



## WCR closes

After more than 50 years of publication, Edmonton Archbishop Richard Smith has announced that the Western Catholic Reporter is closing.  
— pages 3, 14

## Kurelek mural

On Sept. 18, Geri Hall delivered a talk to members of the St. Thomas More worshipping community in Saskatoon about the William Kurelek mural that adorns the north end of the STM chapel. Kurelek completed the massive work in eight days, and donated his fee to charity.  
— page 6

## Appeal

The Regina archdiocese has kicked off its annual appeal, with a goal of \$1.4 million. Organizers hope that, even with the Saskatchewan economy struggling, the goal will be reached this year.  
— page 7

## Gleason lauded

The Winnipeg community of the Sisters of Our Lady of the Missions recently celebrated Sister Aileen Gleason's 70th anniversary of religious profession, honouring her for a life of service and for changing the lives of thousands of refugees.  
— page 7

## Indulgences revisited

When Pope Francis launched the Holy Year of Mercy, he promised Christians could gain a special indulgence during this year. That left a lot of present-day Roman Catholics, and even more Protestants and Evangelicals, scratching their heads and asking some hard questions, writes Ron Rolheiser, OMI.  
— page 11

## Toward unity

The year of events leading up to the 500th anniversary of the Protestant Reformation on Oct. 31, 2017, will be the first time the centenary observance of the Reformation will occur in an ecumenical era, writes Tom Ryan, CSP.  
— page 13



# No war is holy, pope tells peace gathering

By Junno Arocho Esteves

ASSISI, Italy (CNS) — Violence in the name of God does not represent the true nature of religion and must be condemned by all faiths, Pope Francis said.

"We never tire of repeating that the name of God cannot be used to justify violence. Peace alone, and not war, is holy!" the pope said Sept. 20 at the closing ceremony of an interreligious peace gathering in Assisi.

Following a prayer service with Christian leaders, including Orthodox Ecumenical Patriarch Bartholomew of Constantinople and Anglican Archbishop Justin Welby of Canterbury, the pope joined religious leaders from around the world to appeal for peace and unity.

The religious leaders also heard the experience of a victim of war from the Syrian city of Aleppo and prayed for those who had died in conflicts around the world. In his speech, the pope called on believers of every faith "to confront the great sickness of our time: indifference."

"It is a virus that paralyzes, rendering us lethargic and insensitive, a disease that eats away at the very heart of religious fervour, giving rise to a new and

deeply sad paganism: the paganism of indifference," he said.

Recalling the look on the faces of the refugees he and Bartholomew met on the Greek island of Lesbos in April, the pope called on religious believers to not remain indifferent to the suffering of others but instead to be the voice of those unheard.

"I am thinking of the families, whose lives have been shattered; of the children who have known only violence in their lives; of the elderly, forced to leave their homeland. All of them have a great thirst for peace," he said. "We do not want these tragedies to be forgotten."

True peace, he said, is not a result of "negotiations, political compromises or economic bargaining, but the result of prayer."

A peace "that is not illusory," the pope said, must be accomplished through concrete actions of assistance to those in need and cannot be achieved with "the 'virtual' approach of one who judges everything and everyone using a computer keyboard, without opening his eyes to the needs of his brothers and sisters, and dirtying his hands for those in need."

In continuing the legacy of the 1986 peace gathering St. John Paul II held in Assisi, faith lead-



CNS/Paul Haring

**INTERFAITH PEACE GATHERING — Pope Francis and Ecumenical Patriarch Bartholomew of Constantinople embrace at the conclusion of an interfaith peace gathering outside the Basilica of St. Francis in Assisi, Italy, Sept. 20. Also pictured is Syriac Orthodox Patriarch Ignatius Aphrem II of Antioch.**

ers must join together in denouncing the use of religion to justify violence.

"Violence in all its forms does not represent the true nature of religion. It is the antithesis of religion and contributes to its destruction," the pope said.

Pope Francis called on religious leaders to "free ourselves from the heavy burden of distrust, fundamentalism and hate" and

instead be "artisans of peace" through prayer and action.

As religious leaders, he said, "we are duty bound to be strong bridges of dialogue, creative mediators of peace."

"Let us assume this responsibility, reaffirming today our 'yes' to being, together, builders of the peace that God wishes for us and for which humanity thirsts," the pope said.

# CNEWA sends appeal to help drought-affected Ethiopia

By Deborah Gyapong

OTTAWA (CCN) — Catholic Near East Welfare Association (CNEWA) Canada has renewed its emergency appeal for funds to help children remain in school in drought-stricken Ethiopia.

"Many families have been desperate for the last several months," said CNEWA Canada

national director Carl Héту.

Though some rain did come last spring, it did not affect all regions and in some areas, it poured too much, too fast, washing away good soil, he said.

CNEWA supports programs in the Tigray region in northeastern Ethiopia hardest hit by a drought that has had a devastating effect on 10 million people, Héту said. Ethio-

pia has a population of 94 million.

Through a long partnership with the Adigrat eparchy or diocese covering the Tigray region, CNEWA already had a system in place since the last time it dealt with a severe drought in 2011, he said. The emergency system uses a Catholic school to provide food and water to children, not only saving lives but helping them

continue their education.

"When you have a severe drought, people tend to leave homes and farms and leave school," Héту said. Children could miss a year or six months of school, or families might send their boys. It's far more likely girls will miss school under these circumstances than boys, he said.

Thanks to a generous response from donors to its first appeal last spring, CNEWA was able to send \$450,000 to the region, with half of those funds coming from Canada. The program was able to help 3,300 children in 40 - 45 schools, providing them with clean water and high protein energy biscuits.

"A package of two or three sustains you for an entire day," Héту said. "I had some when I was there. They are very tasty and filling."

"We were able to limit the dropouts quite considerably with this program," he said.

Over the summer, CNEWA also sponsored parish-level programs to reach out to children, pregnant and nursing mothers and the elderly, he said. The program aimed at helping 4,000 people.

"The Horn of Africa has always been very sensitive to weather changes," Héту said. "El Nino of the past year has affected this part of Africa in a really bad way."



CNS/Tiksa Negeri, Reuters

**RENEWED APPEALS FOR AID — Children wash their heads with rain water in Kobo village, in a drought-stricken area of Ethiopia. Hunger is worsening because of the worst drought in the country in about 50 years, and CNEWA Canada has renewed its emergency appeal for funds.**

— DROUGHT, page 15



# Christians aren’t greater than God, who forgives

By Carol Glatz

VATICAN CITY (CNS) — God wants people to be merciful, which means forgiving others and giving freely with love, Pope Francis said.

“We don’t have the power to condemn our brother who makes a mistake, we are not above him. Rather we have a duty to return him to the dignity of a son of the father and to accompany him on his path of conversion,” the pope said Sept. 21 at his weekly general audience.

In his talk, the pope focused on a reading from the Gospel of Luke (6:36-38) in which Jesus tells the disciples to stop judging others and be merciful just as God is.

The motto for the Year of Mercy, *Merciful Like the Father*, comes from this biblical verse, the pope said.

But more than a pithy catchphrase, the motto is a lifelong commitment to give to others the love one has received — without merit — from God, he said. It is a call to reflect upon all that God does for humanity so as to be inspired “to be like him, full of love, compassion and mercy,” he said.

But what does it mean to be merciful, the pope asked his audi-

ence. Jesus said it means to forgive and to give, he said.

Mercy is shown by forgiving and not judging and condemning, the pope said.

“A Christian must forgive,” he said. “Why? Because he was forgiven! All of us here in the square have been forgiven, not one of us never needed God’s forgiveness in life.”

“If God has forgiven me, why shouldn’t I forgive others? Am I greater than God?” the pope said, underlining that “judging and

condemning one’s brother who sins is wrong.”

“Not because one doesn’t want to recognize the sin, but because to condemn the sinner breaks the bond of fraternity with him and ignores the mercy of God, who does not want to give up on any of his children.”

By asking his disciples not to condemn, “Jesus does not mean to undermine the course of human justice,” Pope Francis said, rather he shows that suspending judgment is needed to hold together a Christian community and maintain fraternal ties.

The other essential element of mercy, he said, is that it is freely giving to others because it flows from having received such abundant gifts from God.

Also, by giving to others, God will return that measure once again, showing “it is we ourselves who decide how we will be judged” after death, the pope said.

For a Christian, he said, merciful love is the only path to follow.

“We all need to be a little more merciful, to not bad-mouth others, not judge, not rip people apart with criticism, envy, jealousy,” he said.

By giving and forgiving, he said, one’s heart will expand with love, while selfishness and hatred will turn the heart into a hard, tiny stone.

“Which do you want?” he asked.

When people in the audience shouted “no” to having “a heart of stone” and “yes” to a heart filled with love, the pope said, “then be merciful.”



CNS/Andy Rain, EPA

**REFUGEES NEED TO BE WELCOMED—** Life jackets worn by fleeing refugees lie in Parliament Square in London Sept. 19. Offering migrants and refugees truly helpful and loving hospitality is the greatest guarantee against terrorism, Pope Francis told graduates of Jesuit schools and universities during an audience at the Vatican Sept. 17. “I encourage you to welcome refugees into your homes and communities, so that their first experience of Europe is not the traumatic experience of sleeping cold on the streets, but one of warm human welcome,” he said.

## Religious leaders praise Patriarch Bartholomew

By Junno Arocho Esteves

ASSISI, Italy (CNS) — As leaders of dozens of religions gathered in Assisi for dialogue and prayers for peace, they honoured Orthodox Ecumenical Patriarch Bartholomew of Constantinople as an exemplar of one who is so deeply rooted in his own religious tradition that he can reach out to others without fear.

Jewish, Anglican and Catholic leaders paid tribute to Bartholomew as he was about to celebrate the 25th anniversary of his enthronement as spiritual leader of the world’s Orthodox Christians.

The Assisi celebrations Sept. 18 - 20 were organized by the Rome-based Community of Sant’Egidio, the Diocese of Assisi and the Franciscan friars.

In a formal meeting hall at the Basilica of St. Francis in Assisi Sept. 19, the leaders praised Bartholomew as an ecumenist, theologian and leading religious defender of God’s creation.

Anglican Archbishop Justin Welby of Canterbury presided over the tribute to the patriarch, and Cardinal Walter Kasper, former president of the Pontifical Council for Promoting Christian Unity, gave the main talk, highlighting how “with great tact in difficult situations” the patriarch “always helped to overcome complicated twists and turns with the grand dexterity of a ‘pontiff,’ that is, a builder of bridges.”

“Like you,” Kasper told the patriarch, “we are certain that unity is a command of the Lord and a response to the signs of the times in a world that is increasingly united, but at the same time profoundly lacerated by many conflicts.”

The unity Christians hope and pray for, he said, will not be the result of “any absorption, or watering down or homogenization, but a unity in reconciled diversity.”

Rabbi David Rosen, international director of interreligious affairs for the American Jewish Committee, told participants, “There is an understandable but regrettable tendency among those who are deeply rooted in a religious tradition to be insular and exclusive in their world outlook. While on the other hand, all too often those who are more open to engagement with those different from themselves reflect a superficiality lacking substance.”

The biblical model of excellence, though, is of “a luxuriant tree,” the rabbi said. It is the image of “one profoundly rooted within his own heritage and yet whose branches reach out as widely as possible providing fruit for all.”

Saying that Bartholomew is such a man, Rosen praised the patriarch’s leadership in condemning all violence in the name of religion and in addressing the issue of climate change and care for creation.

“His leadership in the environmental movement, long before it became fashionable, is a reflection of his sincere and genuine care for the cosmos as a whole,” he said.

Saying he was humbled by the tributes, Bartholomew jokingly told the crowd present, “Don’t believe everything you hear!”

The patriarch said that while he was touched by the words of those he has collaborated with and admired, his work “resembles only a drop of water in an ocean of human pain and global suffering.”

“We do not rejoice without at the same time recalling and sharing in the suffering of others. And, at the Ecumenical Patriarchate, we certainly never experience joy without remembering that we embody a tradition that has known both glory and martyrdom through the

ages,” he said.

The celebration serves only as an affirmation “that the bishop, too, is a child of God and a son of the church,” the patriarch said.

## Two priests kidnapped, beaten and killed in Mexico

By David Agren

MEXICO CITY (CNS) — Two priests were kidnapped and killed in the Mexican state of Veracruz, raising the death toll of priests murdered in Mexico to 14 in less than four years.

Veracruz state attorney general Luis Angel Bravo Contreras told reporters Sept. 20 that the “victims and the victimizers knew each other” and added that the attack was “not a kidnapping.”

“They were together, having a few drinks, the gathering broke down due to alcohol and turned violent,” he said.

Catholic officials in Veracruz rejected the explanation, calling it “an easy out” and saying it ignored the reality of a state notorious for crime and corruption.

“We are hoping for more professional and careful inquiry, because this declaration the prosecutor is giving generates more doubts than responses to the issue of the murder of these two priests,” said Rev. Jose Manuel Suazo Reyes, spokesperson for the Archdiocese of Xalapa. “It surprises us how quickly they’ve concluded an investigation that requires more time and care.”

Revs. Alejo Nabor Jimenez Juarez and José Alfredo Juarez de la Cruz were dragged at gunpoint

out of Our Lady of Fatima Parish in Poza Rica, a Gulf Coast oil city consumed by crime in recent years, the Diocese of Papantla confirmed in a statement.

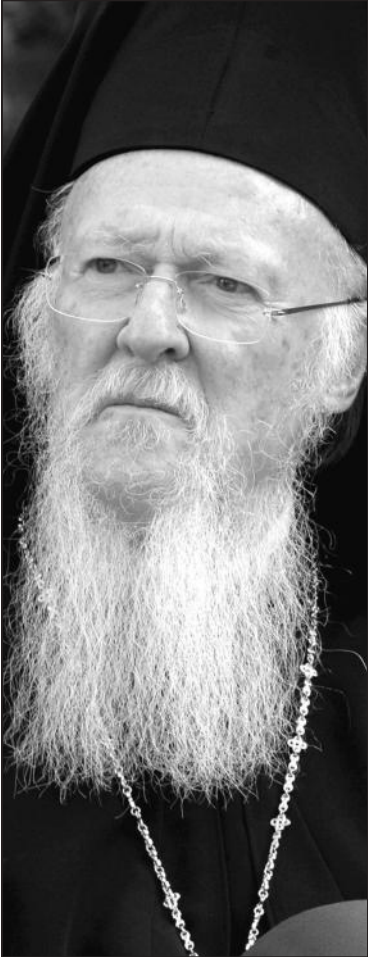
Media reported the men were found Sept. 19, one day after their abduction, along the side of a highway with their hands and feet bound. They were beaten and had gunshot wounds, according to media reports.

A driver employed by the parish also was abducted, Mexican media reported, but was found unharmed.

State officials said Sept. 20 that five men participated in the abductions and one of the suspect’s identities was known. Robbery of a church building fund was cited as a motive, Veracruz media outlet *Plumas Libres* reported.

“In these moments of pain, impotence and tragedy provoked by violence, we raise our prayers to the heavens for the eternal rest of our brothers and implore to the Lord the conversion of the aggressors. Of the authorities, we await the clarification of the acts and the application of those responsible,” the Mexican bishops’ conference said in a statement.

Violence has struck Veracruz clergy previously. In 2013, two priests in the Diocese of Tuxpan were murdered in their parish.



CNS/Dimitrios Panagos

Patriarch Bartholomew of Constantinople



# Religious institutes to divest oil, gas, coal holdings

By Michael Swan  
The Catholic Register

A large Canadian Catholic institution, at least one major international religious order, plus a large diocese and a host of other Catholic entities will stand up on the Feast of St. Francis of Assisi to declare they’re selling off all

their stocks and other investments in oil, gas and coal, according to the Washington-based Global Catholic Climate Movement. GCCM global co-ordinator Tomás Insua would not prematurely reveal the names of Catholic entities planning to divest from fossil fuels, but said the movement to get pension

funds and other institutional investments out of the oil business is picking up steam. “Simply because we have a moral imperative to move away from fossil fuels,” Insua said. Insua is particularly high on Canadian participation in the global divestment movement. “There will be a pretty impor-

tant institution in Canada who will be announcing its divestment commitment,” he said. Sticking with the big energy companies and trying to pressure them into becoming better stewards of the environment through shareholder activism is no longer a viable strategy, said Insua. “I praise them (ethical investors) for doing that. The truth is, unfortunately, that they haven’t been very effective for the past 25 years,” he said. “Fossil fuel companies continue investing billions of dollars each year for new reserves, looking for more reserves, which makes absolutely no sense. That means they really don’t care about climate action at all.” Catholic universities, religious orders and dioceses with major investment funds won’t immediately sell off every energy stock the minute they announce an

intention to divest. The divestment process can take up to five years. But given Pope Francis’ teaching about the urgency of climate change and the joint statement on climate change by bishops’ conferences on all five continents last October, decisions to pull investments out of carbon-producing enterprises are logical, Insua told The Catholic Register. “What we’re doing is simply connecting the dots between this call of the bishops and our Catholic investment policies,” Insua said. Divestment is old news for the Catherine Donnelly Foundation in Toronto. The grant-giving charitable foundation set up by the Sisters of Service in 2003 decided to pull its funds out of fossil fuels in late 2014. The foundation had fully divested by — ENVIRONMENT, page 5



Christopher Jugo

**ARCHDIOCESE CLOSES WCR** — The Western Catholic Reporter staff at the dissolution of the newspaper (from left): Kleah Zara (advertising), Jay Charland (webmaster), Glen Argan (editor), Ramon Gonzalez (senior reporter), Tina Bounds (circulation, proofreading), Lasha Morningstar (reporter).

## Archbishop announces closure of WCR

EDMONTON — After more than 50 years of publication, Edmonton Archbishop Richard Smith has announced that the Western Catholic Reporter is closing. “For more than 50 years in the service of the Gospel of our Lord, the Western Catholic Reporter has provided news and commentary to the People of God in this archdiocese and beyond,” Smith wrote in a letter to the archdiocese. “Thanks to the professionalism and dedication of Glen Argan and his staff, the paper has developed a rich legacy of journalistic excellence, recognized through many industry awards.” Smith noted that the world of communications has changed dramatically, saying, “It is necessary that we always seek new and ever

more effective means to engage our people, wherever they may be on their faith journey and wherever they may look for their news of the day.” Smith said the church needs to be conversant in evolving technology. “Consequently, I have directed that our current print and digital means of communications transition to a daily online news portal, which will be the hub for quality content shared across several platforms, including websites, social media, the e-newsletter, and print products.” Smith said the changes form part of an archdiocesan response “to the call Pope Francis has made to the entire church for pastoral conversion.” He said the archdiocesan com-

munications office would be reorganized “with a new vision, a new mandate and a new structure” to “effectively narrate the story of how faith in Jesus Christ is proclaimed and lived in the lives of ordinary Catholics and in the ministries of the church.” Smith expressed gratitude to Argan and the WCR staff as well as to subscribers. “I want to assure you that your faithful support of the WCR has been deeply appreciated and will not be forgotten. I know that many of our readers do not go to the Internet for their Catholic news and prefer a print product; we will keep you in mind as we consider any new publications.” The Western Catholic Reporter published its last issue this week.



Cheryl Schmidt

**URSULINES OF BRUNO**— The key persons for the four committees leading the Ursulines of Bruno are, from left: Sisters Denise Hinz (sustainment), Alexis Taphorn (archives), Louise Hinz (enhancement of community life) and Marian Noll (business office and contact person). They are standing alongside the image of the founder.

## Ursulines of Bruno embrace change, reverence creation

SASKATOON — The Ursulines of Bruno are changing the way leadership in their congregation will be exercised, says retiring leader Sister Miriam Spenrath, OSU. The community of 17 members discussed a more appropriate method of ministering to the needs and hopes of a group diminishing in numbers and increasing in age, she said. The decision was made unanimously as the sisters held their first Biennial Assembly at Trinity Manor in Saskatoon on Sept. 16. For the next two years the community will be administered and served by four committees of volunteers, assisted by a key person in each group: enhancement of community life, sustainment, community archives and business affairs. One of the key persons will be the contact person for communication with church and civil authorities. “Ursulines have been required many times to make changes throughout their history,” Spenrath noted. This is the legacy of their 16th-century founder, St. Angela

Merici. She advised her community, “If, according to times and circumstances, the need arises to make new rules or do something differently, do it prudently and with good advice.” When the first two Ursulines arrived in Muenster, Sask., from Germany on Sept. 2, 1913, one of them, upon examining her pioneer surroundings, suggested that an inscription from Dante’s Inferno might be appropriate: “Abandon all hope you who enter here.” However, hope grew, as did the ministry and the number of members. Total members who joined the Ursulines of Bruno number 154. Of these, many moved on to other calls. As one enters the Ursuline cemetery in Bruno a large mosaic with the inscription “Alive in Christ” celebrates in gratitude the lives of the 73 members gone before the small group active today. A closing Vesper service included the community renewal of vows and a recommitment to the Community Stance of Reverencing Creation; each sister chose a concrete action to pursue for the coming year. — PWN



Kiply Yaworski

**DEVELOPMENT AND PEACE QUILT** — At a Sept. 13 Administration Day in the Diocese of Saskatoon, Celena Komarnicki of Holy Spirit Parish (left) and Desiree Nelson of St. Philip Neri Parish stand before art pieces created by dioceses in Western Canada for an anniversary quilt project to mark the upcoming 50th anniversary of Development and Peace. The project will eventually include quilt patches created by most dioceses across Canada, as well as youth groups and partner organizations, that will then be sewn into a large quilt of images representing the way Canadians have acted in solidarity with the poor and marginalized peoples of the world through Development and Peace.



# Pastoral guidelines issued for divorced, remarried

By Deborah Gyapong

OTTAWA (CCN) — Pastoral guidelines issued by the bishops of Alberta and Northwest Territories have affirmed church teaching that precludes divorced and remarried Catholics from receiving communion unless their previous marriage has been formally annulled.

The guidelines were issued

following Pope Francis' post-synodal apostolic exhortation *Amoris Laetitia*, which the bishops suggested may have led some Catholics to believe church doctrine had been amended.

"It may happen that, through media, friends or family, couples have been led to understand that there has been a change in practice by the church, such that now the reception of holy communion

at mass by persons who are divorced and civilly remarried is possible if they simply have a conversation with a priest," the document, signed by six bishops, says. "This view is erroneous."

Instead, the bishops urge pastors to take every step to reach out to divorced and remarried Catholics, to encourage them to grow in their faith and "toward full reconciliation with the church." A

necessary step toward reconciliation is to participate in a marriage tribunal which can make an "official declaration" regarding the validity or nullity of a marriage.

If a decree of nullity is obtained, the couple "will understand the need to proceed toward the celebration of the sacrament of matrimony," the bishops write.

In cases where the tribunal upholds the validity of the first union, couples "are bound to live with the consequences of that truth as part of their witness to Christ and his teaching on marriage," the bishops write.

"This may be difficult. If, for example, they are unable to separate for the sake of the care of children, they will need to refrain from sexual intimacy and live in chastity 'as brother and sister' (cf. *Familiaris Consortio*, 84)," the bishops write.

This would permit the couple to receive the sacrament of penance, and allow for their receiving holy communion.

"The situation may arise where a tribunal is unable fully to examine the circumstances of a prior union," they write. "This may be due to the absence of any witnesses to the first marriage, or to the impossibility of obtaining documentary evidence. Such cases are to be referred to the diocesan bishop."

The document contrasts with more liberal guidelines put forward by Argentine bishops which, according to reports, were

endorsed in a private letter from Pope Francis that was leaked to the news media. But Ottawa Archbishop Terrence Prendergast does not see that as a problem.

"I hope Pope Francis would have praise and admiration for these guidelines, as he strongly believes that local bishops' conferences and assemblies know how to address their local pastoral circumstances," Prendergast said in an email. "Groups of bishops in the Philippines, Italy, Ireland and Argentina have produced reflections, too many for me to keep up with except to note they are being enacted."

Prendergast called the Alberta and NWT bishops' guidelines "profoundly pastoral while adhering to the teachings of the Word of God and the church's tradition."

"They are realistic in describing the circumstances of married life in Canada today and the pastoral issues at work," he said.

He said he plans to share the Alberta and NWT bishops' guidelines with clergy and those engaged in marriage preparation.

As for whether the Canadian Conference of Catholic Bishops should consider adopting the document, Prendergast pointed out Canada's two cardinals would be leading a reflection on *Amoris Laetitia* when the bishops gather for their annual plenary Sept. 26 - 30.

"I would prefer to await the outcome of their presentations before addressing these matters," the archbishop said.

## Emmy winner worked for Quebec archdiocese

By Philippe Vaillancourt

QUEBEC CITY (CNS) — Thomas Montminy-Brodeur, 28, just won the Best Visual Effects Emmy Award as part of the team at Rodeo FX, the Montreal studio that makes the special effects for *Game of Thrones*. Now at the top, Montminy-Brodeur smiles when he thinks about the work he used to do for the Archdiocese of Quebec a few years ago.

It was in 2007, and he was completing his studies in visual effects.

"I didn't even know whether I could even do that as a career. I thought I would be poor all my life," he said in an interview.

Montminy-Brodeur's father, Raymond Brodeur, was a well-known theologian at Laval University in Quebec City. His mother, Lisette Montminy, also taught theology there.

"They never tried to shove religion down our throats. They always gave us a choice, letting us do our own choices. It's thanks to that that I felt I could do something as unorthodox as visual effects," he said.

"A lot of friends have asked me over the years if I was a 'Jesus freak,' growing up in a family like that. No. Precisely because I always had this liberty," he added.

He ended up working a few months for the Archdiocese of Quebec in 2007 and 2008, as it was preparing for the International Eucharistic Congress. The church of Quebec felt it needed to upgrade its communications capabilities by including video coverage. Montminy-Brodeur was hired to help with camera work, video editing and 3D animations. A lot of his work was shown on the big screen in the Pepsi Centre where the congress was held.

"What I liked about my time at the archdiocese was to see the motivation of people who had a message to deliver. There were a lot of volunteers. I thought it was super cool to stand alongside people that were convinced of the importance of their message. At one point, I was afraid they would judge me because I wasn't as ardent as them. I felt like a black sheep. But in the end, everything was fine, and I kept in touch with a lot of the guys," he said.

After the International Eucharistic Congress, he left for Eng-



CNS courtesy of Thomas Montminy-Brodeur via Presence

**EMMY WINNER — Thomas Montminy-Brodeur, former Archdiocese of Quebec employee, poses for a photo during the Emmys in Los Angeles Sept. 10. He won the Best Visual Effects Emmy Award as part of the team at Rodeo FX, the Montreal studio that makes the special effects for Game of Thrones.**

land, where he ended up working on his first big movie, *Where the Wild Things Are*. This new challenge allowed him to work on movies like *Avatar*, *Sherlock Holmes*, *Harry Potter*, *The Hunger Games*, *Birdman* and *Twilight*.

In 2009, he returned to Montreal to work for Rodeo FX. The studio only had 25 employees back then. It now has 350 in Montreal, Los Angeles and Quebec City. But the real game changer came when the studio got the contract for the fourth, fifth and sixth seasons of *Game of Thrones*. For the past three years, Montminy-Brodeur has worked six months a year on this project. As a compositor supervisor for visual effects, he's supervisor Matthew Rouleau's right-hand man.

"I couldn't have hoped for a better job at this point in my career. I'm really happy with my evolution," he explained, saying he supervises the work of around 40 artists.

"We want the result to be as true and beautiful as possible. It's a mix of logic and art. You have to always be on the lookout, when you're outside, to see how light affects all the elements."

In February, Montminy-Brodeur won a Visual Effects Society award: best virtual environment in a television series for his 30-second clip of Volantis, a city in the *Game of Thrones* universe.

When Rodeo FX won the Emmy with *Game of Thrones*, Montminy-Brodeur was in Los Angeles for the ceremony, a moment that made him proud. It was the studio's third consecutive Emmy for its work on *Game of Thrones*.

In addition to his work at the studio, he also teaches visual

effects for Quebec University in Abitibi-Témiscamingue.

## Euthanasia contradicts baptismal call

By Deborah Gyapong

OTTAWA (CCN) — Priests should withhold the sacrament of the anointing of the sick to people who have requested assisted suicide or euthanasia, according to pastoral guidelines issued by the bishops of Alberta and the Northwest Territories.

"The request for euthanasia or assisted suicide is in direct contradiction to the baptismal call of the dying believer to proclaim at all times, especially at the approach of death, that 'It is no longer I who live but Christ who lives in me,'" the bishops write.

Priests are encouraged to "implore the sick person with gentle firmness" to reject an assisted death.

"If the person, however, remains obstinate, the anointing cannot be celebrated," the bishops say.

The guidelines appear in a 32-page document for clergy that outlines when people are eligible to receive certain sacraments or a Catholic funeral. The bishops write that to merely initiate the process, to "have incited and officially arranged for someone to kill them," places a person in an "objective state of sin, which is gravely disordered."

The document, however, grants that a person might not be aware that assisted suicide and euthanasia are grave sins. Their freedom may be impaired through "depression, drugs or pressure from others," it says.

"If the penitent, having been made aware of the gravity of the situation, is open to learning the church's teaching on this issue, and

open to reconsidering the decision, the priest can absolve," says the document. "If they are not open at least to prayerfully considering the rescinding of their request — now that they know it is a grave sin — they would be choosing to do something gravely wrong."

However, a person who is contemplating an assisted death, but has not initiated the process, should be allowed the sacrament of anointing. "This is a precious opportunity in the life of a person to encounter Jesus Christ."

Although the church permits funerals for people who commit suicide — because "we are not able

to judge the reason the person has taken that decision" — it may not be possible in many circumstances to have a Christian funeral for someone who freely chooses and refuses to reconsider an assisted death. However, the bishops advise considering the family, which may "need the prayer and support."

"Perhaps the family did not will the assisted suicide or euthanasia of their loved one and is looking to the church for the assistance and comfort of her intercession for mercy. In such a situation, provided there would not be cause for public scandal, the funeral rites could be celebrated."

### Sacred Reflections

an evening of prayer  
for all affected by cancer —  
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Vaillancourt is editor-in-chief of Presence info based in Montreal.



# Refurbished St. Michael’s Cathedral ready to open

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Following a six-year, \$128-million renovation St. Michael’s Cathedral is finally ready to open its doors, rededicate its altar and give thanks to God for its new life in the heart of Toronto.

No corner of the cathedral was overlooked as the 168-year-old building, from spire to crypts, was stripped down, repaired and expanded.

It didn’t start out as such a mammoth project for the Archdiocese of Toronto, but God laughs when we make plans.

“It needed repair. It needed to be fixed,” said Toronto’s archbishop, Cardinal Thomas Collins.

“It’s a sign to the whole diocese of the kingdom of God, and it’s a sign to the secular world. One of the things we need to point out to people is the vibrant presence of Christ in the midst of our life.”

An invitation-only rededication mass of the cathedral was held Sept. 29 with a mass of thanksgiving at noon the following day, followed by a party outside the cathedral on Bond Street.

A Friday night concert featuring St. Michael’s Choir School and the cathedral’s brand new Opus 3907 Casavant Organ has been sold out.

Space is tight for all the events, but the occasion will call the attention of the entire city.

“I’m sure we will have such a celebration,” Mayor John Tory told The Catholic Register. “It will be very broadly inclusive of all the people of Toronto, not just people who are Catholics.”

When Collins arrived in

Toronto in 2006, he wanted to paint the front doors of the cathedral. St. Michael’s rector Rev. Michael Busch immediately looked into what he thought would be a simple job of necessary maintenance. But they couldn’t paint the doors without scraping off old paint. The old paint contained lead. Scraping that paint would disturb the plaster nearby. Underneath that plaster was asbestos. On it went.

New doors have been waiting to be unveiled to the public since 2012. The main carpenter on the restoration project has kept the doors in the back of his shop in Mississauga. There’s no sense risking a nick or a dent before the rededication.

“We’ve had those entrance doors on hold since 2012 in our shop. Hopefully, they will be installed shortly,” Art Magic owner Vince Parolin said as the project entered the home stretch.

In addition to new doors, the cathedral has a new choir loft that seats about 260 people, new pews, new marble flooring, new and restored stained glass, new and restored statues and new lighting, sound system and elevator. There will also be a memorial to Toronto’s first bishop, Michael Power, and a new chapel in the crypts with seating for about 300.

With the outdoor scaffolding down, the most visible and obvious exterior difference is new and cleaned bricks along with restored statuary around the cathedral spire. But there’s more to it than meets the eye. That spire has a new steel interior structure which should keep it standing for another 100 years. As renovations



Catholic Register/Michael Swan

**CATHEDRAL RENOVATION COMPLETE — Following a six-year, \$128-million renovation St. Michael’s Cathedral is finally ready to open its doors, rededicate its altar and give thanks to God for its new life in the heart of Toronto.**

began almost six years ago, engineers discovered the spire was in danger of falling over.

Inside, churchgoers will likely first notice the new ceiling arrayed with gold stars painted on a dark blue background. But looking up, you won’t notice how

the pillars, which had been crumbling and threatening to bring down the roof, have been stabilized. Engineers closed down the

church in June 2015 when it became clear the interior structure was unstable.

“Some things are priceless,” said architect Catherine Nasmith. “How do you put a value on conserving the collective memory associated with the religion, the city, the place, the time of its creation and, most of all, the extraordinary commitment to future generations made by those who created it in the first place?”

With both visible and invisible restorations complete, including rebuilt foundations, Busch is anxious to get one of Toronto’s hardest working churches back into gear. The rector is adamant St. Michael’s hasn’t been restored for merely historical or esthetic reasons.

“I’m not interested in building a museum,” he said. “I’ve said all the way along, this is not a historic relic for me. This is a living, vibrant community that we’re building for.”

For people who care about preserving Toronto’s architecture, reopening the cathedral represents a milestone in awakening Toronto to its own history.

“It’s not enough to simply restore and conserve,” said Kaitlin Wainwright, Heritage Toronto’s director of programming.

“But telling the story of the history of the building as well as the restoration process is really important to helping the public understand.”

“We don’t want cultural amnesia,” said Collins. “This is holy ground.”

## Archbishop believes in bridge-building

By Deborah Gyapong

OTTAWA (CCN) — Gatineau Archbishop Paul-André Durocher said he has accepted an award from FutureChurch to build bridges, and not because he agrees with all of the group’s stands on church issues.

Durocher, the past president of the Canadian Conference of



CCN/D. Gyapong

**Archbishop Paul-André Durocher**

Catholic Bishops, said he had been questioned for receiving an award from an organization that promotes the ordination of women to the priesthood, promotion of women to leadership at all levels of the Catholic Church, and married

priests, including priests who left the Catholic priesthood to marry.

In a speech delivered via the Internet to FutureChurch’s awards ceremony Sept. 22, Durocher said he was approached by people who had asked him if he knew “who FutureChurch is.”

“They have pointed to a number of positions you have taken or initiatives you have undertaken that run counter to the church’s teaching, particularly on the issue of the access of women to the priesthood,” he said. “I honestly replied that I don’t know your organization very well, and that I would not agree with everything they told me you are about.”

“Nevertheless, like Pope Francis, I believe in building bridges,” he said. “I believe in dialogue. I might not agree with everything you espouse, and you might not agree with everything I do, yet it is important that in the church we never stop reaching out to each other and working together for the greater good whenever we can.”

FutureChurch gave the award to Durocher for suggesting the church re-examine whether to ordain women to the permanent diaconate during his three-minute address to last year’s synod on the family in Rome. Since then, Pope Francis has set up a commission to study the issue.

In his speech, posted on his blog (<http://singandwalk.blogspot.com>),

the archbishop said he was disappointed the main point of his synod intervention — which dealt with violence against women and their “ongoing victimization” even within marriages — had been ignored.

In order to make the church’s concern credible regarding violence, he had suggested listening to women’s voices in scriptural reflection and in governance, including “studying the possibility of ordaining women to the permanent diaconate.”

“I believe we can do this without touching on the doctrinal issue of access to the priesthood which, in my opinion, is another question,” he told FutureChurch. “The media pounced on the last sentence of my three-minute intervention and basically ignored the rest. And I have to admit I feel some sadness because of this.”

Some have argued ordaining women to the diaconate leads to a slippery slope to ordaining women to the priesthood. Durocher disagrees.

“The same argument was made about ordaining married men to the diaconate 50 years ago: it would lead to married priests,” the archbishop said in an email interview. “This has not happened. And if we ever have married priests as a rule in the Roman Catholic (as opposed to Eastern Catholic) churches, it will not be because we happen to have married deacons.”

## Environment is a funding priority, says foundation

Continued from page 3

February 2015. The Catherine Donnelly Foundation supports a number of environmental initiatives and organizations. The conflict between holding big oil stocks and granting money to the Ecojustice network and northern communities adapting to climate change was just too jarring to ignore, said foundation general director Valerie Lemieux.

“Environment is one of our funding priorities,” she said. “Investing in fossil fuels is something that’s completely counter to our mission and mandate.”

It also happened to be a good investment decision, said foundation CFO Desmond Wilson. The oil stocks were volatile. Dumping them made for a more stable portfolio.

Simultaneous with the divestment decision, the foundation decided to dedicate up to 10 per cent of its funds, about \$4 million, to “impact investments.” By sticking their money in co-operatives, alternative energy companies and ventures led by Aboriginal Canadians, the foundation hopes to encourage the kind of economy it believes in.

The Global Catholic Climate Movement, a project of the Franciscan Action Network, is quite aware that there are good Catholics who draw a paycheck from the fossil fuel industry, Insua said.

“We have to make a very clear

distinction between the leadership of those companies who continue to invest in deepening the climate crisis and workers,” he said. “We call for a just transition. We are not simply calling for the fossil fuel industry to shut down. We are calling for a just transition here.”

Insua points to the International Trade Union Confederation’s own policy in favour of a planned phase-out of fossil fuels. It’s going to take strategic investments and planning by governments, but a low-carbon economy has to be possible, he said.

“It’s not only about moving away from the fossil fuel industry,” said Insua. “It’s also complementing that with strong public policy supporting communities to first of all transition to clean energy.”

Ultimately, solar and wind farms will employ more people in good installation and maintenance jobs than oil fields and coal mines, he said.

Religious orders, particularly the nuns, have been much quicker to adjust their investment policies after Pope Francis’ encyclical on environmental issues, *Laudato Si’*, Insua said. But dioceses are beginning to see the logic when they see the success other investment funds have had without the oil and gas industry.

“After divestment, they are doing better,” he said. “Because the fossil fuel industry is not doing really well.”



# Kurelek talk focuses on the historical, personal

By Brigid Ward

SASKATOON — On Sept. 18, Geri Hall delivered a talk to members of the St. Thomas More worshipping community about the William Kurelek mural that adorns the north end of St. Thomas More chapel. Hall was the 2013 STM Distinguished Alumna and currently holds the position of Director of Education for Holy Trinity Catholic School Division in Moose Jaw.

The talk was organized to celebrate the 40th anniversary of the mural. It was both historical and personal, as in 1976 Hall was asked by Basilian Father Kevin Kirley if she would volunteer as Kurelek’s student assistant on the project.

The mural was originally commissioned to celebrate the 40th anniversary of St. Thomas More College and the 50th anniversary of the Newman Centre. Kurelek was chosen because he was a more traditional figurative painter, and the Basilians wanted the work to be representational rather than abstract. The themes were chosen before the artist arrived: the mural was to illustrate the miracle of the loaves and fishes, while maintaining a theme of prairie history and settlement. It also needed to include a portrait of St. Thomas More and Cardinal Newman.

Hall explained how these elements were included and the symbolism that Kurelek employed to tie the biblical stories, the histori-

cal figures, and the college itself together in one work.

Christ is the central figure, performing the miracle of the loaves and the fishes. The figures around him are not, however, the apostles, but portraits of the Basilians who were at the college while the mural was being painted. The First Nations people, the Métis people, and the first wave of settlers to the province are represented in the group on the left-hand side of the mural. This group includes portraits of Gabriel Dumont and Bishop Charlebois.

On the right-hand side are the second wave of settlers, each represented by their traditional national dress. Along the bottom of the mural are depictions of modern people, listening to and learning from St. Thomas More and Cardinal Newman. These include portraits of members of the STM community, such as Steven Gradish (who had recently passed away), Ernie McCullough, Margaret Dutli, Sister Mary Loyola, Margot King and Hall herself.

Kurelek also wanted his mural to fit thematically into the space. He integrated design and architectural aspects of the chapel into the composition of the mural. To illustrate, Hall pointed out how the border and edging emulated parts of the existing Lionel Thomas mural (1956) depicting the Blessed Virgin surrounded by angels.

Hall said that Kurelek’s artistic influences were the Renaissance



Brigid Ward

**KURELEK MURAL — William Kurelek painted the mural in St. Thomas More chapel in eight days, fasting the whole time. The work was revealed to the community in January 1976.**

painters Pieter Brueghel the Elder and Hieronymus Bosch. Both of these painters produced works with crowds of figures, and intense detail; the stylistic influences are obvious in the mural at STM.

Hall said that Kurelek worked in secret, and the mural came

together over a matter of only eight days. Students were told that the chapel was undergoing renovations, and it was only when the work was complete that anyone other than the Basilians and Hall even knew what was happening in the chapel. The artist seems to have also related to his commis-

sion as a contemplative undertaking: he fasted for the entire time he painted, living at the college with the Basilian Fathers while he worked, and ultimately donated his fee to charity.

The mural was completed on Jan. 22, 1976, and on Jan. 25 it was revealed to the community.

## Teens described as ‘People in Transformation’ at youth talk

By Paula Fournier

PRINCE ALBERT — Mike Patin, a speaker with 30 years’ experience in youth ministry, gave a dynamic and practical presentation Aug. 29 at St. Michael Parish in Prince Albert.

After presenting to the teachers of the Prince Albert Catholic School Division, an evening event was arranged for both laypeople and pastors in the Prince Albert diocese preparing to be involved or already involved in youth ministry.

Patin lives in Lafayette, La., and has worked in and for the church throughout his life. Following graduation, he studied in the seminary, then became a

high school teacher and coach. He was director of youth ministry for the Archdiocese of New Orleans for 13 years, after which he became a speaker on youth ministry for another 13 years.

He opened his presentation by thanking everyone for their work, expressing that to be people of faith today is to be countercultural. When asked what support or direction they were looking for, youth representatives shared that they were looking for a practical way to begin in their parish. They wanted to renew their enthusiasm for youth ministry, avoid common pitfalls, and learn how pastors could best support ministers and how ministers in turn could

support their pastors. They wanted to know the best components for a well-balanced ministry and how young adults could be encouraged to renew their faith.

Patin described teens as PITs: People In Transformation.

“They’re a mixed bag, teens: they’re energetic, searching, dramatic and hormonal. Puberty is the most explosive chemical and physical growth the human being has, besides the terrible twos and menopause.”

He said studies have shown that teen peer groups are moving from concrete to abstract thinkers. They’re searching for the fundamentals. If it’s not connectable or applicable, it doesn’t translate into

real life experiences for them.

Patin spoke of senior parishioners doing their part as well.

“I would invite that lady from my parish, who never talks to the kids, and ask her to make a pie and say a novena for my kids in youth group. I would ask her to also come to the youth meeting and explain to them why she would do the novena and why the prayers matter. It’s about connecting people to young people, to each other and many other people who are just trying to live their faith-based experience. Not just the religious, but ordinary people like moms, dads, teenagers and college people.”

He said it is necessary to invite and make people feel welcome.

“We have to invite and tell people why we invite without slamming and pushing them. We have to include them and go with them. When we welcome people, we greet them, introduce them to others, include them in conversations, offer something to drink and eat. Do we do that in our churches after services or youth group or sacramental classes?”

He said Pope Francis is teaching the church to go back to the basics, to reach out and have a relationship with those who are different from us.

When planning presentations, Patin said he keeps variety, dialogue and movement in mind. He suggested a successful youth meeting would encompass the same elements. He said studies have shown the average attention span of a seventh-grade student is seven minutes and an adult 22

minutes — the typical television sitcom length.

“We like Happy Meals and snack-sized truth. The best of the old and the best of the new while we move people around.”

To encourage the involvement of youth groups, he suggested having them talk to one another and asking them questions: for example, what they liked or disliked about the talk. He also advised keeping younger children moving by using activities instead of lectures.

On supporting those leading youth in any capacity, he said to show interest in what they are doing.

“Ask questions, show up. When you hear or see something positive, say something about it during mass. Be an inviter like they are. Sponsor them to attend learning events. Ask them how else they need you to follow up.”

He spoke on the importance of supporting pastors, asking those gathered to remember that clergy have a vocation not many are interested in taking on.

“There’s a lot of loneliness in that vocation. They get invitations to be at every function, so don’t just put your calendar on his desk. When you are doing something with a common interest, personally invite the priest to be at that event. Be specific about what your needs are and what you would like him to do at the event. We have to help them help us. They are under a big burden; they are human beings. We have to help and affirm one another.”



Marie Graw

**SCHOOL BLESSING — The weekend of Sept. 10 - 11 saw Light of Christ School Division in North Battleford partnering with local parishes to bring blessings to students and staff. All students and staff members of all divisions were invited to receive the blessings, and a small gift, during a mass. Following the mass, many parishes provided free brunches to the students.**



# Regina archdiocese kicks off its annual appeal

By Frank Flegel

REGINA — The goal for this year's Archdiocesan Annual Appeal is again \$1.4 million and there is hope that even with the Saskatchewan economy struggling the goal will be reached this

year. Last year it came close, with \$1.336 million raised, or 95 per cent of the total. It was also the second-highest total raised since the appeal began in 2000.

A slide presentation during the kickoff noted that since its inception close to \$2 million has been

raised, all to support archdiocesan ministries. More than 20,000 campaign envelopes were scheduled to be mailed out this year. Archdiocesan administrator Rev. Lorne Crozon said 20 per cent of all parishes contributed in the campaign "and just think what could be raised if 25 or 30 per cent contributed."

The number of donors and the number of parishes who contributed to last year's campaign increased over the year previous and 35 parishes reached their goal and received rebates of about \$16,000. The appeal refunds 80 per cent of the excess for each parish that exceeds its goal. Crozon noted that donors can now donate online for the first time.

He briefly described several of the ministries supported by the appeal, including World Youth Day Pilgrims, Friends on the Outside, hospital chaplains and the diaconate program.

"It's extending Christ's gift of love around us," said Crozon.

He called for co-ordinator Denise Walsh to stand beside the podium. She protested that it was not on the agenda but Crozon

insisted she join him. He introduced her and congratulated her for the work she does in the Appeals office.

Several of the ministries made presentations to parish representatives who came to the kickoff to pick up their campaign material. Theologian, ecumenical co-ordinator and co-ordinator of the diaconate program Dr. Brett Salkeld reminded everyone that the consistent prayers for vocations that each parish has been reciting for several years has paid off with 10

seminarians now on the journey to priesthood and 10 participants in the four-year diaconate program, which just began its third year of training.

"What was prayed for must be paid for," he joked as he described how the appeal supports those programs.

The slogan for this year's campaign is "Gifts of Mercy."

A supper of homemade soup and sandwiches made by volunteers from Our Lady of Peace Parish ended the afternoon.



Frank Flegel

**REGINA APPEAL — Regina Archdiocesan Appeal co-ordinator Denise Walsh joins Rev. Lorne Crozon at the podium during the kickoff for the archdiocese's annual appeal.**

## Refugee family arrives in Melville

MELVILLE, Sask. — In 1990 Sarah Konneh, her husband and infant son were forced to leave their home in Liberia because of a brutal war. This war was followed by other wars, and even when peace returned it was not possible for Sarah to return to Liberia because of fear for the family's safety.

The resulting life in refugee camps has been all that Sarah has known for the past 26 years. At times food has been scarce and even non-existent, especially at one point when the family was forced to move from one camp to another.

The son that she took with her into that first refugee camp, Samka, is now an adult and has spent most of his life in refugee camps. At times Samka left the camp to find work in Ivory Coast, the country that hosted the refugee camps. This work included work on a rubber farm, and driving cab.

Samka stood by his mother and younger brother, Abdoulaye, after the death of his father. The family also adopted another boy, James Weah, after his mother died in one of the refugee camps.

Sarah and her family's long ordeal finally ended when their application for a visa was approved and a church group in Canada agreed to sponsor them. St. Henry's Church in Melville sponsored the family with help from the

Archdiocese of Regina social justice department.

The social justice committee at St. Henry's had been considering refugee sponsorship for quite a while and was spurred on by Pope Francis' call that each Catholic parish should sponsor at least one refugee family.

St. Henry's pastor Rev. Mitch Burdzy felt refugee sponsorship would be an especially good idea in the Year of Mercy and that parishioners would be generous once the project was started.

In January 2016, a meeting was held to determine if there was enough interest to go ahead. The next month a refugee sponsorship committee was formed, and soon after it was bolstered with representatives from a neighbouring parish, St. Mary's in Grayson.

The response to the appeal for financial help was overwhelming, and the drive was capped off with a steak supper that was held at the parish in April. At that point the committee decided to suspend fundraising efforts because the target amount of \$20,000 had been exceeded.

The committee then waited for a family to be chosen and assigned to the parish. Committee chairs Elmer and Yvette Beutel worked with Bert Pitzel and Abdul Ali from the archdiocese. The nationality and religion of the family were not known until the family was chosen.

The committee felt that refugees accepted by the parish should not be discriminated against because of their religion. This principle took precedence over the concern that Christians and other religious minorities are suffering disproportionately in many parts of the Middle East. Committee member Tom Durham pointed to the fact that Pope Francis appeared not to use religion as a basis for determining who among refugees should receive help.

Recently the committee received details about their family and the news of the family's arrival. The family's arrival in the summer was extremely emotional for Sarah and for members of the sponsorship committee.

Josee Roberge-Dyck considered being part of the arrival of the family as one of "the most incredible, heart-warming, fulfilling, life-changing experiences" in her entire life. Sarah herself broke down when she realized that she and her family would have beds to sleep on and a house with multiple rooms. When she composed herself somewhat she was amazed to see that the house, though modest by Canadian standards, even had a basement suite for Samka.

Yvette Beutel was also moved by the experience, referring to the whole refugee sponsorship process as being the "Gospel incarnate" and a life-changing experience for her. Sarah later shared with committee member Sister Theresa Kreiser that the kindness shown to her by the "Canada people" was somewhat like her own commitment when she agreed to adopt her youngest son, James.

The committee now prepares for the task of familiarizing the Liberian family with Canadian culture and integrating them into their new society.



James Buchok

**GLEASON AND FAMILY — Sister Aileen Gleason, third from left, with brothers Joe from Winnipeg and Pat from Toronto, and sister Bernadette from Humboldt, Sask.**

## Sister Aileen Gleason lauded for refugee work

By James Buchok

WINNIPEG — The Winnipeg community of the Sisters of Our Lady of the Missions recently celebrated Sister Aileen Gleason's 70th anniversary of religious profession, her platinum jubilee, honouring her for a life of service to others and for changing the lives of thousands of refugees.

"It has been 70 years of hope and promise, a path of walking with Christ, to serve in many diverse ways," said Sister Veronica Dunne, leadership co-ordinator for the community.

Two of Gleason's brothers attended the celebration at St. Benedict Monastery, Joe from Winnipeg and Pat from Toronto, and her sister Bernadette from Humboldt, Sask. A niece played violin and mass was celebrated by Rev. Sam Argenziano, followed by a reception.

Gleason was a school teacher and principal for 25 years, then leader of the RNDM community in Rome from 1974 to 1983, then she lived and worked on the Sandy Bay First Nation in her home province of Saskatchewan; she was born in Watson.

In 1992, supported by her community, Gleason established Hospitality House Refugee Ministry in Winnipeg, but her interest began in Rome seeing young Ethiopian men living on the streets, their lives on hold. The sister sought and found sponsorships for many of them through her Canadian connections.

In 1986 Manitoba's Sisters of Our Lady of the Missions affirmed their commitment to refugees and Gleason was asked

to develop a comprehensive refugee program. The commitment was further strengthened in 1990 when the Congregational Chapter, held in Rome with delegates from some 18 countries, named refugees as a top mission priority for the RNDMs.

In 1992 Gleason, supported by Rev. Jim Wolf of the Anglican Diocese of Rupert's Land, established Hospitality House and welcomed its first refugee, Asha, from Somalia.

Over the years, Gleason has initiated thousands of refugee sponsorships, most of whom she welcomed at the airport and then accompanied with them as they settled into their new life in Canada.

In 2002, Gleason retired as co-ordinator at Hospitality House at the age of 78. She then went to Kenya for an 18-month term to help expedite the refugee process for those in refugee camps. She stayed until 2007.

Hospitality House is financially supported by faith communities, including the Archdiocese of Winnipeg and Roman Catholic parishes, and the Anglican Cathedral of St. John, but also the United Church of Canada and Presbyterian parishes. Important support also comes from private foundations and individual donors.

Tom Denton, longtime director of Hospitality House, arrived at the celebration from the Winnipeg airport where 20 refugees had just arrived, bringing the total for this year, to date, to a record number of 615.

Of Gleason's contributions over the years, Denton said simply, "Aileen has done a great job."

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# Ideas result from making connections, finding meaning

## Around the Kitchen Table

Donald Ward



I have been a writer and an editor for most of my adult life. I have recognized, as a writer, that no work comes to publication by the efforts of the author alone. I have said, as an editor, that I

sometimes wish we could dispense with authors entirely. The worst authors — and I’ve worked with a few — don’t understand that the editor’s chief function is to make them look

good. Authors who respect the editor’s expertise and professionalism understand this and are grateful, but authors who would rather be right than read generally suffer in the end. Writing is 90 per cent editing. The writer puts the words down and then goes back over them, moving passages, rewriting phrases; looking for narrative coherence, redundancies and contradictions, a logical sequence of ideas and events. This is what the editor does, too. Writing and editing use the same part of the brain: they call on the same resources of

memory and imagination, knowledge and skill. I was honoured, and rather startled, when my collection of stories, *Nobody Goes to Earth Any More*, won Book of the Year at the Saskatchewan Book Awards in 2003, but I was under no illusion that I had done it by myself. I had a fine editor, and it was she who guided the manuscript to its final form. My book had been nominated in three categories. After the first two went by and my name didn’t come up, I thought, “All right, let’s get this over with so we can leave.” It was a long drive from the awards ceremony in Regina to Muenster, where I was living with my family on an acreage north of St. Peter’s Abbey, and what I wanted more than anything was to go home and pour myself a glass of scotch. Then the last category came up and they read my name. The then-lieutenant governor, Lynda Haverstock, leaned back in her seat to congratulate me. I think I back-handed her on my way to the stage.

If I was surprised to receive the book award in 2003, I was quite calm when a young man from the CBC called one day in 2009 to tell me that my short story, “Badger” had taken first place in the CBC Literary Awards. “Oh, isn’t that nice,” I said. “Thank you very much.” I went downstairs and told Colleen, then burst into tears. People ask authors where their ideas come from. “They come from the air,” the authors reply

glibly, or, “They come from God.” If they thought about it, they would realize that ideas come from memory and imagination, and the ability to make connections. We’ve all had experiences, and all those experiences are lodged in our memory. For example, if you find a dead badger under a pine tree one spring and later see a fresh badger hole dug into the side of a hill, your memory connects the two events. They may be unconnected in what we call the “real world,” but to the human being there is nothing more real than what we take in through our senses. That’s how we define reality. And everything we can see, touch, taste, smell, or hear is stored in the brain, waiting to be remembered and interpreted. Ideas are the result of the brain’s ability to make connections and give meaning to apparently meaningless or unconnected events. I did find a dead badger under a pine tree one spring, and later I found a badger sett just up the road. Neither of these events had anything to do with the fact that my property had been the site of a hermitage for years, or that there was a large black dog living across the road, or that a consecrated religious is likely to have experiences that none of the rest of us have had — all of these were elements in the plot of “Badger.” The characters were handed to me through everyday experience, and my memory got to work making connections. In the end, I didn’t really have to make much up. Most of it was editing.



Design Pics

**BADGERS AND MAKING CONNECTIONS** — People ask authors where their ideas come from, writes Donald Ward. “Ideas are the result of the brain’s ability to make connections and give meaning to apparently meaningless or unconnected events.”

## True partnership with others is not just about understanding language

By Caitlin Ward

Yes, I know. That’s not English. It’s Spanish. And it’s a lot of Spanish. It’s not the sort of music I’d normally choose to listen to, in English or Spanish. I spent a fair chunk of the summer in Latin America for work, though, and this song, *Duele El Corazon* (or, *The Heart Hurts*), had come out only a few months before I arrived. This song leaked

**Duele El Corazon**  
Enrique Iglesias  
featuring Wisin

through the walls of the Santo Domingo house we stayed in after visiting community partners in the mountains of the Dominican Republic. There was no bus in Panama that was not playing this song. We played it on my phone in a hotel in San Salvador the night before I left to fly home to Canada, because we knew it was going to be the song that reminded us of this beautiful,

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

inspiring, heartbreaking trip. It was that same night that my travel companion simultaneously translated the song into English as it played on my phone. It’s very — well, as I’ve come to learn since, it’s very Spanish. I know this because I’ve come to realize I can’t always rely on having a translator with me for work, and so in addition to taking Spanish language classes, I have been obsessively watching Spanish and Latin American television. By and large, the television seems to be either broad comedy, which is often quite fun, or it’s heartbreaking. That second kind tends to wear on me. I have stopped watching at least half a dozen Spanish language shows because I can’t handle how badly everything is going, how twisted everyone becomes, or how few people are ever allowed to be happy. One telenovela I had to stop watching was about the relationship between colonials and slaves in mid-19th century Colombia, which, fair enough, would be pretty devastating no matter what. But I don’t see why the one about fashion in the 1960s had to have so many people die in the first episode. They are just more dramatic cultures, I think. When I say that, I don’t mean it in a good or bad way; it’s just different. One of the things I both love and hate about the Dominican Republic is that

you are never confused about where you stand with someone. That person will tell you. He’ll tell you he’s in love with you after he’s known you two days, and then the next year when you visit he’ll tell you you’re less fat than you were last year. It’s refreshing, but for a Canadian used to couching her terms and avoiding difficult subjects when she can, it’s disconcerting. This is perhaps why I like *Duele El Corazon*, despite how melodramatic it gets at times. I’m trying to accept it on its own terms. The story in it is standard

Excerpt:

*Sólo en tu boca yo quiero acabar  
Todos esos besos que te quiero dar*

*A mí no me importa que duermas con él  
Porque sé que sueñas con poderme ver  
Mujer que vas a hacer?  
Decídete pa’ ver*

**CHORUS**  
*Si te quedas o te vas  
Si no no, me busques más  
Si te vas yo también me voy  
Si me das yo también te doy  
Mi amor  
Bailamos hasta las diez  
Hasta que duelan los pies  
Con él te duele el corazón  
Y conmigo te duelen los pies*

fare for Iglesias: the singer is speaking to a woman torn between two men, and the singer seems to be the Other Man in this situation. As with your average telenovela, it gets pretty dramatic. He doesn’t care if you sleep with the other guy, or live with that other guy, because he knows you want him. And he knows, because you danced until 10 (“*bailamos hasta las diez*”). Until your feet hurt (“*hasta que duelan los pies*”). Yeah, it sounds better in Spanish. That’s probably why the English version of the song doesn’t try for anything approaching a direct translation in its lyrics. But I chose the Spanish version for a reason. We don’t want to talk about the English lyrics — or, at least, I don’t. The song goes in a different direction. Not a great direction, though. The first few lines of the Spanish version translate roughly as, “only in your mouth I want to end / all the kisses I could give you.” The first few lines of the English language version are: “I know that you want me so why’d you turn away / Think of the perfect sex you and I can make.” Blech. This is an ongoing

problem in Enrique Iglesias songs. In Spanish, his songs are heart-wrenching and romantic, and yes, over the top. In English, his songs are creepy and come off a little predatory. The storyline is basically the same in both, but where it’s written as poignant in Spanish, it just seems kind of gross in English. I wonder, though, if that’s got something to do with trying to bring the drama of Spanish culture to the English language version. In direct translation, the Spanish version sounds pretty tepid to the ear because there isn’t the same force behind it. There’s more drama in the culture, so there’s necessarily more drama in the words, even if they don’t seem particularly spectacular when you say them in English. I would guess that, by the same token, English television looks quite tepid to the Spanish or Latin American eye. They’d probably think that nothing of interest was happening because no one had tried to poison the main character’s mother for two whole weeks. So perhaps I ought to return to those Spanish shows with all the mad things happening in them. After all, a true partnership with these communities in the Dominican, Panama, and El Salvador is not just about understanding the language. It’s got to be about understanding the people, as well.



In America the heroic individual takes centre stage

Screenings & Meanings

Gerald Schmitz



There may never be another lone gunslinger riding to the rescue quite like Clint Eastwood’s iconic character in the spaghetti western classics of the 1960s, or a lawman cleaning up the streets like his “Dirty Harry” of the 70s and 80s. But America and Hollywood have long loved tales of heroic individuals battling the odds from the frontier to the frontlines of every imaginable conflict scenario. Sometimes that involves acts of courage and/or sacrifice. Sometimes our action hero is a rogue figure (e.g. Jason Bourne, Jack Reacher) up against the system. Either way, they are on the side of right and we root for them to prevail.

The Infiltrator  
Imperium  
Sully  
Snowden

Eastwood with few exceptions (e.g. *The Dirty Dozen*) generally worked alone. He wasn’t part of the 1960 classic *The Magnificent Seven* with its nod to the great Akira Kurosawa’s *Seven Samurai*. (The Antoine Fuqua remake, now in theatres after opening the Toronto film festival, adds little to the legend.) Eastwood has moved far beyond imitations of the western genre. At 86 he continues to inspire with a new film, *Sully*, that offers a contemporary version of the heroic individual mode.

Before turning to that, let me briefly note two movies released last month in which individuals take big risks on society’s behalf.

Brad Furman’s *The Infiltrator* (<http://www.theinfiltrator.com/>) features another terrific performance by Bryan Cranston as an intrepid undercover agent who infiltrates and takes down the money-laundering network of Colombia’s Medellin drug cartel headed by Pablo Escobar. (Cranston, best known for his drug-running role in the TV series *Breaking Bad*, was great in last year’s *Trumbo* and is also excellent as president Lyndon Johnson in the new HBO film *All the Way*.) The movie is based on the 1980s real-life exploits of U.S. Customs special agent Robert Mazur, whose eponymous 2009 autobiography details his “secret life inside the dirty banks” behind the cartel.

Off duty, Mazur (Cranston) was a devoted family man with a worried wife at home. To gain the trust of the cartel, their violent enforcers and amoral financial enablers, he had to create a brazen flamboyant character named Bob Musella who could sell himself as a high-rolling connection between the drug kingpins and the money men. Carrying a briefcase containing a recording device, he had to

ace the deception. Any little mistake or false move could be fatal. Playing the part of a debauched fixer, in one seedy scene he nearly blows it and creates a fictional “fiancée” on the spot. That meant recruiting a rookie female agent into the act as bride-to-be “Kathy Ertz” (Diane Kruger), which also provided the setup for an arranged “wedding” climax. It’s not the only close call as Bob and Kathy work their wiles right up to Escobar’s top lieutenant Roberto Alcaino (Benjamin Bratt) and his family. In this high-stakes play there’s even a supporting role for Mazur’s Aunt Vicky (Olympia Dukakis) to embellish the illusion.

Mazur/Musella isn’t working alone, of course. In addition to “Kathy” there’s fellow undercover agent Emir Abreu (John Leguizamo) with whom he has a sometimes testy relationship, and a tough female boss, Bonni Tischler (Amy Ryan), to whom he reports, not to mention the backup team analyzing his surreptitious recordings and ultimately busting the suspects. But none of it would succeed without the high-wire performance of a very brave man putting his and his family’s life on the line.

In *Imperium* (<http://imperiumthemovie.com/>) from director and co-writer Daniel Ragussis, Daniel Radcliffe plays Nate Foster, an idealistic FBI agent who goes undercover as a skin-head neo-Nazi in order to infiltrate a radical white supremacist group that is considered a terrorist threat. Foster has been tracking a low-level jihadist suspect when his boss, Angela Zamparo (Toni Collette), impressed by his skills, puts him on this new case. The suspicion is that the far-right group might be trying to build a dirty bomb. Foster has to immerse himself in a dangerous world of extremism that includes hard-core belligerents, organized militants like the Aryan Brotherhood and the Klan,



Warner Bros.

**SULLY** — Clint Eastwood’s Sully tells the true story of US Airways pilot Chesley “Sully” Sullenberger (Tom Hanks) who, with co-pilot Jeff Skiles (Aaron Eckhart), famously crash-landed a stricken aircraft in the Hudson River on Jan. 15, 2009, without any loss of life among the 155 passengers and crew.

wealthy supporters like Gerry Conway (Sam Trammell), and right-wing web-radio host Dallas Wolf (Tracy Letts) who may have knowledge of the plot.

As Foster navigates the challenges of leading a dangerous double life, the movie becomes an unsettling political thriller exposing an underbelly of made-in-America racist hatred that cannot be blamed on immigrants or foreigners.

Eastwood’s *Sully* tells the true story of US Airways pilot Chesley “Sully” Sullenberger (Tom Hanks) who, with co-pilot Jeff Skiles (Aaron Eckhart), famously crash-landed a stricken aircraft in the Hudson River on Jan. 15, 2009, without any loss of life among the 155 passengers and crew. The feat became known as the “Miracle on the Hudson” and catapulted the veteran pilot to instant unwanted fame, at the same time making him the target of a high-pressure National Transportation Safety Board inquiry that questioned his judgment.

Drawing on Sullenberger’s memoir *Highest Duty*, the movie effectively recreates both the extraordinary events of the day of the crash of US Airways Flight 1549 from New York LaGuardia to Charlotte, followed by rescue in icy waters, and the media frenzy of public hearings that accompa-

nied the NTSB interrogation. Shortly after takeoff the routine flight was hit by a flock of Canada geese sucked into both engines disabling them. Losing altitude with no means of propulsion was a critical emergency situation in which Sully had to judge in a matter of seconds whether it was possible for the plane to return to LaGuardia or to reach a closer New Jersey runway. Deciding this wasn’t possible he chose a water landing as the least bad option, and incredibly he pulled it off. That did not satisfy some NTSB inquisitors whose second-guessing simulations suggested that Sully could have piloted the plane safely back to the airport.

Sully and Skiles were suspended from duty pending the outcome of the investigation, which ultimately vindicated the decision they made. (Had they tried to return to LaGuardia the result would have been a horrific crash into a heavily populated area.) The process in the heat of the public eye was extremely stressful for Sully, his wife Lorraine (Laura Linney) and family. The movie shows not only the moments of high drama but also the quieter personal ones in which Sully needs strength of character to cope with the heavy burden placed upon him. Hanks is perfectly cast in this role of the everyman reluctant hero who saves the day and is proved right. The real Sully and his wife, shown briefly at the end, could not have asked for better.

Outspoken director and co-writer Oliver Stone’s *Snowden* (<https://snowdenfilm.com/>), which got a gala presentation at the Toronto festival, contests far more controversial territory in celebrating the exploits of Edward Snowden (Joseph Gordon-Levitt), the Hawaii-based National Security Agency (NSA) contractor who exposed its secretive mass surveillance programs, fled to Hong Kong and ended up stateless in Russia which granted him temporary asylum. (He had hoped to get to Ecuador, the protector of WikiLeaks founder Julian Assange, but that proved impossible when his passport was

revoked en route to Moscow.)

Snowden, the most famous, or infamous, whistleblower of our post 9/11 security-obsessed times, is clearly a heroic figure to Stone and to many on the left who believe that citizens’ civil liberties and privacy rights are being systematically and stealthily eroded by the American national-security state, as much if not more under Obama as under Bush. To the U.S. government and many Americans, Snowden is a traitor and a fugitive from justice who deserves not praise but harsh punishment (like the 35-year prison sentence given to Chelsea Manning who leaked confidential Iraq and Afghanistan war documents).

Obviously this is an important if by now familiar story. Gordon-Levitt gives a convincing low-key performance as Snowden, and Shailene Woodley adds some spark as Snowden’s liberal girlfriend Lindsay Mills who, despite some rocky periods in their relationship, followed him to Moscow. The movie opens with, and returns periodically to, the seminal June 2013 scene of the luxury Hong Kong hotel where Snowden met filmmaker Laura Poitras (Melissa Leo), activist journalist Glenn Greenwald (Zachary Quinto) and *The Guardian*’s Ewen MacAskill (Tom Wilkinson). Unfortunately for Stone, the actual circumstances have already been captured more effectively on screen by Poitras in the Oscar-winning documentary *Citizenfour*.

Stone offers some backstory to indicate that Snowden was hardly the radical type prior to his road-to-Damascus break with authority. He’s portrayed as a pro-military conservative patriot and gun owner who joined the CIA as a brilliant recruit after trying out for the special forces. As shown in polygraph tests and encounters with security officials (notably two played by Rhys Ifans and Nicolas Cage), his loyalty is never suspect. It’s the scale of the NSA’s covert surveillance, including of ordinary Americans, the agency’s deceptions and misuse of a program he built that are



Broad Green Pictures

**GREAT PERFORMANCES** — Benjamin Bratt and Bryan Cranston star in *The Infiltrator*, a movie based on the real-life exploits of U.S. Customs special agent Robert Mazur.



# Camp St. Basil a place of love, friendship and faith

## Both Lungs

Brent Kostyniuk



Thank goodness they still exist. Many decades ago parish operated summer camps were a common feature on the prairies. Few remain. However, a remarkable exception is Camp St. Basil located about 72 kilometres southwest of Edmonton near Mulhurst Bay on Pigeon Lake.

The spark for Camp St. Basil came in 1950 when it was decided an overnight camp in the country would provide a highly desirable opportunity to educate Ukrainian Catholic youth in the Catholic faith and Ukrainian culture. It would have greater impact on them than the summer day camps for boys and girls operating in Edmonton at the time. Land was purchased and after five years of planning and construction, the camp opened in July 1955. In the early years, well over 200 children could be expected to attend the month-long camp. As well as those children coming from Edmonton, chartered school buses would bring many from rural parishes.

In addition to education in faith and culture, founders of the camp saw it as an opportunity for leadership training, particularly for young people in their teens and early 20s. Over the years, emphasis shifted toward education. Later, simply providing campers with an enjoyable experience became the priority. More recently, it has refocused on educating them in the faith. Through all this, one thing has remained constant. The overnight camping experience provides a much greater bonding experience between campers than day camps.

This past July, more than 50 children took part in Camp St. Basil. While the camp lasts only two weeks, the facility is booked throughout the summer by other organizations, seeking to provide a similar experience for their young people. Several years ago a new combined kitchen, dining hall and gathering place was completed at a cost of \$1.6 million, showing great faith in the future of Camp St. Basil. Plans are in the works for new dormitory buildings as well.

A typical day at Camp St. Basil begins with morning exercise before breakfast. After dorm cleanup, there are Ukrainian language and religion classes, followed by divine liturgy. In the afternoon a rotation of crafts, Ukrainian dance, and sporting activities keeps everyone busy. A traditional highlight is the mid-afternoon canteen break. After

*Kostyniuk, who lives in Edmonton, has a bachelor of theology from Newman and is a freelance writer. He and his wife Bev have been married for 38 years and have eight grandchildren.*

supper an evening activity rounds off the day. Campfires and fire-works are special treats.

Rev. Ireneus Prystajecy, OSBM, is the current camp director. He reflects on how the nature of the camp experience has changed over the years. "Today, it seems that children are not so much sent to camp by their parents, as they themselves choose to come to camp. Along with a much greater range of summer activities and day camps available to them, and declining attendance of youth at church in general, one may question the relevance of having a traditional overnight church summer camp."

"Church summer camps, however, retain their relevance today to give children an opportunity to teach them aspects of the faith not covered in depth in Catholic schools, as well as teaching the faith to children who have no other catechetical exposure. Summer camps also remain relevant as opportunities for children to unplug from the omnipresent social media universe and engage in real social interaction; they learn how to stand on their own two feet and to literally live together. Living together in close quarters for two weeks gives younger children opportunities to mature and lessen their dependence on their parents, and older children opportunities to develop the social skills so helpful in their future lives, both socially and also at work."

"Camp St. Basil also immerses children in the practice of the faith, having divine liturgy every day, confessions once a week, as well as smaller prayers several times a day. The children and counsellors are also admonished to treat each other well. The chil-



Roman Ko

**SUMMER CAMP — Rev. Ireneus Prystajecy, OSBM, celebrates divine liturgy at Camp St. Basil.**

dren and counsellors are instructed in aspects of moral behaviour as needed."

The camp has retained an aspect of leadership training in the development of counsellors who lead and care for the children. The majority of counsellors are former campers who enjoyed their camp experience so much they desire to return as counsellors. Prior to camp they are given first-aid training and at least one orientation session. Throughout the two weeks, their work performance and behaviour is monitored. Basilian brothers training for priesthood are also involved in the camp, teaching catechism and Ukrainian classes, as well as interacting with the children in some of their activities. It provides the brothers with an opportunity for pastoral practice and leadership development.

Recently there has been a greater diversity in the children attending camp. Many are neither Ukrainian nor Catholic. Some are quite mature, while for others it is their first experience of independence. All of this challenges the

counsellors to perform at a high level. In response, the mix of counsellors has also started to become more diverse than it was in the past.

Finally, Father Ireneus has no doubts about the value of Camp St. Basil. "Jesus came so that all may be one. Residential overnight summer camps give children and youth an unparalleled

opportunity for children and youth to put Jesus' desire into practice. They learn how to live together. The children are formed in the faith, while the counsellors learn how to lead and care for children."

Perhaps the entire experience is best captured by the Camp St. Basil motto — "Strength by love, friendship and faith."

## For all its bravado, Snowden feels 'flat'

Continued from page 9

presented as the reasons which led Snowden to betray that trust and go into exile.

Stone adds a few minutes near the end showing that after Snowden left the Hong Kong hotel he found protection for about a week in the city's quarters housing poor refugees, evading U.S. authorities demanding his extradition until he made it on to that fateful Moscow-bound flight. And he gives the final spotlight to the real Snowden at one of his video-conference appearances where he is celebrated like a heroic freedom fighter. Yet, for all its bravado, the movie overall feels rather flat and sketchy.

Beyond a few postscript lines about what's happened since Hong Kong, that aftermath is unexplored. It's surely an irony that

Snowden is stuck in Putin's autocratic Russia which engages in surveillance and cyber-hacking while assaulting press freedoms. Stone suggested at the Toronto press conference that Snowden has been critical of the Russian government despite the precarious position of being its guest. But the film evades this and the larger issues at stake.

In that sense Stone's *Snowden* is as disappointing as it is certain to provoke divided reactions. For *Variety's* Owen Gleiberman it's "the most important and galvanizing political drama by an American filmmaker in years," while Benjamin Lee of *The Guardian* (the first paper to publish Snowden's revelations) laments "it's made with such limpness that a swift read of his Wikipedia page will prove far more exciting." Too bad the latter is closer to the mark.

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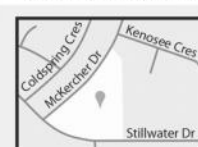
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# Gratitude grounds us in grace and heals the heart



The words of Jesus in today’s Gospel are tinged with sadness. “Were not 10 lepers healed? Where are the other nine?” His hope was that healing them would result in an ongoing relationship with them. He thought their healing would strike up a friendship or at least a grateful response that would mean he could share in their joy. Instead, they are heady with the healing and they race home, having won the jackpot! Healing meant a return to their communities. It meant belonging again. It meant a whole new life away from the isolation, loneliness and rejection that goes with the dreaded disease of leprosy. In their lack of gratitude for their healing, they forgot the one who had healed them. They may have shed the disease but their hearts were not completely healed because they failed to recognize the source of their healing.

The point of gratitude is that by acknowledging our good fortune as gift, it prevents us from the delusion that we somehow manufactured it ourselves. Our ego-driven self would like us to think it was always by our own

*Williston is a retired parish life director for the Diocese of Saskatoon and a former missionary with the Redemptorists. He is also a song writer and recording artist.*

efforts, talents and planning that good things come to us. We easily create distorted stories that prove we pulled ourselves up by our own bootstraps and made ourselves who we are! Then we might be tempted to place ourselves in judgment over others in their weakness and fool ourselves into thinking we are superior!

I am reminded of a friend’s story of healing. He was on the gurney, about to enter the surgical room for open heart surgery. His doctor took a second look at his symptoms of an enlarged heart. The doctor suspected something else going on and ordered a few more tests. The results proved that my friend had a bacterial infection which only required an antibiotic instead of open heart surgery! This was a powerful moment in my friend’s journey. His gratitude has led him to appreciate each day as a gift and that is how he lives now. His gratitude to God

<b>Twenty-eighth Sunday in Ordinary Time</b>	<b>2 Kings 5:14-17</b>
	<b>Psalm 98</b>
	<b>2 Timothy 2:8-13</b>
<b>October 9, 2016</b>	<b>Luke 17:11-19</b>

(and the surgeon!) has made him an even more appreciative and loving person, ready to drink more from the well of his life. His heart was healed, both physically and spiritually.

The nine lepers were healed of their leprosy all right, but the complete healing of the heart was given to the one who returned to give Jesus thanks.

What a contrast this is to the Gospel story of the woman who is hemorrhaging and, after her initial healing by touching Jesus’ cloak, she is called out by Jesus and coming forward, she enters into a friendship with him. As she tells him her whole story, her healing is made complete.

Yes, there is a sadness in the voice of Jesus over the nine lepers who were healed but did not return to give

thanks. This sadness is reminiscent of the time Jesus is looking over Jerusalem in a mournful way as he says: “Jerusalem, Jerusalem, how I wished to gather you in as a hen takes in her chicks, but you would not.” The same sadness is evident when he is alone in the Garden of Gethsemane, needing company and compassion in his hour of distress, yet finding his followers fast asleep. “Will no one stay awake with me?” he asks. It is with the same sadness that Jesus looks down from the cross and prays; “Father, forgive them, for they know not what they do.”

But what is most amazing, is that through all the events of hostility, anger, rejection and indifference, Jesus continues to love with great hope that his love will make a difference. “I give thanks to you O Father of heaven and earth for what you have hidden from the learned and the clever, you have revealed to little children.”

Jesus’ own gratitude to his Father allows him to endure many disappointments. They do not weaken his resolve to give himself totally to others. Jesus is not a fair-weather friend! His lavish love is poured out on all and he acts as an inspiration to all who would find their love and generosity met with a negative reaction. “Love anyway!” he would want to say. Forgive, love, find help to hold onto patient endurance, and your loving will make a difference, even if you never see it!

So, in this time of cultural “thanksgiving,” a time when I might be asked by my children or grandchildren: “Why do we say grace at supper every day?” I hope I can remember this simple, but direct answer: “We are grateful to God for all the gifts that are showered upon us, especially this food that we eat. It reminds us that all life is a gift. We are gift to each other, and we are hard-wired to be grateful to Jesus for everything! So bless us, O Lord, and these thy gifts, which we are about to receive from thy bounty through Christ, our Lord, Amen!”

# Valid questions and concerns about indulgences need to be addressed



When Pope Francis launched the Holy Year of Mercy, he promised Christians could gain a special indulgence during this year. That left a lot of present-day Roman Catholics, and even more Protestants and Evangelicals, scratching their heads and asking some hard questions: Is Roman Catholicism still dealing in indulgences? Didn’t we learn anything from Luther and the Reformation? Do we really believe that certain ritual practices, like passing through designated church doors, will ease our way into heaven?

These are valid questions that need to be asked. What, indeed, is an indulgence?

Pope Francis in his decree, *The Face of Mercy*, (*Misericordiae Vultus*), says this about indulgences: “A Jubilee also entails the granting of *indulgences*. This practice will acquire an even more

important meaning in the Holy Year of Mercy. God’s forgiveness knows no bounds. In the death and resurrection of Jesus Christ, God makes even more evident his love and its power to destroy all human sin. Reconciliation with God is made possible through the Paschal Mystery and the mediation of the church. Thus God is always ready to forgive, and he never tires of forgiving in ways that are continually new and surprising. Nevertheless, all of us know well the experience of sin. We know that we are called to perfection (Matthew 5, 48), yet we feel the heavy burden of sin. Though we feel the transforming power of grace, we also feel the effects of sin typical of our fallen state. Despite being forgiven, the conflicting consequences of our sins remain. In the sacrament of reconciliation, God forgives our sins, which he truly blots out; and yet sin leaves a negative effect on the way we think and act. But the mercy of God is stronger even

than this. It becomes an indulgence on the part of the Father who, through the Bride of Christ, his church, reaches the pardoned sinner and frees him from every residue left by the consequence of sin, enabling him to act in charity, to grow in love rather than to fall back into sin.


“The church lives within the communion of the saints. In the eucharist, this communion, which is a gift from God, becomes a spiritual union binding us to the saints and the blessed ones whose number is beyond counting (Revelations 7, 14). Their holiness comes to the aid of our weaknesses in a way that enables the church, with her maternal prayers and her way of life, to fortify the weakness of some with the strength of others. Hence, to live the indulgence of the Holy Year means to approach the Father’s mercy with the certainty that his forgiveness extends to the entire life of the believer. To gain an indulgence is to experience the holiness of the church, who bestows upon all the fruits of Christ’s redemption, so that God’s love and forgiveness may extend everywhere. Let us live this Jubilee intensely, begging the Father to forgive our sins and to bathe us in his merciful ‘indulgence.’”

What’s the pope saying here? Clearly, he’s not teaching what has been for so long the popular (and inaccurate notion) that an indulgence is a way of shortening one’s time in purgatory. Rather, he is tying the idea of indulgences to two things. First, an indulgence is the acceptance and celebration of the wonderful gratuity of God’s mercy. An indulgence is, in effect, the more conscious accep-

tance of an indulgence, that is, the conscious acceptance of a love, a mercy, and a forgiveness, that is completely undeserved. Love can be indulgent. Parents can be indulgent to their children. Thus whenever we do a prayer or religious practice with the intent of gaining an indulgence, the idea is that this prayer or practice is meant to make us more consciously aware of and grateful for God’s indulgent mercy. We live within an incredulous, ineffable mercy of which we are mostly unaware. During the Holy Year of Mercy, Pope Francis invites us to do some special prayers and practices that make us more consciously aware of that indulgent mercy.

Beyond this, Pope Francis links the notion of indulgences to another concept, namely, our union and solidarity with each other inside the Body Christ. As Christians, we believe we are united with each other in a deep, invisible, spiritual, and organic bond that is so real that it forms us into one body, with the same flow of life and the same flow of blood flowing through all of us. Thus inside the Body of Christ, as in all live organisms, there is one immune system so that what one person does, for good or for bad, affects the whole body. Hence, as the pope asserts, since there is a single immune system inside the Body of Christ, the strength of some can fortify the weakness of others who thereby receive an indulgence, an undeserved grace.

To walk through a holy door is to make ourselves more consciously aware of God’s indulgent mercy and of the wonderful community of life within we live.



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# Author takes a different approach to spirituality



## Everyday Theology

Louise McEwan

Take a look at the self-help section in any online or bricks and mortar bookstore. In the spirituality category you will find loads of “how-to” books. These books recommend techniques or, in some cases, promote a specific spiritual

practice to help you live a more fulfilling life. A new book on spirituality takes a different approach. *In the Middle of Things: The Spirituality of Everyday Life* by B.C. author Paul Crawford is a broad and comprehensive discus-

sion of spirituality. Crawford preaches no creed. Rather, he draws on the wisdom of the major religious traditions to illustrate that spirituality is a natural human capacity for finding meaning in life. Infused with quotations from scientists, artists, sages, and sacred texts, *In the Middle of Things* reflects the author’s extensive academic background in interdisciplinary studies, as well as his life experience as a musician, teacher, and person of faith. *In The Middle Of Things* is a book of big concepts and deep thought. Unlike much of contemporary popular literature on spirituality,

the reader will not find clichés, platitudes, or techniques for developing his or her spiritual nature. *In The Middle of Things* does not provide the reader with a path to follow. Instead, the author invites the reader to delve deeply into various questions with him as he explores his own thinking. Do we have what we need? Why do we get in our own way so often? Why is an end always a beginning? He invites the reader to decipher the mystery of being. Are we able to see with the eyes of paradox, to find light in darkness, completeness in incompleteness, strength in weakness, life in death?

insight or to promote an exchange. “Spirituality does ask something of us,” said Crawford. “It asks that we be lifelong learners” but not in the sense of acquiring objective facts and knowledge. Our culture, with its emphasis on scientific inquiry and reliance on technology, conditions us to doubt our spiritual capacity. “We think that things that are corroborated by science are more authentic. We can’t accept a piece of knowledge unless we have scientific evidence.” Yet we intuit the transcendent, and know it in those ineffable “take-our-breath” away experiences. “We learn from love-empowered experiences” when we are centred in the present and when we recognize our interdependency. Interdependency is not a popular idea; we prize autonomy and independence. Crawford uses the title of the 1981 film *Whose Life Is It Anyway?* to reflect on personal autonomy and interdependency. Do we have the right to act as an autonomous individual, without regard for the effect of our actions on others? Or, do we have a responsibility to act as a participant in the whole of life?

As I read through its pages I frequently found myself in dialogue with *In The Middle of Things*. I was able to take the dialogue one step further when Crawford and I sat down one afternoon to talk about the book. I had planned to ask him a bunch of questions, but our conversation proceeded quite differently than my attempts to orchestrate.

The structure of *In The Middle Of Things* reminded me of a musical composition. This is no accident coming from an author who is also a musician. Our conversation, like the book, was non-linear. It did not move sequentially from point to point but flowed from idea to idea, and circled back upon itself to clarify a thought, to add a new

Living in the present gets a lot of attention in books about spirituality. Perhaps this is because we have difficulty allowing life to unfold from moment to moment. “We want to interject. We need to learn how not to do, so we can really live in the present.”

The next time you are shopping for a book, take a few moments to browse the spiritual titles in the self-help section. You will find a lot of spiritual gurus. Crawford suggests we don’t need a guru. Why? “The fundamental reality out of which we come is love. We already have everything we need. The reality of God is within us. The truth dwells within.”

In a famous essay, 17th-century English philosopher Francis Bacon wrote, “Some books are to be tasted, others to be swallowed, and some few to be chewed and digested.” More philosophical than the standard fare on spirituality, *In The Middle of Things* gives the reader plenty of food for thought.

(*In The Middle Of Things: The Spirituality of Everyday Life* by P. D. Crawford is available through Amazon and Chapters/Indigo.)



Gerald Schmitz

**AUTUMN SPLENDOR** — Whether we are ready for the season or not, the short-lived time of autumn splendour is upon us.

# The time has arrived, and I’m not yet ready

## Barefoot and Preaching

Leah Perrault



I’m not ready. The fall has hurtled toward me with the speed of Usain Bolt and I would really rather not, thanks. It happened not long ago. I woke up and went outside with the puppy and the air had changed overnight. From summer heat and laziness to fall crisp and intention.

Mornings are an adventure at our house, with my morning person sunshine raining on the night owl glory of my people. From underneath the covers, pulled tight as though they could stop morning from coming, I hear, “I’m not ready.” It used to make me grouchy, and I felt entitled to run around rushing everyone. It wasn’t working so I stopped. I set my alarm a few minutes earlier sometime last spring, and accepted that for now I would help the kids get dressed. They won’t go

to university needing me to dress them every morning. Someday I will wake up and they won’t need me anymore.

When the end of the school year hit, we gladly ignored the alarm clocks and relaxed into evening park walks and popcorn. Later bedtimes meant a later and usually happier start to the day for all of us.

We bought school supplies in August, packed the backpacks and started thinking about routines. Our summer world is a happy liminal place where the necessary work is done, but beach days mean no socks. Even though the calendar is now turning to October, I need to say I’m still not ready.

I’m not ready for socks. It feels like the laundry triples just because five people start wearing socks. I’m not ready for jackets and pants, for insisting on clothing other than pyjamas and bathing suits. I would rather not pack lunches, sign agendas, drive to swimming. No, I do not want to trade the sprinkler for the leaves.

I’m not ready yet. But I do not

have to be ready in order to show up anyway. I can do these things slowly, to the best of my ability, from this place that I am. Though I’m usually ready for these kinds of transitions, I have also denied myself the honesty of feeling unready.

The junk drawer is taking over a large section of counter beside the fridge. The kids’ drawers are full of clothes that do not fit. I have been revelling in the gifts of summer ice cream and barbecues, and it’s time to eat some salad so my winter pants will fit. As the time permits, I can clean the counter. Some evening soon, I’ll put on some music and sort little shirts and shorts. Someday soon I will wake up and be excited for scarves and pumpkin loaf. That day is not today.

I used to agonize about arriving everywhere early. The kids have taught me that I’m usually not in control of when I arrive and, to my surprise, the people who love me understand. This week I’m learning again that I am not in control of how I feel. However, my response to the feeling *is* my choice.

I am choosing to wander into my own room with a smile and be gentle with myself. Ready will come soon enough. For now, little hands slip into mine for another evening walk. The laundry can wait. No one will die from wearing the last orange shirt with the green shorts from yesterday. Likely no

one will notice. Still, that outfit is a sign of my growth, an act of peaceful resistance against the violence I have done to myself.

My littlest discovered hundreds of new words over the summer, only some of which we can understand. Last night we were playing hide and seek before bed, and she was babbling away, when I caught what she was saying, “Ready, not, come!”

Ready or not, I’m coming into whatever the fall brings, with gentleness.

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



# Progress toward unity for Lutherans and Catholics

## Challenge of Ecumenism

Thomas Ryan, CSP



As we approach this October, the year of events leading up to the 500th anniversary of the Protestant Reformation on Oct. 31, 2017, a resurfacing question will be: Do we celebrate? Repent? Commemorate? Perhaps all three?

This is the first time the centenary observance of the Reformation will occur in an ecumenical era. Since the Joint Declaration of the Doctrine of Justification by the Vatican and the Lutheran World Federation in 1999, we've reached

Ryan directs the Paulist North American Office for Ecumenical and Interfaith Relations in Boston, Mass.

a new stage. We've made more progress in the last 50 years toward healing the wounds of our divisions than in the last five centuries.

Top Lutheran theologians participated as observers at the Second Vatican Council (1962-65). The international dialogue between the newly opened Vatican Secretariat for Ecumenism and the Lutheran World Federation started in 1967. After five sessions they came out with the Malta Report in 1972 in which it was clear they decided to take on in the ensuing years a whole range of controversial issues: Scripture and tradition; admission to the eucharist; justification by faith; church law; ordination.

At a weeklong conference on "50 Years of Lutheran-Catholic Dialogue" last July at the Lutheran Ecumenical Institute in Strasbourg, France, Catholic professor Rev. Hervé Legrand, OP, a participant in the dialogue, gave an overview of the dialogue commission's work.

Discussion on eucharist and ministry led to a new document in 1978 on "The Lord's Supper." Catholics and Lutherans agreed: Celebration of the eucharist doesn't "repeat" the sacrifice of the cross or add to its salvific value. In the document, giving communion under both kinds and preaching at every mass was asked of Catholics, while a weekly celebration was asked of Lutherans. There is extensive agreement on the real presence under the signs of bread and wine.

Regarding ordination, as Lutherans only have two sacraments — baptism and eucharist — they do not profess the sacramentality of ordination. For them, it is more of a collegial reality, whereas for Catholics it has an indelible character, that is, it marks one for life and cannot just be given up or repeated. There was a convergence of understanding on this, but a lack of accord on who can be ordained (the question of women's ordination).

On the question of the ordination of bishops, for Catholics if one becomes a bishop, one enters the college of the apostles. This historical link made sense to the Lutheran representatives for universal unity in apostolic teaching.

The Malta Report ended with the recommendation, based on the growing theological agreement, that occasional sharing in the eucharistic should be allowed. "Not enough attention and action has been given to this recommendation," said Legrand.

With reference to church law, "Canon Law remains a huge obstacle in the ecumenical movement,"

Legrand observed, "and is tying the hands of Pope Francis as well." He reflected that Vatican II was too short inasmuch as it was primarily a theological council. There wasn't enough time to make the called-for adaptations in Canon Law in which, for example, there is no place for synods.

"The law is not fruitful for ecumenical dialogue," said LeGrand. "Primacy is never to be thought about without collegiality."

The international commission's 1985 document "Facing Unity" recommends that Roman Catholics recognize the Augsburg Confession — the primary confession of faith of the Lutheran Church — as a legitimate profession of faith. "Facing Unity" invites Catholics to recognize Luther as our common teacher, as one whose heritage has been distorted over time.

Cardinal Johannes Willebrands, the president of the Pontifical Council for Promoting Christian Unity from 1969-1989, noted that Vatican II accepted many of Luther's demands. Thanks to



**TOWARD UNITY** — A portrait of Martin Luther by 16th-century German Renaissance painter Lucas Cranach the Elder. Thanks to Martin Luther, said Cardinal Johannes Willebrands, many good ideas have been introduced into the Roman Catholic Church. "What we have in common is more important than what divides us," writes Rev. Tom Ryan, CSP.

Luther, he said, many good ideas have been introduced into the Roman Catholic Church, e.g., use of the vernacular in liturgy; offering of both species in holy communion; need for constant reform; priesthood of all believers; more attention to Scripture and preaching. What we have in common is more important than what divides us.

Our task now, said Legrand, is to outline a path toward unity. The way forward is to drop the condemnations of the past. To recognize legitimate diversity. To collaborate in ministry. To reach a common understanding of episcopacy, the college of bishops, apostolic succession, and the office of Peter.

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## A choice in news

Newspapers are facing hard times. Catholic newspapers included.

Last week Edmonton Archbishop Richard Smith announced that the Western Catholic Reporter is closing. The final issue was printed Sept. 26.

The WCR was started up during the excitement of the Second Vatican Council. It was a time of change and involvement of the laity. It was a time of commitment to a new vision of church and its relation to society in general.

As Archbishop Smith noted, the WCR has developed a rich legacy of journalistic excellence in the past 50 years. That is the legacy of a good newspaper: to provide reliable and unbiased reporting.

The archbishop noted the world of communications today “has changed dramatically. It is necessary that we always seek new and ever more effective means to engage our people, wherever they may be on their faith journey and wherever they may look for their news of the day.”

The archdiocese plans to transition to a digital means of communication which will include a daily online news portal and which will be the hub for quality content.

We hope that this new portal does not get replaced by readers going to some questionable

blogs for their Catholic news.

In a talk in Brooklyn, New York, on May 11 this year, Rev. Thomas Rosica raised the alarm about the Catholic blogosphere when he was awarded the St. Francis DeSales Distinguished Communicator Award.

He noted that in today’s digital world, one needs only a keyboard, a screen or a hand-held device. “It is in that universe that many wars are waged each day and where many wounded souls live, walk or troll,” he warned.

“In the wild, crazy world of the blogosphere, there is the challenge of accountability and responsibility,” he said. “On the Internet there is no accountability, no code of ethics, and no responsibility for one’s words and actions. It can be an international weapon of mass destruction, crossing time zones, borders and space. In its wake is character assassination, destruction of reputation, calumny, libel, slander and defamation.”

Certain “Catholic” websites and blogs, he pointed out, are against everyone and everything. “If anything, we should be known as the people who are for something, something positive that can transform lives and engage and impact the culture.”

Some “Catholics,” he said, “have turned the Internet into a cesspool of hatred, venom and vitriol, all in the name of defending the faith! The character assassination on the Internet by those claiming to be Catholic and Christian has turned it into a graveyard

of corpses strewn all around. Often times the obsessed, scrupulous, self-appointed, nostalgia-hankering virtual guardians of faith or of liturgical practices are very disturbed, broken and angry individuals, who never found a platform or pulpit in real life and so resort to the Internet and become trolling pontiffs and holy executioners! In reality they are deeply troubled, sad and angry people. We must pray for them, for their healing and conversion!”

In a similar vein, Pope Francis on Sept. 22 warned a group of 400 journalists from the Italian National Council of the Order of Journalists not to use their stories as a “weapon of destruction” of both people and nations. He said that journalism, when based on rumours, can be a form of terrorism. He urged journalists not to stoke fear regarding phenomena such as migration forced by war or hunger.

He said that when practised with professionalism, journalism is a fundamental element of an independent and pluralist society. He identified three aspects of the profession: love for the truth, living with professionalism, and respect for human dignity.

When Catholic newspapers close, where will Catholics seek information in this digital age? How will those who slander others be held accountable? It is a choice that readers will increasingly face. We hope they choose reliable and trustworthy sites for their nourishment and information. — PWN

## ‘Christian’ leaders need to play a greater role in promoting peace

### Soul Mending

Yvonne A. Zarowny



*“While the people suffer, incredible quantities of money are being spent to supply weapons to fighters. Some of the countries supplying these arms are among those that talk of peace.”*

— Pope Francis’ July 5, 2016, message to Amnesty International Conference on Syria

#### Enabling Cultures of Death? (Part I)

July 6 I attended the celebration of life for a friend — a decorated retired colonel in the Canadian Armed Forces.

Returning home, I learned the long-awaited British public inquiry into the U.K.’s role in the 2003 U.S. led invasion of Iraq was finally released.

Juxtaposed with the celebration of Harry’s life, this report hit me hard. I was sickened.

It concluded: Saddam Hussein did not pose an urgent threat; peaceful alternatives to war had not been exhausted; the U.K. and U.S. had undermined the authority of the United Nations Security Council; and the 2003 war was unnecessary.

Former U.K. PM Tony Blair’s own British Intelligence agents advised such an invasion would exacerbate — not help — situations in the Middle East.

Some relatives of the British soldiers killed called for Blair, a Roman Catholic, to stand trial as a war criminal.

I mention Blair’s faith because of fear-mongering about Muslims.

I am not noticing the world being a better place thanks to “Christian” leaders — business

or political.

Too many condone “unnecessary wars” consuming tens of trillions \$US in public funds while social security, public education, health/palliative care and drug programs are underfunded. Such public investments enable life with dignity for all while delivering political and social stability.

Given these programs actually deliver peace, national security, and life with dignity for the full continuum, why are they not as well-funded as war programs? Why is advocating for them not part of the March for Life?

In 2015, Pope Francis visited the Peace Factory, an Italian initiative to “promote peace, tolerance and inclusion among multi-ethnic, socially diverse and differently-abled children in elementary schools.”

When asked, “Why powerful people do not help schools,” Pope Francis stated the question should be: “Why do many powerful people not want peace?”

Pope Francis continued: “They live off war — it is the industry of death — their greed harms us all.”

Unpacking the relationship between the U.K., the U.S., and Saudi Arabia illustrates Pope Francis’ points.

In the 18th century, Muhammad ibn Abd al-Wahhab started a “revivalist movement” to “purify” Islam. One name for this movement is Wahhabism.

Soon a politico-religious alliance between Muhammad ibn

Saud (House of Saud tribal leader) and the Wahhabi sect of Sunni Islam was formed. They conquered most of the Arabian Peninsula.

After the First World War, France and the U.K. “Christian” leaders divided the Ottoman Empire according to the needs of their “powerful people” or socio-

economic elites.

In return for their politicians recognizing and protecting the

— JOIN, page 15

## Healing scars left by residential schools

By Gerry Chidiac  
Troy Media

In the fall of 1973, six-year-old Phyllis Webstad’s grandmother took her to the local general store and bought her an orange shirt for her first day of school. She was proud of this beautiful new shirt and beamed as she wore it.

But when Phyllis arrived at St. Joseph Mission Residential School near Williams Lake, B.C., the shirt was taken from her and

she had to wear the school uniform.

You would think young Phyllis would be told that she could keep her shirt and wear it for special occasions. She wasn’t. The beautiful, precious shirt her grandmother gave her was never returned.

In fact, Phyllis saw other children at the school wearing it. She knew that it was hers and she said so, but no one listened. One can only imagine the confusion and sadness this child experienced.

These feelings went unresolved for many years.

It’s said that our greatest sufferings can bring about our greatest triumphs. Forty years later, Phyllis spearheaded the Orange Shirt Day movement to raise

awareness about crimes committed against Aboriginal children between 1831 and 1996 in the residential school system, and to promote healing.

Today, Canadians wear orange shirts on Sept. 30 to honour the children who endured residential schools.

The intent of the residential school system was “to kill the Indian in the child,” according to historic documents. All that these people held dear was taken away. For generations, children were forced to leave the warmth of their families to attend cold, overcrowded institutions where abuse was rampant.

— IMPACT, page 15

*Chidiac is a high school teacher in Prince George who has lived on four continents and speaks four languages. www.troy-media.com.*



CNS/Paul Haring

**INTERFAITH PEACE GATHERING AT ASSISI** — Pope Francis speaks during an interfaith peace gathering outside the Basilica of St. Francis in Assisi, Italy, Sept. 20. The event marked the 30th anniversary of the first peace encounter.

*An educator, writer and engaged citizen living in Qualicum Beach, B.C., Zarowny is also on the leadership team for her parish’s Justice and Life Ministry.*



# Join pope to pray for end to war

Continued from page 14

newly formed Arab states, British and French businesses got “priority of enterprise” in their respective areas.

The multi-faceted complexity and self-determination aspirations of the region’s peoples were not considered.

This contributes to the deadly chaos unleashed by the 2003 invasion — as British intelligence and others accurately predicted (see Elias D. Mallon S.A. articles in the journal America).

When the Kingdom of Saudi Arabia (a Wahhabi absolute monarchy) was formed after the First World War, it became an “ally” and trading partner of the U.K. — maintaining its 1915 “special status” awarded when it became a British protectorate.

Jumping to the mid-1970s — after centuries of Christians composing roughly 15 - 20 per cent of the Middle East population, in the mid-1970s it starts to decline. Today it is two - five per cent.

Why? Most answers do not make sense to me.

In his 2016 *The New Confessions of an Economic Hit Man*, John Perkins begins clearing the obfuscation.

The 1970s was the OPEC oil embargo. This dramatically raised the price of oil.

British and American socio-economic elites wanted Middle East oil and a means of repatriating petrodollars.

The Saudi elite wanted “western” goods, including military hardware and training, and assurance of their “special status.”

Saudi Arabia, a brutal dictatorship, was/is one of the world’s worse violators of religious freedoms and other human rights.

The American, British and Saudi elites got what they wanted — plus the Saudis assured there would never be another oil embargo . . . while the “west” turns a blind eye.

Awash with petrodollars, some Saudis unofficially “facilitated” exporting their Wahhabi distortion of Sunni Islam around the world.

Canada, the U.S. and the U.K. just sold Saudi Arabia billions in military equipment.

Perkins also helps clarify why the U.K. and U.S. are focused more on regime change in Syria than defeating ISIS or alleviating the burgeoning humanitarian crisis threatening stability in the Middle East and Europe.

Under al-Assad, Syria is a regional rival of the House of Saud’s Arabia.

Plus — for economies such as America’s, Britain’s and increasingly Canada’s — dependent on manufacturing and selling weapons, reconstruction contracts due to devastation caused by war, and the financing of both — peace is not as lucrative as war.

As Pope Francis states, all God’s creation is harmed by governments and economies under the influence of those benefiting from war.

Given Pope Francis has this figured out, why is it not getting more attention in our Catholic press?

Are we enabling grotesque cultures of death by perpetuating a too narrow understanding of “pro-life”?

Please join Pope Francis in praying: “Never War!”



P. Paproski, OSB

## Autumn Leaves

There are no ships from Tarshish  
in the distance.  
Silver and gold  
are now only in the trees  
as their leaves chime in  
the autumn breeze.

Wait, now.  
Listen, now.

Here it is complete  
and all that has been given  
comes to this crescendo,  
a thousand notes  
singing day and night.

This hymn,  
this draw,  
pulls me out of my stone  
and I feel again  
the kiss of love.

By Michael Dallaire

# Impact of residential schools devastating

Continued from page 14

Children and their parents often didn’t see each other for years. Villages were void of laughter, and parents and grandparents had no one to teach. Children, far away at the schools, had no one to wipe away their tears.

In these institutions, children were not allowed to speak their language or to learn their traditions. They were taught to do man-

ual labour deemed worthy by white culture, instead of the work their people had done for centuries, work that allowed them to thrive in the harsh Canadian environment. Ironically, they had taught the skills of their culture to the first European settlers so they could avoid dying of hunger, cold and scurvy.

It’s significant to note that the 1948 United Nations Genocide Convention defines genocide in part with this phrase: “Forcibly transferring children of the group to another group.” Is it any wonder that Canada expressed reservation about the document and didn’t ratify it until 1952?

Indeed, it was not until 2008 that the Canadian government officially apologized to the victims of these schools, and it was not until 2015 that the government-appointed Truth and Reconciliation Commission officially referred to the residential school system as “cultural genocide.”

The impact of the residential

school system has been devastating. It has resulted in the virtual loss of languages and traditions. It has ravaged a once-healthy family system. It has contributed to severe health issues among the Aboriginal populations. Numerous other social indicators demonstrate that healing is required for First Nations people, from above-average rates of incarceration to similarly high rates of violence against Aboriginal women.

When we acknowledge where our problems come from, we can begin to do something about them. And today, in the wake of the Truth and Reconciliation report, we see a resurgence of Aboriginal culture. There is reason, then, to believe that things are getting better.

As more and more of us participate in Orange Shirt Day, we not only honour the victims of Canada’s residential school system, we become a part of our nation’s very necessary journey of healing and reconciliation.

# Drought worst in 30 years

Continued from page 1

The drought is one of the worst the region has seen in the last 30 years in a region that is already dry, he said.

Hétu visited Tigray two years ago. “It’s so dry the river banks were already empty,” he said. “There are mountains of sand everywhere.”

People farm and raise livestock when there is enough water, for the soil is good, but in the badly affected regions the crops are dead and livestock are dying because of lack of water. The farmers rely on oxen-drawn plows to till the soil.

“The roads are dust roads,” Hétu said. “Kids walk in mountain terrain to go to school, often two

hours one way. The schools are very basic. There’s no iPads, no computers, no electronic boards. It’s chalk and blackboard, with a very old small table for kids.”

“We’ve done a lot so far, but the drought has done its damage” Hétu said. “Even if there’s lots of rain this fall, there are still people who need food and water in the schools.”

“The appeal is to be as generous as possible so kids can go to school, particularly the girls,” he said.

“A great thank you for people who have given to this appeal already,” he said. “It has made a great difference and saved a lot of lives in the last six months.”

More information on the appeal can be found at [cnewa.ca](http://cnewa.ca)

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Editor: Abbot Peter Novocosky, OSB 306-682-1772  
<[pm.editor@stpeterspress.ca](mailto:pm.editor@stpeterspress.ca)>

Associate editors: Maureen Weber <[pm.canadian@stpeterspress.ca](mailto:pm.canadian@stpeterspress.ca)>,  
Don Ward <[pm.local@stpeterspress.ca](mailto:pm.local@stpeterspress.ca)>

Layout artist: Lucille Stewart

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Regina diocesan editor: Frank Flegel 306-586-7316, 306-352-1651

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Winnipeg diocesan editor: James Buchok 204-452-2227

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# Pledges total \$1.2 billion to help world's refugees

By Julie Asher

WASHINGTON (CNS) — Eighty-six per cent of the world's refugees are living in developing countries and it is particularly hard for those countries to meet refugees' needs and provide them an education and a livelihood, according to a senior policy and legislative specialist at American Catholic Relief Services.

Overall, 65 million people are displaced worldwide, the highest number since the Second World War, according to the UN High Commissioner of Refugees.

"After World War II, many of the refugees at that time were living in camps for a certain amount of time, then would be resettled or helped to be repatriated" in their home country, Jill Marie told Catholic News Service.

Today, she said, it is not unusual for refugees to live 20 years in a country that is not their own, she said, citing the five million Afghan refugees who have lived in Pakistan for "a very long time," many for almost their entire lives.

Millions of Afghans have fled their homeland during waves of civil war spanning more than three decades.

Marie made the comments to CNS Sept. 16 in advance of the special summit that U.S. President Barack Obama convened Sept. 20 at the United Nations to address the global refugee crisis.

Before the summit, CRS, the U.S. bishops' overseas relief and development agency, joined 30 other non-governmental organizations in pledging a total of \$1.2 billion to help address the refugee

crisis over a three-year period.

All of the groups made the pledge as members of InterAction, the largest U.S. alliance of international NGOs.

The funds will provide urgent medical assistance, food and nutrition, security, shelter, education and other essential services to displaced populations, according to CRS.

Each entity will manage its own money but report to InterAction as to how it is used, said Marie.

She also told CNS that in addition to its monetary pledge, CRS hopes the U.S. Congress would "put more pressure on the UN to update its humanitarian architecture," which currently is more the model addressing what the Second World War refugees faced than what today's refugees confront.

"Refugees are no longer in camps but move into cities, with an uncle or a brother," Marie explained.

Some are "paying rent to put a tent up in somebody's front yard and paying for their facilities," she said, which means it is "much harder to get access to these people, harder to find them" to assess their needs and help them.

"That's where the Catholic Church comes in," using its networks to find people, Marie said. Co-ordination and implementation of assistance to refugees is "better left to agencies like CRS," she added. "We have the agility.

We work with local partners and we can move with them."

According to CRS, the Baltimore-based agency has assisted more than a million war-affected Syrians across the Middle East and Europe since the armed conflict in their home country began almost five years ago. Among its other assistance efforts, the agency has aided Afghans living in Pakistan; displaced people in Somalia; those fleeing the Muslim militant group Boko Haram in West and Central Africa; and those forced from their homes by the impact of climate change in Bangladesh.

## Statement of authority approved

By Cindy Wooden

VATICAN CITY (CNS) — Catholics and Orthodox need to explore ways authority can be understood and exercised so that it is not an obstacle to unity, a group of top-level theologians said.

Members of the official Joint International Commission for the Theological Dialogue Between the Roman Catholic Church and the Orthodox Church met near Chieti, Italy, Sept. 16 - 21 and approved a document called Synodality and Primacy in the First Millennium: Toward a Common Understanding in Service to the Unity of the Church.

"Primacy" refers to the authority of the lead bishop or pope, and "synodality" refers to the authority exercised collegially by the College of Bishops in the West or a synod of bishops in the Eastern churches. While Orthodox patriarchs are recognized spiritual leaders and exercise authority over some areas of church life, they do not have the kind of jurisdiction the pope has over the Catholic Church and especially over its Latin-rite dioceses.

Msgr. Andrea Palmieri, Catho-

lic co-secretary of the commission and an official at the Pontifical Council for Promoting Christian Unity, told Catholic News Service Sept. 23 that the document was being translated and would be published "as soon as possible."

Twenty-six Orthodox bishops and theologians — two each from 13 of the 14 Orthodox churches — and 26 Catholic bishops and theologians participated in the meeting. The Bulgarian Orthodox Church did not send representatives.

Representatives of the Orthodox Church of Georgia disagreed with "some paragraphs" of the document, according to the commission's final statement. Their objections will be included in a footnote to the document, according to a report on the meeting posted on the website of the Russian Orthodox Church.

Although the ministry of authority developed differently in the church of the East and West, full unity existed for more than 1,000 years. "While recognizing diversity present in the church's experience, the commission acknowledged the continuity of theological, canonical and liturgical princi-

ples, which constituted the bond of communion between East and West," the statement said.

"This common understanding is the point of reference and a powerful source of inspiration for Catholics and Orthodox as they seek to restore full communion today," it said. "On this basis, both must consider how synodality, primacy and the interrelatedness between them can be conceived and exercised today and in the future."

In its report on the commission meeting, the Russian Orthodox Church said its representatives urged a discussion on "uniatism," the term it uses to describe the development and ongoing presence of the Eastern Catholic churches, which are in full communion with Rome but share a spiritual and liturgical heritage with the Orthodox churches.

Russian Orthodox Metropolitan Hilarion of Volokolamsk, chair of the Moscow Patriarchate's Department for External Church Relations, told commission members the existence of the Eastern Catholic churches "still constitutes a stumbling stone in the Orthodox-Catholic relations."



CNS/Nyunt Win, EPA

**CAMP FOR YOUNG DISPLACED IN MYANMAR** — Young people displaced by violence are seen Sept. 7 at a camp in Sittwe, Myanmar. If the world's "displaced" people, both refugees and internally displaced people, were counted as one country, those 65 million people would place 22nd on the world rankings, between France and the United Kingdom.

## Pope approves statutes for reform of communications

By Cindy Wooden

VATICAN CITY (CNS) — Twenty months after establishing the Vatican Secretariat for Communications and beginning a long process of co-ordinating the many Vatican communications and media operations, Pope Francis approved statutes formalizing the reform.

The pope had created the secretariat in January 2015 to co-ordinate the work that had been done individually by the Pontifical Council for Social Communications, the Vatican press office, the Vatican Internet office, Vatican Radio, the Vatican television production studio and the Vatican newspaper, printing press, photograph service and publishing house.

The statutes governing the secretariat were published Sept. 22 and were to go into effect Oct. 1 on an experimental basis for three years.

The social media accounts of the pope — primarily his Twitter and Instagram accounts — also are the responsibility of the secretariat, the statutes specify.

When Pope Francis created the secretariat he named Msgr. Dario Vigano as its prefect and appointed other top officials. In February, he named department directors for

the secretariat and in July, he named the members of the secretariat — a group of 16 cardinals, bishops and laypeople. The members are to meet at least every two years to discuss matters of "general principle" for Vatican communications efforts.

The new secretariat and particularly its role as co-ordinator of diverse Vatican media, the statutes say, was needed to "unify all the realities of the Holy See that are involved in communications so that the whole system responds in a coherent way to the necessity of the evangelizing mission of the church."

The office was set up after a long study as part of the process to reform the Roman Curia and Vatican bureaucracy and reduce duplication. The statutes say the co-ordination also was needed to respond to the growth of digital media and "factors of convergence and interactivity" in social communications.

The one major office yet to be filled in the secretariat is that of director of the editorial department. The statutes say the department will "co-ordinate the editorial lines" of all the Vatican media and be responsible for "the strategic development of new forms of communication."



CNS/Massimiliano Migliorato, Reuters

**NICE SURVIVORS** — Pope Francis meets relatives and close friends of the more than 80 victims of the attack in Nice, France, during a special audience Sept. 24 in Paul VI hall at the Vatican.

If opportunity doesn't knock, build a door.

— Adrienne Gusoff