



World Meeting of Families

The World Meeting of Families was held Sept. 22 - 25 in Philadelphia, attracting some 20,000 participants. — page 3

Independent living

Trinity Manor, an innovative and comfortable home for people aged 55 and over, offers comfort, security, on-site medical support as well as spiritual care within a community-based environment. — page 6

Religious giving

A two-day workshop held recently in Saskatoon examined realities of religious giving, and how to create cultures of parish generosity. — page 7

Innocence and complexity

For both the overly pious and the militantly impious, God and robust life cannot go together, writes Ron Rolheiser, OMI. "To identify an unrealistic innocence and simplicity with holiness sets out an unattainable ideal that has too many people believe that their own red blood, with its restless stirrings, makes them bad candidates for the church and sanctity." — page 14

Common vision

The Church: Towards a Common Vision is a text that addresses "our growth in communion — in apostolic faith, sacramental life, and ministry — as churches called to live in and for the world," writes Tom Ryan, CSP. He urges parish study groups read and discuss it. — page 15

Music for liturgy

This week's Prairie Messenger features music selections for liturgy from the first Sunday of Advent (Yr. C), Nov. 29, through the Christmas season, to the Fifth Sunday of Ordinary Time, Feb. 7, 2016. — pages 9-13



Canadian bishop promotes female deacons

By Carol Glatz

VATICAN CITY (CNS) — Archbishop Paul-André Durocher of Gatineau, Que., said the synod



CNS/Paul Haring

Archbishop Paul-André Durocher

should reflect on the possibility of allowing for female deacons as it seeks ways to open up more opportunities for women in church life.

Where possible, qualified women should be given higher positions and decision-making authority within church structures and new opportunities in ministry, he told Catholic News Service Oct. 6.

Discussing a number of proposals he offered the synod fathers to think about, he said, "I think we should really start looking seriously at the possibility of ordaining women deacons because the diaconate in the church's tradition has

been defined as not being ordered toward priesthood but toward ministry."

Currently, the Catholic Church permits only men to be ordained as deacons. Deacons can preach and preside at baptisms, funerals and weddings, but may not celebrate mass or hear confessions.

Speaking to participants at the synod of bishops on the family Oct. 6, Durocher said he dedicated his three-minute intervention to the role of women in the church — one of the many themes highlighted in the synod's working document.

The working document, which is guiding the first three weeks of the synod's discussions, proposed giving women greater responsibility in the church, particularly through involving them in "the decision-making process, their participation — not simply in a formal way — in the governing of some institutions; and their involvement in the formation of ordained ministers."

Durocher, who recently ended his term as president of the Canadian Conference of Catholic

Bishops, told CNS that much of his brief talk was focused on the lingering problem of violence against women, including domestic violence. He said the World Health Organization estimates that 30 per cent of women worldwide experience violence by their partner.

He reminded the synod fathers that in the apostolic exhortation *Familiaris Consortio* in 1981, St. John Paul II basically told the church that "we have to make a concerted and clear effort to make sure that there is no more degradation of women in our world, par-

ticularly in marriage. And I said, 'Well, here we are 30 years later and we're still facing these kinds of numbers.'"

He said he recommended one thing they could do to address this problem was, "as a synod, clearly state that you cannot justify the domination of men over women — certainly not violence — through biblical interpretation," particularly incorrect interpretations of St. Paul's call for women to be submissive to their husbands.

— NEW VENUES, page 19



RNS/Mike Theiler/Reuters

CALLS FOR WOMEN'S ORDINATION — Demonstrators calling for the Catholic Church to include women priests gather prior to the arrival of Pope Francis in Washington, on Sept. 23, 2015. On Oct. 6 at the synod in Rome, Quebec Archbishop Paul-André Durocher made a controversial proposal that women should be ordained as deacons. Durocher told Catholic News Service that "the diaconate in the church's tradition has been defined as not being ordered toward priesthood but toward ministry."

Papal nuncio meets with Catholic educators

By Frank Flegel

REGINA — "Pope Francis would be pleased to hear what is here," said Apostolic Nuncio Archbishop Luigi Bonazzi after he received briefings from all eight of the Saskatchewan School Divisions.

It was the first day of a week-long Saskatchewan visit that had him bless and dedicate the Sisters Legacy Monument in Wascana Park, visit all Saskatchewan Catholic dioceses and visit Catholic schools in each diocese.

He finished the week with a

full day in Regina, beginning at breakfast at the Hotel Saskatchewan, meeting recipients of papal honours and other guests, touring several Regina Catholic schools, then celebrating an evening mass to mark the centennial of Regina becoming an archdiocese.

Saskatchewan Catholic Schools Boards Association (SCSBA) executive director Ken Loehndorf led off the Oct. 1 meeting with the Nuncio describing the SCSBA emphasizing Saskatchewan Catholic School's constitutional rights. "We are one of only three provinces that have that right," said Loehndorf. He was followed by each of the eight division's representatives who gave brief descriptions of their schools and some showed short videos of their division.

Archbishop Daniel Bohan told the group he had invited the Nuncio to attend the unveiling, blessing and dedication of the Sisters Legacy Monument. When the other Saskatchewan bishops were told of the visit they asked if

the Nuncio could also visit them.

"It is an honour to have the pope's personal representative here with us," said Bohan. The Regina archbishop said the province was blessed to have Catholic education: "We are a minority in Canada." He referred to Christ as the teacher: "One of the first things Jesus taught us was to go out and teach."

"Every one of you is a representative of the one teacher," said Bonazzi in his response to the group. He referred to a special feeling when entering a Catholic school. "There is a feeling difficult to express in Catholic schools. Through the teacher we see Jesus Christ as the teacher. This is a special feeling in our schools." Our faith is an expression of love, said Bonazzi.

The meeting was held over breakfast in the Regina Catholic School Board's Gratton Room. Following the breakfast, the Nuncio met with several individuals questioning them on their division, schools and students.



Flegel

NUNCIO VISIT — Regina Archbishop Daniel Bohan chats with Apostolic Nuncio Archbishop Luigi Bonazzi on the first day of a week-long visit to Saskatchewan.

More open approach at synod with group discussions

By Carol Glatz

VATICAN CITY (CNS) — Greater emphasis on small-group discussions and incorporating that work into the synod's final draft document is helping alleviate any suspicion of the synod being manipulated, said one of the four synod presidents.

Cardinal Wilfrid F. Napier of Durban, South Africa, told Catholic News Service Oct. 7, "I think this time we are aware of and I think the secretary of the synod (Cardinal Lorenzo Baldisseri) is aware that there are these suspicions and, therefore, I think there's going to be a much more perhaps open-handed approach to the synod."

As a member of the synod's ordinary council, the cardinal was part of the group that planned this year's general Synod of Bishops on the family as well as last year's extraordinary synod.

Last year, Napier had openly criticized the publication of a midterm report during the synod and the decision not to release summaries of the speeches participants gave in the synod hall. He and several other synod fathers at the time suggested that the midterm report did not accurately reflect the assembly's views and that the press had no way of assessing the report's accuracy.



CNS/Paul Haring

AFRICAN CARDINALS AND BISHOPS PARTICIPATING IN SYNOD OF BISHOPS — African cardinals and bishops participating in the synod of bishops on the family gather for a meeting in Rome Oct. 7. At the head of the table are Cardinal John Njue of Nairobi, Kenya, Guinean Cardinal Robert Sarah, president of the Pontifical Council Cor Unum, and Cardinal Wilfrid Napier of Durban, South Africa.

Speaking to CNS on the sidelines of this year's synod, Napier said he had found it "strange" last year that the media had been given a detailed midterm report before the issues facing the synod had been fully discussed.

This meant the media "were

given a certain direction that could only have come from inside and, therefore, raised the suspicion — which I think is not quite as strongly present now as it was" in the year between the synods "that there was some manipulation going on," he said.

While summaries of speakers' presentations still are not distributed by the Vatican, Baldisseri insisted bishops were free to give their texts to whomever they wanted.

In addition, Pope Francis created a 10-person committee to oversee the drafting of the final synod document and ensure it incorporates the general discussions, small groups' reports and written comments from synod participants.

Napier said he has been pleased with the increased emphasis on and time given to the small group discussions, saying the bishops "have been given what we have always said is the best part" of a synod.

After just two days of meeting

in the language-based groups, the cardinal said the discussions "have actually fulfilled my expectations. Really free and open exchanges, a real getting a good measure of what's happening in the church in the various parts of the world," and how the church and families help and support each other.

He said he thought that the input coming from the small groups was "already giving the draft document a direction which is rather difficult, I think, to work into a particular position."

Rather than being focused on one particular view or approach, he said, the small groups are discussing "what we believe is the direction in which the church in general wants to go."

When a final document is drawn up at the synod's end, he said, "certainly the result I am looking forward to is a document that we can put into people's hands," which will give them very clear direction as to the mission and vocation of today's families.

The focus of discussion and the final report, he said, has been on: "What can the synod do to make families really know where they fit in the church, how the church depends on them and in that way to really get themselves rejuvenated and renewed so they take on this role of evangelization."

Napier told reporters later that he believed families were hoping the synod would "be clear and very forceful in restating" the importance of the family for the church and society.

"If the family is weak, the church is going to be weak; it's not the other way around," the cardinal said. "The strength of the church comes from the families, so let's give the families every support we can."

Families need homilies connecting to life

By Carol Glatz

VATICAN CITY (CNS) — Families need to hear homilies that connect the Gospel to the troubles and joys they experience, said a synod participant.

Maria Gomes, the Family and Life director at St. Mary's Church in Dubai, and an observer at the synod of bishops on the family, said the typical scenario is "the priest just talks about the Gospel, 'Peter said this, John said this' and then it's finished and it's done and over."

But Catholics, she said, want their priest "to cover real facts of what's happening in the family and how important the family is today."

Gomes, who is one of a number of non-voting lay observers, said urging priests around the world to connect the Gospel to people's real lives is the focus of her presentation to the synod.

Accompanying God's word with a real example or story from someone's life helps people know "the facts, that there are so many other people also having problems" and how Christ offers healing, Gomes told Catholic News Service Oct. 7.

While the quality of homilies is important, the pastor's personality and the dedication of the community are also key, she said.

One priest they had in Dubai, she said, was very outgoing, always visiting the schools and talking with families. She said that closeness helped couples who were in irregular unions decide to get married in the church.

"Our secret is when they come for the children's baptism," she said.

The church community and the

priest speak with the family and help guide them through what often can be a long process of discernment and discovering the importance of the sacrament of matrimony. Other married couples "start calling them, talking to them, getting to know them a little bit better, drawing them to the church."

Sometimes they find out people were not getting married in the church not for a lack of faith, but because of economic restraints or because they didn't want the hassle of getting the proper documents from their parish back in their home country, she said.

St. Mary's Church in Dubai is "the largest pilgrim parish in the world," she said, serving more than 100,000 Catholics who are foreign workers and non-citizen residents from the Philippines, India and other South Asian nations. Gomes, with her husband, moved from Bombay, India, 31 years ago and raised their three children in Dubai.

While most parishes serve a community made up of citizens or long-term residents, St. Mary's reaches out to a largely itinerant congregation where "many of them use Dubai as a stepping-stone for greener pastures."

Gomes said many of the church programs and outreach they offer are based on concrete input and feedback from priests and counsellors who work at the parish.

Without violating people's privacy or breaking the seal of confession, counsellors and priests take the recurring issues they hear and translate them into ideas about "what people are hungry for," Gomes said.

For example, extramarital affairs and conflicts with in-laws

are frequent problems threatening parishioners' marriages, she said.

As a response, Gomes runs Marriage Encounter weekends and workshops to help couples better communicate, build more intimate and solid unions and deal with the many challenges they face.

The parish offers workshops and seminars on the sacraments and expatriate workers' rights; they invite medical professionals to talk about breast cancer awareness and other health issues; they help widowed spouses with a Hope and Life program; and they offer children a Holyween celebration at the end of October to teach Christian virtues through the life of the saints.

Parishioners form networks and are deeply involved in parish life, she said, adding that it is not unusual to see people still at church at 9 p.m. "There's so much brotherhood and community," she said. "I feel alive in that parish."

Gomes said she wants to set up new programs to help couples facing infertility.

With Catholic teaching emphasizing the procreative value of marriage, some couples feel "the whole purpose of marriage is children," she said. "They come to church, but there's a deep sadness in them" because they don't have kids like their peers and "what happens is they start drawing away."

Gomes said she also wants to do something to address the loneliness many migrant workers face when their spouse has stayed back in their home country.

A woman once told her, "When I go home from work, I prepare a lovely meal, but I have no one to share it with. I'm sitting there all alone trying to enjoy it." And then I realized how lonely that is."

After 50 years, synod needs balance for talks, dialogue

By Cindy Wooden

VATICAN CITY (CNS) — Although the public is given glimpses of what happens inside the Catholic Church's world synod of bishops, the meetings themselves take place behind closed doors.

Celebrating its 50th anniversary this year, the synod of bishops has been the object of a continual hunt to balance creating a protected space where bishops could speak freely — something that was especially important a couple of decades ago when some members came from Soviet-bloc countries — with letting Catholics at home know that their bishops were working prayerfully and seriously on issues they, too, would find important.

As a theologian, bishop and then-prefect of the Congregation for the Doctrine of the Faith, Pope Benedict XVI had attended 15 of the 20 general, special and regional synod assemblies held between 1965 and his election as pope in 2005. One of the first things he did as pope was to institute an hour of "free discussion" at the end of the synod's evening session each day.

Unfortunately, several synod members said, some synod participants insist on reading a text there, too, basically giving themselves the chance to make two formal speeches.

Cardinal Lorenzo Baldisseri, synod general secretary, said this year's synod will see participants spending more time working and discussing issues in small groups and less time listening to speeches.

Because the number of bishops in the world — and at the synods — continues to grow, the amount of time they are given for speeches to the assembly has been reduced. Prior to 2005, they each had eight minutes. For the 2008 synod, it was reduced to five minutes. This year it has been slashed to three minutes.

But this year, Baldisseri announced, synod participants are free to give interviews and to distribute or publish the complete texts of their speeches. However, it seemed most participants were not aware of the change and, of the first 72 speeches at the synod, only a dribble of texts found their way into the public sphere during the synod's first week.

Euthanasia talk absent in campaign World Meeting of Families held in Sept.

By Deborah Gyapong

OTTAWA (CCN) — In the final days of the federal election campaign, an array of anti-euthanasia groups from across the country have accused the political parties of “fleeing their responsibilities.”

“The election campaign is moving ahead and politicians are firing out their promises. Yet despite their life or death implication for all Canadians, the issues of assisted suicide and euthanasia remain taboo,” said the Oct. 5 release issued by the Euthanasia Prevention Coalition (EPC); the EPC-BC; the Physicians Alliance Against Euthanasia; and the Quebec-based grassroots organization Living with Dignity.

The groups called on all political parties to take clear positions and commit to enacting legislation that protects vulnerable citizens “from inducement to suicide”; improve access to quality palliative care; and that upholds free-

dom of conscience for all caregivers and health care workers.

“The Supreme Court has made a decision and the next government will have to implement a law around that, to make sure it has as low risks as possible,” said the new executive director of Living with Dignity Aubert Martin. “When we are in an election, we always focus on economics, but the government in this case also rules on social issues. It’s alarming that that big an issue is not even talked about.”

“It’s a life or death issue,” Martin stressed. “We are changing the conception of our society; we are saying under certain conditions it will be all right to kill. This is the kind of message we shouldn’t take for granted.”

During the French language debate, when Liberal Leader Justin Trudeau was asked a question on euthanasia, he “completely escaped from the question,” by responding with remarks about his plan for the middle class, Martin

said. All of the other party leaders also avoided the topic.

Dr. Will Johnston, a Vancouver family physician and chair of EPC-BC, noted the recent study in the Southern Medical Journal reveals a 6.3 per cent increase in suicide rates in jurisdictions that permitted assisted suicide in the United States between 1990 and 1993.

“We now for the first time have a scholarly, independent analysis of the facts that introducing state-endorsed assisted suicide raises the suicide rate, or at the very least does not live up to the claims of opponents that the suicide rate will be reduced by people being confident they don’t have to kill themselves early, that someone else will be available to help them later in the case of a seriously terminally ill,” he said.

“The whole issue of suicide prevention has been neglected,” Johnston said.

Martin also expressed concerns about conscience rights, especially after palliative care centres in Quebec have been threatened with a loss of funding and doctors with the loss of their licenses if they refuse to offer the euphemistic “medical aid in dying” at their facilities.

“It was surprising and alarming at the same time,” Martin said. “The law hasn’t even been enacted, and already, this message ‘You should change.’”

For Johnston, it is about freedom in professional judgement for doctors. The professional judgement of palliative care doctors in Quebec is being “overridden just because taxpayers pay for the building.”

“This is a huge setback for western civilization,” said Johnston. “We have a culture of freedom. What’s particularly ridiculous is that there’s absolutely no need to run roughshod over the consciences and judgment of physicians.”



Ashley Aperocho

MISSION PROGRAM — Ashley Aperocho, 23, received such a sense of fulfilment from a one-year mission assignment in Guyana that she signed up for another year.

Mission program teaches about service

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Giving up the luxuries of North America last year to do mission work in Guyana proved to be a life-giving experience for Ashley Aperocho.

“I found that the ministries and the people that I worked with were life giving,” she said. “They have taught me a lot about the human condition, a lot about God and a lot about what it means to serve your brothers and sisters.”

That’s why the 23-year-old — who took part in Scarboro Missions one-year missionary program pilot project last year — has agreed to sign on for another year.

While in Guyana she worked primarily with young people establishing a youth group at her local parish.

“I found it most fulfilling when I was hanging out with my youth group at Fatima parish.”

Increasing the presence of youth ministries in the Diocese of Guyana — there is only one diocese for the whole nation — is what Aperocho hopes to focus on during this latest trip.

Prior to the one-year missionary program being launched by the Toronto-based Scarboro Missions last year, missionaries were commonly asked to commit for three years. The reduced commitment is what initially attracted Aperocho, who after graduating university sought to develop her formation and sense of community by giving back.

“It is kind of like a breath of fresh air in the sense that it is a low-stress commitment,” she said. “I am able to do it on a year-by-year basis and not have to worry about . . . being locked in for the next three to five years.”

But just because the commitment itself is low stress, serving the marginalized in a foreign land is anything but.

“Honestly, missionary life is difficult,” she said

While things like the heat, the bugs and distance from loved ones are challenging, it was concerns for her personal security that kept her from resting easy at all times.

Still, Aperocho insists people shouldn’t shy away from answering a call.

“Mission is a call,” she said. “If you want to be able to see another

face of God through another culture, if you want to learn more about yourself and if you want to be challenged in ways you never thought possible — whether it is physically, emotionally and psychologically — do mission. It will change your life.

“God doesn’t want you to be unhappy and he wouldn’t call you to do something that would make you unhappy,”

Aperocho reflected on that statement, which she first heard from a Carmelite Sister during her final week in Guyana, before finalizing her decision to return.

“Those words really stuck with me during that final week and propelled me to say yes,” she said.

After spending four months back in Canada, Aperocho said she’s happy to be back in mission.

“When people would ask me if I was excited to go back I would say it is time, it is time to go back,” she told The Register from Guyana via Skype.

“Guyana was a very tough mission country to be in though. If it weren’t for the people that I worked with I know I wouldn’t be back here in Guyana.”

By Blake Sittler

PHILADELPHIA — The World Meeting of Families was held Sept. 22 - 25 in Philadelphia, the city of brotherly love and sisterly affection, attracting some 20,000 participants to focus on the theme Love is Our Mission: The Family Truly Alive.

Hosted by the Archdiocese of Philadelphia and sponsored by the Vatican’s Pontifical Council for the Family, the world meeting was followed by a Festival of Families that drew in some one million faithful from over 100 countries. Pope Francis attended the festivities Sept. 26 and concluded the event with mass Sept. 27. He is only the fourth pope ever to visit the United States.

The World Meeting of Families opened at the Pennsylvania Convention Center in downtown Philadelphia with a ceremony welcoming all the participants and bringing greetings from local dignitaries.

Executive director of the archdiocesan committee Donna Crilley Farrell began by noting that this World Meeting of Families was officially the largest since the inception of the tri-annual gathering back in 1994. “We come together this week to affirm family as the cornerstone of our society,” Farrell said.

There is a possibility that one of the events from the gathering will go into the Guinness Book of World Records for a special paint-by-number project called, The Sacred Now: Faith and Family in the 21st Century. The aim was to have the largest number of individuals participate in painting a project — in this case, a 4,000 square foot mural that will be exhibited at a later date, Farrell explained.

The four-day world meeting was anchored by six keynote presentations by speakers Bishop Robert Barron, Cardinals Robert Sarah, Luis Antonio Tagle, and Sean Patrick O’Malley, and Professor Helen Alvare, a consultor for the Pontifical Council of the Laity and an adviser to the United States Conference of Catholic Bishops (USCCB). The event also included 75 breakout sessions lead by other notables such as Christopher West, Michèle Boulva, Prof. Stephanie Coontz and Dr. Scott Hahn.

Robert Ciaruffoli, chair and president of the local board, thanked the board, staff and hundreds of volunteers.

Ciaruffoli also introduced Philadelphia Archbishop Charles Chaput. “Since arriving in our great city in 2011 he has invigorated the Catholic faithful in the Philadelphia region and has reached out to people of other faiths and has worked tirelessly setting the groundwork for this gathering,” said Ciaruffoli.

Chaput reminded participants that Philadelphia was the city where the United States was formed and where the Declaration of Independence and Constitution were drafted. “But this celebration is not about our past but the future,” he declared. “It is alive in the soul of every pilgrim family that comes here from all over the world to give witness to the beauty of marriage and family life.”

Chaput shared the story of Rev. Joseph Wheaton, a convert to the Catholic faith and a priest who celebrated the first mass in Philadelphia in 1732. There were 11 people who celebrated that day 280 years ago. “This weekend . . .

— GOD REMAKES, page 7



CCN/D. Gyapong

POVERTY ISSUES — Citizens for Public Justice executive director Joe Gunn joined representatives from Plan Canada, Canada Without Poverty, and other groups Oct. 6 for the Chew On This! campaign to raise awareness of poverty issues in the final week of the federal election campaign. This was one of more than 50 similar demonstrations in locations across Canada. Inside the bags were apples and some literature on the need for a national anti-poverty plan.

Importance of fathers needs to be addressed at synod

By Deborah Gyapong

OTTAWA (CCN) — A popular American psychologist and author said he hopes the bishops attending the synod on the family Oct. 4 - 25 in Rome will address the importance of strong fathers in the family.

“I think they need to emphasize dads taking a much more faithful leadership role,” said clinical psychologist Ray Guarendi in an interview Oct. 2 here. “We guys have a tendency to leave it up to the women and everything says and the research concludes that a strong male figure is something very needed for the development of boys and girls.”

Guarendi, an author of more than a dozen books and CD compilations, a public speaker, radio and television host and frequent guest on popular TV programs such as Oprah, said he expected the synod fathers will “reiterate as a group the traditional God-design of men and women, passing on the faith and life to the children.”

“I think so often in the history of the church, we’ve seen they’ve had

to speak about things that used to be taken for granted,” said Guarendi, who is the father of 10 adopted children. “Now they have to reinforce it and people are thinking they are going to come up with something new. No, they are simply saying, well, given certain societal movements, we had better reinforce this.”

In Ottawa to give a talk to Catholic parents sponsored by the Neeje Association for Women and Family, a charity that supports an Ottawa residence for female university students and activities to strengthen family, Guarendi said those who expect Pope Francis to “make some dramatic changes in Catholic moral teaching are going to be greatly disappointed.”

“As he has said, he is a son of the church,” the psychologist said. “People confuse his pastoral style with a view that the church needs to alter itself. You take a complete Pope Francis and that’s not the way it is.”

A Catholic, whose wife is a convert to the faith, Guarendi offered many practical tips of how parental leadership in the home can produce a happy family and

good results for children.

Speaking to about 75 parents, in a talk entitled Back to the Family: Building a Stronger, Happier Family, Guarendi challenged some of the popular advice coming from experts, including some popular pediatricians, on how to raise children.

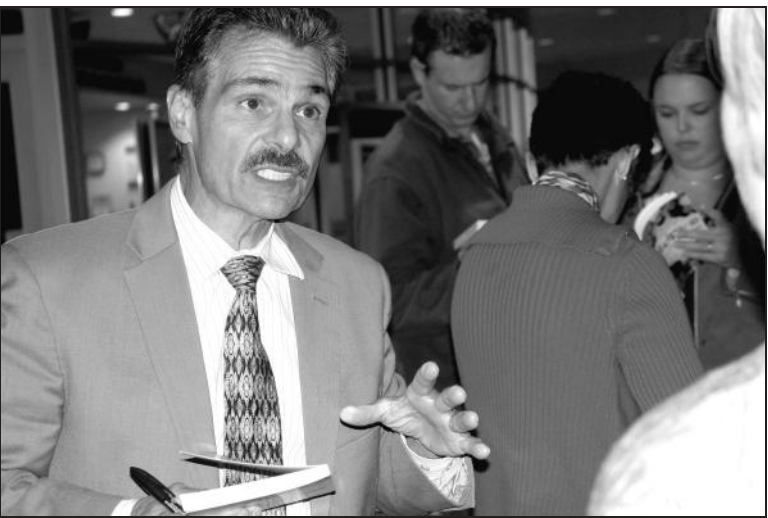
Some examples of the advice he sees: “Never tell a toddler ‘No,’ ” or “Do not ever send a teenager to their room for a punishment.”

That kind of advice from “people with letters after their names” is nonsense,” he said.

In the 1990s, Guarendi and other experts fanned out across the United States to all 50 states to interview 107 parents who were selected by the National-State Teachers of the Year as heading “outstanding families.” These families had a combined 387 children.

The results were compiled in his book Back to the Family, which featured “America’s quiet experts,” according to his drray.com

The No. 1 house rule in these families is respect, Guarendi said. Yet today’s experts have “told you you have to let your kids express



CCN/D. Gyapong

Ray Guarendi

themselves.” This has resulted in a phenomenon he calls “battered parent syndrome.”

“If you are wondering whether your child is disrespectful or expressing himself, try doing the exact same thing to your boss, your best friend or your mother-in-law,” he said. Try saying “Whatever!” or rolling your eyes, he said. Then ask them afterward if they still like you.

Guarendi stressed the importance of parents’ taking authority in the home. “Children view us as someone they can challenge,” he said.

For children who are defiant, the psychologist recommended a full blackout on all the privileges the child receives in the home, except for basic nutrition. When the child loses his favourite TV program, toys, books, dessert in succession that sends a message.

Though six of their children were adopted as infants, four had bad histories of neglect and time in foster care, including a set of twins he and his wife adopted at age four. The boy of the twins used to kick his foster parents and even Guarendi when he visited prior to taking them home. At their home, when it came time for bed, the boy went into a full tantrum.

“I had to let him know there are some non-negotiable things and going to bed is one of them,” Guarendi said. He carried the boy to bed and gently held him down until he stopped fighting and realized he would have to obey.

Catholics evangelize at local agricultural fair

By Deborah Gyapong

OTTAWA (CCN) — In this Thanksgiving season, many communities host agricultural fairs to showcase everything from the best potatoes to the best heifers.

At the Metcalfe Fair, in a small rural town in the Ottawa archdiocese, local Catholics decided to showcase their faith Oct. 1 - 4, putting new evangelization into practice by offering free popcorn, rosaries, pamphlets, offering opportunities for friendly glances, kind words and meaningful conversations. One of their big draws is the presence of the Queenship of Mary sisters in their habits.

Rev. Anthony Hannon, pastor of St. Catherine of Siena Parish in Metcalfe, first attended the fair in 2008 and noticed the Presbyterians and the United Church had booths, so he decided his parish would have one the following year.

But he recalled it was a tough slog. The first year, they handed out literature and found many people would either avoid their

booth or politely take the pamphlets only to throw them in the trash can as soon as they were out of sight. He recalled going outdoors and finding one of their pamphlets about Jesus outside in the rain, lying in the mud with a big footprint mark on it.

He picked it up and brought it back to his team. “This is symbolic,” he told them. “It is hard to evangelize, most people are not interested.”

“Jesus is inviting you into his suffering,” he said he told them. “He is offering his love for all of us. He is giving us a share of his pain and his rejection.”

Hannon said people often have a hard time relating to priests who wear their collar in public. “They don’t want to look us in the eye,” he said. “They are afraid of us.” But then the Queenship of Mary moved into Metcalfe and began helping out at the booth.

“They are like movie stars,” Hannon said.

This new private association of religious life featuring sisters in full

habit decided to use the approach of Catholic Christian Outreach (CCO) and offer free popcorn.

This is the fourth year the sisters have been coming to the fair, this year with a popcorn machine that could scarcely keep up with the demand. But when little lines of children and families would form, the wait provided more opportunities to strike up conversations.

At first the sisters also asked people to take a survey, but now, as they get to know the families who come back year after year, they focus on friendship.

“It’s wonderful to speak to the people,” said Sister Marie Madeleine. She described one encounter with a man who had lost his faith and experiencing hopelessness. She was able to “talk about the love of God” in an open conversation that he said he appreciated because “there was no judgment, just love.”

Sister Philomena, who was asked by two teenaged girls how she received her call to enter consecrated life, said their presence at the fair is “evangelization through

relationships.”

The girls have come every year to get popcorn, she said. “This time they wanted to know, how did you know to become a sister?”

“We had a great conversation,” she said. One told her she always knew what she wanted to do. “I told her God would never call you to something that would make you miserable. It may be hard, but it won’t make you miserable, even if it is hard.”

“That’s what brings me the most joy, being able to connect with people, and bring them joy by handing out popcorn,” she said. “You pray it makes a difference and touches their hearts.”

While Mother Mary Bernadette, the Queenship of Mary founder, kept the popcorn machine going, Sister Teresa Catherine Marie said she toured the barn where there was a display of animals for children, including some ducklings. “There’s a very family feeling to the fair,” she said. “Being able to share the hope we have is always a plus.”

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Casting evangelization NET onto new public squares

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — When the Apostles first set out to evangelize to the world, they stood in public squares to preach about the kingdom of God and Jesus’ resurrection. But today, Brian Holdsworth said the new public squares are on the Internet and this is where the church must be.



Catholic Register/Jean Ko Din
Brian Holdsworth

This is why his design company, Holds Worth Design, launched the first-ever Fisher’s NET Awards for the best Catholic websites. BestCatholicWebsites.com is meant to recognize Catholic institutions and organizations that are growing a dynamic presence for the church online.

“The public square as such (during the day of the Apostles) doesn’t really exist any more . . . but it does exist on the Internet,” said Holdsworth.

“And so if that’s true, then we need to be responding to that same

commission, but in a new way . . . proclaiming the truth of the Catholic faith in that medium.”

Fisher’s NET Awards first launched in August and recently the website opened nominations to the public, with about 100 nominations rolling in. On Sept. 8, the feast of the Nativity of the Blessed Virgin Mary, voting for the nominees officially opened.

There are 10 categories that the users can vote for online, including Best Blog, Best Ecclesial Site, Best Education Site, Best Parish Site, Best Press Site, Best Resources Site and Best Social Justice Site.

Many notable websites, such as CatholicMemes.com, Bishop Robert Barron’s Word on Fire and Catholic-Link, have been nominated for Best Social Media Presence Site. NET Ministries Canada and Catholic Christian Outreach are among the nominees for Best Ministry Site. The Archdiocese of Toronto’s Office of Catholic Youth is nominated for Best Youth Site.

“Our intention was to offer enough categories that all Catholic organizations would be eligible and would have a fair opportunity,” said Holdsworth. “For example, we have an ecclesial category, but then we also offer a parish category . . . we wanted to break those two up and make it fair for parishes, but also make sure that we’re recognizing parishes because they’re sort of in the trenches of our culture.”

Each category will be judged according to its visual appeal, information architecture and technical performance or achievement. The judging criteria were specifically developed to emphasize the visual presentation and performance of the website. However, Holdsworth said that this does not mean that the con-

tent is not important.

“One thing that I really treasure about our faith is the fact that there is just really, really good teaching in it. If you’re ever stuck on something . . . you don’t have to look very far for profound answers to something,” said Holdsworth. “The content itself is really strong and powerful, but content alone depends on it being received by a given audience.”

Holdsworth assembled a diverse panel of judges among former clients and fellow Catholic communications professionals, such as Rev. Thomas Rosica, Salt+Light Media Foundation CEO, Brandon Vogt, best-selling author and prominent speaker, and Lino Rulli, host of The Catholic Guy on SiriusXM radio.

Jon Sorensen, who manages apostolate events, marketing and online presence for Catholic-

Answers.com, said he is excited to be a part of the Fisher’s NET judging panel to see what the public likes.

“(Catholic Answers is) in the middle of redesigning our website ourselves so we have some of that (criteria) to live up to ourselves,” he said. “I’m interested in how people do things . . . but also seeing what the people like. Who are the people most interested in and why?”

Sorensen said that he hopes Fisher’s NET encourages more dynamic websites for other Catholic organizations and that the awards will become a resource of organizations that have been successful in that work.

“I think it’s important that Catholics be up to date with the presentation of the Gospel on the Internet. The Internet is constantly evolving and I think we need to evolve with it,” he said.

Cassie Pease, a Catholic graphic designer based in South Dakota, is also a member of the judging panel looking forward to Fisher’s NET’s first award season. Along with her colleague, Tianna Mallet from Edmonton, Pease will pay special attention to the graphic elements of the nominees.

“I think it’s bringing that beauty that the church has always had through sacred art . . . and just breathing new life in to it,” she said. “I realized that looking on Facebook and other social media that people are really craving these designs . . . that they can share this beauty that we have as Catholics with their friends.”

On Dec. 8, the feast of the Immaculate Conception, the voting period closes and the judges will vote for a winner based on the top three most popular nominees in each category.

Series to highlight religious women

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — During his visit last month to St. Patrick’s Cathedral in New York, Pope Francis described women religious as “women of strength” who work on the “frontlines in the proclamation of the Gospel.”

To spotlight this frontline work, Salt + Light TV is producing a seven-part series to feature seven different congregations doing incredible works in their communities.

“These women are usually extremely humble, but always see themselves as instruments of God . . . so it’s not typical that you would see them talking about their impact,” said Cheridan Sanders,

producer and host of the documentary series. “It’s for us to appreciate them, to thank them, to talk to them and also use their stories to inspire other women to do the same.”

Sanders said as a producer at Salt + Light, she has been exposed to the work of many women religious communities, but in doing research for this series she discovered just how instrumental they are to the growth of the church worldwide.

“For example, I remember when I was a teenager and this movie, Dead Man Walking came out. And that was Sister Helen Prejean’s story,” she said. “How is it possible that I didn’t know that was the Sisters of St. Joseph until much later? That’s crazy . . . as a church community, I think we haven’t done enough to recognize and to celebrate.”

Sanders has been working on the idea for this series for about two years now, along with another Salt + Light documentary that highlights women religious and lay women who have done significant work for the church.

In January 2014, both projects were approved for a grant from the Conrad Hilton Foundation and, since then, she and her docu-

mentary team have hit the ground running.

The team spent the first four months of this year researching seven communities in Africa, the Philippines, Timor-Leste and the United States. Each of these international communities will be highlighted for their tireless work in a variety of ministries — educating girls, preventing human trafficking, taking care of the elderly and so much more.

Sanders’ team is also working in collaboration with the Loyola Institute for Ministry in New Orleans where many of these religious congregations are now based. In August, the team went on a scouting trip to the city and discovered its deeply Catholic roots.

“If you want to learn about Catholicism in the United States, New Orleans is a great place to start,” she said.

Sanders said there are so many religious communities there and it’s not a surprise that four of the seven communities being documented have somehow found their way to this city.

The series is set to air in January 2017. Sanders will be documenting her travels through The Producer Diaries on the Salt + Light blog.lighttv.org/blog

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Salt + Light TV

WOMEN RELIGIOUS — Cheridan Sanders, right, interviews Sister Helen Prejean of the Sisters of St. Joseph for a Salt + Light docuseries about women religious.

Trinity Manor supports 'aging in place'

By Kate O'Gorman

SASKATOON — The new faith-based facility in Saskatoon known as Trinity Manor at Stonebridge is a combination of independent and assisted living accommodations. This innovative and comfortable home for people aged 55 and over offers comfort, security, on-site medical support as well as spiritual care within a community-based environment.

The Trinity Manor project, undertaken by the Catholic Health Ministry of Saskatchewan, began as a desire to offer seniors housing options that could meet their needs from within a single Catholic "campus of care," thereby supporting an "aging in place" concept. Seniors have access to high-quality independent living, and if their care needs increase over time, they have the option to remain in the same facility and among the same community, while having those needs met, explains Scott Irwin, president of CHMS.

"It is a bonus that Samaritan

Place is literally right across the driveway and offers nursing home services, which can be accessed through CPAS (Client Patient Access Services) and the Saskatoon Regional Health Authority's admission process."

During the planning of Trinity Manor at Stonebridge, it became apparent that many of the religious communities of sisters, brothers and priests throughout the province also had similar needs for residential care, notes Suzanne Turmel, CEO of Trinity Manor. "Our religious wanted to have a place where they could all go to receive health care services within one organization."

With declining numbers and fewer young people entering the religious life, Turmel explains that the communities approached the Catholic Health Ministry of Saskatchewan (now known as Emmanuel Care) to see what could be done for them in terms of elder care.

"We offer three meals a day," continues Turmel. "We have staff

on hand 24 hours a day in case of emergencies. Someone will come to your room to assist you in whatever way needed and if (medical) care is needed, there are nurses on hand. I think this kind of model makes people feel very secure."

What makes Trinity Manor unique is the seamlessness through which residents can transition from independent senior care to more assisted personal care when it is needed.

Trinity also offers a plethora of activities for residents through the facility's life enhancement programs. "We have an exercise room and a pool so that people can take care of their physical well-being," says Turmel. "Yoga, tai chi, walking groups and gardening programs are also available. Residents can also take in a lecture or enjoy a movie night with their neighbours."

Nearly half of the residents at Trinity Manor are religious and ordained, and mass is offered every day. In terms of offering spiritual care, services are being

developed to address the diverse religious needs of all residents, taking into account the variety of Christian traditions and faith backgrounds represented throughout the community.

When looking to the future, Turmel has a vision for bringing the programming and activity opportunities into the broader community. "One of the things written in the Mission for Trinity Manor is to have a strong spiritual care community, but also to do outreach with our neighbours within Stonebridge," she explains. Ideas such as partnering with local schools and libraries will be explored.

"I want to see what value and service our residents can be with in the community, helping in whatever capacity they can. We want to be active within the local churches as well. The religious communities are already involved and we see an opportunity for all our residents to piggyback onto these initiatives. Seniors have a lot to give and the outreach programming initiatives will be a large part of our mandate."

Trinity Manor is a for-profit business with a goal of becoming a revenue-generating facility for Emmanuel Care. These funds will go toward the promotion of future Catholic health care initiatives throughout the province.

The facility offers two buy-in options for residents, the first being a life-lease arrangement which offers buyers first priority should they get sick and need to transition into personal care. The



O'Gorman

Suzanne Turmel

other option is a straight rental.

"We are a success right now in terms of what we have done," says Turmel, "it's just a question of growing the community of care that is in here right now and expanding it to other places."

Future opportunities may also consist of expanding the model of care to include other needs such as palliative care, post-surgical care, and more.

"In essence, I think the experience here has been very, very positive," concludes Turmel. "What people need when they come to a place like this is to feel that they are not a number; that they will have someone that will care about them and basically make sure that their needs are met — whether it be on the personal care side or on the independent side."

Drop In always recruiting volunteers in Winnipeg

By James Buchok

WINNIPEG — The Drop In at Immaculate Conception Church in Winnipeg needs you. Or, if you heed the words of some of its longtime volunteers, maybe you need the Drop In.

Words such as "life-changing, transformative", and "a blessing, we're the lucky ones" are used by those who give their time in service to others as they describe the experience. And although there are always enough helpers to serve hot meals on Sunday afternoons, whether it's eight servers or two dozen, the Drop In is in a constant

state of recruiting, because the need is great.

Ruth Chipman has been part of the Drop-In leadership team for the past 11 years and now it's time for transition. Chipman called for a gathering of seasoned volunteers, curious possible new recruits, and people from the Point Douglas community the Drop-In serves, to talk about the future. A third of the volunteer servers and food preparation crew live in the inner-city neighbourhood. Another third are high school students fulfilling a community service requirement,

— LAY PEOPLE, page 7



STM

ACADEMIC MASS — Faculty, staff, alumni and community members gathered at St. Thomas More Chapel Sept. 27 to launch another academic year at the Catholic college on the University of Saskatchewan campus in Saskatoon. Bishop Donald Bolen, Rev. Ron Griffin, CSB, Rev. Mark Blom, OMI, and Rev. Andre Lalache concelebrated the Annual Academic Mass.

STM Academic Mass held Sept. 27

By Jacquie Berg

SASKATOON — St. Thomas More College faculty, along with staff, alumni and community members, gathered Sept. 27 to celebrate the start of another academic year.

Bishop Donald Bolen of the Roman Catholic Diocese of Saskatoon was guest presider at the 2015 STM Academic Mass, joined by Rev. Ron Griffin, CSB, Rev. Mark Blom, OMI, and Rev. Andre Lalach.

Many faculty members were attired in their academic gowns, part of a procession entering the chapel. Student representatives, faculty and staff also participated in various roles in the liturgical celebration.

The mass was also in remembrance of longtime faculty member, Dr. Ernest McCullough, who died in July. McCullough inspired students, faculty and staff at STM for 25 years in the department of philosophy and in various administra-

tive roles. He was employed with STM from 1968 - 1993, served as acting principal 1974 - 75 and was head of the philosophy department 1974 - 77 and 1983-88.

The year ahead at STM includes a number of special events as part of the 2015 - 16 Dubé Chair for Catholic Studies Lecture Series.

As part of the Creating More Campaign, the Leslie and Irene Dubé Chair for Catholic Studies was established in the fall of 2012 by St. Thomas More College, to provide intellectual leadership for STM and the broader Catholic community.

Made possible by Leslie and Irene Dubé's \$1 million endowment to the college, the chair will support scholarship and research related to Catholic teaching and tradition, foster Catholic education and promote ecumenical dialogue and awareness of other faith traditions.

Offerings in 2015 - 16 will provide opportunities that bring Cath-

olic tradition into dialogue with contemporary culture, encouraging discussion and contemplation of current concerns. The series runs throughout the academic year and all lectures are open to the public.

Guest speakers and topics for this third year of the series include Kristina Zammit Endrich, Exploring the Annunciation of the Virgin Mary through Art; a three-day conference, Restorative Justice and a Culture of Hope, with numerous guest speakers including Bishop Barry Gordon, Judge Steven Point, Senator Lillian Dyck and Rev. Brian Rude; the Keenan Memorial Lecture with guest speaker Maria Campbell, OC, Reconsidering Reconciliation; Bishop Kenneth Kearon of Ireland giving the lecture as part of the De Margerie Series on Christian Reconciliation and Unity; a spring mini conference, *Laudato Si'* on the Prairies; and a Basilian History lecture presented by Dr. Michael Hayden and Rev. Dr. Ron Griffin, CSB.



DROP IN — Ruth Chipman (front and centre) with some longtime volunteers and some new ones answering the call.

Workshop examines cultures of parish generosity

By Kiply Lukan Yaworski

SASKATOON — Framed in prayer and theology, and filled with practical tools and strategies, a two-day workshop held recently in the Roman Catholic Diocese of Saskatoon examined realities of religious giving, and how to create cultures of parish generosity.

The conference, which also attracted participants from several dioceses as well as some from other Christian traditions, opened with introduction by Don Gorsalitz of DCG Philanthropic Services, who initiated the event.

Gorsalitz related how when he first became involved in efforts to build a new church building, he was startled to learn that 41 per cent of the congregation were giving only from \$1 to \$249 per year to the parish. He came to realize that people do not give without a clear understanding of need and vision.

"We have to demonstrate the need, and if we do that, people will respond generously. There is a tremendous capacity to do more in our faith community," Gorsalitz said, pointing to the many needs that Christian churches are being called to address, and a need to inspire greater participation.

Workshop facilitator, Dr. David King of the Lake Institute on Faith and Giving at the Lilly Family School of Philanthropy, Indiana University, Indianapolis, has researched various denomina-

tions, taught in seminaries, spoken throughout North America, and is also an ordained Baptist minister. King said that his goal during the Sept. 10 - 11 gathering in Saskatoon was to offer a greater understanding of how faith inspires and informs giving.

King began by looking at the altered landscape of religious giving, examining statistics for the United States and Canada among various denominations and age groups, in different regions, and for different levels of church attendance. Studies about why Catholics give, as well as other trends in the culture and the philanthropic landscape were also presented. "The sky is not falling, but the ground underneath us is shifting," King said of the statistics and insights that he provided participants.

Growth areas for Catholic giving include a shift from cultural models of "paying the bills," to "living the vision," King articulated, before providing tools and insights into how to generate a participatory parish culture, and greater spiritual engagement through giving.

"Fundraising is not about money," King said; it is about vision, participation, experience and relationship.

"Our theology of money or stewardship can either enhance or inhibit religious giving," he said. "We are looking at organizational and cultural change, shifting language and the culture we inhabit."

"Do we see fundraising as a task, a necessary evil? Or as a ministry?" he challenged, asserting it is actually part of our Christian calling in providing ministry to all the People of God.

Keys to effective stewardship are leadership, institutional clarity,



Yaworski

Dr. David King

ty, organizational readiness, best practices and theological integrity, he listed. The first task of leadership is to "define our reality," and the last task is to say "thank you," King noted.

Institutional clarity involves being clear about the mission of the faith community. "Does your budget align with your mission?" he asked. "Sometimes, our resources are going one way and our mission is going another."

More and more lay people starting to get involved

Continued from page 6

although many continue after graduation, and the rest are people from all over Winnipeg.

One of the new and curious at the gathering was a health care worker at the Health Sciences Centre, in another part of the inner city. She sees the poor teens from the neighbourhood among the medicine and dentistry students, "the same age with the same intelligence but just stuck on a totally different trajectory. I'm tired of them always being told, 'You can't come in here.' " She wants to part of a place where all are welcome.

Chipman talked about the 40-year history of the Drop In, starting with the Legion of Mary. There was no Salvation Army presence (which there is now, close by on Main Street) and no Siloam Mission (a downtown shelter providing meals, clothing and more) and nothing open on weekends. The Holy Names sisters also helped and in the last 15 to 20 years more and more lay people started getting involved. Chipman said a major change occurred when the Drop In switched from having people line up for food, which favoured the more able bodied, and instead let all come in and sit down and be served.

"The New Testament is not full of long lines," she said. "It's full of feasts and weddings and celebrations. We're doing loaves and fishes every week. What's critical is that it's community, not charity."

A longtime volunteer said, "I'm transformed. The line blurs between who's the one serving and

who's the one being served. We're all in this together and that's what you see."

Another quoted Pope Francis, saying "the church is to be a field hospital. A field hospital where we're all patients and doctors and nurses." She said the Drop In "is a treasure that we need to protect and help to flourish. In all those we meet there we have been held in God's loving care. It's not one person trying to do good, we are a group."

Chipman said three areas need to be addressed for the future of the Drop In; gaining new volunteers, growing the co-ordinating team and improving communications. "Who can we engage? Who will be a part of change at the heart of the city?" she asked. One specific need is for people with food handling certification.

Many potential helpers may worry about their safety in the neighbourhood or with some of the people they might meet, but the regular volunteers say there is no need to be afraid. "It's not dangerous. After one or two times you realize there is no need to be afraid."

A longtime volunteer said, "I had lived so long in such a protected way. The most surprising and amazing thing is the personal transformation, coming out of my bubble."

Governments do what they can, said Chipman, "but we know what works, and what works are friendships and relationships."

Anyone who wants to lend a hand need only show up, Sunday afternoons at 12:30 at Immaculate Conception Church, 181 Austin St.

God remakes the world through families

Continued from page 3

another Jesuit will celebrate mass (with) us. This time, the congregation will be tens of millions," he announced to loud applause. The lesson is simple: God remakes the world through the families who love him."

Archbishop Vincenzo Paglia, the president of the Pontifical Council for the Family, also brought greetings. "No family can live for itself alone. Their job is to make the world a better home for everyone, especially for those most in need," he explained. "When the family is fully alive, society becomes more alive."

Paglia also drew the connections between this gathering and the synod on the family happening a month later in Rome. "The church is soon to begin a synod of bishops dealing with the issue of the family," he said. "This gathering is like the dawn of the synod."

The Mayor of Philadelphia, Michael Nutter, also spoke. "I am just a kid from West Philadelphia, Transfiguration of Our Lord Parish in West Philadelphia and St. Joseph's, my high school in North Philadelphia," he said. "That's who I am, that's why I am where I am and how I came to be who I am."

Nutter offered gifts to the pope via Archbishop Paglia. One gift that drew a great response from those gathered was a one-of-a-kind peddle bike made by Philadelphia-based manufacturer, Advanced

Finding out whether the people in the community know and understand the mission, and share in it, is crucial, he added. It is also important to determine if stewardship is a priority, and whether the parish is ready to actually receive the donations and apply them to a clearly defined mission.

Building a parish culture of engaged participation is "probably the best way to bring about transformational giving," said King, stressing the importance of healthy, vibrant parishes and strategic leadership to encouraging a culture of generosity.

Pay-the-bills congregations frame religious giving in mostly unspiritual terms, as necessary to keep the doors open. On the other hand, share-the-vision congregations tend to connect and integrate money and spirituality, according to sociologist Peter Munday.

A share-the-vision congregation has a culture that says "we may not be rich, but we have more than enough," and "we can dare to dream and grow in faith," described King. The message to donors in a share-the-vision congregation is "partner and grow in faith with us" — which is shown to be the most effective and authentic way to engage in religious fundraising, he said.

Hand-in-hand with clearly articulating and living their mission, parishes and faith communities are called to transform people into generous givers — "to transform people in their walk of discipleship, which will transform the entire community," he said.

King presented the paradox of generosity: "how in giving we win and by grasping you lose." He also modelled the inspiration that happens by using stories, videos and conversation about giving, gratitude and generosity.

"Generosity is a learned or condition response, motivated by religious practices, shaped by our childhood experiences, influenced by our life experiences, and a habit of the heart," participants heard.

King provided a range of insights about the spirituality of giving, with quotes from leaders and theologians such as Pope Francis and Henry Nouwen. A quote King shared from Christine Pohl summarized the spiritual response at the heart of giving: "When we understand the grace we've received, we are able to turn outward in gratitude and generosity."

King also addressed fears that some leaders have about "money talk." He encouraged parish leaders to be intentional and thorough in doing the work of understanding patterns of giving in their parish, and in moving forward with a plan for increasing engagement and stewardship.

"This work is part of the pastoral care we do to disciple generous people," he said.

The process includes telling the organization's story, asking, learning, planning, and keeping the momentum going, King outlined, providing participants with practical strategies and tools for moving forward to clearly define mission and need and to nurture a parish culture of generosity and gratitude.

Sports International, makers of Breezer bikes. The bike represented the great respect felt for Pope Francis' defence of the environment and challenge to all the church to find more environmentally friendly modes of transportation. Nutter also announced that 100 bikes were being donated to

charities around the city.

The World Meeting of Families has been held every three years since 1994 under the auspices of the Pontifical Council for the Family. The pontifical council itself was formed based on a request from the participants of the 1980 synod of the family.



Yaworski

WALK FOR LIFE — Carrying bright balloons and signs such as "Smile, Your Mom Chose Life" and "Stop Abortion Now" participants in the annual Walk for Life in Saskatoon Sept. 26 once again included many family groups and youth walking from the Vimy Memorial Bandshell to College Drive and back. In addition to providing witness and raising awareness, the Walk for Life event raises funds for Alliance For Life Saskatoon, which operates a local resource centre of educational materials about life issues. For more information visit www.allianceforlifesaskatoon.ca

Making fun of electoral follies at home and abroad

Screenings & Meanings

Gerald Schmitz



This past Thanksgiving Monday many Canadians were no doubt giving thanks that only one more week remained in the longest federal election campaign since the 19th century. Enough already! The business of politics offers plentiful material for satirists, never more so than when politicians have to confront the voters. Two features that played at the Toronto film festival tapped into the follies of electoral politics, one quite successfully, the other not so much.

My Internship in Canada

(Canada 2015)

Our Brand is Crisis

(U.S. 2015)

Writer-director Philippe Falardeau hits multiple targets in **My Internship in Canada** in which an eager Haitian immigrant Souverain Pascal (Irdens Exantus) gets taken on as an intern in the office of a Quebec MP Steve Guibord (Patrick Huard) for the fictional rural riding of Prescott-Macadewà-Rapides-aux-Outardes. However improbable (or perhaps not given the Haitian presence in Quebec), it sets up amusing scenes of Souverain explaining Canadian politics via Skype calls to a credulous crowd of Haitian relatives and the curious back home who are excited by an exaggerated sense of his role. Guibord is a folksy type, a former hockey star who quit the NHL over a fear of flying. He also sits as an independent having quit the

Liberal party years earlier in a dispute over Aboriginal policy. His riding, like many dependent on resources, is prone to conflicts involving First Nations. In this case, protesting Algonquins are clashing with irate miners, loggers, and the main town's pro-development mayor as Guibord tries to mediate on the battle lines of competing blockades.

It's a bigger conflict that thrusts Guibord into the national spotlight as suggested by the film's original French title *Guibord s'en va-t-en guerre* (Guibord Goes Away to War). A Harper-like prime minister (Paul Doucet) is seeking a mandate to send troops somewhere in the Middle East but his Conservative majority is threatened in an almost evenly divided House of Commons when a female Alberta MP is in a coma following an unfortunate cosmetic operation. Suddenly Guibord finds himself holding the deciding vote and the object of attention from both sides. The piano-playing "Canada for Freedom" PM puts on the full court press, promising

rebellious peacenik daughter Lune (Clémence Dufresne-Deslières) is dead against any such dangerous deal.

With Souverain at his side, Guibord buys time by insisting he must first consult the democratic wishes of his constituents, which only leads to further contestation. A raucous town-hall meeting is hijacked by the pro-war mayor who claims military spending means more jobs. Guibord is also besieged by anti-war voices when a "Caravan for Peace" arrives bearing a petition signed by over a million Canadians.

The scenario is rich with in-jokes for a Canadian audience. For example, in the midst of all the agitation there's a hilarious tangent in which an exasperated female mayor (Micheline Lanctôt) of one of the riding's villages tries, unsuccessfully, to get Guibord to come regarding a local gazebo project. (Some may recall how 2011 funds intended for border security went toward building a gazebo among other amenities in Tory minister Tony Clement's riding.)

I won't spoil the conclusion of how the down-to-the-wire vote goes, except to say that Guibord finds himself running for re-election against an angry woman.

Falardeau draws terrific performances from his actors, especially Huard as the rather hapless everyman politician in the middle,

being said in the current election campaign (there's actually a Montreal riding Conservative candidate named Gilles Guibord who had to resign for making inappropriate online comments), this forecast may not be so absurd after all.

Opening in several weeks is director David Gordon Green's **Our Brand is Crisis**, loosely inspired by Rachel Boynton's 2005 documentary of the same name that explored the export of American political

campaign tactics to Latin American contests. This fictional setup again targets Bolivia as the object of cynical manoeuvres by American top guns brought in to advise the main contenders in a presidential race.

The unpopular former president, Pedro Castillo (Joaquim de Almeida), a rich conservative type, is trying to regain office but doing very badly in the polls. In desperation his backers go to America to try to recruit the services of legendary political consultant "Calamity" Jane Bodine (Sandra Bullock), who is lying low in a remote mountain cabin after a series of unsuccessful gigs. Overcoming her initial depressive reluctance, she is enticed by the prospect of a rematch against arch-rival Pat Candy (Billy Bob Thornton) who is advising the campaign of Castillo's main opponent, populist reformer Victor Rivera (Louis Arcello) whose lead seems insurmountable.

Arriving in La Paz and suffering from altitude sickness, Bodine is dismissive of Castillo. "He's not a winner," she sniffs. But then, even if most of the campaign team doesn't understand English, she opens her bag of tricks and brings in a hatchet gal (Zoe Kazan) as part of aggressively going negative against Rivera. Forget about showing her candidate's softer side because "when voters are looking for hope they go for the new guy. . . . When they are scared they want a wartime leader." So for Bodine: "This is no longer an election. This is a crisis and our brand, what we are selling, is crisis."

Of course, as Bodine's win-at-all-costs tactics start working and Castillo climbs in the polls, Candy, who has bested her in previous contests, counters with his own offen-



G. Schmitz

TIFF SCREENING — Suzanne Clément and Patrick Huard are seen at the Toronto International Film Festival Sept. 17 following the screening of *My Internship in Canada*, a film by Philippe Falardeau.



Guibord a position in his cabinet as minister of Aboriginal affairs in exchange for a "yes" vote. Guibord is also on the hotseat at home. His ambitious wife Suzanne (Suzanne Clément) sees an opportunity to be seized whereas his

the reluctant warrior who wants to do the right thing and finds himself caught in a political circus. The movie's tongue-in-cheek premise is that it's based on "true events that will happen." When one considers some of the things

Documentary a fascinating faith journey

By Rachel Lowry

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Among the two million Muslims who flock to Saudi Arabia each year for the hajj pilgrimage, Parvez Sharma's journey stands out.

He filmed his 2011 trip despite strict prohibitions against camera use at holy sites in Mecca, and he's openly gay, a crime punishable by death in the desert kingdom.

"Contemporary Islam is at war with itself, and I have fought hard to not be a casualty," Sharma says in *A Sinner in Mecca*, which premiered to hundreds of viewers in New York City in early September.

Born in India and based in New York, Sharma, 41, has been documenting the lives of gay and lesbian Muslims for years. Since the 2007 release of his documentary *A Jihad for Love*, which chronicles the lives of gay and lesbian Muslims in 12 countries, he's been labelled an infidel in Saudi Arabia.

Sharma's latest autobiographical documentary strives to highlight the complexities of his reli-

gion.

"I'm still a little shaken from it all," said New York resident Mamta Prakash after watching the premiere at Cinema Village in the West Village. "It really brought across his strong faith and love for Islam and was extremely moving."

The documentary opens with clips from Sharma's marriage to his husband at City Hall in Manhattan. He grapples with his identity as a devout Muslim when many fellow Muslims condemn his wedding. He is faced with what he calls a crisis of faith.

"I need evidence that my faith is strong enough to survive this journey," he says.

Equipped with an iPhone 4S and two small cameras, Sharma then takes viewers on one of the largest human pilgrimages in the world. "I was terrified, I was absolutely terrified," Sharma said. "I even wrote my will before I left because I did not know if I would come back alive."

In the film, Sharma comments on Mecca's growing commercial-

ization, calling it the "Mecca of capitalism." After prayer rituals at a holy site, he finds himself in a crowded Starbucks at a huge adjoining shopping mall.

At one point, Sharma meets a Pakistani man who had come to Mecca to be forgiven for participating in an honour killing of his brother's wife. In another scene, Sharma reveals his sexual orientation to an American pilgrim who asks, "Why would you want to be part of something that does not want to be part of you?"

"The film was a beautiful insight into a very personal account of a religious journey," said Meenu Mahajan, a New York resident from India who watched the premiere. "I felt it was a privilege to observe this private, religious expedition."

In the film, Sharma condemns the Saudi government's strict interpretation of Islam, which he says promotes the dangerous ideology that produces groups such as the

sive of low blows. When they meet he gives her a friendly warning that "if you fight with monsters too long, you become a monster." As the campaign heats up, the prospect of a deal with the International Monetary Fund (IMF) that will impose austerity on the country becomes a central issue provoking mass demonstrations. Castillo promises that if elected he will hold a referendum on it. No surprise, it's a commitment he has no intention of honouring, to the dismay of a young Bolivian campaign aide. A victorious Bodine cracks that "if voting changed anything, they'd make it illegal." At first she just wants to get out of Dodge but, believe it or not, as real crisis ensues appears to have a conversion to the side of the people in the streets.

Bullock gives a spirited performance as Bodine and Thornton, sporting a shaved head, reminds one of Bill Clinton's master strategist James Carville, who was a principal character in the 2005 documentary. Still, the scenario is outrageous to the point of being insulting to the intelligence of Bolivians shown to be easily manipulated by the wiles of too-clever gringos for hire. The broad comedy of these unscrupulous foreigners' electoral antics undercuts whatever critical edge the political satire might have.

That's too bad when one observes the presidential campaign already in full swing south of the border, a process corrupted by big money, prone to all manner of fear mongering, and in thrall to armies of consultants. One doesn't need to go to Bolivia to see the consequences of a crisis of public confidence in the institutions of democracy.

— FILM, page 17

Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. You may wish to keep CBW 538 in your parish repertoire for those times when our world – whether internationally, nationally or locally – experiences some great tragedy. We have also included the hymn for the Jubilee Year of Mercy, *Misericorde Sicut Pater*. Although it was released too late to be included in an annual resource such as *Breaking Bread*, it is a fine hymn of praise of God’s mercy that is very versatile. Consider also using it as part of a parish penitential service.

May the Spirit be the breath on which you sing.

| SUNDAY/ FEAST | Part of the Mass | CBW III | Breaking Bread 2016 | Glory and Praise (Green, 1997) | Gather |
|--|----------------------|--|--|--|---|
| November 29, 2015 First Sunday of Advent/Year C | Opening hymn | 545 Sing Out, Earth and Skies CIS 6.31 Christ, Be Our Light | 401 To You, O God, I Lift Up My Soul 52 Alleluia! Hurry, the Lord is Near | 309 Come, O Long Expected Jesus 722 In the Day of the Lord | 414 The King Shall Come |
| | Preparation of Gifts | 538 Behold a Broken World | 210 Let All Mortal Flesh Keep Silence 44 Litany for Advent | 304 Jesus, Come to Us 305 Creator of the Stars | 412 God of All People 397 Maranatha, Lord Messiah |
| | Communion | 319 Wait for the Lord 597B/A Bread of Life 608 Now in This Banquet (with Advent refrain) CIS 6.2 Dona Nobis Pacem | 43 Lord, Make Us Turn to You 320 Bread of Life | 351 Seek the Lord 184 I Lift Up My Soul 620 There is a Longing | 406 Wait for the Lord 590 Christ Be Our Light |
| | Closing | 302 Arise, Your Light is Come! 305 Be Light for Our Eyes CIS 6.29 O God of Past and Present | 51 O Come Divine Messiah 579 In the Day of the Lord | 656 Christ, Be Our Light 392 Let Heaven Rejoice | 409 People Look East 766 City of God |
| December 6, 2015 Second Sunday of Advent | Opening hymn | 317 Prepare the Way of the Lord 319 Wait for the Lord CIS 6.31 Christ, Be Our Light | 663 Save Us O Lord 64 Ready the Way | 296 On Jordan's Bank 310 Let the Valleys be Raised | 418 On Jordan's Bank 398 Prepare! Prepare! |
| | Preparation of Gifts | 538 Behold a Broken World 301 Advent Antiphon CIS 6.35 O Christ, You Speak the Names of God | 61 Creator of the Stars of Night 47 Beyond the Moon and Stars | 548 City of God | 653 There is a Longing 806 The Harvest of Justice 416 A Voice Cries Out |
| | Communion | 490 Like A Shepherd 597B and A Bread of Life 608 Now in This Banquet (with Advent refrain) <i>Misericorde Sicut Pater</i> | 45 A Voice Cries Out 323 To Be Your Bread | 338 Taste and See 694 Let all Mortal Flesh | 406 Wait for the Lord 937 Now in This Banquet (Advent refrain) |
| | Closing | 351 On Jordan's Bank 13E Blessed Be the God of Israel 660 Blessed Be the God of Israel | 57 Comfort, Comfort, O My People 40 On Jordan's Bank | 297 Every Valley 307 The King Shall Come | 403 Come, O Long-Expected Jesus (tune: Stuttgart) 401 O Come Divine Messiah |
| December 13, 2015 Third Sunday of Advent | Opening hymn | 303 Awake! Awake and Greet the New Morn 13E Blessed Be the God of Israel CIS 6.31 Christ, Be Our Light | 722 The Great Forerunner of the Morn 813 Let Us Go Rejoicing | 678 May We Praise You 688 Sing a Joyful Song | 423 Awake! Awake and Greet the New Morn 405 Advent Gathering Song |
| | Preparation of Gifts | 538 Behold a Broken World CIS 6.13 Come Promised One <i>Misericorde Sicut Pater</i> | 607 Christ the Lord 74 Maranatha | 652 Peace Prayer | 395 O Come, O Come Emmanuel |

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

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

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

| SUNDAY/ FEAST | Part of the Mass | CBW III | Breaking Bread 2016 | Glory and Praise (Green, 1997) | Gather |
|--|-------------------------|--|--|---|---|
| December 13 <i>continued</i> | Communion | 597B/A Bread of Life 319 Wait for the Lord 608 Now in This Banquet (with Advent refrain) CIS 6.15 There Is A Longing | 38 O Come, O Come Emmanuel 454 You Are Mine | 433 Holy is His Name 676 Lift Up Your Hearts | 937 Now in This Banquet (Advent refrain) 406 Wait for the Lord |
| | Closing | 310 O Come, Divine Messiah CIS 6.14 Return, Redeemer God | 49 People Look East 41 Waiting In Silence | 326 Let the Heavens be Glad 690 Sing of the Lord's Goodness | 865 Soon and Very Soon 414 The King Shall Come |
| December 20, 2015 Fourth Sunday of Advent | Opening hymn | 312 O Come, O Come Emmanuel CIS 6.13 Come Promised One | 613 Lord of Glory 55 Emmanuel | 293 O come, Emmanuel 426 Hail Mary: Gentle Woman 432 Sing of Mary | 572 The King of Glory 893 Mary, First Among Believers 622 Canticle of the Turning |
| | Preparation of Gifts | 538 Behold a Broken World 307 Creator of the Stars of Night | 706 O Holy Mary 697 There is Nothing Told | 342 Turn to Me 708 Like a Shepherd 441 The Angel Gabriel | 458 I Sing a Maid 100 My Soul Gives Glory 102 Holy is Your Name |
| | Communion | 608 Now in This Banquet (with Advent refrain) <i>Miserere Sicut Pater</i> | 825 Magnificat 54 Christ, Circle Round Us | 632 The King of Love My Shepherd Is | 402 Like a Shepherd 889 Hail Mary Gentle Woman 422 Gift of God (Advent verses) |
| | Closing | 318 The King Shall Come CIS 6.23 Holy Is Your Name | 580 Soon and Very Soon 385 City of God | 301 Save Us, O Lord | 401 O Come Divine Messiah 865 Soon and Very Soon |
| December 25, 2015 Christmas | Opening hymn | 329 O Come, All Ye Faithful 346 In the Darkness Shines the Splendor | 79 O Come All Ye Faithful 86 Hark! The Herald Angels Sing | 313 Angels We Have Heard on High 318 Joy to the World | 439 O Come All Ye Faithful 438 Angels From the Realms of Glory |
| | Preparation of Gifts | 330 Of the Father's Love Begotten 331 See, to Us A Child Is Born | 92 Silent Night 80 Children, Run Joyfully | 441 The Angel Gabriel 328 Wake from Your Sleep | 448 Away in a Manger 455 Once in Royal David's City 446 O Little Town of Bethlehem 451 Lo, How a Rose E'er Blooming |
| | Communion | 597C/A Bread of Life 608 Now In this Banquet (Advent or Ordinary refrain) 596 Let All Mortal Flesh Keep Silence CIS 6.3 The Hand of the Lord Feeds Us (Christmas verses + others) | 797 All the Ends of the Earth 102 A Child Is Born Unto Us | 334 The First Nowell | 441 Silent Night 466 What Child is This |
| | Closing | 328 Joy to the World | 78 Joy to the World 100 Good Christian Friends Rejoice | 317 Hark, the Herald Angels Sing | 437 Joy to the World 440 Good Christian Friends Rejoice 604 All the Ends of the Earth 430 Angels We Have Heard on High |
| December 27, 2015 Holy Family | Opening hymn | 346 In the Darkness Shines the Splendor 329 O Come, All Ye Faithful | 99 While Shepherds Watched Their Flocks 81 Angels We Have Heard on High | 319 Good Christians All Rejoice 335 Angels from the Realms of Glory | 445 Infant Holy, Infant Lowly 424 Hark, the Herald Angels Sing |
| | Preparation of Gifts | 539 Great God, Whose Will Is Peace 331 See, to Us A Child Is Born <i>Misericorde Sicut Pater</i> | 110 Child of the Poor 77 Away In A Manger | 337 What Child Is This | 460 The First Nowell 443 Carol of the Manger 427 Of the Father's Love Begotten |
| | Communion | 597C/A Bread of Life 596 Let All Mortal Flesh Keep Silence 595 Christians, Let Us Love One Another CIS 6.3 The Hand of the Lord Feeds Us (Christmas verses + others) | 320 Bread of Life 108 The First Nowell | 320 Lo, How a Rose E'er Blooming | 466 What Child is This 822 Dona Nobis Pacem (Communion verses available from GIA) |

| SUNDAY/ FEAST | Part of the Mass | CBW III | Breaking Bread 2016 | Glory and Praise (Green, 1997) | Gather |
|---|----------------------|--|--|--|---|
| December 24 <i>continued</i> | Closing | 338 What Child Is This? 328 Joy to the World | 98 Go, Tell It on the Mountain 86 Hark! The Herald Angels Sing | 425 Hail, Holy Queen | 604 All the Ends of the Earth 428 Go Tell It on the Mountain |
| January 1, 2016 Mary, Mother of God | Opening hymn | 346 In the Darkness Shines the Splendor 464 The God Whom Earth and Sea and Sky 328 Joy to the World CIS 6.23 Holy Is Your Name | 705 Sing of Mary 106 Angels from the Realms of Glory | 670 Sing a New Song 317 Hark, the Herald Angels Sing | 895 O Sanctissima 886 Immaculate Mary |
| | Preparation of Gifts | 539 Great God, Whose Will Is Peace 331 See, to Us A Child Is Born 462 I Sing A Maid | 93 Lo, How a Rose 90 Rise Up Shepherd and Follow | 432 Sing of Mary | 893 Mary, First Among Believers 456 The Aye Carol |
| | Communion | 597C/A Bread of Life 596 Let All Mortal Flesh Keep Silence 595 Christians, Let Us Love One Another CIS 6.3 The Hand of the Lord Feeds Us (Christmas verses + others) | 700 Holy Is His Name 324 Gift of Finest Wheat | 508 In the Breaking of the Bread 498 Bread of Life | 394 May We Be One 892 Magnificat 889 Hail Mary, Gentle Woman 822 Dona Nobis Pacem (Communion verses available from GIA) |
| | Closing | 324 In Deepest Night 338 What Child Is This? CIS 6.31 Christ, Be Our Light | 81 Angels We Have Heard on High 78 Joy to the World | 318 Joy to the World | 454 The Virgin Mary Had a Baby Boy 879 Hail, Holy Queen Enthroned Above 880 Salve Regina |
| January 3, 2016 Epiphany of the Lord | Opening hymn | 346 In the Darkness Shines the Splendor 302 Arise, Your Light Is Come! 323 Hark! The Herald Angels Sing CIS 6.31 Christ, Be Our Light! | 104 What Star Is This 105 As With Gladness Men | 311 O Come, All Ye Faithful 338 Lord Today 548 City of God | 462 Epiphany Carol 459 Songs of Thankfulness and Praise 465 As With Gladness Men of Old |
| | Preparation of Gifts | 539 Great God, Whose Will Is Peace 324 In Deepest Night | 94 See Amid the Winters Snow 109 What Child Is This | 334 The First Nowell 333 We Three Kings of Orient Are | 461 What Star is This 460 The First Nowell 450 Where the Promise Shines |
| | Communion | 597C/A Bread of Life 595 Christians, Let Us Love One Another 596 Let All Mortal Flesh Keep Silence CIS 6.3 The Hand of the Lord Feeds Us (Christmas verses + others) | 108 First Nowell 107 We Three Kings | 508 In the Breaking of the Bread | 466 What Child is This 422 Gift of God (Christmas verses) 822 Dona Nobis Pacem (Communion verses available from GIA) |
| | Closing | 348 Songs of Thankfulness and Praise 345 City of God 342 Arise, Shine Forth, Your Light Has Come CIS 6.31 Christ, Be Our Light! (if not used earlier) | 111 Songs of Thankfulness and Praise 96 Infant Holy, Infant Lowly | 318 Joy to the World 339 As with Gladness Men of Old | 604 All the Ends of the Earth 463 We Three Kings of Orient Are |
| January 10, 2016 Baptism of the Lord | Opening hymn | 348 Songs of Thankfulness and Praise 346 In the Darkness Shines the Splendor 350 When Jesus Comes to Be Baptized | 40 On Jordan's Bank 111 Songs of Thankfulness and Praise | 392 Let Heaven Rejoice | 467 When John Baptized by Jordan's River 459 Songs of Thankfulness and Praise |
| | Preparation of Gifts | 539 Great God, Whose Will Is Peace 325 When John Baptized by Jordan's River <i>Misericorde Sicut Pater</i> | 113 Jesus to Jordan's Waters Came 657 River of Glory | 619 You are Near | 582 Rain Down 843 God is Here! As We His People 584 Come to the Water |

| SUNDAY/ FEAST | Part of the Mass | CBW III | Breaking Bread 2016 | Glory and Praise (Green, 1997) | Gather |
|---|----------------------|---|---|---|---|
| January 10 <i>continued</i> | Communion | 597C/A Bread of Life | 333 Behold the Lamb | 454 River of Glory | 394 May we Be One |
| | | 595 Christians, Let Us Love One Another | 797 All the Ends of the Earth | 460 We Have Been Baptized in Christ | 422 Gift of God (Christmas verses) |
| | | 596 Let All Mortal Flesh Keep Silence | | | |
| | | CIS 6.3 The Hand of the Lord Feeds Us (Christmas verses + others) | | | |
| | Closing | CIS 6.31 Christ, Be Our Light 335 The People Who in Darkness Walked | 86 Hark! The Herald Angels Sing 605 I Want to Walk as a Child of the Light | 325 Go Tell it on the Mountain | 604 All the Ends of the Earth 428 Go Tell It on the Mountain |
| January 17, 2016 Second Sunday in OT | Opening hymn | 346 In the Darkness Shines the Splendor | 419 All the Earth | 534 Gather Us Together | 743 Sing a New Church |
| | | 601 Gather Us Together | 421 Canticle of the Sun | | 570 All Hail the Power of Jesus' Name |
| | | 566 Sing A New Song to the Lord | | | |
| | | CIS 6.12 Gather Your People | | | |
| | Preparation of Gifts | 473 God Is Love CIS 6.1 Bread for the World | 586 We are Many Parts 484 Love Has Come | 170 Path of Life | 834 We Are Many Parts 743 Sing a New Church (if not sung at opening) |
| | Communion | 602 Eat This Bread <i>Misericorde Sicut Pater</i> CIS 6.3 The Hand of the Lord Feeds Us 6.8 Take and Eat (esp v. 8!) | 359 One Love Released 319 Our Blessing Cup | 525 Gift of Finest Wheat | 932 One Bread, One Body 394 May We Be One |
| | Closing | 521 Now Let Us From This Table Rise CIS 6.27 God who Created Hearts to Love, vss 1,2,5 | 111 Songs of Thankfulness and Praise 377 The Spirit Sends Us Forth | 568 They'll Know We Are Christians | 807 We Are Called 459 Songs of Thankfulness and Praise |
| January 24, 2016 Third Sunday in OT (Week of Prayer for Christian Unity) | Opening hymn | 424 I Come with Joy | 419 All the Earth | 599 Blest be the Lord | 832 In Christ There is No East or West |
| | | 439 The Master Came to Bring Good News | 421 Canticle of the Sun | | 743 Sing a New Church |
| | | CIS 6.12 Gather Your People | | | |
| | | | | | |
| | Preparation of Gifts | 442 Praise to You, O Christ, Our Saviour 444 Lord, We Hear Your Word with Gladness CIS 6.35 O Christ You Speak the Names of God | 586 We are Many Parts 484 Love Has Come | 602 Be Not Afraid | 768 Good News 837 Gather Your People 834 We Are Many Parts |
| | Communion | 530 There is One Lord <i>Misericorde Sicut Pater</i> CIS 6.6 One Love Released 6.8 Take and Eat | 359 One Love Released 319 Our Blessing Cup | 498 Bread of Life 563 We Are One Body | 932 One Bread, One Body |
| | Closing | 691 Lord, You Give the Great Commission CIS 6.39 The Summons | 111 Songs of Thankfulness and Praise 377 The Spirit Sends Us Forth | 453 One Lord | 624 Lift Up Your Hearts 573 To Jesus Christ Our Sovereign King |
| January 31, 2016 Fourth Sunday in OT | Opening hymn | 413 Filled with the Spirit's Power (alternate tune: 575) | 547 All the Ends of the Earth | 503 See Us, Lord, About Your Altar | 843 God is Here! As We His People |
| | | 410 O Holy Spirit, Come to Bless | 558 Sing a New Song | | 848 Gather Us In |
| | | 650 This Day God Gives Me | | | |
| | | CIS 6.20 Living Spirit, Holy Fire | | | |
| | Preparation of Gifts | 631 Where There Is Love 487 O God, I Know You Are Near CIS 6.17A Come, O Spirit, Dwell Among Us | 596 Your Words are Spirit and Life 342 One Bread, One Body | 663 Lord, To Whom Shall We Go 619 You Are Near | 708 Set Your Heart on the Higher Gifts 698 Love Endures All Things 702 Faith, Hope and Love |
| | Communion | 612 Drink in the Richness of God <i>Misericorde Sicut Pater</i> CIS 6.8 Take and Eat | 360 Take and Eat 344 Spirit and Grace | 600 Only in God | 946 Let Us Be Bread 394 May We Be One |

| SUNDAY/ FEAST | Part of the Mass | CBW III | Breaking Bread 2016 | Glory and Praise (Green, 1997) | Gather |
|---|----------------------|--|---|---|---|
| January 31 <i>continued</i> | Closing | 691 Lord, You Give the Great Commission CIS 6.30 From the Table of Christ Jesus | 443 The Spirit is A-Movin' 557 Sing of the Lord's Goodness | 622 Lord of all Hopefulness | 761 God Has Chosen Me 686 Blest Be the Lord |
| February 7, 2016 Fifth Sunday in OT | Opening hymn | 561 O God, Beyond All Praising CIS 6.39 The Summons | 663 Save Us O Lord 207 God, We Praise You | 676 Lift Up Your Hearts | 781 Lord, When You Came 567 Holy, Holy, Holy, Lord God Almighty |
| | Preparation of Gifts | 583 As We Gather At Your Table CIS 6.17A Come, O Spirit, Dwell Among Us | 144 Faith, Hope and Love 597 In the Land There Is a Hunger | 598 On Eagles' Wings | 777 Here I Am Lord 788 Come and Journey With a Saviour |
| | Communion | 612 Drink in the Richness of God CIS 6.8 Take and Eat | 635 Blest Are They 483 Love One Another | 527 Jesus, the Bread of Life | 783 Unless a Grain of Wheat |
| | Closing | 691 Lord, You Give the Great Commission 575 Tell Out, My Soul CIS 6.23 Holy Is Your Name | 387 Sent Forth By God's Blessing 693 Healing River of the Spirit | 662 Praise to You, O Christ Our Saviour | 519 Sing to the Mountains 615 Holy God We Praise Thy Name 546 Go to the World (tune: 612) |

Hymn for the Holy Year of Mercy

Text: Eugenio Costa
Music: Paul Inwood

Capo 3: *Am* *F* *Gsus4* *G* *C* *F* *Dm* *Esus4* *E* *Am*
 Cm *A♭* *B♭sus4* *B♭* *E♭* *A♭* *Fm* *Gsus4* *G* *Cm*

Mi - se - ri - cor - des si - cut Pa - ter! Mi - se - ri - cor - des si - cut Pa - ter!

VERSES

Am *Am7* *Dm6/A* *Am* *F* *G* *C* *Am* *Dm* *Dm/F* *Esus4* *E*
Cm *Cm7* *Fm6/C* *Cm* *A♭* *B♭* *E♭* *Cm* *Fm* *Fm/A♭* *Gsus4* *G*

Am *F/A* *G* *C* *F* *G* *C* *Am* *Dm* *Dm/F* *Esus4* *E*
Cm *A♭/C* *B♭* *E♭* *A♭* *B♭* *E♭* *Cm* *Fm* *Fm/A♭* *Gsus4* *G*

Am *Am7* *Dm6/A* *Am* *F* *G* *C* *Am* *Dm* *Dm/F* *Esus4* *E*
Cm *Cm7* *Fm6/C* *Cm* *A♭* *B♭* *E♭* *Cm* *Fm* *Fm/A♭* *Gsus4* *G*

Am *F/A* *G* *C* *F* *G* *C* *Am* *Dm* *Dm/F* *Esus4* *E*
Cm *A♭/C* *B♭* *E♭* *A♭* *B♭* *E♭* *Cm* *Fm* *Fm/A♭* *Gsus4* *G*

Hard-won joy is something worth singing about

Liturgy and Life

Gertrude Rompré



When C.S. Lewis wrote the story of his conversion from atheism to Christianity, he entitled it Surprised by Joy. Years later, when the bachelor Lewis married Joy Gresham, his friends teased him that he had indeed been surprised by Joy! In this week’s readings it’s our turn to be surprised by joy.

We are surprised and overjoyed with the “remnant of Israel” to whom Jeremiah promises a way home after their exile. We hear the psalmist singing about “those who sow in tears” and “reap with shouts of joy.” And, finally, we rejoice at the healing of the blind man, Bartimaeus, whose blindness had ostracized him from the community, led others to judge him a sinner, and left him destitute, begging on the street. Bartimaeus, too, was surprised by joy.

So what does it mean for us, today, to be surprised by joy?

We do well to start by making a distinction between the feeling and the act of joy. The feeling of joy, or enjoyment, comes as a response to an external stimulus. We enjoy a

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Thanksgiving dinner with our family, or a walk along the riverbank resplendent with fall colours, or the sound of children’s laughter. Our hearts lift up when we encounter these things and we feel good. These feelings, however, are but faint reminders of the deeper joy that both C.S. Lewis and this week’s readings are talking about.

The act of joy comes from being open to an encounter. When C.S. Lewis spoke of joy he was trying to find an English word to express the idea of *sehnsucht* in German. *Sehnsucht* is also sometimes translated as “longing.” Lewis was able to be surprised by joy when he realized that there was indeed a purpose to his deepest, most heartfelt longing. When he allowed his inner longing to lead him to an encounter with God, Lewis was blown away, transformed and surprised by joy.

The Israelites in exile were also overcome by *sehnsucht*. *Sehnsucht* is a deep feeling that fills one’s entire being, a longing for someone, a yearning for home, an emptiness that can only be filled by God. When the Israelites turned

| | |
|--------------------------------------|--|
| Thirtieth Sunday in Ordinary Time | Jeremiah 31:7-9 Psalm 126 Hebrews 5:1-6 Mark 10:46-52 |
| October 25, 2015 | |

back to God, God was able to fulfil their longing and bring them home. They were then able to proclaim that their Redeemer lives and come home with shouts of joy!

So joy is more of an act than a feeling. It is the act of faith that follows our inner *sehnsucht* to its ultimate end, and opens us up to an encounter with the Divine. Pope Francis, in *Evangelii Gaudium*, says exactly this: “The joy of the Gospel fills the hearts and lives of all who encounter

Jesus. Those who accept his offer of salvation are set free from sin, sorrow, inner emptiness and loneliness. With Christ joy is constantly born anew” (EG, 1). Pope Francis is not saying that Christians never *feel* sorrow or emptiness or loneliness. What he is saying is that there’s something — Someone — more powerful than these negative emotions. An encounter with that Someone — Jesus — carries us through the pain, the exile and the suffering that are part of our human condition.

The joy we meet in Scripture, the joy that surprises us, is hard-won. It comes by journeying through our inner exile, facing it head-on, and claiming from within the aching loneliness that an encounter is possible. In that moment, in that act of faith, joy sneaks in and blindsides us. And it is precisely this joy that we are called to share with the world.

It is the joy of encounter that allows us, as believers, to confront the injustice in our world without falling into despair or paralysis. It is the joy of encounter that travels with us in our commitments to those who are in anguish. It is the joy of encounter that strengthens us when we wipe our children’s tears, visit those imprisoned by their fears and anxieties, or hold the hand of a dying parent. This isn’t cheap joy. It’s the type of joy that does nothing less than surprise!

When I was a child on road trips with my parents I used to sing in the back seat of the car. One of my favourite songs went like this: “I’ve got that joy, joy, joy, down in my heart, down in my heart, down in my heart; I’ve got that joy, joy, joy, down in my heart, down in my heart to stay!” I’m sure I drove my parents bananas with my endless repetition, but I believe I knew, even then, that joy is truly something worth singing about!

Our naive ideas of holiness give us little to identify with

In Exile

Ron Rolheiser, OMI



Some years ago I officiated at a wedding. As the officiating priest, I was invited to the reception and dance that followed upon the church service. Not knowing the family well and having church services the next morning, I left right after the banquet and the toasts, just as the dancing was about to start. When I was seemingly out of earshot, I heard the bride’s father say to someone: “I’m glad that Father has gone; now we can celebrate with some rock music!”

I didn’t take the remark personally since the man meant well, but the remark stung nevertheless because it betrayed an attitude that painted me, and others like me, as religious but naive, as good to sit at the head table and be specially introduced, but as being best out of sight when real life begins; as if being religious means that you are unable to handle the earthiness and beat of rock music, as if church and earthy celebration are in opposition to each other, as if sanctity demands an elemental innocence the precludes human complexity, and as if full blood and religion are best

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

kept separate.

But that’s an attitude within most people, however unexpressed. The idea is that God and human complexity do not go together. Ironically that attitude is particularly prevalent among the overly pious and those most negative toward religion. For the both the overly pious and the militantly impious, God and robust life cannot go together. And that’s also basically true for the rest of us as is evident in our inability to attribute complexity, earthiness, and temptation to Jesus, to the Virgin Mary, to the saints, and to other publicly recognized religious figures such as Mother Teresa.

It seems that we can only picture holiness as linked to a certain naiveté. For us, holiness needs to be sheltered and protected like a young child. As a result we then project such an over-idealization of innocence and simplicity onto Jesus, Mary, and our religious exemplars that it becomes impossible for us to ever really identify with them. We can give them admiration, but very little else.

For example, the Virgin Mary of our piety could not have written the Magnificat. She lacks the complexity to write such a prayer because we have projected on to her such an innocence, delicacy, and childlikeness so as to leave her less than fully adult and fully intelligent. Ultimately this has a negative effect religiously. To identify an unrealistic innocence and simplicity with holiness sets

out an unattainable ideal that has too many people believe that their own red blood, with its restless stirrings, makes them bad candidates for the church and sanctity.


In the Roman Catholic rite of baptism, at a point, the priest or deacon pronounces these words: *See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.* That’s a wonderful statement celebrating the beauty and virtue of innocence. But it celebrates an innocence that has yet to meet adult life.

The innocence of a child is stunning in its beauty and holds up for us a mirror within which to see our moral and psychological scars and the missteps we have taken as adults, not unlike the humbling we can feel when we look at bodies in a mirror when we get older. The beauty of youth is gone. But the disquiet and judgment we feel in the presence of a child’s innocence is more a neurosis and misconception than a genuine judgment on our sanctity and moral goodness. Children are innocent because they have not yet had to deal with life, its infinite complexities and its inevitable wounds. Young children are so beautifully innocent because they are still naive and pre-sophisticated. To move to adulthood they will have to pass through inevitable initiations which will leave more than a few smudges on the childlike purity of their baptismal robes.

A friend of mine is fond of saying this about innocence: As an adult, I wouldn’t give a penny for the naive purity of a child, but I would give everything to find true childlike innocence inside the complexity of my adult life. I think what he means is this: Jesus

went into the singles’ bars of his time, except he didn’t sin. The task in spirituality is not to try to emulate the naive innocence and non-complexity of our childhood. That’s an exercise in denial and a formula for rationalization. The task is rather to move toward a second naiveté, a post-sophistication which has already taken into account the full complexity of our

lives. Only then will we have again the innocent joy of children, even as we are able to stand steady inside the rawness of rock music, the power and complexity of human sexuality, the concupiscent tendencies of the human heart, and the uncanny and wily manoeuvrings innate inside the human spirit. From there we can write the Magnificat.



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The church: toward a common vision

Challenge of Ecumenism

Thomas Ryan, CSP



The goal of the ecumenical movement is to recover the visible unity of Christ's one, holy, catholic and apostolic church. The year 2010 marked the 100th anniversary of the founding of this movement. One of its major streams has been the Faith and Order Movement which met for its first world conference in Lausanne, Switzerland, in 1927.



What does that title mean, Faith and Order? "Faith" refers to doctrine: what we believe about God, the Trinity, the person of Jesus Christ, the Bible, salvation, sacraments, ministries, and the nature of the church. "Order" refers to how the churches are ordered or organized, and what is the relationship between the local, national, regional, and international levels of the churches.

At its second world conference in 1937, Faith and Order made the decision, along with another movement called Life and Work, to create a World Council of Churches (WCC), which came

Rev. Thomas Ryan, CSP, directs the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, D.C.

into being in 1948. Ever since, Faith and Order has been a commission of the WCC.

The commission is an interdenominational community of top theologians who reflect on the issues that divide us. The form it presently takes is that of a 50-member commission of theologians formally nominated by their churches. It includes both mainline Protestant and Orthodox churches as well as non-WCC member churches such as the Roman Catholic Church, Pentecostal and Evangelical churches, historic Peace Churches, and others. It is considered the most comprehensive theological forum in the world.

In 1982 the commission offered to the churches a benchmark convergence text entitled Baptism, Eucharist, and Ministry (BEM) which was received as a vision of renewal for the lives of the churches. BEM contributed to a growing mutual recognition of baptism and common liturgical renewal in our understanding and celebration of the eucharist. The least well-received part of BEM was the section on ministry, especially its teaching on episcopacy.

Not surprisingly, then, the commission focused its work on our ecclesiastical operating systems. Anglican Canon John Gibaut, the previous director of Faith and Order at the WCC, uses an analogy drawn from our world of smart-

phones and computers to explain the importance of this. If our computers or smartphones are using incompatible operating systems, then it makes it difficult for us to communicate with each other, work with one another, or ever recognize each other.

This led the commission in 1993 at its world conference in Spain to focus its work on ecclesiology: the study of the church. Namely, what is our understanding of the church? What is essential to be the church? The ecumenical question is whether we have compatible ecclesiastical operating systems, can recognize the "church" in the other, and receive from one another.

The Faith and Order Commission's first preliminary text on The Nature and Purpose of the Church

(1998) was sent for response to churches, ecumenical institutes, faculties of theology and others. On the basis of feedback received, the commission published in 2005 a significantly revised version, The Nature and Mission of the

Church, and once again sent it out for response.

Subsequent to the responses received, the work produced in 2012 by the commission was given the

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Archbishop Sylvain Lavoie, OMI

PROPHET'S HOUSE — In Déline, both a men's and women's group have started as a followup and a Bible study group may soon be organized.

Northern Easter experience recounted

The following is reprinted from Catholic Missions In Canada, Fall 2015 (www.cmic.info).

By Archbishop Sylvain Lavoie, OMI

Early in 2015, Bishop Mark Hagemoen of Mackenzie-Fort Smith diocese invited me to carry out healing ministry in the Sahtu region involving the communities of Fort Good Hope, Déline and Tulita in the Northwest Territories. I enjoyed the hospitality and was inspired by the commitment and example of Sisters Joan Liss and

Pauline Girodat in Fort Good Hope and Sister Celeste Goulet in Tulita. A short visit with Rev. John Tritschler, who covers the whole area, left me amazed at his energy and dedication. However, what I want to share in this article is my stay in Déline that coincided with Holy Week.

My intention was to conduct a three-day lenten/Easter mission in each community, plus a two-day addictions awareness workshop entitled Living Life to the Full. The mission, with its focus on the Great Triduum, fit right in with the Holy Week liturgies.

As Chief Leonard Kenny was present for Holy Thursday, I invited him to join me in the washing of feet and he started by washing mine. Others wanted to do likewise, and soon everyone was washing someone's feet, so I sat down and watched it all unfold. What was impressive was watching the elders washing the feet of youth, and vice-versa.

Good Friday began with a Feeding-the-Fire Ceremony in the cemetery (a traditional drumming ritual thanking God for all God's blessings and honouring the ancestors). Those carrying the big wooden cross in the procession to the church stopped and knelt three times for a short prayer en route.

The community has a tradition of writing out pages of intentions that are read out during the eucharist, often taking up to half an hour. The intentions for 2014 were saved in a decorative box that was brought out to the Easter fire and reverently burned.

At a baptism on Easter Sunday, I invited people to come up to make the sign of the cross on the

child to be baptized, expecting a few to respond. Instead, the whole community came forward. What was particularly touching was the elders also kissing and caressing the child.

Easter Monday and Tuesday were taken up with the workshop in the old church built by former Oblate and renowned artist Bern Will Brown. The sharing took place in men's and women's groups. It seemed that the community was poised for something like this to happen, just needing a nudge and a safe environment to break through to a deeper level of fellowship.

The community of Déline is known for the presence of four deceased holy men they call prophets, whose wisdom and deep faith guided the people over the decades. The house of the first main one, "Grandfather" Joseph Ayha, was rebuilt at the far end of the community as a sacred place for pilgrimages. We decided to have our closing sharing circle in the prophet's house all together, which went on well past 11 p.m. Both a men's and women's groups have started as a followup. Attempts are being made to start a Bible study group as well.

It struck me that there are three sacred places in the community: the cemetery and harbour at one end, the new and old churches in the middle, and the prophet's house and harbour at the other end, and we made our way to them all as part of the whole Easter celebration and workshop. That seemed appropriate, especially after someone mentioned that the comment about the sacred spaces had also come from one of the prophets. It seemed a fitting note on which to bring my rather unique Easter experience in Déline to a close.

After paying \$220 for overweight luggage, I left with gratitude to Bishop Mark for the invitation and to Catholic Missions In Canada for the generosity that makes this costly Northern ministry possible.

Archbishop Sylvain Lavoie is archbishop emeritus of the Archdiocese of Keewatin-Le Pas, Man.



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Bishop Emeritus Gerry Wiesner, OMI

Mercy is the principal attribute of God. "Be merciful as your heavenly Father is merciful." (Luke 6:36) This Advent retreat will be an opportunity to reflect on "the face of mercy" experienced in Jesus, whose birth into this world we wait for, prepare for, expect, and put hope in. Pope Francis has declared a year of mercy and he reminds us that "mercy will always be greater than any sin, and no one can put limits on the love of God, who is ever ready to forgive". This is a ray of sunshine covering us with a spirit of peace as we prepare for the coming of the Lord.

Suite: \$260 Single: \$220 Commute: \$175 Register before Oct. 30 and save \$10

Chapter in new book examines gov't policy on Israel



Pulpit & Politics

Dennis Gruending

I have contributed, along with 35 other writers and researchers, to a book called *The Harper Record 2008 - 2015*. It is a project of the Canadian Centre for Policy Alternatives. My chapter is called: "White Hats, black hats, the Harper government's policy toward Israel." As you will see, I draw the title from a simplistic comment made by former Foreign Affairs Minister John Baird (remember him?). I am providing here the introductory and concluding segments of the chapter.

Gruending is an Ottawa-based writer and a former member of Parliament. His blog can be found at <http://www.dennisgruending.ca>

Text a good challenge for parish study groups

Continued from page 15

special status of being a "convergence text," only the second of its kind, *The Baptism, Eucharist, and Ministry* document in 1982 being the first.

This new text is titled *The Church: Towards a Common Vision*. The WCC Central Committee commended it to the churches for study and formal response. It is a relatively short text, totalling just 40 pages comprising 69 paragraphs in four chapters. It is available online; one only has to type the title of it into the search engine of one's computer to come up with it and read it.

It addresses first the church's mission, unity, and its being in the trinitarian life of God. It then addresses our growth in communion — in apostolic faith, sacramental life, and ministry — as churches called to live in and for the world.

The church represents a synthesis of 20 years of reflection by theologians, pastors, lay people and church leaders from around the world in an effort to arrive at a common theological understanding about the church. It is not a "lowest common denominator" understanding, but an ecumenical vision that challenges the churches to grow more into what God calls the church to be in terms of self-understanding, witness and mission, and unity.

Pro-Israel rallies

Stephen Harper was pursuing immigrant voters in Markham, Ont., on day 12 of the federal election campaign in April 2011. That same evening in Ottawa, several hundred people gathered at the Peace Tower Church not far from Parliament Hill to pledge fealty to Israel and praise Harper as that country's Canadian benefactor. The event, called *Canada Celebrates Israel*, was one of four held in Canadian cities within a few days. The rallies featured three Israeli politicians who are members of the Israeli Knesset Christian Allies Caucus, as well as prominent Conservatives and a cast of Evangelical Christians from Canada.

Though the prime minister wasn't physically present at

these rallies, he made sure organizers knew where his priorities lay. Jim Abbott, a longtime Conservative member of Parliament who had chosen not to run again in 2011, brought greetings from the federal government. Stockwell Day, the recently retired former Treasury Board president, provided a message on videotape (he had attended the *Canada Celebrates Israel* event in Montreal the previous evening). According to the *Canadian Jewish News*, Day "earned wide applause when he said Israel, as a Jewish state, has 'an aboriginal right to exist' and that the Hebrew scriptures, written as far back as 1,000 years BCE, provide historically accurate evidence of the Jewish presence in what is now Israel."

In strictly historical terms, the majority of people living in Palestine (west of the Jordan River) in 1948 were Arabs (both Muslims and Christians) and their ancestors had lived there as well. Estimates are that at least 726,000 Palestinians were displaced from the lands within what became the borders of Israel in 1948.

Biblical literalism

Unfortunately, for those who prioritize Scripture over facts, none of this is important. In Ottawa, those attending the *Canada Celebrates Israel* rally were asked to stand and to recite in unison a *Canada-Israel* declaration projected on a screen in the church. The declaration read in part:

"Whereas we the undersigned,

friends of Israel, affirm the eternal and steadfast love of God for Israel and the Jewish People as clearly decreed in the Word of God. . . . We affirm the noble stand that our prime minister, the Right Honourable Stephen Harper, has taken in support and solidarity of Israel. . . . We affirm the Abrahamic Covenant of God with Israel, and His promises, and in the giving of the land to the Jewish People as their everlasting homeland and eternal inheritance: "I will give you this land as an everlasting possession to your descendants after you" (Gn 17:8).

Baird's black and white hats

Most Canadians would agree that the state of Israel has the right to exist peacefully among its neighbours. The Harper government's foreign policy, on the other hand, has been to act as cheerleaders for the Israeli government, no matter how its actions may disturb that peace, and no matter the hardship they bring to the embattled Palestinians. Harper has pledged to stand by Israel "through fire and water." His former foreign affairs minister John Baird put it in equally black-and-white terms after a trip to Israel in 2012: "I took a pad of paper and drew a white hat on one side and a black hat on the other. Under the white hat, I wrote 'Israel' and under the black, 'Hezbollah.'"

This policy shift contradicts Canada's historical position on the complex realities of the Israel-Palestine relationship, with international repercussions for Canada's standing in the world, and

domestic consequences for any organization that publicly disagrees with the government.

Deliberately simplistic

The white-hats-versus-black-hats campaign waged by the Harper government in its approach to questions of Israel and the Middle East is deliberately simplistic, with domestic and international repercussions. Not only does this kind of language consciously avoid both history and current reality, it has led to important human rights and development organizations being deprived of the public finances they rely on to do good work in areas including the Middle East.

Church groups targeted

A growing number of church-based and other groups who have dared to criticize government policies regarding Israel, human rights or environmental policy now find themselves the targets of costly and intimidating financial audits by the Canada Revenue Agency (CRA). Vocal right-wing groups with charitable status, on the other hand, such as the Vancouver-based Fraser Institute, appear to have escaped similar scrutiny by the CRA.

The audits are a thinly disguised attack by the government that spreads a chill among organizations that have much to contribute to the debate about Canada's domestic and foreign policy. The government's intention is to stifle healthy debate in Canada, and that diminishes an increasingly fragile democracy.



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The chaos of our lives is essential to growth

Soul Searching

Tom Saretsky



The ancient Greek philosopher Plato once declared, “Humanity has been fired into life from a madness that comes from the gods.” Did Plato know my daughter Jenna? Because I’m sure his expression was directly intended for her.

Jenna has always been a straight shooter, so to speak. Her personality, though generous and compassionate, can be fiery, especially if it’s in defence of her position. Jenna is also emotional, and the emotional roller-coaster she takes us on, free of charge, leaves us dizzy and staggering for solid emotional ground at times. Jenna is rainbows and rain clouds, and I wouldn’t want it any other way.

Lately the two of us have been having a battle of wills. One recent night Jenna was taking a shower, but realized too late there were no towels in the closet. After her shower, Jenna called for a towel. Nathan, her older brother, came up the stairs, and I asked him to get her the towel. He’s not quick to respond to re-

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

quests to help out his sister, but, grudgingly, he got her a towel.

Jenna slid open the door to retrieve it but requested a new towel because the one Nathan gave her was too small. “It’s only used for hands,” she declared. After Jenna’s repeated demands for a new towel, and a few increasingly impatient assurances from me saying the towel was good enough, Jenna was determined to stick to her demand.

“Would someone please get me a new towel?” Silence. *The towel is fine*, I was thinking to myself.

“I’m asking someone to get me a different towel.” More silence.

“Can you recognize, Dad, that I’m asking nicely for a different towel?”

I insisted that the towel was good enough.

“Dad, it’s not. It’s a hand towel.”

“It’s fine,” I said.

“No, it’s not,” Jenna responded. Silence again. Jenna finally said, “Well, I’m just going to stand here, soaking wet and dripping on the floor, and simply wait until someone brings me a new towel.” Silence. “I’m waiting and I’m dripping,” she said.

Finally, exasperated from the

constant demands, I walked over to the bathroom and said to the door, “Jenna the towel is fine. It’s not a hand towel. I use the same size towel for myself.”

“Daddy,” she responded, “that towel might be good enough for your head, but I have a whole body to dry.” Now what did she exactly mean by that?

My wife, Norma, finally came upstairs and settled things down by getting Jenna a bigger towel. “It was too small,” Norma said. “Honestly, who’s the adult?”

This reminded me of what my mom always said: “Never let the sun set on an upset.” In keeping with that spirit, the towel incident ended calmly.

Perfect families do not exist, Pope Francis told audiences in Philadelphia recently. Difficulties, he said, “must not discourage us. Quite the opposite. Love is something we learn; love is something we live; love grows as it is ‘forged’ by the concrete situations which each particular family experiences. . . . We know that mistakes, problems and conflicts are an opportunity to draw closer to others, to draw closer to God.”

Pope Francis is right, and I embrace our imperfect family: love and affection mixed with frustration and exasperation. That is family life and I wouldn’t want it any other way.

In my 50 years of existence I’ve realized that no matter how much one knows, there is always so much more to learn. Something I’ve come to understand, as articulated by a dear friend of mine, is that one of the secrets or mysteries

in life is to listen through, live with, and respect the chaos in one’s life as an essential part of our human journey as spiritual beings. Sometimes there will be chaos, some blow-ups and anger, and occasionally stressed relationships.

Friedrich Nietzsche once said, “One must still have chaos in oneself to be able to give birth to a dancing star.” There has been

enough chaos in our household to give birth to a galaxy, and that’s good, because life was created out of chaos.

May you all come to recognize the chaos that exists within yourselves as essential to growth and development as complete spiritual beings, and, through your chaos, may you continually give birth to dancing stars.



M. Weber

AUTUMN BLESSINGS — Rows that were once filled with growing vegetables contain only wind-blown leaves as summer’s garden gives way to autumn bounty. The landscape changes now, and Helen Mourre reflects on “rhythms at the heart of life.”

Autumn is a time for giving thanks, and gathering courage

By Helen Mourre

How the golden leaves hold the light as they grow old. Walking up George Street a few days ago with my husband, Paul, flanked on either side by stately elm trees, it was like being in nature’s cathedral. We hardly spoke, afraid we’d spoil the reverence of the moment.

Recently the temperatures have fallen below zero a few times, prompting the leaves to make their descent to terra firma. Luckily we live on the west side of the street so most of our leaves end up at our neighbours across the way. I admit I sometimes feel guilty about this, but on the other hand, we also have two apple trees, a huge Mayday tree and an ornamental cherry in the backyard.

As September merges into October, the garden chores take on a certain urgency. If I were writing a novel about the garden, now would be the time I’d stop the rising action, resolve all the plot lines and construct a denouement.

Winter is on the porch step and I am in a race against time to have the garden completely harvested. Yesterday I unearthed several rows of potatoes, enormous plants with stubborn roots, each hill yielding quite a large pail full. I’m sure one potato will last Paul and me for a couple of meals. I reserve two rows

for the fowl supper at St. Theresa’s Church. Excavating the carrots is like digging up fossils (the rich clay soil in the Rosetown area has a tendency to turn into cement at this time of year). I soak the rows with water to soften them. This helps to get them out of the ground, but now they’re covered with mud and will all have to be washed.

I’ve already given away most of the beets to a neighbour who will make pickles for the fowl supper. There are still a few huge ones left (the size of small planets) that I will cook and prepare for a pot or two of Borsch on a cold winter’s day. The onions were harvested weeks ago, dried and put away in the cold room. Cucumbers were transformed into pickles, the only evidence remaining — a tangled mass of half-dead vines and crinkly leaves. Refuse from the garden will have to be gathered and brought to the compost.

The row of nasturtiums, so glorious this past summer, look completely defeated, their stems bent over like old women. The potted petunias have run out of gas, the begonias, who don’t like the cold, are protesting. Tall grasses age beautifully — silky golden stalks that sway in the breeze will be stunning all winter long, especially covered in hoar frost. The only flowers who get special treatment as winter looms are the roses that I will cut back and blanket with mulch.

This season makes me think of all we have to be grateful for. My husband improves daily from open-

heart surgery he had in late August. On the farm we reaped a bountiful harvest after a shaky start in the spring. We live in a great community where families come from near and far to enjoy the Harvest Festival in our little prairie town, a weekend of events including a parade, a market, art displays, great food, and lots of old-fashioned visiting.

The grandchildren and their moms and dads and Auntie Denise gathered here for Thanksgiving supper. Rebeka and Erika sat at their own table with the fancy china I inherited from my mother. Tommi, Peter, Jackson and Elliot, the grandsons, perched on bar stools at the counter, their favourite place (plastic glasses for them). The rest of us congregated around the table. Conversation waxed and waned as we inhaled the intoxicating smell of roasted turkey. For the prologue we feasted on homemade salsa and tortilla chips. Garden vegetables played major roles in the Thanksgiving supper: whipped potatoes with sour cream and butter teamed up with savoury gravy; carrots were sweet, the pickles crunchy. Stuffing was flavoured with sage and thyme from our own garden. The pumpkin pie, from pumpkins grown at the farm, were the exclamation mark on a beautiful meal.

As we gather our courage and strength to face another winter, this harvest season is a time to stop and give thanks for family, for the farm that gives us a place to work and be fruitful, for my own little

garden and its bounty, and for the good health that allows me to play in the soil, in the sunshine.

Just before dusk we go for another walk up George Street. The wind scatters leaves ahead of us as if saying, “Come play,” and we drink in the wonder of this day.

“How quickly the time is going,” says Paul, wistfully. His surgery and the long recovery and the melan-

choly of autumn have made him philosophical. I suspect he is referring not just to this season, but to life in general. I take his hand in mine.

There is sadness in this season, for the garden that has lost its beauty, for the landscape that will be completely transformed in the next few weeks, but there is also wisdom that comes from experiencing the rhythms at the heart of life.

Film generates debate

Continued from page 8

militant Islamic State. Sharma takes viewers to what he calls the “front line of Islam”: a growing dissonance between its peace-loving majority — who come to Saudi Arabia to complete the hajj, a once-in-a-lifetime religious obligation required of all able-bodied Muslims — and government-supported violent extremists.

Sharma’s conclusion in the film is complex, if not revelatory. The hajj teaches him to reconcile his sexuality and faith from within.

“It’s not about Islam accepting me,” Sharma says near the end. “It’s up to me, as a gay Muslim, to accept Islam.”

The film has met both acclaim and criticism.

“There is an enormous amount of debate and discussion about it,” Sharma said. “Scores of people have responded positively at festivals, and that has been heartening. But

what has not been heartening is this enormous amount of hate mail and death threats that I seem to wake up to every day at this point. Being at the receiving end is really challenging. It’s very hard to not internalize what is coming your way.”

Sharma launched an Indiegogo campaign to raise funds for his movie to be distributed to the broader Muslim world. It opened in Los Angeles recently and will be available on iTunes this month.

Meanwhile, he lives with his husband in New York and hopes his film helps broaden the conversation both within Islam and among its critics.

“There is this tendency to demonize anyone that is Muslim and to think that every Muslim subscribes to a particular ideology of violence,” he said. “People like me try as hard as possible to educate non-Muslims.”

His film, he hopes, is an offering toward that end.

Mourre is a freelance writer from Rosetown, Sask.

UN’s 70th anniversary

Many world leaders, including Pope Francis, made their way to the United Nations this fall. Beyond the usual pomp that attends the opening of the UN General Assembly, an added attraction this year is the UN’s 70th anniversary.

The UN was born Oct. 24, 1945, in San Francisco. The devastation of the Second World War challenged world leaders to explore alternate ways to work for peace and promote human rights. An earlier global attempt, and failure, was the League of Nations.

The UN started with 51 member states but with global changes in the last half-century, the number has grown to 193. Each country has a seat at the UN General Assembly Hall.

U.S. President Harry Truman told the founding delegates there were many who doubted they could succeed because of their differences. “But these differences were all forgotten in one unshakable unity of determination — to find a way to end war,” he said.

Michael Doyle, an adviser to former Secretary General Kofi Annan, says the organization had a rocky start.

“During the Cold War, the split between the Soviet Union and the U.S. created an institution that was at loggerheads with itself. It could only work in the margins in peacekeeping, and those particular conflicts where the U.S. and Soviets wanted to take it off their own rivalry and let it work on the side,” he said.

Some conspiracy theorists still oppose the UN, saying it wants to create a one-world government and a world religion. However, they are not taken seriously.

UN peacekeeping was born a decade after the UN was formed, and Canada played a leading role. During the Suez Canal crisis in 1956 Canadian diplomat Lester Pearson suggested organizing the United Nations Emergency Force to resolve the Suez crisis. He won the Nobel Prize for Peace in 1957 for his efforts. This began Canada’s significant role in global peacekeeping.

The UN also delivers humanitarian assistance to victims of war and disasters, and tries to prevent and resolve conflicts. More recently, it has taken on climate change and helping to eradicate extreme poverty.

There are calls for change at the UN. Some are outlined in a separate article on page 20.

“The world is changing and the UN has to change and adapt with it. We cannot be static,” Kofi

Annan said. Eight men have led the UN since 1945. Ban Ki-moon is the incumbent. Next year, a new secretary general will be elected. Many say it is time for a woman.

There also are calls for organizational reform, particularly in the Security Council, where five countries hold veto power. The power structure of 1945 no longer corresponds to the power structure of 2015. This council decides when to impose sanctions and embargoes, when to use military force, and refer war crime cases to the UN’s International Criminal Court.

Critics argue that the UN leadership needs an overhaul to better represent new influential nations, reflect modern geopolitics and address the new era of conflicts.

In an Oct. 2 address to the UN General Assembly, Archbishop Paul R. Gallagher, the Vatican’s secretary for relations with states, outlined four areas where the UN’s work is most critical: the responsibility to protect, the responsibility to observe existing international law, disarmament and climate change.

States today promote their “national interest” among their citizens. The UN is a step toward looking at our common “international” interests and opportunities. — PWN

Election makes clear Canada needs social movement on truth-telling

Soul Mending

Yvonne A. Zarowny



“Thou shall not bear false witness. . . .”
(Exodus 20; Deuteronomy 5; Matthew 15)
By the time you read this, we are either at the end of an unnecessarily long and expensive to the tax-payer election or it is over.

Are you aware we the tax-payer subsidized Mr. Harper and his Conservatives the most this election — even though 60 per cent of us didn’t vote for them in

the last election?
This is because current tax-payer subsidies are based on the amount a political party raises and spends.
Thanks to these Conservatives,

gone are tax-payer subsidies based on the popular vote.

The “election” letter from the bishops stated: “The church recognizes that democracy is the best expression of full participation of its citizens in the public arena. . . .”

Which do you think is more democratic? A per vote subsidy that everyone can impact regardless of wealth or one that reflects what you can afford to give to a party to promote your values and interests in our economy and society?

To me, public funding based on actual voter support is at least as important as proportional representation if we are to make critically informed decisions for the common good as we are called to do by Pope Francis.

the “platforms” of the various parties — as so many do not deliver on their promises once elected. That is why we need a social movement powerful enough to hold politicians and business leaders accountable long after elections.

Except, how are we to know what is in the “common good”? Who are we to believe?

We have long known how people understand a situation influences their understanding of their power to impact it and how they use that power.

This knowledge gave rise to a global multibillion dollar public relations/propaganda/advertising industry that currently serves the “culture of death” so denounced by our church.

Without “truth-telling” we do not have a “free” enterprise or market economy.

And agreements that have little to do with trade and a lot to do with extending corporate control over our mode of development are not “free” trade agreements.

Did you know these agreements contain investor protector clauses that enable corporations to sue democratic governments for bringing in legislation that might inhibit their profit maximization? This includes legislation to reduce pollution for health and environmental reasons.

How does that further authentic cultures of life?

Without “truth-telling” we are not “free” to be self-determining creatures made in the image of and loved by a Divinity aching for us to choose paths of love and compassion so all Creation has life with dignity — including our descendants and other Earth co-habitants.

What is a caring, compassionate human earthling aching to respond faithfully to the ache of the Divine to do?

Blanket Exercise gives KAIROS powerful witness

By Jennifer Henry, Toronto

That was the moment when I believed that things will be different.

On Parliament Hill. The Mass Blanket Exercise.

Hundreds of us, with dynamic young indigenous people taking the lead, telling us the truth about colonization. A powerful moment of public witness, on the eve of the release of Truth and Reconciliation Commission’s Calls to Action.

The Blanket Exercise is KAIROS’ most popular teaching tool. It was created to animate the Report of the Royal Commission on Aboriginal Peoples. A wise and profound report that has been largely ignored.

Now, almost 20 years later, we were awaiting another report, with a renewed road map for a transformed country.

But it felt different.

Has anything changed? In some ways nothing. The inequality in health, in education. The risk of violence. Racism and displacement from land. It all continues.

But maybe we are different. . . .

Building on the strength of those who have fought long and hard for indigenous rights, there’s a growing movement across this country, young and old — indigenous and non-indigenous people who will not let this go.

Who will hold on to the truth, to the 94 Calls to Action, to the hope of a transformed future, until we begin to see the elders’ visions made real.

There can be no going back from the truth shared by the survivors.

To honour their courage, we must show steadfast hope and resolute persistence. Faithfulness. Until we see the full realization of the rights of indigenous peoples. Until we have a country that clearly honours the contributions of First Nation, Inuit and Métis peoples.

In follow-up to this Thanksgiving, as we give thanks to the Creator for the beauty, and bounty of the land, let’s show deep respect and gratitude to the original peoples of this land.

Let’s translate that gratitude into a commitment to tell the truth, to work to repair the injustice and live renewed, in right relationship with the Creator, each other, and with all of creation.



MIGRANTS FROM SYRIA ARRIVE ON GREEK ISLAND — Migrants from Syria arrive on the Greek island of Lesbos Oct. 11 on an overcrowded fishing boat after crossing the Aegean sea from Turkey. Greece is bracing for thousands more Syrian and other migrants to land on Lesbos and other key island crossings from Turkey, as those fleeing conflict remain undeterred by the worsening weather and colder autumn temperatures.

Henry is executive director of KAIROS.

— PRIORITIES, page 19

PM articles about pope’s visit, Africa very encouraging

The Editor: I’ve just finished reading the Sept. 30 issue of the *Prairie Messenger* and must write to share its effect.

The *Prairie Messenger* brings Pope Francis and his faith close to each reader and is a source of real encouragement. I did hear Pope Francis speak on EWTN about the family, and then to see it in print cemented the message. It is the small things done in love in the family that will really

change the civilization.

Then the articles about the church in Africa were delightful and help us to reorient ourselves. We are edified and honoured to be brought close to other believers far away. We have been accustomed to think of these brothers and sisters as living in missionary countries.

Also Cardinal Luis Antonio Tagle’s explanation of the fact that concern for the world is really a continuation of the church’s core

concern — “the human being” created by God, healed by Jesus and transformed by the Holy Spirit into other Christs. This cannot happen if people can’t be confident that life can continue in stable and calm ways. The family that is stressed and on the edge of danger cannot function and bring out the best in each member.

Thanks to all the staff of the *Prairie Messenger*. — **Anne Campbell, Winnipeg**

Justice and life issues are top priorities

Continued from page 18

To begin, we need the official church to stop with the platitudes. We also need it to provide real leadership through justice and life ministries in each parish while educating pastors so they understand the centrality of eco-justice to Catholic faith in action.

We also need them to help us dig out the evidence-based realities of situations, including about our destruction of the very eco-systems on which we all depend for life.

Without this we are unable to make critically informed choices which further the common good.

Meantime, we need to take responsibility for digging out the truth of what is happening

while we still can.

Even if you read this after the election, the materials prepared by the Citizens for Public Justice (CPJ) are a place to begin to touch base with reality rather than propaganda. They are still available on their website.

To go deeper than the CPJ material, I suggest the well-documented Party of One by award-winning investigative journalist Michael Harris. Start with the first two chapters and then use the index to find information on issues near and dear to your heart and faith.

The kind of information in this book helps me to be less vulnerable to the attempts to manipulate me through the toxic campaigns of disinformation and fear to

which we are subjected. It also helps me connect the dots of who benefits from these campaigns and how — so I can make informed decisions.

For example, it outlines the long-standing relationship of the Koch Brothers and their associates with Mr. Harper.

According to a September Online Spiegel article, the political machine put together by Charles and David Koch is more powerful in the U.S. than either of their political parties. Even Donald Trump quips about them.

And they are active in Canada. Oil is the basis of Koch wealth.

They have been involved in the Alberta tarsands for over 50 years and control over half a million hectares of it. And they are involved in the moving (includes pipelines) and refining of the highly toxic diluted bitumen.

They make tax-deductible donations to the Fraser and Montreal Economic Institutes, the University of Calgary as well as numerous “independent” climate-change skeptic institutes globally.

The reasons for the obfuscation and fear-mongering begin to make sense.

And a way to use our power in this election and beyond to co-create authentic cultures of life for all God’s Creation begins to be revealed to us. And it begins with our insisting on “truth-telling.”

New venues for women

Continued from page 1

In his presentation the archbishop also noted that Pope Benedict XVI had talked about the question of new ministries for women in the church. “It’s a just question to ask. Shouldn’t we be opening up new venues for ministry of women in the church?” he said.

In addition to the possibility of allowing for women deacons, he said he also proposed that women be hired for “decision-making

jobs” that could be opened to women in the Roman Curia, diocesan chanceries and large-scale church initiatives and events.

Another thing, he said, “would be to look at the possibility of allowing married couples — men and women, who have been properly trained and accompanied — to speak during Sunday homilies so that they can testify, give witness to the relationship between God’s word and their own marriage life and their own life as families.”



M. Weber

Laundry Room Theology

The dryer’s familiar buzz, lace tablecloth from last night’s dinner warm in my outstretched arms, as I check for pale purple stains, spilled wine and divine lamb consumed. A once-a-year spread.

Tea towels jumbled on the bed, ready for folding. Mint green and floral patterns. Cotton on the regular cycle, a notch down from delicate spin. Everyday use. The stuff mortals are made of.

Cotton and Lace. So different in look, feel and shape. But for an hour, they tumbled together in an automatic dryer, a mundane marvel, snagging my attention.

By Dayna E. Mazzuca

St. Joseph is a powerful intercessor

The Editor: The Catholic Church follows biblical teaching on moral issues.

Two or three years ago, CBC Radio interviewed a woman who was speaking in a Saskatoon library. She called herself a lesbian but said she is remaining celibate, which is good. Some of us are not called to live celibate lives, but we are all called to live chaste ones.

EWTN has just run a five-part miniseries from Courage International. Even for somebody who doesn’t have same-sex attractions, it was interesting to listen to others who do and how this program has helped them deal with it.

The Catholic Church does have the answers for moral issues! For more information, visit: www.courageRC.org or www.desertstream.org.

We don’t want to follow the world’s thinking on moral issues; we need to go against it.

To help strengthen myself, I’ve added a prayer to St. Joseph at the end of my rosary: “O Holy Joseph, into whose faithful keeping were entrusted Jesus and Mary, I ask you to intercede for me to Jesus and Mary. Pray for me to stay away from all uncleanness of mind or body so that I may always serve Jesus and Mary in perfect purity and modesty. Amen.”

Just saying the rosary is powerful enough to protect you from the evils of this world, but I also wanted St. Joseph to pray for me; he was a very chaste stepfather. — **Jerry Angelstad, Humboldt, Sask.**

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Syrian archbishops support Russia in airstrikes

By Simon Caldwell

MANCHESTER, England (CNS) — Two Syrian archbishops expressed approval for Russian airstrikes against rebel groups in their country. Melkite Catholic Archbishop Jean-Clement Jeanbart of Aleppo said that the bombing of rebel positions by Russian jets was “a source of hope” for Syria.

He told Suisse Romande television Oct. 8 that the intervention into the Syrian civil war by Russia “serves the Christian cause” and generated “renewed confidence among Christians in Syria.”

“(Vladimir) Putin is solving a problem,” said Jeanbart, who was scheduled to speak to British politicians Oct. 13 in London about the persecution of Christians in his country.

His comments came three days after the Islamic State released a video showing the murders of three Assyrian Christians captured in Hasakah province in February.

They also came a week after Syriac Catholic Archbishop Jacques Behnan Hindo of Hassake-Nisibi defended the Russian campaign while accusing the United States of arming al-Qaida terrorists under “a different name.”

Hindo said western opposition to Syrian President Bashar al-Assad was wrong because it could make Syria “like Libya,” a country in a near state of anarchy after the U.S., Britain and France helped to bring down Moammar Gadhafi in 2011.

Hindo spoke after Senator John McCain, R-Arizona, chair of the U.S. Senate Armed Services Committee, claimed Russia was bomb-

ing rebel groups trained by the CIA.

Hindo told Fides, the news agency of the Congregation for the Evangelization of Peoples at the Vatican, that McCain’s words represented “a blatant admission that behind the war against Assad there is also the CIA.”

“There is something very disturbing about all this,” he said in an Oct. 2 interview published online. “There is a superpower that since Sept. 11 protests because the Russians hit the militias of al-Qaida in Syria.

“What does it mean, (that) al-Qaida is now a U.S. ally, just because in Syria it has a different name?” he asked.

“Western propaganda keeps talking about moderate rebels, who do not exist,” he continued, adding that the “Syrians will

decide if and when Assad has to go away, and not the Daesh (Islamic State) or the West.”

The following day, Peter Ford, a former British ambassador to Syria, criticized Britain’s foreign policy against Assad as a “shambles.”

In an Oct. 3 interview with Sky News, Ford predicted that the Christian minority in Syria would be “massacred” by jihadists if Assad was ousted.

“The fall of the regime will be opening a Pandora’s box such as we saw with the fall of Gadhafi in Libya and when Saddam Hussein fell,” he said.

“Is this what (Prime Minister) David Cameron really wants, to open another Pandora’s box?” he said. “Does he not realize that the

fall of the Assad regime would lead to the massacres of Christians, Shias, Alawites, Druze and other minorities?

“I realize it is not fashionable to point to the plight of Christians in the Middle East today but he (Cameron) would have blood on his hands if Assad were to fall as the result of western support for what Cameron amazingly called the ‘legitimate opposition’ to Assad,” Ford said.

“Let us be clear here — we are talking about jihadis,” he added. “Most of the opposition groups are jihadis, the so-called Free Syrian Army is just a footnote. If Assad was to fall — and the Russians thankfully realize this — it would be a disaster.”



CNS/Ammar Abdullah, Reuters

AIRSTRIKES CARRIED OUT BY THE RUSSIAN AIR FORCE IN SYRIA — Civilians carry belongings recovered from a site hit by what residents said were airstrikes carried out by the Russian air force in Aleppo, Syria, Oct. 7. Two Syrian archbishops expressed approval for Russian airstrikes against rebel groups in their country, saying the bombing of rebel positions by Russian jets was “a source of hope” for Syria.

Pope’s remarks seen as road map for UN

By Beth Griffin

UNITED NATIONS (CNS) — In the warm afterglow of Pope Francis’ Sept. 25 address to the General Assembly, veteran United Nations observers drew a starkly candid road map of urgent actions that the world body must take to achieve its security agenda.

Speakers at an Oct. 7 side event hosted by the Holy See’s permanent observer to the UN said the organization’s top priorities must be nuclear disarmament and the protection of civilians in conflict areas.

Archbishop Bernardito Auza, the Vatican’s ambassador to the UN, said Pope Francis described “an urgent need to work for a world free of nuclear weapons, in full application of the non-proliferation treaty, in letter and spirit, with the goal of a complete prohibition of these weapons.”

“Nuclear deterrence and the threat of mutually assured destruction cannot be the basis for an ethics of fraternity and peaceful coexistence,” Pope Francis

said in an earlier message to an international conference in Vienna.

The pope said it is immoral to possess nuclear weapons, because deterrence rests on the willingness to use them, panelists said.

Douglas Roche, former Canadian ambassador for disarmament to the UN, called for a nuclear weapons convention. “It defies logic that the world has global treaties banning chemical and biological weapons but none banning nuclear weapons,” he said.

Nuclear powers are modernizing their nuclear arsenals “despite giving lip service to nuclear disarmament,” which will create “permanency in nuclear weapons” unless there is a convention or framework of legal instruments to outlaw the possession and use of “these instruments of evil,” he said.

Kim Won-soo, undersecretary general and high representative for disarmament affairs at the UN, said member states generally agree that the “destination” is a nuclear-free world, but there is no consensus on “how to get there.”

The pope recognized that unless the entire world community addresses disarmament, peace and development as one, “we can’t survive,” Won-soo said.

The primary function of the United Nations is to provide a forum for “normative debate,” he said. Despite a frustrating lack of global leadership and unity of purpose, members have to sustain the organization and not give up, in part because the UN is the world’s largest social service provider.

“We now feed 100 million people a day and protect 60 million refugees a day. We are living in a troubled world. Without the UN, I can’t even imagine,” Won-soo said.

Roche said increasing women’s participation in peacekeeping missions would be a significant step toward “human-centred peace leadership.”

“I look to a highly qualified woman to be the next secretary general of the United Nations. There can be no guarantee that more women in positions of authority will automatically produce a more peaceful world, but given the record of men in producing a culture of war over the past few centuries, the possibility, if not the promise, of a more feminine-inspired world order is dazzling,” he said.



CNS/Paul Haring

Cardinal Luis Antonio Tagle

During a press briefing Oct. 9, Cardinal Luis Antonio Tagle of Manila, Philippines, one of the synod presidents, told reporters that changes in the synod’s method created some confusion, especially for members who have attended past synods and were accustomed to drawing up a list of propositions to give to the pope. Instead, they have been asked to amend the synod’s working document.

The speeches in the synod hall the first week and the discussions in the small groups focused on the first

chapter of the working document; all the small group reports offered suggestions for improving the text while some criticized it harshly, saying much of the text was “flawed,” “inadequate, especially in its theology,” and too western-centric.

But the working document is meant to be analyzed and ripped apart, Tagle told reporters.

“In fact it is called a martyred document,” the cardinal said. “It must be ready to be martyred, to be shot. Otherwise there is no point in calling 300 people (to Rome) just to say, ‘Yes, this is it.’”

The working document includes input from so many different people that the main aim in drafting it was to get everyone’s opinion in and not to produce “a synthetic, cohesive treatise on the vocation and mission of the family,” said Tagle, who helped draft the text.

The criticism, therefore, was expected and is “very much welcome,” he added.

Almost all the groups insisted whatever document the synod produced at the end would need to be clear, simple and realistic.

Archbishop Joseph E. Kurtz of Louisville, Kentucky, president of the U.S. Conference of Catholic Bishops, told reporters at the briefing that his small group called for a text using understandable words that “inspired and attract.”

“If marriage is a vocation, which we believe it is, we can’t promote vocations by talking first about its problems,” said the report of English Group D, chaired by Cardinal Thomas C. Collins of Toronto with Archbishop Charles J. Chaput of Philadelphia serving as secretary.

Several groups also insisted the document should include more quotations from Scripture, a clearer reaffirmation of church teaching and, according to one Italian group, ample citations from early church theologians.

Tagle said even though the text would be rooted in the Bible, the language used should be “more edifying or encouraging,” and less verbose. There was a recognition that a final document would have to avoid so-called “church-speak,” especially if it was going to speak to young people whose formation might not be so sophisticated, he said. But because it is a work in progress, “We will see what will happen.”

Those who are awake live in a constant state of amazement.

— Jack Kornfield