



Reject ageism

Australia's bishops recently called on individuals, communities and governments to reject rampant ageism that dehumanizes the elderly. "People are not commodities, to be valued only for their productivity or purchasing power," says Bishop Vincent Long Van Nguyen. — page 2

Appeal launched

The Bishop's Annual Appeal was launched Sept. 13 in the Diocese of Saskatoon. The theme of the appeal this year is "the face of mercy," echoing the message of the Extraordinary Jubilee of Mercy declared by Pope Francis. — page 6

Prison ministry

An experience that "began in fear soon gave way to wonder" as volunteer Teresa Hiebert answered the call to restorative ministry in the Diocese of Saskatoon. — page 6



Campion Controversies

The eighth annual Campion Controversies Lecture series featured two speakers who work with indigenous people in Washington state. — page 7

From paranoia to metanoia

"All of us harbour a true greatness within. But each of us also has within us a *petty mind* and a *petty heart*. That's the narcissistic part of us, the wounded part, the paranoid part that turns self-protective and immediately begins to close the doors of warmth and trust whenever we appear threatened," writes Ron Rolheiser, OMI — page 11

Changes to canon law

Changes have been made to 11 canons in the Latin-rite Code of Canon Law that Pope Francis approved in order to harmonize the laws of the Latin and Eastern Catholic churches on several issues involving the sacraments of baptism and marriage. — page 15

Bellegarde acknowledges past, speaks of future

By Frank Flegel

REGINA — He spoke for about an hour, without referring to notes. He was animated and passionate, and easily quoted dates, treaties, the Indian Act, and milestones in Parliament important to First Nations.

Chief Perry Bellegarde, chief of the Assembly of First Nations (AFN), was the guest lecturer for the eighth annual Moving Forward Together lecture sponsored by the University of Regina and its federated colleges: Luther College, Campion College and the First Nations University of Canada (FNUiv).

"It's about bringing everyone together and working collaboratively," he said of the lecture series. It was held Sept. 12 in the FNUiv atrium. He was also the last speaker in a three-day FNUiv 40th anniversary celebration: FNUiv was formerly the Saskatchewan Indian Federated College (SIFC).

The celebrations included speakers, workshops, an art project and an announcement of a capital fundraising project to construct a memorial for every student who attended a residential school.

Bellegarde's talk emphasized seven points: implementing the



Frank Flegel

MOVING FORWARD TOGETHER — Chief Perry Bellegarde, chief of the Assembly of First Nations, was the guest lecturer for the eighth annual Moving Forward Together lecture sponsored by the University of Regina and its federated colleges: Luther College, Campion College and First Nations University of Canada. Shown above, from left: Dr. David Malloy, vice-president, U of R; Rev. John Meehan, SJ, president, Campion College; Chief Perry Bellegarde; Dr. Mark Dockstator, president, First Nations University; Dr. Brian Hillis, president, Luther College.

inquiry into missing and murdered indigenous girls and women; implementing the TRC calls for action; removing the two per cent funding cap; stressing education and funding education properly; a federal law review; revitalizing indigenous languages and finding ways beyond the Indian Act.

He took his audience through the various stages of federal and Crown actions that led to the treaties and what the treaties meant. He said he would acknowledge the past in his lecture but not dwell on it and; he would talk about the future.

He talked about resources: "We agreed to share this much (showing about a foot deep) land and no deeper than that," and the Crown recognized Indian lands, said Bellegarde. "99.8 per cent of the land has been taken up and only about .02 per cent is left to First Nations." Residential schools and all that took place in them was described and he asked "do you really think you're going to be healthy coming out of that?"

The Indian Act and the residential schools really hurt us, he said.

"The biggest challenge is the Indian Act, but things are starting to move, slowly." He briefly described the controversy over his initial statement not to vote but changed his mind after consulting with his people. "I voted for the first time," and he noted that some First Nations ran out of ballots and he warned the government, "if you want to stay in power you have to listen to us."

Canada's indigenous people have reason to celebrate Canada's 150th anniversary, said Bellegarde. "Despite colonialism, residential schools, assimilation, we're still here," he shouted, which drew a round of applause from the audience. He ended with a plea: "Make room in your heart, your soul and your spirit for reconciliation. The next 150 years are going to be better."

Pope hails slain French priest as a saintly martyr

By David Gibson

VATICAN CITY (RNS) — Pope Francis has effectively declared the elderly French priest slain by Islamic extremists while saying mass in July a saint, telling worshippers that Rev. Jacques Hamel stands in a line of recent Christian martyrs killed for their faith.

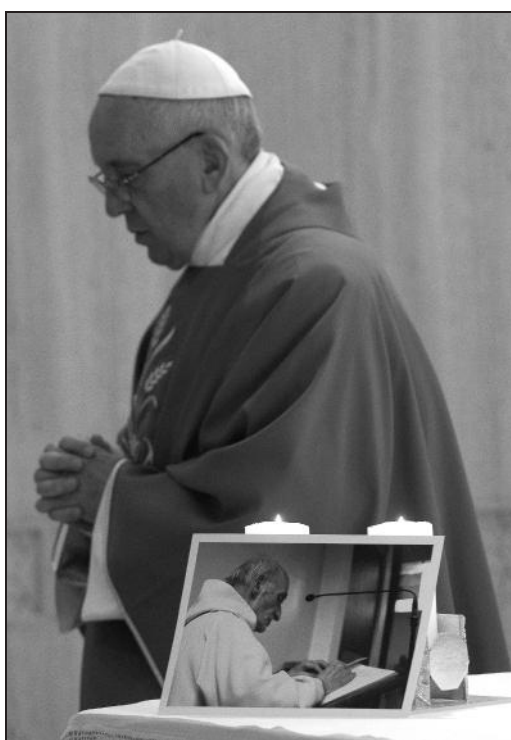
At morning mass on Sept. 14 in the chapel at the Vatican guesthouse where he lives, Francis also pleaded for all religious traditions to say that "to kill in the name of God is satanic."

The pontiff had invited some 80 pilgrims from the Archdiocese of Rouen, where the 84-year-old retired priest had his throat cut at morning mass on July 26 by two attackers, to attend his mass at the Vatican.

The attackers, radicalized young Muslims who had taken a small group

of worshippers hostage, were later killed by police. The attack was the first committed in the name of the Islamic State group against a

—POPE, page 8



CNS/L'Osservatore Romano

MEMORIAL MASS — Pope Francis celebrates a memorial mass for Rev. Jacques Hamel in the chapel of the *Domus Sanctae Marthae* at the Vatican Sept. 14. Hamel, seen in the photo on the altar, was murdered while celebrating mass in Rouen, France, July 26.

Refugee sponsors frustrated

By Michael Swan
The Catholic Register

TORONTO (CCN) — In just 100 days beginning last Sept. 8, the Archdiocese of Toronto raised \$3.7 million and formed 105 volunteer groups in the hope of sponsoring at least 100 refugee families from the Middle East. Those sponsorship committees actually launched 154 applications to bring refugee families to Canada. A year later most of those refugee families are still living in limbo in Lebanon and Jordan while their paperwork piles up in Winnipeg.

With a big push from Toronto Archbishop Cardinal Thomas Collins, Project Hope helped parishes across southern Ontario channel their outrage after the photo of tiny Alan Kurdi dead on a Turkish beach swept across newspaper front pages and social media feeds in August of 2015.

But a year later Project Hope sponsorship groups have been able to greet just 44 refugee families, 133 individuals, at Toronto's Pearson International Airport. That leaves 110 Project Hope sponsorship cases, representing 274 individuals, still waiting for their ticket to Canada.

The sponsorship committee at Our Lady of Perpetual Help Parish in midtown Toronto launched three separate sponsorships and was ready to greet its first family as early as last Christmas. The committee made special contingency plans to ensure somebody would be available to greet the first family of seven if they arrived on Christmas Day.

"We were all dressed up and ready to dance in December. We were wondering what happened to our date," said committee chair

— NINE MONTHS, page 4

Legacy of 1986 peace gathering lingers in Assisi

By Junno Arocho Esteves

ASSISI, Italy (CNS) — Religious leaders celebrating the 30th anniversary of St. John Paul II's Assisi interfaith peace gathering in 1986 called on people from around the world to continue its legacy to combat today's indifference and violence.

The event Sept. 18 - 20 was sponsored by the Rome-based Community of Sant'Egidio, the Diocese of Assisi and the Franciscan friars to reflect on the theme, "Thirst for Peace: Faiths and Cultures in Dialogue."

At the opening assembly, attended by Italian President Sergio Mattarella, Orthodox Ecumenical Patriarch Bartholomew of Constantinople said, peace "starts from within and radiates outward, from local to global."

"Thus, peace requires an interior conversion, a change in policies and behaviours," he said.

Humanity's relationship with creation "has a direct impact on the way in which it acts toward other people," said the patriarch, known for his decades of work on the connection between Christian spirituality and ecology.



CNS/Paul Haring

30th ANNIVERSARY — A worker helps prepare the stage for an interfaith peace gathering outside the Basilica of St. Francis in Assisi, Italy, Sept. 19. Pope Francis attended the Sept. 20 peace gathering marking the 30th anniversary of the first such gathering in Assisi.

"Any ecological activity will be judged by the consequences it has for the lives of the poor," he said. "The pollution problem is linked to that of poverty."

Recalling his visit to the Greek island of Lesbos with Pope Francis, the patriarch said they saw examples of how the world

has treated migrants "with exclusion and violence."

Echoing Patriarch Bartholomew's sentiments, Andrea Riccardi, founder of the Community of Sant'Egidio, said the spirit of the 1986 Assisi meeting is still alive, despite a "complex and fragmented time with its chal-

lenges," particularly with new fears arising due to war and migration.

The "simple and profound" gesture of religious leaders standing together for peace, he said, "gave witness to their respective faithful that it was possible to live together."

"Dialogue is the intelligence to live together: either we live together or together we will die," he said.

The meeting featured dozens of inter-religious panel discussions on topics ranging from the environment and migration to dialogue and the media.

Discussing the 30th anniversary of the 1986 peace gathering and its relevance today, Bishop Miguel Angel Ayuso Guixot, secretary of the Pontifical Council for Inter-religious Dialogue, said, "The spirit of Assisi is not a vague feeling, a sentimentalism or nostalgic memory," but an example that "peace is not possible without prayer."

"Prayer is one of the means for implementing God's design among people," he said. "It is apparent that the world cannot give peace; it is a gift from God that we must ask from him through prayers."

The religious leaders who were gathering to pray for peace,

Reject rampant ageism, say bishops

By Robert Hiini

SYDNEY (CNS) — Australia's bishops called on individuals, communities and governments to reject rampant ageism and the toxic attitudes that often accompany concepts such as "intergenerational theft."

The bishops link Australia's treatment of the elderly with western discomfort around dying and point to the looming threat posed by euthanasia and assisted dying in a society that "idealizes notions of youthfulness and vitality."

Calling for a "renewed solidarity among generations, young and old" — not only in wider society but also in the church — the bishops point out a number of challenges confronting Australia as a country with a rapidly aging population.

Their 2016-17 social justice statement, "A Place at the Table: Social Justice in an Ageing Society," was released in anticipation of Social Justice Sunday Sept. 25.

This bishops point to recent survey data showing a quarter of people over 50 had experienced some form of age-based discrimination in calling for greater workplace flexibility for older people, and for increased training, particularly in lieu of increased automation.

The document also surveys the consequences of caring for children on women's retirement savings and grandparents' emotional and financial stress when caring for their grandchildren, often out of their own families' financial necessity.

Writing in a summary message in the report, Bishop Vincent Long Van Nguyen, social justice council chair, said stereotypes of older people as "doddering, out of touch or (necessarily) dependent" were "false and dehumanizing."

"People are not commodities, to be valued only for their productivity or purchasing power," Long said in the message. "They are human

beings in the fullest sense, precious in their own right, possessing a dignity that was given them by God. Furthermore, their wisdom and lived experience are priceless treasures that can enrich our lives."

"Old age will come to us all eventually, and we will need the help and support of others," he said.

"We must never forget that the older person before us is a spouse, a parent, a brother or sister, a friend, and most importantly, a son or daughter of God. All of us are created in the image and likeness of God and are called to have our rightful place at the table he has prepared."

"A Place at the Table" comes several months after an Australian Broadcasting Corp. report showing candid footage of a caregiver attempting to suffocate an 89-year-old man with dementia at a Japara Healthcare-owned nursing home in Adelaide.

Borrowing a quote from the Council on the Aging, the bishops refer to isolation as "the great enabler of abuse," noting that an estimated 20 per cent of older Australians are affected by social isolation and are vulnerable to ill treatment in family and institutional settings.

"The marketization of the aged care sector brings some key challenges; it is not simply a business, and older people are not just another market," the bishops wrote.

The document also calls on governments to ensure the adequacy of government entitlements to older Australians according to human dignity, calling for a cross-community strategy for "positive aging."

Addressing the church, the bishops called on young people to recognize in older people a wealth of experiences and wisdom, while asking older Catholics, "What will you bring to the table?"

In a lengthy section titled "Protecting people at the end of

life," the bishops point to their own efforts to give people peace of mind by creating their own advanced care directives.

"Consumerism promotes a flawed and deceptive notion of family in which no one grows old, there is no sickness, sorrow or death," they said.

"Our society idealizes notions of youthfulness and vitality, and so the reality of the journey from an active lifestyle to one of dependence and declining health is often glossed over or denied. Even the laudable notions of 'active' and 'healthy' aging may mask the reality of our own death and dying," they said.

The bishops recalled Pope Francis' warnings against phrases like "quality of life," which make people think that lives affected by grave illness are not worth living.

"'Dying with dignity' is one such insidious phrase. It claims to be an act of compassion for those who are dying, but actually entails the deliberate taking of a person's life," the bishops said. "Missing altogether in this phrase is the deeper human call to dignify those who are dying by accompanying them in their final journey in life."

In a Sept. 14 statement to UN Human Rights Council in Geneva, Archbishop Ivan Jurkovic, the Vatican's permanent observer to UN agencies in Geneva, indicated the problem of an aging population is worldwide.

"Living longer must never be seen as an exception, a burden or a challenge, but rather it must be recognized as the blessing that it is. Older persons enrich society, and their positive and constructive presence in society is valued. The elderly are a source of wisdom and a great resource. The quality of a society, of a civilization, may also be judged by how it treats its elderly and by the place reserved for them in communal life," he said.

he added, are "here to show that religion is not the problem but is part of the solution to bring peace and harmony in our societies."

"I hope that the spirit of Assisi may be deeply rooted in our hearts so that it can keep enlightening this world that is marked by the darkness of hatred and violence," he said.

Mohammad Sammak, secretary general of Lebanon's Christian-Muslim Committee for Dialogue, stressed the need to promote "the message of the spirit of Assisi to all nations" in order for peace to prevail, particularly between Christians and Muslims.

While differences exist between the two faiths, he said, "it does not mean that we have to be the enemy of one another."

On the contrary, the differences between religions can complement and complete each other. "And this process of common belief and common respect is manifested in the spirit of Assisi," Sammak said.

Argentine Rabbi Abraham Skorka, a longtime friend of Pope Francis, also addressed the panel and lamented that violence, hate and uncertainty "has become more and more one of the characteristics of human reality."

He also denounced the "exacerbated egoism" prevalent in politics today and racist overtones by individuals who "are holding leadership positions in well-established democratic countries."

"Uncertainty about the future to come and no clear ethical rules respected by peoples and nations build the best scenario for the rise of demagogic and corrupted leaders," Skorka said.

However, despite humanity's worsening condition, he said, the "voice calling for justice, peace and love" that emerged in 1986 "has not been silenced."

"The spiritual fire lit then gathers us today," he said. "The hope of peace, which is the core of Jewish, Christian and Islamic faiths, continues palpitating in the hearts of many," he said.

Catholics, Orthodox meet to discuss papal primacy

By Carol Glatz

VATICAN CITY (CNS) — Leading Catholic and Orthodox bishops were meeting in Italy to continue discussions on the key issue keeping their churches apart: the role of the bishop of Rome, the pope.

The Joint International Commission for Theological Dialogue Between the Roman Catholic Church and the Orthodox Church was meeting in Chieti Sept. 15 - 22.

Participants were to discuss the draft document, "Towards a common understanding of synodality and primacy in the service to the unity of the church," which was finished during a meeting in Rome in 2015, the Vatican press office announced Sept. 15.

Participants were being asked "to determine whether the draft accurately reflects the current consensus

on the delicate question of the theological and ecclesiological aspects of primacy in its relation to synodality in the life of the church or whether it will be necessary to continue to delve deeper into the issue," said the Vatican communiqué.

Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, was presiding over the plenary session together with Orthodox Archbishop Job of Telmessos from the Ecumenical Patriarchate.

Two representatives for each of the 14 autocephalous Orthodox Churches and the same number of Catholic representatives were attending the meeting.

In 2006, talks began on the relationship between primacy — the authority of the lead bishop — and synodality, or the deliberation of the College of Bishops in the West and the synod of bishops in the Eastern churches.

School opening brings sense of normalcy to Fort Mac

By Evan Boudreau
The Catholic Register

Returning to the classroom after four months away is providing a sense of normalcy to the Catholic education community in Fort McMurray.

“It was such a warm day, lots of hugs, lots of smiles, lots of reconnecting” when school resumed on Sept. 6, said Leslie McPherson, co-principal of Father Turcotte Catholic School in the northern Alberta city that was threatened with extinction in the spring when a raging wildfire forced the evacuation of the city’s inhabitants.

“It’s allowed us the sense of returning home even though it is not our original building.”

For this year staff and students from Father Beauregard Catholic Elementary School, where McPherson has been the principal since 2013, will be joining their peers at Father Turcotte Catholic School. The Abasand neighbourhood where Father Beauregard is located remains off limits to the public due to the residual effects of the fire that cleared the city of about 80,000.

Students and staff from another of the scorched city’s elementary schools, the Good Shepherd Community School, will also be joining Father Beauregard as guests at Father Turcotte for the 2016-17 school year as its neighbourhood, Beacon Hill, is also still off limits.

“We’ve been very lucky that we’ve been able to bring all the staff from all of the three schools,” said McPherson. “That has allowed the students to have

familiar faces no matter what school they originally attended.”

Although the extent of the damage to Father Beauregard and the Good Shepherd is still being assessed, superintendent George McGuigan said the cost of getting the district’s other nine schools operational for this September was in the “millions of dollars.”

All of the school materials left behind following the May 3 evacuation notice — from unopened packages of pencils to binders bursting full of papers and posters hanging on the walls — had to be bagged, tagged and removed from the classroom due to exposure to contaminants from the fire.

Along with removing items from the classrooms, the entire insides of the schools — two high schools and seven elementary schools — required a thorough cleaning.

“That was quite an undertaking,” said McGuigan. “There was quite a bit of smoke damage in our schools. Basically it was a top to bottom restoration.”

And with the two off-limits schools in some of the hardest hit areas of the city, the work is far from over.

Still, McGuigan said he has been pleased with the progress thus far.

“Our schools are in great shape,” he said. “Students are back in and excited and happy to be back.”

To help ensure the students remain positive, extra effort is being made within the Catholic school system to monitor mental health. For the duration of the school year a trained mental



Photo courtesy of Megan McKenny

BACK TO SCHOOL — In Fort McMurray, Alta., the first day of school served as a sign that things were starting to get back to normal.

health counsellor will be available to students and staff in each of the nine opened schools. These services come at no cost to the individual and are available during the school’s hours of operation.

“We’ve added a mental health piece for our students and families to ensure that we are looking after them,” said McGuigan. “Our youth are pretty resilient, they bounce back pretty quick. It is we adults that sometimes have difficulties grasping and dealing with issues.”

And just because some families are back in their homes and some children are back in their schools, said McPherson, everyone has settled back in.

“For many of our staff and students this isn’t over yet, they’re

not back in the homes.”

She estimated the homes of every student who attended Father Beauregard last year were affected by the fire, while about 60 to 70 families at Good Shepherd last year faced the same fate. For some families it will likely be more than a year before they can return to their homes.

“We have families still living in hotels,” she said. “Everyone is still suffering. Even the families that are back home, they need

their lives to get back to whatever our new normal looks like.”

Re-establishing that sense of normal is something the schools can help achieve.

“Now that the parents can put their children back into the schools . . . it’s a huge weight off their shoulders,” she said. “We’ve still got a long way to go and (families) still need support. It could be up to the next three to five years before people are back to where they were before.”

D&P prepares to mark 50th anniversary milestone

By Kiply Lukan Yaworski

SASKATOON — The upcoming 50th anniversary of the Canadian Catholic Organization for Development and Peace in 2017 was highlighted during a diocesan Administration Day held Sept. 13 in Saskatoon, with a reflection during morning prayer and a display of quilt patches on hand throughout the day.

Celena Komarnicki, youth minister at Holy Spirit Parish, introduced the display, which included cloth art pieces created by dioceses in Western Canada for an anniversary quilt project. On a pilgrimage that began Ash Wednesday 2016, the quilt patches are making their way across the country, with more patchwork squares being added along the way, created by Catholic dioceses, youth groups and partner groups around the world.

The designs represent the way that Canadians have acted in solidarity with the poor and marginalized peoples of the world through the outreach of Development and Peace, which was founded in 1967 by the Canadian Conference of Catholic Bishops in response to Pope Paul VI’s encyclical letter *Populorum Progressio*, which said that development is the new word for peace.

The Diocese of Saskatoon quilt patch was created by Colleen Hushagen of St. Peter’s Parish in Muenster, featuring images of a tree, seeds, and a hand. The tree symbolizes the peoples of the world as one family of God, responsible for each other. The seeds are a reference to the growth and sustenance required to live. The hand is a symbol of our

ability to help others.

The quilt patch Hushagen created in May 2016 was made using the confetti method: tiny pieces of each colour were cut and placed on the square, then held in place by tulle. “When this process was completed to my satisfaction, the stipple quilting was done over all,” states the artist in an explanation accompanying the display.

“When the patches complete their pilgrimage just before Easter 2017, they will be sewn together to create a huge quilt, symbolic of efforts to promote justice, love and peace,” explained Komarnicki. “On behalf of Bishop Don and Development and Peace we thank you for your generosity, and support during Share Lent and for the acts of solidarity you have carried out during our fall education and action campaigns.”

Over the past 50 years about \$600 million has been raised for Development and Peace, which has supported some 15,200 projects around the world, she reported.

“How many of you have prayed, fasted, educated, advocated, donated, or raised funds, taken leadership, attended workshops, signed postcards, or even just made a pot of soup?” Komarnicki queried. “We give thanks to God for your compassionate and merciful hearts, which have helped our sisters and brothers around the world to live in dignity.”

The Canadian Catholic Organization for Development and Peace is the official international development organization of the Catholic Church in Canada, and is the Canadian member of

— GRASSROOTS, page 7

Kasun called to be a servant leader

By Glen Argan and Ramon Gonzalez
Western Catholic Reporter

EDMONTON (CCN) — Toronto’s newest auxiliary bishop was called to be a servant leader, “a man for others,” in his episcopal ordination mass Sept. 12 at St. Joseph’s Basilica.

Cardinal Thomas Collins, in his homily, told Bishop Robert Kasun that a priest must reject the narcissism in which the leader’s personal agenda directs his actions.

“A priest is called to give himself completely to the service of the Lord and his people,” Collins said.

This is doubly so for a bishop who has received the fullness of the priesthood, he said. “The diligent servant-bishop works tirelessly to build up the community of faith so that they be vibrant witnesses in this world.”

Kasun, 64, wept openly as he distributed communion to the congregation in the packed Edmonton basilica where Collins served seven years as archbishop. Numerous parishioners from Kasun’s inner-city St. Alphonsus and St. Clare parishes were evident in the congregation, while members of Kasun’s Basilian congregation were out in force to witness their brother’s ordination.

In an interview following his

ordination, Kasun said he “felt the presence of the Holy Spirit during the prostration, during the Litany of the Saints. That was very moving.”

But Kasun admitted he still can’t get in his head why Pope Francis chose him. “I can’t imagine why he phoned me or why he appointed me. I still think they dialled the wrong number.”

However, Kasun said he has begun to accept his call and is more at peace. He said he is ready to become the best bishop that he can.

The new auxiliary bishop is clearly one prelate who lives up to Pope Francis’ call for church leaders to have the smell of the sheep.

At St. Alphonsus, he initiated an

English as a second language program for temporary foreign workers, which enabled participants not only to learn more English, but also to reflect together on their

— KASUN, page 4



WCR/Ramon Gonzalez

JOYFUL CELEBRATION — Bishop Robert Kasun greets the congregation in Edmonton after a joyful celebration in which he was ordained auxiliary bishop for the Archdiocese of Toronto.

Young refugees develop job skills, overcome barriers

By Jean Ko Din
The Catholic Register

Refugee youth in Calgary are learning essential job skills through a new program run by the Calgary Catholic Immigration Society (CCIS).

On Sept. 6, CCIS announced the launch of the program that will benefit young refugees in the Archdiocese of Calgary. The Enhancing Refugee Youth Employment Outcomes project will help 48 young refugees, ages 15 to 30, develop job skills and gain work experience.

Calgary Centre MP Kent Hehr presented CCIS with more than \$425,000 from the Canadian government's Skills Link Program fund.

"The whole idea is to help them broaden their skills and knowledge in order to help them participate in both the current and future labour markets," said Patricia Gallagher, CCIS operations manager.

After fleeing their wartorn countries and spending years in refugee camps waiting for a new country to call home, Gallagher said the biggest challenge refugees face in Canada is integration.

Refugee families must overcome cultural and language barriers as they build their new lives in a

strange country. Through the program, youth will be able to create more opportunities to make productive connections in their community.

"The most dangerous thing that can happen is if you have someone skilled sitting around and not doing anything . . . people start to get discouraged," said Gallagher. "What we're really

doing is building them back up again because that cultural change is a challenge."

The Enhancing Refugee Youth Employment Outcomes project will run over a period of 20 weeks. Refugees will receive eight weeks of in-class training and 12 weeks of paid work experience in local businesses and

organizations.

Gallagher said finding partners for the program was not a challenge. In the past year, CCIS has received overwhelming support from the local community. Since the Canadian government announced its effort to resettle 25,000 refugees last year, many local Calgarians stepped up to

support the work of CCIS.

"We've been responsible for bringing the refugees to Calgary well before the government announcement, but since the announcement in November, we couldn't move from all the phone calls and the support," said Gallagher. "There were many organizations that stepped up in Calgary to take on that challenge."

Gallagher said for about six months, the phones were ringing off the hook. The staff worked all hours of the day, answering calls from many individuals who wanted to donate clothes, food and other essential supplies. Gallagher recalls a lawyer who called into the office to donate hundreds of brand new baby strollers.

"It was pretty outstanding and pretty significant, the level of support we got from the city of Calgary," she said.

Gallagher said the new youth employment program is only one aspect of how CCIS works to support the refugee and immigrant families in the city. It runs a series of programs that helps families from the time of their arrival at the airport to their resettlement and employment.

CCIS also provides a community counselling support programs for children and adult survivors of torture and war-related trauma.



Photo courtesy of CCIS

JOB SKILLS — The Calgary Catholic Immigration Society has launched a new program to provide job training for young refugees.

Nine months later, the committee continues to wait for families

Continued from page 1

Larry Pick.

Nine months later the committee still hasn't been summoned to the airport for any one of the three families the parish had hoped to sponsor.

The first of those families let it be known they thought they had a better chance of going to Australia. That was enough for the Office of Refugees, Archdiocese of Toronto and the parish to decide around New Year's to concentrate efforts elsewhere.

The second family actually did go to Australia in April.

"After seven months with Canada not having anyone read the file, (Australia) scooped the family," Pick told The Catholic Register.

Parishioners at Our Lady of Perpetual Help were disappointed, but naturally happy the family of four finally had a home. Still, it left a bad taste.

"It's a disappointment because it's a reflection of some hardening of the arteries in our system," said Pick.

That's left Pick's brigade waiting for a brother and sister pair from Iraq's Nineveh province — chased out of their historic homeland by Islamic State in 2014 and now languishing in Lebanon. The refugees have had their physicals and interviews and Our Lady of Perpetual Help has been told to expect them within the next eight weeks.

For Collins, such delays are an unsatisfying result.

"We also must reiterate our message to the government to expedite the arrival of those who have been left behind not only in the Middle East but in so many other areas of conflict. We believe much more can and

should be done," Collins said in a release issued on the anniversary of Project Hope's launch.

Toronto Ward 5 Councillor Justin Di Ciano can attest to the deep well of goodwill that Project Hope tapped last year. In a short period he personally raised \$230,000 which the young politician handed over to the Archdiocese of Toronto for refugee sponsorship. When people asked Di Ciano how they could help, he didn't hesitate to refer them to ORAT.

"There were a lot of people who reached out to me saying they were finding it difficult to sponsor a family, to donate. There were groups set up so fast. They were met with red tape," said Di Ciano. "This is one of the great humanitarian crises of our time. . . . The most important thing is to get families here."

Frustration at Our Lady of Perpetual Help is nothing compared to the toll perpetual waiting is taking on Behnam Tobea's family living as refugees in Zahle, about an hour-and-a-half drive east of Beirut. Tobea has been trying to get his brothers and their families out since June 10, 2014, the day Islamic State forces swept into his hometown of Bakhdida, 30 minutes drive from downtown Mosul, with their convert-or-die decree.

Tobea came to Canada as a refugee eight years ago and is now a Canadian citizen. A single man working two jobs as a barber, Tobea didn't have the connections or the cash to mount a sponsorship on his own. But his employer at a downtown salon knew some powerful, wealthy Torontonians. By last September there was a "Group of Five" sponsorship group that included

Order of Canada laureate and author Joy Kogawa, Annick Press founder Anne Millyard, real estate investor David Walsh and Senator Nancy Ruth.

But even that kind of clout hasn't been able to get Tobea's family out of the Winnipeg filing cabinet.

Six months into the process, on Feb. 8, a helpful Citizenship and Immigration employee was able to write Walsh an email reporting her department was then "working on files from August/September 2015."

"Everyone is so frustrated. I hear it all across the land," Senator Ruth said in an email.

"There seems to be systemic blockages happening at places within the immigration department," said Walsh. "We need to ask for transparency."

The Ministry of Immigration, Refugees and Citizenship claims the pace is picking up for Syrian refugees.

"We are expecting an increase in arrivals to begin in mid-September," an Immigration, Refugees and Citizenship Canada spokesperson told The Catholic Register.

Immigration expects 6,000 more government-assisted and blended visa Syrian refugees to arrive between mid-September and the end of December, plus an unspecified number of privately sponsored refugees whose cases have already been finalized.

Back in May, Immigration sent 40 people to the Middle East, mainly Beirut, to push through the paper work. The government has promised to process all private sponsorship applications for Syrian refugees submitted before March 31 by the end of this year

or early in 2017. Syrian applications were put on a fast track temporarily.

But the Syrian fast track has come to an end, according to Immigration officials.

"CPO-W (Centralized Processing Office in Winnipeg) has returned to normal processing, which means that all private sponsorship applications are processed in the order in which they are received," spokesperson Nancy Chan wrote in an email. "Syrian applications are no longer prioritized as there are other refugee populations that sponsors wish to help and those applications also require processing."

For private sponsors, such as parish sponsorship committees, and for refugees who don't happen to be Syrian, favouring Syrians over the past 10 months didn't really help, said Pick.

"In fact, the border between

Syria and Iraq is just a dotted line in the sand," he said. "Friends of mine who had organized (sponsorship) groups in January of this year chose from the Syrian list and the family arrived, were in place, by April. The Iraqi Christians? Boy, talk about a back seat. . . . These are the Christians sent out of Nineveh at the point of a gun."

Canadian policy that favours Syrians along with Canadian media that ignores Iraq drives Tobea mad.

"Why this delay for Iraqis? Why are you paying more attention to Syrians and the Iraqis they put them to the side?" he asks. "There is a war in Iraq. There is a war in Syria. There is ISIS in Iraq. There is ISIS in Syria. So what's the difference between Iraq and Syria? I just want to know about that . . . my family lost everything, just like those from Syria."

Kasun a friend to immigrants

Continued from page 3

experiences of discrimination and exclusion.

St. Alphonsus-St. Clare have also run an annual neighbourhood street barbecue, a collective kitchen for women and various forms of outreach to Inner City Housing Society residences. Further, the parishes have run successful drives for food, clothing and household goods for other agencies.

A native of tiny Cudworth, Sask., Kasun attended St. Thomas More College at the University of Saskatchewan in Saskatoon where he joined the Basilians.

Sent to Toronto for further studies, he was ordained a priest

there in 1978 and taught at St. Michael's College School for many years. He came to Alberta 28 years ago where he was a high school teacher in Calgary before serving as a pastor in both Calgary and Edmonton.

There he made his mark as a priest of the streets and friend to immigrants, experience that will help him as he now serves the central region of the Toronto archdiocese with its large population of immigrants from around the world.

Collins could have been speaking directly about Kasun when he said, "The bishop needs to be forgetful of self in serving all people, especially those who are most wounded and vulnerable."

To D&P, food is ‘At the Heart of the Action’

By Michael Swan
The Catholic Register

TORONTO (CCN) — For almost 50 years solidarity with those in greatest need has been the central driving purpose of the Canadian bishops’ Catholic development agency.

But solidarity isn’t something broken off from daily life and daily necessity. For the 10,000-plus members of the Canadian Catholic Organization for Development and Peace, the struggle has always been to integrate solidarity and social justice into the ordinary everyday rhythms of life.

That’s why this year’s public education campaign, under the title “At the Heart of the Action,” wants to get people thinking about their food — where it comes from, what it costs, who grew it and what the whole process has extracted from the Earth.

This year’s Development and Peace postcard to the prime minister asks Justin Trudeau to put agriculture at the heart of his government’s efforts to slow climate change. Global food production is a major driver of climate change. It produces nearly half the world’s greenhouse gases. As agriculture becomes more industrialized it drives up greenhouse gas production and drives small farmers off their land and into the unsustainable urban slums of the world’s poorest countries, according to Development and Peace.

At the Paris climate summit in December, Trudeau committed Canada to spending \$2.65 billion by 2020 on helping poorer nations adapt to climate change. Development and Peace is asking that a substantial part of that fund

be used to help small-scale family farmers.

The postcard and the campaign behind it asks our government to: recognize the essential role of small family farming; help small farmers get their products to market for a fair price; ensure access to land for family farms; and consult with small-scale farmers on trade, development and climate change agreements.

But Development and Peace never limits its campaigns to what government should do. The Catholic agency believes ordinary citizens, parishes and families should contribute to the solution. In this case, that means making Canadian Catholics more aware of what they’re doing in the grocery store, in the kitchen and in a restaurant.

“We need a cultural transformation around the role of the meal as a celebration,” said Development and Peace research and advocacy officer Genviève Talbot. “We have to celebrate when we eat, but also (celebrate) how it is produced.”

Talbot acknowledges it isn’t easy for Canadians, most of whom live in cities, to identify with the struggles of small farmers in Latin America or Africa, or even the farms and farmers who lie just outside our own cities. Few of us are farmers or know much about farming, but we all eat. However, it seems the more we eat the less we value food. The French spend an average of 2.5 hours per day eating and share 80 per cent of their meals with friends and family. In North America, we’ve got it down to 75 minutes per day and we eat 60 per cent of our meals alone.

It makes no sense for Catholics, whose central religious



Catholic Register/Michael Swan

D&P CAMPAIGN — Helping farmers get food to market is one of the things D&P is asking of the federal government in its postcard campaign this year.

rite is the eucharistic meal, to treat eating as a chore or a solitary, guilty compulsion, Talbot said. Eating should be a shared experience that connects us to our human nature, to the Earth and to other people.

Development and Peace isn’t trying to promote some snooty upper-class food snobbery based on local, organic fare found in the most expensive corners of high-end grocery stores. Nor do they want to come down hard on farmers who have to work hard to satisfy a market that constantly demands more and cheaper food.

“The idea is neither to blame the consumer (nor the farmer). When you’re living paycheque to paycheque food is important, but it has to be available, good quality

food,” said Talbot.

The world is complex, but we can’t let the economy make deci-

sions for us. We have to decide what kind of lives we want to lead, what kind of economy we want to have, what kind of global community we want to live in.

“There’s a huge movement toward urbanization,” Talbot said. “By 2050 about 70 per cent of the entire human population will live in urban areas. But we still have to feed them.”

A surprisingly high percentage of the food we eat originates on small-scale family farms, said Talbot.

“Between 70 and 80 per cent of the world’s population is being fed by small-scale farmers. When you look at what big (corporate) agriculture or monoculture will bring about, it’s not necessarily food. It would be bio-fuels.”

Lecture held on Vatican II

By Alicia Ambrosio

VANCOUVER (CNS) — The Second Vatican Council was an act of worship, said one of the few living council fathers.

Retired Bishop Remi De Roo made the comments during a public lecture about Vatican II at St. Mark’s College at the University of British Columbia Sept. 15.

De Roo said there were three words that could summarize Vatican II: “*ressourcement*,” a French word meaning to return to the roots of something; “*aggiornamento*,” an Italian word meaning to update something; and “development.”

He said Vatican II was the first time the church asked itself “Who am I?” but he believed the council could have gone further with a more rigorous academic look at the early church.

“It was important to have bishops from other rites with different ways of understanding things according to their different cultures,” said De Roo, adding that by the 1960s the Italian culture had come to dominate the culture of the Latin-rite church. He said the presence of clergy from other rites at the council helped open the door to new ways of understanding the church.

Collegiality and synodality were themes at the forefront of the council for participants but, according to De Roo, subsidiarity — the idea that matters ought to be handled by the smallest, lowest or least-centralized competent authority — was an even bigger theme at the council.

“Subsidiarity brought to the forefront that the church is not a pyramid but a circle,” he said. Asked about the legacies of the council, the bishop said he had found it painful to see collegiality watered down over the years and not understood as something that applied to all members of the church. “There are too many of us who are too ready to depend on other people to do something” he

said, adding all Catholics “are equally responsible for bringing about the reign of God.”

De Roo also shared memories of the day-to-day work of the council.

Once the council fathers had arrived at St. Peter’s, the eucharist was celebrated by one of the bishops from a non-Latin rite.

“It was my first exposure to a bishop presiding according to the African culture, or in an Eastern rite,” he said.

“Vatican II was first and foremost an act of worship,” taking place in the context of asking “how can we best bring about the reign of God,” he said.

Asked about the participation of women at the council, De Roo recalled that at the first session of the council, the wives of ecumenical observers were included along with their husbands. However, Catholic women were not directly involved in the work of the council.

De Roo said that by the third and fourth sessions, Catholic women began to be included in the council in various ways. However, he said only one woman, British economist Barbara Ward, addressed the council.

“Her talk had to be rewritten into Latin and read by a priest” he said, adding “the issue of the role of women did not get treatment and it should have.”

Asked about the issue of women being ordained as priests, the bishop said the question of ordination for women “is a superficial issue. The much deeper issue is the issue of ministries of women in the church.” He added that any exploration of the role of women’s ministry in the church would, in his view, require “discernment of the whole People of God, not just the hierarchy.” The bishop said in his opinion a discussion on leadership in the church would be more necessary today than a discussion on the ordination of women.



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Bishop's Annual Appeal launched in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — The Bishop's Annual Appeal was launched at a diocesan Administration Day Sept. 13 in the Roman Catholic Diocese of Saskatoon.

Gifts to the Annual Appeal meet needs across the diocese, providing outreach to those who are sick, grieving, imprisoned or in need and ensuring that ministries such as faith formation, catechetics, youth ministry and vocations are building up the church through the nurturing of missionary disciples.

The appeal is possible because of the support of volunteers and leaders in parishes across the Diocese of Saskatoon, says Cathy Gilje, development manager for the Diocese of Saskatoon Catholic Foundation. The goal remains the same as last year: \$1.5 million.

Gilje reports that the appeal slightly exceeded that goal last year, and is encouraging parish representatives to help spread the word about the work that is possi-



Kiply Yaworski

ADMINISTRATION DAY — The launch of the 2016 Bishop's Annual Appeal opened a diocesan Administration Day Sept. 13. Parish leaders from across the Roman Catholic Diocese of Saskatoon gathered for the day of presentations, held to launch another ministry year.

ble thanks to the continuing generosity of donors.

The theme of the 2016 Appeal is "the face of mercy," echoing the message of the Extraordinary Jubilee of Mercy declared this year by Pope Francis.

Mercy is at the heart of the

many important ministries supported by the BAA, points out Bishop Donald Bolen in this year's BAA video. "Mercy begins and ends with God, but by his grace it passes through us — it passes through our lives — as we are both recipients and bearers of God's mercy."

With his upcoming installation as Archbishop of Regina, Bolen notes that the BAA will go forward this year in Saskatoon without the "B for Bishop."

However, Bolen stresses that the appeal has never been about the bishop; rather, the it has been about the initiatives and ministries that are carried out because of the support of donors.

The needs and the challenges remain, says Bolen, as do "the possibilities that flow from

your generosity."

Donations to the appeal support such ministries as Catholic hospital chaplaincy, education of laity, adult faith formation, deaf ministry, Aboriginal ministry, the Office of Justice and Peace, prison ministry, Christian Initiation and Catechetics, youth and young adult ministry, vocations, the education of priests, communications, the Foundations program, and the Msgr. Michael J. Koch Resource Library, as well as the diocesan Liturgy Commission, Ecumenical Commission, and partner organizations, including Catholic Family Services, the Prairie Centre for Ecumenism and the Saskatoon Friendship Inn.

Strengthening families, healing

marriages, walking with those who mourn and accompanying those who struggle, the Office of Marriage and Family Life is another of the ministries supported by the BAA. This includes marriage preparation, Retrouvaille (helping marriages in difficulty), Transitions for those dealing with divorce or separation, From Mourning to Dawn for those grieving the death of a spouse, and the Miscarriage Awareness Committee.

Gifts to the BAA also support the Lay Formation Program, which since 2007 has included an Aboriginal Catholic stream that offers Aboriginal, First Nations and Métis people an opportunity to deepen their Catholic faith within their own cultural and spiritual traditions. Graduates of the Lay Formation program go forth to serve their communities, live out their faith, and be the face of mercy for others, says diocesan co-ordinator Mona Goodman.

Funded by gifts to the BAA, the diocesan Office of Justice and Peace supports many initiatives, working with a range of community partners on advocacy, awareness and action related to many issues, seeking justice and the protection of human life and human dignity at every age and stage.

Information materials about the appeal are being distributed by parish volunteers, and the Bishop's Annual Appeal video will be shown in parishes this fall, as well as being posted on the Catholic Foundation website: <http://dscatholicfoundation.ca>

Ministry supports justice

By Kiply Lukan Yaworski

SASKATOON — Volunteer Teresa Hiebert first heard about prison ministry when she was taking the Lay Formation program. Dianne Anderson, co-ordinator of the Office of Restorative Ministry for the Roman Catholic Diocese of Saskatoon, came to a weekend session to speak to participants about her work in the prison.

"A little seed was planted and I thought, 'I'd like to try that,'" says Hiebert. "I was really scared at first. You stereotype (prisoners), and you don't really want to go into prison, but I signed up and I got my clearance and I went in."

Her first experience was praying the rosary and the Chaplet of Divine Mercy with a group of inmates. "That was such a powerful day," she says.

The experience that began in fear soon gave way to wonder. The men seemed so tough and scary at first, but prayer brings forth new insights. "They were so beautiful, and so honest. When they got down on their knees and you open your eyes, and you see them down

on their knees, and praying, you feel that power. You feel the Holy Spirit in the room. It touches your heart," says Hiebert.

"It was so touching, in fact, and I was so humbled (that) tears started coming down my face. And it was so sweet — this one guy across the room saw me tearing up, and he grabbed a box of Kleenex for me," she recalled.

Hiebert has also joined Anderson in offering sharing circles at the prison, where the men will open up about their lives and their struggles.

"That's a humbling experience.

It is very personal, and its so touching when you hear the guys connect," she says. "You see that spark of the divine grow within them. And when you see the tears, you know that's the Holy Spirit and you can see the change in them, the transformation. I guess that's the spark of mercy. It shatters that shell — that hardened shell on the outside. That's where the hope starts to come in."

"Another powerful prayer that Dianne says with them is the prayer to St. Michael the Archangel; that's very powerful for them and that's very real, because they live in so much chaos," Hiebert says.

Hiebert believes that support for prison ministry makes a huge difference in the lives of the men. "It is such a time of grace and opportunity to be able to connect



Tim Yaworski

RESTORATIVE MINISTRY — Volunteer Teresa Hiebert stands in front of the Saskatoon Correctional Centre, where she volunteers as part of Restorative Ministry.

with them one-on-one in a spiritual environment."

She often reflects on the huge challenges facing men in prison, and trusts in the hope that encountering God can bring into their lives.

"A lot of them have grown up so beaten up, they haven't had a home, they haven't had the opportunities — so you need to help them realize that when they look in the mirror, the face of mercy is right there, the divine is within. That's our chance to really connect with them."

Youth ministry is funded by appeal

By Kiply Lukan Yaworski

SASKATOON — Helping youth encounter Christ, grow as disciples, and reach out to transform the world is the goal of youth ministry in the Roman Catholic Diocese of Saskatoon — and it is also the job of all the baptized, says Colm Leyne.

The co-ordinator of the diocesan Vocations and Youth Ministry Office in the Roman Catholic Diocese of Saskatoon spoke about the challenges and opportunities of youth ministry to leaders from across the diocese gathered for an Administration Day Sept. 13.

"Our young people are necessary. They are essential. In many ways they are the life blood of your community," said Leyne. "They are part of the church today; they are here now. Don't ignore them. You need to see them, and you need to love them."

Supported by the Bishop's Annual Appeal, the diocesan Youth Ministry office "exists to empower, train, support and mentor those serving young people in our community," Leyne summarized.

The diocese is blessed with a range of ministries, he noted. "CCO (Catholic Christian Outreach) was founded here, we have great campus ministry at STM (St. Thomas More College), we have Theology On Tap, Pure Witness Ministries,

FacetoFace Ministries. We have many wonderful ministries of people stepping up as disciples to serve. We need to work with each other."

Connecting with those providing youth ministry in parishes and beyond is one of the roles of the Youth Ministry Office, said Leyne. Regular meetings among those providing youth ministry are held to connect, pray, and explore different themes and concerns together. At the most recent gathering the topic was school ministry.

"Part of my ministry is just to love the ministers," added Leyne, describing efforts to affirm, empower and support youth ministers. "To do this ministry is priceless. The least I can do is to take them out for a cup of coffee and say 'well done, good and faithful servant.'"

Supporting pastors, parents, and parish councils in their ministry to youth is another role of the diocesan youth ministry office, Leyne said. This support might include training opportunities, resources, brainstorming sessions, help in interviewing or hiring a youth minister, discerning gifts, or facilitating a discussion about the particular needs of a parish.

Leyne added that he advocates for youth ministry, while assuring his listeners that it is happening in every parish. "Where there are young people, there is youth ministry. Where

there is encounter, there is youth ministry," he said. "One kid, 10 kids, 20 kids — it doesn't matter. How are you loving the ones that are in your life? As a pastor, as a parent, as an aunt or an uncle, as a lector, as an altar server co-ordinator? You all have a role to play, and you can't abdicate it, you can't resign, you can't pass the buck."

He offered a menu of ideas to make youth ministry easier for those who do not have a paid youth minister in their parish, or who have limited time and resources. Leyne identified a list of upcoming "show-up events" that might simply require paying a registration fee and organizing some parents to help with transportation.

For instance, Youth Alpha programs are happening this fall at St. Anne's and Holy Family Cathedral in Saskatoon and are available online to break open the basic truths of Christian faith, he suggested.

Pure Witness Ministries holds regular YEP (Youth Evangelization Program) monthly events for youth from Grade 8 - 12, and Challenge Girls Club and Conquest Boys Club are starting up for another year of spiritual growth for those ages eight - 17.

Search retreats are again being offered to youth in the Diocese of Saskatoon, with the next one scheduled for Oct. 21 - 23

— YOUNG PEOPLE, page 7

Campion speakers focus on indigenous issues

By Frank Flegel

REGINA — Indigenous people in the United States endured similar conditions as indigenous people in Canada — residential schools, discrimination — but in Canada we rarely hear about them. That changed a little for an audience who attended the eighth annual Campion Controversies Lecture series held in the Riffel Auditorium, Campion College University of Regina Sept. 13.

Patrick Twohy, SJ, and Christina Roberts, both of whom work with indigenous people in Washington state, described their experiences: Twohy working and living with coastal tribes and Roberts raising awareness about indigenous rights at Seattle University.

Twohy has worked among coastal nations for about 40 years. He has written two books on the life and spirituality of the coastal tribes: *Finding a Way Home: Indian and Catholic Spiritual*

Paths of the Plateau Tribe and Beginnings: A Meditation on Coast Salish Lifeways.

He described the difficulty as he began his ministry with the coastal nations. “I knew nothing and I knew I knew nothing. I felt like a child.” His introduction to life with the tribes was for a funeral of an eight-year-old boy who had been beaten to death. “That’s how I started.”

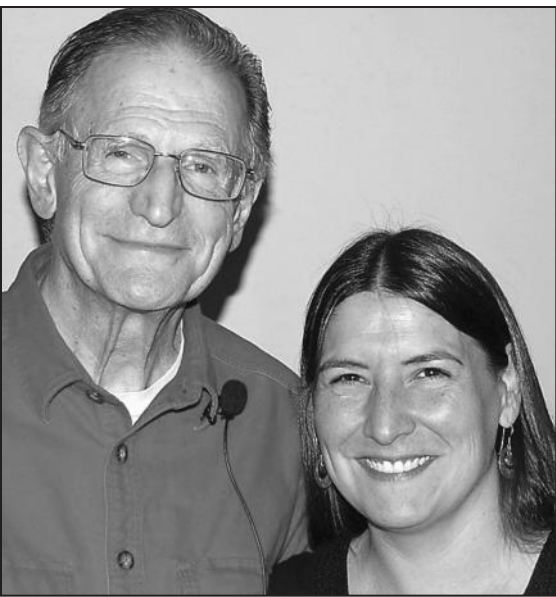
An elder sat him down and talked him through it.

Roberts is a member of the Gros Ventre/Assinboine people, born in Butte, Montana. Her story is similar to that of people who attended residential schools.

“I didn’t know who I was. I moved to Seattle. I was lost.” She showed a few slides of her family and described some of the violence and the alcohol-fuelled problems they encountered. Her grandmother was a violent alcoholic. Roberts’ mother was abused and died at 46 in a fire.

Roberts works at Seattle

University where she raises awareness about indigenous rights and building networks of support for Native Americans. “There is a chasm between our worlds. I hope we can come together in dialogue.” Her research areas include 19th century American literature, Native American literature, ecofeminism and com-



Rev. Patrick Twohy, SJ, and Christina Roberts

munity based research.

Director of Pastoral Studies and chair of the Jesuit Vocations Committee Stephanie Molloy welcomed everyone and briefly explained the purpose of the lectures. “We looked for a way to say who the Jesuits are and how they carry out their ministries.”

The series was initiated to bring in Jesuits and their collaborators from various areas of expertise to talk about what they do and the impact they have.

Campion College president Rev. John Meehan, SJ, introduced the guest speakers and briefly described the Report of the Truth and Reconciliation Commission. Local elders Noel Starblanket and Robert Bellegarde opened the evening with a prayer.

Sisters hold gatherings

SASKATOON — The Sisters of Mission Service met in Saskatoon for three events over the summer.

On July 16 they celebrated the 65th anniversary of their foundation as a religious congregation. The community was founded in Battleford on July 16, 1951, by Rev. G. W. Kuckartz, OMI, and Catherine Cannon.

August 16 - 19, the sisters met at Queen’s House for a retreat on the theme, “Love Is What Carries Us.” The retreat ended with the election of a new leadership team. Both the retreat and the election process were facilitated by Sister Margo Ritchie, CSJ, from London, Ont. Judy Schachtel was re-elected to the leadership team for a second term; also elected were Sisters Marie-Noelle Rondot and Olive MacInnis.

The community gathered again at Our Lady of Lourdes Church to celebrate the 50th anniversary of religious profession of Mariette Rivard, who presently resides in Winnipeg.



LEADERSHIP TEAM — A Sisters of Mission Service leadership team was chosen at a gathering of the sisters in Saskatoon over the summer. They are (from left): Sisters Olive MacInnis, Judy Schachtel and Marie-Noelle Rondot.

Grassroots supported

Continued from page 3

Caritas Internationalis. It is a membership-led organization supported by parish collections, individual donations and government grants.

Development and Peace seeks ways to help people of all faiths in the Global South break the cycle of poverty through community based, sustainable development initiatives. Since 1967, Development and Peace supports partners working to improve living conditions in some 70 countries in Africa, Asia and Latin

America and the Middle East.

Funds support grassroots organizations run by people who know first-hand the issues facing the developing world. These overseas partners help determine the nature of Development and Peace’s involvement abroad.

Development and Peace also solicits donations from Canadians to provide emergency relief abroad for natural disasters, civil disturbances and other human tragedies, as well as raising awareness and calling for action through the fall postcard campaign in parishes across Canada.

Middle school receives major funding

By Frank Flegel

REGINA — It was a banner week for Mother Teresa Middle School (MTMS), which received in total \$1 million from the Mosaic Company.

The million dollars is in the form of a social impact bond — the first time such a mechanism has been used in a Canadian school. The potash mining company’s foundation will pay MTMS \$200,000 a year for five years and if the school meets its graduation rates as set out by the Ministry of Education, the government of Saskatchewan will repay the company, including 1.3 per cent interest. If the graduation rate is less than 75 per cent, the company gets nothing. The advantage for the government is that there is no money up front and if the goal is met, it is estimated the government saves about \$1.7 million in social costs over the lifetime of each graduate.

The money the school received from Mosaic is one of 10 awards the company has paid

out to schools who competed in an Extreme School Makeover Challenge to improve student nutrition. Mosaic, The Saskatchewan School Boards Association and Breakfast for Learning program partnered in establishing the challenge in 2006 to encourage student nutrition and healthy lifestyles.

The \$1-million donation was announced first at a Sept. 15 morning news conference at the school, then at an afternoon reception held for invited guests atop the roof of the company’s Regina headquarters in Hill Tower 3, downtown Regina.

“The challenge in this case is to improve education and employment outcomes for disadvantaged students,” said Bruce Bodine, Mosaic senior vice-president for Potash.

Paul Hill, CEO of the Hill group of companies, chair of the MTS board of directors and the driving force behind the establishment of MTMS in 2011, praised Mosaic for its commitment to the province.

Mother Teresa Middle School

executive director Curtis Kleisinger said the \$1 million would be used for the graduate support program. “We will help our graduate students bridge the gap between Grade 8 and Grade 12.”

The Makeover Challenge grant was celebrated Friday morning at the school, first with a walk around the local neighbourhood followed by an invitation for guests to join the students for a nutritious breakfast. Sarah Fedorchuk, senior director of Public Affairs for Mosaic, said growing food is very important to the company and the company is very proud of the Extreme School Makeover Challenge program. Fedorchuk announced that the company is so pleased with the 2016 results it will support it again in 2017.

Representatives of the Saskatchewan School Boards Association, Breakfast for Learning and the Regina Catholic School Division all spoke highly of the Challenge program and thanked the company for continuing it into 2017.

Young people become the leaders

Continued from page 6

at Bishop James Mahoney High School in Saskatoon, with information and registration at www.saskatoonsearch.ca

“Like a live-in or a Cursillo, Search is a ‘come to know that Jesus loves you’ kind of weekend,” Leyne explained. “These young people are going to encounter the Lord in a powerful way. And the beauty of Search is

that the young people then become the leaders. They become servers, and they get to share the gift.”

Other easily accessibly ideas for parishes include hosting a eucharistic adoration evening for youth with music, offering a youth Bible study, exploring the new “Do-Cat” catechism resource for youth about Catholic social teachings, or holding a sports night, listed Leyne.

“Meet on a Saturday morning, Bibles and bagels, or take this little reflection, break open the word. There are lots of ideas,” he suggested. “You want to do catechesis? Take them to Chrism Mass and talk about it on the drive home.”

Parishes are also welcome to invite Leyne to come out to provide training or discuss ideas. “I can help you develop a plan,” he said. “We plan for everything in business, but we don’t plan how to help young people encounter the Lord. We just try to wing it. We need to do better than that.”

FacetoFace Ministries is one of the grassroots groups providing youth ministry in the diocese. Jon Courchene of FacetoFace Ministries described the parish retreat to leaders attending Administration Day. “Each session typically has praise and worship, has a keynote talk, sometimes a drama, and then a small group, where youth get together and discuss a way to make it real for them.”

Retreat sessions include the proclamation of the word (exploring who is God and what he has done for us), a session leading into the sacrament of reconciliation, another on what life in Christ looks like, and finally, a closing session on how to live out faith and how to know God and love him very practically, described Courchene. The retreat also includes youth activities, prayer ministry, fellowship and eucharistic adoration, as well as celebration of mass with the community.

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A silent kitchen table, and musings on summer past

Around the Kitchen Table

Lloyd Ratzlaff



There wasn't much talk around the kitchen table when I was growing up. Except for the days we had company, all our meals were eaten there, and before each one we bowed our heads for a prayer, then got down to the eating. What talk there was concerned mainly the work that needed doing that day.

Breakfast was the most uncomfortable meal. Unless we were in some great hurry, my father first passed around a little box of Scripture cards — they were about the size of the fortune in a Chinese cookie — and my

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

sisters and I with our parents took turns reading out verses for the day, which we chose at random from cards grouped by colours of the rainbow. After we'd read, Dad usually was the one who prayed, but sometimes he'd call on one of us instead. These were not to be memorized prayers such as little children repeated, but extemporaneous addresses to God himself. Dad's own prayers were predictable — bless the missionaries, may they win many souls for Thee; help us be good witnesses today — any of us could have repeated the words for him. Still, I dreaded my turn coming because it felt awkward to pretend being on such familiar terms with Deity when our own family hardly knew what to say to each other when prayers ended and we started on the "eats" — it was less dining than shovelling.

It sounds harsh, but that's the way it felt.

So I imagine you'll understand my joy that for sixteen years the Prairie Messenger has offered me a place at the Kitchen

Table. Through the editors' generosity, I'm not even required to quote Scriptures or repeat prayers — though sometimes I may wish to, being the incurably religious animal I am.

Here are some thoughts from the summer past.

1) You, Big Banger, who spewed stars and sent them spinning, what can a little firecracker say to such unfathomableness? Not much. Here we are, making light of each other's dark. Was there something more to add?

2) Five watches with dead batteries lying on the dresser. Now there's all that recycling of hazardous waste to do, and still I don't know the right time. What was so wrong anyway taking five seconds a day to wind a watch, or a minute for grandfather's clock?

3) Old ump's belly nearly touches the catcher's back as he leans over her where she crouches behind home plate in this all-girl ballgame. *Strike One! Ball One!* Wild swings one and two. A hit with a safe on first and a runner brought home. The catcher squats again, old umpire tucks himself in.

4) I keep asking for their permission to do what they don't want me to do, so I can hate them when they refuse to indulge me, and hold them responsible for what I never became. Like Hesse, I have increased the anguish and guilt of the world by doing violence to myself. I was taught that bodies interfere with faith and



L. Ratzlaff

IMAGES OF SUMMER PAST — These two little ones have a place "under" the Ratzlaff kitchen table. Puppy Finnegan, left, is Ruby's new companion, and together they have added to the joyful memories of a summer just past.

truth, that their allure should be resisted. So I've tried to love in dead earnest, implying even that love, being a cross, will draw blood.

5) Take heed when eating your raspberries, or they'll all taste the same.

6) After 30 years, a re-reading of Lawrence Ferlinghetti's *Her*: "We're so brave and blowing scorn out of our horn when we're all well and wailing like a young dog barking at a bear behind a safety fence, but when the fury falls then who's the first to run away telltale between his legs and who's the first to grovel dad to pray hail mary mother I want you."

7) Who ever saw a robin bopping in the treetop all day long? Not enough worms up there to stuff a gizzard, or a nestful of open mouths.

8) Old woman leans into the dumpster like a dabbling duck, rear end in the air, cane for a beak, plastic bag like a white wing on her left arm.

9) An unbroken double rainbow and the beginnings (or ends) of a third hang on the brink of the river. Am I quite certain there are only seven colours? Now the six ends move down to the water, where the pots of gold are buried and we can't get at them. Pelican floats under the bows, white ark on water. A duck flies by more propeller than wing.

Pope exhorts people to see Hamel as saint

Continued from page 1

church in the West.

"Father Jacques Hamel had his throat slit on the cross, at the exact moment he was celebrating the sacrifice of Christ's cross," Francis told the congregants, including Hamel's sister and the archbishop of Rouen.

"A good man, meek, brotherly and who always sought to make peace, was murdered as if he were a criminal. This is the satanic line of persecution," the pope said, according to reports by Catholic News Service and other outlets.

When Francis entered the chapel for the daily 7 a.m. service — which was shown on Vatican television for the first time — he bowed before the altar, which had a photo of Hamel in front of two lit candles.

Archbishop Dominique Lebrun of Rouen later explained he had brought the picture with the intention of asking the pope to sign it and write a note for three nuns who had been with Hamel at mass that day.

The sisters care for the sick and were not able to join the pilgrimage to Rome.

According to CNS, instead of signing the photo before mass, the pope "immediately told me to put it on the altar" where it had been, the archbishop told reporters later.

"At the end of mass, when he was greeting everyone, he signed it and said to me, 'You can put this photo in the church because he is 'blessed' now, and if anyone says you aren't allowed, tell them

the pope gave you permission.'"

At mass the pope also exhorted the congregants to see Hamel as a saint, saying: "We must pray to him — he is a martyr!"

Such veneration is normally reserved for those the church has launched on the lengthy process of canonization to formally recognize them as saints.

But martyrs, or those killed for their faith, are automatically considered among the "blessed" in heaven, and Francis' gesture was characteristic of his desire to cut through ecclesiastical red tape and encourage grassroots witness and devotion.

Some have called for the pope to immediately declare Hamel an official saint, which the pope can do in very rare cases.

While his statement to Lebrun did not rise to that level, it certainly provided encouragement to those who hope Hamel's killing underscores the plight of persecuted Christians and also those who want a stronger campaign by the West against radical Islamists who are behind much of that persecution.

Francis has always been outspoken in defence of persecuted Christians, especially at the hands of Muslim extremists in the Middle East, while at the same time forcefully rejecting any association between genuine Islam and such violence.

In his homily Sept. 14, Francis reflected on the many martyrs that are part of the history of the church and he said, as he has in the past, that "there are more Christian martyrs than there were

at beginning of Christianity."

Hamel, he continued, "is a part of this chain of martyrs. The Christians, who suffer today — be it in prison, in death or by torture — for not denying Jesus Christ, show the very cruelty of this persecution. And this cruelty that asks for apostasy, we can say, is satanic."

Francis noted that even as he was about to have his throat slit, the priest "did not lose the lucidity to accuse and clearly say the name of his murderer. He clearly said, 'Be gone, Satan.'"

"This example of courage, as well as the martyrdom of his own life when he gave himself to help others, to help create brotherhood, helps us to go forward without fear," the pope said.

Hamel's murder quickly prompted a passionate debate about whether he was a martyr or whether his death would be exploited to single out Islam for blame.

Francis indicated both that Hamel was a martyr and that his murder should promote peace, not conflict.

In a news conference after the mass, both Lebrun and Hamel's sister, Roselyn, stressed that point.

Roselyn Hamel said that neither her brother nor Francis was blaming Islam. "God is love," she said, according to CNS. Those who killed her brother "did so in the name of a god who is not the God of Islam nor the God of Christianity."

"The assassins, I think, acted under the influence of the devil, of Satan," Lebrun added.

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A look at humanity in age of World Wide Web

Screenings & Meanings

Gerald Schmitz



It's worth reflecting on how cyberspace has so thoroughly had an impact on our lives. What has changed as a result of the ubiquity of personal computers, the

), which premiered at Sundance in January, was released last month. Divided into 10 chapters, the film provides both an insightful

Lo and Behold: Reveries of the Connected World (U.S. 2016)

Internet, smartphones and instant global communications? What are the implications for the human prospect? There's no more engaging and enlightening guide to such questions than master German filmmaker Werner Herzog whose documentary *Lo and Behold: Reveries of the Connected World* (<http://www.loandbeholdfilm.com>

interrogation into and a critical meditation on how this technological revolution has come about, its consequences and future possibilities. Chapter 1, "The Early Years," goes back to the birth of the Internet beyond its U.S. military origins. It was 1969 in a lab of the University of California Los

Angeles (UCLA) when computer scientist Leonard Kleinrock sent the first computer-to-computer message: a simple "Lo," for the first two letters of "login." From these humble beginnings arose today's World Wide Web in which every single day the amount of data transmitted is equal to that stored on a stack of CDs reaching to Mars and back. It's an arresting metaphor as Herzog introduces us to concepts underlying this exponential growth, such as the efficiencies of expanding networks and the law of large numbers, and to the ideas of Internet pioneers and philosophers like Ted Nelson.

Chapter 2 on "The Glories of the Net" shows how the massed collective power of huge numbers of web-connected players can be applied to solve puzzles that supercomputers could not. There's been an explosion of online learning rivalling the best universities. Looking ahead to the potential of artificial intelligence we can foresee self-driving cars and perhaps autonomous robots doing things thought unimaginable outside of science fiction.

But alongside the impressive possibilities there is a dark side as explored in chapter 3. The so-called "dark web" has become a haven for illicit transactions of all kinds. Think of the sharing of pornographic and violent images gone "viral," shaming through social media, the spread of hateful messages and invasions of privacy. This technology like others can be used for evil purposes or to spread falsehoods. The avalanche of instantly available online content contains a good deal of misinformation and worse. Beware the "lying weasels" of the Internet, advises Daniel Levitin in *A Field Guide to Lies: Critical Thinking in the Information Age*.

Although Herzog doesn't discuss it, I might add that religious extremists have taken to the web too, and I'm not just talking about vile videos posted online by fanatical Islamists. Terrorists and their sympathizers claiming religious inspiration may be the worst offenders, but Christianity is hardly exempt. That includes self-appointed defenders of the faith as observed by Phyllis Zagano ("Catholic blogosphere creates cesspool of hatred," *Prairie Messenger*, July 27, 2016). Rev. Thomas Rosica, CEO of Salt and Light Catholic Media Foundation, warns that the Internet "can be an international weapon of mass destruction, crossing time zones, borders, and space."

Can we do without the web? In chapter 4 on life without it Herzog finds those who have chosen an isolated hermit-like existence completely off any grid. He visits a tiny town where the residents, fearing electronic radiation, have created a technology-free zone. He talks to a woman who has built a "Faraday cage" designed to block all electrical fields. At the other extreme of human behaviour are the perils of Internet addiction. In South Korea he finds gamers so obsessed with playing non-stop for many hours that they put on

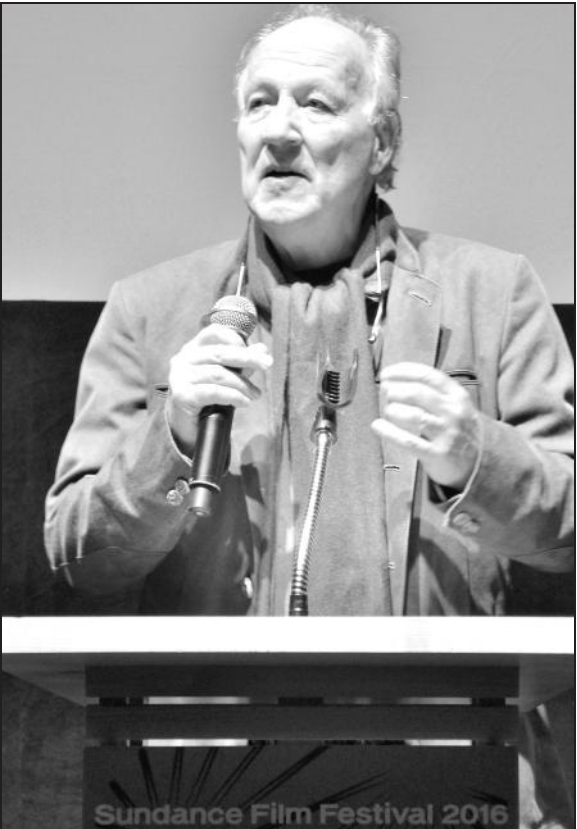
diapers. Whether rejecting the web or being controlled by it, human beings prove to be endlessly fascinating subjects.

Chapter 5 speculates on the "end of the net." The web depends on a vast critical electronic infrastructure that could be vulnerable to major global disruptions such as solar storms. The worst in the industrial era occurred in September 1859. Known as the "Carrington event" it damaged many telegraph lines sparking considerable alarm. (A 2008 National Academy of Sciences report estimated the cost of a similar event to current power grids and communications systems at \$1-2 trillion.) Modern civilization wouldn't necessarily collapse, but the impact would be enormous.

There are also major threats that originate on earth. Chapter 6, "Earthly Invaders," investigates the legions of hackers and spammers, the originators of identity theft and cyberattacks. A notorious case is that of American computer security consultant and super-hacker Kevin Mitnick, arrested in 1995 and imprisoned including a year in solitary confinement. (The current U.S. presidential campaign has been rocked by the hacking of many thousands of Democratic National Committee emails, likely by agents linked to the Russian government urged on by Donald Trump.) The wired world of increasing digital surveillance, of encryption and metadata, remains one in which "people are the weakest link in security." Knowing that human beings have often been their own worst enemies, it's frightening to contemplate the chaos that cyber-warfare could unleash.

What lies beyond earthly parameters? The next chapter speculates about the "Internet on Mars," referring to visionary entrepreneur Elon Musk's "Space X" project which has the ambitious goal, to put it mildly, of establishing a human colony on the red planet. With trademark wry humour, Herzog offers to become one of the first Martians. Is there any realm of human thought and imagination that the Internet has not invaded? That goes for the spiritual too as he observes a group of Hare-Krishna monks engrossed in their smartphones. Can we speak of an Internet brain or global mind? Pushing that further he muses: "Could it be that the Internet

dreams of itself?" Where indeed is the World Wide Web headed? There are nightmare scenarios as well as dreams. The last three chapters explore the future of robotics and artificial intelligence for good or ill. Would an "Internet of Me," of mind-melding invisible total connection, be "the worst enemy of



Gerald Schmitz

FILM DIRECTOR — *Lo and Behold* director Werner Herzog is seen at the Sundance Film Festival in this January 2016 photo.

deep critical thinking"? Do we want to be able to transmit thoughts electronically? Will humans be able to control the awesome technologies they create? Humanity may yet fall victim to its hubris.

Herzog's examination of the online world isn't intended to be a comprehensive study. He doesn't much get into the politics of Internet regulation and censorship, the use of burgeoning social media platforms as tools of political participation and empowerment or, alternatively, of manipulation by government and corporate elites, not to mention the Orwellian possibilities of electronic surveillance. Rather, the filmmaker as narrator plays the role of the idiosyncratic observer whose inquisitive "reveries" are rooted in a profound cautionary humanism. In the question and answer session following the Sundance world premiere screening, Herzog summed up that abiding concern succinctly by saying that, although Internet technologies may be described as "smart," they unfortunately do not seem to be making people smarter.

At 74, Herzog shows no sign of slowing down. He continues to be a prolific creator of both dramas and documentaries. The new non-fiction film *Into the Inferno*, a globe-spanning exploration of active volcanoes, is premiering at this month's Toronto International Film Festival, which is also featuring the North American premiere of his *Salt and Fire*, a thriller filmed in Bolivia involving a volcanic eruption, and in which he also acts. I'll report on those in a future column.

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Of the many names for God, mercy is the best

Breaking Open the Ordinary

Sandy Prather



Without a doubt, it is an irreverent juxtaposition: whatever could Popeye the sailor man and the Old Testament God of Moses have in common? Or, in other words, what's in a name? The answer it seems is, a lot.

The irreligious connection between Popeye and God arose for me recently when reading Cardinal Walter Kasper's book *Mercy: the Essence of the Gospel and the Key to Christian Life*. This is the book of which Pope Francis remarked, "(It) has done me so much good." Arguing that traditional theology hasn't paid enough attention to the divine virtue of mercy, Kasper revisits Scripture and tradition to provide a compelling argument that mercy is a defining feature of God, not simply one descriptor among many. Pope Francis, clearly influenced by Kasper's reasoning, has made mercy a defining feature of his papacy. For me, a particularly attractive argument from Kasper's book concerns the understanding of one of God's names.

I first learned about the variety and importance of God's names when studying the Old Testament years ago. Among the most prominent was God's name as revealed to Moses in the book of Exodus, chapter 3. We all know the story: God appears to Moses in the form of a burning bush and recruits Moses to free the enslaved Israelites from Egypt. In reluctantly accepting the mission, Moses pauses to ask God's name. "Whom shall I say has sent me?" he inquires

politely. Barefoot before the burning bush, Moses hears God's reply: "I Am who I Am" (Ex 3:14).

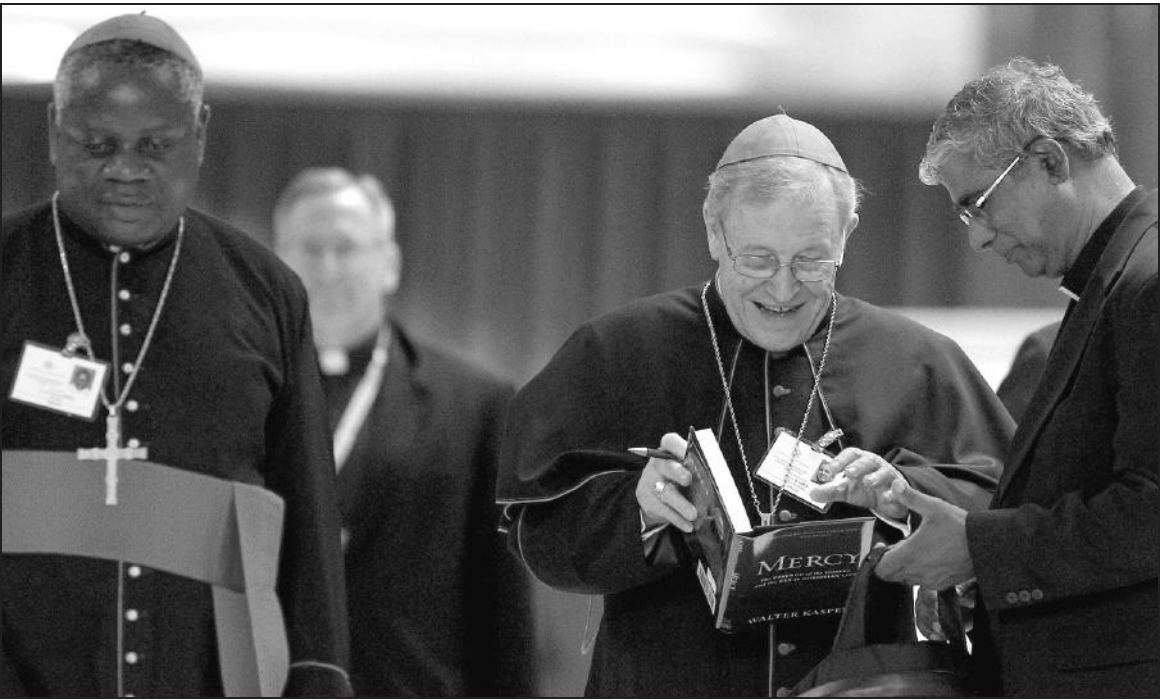
It's a great answer, *I Am who I Am*, but, for persons of a certain age, it irreverently calls up a certain tattooed cartoon character with enormous arms and an ever-present can of spinach. This character responds to questions about his identity with the quip, "I yam who I yam," and Popeye the sailor man thus entered the imaginations of children everywhere.

Popeye notwithstanding, *I Am who I Am* is not only a good answer, it's a wonderfully transcendent one, reflecting a certain philosophical worldview which, while not likely in the minds of the cartoon illustrators, certainly was in the minds of the original biblical translators and subsequent commentators.

The answer comes to us from the Greek Septuagint (circa 200 BC) as a translation of the four-letter Hebrew tetragrammaton for God's Holy Name, a name so sacred that in the Jewish tradition, it is not pronounced aloud or even spelled completely. Christian commentators translated the tetragrammaton variously as, "I Am who I Am," or, "I Am the One who Is." In doing so, they drew on the Greek philosophy of the time: God is best named and described as pure and essential Being, whole and complete within God's very self.

Theologically, over time, describing God within these metaphysical categories came to dominate the tradition and other attributes of God, including that of mercy, were relegated to secondary positions.

As Kasper points out, though, describing God exclusively in philosophical terms has its problems. Witness Tertullian, early on, questioning it: "What does Athens have to do with Jerusalem?" he famously asked. Modern biblical scholar-



CNS/Paul Haring

WHAT'S IN A NAME? — German Cardinal Walter Kasper signs his book *Mercy: The Essence of the Gospel and the Key to Christian Life* in this file photo. For Sandy Prather, one of the compelling parts of Kasper's book concerns the understanding of one of God's names.

ship, having revisited Hebrew thought, points to a different understanding of "being" than that found in classical Greek philosophy. In biblical thought, "being" is essentially relational and means, "concrete, active and powerfully effective presence" (Mercy, 48).

Thus, we have new insight into understanding God's name as revealed to Moses. Rather than a wholly self-sufficient *I Am*, God's name must convey this "concrete, active and powerfully effective presence." It has been translated variously as, "I am 'the One who I am there,' " (as the keeper of God's promises) or, in existentialist Martin Buber's words, as, "I will be present as the One who is there" (47-48).

What these names have in common is the promise of God's active and powerful presence. The context, after all, is the enslavement of God's people and God stating to Moses, "I have heard their cries; I

am with them, and I will deliver them." The subsequent actions of God in what we call salvation history confirm the revelation of a God whose heart is moved with compassion, who does not remain indifferent to people's suffering but who moves powerfully to remedy it. This is God's mercy: God's loving-kindness and care, God's *misericordia*, heart for the poor. For Israel, it is a defining trait, not simply one attribute among many. It is revealed in God's name and then in God's actions.

To know that God is first and foremost a God of mercy has important implications. It comes first as great comfort, challenging all our mistaken images of God as fearsome judge, punishing avenger or even indifferent observer. It answers our questions when, in the midst of suffering and distress, we call out, "Where are you, God?" The answer comes swift and sure, as it did to Moses: "I am the One

present to you; I am the one turned to you in compassion." It allows us to trust that we may always turn to this God, knowing we will be welcomed with mercy and kindness, knowing that God is always God-with-us.

It has implications for the way we understand the church's mission. If God looks with mercy and loving-kindness, are we not to do the same? Pope Francis has called upon the church's ministers and members to be the face of mercy within the world, to be a church that heals wounds, warms the hearts of the faithful and reaches out in compassion to everyone, especially those in deepest need. We are, indeed, to be merciful as our heavenly Father is merciful.

What's in a name? As Popeye and God can attest, Greek philosophy gives us one answer, and biblical Hebraic thought, another. I favour the latter: God, thy name is mercy. Praise be to God.

Prather, BEd, MTh, is a teacher and facilitator in the areas of faith and spirituality. She was executive director at Star of the North Retreat Centre in St. Albert, Alta., for 21 years and resides in Sherwood Park with her husband, Bob. They are blessed with four children and 10 grandchildren.

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Turn darkness of daily news into spiritual discipline

Liturgy and Life

Gertrude Rompré



If there was a scale to measure global anxiety, I suspect humanity would be in the red zone these days. We can all create a litany of the things that worry us: terrorism, racism, war, pollution. . . . Just watching the daily news is enough to cause a rise in blood pressure. So what are we called to do, as Christians, in these times of turmoil? This week’s readings provide us some vital clues.

First of all, the readings give us perspective. We only need to listen to Habakkuk’s lament to realize that we don’t have a monopoly on violent times. Indeed, I think the prophet Habakkuk must have penned the words of the first reading after listening to the evening news! “O Lord, how long shall I cry for help, and you will not listen? Or cry to you ‘Violence!’ and you will not save?” (Hab 1:2). Habakkuk’s pointed questions to the Lord are just as rele-

Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

vant today as when they were first proclaimed. Habakkuk, like us, had to struggle with how to respond to his violent times. He, like us, had come to terms with what it means to be people of faith in times of fear.

Every generation has had to learn how to cope with the turmoil of their times. The prophet Habakkuk’s frustration actually points to a very healthy way of dealing with this human experience. He enters into the mode of lamentation. He voices his fear and angst to God, even to the point of accusing God of abandoning his people. He cries out to God and, most importantly, God responds.

We see this pattern over and over again in Scripture. Humans suffer, they cry out to God, and God listens. Our belief in a listening God — a God who is present to human suffering and who does not merely watch us from a distance — is the most radical claim we make as

Twenty-Seventh Sunday in Ordinary Time October 2, 2016	Habakkuk 1:2-3; 2:2-4 Psalm 95 2 Timothy 1:6-8, 13-14 Luke 17:5-10
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Christians. It is truly the scandal of the cross. God is crucified in God’s desire to be present to us in the depth of our pain, suffering and sinfulness. It is this belief in a God who gets intimately involved in the messiness of our existence that constitutes the Good News!

The challenge for Christians, then, is to continue to faithfully proclaim the Good News in light of the 24-hour news cycle. When we hear stories of terror and violence,

environmental crises and destruction, we have a choice. We can either let those news stories define us, reaffirming our silent, hidden conviction that we’re going to hell in a handbasket anyway, **or** we can claim the treasury of our faith. We can choose to give an account of our hope. We can voice our conviction that God listens to our lament. We can behave like the saved people we proclaim ourselves to be. This does not mean that, as Christians, we are naive. Rather, it bears witness to the deeper reality in which we are rooted — the salvific present of God-with-us in all times and turmoil.

Paul writes to Timothy, “Guard the good treasure entrusted to you, with the help of the Holy Spirit living in us” (2 Tm 1:14). We are wise to remember these words as we watch the daily news. Yes, the bad news is real. Yes, it must call us to action. But, the bad news does not have the last word. It does not define who we are as humans. We are capable of more. It takes the spirit of courage and self-discipline to believe this, to avoid letting ourselves be defined as creatures by the worst things of which we are capable.

The disciples in the gospel ask for an “increase in faith.” We do well to do the same. We can turn the evening news into a spiritual discipline and use it as an occasion to ask for an increase in faith. Rooted in faith, we can become the antidote to the bad news that streams toward us. We can continue to trust in God and engage in relationships with those the evening news paints as fearful. By the grace of God, through the action of the Holy Spirit, we can be the co-creators of the Good News in our world today!

Abandon paranoia, embrace metanoia, and learn to live in trust

In Exile

Ron Rolheiser, OMI



Sometimes we’re a mystery to ourselves, or, perhaps more accurately, sometimes we don’t realize how much paranoia we carry within ourselves. A lot of things tend to ruin our day.

I went to a meeting recently and for most of it felt warm, friendly toward my colleagues, and positive about all that was

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happening. I was in good spirits, generative, and looking for places to be helpful. Then, shortly before the meeting ended, one of my colleagues made a biting comment that struck me as bitter and unfair. Immediately a series of doors began to close inside me. My warmth and empathy quickly turned into hardness and anger and I struggled not to obsess about the incident. Moreover, the feelings didn’t pass quickly. For several days a coldness and paranoia lingered inside me and I avoided any contact with the man who had made the negative comments while I stewed in my negativity.

Time and prayer eventually

did their healing, a healthier perspective returned, and the doors that had slammed shut at that meeting opened again and metanoia replaced my paranoia.

It’s significant that the first word out of Jesus’ mouth in the Synoptic Gospels is the word *metanoia*. Jesus begins his ministry with these words: “Repent (metanoia) and believe in the good news.” That, in capsule, is a summary of his entire message. But how does one repent?

Our English translations of the Gospels don’t do justice to what Jesus is saying here. They translate *metanoia* with the word *repent*. But, for us, the word repent has different connotations from what Jesus intended. In English, repentance implies that we have done something wrong and must regretfully disavow ourselves of that action and begin to live in a new way. The biblical word metanoia has much wider connotations.

The word metanoia comes from two Greek words: *meta*, meaning above; and *nous*, meaning mind. Metanoia invites us to move above our normal instincts, into a bigger mind, into a mind that rises above the proclivity for self-interest and self-protection which so frequently triggers feelings of bitterness, negativity, and lack of empathy inside us. Metanoia invites us to meet all situations, however unfair they may seem, with understanding and an empathic heart. Moreover,

metanoia stands in contrast to paranoia. In essence, metanoia is “non-paranoia,” so that Jesus’ opening words in the Synoptic Gospels might be better rendered: *Be un-paranoid and believe that it is good news. Live in trust!*

Henri Nouwen, in a small but deeply insightful book entitled *With Open Hands*, describes wonderfully the difference between metanoia and paranoia. He suggests that there are two fundamental postures with which we can go through life. We can, he says, go through life in the posture of paranoia. The posture of paranoia is symbolized by a closed fist, by a protective stance, by habitual suspicion and distrust. Paranoia has us feeling that we forever need to protect ourselves from unfairness, that others will hurt us if we show any vulnerability, and that we need to assert our strength and talents to impress others. Paranoia quickly turns warmth into cold, understanding into suspicion, and generosity into self-protection.

The posture of metanoia, on the other hand, is seen in Jesus on the cross. There, on the cross, we see him exposed and vulnerable, his arms spread in a gesture of embrace, and his hands open, with nails through them. That’s the antithesis of paranoia, wherein our inner doors of warmth, empathy, and trust spontaneously slam shut whenever we perceive a threat. Metanoia, the *meta* mind, the bigger heart, never

closes those doors.

Some of the early church fathers suggested that all of us have two minds and two hearts. For them, each of us has *big mind* and a *big heart*. That’s the saint in us, the image and likeness of God inside us: the warm, generative, and empathic part of us. All of us harbour a true greatness within. But each of us also has within us a *petty mind* and a *petty heart*. That’s the narcissistic part of us, the wounded part, the paranoid part that turns self-protective and immediately begins to close the doors of warmth and trust whenever we appear threatened.

Such is our inner complexity. We are both big-hearted and petty, open-minded and bigoted, trusting and suspicious, saint and narcissist, generous and hoarding, warm and cold. Everything depends upon which heart and which mind we are linked to and operating out of at any given moment. One minute we are willing to die for others, a minute later we would see them dead; one minute we want to give ourselves over in love, a minute later we want to use our gifts to show our superiority over others. Metanoia and paranoia vie for our hearts.

Jesus, in his message and his person, invites us to metanoia, to move toward and stay within our big minds and big hearts, so that in the face of a stinging remark, our inner doors of warmth and trust do not close.

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‘The loves of the popes’ and the Vatican’s new normal

By David Gibson
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The big news out of the Vatican recently was the publication of a book-length interview with Pope Emeritus Benedict XVI in which the former pontiff reflects — the first to do so, as popes almost always die in office — on his controversial eight years as pope.

In the volume, poignantly titled *The Last Conversations*, the 89-year-old Benedict told his fellow German, the journalist Peter Seewald, that he was shocked when he was elected pope in 2005. He also said that while administration was not his strong suit, “I don’t see myself as a failure” and he took credit for breaking up a “gay lobby,” or clique, that he said operated inside the Vatican.

But the revelation that had tongues wagging was not in the book.

Instead it came in a magazine interview with Seewald in which he said that Benedict — who was born Joseph Ratzinger — “fell in love . . . in a very serious way” as a student and struggled “very much” with the idea of taking a vow of celibacy when he became a priest.

“He was really a very smart-looking guy, a handsome young man, an aesthete who wrote poetry and read Hermann Hesse,” Seewald told the German news weekly *Die Zeit* in a story published Sept. 8. “A fellow student told me he had quite an effect on women, and vice versa. The decision to choose celibacy wasn’t easy for him.”

The news brought to mind other stories in that vein, such as the confession by Argentine Cardinal Jorge Mario Bergoglio — which emerged the week after he was elected Pope Francis in 2013 — that he was “dazzled” by a young woman he met at a relative’s wedding while he was a young man in seminary.

“I was surprised by her beauty, her intellectual brilliance . . . and, well, I was bowled over for quite a while. I kept thinking and thinking about her. When I returned to the seminary after the wedding, I could not pray for over a week because when I tried to do so, the girl appeared in my head. I had to rethink what I was doing.”

Francis decided to continue the path to the priesthood, but said “it would be abnormal for this kind of thing not to happen.”

Similarly, one of the most affecting stories about Saint John Paul II was about how he apparently had at least one flirtation as a young man growing up in Poland, with the apparent object of his attention — or he of hers



CNS/L'Osservatore Romano

NORMAL PEOPLE — Retired Pope Benedict XVI talks with Pope Francis during a meeting at the Vatican in this 2015 file photo. “Even if Benedict was not known as the most warm and fuzzy of popes, he knew the trend line is clearly toward more humanity, more humour, more ‘normalcy,’ as they say — a trend Francis has also pushed ahead,” writes David Gibson.

— a beautiful Jewish girl named Ginka Beer.

Earlier this year a potentially more explosive revelation emerged in correspondence that John Paul, who died in 2005, carried on with a married Polish-American woman over the course of their adult lives. There was never any suggestion in the exchange that John Paul ever broke his vow of celibacy, and the pontiff was known to have close friendships with women and men.

But the intimacy of the letters created a frisson of scandal, as if some boundary had been crossed.

In a sense it had. Centuries ago, of course, the love lives of the popes — and cardinals and various powerful prelates — became a source of constant fascination and scandal, and the tales of a bed-hopping Renaissance pontiff like Alexander VI can still make for remarkable reading.

As if in reaction to such episodes, however, popes in following centuries became virtual ciphers, regal monks who seemed to be spiritually and physically in another realm, above and beyond real life. They were encased in piety and stripped of passion, especially of the romantic kind.

The teaching on papal infallibility — which only pertains to solemn declarations by the pontiff and the bishops, not the pope’s personal conduct — was elaborated in the 19th century and added more degrees of papal separation from the flock.

But by the middle of the last century there was also a sense that the popes had become too remote and needed to be human-

ized, a development that paralleled the Catholic Church’s broader pivot to a more open and pastoral style — and a style that had to be modelled by more open and pastoral, and human, popes.

Part of that “humanizing” trend was to let it be known that popes could also fall in love — at least in an innocent way, and always in their pre-ordination lives.

Hence the promulgation of the story that even Pope Pius XII,

one of the more aristocratic and distant figures to sit on the throne of Saint Peter, had a crush on a girl when he was a teenager. If she had reciprocated his affection “there would be no Pope Pacelli today,” as his parish priest told a reporter in St. Peter’s Square on the evening Cardinal Eugenio Pacelli was elected pope in 1939.

In these days of great anxiety in the church about the role of gays and gay rights, leaking stories about papal crushes can also be useful for signalling that a pope is straight, and not just straight but also virile and seriously attractive to women, an attraction he naturally must renounce.

But it’s still a balancing act — trying to advertise a pontiff’s shared humanity with the flock while not encouraging prurient speculation.

Benedict, with his characteristically wry sense of humour, seemed to understand that. In his first book-length interview with Seewald, published back in 1996, the journalist asked then-Cardinal Ratzinger if he had ever fallen in love. The future pope said demurely that he was “touched by friendship” in that regard but “my plans never progressed as far as a clear desire for a family.”

A year later, asked at the launch of his memoirs why the extensive account of his youth mentioned no girlfriends, the future pope quipped: “I had to keep the manuscript to 100 pages.”

Even if Benedict was not known as the most warm and

fuzzy of popes, he knew the trend line is clearly toward more humanity, more humour, more “normalcy,” as they say — a trend Francis has also pushed ahead.

“The pope is a man who laughs, cries, sleeps peacefully, and has friends like everyone else. A normal person,” as he said in a 2014 interview. “To depict the pope as a kind of superman or a star seems to me offensive,” Francis added.

Indeed, at heart the issue is not just about whether a pope can fall in love, or out of love, but about whether the popes as people are so sacred as to be immune from the spiritual and even physical challenges that afflict humanity. The more important message is that they are men, and Christians, not religious robots.

In this latest, and apparently last, interview, the aging Benedict said that was a central lesson he hoped people learned from his shocking decision to retire in 2013 — the first pope in six centuries to do so.

“I think it is also clear that the pope is no superman and his mere existence is not sufficient to conduct his role, rather he likewise exercises a function,” Benedict said in explaining his reasons for resigning.

“If he steps down, he remains in an inner sense within the responsibility he took on, but not in the function. In this respect one comes to understand that the office of the pope has lost none of its greatness, even if the humanity of the office is perhaps becoming more clearly evident.”



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When we hate the prisoner, we engage in self-harm

By Peter Oliver

Symbols and signs converse with one another. A crucifix adorning a baptismal font communicates that “death and new life are found in this place.” This back and forth is a mystical, sometimes haunting exchange that can reveal our graced and grace-less nature. The conversation of two such symbols reverberates from one of our prisons in Saskatoon.

The Regional Psychiatric Centre (RPC) is a forensic hospital. Its mission is the treatment of mentally ill federal prisoners. In the course of the several years I spent as chaplain at the centre I came to know many of the patients who live there. An astounding number of these people had, at some point, slashed their arms with any number of sharp objects from razor blades to glass. With time, slashed arms came to symbolize a deeper reality, but what message did they convey? From a psychiatric viewpoint, I knew that slashing one’s arm can communicate self-loathing and it is often a cry for help but, in itself, this diagnosis is disconnected from our public sentiment concerning prisoners.

The psychiatric centre is built in the form of a hexagon. In the middle of the hexagon there is a courtyard and at the centre of the courtyard there is a fountain. Everyone from Carl Jung to William Wordsworth looks favourably on a fountain. Water, a

powerful symbol of life, springs up from the depths — sparkling, bubbling and cheering those in its purview. The fountain at RPC has been shut down and boarded up.

The demise of the fountain was, in part, related to a barbecue that got out of hand. Photos of a nude prisoner bathing in the fountain made their way to the press who decried RPC for pampering rapists and murders. What can one say about that? Well spinning a story is fairly easy where prisons are concerned. Very few of us spend time in our prisons and, like convents and monasteries, the unknown lends itself to conjecture and yarns of all sorts. What interests me is the malevolence that is the axis on which these story spin.

By malevolence I mean the permission we give each other to hate those who are accused and convicted of crimes. This permission to hate rails against the thought that an inmate might, on occasion, have a good time. The prospect of a courtyard with a fountain in a prison offends the oh-so-righteous heart.

If you will, indulge a little imaginary exercise. Picture a very large brick fountain with a circumference of more than 12 metres and a column-like spire that is about nine metres high. Boards cover its base forming something of a platform or a stage. In the quiet of the courtyard, the fountain speaks lovingly to those who have slashed their arms in prisons all over Canada. It says, “I . . . am a slashed arm.” Then in one voice hundreds of prisoners reply, “we are a fountain, boarded up.” Then in a kind of mantra they speak together,

“Our life is emptied, drained by malice and spite, by malice and spite, by the malice and spite of the merciless.”

This little tale will likely provoke any number of questions, but one is of particular importance. In the story the fountain says, “I am a slashed arm,” but to whom does this limb belong? The fountain at RPC is the central symbol of a federal prison that is, in many ways, a flagship

for Corrections Canada. Federal prisons are the hands that deal out justice in our country and the justice system is a body representing the Canadian people. The limb is our own and the message is, when we hate those who are in prison, we are engaged in an act of self-loathing and self-harming.

Surely this was the message of Jesus when he, who is Emmanuel (God-with-us), was crucified with

a criminal on his right and left side. God-with-us is not just a message saying, “I am with you in all your heartache, hilarity and humdrum tediousness.” “I am with you” is also a mirror. These people crucified with me are *you*. Your malice is a monstrous act of self-harming. In effect Jesus is saying, “I am with them-who-are-you to demonstrate that loving those who are accused and condemned heals the whole body.”



Micah Mission

CRY FOR HELP — An astonishing number of inmates slash their arms, writes Peter Oliver. It can communicate self-loathing and it is often a cry for help but, in itself, this diagnosis is disconnected from our public sentiment concerning prisoners. It is our malevolence toward prisoners that is in need of healing.

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

Religiosity sometimes a mask for intolerance

Outlooks from the Inner Life

Cedric Speyer



“Fear him, do not sin; ponder on your bed and be still. Make justice your sacrifice and trust in the Lord.” — Psalm 4

“Nothing is apt to mask the face of God as religion.” — Martin Buber

Once upon a time two aunts lived together on top of an emotional volcano of mutual hostility. At dinner, one aunt so belittled the other that there was a scene. She demeaned her sister to the point that her sibling threw the contents of a glass of water in the offending sister’s face. Dripping with water and indignation, she walked over to the piano and began to play and sing at the top of her voice: “Jesus loves me this I know, for the Bible tells me so!”

I once knew an otherwise mature monk who bravely dis-

closed that during services when he would look up and catch sight of one of the more preciously pious brethren in the pews, he would feel literally nauseous with disgust.

“The shadow knows . . .” when religiosity serves to mask underlying perfectionism, ambition, and intolerance (in both monks). High moral principles combined with righteous vindictiveness is a particular toxic equation that can lead to the kind of abuse or cruelty we see perpetuated by “believers.”

These examples illustrate a basic mistake made in the name of conversion and spiritual surrender: the effort to abdicate the ego instead of demoting it to an executive function, rather than having presidential status or a royal role in the psyche. The attempt to foster a religious identity as a work-around of woundedness is the very antithesis of the Christian transmission, and leads to premature transcendence, spiri-


tual bypass, or high-level denial. Much personal imbalance and interpersonal destructiveness is the result.

We are invited to be still, step down from our high horses, and live in the bigger story of our faith journey. Does that mean an abused wife of an alcoholic husband doesn’t draw the line with firm limit-setting and leave-taking if the domestic violence continues? Does a corporate employee harassed by a boss not file a grievance? Does a team manager not charge out of the baseball dugout to “get in the face” of an umpire over a bad call? No, of course not.

As well as practising mercy, forgiveness, and compassion with others, we also have to be able to stand up to them and stand apart from them when necessary.

So what does it mean, then, to make justice our sacrifice? First of all, that line is from the night prayer to help let go of worldly cares and get to sleep! Secondly, we are responsible for our Spirit-led discernment, not how it fits into the divine plan. Thirdly, as soon as we adopt modern consciousness and acknowledge more than one Bible or holy book as truthful, we are working with pieces of the puzzle. We understand that our picture of justice or any other absolute will never be the whole picture; therefore after we have stood up and been counted, we can ponder on our beds and be still, knowing we are not in control.

“I will lie down in peace and sleep comes at once for you alone, Lord, make me dwell in safety.”



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Helping the homeless

Social safety nets have become an accepted, and necessary, part of today’s society. Some people focus on how these systems can be abused; others focus on how we can improve and strengthen them to help people in need.

A recent study about homelessness for low-income people in the United States has similar findings and recommendations to our situation in Canada.

A University of Notre Dame study published in the August issue of Science magazine says that small sums of financial assistance can help stabilize housing for low-income people and stave off homelessness and its slew of related social problems.

Targeted emergency financial assistance of a few hundred dollars for rent, security deposits, utility payments or another cash emergency can save taxpayers \$20,000 or more each time homelessness is prevented, according to the study.

Cash assistance can keep people off the street for two years or more, said James Sullivan, co-director of Notre Dame’s Wilson Sheehan Lab for Economic Opportunities and one of the study’s authors, during

a Capitol Hill briefing Sept. 15.

“The key takeaway is that . . . we want to address this one-time emergency so that they stay on their feet, don’t fall under this downward spiral and then they don’t fall into homelessness again in the future,” he said. “This evidence suggests that that’s in fact what is happening.”

Researchers in the study found it costs about \$10,300 overall per person to prevent a period of homelessness. For very low-income families, the cost drops to about \$6,800. Both are far below the estimated \$20,000 it costs to meet the needs of someone who becomes homeless.

In Canada, similar programs have also proved cost effective in helping people down on their luck.

According to Raising the Roof website, 235,000 Canadians experience homelessness each year. And one in five of all rental households in Canada spend 50 per cent of their income on rent. In 2014, 841,191 Canadians visited food banks in March.

Housing First is an effective and successful safety net program of early intervention for families experiencing chronic homelessness. It has shifted the homelessness sector toward a more humane, rights-based approach where housing is not contingent on

whether an individual agrees to receive services or treatment.

Housing First stands in direct contrast to “treatment-first” models. It does not require participants to receive treatment or services before they receive housing or take steps to become “housing ready.” In the Housing First model, clients can receive rent supplements, support obtaining an income, basic life skills, and community integration.

Thousands of individuals and families have been housed under Housing First programs in Canada. Housing retention rates are consistently more than 75 per cent. A fundamental principle of Housing First is that people are more successful in moving forward in their lives if they are first housed.

One support worker explains how the Housing First program is beneficial: “I have a participant that went to jail, went to court, fought to get her daughter back out of care and won. . . . She got her daughter back and started school and is on her way to becoming an electrician within like six months. Seeing those success stories is what makes the job worth it.”

Taxpayers who object to spending their hard-earned money on the homeless will be glad to learn that these homeless are being helped to become taxpayers themselves. — PWN

Praying the rosary gets student through her hardest summer

Building a Culture of Life

Mary Deutscher



This summer was the hardest summer of my life. I won’t go into details, but I will say it involved a cancer diagnosis in my family, getting my PhD, and preparing for a move across the country. As these challenges began stacking up, I went through something quite common: I found I was having difficulty praying. Luckily this wasn’t my first time through prayer-paralysis and, like any good Catholic, I knew exactly where to turn: the rosary.

After years of relying on imaginative Ignatian prayer, a few months ago my mind became so cluttered I couldn’t even daydream. So I started to pray the rosary because, quite frankly, it was easier to recite the Our Father and Hail Mary than to do anything else. You can’t go wrong moving around and around the beads, and although some prayer times were more productive than others, I was inevitably left feeling more relaxed (or at least less overwhelmed) than when I went in.

As my days of dependency on the rosary turned into weeks and then months, I began to notice that the decades were a way to check in with my prayer life. As I meditated on each mystery, I was able to reflect on how I had changed since the last time I had thought about that particular moment in the life of Mary.

For example, when I first started praying the rosary daily, I felt a strong connection to the Wedding at Cana because it

reminded me that Jesus will do anything his mother asks. Now that I have spent four months living at home again as an adult, my thoughts have evolved and I realize that Jesus just wanted Mary to get off his back. He’s an adult, and he doesn’t need anyone micromanaging him in the kitchen!

But I digress.

Looking back on the past four months, I notice that the biggest change in my reflections concerns the mysteries of the Ascension of Christ and the Assumption of Mary. In the past, I had always lumped these two mysteries together. Both of them concern a body and soul journey into heaven, and generally my meditation focused on what it would take to go on this journey. Several rosaries into the summer, I found myself focusing on the nuance between these two decades and settled on a thought: while Christ ascended into heaven of his own volition, Mary was assumed under a power other than her own.

Perhaps because my own life is in a period of transition, this thought stuck with me. Am I ascending, or am I being assumed? Looking back on other transitions in my life, I can think of plenty of moments when I thought I was in complete control of my fate, but now realize just how grace-driven these moments really were. Now I am facing a transition bigger than anything I have ever experienced, and I feel completely powerless. Or is it just that I am finally aware of how powerless I have been all along?

These are by no means unique musings. In fact, I think the theme of powerlessness is Christianity 101. However, as I

have been meditating on the Assumption of Mary, it has put a new spin on things. Just think of Mary, sitting there, minding her own business, and then suddenly she’s floating up into the sky. What was she doing beforehand? Was she looking forward to an episode of Jeopardy? Did she panic when she started floating up? Or, at this stage in her life, did she have the grace to let go and just let it happen?

Throughout my life I have

struggled with the image of Mary as someone who was so perfectly in tune with the Father’s will that she never doubted or worried about her future. The older I get, the more strongly I feel that Mary’s grace was not about being blind or unaware of the dangers she and her son faced. She must have experienced worries as she surely experienced great sorrows. However, she received the grace she needed to trust that she was

being assumed to the place she needed to be.

As I continue to make my way around the rosary, I pray that I will be able to receive that same grace. Life seems to be one big opportunity to be moved into places we never could have imagined. We can go kicking and screaming, or we can let go and focus on new ways to foster life wherever we may be. That’s the only real choice we have been given.

Social support a predictor of happiness

By Gerry Chidiac

A recent survey asked participants to list five pivotal points in their lives that made them what they are. The vast majority of these incidents — roughly 80 per

cent — were negative.

How can that be? Don’t we want to avoid unpleasant situations?

Philosopher Friedrich Nietzsche and pop singer Kelly Clarkson tell us, “What doesn’t kill you makes you stronger.” While this can be true, what doesn’t kill us still has the potential to destroy us.

The key is in our response. According to motivational and research organization GoodThink,

which conducted the survey, it’s when we challenge ourselves and ask questions that these negative events begin to become beneficial.

In sports, when a team loses a game they could say, “We just stink” and simply disband. Effective coaches know, however, that for teams to be their best, they need to face challenges. They have to play teams that are better,

— WE LEARN, page 15

Chidiac is an award-winning educator from Prince George with more than 30 years of experience. Troy media.com



CNS/Simon Bruty, EPA

Deutscher holds an MA in Public Ethics from St. Paul University in Ottawa. She recently attained a PhD in public policy at the University of Saskatchewan.

RIO PARALYMPICS — More than 1.9 million tickets were sold for the Rio Paralympics, which would make it the second-most attended Paralympic competition ever, after London in 2012. A global campaign called #filltheseats encouraged charities to buy tickets for Brazilian schoolchildren to attend the Games, and families with children have been enjoying the events, reported CBC News. Canadian athletes say the nearly sold-out venues have added a lot of excitement to the competition. “People who see Paralympic sport usually change their attitudes towards those with disabilities and that is the IPCs goal,” said Craig Spence, spokesperson for the International Paralympic Committee. Closing ceremonies were held Sept. 18.

Changes to canon law have impact

By Cindy Wooden

VATICAN CITY (CNS) — In a change to church law, Latin-rite Catholic deacons may not preside at a wedding when one or both of the new spouses are members of an Eastern Catholic church.

The new rule is one of the changes to 11 canons in the Latin-rite Code of Canon law that Pope Francis approved in order to harmonize the laws of the Latin and Eastern Catholic churches on several issues involving the sacraments of baptism and marriage.

After more than 15 years of study and worldwide consultation, the conflicting rules were resolved by adopting the Eastern code's formulations for the Latin church as well, said Bishop Juan Ignacio Arrieta, secretary of the Pontifical Council for Legislative Texts.

The bishop spoke to journalists Sept. 15 after the publication of an apostolic letter published *motu proprio* (on his own initiative) in which Pope Francis ordered the changes to the Latin Code of Canon Law, the 1983 text governing the majority of the world's Catholics.

In the Eastern Catholic and Orthodox traditions, the blessing of a priest is necessary for the validity of a marriage. In the Latin-rite church, a deacon can preside over the sacrament. The new law specifies, "Only a priest can validly assist at the matrimony of two Eastern parties or between a Latin and Eastern Catholic or non-Catholic," meaning a member of an Orthodox Church.

Arrieta said that in most cases

the changes made by Pope Francis involve rules for situations that the Latin code never envisioned, but that the Code of Canons of the Eastern Catholic Churches, published in 1990, did. With the large number of Eastern Christians — both Catholic and Orthodox — who have migrated to predominantly Latin territories since 1989, Latin-rite pastors need guidance, he said.

The changes regard practices for ministering not only to Eastern-rite Catholics, but also to members of the Orthodox churches when a priest of their church is not available, Arrieta said. Such ministry was foreseen in the canons of the Eastern Catholic churches, which often minister in places with a strong Orthodox presence.

"The Eastern code had a greater sensitivity in its ecumenical aspects," the bishop said. For example, one of the Eastern canons adopted for the Latin church says that when an Orthodox priest is not available, a Catholic priest can baptize a baby whose parents are members of an Orthodox Church and plan to raise the child Orthodox.

In such a situation, Arrieta said, the baptism would not be recorded in the Catholic parish's baptismal registry; the parents would receive a formal certificate and would register their child's baptism later at an Orthodox parish.

The additions to the Latin Code of Canon Law also specify that Latin-rite bishops may give priests "the faculties to bless the marriage of Christian faithful from an Eastern church not in full communion with the Catholic Church if they spontaneously

request it."

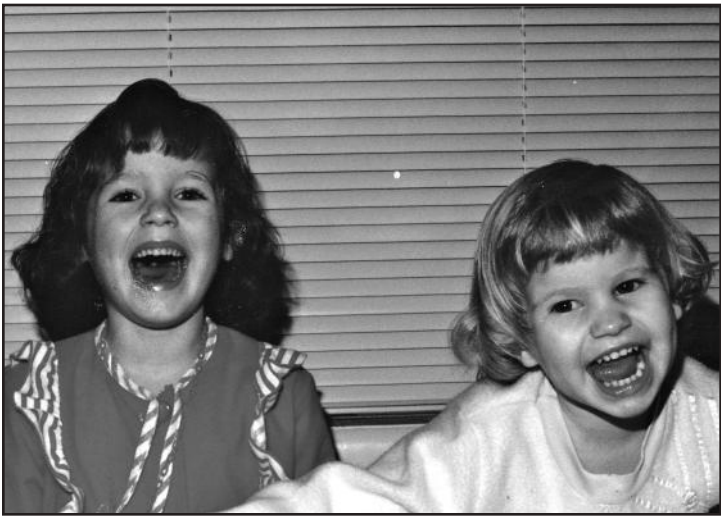
The changes to the Latin code also decree that a Latin-Eastern couple are free to decide in which church to enrol their child; if they cannot agree, the child becomes a member of the father's church. If both parents are Eastern Catholics, even if the baby is baptized in a Latin-rite parish, the baptismal registry must note that the child is an Eastern Catholic and specify the church to which it belongs.

The Eastern Catholic churches include, among others, the Ukrainian, Ruthenian, Melkite, Romanian, Maronite, Armenian, Chaldean, Syriac, Syro-Malankara and Syro-Malabar churches.

The Latin and Eastern codes "respect, as they must, different juridical traditions, although obviously they give the same response to essential questions regarding the faith of the church," Arrieta wrote in an article for the Vatican newspaper, *L'Osservatore Romano*.

Conflicting rules in the two codes were evident from the time of the publication of the Eastern canons, he said. And as more Eastern Catholics migrated to predominantly Latin Catholic lands, a need to clarify the practical matters involving baptism and marriage became clear.

The changes approved by Pope Francis, Arrieta wrote, "respond to a desire to facilitate the pastoral care of the faithful especially in the so-called diaspora where thousands of Eastern Christians who have left their homelands live amidst a Latin majority."



M. Weber

Children's Laughter

The children's laughter . . .
most beautiful sound of all:

Music to the world!

By Jeanette Martino Land

St. Hildegard inspires sisters

By Katie Breidenbach

FERDINAND, Ind. (CNS) — The aroma of fresh-baked spice cookies fills the monastery bakery in Ferdinand.

The Sisters of St. Benedict claim this scent is truly "heavenly," and with good reason. A saint wrote the recipe.

"It is attributed to St. Hildegard," explained Sister Jean Marie Ballard, manager of the bakery. "She says, if you eat three to five of these cookies on a daily basis, it creates a cheerful countenance, lightens a heavy heart and reduces the effects of aging."

St. Hildegard of Bingen was a Benedictine abbess born in Germany at the end of the 11th century. She penned a recipe for "Cookies of Joy" in her medical work "Physica" sometime between the years 1151 and 1158.

Today, the Ferdinand sisters use that very recipe to create their bestselling product. In the last fiscal year alone, they baked 71,488 of the thin, golden-brown treats and shipped to buyers across the country.

"The Hildegard is one of my favourites. It makes you think of home," said Sister Lynn Marie Falcony, a novice and one of the bakers.

The newest member of the kitchen, postulant Roxanne Higgins, adds, "They're just flavourful because of all the spices, the cinnamon, the cloves, the nuts."

The sisters sell baked goods to help support 144 community members and a dependent monastery in Peru. The product line includes "Prayerful Pretzels" and eight other kinds of cookies, including shortbread, ginger snap and the

"springerle," a traditional German cookie embossed with a design.

Set atop a hill overlooking the small town of Ferdinand, the Monastery of the Sisters of St. Benedict was founded in 1867. The sisters began making Hildegard cookies when they discovered the recipe nearly 20 years ago.

In addition to her cookie, St. Hildegard wrote hundreds of other medicinal remedies. In many, the medieval saint attempts to cure ailments that she believed were caused by man's failure to live in harmony with nature. Her assurance of interdependence predates the "integral ecology" found in Pope Francis' *Laudato Si'* encyclical.

"My background is in chemistry," explained Higgins, "(so) what really strikes me about her is her study of the medicinal properties of herbs and elements."

St. Hildegard also is hailed as a mystic, prophetess, composer, poet and theologian. In 2012, Pope Benedict XVI formally declared Hildegard a saint and named her a doctor of the church. This title, which recognizes that a person contributed significantly to church teaching, has been bestowed on only four women.

A few changes have been made to the saint's original prescription. "Spelt," an ancient grain common in the Middle Ages, is replaced by a combination of wheat and barley flour. But though the technology has changed, the Benedictine tradition of prayer remains.

"We try and keep a pretty quiet atmosphere in our bakery so that our work and our prayer meet," Falcony said.

For more information, see the sisters' website, www.monastery-giftshop.org/bakery.html

We learn more by losing than by winning

Continued from page 14

and they know players often learn more by losing than winning.

The first question to ask is, "What can I learn here?"

In the case of a sports team, the players and coaches often meet to discuss this. Was the defence effective? How was our conditioning? Did we run our plays well? What did the other team do that we were unable to respond to effectively?

On a personal level, we can ask ourselves similar questions. We can also look upon past challenges we've faced and acknowledge how we benefited in the long term.

GoodThink says we must then focus on our strengths.

A basketball team I coached had very small players. If we tried to out-rebound other teams and beat them under the basket, we wouldn't have much success. My players were extremely quick and

agile, however. If we could keep the ball away from the basket, we would minimize the effectiveness of the other team's size. We found that our speed served us very well in running a full-court defence, and our passing and ball-handling skills allowed us to keep the ball away from the opposition. As a result, this group of players spent little time under their own basket. Most of our games were low scoring but we also had a winning season.

When individuals focus on their strengths, the results are similar. It doesn't matter if we caused the negative situation we are in, we control our response to it. The key is to simply become bigger than the problem. If we lost our job, we can train for a better job. If a relationship ended, we can learn from the experience and create better relationships.

GoodThink points out that "social support is the greatest pre-

dictor of long-term happiness." We all need help in figuring things out. Because I was not the most brilliant and creative basketball coach, I discussed my team's situation with others who knew a lot more than me. I borrowed their playbooks and I took their advice.

If we want to learn how to effectively deal with our challenges, we need to talk to people who are where we want to be. What challenges have they faced and what lessons did they learn along the way? It's vital that we realize that we are never alone.

The bottom line is that challenges are good — what doesn't kill us can make us stronger. The key is in responding the right way.

We always have a choice. When we ask the right questions, focus on our strengths and find the supports we need, amazing things happen.



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Parish works to fight Philippine drug problem

By Paul Jeffrey

MANILA, Philippines (CNS) — As the body count rises in the Philippines' war on drugs, a Catholic priest is trying to create a space where healing takes precedence over killing.

On Sept. 1, 20 drug users surrendered to police under the watchful eye of Rev. Luciano Feloni, an Argentine priest who is pastor of Our Lady of Lourdes Parish in Caloocan City, on the edge of Manila. Another 20 were expected to surrender under a program the parish has dubbed "Healing, not killing."

The mass surrender — which Feloni orchestrated in co-ordination with the police and local political leaders — comes as drug users and pushers are being killed throughout the country in response to an all-out assault on drugs by newly elected President Rodrigo

Duterte. Feloni said the killings began in the days leading up to Duterte's inauguration June 30. Since then, between three and five people in his parish have been killed every week. One victim was shot in front of the parish church immediately following mass.

"I know the numbers because we said the funeral mass for them. Almost all were killed in the same way: a motorcycle would come up with two people, and one would get off and pull a gun and kill the person, then they would ride away. No one ever gets caught or convicted," Feloni told Catholic News Service.

Feloni's parish and the local government are currently accompanying the newly surrendered drug users through a process of detoxification and rehabilitation, as well as providing food in exchange for work in the neighbourhood.

The priest said he supports

Duterte's campaign against drugs.

"It has to be crystal clear that the church is 100 per cent behind the president on this campaign against drugs, because drugs are destroying the country. I come from Latin America and I know how it looks when drugs destroy a place. But at the same time, we are against the killings," he said.

The Philippine National Police announced Sept. 4 that more than 1,000 alleged drug users and dealers have been killed in police operations since Duterte took office and encouraged police to not worry about due process. "My order is shoot to kill you. I don't care about human rights, you better believe me," Duterte said Aug. 5.

Nearly 1,400 killings of alleged drug users in the same period were characterized as "deaths under investigation," many of them reportedly carried out by killers hired by drug gangs worried that those who turn themselves in to police will reveal the names of their suppliers in a criminal enterprise, which by many accounts stretches high into the upper echelons of the government and police.

Senior Superintendent Joel Napoleon Coronel of the Manila Police District told Catholic News Service Aug. 29 that many of the killings are the result of internal tensions within and between drug gangs facing a collapsing market.

In response to the unprecedented wave of killings, tens of thousands of drug users — mostly addicts of shabu, a local form of methamphetamine — have turned themselves in to police, taking a chance on life in overcrowded jails rather than risk getting gunned down on the streets.

As Feloni watched the killings



CNS/Paul Jeffrey

Rev. Luciano Feloni

ravage his parish, he talked with his parish council, which agreed that something had to be done.

"We agreed that killing is not a solution to our problems," Feloni said. "And we asked what we could do. The church has been denouncing the killings and getting feedback from the people that we are meddling. They say we're talking and talking and talking and doing nothing. The message that we were totally in favour of the campaign against drugs wasn't coming across properly. So we began to ask what we could do proactively, more than just stating that we're against the killings."

Working with local government officials and the police, Feloni garnered commitments to get help for users who were willing to turn themselves in.

"There is no real program being offered by the government. Once you surrender, you go home and it's assumed you'll stop being an addict. That is not real thinking. You cannot stop addiction just by fear. It's a sickness, and

you need psychosocial intervention to cure it," he said. "If killing isn't a solution, neither is surrender. It's just the beginning. Unless you offer something, people cannot really change."

Any successful intervention must also help users develop new sources of income.

"Almost all the users are also small-scale pushers. They get their portion free, but at the same time sell to others to get a little income. If you stop their business, they have no way to survive, no way to feed their children," the priest said.

Feloni said that as the program took shape, he had some very frank discussions with the police. "I was also honest with them and said, 'Don't kill them afterward,'" he said.

The priest, who said he and local police are "on the same page," said he worries about the effect the killings are having on Philippine society.

"A lot of people are really taking the president's ideas very seriously, and that's dangerous. People make decisions about each other's lives, and they put an addict on the same level as a drug lord. We are not very far away from becoming like ISIS. It could be people drinking or having a long beard, or having an extra-marital relationship or playing cards. At the end, everybody should be killed," Feloni said.

"We are becoming a much more violent society. . . . As the church we have to do something. They were asking me today about what could happen to any of us who are working on this. . . . And I said that the biggest danger is that we as a church do nothing. We will face God and God will ask us what we have done beside funerals," he said.

Pope highlights sanctity of life in Year of Mercy visits

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis donned a green hospital gown over his white cassock and entered the neonatal unit of a Rome hospital, peering in the incubators, making the sign of the cross and encouraging worried parents.

The trip to the babies' ward of Rome's San Giovanni Hospital and then to a hospice Sept. 16 were part of a series of Mercy Friday activities Pope Francis has been doing once a month during the Year of Mercy.

By visiting the ailing newborns and the dying on the same day, the Vatican said, Pope Francis "wanted to give a strong sign of the importance of life from its first moment to its natural end."

"Welcoming life and guaranteeing its dignity at every moment of its development is a teaching Pope Francis has underlined many times," the statement said. With the September visits he wanted to put "a concrete and tangible seal" on his teaching that living a life of mercy means giving special attention to those in the most precarious situations.

During the Mercy Friday visits, Pope Francis has spent time with

migrants, the aged, at a recovery community for former drug addicts and at a shelter for women rescued from human trafficking and prostitution.

Pope Francis stopped by the emergency room of San Giovanni Hospital before going to the neonatal unit, where 12 little patients were being treated. Five of the newborns, including a pair of twins, were in intensive care and were intubated, the Vatican said. The pope also went to the maternity ward and nursery upstairs, greeting new parents and holding their bundles of joy.

At the neonatal unit, the Vatican said, the pope was "welcomed by the surprised personnel" and, like everyone else, put on a gown and followed all the hygiene procedures.

Leaving the hospital, he drove across town to the Villa Speranza hospice, which hosts 30 terminally ill patients. The hospice is connected to Rome's Gemelli Hospital.

Pope Francis went into each of the rooms and greeted each patient, the Vatican said. "There was great surprise on the part of all — patients and relatives — who experienced moments of intense emotion with tears and smiles of joy."



CNS/L'Osservatore Romano, via EPA

MERCY VISITS — Pope Francis holds a baby during a Sept. 16 visit to the neonatal unit at Rome's San Giovanni Hospital.

New bishops told: don't be 'charming liars'

By Josephine McKenna

VATICAN CITY (RNS) — Pope Francis told a group of recently appointed bishops that the world "is tired of charming liars" and that they should embody mercy in their dioceses and not be whiners who promote their own "vain crusades."

The pontiff also told them to be wary of seminarians "who take refuge in rigidity" of practices. "There's always something ugly behind it," he said.

Francis made his remarks Sept. 16 in a speech to newly appointed bishops who have been taking part in an annual Vatican orientation course on their new job.

In his address, the pope focused mostly on the approach they should take as pastors, saying in effect that attitude would do more to build up the diocese than any special management techniques.

"Be bishops who are able to enchant and attract," Francis said. "Make your ministry a symbol of mercy, the only force able to seduce and attract the human heart in a permanent way."

But, he warned them, don't make it all about yourself.

"This is a danger! The world is tired of charming liars. And, I

might say, of 'trendy' priests or bishops," Francis said.

"People can sniff out — the People of God have the perceptiveness of God — and run away when they recognize narcissists, manipulators, defenders of their own causes and hawkers of vain crusades."

Trust in the mercy of God, let mercy "form and inform" every diocesan structure, he said, and don't give up in frustration and "invent bitter speeches" to justify "laziness."

"The complaints of a bishop are ugly things," he said.

With many bishops struggling with a shortage of priests, Francis also warned them not to be "tempted by numbers and quantity" of vocations but rather to focus on "quality."

He added that they should help priests-in-training to be prepared for the rigours of their vocation.

In conclusion, the pope reminded the new bishops of the need to "make mercy pastoral" by using "prudence and responsibility" in staying close to families,

especially those in difficulty.

Be like the Good Samaritan, he said, who accompanies the many people who are "wounded" by life and in need of a helping hand.

Church leaders today often "ask too much fruit of trees that have not been sufficiently cultivated," and he said bishops should accompany their priests and their people with patience in every difficulty.

"I urge you be among them with discernment and understanding," the pope said.

The pope referred to his Jubilee Year of Mercy as an opportunity for "a personal experience" of gratitude and reconciliation.

"The most precious richness you can bring from Rome at the beginning of your episcopal ministry is the awareness of the mercy with which you have been seen and chosen," he said.

Earlier this week Francis and members of his nine-member Council of Cardinals discussed ways to improve the process of identifying the best priests to become bishops.

Peace is not won by those who fiercely guard their differences, but by those who with open minds and hearts seek out connections.

— Katherine Paterson