



Crisis of conscience

Catholic doctors believe they may have to resort to civil disobedience in the matter of conscience rights for doctors who object to physician-assisted dying. — page 3

Compassionate healers

Prayers for those involved in health care and caregiving were offered at the annual Compassionate Healers Mass, held Oct. 11 at St. Francis Xavier Parish in Saskatoon. — page 6

Casting away sin

Members of Regina's Beth Jacob Synagogue recently took part in the traditional practice of Tashlich: throwing away the sins of deception, vanity/ambition, stubbornness, envy, selfishness, indifference, pride and arrogance. It's part of the celebrations of the High Holy Days of Rosh Hashanah, the Jewish New Year, and Yom Kippur, the days of atonement. — page 6

Calls to action

In response to the Truth and Reconciliation Commission's calls to action, the Roman Catholic Diocese of Saskatoon and Greater Saskatoon Catholic Schools (GSCS), through the leadership of the Diocesan Council of Truth and Reconciliation, conducted a second annual Day of Prayer for Reconciliation and Healing Oct. 21. — page 7

Surprising choices

With the latest round of cardinal picks, Pope Francis has done a number of non-traditional things that have become almost customary for him, writes David Gibson. — page 12



A blow to social justice

The Oct. 12 announcement hit like a brick to the head: Canada's Catholic bishops voted at their plenary meeting to end their participation in KAIROS, Canada's largest faith-based social justice organization, writes Joe Gunn. — page 13

Pope to celebrate Reformation Day

By Cindy Wooden

VATICAN CITY (CNS) — As Catholics and Lutherans prepare to mark the 500th anniversary of the start of the Protestant Reformation, Pope Francis said they should feel "pain for the division that still exists among us, but also joy for the brotherhood we have already rediscovered."

The pope will travel to Lund, Sweden, Oct. 31, to participate in an ecumenical prayer service launching a year of anniversary activities. Lutherans mark Oct. 31 as Reformation Day, honouring Martin Luther, who was a Catholic priest in 1517 when he began the process that became the Protestant Reformation.

His 95 Theses were a list of topics on which, Luther believed, the Catholic Church needed to reform. Asserting that faith, not deeds, leads to salvation, many items on the list were triggered by the "selling" of indulgences, a practice the Council of Trent later banned.

The Catholic Church believes that Christ and the saints have accumulated a treasure of merits,

which other believers — who are prayerful and repentant — can draw upon to reduce or erase the punishment they are due because of sins they have committed. Colloquially, an indulgence is described as a promise of reduced time in purgatory.

While making money from indulgences was a spark, the heart of the Reformation became different understandings of justification, or how people are made righteous in the eyes of God and saved. In 1999, after years of theological study, discussion and review, a joint declaration on justification was finalized and signed. It said Lutherans and Catholics agree that justification and salvation are totally free gifts of God and cannot be earned by performing good works, but rather must be reflected in good works.

Overcoming the hurdle of differences on justification paved the way for Catholics and Lutherans to discuss possibilities for common commemorations of the 500th anniversary of the Reformation. In 2013, the Pontifical Council for Promoting Christian Unity and the

Lutheran World Federation published a document, "From Conflict to Communion."

"Luther had no intention of establishing a new church but was part of a broad and many-faceted desire for reform," the document said.

The controversy over indulgences and over the degree to which a person must co-operate in his or her own salvation "very quickly raised the question of which authorities one can call upon at a time of struggle," the document said.

Luther emphasized the authority of Scripture while church leaders emphasized the role of church teaching and

— OPPONENT, p 15



CNS/Stefano Rellandini, Reuters

POPE GREET'S GERMAN LUTHERANS — A statue of Martin Luther is seen onstage as Pope Francis arrives for an audience with a pilgrimage of Catholics and Lutherans from Germany in the Paul VI hall at the Vatican Oct. 13. The pope will visit Sweden Oct. 31 - Nov. 1 for commemorations of the 500th anniversary of the Protestant Reformation.

Faith communities play key role in overcoming poverty

By Deborah Gyapong

OTTAWA (CCN) — Faith communities can play a key role in the societal transformation necessary to overcome poverty, faith leaders were told at a conference on poverty here Oct. 20.

Faith communities can bring a new dimension to conversations about issues such as basic income, changing it from a "context of austerity" into a "context of solidarity," said Sister Sue Wilson, co-chair of the board of the London Poverty Research Centre.

Central to a new vision is seeing the person before you as a neighbour, instead of a burden, she said.

Speaking on a panel of faith

leaders at the Ending Poverty in Canada Conference organized by Citizens for Public Justice (CPJ) at Saint Paul University, Wilson said the centre was a collaboration between the Sisters of St. Joseph and the London (Ont.) Food Bank. The centre later expanded to bring in a research component from King's University College.

Having community members mix with researchers and political activists created "significant synergy," she said. "It took communication to a much deeper level."

When the idea of seeing a person struggling with poverty as a neighbour instead of burden was presented at a gathering of these groups, it "stirred up a momentum for change in that room I haven't

seen in many rooms," she said.

Addressing poverty is not a matter of small changes, "we need transformation," she said. The conversation has to go deeper to "identity and meaning."

The economy is in transition and that transition is "leaving far too many behind," she said. Will society "step up to make its own transformation" as the economy changes?

"For many of us the spiritual and moral questions help us appreciate the policy implications," she said.

"Too few faith communities see the connection between the policies they vote for and their implications" in terms of barriers they may create or the people they may marginalize, she said.

— POVERTY, page 5

Not enough being done to eradicate poverty

By Frank Flegel

REGINA — Anti-poverty groups believe legislation is needed to promote poverty reduction, and it should be accompanied by an agency to monitor it.

Three groups involved in trying to reduce and eliminate poverty held a news conference here Oct. 16 to recognize International Eradication of Poverty Day. Joanne Havelock of Poverty Free Saskatchewan, Peter Gilmer of the Regina Anti Poverty Ministry of the United Church and Regina Food Bank CEO Steve Compton all believe the cuts to social service programs proposed by the Saskatchewan government will have a disastrous effect on the poor.

Havelock spoke first to reporters. "It's not just about money," said Havelock. The poor "are unable to participate in society."

She noted that even in boom

times there is a high rate of poverty, and increasing housing prices during boom years leaves fewer low-income housing options for the poor.

Gilmer said poverty is a human rights issue and quoted the 1976 United Nations covenant that Canada signed. "We need an anti-poverty act to enforce what has been agreed to internationally."

He also called for an adequate livable minimum wage, suggesting \$15 per hour and indexed, and a fair taxation system for better distribution of wealth. Saskatchewan's minimum wage went to \$10.72 per hour Oct. 1, and is indexed to the CPI.

Recently announced cuts to Social Service programs by the Saskatchewan government, currently on hold, need to be reversed, said Gilmer. "Cuts are

— CUTS, page 5



CCN/D. Gyapong

ENDING POVERTY — CPJ executive director Joe Gunn moderated a panel of faith leaders at a conference on ending poverty at Saint Paul University Oct. 20.

Christian charity needs a personal touch, pope says

By Junno Arocho Esteves

VATICAN CITY (CNS) — While donation campaigns and charitable contributions for the needy are important, true Christian charity involves a more personal touch, Pope Francis said.

Coming face to face with the poor may pose a challenge and tempt people to turn the other way and give in to “the habit of fleeing from needy people and not approach them or disguise a bit the reality of the needy,” the pope said Oct. 19 during his general audience in St. Peter’s Square.

“Poverty in the abstract does not challenge us. It may make us think, it may make us complain, but when you see poverty in the flesh of a man, a woman or a child; this (certainly) challenges us!” he said.

The square was packed with

thousands of people, many of whom attended the Oct. 16 canonization mass of seven new saints. Among the pilgrims was a group from the pope’s native Argentina who sang folk music and dressed in traditional ponchos.

After his address, the pope greeted the group and blessed a life-sized statue of newly canonized saint, St. José Gabriel del Rosario Brochero. The statute depicted the “gaucho priest” seated on his mule, his means of transportation when travelling thousands of miles to minister to the poor and the sick.

In a new series of talks on works of mercy, the pope reflected on the first corporal work of mercy — feeding the hungry — which he said was important in confronting real “situations of urgent need.”

Although images of extreme

poverty can move people to initiate important works of charity and generous donations, it “does not directly involve us.”

When a poor person “knocks on the door of our house, it is very different because we are no longer facing an image but are personally involved,” he explained.

“In these instances, what is my reaction? Do I turn away? Do I move on? Or do I stop to talk and take an interest? If you do this, there will always be someone who says, ‘This one is crazy, talking to a poor person,’” the pope said.

Recalling St. James’ affirmation that “faith without works is dead,” Pope Francis said that Christians cannot “delegate” feeding the hungry to others and helping the needy through words and deeds.

Jesus’ command to his disciples to feed the crowd prior to the multiplication of the loaves and

fishes, he added, is also “an important lesson for us.”

“It tells us that the little that we have, if we entrust it to Jesus’ hands and share it with faith, can turn into an overabundant wealth,” the pope said.

Citing Pope Benedict XVI’s encyclical *Caritas in Veritate* (Charity in Truth), the pope said that feeding the hungry is “an eth-

ical imperative for the universal church” and a calling for all Christians to defend the universal right to food and water, especially for the poor and the needy.

“Our relationship with God — a God who, through Jesus, has revealed his merciful face — involves our giving food to the hungry and giving drink to the thirsty,” Pope Francis said.

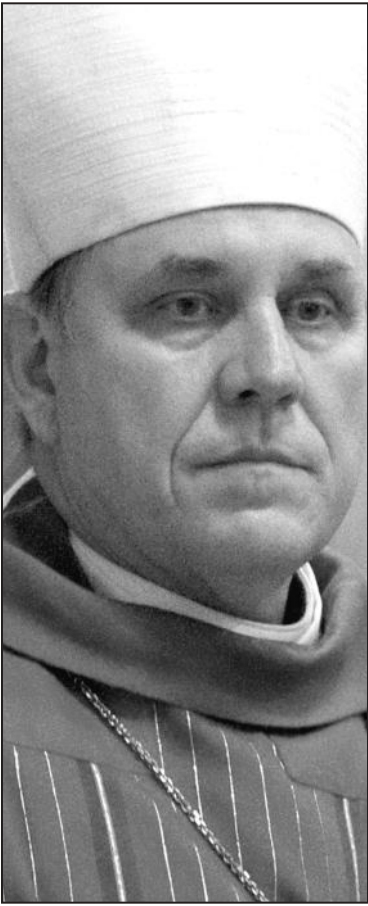


CNS/Jon Nazca, Reuters

Election shows anti-Catholic prejudice

By Brian T. Olszewski

MILWAUKEE (CNS) — Milwaukee Archbishop Jerome E. ListECKi called anti-Catholicism “an equal opportunity prejudice” evident in the American presidential election.



CNS/Paul Haring

Archbishop Jerome E. ListECKi

Quoting historian Arthur Schlesinger Sr., he noted the campaigns of Republican Donald Trump and Democrat Hillary Clinton have engaged in “the deepest held bias in the history of the American people.”

Writing in his Herald of Hope column in the Oct. 20 Catholic Herald, a publication serving the Catholic community in southeastern Wisconsin, the archbishop said Trump’s criticism of Pope Francis last February “smacked of ‘nativism’ and a demeaning of the Catholic faith.”

The candidate’s comments were a response to the pope saying, “A person who thinks only about building walls, wherever

they may be, and not building bridges, is not Christian.”

Regarding the Clinton campaign, ListECKi said emails released by WikiLeaks and allegedly hacked from the server of a top aide to Clinton “indicate how high-ranking members of the Clinton campaign view the Catholic Church. These are close advisers who think that Catholics are unthinking and backward.”

In particular, he noted the email exchange between Sandy Newman, president of Voices for Progress, writing to John Podesta, chair of the Clinton campaign, calling for “a Catholic Spring, in which Catholics themselves demand the end of a Middle Ages dictatorship.”

The archbishop wrote, “The subtlety is that Catholic leadership is out of touch and keeping its flock back from embracing this new social reconstruction.”

While leaders in the Clinton campaign said they were Catholic, ListECKi asked if they were “committed Catholics or just Catholics in name only, picking and choosing what they decided to accept rather than what the church teaches.”

The archbishop said Catholics are being targeted because they are seen as “a dangerous group in need of drastic suppression and radical change.”

He noted that what some find “dangerous” is that Catholics are working to stem abortions, promote traditional marriage and families, support constitutionally guaranteed religious freedom, respect life from womb to tomb, and champion the rights of parents as the first educators of their children.

“Yes, we Catholics are a dangerous group — dangerous to those who seek social reconstruction at the expense of personal dignity and religious freedom,” ListECKi wrote.

The archbishop cautioned about secularism — “a subtle religion being established by the political forces.”

“It critiques organized religion by assessing whether or not the

church conforms to its social progressive thought,” ListECKi said. “Its high priests and prophets are the theorists that put forth what they believe — and I emphasize ‘what they believe’ — to be right for the society.”

Despite all the negativity aimed at the Catholic Church, the archbishop said he is not pessimistic.

“Because simply speaking, I am a believer. Jesus is our saviour. He established his church to lead us to our salvation. He warned us that his message would be rejected, but we must remain faithful to the end,” the archbishop said.

Religious called to be prophets of communion

By Cindy Wooden

VATICAN CITY (CNS) — Religious orders must harness the only power that matters: the power to communicate concretely the love and mercy of God, Pope

Francis told members of the Augustinian Recollects.

“We can respond to the needs of each person with the same love with which God has loved us,” Pope Francis said Oct. 20 during a meeting with members of the

general chapter of the men’s order.

“Many people are hoping that we will go out to meet them and that we would look at them with the same tenderness that we experienced and received from our dealings with God,” the pope said.

“This is the power we have, not the power of our own ideas and projects, but the strength of his mercy, which transforms and gives life.”

The stronger the community life of the order, the pope said, the greater strength its members will have in teaching the world the importance of a communion that values each individual and finds them a place in the group.

“In a special way at this time, we are asked to be ‘creators of communion,’ ” the pope said. “With our presence in the midst of the world, we are called to create a society capable of recognizing the dignity of each person and of sharing the gift that each one is for the other.”

Religious communities, he said, are called to be a “living prophecy of communion in this world of ours so that there would be no division or conflicts or exclusion, but harmony would reign and dialogue would be promoted.”



CNS/Carol Glatz

ARTWORK OF POPE IN ROME — Artwork of Pope Francis on a ladder decorates the wall of a building near the Vatican in Rome Oct. 19. The artwork was removed by city workers the same day.

Doctors increasingly face crisis of conscience

By Michael Swan
The Catholic Register

TORONTO (CCN) — Dr. Luigi Castagna doesn’t think of practising medicine as a protest movement. But a stalemate over conscience rights for doctors who object to physician-assisted dying may change that.

“We may have to resort to civil disobedience,” Castagna told The Catholic Register.

Castagna is a member and former president of the St. Joseph Moscati Toronto Catholic Doctors’ Guild. He doesn’t think helping a patient commit suicide is good medicine and he doesn’t think he should refer suicidal patients to doctors who believe it their duty to accommodate requests for death.

“You do, on occasion, encounter suicidal patients,” said Castagna. “That’s how we saw them before the (Supreme Court) decision. They were suicidal. It’s a psychological condition and you find out the reason. You do what you do with any patient. You do a history, a physical examination. You establish a diagnosis and you treat them. Successful treatment means that they now wish to live again.”

Given the College of Physicians and Surgeons of Ontario policy that forces doctors to provide an “effective referral” for any recognized, legal medical procedure or treatment, even in those cases where the doctor objects on moral or religious grounds, there is great fear among members of the Doctors’ Guild they will be forced to refer for assisted suicide.

University of Toronto department of medicine assistant professor Dr. Maria Wolfs, an endocrinologist at St. Michael’s Hospital, describes Guild members as “incredulous” when they get together to discuss what’s happening to their conscience rights.

“The difficulty lies in the frustration that this sort of fundamen-



Design Pics

CRISIS OF CONSCIENCE — Given the College of Physicians and Surgeons of Ontario policy that forces doctors to provide an “effective referral” for any recognized, legal medical procedure or treatment, even in those cases where the doctor objects on moral or religious grounds, there is great fear among members of the Doctors’ Guild they will be forced to refer for assisted suicide.

tal human right (freedom of conscience) has been glossed over,” Wolfs said. “It’s the sense of injustice in the process and how egregious it is that no other jurisdiction in the world requires anything close to this.”

The Coalition for Health-CARE and Conscience is taking the College of Physicians’ and Surgeons of Ontario (CSPO) to court over its “Professional obligations and human rights” policy. The policy states, “Where physicians are unwilling to provide certain elements of care for reasons of conscience or religion, an effective referral to another health care provider must be provided to

allowing for it, at least 374 people in Canada have died with the help of a doctor, according to a Globe and Mail survey of available public records. There are no global government statistics collected on the procedure.

“If anyone had any doubt, it is now obvious that our country is going downhill on a very slippery slope,” Michèle Boulva, executive director of the Catholic Organization for Life and Family (COLF), wrote in an email to The Catholic Register after reading the Globe report.

Boulva said she is worried the assisted suicide law is corroding the conscience of citizens, doc-

tors and health care institutions.

“This may be the new normal and the new legal, but it will never be moral,” said Boulva. “What is also truly disturbing is that we are all compelled against our wills to pay for this with our tax dollars, which would be better used in developing more palliative care.”

From the Canadian Conference of Catholic Bishops to individual doctors and health administrators, Catholics have often called for more palliative care as a way of reducing demand for assisted death. About 30 per cent of Canadians have timely access to quality palliative care.

But there’s little or no scientific literature that would suggest more or better palliative care reduces demand for assisted suicide, said Canadian Catholic Bioethics Institute executive director Moira McQueen.

“I don’t think it’s been around long enough to have good solid numbers to prove the point,” she said. “Inference is the only thing.”

In fact, the demand isn’t often prompted by untreatable, crippling pain, said Euthanasia Prevention Coalition executive director and international chair Alex Schadenberg.

“Some people are asking for voluntary euthanasia and it has nothing to do with palliative care. It has to do with their attitudes toward autonomy or radical control and their fear of suffering,” he said. “Data from the Netherlands shows that very few people are actually asking for euthanasia because of uncontrolled pain. Most of them — it’s because they’re fearing the future suffering. I’m not saying that no one has uncontrolled pain.”

Schadenberg doesn’t doubt that Canada needs more and better palliative care. But it won’t solve the assisted dying problem.

Conscience rights are threatened not only for individual doctors but for institutions. University of Ottawa Centre for Health Law, Policy and Ethics professor Daphne Gilbert argues that Catholic hospitals have no religious freedom protections under the Charter of Rights and Freedoms.

The Supreme Court ruled that Montreal’s Jesuit Loyola High School had religious freedom rights under the Charter when it comes to teaching Quebec’s mandatory ethics and religious culture courses, but the court said an institution only enjoyed such rights if “it is constituted primarily for religious purposes.”

“Publicly

funded hospitals are not constituted primarily for religious purposes,” writes Gilbert in a Troy Media column.

“While an individual physician may have a Charter-protected religious right to ask another doctor to take over the role of ending a life, a hospital has no constitutional right to prohibit all of its physicians from doing so. Hospitals have no conscience, only the people who work in them do,” according to Gilbert.

That’s not how Providence Healthcare, which has just opened a state-of-the-art palliative care ward, sees things.

“If someone asks (for assisted death) at our hospital, we respond with compassion and respect, and we do not abandon them,” said Providence spokesperson Beth Johnson. “We make it clear that we do not provide physician-assisted death at Providence and we continue to provide quality palliative and end-of-life care.”

Providence Healthcare’s policy is shared by 21 Catholic health care institutions that belong to the Catholic Health Sponsors of Ontario.

“A non-judgmental, non-coercive approach will assist them (patients) to question their request for assisted death and to explore other alternative forms of medical care,” the CHSO said last December. “We will not provide the medical service of physician-assisted death in our institutions, nor will we directly or explicitly refer a patient to receive this same medical procedure.”

If patients request a transfer to another institution, for whatever reason, Ontario Catholic hospitals and nursing homes will accommodate the request.



Tim Yaworski

DIOCESAN ADMINISTRATOR APPOINTED — The College of Consultors in the Roman Catholic Diocese of Saskatoon has elected Rev. Kevin McGee as diocesan administrator at a meeting Oct. 19, effective immediately. As administrator, the former vicar-general will provide leadership until a new bishop is named for the diocese. McGee acknowledged the support and trust of the consultors who have entrusted him with this responsibility. “My hope is to provide leadership in our diocese that will keep active and alive all of our ministries. We are richly blessed with great leadership from the Pastoral Centre, Chancery Office and the College of Consultors that I will turn to regularly for support and guidance,” he said, asking for the prayers of the faithful during this time of transition, as well as for the selection of a new bishop.

Climate Justice responds to premier

SASKATOON — Climate Justice Saskatoon (CJS) has described Saskatchewan Premier Brad Wall’s new climate policy as inadequate and biased toward economically unsound options.

Spokesperson Mark Bigland-Pritchard said he was “encouraged” that Wall had at last publicly acknowledged the reality of the climate crisis. CJS also shares a desire to see an emphasis on innovation and technology, and an urgent concern for job creation. However, the group sees Wall’s comments as setting up a false dichotomy between carbon pricing and technological solutions.

As Bigland-Pritchard put it, “A carbon price is not only a way to ensure that polluters pay for the extra medical, infrastructure, climate impact and insurance costs they cause — over US\$1,200 per person in Canada according to a recent International Monetary Fund report — but also will drive both industry and consumers toward higher-efficiency and cleaner technologies. So carbon pricing and technological solutions work together; they are not

alternatives to each other.”

CJS is also dissatisfied with the technologies highlighted by Wall’s government. At a time when several renewables options are already highly competitive, CJS members are concerned by Wall’s preoccupation with expensive and logistically complex options such as carbon capture and storage, especially in view of the poor performance of this technology to date in Saskatchewan.

They dispute Wall’s speculative analysis that a substantial market would open up in east Asia, especially as several countries are making moves to reduce their dependence on coal. The focus on new nuclear reactor designs, which will take decades to move to deployment, makes even less sense given that greenhouse gas emissions need to be reduced urgently.

CJS favours decisions made on the basis of environmental responsibility, economic viability and respect for indigenous rights — which would prioritize efficiency and most renewables.

As Bigland-Pritchard said, “Mr. Wall is not only rejecting the

market mechanism of carbon pricing, but is deliberately favouring technologies which make no economic sense — an approach which is reminiscent of the economic planning methods in the former Soviet Union.”

CJS members also reject Wall’s proposal that Canada’s pledged donation to the Global Climate Fund be transferred to Canadian-based research. CJS’s Justin Fisher described it as “appalling” to suggest that Canada withdraw from assisting the lowest-income countries to adapt to climate change and to invest in clean technology for their own development.

While the government clearly acknowledges the reality of the climate crisis, Bigland-Pritchard is concerned that it still does not understand just how urgent things have got. He pointed to recent research by Oil Change International which showed that the potential carbon emissions from oil, gas and coal in the world’s currently operating fields and mines would take us beyond the 2°C of warming set as an upper limit in Paris.

Educators get pastoral training on same-sex issues

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — Regis College at the University of Toronto is training Catholic educators on how to provide pastoral care for students who are homosexual, confused about their sexuality or feel conflicted with their physical gender.

As part of the College's Professional Development Certificate

program, Rev. Gilles Mongeau is conducting a three-lecture series to unpack "Pastoral Guidelines to Assist Students of Same-Sex Orientation," published by the Assembly of Catholic Bishops of Ontario education commission.

"Our purpose at Regis in offering this mini-course is practical," said Mongeau. "Given the pastoral guidelines . . . how can the various actors in a Catholic high school implement practices that are appro-

priate to their role to ensure that LGBT students feel safe, are informed and receive the psychological and pastoral accompaniment that can help them flourish as persons and as disciples of Christ."

Mongeau said educators within the Catholic high school system need to be equipped because it is within this age range that students begin to explore their sense of identity and sexuality.

Mongeau said educators and

other concerned lay people are not without resources. This document, originally published in 2004 and updated in May, is a good start.

"One of the real breakthroughs in the update of last May, there is an insistence that wasn't so clear in the original document that we begin with persons, real persons," he said.

Mongeau said moral theology is not a good substitute for good

psychology. Discussions in moral theology within the mini-course, which began Oct. 13 and runs to Nov. 3, will not help the teacher or the chaplain who is in front of a teenager who needs to have a conversation.

Instead, the lecture series will provide workable teachings that will help educators understand their role in accompanying LGBT youth.

"We start from psychological health and from there, we invite people to a discernment on how they want to live their life and their vocation," said Mongeau.

The church does not take an official position on the psychological causes of sexual orientation or issues of gender identity. Therefore, Mongeau asserts that educators can look to what psychological studies are saying about sexual orientation and gender identity.

"First and most important thing to remember is that a homosexual orientation is not a psychological disorder," said Mongeau. "I shouldn't have to say that but the reality is that it is still, in some circles of the church, understood and it's even believed that the church teaches . . . this is simply not what psychology tells us."

Modern psychological studies agree that homosexual orientation does not lead to more or less maladjustment than those with a heterosexual orientation. As such, the role of the educator is not to correct or repair.

"Mainly, the educator needs to respect what's going on in (counselling) and then accompany the student in terms of the faith dimension of that," said Mongeau. "The educator will help the student struggling with, 'Did God give me this body that I struggle with, that is uncomfortable?' That's a big faith question and the psychologist can't help the teenager with that but a good high school chaplain can."

Mongeau said that because studies in gender identity and gender dysphoria are a new field of knowledge, this is a more difficult topic to address.

Gender dysphoria is when a person experiences persistent feelings of identification with the opposite sex and distress with one's own biological sex.

During the three-lecture series, Mongeau aims to "debunk myths and break down nuances of understanding."

Alberta's first Filipino council visits birthplace of Knights

By Julito R. Reyes

EDMONTON — In August 2016 the first Filipino Knights of Columbus council in Alberta made a pilgrimage to the birthplace of the Knights of Columbus in Hartford, Conn.

The 51 pilgrims in their crimson red pilgrimage windbreaker jackets assembled at Edmonton International Airport on Aug. 11 to begin their journey to New York and Connecticut. The day after their arrival their pilgrimage started with a guided tour of the Cathedral of St. Joseph, Hartford, Conn., a celebration of the holy eucharist and guided tours of Mark Twain Museum and Harriet Beecher Stowe Center.

The following day their visit to the Knights' headquarters and chapel, the museum and St. Mary's Church included guided tours for their full day's activities. Inside the church they saw the tomb of the founder, Rev. Michael J. McGivney, sheltered in the corner of the church that has become the shrine for pilgrim knights. The historical church basement is where McGivney, a 29-year-old curate well-known "among the young go-ahead men of the city," called his first meeting of 24 Catholic men in 1882 to discuss the formation of a fraternal benefit society. This meeting marked the foundation of what became the largest body of Catholic laymen in the world. Four months after this meeting, the group adopted the name "Knights of Columbus."

To make it a memorable visit to St. Mary's Church, the newly elected council officers for fraternal year 2016-2017 were installed.

The newly installed council officers (proxies included) for Columbian Year 2016 - 2017 are:



Sam Llamas

SUMMER PILGRIMAGE — The members of Knights of Columbus Nazareno Council No. 12904, the first Filipino council in Alberta - N.W.T., with their wives, gather inside the Knights of Columbus Museum in Hartford, Conn.

Rolando T. Marcos, Grand Knight; DGK Rodolfo Arcilla (proxy for Armand Bernabe); Chancellor Joel Gonzales (proxy for Robert Croteau); FS Ferdinand Maingat; Recorder Mario Banana; Treasurer Orlando Damaso; Advocate Restituto Cabalo (proxy for Carlo Capito); Lecturer Pedro (Bong) Estoque Jr.; Warden Jose Sindayen; Trustees Leogardo Guevarra, Antonio Briones, Samuel Llamas, Guards Ladislao Celemin and Rodolfo Valencia (proxy for Carlos Bernal).

A mass was celebrated at the

main altar led by Rev. John Paul Walker, OP, rector of the church and a member of the local Venerable Father Michael McGivney Council No. 10705. He introduced the group to the audience to be the first council of pilgrim knights and their ladies to come from Canada to St. Mary's Church.

Other activities for the group included being invited to an evening of Filipino entertainment and festivals at a nearby New Jersey Convention Center, a trip to Manhattan, a tour of the Statue of Liberty and Ellis Island, seeing the lights of the Times Square

area in the evening, a tour of the 9-11 Memorial Museum, Central Park, and a mass at St. Patrick Cathedral.

This tour was dubbed as the council's "Pilgrimage 2016" in celebrating the Jubilee Year of Mercy as proclaimed by Pope Francis and celebrating the council's 15th Charter Council anniversary.

Pilgrimage 2016 meant many things to many pilgrims. Most of the pilgrims experienced feelings of spiritual reawakening, reinvigo-

— PILGRIMAGE, page 5

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Delays in refugee arrivals hurting sponsorship groups

By Deborah Gyapong

OTTAWA (CCN) — The president of the Canadian Conference of Catholic Bishops has told the immigration minister that delays in refugee arrivals is hurting the private sponsorship program.

In an Oct. 6 letter to Immigration Minister John McCallum, CCCB president Bishop Douglas Crosby of Hamilton said many sponsoring groups are still waiting for refugees to arrive, even though they submitted applications a long time ago.

“Canadians were called to action during a time when the Government of Canada was promising arrival timelines of less than two months,” he wrote on behalf of Catholics and sponsorship stakeholders across the country. This led to sponsoring groups signing leases and renting properties, as they expected arrival to be “imminent.”

The processing delays have meant “significant financial losses for sponsoring groups” and the longer they go on, the more they “undermine the prospect that sufficient resources will be in place once the sponsorship period actually begins, post-arrival,” Crosby said. “Needless to say, there has arisen a significant level of anxiety and concern within sponsoring groups, especially those with finite sponsorship resources at their disposal.”

A spokesperson for Immigration, Refugees and Citizenship Canada said Minister McCallum will respond directly to Crosby’s letter. However, for the government “to bring 25,000 Syrian

refugees to Canada by the end of February 2016, additional resources and special measures were temporarily put in place,” said Lindsay Wemp in an email. “This effort was an exceptional and time-limited situation which required extraordinary measures in order to resettle 25,000 Syrian refugees in roughly 100 days.”

She explained since this “blitz” period, sponsorship applications have continued to be processed and those applications submitted up to March 31, 2016, should be finalized by the end of this year or early in 2017.

“We know refugees and sponsors are disappointed that expedited processing could not continue for a longer period, but Canada’s ongoing response to the refugee crisis must be done in a sustainable way,” she said.

She explained the process to approve refugees takes time.

“We need to ensure that individuals are admissible to Canada before their cases can be finalized,” she said.

Crosby wrote the minister that the goal of receiving 25,000 Syrians “would not have been possible without the support of the Canadian public and the sponsorship community at large.”

He urged immediate steps to process pending cases as “quickly as possible.”

“Needless to say, delayed arrivals and the lack of clear and transparent communication about the status of pending cases, poses the risk of undermining the faith of Canadians in the government’s ability to follow through on its promises,” he said. “These realities

also represent potential to undermine the government’s ability to meet future immigration levels plans, as interest and confidence in the sponsorship program will continue to dissolve and wane as poor outcomes continue to manifest.”

The positive momentum could be lost, he wrote.

Crosby also asked the minister to expedite all refugee applications, not only those from Syria.

“It is neither reasonable nor fair

for an Afghan family in Pakistan to wait 75 months, or for an Eritrean refugee in Egypt to wait 55 months, to have their sponsorship applications processed to completion: this is both cruel and counter-intuitive to the nature of a life-saving program,” he wrote.

According to Immigration, Refugees and Citizenship Canada’s website, Canada has welcomed 32,427 Syrian refugees since last November. Of that number, private

sponsors have received 12,053.

The government reports it is screening and processing another 21,900 refugees in all categories including government sponsorships, and another 3,259 refugees have been approved but have not yet travelled to Canada.

Of the refugees now being processed 4,473 are in Jordan, 9,364 are in Lebanon, 4,222 are in Turkey. There are 3,841 refugees in other locations being processed.



AUTUMN SCENERY — St. Stephen’s Church in Old Chelsea, about 10 km north of Ottawa, is seen in all of its fall splendour in this Oct. 19 photo. Meanwhile on the prairies, autumn leaves have long gone, and the sun has taken refuge behind days of fog and rain.

Cuts are shortsighted

Continued from page 1

short-sighted and will be more costly in the long run. In 20 years of working in anti-poverty ministry I have never had so much feedback to the cuts.”

The existence of poverty, said Gilmer is not a choice; it is the result of legislation.

Compton said demands on the Food Bank have increased by 500 a month recently to more than 9,000 using its services. “Single females with children, single men, and indigenous people are the highest percentage of those who come to us and 60 per cent of those are under 16.”

He, too, said low-income housing is a problem for most of them.

“The average rent is about \$1,000 a month and that doesn’t match with support.”

He suggested the government should institute a specific food allowance so people can afford healthy food because food is often the first thing cut from a budget. “Food banks don’t eliminate the need to purchase food.” Programs also should have some elasticity because one size does not fit all and it should be a co-ordinated effort, said Compton.

All noted the basic food basket for Regina requires an hourly wage of about \$16.95 according to 2015 figures. The group also said Saskatchewan should be a leader among Canadian provinces and have minimum wage of \$15 per hour.



ANTI-POVERTY GROUP — Participating in a news conference to recognize International Eradication of Poverty Day Oct. 16, were (from left): Peter Gilmer of the United Church Anti-Poverty Ministry, Joanne Havelock of Poverty Free Saskatchewan, and Steve Compton of the Regina Food Bank.

Poverty needs to be healed, not fixed

Continued from page 1

Derek Cook, director of the Canadian Poverty Research Institute at Ambrose University in Calgary, said his organization takes a multi-dimensional approach that examines material, social and spiritual poverty.

When talking about poverty, one immediately starts talking about money and leads into a “world of scarcity” and the “framework that there’s not enough to go around,” he said. Speaking of limited resources and unlimited needs “leads to an ‘us and them’ conversation.”

Poverty does not need to be fixed, it needs to be healed, he said. “The fix-it approach treats people as objects rather than whole persons.”

Faith communities can help find new language so poverty is not about “compromised relationships driven by the ideology of scarcity” but about “abundance, resilience and community,” or the acronym ART, Cook said. This is a way to introduce missing “moral and ethical” concepts into the conversation.

David White, pastor of Centretown United Church in Ottawa, said he was called to this inner-city parish eight years ago to do “transformational ministry,” but he wasn’t sure at the time what that meant. He, too, had been exposed to various teaching on a “theology of abundance,” rather than one of scarcity. The parish began holding town halls for the community, inviting speakers such as former

MP Tony Martin, who had tabled a bill for the eradication of poverty in Canada. They invited many others from Parliament and other leadership roles. The parish partnered with CPJ and other organizations to run the meetings, that do research faith communities can use, he said.

They found they could mount events for the community that maybe only six or seven people from the parish attended. They found, too, that a small number of parishioners could work with other groups to create projects, such as a mentoring program for professional artists to help low-income artists and a community garden.

So many churches say, “there are so few of us; we’re getting

old,” but working with the community can bring abundance, not scarcity, White said.

Kathy Vandergrift, a writer and child rights advocate closed out the panel urging citizens to persuade political leaders to “reject the language of trade-offs.”

There’s a “media push” to see things in terms of “winners and losers,” she said. “We can have both/and.”

She also warned against the tendency to pit levels of government against each other. Citizens need to play an active role in encouraging co-operation, because they belong to both the federal and the provincial levels.

Pilgrimage enriching to faith

Continued from page 4

rated their cultural and literary interests, learned a lot about the Knights of Columbus from the museum displays.

Tony Briones, a pilgrim knight, wrote, “My journey with the Knights started at my prime age in the Philippines and now the pilgrimage to St. Mary’s Church, the birthplace of the Knights of Columbus, was not only a historical experience but it also enriched knowledge about my faith.”

Sam Llamas, the official group photographer, called the pilgrimage “the supreme experience in my life as a knight.”

Nazareno Council No. 12904, the first Filipino council in Alberta

— NWT, was formed within 51 days from Feb. 19, 2001, to April 8, 2001. From then on, this council has become an active, vibrant, and creative council in Edmonton and area. With its active membership supported by their wives, it sponsors activities like Thanksgiving community dinners, traditional Filipino religious celebrations like Simbang Gabi (nine evening masses before Christmas), Lenten Pabasa (chanting of the Passion of Christ), Novena & Fiesta of Nazareno (Jan. 9), and hosting annual golf tournaments to raise funds for charities in Edmonton and area to mention a few. It has received numerous recognitions from Supreme and State Councils for its programs year after year.

Ranch Ehrlo brings hope to troubled youth in Sask.

By Frank Flegel

REGINA — Social worker Geoff Pawson in 1966 was working at the Regina Boys School, a youth custodial facility now known as the Paul Dojack Youth Centre. It used a socially acceptable punitive approach for young offenders, but Pawson decided there was a better way, a nurturing way, to help

young offenders who frequently came from troubled homes. He and his wife, Barb, talked to Cliff Ehrle, a Regina hotelier who owned a ranch east of Regina who wanted to retire. Ehrle agreed to carry the mortgage if Pawson could come up with \$1,000. The banks were no help, so the Pawson home was mortgaged and Ranch Ehrlo was born.

It began with four boys; within two weeks there were 12, and the facility soon began accepting girls as well. Fifty years later, Ranch Ehrlo has more than 800 staff operating 40 residential programs in Regina, Saskatoon, Prince Albert and a rural facility in the RM of Buckland northwest of Prince Albert. One hundred and seventy-five youth are in its

care, plus an additional 75 in a Developmental Delay program. “We also have three family care programs,” said CEO and president Andrea Brittin in an interview with the PM. “They provide intensive programs so families can provide safe care.” Cancer claimed Pawson in 2012. The 50th anniversary was cele-

brated at a gala fundraising banquet Sept. 29 at the Queensbury Centre, all funds going to the Sports Venture program. Former Saskatchewan Lt.-Gov. Gordon Barnhart was master of ceremonies for the evening, which featured federal Public Safety Minister Ralph Goodale, Saskatchewan Social Services Minister Tina Beaudry-Mellor and chair of the Child Welfare League of Canada Andy Koster, all bringing greetings and lauding the success of Ranch Ehrlo.

“Canada is a better place because of the Ranch,” said Koster.

“The Ranch has given them hope for their future,” said Goodale of the Ranches’ youth.

The Sports Venture program loans donated equipment free of charge to other organizations for a variety of recreational activities. There is also a counselling service which the public can access, and affordable housing is provided in several locations throughout Regina. The Ranch also operates five early learning centres (day-cares) in Regina. Its current budget is about \$65 million. Almost all services operate on a fee-for-service basis, including referrals from the Ministry of Social Services. It accepts referrals from across Canada.

Guest speaker Jeannette Walls, author of *The Glass Castle*, shared stories of her eccentric parents and her unusual upbringing. “Hope and dreams about the future are the best gifts you can give a child,” said Walls, referring to her own upbringing as well as the Ranch activities.

Compassionate Healers Mass celebrated in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — Prayers for those involved in health care and caregiving were offered at the annual Compassionate Healers Mass, held Oct. 11 at St. Francis Xavier Parish in Saskatoon.

Bishop Donald Bolen presided at the celebration of the eucharist — one of his final events in the Roman Catholic Diocese of Saskatoon before his Oct. 14 installation as Archbishop of Regina. The celebration included prayers for those involved in health care, for the sick and suffering, and those who have died. It also included a blessing of all caregivers present at the gathering and the anointing of their hands with sacred oil.

Held on the feast day of Saint John XXIII, the celebration included the Gospel reading proclaimed at Bolen’s priestly ordination Oct. 12, 1991 — the poignant healing encounter between Peter and Jesus after the resurrection, in which Our Lord asks, “Do you love me?” three times, each time directing Peter to demonstrate that love by caring for his flock: “feed my sheep.”

Bolen stressed that it is God first and foremost who offers care and healing to the weak, the sick and the suffering. He pointed to the first reading from Ezekiel, in

which God rebukes the bad shepherds of the people of Israel, before declaring, “I myself will shepherd them.”

“The mission of compassionate healing is God’s mission to us. It is God’s mercy unfolding in the depths of our need, the depths of our lives,” said Bolen. “Our mission is to simply do for others what God does for us. Our mission is to be instruments of God’s compassionate healing to a needy and hurting world.”

The suffering dimension of the human experience can be seen in the lives of those struggling with health issues, with bodies that are falling apart, with the spiritual, physical and mental pain that comes



Kiply Yaworski

COMPASSIONATE HEALERS — The annual Compassionate Healers Mass held Oct. 11 in Saskatoon included prayers and the anointing of hands with sacred oil for all those involved in caring for the sick and suffering.

with illness, he said. “So many people around us are hurting. The world needs compassionate healers. We all need compassionate healers. We need God’s healing touch.”

With the legalization of euthanasia and assisted suicide in Canada, it is a difficult time for the church to be involved in health care — but never has it

Jews cast away sins in Tashlich

By Frank Flegel

REGINA — A dozen members of Regina’s Beth Jacob Synagogue, on a cold and windy afternoon, took part in the traditional practice of Tashlich: throwing away the sins of deception, vanity/ambition, stubbornness, envy, selfishness, indifference, pride and arrogance. It’s part of the celebrations of the High Holy Days of Rosh Hashanah, the Jewish New Year, and Yom Kippur, the days of atonement.

A reading from the prophet Micah is recited: “You forgive iniquity and pass over transgressions; you who has not maintained his wrath against the remnant of your people; you who delight in kindness; you will again show us mercy and subdue our iniquities; and will cast all our sins into the depths of the sea.”

Later in the readings, which include some chanting, they are invited to cast their sins into the water to be taken away in the flow.

Usually it is done on the shores of a flowing body of water; Wascana Lake at this time of year isn’t flowing much, but it is the only nearby body of water.

Bird seed was used instead of the usual bread crumbs at the request of the Wascana Centre Authority. Gulls floating on the water or flying low over the lake must either have good memories or good eyesight because as soon as participants began symbolical-

ly throwing away their sins as represented in the bird seed, there was an almost immediate flock of gulls hovering over the water within a few metres of shore, anticipating something to eat.

The temperature as the group began to gather at the boat dock directly north of the Legislative Building flower garden was 13, but within a few minutes it had plunged to 8, with accompanying chill wind under an overcast sky.



Frank Flegel

CASTING AWAY SINS — A dozen members of Regina’s Beth Jacob Synagogue took part in the traditional practice of Tashlich — throwing away the sins of deception, vanity/ambition, stubbornness, envy, selfishness, indifference, pride and arrogance. It’s part of the celebrations of the High Holy Days of Rosh Hashanah.

OBITUARY



POITRAS, Marguerite (Sister Rose Marie) Peacefully on Tuesday, Oct. 18, 2016, at Foyer Maillard in Coquitlam, B.C., Sister Rose Marie, aged 98 years, went to her true home in heaven. Sister Rose Marie was born in Batoche, Sask., in 1918 and spent her young life in Saskatchewan. In 1934 she entered the Sisters of the Child Jesus, in North Battleford, Sask. Sister Rose Marie spent many years teaching in Saskatchewan and B.C., and when she retired from teaching she worked at St. Paul’s in North Vancouver with the Squamish Nation. In all her ministries she lived the charism of our foundress Anne-Marie Martel: a presence of love to the Father and her brothers and sisters for the awakening and deepening of the faith. She made Anne-Marie’s prayer her own: “May my only pleasure be to please you.” Remaining to forever cherish her memory are the Sisters of the Child Jesus, a step-sister and numerous nieces, nephews, cousins, former students, the Squamish Nation, and friends. Prayers were held on October 23, 2016, and the Funeral Mass on October 24, 2016. Both services were celebrated at St. Paul’s Indian Church in North Vancouver. Interment took place at St. Peter’s cemetery in New Westminster, B.C.

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Social justice delegates gather for western conference

By Myron Rogal and Joseph Haddock

EDMONTON — Delegates gathered from around Western Canada Oct. 4 - 6 for the annual Western Conference of Social Justice, held at the Providence Retreat Centre in Edmonton. The conference brought together diocesan employees and volunteers as well as staff from Development and Peace/Caritas Canada. This year, delegates from 11 dioceses met.

Each year the western bishops send a bishop ponens to attend, report, and participate. The current bishop ponens is Archbishop Murray Chatlain of Keewatin-Le Pas, who opened the conference with greetings from the western bishops and an update about some of the justice projects the bishops are involved in.

The conference, which serves as a networking opportunity as well as a consultative body to the western bishops, covers a plethora of questions in relation to Catholic social teaching. In-house experts are tasked with creating presenta-



SOCIAL JUSTICE CONFERENCE — Delegates to the annual Western Conference of Social Justice met Oct. 4 - 6 in Edmonton, addressing a range of issues related to Catholic social teaching.

tions reporting the work they are doing in particular areas. Topics are selected to represent the wide range within Catholic social teaching in relation to where that teaching is being brought to life at the diocesan and parish levels.

The presentations covered a range of topics, including the work of the St. Vincent de Paul

Society (SSVP) at the crossroads of justice and charity; Development and Peace/Caritas Canada's fall campaign focusing on agroecology; welcoming new Canadians as church; and the connections between pornography, prostitution and human trafficking.

Chatlain opened the meeting, conducting a discussion on the

Truth and Reconciliation Commission Calls to Action for churches. A Catholic Response to Call to Action 48 of the Truth and Reconciliation Commission on Adopting and Implementing the United Nations Declaration on the Rights of Indigenous Peoples was examined, as was the CCCB's repudiation of *terra nullius*, commonly referred to as the Doctrine of Discovery.

Freshly pressed and discussed were the Canadian Catholic Aboriginal Council's Eight Commitments of Walking Forward Together. The theme of reconciliation was complemented the following evening during a showing and discussion of the short film Reserve 107, which tells of a hopeful model of healing among the Young Chippewyan First Nation and their relationship with surrounding Mennonite and Lutheran settlers in Saskatchewan.

The presentation by Peter Ouellette, president of the SSVP Western Region, was illuminating. Ouellette illustrated how with

minimal paid staff SSVP was making a huge difference in the lives of many. He also explained the North of 60 Project in which SSVP was able to send food, furniture and miscellaneous items to several communities in Nunavut.

A presentation on Development and Peace/Caritas Canada was given by Anu Ranawana (animator for Alberta/N.W.T.) and Sara Farid (regional co-ordinator for Alberta NW, B.C., and Yukon). Ranawana and Farid provided delegates with an outline of Development and Peace's Fall Action Campaign, "At the Heart of the Action," which highlights the work as well as the challenges faced by small family farmers in the Global South and their importance in feeding most of the people on the planet.

Another presentation raised awareness about the connection that exists between pornography, prostitution and human trafficking via video feed from Vancouver by Evelyn Vollet, director of the Service and Justice Office of the Archdiocese of Vancouver, and Sister Nancy Brown of Covenant House, Vancouver. Vollet and Brown outlined the link between prostitution, pornography and sex trafficking. They showed how this violent trade was linked to organized crime.

"Welcoming New Canadians as Church" was presented by Marilou LeGeyt, co-ordinator of the Social Justice Office in the Roman Catholic Diocese of Calgary. LeGeyt reviewed the responsibilities of sponsoring a refugee family. Refugee families suffer a deep sense of loss, stressed LeGeyt. The church must continue to accompany these families and individuals to help them overcome their loss with a sense of community and support.

Marian Centre celebrates 50 years

By Frank Flegel

REGINA — Mary Beth Mitchell and Beverley Maciag regaled reception attendees with stories of what it is was like when the Marian Centre first came to Regina 50 years ago. The occasion was the celebration of that anniversary Oct. 15, first with a morning mass at Holy Rosary Cathedral presided over by Archbishop Donald Bolen with a homily by Winnipeg Emeritus Archbishop James Weisgerber, followed by an afternoon reception at the centre located in the city's core area.

"It was a lot of work to get open," said Mitchell: "fifteen broken panes of glass, and we had to lay new floor tiles, but we couldn't have done it without the help of really wonderful volunteers."

Those volunteers and support-

ers showed up for the morning mass with many more visiting the centre at the afternoon reception. She said it was a real joy to be back and see everyone. "Coming back here I am just filled with glorious joy at the number of volunteers and the way the Marian Centre has been kept up."

Maciag said they keep running into old friends. "These people have been volunteering forever, years and years and years, and it's like their house, so beautiful is their generosity."

Jack Scoeber is one of the original volunteers. "I love this place," he said. "I love the people. I feel good here. I Like to serve those people and I feel good about the way those people are treated when they come here."

The Madonna House Apostolate began in 1947 at Combermere, Ont., by Catherine Doherty and her husband, Eddie, but its roots go back to Friendship House, which Doherty in 1934 started in Toronto and expanded to New York, Chicago and other centres before moving to Combermere. From Friendship House to Madonna House, the focus was always on clothing and feeding the poor. It eventually became a lay apostolate, with its adherents committing themselves to God as celibate men and women. It now claims, according to its website, a membership of about 200, including men, women and priests around the world, with an additional 100 associate

priests, bishops and deacons who serve in their home parishes.

Bolen had a special relationship with the Marian Centre before and after he became a priest. Besides volunteering, he spent a year at the group's motherhouse in Combermere.

Weisgerber's homily described a 50th anniversary as "a jubilee year" with particular importance in the Judaeo-Christian tradition. "It has been a great, great sign and a practical instrument of the church in Regina to reach out to those who have been left behind."

Reconciliation flag raised in Saskatoon

By Derrick Kunz

SASKATOON — In response to the Truth and Reconciliation Commission's Calls to Action, the Roman Catholic Diocese of Saskatoon and Greater Saskatoon Catholic Schools (GSCS), through the leadership of the Diocesan Council of Truth and Reconciliation, conducted a second annual Day of Prayer for Reconciliation and Healing Oct. 21.

Students and staff at all 44 division schools in Saskatoon, Humboldt and Biggar, as well as division office staff, joined diocesan pastors and staff in prayer for reconciliation and healing.

At the board office in downtown Saskatoon the reconciliation flag was raised to publicly represent the division's commitment to reconciliation and healing.

"Our Board of Education, staff and students are deeply invested in answering the calls to action," said Gordon Martell, superintendent of learning services at GSCS.

"The day of prayer is an opportunity to demonstrate our support for residential school survivors and their descendants, celebrate our strengths and seek guidance for the work yet to come. Responding to the calls to action happens every day. The

day of prayer is a special celebration that punctuates our year and reminds us of the importance of balance and supporting the mental, physical, spiritual and emotional development of children and youth."

The day of prayer is held on the Oct. 21 anniversary of the 2012 canonization of St. Kateri Tekakwitha, the first North American indigenous woman to be declared a saint by the Roman Catholic Church.

The Diocesan Council of Truth and Reconciliation is a sharing and consultative circle of indigenous and non-indigenous people providing guidance to the diocese. It arose from the promise made at the Saskatchewan Truth

and Reconciliation Commission event held in Saskatoon during the summer of 2012.



FOLKFEST UNDER ONE ROOF — A clown (Jim Penna) welcomes Eileen Provost to a Cultural Festival held Oct. 16 in the upper hall at St. Mary's Parish in Saskatoon. The "Folkfest under one roof" featured food from many traditions, including bannock, borscht, saskatoon berry pie, spring rolls, samosas, coconut buns, empanadas, pupusas and tamales. It also included entertainment by a variety of cultures and age groups, most of whom were from the parish. The proceeds from the event went to support the Parish Nurse program at St. Mary's.



RECONCILIATION FLAG — In response to the Truth and Reconciliation Commission's Calls to Action, the Roman Catholic Diocese of Saskatoon and Greater Saskatoon Catholic Schools took part in a day of prayer for reconciliation and healing Oct. 21. At the board office the reconciliation flag was raised to represent the division's commitment to reconciliation and healing.

Innocent searches sometimes yield sinister results

Around the Kitchen Table

Donald Ward



The Internet can be a sinister place. On the one hand, it is an invaluable resource for anyone doing research or fact-checking; what used to involve a lengthy search through printed sources can now be accomplished in a matter of seconds using any number of search engines. On the other hand, the most innocent search criteria can take you to some pretty questionable sites.

The other day I was looking up the lyrics to a song I remembered from my youth: “Carry On” by Stephen Stills, performed by Crosby, Stills, Nash and Young. It’s an upbeat number about carrying on in spite of losses and setbacks. It was released on the album *Déjà vu* in 1970. I own the record, but it’s no good to me because turntables became obsolete years ago and I no longer own one.

I remembered one line from the song: “Girl, when I was on

my own.” I entered it in Google, and in less than a second the search engine had provided an exhaustive list of possible matches. Among these, on the first screen to come up, were sites devoted to naked girls and various forms of erotica, including one site urging me to explore the digital offerings of someone described as a “gay nude gamer.”

Google, in its wisdom, had focused on the word “girl” in my search criteria, relegating everything else to secondary status. I realized that I would have to be more specific, so I added the name of the group and searched again. This time I found not only the lyrics, but recordings of the song on YouTube. I listened to the intricate harmonies and guitar work characteristic of Crosby, Stills, Nash and Young, and was surprised and pleased to find that it was as good as I remembered it.

I am familiar enough with the Internet to know that a vast proportion of it is devoted to pornography, and it is a rare search that doesn’t turn up something salacious. Usually these sites give themselves away by their titles, but it’s easy to avoid them if you know what to expect.

Or so I thought.

It was evening and I was in pyjamas, ready to turn out the light once I had finished a few minor tasks. I had never paid much attention to the built-in camera on my laptop, much less considered the possibility that someone could hijack it. But that seems to have been what happened. When I exited the Internet, I saw a man staring back at me out of the computer screen.

I was surprised into motionlessness. When I finally moved, the image moved with me. I got up and walked away; so did the figure on the screen. It could only have been a matter of seconds, but it seemed a long time before I recognized myself as the man on the screen. I turned off the computer and the man disappeared. I was a little unsettled.

“You got hacked, Dad,” said my daughter Brigid when I told her.

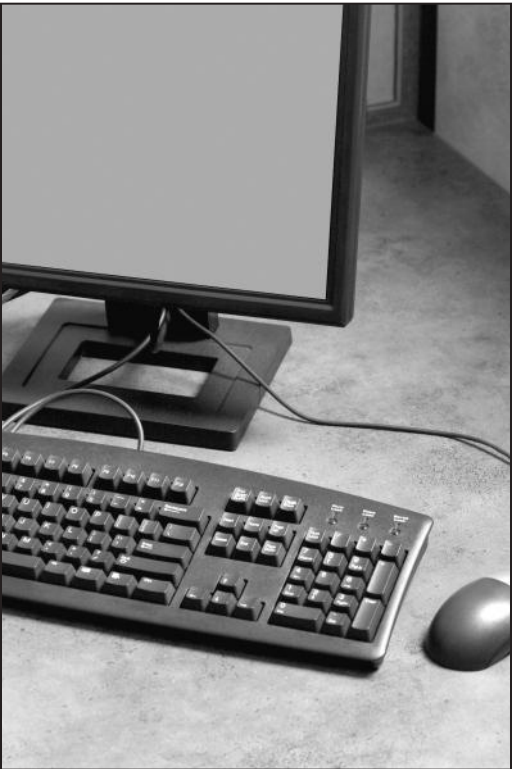
Someone had been observing me in real time as I worked.

Watching an editor edit must be as exciting as listening to paint dry, I thought, and tried to imagine a life so barren that hacking a man’s laptop and watching him work in his pyjamas is considered entertainment. I suspect that whoever was watching me was hoping to see something more.

However pointless the exercise, it was an invasion of my privacy, and I resented it. Brigid advised me to cover the camera lens with a sticky note.

We all have secret places that we don’t want anyone to see: memories that haunt us, feelings that betray us, things we have done that we wish we could undo. Most of us have seen the best and the worst of ourselves in our own conscience, and we have done our best to reconcile our very human nature with the intentions of the divine. It is in many ways a hopeful task, but if a simple

thing like looking up the lyrics to an old song can lead us into a place where the chief values are lust and greed, it’s time to re-examine the value of the Internet.



Design Pics

HIDDEN PERIL — If a simple thing like looking up the lyrics to an old song can lead us into a place where the chief values are lust and greed, it’s time to re-examine the value of the Internet, writes Don Ward.

Though prolific and successful, Bob Dylan hasn’t always been original

By Caitlin Ward

At some point, apparently, T. Bone Burnett said that there was “no way to adequately or accurately laud Bob Dylan. He is the Homer of our time.”

See That My Grave is Kept Clean

(By Blind Lemon Jefferson as done by Bob Dylan)

I say “apparently” because although I have seen this quotation in print and online many times this past week, I have yet to find its source. I don’t necessarily doubt that Burnett said it, but since I can’t find where the quotation came from, I don’t want to state definitively that he said it. In the age of the Internet, it’s too easy to rely on an inaccurate source.

There’s something funny to me about not being able to establish the accuracy of the quotation’s source, though, considering the inaccuracy of the quotation itself. You see, in all likelihood, Homer was not just one guy. He was probably a bunch of guys who wrote a long poem in fits and starts over the course of several decades as it was performed around ancient Greece, and at some point it was all written down. I’m not going to footnote

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

that, but I can give you the source of my knowledge: Zach, whose office is across the hall from mine. He’s an expert on *The Iliad*, which is the poem ostensibly written by Homer (or Homers, or a bunch of guys not named Homer). I can also tell you it’s the first book in the western canon, and the first word in the western canon is RAGE. If you ask Zach, he’ll do the beginning for you in ancient Greek. It’s pretty cool.

What this means for Burnett’s pronouncement on Bob Dylan, though, is that to be the Homer of anyone’s time means to be not merely Homer, but to be a bunch of guys who may or may not be (but probably aren’t) named Homer. Ergo, Bob Dylan is a bunch of guys. Probably not named Homer.

I’m not trying to take things literally for the sake of comic effect. I promise. The thing is, there is accuracy in this quotation, though I doubt it’s how Burnett meant it (if, indeed, he said it). Much of Dylan’s work is not necessarily original with him. His first album was almost exclusively covers of folk songs and blues standards. A *Hard Rain’s a-Gonna Fall* from *The Freewheelin’ Bob Dylan* is pretty clearly also a Scottish ballad called *Lord Randal. Blowin’ in the Wind*, from the same album, takes its melody from an African American spiritual called *No More Auction Block*. More recently, his song *Shake Shake Mama* from 2009’s *Together Through Life*, though credited to Dylan and Robert Hunter, sounds uncannily like a traditional blues song of the same name that I first heard on John Renbourn’s *Faro Annie*, which was released in 1971.

Examples like these run through just about every single one of Dylan’s 40-odd albums. Though prolific and successful, Dylan has not always, or arguably even often, been very original.

If you are a Dylan fan, it’s likely your back was way up by the end of that last paragraph. I must be another person in a long list of detractors who is annoyed that Dylan has just won the Nobel Prize for Literature. How dare he? I must be thinking.

Well, not quite. Or even a little

bit, actually. Dylan began in folk music, a tradition that is meant to be built upon itself: ballads retooled and rewritten by each person who plays them, parts added until there are 17 different verses with five separate points of view and no clear idea who has done what wrong to whom. One melody with six different sets of lyrics, at least two of which appear in the *Catholic Book of Worship III*, and a secular version that is far too racy to come near the inside of a church. It’s a kind of music that is made by many people with few clear authors.

And though musically Dylan expanded beyond the folk tradition, spiritually he never did. Rather, he took the culture around him, with art high and low, and he crafted it into a body of work that reflected western society, criticized it, and made something new out of the things he saw. He drew from poets and surrealists, but also folk songs and advertisements. He made folk go electric. In doing these things, he blew apart the way people make and think about music in the western world, and that is certainly something to be celebrated.

And in one sense, he is a single author. In another, he isn’t: his work is by a bunch of people who are and aren’t named Bob Dylan.

The idea of the single author itself has gained and lost importance at different times throughout human history. Ancient Greece and Rome give us texts by single individuals, but the medieval era is populated by epic poems written down for no particular reason and attributable to no particular person. It’s the way culture was made and transmitted before the written word, before the printing press, before widespread literacy, before the wax record. The idea of the single author is probably on the wane again, with copyright law falling apart in the face of mass communication and culture fragmenting in all sorts of different ways.

Of course, that idea doesn’t work particularly well with awards like the Nobel Prize, which hinge on the idea of individual genius — that there is an author so clearly superior to others they deserve a big ceremony in Sweden. They write Important Books about Important Things. And for some reason, we have to choose the Best Genius of the Year. And all the other people who wrote books feel a little bad about themselves for not writing an important enough book yet.

This year, though, they gave it to someone who has written no important books, and there’s been an argument in literary circles over whether or not that was a good idea.

The trouble, as I see it, is no one bothers to ask whether or not the Nobel Prize is a good idea.

Well, there’s one kind-a favour I’ll ask of you
Well, there’s one kind-a favour I’ll ask of you
There’s just one kind favour I’ll ask of you
You can see that my grave is kept clean

And there’s two white horses following me
And there’s two white horses following me
I got two white horses following me
Waiting on my burying ground

Did you ever hear that coughin’ sound?
Did you ever hear that coughin’ sound?
Did you ever hear that coughin’ sound?
Means another poor boy is underground

Did you ever hear them church bells tone?
Have you ever heard that church bells tone?
Did you ever hear them church bells tone?
Means another poor boy is dead and gone

And my heart stopped beating and my hands turned cold
And my heart stopped beating and my hands turned cold
And my heart stopped beating and my hands turned cold
Now I believe what the Bible told

There’s just one last favour I’ll ask of you
And there’s one last favour I’ll ask of you
There’s just one last favour I’ll ask of you
See that my grave is kept clean

Documentaries in the spotlight at Toronto festival

Screenings & Meanings

Gerald Schmitz



Toronto's festival doesn't highlight documentaries as much as Sundance but it earns marks for an expanding and high quality non-fiction program that this year presented over 35 features. Of course I missed some including Raoul Peck's *I Am Not Your Negro*, which took the "people's choice" documentary award, and Gianfranco Rosi's *Fire at Sea* about Syrian refugees arriving on European shores, winner of the Berlin film festival's top jury prize. Among those seen here are those that most impressed.

Voyage of Time: Life's Journey (Germany)

Ordinary terms don't do justice to describe reclusive Texan master filmmaker Terrence Malick's first decades-in-the-making documentary — which the festival also presented in a shorter 40-minute IMAX version. The subject is nothing less than the mystery of the creation of the universe, earth and humanity; of time and eternity; of the source and meaning of life. What is the mother of all this? Where has it gone? asks the narration voiced by Cate Blanchett. Juxtaposed with extraordinary incandescent images of nature in flux are jarring scenes of human civilization — of the forces of light, life and love and of darkness and death. This is pure cinema experienced as quasi-religious inquiry without comforting answers. It will be dismissed by some as baffling and overwrought. For me it was enthralling, that rarity that actually deserves the overused word awesome.

Into the Inferno (U.K./Austria)

Werner Herzog's second documentary of the year (*Lo and Behold: Reveries of the Connected World* was reviewed in the Sept. 21 PM), a Netflix production which airs globally on Oct. 28, is a wondrous collaboration with Cambridge University volcanologist and co-director Clive Oppenheimer whom Herzog met a decade ago at Antarctica's Mount Erebus during the making of *Encounters at the End of the World*. The active Erebus volcano is one of only three in the world where one can look directly into the earth's molten magma. As Herzog and Oppenheimer visit volcanic sites around the world, Herzog also delves into the history of major eruptions, the myths and sacred rituals that have grown up around them (including in strange places like North Korea), posing questions about the meaning of these infernos that lie below the crust of human civilization, heedless of its struggles and vain ambitions.

Before the Flood (U.S.)

Directed by Fisher Stevens, produced and narrated by

Leonardo DiCaprio, this call to action on climate change (<https://www.beforetheflood.com/>) will be broadcast Oct. 30 on the National Geographic Channel in 45 languages in 171 countries. That deliberate timing, a week before the U.S. elections, makes explicit the clear and present danger of the climate crisis as an urgent political challenge. At the Toronto world premiere DiCaprio, a passionate environmental activist and United Nations Messenger of Peace, appealed for citizens to "use your vote to empower political leaders to make a change." In addition to presenting the overwhelming global evidence and expert views, the film directly calls out and shames deniers that include Donald Trump. It also goes beyond the statistics with allusions to the iconic Hieronymus Bosch painting "The Garden of Earthly Delights" that hung above DiCaprio's crib. Does humanity risk destroying the God-given creation that is our common heritage? A meeting with Pope Francis underscores the moral choice. I just hope that the legions of Leonardo fans who mobbed the Toronto world premiere are as ardent in heeding his message.

Abacus: Small Enough to Jail (U.S.)

<http://www.kartemquin.com/films/abacus>

A major grievance of the anti-Wall Street Occupy protests was that none of the "too big to fail" culprits behind the 2008 financial crisis (estimated to have made \$4.9 trillion in fraudulent loans) ever faced criminal penalties. While they got taxpayer-funded bailouts, the only American bank to be prosecuted was the small obscure Abacus Federal Savings Bank, founded and run by the Sungs, a close-knit Chinese immigrant family focused on the needs of New York's Chinese-speaking community. Drawing on the 2014 book *The Divide: American Injustice in the Age of the Wealth Gap* by Rolling Stone contributor Matt Taibbi, director Steve James provides an intimate and telling account of the trials faced by Abacus, and of how the family fought back and was found innocent of all the several hundred charges brought against it. The film is a production of the PBS program Frontline.

Karl Marx City (Germany/U.S.)

Writer-directors Petra Epperlein and Michael Tucker, the filmmakers of a trilogy of documentaries on the Iraq war that started with *Gunner Palace*, turn the lens on what has become of the communist German Democratic Republic where Epperlein grew up, specifically her industrial hometown of Karl Marx City



Gerald Schmitz

TIFF PANEL — A panel after the TIFF world premiere of *All Governments Lie* Sept. 9. From left: Amy Goodman of *Democracy Now!*, author Myra MacPherson, director Fred Peabody, Nermeen Sheikh of *Democracy Now!*, Matt Taibbi, First Look Media and Rolling Stone.

(renamed Chemnitz). Ever since she's been haunted by her father's suicide at age 57 a decade after the wall fell, unsure of what to make of a short enigmatic 1998 letter addressed to her in America where she had gone to work in film. In the GDR's Orwellian surveillance society — employing 92,000 Stasi agents and over 200,000 informers — everyone was suspect. The search for truth takes her back to that homeland where her mother and twin brothers still live, and to the Stasi Archive with its 41 million index cards to 111 km of files on over 17 million people. Epperlein's personal journey and its emotional catharsis also serve as a warning against the surveillance state's assault on privacy. As she says: "In Karl Marx City they couldn't see the prison because they lived in one."

All Governments Lie: Truth, Deception, and the Spirit if I.F. Stone (Canada, <https://www.allgovernmentslie.com/>)

While festival media attention focused on Oliver Stone's underwhelming drama *Snowden* about the world's most famous surveillance-state whistle-blower, another Stone, the legendary independent journalist and gadfly socio-political critic I.F. Stone is recalled in director and former television producer Fred Peabody's powerful case for the role of free and fearless journalistic truth diggers and truth tellers. Having read *I.F. Stone's Weekly* as a young aspiring journalist, Peabody was re-inspired by Myra MacPherson's 2006 biography of "Izzy" Stone, *All Governments Lie*. (In a famous quote he warned: "All governments are run by liars and nothing they say should be believed.") MacPherson appeared on a panel following the world premiere with several of the investigative journalists profiled in the film (see photo). Others include Jeremy Scahill, author of *Dirty Wars* and co-founder of The Intercept with Laura Poitras and Glenn Green-

wald, John Carlos Frey who has reported on deadly conditions facing Mexican migrants, and Cairo-born Sharif Abdel Kouddous. In a media landscape threatened not only by official propaganda but also by what *The Economist* magazine calls "post-truth politics" — as exemplified in the U.S. by the rise of Trumpism — having that critical lens is more essential than ever. The film is having a limited theatrical release on Nov. 4 (New York and Los Angeles) and will hopefully come to television. (Super Channel and Radio-Canada supported the production by White Pine Pictures.)

Politics, Instructions Manual (Spain)

It's been a long and sobering eight years since Obama's "hope and change" agenda with its rallying cry of "Yes we can!" Obama now warns against a "populist" mood that has turned to anger. But something similar had occurred in parts of Europe as a reaction to the painful austerity imposed by a deep socio-economic crisis that is also a crisis of democracy. Many millions of citizens, not just the unemployed and under-employed youth, have lost faith in the traditional "establishment" political parties. In 2011, the year of the ill-fated "Arab spring," the "Podemos" movement arose in Spain (its cry of "*si se puede*" translates as "yes we can"). Led by left-wing activists and academics — notably two radical political scientists, Pablo Iglesias and Íñigo Errejón — Podemos emerged as a real threat to the old order's hold on power. Drawn from 500 hours of raw close-up and behind-the-scenes footage, director Fernando León de Aranoa has fashioned an electric account of Podemos, its genesis and internal processes, its troubled transformation into a party able to contest elections, its initial regional setbacks and its comeback (the "remontada") in the December 2015 national parliamentary elections when it finished with the third highest total of seats. What comes next in this fraught politics of popular protest bears watching.

The Ivory Game (Austria/U.S.)

In this gripping Netflix production by directors Kief Davidson and Richard Ladkani, it's quickly apparent that the making of it was "very dangerous" as they go undercover to document the rampant poaching of African elephants for ivory tusks to be turned into luxury items. The profits mainly go to Chinese criminal syndicates controlling the lucrative illegal trade. The war to stop the slaughter (150,000 elephants lost in the last five years) has cost the lives of over 1,000 park rangers and conservation officers in the past decade. Controversies are explored over how best to stop a black market that could lead to extinction. Among the courageous anti-poaching efforts profiled are those of Tanzanian task force head Elisifa Ngowi, founder of "WildLeaks" Andrea Crosta, and Chinese activist Hongxiang Huang.

The War Show (Denmark/Finland/Syria)

As atrocities in Syria's long-running civil wars make daily headlines the danger is that we become numbed by and inured to the mounting toll. Working with Danish co-director Andreas Dalsgaard, Syrian radio host Obaidah Zytoon has assembled a montage of images shot by her, and by colleagues, artists and activist friends, that puts human faces on a conflict that has moved from hope to hellish tragedy. It's an evolution subtitled "From Revolution to War in Seven Steps" involving suppression, siege, memories, frontlines, and extremism. How do people cope when everyday life is disrupted, armed groups proliferate, terror spreads, and millions are forced to flee? Most of the footage is from 2011-2013 during which the Assad regime's monstrous behaviour helped create conditions for the savagery of the so-called "Islamic State." This isn't an analysis that answers the question posed: "what is going to end the show at the theatre of war?" It is a reminder that even in the most dire circumstances the seeds of peace lie with people not bombs.

Pondering the notion of what resurrected life means



The Nicene Creed states: “I look forward to the resurrection of the dead and the life of the world to come.” Since Jesus calls us “children of the resurrection” in today’s Gospel, it would be worthwhile to ponder what resurrected life could mean. After all, the pharisees in Jesus’ time still struggled with the notion of a life after death.

In today’s Gospel Jesus replies to their conundrum about multiple wives by saying that this world’s logic, argumentation and rational thinking lacks the tools of mystical imagination required to envision the life hereafter. While marriage is an earthly reality, it will not be this way in our new home. What will it be like? I don’t really know.

My mom passed away at the ripe old age of 98. When I asked her if she wanted to live to see 100, she said: “Oh, I hope not that long!” She lived long enough to have small great-grandchildren at her feet, and boy did they have questions when she died.

“If Nan is in heaven, how come we can’t go there to see her?” “Nan died cause she was sick, right Grandpa?” “What’s it like up there?” “Did Achilles (their pet dog who died the same year) go to heaven to be with Nan?” “You’re old, so when will you die, Grandpa?”

How does one stretch the imagination of a young child to help them see beyond this concrete world into a world that lies beyond? It does not satisfy them to simply claim

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that this is a statement of faith that we believe. They want to know more. They want to examine this “after-life” stuff and it’s up to us to give them a faith-based picture of life after death.

That’s easy if you’ve been to New York and a child wants to know what you can explain about that experience. But none of us have been to heaven and returned to tell the tale. Oh there’s plenty of fascination with those who have been near death and returned to health describing their experience. But heaven is best left to the stories of Jesus who used very earthy descriptions to elevate the imaginations of his disciples.

Jesus uses some powerful metaphors to communicate his vision of heaven. He uses images like banquets and mansions and a place of safety and peace. If we take some time to examine the Beatitudes, we have a strong clue about the nature of heaven. Blessed are the poor, the sorrowing, the lowly, those who hunger and thirst for justice, those who show mercy, the peacemakers, the persecuted, their reward will be great, says Jesus. So heaven is a space or a place of fulfilment, contentment and peace. It’s interesting how strong our fear of death affects the way we look at the final moments here on earth.

Thirty-second Sunday in Ordinary Time November 6, 2016	2 Maccabees 7:1-2, 9-14 Psalm 17 2 Thessalonians 2:16—3:5 Luke 20:27-38
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There’s a rather ancient tradition of praying to St. Joseph for a happy death. Though nothing in Scripture mentions his death, he presumably died in the arms of Mary and Jesus. No better way to go, right? We also include Mary in our request for her prayers “now and at the hour of our death” in the prayer of the rosary.

Now there was a time when the only important thing to consider when close to death was the “condition” of our immortal souls. I remember in elementary school peppering the teachers with questions like: “if a person had committed a mortal sin and they were on their way to church for confession and got hit by a car and killed, would they still go to hell?” It was all about the right relationship with God at the last moment.

Thankfully we can appeal to the lot of the repentant thief on the cross who was promised paradise by Jesus right before he died! This seemed to offer a further example of the heavy emphasis the church placed on the last moments of life. However, when we consider our whole lives as a backdrop of our faith journey and a collective growing in our spiritual life, God’s mercy stretches across our whole lives.

Who knows what the repentant thief went through to come to this moment of asking Jesus to remember him? Whatever it was, we know it was enough! This is the way we are meant to consider the sum total of our lives: against the horizon of a loving merciful God who created us, loves us and has plenty of mercy and understanding for the times when we have lived a diminished life.

Speaking with people who are close to their last moments has led me to an awareness that the regrets people find heavy in their hearts have less to do with huge moral transgressions and more to do with relationships that were compromised. How often has a busy person suffered regrets at not spending more time with a spouse or children? When our time comes to bid farewell to this life and this world, we have been promised something wonderful to come next. This promise is the promise of Jesus.

Trusting in that promise takes a gigantic leap of faith. The key to finding comfort in his promise has much to do with our relationship with him. To know Jesus is to know the Father. To experience his healing mercy and his love builds the foundation for a rich spiritual imagination. So when Jesus says, “I go to prepare a place for you,” it should build some exciting anticipation about what kind of a place this could be. Surely this place will knock our socks off! That is, if there are socks in heaven!

I’d like to quote lyrics from a song I wrote many years ago that still teaches me:

Touching the Holy, in this desert of sand, Jesus the healer has stretched out his hand. And power for living in the love from his eyes. In Jesus, the healer we have touched paradise. And then we’ll know when it’s time to go home. We’ll fix our gaze on eternity. Forever to be loved and now never alone. Jesus, the healer, is there to receive me. Jesus, the healer, is there to receive me.

Be wary of the temptation to cultivate an identity of restlessness



Thirty-four years ago when I launched this column, I would never have said this: Restlessness is not something to be cultivated, no matter how romantic that might seem. Don’t get Jesus confused with Hamlet, peace with disquiet, depth with dissatisfaction, or genuine happiness with the existential anxiety of the artist. Restlessness inside us doesn’t need to be encouraged; it wreaks enough havoc all on its own.

But I’m a late convert to this view. From earliest childhood through mid-life, I courted a romance with restlessness, with stoicism, with being the lonely outsider, with being the one at the party who found it all too superficial to be real. Maybe that contributed to my choosing seminary

and priesthood; certainly it helps explain why I titled this column *In Exile*. For most of my life I have equated restlessness with depth, as something to be cultivated.

This came naturally to me and all along the way I’ve found powerful mentors to help me carry my solitude in that way. During my high school years I was intrigued with Shakespeare’s *Hamlet*. I virtually memorized it. Hamlet represented depth, intensity, and romance; he wasn’t a beer-drinker. For me, he was the lonely prophet, radiating depth beyond superficiality.

In my seminary years I graduated to Plato (*We are fired into life with a madness that comes from the gods and has us believe that we can achieve a great embrace, make ourselves immortal, and contemplate the divine*); to Augustine (*You have made us for yourself, Lord, and our hearts are restless until they rest in you*); to John of the Cross (*We go through life fired by love’s urgent longings*); to Karl Rahner (*In the torment of the insufficiency of everything attainable, we learn*

that here in this life there is no finished symphony). Reading these thinkers helped me put my youthful romanticism under a high symbolic hedge.

Alongside these spiritual writers, I was much influenced by a number of novelists who helped instil in me the notion that life is meant to be lived with such an inner intensity and high romanticism so as to preclude any simple satisfaction in life’s normal, everyday pleasures and domestic joys. For me, Nikos Kazantzakis’ characters radiated a passion that made them virtually godlike and irresistibly enviable, even as they struggled not to self-destruct; Iris Murdoch described loves that were so obsessive, and yet so attractive, as to make everything outside of them unreal; and Doris Lessing and Albert Camus seduced me with images of an inner disquiet that made ordinary life seem flat and not worthwhile. The idea grew in me that it was far nobler to die in unrequited longing than to live in anything else. Better dead in intensity that alive in domestic normalcy. Restlessness was to be encouraged.

And much in our culture, especially in the arts and the entertainment industry, foster that temptation, namely, to self-define as restless and to identify this disquiet with depth and with the angst of the artist. Once we define ourselves in this way, as complex, incurable romantics, we have an excuse for being difficult and we

also have an excuse for betrayal and infidelity. For now, in the words of a song by The Eagles, we are “restless spirits on an endless flight.” Understandably, then, we fly above the ordinary rules for life and happiness and our complexity is justification enough for whatever ways we act out. As Amy Winehouse famously self-defines: “I told you I was troubled, and you know that I’m no good.” Why should anyone be mystified by our refusal of normal life and ordinary happiness?

There’s something inside us, particularly when we are young, that tempts us toward that kind of self-definition. And, for that time in our lives, when we’re young, I believe, it’s healthy. The young are supposed to be overly idealistic, incurably romantic, and distrustful of any lazy fall into settling for second-best. As Doris Lessing puts it, there’s only one real sin in life and that’s calling second-best by anything other than what it is, second-best! My wish is that all young people would read Plato,

Augustine, John of the Cross, Karl Rahner, Nikos Kazantzakis, Iris Murdoch, Doris Lessing, Jane Austin, and Albert Camus.

But, except for authors such as Plato, Augustine, John of the Cross and Karl Rahner, who integrate that insatiable restlessness and existential angst into a bigger, meaningful narrative, we should be weary of defining ourselves as restless and cultivating that. High romanticism will only serve us well if we eventually set it within a self-understanding that doesn’t make restlessness an end in itself. Just feeling noble won’t bring much peace into our lives and, as we age and mature, peace does become the prize. Romeo, Juliet, Hamlet, Zorba the Greek, Doctor Zhivago, and the other such mega-romantic figures on our screens and in our novels can enflame our romantic imaginations, but they aren’t in the end images for the type of intimacy that makes for a permanent meeting of hearts inside the Body of Christ.

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Irritability makes Jesus’ command to love difficult

Breaking Open the Ordinary

Sandy Prather



It has happened once again. At a recent event I found myself cornered by the one person I was hoping to avoid. Within our group he is known to be “difficult.” I’ve been caught before by this emotionally needy, rather lonely relentless talker and endured the one-sided and seemingly endless litany of comments and complaints that constitute conversation for him. I try to be patient, compassionate and engaged, but inwardly I am screaming, “Get me out of here!” Before long I start making excuses and begin edging away. It is only in hindsight that I face the reality of what I have done.

Years ago, in a spiritual community in France, there lived an irritable old man. This man was selfish, lazy, and critical of everyone and everything. Try as they might, no one in the community could get along with him. Eventually, after several frustrating months, the old man left the

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community to live in the city.

When Gurdjieff, the leader of the community, heard of the old man’s departure, he immediately went after him. Gurdjieff pleaded with the old man to return but he refused. It had been too difficult. Finally, Gurdjieff offered to pay the man a large monthly wage if only he would return to live in the community. The man agreed.

Members of the community were aghast when Gurdjieff appeared with the old man in tow. Upon hearing of the arrangement that had been made, they were horrified. Gurdjieff listened to their complaints and then laughed. “This man,” he responded, “is like yeast for bread. Without him you would never really learn about anger, irritability, patience and compassion. That is why we need him here.” (The Irritable Man, John Shea, The Legend of the Bells and Other Tales).

I like to believe I am patient, compassionate and kind. But life keeps offering me a reality check. After all, it’s not so hard to think I’m pretty saintly when I’m alone and have only myself to worry about. My husband and I are now empty-nesters, and he is often “out and about,” so I can structure my days exactly as I want to. There’s no one to make demands on me; no one challenging my choices; no one questioning my actions or my

decisions. It’s easy to be patient, pious, and think unselfish thoughts when I am alone.

But I remember well enough the challenges inherent in the hurly burly demands of family life. A two-year-old screaming *No!* for the umpteenth time; a teenager defiantly and consistently breaking curfew; a misunderstanding with a sibling: these have the power to raise my blood pressure, incite discord and tempt me to incautious, unkind, and ungenerous responses. My peace of mind and saintly self-image can evaporate pretty quickly when faced with other people and their demands.

It seems that Jesus’ command, *Love one another*, is a lot easier in the abstract than in the concrete. Many of us have heard the quip attributed to the over-worked pastor, “I love humankind; it’s people I can’t stand.”

Truly, the most difficult people to love are probably the ones right beside us. That’s why family, community life and parish are so important. It is why God calls us as a people: we are saved in and through our relationships. It is there that we are drawn into the encounters we need where pre-conceived notions about our own goodness are tried and tested and

the virtues we profess to hold are made real.

It is in our engagements with one another that we learn that loving is not the same as liking, and it is not easy. In the deepest Christian sense, love is active. Sister Helen Prejean reveals this dynamic in the movie *Dead Man Walking*. A father of one of the victims protests that he can’t love the man accused of murdering his daughter because he doesn’t have her, Helen’s, faith. Sister Prejean’s response is a simple one liner, “It’s not faith, it’s work.”

— LOVE, page 13



Ralph Kroll

SPIRITUALITY OF ST. IGNATIUS — The FCJ Centre in Calgary (Sisters, Faithful Companions of Jesus) is where Michelle Langlois took her first vows. The FCJs draw their spirituality from St. Ignatius, who taught that God can be found in all things, and so a life devoted to chastity will deepen our sense of this truth.

Sister shares gifts of saying yes to living poverty, obedience and chastity

By Michelle Langlois

On Sept. 1 of this year, before a chapel full of religious sisters, priests, family and friends, I made



Courtesy M. Langlois

Michelle Langlois

first vows with the Sisters, Faithful Companions of Jesus (FCJs). I asked God to “accept the offering of my life . . . for (God’s) greater glory through the living of

Langlois is a Canadian FCJ Sister who took first vows in Calgary in September. She is now missioned to Edmonton

the ‘religious vows of chastity, poverty, and obedience.’”

Few people will ever feel called to make this particular type of public commitment of what are called the “evangelical counsels,” but all Christians are called to live them in the context of their own lives. The reward of trying to live these counsels is that, with God’s grace, they help us to cultivate the same spirit or “mode of being” as Jesus Christ, and so lead us to begin to see the world with his heart and mind.

Before taking my first vows I lived for two years as an FCJ novice in London, England. The novitiate program is meant to provide a contemplative space away from regular life so that those discerning a call to religious life can pray, study, and learn the practical side of what living the vows looks like in a religious community. It is also the place where the gifts of living this way of life begin to reveal themselves.

Within such a program, obedience has several facets. It means accounting for every dollar (or, in my case, British pound) spent. A novice’s days are often quite structured by the director, and include scheduled prayer, spiritual reading, volunteerism and house chores. Through prayerful

discernment, novices are “missioned” where their talents/skills are needed or where they will be necessarily challenged. During novitiate I volunteered in a soup kitchen, a seniors’ care home, a hospice and a safe house for trafficked women, to name a few.

Gradually, with prayer and the grace of God, this way of being starts to free us from our wish to try to control every aspect of our lives or have everything our own way. Our accountability to others deepens the awareness that we are all profoundly connected; we are, in fact, the “one body” in Christ that St. Paul speaks of in Corinthians 12. We grow in our understanding that what we choose to do or not do has an impact on others’ lives, and that we are not answerable only to ourselves. Any “us” and “them” mentality starts to melt away and so others become more difficult to reject or overlook. We begin to comprehend the power of praying for others in a new way. We see each other with greater compassion and understanding.

The FCJ Sisters do not practise a poverty of destitution as some congregations do. Most FCJs have worked as teachers and several have doctorates that they have used in the service of others. Some

are artists who sell the paintings and cards they create. All money that is not needed for their living expenses is used to support charities, schools and retreat centres in different parts of the world. FCJs practise their vow of poverty by signing away salaries, pensions and donations they receive, and by living simple lifestyles. They also commit themselves, in this vow, to using their every talent/skill for the good of others.

Living poverty graces us with many freedoms. We grow in our understanding of what we “need,” and so are less obsessed with gathering possessions. Because we are not accumulating so many things, we make room in our lives for God to shower us with abundant gifts from the most unexpected people and situations. On another level, we grow in spiritual poverty: others’ opinions hold less sway over us. Over time, poverty gives us the gift of desiring only what God desires — and what God desires for us can only lead us deeper into joy.

Living the vow of chastity is about learning to give our whole self to God. While many people often focus on sexual abstinence when discussing this vow, chastity is really about working to become a person who isn’t distracted by

the things/activities that sway us from deepening our relationship with God. It is a lifelong task to learn to disengage our attractions from those things that are not life-giving, but the benefits are breathtaking. When we can give more of our attention to God, we realize that God is found everywhere. A sunset, a delicious morsel of food, the scent of a rose, a person helping us in a moment of need: all can become profound moments of communion with God. The FCJs draw their spirituality from St. Ignatius, who taught that God can be found in all things, and so a life devoted to chastity will deepen our sense of this truth.

Chastity, poverty and obedience help us to get in touch with the terrifying and deeply freeing truths that nothing is really ours and that there is nothing we can control. The burden of accumulating things, people and accomplishments of all kinds is lifted. Pope Francis writes that people who have truly encountered Christ “find their lives filled with happiness” and “are set free from selfishness” (*Evangelii Gaudium*). As we grow in the gifts of the evangelical counsels, we become ever more aware of the God who walks with us and works through us — a blessed and joyful space to be living, indeed.

Pope Francis' cardinal choices have some surprises

By David Gibson
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When Indianapolis Archbishop Joseph Tobin learned that Pope Francis had named him a cardinal, a top honour for a Roman Catholic churchman and one that could bring the weighty responsibility of electing a new pope, he was speechless.

"I am shocked beyond words by the decision of the Holy Father," Tobin tweeted before dawn on Oct. 9 in Indiana.

That was about the same time in Rome when Francis was telling a noontime crowd in St. Peter's Square that he would make Tobin and 16 other clerics from around the world cardinals at the Vatican next month.

Tobin certainly wasn't the only one surprised by the pontiff's choices.

With these picks, the third round of cardinal appointments Francis has made since he himself was elected pope in 2013, he did a number of non-traditional things that have become almost customary for him:

First of all, he moved the church's centre of gravity further away from the Old World and toward the "peripheries," as he says, by selecting more cardinals (six total) from Africa, Asia and Oceania than from Europe (five).

He also ignored venerable dioceses in Europe whose archbishops always got a red hat and instead named churchmen in 11 dioceses that had never had a cardinal — including Indianapolis — and six countries that have never before had a cardinal: the Central African Republic, Lesotho, the Island of Mauritius, Bangladesh, Malaysia and Papua New Guinea.

In addition, he continued to shift the centre of ecclesiastical power away from Rome. In fact, the only Italian to be named a cardinal was Archbishop Mario



CNS/Paul Haring, Bob Nichols, Tyler Orsburn

NEW DIRECTIONS — Cardinals-designate Blase J. Cupich of Chicago, Joseph W. Tobin of Indianapolis and Kevin J. Farrell, prefect of the new Vatican office for laity, family and life, are the three new U.S. cardinals named by Pope Francis. With these picks, the third round of cardinal appointments Francis has made since he himself was elected pope in 2013, he did a number of non-traditional things that have become almost customary for him, writes David Gibson.

Zenari, the Vatican's ambassador to wartorn Syria, where he will remain in a sign of Francis' concern for what he called that "beloved and tormented" region.

Also, the only member of the Roman Curia — the papal bureaucracy — to get a red hat was Bishop Kevin Farrell, an Irish-born American bishop whom Francis recently brought from Dallas to head a major Vatican department on family issues.

Taken together, the 17 new cardinals — 13 of whom are below 80 and eligible to vote in a conclave that would pick Francis' successor — continue to transform the College of Cardinals culturally, geographically and temperamentally.

"A glance at the biographies of the new cardinals reveals that Francis has clearly chosen pastors who are humble men, not aspiring to be princes; men of dialogue, not culture warriors; men who know how to show mercy in their ministry," wrote Gerry O'Connell, Vatican correspondent for *America* magazine, a New York-based Jesuit weekly.

That shift was clearest in the

U.S. context.

In addition to Tobin, 64, and Farrell, 69, Francis — who had not named any Americans in his only other two rounds of cardinal-making — announced that he would make Chicago Archbishop Blase Cupich a cardinal as well, giving the U.S. three of the 17 appointments.

Cupich, 67, was personally chosen by Francis to head the Chicago see, one of the largest and most storied in the U.S., and as with Tobin and Farrell, his centrist, welcoming approach aligns with that of the pope.

Notably overlooked, however, were Philadelphia Archbishop Charles Chaput and Baltimore Archbishop William Lori — both are leaders of dioceses that have in the past been led by cardinals, but both are seen as hardliners who champion conservative causes.

But the real surprise was that he did not give Los Angeles Archbishop José Gomez a red hat.

Gomez is the Mexican-born head of an archdiocese that is diverse and growing fast, mainly with Latinos, who are the future

of the U.S. church. Moreover, Los Angeles has more than four million Catholics, almost twice the number of Chicago — and almost 20 times the number of Catholics in the Indianapolis archdiocese.

Yet Gomez is not seen as in sync with Francis' priorities either, making it clear that Francis is as concerned with the type of cardinals who will choose his successor from among their ranks as he is about other criteria.

All three new U.S. cardinals, for example, have been strong supporters of Francis' efforts to make the church more pastorally flexible so as to better include gay Catholics or the divorced and remarried. That approach has infuriated traditionalists who want to emphasize doctrinal precepts.

In terms of public policy, the trio are also examples — as Crux's John Allen stressed — of the "consistent ethic of life" approach, stressing Catholic teaching on a range of issues.

All have made immigration reform a priority, and Tobin notably insisted that the archdiocese would continue to help settle

Syrian refugees when Indiana Gov. Mike Pence — now Donald Trump's running mate — sought to bar refugees from the state.

Recently Tobin also spoke at a conference on women in the church in which he said he was "hopeful" that women could be ordained as deacons and take other high-profile roles in the church.

In 2012, Tobin had been effectively exiled from a Vatican post under then-Pope Benedict XVI because he was viewed as not taking a tough enough approach in helping to lead Rome's investigation of the American nuns. After being elected in 2013, Francis put an end to that investigation, and now he has given Tobin a red hat.

In Texas, Farrell also took on the prevailing culture when he roundly denounced the prevalence of guns and called for tighter controls.

Cupich, whose city has been torn by gun violence, has also made gun control a signature issue along with economic issues that he sees going hand in hand with opposition to abortion, not falling in somewhere behind it.

"It is several miles past remarkable that if Pope Francis had asked a roomful of social justice Catholics whom he should make a cardinal, Blase Cupich, Kevin Farrell and Joseph Tobin would have been the names likely to emerge," wrote Michael Sean Winters of the *National Catholic Reporter*.

What this really shows, as Winters wrote, is that "the pope has sent his clearest signal yet about the direction he intends to take the church in the United States, and within that signal is an unmistakable rebuke to those whom I have long called the 'culture warriors.'"

Will Francis have time to push the U.S. Conference of Catholic Bishops much further in that direction?

Just a few weeks after he offi-

— POPE, page 13

Things need to be fixed only if (I think) something is wrong

Barefoot and Preaching

Leah Perrault



We were sitting at the counter doing homework, Robyn and I, and she was frustrated, and I wanted to fix it. Fix the "new math" that makes us both feel stupid, fix her frustration, fix her belief that she is the problem. The irony stared me in the face. The problems scare her because she feels she isn't good enough. And I scare her because she can feel that I want to fix her, confirming her fear that something must be wrong — with her.

But there is nothing wrong

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with her, nothing at all. She is curious and insightful, wise and eight. She has never needed fixing, only loving. And some days homework goes better than others.

There is, however, something up with my thinking. I am always looking for something to be wrong so I can fix it. Do you remember those pictures in activity books for children, where an ordinary scene has 10 strange "mistakes"? Find and circle the bird growing out of the side of a person's head, the nail on the sidewalk, the water overflowing out of the sink. There is something strangely satisfying about drawing circles around the things that do not belong. As though pointing them out could eradicate the discomfort of things

being other than they "should" be.

Most of the lessons we teach children have to be unlearned or relearned at a later stage of life. "Do not touch the stove" gradually transforms into "Put the pot handles in and keep your body away from the steam." "Bedtime is at 8" becomes "What time do you need to go to bed to get enough sleep before your alarm goes off?" While purple circles in activity books was a lot of fun when I was four, the practice has outgrown its usefulness.

I think I am unlearning what to do with the "mistakes," disorder, and discomfort that show up in the pictures that are my life. Clutter on my counter does not mean something is wrong; it means our family is living in our home. A fit in the middle of church does not mean we are bad parents or that we have bad kids; it means our toddler is not getting what she wants. An argument in our marriage does not mean my husband and I need to be fixed; it means we need a chance to choose again, to start over, to reconnect. Rarely has drawing circles around all the things I wish were other than they

are accomplished anything other than to hurt someone.

And even though this practice of drawing circles is no longer working, it doesn't mean there is something wrong with me either. I have never needed fixing, though I have often attempted to do it anyway. I learned how to notice those things that were strange, and now I am learning to ask questions about them, to get curious, to learn why they might be that way, to delight in how I have found them, to appreciate what is before what could be. I am learning to love beyond the purple crayon boundaries.

The fixing lies are loud because I've been speaking them so long: I need to be more patient. Stop yelling. Work harder. Finish the job you started. Figure it out. The loving whispers have been drowned out by the noise, but I can hear them after the fixer goes hoarse: It's going to be OK. Stop. Let it be. Rest. Hug. Go easy. Speak slowly. Breathe. Look again. See another way.

Fixing flows from judgment. It separates what is from what

should be. It tries to impose what should be from outside of what is. Love is not the opposite of fixing but is rather its antidote. Love holds what is long enough to allow it to become what God wants, no matter how many mistakes were made, regardless of its disorder, no matter how uncomfortable. Love shows up and waits longer.

I have begun to see that God's greatest work is growth, transforming one thing into another: summer into fall, seed into a carrot, selfish individual into servant of a family. Mistakes do not need to be corrected so much as learned from. Disorder does not need to be put away so much as lived into. Discomfort does not need to be rejected so much as handled with care.

I only need to fix it if (I think) something is wrong. What if, instead, something is not finished yet? What if God is still at work? If the appearance of a mistake, the chaos of disorder, or the pain of discomfort is a sign of incompleteness instead of error, then I am free to watch the miracle God is working, even when that miracle is me.

Bishops’ decision on KAIROS a blow to social justice

By Joe Gunn

The Oct. 12 announcement hit like a brick to the head: Canada’s Catholic bishops voted at their plenary meeting to end their participation in KAIROS, Canada’s largest faith-based social justice organization. In contrast, when I was director of social affairs at the Canadian Conference of Catholic Bishops (CCCCB) in 2001, the bishops had seen the creation of KAIROS in a very positive light, and became founding members and financial backers of the organization. As a CCCB employee, I was mandated to serve as vice-president of the new board.

KAIROS — Canadian Ecumenical Justice Initiatives, is a coalition of 11 churches (for example, the Anglican Church of Canada, Presbyterian Church in Canada, etc.), and church agencies (usually those that work in international development). Catholic presence on the KAIROS board was impressive: not only did the bishops have a voting

member, but so did Development and Peace, and Catholic religious congregations have two representatives as well. KAIROS’ work has focused on Aboriginal rights, human rights and development in the Global South, ecological and economic justice in Canada — all a heritage of the dozen social justice coalitions that were created by the bishops and the Protestant churches since the 1970s.

Reaction on social media to the bishops’ decision has been quick, and negative.

One longtime human rights advocate wrote, “Bishop Adolphe Proulx would be turning in his grave.” (Proulx, former Catholic bishop of Hull-Gatineau, personally chaired the Latin American human rights coalition of the churches in the 1980s — I first met him in my Mexico City apartment when he travelled there as part of an ecumenical delegation to assess refugee concerns.)

What has changed with the bishops that initiated this ugly divorce after 40 years of ecumenical social justice commitment?

Publicly, the bishops’ conference is not saying much. But an Oct. 7 letter from CCCB President Bishop Doug Crosby, not yet released but sent to all KAIROS member organizations, stated that the bishops had “concerns” with “various aspects of KAIROS

Gunn is the Ottawa-based executive director of Citizens for Public Justice, www.cpj.ca, a member-driven, faith-based public policy organization in Ottawa focused on ecological justice, refugee rights and poverty elimination.

Love demands sacrifice

Continued from page 11

It is the work of loving like Jesus does and it takes, as it did for Jesus, a willingness to die to self. It demands a sacrifice of one’s own inclinations and preferences in favour of a generosity of spirit and a gentleness of heart. It requires a bearing of each other’s wrongs, enduring the hurt they cause and being willing to forgive over and over again.

It is clear to me what I should be doing in my encounters with my difficult “friend.” The Christian imperative is to see past the dysfunctional behaviour and challenging personality in order to encounter the person he truly is: a

beloved child of God, lonely and afraid, needy and sad, rather than bad. Sometimes I do this well; other times I fail miserably. Always I know what I am called to do and furthermore, why I am called to do it.

The existentialist Jean Paul Sartre once famously remarked, “Hell is other people,” which is one view, but I favour Gabriel Marcel, the Christian existentialist, who wrote, “I hope in thee for us.” Thank heavens for my friend, who calls me to live my values, and reminds me in the process that we are saved by and in our relationships, as much through the challenging, fraught ones as the easy, graced ones.



Art Babyeh

A BLOW TO SOCIAL JUSTICE — KAIROS partnered with Assembly of Seven Generations to hold a Mass Blanket Exercise on Parliament Hill in this May 31, 2016, photo. The KAIROS Blanket Exercise is a teaching tool to share the historic and contemporary relationship between indigenous and non-indigenous peoples in Canada. It is one of the many ways KAIROS advocates for social change. Unfortunately, says Joe Gunn, the Canadian Catholic bishops have voted to end their participation in KAIROS.

structures, policies, strategies and functioning.” Crosby’s letter also noted three main difficulties for the bishops: that KAIROS emphasizes advocacy and “immediate action,” that the KAIROS board operates by consensus and then decision of the majority, and the lack of a mechanism by which the CCCB could opt out of certain KAIROS projects.

In addition, the CCCB had difficulty with the Memorandum of Agreement among the members, which made the CCCB a participant “in what corporately and legally has become a project of just one particular church.” This is a veiled reference to the fact that one church had to step up and take KAIROS under their wing, so that charitable tax receipts could be issued to donors. The bishops may have forgotten that until 2001, the CCCB had done this for some ecumenical work, like the Aboriginal Rights Coalition, but were unwilling to take on this role when all the coalitions were merged into KAIROS. Fortunately, and in spite of the extra work involved, the United Church of Canada graciously took on this role. Given this history, I find it disingenuous to suggest that KAIROS is merely a project of the United Church.

What is the real issue? “KAIROS’ approaches and ours often differ significantly,” concluded the CCCB president. That could not have been welcome news to the other 10 church partners, nor to Catholic social justice practitioners.

A Catholic sister wrote: “I am shocked, embarrassed and angry to hear that the CCCB withdrew from KAIROS . . . so much for working together with other faith communities to bring justice and peace to all creation, especially to indigenous people. I am so glad religious congregations are supportive and involved with KAIROS . . .”

A young Winnipeg Catholic said, “Well, the CCCB had all

but withdrawn from KAIROS work, anyway. I haven’t seen a bishops’ rep at a KAIROS gathering since I joined their circles in 2011.”

A former employee of the bishops suggested that the CCCB must now be understood as an organization quite like the Canadian Medical Association. The CMA doesn’t exist to make the best decisions about health care in Canada — rather, it is the defender of doctors’ professional interests. By the same token, the CCCB’s role has not always been to make decisions in favour of all faithful Catholics in this country. “The CCCB should change their name to The Professional Organization for Catholic Bishops, he said.”

Although unmentioned, money also had to be a consideration in withdrawing from KAIROS. In 2015 the CCCB contributed \$115,000 to KAIROS. However, they halved this contribution in 2016. Since the agreement of participating churches calls for six months’ notice of a decision to withdraw, the CCCB will provide \$28,750 to KAIROS in 2017. It should be noted that since 2005, the bishops do not finance ecumenical justice work from their

own funds — the \$115,000 comes to the CCCB every year from Development and Peace. The CCCB letter argues that “Our decision does not affect our Church’s and our Conference’s ongoing commitment to ecumenism, social justice, and inter-church collaboration . . .,” but does not explain how these monies may now be used to strengthen their own efforts in justice initiatives.

The impact of the bishops’ withdrawal on KAIROS’ work will not be primarily financial. KAIROS has a \$2-million annual budget, and a \$5-million reserve fund, mostly provided by socially active religious congregations of Catholic sisters.

However, the bishops’ decision to abandon KAIROS is a defeat for social justice in Canada. The ability of Christian faith groups to speak together publicly on a range of issues, something that has been a crowning aspect of Canadian ecumenism for four decades, has now been dealt a massive blow. The decision of the CCCB to leave KAIROS is a manifestation of the lack of ecumenical grace in the church leadership of today.

Pope will be 80 soon

Continued from page 12


cially makes these 17 men cardinals on Nov. 19, the pope himself will turn 80.

He seems to show no signs of slowing down, but that could change at any moment. And while he will now have appointed about 40 per cent of the 120 cardinals who are currently eligible to choose his successor, it takes two-thirds of the College of Cardinals to agree on a new pope. It would likely take a few more years of vacancies for Francis to reach that critical mass.

In the meantime, as progressives rejoice at the new picks and

ponder a new track for the American hierarchy after 35 years of conservatism, and as conservatives grimace while pondering the same scenario, others note that this news ought to be a moment of celebration for all Catholics: this is, as blogger Rocco Palmo noted, the largest flock of U.S. cardinals created at one swoop since Paul VI gave four Americans red hats in 1964.

As Ken Hackett, the U.S. ambassador to the Holy See, tweeted after the announcement: “The Americans . . . Cupich, Tobin and Farrell all appointed Cardinals. Wow. I guess we are back!”





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An ecumenical leap

Pope Francis’ visit to Sweden illustrates in a dramatic way the vast change that has taken place in church circles.

He is going to Lund, Sweden, to celebrate Reformation Day Oct. 31. This would have been unheard of before the Second Vatican Council, five decades ago. Catholics, much less popes, didn’t celebrate what Martin Luther started in 1517.

However, much has changed in the past 50 years. Catholic and Lutheran scholars have pointed out that the once-deep division between the two churches was due more to political and theological misunderstandings and misrepresentations than on genuine differences in theology. Scholars laid the groundwork in the 1999 joint declaration on justification, the doctrine that once drew the line in the sand between Catholics and Protestants. The declaration agreed that justification and salvation are totally free gifts of God and cannot be earned by performing good works, but rather must be reflected in good works. This ended

the battle cry between “faith” and “good works.”

The 2013 document “From Conflict to Communion” signed by the Pontifical Council for Promoting Christian Unity and the Lutheran World Federation agreed that “Luther had no intention of establishing a new church but was part of a broad and many-faceted desire for reform.” The title was well chosen to mark the direction the relationship between the churches is taking.

While the role of theologians in seeking Christian unity is essential, what happens at the grassroots level is also important. Pope Francis insists Christians cannot pass all responsibility for building Christian unity onto theologians participating in official bilateral dialogues. The prayer of all Christians is essential, he says, and so is friendship. “Walk together, pray for each other, and do works of charity together when you can. This is ecumenism,” he said in Georgia in early October.

While Sweden is known as being one of the most secular countries in Europe, friendship is common among Lutherans and Catholics.

For example, Bishop Anders Arborelius of

Stockholm, the country’s only Catholic bishop and the first native Swede to hold the post since the Protestant Reformation, said his growing diocese does not have enough churches and so many Catholic masses, especially in rural areas, are celebrated in Lutheran churches.

More than 60 per cent of Swedes are baptized members of the Lutheran Church of Sweden and just over one per cent are registered members of the Catholic Church. In surveys, less than a third of Swedes describe themselves as religious and even fewer participate regularly in church services.

While it took centuries for theologians to untie the political and theological knots the churches had tied, the friendship of “walking ecumenism” can heal memories of the past and create healthy ones in the present and future through joint prayer and action.

“What happened in the past cannot be changed, but what is remembered of the past and how it is remembered can, with the passage of time, indeed change,” says the document, “From Conflict to Communion.” — PWN

Alberta bishops misrepresented about funerals and assisted suicide

By Brett Salkeld, Wilcox, Sask.

I have recently received several communications expressing concern about the supposed decision of the Bishops of Alberta and the Northwest Territories to deny funerals to anyone who has died by assisted suicide. The decision is often portrayed as cold and heartless and even as a pastoral abandonment of a suffering family at a very difficult time. Many people express deep hurt and anger over this decision.

After hearing people’s concerns, my first question is, “Have you read the document, or just the media reports?”

Fellow Catholics, if you learn anything from this episode, let it be this: whenever the media reports something about the church that makes you confused or frustrated, check the sources.

While some media outlets have been more careful than others, it is certainly fair to say that

the impression most Canadians have is that the bishops of Alberta and the Northwest Territories have pronounced that no one who has died by assisted suicide will be permitted a Catholic funeral.

This is simply untrue.

The issue is further complicated by the fact that some reporters contacted bishops’ offices in Quebec and heard that those bishops would not deny Catholic funerals to those who die by assisted suicide. There is little that is more enticing than a dispute between Catholic bishops on a contentious and sensitive topic. The problem is that the dispute is a false one because the bishops of Alberta and the Northwest Territories did not say what everyone is assuming they said.

So, what did they say?

In a substantial document dealing with many issues of pastoral care and sacramental ministry surrounding assisted suicide, the bishops include an important section on “The Celebration of Christian Funerals.” In it they note that the church does celebrate funerals in cases of suicide and that burying the dead is one of the corporal works of mercy. They also note that assisted sui-

cide is unique because, in some cases, the disposition of the deceased toward church teaching is sometimes known and public.

In light of this, the bishops mention two possible cases where

Catholic funerals may be impossible. The first is that of a high profile case where the person’s opposition to church teaching is manifest. Even here the bishops do not say that a person must be denied a

funeral, but rather, “In such cases, it may not be possible to celebrate a Christian funeral.” And they go on to note that, “If the church were

— REFUSAL, page 15

Faith institutions face legal challenges

Building a Culture of Life

Mary Deutscher



Over the past several months, Canada has been trying to adapt to the legalization of euthanasia and assisted suicide. But, as several recent news stories can attest to, there are some growing pains. For example, faith-based facilities are being asked: Should a publicly funded institution be able to refuse to provide a legal service?

That is a fair question, but I can think of three good reasons why we should not force institutions (or individuals, for that matter) to pro-

vide services to which they morally object. First, there are practical considerations. No health care institution in Canada provides *all* health care services. We are constantly shuttling patients from one hospital to the next, sometimes for a quick procedure, and other times for a longer stay, with no guarantee that any service is available on demand.

Patient transfers are par for the course, but that doesn’t necessarily mean we’re good at them. Patients can be left waiting for an ambulance for hours, or moved to a hospital only to find that their bed isn’t ready yet. If we are balking at the idea of transferring a patient who requests euthanasia, it is a sign that our patient transfer system could use a lot more work. Insisting that euthanasia is accessible at all locations does not fix this problem, however.

Second, the euthanasia debate has been framed as a matter of choice, and when it comes to choices about end-of-life care, faith-based institutions provide a good number of Canadians with a valuable alternative.

As a Canadian who does not want euthanasia, I deserve to be cared for in an environment where I feel safe and know my life will be protected. When I am in my darkest moments, I want to be surrounded by people who will take

any request for death as a call for help. This may seem unimportant to someone who thinks euthanasia is a good thing, but for me, this is essential for my ability to trust the people who are caring for me.

Most faith-based institutions enter into a covenant of care with their patients and residents. This allows persons who reject euthanasia to live secure in the knowledge that their caregivers respect and value their lives in a manner that is in keeping with a typical Judeo-Christian understanding of human dignity as well as with the Hippocratic tradition.

As a third point, consider this: faith-based institutions are an important part of the health care system because apart from the care these hospitals, long-term care homes and clinics provide for individuals, they serve a greater purpose for our society more generally. Faith-based institutions have a long history of promoting the voices of marginalized populations, whether it is those affect by poverty, HIV/AIDS, or mental illness. Without these centres, an important voice in our national conversations regarding our treatment of those most in need of care would be silenced.

Canadians pride themselves on being a pluralistic country. Pluralism does not mean pretending that we all share exactly the same values; rather, it is about celebrating our differences and finding ways to live together peacefully. The legalization of euthanasia provides us with clear evidence that Canadians hold values concerning death and dying in different ways. However, we can still coexist collaboratively, sharing our resources and our skills. The alternative is to turn our back on the diversity of cultures that makes our nation unique.

This does not mean that we can accommodate all cultural diversity. It does, however, mean that if

— SOCIETY, page 15



CNS/Erik De Castro, Reuters

TYPHOON HAIMA HITS PHILIPPINES — A woman in Bangui, Philippines, stands outside her house damaged by a fallen tree Oct. 20 after Typhoon Haima hit. Heavy damage was reported to homes and farmland in the northern Philippines after the strongest storm in three years struck overnight.

Women know that when the war ends, the work begins

The Editor: I wish to comment on Sylvain Lavoie’s Liturgy and Life Oct. 5 article: “Express faith through peace work, persistent prayer.”

I was in Nicaragua with Witness for Peace from 1992 - 95. The Contra war was over but Nicaragua was forced to embrace neoliberal policies. As one campesino put it: “During the war we had money but because of the U.S. embargo there was nothing to buy; now there is plenty to buy but we have no money.”

During the war, families fled from the war zones. Women who had lost husband and sons, grandmothers raising grandchildren joined together as Mothers of

Heroes and Martyrs. In the northern city of Matagalpa, they sold donated clothing to feed their families and raise money to build 40 identical houses on donated land.

Similarly in Ireland, women with children were doing very poorly in the new economy. Ireland had been very generous during the Contra War with projects doctors, engineers, human rights workers and, like many of us, they fell in love with Nicaraguans.

The Irish women knew that when the war ends, the work begins. They organized, created daycares, food kitchens, courses to acquire skills needed for employment. Together they raised money so that some 20 young

women could visit the mothers, learn from them and motivate others on their return.

I happened to be in Matagalpa the day they first met. A circle of some 40 women was formed. Three translators, dispersed around the circle, took turns, taking over time after time when a speaker — or a translator — was overcome with emotion. Both groups of women, young and old, were moved, just as I still am after two decades.

Each time I listen to Colleen Fuller sing Gramma God (Boyer), I know that She was there sharing our tears and urging us not to lose heart. — **Cecily Mills, Edmonton**

Syria’s suffering caused by intervention of the West

The Editor: We have all seen the agony of Syria as the civil war continues, the world powers take sides, and civilian adults and children are killed or maimed. We feel powerless in the face of this atrocity but there are things we can do.

We can pray for peace in Syria and encourage our families and parishes to do likewise. We can phone our MPs (don’t email, you

will get a bland or automated reply) encouraging him or her to do whatever can be done to have Canada involved in Syrian peacemaking, as Prime Minister Mike Pearson was during the 1956 Suez crisis. We can donate to Development and Peace or CNEWA who deliver humanitarian relief to the beleaguered people of Syria.

Finally, we can keep firmly in mind that the war in Syria is the

direct result of western military interventions in the Middle East, especially the Bush-Blair invasion of Iraq. Should interventions such as this be likely to happen elsewhere, we must do what we can to protest, and above all to make sure that Canada is in no way involved militarily in future wars, in the Middle East or elsewhere. — **Michael Murphy, Saskatoon**

Refusal of funeral respects one’s decision

Continued from page 14

to refuse a funeral to someone, it is not to punish the person, but to recognize his or her decision.”

As the bishops had noted earlier, the church does not offer funeral rites to those “who have defected seriously from the faith, “because the church is “respectful of the conscience and decisions of those who have died.”

The second case that the bishops consider is when “family or friends . . . wish the funeral rites to be an occasion to celebrate the decision of their loved one to die by assisted suicide or euthanasia and thus to promote these practices as acceptable.” On this the bishops’ language is more definite: “Such a request for funeral rites must be gently but firmly denied.”

The underlying concern in both cases is that of public scandal. That is, the church cannot be seen to condone assisted suicide. Nor should it be manipulated into celebrating that which it can only lament.

This does not mean that no one who dies of assisted suicide will get a Catholic funeral, nor does it mean families will be abandoned by the church in their grief. The bishops note, e.g., “Perhaps the family did not will the assisted suicide or euthanasia of their loved one, and is looking to the church for the assistance and comfort of her intercession for mercy. In such a situation, provided there would

not be cause for public scandal, the funeral rites could be celebrated.”

In other words, pastors have to carefully discern the situation of both the deceased and the family to determine whether or not a funeral would be a public scandal. Only one situation, that of a family and friends using the funeral as a celebration of the choice to die by assisted suicide, is seen as automatically a matter of public scandal.

Finally, the bishops conclude this section of their document by noting that whether a funeral is possible or not, the church remains committed to the pastoral care of families and the burial of the deceased. The last paragraph is worth quoting in full.

“It must always be remembered that the burial of the dead is among the corporal works of mercy. Therefore, even when the official funeral rites of the church must be denied, a liturgy of the Word at the funeral home or simple prayers at the graveside might be proposed. Perhaps a memorial mass for the repose of the deceased’s soul could be celebrated at a later date. This is a matter of the priest’s good pastoral judgment. How to offer care and support to a family in the wake of these tragic events remains something that we must always bear in mind, whether we celebrate a funeral or not.”

The bishops of Alberta and the Northwest Territories have not


denied Catholic funerals in all cases of assisted suicide, nor have they instructed priests to pastorally abandon the families of those who have died in this way. They have carefully noted that certain limited circumstances may make a Catholic funeral impossible and left wide room for the discernment of pastors both as to when funerals must be denied and what other pastoral measures might be taken in such cases.

In this, as in all such cases, I strongly recommend reading the document itself. It can be found at: http://caedm.ca/Portals/0/documents/family_life/2016-09-14_SacramentalPracticeinSituationsofEuthanasia.pdf. Section IV. The Celebration of Christian Funerals is comprised of paragraphs 18 - 22.

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we are going to place limits on faith-based institutions, it should be because we have exhausted all possible alternatives.

The legalization of euthanasia places our society at a turning point in our commitment to pluralism. Will we demand conformity? Or can we acknowledge that we do not agree whether terminating a person’s life respects their dignity, and so provide places — such as faith-based health care institu-



How to Return from Pilgrimage

Remember to tread softly . . .
and choose when to jump.
Keep your hands out of your pockets
so you can touch the wildflowers
as you pass by
the ancient landscapes
echoing prayers and wisdom and stories
to feed your soul every day
with delight and hope and love.

Remember to bundle up
for the windy climb up The Knock
for you do not know what may pass before you
around the next corner . . .
a breathtaking wonder
or a treacherous narrow path . . .
along the sacred wild edges
of your soul
where pilgrims have tread softly
and jumped when the time is ripe . . .
into the loving embrace
of the Sacred Cosmic Dance.

By Anne Wicks

Catholics and Lutherans misrepresented ‘opponent’

Continued from page 1

tradition in interpreting Scripture.

In the 16th century and later, the document said, “Catholics and Lutherans frequently not only misunderstood but also exaggerated and caricatured their opponents in order to make them look ridiculous.”

“What happened in the past cannot be changed, but what is remembered of the past and how it is remembered can, with the passage of time, indeed change,” the document said.

Especially since the Second Vatican Council and with 50 years of official theological dialogue, Catholics and Lutherans have come to a deeper understanding of Luther’s concerns, as well as to a recognition of the hostility and even political factors that pushed the two sides further apart.

In a joint statement published in early October, Swiss Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, and Rev. Martin Junge, general secretary of the Lutheran World Federation, said the joint commemorations will acknowledge how Martin Luther set out to reform the church, but — partly because of the “convoluted context of social, political and economic upheaval” — ended up splitting the church and unleashing centuries of tension and outright war.

tions — for values to be lived out in different ways?

Respecting each other’s differences will take a lot more effort, but will ultimately enrich our culture. Perhaps it will spur us to work together to provide better palliative care and mental health services. Perhaps it will help people to fully contemplate the range of options available to them. At a minimum, I hope it will help Canadians to continue to value a plurality of voices in our public discourse.

Society faces turning point

Continued from page 14

Pope tells Jesuits to walk to where Christ most needed

By Carol Glatz

ROME (CNS) — Pope Francis, speaking both as pope and a Jesuit, asked members of the Society of Jesus to continue to journey to where Christ is most needed, and always ask God for consolation, compassion and help in discernment.

The Jesuits aim to “move forward, overcoming the impediments which the enemy of human nature puts in our way when, in serving God, we are seeking the greater good,” the pope told more than 200 Jesuits chosen to represent the more than 16,000 Jesuits at the order’s general congregation.

Given that the Society of Jesus’ way of proceeding for “the greater good is accomplished through joy, the cross and through the church, our mother,” the pope said he wished to help revive its zeal for mission by reflecting on those three points.

Instead of the usual custom of

general congregation delegates going to the Vatican to meet the pope, Pope Francis went to the Jesuits’ Rome headquarters Oct. 24 to meet them. He was greeted by Venezuelan Father Arturo Sosa, who was elected superior general of the order Oct. 14, as well as by other members. He spent more than three hours at the headquarters, including time devoted to a “private conversation,” according to the Vatican press office.

After taking part in morning prayer with the delegates, Pope Francis delivered a lengthy reflection on how the Society of Jesus can best serve God, the church and the world, while remaining true to its Ignatian identity and zeal for mission.

He said the Jesuit way of journeying and moving forward as followers of the Lord requires: asking God insistently for consolation; allowing oneself to be moved by Jesus crucified on the cross for one’s sins; and doing

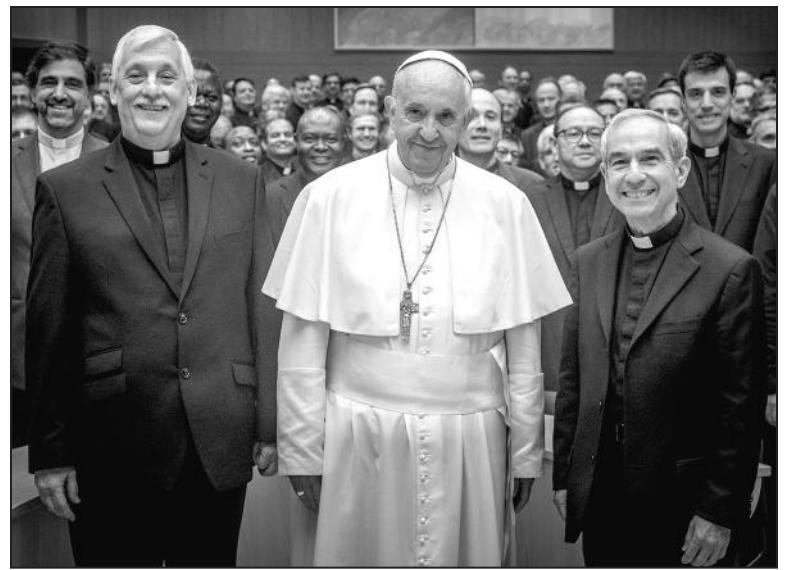
good by being led by the Holy Spirit and by thinking with the church.

The true work of the Jesuits, he said, is to offer the people of God consolation and help them so that “the enemy of human nature does not rob us of joy — the joy of evangelizing, the joy of the family, the joy of the church, the joy of creation.”

May this joy not be stripped from “us, either by despair before the magnitude of the evils of the world or by the misunderstandings between those who intend to do good,” he said, and may it not be replaced “with foolish joys that are always at hand in all human enterprises.”

Even when feeling unworthy, Jesuits should still pray persistently for consolation so that they may be a sincere, joyful bearers of the Gospel, he said.

“Good news cannot be given with a sad face. Joy is not a decorative ‘add-on’ nor is it a cosmetic, ‘special effect,’ he said. “It



CNS/Itua Egbor, SJ

POPE VISITS JESUITS — Rev. Arturo Sosa Abascal, new superior general of the Jesuits, Pope Francis, Rev. Orlando Torres, secretary of the Jesuits’ 36th general congregation, and other delegates pose for a photo in Rome Oct. 24. Pope Francis, a Jesuit, met his Jesuit brothers after the election of a new superior but did not participate in the election.

is a clear indicator of grace; it shows that love is active, working and present.”

“This joy of the explicit proclamation of the Gospel — through preaching the faith and practising justice and mercy — is that which leads the Society to go to all the peripheries,” the pope said. “The Jesuit is a servant of the joy of the Gospel.”

Jesuits can move forward by “letting ourselves be moved by the Lord placed on the cross — by him in person and by him present in so many of our brothers and sisters who are suffering (and are) the great majority of

humankind,” he said, quoting the late-Father Pedro Arrupe who said that wherever there is pain, the Society of Jesus is there.

God’s mercy isn’t an abstract term, but “a lifestyle,” Pope Francis said. Too often, people “dilute” the life-giving power of mercy with “our abstract formulations and legalistic conditions.”

God “looks upon us with mercy and chooses us,” sending people out to bring that same mercy “to the poorest, to sinners, to ‘discarded’ people and those crucified in the present world, who suffer injustice and violence.”

Mosul will need help, once recaptured

By Barb Frazee

WASHINGTON (CNS) — The military operation to liberate the Iraqi city of Mosul from the Islamic State group is not the only solution needed to get life back to normal, said Iraqi Archbishop Bashar Warda of Irbil.



CNS/Tyler Orsburn

Archbishop Bashar Warda

The Chaldean Catholic archbishop, who has called for such intervention in the past, said the solution was a package. People must “think again about the education, about the curriculum, about all the violent acts that happened during the last years.”

“Where is the possibility of creating, of building bridges of reconciliation among the divided community?” he asked.

Warda spoke to Catholic News Service Oct. 20, the fourth day of the U.S.-backed operation in which Iraqi and Kurdish forces fought to

free Mosul, Iraq’s second-largest city, from Islamic State. He said troops would not find any Christians in and around Mosul, because they fled in 2014, when Islamic State militants gave them a choice to convert to Islam, pay the Islamic *jizya* tax, or be killed.

Many of those Christians fled to Irbil, where the church has been caring for them. Just within the city, the Irbil archdiocese is providing housing to more than 10,000 internally displaced families, but many more live in trailers or open buildings.

Church people work “to provide the necessary needs: shelter, education, health, food packages, and be with them, and try to comfort them in their material needs and their spiritual and pastoral needs,” the archbishop said. The people need “social intervention and political intervention, economic intervention and, most importantly, how we are going to reconcile all those divided groups which will remain, and they’ve been called to live together?”

The Christians from the region are the original owners of the land, he said. Many have said their neighbours turned against them as Islamic State approached.

“We have lived with Islam for 1,400 years. There was a trust in us, and we have to build on this trust — initiatives for the peaceful future,” he told CNS. “We need the outside world to help us” start such initiatives, but they must come from within, because people are suspicious of outsiders.

Warda spoke of celebrating mass with the displaced, calling it “Eucharist in the fullest sense.”

“Everyone has given something valuable and painful to remain Christian,” he said.

Celebrating mass is “different because you are with a suffering people, with persecuted people

who made the right choice — Christ — so here we have a church which is alive. Yes, there are faces tired of what’s happening, being persecuted, but every response you get from the community during mass is full of faith. And you could sense that they made the right choice, to stay Christians and to suffer for their faith,” he said. It adds “a special joy for the mass.”

Eastern Catholics make church complete

By Cindy Wooden

VATICAN CITY (CNS) — Eastern Catholic migrants living in western Europe help the Catholic Church become more aware of its universality and diversity and, by remaining active in their faith, can help with the new evangelization of the continent, Eastern Catholic bishops said.

Meeting in Fatima, Portugal, Oct. 20 - 23, the Eastern Catholic bishops of Europe examined “the challenges of the pastoral care of the Eastern Catholic faithful who migrate to western countries and,

often, to places where they find themselves without their own pastors,” according to a statement.

The Ukrainian Catholic, Maronite, Chaldean and Armenian Catholic Churches have bishops in Europe. The Fatima meeting brought together 57 bishops, including Latin-rite bishops representing the bishops’ conferences of France, Germany, Italy and Portugal. Cardinal Leonardo Sandri, prefect of the Congregation for Eastern Churches, and Melkite Patriarch Gregoire III Laham also attended.

Thanking Latin-rite bishops

and priests who have made provisions for the pastoral care of Eastern-rite immigrants, the bishops called for greater efforts to educate Latin clergy about Eastern liturgy and traditions. They also promised better education and preparation for the Eastern priests they will send to western Europe to minister to their own faithful.

“Our commitment and pastoral care of the faithful is based on the principle of integration, not assimilation,” the bishops said. “We deem it very important that our faithful, organized in their pastoral centres, are well integrated into the local church of the host country, because we are certain that the Oriental Christian traditions are a gift for the Latin communities, too.”

“Only by integrating in the local church — without being assimilated and without remaining isolated — it will be possible to share the heritage of our traditions and witness together that the Catholic Church is ‘the unity of faith in the diversity of traditions,’ ” the bishops wrote in their statement.

“Today’s migration,” the bishops’ said, “is an opportunity for the church” because it gives Catholics an opportunity to welcome others. “In this way we put into practice what we believe in, that is, that the church is not a reality closed in on herself but it is permanently open to missionary and ecumenical endeavour.”

“In fact, the mobility of our faithful fosters the culture of encounter and testifies to a spiritual unity lived in Europe,” they said.



CNS/Sergey Dolzhenko, EPA

UKRAINIAN CATHOLIC CELEBRATES — A Ukrainian girl is seen during an Easter celebration outside St. Sophia’s Cathedral in Kiev, Ukraine, April 10, 2015. Eastern Catholic migrants living in western Europe help the Catholic Church become more aware of its universality and diversity and, by remaining active in their faith, can help with the new evangelization of the continent, Eastern Catholic bishops said.

The winds of grace blow all the time. All we need to do is set our sails.

— Sri Ramakrishna Paramahansa