe:  
All of creation!

By Jeanette Martino Land

E.F. Schumacher was an economist who wrote the book *Small is Beautiful — Economics as if People Mattered*. There is still a very active Schumacher Society ([SmallisBeautiful.org](http://SmallisBeautiful.org)).

These two people fit in beautifully with this new encyclical. It is time we had an encyclical like this.

With the pastoral letter from the bishops of Saskatchewan on euthanasia a month ago, I was thinking that this is what a "throw-away" society is. We throw out what we don't want!

Pope Francis links environmental destruction and wastefulness with human trafficking and abortion, euthanasia, etc. When we destroy one, we have no respect for another. His new encyclical is a beautiful document that will help bring the people of the church back to where we used to be.

— **Jerry Angelstad, Humboldt**

Social determinants of health important

Continued from page 18

after meeting children and mothers who have experienced physical and emotional abuse, for example. And after meeting families who might not have insurance or access to government subsidies for medications, lotions or treatments. In these instances, asking questions regarding safety and income becomes paramount.

By the end of medical school, students should have a good understanding of what public health experts call the social determinants of health. I was reminded of this on a daily basis during this course.

I saw countless examples of strength and resilience as well as the power of acts of generosity. This may not be a part of the physiology we study, but it plays a significant role in health and healing. I realized why an understanding of the social conditions of our patients should shape our approach to health and health care.

But it can be a challenge for medical students and residents to translate our knowledge of the social determinants of health into our practice.

Medical schools teach a lot about patient-centred care. But there is a need for more exposure to the daily struggles of disadvantaged families. There is also a need to integrate patient advocacy into medicine in order to learn practical ways to create meaningful change.

This means providing treatment options that are feasible, affordable and practical for families. It requires insight into food and housing insecurity and how poverty may manifest as illness or present challenges to adhere to treatment.

Doctors as advocates

My time at SickKids also gave me some insight into the dedication of community organizations and allied health professionals in addressing unmet needs on individual, community and policy levels.

I wish more of my fellow medical students could share this experience. Being immersed in a culture of medical practice where a deep understanding of the experiences of marginalized groups influences not only the questions asked, but also the treatment strategy and approach.

Many of my peers in social pediatrics have helped me understand a doctor's role as an advocate — how to address injustice within the health care system and ways to design a medical practice to see health beyond illness. Social determinants of health are no longer an abstract concept.




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# U.S. bishops’ Labour Day text calls for conversion

By Mark Pattison

WASHINGTON (CNS) — “Individual reflection and action is critical” when it comes to improving the conditions of workers in the United States and elsewhere, said Archbishop Thomas G. Wenski of Miami, chair of the U.S. bishops’ Committee on Domestic Justice and Human Development, in the U.S. bishops’ annual Labour Day statement.

“We are in need of a profound conversion of heart at all levels of our lives. Let us examine our choices,” Wenski said in the statement, dated Labour Day Sept. 7, but issued Aug. 24 in Washington.

“How do we participate in this wounding of human dignity,” he asked, through choices about the clothes we wear, food we eat, and things we buy — most of which is unaffordable to the very workers who make it? Do we give a thought to this truth, that for our wants to be met, economic realities are created that cause others to live in ways that we ourselves would not?”

Still, “individual effort should not stand alone,” Wenski said. “Sufficient decent work that honours dignity and families is a necessary component of the task before

us, and it is the Catholic way.”

He added, “In demanding a living wage for workers we give hope to those struggling to provide for their families, as well as young workers who hope to have families of their own someday. Unions and worker associations, as with all human institutions, are imperfect, yet they remain indispensable to this work, and they can exemplify the importance of subsidiarity and solidarity in action.”

Wenski used as the basis for his remarks Pope Francis’ encyclical *Laudato Si’*, on Care for Our Common Home, quoting from it to illustrate his points.

While Pope Francis’ encyclical has been regarded as an encyclical on the environment, the pope said in it, “The analysis of environmental problems cannot be separated from the analysis of human, family, work-related and urban contexts, nor from how individuals relate to themselves, which leads in turn to how they relate to others.”

“Not long ago, jobs, wages, and the economy were on everyone’s mind. Unemployment, poverty and foreclosures soared as Americans worried, rightly, if we could ever recover. Even with some economic progress, things have not truly improved for most

American families. We must not resign ourselves to a ‘new normal’ with an economy that does not provide stable work at a living wage for too many men and women,” Wenski said.

“The poverty rate remains painfully high. The unemployment rate has declined, yet much of that is due to people simply giving up looking for a job, not because they have found full-time work. The majority of jobs provide little in the way of sufficient wages, retirement benefits, stability, or family security, and too many families are stringing together part-time jobs to pay the bills. Opportunities for younger workers are in serious decline.”

“Work is a necessity, part of the meaning of life on this earth, a path to growth, human development and personal fulfilment,” Pope Francis said in his encyclical.

Yet in the United States, according to Wenski, “too many marriages bear the crushing weight of unpredictable schedules from multiple jobs, which make impossible adequate time for nurturing children, faith and community. Wage stagnation has increased pressures on families, as the costs of food, housing, transportation and education continue to pile up. Couples

intentionally delay marriage, as unemployment and substandard work make a vision of stable family life difficult to see.”

The archbishop said, “Labour is one important way we honour our brothers and sisters in God’s universal human family. In the creation story, God gives us labour as a gateway into participation with him in the ongoing unfolding of creation.” Quoting Pope Francis, he added, “Human labour, at its best, is a deeply holy thing that ought to honour our dignity as we help God

‘maintain the fabric of the world.’ ”

“This Labour Day, the violation of human dignity is evident in exploited workers, trafficked women and children and a broken immigration system that fails people and families desperate for decent work and a better life,” Wenski said. “How can we advance God’s work, in the words of the Psalmist, as he ‘secures justice for the oppressed, gives food to the hungry, (and) sets captives free’? These are difficult questions to ask, yet we must ask them.”

## Mafia boss gets fancy funeral in Rome

By Cindy Wooden

ROME (CNS) — Television programs, coffee bars, Italian Twitter accounts and the corridors of political power were abuzz Aug. 20 - 21 with news and commentary about the extravagance surrounding the funeral of the reputed boss of an organized crime ring in Rome.

The funeral Mass for Vittorio Casamonica, 65, was celebrated at St. John Bosco Church in southeast Rome Aug. 20. His body was carried to the church in an antique gilded black hearse drawn by six black horses. When it arrived at the church, a band outside played the theme song from the film *The Godfather*.

A poster hung over the entrance to the church said, “You conquered Rome, now you will conquer heav-

en.” Another, taped to a column alongside the entrance, proclaimed him “King of Rome” and featured a photo of Casamonica dressed in a white suit and wearing a large cross, a photo of the dome of St. Peter’s Basilica and one of the Colosseum.

After the mass, a helicopter flew over and dropped rose petals, and the coffin was transported to the cemetery in a Rolls-Royce hearse.

The Vatican newspaper, *L’Osservatore Romano*, called the funeral a “scandal.”

Prayers for the dead are one thing, the newspaper wrote Aug. 22, but “the media spectacle, the display of power and the ram-bunctious and vulgar manipulation of a gesture of Christian piety” is another.

Auxiliary Bishop Giuseppe Marcianò of Rome told the Cath-

olic newspaper *Avvenire* that the diocese was not informed of the funeral in advance. “Only the pastor knew, but he had no idea there would be that mafia propaganda.”

If the diocese had known, the bishop said, “we absolutely would not have accepted to have the funeral,” but would have suggested the family hold a prayer service at home.

Raffaele Clemente, the commander of Rome police, was criticized on Twitter for the police being present, but doing nothing to stop what has been described as a “show funeral.” Clemente responded that the police directed traffic around the church “because that was their obligation.”

The mass itself was a normal Catholic funeral “without any element disruptive to the religious climate,” according to the diocese.

“During the mass, mercy, hope and repentance were the only things talked about. What happened outside — diocesan sources said — was done without authorization,” Vatican Radio reported.

When Casamonica’s family requested the funeral, the sources said, “the pastor evaluated it on the basis of canon law and could not refuse to celebrate the funeral.”

Rome Mayor Ignazio Marino and Italian Interior Minister Angelino Alfano have called for investigations into how the scene outside the church was planned and executed.



CNS/Roman Pilipey, EPA

**UKRAINE CELEBRATES INDEPENDENCE — A Ukrainian serviceman hugs his girlfriend at Kiev’s Independence Square Aug. 24. Ukrainians marked the 24th anniversary of Ukraine’s independence from the Soviet Union.**

## Pope joins crowd in pews at mass to pray for catechists

By Cindy Wooden

VATICAN CITY (CNS) — From the time he was archbishop of Buenos Aires, Argentina, Pope Francis has said special prayers for catechists on the feast of St. Pius X, who wrote a catechism in 1908.

Pope Francis celebrated a private mass in his residence very early on the feast day, Aug. 21, but decided to pray for catechists at the tomb of St. Pius in St. Peter’s Basilica.

About 70 people were sitting or kneeling at pews in front of the tomb waiting for a 7 a.m. mass when the pope arrived, so he joined them, sitting in the front pew.

According to the Vatican newspaper, *L’Osservatore Romano*, a basilica employee hurried to the sacristy where Msgr. Lucio Bonora, an official at the Vatican Secretariat of State, two other priests from his office and altar boys from Malta were beginning their procession to the altar.

“The pope’s at the altar of St. Pius X!” the employee told the

monsignor. “What do I do? Turn back?” the monsignor asked. “No, no, go ahead,” the employee told him, according to *L’Osservatore*.

When the procession arrived at the altar, Bonora looked at the pope, who nodded as if to encourage him to begin the celebration, which he did.

Bonora went down to the pope during the sign of peace and, for communion, the pope stood in line with others from the small congregation, *L’Osservatore* said.

After mass, outside the basilica, Pope Francis told the monsignor that he went to St. Pius’ tomb “to pray for all catechists, entrusting them to his protection as I did every year in Argentina.”

Bonora told *L’Osservatore* that Pope Francis and St. Pius X have a similar style, “a style of church where everyone — pastors and faithful — are brothers and sisters. It’s the style and sensitivity of a man who was placed by the Lord at the service of the entire church, but who wants to walk with all the faithful with simplicity, modesty and the example of the saints.”



CNS/Good Is Winning campaign

**GOOD IS WINNING SOCIAL MEDIA WELCOMES POPE — This is a screenshot of the website goodiswinning.aleteia.org. During Pope Francis’ Sept. 22 - 27 visit to the U.S., Aleteia.org’s digital campaign will spread the message Good Is Winning, an effort to highlight acts of mercy, kindness, courage and dignity in everyday life.**

I believe that unarmed truth and unconditional love will have the final word.

— Dr. Martin Luther King Jr.