



Christian study of Islam

'A Christian Study of Islam: An Introduction' is being offered in Saskatoon this fall as a way to expand understanding and dialogue, say three organizers who share a deep interest in multifaith undertakings.

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Winnipeg synod

The first synod in the 100-year history of the Winnipeg archdiocese begins with a series of listening sessions aimed at gathering the thoughts and opinions of the faithful. "This is a pivotal time in the history of the local church," says Archbishop Richard Gagnon, "a time to see ourselves anew as established, anointed and sent as participants in the threefold ministry of Jesus Christ."

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Holy Door

In one of his final celebrations in Saskatoon before becoming Archbishop of Regina, Bishop Donald Bolen celebrated a pilgrimage to the Holy Door at Holy Family Cathedral Aug. 5 with hundreds of diocesan pilgrims.

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Saint of the doubters

Rev. James Martin, a Jesuit priest and popular author who has written about his lifelong fascination with the saints and the many aspects of sainthood in the Catholic tradition, speaks about Mother Teresa, who he calls "a saint of the doubters."

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New work of mercy

Calling for concrete actions that benefit human life and the environment, Pope Francis recently proposed adding the care and protection of creation to the traditional list of corporal and spiritual works of mercy.

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Music for liturgy

This week's Prairie Messenger features music for liturgy from Oct. 2, the 27th Sunday in Ordinary Time, to Nov. 20, the Feast of Christ the King.

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Pope declares sainthood of Mother Teresa

By Junno Arocho Esteves and Cindy Wooden

VATICAN CITY (CNS) — With a large tapestry bearing the portrait of the woman known as the "Saint of the Gutters" suspended above him, Pope Francis proclaimed the sainthood of Mother Teresa of Kolkata, hailing her courage and love for the poor.

Despite the formality of the occasion though, "her sanctity is so close to us, so tender and fruitful, that spontaneously we will continue to call her 'Mother Teresa,'" Pope Francis said to applause at the canonization mass Sept. 4.

"Mother Teresa, in all aspects of her life, was a generous dispenser of divine mercy, making herself available for everyone through her welcome and defence of human life, those unborn and those abandoned and discarded," the pope said in his homily during the mass in St. Peter's Square.

An estimated 120,000 people packed the square, many holding umbrellas or waving fans to keep cool under the sweltering heat of the Roman sun. However, upon hearing Pope Francis "declare and define Blessed Teresa of Kolkata to be a saint," the crowds could not contain their joy, breaking out in cheers and thunderous applause before he finished speaking.

The moment was especially

sweet for more than 300 Albanians who live in Switzerland, but came to Rome for the canonization. "We are very proud," said Violet Barisha, a member of the Albanian Catholic Mission in St. Gallen.

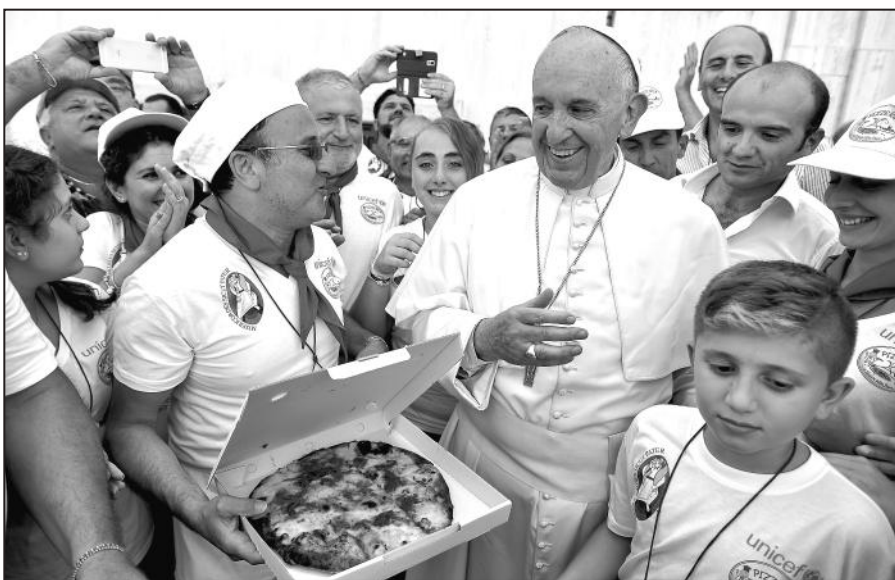
Daughter of Divine Charity Sister Valdete, a Kosovar and one of the Albanian group's chaplains, said, "We are so happy and honoured. We are a small people, but have had so many martyrs."

Born in 1910 to an ethnic Albanian family in Skopje, in what is now part of Macedonia, Mother Teresa went to India in 1929 as a Sister of Loreto and became an Indian citizen in 1947. She founded the Missionaries of Charity in 1950.

Mother Teresa, Sister Valdete said, is a shining example of how "Albanian women are strong and our people are hardworking."

In his homily, Pope Francis said God's will is explained in the words of the prophets: "I want mercy, not sacrifice."

"God is pleased by every act of mercy because in the brother or sis-



CNS/L'Osservatore Romano

PIZZAS SERVED — Pope Francis greets pizza makers from Naples during a pizza lunch for the poor after the canonization of St. Teresa of Kolkata at the Vatican Sept. 4. Three thousand pizzas were served by Missionaries of Charity nuns and brothers to about 1,500 poor people who had come to the canonization mass from shelters, dormitories and soup kitchens the order runs throughout Italy.

ter that we assist, we recognize the face of God which no one can see," he said. "Each time we bend down to the needs of our brothers and sisters, we give Jesus something to eat and drink; we clothe, we help and we visit the Son of God."

Like Mother Teresa, he said, Christians are called not simply to perform acts of charity, but to live charity as a vocation and "to grow each day in love."

"Wherever someone is reaching

out, asking for a helping hand in order to get up, this is where our presence — and the presence of the church which sustains and offers hope — must be," the pope said.

Mother Teresa, he said, lived out this vocation to charity through her commitment to defending the unborn and bowing down "before those who were spent, left to die on the side of the road."

She also "made her voice heard before the powers of this world so that they might recognize their guilt for the crime of poverty they created," Pope Francis said. "For Mother Teresa, mercy was the 'salt' which gave flavour to her work, it was the 'light' which shone in the darkness of the many who no longer had tears to shed for their poverty and suffering."

For all Christians, especially volunteers engaged in works of mercy, the life of the saintly nun remains an example and witness to God's closeness to the poorest of the poor, he said.

"Today, I pass on this emblematic figure of holiness!" Pope Francis said. "May this tireless worker of mercy help us to increasingly understand that our only criterion for action is gratuitous love, free from every ideology and all obligations, offered freely to everyone without distinction of language, culture, race or religion."

After the mass, 250 Missionaries of Charity Sisters and 50 Missionaries of Charity brothers served pizza to about 1,500 poor people who had come to the mass from shelters, dormitories and soup kitchens the order runs throughout Italy.

Pope Francis, through the office of the papal almoner, funded the lunch, which was prepared by a team of 20 pizza makers, who brought three ovens with them from Naples and cooked behind the Vatican audience hall.

Mother Teresa a saint who stole our hearts

By Michael Swan
The Catholic Register

TORONTO (CCN) — Mother Teresa isn't a saint because she ran a good clinic or organized an effective religious order or articulated novel theological insights. She became St. Teresa of Kolkata on Sept. 4 because she broke into our lives and stole our hearts.

It's no accident Mother Teresa is being canonized during Pope Francis' Year of Mercy, said Rev. Brian Kolodiejchuk, the Canadian Missionary of Charity who has guided the sainthood process for Mother Teresa.

"As divine providence would have it, this is the year. For Pope Francis and the organizers of the Jubilee of Mercy, that was one of the things they wanted to happen during this jubilee year," Kolodiejchuk told The Catholic Register.

The University of St. Michael's theology graduate is fully aware of how unique the Sept. 4 canonization will be. It isn't just that St. John Paul II in 1997 — the year Mother Teresa died — waived the usual five-year waiting period before a sainthood cause could be launched. It is that Mother Teresa doesn't belong exclusively to



CNS/Paul Haring

TAPESTRY — St. Teresa of Kolkata is pictured on a tapestry on the facade of St. Peter's Basilica as Pope Francis celebrates her canonization mass in St. Peter's Square at the Vatican Sept. 4.

Catholics or to India or to Albanians.

"Since St. Francis of Assisi, there is no one who had such echoes outside the church," Kolodiejchuk said. "Of course there are other great saints. But the ones who had such universal appeal are St. Francis and Mother Teresa."

and changing the structures, my call is to help the person who needs to eat today. Because, otherwise they would be hungry."

In Toronto, Mother Teresa's sisters transpose that same logic

— LONELY, page 4

Pope’s calendar filled with dialogue opportunities

By Cindy Wooden

VATICAN CITY (CNS) — Hopes for Christian unity may not be spring fresh, but Pope Francis’ fall calendar is filled with ecumenical appointments.

Even as developments within Christian denominations seem to be solidifying differences that would make full unity difficult, there is no sign that the desire to meet and dialogue is waning. And, in fact, divided Christians are finding more opportunities to pray together and engage in joint work to help the poor and needy.

Pope Francis will open his season of ecumenical engagements Sept. 20 when he joins other Christian leaders and representatives of other religions in Assisi to commemorate the 30th anniversary of St. John Paul II’s inter-religious peace gathering. Ten days later, Pope Francis flies to Georgia, a predominantly Orthodox nation. In October, he will meet and pray with Anglican Archbishop Justin Welby of Canterbury and, at the end of the month, he will fly to Sweden to take part in ecumenical events launching commemorations of the 500th anniversary of the Protestant Reformation.

Acknowledging where churches and Christian communities diverge is an obvious first step in a dialogue to overcome differences. But a relationship that stops there gives the wrong impression that church-dividing issues are more important than the central beliefs of Christianity they profess together in the Creed.

The message the pope’s calendar conveys is that “no matter what the new and old differences are, we

are still bound together by a common baptism and so many elements of common faith and the common obligation to share the Gospel,” said Bishop Brian Farrell, secretary of the Pontifical Council for Promoting Christian Unity.

At a time when the pace of the formal theological dialogues seems sluggish to many, Farrell told Catholic News Service that “the living out of our spiritual relations is moving along in a very positive way.”

Taking opportunities to pray together and making commitments to engage in joint social and charitable works should “create a climate of greater trust, which will help us confront theological differences with confidence and a better understanding of each other,” the bishop said.

The pope’s visit to Assisi is scheduled to last just eight hours. But standing alongside Archbishop Welby and Orthodox Ecumenical Patriarch Bartholomew of Constantinople — as well as Jewish, Muslim, Buddhist, Hindu and Sikh leaders — will be an affirmation of a shared belief that true faith always seeks peace.

The climate of his visit to Georgia may not be quite as warm as Pope Francis is used to. Although Orthodox Patriarch Ilia II invited the pope to visit the country and will meet with him the first day, the pope and patriarch are not scheduled to attend each other’s liturgies, which has become a common practice when the pope visits a predominantly Orthodox country.

Patriarch Ilia, 83, was elected head of the Georgian Orthodox Church in 1977 when Georgia was still a Soviet republic and the communist government was plac-

ing severe restrictions on the practice of faith. Hundreds of churches and monasteries had been closed, but under Patriarch Ilia’s leadership in the 1980s, the church began to rebuild and grow. In his early years as patriarch, the Georgian Orthodox Church also was actively involved in the ecumenical movement and Patriarch Ilia served as a co-president of the World Council of Churches.

After the Soviet Union dissolved and as Georgians began recovering their ethnic and cultural identity — an identity closely tied to Orthodoxy since the fourth century — there was growing criticism of the modern ecumenical movement and its perceived tendency to equate all expressions of Christianity. The Orthodox Church of Georgia withdrew from the World Council of Churches in 1997.

When representatives of the world’s 14 Orthodox churches were preparing to meet in Crete in June, the Georgian church was one of the first to announce it would not participate. The Georgian church’s synod cited a proposed document on relations with other Christians as one of the reasons it stayed away.

While the theological and moral issues separating Catholics and Anglicans are more profound than those that have an impact on the Catholic-Orthodox relationship, Welby’s visit to the Vatican is expected to be warmer, to include prayer with Pope Francis and the signing of a joint declaration.

The Anglican archbishop’s visit to Rome marks the 50th anniversary of formal Anglican-Roman Catholic dialogue, the

50th anniversary of the Anglican centre in Rome and a major meeting of the International Anglican-Roman Catholic Commission for Unity and Mission.

While the formal theological dialogue continues, the commission looks at practical ways Roman Catholics and Anglicans can give greater witness to their common faith, and particularly how they can collaborate in their mission to the

world. The expected joint declaration is likely to focus on the same idea of finding ways to give a common Christian witness while working and praying for full unity.

The pope’s fall ecumenical activities will culminate in Lund, Sweden, Oct. 31 when he participates in a Catholic-Lutheran commemoration of the 500th anniversary of the beginning of the Protestant Reformation.



CNS/Phil Sears, Reuters

HURRICANE FORCE — A huge pine tree is seen Sept. 2 after it fell through a home when Hurricane Hermine swept through Tallahassee, Fla. Hurricane Hermine is the first hurricane to hit the state in more than a decade, bringing soaking rain, high winds and thousands of power outages. Injuries were reported in Tallahassee as trees fell onto homes.

Role of women in church leadership requires wider discussion

By Emily McFarlan Miller

NORTHBROOK, Ill. (RNS) — Her whole life, Susan Vaickauski felt an internal struggle.

But earlier this summer, as Vaickauski lay prostrate at the foot of the altar of a church in the Chicago suburbs, while friends, family and supporters sang the litany of the saints over her, that struggle disappeared.

In its place, she said, she felt “this overwhelming sense of peace and just God saying, ‘Yes, this is exactly what I was asking of you. This is where I want you to be. This is what I want you to do.’ It’s this feeling of knowing you did what’s being asked of you.”

What she felt God asking her to do — what she always has felt God calling her to do, she said — was to become a Catholic priest, a vocation that has been barred to women.

She answered that call on Saturday, June 11, when she was ordained to the priesthood by Roman Catholic Womenpriests, an international movement to prepare, ordain and support female priests.

Vaickauski’s ceremony was held at a Protestant church, as the Roman Catholic Church officially does not recognize these ordinations. It follows the tradition that priests are modelling Jesus and that the 12 men he called as his apostles — the first priests — were all

men. The movement to ordain women priests, however, maintains its bishops continue in the same apostolic succession since its first female priests were ordained by Roman Catholic bishops.

The movement isn’t new: Roman Catholic Womenpriests started with the ordination of seven women in 2002 on the Danube River in Germany, and the U.S. advocacy group Women’s Ordination Conference was founded more than 40 years ago.

But its supporters have seen glimmers of hope for their cause this summer, most recently with Pope Francis appointing a special commission to study whether the Catholic Church should ordain women as deacons.

Even though advocates of ordaining women as deacons have warned it’s not a gateway to ordaining women as priests, it still has given some in the movement reason to be optimistic, however cautiously.

“We are feeling a little bit one step forward, one step back,” said Erin Saiz Hanna, co-director of the Women’s Ordination Conference.

“Pope Francis has opened it in a way that we’re at least talking about it, and that’s a great thing. . . . The women deacons question has raised the consciousness of being able to talk about women’s ordination a little bit more freely.”

Earlier in August, Pope Francis appointed seven men and six women to a commission to study the role of women in the early church and whether they should be ordained as deacons.

The Women’s Ordination Conference called the commission an “important step for the Vatican in recognizing its own history of honouring women’s leadership.”

Hanna pointed to other positive steps the Vatican has taken this summer: members of Women’s Ordination Worldwide, of which the U.S. group is a member, were allowed to hold a vigil in St. Peter’s Square during the Jubilee for Priests in early June, holding their own Jubilee for Womenpriests.

They delivered a petition to a Vatican secretary that had been signed by more than 30 groups and 4,500 individuals, sharing a vision for “A Church for our Daughters,” she said.

The church also elevated the memorial of St. Mary Magdalene in late July to a feast, which she called “unexpected” and a “great nod from Pope Francis.”

But the group got a chillier reception when it tried to deliver a petition to the United States Conference of Catholic Bishops this June in California, she said.

And ordaining women as deacons is not the same thing as ordaining women as priests: deacons are

ordained ministers who can preach or preside over weddings and funerals. Unlike priests, however, they cannot celebrate mass.

Plus, the Vatican’s Congregation for the Doctrine of the Faith already explored the question of ordaining women as priests in the 1970s, Vaickauski said.

Both the congregation and the pope at the time, Paul VI, ruled it out, pointing to the 12 apostles having been all men. St. John Paul II later backed up this position in his 1994 apostolic letter *Ordinatio Sacerdotalis*.

“The church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church’s faithful,” St. John Paul II wrote.

And in 2008, Pope Benedict XVI declared any priest who ordained women or any woman who was ordained a priest automatically was excommunicated, according to Vaickauski.

With that, the Roman Catholic Church actually closed more doors than had been shut in the 1970s and 80s.

That’s when, after Vatican II and the Anglican communion’s decision to ordain women, the movement to ordain women as priests was hopeful. Some even predicted it was “imminent,” according to Kathleen Sprows

Cummings, an associate professor of American Studies at the University of Notre Dame and director of the Conference on the History of Women Religious.

Most recently Pope Francis confirmed, “That door is closed.” And Cummings doesn’t see the church opening it again.

In fact, the question of ordaining women as priests often shuts down the discussion about the role of women in the church, she said.

What’s more interesting, and what may be more helpful, is a discussion of why many leadership positions in the Catholic Church require one to be ordained, according to the professor. That includes jobs like the secretary of state of Vatican City, a bureaucratic position in the Roman Curia that has no sacramental role.

“I think we are in the midst of a new moment, in which the focus is less on ordination and more about women’s desire for leadership in the church,” she said.

But for Vaickauski, it absolutely was about ordination.

Growing up in Lafayette, Ind., she always was “unusual,” she said. She went to mass every day, and she knew there was “something going on inside of me, but I didn’t know what it was.”

“Every day after school when

Christian study of Islam a new program in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — “A Christian Study of Islam: An Introduction” is being offered in Saskatoon this fall as a way to expand understanding and dialogue, say three organizers who share a deep interest in multifaith undertakings.

Sister Phyllis Kapuscinski is a sister of Our Lady of Sion, a religious order with a long-standing commitment to interfaith understanding and tolerance; Rev. Colin Clay is an Anglican priest who has been active in Multi-Faith Saskatoon for many years; and Rev. Bernard de Margerie is a Roman Catholic priest known for 50-plus years of ecumenical work, including the establishment of the Prairie Centre for Ecumenism.

Together the three make up the planning committee for the series that will be offered through the diocesan “Foundations: Exploring Our Faith Together” program, open to all those interested, beginning Oct. 18 and running for five weeks, including one session that will be held in a local mosque.

The series is a response to what the planning committee sees as a profound problem in our world: misunderstandings and lack of knowledge about the Islamic faith. The main focus is to be an “undertaking of Christian faith and hope seeking understanding.”

“There is a big upheaval in the

world right now, with the migration of people; a lot of them are Muslims,” says de Margerie. “I prayed about that, and that’s what gave rise to this project.”

“What has really concerned me is the anti-Muslim feeling I hear,” adds Clay, pointing to a steady trickle of disturbing anti-Muslim emails he has received in recent months.

“As a result of my work with Multi-Faith Saskatoon I have been working with various Islamic associations,” Clay says. “I have become aware of the love and compassion we find among Muslims. Now is really an ideal time to start helping all people, but especially Christians, to understand our Muslim brothers and sisters.”

Although the charism of the Sisters of Our Lady of Sion is originally concerned with Jewish/Christian relations and the education of Christians about Judaism, Kapuscinski notes that her order recognizes they cannot leave out another major world religion.

“I feel that it is part of our calling,” she says. “I am also concerned about fear, and the way that fear is being used to manipulate people. I think the best way to combat fear is through education and through people meeting one another face-to-face.”

De Margerie emphasizes church teachings and papal statements that encourage dialogue

and understanding with Muslims, including the Vatican II document *Nostra Aetate*, which urges Christians “to enter with prudence and charity into discussion and collaboration with members of other religions.”

The document also states: “The church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has spoken to men. They strive to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God’s plan, to whose faith Muslims eagerly link their own.”

Since Vatican II, life has moved on in the Catholic Church, with a few faithfully exploring, studying, praying and giving witness to new ways for Christians to approach our sisters and brothers of the Muslim faith and other world religions, notes de Margerie. In particular, the Pontifical Council of Inter-religious Dialogue has provided pioneering energy in this new venture of faith.

He points to statements by recent popes, including St. John Paul II, who stated in Ankara in 1979: “It is urgent, today especially, when Christians and Muslims have entered into a new phase of history, to recognize and develop the spiritual bonds that unite us.”



Kiply Yaworski

A CHRISTIAN STUDY OF ISLAM — Sister Phyllis Kapuscinski, NDS, Rev. Colin Clay and Rev. Bernard de Margerie are the organizers of “A Christian Study of Islam: An Introduction,” a new series that starts Oct. 18 in the Diocese of Saskatoon.

The World Council of Churches has also addressed the issue over the years, adds de Margerie.

In the world’s present situation, the need for dialogue is ever-more urgent, he stresses, describing how Christians and Muslims are challenged “to meet and live together, and find new ways of mutual understanding, justice, compassion and peace — in the name of what is most true and noble in each of the two religions (Pope Francis).”

A number of scholars will give presentations in the series, including Dr. Brenda Anderson of Luther College in Regina, and Dr. Roland Miller, a professor of Islamic studies and world religions at the University of Regina, who spent 23 years as a Lutheran among Muslims in southern India. Members of the different Muslim communities in the city will be invited to speak during portions of the program.

The introductory series begins by addressing the question of “why such a course?” at 7 p.m. on Oct. 18 at the Cathedral of the Holy Family, says de Margerie.

An introduction to the Quran and “the essential Islam” will be the theme Oct. 25, with both a Muslim and a Christian presenter, while the third session Nov. 3 will feature a public lecture on the relationship between the Bible and the Quran, and the Quranic understanding of Jesus.

Organizers plan to hold the Nov. 8 session at a local mosque. This will include a guided visit hosted by the Saskatoon Islamic Association and a time of prayer. The final session Nov. 15 will further consider the question of prayer, as well as offering a panel discussion on “where do we go from here?”

Those interested in the series are being asked to pre-register by contacting the Foundations office at the Catholic Pastoral Centre, 306-659-5831. A course description may be obtained by contacting de Margerie at 306-651-7051; jumeau@shaw.ca

Millennials delaying marriage, parenthood

By Deborah Gyapong

OTTAWA (CCN) — Canadian millennials, born between 1980 and 2001, are delaying getting married, buying a home and having children, says a Cardus

Family study released Aug. 24.

Not only are they passing these adulthood milestones later than their predecessors, said the study, but also they are “much more fluid in the sequencing of these milestones.”

The statistics for the study, written by Cardus Family senior researcher Peter Jon Mitchell, came from the Canada Family Life Project based on a substantial Nanos Research Poll conducted last spring.

Mitchell cites American sociologist Andrew Cherlin who points out marriage is now entered into only after the achievement of career and financial stability. Canadian evidence points in that direction. “The traditional sequence of marriage, home ownership, and children has been reordered,” the study said.

The study examines possible barriers to earlier marriage, among them high student debt loads averaging \$25,000 for each post-secondary school graduate, subsequent under-employment and financial dependency. Statistics Canada revealed 25 per cent of millennials aged 25-29 still live with their parents, the study said.

Fiscal instability, an unfavourable market for first-time home buyers and the average \$31,000 cost of a wedding also contribute to delaying marriage, the study said, noting the age at which Canadians first marry has been “increasing steadily for decades” and is now 28 for women and 30 for men.

Those in higher income brackets are more likely to marry than those in lower income brackets, the study said. This so-called “marriage gap” between rich and poor has widened over the last 30 years.

“Women with post-secondary education were less likely to marry



Marie Graw

OPENING DAY — Light of Christ Catholic School staff opened the 2016 - 17 school year Aug. 29, celebrating mass with Bishop Albert Th  venot, who was also the keynote speaker. He encouraged all staff to ask themselves, “What would Jesus do?” when making decisions about our students.

Pro-life club wins court battle on Brandon campus

By Deborah Gyapong

OTTAWA (CCN) — With the help of the Justice Centre for Constitutional Freedoms, a campus pro-life group has won the right to official club status at Brandon University in Brandon, Man.

The Brandon University Students’ Union (BUSU) had revoked the Students for Life group’s club status in November 2015. Without official status, Students for Life could not book rooms for meetings without paying fees. It also lost other benefits related to club status, yet members were still required to pay annual dues to the student union.

“BUSU was trying to bully Students for Life into silence simply for holding unpopular views,” said Justice Centre president John Carpay, a Calgary lawyer. “Left to stand, this decision would have had disastrous consequences for future students at Brandon University, and all Canadians seeking a forum for diverse opinion at our universities.”

The group appealed the student union’s decision in January 2016, but the student union dismissed the appeal, arguing: the club’s message “made some students feel ‘uncomfortable’ and ‘intimidated’ ”; that

its views “did not align with the Canadian Federation of Students’ official ‘pro-choice’ stance”; and is “redundant, because the issues of suicide and abortion are already being addressed by the LGBTQ Collective and the Women’s Collective.”

The student union told the group they might obtain club status if it “changed (its) views.”

The Justice Centre filed an application with the Manitoba Court of Queen’s Bench on behalf of club members Catherine Dubois, Kyle Coffey and Silas Lee, seeking an order to have the student union reinstate the pro-life club based on the student union’s own policies and bylaws on freedom of expression.

As a result of the court action, the student union has agreed in writing to reinstate Students for Life’s official club status and recognize them for the upcoming school year.

“As students of Brandon University, we must have the same right as every other fee-paying member of BUSU to participate fully in campus life, like other student groups,” said Students for Life president Dubois. “With this reversal, we are once again looking forward to engaging with our peers on issues that are important to us.”

Packed agenda awaits Canadian bishops at plenary

By Deborah Gyapong

OTTAWA (CCN) — Cardinal Willem Eijk, Archbishop of Utrecht, a moral theologian, ethicist and physician will address the Canadian Catholic bishops' plenary Sept. 26 on Holland's experience with euthanasia.

The Canadian Conference of Catholic Bishops (CCCB) annual plenary Sept. 26 - 30 in Cornwall, Ont., will devote attention to the impact of Bill C-14 that legalized euthanasia and assisted suicide in Canada, said CCCB communications director Rene Laprise.

Another timely topic on the agenda is a discussion of the Truth and Reconciliation Commission's

Calls to Action that specifically targeted churches and faith-based organizations. The bishops will look at the commitments made by Catholic parties to show how they plan to bring their policies in line with the 2007 United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP); and on the repudiation of the so-called "Doctrine of Discovery" and *Terra Nullius* that gave "discoverers" or "first takers" the right to seize lands they said were empty, but belonged to indigenous peoples. The Calls to Action also asked Pope Francis come to Canada to apologize for Indian residential schools. When Catholic entities and bishops responded to

the Calls to Action last March, they pointed out Catholic policies are already in line with the UNDRIP regarding indigenous peoples' rights to self-determination, self-government, their own institutions, and their rights to their cultural traditions and customs, including spiritual beliefs.

At the plenary the bishops will also hear an update on the transition of six former missionary dioceses under the Congregation for Evangelization of Peoples to the common jurisdiction of the Catholic Church. Pope Francis decreed last January the northern dioceses of Whitehorse, Mackenzie-Fort Smith, Churchill-Hudson Bay, Moosonee, Grouard-McLennan, and Keewatin-Le Pas will now fall under the Congregation for Bishops as other dioceses do. These dioceses with large territories that serve many indigenous communities will now rely more heavily on other Canadian dioceses to support their parishes and missions. The bishops' plenary will hear about the continuing outreach and reconciliation work being done with Canada's indigenous peoples.

The bishops will also discuss the 500th anniversary of the Protestant Reformation in a workshop led by the CCCB's Episcopal Commission for Christian Unity, Relations with the Jews and Interfaith Dialogue. To mark this anniversary Pope Francis will head for Sweden in October for an ecumenical commemoration of the Reformation.

The approximately 90 bishops and eparchs from across Canada will also hear from Rev. Michael Czerny, SJ, who worked for the Pontifical Council for Justice and Peace that Pope Francis has just been folded into a new Vatican department or dicastery for Promoting Human Development. Czerny, a Canadian Jesuit, will speak on the Holy Father's environmental encyclical *Laudato Si'* in a workshop led by the Episcopal Commission on Justice and Peace.

Cardinal Thomas Collins, Archbishop of Toronto, and Cardinal Gerald LaCroix, Archbishop of Quebec and Primate of Canada, will lead a reflection on Pope Francis' post-synodal Apostolic Exhortation *Amoris Laetitia*.

CCCB president Hamilton Bishop Douglas Crosby will chair the weeklong session that includes reports from a range of Catholic organizations, from the Catholic Organization for Life and Family to the Canadian Catholic Organization for Development and Peace, which is in the process of seeking a new executive director and preparing to mark its 50th anniversary in 2017. The bishops will hear reports on the ongoing crisis in the Middle East and on the settlement of Syrian refugees in Canada.

The bishops will also hear reports on last July's World Youth Day in Poland and January's International Eucharistic Congress in Cebu, Philippines.

Canadian Catholic television network Salt + Light TV will broadcast the CCCB president's annual report as well as the daily liturgical celebrations and news conferences as it has for the past four years.

In addition to the bishops, the first day-and-a-half of the plenary welcomes about 20 invited observers from other faiths and organizations, and accredited media representatives.



Thelma Pelletier

SPECIAL CELEBRATION — Archbishop Sylvain Lavoie, OMI, right, was welcomed to the Bowden Institution in Innisfail, Alta., to baptize and confirm inmate Thomas Grabon and confirm inmate Jonathan Leduc.

Inmates welcome Lavoie as special guest at celebration

By Thelma Pelletier

INNISFAIL, Alta. — Recently at the Bowden Institution in Innisfail, Alta., Catholic chaplains Thema Pelletier, Brent Walker, volunteers and inmates welcomed Archbishop Sylvain Lavoie, OMI, to the prison chapel. His purpose was twofold: baptize and confirm inmate Thomas Grabon and confirm inmate Jonathan Leduc.

A chaplain's journey sometimes extends beyond the normal call of duty, and such was the case in preparing these two inmates for confirmation. While participating in Pelletier's Grief Recovery Program at the prison, Grabon and Leduc expressed a strong desire to enter into the Catholic faith. Integrated into the program were Lavoie's videos "Images of Hope: the Spirituality of Recovery," based on the journey of addiction and the 12-step healing process. Once these men

completed the Grief Program, it was evident that the videos had had an impact on their healing journey.

The celebration would not have been possible without the work of Millie Hoffos, a Catholic volunteer for the chapel. Following the RCIA program (Rite of Christian Initiation of Adults), Hoffos worked with Grabon and Leduc on a weekly basis to ready them for confirmation.

Lavoie graciously accepted an invitation to baptize and confirm inmates Grabon and Leduc earlier this summer. In true adventurous spirit, the archbishop travelled to Bowden relying on his GPS navigation system. It turned out the inaccuracy of the device allowed the archbishop a tour of the countryside. His eventual arrival at the prison was met with gratitude and appreciation by the chaplains, guests and inmates.

Lavoie's example of "love and mercy" to the marginalized of our society was appreciated, especially during this Extraordinary Jubilee Year of Mercy introduced by Pope Francis.

Continued from page 1

to befriending the lonely, because otherwise they would be abandoned.

"We need to speak. We need to go out. The people are lonely, they are unloved, they need human attention. They need people to listen. They need care as well," said Kolodiejchuk.

When Mother Teresa came to Toronto, it wasn't because anyone asked for her or even thought this rich, developed city needed the kind of mercy Mother Teresa and her sisters offered. Her 1985 visit was a shock to the system for Rev. Massey Lombardi, then in charge of the Archdiocese of Toronto's office for justice and peace.

"I'm sitting in my office one day and Cardinal (Gerald Emmett) Carter calls me. Carter told Lombardi the world-famous Mother Teresa was coming.

"I said, 'What does she want to do?' He said, 'I don't know.' I said, 'What can she do?' He said, 'I don't know that either.'"

In the 1980s deinstitutionalization of mental health patients across Ontario had reached a critical point. By 1985 former Lakeshore Psychiatric Hospital patients were living in unregulated boarding houses all over Parkdale on the western edge of downtown Toronto, or in many cases on the street.

Lombardi introduced Mother Teresa to a social worker active in Parkdale. Within a year there were four Missionaries of Charity resident in the Toronto neighbourhood. Sister Bernice first came to the Missionaries of Charity's Dunn Avenue house in 1987 and saw precisely why Mother Teresa wanted to be there. The outpatients were living isolated, lonely lives punctuated by only occasional visits to a clinic to pick up medication.

"These were the leftovers in society," said Sister Bernice.

The sisters are still there for the

poor of Parkdale, particularly the mental health system survivors. They don't try to reproduce the work of doctors and psychiatrists responsible for medical care, or solve the systemic problems of poor people barely hanging on as Toronto's hot real estate market transforms their neighbourhood. The Missionaries of Charity believe poor people simply need a friend.

"These people are still living here, hoping that they won't be pushed out. Because if they're pushed out they have nowhere to go," said Sister Bernice. "Our charism is to satiate the thirst of Jesus. That's the thing, to satiate the thirst of Jesus."

The poor, particularly the poorest of the poor, is where Mother Teresa's sisters find Jesus' cry of thirst from the cross still with us today.

"When you come into our chapel you see, 'I thirst.' What that means is, she saw Jesus thirsting for these people," Sister Bernice said.

Also in 1985, Toronto's Catholic school system decided to name a high school after Mother Teresa. Mother Teresa Catholic Secondary School opened to Grade 9 students in the Scarborough neighbourhood of Malvern in the fall of 1985.

Loretto Sisters educational liaison Sister Jane Dunbar was part of the hand-picked teaching staff who launched the school.

"It's a poor neighbourhood. I would say the name really suits the neighbourhood. These poor people — they're all, as far as I can tell, immigrants. And they're struggling, I mean struggling," Dunbar said. "We tried to promote what she was doing to help the poor people."

Dunbar and her colleagues wanted Mother Teresa's spirituality woven into the culture of their new school. They did it with a one-line prayer students and staff said every morning.

"We said, 'Mother Teresa, we pray for your works of charity.' We still say it every day."

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Pelletier is chaplain at the Bowden Institution, Innisfail, Alta.

Métis gather to honour ‘Warden of the plains’

By Kathleen Teillet

ST. FRANÇOIS XAVIER, Man. — Cuthbert Grant was the first leader of the Métis. Reviled by many and denigrated in older history books, he has always been a hero to the Métis.

On June 19, hundreds of Métis from various points in Canada congregated here to celebrate the life of Cuthbert Grant. The date was the 200th anniversary of The Battle of Seven Oaks, a battle known to the Métis as The Victory of Frog Plain.

In 1816 a small band of Métis, led by Grant, were carrying pemmican from Fort Qu’Appelle to a

Teillet is a freelance writer from Winnipeg.

settlement at Frog Plain when they were intercepted by armed Selkirk settlers commanded by Robert Semple of the Hudson’s Bay Company, governor-in-chief of Rupert’s Land.

Semple’s predecessor, Miles MacDonell, had seized control of the pemmican trade and declared it illegal for export. The pemmican trade was vital to Métis survival.

A battle ensued during which 20 settlers and Semple himself were killed. Only one Métis lost his life. Although this battle has been called a massacre, no women or children were involved, and the first shot was fired by a settler. The Métis, who were crack marksmen, shot back.

Eight years after the Battle of Seven Oaks, the two rival fur-trading companies merged and, in

1828, the Hudson’s Bay Company appointed Grant as “Warden of the Plains.” In that capacity, Grant worked to stop illicit fur trading in the North West.

On the anniversary of the Seven Oaks confrontation, Métis gathered in St. François Xavier, the town Grant founded and called Grantown. The day began with mass in St. François Xavier Parish church, the second-oldest Roman Catholic parish west of Lake Superior.

Church records date Grant’s death to July 16, 1854. These records also say he is buried “in the church along the wall on the side of the epistle.”

However, current parish priest Rev. Michel Nault says no one knows the exact location of Grant’s remains. The original church, built in 1828, was subsequently moved and dismantled. Some say this first church burned down, but that information is unproven. What became of Cuthbert Grant is a mystery.

After mass, Nault ceremoniously blessed and dedicated a memorial gravestone located next to the grave of Grant’s daughter Maria. Nault reminded those in attendance that Grant “left a historic legacy” and is rightfully remembered with respect.

Following the cemetery service, everyone dispersed to the site of Grant’s Old Mill on Portage Avenue in Winnipeg. Built by Grant in 1829, this was the first gristmill west of the Great Lakes.

The present mill is not water-powered. It runs on electricity but



Jean Teillet

Marriage viewed favourably

Continued from page 3

than their less-educated peers in 1980, but today that reality is reversed,” it said. “People with higher levels of educational attainment are meeting, marrying, consolidating their economic potential and pass it on to their offspring.”

While higher student debt may delay marriage, those with less education are the ones “failing to access the stability and wealth associated with the institution of marriage.”

“The survey’s snapshot view reveals that Canadian millennials view the concept of being married as a positive part of family life, and remain generally favourable toward marriage,” the study said. “Yet broad trends suggest that a

strong sense of individualism shapes the perception of marriage as a personal choice, with little consideration for the institution as a public good.”

The survey showed a quarter of millennials view marriage “as an outdated institution,” with an even higher number of younger millennials holding that view.

“Still, for those who champion marriage, there is hope,” the study concluded. “Overall, marriage remains a positive ideal for many millennials. This should serve as a starting point for those individuals and community organizations looking to support and champion healthy marriages.”

The entire Canada Family Life Project can be downloaded via the Cardus.ca website.

PROUD MOMENTS — The descendants of Cuthbert Grant are seen at the memorial gravestone after the June 19 celebration. They are, from left: Will Goodon, Melanie Barton, Brian Barton and Leah LaPlante. All are descendants of Josephhte, Cuthbert Grant’s sister.

otherwise has been reconstructed to look and work as the original mill did. Flour milled there is available as are copies of original Grant-era recipes.

Attendees were entertained by Métis fiddler Jim Dutiamé and guitarist Tom Dutiamé. Dancers in colourful costume presented a series of lively dances. All the dances featured the basic step of The Red River Jig.

Next, the gathering dispersed to the Seven Oaks monument on north Main Street, a site recently renewed by Parks Canada. A ribbon-cutting and speeches marked this part of the day. When Will Goodon of Boissevain, Man., a descendant of Grant’s sister, addressed the gathering, he reminded everyone, “The Métis, as the people who founded this province, have a right to be proud.”

Controversial pro-life bus ad gets OK

By Evan Boudreau
The Catholic Register

PETERBOROUGH, Ont. (CCN) — After more than a year-and-a-half wait, a Canadian Centre for Bio-Ethical Reform pro-life advertisement is set to run on Peterborough Transit buses.

The advertisement, which the CCBR first proposed in January of 2015, contains two pictures of growing fetuses with the words “growing, growing gone. Abortion kills children.”

The City of Peterborough had originally refused to run the ad “on the basis that the city considered that it was divisive and controversial,” said Carol Crosson, the lawyer who represented the CCBR. “(But) my client’s argument was that if others want to speak they should allow messages that are contrary. Free speech slices both ways.”

According to a press release issued Aug. 25 by the CCBR, the

Ontario Divisional Court issued a consent order in which the City of Peterborough agreed to allow the pro-life message on the exterior of its buses.

Patricia Lester, city solicitor and director of legal service for the City of Peterborough, said originally the city feared the impact the pro-life message may have on ridership.

“The city believed that the proposed advertisement might undermine the city’s objective of increasing ridership and providing an important service to all of our residents within the city,” she said.

“On further review and discussion with the CCBR we acknowledge that advocacy advertisement is expressive speech entitled to protection under Section 2(b) (of the Canadian Charter of Rights and Freedoms).”

Section 2(b) provides protection of everyone’s right to freedom of thought, belief, opinion and expression, including free-


dom of the press and other media.

In 2009 the Supreme Court of Canada ruled that this freedom extended to political advertising on public transit. The courts then said that citizens, including bus riders, are expected to put up “with some controversy in a free and democratic society.”

Crosson said the right to freedom of expression is integral to democracy.

“Throughout the ages free speech has stood out as the cornerstone of democracy,” she said. “In fact the courts have said that the first step taken by totalitarian regimes is to muzzle the media and then the individual to prevent the sharing of opinions. And so by the courts protecting free speech they are encouraging democratic principles.”

Currently the CCBR and the City of Peterborough are working out the details to get the pro-life message rolling down the streets on city buses.



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CONTROVERSIAL AD — This Canadian Centre for Bio-ethical Reform ad will soon be running on buses in Peterborough, Ont.

Synod a pivotal time in church

By James Buchok

WINNIPEG — The Archdiocese of Winnipeg Synod, the first in its 100-year history, begins with a series of six Listening Sessions Sept. 13 - Nov. 5, to gather the thoughts and opinions



OSU

FIFTY YEARS — Sister Lenore Moldenhauer celebrated 50 years as an Ursuline Sister of Bruno Aug. 13 at Queen’s House of Retreats and at Columbian Place in Saskatoon. She was joined by her family of origin and her Ursuline community. Moldenhauer was a primary teacher for over 30 years in the Humboldt and Wakaw school divisions. Her gift of music was demonstrated in her classroom, at music festivals, and at summer music camps. Still active, Moldenhauer volunteers in a number of community ministries in Saskatoon.

Regina school board holds opening mass

By Frank Flegel

REGINA — Mercy, indigenous people, and students were themes as more than 1,000 teachers and staff of the Regina Roman Catholic School District gathered in Resurrection Parish Aug. 30 for the opening mass of the school year. Archdiocesan administrator Rev. Lorne Crozon was the main celebrant.

Crozon’s homily focused on the teacher’s role in the life of their students and encouraged them to use the Holy Spirit to guide them in their work. “The power of the gift

of the faithful of the archdiocese, including those not currently active in the church.

Archbishop Richard Gagnon, supported by synod staff, will attend each listening session and will ask participants to respond to three questions: What do you appreciate about the Catholic Church? What is your vision for the church’s future? What are the church’s greatest challenges?

Participants will have the choice of speaking openly or providing thoughts in writing at a Listening Session, or responses can be made in writing online on the Archdiocese of Winnipeg website beginning Sept. 13.

The six 90-minute sessions will take place: Sept. 13, 7 p.m. at St. Anthony of Padua Parish in Winnipeg; Sept. 14, 7 p.m. at St. Augustine’s Parish in Brandon; Oct. 13, 7 p.m. at Our Lady of Perpetual Help Parish in Winnipeg; Oct. 15, 1 p.m. at St. Viator’s Parish in Dauphin; Oct. 19, 7 p.m. at St. Paul the Apostle Parish in Winnipeg; and Nov. 5, 10 a.m. at Christ the King Parish in Stonewall.

Four additional Listening Sessions are to be scheduled for clergy, youth and young adults, First Nations communities and ministers, and at *Chez Nous* inner-city drop-in centre in Winnipeg.

Following the Listening Sessions, the next phase of the synod will have all the responses gathered provided to a Focus Commission which will delve into specific areas based on the

themes that emerge from the Listening Sessions. Over the winter, the Focus Commission will create reports outlining the current situation and making proposals for future directions. These reports will be distributed to Study Committees throughout the archdiocese for further feedback and will become working documents for the Synod General Sessions to be held between April and November 2017.

During the six General Sessions, delegates from parishes and communities across the archdiocese will discuss the issues raised by the Study Committees and Listening Sessions, plus any challenges or experiences from within their own communities. Delegates will vote on the topics presented to determine the final priorities that may be pursued.

From November 2017 to April 2018 an Implementation Commission will formulate final recommendations of priorities, measures for action and timelines in order for the archbishop to establish and authorize policies, guidelines and statutes enabling effective implementation of the synod’s findings. The synod will close on Pentecost Sunday, May 20, 2018.

“It is my fervent hope that the People of God in the archdiocese

Holy Door pilgrimage led by Bolen

By Andréa Ledding

SASKATOON — Bishop Donald Bolen, in one of his final celebrations in Saskatoon before becoming Archbishop of Regina, celebrated a Pilgrimage to the Holy Door Aug. 5 with hundreds of diocesan pilgrims at Holy Family Cathedral.

Bolen’s episcopal motto, “Mercy within mercy within mercy,” is inscribed over the



OSB

SYNOD BANNER — The Archdiocese of Winnipeg 2016 - 2018 Synod banner features an icon created by Sister Marie-Paul Farran, OSB, of the Monastère des Bénédictines du Mont des Oliviers in Jerusalem.

will fully participate in our synod process as a calling to renew our baptismal commitment to discipleship and mission,” writes Gagnon in a booklet introducing the synod.

“This is a pivotal time in the history of our local church, a time to see ourselves anew as established, anointed and sent as participants in the threefold ministry of Jesus Christ. Pope Francis reminds us that ‘The joy of evangelizing

always arises from grateful remembrance . . . of the time Jesus touched our hearts’ (*Evangelii Gaudium*, n. 13). I ask for your continued prayers throughout our synod process of building our future together. Our cathedral, the mother church of our archdiocese, is dedicated to the Holy Name of Mary and so I entrust the guidance of our synod to Mary’s Holy Name, she who was and is, the first and greatest disciple.”

Holy Door inside the cathedral, beneath which each pilgrim passed. The pilgrimage was designed to highlight the Year of Mercy designated by Pope Francis. The year was launched in December 2015, when a ceremonial holy door of St. Peter’s Basilica in Rome was opened.

This was the first time that dioceses worldwide were also invited to designate and bless their own holy doors. The Holy

Door at the Cathedral of the Holy Family in Saskatoon is one of several in the diocese. Others are located at St. Paul’s Co-Cathedral in Saskatoon, St. Augustine Church in Humboldt, and Sts. Peter and Paul Church at the Blumenfeld pilgrimage site near Leader, Sask.

After thanking those who worked on the event, and noting

— MERCY, page 10

More catechists needed for program

By Kiply Lukan Yaworski

SASKATOON — A new hands-on program that nurtures young children’s love for Jesus will be offered this fall in the Roman Catholic Diocese of Saskatoon, but more trained catechists are needed.

The Catechesis of the Good Shepherd programs being introduced at St. Francis Xavier and St. Patrick parishes in Saskatoon already have waiting lists, organizers reported at an open house Aug. 27.

“Our hope is that others will take the training, so the Catechesis of the Good Shepherd can be experienced by more children,” said Cynthia Foster, noting that another Level One training session for catechists will be offered in Saskatoon Sept. 15 - 18. Foster took the training last year, and with the help of volunteers in the parish and beyond has created the materials needed for the Catechesis of the Good Shepherd atrium that is now set up in the St. Francis stillness chapel.

Two others that took the training last year are also working to set up atriums: Jane Korvermaker

at St. Patrick, and Lisette Fontaine at the Trinity parishes of Vonda, Prud’homme and St. Denis.

Linda Funk has presented the program for several years at the Catechesis of the Good Shepherd atrium at St. Vincent of Lerins Orthodox Church in Saskatoon.

At the recent St. Francis open house, visitors had a chance to see the space, which features simple materials with which children can explore Scripture, prayer and liturgy.

Foster described receiving help from the community to create, craft and collect the materials that make up the various stations in the atrium. “They were lovingly and carefully prepared,” she said, saying that setting up the space has echoed the prayerful spirit that permeates the program.

At one station, children can recreate the parable of the Good Shepherd with figures of Jesus and the sheep in the sheepfold — right beside another tableau of figures around the altar at the eucharist. Other stations focus on the infancy narratives, the Holy Land, the parables of Jesus, the sacrament of baptism, and elements of liturgy. Catechists share

Scripture and prayer, or various elements of liturgy, and children are able to explore the material through hands-on experience at the various stations.

The delight and attention of one youngster at the open house demonstrated the impact of the space and the positive response to the spirit of the catechists; with no hesitation, he began to explore, listened carefully to a parable, and began to build connections.

Founded in Rome by Scripture scholar Sofia Cavaletti, with the help of Montessori collaborator Gianna Gobbi some 60 years ago, the Catechesis of the Good Shepherd was introduced to Canada in the 1980s by Patricia Coulter of the Toronto archdiocese. Gradually, interest grew, with more people asking for the course in Canada, and in 2005 the Catechesis of the Good Shepherd Association of Canada was formed as a registered charitable organization.

For more information, contact lc.foster@sasktel.net. Foster noted that even those who have not taken the training can help with the program — as assistants, in creating materials, and through prayer.



Tim Yaworski

NIGHTFEVER — Passersby were invited into St. Paul’s Co-Cathedral in Saskatoon for a moment of prayer July 15 as part of Nightfever. Colm Leyne of the Vocations and Youth Office described Nightfever as “a privileged time with God where all are invited to come and see, and spend time with the Lord in prayer, with adoration, stillness, music, reconciliation, and conversation.” The event coincided with Taste of Saskatchewan, held nearby. Nightfever was also held during the Fringe Festival, Aug. 5 at St. Joseph’s Parish on Broadway Ave., Saskatoon.

The wages of terrorism’s wars, 15 years on

Screenings & Meanings

Gerald Schmitz



Looking at today’s Afghanistan and Iraq, the targets of the post 9/11 invasions, it’s worth remembering how these wars were sold to western publics as both justified and necessary. The road to hell indeed, paved with fine intentions.

Some kind of military response to the worst terrorist attacks on the American homeland was probably inevitable. Yet long-running wars that make matters worse could have been avoided. Afghanistan at least remains territorially intact, if wracked by poor governance, rampant corruption and high levels of violence. There’s a reason Afghans are second only to Syrians among desperate refugees seeking asylum in Europe (some 200,000 in 2015). Iraq, on the other hand, was a war of choice on trumped-up evidence and its supposed “liberation” from a dictator has become an unmitigated disaster. Occupation produced insurgency, which gave birth to the fanatical “Islamic State” (IS) that still controls considerable territory including the

seems more dangerous and security-obsessed than ever. Has anything been learned?

Not in Hollywood, apparently, still making the odd movie about these ill-conceived Middle East wars, unfortunately adding more farce than enlightenment to the folly. In January there was Michael Bay’s typically bombastic *13 Hours* subtitled “The Secret Soldiers of Benghazi” which purported to tell the story behind the Sept. 11, 2012, siege of American compounds in this key Libyan city, a terrorist assault that killed four including the American ambassador Christopher Stevens. The focus is on a group of hired ex-army commandos (the “secret soldiers”) who come to the rescue while naive diplomats and bureaucrats prevaricate. (The movie doesn’t have to explicitly say that heading the latter would be then Secretary of State Hillary Clinton, much bashed by Republicans as being responsible for the Benghazi “scandal.”) Although there are a few “good” Libyans on screen, we’re meant to cheer for

Of Men and War

(France/Switzerland/U.S. 2014)

A War

(Denmark. 2015)

second-largest city, Mosul. The country’s survival is in doubt. Western intervention helped remove another dictator in Libya. But that too has backfired badly as Libya’s civil turmoil is exploited by IS-affiliated extremists. Osama bin Laden, Saddam Hussein, and Muammar Gaddafi were all hunted down and killed. Yet the region is aflame with terrorism on an unprecedented scale and the threat — including of radicalization via Internet — is being exported to the West where each atrocity claimed by IS instills fears easily manipulated by populist demagogues.

Here we are, 15 years since the twin towers fell, and the world

the heroic armed Americans, as tough as they are devoted family men. They’re led by a character (played by John Krasinski) whose truest words are about not wanting to be “in a battle I don’t understand in a country that means nothing to me.” Message to Libyans from these good guys: you really don’t matter.

March saw the release of war pornography of another kind, *Whiskey Tango Foxtrot* (the “wtf” initials serving a similarly unprintable purpose to “fubar”). It’s supposedly based on journalist Kim Barker’s book *The Taliban Shuffle: Strange Days in Afghanistan and Pakistan*. The Barker character, called Kim Baker in the movie, is



A WAR — Dar Salim and Pilou Asbæk star in *A War*. Among dramatic treatments there is none better than writer-director Tobias Lindholm’s film, Oscar-nominated in the 2016 foreign-language category, writes Gerald Schmitz.



Alice Films

OF MEN AND WAR — Years after coming home, a dozen veterans continue to wrestle with demons from the war. At *The Pathway Home*, a first-of-its-kind PTSD therapy centre, the film’s subjects resolve to end the ongoing destruction of their well-being. Their therapist, who is also a Vietnam vet, helps the young men forge meaning from their trauma. Over years of therapy, the film explores their gruelling paths to recovery, as they attempt to make peace with their past, their families and themselves.

played by comic actress Tina Fey. As a klutzy television reporter, Baker is comically ill-prepared for an assignment in the Afghan capital, or more specifically the “Kabubble,” a sexist circus inhabited by cynics, combat junkies, carpetbaggers, conniving contractors and corrupt Afghans. This is the Afghan war played for cheap laughs. It’s as though what 15 years of war has meant for Afghans doesn’t really matter either.

Arriving last month was *War Dogs*, ostensibly based on the true story of how two Miami dudes, Efraim Diveroli (Jonah Hill) and David Packouz (Miles Teller), found a way to profit from U.S. government Iraq-war contracts to small business. A ludicrous episode, running guns to Baghdad, vaults them into the big time, raking it in and living large. But after landing a \$300 million Afghan arms deal, trouble comes calling. Helmed by Todd Phillips (The Hangover trilogy), the movie wallows in the absurdity of its shady dealings. Dripping with cynicism, the outrageously bad behaviour by Americans in Middle East war zones makes a joke of the obscene arms business. It’s more sendup than satire. And, once again, the people actually living there get the butt end.

Fortunately there are movies that convey deeper understanding of these wars and their consequences. Director and co-writer Laurent Bécue-Renard’s *Of Men and War* (<http://www.ofmenandwar.com/>) is a powerful documentary that has aired on television as well as being available on video. Filmed over six years (2008-2013), primarily at Pathway House, a “transition home for combat veterans” in California, it’s an intimate portrait of the struggles of returning American Afghan and Iraq servicemen, many haunted by terrible memories and suffering from post-traumatic stress disorder (PTSD), with symptoms that include insomnia, addiction, aggressive and self-destructive behaviours.

In group therapy sessions that

emotional baggage, and the language used to express it, are extremely raw. Contrary to the strong macho military stereotype, these men feel damaged and afraid of their own male rage. One says “I feel defective.” Another admits “I’m scared of myself,” worried that he has become a danger to himself and others. Losing friends, some to suicide, moves them to uncontrollable sorrow and anger. They know they have to open up and overcome their demons if they are to save their relationships with loved ones and their ability to function in society.

The movie is a sobering observation of how the use of America’s unrivalled military power can make victims of its own soldiers; of how the aftermath of war’s collective violence can be a violence that is internalized individually and manifested in a range of negative feelings. These can be repressed but are like ticking time bombs ready to explode. As one participant in a treatment program puts it: “I learned to shut down, to not give a ____ about anything. Rage carried me through everything.” The sessions can be extremely intense as these men open up while the camera is discreetly recording. Hatred, guilt, impotence, it’s all there as they recall experiences of war. Like an open wound the pain is brought to the surface. A veteran who was hit by a mortar and left for dead remembers “. . . at that point I hated God . . . like I was an ant and he was burning me with a magnifying glass and watching me squirm.”

What is hopeful is how this emotional honesty becomes integral to a process of healing and recovery for the men and their families. No one watching that can help but be moved. With a presidential candidate promising to use America’s might to annihilate all enemies, it’s good to be reminded that war does terrible things to people, including super-power good guys.

Denmark is certainly no great power, but its significant military commitments to the 9/11 wars have also had an impact on

screen. Among the best documentaries made about western soldiers in Afghanistan is Janus Pederson’s *Armadillo*, which won the Cannes festival critics week grand prize in 2010. It exposed a war crime that caused deep national misgivings. Among dramatic treatments there is none better than writer-director Tobias Lindholm’s *A War*, Oscar-nominated in the 2016 foreign-language category. The narrative also includes an incident of deadly force by Danish soldiers that leads to grave consequences.

The central character, Claus Michael Pederson (Pilou Asbæk), is the commander of a Danish battle group deployed to a remote Afghan province where they are vulnerable to Taliban attacks. Meanwhile back home in Copenhagen his wife Maria (Tuva Novotny) must endure his absence as she copes with raising their three children. It’s a strain that will be familiar to many military families. Pederson is the opposite of the macho bully. He’s a sensitive, caring and decent man with a strong attachment to his band of brothers. But in the fog of war and under fire, fateful choices are made. Believing it necessary to protect the lives of his soldiers Pederson makes a call that results in the bombing death of 11 Afghan non-combatants. Subsequently he’s called home to face charges in a military court for ordering an airstrike on what turned out to be a civilian target. It’s all filmed with documentary-like realism. The trial proceedings are almost as tense, riveting and compelling as the earlier scenes from the Afghan conflict zone. The scales of what can be morally justified under conditions of war weigh heavily on both. Asbæk is outstanding as the commander bearing a great burden. (He’s best known for his role as media adviser to a female prime minister in the great Danish television series “Borgen.”)

Hopefully the Oscar attention will result in wider North American release. Because we need more movies like these that probe the toll of war instead of exploiting it as entertainment.

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. Please note that along with the CBW III listings we have included a few listings from Celebrate in Song (CIS), which was meant to be a supplement to CBW III. Don’t forget to look at what’s listed for a given Sunday or feast in the other hymnals. Some of those selections may be in your own hymnal.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
October 2, 2016 Twenty-seventh Sunday in OT	Opening hymn	429 Word of God, Come Down on Earth	442 O God, Our Help in Ages Past	536 Come, Worship the Lord	616 Praise to the Lord
		545 Sing Out, Earth and Skies	590 For the Beauty of the Earth	714 If God Is for Us	610 Sing of the Lord's Goodness
		6.40 Faith and Truth and Life Bestowing			
	Preparation of Gifts	482 Eye Has Not Seen CIS 6.38 A Sower's Seed Fell On A Path	622 The Cry of the Poor 658 Give Me Ears to Listen	620 There is a Longing 593 Center of My Life	655 Increase Our Faith 633 For the Beauty of the Earth
	Communion	601 Gather Us Together 603 Gift of Finest Wheat CIS 6.11 For Countless Blessings	342 One Bread One Body 337 Ubi Caritas	516 Seed, Scattered and Sown 591 Dwelling Place	946 Let Us Be Bread
	Closing	505 Disciples' Song CIS 6.25 We Shall Go Out	625 We Are Called 540 Glory & Praise to Our God	616 How Can I Keep from Singing 613 O God, Our Help in Ages Past	765 The Church of Christ
October 9, 2016 Twenty-eighth Sunday in OT (Thanksgiving weekend)	Opening hymn	581 Church of God, esp vss 1-3	208 Come, Ye Thankful People, Come	683 All the Ends of the Earth	665 Healing River of the Spirit
		532 For the Fruit of All Creation	595 All Good Gifts	460 We Have Been Baptized in Christ	634 Come, You Thankful People Come
		CIS 6.34 Let Us Go to the Altar			
	Preparation of Gifts	502 As Saints of Old Your First Fruits Brought 363 Healer of Our Every Ill CIS 6.15 There Is a Longing	585 Many and Great 693 Healing River of the Spirit	492 Keep in Mind 699 Give Thanks to the Lord	960 Healer of Our Every Ill 646 Keep in Mind 871 We Shall Rise Again 785 Now we Remain
	Communion	482 Eye Has Not Seen 610 Taste and See CIS 6.5 Life-Giving Bread, Saving Cup	359 One Love Released 766 Taste and See	513 Our Blessing Cup 530 Table of Plenty	926 Life-Giving Bread 47 The Cry of the Poor
	Closing	535 Now Thank We All Our God 579 Praise God From Whom All Blessings Flow CIS 6.23 Holy Is Your Name	198 Now Thank We All Our God 387 Sent Forth by God's Blessing	670 Sing a New Song 668 I Sing the Mighty Power of God 700 Now Thank We All Our God	636 Now Thank We All Our God 635 Let All Things Now Living God
October 16, 2016 Twenty-ninth Sunday in OT	Opening hymn	483 For You Are My God	442 O God Our Help in Ages Past	662 Praise to You, O Christ, Our Savior	689 Though the Mountains May Fall
		545 Sing Out, Earth and Skies!	309 All People That on Earth Do Dwell	687 Sing Alleluia	
		CIS 6.29 O God of Past and Present		715 Lead Me, Lord	
	Preparation of Gifts	302 Arise, Your Light Is Come! CIS 6.36 Our Hope Is In the Lord	691 Be Still, My Soul 610 If God Is For Us	593 Center of My Life 546 God Has Chosen Me	642 What Wondrous Love is This 910 Shepherd of Souls
	Communion	608 Now In This Banquet CIS 6.1 Bread for the World	345 That There May Be Bread 333 Behold the Lamb	515 That There May Be Bread 558 Whatsoever You Do	717 Shelter me O God 930 Taste and See
	Closing	644 O God, Our Help in Ages Past 533 Sent Forth By God's Blessing CIS 6.30 Table of the World	501 Go Make a Difference 373 Tell the Good News	543 Take the Word of God with You 599 Blest Be the Lord	807 We Are Called 734 Bring Forth the Kingdom

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.

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. Reid is a member of the music committee for the Ontario Liturgical Conference.

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.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
October 23, 2016 Thirtieth Sunday in OT	Opening hymn	374 With Our God CIS 6.22 Loving and Forgiving	431 Seek Ye First 202 We Gather Together	424 At the Name of Jesus 639 There's a Wideness in God's Mercy	848 Gather Us In
	Preparation of Gifts	Misericordes Sicut Pater (Hymn for the Holy Year of Mercy) CIS 6.36 Our Hope Is In the Lord	510 Only This I Want 527 Prayer of St. Francis	184 Psalm 25: I Lift Up My Soul 203 Psalm 34: The Cry of the Poor	592 We Are the Light of the World 677 A Living Faith
	Communion	602 Eat This Bread 599 No Greater Love CIS 6.3 The Hand of the Lord Feeds Us	342 One Bread, One Body 337 Ubi Caritas	304 Jesus, Come to Us 575 Only This I Want 576 Take, Lord, Receive	943 Bread of Life From Heaven
	Closing	591 God Is Alive! CIS 6.25 We Shall Go Out	379 God Has Chosen Me 718 Take Up Your Cross	599 Blest Be the Lord 656 Christ, Be Our Light	761 God Has Chosen Me 775 Go Make a Difference
October 30, 2016 Thirty-first Sunday in OT	Opening hymn	483 For You Are My God 560 God Is Love ~ The Heavens Are Telling CIS 6.12 Gather Your People	524 Holy Wisdom, Lamp of Learning 311 As We Gather At Your Table	686 Praise to the Lord 717 Beatitudes	850 All Are Welcome 598 O God Beyond All Praising
	Preparation of Gifts	Misericordes Sicut Pater (Hymn for the Holy Year of Mercy) CIS 6.36 Our Hope Is In the Lord	612 Like a Shepherd 523 O Beauty, Ever Ancient	344 With the Lord 708 Like a Shepherd	728 Eye Has Not Seen 721 You Are Mine
	Communion	602 Eat This Bread 598 Gentle Shepherd CIS 6.8 Take and Eat	365 I Am the Living Bread 327 As Grains of Wheat	508 In the Breaking of the Bread 661 Jesus Christ, Inner Light	394 May We Be One
	Closing	561 O God Beyond All Praising CIS 6.32 God Our Author and Creator	579 In the Day of the Lord 557 Sing of the Lord's Goodness	690 Sing of the Lord's Goodness 715 Lead Me, Lord	689 Though the Mountains May Fall 769 Go Make of All Disciples
November 6, 2016 Thirty-second Sunday in OT	Opening hymn	561 O God Beyond All Praising 6.36 Our Hope Is In the Lord	440 We Will Rise Again 504 All That Is Hidden	485 In the Shadow of Your Wings 712 If God Is for Us	843 God is Here! As We His People 604 All the Ends of the Earth
	Preparation of Gifts	538 Behold A Broken World CIS 6.35 O Christ You Speak the Names of God	399 This Alone 691 Be Still, My Soul	603 We Will Rise Again 678 May We Praise You	717 Shelter Me O God 35 Shepherd Me O God
	Communion	598 Gentle Shepherd 606 My Shepherd is the Lord 607 The Lord Is My Shepherd CIS 6.3 The Hand of the Lord Feeds Us	343 I Received the Living God 349 I Am the Bread of Life	519 I Am the Living Bread 528 Bread for the World	946 Let Us Bread
	Closing	406 Sing With All The Saints in Glory 563 Sing A New Song CIS 6.32 God Our Author and Creator	558 Sing a New Song 540 Glory & Praise to Our God	605 Though the Mountains May Fall 622 Lord of All Hopefulness	607 Sing a New Song 829 Let There Be Peace on Earth
November 13, 2016 Thirty-third Sunday in OT	Opening hymn	560 God Is Love! The Heavens Are Telling (alternate tune: 426) CIS 6.29 O God of Past and Present	Misericordes Sicut Pater 667 Turn to Me	668 I Sing the Mighty Power of God 722 In the Day of the Lord	613 Praise My Soul the King of Heaven 610 Sing of the Lord's Goodness
	Preparation of Gifts	538 Behold A Broken World CIS 6.15 There Is a Longing	530 Peace 399 This Alone	598 On Eagle's Wings 646 Christians, Let Us Love One Another	796 I Danced in the Morning 404 When the King Shall Come Again
	Communion	598 Gentle Shepherd 481 Be Not Afraid CIS 6.2 Dona Nobis Pacem	491 Center of My Life 323 To Be Your Bread	506 To Be Your Bread 723 Soon and Very Soon	924 Song of the Body of Christ 941 Eat This Bread
	Closing	494 We Lift Our Eyes Unto the Hills (same tune as 495) CIS 6.14 Return, Redeemer God	580 Soon and Very Soon 377 The Spirit Sends Us Forth	662 Praise to You, O Christ, Our Savior 683 All the Ends of the Earth	865 Soon and Very Soon 806 The Harvest of Justice

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
November 20, 2016 Christ the King	Opening hymn	685 Splendor and Honor 683 All Power Is Yours 565 Praise, My Soul, the King of Heaven CIS 6.16 Glory in the Cross (Easter verses)	729 To Jesus Christ, Our Sovereign King 561 Praise, My Soul, the King of Heaven	307 The King Shall Come When Morning Dawns 420 Crown Him with Many Crowns	568 Rejoice, the Lord is King 571 Christ is the King
	Preparation of Gifts	538 Behold A Broken World 427 At The Name of Jesus CIS 6.21 Join in the Dance	498 Jesus, Lord 735 At the Name of Jesus	423 The King of Glory 424 At the Name of Jesus 702 Like Cedars	572 The King of Glory 414 The King Shall Come 574 Crown Him With Many Crowns
	Communion	380 Jesus, Remember Me 432 Jesus, the Lord CIS 6.2 Dona Nobis Pacem	578 Worthy Is the Lamb 728 Rejoice, the Lord Is King	346 By Your Cross 524 Behold the Lamb	940 Gift of Finest Wheat 931 Come to the Banquet
	Closing	437 Crown Him with Many Crowns CIS 6.14 Return, Redeemer God	738 Crown Him with Many Crowns 733 The King of Glory	419 Alleluia! Sing to Jesus 422 To Jesus Christ, Our Sovereign King	573 To Jesus Christ Our Sovereign King

Mercy gets its hands dirty, gets personal

Continued from page 6

the moving sight of the pilgrims processing toward the cathedral, Bolen’s homily focused on the mass readings of the Prodigal Son, and the story of Jonah at Ninevah, reacting after God has shown mercy to the repentant.

“We’re on a pilgrimage on this year of mercy, and we’re on a pilgrimage in this earthly life,” noted Bolen. “Jonah is invited to listen to God’s word and first he says no.”

After Jonah repents and listens to God, he goes and proclaims God’s word and Ninevah also repents, and God relents and does not destroy the city. Jonah, wishing the city doom, is offended by God’s mercy toward the inhabitants of Ninevah, and asks for God to take his life instead.

“The story goes on about how God tries to soften Jonah’s heart,” said Bolen, describing the tree that grew over Jonah for shade, and then was eaten by a worm. Jonah’s response to the death of the tree was compared to God’s response to the doom of the thousands of people of Ninevah, should they perish in sin.

In the parable of the Prodigal Son, God’s mercy is also described: the older brother is convinced that he merits the inheritance and love of the father for never having left. The father’s mercy to the younger brother is resented by the older one, just as Jonah resents God’s mercy to Ninevah. Humanity tends to feel we each deserve what is good, and that others who suffer and struggle are getting what is coming to them, said the bishop.

“Mercy is a response to us, and to those who are miserable,” said Bolen, comparing each of us to the younger brother who returns in shame and finds himself at the centre of a celebration. “If we can keep ourselves serenely balanced between these two extremes of the dignity God bestows on us and the embarrassment of receiving the unmerited mercy of God, without letting go of either of them, perhaps we can feel the heart of God who beats with love for us: who goes out to sinners, to bring mercy to all.”

As Pope Francis invites us to live in this tension between our sinfulness and the dignity that comes from a merciful God who draws us in, we learn to live cen-

tered in our true identity of sinners who have been blessed with God’s mercy, the bishop said. When we embrace the mercy that God shows to us, we are most able to show mercy to others.

“What everyone needs deep down is an infinite mercy, the heart of Christ. Anything less than this is not enough. Mercy gets its hands dirty, gets caught up with others, gets personal. Mercy exceeds justice and brings knowledge and compassion,” explained Bolen. “The one who shows mercy, and the one to whom mercy is shown, become equals.”

Because we carry the treasure of mercy in our imperfect lives, we must show it to others without it being about us, but rather about God’s boundless love and forgiveness, he stressed.

Following the mass was an hour of eucharistic adoration, with stations for the sacrament of reconciliation and a celebration in the foyer with refreshments and an opportunity to visit with Bolen before he begins his new appointment.

He will be installed Archbishop of Regina Oct. 14 at Holy Rosary Cathedral in Regina. A farewell mass and reception will be held in Saskatoon on Oct. 12.

Art adorns T-shirts

Continued from page 6

schools May 28 and officially took over as director Aug. 1 when former director Rob Currie joined the Ministry of Education as an Assistant Deputy Minister. Scuglia described the results of a couple of strategic planning sessions held over the summer with the board and staff and displayed the one-page poster that outlines the division's vision and mission statements and four main strategic goals.

It was a special moment for two new Grade 1 students, Meredith Toth and Cullen O’Halloran, who were presented with a framed copy of their art work that adorns T-shirts to be given to all students entering kindergarten this year. Kindergarten students last year were asked to draw something that represents the division’s motto for this year: “Go Make a

Difference and Love your Neighbour as Yourself.” K-PreK co-ordinator Monique Wahl, Religious Education co-ordinator Miles Meyers and Communications co-ordinator Twylla West judged the entrants.

Scuglia and Wahl introduced the children following mass.



Frank Flegel

MAKING A DIFFERENCE — Grade 1 students Meredith Toth and Cullen O’Halloran were presented with a framed copy of their art work at the opening mass of Regina Catholic Schools Sept. 30. The art adorns T-shirts given to students entering kindergarten this year. Kindergarten students last year were asked to draw something that represents the division’s motto: “Go Make a Difference and Love your Neighbour as Yourself.”

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The eucharist itself is a social justice event



Liturgy and Life

Sylvain Lavoie, OMI

A young man found out he was going to inherit a fortune when his sickly father died, and decided he needed someone to enjoy it with. So one evening he went to a single’s bar where he spotted a woman whose natural beauty took his breath away. “I may look like just an ordinary man,” he said as he walked up to her, “but in just a week or two, my father will die and I’ll inherit \$20 million. Come home with me and I’ll make you a wealthy wife.”

The woman went home with him that evening, and three days later, sure enough, she became his stepmother. “The children of this age are more shrewd in dealing with their own generation than are the children of light.”

These words of Jesus in the Gospel today reflect the shrewd lady in the story, and the shrewd steward in the Gospel. Both carry a message for us. We are invited to check our priorities; to put God first, and to use material things to help the needy, strengthen human relationships and build up the kingdom of God.

In the first reading the prophet Amos pulls no punches. He bluntly teaches that God detests dishonesty, injustice, unfairness and especially taking advantage of the poor. It seems this was the great sin of the chosen people over the ages, the way they were most unfaithful to the covenant to be a just, holy nation, a people set apart to show others the benevolence of God. They were called to greatness, but

Sylvain Lavoie, OMI, Archbishop Emeritus of the Archdiocese of Keewatin-The Pas, is chaplain at the Star of the North Retreat House in St. Albert, Alta. He continues to live out his motto, *Regnum Dei Intra Vos* (the kingdom of God is among you), which is his overriding focus and passion.

kept sliding into a narrow, selfish, self-serving religiosity that actually oppressed the poor and needy.

The Gospel of Luke, for its part, is basically a spirituality of money. Jesus’ listeners would have understood that the steward was simply finding a creative solution to his difficulties. He was correcting the wrong he had done. Letting go of his probably dishonest commission, he was prioritizing relationship and friendship, hoping to be welcomed later.

These readings remind us to turn away from self-serving attitudes and behaviours, and to turn toward fairness and justice. Jesus speaks loudly and clearly: we cannot serve two masters. If we choose to live as children of light, we must be creative and resourceful in finding solutions that are just and fair to all. Wealth must be put to good use, correcting injustice and restoring relationships with others. We must be as astute in the spiritual realm and with small things, as the steward was in the material realm and with bigger things.

In Jewish spirituality, two concepts dominate and are intertwined. The one, *devekut*, translates as “clinging to God” or contemplation; the other, *tikkun o’lam*, translates as “repairing the world,” the work of justice. One without the other — contemplation without justice, clinging to mystery without repairing the real world — is incomplete, the tradition teaches. It is dark without light, soul without body.

Another definition of justice is simply a right relationship with God as creator of this universe; with others through forgiveness, respect and reconciliation; with ourselves through self-worth and self-esteem; and finally a right relationship with all of God’s creation through ecological responsibility and care for the earth.

All this is to say that we are compelled by faith in Jesus Christ and love for God to use the material things that we have been given for the sake of loving others, working for justice and building up the reign of God here on earth.

Thankfully the church has a wealth of teachings on social justice that can help us strive for justice, begin-

ning especially with Pope Leo XIII and his watershed encyclical *Rerum Novarum* in 1891 in which he called for improvement of the condition of workers in time of rapid industrialization, stressing their dignity and the need for proper working conditions. He was ahead of his time.

Forty years later in 1931, Pope Pius XI wrote the encyclical *Quadragesimo Anno* in commemoration of *Rerum Novarum*, reaffirming the need for a social order animated by justice. He insisted on the right of the worker to a family wage, the dangers of individualism on one hand and collectivism on the other, stressed the goal of the common good and the need to balance justice with charity.

More recently Pope John Paul II, in his 1981 encyclical *Laborem Exercens*, stressed the right to work, to form unions, to have a living wage, the right of workers to participate in economic decision-making, and the right to strike as a last resort. He stressed human dignity and social justice and the fact that people are more important than the wants of capital. This teaching is especially relevant today in light of the plight of workers such as those in the Bangladesh garment industry and other sweatshops around the world.

The bottom line of the social justice teachings of the church is a consistent ethic of life from conception to natural death and a seamless-garment approach to all social issues. Catholic schools, parishes and dioceses should ensure that the social teaching of the church is taught to the faithful, a teaching that includes justice as the new word for peace.

A band counsellor of the Norway House First Nation was taking the lay formation program in Winnipeg. One of the sessions in that program was the social teaching of the church. He was so taken up with this new knowledge that he gave a session on the social teachings of the church to his chief and band council upon his return home.

The eucharist we celebrate today is in itself a social justice event. Here there are no distinctions between rich and poor, famous and unknown, CEO and blue-collar worker. We are all one in the Lord.

May this celebration help us work for justice, fairness and right relationships wherever we find, in our society, injustice, unfairness and strained relationships.

Twenty-fifth Sunday in Ordinary Time September 18, 2016	Amos 8:4-7 Psalm 113 1 Timothy 2:1-7 Luke 16:1-13
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God’s nature — is it exuberance, or is it the cross?

In Exile

Ron Rolheiser, OMI



It’s funny where you can learn a lesson and catch a glimpse of the divine. Recently in a grocery store I witnessed this incident:

A young girl, probably around 16 years of age, along with two other girls her own age, came into the store. She picked up a grocery basket and began to walk down the aisle, not knowing that a second basket was stuck onto the one she was carrying. At a point the inevitable happened, the basket stuck to hers released and crashed to the floor with a loud bang, startling her and all of us around her. What was her reaction? She burst into laughter, exuding a joy-filled delight at being so startled. For

her the surprise of the falling basket was not an irritation but a gift, an unexpected humour happily fracturing dram routine.

If that had happened to me, given how I’m habitually in a hurry and easily irritated by anything that disrupts my agenda, I would probably have responded with a silent expletive rather than with laughter. Which made me think: Here’s a young girl who probably isn’t going to church and probably isn’t much concerned about matters of faith, but who, in this moment, is wonderfully radiating the energy of God, while, me, a vowed religious, overly serious priest, church min-

ister and spiritual writer, in such a moment, too often radiate the antithesis of God’s energy, irritation.

But is this true? Does God really burst in laughter at falling grocery baskets? Doesn’t God ever get irritated? What’s God’s real nature?

God is the unconditional love and forgiveness that Jesus reveals, but God is also the energy that lies at the base of everything that is. And that energy, as is evident in both creation and Scripture, is, at its root, creative, prodigal, robust, joy-filled, playful, and exuberant. If you want to know what God is like look at the natural exuberance of children, look at the exuberance of a young puppy, look at the robust, playful energy of young people, and look at the spontaneous laughter of a sixteen-year-old when she is startled by a falling basket. And to see God’s prodigal character, we might look at billions and billions of planets that surround us. The energy of God is prodigal and exuberant.

Then what about the cross?

Rolheiser, theologian, teacher, and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website: www.ronrolheiser.com. Now on Facebook: www.facebook.com/ronrolheiser

Doesn’t it, more than anything else, reveal God’s nature? Isn’t it what shows us God? Isn’t suffering the innate and necessary route to maturity and sanctity? So isn’t there a contradiction between what Jesus reveals about the nature of God in his crucifixion and what Scripture and nature reveal about God’s exuberance?

While there’s clearly a paradox here, there’s no contradiction. First, the tension we see between the cross and exuberance is already seen in the person and teachings of Jesus. Jesus scandalized his contemporaries in opposite ways: he scandalized them in his capacity to willingly give up his life and the things of this world, even as he scandalized them equally with his capacity to enjoy life and drink in its God-given pleasures. His contemporaries weren’t able to walk with him while he carried the cross and they weren’t able to walk with him either as he ate and drank without guilt and felt only gift and gratitude when a woman anointed his feet with expensive perfume.

Moreover, the joy and exuberance that lie at the root of God’s nature are not to be confused with the bravado we crank up at parties, carnival, and Mardi Gras. What’s experienced there is not actual delight but, instead, a numbing of the brain and senses induced by frenzied excess. This doesn’t radiate the exuberance of

God, nor indeed does it radiate the powerful exuberance that sits inside us, waiting to burst forth. Carnival is mostly an attempt to keep depression at bay. As Charles Taylor astutely points out, we invented carnival because our natural exuberance doesn’t find enough outlets within our daily lives, so we ritualize certain occasions and seasons where we can, for a time, imprison our rationality and release our exuberance, as one would free a caged animal. But that, while serving as a certain release valve, is not the ideal way to release our natural exuberance.

When I was a child my parents would often warn me about false exuberance, the exuberance of wild partying, false laughter, and carnival. They had this little axiom: *After the laughter, come the tears!* They were right, but only as this applies to the kind of laughter that we tend to crank up at parties to keep depression at bay. The cross, however, reverses my parents’ axiom and says this: *After the tears, comes the laughter!* Only after the cross, is our joy genuine. Only after the cross will our exuberance express the genuine delight we once felt when we were little, and only then will our exuberance truly radiate the energy of God.

Jesus promises us that if we take up his cross, God will reward us with an exuberance that no one can ever take from us.

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In this Year of Mercy, memories of a clean slate

By Alma Barkman

Miss Heaman, my Grade 5 teacher, usually wore plain navy dresses styled to minimize her heavy build. At a time when most young women her age wore curls, Miss Heaman twisted her long black hair into a bun and secured it at the nape of her neck with hairpins. They sometimes inched out of place when she reached up above the blackboard for the large map that rolled up and down like a window blind.

Despite Miss Heaman's stern appearance, she was a highly sensitive person whose tenderness occasionally surfaced when she read the Bible to us during opening exercises, or when she taught us music. Instead of incurring anger, discipline problems grieved her deeply. I remember the tears brimming in her eyes the day Larry, the worst troublemaker in class, boldly badgered her to

Barkman is a freelance writer who lives in Winnipeg (almabarkman.com).

sing a solo. She stood looking out the window a long moment as if to gather her composure, and then in a rich contralto voice, she sang "Safe in the Arms of Jesus."

Larry's bad behaviour was strangely subdued after that.

A combination of fear and respect made me work diligently to earn Miss Heaman's approval, but the day did come when she caught me whispering in class. I knew it was forbidden. I knew it carried a penalty, but I could not help myself. I talked to my friend across the aisle and Miss Heaman caught me.

Fifty years later I can still remember the grieved look on her face. She had hoped for better and I had let her down. From the viewpoint of justice, all my efforts, all my good grades, all my good works on Miss Heaman's behalf could not cancel out my moment of transgression. Picking up her chalk, she slowly and carefully wrote my name in the corner of the blackboard reserved for offenders.

I was doomed.
I just knew I had forever alien-

ated myself from Miss Heaman's good graces, and the consequences were unbearable to think about. Students whose names appeared on the "sinners" list were often teased by their peers at recess, chastised by their parents at home, sometimes even banished to the principal's office for corporal punishment. For the first time in my life I knew what it was to be subjected to the full penalty of the law, and there was no escape. Morbid fear welled up within me. I hung my head in shame as hot tears coursed down my cheeks, blurring the blue lines on my page of foolscap paper. I dared not look up, for my sensitive conscience could not stand the sight of my name



Alma Barkman
GIFT OF MERCY — This Year of Mercy brings to mind for Alma Barkman a time when a grade-school teacher extended mercy toward her, and what a gift that was.

A hunting we will Pokémon GO!



Figure of Speech

Dr. Gerry Turcotte

"Who is the man over there, walking in the field to meet us?" (Gn 24:65).

St. Mary's University in Calgary is apparently a hot spot for Pokémon GO! At all hours of the day or night our campus is

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

filled with people of all ages, moving between our library and classroom buildings through to our historic cairn, controversially unveiled by an allegedly inebriated Bing Crosby.

I first heard of the phenomenon when my head of security called to alert me to potential dangers. He had just stopped someone who was driving in reverse across our lawns in his SUV while looking at the screen of his phone. When pulled over the man insisted he wasn't driving irresponsibly. He was merely "looking for Pokémon," as though that explained it all.

We had one man leave his car in the middle of the main exit lane from the university, motor running, door open, with two infants strapped in the back seat while he hunted 10 metres a w a y ! A n o t h e r w o m a n dragged one

of our concrete dividers through the parking lot, unaware, apparently, that it was stuck beneath her car. The most remarkable moment that I witnessed personally was a young boy on his bike cycling within a metre of one of the many wild deer we have on campus, totally oblivious to the magnificent creature, while fixated on an entirely imaginary creature on his phone. Even the deer looked at him in amazement, though perhaps I'm projecting.

Despite the disruption, I have asked our facilities teams, indeed everyone on campus, to welcome these visitors. My own son, who attends St. Mary's, sent me a photo of all his friends on campus one evening, surrounded by a dozen other people, all hunting Pokémon. I have walked beside a father and son as the latter patiently explained to his dad how to capture an elusive Kabutops. More than ever there is a diversity of people on campus, strolling about, capturing mythical creatures and coming to know our campus, even indirectly, in a way that would not otherwise be possible.

This too is a manifestation of community, and a university campus, like a classroom, has to welcome everyone. We are only as vital as the energy that walks across our grounds, and in this sense the Pokémon phenomenon has added to the diversity of our visitors. It's true that, as a Luddite, I wish they would put their phones away and look upon the marvel of this 35-acre site, cradled beside the largest urban provincial park in Alberta. On the other hand, it's good to see them here, being with nature if not exactly of it. And who knows, someone might accidentally stumble into our library and pick up a book. Stranger things have happened.



Gerry Turcotte

HUNTING POKÉMON — Despite the disruption of the phenomenon known as Pokémon GO, there is something of a sense of community in those who wander in search of imaginary creatures, writes Gerry Turcotte.

screaming "Guilty!" for all to hear.

But then in her mercy, Miss Heaman did a strange thing.

She reached up and pulled down the map of the world just far enough to cover my name. It was still there, of course. Miss Heaman and I both knew that, but did she sense my repentant heart?

As the hands of the big hexagon clock crept toward the hour of reckoning, I could hear Miss Heaman's heavy footsteps moving slowly and inexorably down the aisle. In dread of what was about to happen next, I closed my eyes. When I opened them, I could see Miss Heaman's sensible black oxford shoes right close to my desk. The next minute I felt her big strong arm around my shoulder as she knelt beside me.

Speaking barely above a whisper, her pale grey eyes piercing right to my soul, Miss Heaman kindly but firmly confronted me about my transgression. Did I understand that I had broken the rules?

I nodded. *Yes.*
Was I sorry? *Definitely.*
Would I try to obey her in future? *As best as ever I could.*

"I believe you," said Miss Heaman, and walking back to her desk, she reached behind the map and discreetly erased my name. Until then it had just been covered up, to be revealed at that awful moment of judgment. But now it was wiped away, blotted out, *gone*. Thanks to Miss Heaman, I was pardoned, absolved, forgiven, *set free*.

The great sense of relief and gratitude I felt welling up within me must have washed over my face, and Miss Heaman reciprocated with a knowing smile. Shortly thereafter the bell rang, and when the map of the world was rolled up, my potential accusers, much to their chagrin, found they had no grounds for condemnation. My slate was clean, my conscience clear.

I literally skipped toward home, unaware that my steps that day were the first along a path that eventually led all the way from Miss Heaman's classroom to that other Teacher whose book is truth. From him I experienced in full what I learned in part from Miss Heaman: in dealing with a repentant heart, God in God's mercy covers our transgressions; in God's grace, our sins are wiped away.

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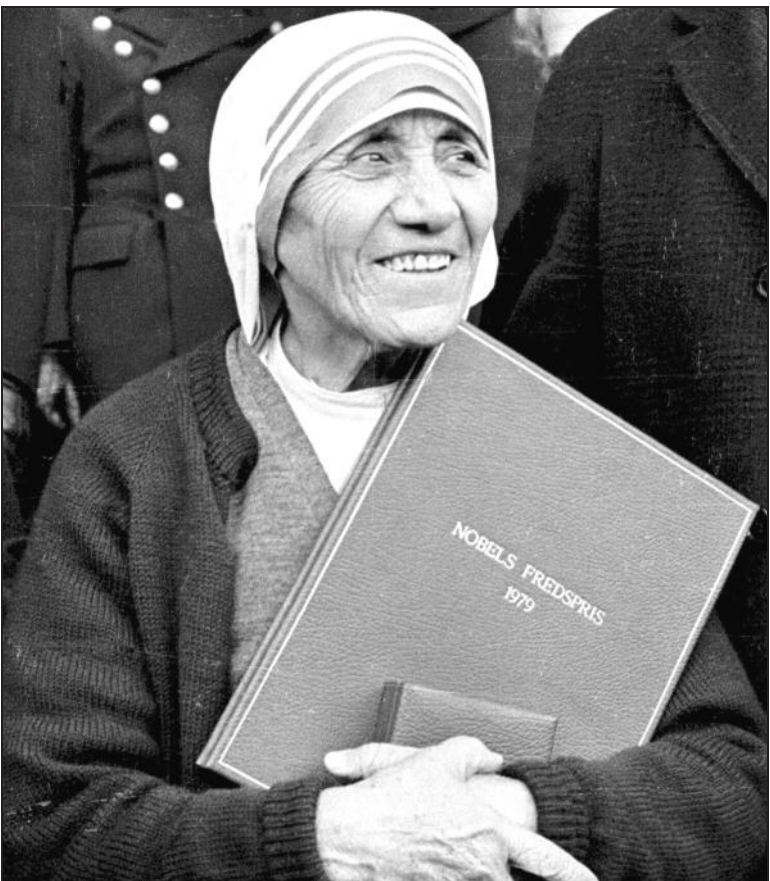
Mother Teresa a ‘saint of the doubters,’ says Jesuit

By David Gibson
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Rev. James Martin is a Jesuit priest and popular author who wrote about his lifelong fascination with the saints and the many aspects of sainthood in the Catholic tradition in the bestselling book *My Life With the Saints*. Loyola Press is issuing a 10th anniversary edition of Martin’s memoir in September, which also coincides with the Sept. 4 canonization of Mother Teresa of Kolkata, who even during her lifetime — she died in 1997 — was regarded by millions as a “living saint” for her work with the destitute in India and around the world. Of course, “living saint” is an oxymoron, since a saint is someone who has died and gone to heaven. Canonization is the last step in the process by which the church officially declares that yes, someone is in heaven and is worthy of veneration as a spiritual role model, and as someone whom the faithful —

through prayer — can ask to intercede with God on their behalf. Though she was not yet a saint, Martin wrote in his book about Mother Teresa — soon to be St. Teresa of Kolkata — and has subsequently written widely about revelations in letters published after her death that she experienced a long stretch of “spiritual darkness.” Martin, an editor at the Jesuit-run weekly *America* magazine, spoke with RNS about Mother Teresa and sainthood in the modern era. This interview has been edited for length and clarity. **Q:** Why do you think your book struck such a chord with readers? **A:** Perhaps people were ready to hear about the saints in a new way. Perhaps they were taken by the real life stories of the saints, which in the past had sometimes been overwhelmed by layers and layers of pious legend. But their real lives are much more interesting than the legend. There’s no such thing as a dull saint’s life.

Q: Were saints usually just plaster icons to many people, removed from real life? **A:** In general, many Catholics still don’t have access to hard facts about the lives of the saints. One of the biggest surprises after writing this book was that people would come up to me and say, “I had no idea Thomas Aquinas’ life was so exciting! All I knew was that he was a medieval theologian and that he wrote the *Summa Theologica*.” But the idea that Aquinas’ brothers kidnapped him to keep him from joining the Dominican order and that his family threw him into a cell, and they even sent a prostitute to tempt him, was somewhat surprising to most readers. **Q:** Not everyone you wrote about in your book was officially a saint. Dorothy Day is now on the track to sainthood, and Pope John XXIII was only canonized after your book was first published. **A:** In my new epilogue I answer three of the most common questions that come up in talks and interviews, and one of them is: Why did you include people who are not officially saints? The answer is that it’s a much broader way of looking at sanctity, and the fact is that in the early church there wasn’t an official canonization process anyway. There wasn’t a Vatican process because there wasn’t a Vatican as we know it. One other person I wrote about who is not on the canonization track is Thomas Merton (the famous convert, Trappist monk and author who died in 1968). But I have him in the book because I am using the term “saints” as much broader than just canonized saints. It’s more in the sense that St. Paul used it, as “holy People of God.” In my view, Merton certainly qualifies on that score.



CNS/EPA

SAINT OF THE DOUBTERS — This Dec. 12, 1979, photo shows Mother Teresa in Oslo, Norway, after receiving the Nobel Peace Prize.

cles to become a saint, as in the case with St. Peter Faber (a co-founder of the Jesuits in the 16th century), who Francis decided to canonize in 2013. Funny enough, I had always been opposed to the idea of dispensing with miracles because I thought in a sense it cheapened the process a little bit. But once he decided to do it with Peter Faber I thought it was a great idea because Faber’s a Jesuit! So obviously it’s pretty subjective. Still, in the current Vatican process the miracles are necessary for the canonization to go ahead. But miracles don’t make the saint. God makes the saint. It’s just the question of the church recognizing that. So in that sense it doesn’t bother me. **Q:** So you think the miracles requirement is still important? **A:** Yes. It’s a confirmation for the People of God that this person is definitely in heaven. We have to be careful to note that we are praying to a saint to intercede for us, to pray for us in order that a miracle might happen. A saint doesn’t do a miracle himself or herself. But I still think it makes sense to have the miracles requirement because it really drives home the point that this person is worthy of veneration. **Q:** How does Mother Teresa, who was known as the “Saint of the Gutters” for her work with the poor, stack up among the thousands of saints that have been canonized over the centuries? **A:** Before the 2007 publication of her book of posthumous letters, *Come Be My Light* (in which Mother Teresa wrote that she experienced long stretches of spiritual doubt and despair), I would have said she was a great saint. After the publication of her book, I would say she’s the greatest saint of modern times. Now, why do I say that? Other saints have done what she did — found a religious order, work with the poor, lead a life of outstanding holiness. Many, many saints have done that. None of them, however,

have done that without the benefit of a rich interior prayer life, which is what she had to confront in the last 50 years of her life. We know from the publication of her diaries and her letters that she suffered this “dark night” for the last half of her life. None of the saints had to do the kinds of things she did on an empty tank. So for me that makes her the greatest modern saint. The great irony is that this most traditional of saints becomes the patron for people who doubt, people who seek, people who are agnostic. She becomes the “Saint of the Doubters,” which no one would have suspected during her lifetime. **Q:** We also see what some say is a new age of martyrs, especially with the persecution of Christians in the Middle East and even the murder of an elderly priest, Rev. Jacques Hamel, while he was saying mass in France. Does this indicate something to us about who the saints are today? **A:** The martyrs will always speak to us because their lives are the ultimate gift to God. A martyr is not someone who courts death. The martyr is someone who stays in his or her place, usually with the poor or the marginalized, and accepts death as part of God’s plan for him or her. The martyrs will always be with us. As the ancient writer Tertullian said, “The blood of the martyrs is the seed of the church.” That kind of inspiring witness, sometimes difficult to understand, will always be with us, unfortunately. Jacques Hamel, Dorothy Stang (an American nun killed in Brazil in 2005 for working with the indigenous people of the Amazon Basin), the Jesuit martyrs of El Salvador (murdered in 1989), certainly Oscar Romero (the Salvadoran archbishop shot dead while saying mass in 1989) — they’re all saints. It’s just a question of when the church is going to recognize that. Clearly, anyone who gives their life for Christ, particularly in the face of persecution, is a martyr and therefore in my mind a saint.



Rev. James Martin, SJ

Q: Pope Francis has on occasion dispensed with the requirement that at least two miracles be ascribed to the intercession of a saint before they can be canonized. Why is that? **A:** For the most part, Pope Francis is following the traditional path, which is to wait for a popular devotion to grow up after the death of a holy person, have the local bishop introduce the cause for sainthood, have the postuladors do their work, wait for the miracles, have the Vatican’s Congregation for the Causes of Saints do their work, and then present it all to the pope for his approval. But sometimes he does dispense with the need for two mira-

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Cost: \$40 (includes registration, refreshments and lunch)

Inner Peace in Divine Love: A Spiritual Retreat in Daily Life
Dianne Mantyka, MDiv. Sept. 18, 22, 29 & Oct. 6 & 16, 6:30 - 9:30 p.m.
Cost: \$225 (limited enrolment of eight)

Contemplative and Mystical Powers — Linda Labelle, MA, MS
Tuesdays, Sept. 20, 27, Oct. 4, 11, 18 & 25, 7 p.m. - 9 p.m. Cost: \$95

Living Cosmology: Dwelling Within the Journey of the Universe — A Rohr Webcast with Mary Evelyn Tucker & Richard Rohr, OFM
Thursday, Sept. 22, 7 - 9 p.m. Cost: \$10 per person

Understanding Codependency: Living into Healthy & Loving Relationships — Kim Morrison, PhD
Friday, Sept. 23, 9:30 a.m. - 4 p.m. Cost \$55 (includes lunch)

Moving to Higher Ground: Conversations in a New Key
Marie-Louise Temier-Gommers, MDiv. Saturdays, Sept. 24, Oct. 29 & Dec. 3, 9:30 a.m. - 3 p.m., and Thursdays, Oct. 6, 20, Nov. 10, 24, 7 p.m. - 9:15 p.m.
Cost: \$280 (Saturday lunch available at \$12 each. Limited enrolment of 12. Attending all sessions strongly recommended)

Life Beyond Sixty — Dr. Del Haug
Wednesday evenings, 7 - 9 p.m., Sept. 28, Oct. 5, 12 & 19
Cost: \$10 per session

Joy Through Movement: T’Ai Chi Chih — Donna Aldous
Friday, Oct. 7 - Saturday, Oct. 8, 9:30 a.m. - 3:30 p.m.
Cost: \$100 commuter; + \$160 live-in (includes B & B)

Dreams: Listening to the Holy Unconscious — James Schmeiser
Part of the Spiritual Direction Formation Program, open to the public. Saturday, Oct. 15, 9 a.m. - 4 p.m. Cost: \$40 (includes refreshments and lunch).

The Holy Year of Mercy — Bishop Gerry Wiesner, OMI
Wednesdays, Oct. 19, 26 & Nov. 2, 7 - 8 p.m. Cost: by donation at the door.

Icon Workshop Series — Anne Mycyk and Gisele Bauche
Oct. 19, 26; Nov. 2, 9, 16, 23, 30; Dec. 7, 7 p.m. - 9 p.m.
Cost: \$175/eight classes, plus \$110 to \$125 for the gesso wood panel board.
Includes: materials, pigments, 23 kt gold leaf on bole. To register: gbauche@sasktel.net

Holy Scripture, Holy Lives: Bible Study for Busy People
Gisele Bauche. Come for one, some or all sessions. Oct. 25, Nov. 1, 8, 15, 22 & 29, 10 a.m. - 12 noon, repeated from 6:30 - 8:30 p.m. Cost: \$15/session.

Ongoing Events at Queen’s House
Centering Prayer: Monday evenings 7 p.m.
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Journey with Scripture: Fr. Paul Fachel. \$25 w/lunch. First Wednesday, Oct. 5.
Taizé Prayer for Christian Unity: Second Tuesday of the month, 8 p.m. Sept. 13.
Day Away: Gisele Bauche. Second Wed. of the month. Cost: \$25 w/lunch. Sept. 14.
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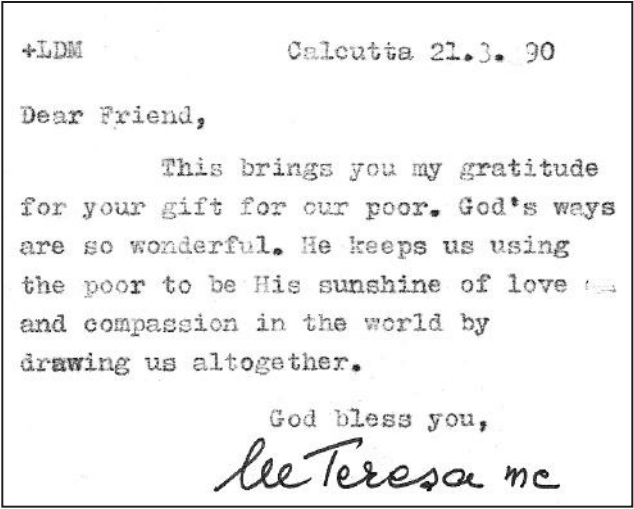
Mother Teresa a saint

Mother Teresa was a woman who was larger than life during her lifetime. She was widely admired for her work with the poor and dying in Kolkata (formerly Calcutta). She received many honours during her lifetime, including the Nobel Peace Prize in 1979. Wherever she gave a talk, people listened in rapt attention.

If she had been an Olympic athlete, she would have received a gold medal. As a Christian, she received the equivalent. She was canonized a saint on Sept. 4 at the Vatican. That’s the highest award any Christian can aspire to. It’s gold for life.

I never got to meet Mother Teresa while she lived, but several of my friends did. Celine Wolsfeld was one of them. She visited India in the 1980s and received a card signed by Mother Teresa. In 1990 she received a note from the future saint. The fact that it was signed on March 21 was extra special. That’s the date Benedictines around the world celebrate the death of St. Benedict, their founder. How did Mother Teresa know that Celine was a Benedictine Oblate of St. Peter’s Abbey for many decades? What a special coincidence.

Mother Teresa visited Canada a number of times. She set up houses in Montreal, Quebec, Toronto, Winnipeg, Vancouver and St. Paul, Alberta. She was canonized in Rome on Sept. 4. I was there to witness her canonization. What a wonderful coincidence that the Benedictine abbots around the world gathered in Rome Sept. 5 for their congress, held every four



Mother Teresa wrote this note to Celine Wolsfeld in response to a donation she made.

years. It meant I didn’t have to make a special trip to Rome for the celebration.

Sister Mary Prema Pierick, present superior general of the Missionaries of Charity, the order Mother Teresa founded, called her predecessor “an icon of mercy.”

“Even people who would have no faith would see the compassion and the mercy which Mother spread around her,” she said. “She would not leave a suffering person without giving attention to them. On the contrary, she would go out to search for them and try to bring them to the realization that they are loved and they are appreciated.”

Perhaps it is another coincidence that St. Teresa was canonized in the Year of Mercy proclaimed by Pope Francis. He said that if there was one who showed courage and creativity in bringing God’s mercy to the world, it was the diminutive founder of the Missionaries of Charity.

Saints are often invoked for their intercessory powers. Among the tales told of Mother Teresa’s intercessory power while she was alive is this story by Sean Callahan, when he was vice president of *Caritas Internationalis*.

Callahan says he spoke regularly with Mother Teresa while he was stationed in India in the 1990s. He recalls a call from her when flooding was happening in Bangladesh, India’s neighbour.

“She asked if I could bring supplies in trucks because the sisters there were asking for them,” he recalls. “I explained that to do that would require special permissions from the governor of the state to take the food and emergency supplies across the border. She asked, ‘What do I need to do?’ and I told her she needed to get the permissions. ‘Okay,’ she said, ‘You get the trucks, I’ll get the permissions and we’ll meet in two hours.’

“So that’s what happened. She didn’t just send people out — she did the work herself. So, sure enough, we crossed the border with our supplies and sisters from the Missionaries of Charity as passengers.”

If that’s the influence she had on earth, imagine what influence she might have in heaven. — PWN

Bruges resembles a vast beautifully preserved open-air museum

By Donald L. Telfer

BRUGES, Belgium — The shy Benedictine nun hastened along the narrow cobblestoned street and entered the tiny gift shop, escaping the chilly North Sea gale.

Dressed in original 15th-century vestments, the nun worked in the store that is part of the Princely Beguinage Ten Wijngaerde in Bruges. Founded in 1245 as a lay sisterhood for single and widowed women who sought a religious life without taking final vows, the walled-off former beguinage has been a Benedictine convent since 1927.

The beguinage’s founding was in the Middle Ages and a time of widespread war.

“Young men were scarce, so the only future for women was either a cloistered convent or prostitution,” explained my guide Edmond van Meenen, who also is a civil engi-

neer. “You could say this was the start of women’s emancipation.”

Visitors enter the beguinage over a small bridge and through a gatehouse. The tranquil courtyard is bordered with houses dating from the 18th century, set around a grassy park-like area. With its narrow streets and whitewashed row houses, the *Monasterium De Wijngaerde* (Monastery of the Vine) is a town within a town, an oasis of peace, quiet and simplicity. The courtyard is a huge lawn dotted with limes, Canadian poplars and yellow daffodils leaning in the wind. Originally built to house several hundred women, only a handful live here now, most from Madagascar as there is a shortage of nuns across Europe.

Bruges was once the greatest trading centre in northern Europe. Today, it resembles a vast beautifully preserved open-air museum. Bruges is the most popular tourist destination in Belgium though it is often overlooked by overseas visitors.

A good place to start a walking tour of Bruges is the Belfry. First built in 1280 then destroyed by fire, it was rebuilt over a century. Some 66 persons died building the

Belfry, many no doubt just climbing the 366 circular steps to the summit. Visitors who make it to the top are rewarded with a view of the four-octave carillon, regarded as one of the finest in the world. The symbol of independence against the counts of Flanders, the Belfry also was the watchtower for threatening dangers.

The belfry overlooks the busy Market Square where a gallows and guillotine once took centre stage. Now, a bronze statue stands guard over the most colourful buildings in Bruges, with their brick facades, pointed roofs and distinctive narrow architecture. City hall is the oldest building in Belgium. The gingerbread building, built between 1376 and 1520, still houses the lord major’s office.

There are no less than nine streets and lanes leading off the storybook Market Square. One of the streets leads to the Basilica of the Holy Blood. The church contains the famous Relic of the Holy Blood, the bloodied cloth said to have been the cloak of Jesus.

Bruges, the most popular tourist destination in Belgium though often overlooked by overseas visitors, has many fine restaurants that are on par with the best in Brussels and Paris but are much easier on the pocketbook. A recommended restaurant near the beguinage is Maximilian van Oostenrijk where you can enjoy Belgium’s staple: beer, French fries and a huge porcelain pot of steaming mussels.

Belgium has three varieties of beer — high, low and abbey — and some 780 kinds of amber, brown and white beer (the latter made of wheat). For a sample close to the source, visit the Brewery Straffe Hendrik that dates from the 16th century.

About midway between Bruges and Brussels is the delightful city of Ghent. Renowned for its historic buildings, the largest city in medieval Europe after Paris is well known for its antiques,

cookies and sharp mustard.

No other city in Belgium has as many protected monuments and buildings. For starters there are five old abbeys, three beguinages and 18 museums. At one time, the abbeys were the richest and most powerful in Europe. The main buildings of the former St. Peter’s Benedictine Abbey have been preserved while St. Bavo’s Abbey is the setting for open-air stage performances.

Three of the most prominent buildings are located in the city centre, and all in a straight row. St. Bavo’s Cathedral, the seat of the diocese of Ghent, is regarded as the most beautiful church in Belgium. It contains the famous masterpiece *The Adoration of the Mystical Lamb*, one of Belgium’s Magnificent Seven. One section has been missing since 1934, its whereabouts a great mystery in Belgium.

The Castle of the Counts is worth a visit. Built by the Count of Flanders in the 12th century as



A nun walks along a cobblestone street at the *Monasterium De Wijngaerde*, a Benedictine convent in Bruges



A waiter serves a popular request in Ghent.

Telfer

Telfer

a fortification against the town, the medieval castle is a model of the Crusaders’ castle in Syria. In one section is a collection of torture instruments, including a reconstructed guillotine.

“Last used in 1856, the guillotine was a painless execution,” said Van Meenen, with the precision of an engineer, “because the 60 kg knife fell at 100 km/h.”

The monuments of medieval architecture are magnificent in daylight but when the sun goes down they take on a new life, brightly illuminated to emphasize their majesty. But there are no lights at the Beguinage of St. Elisabeth of Hungary.

Also called the Holy Corner, the 13th-century landmark was home to Roman Catholic, Orthodox and two Protestant churches. Because of declining worshippers, the bishop of Ghent disaffected St. Elisabeth Catholic Church, and Saint Elisabeth’s Anglican Church held its first service in January 2016.

Some women feel called to lead

Continued from page 2

my friends would go watch American Bandstand together with Dick Clark, I would first go and lay out the priests' vestments and get the altar ready for mass the next morning, and then I'd join my friends," she said.

The sisters at her Catholic elementary school tried to convince her she was called to their vocation, she said, but that wasn't it: she wanted to marry and have children. When she was in college at Purdue during Vatican II, she was introduced to

Careful choice of words needed

The Editor: "On Mercy Day pope visits prostitutes," reads the headline in your Aug. 24 issue. These young women were not prostitutes; they were sex slaves. There is a huge difference. Calling them prostitutes does not provide these women with the dignity and respect that they deserve. — Donald Sutherland, Winnipeg

the idea of the "priesthood of the laity," and it was "as if fireworks were going on inside of me," she said.

Then, while on a cruise along the St. Lawrence Seaway with her husband in 2005, she learned that several Roman Catholic women were being ordained as priests aboard a boat on the same waterway. She had never heard of such a thing, she said, but she knew immediately, this was what that something going on inside her was about — this was her calling.

After her 2011 retirement from the suburban Chicago school district where she had been an administrator, a news item about Roman Catholic Womenpriests crossed her desktop, and she finally contacted the group to move forward with the ordination process.

The Archdiocese of Chicago declined to comment on the ordination, but Vaickauski said based on Pope Benedict XVI's writings, her ordination means she automatically has been excommunicated from the Catholic Church. She still

can attend Our Lady of the Brook Church, the Northbrook parish she has belonged to since the 1970s, but she no longer can receive the sacraments there or be part of the ministries as she once was.

Still, it never occurred to her to leave the Catholic Church and join another denomination that freely ordains women. She felt called not to leave, but to lead, she said.

"It's painful, and it's hard, but at the same time, there's this incredible adventure and journey I know God has made for me," she said.

Since she was ordained earlier this summer, Vaickauski has celebrated Catholic mass for a small worshipping community of 20 to 50 people once a month at Northbrook United Methodist Church, where she was ordained. She's been asked to offer spiritual direction and funerals.

And, she said, there's that peace.

"God has a dream for my church, and he wants me to participate in making that dream a reality," she said.



Design Pics

Postmodern Postscript

The cross is a scarecrow
where crows hover and perch
on tomato-stake arms and straw hat

to gawp and caw at button eyes,

dripping dewy tears

every morning

above ripening melons.

By Peter C. Venable



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Wednesdays - begins Sept. 7; 7 p.m. to 8:30 p.m. (drop-in)

Kevin Carr/Geri Devlin

Enrich your practice and understanding of Centering Prayer as taught by Fr. Thomas Keating. The evening includes Centering Prayer for 20 minutes, viewing teaching videos from various contemplative organizations followed by sharing and cookies.

HEALING HEARTS: A Merciful Journey

Tuesdays, Sept. 13 - Nov. 1, 10 a.m. - noon Carmen Hopf

This eight-week series is an invitation to take an inner journey – a walk in the hidden valleys and hills of your own inner spaces. See what joys and sorrows, surprises and challenges you may find on your journey of becoming fully alive. The book *Healing Troubled Hearts* by Lyn Holley Doucet will be used as a guideline and resource. Daily spiritual reading and reflection, questions, and compassionate group listening and sharing are the structure for this journey. Maximum 10 participants. \$120 for eight weeks.

CONTEMPLATIVE PRAYER

2nd and 4th Wednesdays - begins Sept. 14, 7 p.m. to 8:15 p.m. (drop-in)

Antoinette Voûte Roeder

Contemplative prayer attunes one to the silence within, the silence that met Elijah outside the mountain cave (1 Kings 19:12). Praying without words or images, breath guides us to an ever greater awareness of God's Spirit-Breath vitalizing every moment of our lives. Each evening includes spiritual readings, sitting in silent prayer, and group sharing, within the context of a small community. All are welcome.

A QUIET DAY AWAY

Tuesday, Sept. 20; Wednesday, Oct. 19; Tuesday, Jan. 24; Wednesday, February 22

9:45 a.m. to 3:30 p.m. PRC Team

Step away from your daily routine to be re-energized and rest in God's presence. The day begins and ends in guided prayer. The in-between hours are yours. A single bedroom is provided for your use. Ask for details about extending your stay. Liturgy in the Main Chapel at 9 a.m. (optional). \$40 per session includes buffet lunch.

WRITING CIRCLE

Tuesdays, Sept. 20 - Nov. 1, 1:30 p.m. - 3:30 p.m. Carol Sebastian

Cultivate your creative inclinations. Attune yourself to the creative spirit within and its desire for expression. Share inspiration and technique. Take time to put pen to paper. No experience necessary. \$60 for seven weeks.

LABYRINTH WALK FOR PEACE

Wednesday Sept. 21, 7 - 8 p.m.

Join us as we pray, sing, and walk the labyrinth in the name of PEACE. This annual event marks United Nations International Day of Peace. No registration required.

SMALL THINGS: Illuminated through Mercy

Saturday, Sept. 24, 10 a.m. - 4 p.m. Gerry Turcotte

Join author Gerry Turcotte on a lively journey through the small things in life and discover moments of mercy hidden among ladybugs and elevator buttons. Sharing stories from his recently published book, *Small Things: Reflections on Faith and Hope*, Turcotte invites you to ponder where the Spirit unexpectedly breaks into your life. Participants will have the opportunity to view a portion of the hand-scribed and illustrated Saint John's Bible – an example of how creative expression enhances engagement with text. Come and see how beauty and laughter mercifully transform the ordinary into the extraordinary. \$75 includes buffet lunch.

SPIRITUAL BOOK CLUB

Mondays, Sept. 26, Oct. 24, Nov. 28, Dec. 12, Jan. 23, Feb. 27; 7 p.m. - 9 p.m.

Do you love to read and to share insight with other readers? If so, join us as we use our eyes of faith to see inspiration in the writing of a variety of authors. Books are provided at a discounted rate. Registration is required. \$10 Sept. through Dec. \$15 Jan. through June

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The mindful movements of traditional hatha yoga invite the integration of mind, body, and spirit. Join us within a peaceful Christian environment to relax your body, become more fully aware of your breath and open your whole being to God. Please wear comfortable clothing and bring a yoga/exercise mat. **NEW!** Monday mornings, Jan. 23, 2017 - March 27, 10 a.m. - 11:30 a.m. \$135 for each 10-week session.

BEING A PERSON OF MERCY

Friday, Oct. 14, 7 p.m. to Sunday, Oct. 16, 1 p.m. Max Oliva, SJ

Pope Francis' emphasis on the "tenderness of mercy" is a welcome invitation to Christians. Mercy is the form love takes when it encounters suffering; mercy wants what is good for the one who is struggling. Jesus is the face of God's mercy; as his followers, we are called to show mercy because God has first shown mercy to us. In this weekend retreat, we will consider mercy in three ways: God to us, we to others, and mercy to oneself. We will also explore the spiritual and corporeal works of mercy.

"Give thanks to the Lord, for his mercy endures forever." — Ps. 136:1

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Pope proposes care for creation as new work of mercy

By Junno Arocho Esteves

VATICAN CITY (CNS) — Calling for concrete actions that benefit human life and the environment, Pope Francis proposed adding the care and protection of creation to the traditional list of corporal and spiritual works of mercy.

As a spiritual work of mercy, the pope said, care for creation requires “a grateful contemplation of God’s world,” while as a corporal work, it calls for “simple daily gestures which break with the logic of violence, exploitation and selfishness.”

The pope reflected on the need for an integral ecology in Christian life in his message for

the World Day of Prayer for the Care of Creation, Sept. 1.

The message, titled “Show Mercy to our Common Home,” reflects on the day of prayer as an occasion for Christians to “reaffirm their personal vocation to be stewards of creation” and to thank God “for the wonderful handiwork which he has entrusted to our care.”

Presenting the pope’s message at a news conference Sept. 1, Cardinal Peter Turkson, president of the Pontifical Council for Justice and Peace, said the day of prayer follows the example of the Orthodox Church, which initiated the prayer day in 1989.

Pope Francis’ message, the cardinal told journalists, calls on Christians to be “honest with ourselves” and acknowledge that “when we hurt the earth, we also hurt the poor” and thus commit “a sin against creation, against the poor and against those who have not yet been born.”

“This means that we must examine our consciences and repent. I realize that this is not the way we traditionally think about sin. These are sins, Pope Francis says, that we have not hitherto acknowledged and confessed,” Turkson said.

In his message, the pope said concern for the planet’s future unites religious leaders and organizations and draws attention to “the moral and spiritual crisis” that is at the heart of environmental problems.



Paul Paproski, OSB

CARE OF CREATION — Autumn takes over on the grounds of St. Peter’s Abbey in Muenster, Sask. Pope Francis has proposed adding the care of creation to the traditional list of corporal and spiritual works of mercy.

“Christians or not, as people of faith and goodwill, we should be united in showing mercy to the earth as our common home and cherishing the world in which we live as a place for sharing and communion,” the pope said.

Pollution and global warming, due partly to human activity, he said, has turned the beauty of God’s creation into a “polluted wasteland” that impacts the world’s poor, who have suffered the brunt of “irresponsible and selfish behaviour.”

“As an integral ecology

emphasizes, human beings are deeply connected with all of creation. When we mistreat nature, we also mistreat human beings,” the pope said.

The Year of Mercy, he added, offers Christians an opportunity to experience not only an interior conversion but also an “ecological conversion,” one that recognizes “our responsibility to ourselves, our neighbours, creation and the Creator.”

The first step on the path of conversion is to reflect on the harm done to creation by

lifestyles inspired by “a distorted culture of prosperity,” which brings about a “disordered desire to consume more than what is really necessary,” he said.

Ecological conversion, the pope said, requires a serious examination of conscience, recognizing one’s sins “against the Creator, against creation and against our brothers and sisters,” and sincere repentance.

Sincere conversion and repentance are shown by a firm resolve to change course and bring about concrete actions that respect creation, such as energy conservation, recycling and caring concern for others.

“We must not think that these efforts are too small to improve our world. They call for a goodness which, albeit unseen, inevitably tends to spread and encourage a prophetic and contemplative lifestyle,” he wrote.

A change of course also requires governments to take steps to protect the environment. While praising the adoption of the 2015 Sustainable Development Goals, Pope Francis called on world leaders to honour their commitments in halting the rise of global temperatures and on citizens to hold them accountable and “advocate for even more ambitious goals.”

Pope Francis said that adding care for creation to the corporal and spiritual works of mercy acknowledges human life and everything that surrounds it as “an object of mercy.”

“In our rapidly changing and increasingly globalized world, many new forms of poverty are appearing,” Pope Francis said. “In response to them, we need to be creative in developing new and practical forms of charitable outreach as concrete expressions of the way of mercy.”



CNS/Maurizio Brambatti, EPA

VESPERS — Pope Francis leads vespers for the Day of Prayer for the Care of Creation in St. Peter’s Basilica at the Vatican Sept. 1.

Church dedicated to mercy can help heal Americas

By Ezra Fieser

SANTO DOMINGO, Dominican Republic (CNS) — A church dedicated to carrying out acts of mercy can help heal countries in the Americas torn by war, economic struggles and cultural and political divisions, Quebec Cardinal Gerald Lacroix said at the conclusion of a regional gathering of church leaders in Colombia.

“From the North Pole to Patagonia, there is a need for the Catholic Church, its priests, its laypeople, everyone, to be more coherent in our testimony in life,” he said in a telephone interview from Bogota following the four-day extraordinary Jubilee of Mercy on the American continent, which concluded Aug. 30. “There is suffering. A lot of people are hurt. A lot of places are divided. We need to share God’s love.”

The gathering, which drew representatives from nearly every country in North and South America, provided a reminder that church leaders need to work more closely with the neediest groups in their communities, said Lacroix.

“We need to not only talk the talk, we need to walk the walk,” he said.

It was a sentiment echoed by Bishop Pierre Dumas of Anse-a-Veau and Miragoane, Haiti, the poorest country in the Western Hemisphere. He said testimonies given from participants at the gathering provided a reminder

that the church must do more than preach mercy.

“Mercy has to be brought to the streets,” he said in a telephone interview. “Mercy has to be seen in the villages in Latin America and around the world.”

Participants visited 29 church-led projects in the poorest neighbourhoods of Bogota and heard about dozens of other projects being carried out across the region, which provided a reminder of the work church groups are doing on a regular basis, Honduran Cardinal Oscar Rodriguez Maradiaga said in an interview provided by CELAM, the Latin America bishops’ council.

“We didn’t just reflect, we saw and heard what mercy has done not only in Colombia, but throughout Latin America,” the archbishop of Tegucigalpa said. “Holiness has flourished on the continent.”

The projects participants visited ranged from soup kitchens and food banks to homes for the disabled staffed by volunteers. Canadian Bishop Lionel Gendron of Saint-Jean-Longueuil, Quebec, visited a project run by the Sisters of the Adoration of the Blessed Sacrament, who work with prostitutes in a Bogota slum.

“They are trying to connect with these women to help them slowly but surely regain their human dignity,” he said in a telephone interview Aug. 31. “It was a very deep experience.”

Gendron said in his communi-



CNS/Philippe Vaillancourt, Presence

Cardinal Gerald C. Lacroix

ty in Quebec, the church is leading projects that help reinsert homeless people into society using art and writing, among other things.

“What we are trying to do in this Year of Mercy is be more attentive to the Spirit and where it is leading us,” he said. “What is needed in this world is to show how God is love and God is mercy. That was something I will take away from this celebration.”

The gathering took place as Colombians debated an agreement between the government and Marxist rebels to bring to an

end an armed conflict that has lasted more than five decades and claimed an estimated 220,000 lives. The agreement, which is set to be signed in coming weeks in Havana, has to be voted on in a referendum in October.

Colombian Cardinal Ruben Salazar Gomez of Bogota urged citizens to consider the benefits of the agreement.

“It would be paradoxical if we as Colombians were not able to talk about what has been achieved in the peace talks between the government and the guerrillas of the FARC and all agree on how to build a better country,” he said in a news conference Aug. 30.

Lacroix said the situation in Colombia provided a vivid example of the depth of divisions in some countries and how the church can play a role in helping them heal.

“We talked a lot about the need for peace, not just in countries like Colombia and Venezuela, but in Canada and the United States and in our own communities, many of which need to find inner peace,” he said. “It’s a process that takes time, and we have to walk with them through it.”

Let no one ever come to you without leaving better and happier. Be the living expression of God’s kindness: kindness in your face, kindness in your eyes, kindness in your smile.

— Mother Teresa