



## Congratulatory issue

This week the Prairie Messenger is pleased to offer special congratulations to Bishop Donald Bolen, who will be installed as Archbishop of Regina on Oct. 14.



## Holodomor

The Great Soviet Famine was perpetrated by Josef Stalin, who ordered all grains and foodstuffs to be sent out of Ukraine. Regina students got a first-hand sight of the devastation caused by the famine as the Holodomor Bus visited city schools.  
— page 3

## CCCB plenary

This week's Prairie Messenger features coverage from the annual plenary of the Canadian Conference of Catholic Bishops, which was held Sept. 26 - 30 in Cornwall, Ont.  
— pages 3, 8-9

## Administration Day

A Sept. 13 Administration Day provided an opportunity to reflect on changes and ministry in the Roman Catholic Diocese of Saskatoon.  
— page 6

## Calls to action

Parishes in Saskatoon are being encouraged to respond to the Truth and Reconciliation Commission (TRC) calls to action. "We are seeing more and more situations where engagement is happening," says Myron Rogal of the Justice and Peace Office, describing diocesan initiatives.  
— page 7

## Scar of suicide

"When it comes to suicide, I believe in a God who grieves with those of us who crumble under the weight of chemical imbalance, the side-effects of medication, life crises, abuse, rapid cycling bipolar or deep depressions," writes theology professor Monica A. Coleman.  
— page 12

# Faith brings 'a dawn of peace,' pope says

By Cindy Wooden

BAKU, Azerbaijan (CNS) — As the spiritual leader of a tiny religious minority in Azerbaijan, Pope Francis told the leaders of the country's other religious communities that they share a responsibility to help people grow in faith, but also in tolerance for the faith of others.

"The blood of far too many people cries out to God from the earth, our common home," the pope said Oct. 2 during a meeting with religious leaders hosted by Sheik Allahshukur Pashazade, the region's chief imam, in Baku's Heydar Aliyev Mosque.

At a time when the world seems to be dwelling in a "night of conflict," Pope Francis expressed his prayer that religions would prepare the way for "a dawn of peace, seeds of rebirth amid the devastation of death, echoes of dialogue resounding unceasingly, paths to encounter and reconciliation reaching even those places where official mediation efforts seem not to have borne fruit."

Pashazade told the pope that as "head of Vatican state and of the world's Catholics, your activity is of great interest to us." The sheik praised the pope's defence of immigrants and particularly "your protest of connecting the name of Islam to terrorism, while harshly condemning the real causes of terrorism and your incisive speeches against xenophobia."

In addition to leaders of the country's majority Shiite Muslim community, representatives of the Jewish community, the Russian Orthodox Church and the Lutheran Church attended the gathering.

In the country of more than 9.4 million people, there are only about 570 Catholics, and most of them are foreigners. Still, the pope said, the Catholic Church has found a place in the nation, which proves that "it is not opposition, but

— TOLERANCE, page 15



CNS/Paul Haring

**POPE VISITS AZERBAIJAN** — Pope Francis exchanges greetings with Sheik Allahshukur Pashazade, the region's chief imam, and with representatives of other religious communities during a meeting at the Heydar Aliyev mosque in Baku, Azerbaijan, Oct. 2.

## Covenant House opens Toronto safe haven

By Michael Swan  
The Catholic Register

TORONTO (CCN) — When Casandra Diamond left "the game" 11 years ago she cried every day for about three months.

"It was messy," Diamond told The Catholic Register.

The 10 years she had spent in prostitution — handing her money over to a man who controlled her every movement, using street drugs to get through the day — left her emotionally broken and unprepared for normal life.

"I left with nothing," she said.

"It takes a long time for a trafficked girl to adjust and not believe her trafficker isn't waiting around the corner to take her back to the life she left."

Diamond has been advising Covenant House in downtown Toronto on the support that's necessary for a trafficked girl to recover and restart her life. Her advice and experience have been incorporated into The Rogers Home, which welcomed its first resident the week of Sept. 18.

Up to two years of transitional housing, coupled with counselling, medical care, addictions

treatment and education will make Rogers Home the key element in Covenant House's urban response model for sex-trafficking victims. Seven young women, 16 to 24 years old, will be housed in a large, restored Victorian home at a secret location in Toronto.

"This is a huge turning point," said Covenant House executive director Bruce Rivers. "They will have an opportunity to reclaim their lives."

It also means a more comprehensive response to a growing problem, Rivers said. Since last October, Covenant House has had

funding from the city for two emergency beds at the Gerrard Street shelter reserved for sex-trafficked girls and young women. The beds have been used almost every night. Last year the downtown youth shelter saw a 40 per cent increase in trafficking and sexual exploitation cases. Covenant House worked with 64 sex-trafficking victims in 2015.

A safe and systematic way out of sex trafficking is something that just wasn't there for Diamond when she decided to get out.

"Nobody was talking about this issue," she said. "There was no counselling."

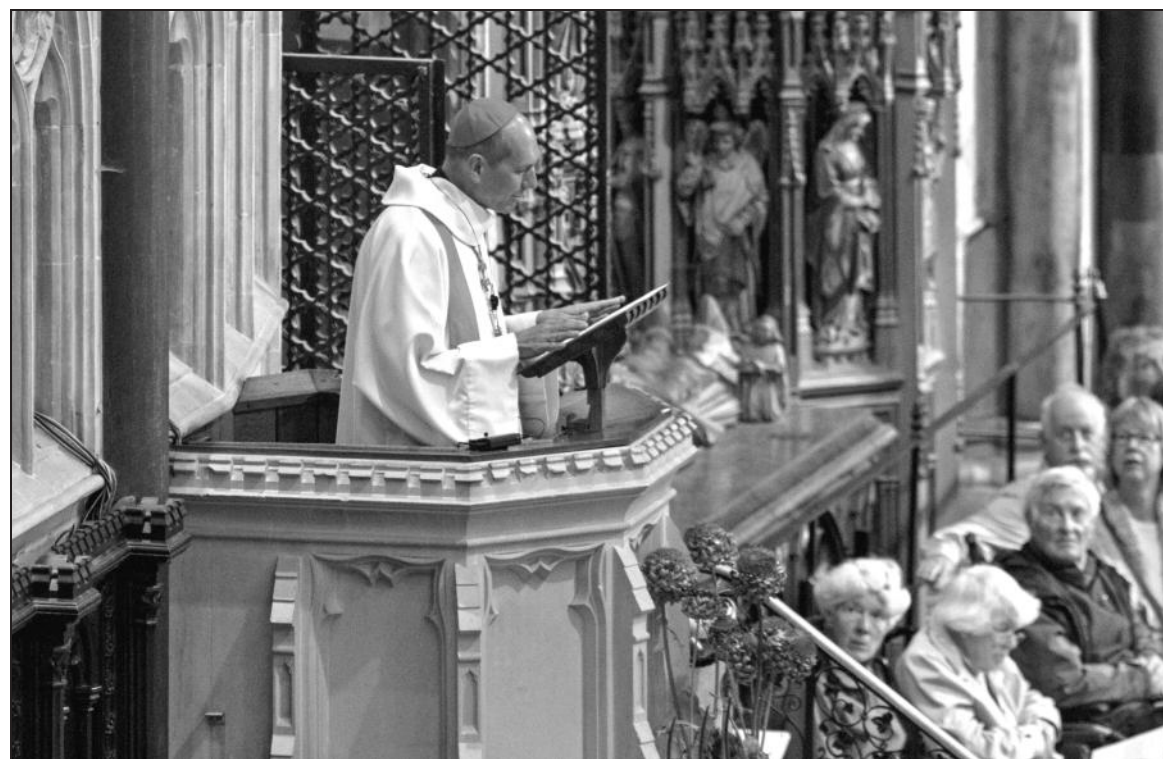
Diamond was lucky enough to be taken in by a family whom she trusted. They provided her with a home and a job in the family scrapyard business, where she was able to work out her anger and grief sorting metal outdoors all day.

But that kind of good fortune isn't a system, which is why Diamond is encouraged by the new Covenant House pilot project.

The formerly derelict house got an \$850,000 renovation from the City of Toronto. Covenant House is renting the property from Toronto Community Housing Corp., at a nominal fee. Douglas Design Studio provided interior furnishings and design at reduced cost. Suzanne Rogers, whose family owns Rogers Communications Inc., is heading up a \$10-million fundraising campaign which has so far raised \$8.8 million. The funding will cover the first five years of operations.

Rogers Home is both a pilot and a research project for

— MODEL, page 4



Anglican Archives

**CANTERBURY CATHEDRAL** — Bishop Donald Bolen of Saskatchewan preaches at Canterbury Cathedral, Canterbury, U.K., Oct. 2 as part of the meeting of the International Anglican-Roman Catholic Commission for Unity and Mission.



# Christians must make history, not be prophets of doom

By Carol Glatz

VATICAN CITY (CNS) — Christians must put their mark on history, transforming the world every day driven by the joy of proclaiming God’s love, Pope Francis said.

“We are not prophets of gloom who take delight in unearthing dangers or deviations,” handing down “bitter judgments on our society, on the church, on everything and everyone, polluting the world with our negativity,” he told catechists Sept. 25.

Instead, “whoever proclaims the hope of Jesus carries joy” and can see both far-off new horizons and pressing needs under their nose, driving them to help and “go out from themselves to write history.”

The pope’s homily came during a special mass for a Year of Mercy jubilee for catechists in St. Peter’s Square.

Nothing is more important for catechists — and all Christians who are likewise called to give

witness and share God’s word — than to keep the core, essential message of the faith “front and centre: the Lord is risen,” he said.

“The Lord Jesus is risen, the Lord Jesus loves you, and he has given his life for you; risen and alive, he is close to you and waits for you every day.”

“Everything in the faith becomes beautiful when linked to this centrepiece,” he said; from that proclamation all other teachings of the faith gain meaning and force, especially when Jesus’ commandment of loving one another is followed.

“It is by loving that the God-who-is-love is proclaimed to the world: not by the power of convincing, never by imposing the truth, no less by growing fixated on some religious or moral obligation,” he said.

Because God “is not an idea, but a living person,” Pope Francis said, he is proclaimed by an actual encounter with another person, accompanied by listening, welcoming and caring for the other’s

past and journey forward.

Also, since God is love, goodness, joy and hope, then God must be proclaimed by living that way “in the present moment,” he said. “We do not speak convincingly about Jesus when we are sad; nor do we transmit God’s beauty merely with beautiful homilies.”

The pope highlighted the day’s Gospel reading in which Jesus tells the story of the poor man named Lazarus who went to heaven, while the rich man who ignored his plight, ended up in hell.

This parable in the Gospel according to Luke tells people “what it means to love,” the pope said.

The rich man did nothing overtly bad or evil, the pope said, he was just indifferent — an illness worse than whatever caused Lazarus’ sores.

The rich man suffered from being self-centred, materialistic and superficial, he said.

“This worldliness is like a ‘black hole’ that swallows up what is good and extinguishes love,” and anaes-



CNS/Alessandro Bianchi, Reuters

**POPE CHALLENGES CATECHISTS — Pope Francis blesses a family as he celebrates a mass for the Jubilee for Catechists Sept. 25 in St. Peter’s Square at the Vatican.**

thetizes the soul, the pope said.

The rich man’s obsession with appearances also means he suffered from a kind of blindness that kept him from seeing anything that did not interest him.

This blindness makes people act “cross-eyed,” the pope said, with one eye looking “with adulation at famous people of high rank, admired by the world,” and the other shifted “away from the many Lazaruses of today, from the poor, from the suffering who are the Lord’s beloved.”

The rich man remains nameless and, therefore, forgotten in history, he said, while “Lazarus is the only one named in all of Jesus’ parables,” and is welcomed to the banquet in the divine kingdom.

“Whoever lives for himself does not write history,” Pope Francis said. “And a Christian must write history.”

With so much worldliness, indifference and selfishness in the world, he said, Christians “must go out from themselves to write history,” which means being disturbed by the pain they see and seeking ways to help without procrastinating or delegating the task to others.

Responding to a situation of need with “‘I have no time today. I’ll help you tomorrow.’ This is a sin,” he said. The time given to help people now “is time given to Jesus; it is love that remains. It is our treasure in heaven, which we earn here on earth.”

## Leaders meet to talk about women’s roles

By Cindy Wooden

VATICAN CITY (CNS) — Leaders of the Congregation for the Doctrine of the Faith spent three days in late September listening to women theologians, canon lawyers, Scripture scholars and specialists in other academic fields talk about roles women have played in the Catholic Church and roles they could play in the future.

After the symposium Sept. 26 - 28 was over, the congregation issued a brief statement outlining the topics discussed and listing the women who made formal presentations. The congregation said the papers will be published at a later date.

Cardinal Gerhard Müller, prefect of the doctrinal congregation, opened the meeting, which involved about 50 people, mostly women, and officials and consultants to the congregation, the statement said.

The theme of “the role of women in the church” was explored

first by looking at “the definition of the feminine vocation in Catholic tradition,” and proceeded to a discussion about concrete roles women have played and can play within the church.

All of the main papers were presented by women, several of whom are or have been members of the Vatican-related International Theological Commission or the International Biblical Commission. Others serve as consultants to Vatican offices or professors at Catholic universities.

The doctrinal congregation did not provide specifics about the content of the talks. It said, for example, that Barbara Hallensleben, a theologian teaching in Switzerland, looked at the “feminine vocation” starting from the idea of the priesthood of all the baptized and in the sacrament of marriage. Margaret Harper McCarthy, a professor at the Catholic University of America in Washington, gave the formal response.

French biblicist Anne-Marie

Pelletier and Mary Healy, a professor of Scripture at Sacred Heart Seminary in Detroit, spoke about the important contributions of women scholars to biblical studies, the statement said.

Other topics included the role of women in the education of priests; women as spiritual directors and retreat directors; canon law provisions regarding women’s roles in church decision-making bodies; and “sexual difference,” a theme treated by Spanish anthropologist Blanca Castilla Cortazar and Australian theologian Tracey Rowland, dean of the John Paul II Institute for Marriage and Family in Melbourne.

The doctrinal congregation statement said that in addition to the formal presentations, participants “listened to interesting and moving testimonies” of the experiences of women in the church, in theology, working in the Roman Curia or for bishops’ conferences, in interreligious dialogue and ecumenism and in the field of Catholic charity.

## Church not just for the good

By Carol Glatz

VATICAN CITY (CNS) — The church is not just for people who are good, who think they’re good or pretend to be good, it is for everyone, especially the bad because the church is mercy, Pope Francis said.

No one is excluded from God’s forgiveness, even the worst sinners, who only must draw near to Jesus with a repentant heart “and the desire to be embraced,” he said Sept. 28 at his weekly general audience.

In his continuing series of talks on mercy, the pope focused on St. Luke’s Gospel account of the crucifixion and its story of the “good thief.” Jesus was nailed to a cross between two criminals, was jeered at by the crowds, and still he begged God to forgive them because “they know not what they do.”

Not many understood how the Messiah could allow himself to be nailed to the cross and do nothing to try to save himself, the pope said. But “Jesus saved us by remaining on the cross. And all of us know that it is not easy to remain on the cross, our little everyday crosses.”

But upon that great cross and with great suffering, Jesus “stayed there and there he saved us, there he showed us his great omnipotence and there he forgave us,” the pope said.

The fact that he — an innocent man — died between two crimi-

nals attests to the fact that “God’s salvation can reach anyone in any condition, even the most negative and painful, he said. “God’s salvation is for everyone, no one is excluded,” but his mercy and pardon are there “above all for the bad because the church is mercy.”

God is always there offering himself, the pope said.

Pope Francis urged those who are suffering, especially those confined to a hospital bed, locked in a prison or trapped by war to gaze at the cross, “let the power of the Gospel penetrate your hearts and console you, give you hope and the deepest assurance that no one is excluded.”

The “good thief,” who recognized who Jesus was, admitted his own guilt and saw his earthly punishment as just, is the perfect role model of repentance and an excellent example of a Christian who trusts in God, the pope said.

He showed a profound respect and reverence for God; he was aware of God’s omnipotence and his infinite goodness, the pope said, and “it is this confident respect that helps make room for God and trust in his mercy even in the darkest night.”

That Jesus is there among the guilty, offering salvation, scandalizes the leaders, the pope said, but for the good thief, “it is the bedrock of his faith.”

Here “the unthinkable has happened — God loved me so much that he died on the cross for me.”



CNS/Felipe Caicedo, Reuters

**COLOMBIA PEACE AGREEMENT — People gather at Bolivar Square outside the cathedral Sept. 26 in Bogotá, Colombia. To chants of “No more war,” the Colombian government and Marxist rebels signed an agreement that day to end Latin America’s last armed conflict.**



# Nuncio to bishops: do pastoral work on your knees

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Canada’s apostolic nuncio exhorted Canadian bishops Sept. 26 to do pastoral ministry “on their knees” before God and before Christ in the people they serve.

Addressing the Canadian Conference of Catholic Bishops annual plenary Sept. 26 - 30, Archbishop Luigi Bonazzi recalled Pope Francis’ description of Pope Benedict XVI doing theology “on his knees,” and added, kneeling in pastoral ministry is “no less essential.”

He urged the more than 80 bishops and eparchs from across Canada to listen to what God will say to them, “knowing that he himself, who has called us to undertake the arduous and enthusiastic journey of apostolic ministry, will not fail to show us the way.”

In addition to “kneeling before God,” Bonazzi urged the bishops to also kneel “before each brother and sister as ‘servants of God’ present in every human being.”

He reminded them of Pope Francis’ concern that pastors remain rooted with the flock they serve “from within,” sometimes ahead leading, sometimes retracing steps to ensure no one is left behind, and standing in the middle to know the “pulse of the people,” as expressed to Cardinal Marc Ouellet in a letter last March.

“ ‘Pastoral ministry kneeling’

is necessary especially in times where we seem not to catch anything (cf. Luke 5:5), in moments when the sea is rough and the wind is contrary, when it seems that the Lord is asleep,” the nuncio said. “We have to remember — especially in these moments — that on the barque of the church there is the Lord, that the barque of the church is not mine, nor ours, but is the Lord’s.”

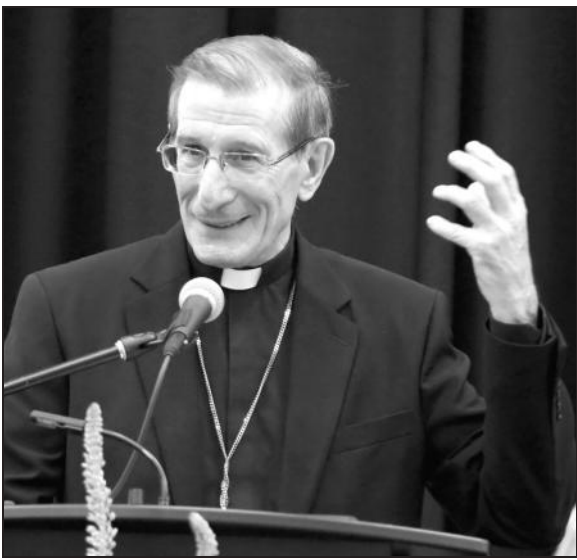
“And the Lord will not allow it to sink,” he said. “It is the Lord who guides it and who asks for this goal: our collaboration, humble but also full and generous.”

The nuncio also spoke of Pope Francis’ desire for reform, not only of the Roman Curia, but also of the church, so as “to conform herself personally and communally, to her original form who is Christ.”

Pope Francis also sees “synodality” as fundamental to the church’s reform, Bonazzi said.

“In his speech of October 17, 2015, on the 50th anniversary of the institution of the Synod of Bishops, Pope Francis affirmed: ‘Church and synod are synonymous’ because the church is nothing other than ‘the journeying together’ of the People of God along the paths of history toward the encounter with the risen Jesus who is coming.”

Pope Francis described the church as an inverted pyramid, where the only authority is Christ’s and that of service, he said, noting the “synodal church



Art Babych

**PLENARY ADDRESS — Archbishop Luigi Bonazzi, the Apostolic Nuncio to Canada, brings greetings from Pope Francis to the Canadian bishops gathered for their annual plenary meeting in Cornwall, Ont., Sept. 26.**

is a listening church.”

“Pope Francis sees in the exercise of synodality, at all levels, the primary criterion to verify the reform of the Catholic Church and of her ‘pastoral conversion,’ ” he said. “It falls to us to draw out the consequences of the same in the exercise of our episcopal ministry: in the relationships among us bishops, with the priests, with the multiple expressions of consecrated life, and with the holy People of God.”

The nuncio also asked the Canadian bishops to view their annual plenary as a “renewed experience of the Cenacle,” that

“place where Pentecost happens, where the Holy Spirit creates and renews the church.”

Instead of a “formal and protocolled event,” he urged the bishops “to open yourselves to the dynamic action of the Spirit” who not only is an expert on the “depths of God, but also of the human heart.”

“Be certain, dear brother bishops, that it is the Spirit of the risen Lord who has called you together,” Bonazzi said. “He, present among you, will surprise

you. Through your works, through your personal meetings or in small groups, through your conversations maybe not foreseen but always aroused by him, the Spirit will be able to enrich you with a new light, give you a new idea, capture your attention on a new initiative . . . so in order to make you capable to give not old answers, but new answers to the new questions that the present time sets before the church and her pastors.”

“I wish that each one of you will leave from this plenary assembly enriched by the new spark that the Holy Spirit has prepared for you, to console you and to make your ministry as pastors fruitful,” he said. “Never forgetting that new ideas, new solutions, are not found in manuals, but are the fruit of a communitarian discernment that demands patience and sometimes, suffering. It is our daily Easter: the encounter and the embrace of the cross.”

## Quebec cardinal says he will not follow western bishops

By Philippe Vaillancourt

QUEBEC CITY (CNS) — Cardinal Gerald Lacroix of Quebec said he has no intention to follow in the steps of his fellow Canadian bishops of Alberta and the Northwest Territories in refusing funerals for those who asked to be euthanized (see PM, Sept. 28, 2016).

“I don’t plan specific directives aimed at refusing this support or refusing access to the anointing of the sick and the celebration of funerals,” Lacroix said in a statement Sept. 29. The cardinal was reacting to a document published earlier this month by the bishops of Alberta and the Northwest Territories, addressed to the clergy, in which they said these sacraments and celebrations may be refused for those opting for assisted suicide or euthanasia.

“The Catholic Church accompanies people in every step of their life. We do that in dialogue with every person and every family that wishes to be accompanied,” added the cardinal.

He also reminded people of everyone’s “unconditional dignity in the eyes of God.”

“This is why we will always opt for palliative care accessible for everyone instead of euthanasia,” Lacroix said.

He recognized that recent changes in the laws of the province of Quebec and in the Canadian Penal Code offer “new pastoral challenges” for the Catholic Church.

In Montreal, Archbishop Christian Lepine also said he does not intend to ask his priests to refuse funerals for those who choose the now legal medically assisted dying.

## Holodomor bus visits Regina schools

By Frank Flegel

REGINA — Holodomor, death by starvation, was inflicted on the Ukrainian people about the same time as the Great Depression and the Dirty ’30s hit the rest of the world, but few people knew about it. That level of ignorance of a genocidal action that killed an estimated 10 million people in Ukraine was still evident as late as the 1970s.

The Holodomor Bus tour aims to educate not only students but the general population as well. “It was hidden and denied,” said Roma Dzerowicz, executive director of the tour. “Not much was known about it outside the Soviet Union, and not much information was available about it.”

The Great Soviet Famine, as it was sometimes known, was perpetrated by Soviet dictator Josef Stalin. He ordered all grains and foodstuffs to be taken out of Ukraine and no food to be available. Borders were closed and anyone trying to get out or found with food was summarily shot.

A few reporters did gain entrance and saw what was happening, but as freelancers, their stories were not believed. The real story of what happened became known after the collapse of the Soviet Union and archives were opened, said Dzerowicz.

The Holodomor bus stopped for a day in front of the Saskatchewan Legislative Building where it was visited by students and the general public. It stopped



Frank Flegel

**HOLODOMOR — The Great Soviet Famine was perpetrated by dictator Josef Stalin, who ordered all grains and foodstuffs to be sent out of Ukraine. Borders were closed, and anyone found with food was shot. Regina students got a first-hand sight of the devastation caused by the famine as the Holodomor Bus visited city schools.**

for a day on Sept. 28 at O’Neill Catholic High School. Students took part in an interactive session and were shown a video of people who suffered and died, and some who survived described on the video what their life was like.

Grade 12 student Rachel Evan’s great-grandparents came to Canada around 1902 - 03 and she had heard a little about the famine from her family, but not the details she saw in the video.

“It makes me sick because so many people hear about the Holocaust and how horrible that was and then no one new much about Ukraine which was much worse because people never knew about it and it was over a short

period of time.”

Madison Sutter’s grandmother came from Ukraine but the Grade 12 student knew nothing about Holodomor until recently. “I thought about my grandma and my great-grandma. My great-grandma witnessed it. I thought it was horrible. I was so upset for all the people that it happened to.”

The bus was in town as part of Ukraine week in Saskatchewan and to attend the Ukrainian Congress which happens every three years. This is the first time the congress was held in Saskatchewan. The congress featured cultural performances by several groups over three days.

## Magazine to cease publication

TORONTO — *The Presbyterian Record*, one of the country’s longest continuously published magazines, announced it will cease publication in December 2016.

First published in 1876, the *Record* had a long-standing independent editorial policy in reporting on the denomination whose members it served, The Presbyterian Church in Canada.

Since 2000, the magazine has been independently owned and published by Presbyterian Record Inc.

In 1975, circulation stood at 88,000. By the turn of the century, that number had fallen to 50,000 and has continued the slide to about 10,000 today.

Over the past 25 years, readership has been declining at an average rate of 2,000 subscribers a year, while the denomination itself — the magazine’s sole market — has been declining at a rate of about 2,800 members a year.

The magazine’s publisher and editor, David Harris, said the magazine simply couldn’t transition quickly enough from a subscription-based model to a philanthropically financed model.

“Our donors have been fantastic,” said Harris. “Over the past 12 years, they have given us almost \$1.5 million. Without that support, the magazine would have folded years ago.”

Harris said publishing an online-only version of the magazine was not an option. “Salaries, not printing and postage, are the biggest costs at a small magazine like the *Record*,” he said. “You need excellent staff whether a publication is online or print. And the *Record* could not expect to generate significant online revenue.”

In a statement board chair Botond Fejes wrote: “Arriving at this conclusion has been a difficult process for the board. Its

— MAGAZINE, page 8



# Ukrainian patriarch to help parish consecrate church

By Jean Ko Din  
The Catholic Register

BRAMPTON, Ont. (CCN) — The material world is temporary, and the congregation at St. Elias Ukrainian Catholic Church knows this better than most.

People in Brampton still have vivid memories of watching their beloved church engulfed in flames. But now, two years later, the community has reason to celebrate. A brand new church building stands on the foundations of the old church, ready to reopen its doors for a Sept. 30 thanksgiving vigil.

Oct. 1 was the main event, when more than 500 people celebrated the consecration of the rebuilt church with Toronto Ukrainian Catholic Eparch Bishop Stephen Chmilar and His Beatitude Sviatoslav Shevchuk, patriarch of the Ukrainian Greek Catholic Church and archbishop of Kyiv and Halych.

"The anticipation is really,

really great," said St. Elias pastor Rev. Roman Galadza. "Certainly we've gone through a valley. But now seeing the church coming up on the horizon like this . . . it's a whole uplift of spirits."

More than 17 fire trucks responded to the two-alarm fire on April 5, 2014, that within a few hours destroyed St. Elias Church, leaving a charred skeleton of the building.

Galadza said it didn't take long for the community to get back on its feet. Even as the fire was blazing, Galadza was fielding emails and phone calls from community members who wanted to organize an evening prayer service later that day.

"The process of rebuilding began pretty much almost immediately," said Galadza. "We went back to our original designs and architecture plans. So the discussions began almost immediately."

The original church was built in 1995 out of heavy Douglas fir timber with three



Photo courtesy of St. Elias Ukrainian Catholic Church

**REASON TO CELEBRATE** — This photo shows the new roof being installed at St. Elias Ukrainian Catholic Church in Brampton, Ont. Two years ago the original church burned down, but now the community has reason to celebrate: the new church was consecrated Oct. 1.

dome-like structures that were inspired by western Ukrainian Boyko-style churches. Steeped in Byzantine Ukrainian style, the interior walls were covered with colourful images and iconography.

Galadza said it took almost 25 years for the community to raise \$2 million for the original construction. But in rebuilding what people affectionately call St. Elias II, the costs have totalled more than \$6.3 million.

Galadza said more than 70 per cent of the cost for reconstruction was covered by insurance. There were also some significant donations, but it has been a challenge.

"In that time (1995), things were simpler," said Galadza. "Now, with each passing year . . . the building codes and requirements have become very complex."

Within the past year, Galadza and his staff have worked on updating heating and ventilation

systems, new accessibility features and expanding overall capacity.

Construction of the new church began in May 2015. Contractors, and their crew and even volunteers from the community worked year-round. Even in the last few days before the consecration ceremony, finishing touches were still being made inside.

"This is the gun lap," said Galadza, describing the scramble on the Monday before the ceremony. "Nothing like pressure to create a diamond."

The church walls are bare and white. Galadza said the ornate iconography that once lined the walls will take years to replace. But what is important now is for the community to finally have a place to call their own.

For the two years that the church was being rebuilt, services were conducted at St. Augustine Secondary School and St. Jerome Catholic Church nearby.

Protodeacon David Kennedy said despite being displaced these past few years, the community is stronger than ever.

"With the burning of the church, there was a lot of sadness at first, but the congregation realized more and more that the church is not the building," said Kennedy. "The real heart of the church are the People of God . . . it is still the same amount of people coming to our Sunday services. It has not decreased in number in any real way."

Both Galadza and Kennedy agree that if anything, the rebuilding has inspired the community to become more active. Many parishioners pulled together to volunteer at the construction site, organize fundraising events and create more outreach.

"All things work out for the good," said Galadza. "What has happened to us has made us wiser and made us appreciative of what we have."

## Model works on prevention

Continued from page 1

Covenant House. Covenant Houses in Guatemala and Honduras and in New York City have specific programs for sex-trafficking victims, but the Toronto Covenant House response is unique, Rivers said.

In addition to recovery and reintegration at Rogers Home, the Covenant House urban response model works on prevention. Covenant House has already booked talks with high school students at 11 different schools around the city. Students are taught the signs and symptoms of entrapment and trafficking and told where they can find help.

Care for victims doesn't sud-

denly end after two years at Rogers Home. Covenant House will move the girls into apartments, help them find jobs and continue providing peer support, mentoring and counselling.

Both the cruelty of the sex trade and the vulnerability of young women caught in it are hard for many people to imagine, said Diamond. She recalls how she thought her pimp loved her.

"I did not know then that you do not sell the people you love to men," she said.

A successful transition out of prostitution should provide victims with "dignity and control over our own bodies," she said.

"All the word survivor means to me is the ability to hope."

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# Friendship is a ‘wonderful way’ to evangelize: Kasun

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Bishop Robert Kasun has been to Rome to buy a pectoral cross, mitre, ring — all the gear you need to be a bishop. But Kasun, ordained on Sept. 12 in Edmonton to serve as auxiliary bishop for the Archdiocese of Toronto, didn’t really have time — and he was a bit put off by the prices — to pick up a new crozier.

There are cheap bishops’ staffs, but they can be a problem. The wooden ones break and the metal ones bend. It detracts somewhat from the dignity of any liturgy when the bishop has to stop and straighten out his crozier. One of the older priests in Toronto’s Basilian community suggested Kasun might find what he was looking for in the Basilian archives.

Indeed, he found a treasure. Kasun now sports the crozier of Toronto Archbishop Denis T. O’Connor, who led Toronto Catholics from 1899 to 1908.

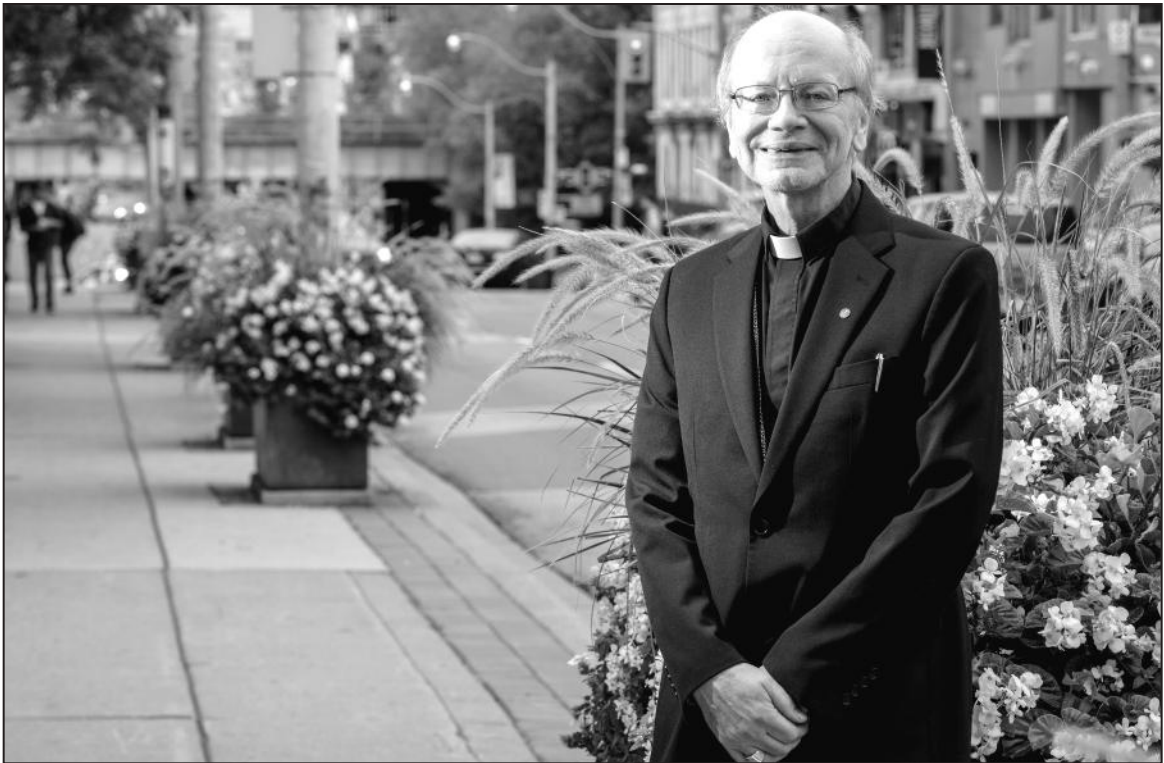
With an image of St. Basil carved into the crook, Kasun’s used crozier is a link back to his own roots as a Basilian priest and a link forward to his new post as one of the four auxiliary bishops who help Cardinal Thomas Collins shepherd one of the world’s most diverse Catholic dioceses.

Kasun, who was picked to become a bishop in June by Pope Francis, will guide the archdiocese’s central zone, with its mix of poor and rich parishes and a broad range of Catholics from every part of the world.

Toronto will welcome its newest bishop with an Oct. 6 mass at St. Michael’s Cathedral followed by a luncheon. At some point during the introductions, Toronto Catholics are bound to learn they haven’t just had another bishop bestowed on them — but they have also gained a friend.

Basilian Father Don McLeod thinks of Kasun as “a very open, caring, compassionate man.” Those sound like good qualities for a bishop, but McLeod goes further. Kasun’s principal virtue is his capacity for friendship, said McLeod.

“He’s a very, very good and loyal friend,” said the St. Joseph’s College theology professor who was ordained the same year as Kasun, 1978. “Certainly he’s been that to many for many, many years. When I say a good friend, I mean Bob is a man who looks at each person and tries to see in each person, honestly, the image of Christ. He goes from there.”



Catholic Register/Michael Swan

**NEW BISHOP — Toronto will welcome its newest bishop, Bishop Robert Kasun, with an Oct. 6 mass at St. Michael’s Cathedral followed by a luncheon. At some point during the introductions, Toronto Catholics are bound to learn they haven’t just had another bishop bestowed on them — but they have also gained a friend, writes Michael Swan.**

If not every Catholic immediately makes the leap between the office of bishop and friendship (the Greek word *Episcopos*, from which we get the English bishop, means overseer), then they haven’t really paid attention to Pope Francis.

“Francis proclaimed a jubilee of mercy and Bob, in my experience of him, especially in his roles as pastor of St. Thomas More in Calgary and at St. Alphonsus-St. Clare in Edmonton, he epitomized what Pope Francis means by mercy,” said McLeod.

Kasun is too modest to lay claim to McLeod’s high praise. But friendship is something he values.

“I think it’s a wonderful way to evangelize, by offering friendship,” he said.

Friendship, Kasun believes, is built on trust, and trust on honesty.

“If people don’t trust the leader, then what kind of a leader is he? You see that in politics all the time,” he said.

As a parish pastor, a member of the Basilian general council, a high school teacher, vocation director for the Basilian Fathers, Kasun has through his 38 years of priesthood been called to exercise different kinds of leadership in many roles. He’s learned that the honesty we should expect from a good friend is also necessary in leadership.

“Sometimes we try to be gentlemanly and skirt around issues because we don’t want to hurt another person’s feelings,” he said. “But in the long run, that

will backfire. You can lose a friend because that person to whom you are speaking probably doesn’t believe you. I’ve learned that in any kind of issue, whenever there’s a problem, you have to be honest.”

In the 1990s, as the pastor of a comfortable, middle-class parish in northwest Calgary, Kasun went to Bishop Fred Henry and asked for a poorer parish, somewhere where cultures clash, immigrants and refugees adjust and the welfare cheques perk up the neighbourhood. Henry was only too happy to oblige.

Kasun, however, does not take credit for any decision to seek out the poor of the city.

“The Basilian Fathers made that decision,” he insists.

What he means is that the Basilian Fathers had begun to describe their charism — their fundamental, motivating purpose — in terms of service to the poor and marginalized. If that is indeed the Basilian charism, then Basilians should re-examine their parish commitments, Kasun reasoned.

For Kasun, leadership isn’t coming up with brilliant ideas that sweep across the whole community. It’s taking that next careful step. It’s grounded in what’s gone before. It requires constant, open communication.

“What was particularly fascinating was when I announced it to the parish where I had been serving for 11 years that we were moving . . . a lot of people really supported that,” he said. “Not that they wanted to get rid of us, by any means. But they could see

what the purpose was. We were seeking out a certain population of the Catholic Christian community that we thought could benefit from our service. It was a source of pride for the parishioners.”

Change — change of pastors, change of mass times, change in music, etc. — is rarely a moment of calm, quiet, prayerful acceptance among parishioners. But Kasun figured out early on that even the hard decisions are easier if everyone knows what’s going on.

In Edmonton he took over a pair of parishes at the moment they were being twinned under a new pastoral plan.

“I got into the pulpit and speaking about this twinning project. I notice this stunned look on the faces of the parishioners,” he recalled.

It turned out that nobody had told these parishioners their parish was going to be twinned. There had been some vague talk a couple years before about a general necessity to rationalize and twin parishes, but they had no idea it was about to happen.

“I was shocked. The two previous pastors hadn’t said a word.”

The wall of silence, assumptions about who needs to know and the exclusion of those who don’t, are not how Kasun thinks the church should be led.

“With everything we are supposed to have learned in the church about communicating effectively and honestly and consulting and collaborating — sometimes, for whatever reason, in spite of goodwill, it does break down,” he said.

Whether repairing damage or launching new plans, Kasun’s formula is always the same: talk, listen, be honest.

Despite the years he spent teaching at St. Michael’s College School and his years spent studying theology at the University of St. Michael’s College, Kasun recognizes he’s coming to a bigger and more diverse city where there are no easy assumptions about a common culture.

“Of course we’re trying to cre-

ate communities of care and concern for one another. But the obstacles, as you know, are real,” he said. “Chiefly, it’s the attitudes of people. In spite of good efforts of city fathers or of various religious denominations, it can be awfully difficult to crack attitudes.”

With more than 300,000 Muslims, 100,000 Jews, thousands of Hindus, Buddhists and others, Toronto represents a vast experiment in creating an urban culture.

“I’m hoping the Holy Spirit will breathe something into someone’s ear and that that person will hear,” Kasun said.

There’s no easy formula. But Kasun spent five weeks this summer on retreat at a Benedictine convent tucked into a largely Muslim section of London, England. A prairie boy born in 1951 in Cudworth, Sask., he found himself walking busy streets surrounded by women in hijabs covering their hair and many of them in niqabs covering their faces. It made him uncomfortable and made him think about why he was uncomfortable.

“That challenged me to reflect a whole lot,” he said.

He noticed the strangeness of traditional Muslim dress, but he also noticed the closeness and joy of Muslim families.

“It was really beautiful because you would see at night, even late at night, families with mom and dad, the kids all in tow, quite a few of them, and they are all going out to a restaurant or to a café and it was beautiful,” he said. “Those are things where you say, ‘I want to remember those.’”

The prospect of being a bishop and confirming young Catholics brings out the educator in Kasun.

“Actually, I am looking forward to speaking to, preaching to, kids of that age — and to their parents,” he said.

But again he’s aware of how his mid-century upbringing in the Abbey of Muenster is a world or two removed from the experience of 13-year-olds in Toronto today.

“Their upbringing, the world in which they live, is so different from the world in which I lived. It’s just so radically different,” he said. “You can’t presume anything religiously about the youth. But I think there is significant interest in spiritual matters, even though the kids might not express it openly. I think they’re looking for something. There is great interest in youth today looking for some greater meaning.”

If friendship requires trust and honesty, it also requires a sort of curiosity — an interest in other people.

“Father Kasun has demonstrated a true pastor’s heart, especially for the needy and neglected,” Edmonton Archbishop Richard Smith said by way of goodbye. “The Archdiocese of Toronto is blessed to receive the many gifts that he will bring.”

Those many gifts include a kind of imagination, the ability to see what we could be, said Kasun’s old seminary classmate, McLeod.

“Bob has that vision.”

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# Administration Day highlights change in diocese

By Kiply Lukan Yaworski

SASKATOON — Administration Day provided an opportunity to reflect on changes and ministry in the Roman Catholic Diocese of Saskatoon.

The Sept. 13 gathering saw the launch of the 2016 Bishop's Annual Appeal, information about insurance, as well as diocesan initiatives in response to the Truth and Reconciliation Commission calls to action, and the introduction of new clergy and personnel serving across the diocese.

Rev. Kevin McGee spoke about the upcoming transition between bishops. McGee spoke in the absence of apostolic administrator Donald Bolen, who was on pilgrimage walking the Camino to Santiago de Compostela before heading to the plenary of the Canadian Catholic Conference of Bishops in September, and then being installed as Archbishop of Regina Oct. 14.

McGee described next steps for the Diocese of Saskatoon and reflected on the impact of being between bishops. The Diocese of Saskatoon's College of Consultors will meet Oct. 19 to select a diocesan administrator



Kiply Yaworski

**NEW PASTORAL LEADERS** — Rev. Kevin McGee (right) introduced new pastoral leaders in the diocese as part of Administration Day Sept. 13 at the Cathedral of the Holy Family in Saskatoon.

who will serve until Pope Francis appoints another bishop for Saskatoon. There is no precise timeline for the appointment of a new bishop — it could take six months, a year, or more. In the meantime, the diocesan administrator will provide leadership in the diocese.

"Today we have had some beautiful presentations that represent the ministry that is taking place in the Diocese of Saskatoon and that ministry obviously will continue," McGee noted. "What has happened here today is a sign

of the Holy Spirit at work — and who will continue to be at work in the weeks and months to follow."

Some changes are already being experienced, he noted. "Until his installation as Archbishop of Regina on Oct. 14, Bishop Don continues as our apostolic administrator — a title that obviously identifies a transitional moment both for him and for us," McGee explained.

During this transition, there is no longer a vicar-general in the diocese, instead, McGee is serv-

ing as a "delegate of the apostolic administrator." As well, consultative bodies in the diocese cease until a new bishop is appointed; this includes the Council of Priests and the Diocesan Pastoral Council.

"But what will continue are relationships — the relationships we have here that have been fostered together, in our different capacities, roles and leadership. I can assure you that the administrator working with a wonderful team of managers here at the Catholic Pastoral Centre will continue to provide for and respond to the needs of the diocese," McGee said.

This time of transition is also a time to pray, he stressed. "There is a beautiful quote from Pierre Teilhard de Chardin — 'above all, trust in the slow work of God.' God is at work — although sometimes not according to our timelines and agenda," he said.

McGee added that the diocese has experienced great leadership in the past. "As a diocese we have experienced bishops who have supported us in many ways, and given us beautiful leadership and direction. I have no doubt that God is faithful and will provide that leadership for us."

During Administration Day, director of Pastoral Services Blake Sittler provided an overview of ministry and upcoming events, also noting a few changes and transitions.

For instance, the Msgr. Michael J. Koch Resource Library is undergoing a shift, with a cull of materials that are no longer in demand in an age of the Internet and more readily available digital resources. "The transition we have gone through with technology has radically affected how we use resources," Sittler said.

"We will still obviously be keeping the resources that are used on a more regular basis — the Bible studies, DVDs and CDs, biblical commentaries (and) current pastoral books, but there are a number of other texts that will be removed from the collection." Ways of using the space more wisely will also be considered in the weeks and months ahead, he added.

This fall has seen the launch of the Justice and Outreach Year (JOY) of Formation program, Sittler noted. Co-ordinated by Kate O'Gorman, JOY includes 15 participants in a hands-on program exploring Catholic Social Teaching through practical, hands-on experience and theolog-

ical reflection once a month for the next 10 months.

As of this year, the two-year Lay Formation program in the diocese is also undergoing a change. Year 2 for the diocesan and eparchial stream began in September, but there are no Year 1's in Lay Formation in any of the three streams right now, as the program transitions to a process of beginning a new group only once every two years. The next opportunity to begin all three streams of the Lay Formation program is September 2017. In conjunction with that change, the diocesan program now has only one diocesan co-ordinator, Mona Goodman.

Sittler also highlighted upcoming dates for events such as diocesan Study Days (Oct. 19 - 20), which will again focus on "Forming Intentional Disciples" with speaker Katherine Coolidge; a session on "Building Parishes of Discipleship" Oct. 29; a Diocesan Congress Nov. 29 - 30 on the topic of boundaries in ministry; and a daylong session on pastoral issues related to the legalization of euthanasia and assisted suicide, to be held on Dec. 1 with Rev. Mark Miller, CSsR.

"There is also a 'heads up' that Bishop Bryan Bayda of the Ukrainian Catholic Eparchy of Saskatoon has called a number of people together as he would like to see a marriage conference in spring 2017 around the content of *Amoris Laetitia*, the pastoral letter from Pope Francis," added Sittler.

Among new staff introduced by Sittler at Administration Day is a new human resources manager for the entire diocese (including parishes). Patrick J. Clarke will provide support in the area of personnel issues, hiring procedures and employee relations. He will assist in the development and implementation of employment policies, ensuring that employment standards and regulations are met, as well as assisting with conflict resolution, performance evaluation and training.

Other new staff were introduced during Administration Day, including Jackie Saretsky, co-ordinator of Hospital Chaplaincy for the Diocese at Saskatoon City and Royal University Hospitals; executive assistant to the director, Rita Taylor, who will also co-ordinate the diocesan Foundations: Exploring Our Faith Together program; and Vyenda McLean and Brigitte Buehler, who will share the position of receptionist at the Catholic Pastoral Centre.

As another ministry year started in the Diocese of Saskatoon, several parishes have welcomed new pastors, including missionary priests from Africa, India and the Philippines who were introduced by McGee during Administration Day.

Recently arrived priests in the diocese include: Rev. Joseph Thazhathemuriyil, VC, (serving at Leader, Lancer and Liebenhal) and Rev. Binu Rathappillil, VC, (serving at Macklin, Denzil and St. Donatus), both from India; Rev. Deyre Azcuna of the Philip-

— FOREIGN, page 7

## Prince Albert archivist retires

By Janice Trudel and Paula Fournier

PRINCE ALBERT — Archivist Yvette Gareau has retired after 13 years with the Roman Catholic Diocese of Prince Albert.

Since 2004, Gareau has orga-

nized and safeguarded many thousands of records and all historical and other valuable documents belonging to the diocese since its inception. Some of the documents and items date back to the late 1800s.

"Knowing when people were baptized, confirmed, married or died shows how God has been present in our history," said Bishop Albert Thévenot, M. Afr. "It shows that through baptism, people have to come to know Christ, to know and be involved through the church and the proclamation of the Good News. Therefore, it is good for us to know our members and to acknowledge them."

He said he feels secure knowing the archives were well cared for and catalogued according to national archival standards.

"They have been in beautiful hands. She has worked endless hours and days putting it together in an organized fashion. She is a person who loved the archives and history and seeing things develop through the years."

Her contributions included the organization of the thousands of registers for a new

electronic database that would allow genealogical, marriage and baptismal document searches. She also created a pictorial record of all cemeteries within the borders of the diocese. Gareau visited every cemetery property over a four-month period, taking photos and confirming land locations.

Rev. Greg Elder, chancellor of the diocese, noted, "By honouring our dead, we can hope to emulate their devotion to Christ and the church. The archives provide a permanent record of what we have done. Archives are a living history of who we are, what we have done and a guideline to help us continue to spread the good news of Jesus Christ."

Elder said Gareau attended several National Archive seminars and worked diligently on the newest methods for safeguarding our archives. He also noted she did an outstanding job and spent many hours organizing the archives into what they are today.

"Being an archivist is not the most glamorous job, but it is necessary, and Yvette did it with love for the diocese, our history, and to leave a written record for many generations to come."

Born in Debden, Sask., Gareau spent most of her professional life teaching in northern Manitoba and various communities in Saskatchewan. After retiring in 1996, she became parish secretary, and later, archivist in Bellevue, Sask.

Her co-workers regarded her as a woman of immense love. Her dependability and diligence will be missed by everyone at the Diocese of Prince Albert.

New archivist Janice Trudel of Honeymoon, Sask., will now serve those searching for records and genealogical services.



Kiply Yaworski

**TREATY PLAQUE** — Christine Zyla and Myron Rogal stand beneath the treaty plaque installed at the Cathedral of the Holy Family. At a diocesan Administration Day Sept. 13, they presented information about how other parishes can participate in a Treaty Elders Series and/or a treaty plaque installation — initiatives being undertaken in response to the Calls to Action from the Truth and Reconciliation Commission.



# Diocese responding to TRC calls for action

By Kiply Lukan Yaworski

SASKATOON — Parishes in the Roman Catholic Diocese of Saskatoon are being encouraged to respond to the Truth and Reconciliation Commission (TRC) calls to action.

At a diocesan Administration Day Sept. 13, parish leadership learned more about two initiatives launched recently in the diocese as a response to the TRC: a Treaty Elder speakers series and the proposed installation of a treaty plaque in each church building.

“Reconciliation in the diocese has moved past opposition, isolation, indifference even tolerance. We are seeing more and more situations where engagement is happening,” said Myron Rogal of the Justice and Peace Office, describing diocesan initiatives.

“The Diocesan Council for Truth and Reconciliation (DCTR) emerged out of the Truth and Reconciliation process that has happened in Canada. Named by Bishop Don (Bolen), that council came together and began with prayer; prayer led to listening, listening led to community, and community has now led to action.”

The DCTR has organized events and workshops, is planning a video project, and has launched an annual day of prayer for healing and reconciliation marked in the Diocese of Saskatoon and Greater Saskatoon Catholic Schools on Oct. 21, the anniversary of the canonization of St. Kateri Tekakwitha. The DCTR is also seeking ways to assist the diocese in responding to the TRC Calls to Action, Rogal said.

“At times we might look at the

TRC as a great challenge or even a burden, but I would invite you to see it as a gift, a sanctifying gift for the entire church, one that is drawing us into transparency, and drawing us into holiness,” said Rogal to the parish and ministry leaders gathered for Administration Day.

“In the TRC’s 94 calls to action, there are specific ones that are directed to us as church, the people of God,” added Christine Zyla, co-ordinator of the diocesan Office of Migration, who has also been working with the DCTR.

“Specific calls to action for churches relate to educating ourselves about treaty relationships, as well as about the church’s role in colonization (#59), and to educate ourselves about indigenous spirituality and prevent ‘spiritual violence’ (#60),” she said.

“In addition to these calls to action, we of course have Jesus’ call to action — and that is the call to love. Jesus reminds us to love God and to love each other. That pretty much trumps everything,” Zyla pointed out. “Solidarity is about valuing our fellow human beings and respecting who they are as individuals — not making them be like us, but respecting who they are: created in the image and likeness of God, as we all are.”

A number of speakers came forward to describe the impact of the two initiatives: inviting a treaty elder to speak in the parish and installing a treaty plaque.

The diocesan Treaty Elder speakers series was launched in June at St. Francis Xavier Parish, with Gladys Wapas-Greyeyes of Thunderchild First Nation speaking to parishioners, along with Lyndon Linklater of the Office of the Treaty Commissioner.

Nathan Yaworski, a member of the Parish Pastoral Council at St. Francis, described the visit as a blessing.

“After mass we gathered in the welcoming area, and in the next hour we were given a chance to

listen, to learn and participate in dialogue of mutual understanding and reconciliation,” he said.

Linklater first gave insights into the history of the treaties and their present-day meaning and importance, Yaworski described. Next, Wapas-Greyeyes “shared with us her personal journey of faith and her love for her culture.”

Wapas-Greyeyes described the horrors of residential schools and the anger she carried for a long time afterward. “She tells her story so that it and the stories of countless others will not be forgotten,” Yaworski said.

“Elder Gladys also spoke to us about her faith and the profound influence it has on her. We found that we share a lot of similar beliefs: belief in a Creator God, in the sacredness of things like fire and water, and the responsibility that we all have to care for God’s creation,” he said.

Yaworski encouraged other parishes to take this opportunity for dialogue and reconciliation.

“All of our churches and all of our homes are built on treaty land. We are treaty people just as much as our indigenous brothers and sisters are treaty people,” he said. “As Mr. Linklater told us, we are not to blame for the injustices of the past, but we are responsible for the way we act now, and what we are going to do going forward to heal the wounds that have been inflicted in the past.”

A second diocesan initiative encourages the placement of a treaty plaque in church buildings. The first such plaque was installed June 13 at the Cathedral of the Holy Family in Saskatoon during a service involving First Nations, diocesan, parish and community leaders.

An enlarged replica of a medal that was presented to participating First Nations chiefs at the time of the treaty signing, the plaque portrays a treaty commissioner grasping the hand of a First Nations leader. Between them is a hatchet, buried in the ground, and around the two figures are images of the sun and the land, symbolizing the eternal promise of the treaty relationship “as long as the sun shines, the grass grows and

the rivers flow.”

The plaque at the cathedral is installed on the fieldstone fireplace in the welcoming area, which was created with stones from parishes throughout the diocese, most of which stands on Treaty 6 territory. Signed in 1876, Treaty 6 covers 313,000 square kilometres of what is now Saskatchewan and Alberta.

An explanation beneath the plaque states: “Newcomers to Canada and their descendants benefited from the wealth generated from the land provided in the treaties. They built their society in a place where some were looking for political and religious freedoms. Today, there are misconceptions that only First Nations peoples are part of the treaties, but in reality, all of us are treaty people.”

At Administration Day, speaker Dianne Anderson of the diocesan Office of Restorative Ministry described the meaning and the impact of the plaque.

“It was a day that physically marked our identity as treaty people. This day was filled with emotions of joy, of hope and of friendship,” she said with emotion. “It is a hope that offers great understanding and forgiveness of each other that will continue to move forward.”

The installation meant a lot to her as an indigenous woman and a Catholic, Anderson said. “I heard the church say that we all belong, and that we are all treaty people and we are all church,” she said. “We can all have a sense of belonging to this one family. The plaque itself is a symbol of that unity.”

Anderson added that every day since the ceremony she has walked into the cathedral with more confidence. “My sense of belonging has grown. I feel more accepted and appreciated — a part of a bigger family — and we are all children of that family.”

Rev. Matthew Ramsay, pastor of St. Anne Parish in Saskatoon, spoke about his parish’s plan to participate in the initiatives. He described how St. Anne’s will invite a treaty elder to speak, and will unveil a treaty plaque in the St. Anne’s building.



Tim Yaworski

**PARISH LIFE DIRECTOR —** Rev. Kevin McGee, representing apostolic administrator Bishop Donald Bolen, lights a candle as a symbol of service during an installation ceremony for Judy Gatin, the new parish life director (PLD) at St. Francis Xavier Parish in Saskatoon. Appointed by the bishop, a PLD works as part of a pastoral team with a priest moderator to provide leadership in all aspects of parish life, McGee explained. Working with priest moderator Rev. Nestor Gregoire, OMI, Gatin is the second PLD to serve at St. Francis, following the retirement of Judy Schmid.

## Sisters celebrate 100 years of service

By Frank Flegel  
with notes from Leo Misko

YORKTON, Sask. — One hundred years ago the Sisters Servants of Mary Immaculate arrived in Yorkton and began teaching music and religion. It was a difficult time, but the sisters persevered and it wasn’t long before some of them began teaching in Regina, Saskatoon and Prince Albert schools.

The centenary celebration was a two-parish affair here, including the Ukrainian Catholic church St. Mary and the Latin-rite church, St. Gerard. The ceremonies took place at St. Mary and the banquet and tribute speeches were held at St. Gerard.

“It was a wonderful celebration,” said St. Mary Parish priest Rev. Bohdan Lukie in an interview with the PM. “About 200 came to the celebration including some from Toronto. Bishop Bryan Bayda and retired Bishop Michael Wiwchar and nine priests from around Saskatchewan attended.”

The sisters actually arrived in Yorkton in 1915, and it wasn’t until the following year that they moved into a new convent and began teaching.

Sacred Heart School in 1966 had 200 girls, the principal was Sister Bohdana and everyone — teachers, cooks, librarian, office staff, dormitory prefects — were sisters. Leo Misko and Nick Greshuk in that year became the first lay teachers. Misko reminisced as he paid tribute to the sisters in a banquet speech.

“This was a very successful school run entirely by women,” Misko said.

He spoke about the difficulties they encountered, with no income and no government grants, but they didn’t beg. “They used their social skills, on doorsteps, over garden fences, bazaars and visits to family homes to collect funds,” said Misko. “They had an aura of respect and trust which inspired people to give willingly and generously.”

Several additions were added to the original structure in 1916 to

become a modern school with all the amenities, including even a swimming pool, all paid for the by the sisters, said Misko. The Catholic school board eventually took responsibility for the maintenance and daily operation.

The school was abandoned when the school board moved into new facilities in 2003 and the sisters had to decide what do with the building. They prayed to their foundress, Blessed Josaphata Hordashevskia. Integrated Life Care came calling and the school was renovated, restored and expanded. The Sacred Heart Assisted Living Facility was officially opened Oct. 21, 2008.

Besides education, the sisters contributed to the daily lives of the people of Yorkton, Misko reminded his audience: they cared for the sick, the elderly, the dying; they cared for orphaned and deprived children, especially during the 1918 flu epidemic, and they helped Ukrainian immigrants adjust to their new Canadian home.

Three Sisters Servants still live in Yorkton.

## Foreign priests serving

Continued from page 6

pine (serving as associate pastor at the Cathedral of the Holy Family, as well as hospital chaplain); five priests from Nigeria: Rev. Joseph Salihu (serving at Humboldt, Marysburg, Pilger and Burr), Rev. Godwin Aghedo, OP, (serving at Davidson, Kenaston, Outlook and Elbow), Rev. Peter Ebidero (serving at Martensville and Langham), Rev. Emmanuel Olusola (serving at Allan, Colonsay and Viscount), and Rev. Peter Olisa (serving as associate pastor at Holy Spirit Parish in Saskatoon).

A recently ordained Redemptorist priest, Rev. Graham Hill, CSSR, has also arrived in Saskatoon, serving as priest moderator at Our Lady of Guadalupe on a team with parish life director Debbie Ledoux.

Rev. Doug Jeffery, OMI, has

also arrived in the diocese, undertaking a special “Prairie House of Prayer” project near Wilkie, Sask.

One parish, St. Francis Xavier in Saskatoon, has also welcomed a new parish life director, Judy Gatin, who was appointed by the bishop this fall to serve with priest moderator Rev. Nestor Gregoire in a ministry team.

In this year’s round of appointments, departures and changes, Bolen also announced a new arrangement with Archbishop Murray Chatlain of the Archdiocese of Keewatin-Le Pas, in which the Diocese of Saskatoon will be providing a priest to serve parishes in La Ronge and Southend. Rev. Lawrence DeMong, OSB, will serve as pastor in the two northern communities, spending about two-thirds of his time up north, and one-third back home.



# Canadian bishops examine challenges of euthanasia

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Canada's Catholic bishops highlighted the impact and challenges of euthanasia at their annual gathering Sept. 26 - 30 here.

"One must always be aware of the risk of the slippery slope," Dutch Cardinal Willem Eijk, Archbishop of Utrecht told more than 80 bishops and epharchs of the Canadian Conference of Catholic Bishops (see related story).

The CCCB's Permanent Council has been working on what pastoral advice to give to clergy, pastors and lay people regarding euthanasia and assisted suicide, said CCCB President Hamilton Bishop Douglas Crosby in the annual president's address.

"Assisted suicide and its ramifications is a major pastoral challenge."

The CCCB's general secretary has already circulated directives from the Archbishop of Vancouver and from the Bishops of Alberta and Northwest Territories.

## Reconciliation with indigenous peoples

The ongoing work of reconciliation with Canada's indigenous peoples also remains high on the bishops' agenda. Crosby pointed out that while the CCCB never had a role in running Indian residential schools, the care of

indigenous peoples has been a major focus of many dioceses and religious orders.

At a meeting of the Bishops of the Church in the Americas last February in Florida, Crosby said he outlined four major difficulties in this area:

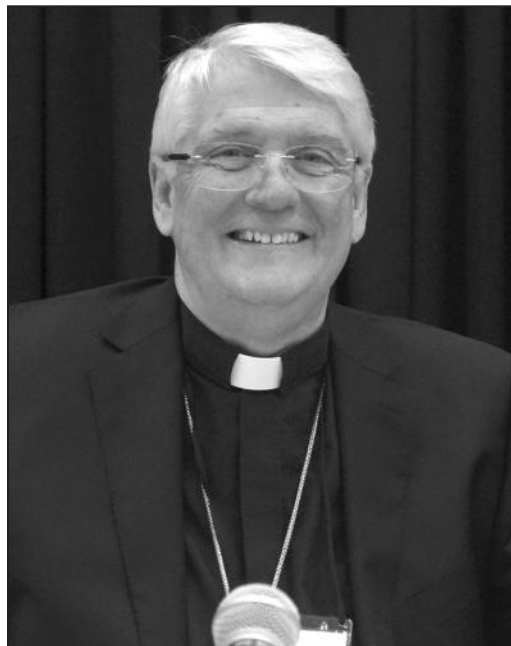
- 1) The diversity of Canada's indigenous peoples
- 2) Their complex economic and social challenges
- 3) The fact the episcopal conference is not the Catholic Church of Canada nor its national headquarters
- 4) "The question of religious and social collaboration when so many in our country question, or disown, the good that the churches have done with and among indigenous people."

Last March the CCCB responded to the Truth and Reconciliation Commissions Calls to Action regarding the churches, particularly a Catholic response to the *terra nullus* and the Doctrine of Discovery.

The CCCB also worked with the Canadian Religious Conference, the Canadian Catholic Aboriginal Council and the Canadian Catholic Organization for Development and Peace (CCODP) in crafting a response to the TRC's call to show how the churches are bringing their policies in line with the Universal Declaration on the Rights of

Indigenous Peoples (UNDRIP).

"Later this week you will receive a progress report on the



CCN/D. Gyapong

Bishop Douglas Crosby

proposal for the CCCB to be part of an ongoing 'circle' of Catholic parties to continue to focus on indigenous relations," Crosby said.

The bishops also were "invited to approve in principle," a new document to assist dioceses and eparchies in "protecting minors, safeguarding pastoral environments and responding to sexual

abuse," Crosby said. The document is scheduled for release early in 2017. It will replace From Pain to Hope.

## Development and Peace

Crosby noted Development and Peace, the lay-run overseas development agency founded by the Canadian bishops, will celebrate its 50th anniversary in 2017, but of more immediate concern "for us is the news from earlier this summer that the new executive director hired for Development and Peace a year ago is no longer with the organization."

Deacon Jean-Denis Lampron, the president of Development and Peace's National Council, acknowledged many were surprised and saddened by the departure of David Leduc.

During the period of probation it became clear his particular competencies did not correspond to the challenges and mandate of the organization, he said.

In March 2017, the present federal government financing will

come to an end, he said.

Josianne Gauthier, director of in-Canada programs for Development and Peace, said Development and Peace has developed a new strategic plan focusing on four themes: ecological justice; democracy; peace and reconciliation; and equality between men and women.

The Jubilee Year of Mercy gave the agency time to "rediscover our programs through the lens of mercy and the intricate relationship of love, justice and mercy."

Pope Francis' 2015 encyclical *Laudato Si'* gave Development and Peace the arguments for last year's fall campaign: "Creating a climate of change" and allowed them to "join our voices to the global climate movement."

The last year "also saw an escalation of terrorist acts around the world," she said, creating "more death, more pain, more isolation, more war."

The war in Syria led Development and Peace to join with CNEWA Canada and Aid to the Church in Need Canada to campaign to help Syrian refugees and displaced persons, she said.

Development and Peace contributed to 65 projects in 24 countries that depend on ongoing funding, from the Share Lent campaign, the federal government, and local fundraising efforts, she said.

# Cardinal urges Canada's bishops to refute false euthanasia arguments

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Dutch Cardinal Willem Eijk, Archbishop of Utrecht, says Canadian bishops should continue to refute false arguments for euthanasia and advance true palliative care.

He also told the Canadian Conference of Catholic Bishops' annual plenary Sept. 26 the slippery slope is real based on the experience of the Netherlands,



CCN/D. Gyapong

Cardinal Willem Eijk

the first country to allow euthanasia and assisted suicide. "That is something experience teaches us," he said in an interview.

Eijk however, sees Canada moving much faster in a shorter time frame. "We had 50 years. You've only had one year. It's not too easy to put the feet on the brakes."

When the debate started in Holland, euthanasia and assisted suicide was only contemplated

for those with severe physical illness at end of life, he said. Afterward, it was expanded to those with psychiatric disorders, then to those with dementia who had made an advanced directives.

Then "the last barrier was crossed to create the medical possibility of ending the life of persons without their request, in the case of handicapped newborns," he said.

He also urged Canadians to stand firm in protecting conscience rights of health care workers and medical professionals. In the Netherlands, only 15 per cent of physicians refuse to participate in euthanasia and he does not know of any difficulties any has faced because of refusing to comply.

However, if a physician is looking for work and he or she is asked, "Are you willing to comply?" in "some cases it creates difficulties," he said. But, he said bishops can be effective if they raise their voices.

"I think it's very important to watch," he said. "Some years ago there was a proposal at the level of the Council of Europe and the idea was to prevent doctors from having moral objections against abortion — they might lose their job."

"Many of us protested against that as bishops of the European Union, by being clear, by expressing our views, by approaching politicians and making them aware of the risks," he said. Ultimately, the "doctors obtained their possibility to apply for conscientious objection against abortion."

Palliative care has been shown to reduce the number of requests for euthanasia in Holland, he told the bishops. However, in Holland, palliative care "has only just been

discovered lately," and was "only introduced in the second half of the 1990s" when the minister of health, a left-wing politician, introduced a bill in Parliament regarding palliative care.

Until then, palliative care had only existed in some small centres run by Christians, he said.

The debate in Holland began in 1969 after a booklet described a number of extreme cases of suffering made even worse by extraordinary medical interventions.

The booklet illustrated extreme cases as "victims of medical power," of new technologies to keep people alive who formerly had incurable diseases, the cardinal said.

The booklet's author argued that with the huge medical advances, a change in medical ethics was needed. He argued the absolute principle to preserve life, no matter what the circumstances, applied as long as "the physician cannot accomplish much."

The booklet argued that life should only be prolonged "where and when it is meaningful," and advocated the terminating of lives of these "victims of medical, technical power."

Eijk said the booklet argued that stopping medical treatment and thus allowing death to take its course was no different morally from a physician giving a lethal injection to end a patient's life because you had the same results. He rejected that argument and stressed "no new ethics is needed."

"Apart from the radical cultural changes in society, the immediate cause of the euthanasia discussion was the problem of medical overtreatment in the 1950s

and 60s," Eijk said. with their new technical power."

Resistance against legalizing assisted suicide and euthanasia was fierce at first, he said. Eijk had been trained as a doctor and 40 years ago, in the late '70s, half the staff where he worked were in favour of voluntary euthanasia. A small proportion were in favour of

involuntary euthanasia — without the consent of the patient. Younger doctors, however, were more willing to perform these acts.

"I refused to perform or to co-operate," he said. In the years to come, however, the number of adherents would grow and in the last decade they became a big majority.

## Magazine 'expendable luxury'

Continued from page 3

members have struggled with this responsibility for a considerable time. The continued publication of the Record, in its present configuration, was simply not sustainable . . . therefore, we are sadly constrained to allow this ebb in the fortunes of the *Presbyterian Record* to run its course."

Over its 140 years the magazine has had eight editors. Harris has led the magazine since 2002.

The *Record* posted a loss of \$141,425 at the end of 2015 on a \$900,000 budget; with another nearly quarter-million-dollar loss projected for 2016. Harris said the magazine would have needed to raise an additional \$75,000 this year and about \$250,000 next year in order to continue.

"Besides the fall in denominational numbers, the financial crisis of 2007-2008 was definitely a major factor," said Harris. "Many — perhaps most — Presbyterians are on a fixed income. They saw their net worth fall, their pension income decline, and congregations needed their money just to keep up the buildings and ministers' salaries.

"The magazine became an expendable luxury under the circumstances."

The 2000s have been hard on both church membership and print media. Dozens of denominational and other faith-based magazines have closed — the *Western Catholic Reporter*, with a weekly circulation of, at one time, 32,000, folded its print edition at the end of September. The mainstream press has had troubles as well. Last week CBC reported that Rogers Communications had announced major changes with some of their print publications, eliminating some print editions, shifting to more digital content and reducing the frequency of some of their print editions, such as Maclean's, Chatelaine and Today's Parent.

The Presbyterian Church in Canada itself has lost about a third of its members so far this century. According to the denomination's statistics, at the beginning of 2000 there were 134,683 communicant members, and 28,120 children in Sunday schools.

By 2015, the numbers had fallen to 91,036 members and a little over 17,000 in Sunday school.



# Pay heed to and respect cultural differences

By Deborah Gyapong

OTTAWA (CCN) — It is easy to offend and to be offended when one does not understand cultural differences, Keewatin-Le Pas Archbishop Murray Chatlain told his fellow bishops Sept. 27.

“Whenever we’re doing cultural work, there’s a way in which we offend each other and step on each other’s toes,” the archbishop said during a panel with members of the Canadian Catholic Aboriginal Council (CCAC) at the Canadian Conference of Catholic Bishops. “We have to find a broader attitude and understanding.”

He told of an incident in which he and an indigenous woman from his office drove eight hours to visit a remote community in the Northwest Territories.

“You came on the wrong weekend,” said the woman who greeted them. “Too many people are gone.”

The archbishop’s staff member was shown a nice room in the woman’s home, but he was shown a room in the dilapidated church building. When he asked about a bathroom, he was told, “The environmental people made us take down the outhouse.”

He then was shown a closet and inside was a bucket — “the bishop’s throne.”

He admitted the greeting and the accommodations made him “cranky.”

But his staff member explained to him that the reason why he was told he arrived on the wrong weekend was because she was so concerned about the visit and “wants it to be perfect.”

The reason the archbishop was not offered a room in her house was because her husband had recently died, and “for you to be the only man in the house would not be appropriate.”

“What about the bishop’s throne?” he said he asked. She

responded. “Suck it up, Princess!”

“That lady helping me from the office totally changed my attitude,” he said. “That weekend could have been very negative because of the way I was feeling.”

Chatlain pointed out the Calls to Action of the Truth and Reconciliation Commission (TRC) call for respect toward indigenous spirituality “in all its forms.”

He said he, Winnipeg Archbishop Richard Gagnon, and Saint Boniface Archbishop Albert LeGatt participated recently in a Sundance ceremony put on by a “very Catholic” indigenous community.

“It was a remarkable experience,” he said. The Sundance ceremony requires participants to fast from both food and drink for several days. “It was really stretching ourselves to go beyond our comfort zone.”

“It was a different style of praying, or trying to connect with God and asking for forgiveness and help,” he said.

“A couple of years ago, I was pretty ignorant of Sundance and what it really means,” he said. “I understand more.”

Participating in ceremonies can help educate pastors to help them understand indigenous spirituality, he said. “I’m not saying everyone should participate or that every part of the theology of Sundance is kosher with Catholic theology.”

But participating whenever possible helps us “become better spiritual leaders of our communities,” he said.

Sometimes even the best efforts to help, even those that produce a lot of good results, can still leave some hurt and misunderstanding. Chatlain gave the example of Brandon College, in the N.W.T., “one of the best examples of residential schools” that gave a good education to the top indigenous students from Grade 8 to Grade 12. “It was a very positive school,” he

said. The N.W.T. premier, many members of Parliament, and almost all Aboriginal leaders in the region went through the school.

However, a First Nations man named Danny told him: “Despite all the good that happened, somehow the message came across that what my grandmother and my grandfather were trying to teach me wasn’t really relevant.”

Chatlain said that “message underneath” helps us to understand the complexity and the challenges for one group educating another, even whether it’s French and English or English and Ukrainian.

CCAC member Harry Lafond, a Catholic Cree from Saskatchewan who attended as an observer at the synod on the Americas in 1997, said the western bishops host a gathering of indigenous elders every two years where the elders can speak on the “spiritual and

social issues dear to their hearts.”

They have discussed the poverty in their communities, the disappearance of many children who are being adopted into homes not in the community, he said. These meetings have come alive after the TRC process.

The prayers and reflections of the four days centre on the need for a spirit of reconciliation, he said. The meetings also express: “This is what we do in our community; this is what works for us; this is what we dream about.”

“They express eloquently their desire to see change in a country and church that has historically undermined their identity; a country that still systemically colonizes their existence through its schools, prison system, and government policies,” he said. “These people come together with hope to build a better future for their grandchildren.”

“Events like this give bishops

of Canada an opportunity to become engaged, and to use tools made available to us I believe by the Holy Spirit,” he said.

CCAC member Irving Papineau, a Mohawk from Akwesasne, straddling the Quebec, Ontario and U.S. borders, described how when he worked for the federal government he was asked to help devise a program to enculturate nurses who would be serving in remote northern communities because so many left after only a short time there.

“We came up with a cultural orientation program,” he said. It consisted of two days of experiencing an Alpha and a Beta culture, and having to arrive at solutions to problems.

“That was very revealing to them, because you need to look at a culture through a different set of lenses and become aware that we act differently from what we speak,” he said.



CCN/D. Gyapong

**PLENARY PANEL — Canadian Catholic Aboriginal Council members Irving Papineau and Harry Lafond joined Keewatin-Le Pas Archbishop Murray Chatlain (left) in a panel organized by the CCCB’s justice and peace commission.**

## Permanent funding needed for institution promoting culture, spirituality

By Deborah Gyapong

CORNWALL, Ont. (CCN) — Members of the Canadian Catholic Aboriginal Council (CCAC) called on Canada’s bishops to help find permanent funding for an institution to promote indigenous culture and spirituality.

“We need a place where indigenous voices become one voice, not a series of disparate voices, not heard only sporadically across this country,” CCAC member Irving Papineau, a Mohawk from Akwesasne, told the annual plenary of the Canadian Conference of Catholic Bishops Sept. 27.

“It requires resources and the support of a body such as this and trust that indigenous people truly can run their own institutions,” Papineau said.

There are “cries for the development and support of an institution, a place under indigenous leadership where we will give voice to the knowledge-keepers of our communities,” said CCAC member Harry Lafond.

Those knowledge-keepers were “silenced by the Indian Act and not allowed to be the teachers

they were called to be,” said Lafond, a Catholic Cree from Saskatchewan who attended the synod on the Americas in Rome in 1997. Only since the 1970s have these elders “begun to come out and become active members again,” he said.

We need a place to gather, to teach, to develop our spiritual, knowledge of a good life, to teach our ceremonies and “dreams of Aboriginal involvement in their adopted church,” said Lafond.

“We need to do it together, side by side, as people that are related,” Lafond said. “It’s a rare moment in history and we can grab it and make something out of it.”

“For indigenous people is it not an option,” he said. “If we go on with the status quo, we will continue to deteriorate, to populate the prisons of this country and to be a colonized people,” he said.

Lafond and Papineau participated in a panel with Keewatin-Le Pas Archbishop Murray Chatlain organized by the CCCB’s justice and peace episcopal commission to address how the Catholic Church is responding to the Calls to Action of the Truth

and Reconciliation Commission.

Chatlain also raised the issue of permanent funding, noting the “poor results from the Moving Forward” fundraising campaign that was called for under the Indian Residential Schools Settlement Agreement. “I think there’s a general feeling we should make some effort toward healing funds.”

The CCCB, the CCAC, the Canadian Religious Conference and the Canadian Catholic Organization for Development and Peace had formed a joint response to the Truth and Reconciliation Commission’s eight Calls to Action that specifically dealt with the role the various churches had in residential schools.

It is proposed the groups continue as a “Guadalupe Circle,” the archbishop said, and aim for a healing fund and ongoing fundraising “not directed as a certain number, but aimed at education and continuing positive work.”

“We are open to working on a continued healthy relationship, something we are investing in and want to continue in a positive way,” he said.

Ongoing education is Call to

Action #59 that calls on the church parties to “develop ongoing education strategies to ensure their respecting congregations learn about their church’s role in colonization, the history and legacy of residential schools, and why apologies to former residential school students, their families and communities were necessary.”

The other Calls to Action concern bringing church policies in line with the United Nations Declaration on the Rights of Indigenous Peoples; respect for indigenous spirituality; repudiation of the Doctrine of Discovery and *terra nullus*; a papal apology in Canada; maintenance of cemeteries; permanent funding; and a Covenant of Reconciliation.

The request for a papal apology has been made, Chatlain said, and discussion was to continue later in the plenary that ended Sept. 30. There will be a Covenant of Reconciliation that will have “some kind of formal recognition” but it “has not been decided on yet.”

On the maintenance of cemeteries, the archbishop noted many students of residential schools

died, and were buried far away from their families. They died of TB, or other infections of the time. Families are still not sure where their members are buried, he said. “That’s something we will have to wrestle with, with the documentation we have.”

The CCCB responded to the Doctrine of Discovery and *terra nullus* call last March with a document explaining the Catholic Church’s teachings on these matters. The church has not had a “doctrine of discovery,” Chatlain said. On the other hand, the CCCB cannot repudiate a papal bull.

Urban dioceses can also participate in the reconciliation work, but it poses a difficult challenge that requires “ingenuity, creativity and openness to go into the dioceses and really beat the bushes,” said Papineau. “If you beat the bushes you literally will find Indians sleeping in the bushes because they are homeless in your diocese.”

He pointed out indigenous people are often the poorest people in urban centres and they live in some of the worst areas. But reaching out is “the only way you can be church,” he said.



# Express faith through peace work, persistent prayer



## Liturgy and Life

Sylvain Lavoie, OMI

Have you ever seen the bumper sticker: “If you want peace, work for justice?”

The gospel today could inspire another saying: “If you want justice, pray unceasingly and work steadily for peace.”

Betty Williams, the 1977 Nobel Peace Prize Laureate from Northern Ireland, is an example of someone who is prayerful in the way Moses was when his arms were supported by Aaron and Hur during the battle against Amalek. She witnessed the bombing death of children one afternoon on the street where she lived. A little girl died in her arms. The force of the bomb had severed the girl’s legs and blown them across the street from where she held the bleeding child. Williams went home in shock and despair. Later that night, when the shock had worn off, the full impact of what she had seen struck her. She stepped outside her door and screamed into the night. Shouting at both God and the world, she moved from house to house, pounding on doors that could easily have opened with weapons pointing at her face. “What kind of people have we become that children are blown to bits on our streets?” she howled to all who would listen. Within hours the town was awake and stirred to take action. In a short time 16,000 signatures were on petitions for peace that helped to end the bloodshed in Northern Ireland.

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

Betty Williams was Moses with her hands raised between heaven and earth in prayer and protest: the staff of God was lifted up once again. Once again the widow was making her case in a world that seems to have neither fear of God nor respect for humanity.

The parable especially challenges us not to focus only on our prayer life (the easier part), but also to express our faith by caring for the powerless and homeless in our midst. It is time for us to give renewed attention to how we put our faith into practice. Another way of putting it is the saying, “Pray as if everything depended on God and work as if everything depended on yourself.”

The characters in the story show that the just God does not protect the property interests of the privileged but is compassionate and looks out for those who have no power to leverage privileges from the powerful. The way of the kingdom, therefore, calls for priorities based on compassion.

Once God’s compassionate nature has been clearly stated, then the call to pray and not lose heart takes on a different tone. The God to whom we pray is compassionate, ready to respond to the needs of the powerless and oppressed. How does such a God hear our prayers if they

Twenty-ninth Sunday  
in Ordinary Time  
October 16, 2016

Exodus 17:8-13  
Psalm 121  
2 Timothy 3:14 — 4:2  
Luke 18: 1-8

are self-centred, concerned only with petty issues, or irrelevant to God’s redemptive purposes? To those who have it in their power to relieve the distress of the widow, the orphan and the stranger but do not, the call to pray night and day is a command to let the priorities of God’s compassion reorder the priorities of their lives.

For John O’Shea, the point of this gospel is not just to persevere in prayer, but that personal spirituality and social justice are two sides of the same coin. In Jewish theology, two activities embody spirituality: *devekut*, which means “clinging to God,” or contemplation, and *tikkun o’lam*, which means “repair of the world” or the work of justice. “Clinging to God” and “repair of the world” are two sides of the same coin. Having an integrated spirituality without either element is impossible. Praying to God is for the pur-

pose of effecting social justice. God answers the cry for justice by giving it to the hearts of the ones who cry. In this way the ones who pray will endure because they will be grounded in God. The energy of wearing down injustice is mediated through the widow, but it does not originate with her. It is the result of her communion with God made possible by her continual praying.

To pray always and not to lose heart means more than merely persevering in the face of difficulties. It is more than not giving up. It is coming forward with love and being faithful to the ways of peace. We can resist the temptation to resort to actions more unjust than oppressive structures when we integrate our hearts into the heart of Jesus. He is the one who prayed always in the garden of Gethsemane, who stayed awake, and who was able to resist the temptation to resort to violence or run away, as did the disciples who fell asleep. He is the relentless widow who prays always until his heart becomes the heart of God.

Jesus asks us to listen to what the unjust judge says to himself. He is vulnerable to being exposed for who he is. This is what he most fears and what eventually will drive him to give justice. The relentless widow unmasks injustice until justice is given, even if it is given only reluctantly.

God suffuses the hearts of those who pray with justice, and then with empowered hearts they bring this justice into the affairs of earth. God does not intervene as a separate agent of activity and bring a justice to the human world that humans themselves cannot bring. And since injustice is an individual habit and an ingrained social structure, perseverance to transform it is difficult to maintain. It is difficult to wear something down that is so pervasive, so the effort is endless. Only those grounded in the heart of God will persevere.

The eucharist is all about faith expressed through action. We believe that through the prayer of this community and the celebrant, the Body and Blood of Jesus is made present on the altar. We believe that as we receive communion, we are transformed into the Body of Christ. Empowered in this way, we are commissioned to go out, sustained by prayer, to work for both peace and justice.

So, have faith, and express that faith through sustained prayer and undaunted work for both peace and justice in our world.

# We need a new ‘software’ for holding moral truth in empathy

## In Exile

Ron Rolheiser, OMI



While I was doing graduate studies in Belgium, I lived at the American College in Leuven. On staff there at the time, in the housekeeping and maintenance department, was a wonderfully colourful woman whose energy brought oxygen into a room but whose history of marriage somewhat paralleled that of the Samaritan woman in John’s Gospel. None of us knew for sure how often she’d been married and the man she was living with at the time was not her husband.

One day an archbishop was visiting the college and there was a formal reception line of which she was part. The archbishop would shake each person’s hand and engage him or her in a brief exchange. When he came to her,

she gave him her name and told him what she did at the college. He shook her hand and, by way of greeting and conversation, asked her: “Are you married?” She wasn’t quite prepared for that question. She stammered a bit and replied: “Yes, no, well, kind of.” Then, breaking into a grin, said: “Actually, your Grace, I’m living in sin!” To his credit, the archbishop grinned as well. He got what she was saying, not just her words, but too the nuance that her grin conveyed.

*Living in sin. Acts that are inherently disordered.* What’s Catholic moral theology trying to say with this kind of concept when so many people today, including many Roman Catholics, find such concepts unintelligible and offensive?

To the credit of classical Roman Catholic moral teaching, these concepts have an intelligibility and a palatability inside a certain moral framework within which their proper meaning and nuance is predicated on the overall system. In a simpler language, they make sense within that sys-

tem. In today’s language, classical Roman Catholic moral theology might be compared to a highly specialized software; indeed one which was honed, nuanced, and upgraded through centuries so that, as a system, it has smooth internal coherence. The problem, though, is that today so much of our culture and so many of our churches no longer use, nor understand how to use, that software. As a consequence, its formatting and language are misunderstood and can appear offensive. Not everyone, like the archbishop just described, has a sense of humour about this.

So what’s to be done? How do we move forward? Do we simply abandon a lot of classical moral teachings because so many people today are taking offence at its concepts and language?

Admittedly it’s a huge problem, with a lot of sincere people weighing in very differently on the issue, as was seen at the recent synod in Rome on marriage and family life. How do we hold authentic Christian moral ground and, at the same time, properly account for the actual, existential reality of millions and millions of people, including many of our own families and children? How do we name the moral reality of people who are living in situations that, while clearly life-giving, are not in line with Christian principles? How do we name the moral reality of so many of our own children and

loved ones who are living with partners to whom they are not married, but are drawing life from that relationship? How do we name the moral situation of a gay couple whose relationship is clearly life-giving? And how do we name the moral situation of the Samaritan woman and the woman I mentioned earlier who, while irregular in terms of the church’s teaching on marriage, bring life, joy, and oxygen into a room? Are they living in sin? Does their situation include some intrinsic evil?

We need a new software within moral theology to answer those questions, or at least to format them in a language that our culture understands and can be challenged by. And it won’t be a simple or easy task, as the tensions and polarizations within our churches and at our dinner tables highlight. The task is to hold our moral ground, challenge a culture which no longer understands or accepts our former way

of understanding these things, and yet, at the same time, not bend the truth to the times, nor the Gospel to the world, even as we better name the moral situation within which so much of our world and so many of our loved ones find themselves.

The truth sets us free, but God often works through crooked lines. I’m a student of classical moral theology and truly believe in its principles, even as I am daily humbled and challenged by the love, grace, faith, and wonderful oxygen I see flowing out of people whose situations are “irregular.” How can the good be bad? At this stage in time, along with many of the rest of you, I suspect, I am forced to stay with the ambiguity, to live the question.

We need a new software, a new way of morally formatting things, a new way of holding truth in empathy, a new way of holding the essential within the existential.

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# Race, controversy, and a nation's black history reborn

## Screenings & Meanings

Gerald Schmitz



The United States of America, which nearly split apart in one of history's bloodiest civil wars, still lives under the long shadow of slavery and its aftermath. Even with a two-term African American president, racism remains deeply ingrained in the

**The Birth of a Nation**  
(U.S. 2016)

American body politic. The Black Lives Matter movement has arisen in response to the endemic violence on the streets of America's cities. And the party of Abraham Lincoln, the greatest Republican president, has chosen as its standard bearer an intem-

perate narcissist who stokes racial prejudice and draws support from white supremacists. This is the troubled atmosphere in which Nate Parker's **The Birth of a Nation** (<https://www.facebook.com/TheBirthofaNation/>) will have its theatrical release on Oct. 7, exactly one month before the U.S. presidential election vote. An assumption of white superiority ran through D.W. Griffiths' 1915 epic *The Birth of a Nation*, celebrated ever since as a foundational work of cinema. It featured Klansmen as white knights. A century later, Parker has very consciously chosen to appropriate this title in a counter-narrative of black resistance and

revolution against white domination. Its heroes are slaves who took up arms against their owners and oppressors — specifically an 1831 revolt that took place in Virginia's Southampton County led by the charismatic Nat Turner. Parker's *Birth of a Nation* was the sensation of the Sundance festival where it had its world premiere, earning multiple standing ovations and winning both the top grand jury and audience awards after being acquired by Fox Searchlight for a record \$17.5 million. It is a personal triumph for Parker who devoted seven years to bringing it to the screen as writer, director, co-producer and actor in the key lead role. He invests the adult persona of Turner with a riveting singular intensity. So it's unfortunate how much controversy has arisen since Sundance over the fact that, 17 years ago while students at Penn State University, Parker and a roommate, Jean Celestin — who has a writing credit on the film — faced charges of sexual assault. Parker was acquitted and the case against Celestin was overturned. In 2012, the complainant committed suicide after several previous attempts. Parker has never denied his past while insisting he was innocent of the charge and found to be so. He has also repeatedly admitted how much he regrets some sexist bad behaviour during his younger years. That's not enough to satisfy critics eager to pounce on the movie and its creator. Indeed debate over whether the artist can be separated from the art dominated the movie's international premiere during last month's Toronto Film Festival with much speculation about the stigma hurting any Oscar chances. What gets lost in all the noise are *The Birth of a Nation's* important merits that should be the main focus of attention. The early scenes of Turner as a boy (played by Tony Espinosa) begin with an ancestral ceremony among the slaves. He has dreams and marks on his body which may foretell a future as a prophetic leader. Although growing up in a violent world in which runaway slaves are hunted like animals, young Nat is fortunate to be able to learn to read. In the white owner household he's even allowed to play with the male heir, Samuel (Griffin Freeman), and the mother Elizabeth (Penelope Ann Miller) gives him a Bible to study. That doesn't spare Nat from becoming another labourer in the cotton fields of the family plantation. Upon the patriarch's death, a grown-up Samuel (Armie Hammer) becomes Nat's master while Nat (Parker) uses his biblical knowledge to serve as a Baptist preacher to his fellow slaves. In a fateful episode Nat relies on his shared childhood with Samuel to persuade him to rescue an abused slave girl named Cherry (Aja Naomi King) by purchasing her. In the years that follow Nat and Cherry will be allowed to marry and have a daughter. Not that Samuel is particularly enlightened. Like other white owners he

holds the whip hand of the master race for which slaves must toil and against which any transgressions must be savagely punished. At this point the literate Nat is not seen as a threat to white power. Quite the contrary. His skills as a preacher attract the screaming white crowd. Was he a divinely inspired symbol of defiance or a madman leaving a legacy of death? Parker's uncompromising vision clearly favours the former. There is an almost Christ-like aura that surrounds Turner's sacrificial death promising future redemption. Indeed this part of the movie could be called "The Passion of Nat Turner." Its perspective differs markedly from that of William Styron's 1967 novel *The Confessions of Nat Turner*, which has been much attacked by African American critics. (An interesting parallel could also be made with the disputed interpretation of Louis Riel's failed 19th-century revolt in Canada's Northwest Territories.) Both as actor and director Parker brings an uncompromising vision to the subject. With impeccable attention to period details (filming took place in Georgia) and frequent close-ups on facial expressions conveying deep emotion, Parker fills the screen with the blood-stained racial birth pangs of a nation under God, the union of which stands as an unfulfilled challenge. Like the Oscar-winning *12 Years a Slave*, this is not cinema for the faint of heart. Parker, who grew up in Virginia just 67 kilometres from where the 1831 revolt occurred, clearly sees his recreation of it as having contemporary resonance. Being brutally honest about America's racial past is a way of reclaiming that history for the

notice of a slimy "Reverend" Walthall (Mark Boone Jr.) who convinces Samuel to rent Nat out to other plantations where having a black man deliver a gospel of submission to authority is seen to be useful in pacifying a restive slave population. There is a biblical justice to how this backfires, as Nat, witnessing the appalling cruelties inflicted on his slave congregations, finds new meaning and purpose in the Bible's verses. As he says: "I've been following the Lord a long time. I'm going back through his words with new eyes. For every verse they use to support our bondage, there's another one demanding our freedom." The breaking point is reached as Nat becomes an instrument of God's wrath leading slaves against masters. To reverse a metaphor, hoes and ploughshares are turned into swords of righteous retribution. "On to Jerusalem!" is the battle cry as Nat heads a holy crusade that explodes into a murderous slaughter. There are extremely gruesome scenes as the revolt spreads like a wildfire, burning only briefly before being mercilessly suppressed as soldiers are brought in to extinguish the flames. Some 60 whites and several hundred blacks were killed in the conflagration. With Nat a fugitive and slaves being killed indiscriminately, it may seem to have been a suicidal struggle with no hope of success. In the end, Nat was captured and horribly executed before a



Gerald Schmitz

**BIRTH OF A NATION — Nate Parker accepts an award for Birth of a Nation at the Sundance Film Festival Jan. 30, 2016.**



### Queen's House

Retreat and Renewal Centre

#### Retreats & Workshops

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

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

**The Divine Dance: The Trinity & Your Transformation**  
Richard Rohr and William Paul Young (author of *The Shack*)  
Thursday, Oct. 13, 7 - 9 p.m., at Queen's House  
Tuesday, Oct. 18, 7 - 9 p.m., at St. Andrews Anglican Church, Humboldt  
Cost: \$10 (register through Queen's House)

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

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

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

**Our Common Home - As long as the rivers flow**  
Bishop Don Bolen, Lyndon Linklater, Bert Pitzel & Trevor Herriot  
Saturday, Oct. 22, 9:30 a.m. - 4 p.m. Cathedral of the Holy Family (123 Nelson Rd)  
Cost: \$50 per person / Student sponsorship available.  
Register through Queen's House.

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

**Silent Directed Retreat**  
Dianne Mantyka, MDiv & Bishop Gerry Wiesner  
Friday, Oct., 28, 7 p.m. - Sunday, Oct. 30, 1 p.m.  
Cost: \$345 (live-in only)

**Ongoing Events at Queen's House**  
**Centering Prayer:** Monday evenings 7 p.m.  
**Holy Eucharist:** Wednesday afternoons. (Call to confirm time — all are welcome!)  
**Journey with Scripture:** Fr. Paul Facht. \$25 w/lunch. First Wednesday, Oct. 5.  
**Taizé Prayer for Christian Unity:** Second Tuesday of the month, 8 p.m. Sept. 13.  
**Day Away:** Gisele Bauche. Second Wed. of the month. Cost: \$25 w/lunch. Sept. 14.  
**24-Hour Eucharistic Adoration:** Fourth Monday of the month, 12 p.m. - Tuesday, 12 p.m.  
**Personal Day(s) of Private Prayer:** Book anytime.

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# Suicide leaves only scars, not the stain of sin

By Monica A. Coleman  
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September was Suicide Prevention Awareness Month, and every September I hear from somewhere that suicide is the unforgivable sin. As a minister and theologian, I understand the rationale.

It goes something like this: Sin is doing something that offends

God. It is the pride of trying to be God. And murder is a sin. Because that's what it says in the Ten Commandments. And because only God can determine life and death. So murder is taking on God's role. It is a sin. And suicide is an unforgivable sin because if you murder yourself, you aren't alive to repent of it later.

More generous Christians are willing to admit that all sins are forgiven by Jesus' work of salvation. In this thinking, suicide is a forgivable sin, but still a sin.

This fear of condemnation may cause many suicidal individuals to pause, stop and choose another path. Because religious fear trumps psychic fear.

But more often, this teaching brings pain to those of us who survive people who commit suicide. It makes us despondent, angry and faithless about

a God who won't forgive our loved ones. Or worse, it makes us judge our family member or friend more harshly in death.

This belief is more concerned about sin than it is about suicide.

My first intimate experience with suicide occurred my senior year of high school after my former boyfriend returned from a mental health facility weeks after his mother found him bleeding out in the bathtub.

"Can I see?" I asked him as we sat uncomfortably on the living room couch.

I kissed the horizontal scars along his lean muscular arms.

I wanted him to know that I cared. I wanted him to know that he was not alone.

This was not my first encounter with suicide. My great-grandfather hanged himself in a shed, and my family told a story of my ancestor who "died of grief." I had been suicidal myself within the previous year. I would be suicidal again 10 years later.

Unlike my high school boyfriend or my great-grandfather, I have never made a visible attempt. But I know how it feels to be in deep pain that no one can

*Coleman is professor of constructive theology and African-American religions at Claremont School of Theology and the author of "Bipolar Faith: A Black Woman's Journey With Depression and Faith."*

see.

I know how desperately one can want to get out of a loop of dark sadness that has no end in sight. I also know how scary it is when melancholy morphs into numbness, and a razor or noose has the appealing lure of offering the chance to both feel something and feel nothing at all.

As someone who lives with a mental health challenge, I accept suicidal ideation as part of the texture of my life. It's a fairly regular feeling for many people I know who live with mental health challenges.

Even as we care for ourselves, take medication, engage in therapy and develop support systems, the possibility of wanting to commit suicide is ever present. It is the most terrifying part of mental illness. It's like the boogeyman of sleeping in the dark.

The boogeyman. Not the Grim Reaper.

In my experience, suicide is not about the lure of death. It is about the fear of being unable to get out of a deep abyss of pain. It's about searching for another option.

But that's not how people outside of the experience often see it. They just see sin.

There are other understandings of sin from the history of Jewish and Christian thinking. A common idea of sin involves missing the mark. God wants us in the bull's-eye of a dartboard, but we often land on the outer circles.

Other theologies describe the larger systems of greed, injustice and oppression as forces that sin against segments of humanity and the created world. All of these

things anger God.

But I don't believe in a God who sits on high, controlling life and death, judging people who try to take over the divine role.

When it comes to suicide, I believe in a God who grieves with those of us who crumble under the weight of chemical imbalance, the side-effects of medication, life crises, abuse, rapid cycling bipolar or deep depressions.

I believe that God cries with us when the tears won't stop. God rocks us when we think we are alone. God holds us when the boogeyman stalks. And God draws closer to those who remain asking why, what-could-I-have-done, how-did-I-miss-this and does-God-still-love-me.

This is the God I teach and preach. This is the God I want if suicide rears its head again in midnight hours. This is the God I want for the 800,000 people each year who die of suicide. I want them to know that they did not offend God. They experienced pain.

If there is any sin, it is in the society that thinks that dying from a brain disease is different from dying of cancer or heart disease. Most religious people encounter these conditions with prayer and medicine. I hope religious folk pray for suicide prevention like we pray for cures, medical research, doctors and the grace of God. I hope we pray by raising awareness in our faith communities and offering loving memories of those we lost. May we find a way to kiss the scars into faith and community and compassion.



Gerry Turcotte

**BLESSED MYSTERIES** — For Gerry Turcotte, the rosary is a way to become grounded in the midst of life's daily challenges.

## ‘Glorious mysteries’ part of daily life



### Figure of Speech

Dr. Gerry Turcotte

*"Blessed are you among women, and blessed is the fruit of your womb" (Lk 1:42).*

There is a funny story about an elderly woman doing a rosary, unaware that a painter is on a scaffold above her repairing the church ceiling. As she says her prayer the mischievous painter whispers, "This is Jesus speaking." The old woman ignores him until finally the painter, thinking the woman is deaf, shouts loudly, "Hello! This is Jesus!" The old lady raises her eyes to the crucifix and answers, "Just a moment my Lord, I'm talking to your mother."

For several years now I have done a nightly rosary, but I've never had a similar interruption. For those who may not have undertaken a full rosary, I can say that it is a very powerful and rigorous practice. The rosary is divided into four mysteries, comprising five decades each. Prayed in sequence through the week,

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

they offer a magnificent encapsulation of the story of Jesus and Mary.

The Joyful Mysteries tell of the Annunciation through the birth of Jesus, his presentation at and the finding of Jesus in the temple. The Luminous Mysteries tell the story of the revealing of Christ to the world, from his baptism in the River Jordan, to the Wedding at Cana through to the Last Supper. The Sorrowful Mysteries narrate the passion, from the agony of our Lord in the garden through to his trial and carrying of the cross to Calvary, to his crucifixion. And the Glorious Mysteries tell of his resurrection and ascension into heaven, the descent of the Holy Spirit at Pentecost, and finally the assumption of Mary into heaven and her coronation as queen of heaven and earth.

For me the nightly rosary was a way to ground myself at a difficult time, and while it has proven spiritually heartening, I must admit it was a practice that at times was challenging to maintain given the realities of life. If I was ill or

returning from a long evening of work, it might be after midnight before I could turn to the rosary, an undertaking that can take up to 30 minutes.

Until one day I read an account of a woman whose mother urged her to say the Hail Mary as she baked! I loved that story. It reminded me of Salman Rushdie's novel *Midnight's Children* where one of the characters baked her emotions into whatever she prepared. Hence, if she were crying when she cooked, those who ate her food became sad. If she baked euphorically, those who sampled her cuisine felt uplifted.

I couldn't help but think the same would happen if you prayed while cooking. And since my own culinary ability is at best rudimentary, I decided to build the rosary into my daylight hours instead: the decades recited during the ride to and from work (guaranteed to eliminate road rage); while exercising (rather rare, I'm afraid); or while doing household chores (rarer still). And often, on a Sunday, I arrive early at church and complete the rosary before the mass begins.

There are still times when it is late at night before I can say the rosary. But most of the time the rosary is part of the fabric of my day: reassuring, tempering, enlightening. How can you go wrong when 53 Hail Marys, six Our Fathers and a handful of other awesome prayers are part of your day?



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# As grandiosity of self rises, mystery disappears

## Soul Searching

Tom Saretsky



The grandiosity of self has risen to epic proportions in the last 12 years. I’m thinking like this because Facebook is already 12 years old (not quite a teenager). I call it the grandiosity of self because there’s no greater vehicle for self-promotion, self-pity, and self-aggrandizement in the world today. Of course, Facebook isn’t all bad because there is also a lot of informative sharing, genuine caring, and expressions of heart-felt compassion.

I have a Facebook account but I don’t use it that much. I love reading the news articles people post, and I will share things now and again, like a picture of family or even a tidbit of good news. I don’t “check in” to places (any longer) because I’m thinking there aren’t too many people in my circle who really care if I decide to eat at Red Lobster on a

*Saretsky is a teacher and chaplain at Holy Cross High School in Saskatoon. He and his wife, Norma, have two children, Nathan and Jenna.*

Tuesday evening.

Facebook is a wonderful vehicle for staying in touch with people, especially family. A niece just gave birth to her first child. Their announcement on Facebook has me riveted to the new pictures. She and her husband live in Ontario, and so Facebook makes the distance of time and space that much shorter. Facebook also allows me to keep up with the lives of former schoolmates and friends from my childhood. It’s even rendered the traditional “family form letter” obsolete.

As good as Facebook can be for sharing and caring, the ego, unfortunately, is gaining a serious rise in prominence because of it and that won’t subside anytime soon.

Almost a century ago the playwright George Bernard Shaw described the ego as “a feverish selfish little clod of ailments and grievances complaining that the world will not devote itself to making you happy.” He said this long ago, so our time in history doesn’t have a monopoly on ego. But today it would appear we are unhappy and unfulfilled. Or are we

so starved for affection and affirmation that we need to go public with every thought, word, action, experience and selfie photo for all the world to see? Is Facebook the only way to fill the void?

I guess we have to “face” it: the Facebook machine, and now even more social media sites like Instagram, Snapchat, Twitter, and LinkedIn, have given the ego a virtual playground to roam about and freely enter people’s lives — if we let them.

Do you remember when walls were built to keep people out? Now we create walls to let people in — kind of paradoxical. It used to be that anytime we wrote on someone’s wall, or other people would write on our walls, it was called graffiti; now we write on our own walls and hope others will too. We have a thought and we want people to know just how profound it is. We are in a sombre mood and we want people to offer their sympathy and support, even though we don’t always include the details of what is wrong. A post might read something like: “I’m upset and angry . . .” Everyone who responds does so with the noblest and sincerest of intentions, offering support and encouragement. However, the post neglects to include the actual details of what caused the anger in the first place — the drive-thru got your take-out order wrong and you didn’t notice until you got home! That fact just doesn’t have as much of an impact!



Anatoliy Babiy

**OVER-SHARING? — In the realm of social media, there are many options for sharing personal information. But “be careful out there,” writes Tom Saretsky. “There has to be a room left in your heart that allows for your own sense of your private self.”**

Facebook is not quite a teenager yet. Pre-teens (and early teenagers for that matter), want the world to revolve around them and everything they do. That’s not a bad thing. It’s an essential part of growing up and maturing. Without beating on this child too much, maybe it’s about allowing social media to grow up and mature, and we along with it. Funny, yet sad, how Facebook can make teenagers again out of people in their 50s! We’re rediscovering the world of what it’s like to grow up all over again.

Social media is the world’s permanent resident, and humanity has now become its house guest.

It’s an all-powerful, all-encompassing, all-knowing, and all-observing presence. Be careful out there. There has to be a room left in your heart that allows for your own sense of your private self. Everyone does not have to know everything. Richard Rohr would say, “it’s a way of keeping your mystery alive where the ego doesn’t always win by revealing it for the rest of the world to see.” A mystery is meant to promote fascination and wonder, which might compel one to dig a little deeper, but on a more personal and private scale. Is it possible we might have forgotten how to “like” this way of living?



## A SACRED SPACE IN A BUSY WORLD

### ONGOING PROGRAMS

- Contemplative Prayer
- Centering Prayer
- Quiet Day Away
- Spiritual Book Club

### FALL HIGHLIGHTS

- Being a Person of Mercy
- Mercy in Times of Transition
- Savour the Silence
- “Advent”ure
- Incarnation: Through the Eyes of Mercy

November 25 - 26

### HOPE IN TIMES OF ETHICAL DILEMMAS

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| Saturday 10 a.m.     | Are “Progressive Values” a Response to<br>Loss of Hope? Euthanasia as a Case Study<br>by Margaret Somerville |
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Women treated unfairly

The Catholic Church is not the only institution today examining the role of women in its structure and mission. Based on its 2,000-year-old tradition, the church, once very patriarchal, is struggling to recognize and empower women to use their gifts more fully in the church.

Surprisingly, another institution has come under criticism — one with a much shorter history: television and film.

Last November, in *The Hollywood Reporter*, President and Chief Creative Officer Janice Min gave this stark assessment of women’s place in the film industry: “The acceptance of women as ‘lesser’ in Hollywood is so commonplace, it’s as if we’ve grown comfortable living with our own ugly furniture. We don’t even know it looks bad.”

Film critic Manohla Dargis, in a concurrent *New York Times* article, observed that the film business treats women as “a distraction, an afterthought, and a problem.”

Martha M. Lauzen of the Center for the Study of Women in Television and Film at San Diego State University drew similar conclusions. In a report released Sept. 13, *Boxed In 2015 - 16: Women on Screen and Behind the Scenes in Television*, she looked at women on both sides of the camera in prime time for the TV season just concluded. Here are some of the top findings:

- Overall, 79 per cent of the programs considered featured casts with more male than female characters.
- Females comprised 39 per cent of all speaking characters, and 38 per cent of major characters.
- While the percentage of female characters featured on broadcast network programs has not increased over the last decade, the percentage of major female characters appearing on broadcast shows has declined since 2010 - 11.
- Gender stereotypes on television programs abound. Male characters, for example, were almost twice as likely as females to be portrayed as leaders.
- The employment of women working in key

behind-the-scenes positions on broadcast network programs has stalled, with no meaningful progress over the past decade.

There’s also the matter of what the report called “startlingly high” percentages of programs employing no women in important behind-the-scenes roles: Ninety-eight per cent had no women directors of photography, 91 per cent had no women directors, 78 per cent had no women editors, 76 per cent had no women creators, 71 per cent had no women writers, 26 per cent had no women producers, and 26 per cent had no women executive producers.

In comparison with its first “Boxed in” report in 1997 - 98, this year’s study found little change in women’s role in film over the past 19 years. Female characters were 39 per cent of all characters in 1997 - 98, and now just 41 per cent. Women working behind the scenes, another top indicator, were 21 per cent in 1997 - 98, and all of 27 per cent today.

Most people spend much more time in front of a TV screen than they do in a church pew. Do we even notice? How loud will our protests become? — PWN

Vancouver’s Catholic facilities pressured to provide assisted suicide

Archbishop Michael Miller of Vancouver wrote this letter to the Fraser Health Authority, expressing his dismay at their intent to force all palliative care units and hospice facilities under the Fraser Health Authority to provide “Medical Aid in Dying.”

September 27, 2016

Ms. Karen Matty, Chair, Fraser Health Authority Board of Directors  
Mr. John Bethel, Chair, Quality Control Committee, Fraser Health Authority Board

Dear Ms. Matty and Mr. Bethel:

It is distressing to learn that the Fraser Health Authority Board is considering mandating all palliative care units and hospice facilities under the Fraser Health Authority to provide “Medical Aid in Dying.”

The availability of assisted suicide/euthanasia in palliative care wards will undermine the contribution of palliative care at the very time it needs support and development. What a cruel dilemma to offer palliative care patients — compassionate care or death, as equally viable options.

Such a decision will also create a terrible conflict of interest for palliative care workers who see their departments as sacred places to alleviate suffering and honour human dignity. These doctors,

nurses and clinicians are trained for and passionate about accompanying their patients through the final stages of life. Instead, they will watch vulnerable people they care for offered an economically expedient shortcut in the form of a lethal injection. In addition, these palliative care workers may be forced to participate in medically assisted suicide, contrary to their ethical principles.

Attached is a letter I have sent to all hospitals and Catholic health care institutions in the Lower Mainland, outlining my concerns about the spread of euthanasia and assisted suicide in B.C. In it, I make clear that the church is a strong advocate for true palliative care, which means alleviating pain, managing symptoms, and bringing relief to suffering. As the World Health Organization has stated, palliative care does not mean hastening death, it means improving the quality of life.

I am also including an opinion piece by a Calgary palliative care physician who makes an unassailable case for clear separation between palliative care and assist-

ed suicide. Dr. Leonie Herx clearly establishes there is no place in palliative care for assisted suicide. <http://www.current-oncology.com/index.php/oncology/article/view/2631/1753>

With cordial best wishes and gratitude for the loving attention given to the patients entrusted to your care, I am

Sincerely yours,  
+J. Michael Miller, CSB  
Archbishop of Vancouver

-----

Attached letter

August 11, 2016

Dear Health Care Professionals:

As shepherd of over 400,000 Catholics in Greater Vancouver and the Lower Mainland, and in view of the Supreme Court of Canada decision of February 6, 2015, and the recent legislation enacted by Parliament concerning euthanasia and assisted suicide, now termed MAiD, I am writing to offer some clarity concerning the Catholic Church’s teaching in this matter.

1. We maintain as a fundamental principle that any action or omission which of itself or by intention causes or hastens death is a grave violation of the Commandment:

“You shall not kill.”

Occasionally there is the false impression that the Catholic Church teaches that one must sustain and prolong life under all circumstances and at any cost. Just as respect for the human person demands the utmost care of the sick, so the same respect urges avoiding the imposition of treatments that are overly burdensome, unnecessary or futile. As a general principle, if a person’s

condition was such that it was legitimate to not administer a particular treatment, it would be equally legitimate to discontinue the treatment when it is judged to be futile, even when it is foreseen that death will follow.

4. Nutrition and hydration are to be considered “ordinary” treatment; they can be discontinued only when the body is no longer able to receive or process food and water. To allow a person to die of starvation or dehydration, rather than of his/her illness, would be a form of euthanasia.

5. For those in the final stages of a terminal illness the church is a

— PROGRESS, page 15

Palliative care encouraged

This excerpt is from the conclusion of the talk of Cardinal Willem Eijk, archbishop of Utrecht, to the Canadian Conference of Bishops on Sept. 26, 2016.

We saw that in the Netherlands the discussion of life-terminating acts started in the 1970s, whereas the development of palliative care started in the second half of the 1990s. We should not only consider the norm about violating the universal intrinsic dignity of human life by euthanasia, assisted suicide and termination of life without a request; we should also consider that people who suffer greatly from diseases and handicaps may (re)discover this dignity of their lives and are enabled to continue their lives under the given circumstances.

In giving their view on the euthanasia legislation procedure in the Netherlands in several statements, the Dutch Bishops’ Conference often emphasized the importance of adequate palliative care. A saying about palliative care is that “it does not add days to life, but life to the days.

Palliative care will not take away all suffering, which is by the way generally impossible, but reduces it to bearable proportions. It is no structural solution for suffering, but aims at helping people continue their life under the given circumstances.

The term “palliative care” derives from the Latin word *pallium*. Palliative care aims at “putting a coat” on the patient in order to

protect him against suffering. It refers to one of the legends about Saint Martin of Tours which says he gave half his Roman soldier’s coat to a nude beggar at the town gate of Amiens. Saint Martin did not take away the poorness of the beggar, but gave him some warmth during that night.

According to the legend, Jesus appeared in a dream that same night to Saint Martin wearing half his coat. This clearly refers to the fact that Jesus identifies himself with our suffering fellow human beings: “In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me” (Mt 25:40).

From the beginning, this call has been for Christians an incentive to take care of suffering people, especially those suffering from diseases. Saint Martin, by covering the beggar’s nakedness and showing love and attentive care to the beggar, gave him strength that night and helped him rediscover his dignity as a human being.

That is the essence of palliative care: to reduce the suffering of people with incurable diseases to bearable proportions and to help them to discover or rediscover the dignity of their lives by giving loving professional care humane, medical, socio-psychological and pastoral; in short, it is directed to the whole person.



CNS/L'Osservatore Romano

POPE MEETS RELIGIOUS LEADERS — Pope Francis speaks during a meeting with Sheik Allahshukur Pashazade, the region’s chief imam, and with representatives of other religious communities at the Heydar Aliyev mosque in Baku, Azerbaijan, Oct. 2. He told the leaders of the country’s other religious communities that they share a responsibility to help people grow in faith, but also in tolerance for the faith of others.



# In religion, some oppose tolerance

Continued from page 1

co-operation that helps to build better and more peaceful societies.”

In every religion, he said, there are people who oppose tolerance toward and any sign of collaboration with people of other faiths.

“The fraternity and sharing that we seek to increase will not be appreciated by those who want to highlight divisions, reignite tensions and profit from opposition and differences,” Pope Francis said. But “fraternity and sharing are invoked and longed for by those who desire the common good, and are above all pleasing to God, the compassionate and all merciful, who wishes his sons and daughters in the one human family to be ever more united among themselves and always in dialogue with one another.”

A religion worthy of its name, he said, opens individuals to God and to one another. It makes people more human, seeing themselves as part of a greater whole created by God.

“Religions have an enormous task: to accompany men and women looking for the meaning of life, helping them to understand that the limited capacities of the

human being and the goods of this world must never become absolutes,” the pope said.

Several times in his speech, Pope Francis drew lessons Christians and Muslims share from the poetry of the Sufi philosopher Nizami Ganjavi. The Muslim poet wrote, “The fruits of this world are not eternal; do not adore that which perishes!”

Explaining the passage, the pope told the leaders, “Religions are called to help us understand that the centre of each person is outside of himself, that we are oriented toward the Most High and toward the other, who is our neighbour.”

Humanity needs religion, he insisted. “Religion is the compass that orients us to the good and steers us away from evil, which is always crouching at the door of a person’s heart.”

Religious leaders, the pope said, are called to be guides, helping their people see how offensive it is to God and how harmful it is to others when people seek only their own well-being, advantage and profit.

Individuals and whole societies suffer when some act as if God does not exist, so everything is permissible, he said, but also when

others, “rigid and fundamentalist,” believe they are justified in using violence to impose “extreme and radical attitudes which are furthest from the living God.”

Religions must never “lend support to, or approve of, conflicts and disagreements,” he said. “God cannot be used for personal interests and selfish ends; he cannot be used to justify any form of fundamentalism, imperialism or colonialism.”

Meeting in a place of prayer, Pope Francis said, “a heartfelt cry rises up once again: No more violence in the name of God! May his most holy name be adored, not profaned or bartered as a commodity through forms of hatred and human opposition.”



Design Pics

## Jesus Carpenter

His hands crafted the universe  
His mind conjured up creation  
His word spoke “BE!”  
And all was.

By Hal Studholme

# Progress made in pain management

Continued from page 14

strong advocate for palliative care. We applaud the progress that has been made in the field of pain alleviation and management. While acknowledging the human and redemptive value of suffering, we also recognize our common human

responsibility to bring relief to suffering wherever possible. Thus, in palliative care it is always legitimate to administer medication in doses adequate to control the pain, even if it is foreseen that death will be hastened, so long as the intent is to alleviate the pain, and not to hasten death.

6. The conscience of caregivers, physicians, nurses and support staff must always be respected. No one may be subjected to discrimination because of conscientious objection either to MAiD

or to effective direct referral.

I hope that this letter may serve to clarify matters whenever questions arise from either health care professionals or patients about what the Catholic Church teaches regarding euthanasia and assisted suicide.

With cordial best wishes and gratitude for the loving attention given to the patients entrusted to your care, I am

Sincerely yours,  
J. Michael Miller, CSB  
Archbishop of Vancouver



Because you give...  
The Good News of Our Lord is shared with our brothers and sisters in remote and isolated missions across our vast land.

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# Pope visits Orthodox in Georgia

By Cindy Wooden

TBILISI, Georgia (CNS) — Paying honour to the steadfast faith of Orthodox Christians in Georgia, Pope Francis nevertheless urged them to draw closer to other Christians and work together to share the Gospel.

Georgian Orthodox Patriarch Ilia II, who recently has been cautious in his relations with leaders of other churches, greeted Pope Francis when he arrived at the Tbilisi airport Sept. 30, welcomed him to the patriarchal palace that evening and hosted him again Oct. 1 at Svetitskhoveli Cathedral in Mtskheta.

Walking into a meeting hall at the patriarchate Sept. 30, Pope Francis helped the 83-year-old patriarch, who moves with great difficulty because of Parkinson's disease.

More than 80 per cent of Georgians are Orthodox; Catholics from the Latin, Armenian and Chaldean churches form about

two per cent of the population.

In the 1980s, the Georgian Orthodox Church was deeply involved in the process of seeking Christian unity, but its participation has waned in recent years in conjunction with a stronger assertion of Georgian identity, including its language and Orthodox faith.

When the pope arrived in Georgia, small groups of Orthodox faithful gathered on the road outside Tbilisi airport holding signs protesting his visit. One sign called him a "heretic" and the other accused the Catholic Church of "spiritual aggression." The same groups were present the next evening outside Svetitskhoveli Cathedral, the spiritual centre of the Georgian Orthodox Church.

The Orthodox groups most opposed to dialogue with Western Christians have expressed fear that closer ties with the West will lead to what they see as moral decadence.

Ilia told Pope Francis Sept. 30 that while globalization is not "a

negative phenomenon per se, it contains a lot of dangers and threats," including the possibility of creating what he described as a "homogenous mess" that erases specific cultural and moral values.

While the world has experienced progress in many ways, he said, "humanity has taken steps backward in spirituality, in belief in God."

Nevertheless, the patriarch spoke warmly of Catholic-Orthodox dialogue and practical co-operation and he welcomed the pope, saying, "This is truly a historic visit. May God bless our two churches."

Pope Francis began his speech Sept. 30 by making a personal, improvised comment: "I am profoundly moved by hearing the *Ave Maria* composed by Your Holiness. Only a heart profoundly devoted to the Mother of God could compose something so beautiful."

"Faced with a world thirsting for mercy, unity and peace," Pope Francis told the patriarch and members of the Georgian Synod of Bishops, God asks Catholics and Orthodox to "renew our commitment to the bonds which exist between us, of which our kiss of peace and our fraternal embrace are already an eloquent sign."

While the Georgian patriarchate traces its origins to the preaching of the apostle Andrew, the church of Rome — the papacy — was founded by the apostle Peter. The two apostles were brothers, Pope Francis noted, and the churches they founded "are given the grace to renew today, in the name of Christ and to his glory, the beauty of apostolic fraternity."

The Georgian Orthodox



CNS/Paul Haring

**POPE VISITS GEORGIA** — Pope Francis greets a man in a wheelchair as he meets with volunteers and people receiving assistance from the Catholic Church near an assistance centre run by the Order of St. Camillus in Tbilisi, Georgia, Oct. 1. More than 80 per cent of Georgians are Orthodox; Catholics from the Latin, Armenian and Chaldean churches form about two per cent of the population.

Church, like the Catholic churches, is still recovering from harsh repression under Soviet rule. In 1917, there were almost 2,500 Orthodox churches in the country, but by the mid-1980s only 80 were open for worship. The Catholic parishes suffered a similar fate, with church property confiscated and used as muse-

ums, offices, social halls or given to the Orthodox.

"The multitude of saints, whom this country counts, encourages us to put the Gospel before all else and to evangelize as in the past, even more so, free from the restraints of prejudice and open to the perennial newness of God," the pope said.

## Jesuits begin process to choose their new superior

By Carol Glatz

ROME (CNS) — Jesuits gathered in Rome to elect a new superior general were invited to draw on "the audacity of the improbable" during a mass to open their general congregation.

The order's voting delegates, the outgoing Jesuit superior, Rev. Adolfo Nicolas, and Jesuits living in Rome celebrated the mass at Rome's Church of the Gesu Oct. 2, before the tomb of their founder, St. Ignatius of Loyola.

The principal celebrant at the mass was Rev. Bruno Cadore, superior general of the Dominicans. He said in his homily that the Society of Jesus is called "to dare the audacity of the 'improbable' " along with the "evangelical willingness to do it with the humility" of knowing everything depends on God.

In the day's Gospel reading, the apostles' request to Jesus — "Lord, increase our faith" — was an apt and "beautiful prayer" for opening the general congregation, the Dominican priest said.

Jesus teaches faith is necessary, even if it is "as modest in appearance as a mustard seed," he said. Disciples must remember they remain "unworthy servants" while they dare to aim for the incredible and seemingly impossible — such as rebuilding and renewing a broken world.

The audacity of evangelization is about pointing people to the one who "has done the improbable when he destroyed death and made life and immortality shine through the Gospel."

Jesus still invites everyone to make themselves servants of a table — "a table of sinners, a table of

welcome for all to which are invited the blind and the lame, Pharisees and publicans, adulterers and good people," he said.

He also urged the Jesuits to find the strength and creativity of fidelity to the Holy Spirit "as he leads us to encounter and to listen to the other."

Nicolas announced in 2014 that he would tender his resignation this year after more than eight years in office. He turned 80 in April.



CNS/Itua Egbor, SJ

**JESUITS OPENING MASS** — Rev. Adolfo Nicolas, the outgoing Jesuit superior, centre, talks with Dominican Father Bruno Cadore, master of the Order of Preachers, as Jesuit delegates vest for the opening mass of the general congregation of the Society of Jesus at the Church of the Gesu in Rome Oct. 2. Jesuit delegates from around the world are meeting in Rome to elect a new superior general.

Giving thanks for abundance is sweeter than the abundance itself.

— Jalaluddin umi

## Vatican revises norms for alleged miracles

By Junno Arocho Esteves

VATICAN CITY (CNS) — In an effort to ensure transparency as well as historical and scientific accuracy, Pope Francis has approved revised norms for the Congregation for Saints' Causes regarding medical consultations on healings alleged to be miracles.

Among the regulations published by the Vatican Sept. 23 was the requirement that the medical panel have a quorum of six experts and that a two-thirds majority is needed to approve a statement declaring a healing has no natural or scientific explanation.

Previously, the declaration — a key step in a pope's recognition of a miracle attributed to the intercession of a candidate for sainthood — required the approval of a simple majority of the consultation team members present.

"The purpose of the regulation is for the good of the (saints') causes, which can never be separated from the historical and scientific truth of the alleged miracles," Archbishop Marcello Bartolucci, secretary of the congregation, said in a Sept. 23 statement.

Bartolucci presided over a seven-member commission that began revising the regulations in

September 2015 to update the norms established by St. John Paul II in 1983. Except in the case of martyrs, in general two miracles are needed for a person to be declared a saint — one for beatification and the second for canonization.

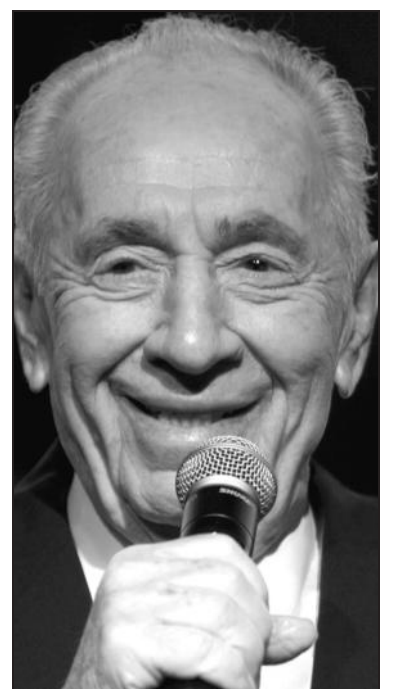
The new regulations, which were approved with the pope's mandate Aug. 24 by Cardinal Pietro Parolin, Vatican secretary of state, also state that an alleged miracle "cannot be re-examined more than three times."

For each alleged miracle, the Medical Consultation team is comprised of a maximum of seven experts; when the promoter of a cause appeals a negative judgment, a new team of physicians and medical experts must be appointed, the new norms say. The members of each consultation will remain unknown to the postulator, as the promotor of the specific cause called.

Bartolucci said the regulations will further ensure that the consultations will be carried out with "serenity, objectivity and complete security" by the medical experts.

"This regulation obviously concerns only the proper functioning of the Medical Consultation, whose task is always more delicate, demanding and,

thank God, appreciated inside and outside the church," he said.

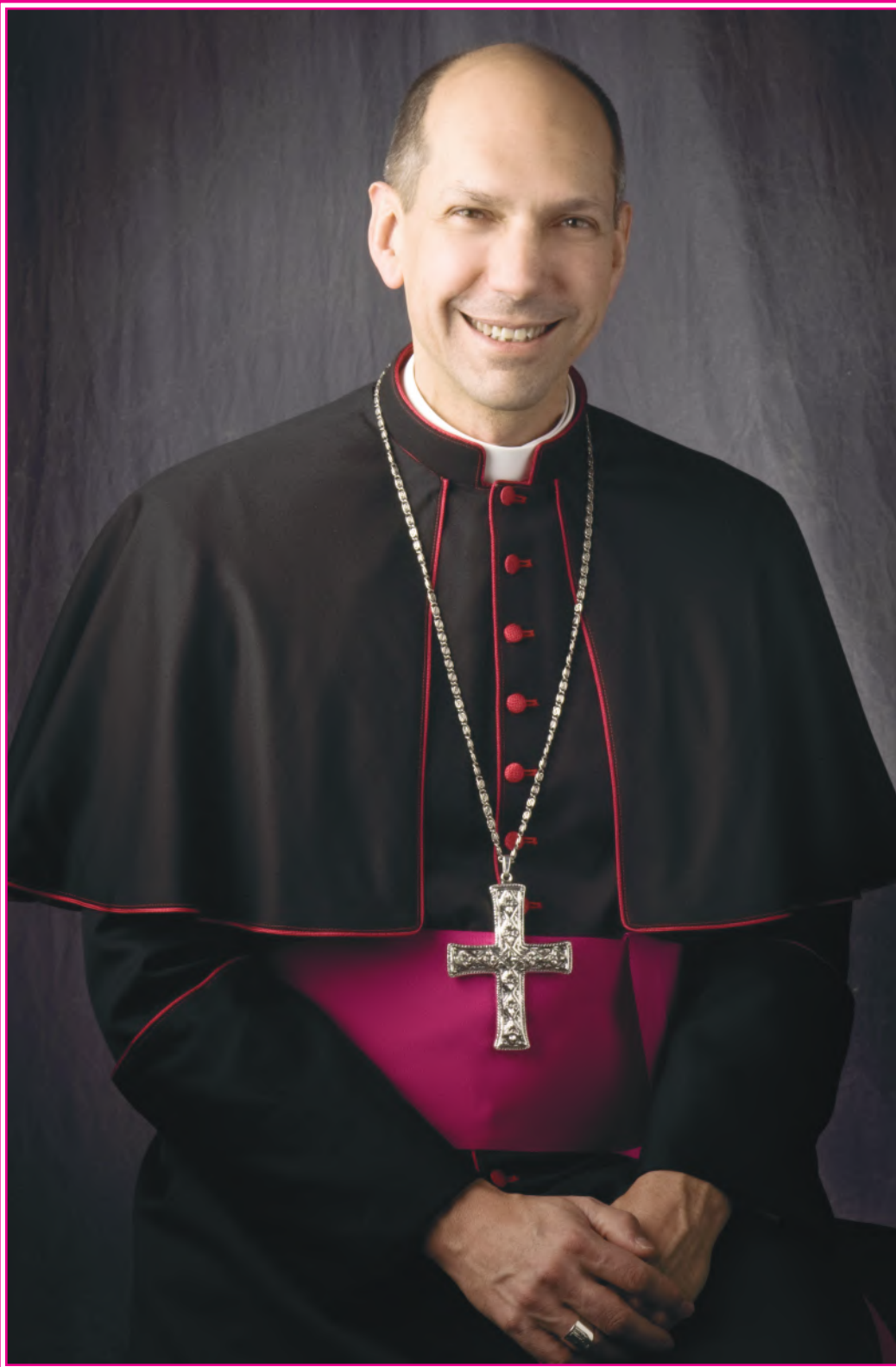


CNS/Abir Sultan, EPA

**PERES DIES** — Former Israeli President Shimon Peres is pictured in a 2014 photo. Peres, who dedicated himself to the work of achieving peace during the last years of his life, died Sept. 28 at age 93. In June 2014, the last month of his presidency, Peres, along with Palestinian President Mahmoud Abbas, planted an olive tree in the Vatican Gardens at the invitation of Pope Francis.



## Archdiocese of Regina



Congratulations  
and best wishes to  
Most Reverend  
Donald Bolen  
Archbishop  
of  
Regina

*(Installation October 14, 2016)*

Most Reverend  
**Donald Bolen**

We pledge to work with  
you in your prophetic task  
of making God's Word  
our life.



*(Coat of Arms description, page 4)*

Editors of the Prairie Messenger



Congratulations

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**Most Reverend Donald Bolen**

on the Occasion of your  
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Archdiocese of Regina

Working together in the healing ministry of Christ,  
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Catholic Health  
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**Mgr Donald Bolen**


à l'occasion de votre installation  
comme archevêque de Régina.

**Nos prières vous accompagnent.**

**Best wishes Archbishop!**




**Les Soeurs de Notre Dame d'Auvergne**  
Ponteix, Sask.




**CONGRATULATIONS, Your  
Excellency Archbishop Bolen!**

**St. Peter's College** is wishing you all the very best  
on your new appointment in the Roman  
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AXIOS



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Bishop Emeritus Michael Wiwchar, C.Ss.R.  
and  
The Clergy, Religious and Faithful  
Of the  
Ukrainian Catholic Eparchy of Saskatoon

Congratulate  
His Grace,  
Most Reverend Donald Bolen

On the occasion of your installation as  
Archbishop of the Archdiocese of Regina  
Axios!

May God grant you many more years!

AXIOS



# Saskatoon prepares to bid farewell to Bishop Bolen

By Kiply Lukan Yaworski

The Roman Catholic Diocese of Saskatoon is preparing to bid farewell to Bishop Donald Bolen, who will be installed Archbishop of Regina on Oct. 14, 2016.

A farewell mass and reception for Bishop Bolen will be held in Saskatoon beginning at 7 p.m. Wednesday, Oct. 12, at the Cathedral of the Holy Family. The public event will also celebrate the 25th anniversary of Bolen's ordination as a priest on Oct. 12, 1991.

Pope Francis' appointment of Bolen as archbishop of Regina was announced July 11, 2016. Regina has been without a bishop since the Jan. 15, 2016, death of Archbishop Daniel Bohan after a battle with cancer.

Bolen's ready smile, his episcopal motto "Mercy within Mercy within Mercy," his focus on the power of the Word of God, his commitment to dialogue and justice, his joyful exploration of the fundamental human experiences as signs of the Paschal Mystery, and his proclamation of the evangelizing power of beauty, has touched many throughout the diocese and beyond.

The announcement of his departure has been greeted with words of appreciation for Bolen's leadership and service during his time as Bishop of Saskatoon.

"We so appreciate the love and support Bishop Don has shown the students and staff of Greater

Saskatoon Catholic Schools in his time with us," said Diane Boyko, Chair of Greater Saskatoon Catholic Schools Board of Education.

"His gentle spirit, his ecumenism, and his belief in the goodness of the world have been an example for all of us to follow. We will miss him and will continue to pray for him and his ministry" Boyko said.

Others noted his spirit of collaboration, consultation and dialogue. "Bishop Don has built and maintained many good relationships in the diocese in areas ranging from health care and education to our ecumenical partners and the First Nations," said Blake Sittler, Director of Pastoral Services. "He has a great ability to meet people where they are and make them feel comfortable sharing their concern or story."

Linda Klassen of the Diocesan Pastoral Council said that Saskatoon's loss is Regina's gain. "I have worked with Bishop Don for several years on a number of committees and he brings a real sense of peace and understanding to the issues facing our diocese."

Priests in the diocese of Saskatoon also reflected on his impact and example as a servant leader.

"Bishop Don challenged and encouraged me to take on leadership roles within the diocese. I learned a lot from his example of prayer, humility, honesty, and strong but gentle leadership," said Rev. Matthew Ramsay, pastor at St. Anne Parish in Saskatoon and

chair of the Council of Priests. "He encouraged us as priests to build priestly fraternity among each other and to continue growing with the lay people of the diocese as brothers and sisters in Christ."

Rev. Iheanyi Enwerem, OP, said he will miss the bishop's leadership style. "He is a leader by example. He is not just a humble man, he is seen as such," said Enwerem. "It is worth noting that we knew from him, long before the emergence of Pope Francis, what exemplary leadership in humility means and demands."

Bolen's first words about his appointment as Archbishop of Regina were words of gratitude for his time in the Diocese of Saskatoon.

"Serving in the Diocese of Saskatoon has been one of the great joys and privileges of my life," he said. "Because of the dedication, faithfulness and wisdom of the Catholic Pastoral Centre staff, the clergy, religious, and faithful of the Diocese of Saskatoon, this has been a powerful experience for me of the Holy Spirit at work in the church."

Saskatoon's outgoing bishop acknowledged that the appointment brings mixed feelings. "To be moved from the Diocese of Saskatoon is painful because it has been such a grace-filled experience to live and to serve here as bishop, but, at the same time, to move to the Archdiocese of Regina is to go home. I am profoundly grateful to remain in my home province — that is a great joy."

Bolen was born Feb. 7, 1961, in Gravelbourg (which is now in the Archdiocese of Regina) and raised on a nearby farm. He was



Tim Yaworski

**ROCK THE MOUNT — Bishop Don Bolen smiles during a Rock the Mount celebration near Carmel, Sask.**

ordained a priest on Oct. 12, 1991, in Regina, and served at a number of parishes in the Archdiocese of Regina over the years, as well as being on the faculty of the department of religious studies at Campion College.

With the permission of Regina Archbishop Peter Mallon, Bolen spent seven years (2001 - 2008) working at the Pontifical Council for Promoting Christian Unity in Rome, before returning to Regina in 2009, appointed vicar-general

for the archdiocese and serving as chair of the Regina Archdiocesan Ecumenical Commission.

Bolen's appointment as the seventh bishop of the Diocese of Saskatoon was announced Dec. 21, 2009, and his episcopal ordination was held March 25, 2010, at St. Patrick Parish in Saskatoon. His six-year tenure has been marked by a range of initiatives and undertakings, with a particular focus on dialogue and outreach (see related story, p. 7).


***Congratulations to***

***Most Reverend Donald Bolen***

***on his Episcopal Installation as***

***Archbishop of the Roman Catholic***

***Archdiocese of Regina***



The Sisters of Providence  
of Western Canada


***The Saskatchewan Provincial Catholic Women's League***

*sends our prayers and best wishes to*

*Bishop Don Bolen on his installation,*

*October 14, 2016, as Archbishop*

*of the Archdiocese of Regina!*



***Blessings to You,***

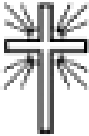
***Archbishop Donald Bolen***

*"For who is greater, the one who is at the table*

*or the one who serves? . . . But I am among you*

*as one who serves."*

*Luke 22:27*



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**Blessings**


**& Congratulations**

The Most Reverend

**Donald Bolen**

on the occasion of your installation  
as Archbishop of Regina.

From your brothers and sisters in





# Regina has been well-served by seven archbishops

By Frank Flegel

REGINA (CCN) — Archbishop Donald Bolen will be the eighth Archbishop of Regina when he is installed Oct. 14 in Holy Rosary Cathedral. He is unique in that he was born, raised and received his early education in the Regina archdiocese. What follows is a chronological history of Bolen’s predecessors and highlights of their tenure.

**Bishop Olivier Elzéar Mathieu** was appointed bishop of the Suffragan See Regina Diocese in 1911 and became archbishop four years later when rapid growth elevated it to archdiocese status in 1915. He almost immediately began building Holy Rosary Cathedral, the Mother Church of the archdiocese. Under his tenure, which ended in 1929, the number of parishes doubled, the Jesuits established Campion College, the Oblates established College Mathieu for the francophone community, and the number of priests, religious, schools and hospitals increased dramatically. Pere Athol Murray, who established Notre Dame of the Prairies at Wilcox, had the Archbishop Mathieu monument erected on the parking lot just east of the cathedral.

**Archbishop James Charles McGuigan** served from 1930 to 1935. At 35 he was the youngest archbishop in the church. McGuigan had the unfortunate

responsibility of trying to reduce the archdiocese’s debt, which had reached more than \$1 million. He sold the archbishop’s residence to the Franciscans who turned it into Regina Cleri seminary. He established Religious Vacation Schools in each parish, a diocesan catechism examination, the first Eucharistic Congress in the West, founded Catholic Charities and Catholic Youth Crusade. He also established several new parishes in Regina, three of which, Little Flower, St. Mary and St. Anthony, remain.

**Archbishop Peter Monahan** came to Regina in 1935 and served until his death in 1947. Twenty-eight new parishes were established in the first four years of his tenure. He and Saskatoon Bishop Murray journeyed to Europe and recruited three seminarians: Michael Hogan, Daniel Lucey and Gerry Fox. All three arrived on the ship Montrose just ahead of the Athenia, which was the first ship sunk by a German U-boat. Fox stayed for just a few weeks. Lucey and Hogan were ordained in 1943. Daniel Lucey died in 2004. His brother, Cornelius, came after the war and retired in Estevan. Monsignor Michael Hogan is also retired and lives in Martha House, Regina. Seven hospitals were opened during Monahan’s tenure and the debt was reduced to \$357,000.

## Coat of Arms

At the centre of Archbishop Donald Bolen’s Coat of Arms is the open word of God, an echo of the open book of the Gospels being held over his head when he was first ordained a bishop. On the book is the Latin phrase “*Verbum Vitae*,” that is, “the Word of Life.” The text comes in the first instance from the First Letter of John: “We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, the word of life . . .” (1 Jn 1:1). St. Paul also admonishes his hearers to “hold fast to the word of life” (Phil 2:16).

At the bottom of the Coat of Arms is a small banner that reads “Mercy within Mercy within Mercy.” The quotation is from Thomas Merton’s 1953 book *The Sign of Jonas (Jonah)*, wherein Merton has God saying: “I have always overshadowed Jonas with my mercy. . . . Have you not had sight of me, Jonas, my child? Mercy within Mercy within Mercy.” The Word which Mary welcomes with her fiat, the Word which becomes incarnate in Jesus of Nazareth, the Word who gives himself to us completely, even unto death, but which death cannot contain: what that Word speaks is Mercy within Mercy within Mercy.

The sword evokes the text from the Letter to the Hebrews (4:12), that “the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.”

The shepherd’s crook — a bishop’s staff — represents the apostolic calling to be a good shepherd, to feed the sheep, to take care of the lambs (John 10; John 21). The shell is abundantly present in the iconography found within the Oratory of St. Francis Xavier “*del Caravita*” where Bishop Bolen served on the pastoral staff during his years in Rome, and symbolizes baptism. Both the shepherd’s staff and the shell also symbolize being a pilgrim in a pilgrim church. They speak directly of the camino to Santiago de Compostela which the archbishop walked in preparation for his ministry in the archdiocese.

The wheat sheaf, against the blue backdrop, speaks in the first instance of the Saskatchewan prairies, the vast sheltering skies beneath which we live, and the dignity of a way of life closely tied to the land. Jesus also speaks of his own paschal mystery in terms of the grain of wheat which falls to the ground and dies, and bears much fruit (John 12:24). Wheat is also thus a symbol of the eucharist, of the Lord’s invitation to receive his life-giving presence into our lives, to allow our lives to be broken and poured out for others. Alongside the shell, it speaks of the sacramental life of the church, and also of ecumenical efforts to come to a shared sacramental life.

The hat with 10 tassels on either side and the cross are emblematic of the hierarchical status of the episcopal office, and are present on every Roman Catholic archbishop’s coat of arms. The cross with the *fleur de lis*, like every cross, symbolizes the paschal mystery, the saving death and resurrection of Jesus. The *fleur de lis* is also a symbol of French and francophones, and thus of Gravelbourg, the hometown of Archbishop Donald, and of the francophone communities within the archdiocese.



Archbishop Charles Halpin blesses a new wing in Santa Maria Home in this 1988 photo.

**Archbishop Michael Cornelius O’Neill** was the longest-serving archbishop from 1948 until his retirement in 1973. He died in 1983. O’Neil was a First World War veteran wounded in France and received the Military Medal in 1918. He volunteered as a chaplain in the Second World War and eventually was promoted to senior Catholic Chaplain with the rank of Colonel. He was named a member of the Order of the British Empire by King George VI in 1946.

During his tenure, the Family

Youth Federation, Liturgical School of Music and Priests Eucharistic League and the first archdiocesan synod was held in 1958. Six new parishes were established, new Catholic school districts were formed and schools built. To celebrate the archdiocese’s 50th anniversary, a Jubilee Campaign raised \$2.25 million that helped build Campion College, Santa Maria Nursing Home, Monastery of the Sisters of the Precious Blood, Sisters of Service Convent, St. Michael’s Retreat House and Martha House for single mothers.

**Archbishop Charles Aimé Halpin** served from 1973 - 1994. He had leadership roles in the CCCB and served as president of the Western Catholic Bishop’s conference. He started the Lay Ministry Formation Program; established a task force which led to the *Task Force Report on the Vision of the Church*, which laid the groundwork for development of long-term policy and made recommendations for lay leadership. A 1985 financial campaign raised more than \$3 million. Monies from that were used to renovate the cathedral including upgrading the Casavant Organ. Halpin was instrumental in the establishment of the Tekakwitha Wickiup, forerunner of today’s Circle Project and the Early Learning Centre for disadvantaged pre-kindergarten children. A Native Ministries Program was established to train leaders on reserves and the Charles Halpin Centre for Encounter and Dialogue in Cuernavaca, Mexico, was established with the help of a special \$45,000 collection. Students from Regina high schools continue to visit and work at the site for a few weeks each year to serve the poor.

**Archbishop Peter Mallon** served the Regina archdiocese from 1995 - 2007 when he retired. During his tenure he and the bishops of Saskatoon, Prince Albert, Gravelbourg, and the abbot of what was then St. Peter’s Abbey reorganized diocesan boundaries. Most of Gravelbourg diocese became part of the Regina archdiocese, some northern parts became part of the Diocese of Saskatoon and the Territorial Abbey of St. Peter-Muenster was

— BOHAN, page 5



Development  
and Peace  
CARITAS CANADA



We offer our congratulations and prayerful best wishes to

**MOST REV. DONALD BOLEN**

on your Episcopal Installation as **Archbishop of the Roman Catholic Archdiocese of Regina.**

May you be guided by the light of Christ in being a good shepherd to your new flock.

**1 888 234-8533 | devp.org**



# Bohan one of last appointments made by John Paul II

Continued from page 4

absorbed into the Diocese of Saskatoon. The archdiocesan newsletter, the ARCH, was established, the archdiocese became part of the governing body of St. Michael's Retreat House along with the Anglican Diocese of



Frank Flegel  
Archbishop Daniel Bohan

Qu'Appelle and the Evangelical Lutheran Church of Canada (Saskatchewan). Visitation House was established in Regina's core area as a drop-in centre for women. In 1999 Vision Quest, an archdiocesan-wide consultation process, which looked to the future direction of the archdiocese, was organized and Resurrection Parish was established in rapidly growing southeast Regina.

Archbishop Daniel Bohan served the Regina archdiocese from 2005 until his death in January 2016. He has the distinction of being one of the last appointments made by St. John Paul II. He promulgated a Pastoral Plan that gave greater autonomy to the deaneries and addressed the priorities of evangelization, education, enabling the laity and liturgy. He initiated the restoration of the sacraments of initiation to their proper order: baptism, confirmation and eucharist. He also gave the Council of Priests more of an advisory role rather than just a



Regina Leader Post/Robert Watson

Archbishop Peter Mallon is greeted by children shortly after he became Archbishop of Regina in 1995.

conveyor of information to and from the deaneries.

Bohan took several leadership roles within the CCCB and was president of the Western Council of Catholic Bishops. He and Anglican

Bishop of Qu'Appelle Gregory Kerr-Wilson in January 2011 signed the Anglican Roman Catholic Covenant. An implementation committee with co-chairs representing each tradition was formed to encourage more co-operation. The Covenant was initiated by incoming Archbishop Donald Bolen who, for a brief period prior to his appointment as Bishop of Saskatoon, was Regina's vicar-general.

*\*Most of the above are abbreviated histories from Faith Alive Regina 1910 - 2010, a publication celebrating the 100th anniversary of the Regina archdiocese with help from Archdiocesan Archivist Susan Klein and a few references to Bits and Pieces, a series of short vignettes authored and voiced by now retired broadcaster Lorne Harasen during the archdiocesan centennial year. My own research filled out a few blank spots.*

**Welcome, Archbishop Donald Bolen**

**God's blessings be yours  
as you begin your ministry  
in the Archdiocese of Regina.**

Holy Trinity Parish CWL  
Regina

The logo of the Catholic Women's League of Canada, featuring a cross inside a circle with the text "CATHOLIC WOMEN'S LEAGUE OF CANADA 1900 and CANADA".

**Campion College,**  
**Canada's Jesuit undergraduate college,**  
**congratulates alumnus and**  
**2009 Father Peter Nash, SJ, Chair in Religion**

**Most Reverend Donald Bolen**

**on the occasion of his**  
**Installation as Archbishop of the**  
**Roman Catholic Archdiocese of Regina**

The logo of Campion College, featuring a stylized 'C' and the text "CAMPION COLLEGE AT THE UNIVERSITY OF REGINA".

**Blessings & Congratulations**  
**Most Reverend Donald Bolen,**  
**on your Installation as Archbishop of Regina**

*From your brothers and sisters in the  
Catholic Diocese of Prince Albert*

The coat of arms of the Catholic Diocese of Prince Albert, featuring a shield with a cross, a sun, and a chalice, topped with a mitre and surrounded by a wreath.

**Bishop Albert Thévenot, M. Afr.**  
**Bishop of Prince Albert**

Sincere congratulations and prayerful best wishes to  
**Most Reverend Donald Bolen**  
on the occasion of his installation as  
Archbishop of the Roman Catholic Archdiocese of Regina.

**May God abundantly bless him  
and the people whom he will serve!**

The logo of the Archdiocese of Saint Boniface, featuring a shield with a cross, a sun, and a chalice, topped with a mitre and surrounded by a wreath.

Archbishop Albert LeGatt,  
the clergy, the religious and the faithful  
of the Archdiocese of Saint Boniface







**MASS OF BLESSING** — Bishop Donald Bolen anoints the altar of the new Cathedral of the Holy Family with sacred chrism during the Mass of Blessing for the new building held May 13, 2012, in Saskatoon. In a three-hour eucharistic celebration on a sunny Mother's Day afternoon, some 1,300 people gathered to witness the historic moment in the history of the Roman Catholic Diocese of Saskatoon.

Tim Yaworski

*Congratulations!*  
**Most Reverend Donald Bolen, D.D.**  
*On the celebration of your 25th Anniversary of Ordination  
on October 12 in Saskatoon  
and on your installation on October 14  
as Archbishop of the Archdiocese of Regina*  
**ST. MARY'S R.C. PARISH**  
Regina

*The Archdiocese of Winnipeg*  
*extends sincere congratulations*  
*on the occasion of the installation of*  
**Most Reverend Donald Bolen**  
*as Archbishop of the*  
*Roman Catholic*  
*Archdiocese of Regina*

+ Archbishop Richard Gagnon  
and the Archdiocese of Winnipeg




In the "joy of the gospel",  
we welcome among us our brother Don Bolen,  
as he accepts to serve  
as Archbishop of Regina.

*"Though your destination is not yet clear  
You can trust the promise of this opening;  
Unfurl yourself into the grace of beginning  
That is at one with your life's desire."*  
("For a New Beginning" by John O'Donohue)

With warm regards —  
**Sisters of Our Lady of the Missions Canada**  
<http://www.rndmcanada.org/>

"When we pray for you, we pray with joy" (Phil 1:4)




**Thank you & Congratulations**  
**Most Reverend Donald Bolen**  
*from the students, faculty and staff of St. Thomas More College*



**ST. THOMAS MORE COLLEGE**  
UNIVERSITY OF SASKATCHEWAN

**CONGRATULATIONS**  
**MOST REVEREND DONALD BOLEN**  
**ARCHBISHOP OF THE**  
**ROMAN CATHOLIC ARCHDIOCESE OF REGINA**

**MAY THE GOOD SHEPHERD**  
**GUIDE YOU ALWAYS.**



Bishop Paul Terrio and the  
Diocese of St. Paul in Alberta



# Many highlights mark Bolen's time in Saskatoon

By Kiply Lukan Yaworski

Highlights of Donald Bolen's tenure as the seventh bishop of Saskatoon have included construction and opening of a new cathedral and Catholic Pastoral Centre; the Truth and Reconciliation Commission (TRC) national event and followup; dialogue with other Christians, faith traditions and the wider community; strategic planning and restructuring of diocesan structures; and a focus on justice and outreach.

Appointed Bishop of Saskatoon by Pope Benedict XVI in December 2009, and ordained to the episcopate on March 25, 2010, Bishop Don Bolen came into the diocese just as construction was beginning on a new diocesan cathedral and Catholic Pastoral Centre, after years of planning and fundraising under the leadership of his predecessor, Albert LeGatt, who was appointed Archbishop of St. Boniface in 2009.

"It was a great blessing to me to be bishop during the whole process of building, opening and blessing the new cathedral," Bolen says.

One highlight of that building process was the chance to work with Canadian glass artist Sarah Hall, including co-authoring a book with her about the inspiration, theology and meaning of the stained glass windows at the cathedral. "It was a memorable and exhausting experience."

Bolen notes how the new cathedral and Catholic Pastoral Centre has quickly become a hub of ministry and outreach — including events of reconciliation and healing that involve and have an impact on the broader community. "When we opened the cathedral I think we expressed the



Kiply Yaworski

**TRUTH AND RECONCILIATION** — During Rev. Donald Bolen's time as bishop of Saskatoon, a Truth and Reconciliation national event was held in the city, one of many TRC gatherings across the country held to address the painful legacy of Indian residential schools. As a gesture of reconciliation during the Saskatoon TRC event in June 2012, the Roman Catholic Diocese of Saskatoon pledged to create a diocesan dialogue/advisory circle of Aboriginal and non-Aboriginal representatives to find concrete ways to raise awareness (the Diocesan Council for Truth and Reconciliation), as well as to address justice issues and further the work of reconciliation in several concrete ways. The promise was placed into a decorated Bentwood Box during the TRC event by (from left): TRC Residential School Survivor Committee member Eugene Arcand; diocesan Justice and Peace commission chair Carol Zubiak; First Nations elder Gayle Weenie of Our Lady of Guadalupe Parish; Saskatoon Bishop Donald Bolen; and Madeleine Basile of the TRC Survivor Committee.

hope that it would be a place of welcome, but also a place of healing and reconciliation — and I think it has become just that," he says.

As an example, he pointed to a Holocaust memorial event held at the Cathedral of the Holy Family in April 2016, which brought

some 2,400 students together for a testimony from Auschwitz survivor Nate Leipziger.

Bolen also cites the recent installation of a treaty plaque at the cathedral as a highlight: "demonstrating how important it is that we walk together with indigenous peoples, genuinely and humbly seeking reconciliation and healing."

The national Truth and Reconciliation Commission (TRC) process to address the painful legacy of the Indian residential school system has also had an impact on Bolen's tenure as bishop. A long-standing diocesan commitment to walking with indigenous people received a "significant push" as a result of the TRC process, which included a national event in Saskatoon in June 2012, says Bolen.

Under Bolen's leadership, the diocese has established a new consultative body, the Diocesan Council for Truth and Reconciliation (DCTR), which includes Aboriginal and non-Aboriginal leaders, who are praying and discerning together, and suggesting ongoing steps for healing and for fostering awareness and understanding.

Initiatives of the DCTR have included a pastoral letter and ecumenical event about the issue of murdered and missing indigenous women and girls, and the establishment of an annual day of prayer for reconciliation and healing in the diocese and Greater Saskatoon Catholic Schools, to be held each year on Oct. 21 — the anniversary of the canonization of St. Kateri Tekakwitha. The canonization of St. Kateri was another highlight during Bolen's time as bishop, with a diocesan cele-

bration held at the cathedral to mark the historic moment in 2012.

This year, a Treaty Elder Series inviting indigenous elders to come to parishes and talk about their spiritual traditions has also been initiated in the diocese with Bolen's encouragement.

Dialogue has been another ongoing priority during Bolen's time as bishop.

"At a time when Pope Francis called for a culture of encounter and said what was most needed in

our world was 'dialogue, dialogue, dialogue,' we were able to foster dialogue on many fronts in the Diocese of Saskatoon," Bolen says, listing events such as inter-faith forums about faith in the public sphere and about peace and terrorism, as well as a public discussion on compassion with a Tibetan Buddhist, and a memorable public conversation on the hymns/psalms of Leonard Cohen by Bolen and Rabbi Claudio Jodorkovsky.

A local Evangelical-Catholic dialogue has produced a joint statement and nurtured many discussions and friendships, while a unique Program in Ecumenical Studies and Formation has been established through the Prairie Centre for Ecumenism.

"We have also sought, in a spirit of dialogue, partnership within communities, with social agencies, organizations and institutions to work together for the common good — that also resonates with Pope Francis' strong emphasis on justice and outreach to people on the peripheries."

Justice and Peace has been an ongoing priority for Bolen, both in the diocese and on the national stage, where he serves as chair of the Justice and Peace Commission of the Canadian Conference of Catholic Bishops (CCCCB). At the diocesan level, after the retirement of volunteer co-ordinator Tony Haynes, through a process of restructuring and strategic planning, a full-time co-ordinator was hired for the diocesan Office of Justice and Peace under Bolen's leadership.

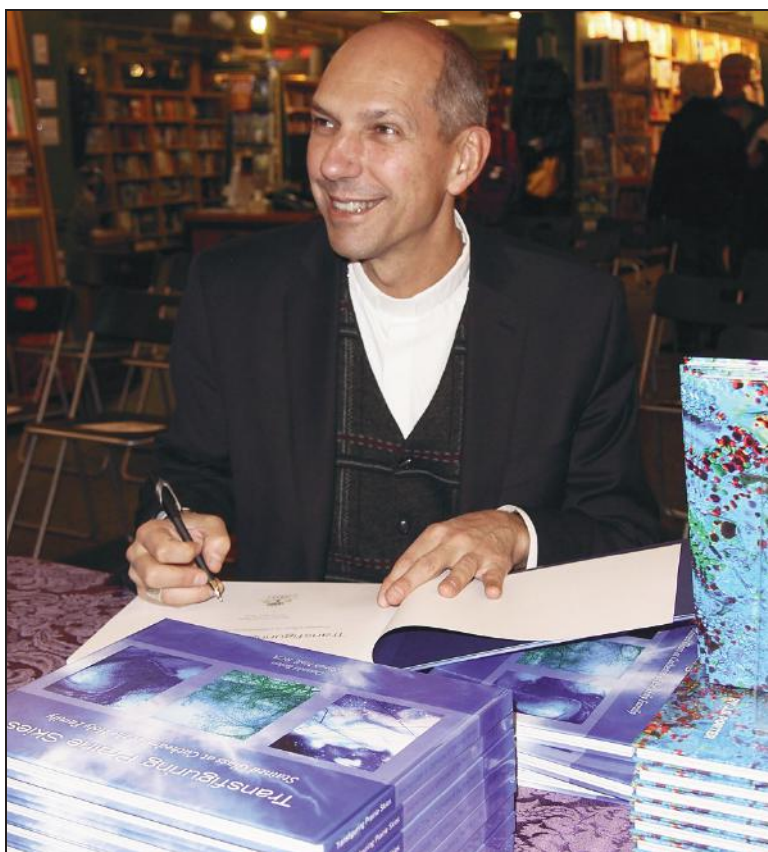
Donations — first from the late Rev. Paul Donlevy and family, and then from Holy Spirit Parish — also led to the creation of a new diocesan Office of Migration to facilitate and support refugee sponsorship.

Persecution of Christians around the world, the scourge of

— ORDAINING, page 8



Tim Yaworski



Kiply Yaworski

**BOOK SIGNING** — Bishop Donald Bolen was signing copies of a new book *Transfiguring Prairie Skies: Stained Glass at Cathedral of the Holy Family* in December 2012. Bolen co-wrote the book with artist Sarah Hall, the award-winning stained glass artist who designed the cathedral windows.



# Ordaining eight priests gave Bolen great joy

Continued from page 7

human trafficking, the need to care for the environment, opposing the legalization of assisted suicide and euthanasia, protecting conscience rights, and promoting the need for palliative care, are among other issues addressed in the diocese and beyond during

Bolen's time as bishop. Other milestones include the return of diocesan missionaries from Brazil (and an end to the 50-year diocesan/abbey mission there), a re-envisioned Christian Initiation and Catechetics office focused on the RCIA model of formation, the renewal of the diocesan Covenant of Care and

sexual abuse policies, the establishment of a Justice and Outreach Year of Formation (JOY) program, and a discernment about ordaining men to the permanent diaconate in the Diocese of Saskatoon. In addition, the diocese's consultative structure was revised and refined, bringing new energy,

direction and discernment to groups such as the Council of Priests and the Diocesan Pastoral Council, says Bolen.

A new salary grid was introduced for parish and ministry employees in the diocese, and the work of the personnel committee now includes annual meetings with priests of the diocese and the invitation for feedback from parish councils. "We have intentionally created a better context for discernment, strengthening the collaboration of clergy and laity," notes Bolen.

"One very moving experience has been the privilege of ordaining eight new priests," he adds. "There's a great joy in seeing young priests thriving in their ministry and committing themselves with great dedication to the People of God."

In the area of communications, Bolen wrote several pastoral letters during his six-year tenure in the Diocese of Saskatoon, became well-known for using video as a means of connecting and engaging with people, and ventured into social media, launching a Twitter account during an #ibelievebecause initiative during the Year of Faith.

Bolen captured interest for local outreach by participating in a Food Bank challenge to live on the contents of a food hamper for a week in 2012, and in a Sanctum homelessness event to live on the streets for 36 hours while raising funds for a prenatal care home for

high-risk, HIV-positive pregnant women in 2016. Bolen was also active in ecumenical efforts in support of an inner-city grocery store as part of the Station 20 West project, and participated in public events such as a community rally ahead of Paris climate change talks in 2015. Bolen's decision to sell the bishop's house on Spadina Crescent and move into an apartment in Columbian Place on 20th Street also generated discussion and interest in the wider community.

As for ongoing challenges for both the Diocese of Saskatoon and the Archdiocese of Regina, Bolen says that he longs to see more effort put into finding a way to speak faith to new generations and to share the beauty of the gospel.

"There is so much more to be done," he says. "Our church is being summoned by young people today to greater compassion and greater integrity in the way we live and preach the gospel."

Bolen echoes the message of his pastoral letter on hope written to the diocesan faithful shortly after his episcopal ordination: "As a Christian community, I believe we need to learn how to give an account of the hope that is within us, to find ways to speak the depths of that, so the life it gives is communicated to an increasingly secular culture. We need to be able to express why our faith in Jesus Christ gives us life and provides hope for the world."



Tim Yaworski

**ORDINATION CELEBRATION** — Applause greets Rev. Donald Bolen at his episcopal ordination as bishop of the Roman Catholic Diocese of Saskatoon on March 25, 2010, the Feast of the Annunciation. The joyful celebration at St. Patrick Parish in Saskatoon brought together family and colleagues, ecumenical guests, priests and bishops from several continents, and representatives from across the dioceses of Saskatoon and Regina.

*The Roman Catholic Archdiocese of Regina  
welcomes*

*the Most Rev. Donald Bolen*

*on the occasion of his Installation  
as our Archbishop and Chief Shepherd*

*May God bless your ministry in our midst.*

*Our prayers are with you!*

*Installation - Friday, October 14, 2016*





# Reflections on Camino during time of transition

By Rev. Donald Bolen

Walking the Camino to Santiago de Compostela is many things. It is, first of all, a very long walk; in this instance, almost 800 kilometres, starting in the village of St. Jean-Pied-de-Port in southwest France and following along the north of Spain.

*Bolen is Apostolic Administrator, Diocese of Saskatoon / Bishop-elect, Archdiocese of Regina.*

It is to encounter the incredible beauty of the villages and countryside of this part of Spain, at a slow pace. It is a pilgrimage — next to Jerusalem and Rome, the most walked pilgrimage of the Middle Ages — to the tomb of St. James the Apostle (in Spanish, Sant’Iago); and is to engage in what was one of the three principal forms of penance in the Middle Ages.

It is a test to the body, especially the feet, knees, and a network of muscles you didn’t know you had, but which make their pres-

ence known when you walk 20 to 25 kilometres a day, every day, for weeks on end. It is to prioritize walking over all other activities, often praying as you walk, and to adopt a simpler rhythm to life on the days of the pilgrimage.

The Camino is marked out by little yellow arrows. For 800 kilometres you get up and follow the arrows which call out, like the prophet Isaiah, “This is the way, walk in it.”

When I first scheduled this trip, with two friends and three family members, it was with much of this

in mind. But by the time the dates rolled around I had been named the Archbishop of Regina, so the pilgrimage was also about making the transition from one diocese to another; it was about getting ready to say goodbye to a ministry and a people I have loved, and which was so life-giving; and about getting ready to return to my home diocese, preparing for a new beginning, starting over. In this time of transition, walking the Camino has been a great blessing. Indeed in all ways it has been a time of blessing.

In a short space, perhaps the best I can offer as a glimpse into the Camino is a litany of images and experiences: walking from the first crack of dawn; simple greetings and encounters with other pilgrims; steep climbs and incredible views; fields of sunflowers in bloom; gentle paths, rugged paths; elegant stone bridges; hills of grass; old vine-covered trees; little shrines to Our Lady; picking wild blackberries; hot and sore feet; praying at places where people have prayed for over a thousand years; stork nests on church steeples; hot dry sunny days on end; faces and places of welcome; the joy of finding kindred spirits; wonderful red rioja wines; blisters demanding attention; good conversations with loved ones; pilgrim meals; my travelling companions making animal sounds (cows, crows, dogs, chickens, roosters) and our delight when the local animals mooed, caaaawed, barked, and clucked back; fields of

hay and corn; old splendid stone houses; all shapes, ages, sizes and nationalities of pilgrims; gruelling descents; grumbling knees and the need for “vitamin i” (Ibuprofen); dirty socks; the daily washing and hanging of laundry; days when you think you can’t go on, but put the right foot in front of the left; history and tradition at every turn; coming up against one’s limits; making wrong turns; humbly retracing one’s steps; lighting candles in a small stone church; pilgrim’s blessings; the *cruz de ferro* (iron cross) and place of pardon; Spanish masses; moss on stone walls; summer turning to autumn, greens turning to yellows; the gift of family and friends; so much beauty; Christ in a thousand faces.

These are all part of the Camino, and most of them are part of life’s camino. You do not need to go to Spain for the most important of these things. We only need to slow down, take time to walk, and open our eyes to what we walk through daily but don’t see very well, in this magnificent creation, this blessed life.

As I write this, we are two days from Santiago de Compostela. We have been walking for 37 days. Soon it will be time to reach our destination, say one more set of prayers, and come home. And get to work. And try to live a little more intentionally and prayerfully, a little more attentive to and grateful for the beauty and blessing all around us. Thank you for your prayers!




A. Moquin

THE WAY — Rev. Donald Bolen walked the Camino August to September 2016, as he prepared to take up his appointment as Archbishop of Regina.

The Saskatchewan Knights  
congratulate you,  
Most Rev. Donald Bolen,  
on your installation as  
Archbishop of Regina

We will be faithful servants  
as you shepherd your flock.

“*Verbum Vitae /*  
Mercy within Mercy within Mercy”



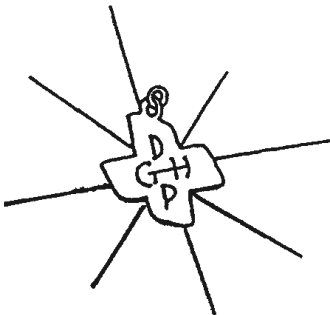
Saskatchewan  
Knights of Columbus

*The Catholic Women’s League of Canada,  
Saskatoon Diocesan Executive along with  
its 48 CWL councils wish to congratulate  
and send best wishes on the occasion of the  
installation of  
Most Reverend Donald Bolen  
as Archbishop  
of the  
Archdiocese  
of Regina.*



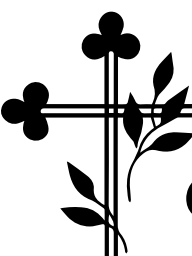
*with much love and  
prayers for every  
success*

*Congratulations and Welcome  
Most Rev. Donald Bolen  
as Archbishop  
of the  
Archdiocese of Regina*



With our prayers,  
**The Sisters of the Child Jesus**

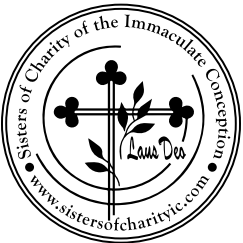





# Congratulations, Archbishop Donald Bolen

Joyfully inspiring God’s deep desire ~  
“Mercy, within mercy, within mercy.”

With blessing & rejoicing,  
*Sisters of Charity of the Immaculate Conception*



*Christ the King Parish in Shaunavon  
Congratulates you Most Rev. Donald Bolen  
on your installation as Archbishop of Regina.*



**Christ the King Roman Catholic Parish**  
Love God • Love Others • Make Disciples

Congratulations Most Rev. Donald Bolen  
We rejoice in your installation as  
Archbishop of Regina

Valley Native Ministry  
Regina Archdiocese



Tim Yaworski  
Bishop Don Bolen blesses the crowds at a Mount Carmel mass near Carmel, Sask.


*Congratulations Archbishop Donald Bolen!  
With assurance of prayers and support!*

St. Henry’s Parish, Melville


# Congratulations!

## Most Rev. Donald Bolen

On your 25th Anniversary  
of the Priesthood  
And your new appointment as  
Archbishop of Regina



The Franciscans of Western Canada



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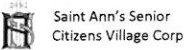
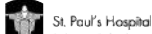

## CONGRATULATIONS





### Most Reverend Donald Bolen




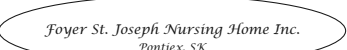
*on your installation as Archbishop of the  
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*May God guide you with wisdom,  
strengthen you with love,  
and bless you with His peace.*

On behalf of Emmanuel Care’s 13 Catholic Health care  
organizations, our Board of Directors and staff we wish  
you abundant blessings









# Bishop Bolen lives his commitment to ecumenism

By Nicholas Jesson

Over the past six years there has been a story I have enjoyed telling. It is about the day Bishop Don Bolen was appointed Bishop of Saskatoon. I heard the news early that morning, not through the usual Catholic news service channels, but through Facebook. There were dozens of messages to me from ecumenical colleagues — Catholic, Anglican, and every other variety — congratulating me on my new bishop. I even had one friend who offered to trade jobs with me.

In the back of his mind, Bishop Don continues to work on a theological question that he calls the “fundamental human experience project.” He is interested in how culture, language, philosophy, and especially spirituality articulate our

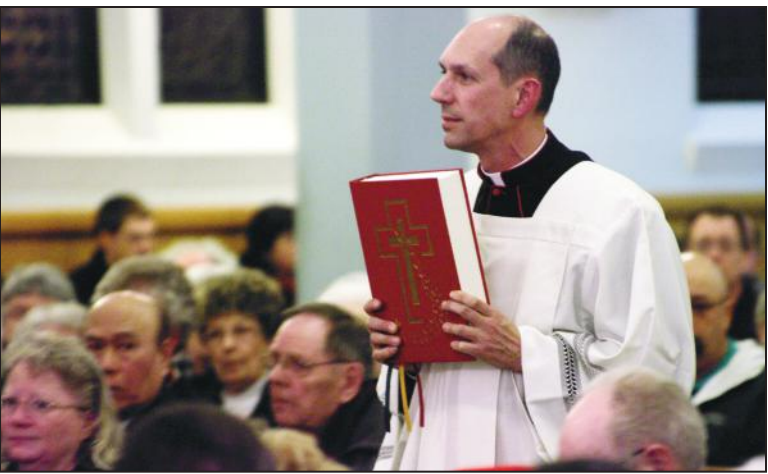
Jesson is the Ecumenical Officer for the Diocese of Saskatoon.

questions about fundamental aspects of life: where do we come from, why do we love, what comes after death, why do people suffer, etc. He is convinced that all human striving to answer these questions is part of a truly Catholic worldview. To be truly Catholic is to be in dialogue with religions, cultures, philosophies and ideologies, with science, and with nature itself. He tells the story of how, as a first step in his intellectual inquiry, he went to study the theology of Karl Rahner at Oxford University, but found himself with a thesis director who had different perspectives on Rahner. One day his director asked him, “You’re interested in ecumenism, aren’t you?” And thus, his thesis topic was changed to become a study of the Anglican-Roman Catholic dialogue.

In 2001, the Archbishop of Regina informed him that Rome had asked that he be assigned to work at the Pontifical Council for Promoting Christian Unity, the

Vatican office for ecumenism. His responsibilities would be the Anglican and Methodist dialogues, as well as the Week of Prayer for Christian Unity. Over the next seven years he helped to produce a significant theological agreement with Anglicans on *Mary: Grace and Hope in Christ*, and to ensure the dialogue continued even as the Anglican communion struggled with internal disputes. Another remarkable text with Anglicans entitled *Growing Together in Unity and Mission* is a comprehensive roadmap to implementing the agreements that Anglicans and Catholics have achieved over the past 50 years of dialogue. With Methodists, the dialogue was no less significant, though it doesn’t make the news as often. *The Grace Given You in Christ* was the 2006 report on the nature of the church, setting this within the context of the life of grace and the hope of salvation.

Perhaps the most transformative contribution Bolen made while in Rome, was his contribution to the development of “receptive ecumenism.” Dr. Paul Murray, who is credited with the idea, describes his visit to Bolen in Rome to discuss a new idea. I imagine this conversation happened over a glass of wine in an Italian bistro, but the result was not just a series of conferences and books, but a whole new language for speaking about our relationship with other Christians. The idea of an exchange of ecclesial gifts is found already in Vatican II, and is used by Pope John Paul II and by Canadian ecumenist Margaret O’Gara, but the core of receptive ecumenism is the conviction that healing the wounds of the church requires that we receive the gifts that have been preserved by other Christians. Where Vatican II speaks of the fullness of the church of Christ preserved in the Catholic Church, receptive ecumenism acknowledges the wounds in the Body of Christ. It provides us a lan-



Tim Yaworski


**ECUMENICAL PRAYER SERVICE** — An ecumenical prayer service was held the evening before Rev. Donald Bolen’s episcopal ordination as Bishop of Saskatoon in March 2010, reflecting his many years working for Christian unity, as well as a tradition of ecumenical dialogue in Saskatoon, home of the Prairie Centre for Ecumenism. Bolen carried in the book of the gospels during the ecumenical service at St. Paul’s Cathedral, which included local church leaders bringing forward items symbolizing gifts of their particular Christian tradition.

guage that is at once theologically expressive and humble. Without renouncing the Catholic claim that we embody the fullness of the church of Christ, receptive ecumenism provides theological ground on which we can stand together with our partners in mutual need of healing.

Since coming to Saskatoon in 2010, Bishop Don’s ecumenical interests have not subsided. He has continued to have a major role in the international Anglican and Methodist dialogues, now not as staff support but as the Catholic co-chair of both IARCCUM (an Anglican-Catholic working group) and the Methodist dialogue, as well as serving on the Evangelical-Roman Catholic international consultation. Each of these has major projects coming to completion in 2016. From Sept. 30 to Oct. 7, Bishop Don and his Anglican counterpart Bishop David Hamid have convened a major summit of Anglican and Roman Catholic bishops from around the world. Thirty-six bishops, in pairs from

18 different countries, have gathered together in Canterbury, U.K., and in Rome to study and pray together. These bishops will be commissioned by Pope Francis and the Archbishop of Canterbury, Justin Welby, to take forward the work of IARCCUM to implement the 50 years of agreement between our two churches.

In Canada Bishop Don has served as co-chair of the theological dialogue with Anglicans. In addition, through his role as chair of the Canadian bishops’ justice and peace commission, he has brought a strong ecumenical commitment to addressing reconciliation with Aboriginal peoples, Canadian overseas mining, and physician-assisted suicide. It is in his work for justice that his interest in “fundamental human experience” connects most closely with his pastoral and ecumenical instincts. Starting from a position of humility, and the conviction that we have much to learn from others, Bishop Don encourages us to open ourselves in dialogue with the world.





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Notre Dame d'Auvergne Parish, Ponteix, Sask., wishes to welcome and congratulate Most Rev. Donald Bolen on his appointment and installation as the new Archbishop of Regina. May the Good Lord bless you and use you for the good of this Archdiocese.

*La paroisse Notre Dame d'Auvergne, Ponteix, Sask., souhaite la bienvenue et félicite Mgr. Donald Bolen pour sa nomination et son installation comme nouvel archevêque de Regina. Que le Bon Dieu vous bénisse et vous utilise pour le bien de cet archidiocèse.*

### Congratulations and Blessings Archbishop Donald Bolen!

Holy Redeemer, Elbow

Sacred Heart, Davidson

St. Andrew, Kenaston

Immaculate Heart of Mary, Outlook

**ON THE OCCASION OF THE INSTALLATION OF  
VERY REVEREND DONALD BOLEN  
AS ARCHBISHOP OF THE REGINA ARCHDIOCESE,  
WE THE PARISHIONERS OF ST. LAWRENCE,  
THE CATHOLIC WOMEN’S LEAGUE  
AND THE KNIGHTS OF COLUMBUS  
OF MAPLE CREEK  
EXTEND OUR CONGRATULATIONS AND PRAYERS.**

*May the Holy Spirit guide you,  
faith in our Lord Jesus Christ lead you,  
and God our heavenly Father  
strengthen you as you shepherd the faithful.*

**The Saskatchewan Catholic School Boards Association**  
would like to congratulate  
**Most Reverend Donald Bolen**  
on his installation as  
**Archbishop of the Archdiocese of Regina**

We look forward to your faith-filled leadership  
as we work together to build the reign of God  
within this wonderful province.

*May God abundantly bless you as you Shepherd His people!*



**SCSBA**



*Saskatchewan Catholic School Boards Association*  
[www.scsba.ca](http://www.scsba.ca)



*The Oblates and Lay Associates of the  
Province of OMI Lacombe Canada  
offer congratulations and prayerful  
best wishes to*

***Most Reverend Donald Bolen***

*on the occasion of his installation as  
Archbishop of the Archdiocese of Regina*

*May the Holy Spirit guide you  
in your ministry and leadership.*



**Congratulations to  
Most Rev. Donald Bolen  
on his installation as  
Archbishop of the  
Archdiocese of Regina**

**May God bless you  
in your new ministry!**

Abbot Peter Novecosky, OSB  
& monks of St. Peter's Abbey  
Muenster, Sask.



***We congratulate  
Most Rev. Donald Bolen  
on his installation  
as Archbishop of Regina.***

***We welcome you as collaborator  
and we pray that your ministry  
be fruitful.***

Archbishop Richard Gagnon  
President  
Western Catholic Conference/  
*La Conférence Catholique de l'Ouest*  
(W-CC-O)



**Congratulations  
and thank you!**

Congratulations, Most Reverend Donald Bolen on your installation as Archbishop of the Roman Catholic Archdiocese of Regina!

Thank you for your years of service to the Church in Saskatoon and for your continued support of Catholic education in Saskatchewan.

[www.gscs.ca](http://www.gscs.ca)





***CONGRATULATIONS  
ARCHBISHOP DONALD BOLEN!***

*We, the parishioners of  
St. Peter Parish in Regina,  
wish to welcome you  
as our Chief Shepherd.  
We are proud to have you  
as our Archbishop.*

**We wish you the best in your ministry and  
May our Good Lord walk with you – Always!**



# Optimism, expansive vision allows bishop to dream big

Continued from page 13

ily, and slept in the streets as well as in a smaller apartment. He is a living witness to how to follow Jesus in mercy.

Our leaders, paid and volunteer, have also had the privilege of teaching our shepherd over these last years. God blessed Bishop Don with optimism and an expansive vision for what the church is called to be and become. After listening to the dreams of God's people, he enthusiastically embraces and supports those dreams with his heart and capacity. From meetings in his office with people just beginning a ministry to the

Diocesan Pastoral Council table, Bishop Don allows his ministry to be shaped and transformed by the Spirit of God at work in his people. We experienced initiative overload as his constant temptation, and he agrees. We have been helping Bishop Don to break the dreams into manageable pieces, to apply process and structure, to connect the parts of the dream with the human and financial resources to make them not only possible, but sustainable.

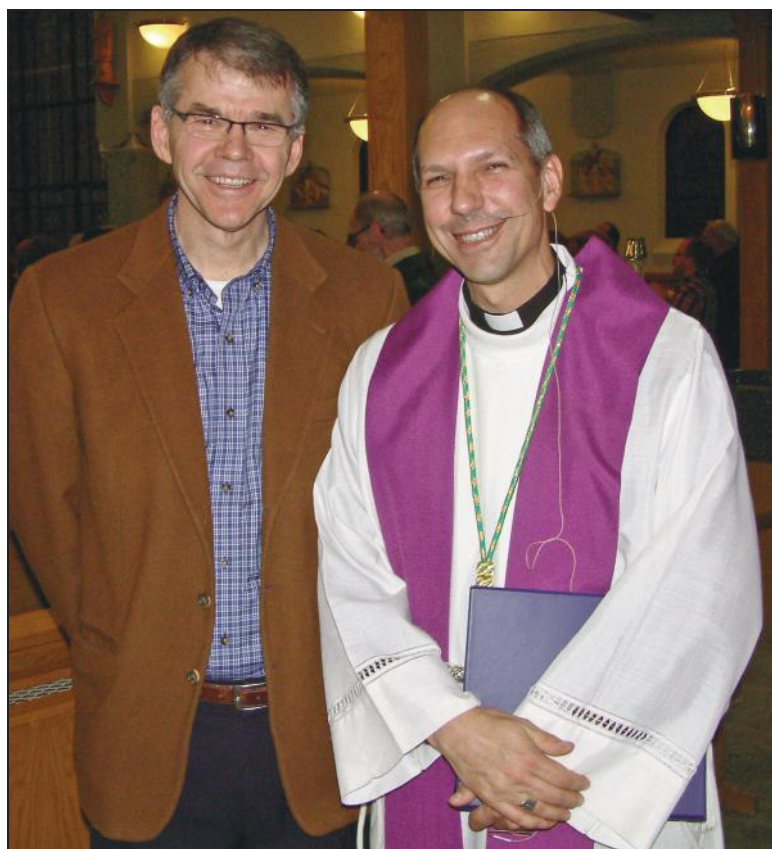
We have also been a living witness to Bishop Don that the people in his diocese have the gifts God needs to build the church in that place. He has noticed our gifts, called them forward, and empow-

ered us to continue building the kingdom that began before he arrived and continues as he is called to serve and support the next flock.

So much more could be said about working alongside Bishop Don, but I will close with my favourite memory of those years. Every time I showed up for the

regular one-on-one meeting, I would have a stack of files inches deep, ready to dive in. Before I left the office, he would stop me and ask, "How are you, really?" And for just a few minutes he would listen to the answer, share in my laughter and tears, and answer the question honestly for himself. For those of us called

and honoured to work alongside Bishop Don, we were not only doing the work of the church, we were also learning together how to be and become the church God is still building among us. Our mutual learning will bear fruit for many years after Bishop Don has moved away. For that, we are most grateful.



Kiply Yaworski

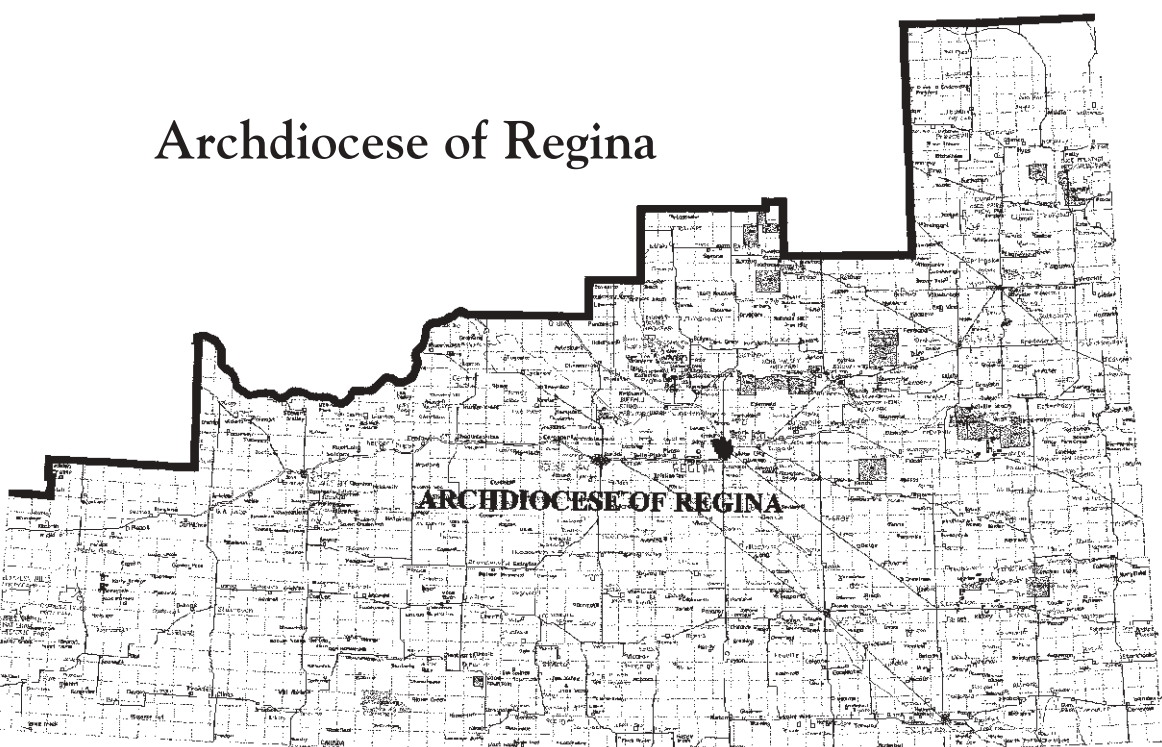
**EVANGELICALS AND CATHOLICS PRAY** — Bishop Don Bolen of the Diocese of Saskatoon and Harry Strauss of the Saskatoon Evangelical Ministers Fellowship presided together at a Catholic-Evangelical prayer service held in March 2011 at St. Paul's Co-Cathedral in Saskatoon, with some 300 in attendance celebrating their common faith in Jesus Christ. A ground-breaking local dialogue between Catholics and Evangelicals was initiated during Bolen's time as bishop of Saskatoon. That dialogue group has produced a joint statement, and continues to host public events to further the encounter between Evangelical and Catholic Christians.

**Website:**  
**[www.prairiemessenger.ca](http://www.prairiemessenger.ca)**



Tim Yaworski

**HYMNS OF LEONARD COHEN** — Hundreds attended an evening conversation about the “Hymns of Leonard Cohen” with Saskatoon Bishop Donald Bolen and Rabbi Claudio Jodorkovsky of Agudas Congregation Israel, held Dec. 14, 2015, at the local synagogue.



# Archdiocese of Regina

*Congratulations and Best Wishes*  
*Archbishop Donald Bolen*  
*on your Installation as*  
*Archbishop of the Archdiocese of Regina*  
*and 25th Anniversary of Ordination*



**From your flock at  
Holy Child Roman Catholic Parish,  
Regina**

## Welcome Home!

Congratulations – *Félicitations!*

May God bless your ministry  
Most Rev. Donald Bolen  
on your installation as Archbishop  
of the Archdiocese of Regina  
*Nos prières vous accompagnent.*



*Les Filles de la Providence*  
Daughters of Providence



# Today’s bishops need to be good Samaritans: pope

By Carol Glatz

VATICAN CITY (CNS) — Today’s bishops need to be good Samaritans who let their hearts be moved and compelled to help every individual God “accidentally” puts along their path, Pope Francis said.

“Remember, the road to Jericho is not far” from every church in the world, and “it won’t be hard to encounter someone who waits not for a Levite who looks the other way, but for a brother who draws near,” he told new bishops.

He also said bishops must not get caught up in a game of numbers with vocations, but focus more on quality and forming mature priests, who are not slaves to their personal vices and weaknesses.

Pope Francis met Sept. 16 with 154 recently appointed bishops from around the world. They were attending a weeklong seminar in Rome for new bishops.

In a nearly 40-minute prepared talk, the pope warned new bishops against using their office to be self-serving, but rather to share the holiness, truth and love of God.

“The world is tired of lying spellbinders and, allow me to say, ‘trendy’ priests or bishops. The people sniff them out — they have God’s sense of smell — and they walk away when they recognize narcissists, manipulators, defenders of their own causes,

auctioneers of vain crusades,” he said.

Bishops are leaders God has chosen and entrusted to guide and serve his children, not themselves, the pope said. Bishops must also remember it is the grace and power of God, not their own, that touches and transforms the world, he added.

In essence, he said, their task is to make God’s mercy “pastoral,” that is, accessible, tangible and readily encountered. To do that, the pope said bishops need to be able to: fascinate and attract; initiate and guide people; and accompany those in need.

People are attracted to those who show the face of Christ, who never tire of reaching out and show love freely and abundantly, he said.

“A god that is distant and indifferent is easy to ignore, but it is not easy to resist a God who is so close and, moreover, wounded out of love,” he said. “Kindness, beauty, truth, love and the good — look how much we can offer this pleading world, even in cracked vessels.”

The world, he said, needs people who know how to filter out the noise and chaos to hear and discern God’s quiet, humble call.

The pope urged the bishops to never give up on people despite the confusion in the world. Often, he said, it’s more convenient to just shut it out or “invent bitter speeches in order to justify the

laziness that immobilizes us in the static sound of vain complaints.”

Initiating or preparing people for God and his “abyss of love” is key, he said.

“Today too much fruit is being demanded from trees that have not been cultivated enough,” he said. Everything needs proper and ongoing preparation, and neglecting that has also resulted in today’s crisis in education and values, “emotional illiteracy,” and a lack of discernment, vocations and peacemaking.

“All of these things require initiation and guided itineraries with perseverance, patience and consistency, which are the signs that distinguish the good shepherd from the mercenary,” he said.

Pope Francis again underlined how important it is bishops be good Samaritans with concrete “palpable” acts of mercy.

So many people need and seek mercy, he said. They know full well they are hurting and “half dead,” so if they sense a merciful soul is passing, they will respond.

“They are fascinated by (mercy’s) capacity to stop when so many walk on by; to kneel when a certain rheumatism of the soul keeps many from bending down; to touch wounded flesh when a preference for everything to be sterile prevails,” he said.

Never forget the “shiver” of love and trepidation felt when God called and still calls you, the pope told the



Tim Yaworski

bishops. It is not necessary to put up a front or “invent a profile” when we have God, “who is greater and does not scorn” what little we have or “become scandalized by our wounds.”

Welcome,  
**Most Rev. Donald Bolen**

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on your installation as Archbishop of the  
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**Most Rev. Donald Bolen**

**Felicitations and  
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# Archdiocese sees many changes in 106-year history

By Frank Flegel

Saskatchewan was barely five years a province of the Dominion of Canada when Pope Pius X established the Regina diocese in 1910 as a suffragan see in the District of Assiniboia. It was a time of heady growth in the west that began even before Saskatchewan became a province in 1905. Immigrants arrived by the trainful into what an early author had dubbed The Great Lone Land hoping to grab a prime quarter section of land as promised by the federal government. If they cleared the land and had some sort of domicile in which to live, the quarter section was theirs.

Some used the freshly turned sod as construction material and layered them together into one- and two-room houses. Others dug a hole in the ground and for a time lived under an overturned wagon until such time as they could build a more permanent structure. Many were Catholics and in building towns and villages the first structure that broke the prairie endless horizon was a church steeple. Some were built on land donated by a local farmer and, instead of being built in the community, it rose on the prairie, in a central location for better access by those living on the land or in surrounding communities. A few of those structures survive to this day, restored as a reminder of what was. Descendants of the early pioneers often return to them for weddings or funerals.

Growth was rapid. Five years after being formed it became the Regina archdiocese and the first bishop, Olivier Elzear Mathieu, became archbishop and almost immediately began building his cathedral. When he arrived there were 60 priests serving 58,771 Catholics. Sod turning took place June 1, 1912, a month before the occurrence of what still stands as the country's worst weather-related disaster, the Regina Cyclone. It roared through downtown not quite a kilometre from the cathedral site, destroying hundreds of buildings and killing 28 people.

The first mass was celebrated Dec. 8, the Feast of the Immaculate Conception, in the basement of the partially completed church. It took another four years to 1917 before it was completed. A Casavant organ was installed in 1931 and its sound is such that it is often used for visiting organists to perform recitals.

The twin-spired cathedral, the mother church of the archdiocese, dominates the west-central area of the city in what is now known as the Cathedral District. When Mathieu died, Oct. 26, 1929, he left behind 130 priests in eight communities and the communities of sisters had increased from 60 in six communities to 320 in 15 communities. Catholic parishes, schools and hospitals dotted the entire archdiocese.

The future looked bright, not just for the growing number of Catholic churches, hospitals, schools and other institutions.

Glowing accounts of the fertile prairie filled newspapers of the day. The southern prairie was quickly labelled the breadbasket of the world because of the major crop of wheat. General Motors saw a business opportunity and built a huge, even by today's standards, automobile assembly plant in 1931 in what was then northeast Regina.

The population grew so rapidly that there were optimistic predictions of Saskatchewan becoming the dominant western province; then came the market crash of 1929 followed by almost 10 years of what became known as the Dirty '30s. The sky dried up and the winds howled and some of the hottest days on record, some of which still stand, turned the southern prairies into a veritable dust bowl. Grasshoppers almost of biblical proportions chewed their way through of what was left of the crops.

Despair reigned. People began leaving their farms. The infamous Bennett Buggy, a combination of horse and automobile, made its appearance piled high with the remains of farm households as they made their way out of the province. The situation was so desperate that Ontario began sending trains west loaded with potatoes. The archdiocese piled up a debt of \$1.14 million. The archbishop's residence was sold and converted to a Franciscan Monastery, Regina Cleri. But there was still some growth.

Several parishes for immigrant communities were established in Regina: St. Mary and Little Flower

for the Germans; St. Anthony for the Polish; and St. Stephen for the Hungarians. Canadian Martyrs was opened in 1931 and St. Charles in 1934. St. Mary, Little Flower and St. Anthony continue to serve parishioners although their populations, except for St. Anthony which remains Polish served by Polish priests from the Society of Christ community, are much more diverse.

In total 28 new parishes were established in the latter half of the Dirty '30s. The Sisters of Service had 5,000 children receiving catechism through correspondence; there were 150 priests and 340 sisters serving a population of 238,000 Catholics.

Then came 1939 and the start of the Second World War. Prairie boys volunteered in droves or were conscripted, draining the archdiocese of its future manpower. But those who were left persisted. The weather turned and with the war fuelling some growth, farms began to grow. The vast, open, land was ideal for flight training and the famous British Commonwealth Air Training Plan established flight schools for Allied pilots across the archdiocese. They came from all lands and after the war many returned again nourishing the southern prairie.

The church continued to grow and by the early 1960s there were 101 parishes with 156 mission parishes, nine Catholic hospitals, 114 diocesan priests and 85 religious priests. The archdiocese celebrated its 50th anniversary in

June 1961 with a huge celebration in Exhibition Stadium.

The Second Vatican Council (1962 - 65) ushered in many changes and while it modernized the church, encouraged ecumenism and became more engaged in secular society, it also led to many clergy and religious leaving their vocation. Conservative Roman Catholics found the changes difficult; young people embraced a more liberal lifestyle, fewer attended and church attendance began to decline.

It wasn't until the turn of the 21st century when the church began a resurgence. The Regina archdiocese began a long consultation process that authored the Pastoral Plan which is still in progress. Some parish communities amalgamated into larger, more viable organizations. Foreign-born priests were recruited as missionaries and one new parish, Resurrection Parish, was established in one of Regina's growth areas. Prayers for vocations were instituted in all parishes and God listened calling 10 seminarians to study for the priesthood, the largest group in anyone's memory.

The Archdiocesan Diaconate program, under the direction of archdiocesan theologian Dr. Brett Salkeld, in September began its third year of a four-year program with all 10 original candidates continuing their studies.

The Regina archdiocese covers most of southern Saskatchewan. It has 147 parishes including mission churches and First Nation reserves and 97 priests serving about 120,000 Roman Catholics.

*Mercy  
within Mercy  
within Mercy*

**With love and appreciation to "Bishop Don"  
Thank you for your servant-leadership.  
Our prayers and best wishes go with you!**

***May our Lord bless and support you in your ministry as Archbishop of Regina***

**From the laity, religious and clergy of the  
Roman Catholic Diocese of Saskatoon**