



## Our Common Home

A collective statement about water and treaty rights — in the context of *Laudato Si's* call to care for our common home and for each other — was crafted Oct. 22 during a daylong symposium at the Cathedral of the Holy Family in Saskatoon.  
— page 3

## Christian study of Islam

A five-part series in the Roman Catholic Diocese of Saskatoon is offering information and insights into the Islamic faith.  
— page 7

## Key keeper

As chief key keeper at the Vatican Museums, Gianni Crea has an endlessly fascinating job.  
— page 8



## Positive appeal for global citizenship

Bill Graham's "political memoir" *The Call of the World* is not only one of the best autobiographies ever produced by a Canadian politician, it is a deeply informed and insightful commentary on Canada's international relations, both in policy and practice, as well as a passionate positive appeal for active citizenship from the local to the global, writes Gerald Schmitz.  
— page 9

## Trinity as divine dance

A Franciscan priest and founder of the Center for Action and Contemplation in Albuquerque, N.M., Richard Rohr, alongside Mike Morrell, recently published *The Divine Dance: The Trinity and Your Transformation* in the hopes of inviting Christians to renew their lives by thinking "trinitarily."  
— page 11



## Pope, Lutherans begin Reformation celebration

By Cindy Wooden

LUND, Sweden (CNS) — Urging Catholics and Lutherans to take decisive steps toward unity, Pope Francis nevertheless offered no new openings to the idea of sharing communion before full unity is achieved.

"We Christians will be credible witnesses of mercy to the extent that forgiveness, renewal and reconciliation are daily experienced in our midst," the pope said Oct. 31 during an ecumenical prayer service in the Lutherans' Lund cathedral, which was built as a Catholic cathedral in the 11th century.

With the prayer service, Pope Francis and leaders of the Lutheran World Federation launched a year of activities to mark the 500th anniversary in 2017 of Martin Luther's efforts to reform the church (see related story, page 16).

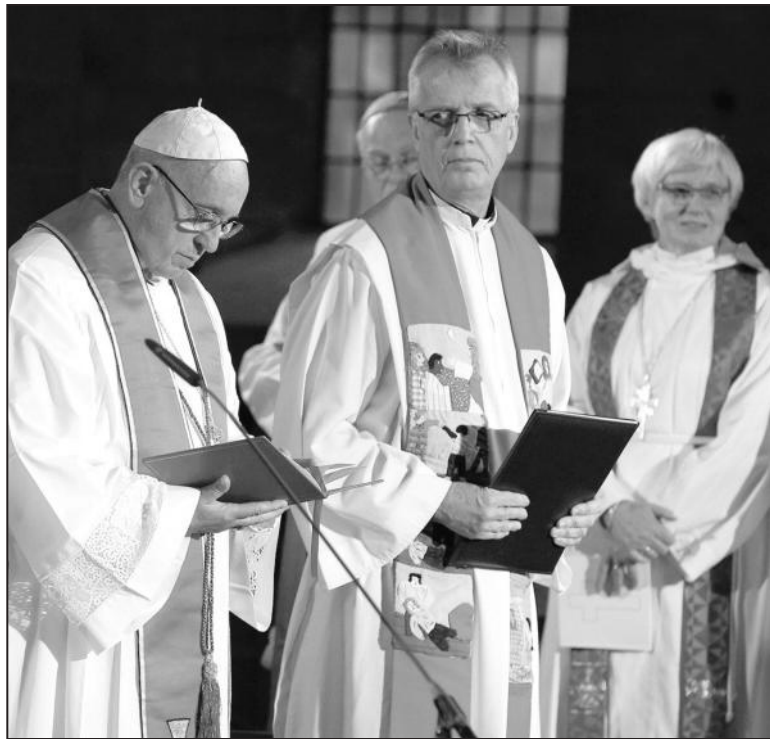
For Pope Francis and the Vatican, Catholics are called to commemorate the event by focus-

ing on concrete ways to express and strengthen the doctrinal agreements reached by Catholic and Lutheran theologians over the past 50 years. The most appropriate way to mark the anniversary, they said, was with common prayer and renewed commitments to working together to help the poor and promote justice.

The Lutherans agree, but many also saw the joint commemoration as a moment to recognize that the joint agreements on issues of faith over the past 50 years mean it is appropriate now to expand occasions when eucharistic sharing is possible.

The Catholic Church has insisted that regular sharing of the eucharist will be possible only when divided Christians have attained full unity.

In his homily at the Lund cathedral, Rev. Martin Junge, general secretary of the Lutheran World Federation, expressed his hope for shared communion sooner.



CNS/Paul Haring

**POPE VISITS SWEDEN** — Pope Francis and Rev. Martin Junge, general secretary of the Lutheran World Federation, attend an ecumenical prayer service at the Lutheran cathedral in Lund, Sweden, Oct. 31. The prayer service, led by Pope Francis and leaders of the Lutheran World Federation, launched a year of activities to mark the 500th anniversary in 2017 of Martin Luther's efforts to reform the church.

While in the past Catholics and Lutherans sometimes carried

stones to throw at each other, he said, that is no longer possible "now that we know who we are in Christ." The stones cannot be used "to raise walls of separation and exclusion" either, he said.

## Oblates celebrate 200th anniversary

By Kiply Lukan Yaworski

SASKATOON — The 200th anniversary of the Oblates of Mary Immaculate was marked Oct. 21 in Saskatoon with celebration of the eucharist and a reception at St. Francis Xavier Parish.

Oblate priests, brothers and associates gathered with colleagues and friends from across the diocese for the celebration marking the establishment of the missionary order in 1816 by St. Eugene de Mazenod. Archbishop Donald Bolen presided at mass, with Rev. Ken Thorson, OMI, giving the homily.

"It is not the Oblate community and the work we've done over 200 years or even St. Eugene himself that we celebrate tonight — it is the fidelity of God who keeps his covenant, who continues to love us," said Thorson.

Beginning with a reflection on the Gospel from Luke 4 in which Jesus unrolls the scroll in the synagogue and reads the words from the prophet Isaiah — "the Spirit of the Lord is upon me" — telling his listeners that the Scripture is being fulfilled in their presence. "These are not words of prediction, these are words of inauguration," said Thorson, describing

Jesus asking his hometown to

— OBLATES, page 6

— STONES, page 15

## Help for Yazidis must take other refugees into account

By Deborah Gyapong

OTTAWA (CCN) — Refugee advocates welcome Canada's pledge to help Yazidis facing genocide but express concerns the program may overshadow needs of refugees elsewhere in the world.

On Oct. 25, the House of

Commons unanimously supported a Conservative motion to recognize the ISIS genocide against Yazidis and to provide asylum for Yazidi women and girls within 120 days.

Martin Mark, the director of the Toronto archdiocese's Office for Refugees, said in an email he believes the government decision came as a result of lobbying and advocacy work that included his office's mission trip to Kurdistan a few months ago.

"So, I am happy that we are at this point, but of course things are not clear yet and I have serious concerns if the preparations are not adequate then this special program can be very challenging," he said. "If the government co-operates with the civic society — and with the community — it can create a good example for overcoming difficulties and helping those most in need."

"There is no other group in the refugees' world that would need more help than the Yazidis," he said.

Immigration Minister John McCallum has not yet revealed specific numbers. "I think it is wonderful as a Canadian that while we different parties have different views

— YAZIDIS, page 5



Tim Yaworski

**OBLATE ANNIVERSARY CELEBRATED** — At a 200th anniversary celebration Oct. 21 in Saskatoon, Rev. Ken Thorson, OMI, shared the founding story of the Oblates of Mary Immaculate, before inviting Oblate priests, brothers and associates to come forward to add their signatures to a copy of the document signed by founder St. Eugene de Mazenod and his six companions, requesting creation of the order in 1816 France.



# Closing doors isn’t answer to people fleeing war: pope

By Carol Glatz

VATICAN CITY (CNS) — Closing doors to immigrants and refugees is not the answer — in fact, it only helps encourage the crime of human trafficking, Pope Francis said.

“The only way for resolution is through solidarity,” where everyone pitches in because “all together we are a powerful force of support for those who have lost their homeland, family, work and dignity,” he said Oct. 26 at his weekly general audience.

In his talk, the pope continued his series of reflections on the works of mercy, focusing on welcoming the stranger and clothing the naked.

He said clothing the naked is about caring for those whose dignity has been stripped from them and helping restore and protect that dignity.

So in addition to providing clothing to those in need, be on the lookout for and ready to help victims of human trafficking and those — including children — whose bodies are being bought and sold like some kind of commodity, he said.

Not having a home, a job or fair wages and being discriminated against because of race or faith are all forms of nakedness that “as Christians, we are called to be on the alert (for), vigilant and ready to act.”

While voluntary or forced migration has been part of human history, the call to welcome the stranger is even more necessary than ever given that so many people today are on the move because of economic crises, armed conflict and climate change, he said.

There have been many “great expressions of solidarity” over

the centuries, even though there have been social tensions, too, the pope said.

“Unfortunately, today’s context of economic crisis prompts the emergence of an attitude of closure and not welcome. In some parts of the world walls and barriers are appearing,” he said.

“Sometimes it seems that the silent work of many men and women who, in different ways, strive to help and assist refugees and migrants is overshadowed by the noise of others who give voice to an instinctive selfishness,” he said.

“Closure is not a solution, rather it ends up encouraging criminal trafficking,” he said.

The pope asked that people never be tempted by the “trap” of closing in on oneself, never become indifferent to people’s needs and never become focused only on one’s own personal interests.

The more a person opens up to others, he said, the more one’s life is enriched, the more society opens itself up to peace and people recover their full dignity.

Looking up from his written remarks, the pope told the more than 25,000 people gathered in the square about a “little story” that happened a few days ago in Rome.

He said a woman had asked a man who was barefoot and looked lost if he needed help, and the man said he wanted to go to St. Peter’s Basilica and walk through the Holy Door. The woman wondered how the man would ever get there without shoes, so she hailed a taxi, the pope said.

At first the cab driver did not want to let the man inside because “he smelled,” but he eventually gave in. During the 10-minute ride, the woman asked the man about his life, and he talked about his trials of being a refugee escaping war and hunger. The pope said the women knew “the pain of a migrant” because of her Armenian roots.

When they arrived at their destination, “the woman opened her bag to pay the cab driver, but the driver, who at first didn’t want this immigrant to get in because

he smelled, told the woman, ‘No, ma’am, I’m the one who must pay because you made me hear a story that changed my heart.’ ”

Pope Francis said, “When we do something like this, at first we refuse because it makes us feel a bit uncomfortable” or awkward, but in the end, carrying out an act of mercy or assistance makes the soul smell sweet and “makes us change. Think about this story and let us think about what we can do for refugees.”

The pope also recalled the “stupendous figure” of St. Frances Xavier Cabrini, who founded the Missionary Sisters of the Sacred Heart of Jesus, and who emigrated to New York from Italy in 1889 to minister to fellow immigrants, opening schools, orphanages and hospitals for the poor. She became the first U.S. citizen to be declared a saint.

“It is urgent today as is in the past” for all Christians to be assisting immigrants and refugees, he said. “It is a task that involves everyone, without exception.”

## Oscar-winning composer to perform at Vatican concert

By Junno Arocho Esteves

VATICAN CITY (CNS) — The poor and the marginalized will get front-row seats at a concert sponsored by the Vatican and performed by Oscar-winning composer Ennio Morricone.

The second annual “Concert for the poor and with the poor,” to be held in the Vatican’s Paul VI hall Nov. 12, will benefit several papal charities, including the construction costs of a cathedral in Moroto, Uganda, and an agricultural school in Burkina Faso.

Morricone, who recently won an Academy Award for Best Original Score for Quentin Tarantino’s *The Hateful Eight*, will “perform several pieces from his most famous works and soundtracks composed during his 60-year career,” a Vatican press statement said Oct. 24.

Sponsored by the Pontifical Council for Promoting New Evangelization, the concert will also fea-

ture several orchestral pieces composed by Msgr. Marco Frisina, director of the choir of the Diocese of Rome and a well-known composer of religious music.

Several charitable associations, including the Knights of Malta and the Community of Sant’Egidio, will also be on hand to organize the annual event for the poor.

The charitable organizations, the Vatican said, are united “in bringing forth through music a ‘seed’ of joy and hope for our needy brothers and sisters, who will occupy a place of honour in the hall.”

While tickets are free for the general public, concertgoers will have the opportunity to donate to the papal charities at the end of the concert.

As an added gesture of “concrete solidarity,” the Vatican said, youth from the choir of the Diocese of Rome and Jubilee volunteers will also distribute food and a souvenir to the poor attending the concert.



CNS/Irish Naval Service via EPA

**MIGRANTS RESCUED IN MEDITERRANEAN** — Crew members of the Irish Naval Service approach a boat filled with migrants Oct. 21 in the Mediterranean Sea off the coast of Tripoli, Libya. The number of migrants and refugees who have died while making the treacherous journey across the Mediterranean is expected to reach an all-time high in 2016, according to the UN Refugee Agency.

## Refugee deaths at sea reach all-time high

By Junno Arocho Esteves

ROME (CNS) — The number of migrants and refugees who have died while making the treacherous journey across the Mediterranean is expected to reach an all-time high in 2016, according to the UN Refugee Agency.

The 3,740 lives lost so far in 2016 “is the worst we have seen,” William Spindler, agency spokesperson, said Oct. 25 at a press briefing in Geneva. For all of 2015, the agency said, 3,771 refugees lost their lives on the sea.

“This year so far, crossings stand at 327,800. From one death for every 269 arrivals last year, in 2016 the likelihood of dying has spiralled to one in 88. On the cen-

tral Mediterranean route between Libya and Italy, the likelihood of dying is even higher, at one death for every 47 arrivals,” Spindler said.

Among the reasons for the increased death rate, he said, is increased use of the more dangerous route from North Africa to Italy; about half of those who perished at sea were travelling that route.

While many boats have capsized due to bad weather, Spindler said human traffickers also have smuggled thousands of people at a time using “lower-quality vessels — flimsy inflatable rafts that do not last the journey.”

“This may be to do with the shifting smuggler business model or geared toward lowering detection risks, but it also makes the

work of rescuers harder,” he said.

Acknowledging those providing asylum and assistance for countless refugees who have successfully entered Europe, Spindler praised governments and private entities for their contribution “to the important work of saving lives.”

However, he also urged countries to “do more in this regard,” including the expansion of safe and legal pathways for refugees, enhanced resettlement, family reunification, as well as the provision of humanitarian, student and work visas for refugees.

The high rate of deaths at sea, Spindler said, is “a reminder of the importance of continuing and robust search and rescue capacities — without which the fatality rates would almost certainly be higher.”



CNS/Amel Pain, EPA

**IRAQ TOWN LIBERATED** — A beheaded statue is seen Oct. 23 in the courtyard of a damaged Assyrian church in the town of Bartella, Iraq, two days after its liberation from Islamic State militants.



# Collective statement on water and treaty rights crafted

By Kiply Lukan Yaworski

SASKATOON — A collective statement about water and treaty rights — in the context of *Laudato Si*’s call to care for our common home and for each other — was crafted Oct. 22 during a daylong symposium at the Cathedral of the Holy Family in Saskatoon.

Entitled “Our Common Home: as long as the rivers flow,” the symposium was presented by OMI Lacombe Canada’s Office of Justice, Peace and the Integrity of Creation (JPIC) at St. Paul’s University in Ottawa, working in collaboration with the Roman Catholic Diocese of Saskatoon, the Archdiocese of Regina, the Office of the Treaty Commissioner, St. Thomas More College, Greater Saskatoon Catholic Schools, and Queen’s House of Retreat and Renewal.

The collective statement was crafted as a reference point and a model for engagement, dialogue and awareness that could be shared and promoted in various ways, said organizers. “The benefit is that we have diverse partners sharing a public statement in solidarity — and one that grew from the bottom up,” noted Myron Rogal, co-ordi-



Kiply Yaworski

**SPEAKERS AT SYMPOSIUM — Speakers at a recent symposium in Saskatoon about the environment, water and treaty rights included (from left) Regina Archbishop Donald Bolen, author Trevor Herriott, and Bert Pitzel, co-ordinator of justice and peace for the Archdiocese of Regina. Missing from the photo is Lyndon Linklater of the Office of the Treaty Commissioner, who also spoke at the gathering “Our Common Home: as long as the rivers flow.”**

nator of the Office of Justice and Peace in the Diocese of Saskatoon. Gertrude Rompré and Chris Hrynkow of St. Thomas More

College facilitated the small group process that happened throughout the day, culminating in the collective statement. The symposium

was envisioned as “a place where we collectively have a voice and we can share and listen and come to action together,” described Rompré.

“Water is a path of dialogue and action,” added Hrynkow, describing how water was chosen as a nexus or junction point to bring people together to address reconciliation with indigenous peoples. “Water is something we need — it is part of us.” He stressed that the symposium statement comes out of this particular time and place, and he challenged participants to “incarnate” the experience by going forth from

the gathering with concrete, personal pledges for action.

Symposium speakers — Bert Pitzel, co-ordinator of justice and peace in the Archdiocese of Regina; Trevor Herriott, author, naturalist and activist; Regina Archbishop Donald Bolen, who serves as chair of the CCCB’s justice and peace commission; and Lyndon Linklater of the Office of the Treaty Commissioner — provided a framework for the small and large group discussions during the day.

The various presentations explored *Laudato Si*’ (Pope Francis’ apostolic exhortation on caring for our common home), reflected on our relationship with water and rivers, emphasized the impact and importance of treaties to all Canadians, and acknowledged the Calls to Action by the national Truth and Reconciliation Commission (TRC).

These themes also resonated throughout the final collective statement, which includes a list of 17 commitments to “individual and collective action.”

Acknowledging that the gathering was being held on Treaty Six territory and the traditional homeland of the Métis, symposium participants opened their collective statement by expressing a “duty to care for our common home as long as the rivers flow.”

The statement asserts: “We recognize treaties as a covenant to share and care for our common home. As Treaty peoples we are all bound together with each other, the land, and water. Yet, this covenant has been damaged by

— STATEMENT, page 7

## Catholic health association loses grant

By Frank Flegel

MOOSE JAW — The Catholic Health Association of Saskatchewan (CHAS) is another casualty of the provincial government’s revenue problems. The \$85,000 grant it usually receives will not be paid this year.



Frank Flegel

Chris Donald

“That’s about a third of budget,” said outgoing president Therese Jelinski as she addressed the CHAS Oct. 20 annual meeting held here.

The group received the news Oct. 3, three months after the beginning of its new fiscal year. “We will have to be creative to replace that funding,” said incoming president Chris Donald in an interview with the PM.

CHAS executive director Sandra Kary said the organization will approach the government and request at least the first quarter payment be restored.

“We feel that money is still owed to us in all fairness,” said Kary. She said the options are to increase revenue or cut costs. “We may have to do a bit of

both,” said Kary.

She noted the conference theme is “Hope Floats”, “so we’re quite hopeful that we’re going to find a way forward.”

The newly acclaimed board met later in the afternoon and immediately began to address how to handle the shortfall. “We’re looking to asking Catholics to help us find a way,” said Donald. Funding is just one of the challenges CHAS will be dealing with this year. There’s also the assisted suicide legislation and the continuing issue of abortion.

“There’s going to be pressure on Catholic institutions to be required to perform physician-assisted suicide; there’s going to be increased pressure on doctors to perform it even though it’s against their conscience and CHAS has been a voice with respect to those issues and we need to continue to be that voice.”

Donald believes Emmanuel Care, which, through the bishops of Saskatchewan owns Saskatchewan Catholic Health facilities, will not permit physician assisted suicide in its institutions but he believes a Catholic solution will be found. “I think there are people of goodwill out there who understand our position and we can work together to find a way around it.”

The conference also heard from three keynote speakers and one billed as an inspirational speaker (see related story, page 6).

Donald, a Saskatoon lawyer, was acclaimed as the 2016/17 president of CHAS. All board members were acclaimed: Mary Deutscher, PhD, is a clinical ethics fellow, Centre for Clinical Ethics, Toronto, and also serves on several Saskatoon diocese committees; Lesley Larrea is president of the Prince Albert Kiwanis Musical Festival Association, an RN and a certified health executive; Ethna

Martin is a Saskatoon RN and a member of the Canadian Association for Parish Nursing Ministry; Terrie Michaud is an RN and currently an administrator at North Battleford’s long-term care facility Villa Pascal. Past president Therese Jelinski will also serve on the board.

## Reformation commemoration planned

By Deborah Gyapong

OTTAWA (CCN) — Catholics need not be concerned about plans to commemorate the 500th anniversary of the Reformation, says Archbishop Richard Gagnon of Winnipeg.

Commemoration is not celebration, he said. “The commemoration notion is a deliberate choice of words.”

Gagnon has been part of a working group formed by the Canadian Conference of Catholic Bishops (CCCB) and the Evangelical Lutheran Church of Canada overseeing the production of a joint study guide entitled “Together in Christ — Lutherans and Catholics Commemorating the Reformation.” It will be released in January 2017.

The five-part guide is meant to help Catholic and Lutheran parishes discuss the historical and theological dimensions of the Reformation, as well as the ecumenical advances of the past 50 years, according to a CCCB news release.

The CCCB announced the publication of the study guide Oct. 19, prior to Pope Francis’ Oct. 31 trip to Sweden to mark the Reformation’s 500th anniversary in a joint commemoration by the Catholic Church and the Lutheran World Federation (see story, page 1).

The word “commemoration”

comes from an international joint document published in 2013 by the Vatican’s Pontifical Council for Promoting Christian Unity and the Lutheran World Federation, the archbishop said.

“That document is an exploration of the whole Reformation question,” he said. “It is a way to look at the events of the Reformation through the eyes of the Lutherans and Catholics together.”

“You are exploring the Lutheran point of view and the Catholic point of view together,” he said. “And you are noting and recognizing the faults committed by both sides on this issue.”

The document is a “re-look at history, at the person of Martin Luther and the Catholic leaders of the time,” he said. “When you consider the Reformation from this point of view, it can hardly be called a celebration, but you can commemorate the event that did happen.”

From these perspectives, you “can look at it to see some positive things that happened,” he said. “There’s nothing to celebrate but God brings good from difficult situations. That is how it is looked at.”

The Canadian joint study workshops focus on five different themes that can stand alone or be done as a series, the archbishop said. “The themes deal with remembering together the Reforma-

tion and why we need to commemorate its 500th anniversary.”

“The second session is an historical sketch of the Reformation itself, to gain appreciation for the actual historical facts,” he said. The third session examines the doctrinal issues that came into play such as justification by faith; the eucharist and an understanding of the nature of the church.

The fourth session is on the relations between Catholics and Lutherans in the years from the Reformation leading up to the Second Vatican Council, Gagnon said. The last session examines the years after the council and looks ahead to the future.

Dioceses will be organizing sessions based on the study guides using both Lutheran and Catholic facilities, he said. The sessions have “a prayer component as well.”

Gagnon said the working group had a good ecumenical spirit and provided a respectful environment. “For each member, it’s been a moment of education, of learning, and appreciation for the gift of unity that Christ prayed for.”

“I haven’t studied the Reformation since my seminary days,” said the archbishop. “I think most Catholics, most Christians probably, don’t think about the Reformation that much. That’s why these study guides are also educational.”



# Private bill Cassie and Molly’s Law defeated

By Deborah Gyapong

OTTAWA (CCN) — Jeff Durham says he feels betrayed by the defeat of Cassie and Molly’s law Oct. 19, a bill named after his murdered unborn daughter and her mother, Cassie Kaake.



CCN/D. Gyapong  
**Cathay Wagantall**

Conservative MP Cathay Wagantall’s private member’s Bill C-225 that would have made it an additional criminal offence to injure or kill an unborn child while committing a crime against his or her mother was defeated on second reading in the House of Commons by a 209 - 76 vote.

For Wagantall, the bill was her last opportunity to present private

member’s business in the House after the next election.

“They shut it right out of committee, which was just wrong,” said Wagantall in an interview. If the Liberals and the NDP had “issues as they claim, they could have raised them there.”

“They did not have a challenge to our legal opinion,” that the bill would have no impact on legal abortion, she said.

Despite tens of thousands of signatures and a poll showing nearly 70 per cent of Canadians would support such a bill, the vast majority of elected representatives chose to vote “against any conversation,” Durham said. He pointed out the vote was not on a final bill, but on whether it would go to committee for further study. “It was voting on discussing the situation.”

“They voted that this wasn’t a problem for them. They voted it shouldn’t be a woman’s choice, but it should be anybody’s choice to terminate a woman’s pregnancy.”

Cassie or Cassandra Kaake was seven months pregnant with Molly when they were murdered in Windsor, Ont., in December 2014. Though a man has been charged with Cassie’s murder and has undergone a preliminary trial, no additional charges were laid for Molly’s death.

“We feel that the whole point has been missed,” said Durham, who speaks for Cassie’s mother Nancy Kaake, other family members and the wider community that has grown around his Molly-

Matters.org campaign for justice.

“The whole point for us was protecting a woman’s choice. Her choice to have an abortion is already protected. Nobody wants to protect her choice when she chooses to take her child to term.”

Meanwhile, Durham and all the people who loved Cassie and eagerly awaited Molly’s birth, continue to await the outcome of the murder case, which has yet to reach a conclusion. “It’s all been difficult,” he said. “The fact is, whatever the possible outcomes, with what is in place now, he will not be held accountable for the reality of the crime.”

“Two lives ended,” he said. “Two of our family members were brutally slain.”

Though Durham is not sure what he will do next, he said his campaign for justice will continue. He expressed gratitude for the level of support MollyMatters.org has received across Canada.

“We will keep on going even if nobody supported us,” he said. It is a matter of justice, because the way the criminal justice presently treats families like his and the many others who lose mothers and unborn children through vio-

lence creates a “massive indignity to the victims.”

“For us, it feels like we’re being re-victimized,” he said.

Wagantall said she will continue to present petitions in the House of Commons aimed at protecting pregnant women and their unborn children from violence. She will help with “anything Jeff and Nancy need,” she said. “I value them very highly and I will continue to do what I can personally as well.”

Wagantall had argued in the House the Criminal Code has “no component” to “protect pregnant women from violence. This gap is leaving women vulnerable.”

Native Women’s Association of Canada and the Canadian Resource Centre for Victims of Crime endorsed her bill.

Opponents objected to her bill on grounds it could provide a “back door to abortion,” she told the House during the bill’s second and final hour of debate

Oct. 17. “Because this bill would only affect existing crimes, and abortion is not criminal, Cassie and Molly’s law would have no impact on abortion services,” she stressed.

“This vote tells us that our members of Parliament are unwilling to take a small step in increasing consequences for violence against women in Canada,” said WeNeedALaw.ca director Mike Schouten. “They continue to ignore cries for justice and instead allow fear of the abortion discussion to colour their decisions regarding women’s health and safety.”

“Medical teams will fight to save premature babies, yet our criminal justice system will not take a stand against violence targeting pregnant women, he said. “This devalues the choice of the hundreds of thousands of women each year who desire to carry their child safely to term.”

*Thank you to  
St. Peter’s College  
Muenster, Sask.,  
for enabling me to take  
half classes toward my  
Bachelor of Arts*  
Darlene Muir  
St. Joseph Ukrainian Care Home



Receive 45 issues per year

**NOW AVAILABLE  
e-Edition subscriptions**  
visit: [www.pmonline.ca](http://www.pmonline.ca)  
for more information

Mail coupon to: Prairie Messenger, Circulation Dept.  
Box 190, Muenster, SK S0K 2Y0  
Phone: (306) 682-1772 Fax: (306) 682-5285  
email: [pm.circulation@stpeterspress.ca](mailto:pm.circulation@stpeterspress.ca)

☐ One Year \$37.00  
☐ U.S. \$170.00 ☐ Foreign \$269.00  
*Applicable tax included*  
☐ New ☐ Renewal

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City/Town: \_\_\_\_\_ Prov: \_\_\_\_\_  
Postal Code: \_\_\_\_\_ Tel: \_\_\_\_\_  
Visa/MC: \_\_\_\_\_ Expiry: \_\_\_\_\_



## ORDER NOW! 2017 Calendar

*The Prairie Messenger 2017 calendar features local photography accompanied by a meditation. The calendar measures 8 1/2 x 11" and includes the Sundays of the liturgical year, holy days, saints' days and the phases of the moon.*

**ORDER TODAY FOR A LOW PRICE OF \$15.95 plus S&H**

Mail coupon to: **St. Peter's Press**  
Box 190, Muenster, SK S0K 2Y0  
Phone: (306) 682-1770 Fax: (306) 682-5285  
email: [press@stpeterspress.ca](mailto:press@stpeterspress.ca)

Name \_\_\_\_\_  
Address \_\_\_\_\_  
Town/City \_\_\_\_\_ Prov. \_\_\_\_\_ P. Code \_\_\_\_\_  
Phone # \_\_\_\_\_

*Please allow 2-3 weeks for delivery*

☐ Cheque/Money Order enclosed ☐ VISA/MasterCard  
VISA/MasterCard # \_\_\_\_\_ CVV # \_\_\_\_\_  
Expiry Date \_\_\_\_\_ Name of cardholder \_\_\_\_\_


☐ Please send me \_\_\_\_\_ calendars @ \$15.95 for a total of \$ \_\_\_\_\_  
Postage and Handling (Add \$4 for 1st calendar and .50¢ for each additional) \$ \_\_\_\_\_  
5% PST (Sask. residents only, on calendars only) \$ \_\_\_\_\_  
5% GST (on calendar and postage) \$ \_\_\_\_\_  
**Total \$ \_\_\_\_\_**

**WE INVITE YOU TO PLACE YOUR  
CHRISTMAS GREETING  
IN THE  
2016 CHRISTMAS ISSUE  
OF THE PRAIRIE MESSENGER**

*the Christmas issue is*  
**December 14, 2016**  
*Deadline for ads is Dec. 2*

*Please contact us to reserve  
your advertising spot for your  
Christmas Greeting in this  
special issue!*

**Ph: 306-682-1772 Fax: 306-682-5285**  
*email: [pm.ads@stpeterspress.ca](mailto:pm.ads@stpeterspress.ca)*



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



# Bishops endorse social justice after KAIROS exit

By Michael Swan  
The Catholic Register

TORONTO (CCN) — A recent decision to withdraw from KAIROS doesn't in any way diminish the commitment of Canada's bishops to ecumenism or social justice action, according to the bishops.

"We are committed in a number of different ways. One of the primary ways is as a member of the Canadian Council of Churches," said Halifax-Yarmouth Archbishop Anthony Mancini.

Mancini is a member of the Canadian Conference of Catholic Bishops permanent council, which advised that the CCCB leave KAIROS at the bishops' September plenary meeting. The decision was made due to a combination of ideological differences and changes to the legal structure of KAIROS.

The CCCB was among the founding members of KAIROS in 2001. It is an ecumenical social justice co-operative supported by 11 different church bodies but legally operated as an arm of the United Church of Canada.

The CCCB now sponsors and participates in eight ecumenical dialogues with Christian churches and four interfaith dialogues.

"As for being committed to justice issues, well the Canadian Council of Churches has a commission for justice and peace and we are part of that," Mancini said.

Where KAIROS lobbied the government, organized protests and petitions and issued letters to government ministers based on



Art Babych

Archbishop Anthony Mancini

broad policies set by its member churches, the Canadian Council of Churches never makes a statement on behalf of a member church without first consulting directly and specifically with church leadership. No statement goes out without all the signatory churches being individually consulted. Every church has the option of not signing.

"Yes it is effective and yes it is efficient," said Canadian Council of Churches executive director Rev. Dr. Karen Hamilton. "Depending on how one chooses to define the term."

For the most inclusive church council in the world, the process of consulting all 25 member denominations can take some time. Quick response on the issues of the day sometimes suffers, Hamilton conceded.

"Every voice gets heard and every concern expressed," she said. "There's an airing of concerns and

deep nuance. So when our statements go forward they have the full backing of the denominations that represent more than 85 per cent of Christians in the country."

KAIROS steering committee chair Rev. Desmond Jagger-Parsons does send letters and make statements based on policies that have already been discussed at the steering committee level. The CCCB is

represented on the steering committee by the staffer responsible for ecumenical and interfaith relations, Kyle Ferguson. Though a specific issue, event or initiative may not have been discussed, Jagger-Parsons will proceed if the protest, letter or statement is in line with a general policy.

"I can't recall an occasion where the CCCB has specifically alerted me that they have a problem with a statement that I've approved in my two-and-a-half years," Jagger-Parsons told The Catholic Register.

When Hamilton sent a letter to Global Affairs Minister Stéphane Dion concerning Canada's participation in nuclear disarmament talks on Aug. 10, there wasn't time to secure CCC member signatures. Acting on her own, all Hamilton could do was remind Dion of previous CCC statements and emphasize how important nuclear disarmament is to most Canadian churches. Even that statement only reached Dion after the UN nuclear talks had already been convened in February and May and were then meeting one final time in August.

The CCC did contribute a statement of all its churches to the Truth and Reconciliation Commission in 2014, six years after the TRC was commissioned, but a

year before it issued its final report.

"KAIROS didn't allow for the kind of consultation or comfort zone that we might have wanted as bishops on a number of different projects that KAIROS was involved in," said Mancini. "Sometimes the points that are being made might be very interesting, or might be of value. But on a number of instances that I'm aware of, we as bishops did not have a position on the subject that they were protesting or commenting on."

KAIROS was formed out of 12 inter-church committees that had begun work in the 1970s with financial support and involvement by Catholic bishops, religious orders and Catholic institutions.

The United Church became KAIROS' overseeing body so it could issue charitable tax receipts and so that its lobbying and political activity would not run afoul of tax laws that limit charities to only 10 per cent of budget allocations for political activity.

## Yazidis lack worldwide support network

Continued from page 1

on many things, we share the view that it is right to welcome the vulnerable people to our country," he told journalists after the vote. He was joined by Conservative MP Michelle Rempel, who spearheaded the motion, and Yazidi human rights activist and former ISIS captive Nadia Murad.

"Over the last year, Yazidi women have been abandoned in captivity with ISIS and there's many that need to be saved right now," said Rempel. "So as we move forward, my hope is that the government will act, will set specific targets and quotas for the amount of Yazidis which come to Canada, will seek international consensus to establish safe zones to keep persecuted minorities such as the Yazidis safe in Iraq and will establish special programs to assist Yazidi women and survivors of genocide when they come to Canada."

"Today was a very important day for me as a victim of ISIS," Murad said through an interpreter. As she saw parliamentarians standing to vote, she said, "I felt at that moment ISIS was losing something in that very critical moment. . . . Because ISIS never thought their slaves will one day come out and will be speaking against them."

Last July the House of Commons Citizenship and Immigration Committee held hearings on vulnerable populations such as Yazidis, those fleeing North Korea, and others. Mark appeared before the committee to make a plea for the Yazidis as the most vulnerable group who, unlike persecuted Christians, lack a worldwide network to support them. He also spoke of preparations for private sponsorships that could be activated on their behalf.

But some refugee advocates worry about fast-tracking yet another group, when problems created by bringing in 25,000 Syrian refugees in a short time-frame have not been addressed.

"Obviously, it's a good thing people are paying attention to

human rights issues," said Janet Dench, executive director of the Canadian Council for Refugees, in an interview from Montreal.

But Dench expressed concern about the "politicization" of determining which refugees and people get settled in Canada. If every time gross human rights abuses create a demand for government to resettle people within a few months, the government is going to have to redirect resources to handle it, she said. Meanwhile, many African refugees face processing times of over 70 months.

"These are just extraordinarily long processing times," she said. With extra effort to bring in Yazidi refugees, "does that mean people in Africa waiting for five years already are going to have to wait an extra few months because Yazidis are being bumped to the front of the queue?" Dench asked.

Carl Hétu, national director of CNEWA (Catholic Near East Welfare Association), said the government decision is a good one, but more needs to be done.

"Many organizations and churches believe that Christians, Yazidis and other minorities should be recognized as refugees and the fact the Canadian government is recognizing this is, I think, a good thing," he said. "But if you recognize the Yazidis you have to recognize the other minorities like the Christians as well."

His organization and the Catholic Church in Canada have highlighted concerns about Christians, Yazidis and other religious minorities who were displaced inside Iraq when ISIS invaded Mosul and the Nineveh Plain in 2014.

"These people have been living in very harsh conditions since then," he said. "They are not recognized as refugees because they did not leave Iraq but moved within Iraq."

Because they are not classified as refugees, the United Nations High Commission for Refugees (UNHCR) does not give them the same level of service, so they rely on NGOs and church-related organizations like CNEWA for

their support, he said.

"Many have told us they will never go back to Mosul or the Nineveh Plain no matter what happens," he said. "They have only two options: to stay in Kurdistan or to leave Iraq altogether."

"In that sense, those minorities in Iraq should be given a choice," he said. "If one of those choices is to come to Canada, they should be able to have that choice. They are victims of war."

Like Dench, however, Hétu said the Canadian government cannot show compassion "at the expense of other groups from other regions that have been waiting a long time to come to Canada and live in dire situations, like Eritrean refugees in Ethiopia, and in Sudan," who are "totally forgotten by the international community."

Earlier in October, the president of the Canadian Conference of Catholic Bishops, Bishop Douglas Crosby of Hamilton, wrote the immigration minister about concerns those in the refugee sponsorship community have about how long it is taking for many groups to receive their refugee family. Groups leased properties, expecting the refugees to arrive within a couple of months, and many are still waiting, and spending scarce resources on rent, he said.

"The bishops are right to ask the government to be more systematic and balanced in their approach," Hétu said.

Meanwhile, a coalition of forces is trying to retake Mosul from ISIS, and Hétu fears the battle — if it lasts a few more months — could create another 1.2 million misplaced persons, mainly Sunnis. There are 3.5 million displaced people in Iraq already, according to UN figures, and CNEWA is reaching out to about 100,000 who have already settled in the Kurdish-controlled area of Iraq.

A new influx of refugees will "affect the limited resources we already have for the displaced in the country, and create more tensions among the displaced," he said.

## Queen's House Retreat and Renewal Centre

### Retreats & Workshops

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

**Sacred Scriptures of God's People** — Pastor Vern Ratzlaff  
Sunday afternoons from 2 - 3:30 p.m., Nov. 6, 13, 20 & 27  
Cost: \$10 / session.

**Spiritual Emergencies** — Dr. Nancy Reeves  
Saturday, Nov. 19, 9 a.m. - 4 p.m.  
\$40 per session (includes lunch)

**An Introduction to the Enneagram**  
Sarah Donnelly and Sr. Marie Gorsalitz, OSU.  
Saturday, Nov. 26, 9:30 a.m. - 3:30 p.m. Cost: \$55 (includes lunch)

**A Gospel Series: John** — Gisele Bauche  
Saturday, Dec. 3, 8:30 a.m. - 3 p.m. Cost: \$40 (includes lunch)

**Spirituality & Psychology in Sexuality & Intimacy**  
Dr. Bill Nelson. Saturday, Dec. 10, 9 a.m. - 4 p.m.  
\$40 per session (includes lunch)

### Ongoing Events at Queen's House

**Centering Prayer:** Monday evenings 7 p.m.

**Holy Eucharist:** Wednesday afternoons. (Call to confirm time — all are welcome!)

**Journey with Scripture:** Fr. Paul Fachet. \$25 w/lunch. First Wednesday, Oct. 5.

**Taizé Prayer for Christian Unity:** Second Tuesday of the month, 8 p.m. Sept. 13.

**Day Away:** Gisele Bauche. Second Wed. of the month. Cost: \$25 w/lunch. Sept. 14.

**24-Hour Eucharistic Adoration:** Fourth Monday of the month, 12 p.m. - Tuesday, 12 p.m.

**Personal Day(s) of Private Prayer:** Book anytime.

For program details visit [www.queenshouse.org](http://www.queenshouse.org)

To register please call 306-242-1916

or email: [receptionist@queenshouse.org](mailto:receptionist@queenshouse.org)



[www.facebook.com/Queens-House-Retreat-and-Renewal-Centre](https://www.facebook.com/Queens-House-Retreat-and-Renewal-Centre)

601 Taylor Street West, Saskatoon, SK S7M 0C9  
tel: (306) 242-1916 fax: (306) 653-5941

### DO YOU NEED A FACILITY FOR:

Inservices, seminars, workshops, retreats, or any occasion? **BOOK QUEEN'S HOUSE TODAY!**  
(306) 242-1925 or [bookings@queenshouse.org](mailto:bookings@queenshouse.org)



# Blessings are found in suffering Camino preparations challenging: Bolen

By Frank Flegel

MOOSE JAW — Mark Pickup was diagnosed with Multiple Sclerosis (MS) in 1982 and for three decades, he told delegates at the annual Catholic Health Association of Saskatchewan (CHAS), he grieved his situation within a river of grief. Pickup was one of three keynote speakers with a fourth billed as an inspirational speaker.

Pickup was visibly angry at what he called “the odious and morally corrupt” Supreme Court decision on physician-assisted suicide. At times, he spoke with a strong voice and the enthusiasm of a televangelist as he described his journey to where he is now content and has “discovered purpose and meaning in my life through Christ.” He uses a power cart to get around and additionally has lost some dexterity in his right hand.

He described, graphically, the progress of his MS and the loss of certain abilities and functions. At one time, he said, he even considered suicide. “Had I taken it, I

would not have known the love of family and friends and not have known my five grandchildren.”

It was “through the divine love of Jesus Christ” that he turned around his attitude. “Human fulfillment is not achieved by killing or suicide.”

Physician-assisted suicide, he said, is abandonment not dignity and it’s a euphemism for murder.

Pickup said he severed the past by taking a saw and cutting his beloved guitar in half, accepting he would never play it again. “My life has quality. It is to love and be loved.” He went on, “Jesus Christ can make sense of our anguish if we let him in our life.”

He ended with what he called seven spiritual blessings he has found in his suffering: Christ suffered; humility and pride are shattered; trust is learned; patiently persevere; suffering teaches faith; it arouses courage; and gives an eternal perspective. “Use the river of grief for good, for the common good today and tomorrow.”

Dr. David Kuhl, founder of the palliative care program at St. Paul’s Hospital, Vancouver,

talked relationships with patients and staff. “The way we talk to people can cause more pain than illness.” He called it iatrogenic suffering and it is caused by the action or inaction of the physician toward the patient.

Archbishop Emeritus of Keewatin-Le Pas, Sylvain Lavoie, gave a reflection on hope. “Hope Floats” was the theme of this year’s conference. “Hope is based on God’s promise and the resurrection,” said Lavoie. He advised delegates to live with increased hope and share hope with others.

Phil Callaway is a comedian who had delegates laughing in his hour-long presentation. He talked about his experience in caring for family members interspersed with his brand of humour emphasizing God’s gift of laughter.

Regina Archbishop Donald Bolen celebrated the closing mass. He noted in his homily that “Catholic health institutions are called to carry forth Christ’s healing ministry in the midst of very trying times, but to do so trusting that God’s grace is greater than any of the problems we face.”

By Frank Flegel

REGINA — It took about a year of preparation for Archbishop Donald Bolen to prepare for his 875-kilometre 39-day trek of the Camino de Santiago Compostela pilgrimage route. It started about a year ago with a visit to a physiotherapist to get his bad knees into shape, said the archbishop in an interview with the PM.



Frank Flegel

**Archbishop Donald Bolen talks about the preparations he undertook before he walked the Camino this past summer.**

He wrote an almost poetic description of his travels along the route in the Prairie Messenger’s Oct. 5 special edition but it didn’t include a description of what it takes to prepare for such a journey.

He began walking when his knees were strong enough. “When the weather turned nice in the spring, I started walking and then I got the knapsack out, started putting five pounds in the knapsack then 10 pounds in the knapsack and eventually before leaving for the Camino I was walking with 15 pounds in the knapsack about 15 kilometres, three times a week, but it’s still a far cry from 20

pounds in the knapsack walking 20 - 25 kilometres a day with no days for a break, or very few.”

It carried rain gear, a change of clothes, water, snacks and a computer. He was between postings from Saskatoon to Regina and had to work three to four hours a day to keep up with what was happening at home. They walked an average of five to seven hours a day beginning before daybreak when it was hot and reached their destination around noon or early afternoon.

The trip was in two stages; in the first 250 - 300 kilometres, they looked for accommodations, usually a bed and breakfast type but accommodations had been arranged for the remainder of the trip when his sister Judy and her husband joined them.

As with most people, he said, the first couple of weeks on the Camino had some real rough moments. There were at least three occasions when they arrived at their day’s destination that he told his group he had to take the next day off. “But you take the evening off, you have a good rest and the next morning every time I thought ‘OK I’ll give it a try’ and that’s what we did and eventually of course you get really strong.”

There is a bigger challenge after you return from such a wonderful experience, said Bolen. “You get back and you return to a busy life and it’s how do you keep any of that up and so already in the last three weeks I’ve lost most of what I’d gained in terms of conditioning.” He doesn’t follow a conditioning regime but he does have an exercise bike and a treadmill that he hasn’t yet set them up in his home. He does go for walks, his favourite activity, but not so much in winter.

## Oblates deeply blessed by associates

Continued from page 1

recognize the burning bush that sits before them. “He is asking them to see that God keeps God’s promise. He is asking them to see that the Spirit of the Lord is right here, right now, among them.”

Thorson noted that this was a special Scripture passage for St. Eugene de Mazenod, often referenced, with the conviction born of his own experience of God’s mercy.

In a famous sermon in 1813 de Mazenod said to the poorest of the poor gathered for early morning mass: “Come now and learn what you are in the eyes of faith, poor in Jesus Christ, afflicted, wretched, suffering, all of you whom misery oppresses. My brothers, my dear brothers, respected brothers, listen to me. You are God’s children . . . lift your eyes, see for once beneath the rags that cover you, there is within you an immortal soul made in the image of God whom it is destined to possess one day, a soul ransomed at the price of the blood of Jesus Christ, . . . Christians, know your dignity.”

Burning with a call to awaken people to their dignity and encourage them to embrace it as Christians, St. Eugene and his first companions wrote a letter in 1816 asking that their little community be recognized and freed to do the work to further that vocation.

A copy of the document that St. Eugene de Mazenod and his five companions signed was on display, and Thorson invited Oblates and associates to come forward to add their signature to the letter as a sign of their ongoing commitment to the Oblate mission.

Of the six men who signed that letter in 1816 — Icard, Tempier, Maunier, Mie, Deblieu and de Mazenod — three would

later leave the order, Thorson noted.

“But God would use that fragile, impermanent little community in southern France in 1816 as a foundation for a great work, and he has been doing so ever since, using fragile, impermanent, sinful people.”

Today there are some 4,000 men serving as Oblates of Mary Immaculate in some 70 countries, including France, Canada, Sri Lanka, South Africa, Senegal, Philippines, Peru, Australia and China, as well as “from Battleford to Beauval . . . from Macklin to Fox Valley, from Regina to Saskatoon,” listed Thorson.

“And in recent decades the Oblates have been blessed, deeply blessed, by all their associates — the men and women, married and single, who, not called to religious life, still share our charism, and live it in profound and enriching ways together . . . to preach and proclaim the gospel, close to the people, to participate in the mission Jesus inaugurated that day at Nazareth.”

The Oblates of Mary Immaculate continue to live as people seeking conversion, Thorson said. “As we celebrate 200 years we are aware of the wheat that has been gathered, but we are also aware of the weeds that have been a part of our history and continue to be, and so we seek conversion.”

He pointed to the words of Pope Francis at a general chapter meeting, in which he described how the Oblates of Mary Immaculate were “born from an experience of mercy, lived by the young Eugene one Good Friday in the presence of Jesus crucified.”

“We Oblates are aware of sin, frailty, and our ongoing need for conversion, and we commit to that,” said Thorson. “We commit to a continued reconciliation —

and it needs to be said in a particular way, reconciliation with indigenous people. Too often in our quest to bring the gospel, what indigenous peoples held most dear — language, spirituality, myth, ritual, the practices of raising the young and their relationship to the earth itself — in short, their culture, was all too often belittled and disregarded, and most horrible of all was the physical and sexual abuse of children. We Oblates played too significant a role in all of this, too often. And today we seek not to move on and forget, but to walk with, to listen and to learn.”

In looking back, aware of both grace and brokenness, the anniversary celebration is also a time to give thanks, Thorson said, “for all those people with whom we have had the privilege to walk with and minister to over the years.”

He acknowledged the many communities of religious women that the Oblates have worked with over two centuries, and the parishioners, bishops and priests who have become friends of the Oblate community. “I think of the great benefactors whose prayer and generosity has helped us carry out the ministry given to us by God. I think of the people to whom we were sent as ministers and leaders, and whom we failed, and hurt in one way or another, and who forgave us. And I think about families who sacrificed much but continued to encourage and sustain us. For all of this I am grateful.”

At the conclusion of the celebration Archbishop Donald Bolen thanked the Oblates for their service, humility and sincerity in living the gospel: “Many of us here today have been deeply shaped by the Oblates, educated by them, nourished by them, befriended by them, rescued and healed by them.”



Wayne Kzyzyk

**LAY FORMATION — Lay Formation alumni greet members of STR8 UP: 10,000 Little Steps to Healing Inc., during an alumni reflection day held Oct. 15 at the Cathedral of the Holy Family in Saskatoon. Speakers included STR8 UP co-founders Rev. André Poilièvre and Stan Tu’Inukuafe, as well as youth who have left behind the violence and despair of a gang lifestyle. Based on values of honesty, humility and forgiveness, STR8 UP helps members understand their past, deal with it and let it go, offering a path of transformation for those hurt by a lifetime of poverty, violence and addiction. Members undertake “10,000 little steps” in the effort to be loving parents, faithful partners and responsible citizens.**



# Saskatoon series offers insights into Islamic faith

By Kiply Lukan Yaworski

SASKATOON — A five-part series in the Roman Catholic Diocese of Saskatoon is offering information and insights into the Islamic faith.

Some 350 attended the first session of A Christian Study of Islam: An Introduction held at the Cathedral of the Holy Family Oct. 18, which featured Rev. Bernard de Margerie providing an overview, with a response from Dr. Joel Schindel, MD, who serves as associate Muslim chaplain at the university of Saskatoon.

“I think that bewilderment may be the mindset of many of us before the phenomenon Islam in our midst and around the world,” said de Margerie, who along with Sister Phyllis Kapuscinski, NDS, and Rev. Colin Clay organized the series through the Diocese of Saskatoon’s Foundations: Exploring Our Faith Together program.

De Margerie described having one’s worldview challenged by events and changes, “causing tension between fear and resistance on the one hand, and the desire to enlarge one’s openness and comprehension of reality on the other.”

The series is a response to misunderstandings and lack of knowledge about the Islamic faith, he said. The main focus is to be an “undertaking of Christian faith and hope seeking understanding.”

On one hand, many Christians now encounter Muslim neighbours, friends, colleagues and professionals in the community in a positive way, while on the other hand, there is a “visceral reaction to ISIS in the background” as unending media coverage of injustice, oppression and violence leads viewers “to depression, psychological exhaustion and deadened hope,” de Margerie said.

In the midst of all this there is a need for encounter, for dialogue and for understanding, he said, particularly in the face of war, violence, strife and unbearable suffering which is causing the displacement of millions in our world.

“I came to see and believe that this unbearable situation impels Christians and Muslims — representing the two predominant religions in the world, by far — along with others, to meet and learn how to live together and find new ways of mutual understanding, justice, compassion and peace,” said de Margerie, who said he began to “pray harder” about this planetary situation.

Spiritual questions began to emerge in prayer, he said, such as: “What is your plan, oh God, for all your Muslim children?” and “How can I — how can we — as disciples of Jesus, be sisters and brothers to them?”

De Margerie pointed to other insights in recent years — for instance, from hearing Muslim people describe the meaning of the Ramadan fast, which echoed with his own experience of Lent, and encountering the writings of Christian de Chergé, prior of the Trappist monastery in northern Algeria that is featured in the film *Of Gods and Men*. The monks lived and served among their



Kiply Yaworski

**STUDYING ISLAM — Sister Teresita Kambeitz, OSU, guest speaker Dr. Joel Schindel, MD, and organizing committee members Sister Phyllis Kapuscinski, NDS, and Rev. Colin Clay (from left), were among some 350 attending the first session of A Christian Study of Islam: An Introduction, held at the Cathedral of the Holy Family in Saskatoon Oct. 18.**

Muslim neighbours, developing friendships as those who “pray among others who pray.”

“Brother Christian contributed much through his witness, preaching and writing to deeper reflection and prayer in the church regarding how Christians and Muslims are related to each other in God’s plan of mercy and salvation,” said de Margerie. “The black and white disappears my dear people. There is no black and white, but many shades of grey.”

In his own life, de Chergé had some foundational experiences — including his friendship with a devout Muslim police officer — that shaped his understanding and his vocation to live and serve in Algeria. “If you want religions to come closer together, you have got to have friendships,” stressed de Margerie.

The Muslim friend intervened during a military skirmish to save de Chergé, and lost his own life because of it. This sacrifice profoundly affected the monk. “Christian wrote several years later: ‘In the blood of this friend, I came to know that my call to follow Christ would have to be lived out sooner or later in the very country in which I received the token of greatest love.’” In May 1996, de Chergé and six other brothers of the monastery were kidnapped and executed by terrorist extremists.

The book *Theology of Hope* by Christian de Chergé is one of the resources being recommended by organizers of the Foundations series for those who wish to go deeper in their study and reflection, de Margerie noted.

In his opening presentation, de Margerie also presented a brief overview of “markers of Christian thought” regarding Christian-Muslim relations, including documents of the Second Vatican Council — “the most authoritative Christian teaching in the 20th century” — as well as insights developed over the years by the World Council of Churches.

Scripture reveals that all are created in the image of God and that everyone on earth is included in God’s plan of salvation, said de Margerie. “We are all brothers and sisters in the created adopted family of God, from generation to generation.”

For instance, the Vatican II document *Nostre Aetate* (In Our

Time) states: “The church has also a high regard for the Muslims. They worship God, who is one, living and subsistent, merciful and almighty, the Creator of heaven and earth, who has also spoken to humanity. They endeavour to submit themselves without reserve to the hidden decrees of God, just as Abraham submitted himself to God’s plan, to whose faith Muslim eagerly link their own.”

De Margerie concluded with “thoughts from an old pastor,” stressing the depth and breadth of God’s design. “Let us do our best to live by our own Christian faith and tenants,” he said.

“We try to give witness to our faith and our discipleship through the way we live and love, more than by heaping theoretical beliefs on others. . . . If we have fears or

are aware of prejudices that we harbour or inherited, let us not beat ourselves up about them, but rather try to outgrow them through prayer, study and helping.”

Responding to de Margerie’s presentation, Muslim associate chaplain Dr. Joel Schindel shared his own experience, born and raised in Canada as a Muslim, whose mother is a Christian, a member of the United Church of Canada for her entire life and who enjoys utmost respect from her Muslim grandchildren. “This is a model we as a pluralistic society need,” he said, thanking those in attendance for challenging themselves by attending the series.

“Because of our current times, now more than ever we have the various cultural and faith communities here in Saskatoon growing, and we need to increase the mutu-

al understanding and respect for one another (that) is so key to achieving the greater goal: collaborating to achieve the greater good.”

“Our lives are inspired by the Prophet Muhammad, peace be upon him, whose life we believe is the last and final messenger of God,” said Schindel, pointing out that the Prophet lived in Mecca, which was a pluralistic society, including communities from many religious traditions, with Muslims as a minority.

“He faced discrimination for his beliefs and he worked to promote goodness with others nonetheless,” he said. “He later established a charter, a constitution, that safeguarded the rights of all within the community.”

Rather than forgetting the past, Schindel called for a reflection on past experiences between Muslims and Christians — the conflicts, the failures and the successes — to learn, to understand, and to find a way forward together.

The session concluded with a time for participants to write down questions about the Islamic faith, to be submitted to organizers and answered in subsequent sessions in the series.

The series continued the following week, with even higher attendance Oct. 25, when speakers included Imam Ilyas Sidyot, who summarized the teaching of Islam, and Dr. Brenda Anderson of Luther College, who provided an overview of Christian-Islamic relations through history.

For more information about A Christian Study of Islam: An Introduction, contact Rita Taylor at the Catholic Pastoral Centre in Saskatoon, 306-659-5831.

## Statement echoes *Laudato Si’*

Continued from page 3

unjust laws and policies, such as the implementation of the Indian residential schools and the ‘sixties scoop,’ which have negative inter-generational impacts. To contribute to healing such trauma, we affirm our responsibility to be Treaty people in the fullest sense.”

Echoing *Laudato Si’*, the statement describes the call to “hear the cry of the Earth and the cry of those on the margins of our society,” and goes on to describe water as “a commons” — a precious, life-giving gift that is meant for the common good of all.

“By dialoguing and acting to care for our common home, we take up our responsibilities toward future generations. We undertake this urgent and exciting task so that all might reach their full potential. The social and ecological benefits of these approaches and actions provide an important opportunity for reconciliation,” says the statement.

“Caring for water opens a path of dialogue and action on which we can walk together. Caring for water can also lead to a deep ecological conversion,” notes the statement. “By honouring indigenous cultures and values, and entering into wholesome relationships with each other, Mother Earth, and the Creator, we can

transform our society.

“In all of this we can learn from rivers, the veins and arteries of Mother Earth. Our watersheds provide us with intimate connections to the places in which we live. Listening to what rivers can teach us can help us slow down and gain the necessary courage to be fearless in our work for justice, peace, and the integrity of creation.”

Commitments listed at the conclusion of the statement include living in a more environmentally friendly manner, taking concrete action to show respect for the gift of water, and learning to walk with indigenous brothers and sisters. Other commitments in the collective statement call for mindfulness, a slower pace, and simpler lifestyles, as well as a commitment to “listen, listen, listen, then dialogue, dialogue, dialogue” and to renew quality relationships.

Other promises include: to cut down on water usage; to learn more about Treaty Six, the Truth and Reconciliation Commission Calls to Action, and “the church’s role in where we are today”; and “to re-envision a nation that is full of collective beliefs, which can all offer a piece of the unity, in order to see how we are all Treaty people.”

The day was framed in prayer, led by Oblate Associates Jim and Adele Longstaff in four directions at the opening, and with a multi-

faith prayer by Rev. Dr. Colin Clay at the close.

Rev. Ken Thorson, OMI, brought greetings from the Justice, Peace and Integrity for Creation (JPIC) office of OMI Lacombe Canada, placing the gathering in its context. “Too often in our quest to bring the gospel, what indigenous people held most dear — language, spirituality, myth and ritual, the practices of raising the young, and their relationship to the earth itself, in short, their culture — was all too often belittled and disregarded, and we Oblates played too significant a role in this, too often.”

He described the Oblate community’s deepening commitment to continued reconciliation with indigenous peoples, through programs such as Returning to Spirit, and a commitment to retelling Canada’s painful history as an integral part of doing justice and bringing healing and reconciliation.

“The Oblate family and the larger church is called to continuing conversion — and conversion and healing ask that we listen well. Our gathering today will be a meaningful step in the process. Such events create spaces where interfaith, ecumenical, intercultural and intergenerational conversations can occur, and perhaps we can contribute to increased understanding and empathy and action,” said Thorson.



# Pope not the only keeper of the keys in the Vatican

By Josephine McKenna

VATICAN CITY (RNS) — The sun is not yet up and Gianni Crea is making his way down a pitch-black corridor inside the Vatican’s world-famous museums.

The museums take up much of the real estate on this 108-acre city-state in Rome, one of the oldest and holiest spots on earth, and one with a history and a reputation for secrecy that have inspired all sorts of conspiracy theories — and more than a few blockbuster thrillers.

But it is Crea who holds the keys to the place — hundreds of them, in fact, heavy metal ones of all sizes.

In the pre-dawn darkness, the 44-year-old Italian selects a couple of them to open several thick wooden and steel doors leading into vast rooms filled with treasures that once belonged to the Egyptian pharaohs and the emperors of ancient Rome.

There’s barely a sound and the corridors are still empty when the neatly dressed Crea suddenly flicks a switch to reveal walls lined with Renaissance frescoes and priceless tapestries.

It’s a stunning moment, and Crea, who holds the title of

“*clavigero*,” or chief key keeper at the Vatican Museums, never tires of it. He manages a dedicated team that opens and closes some 300 rooms every day.

“We are in charge of the keys for the pope’s museums,” Crea tells Religion News Service enthusiastically as he opens one spectacular room after another.

“In the museums, there are exactly 2,797 keys — 300 are used for the opening and closing of the museums. There are 10 of us — five employed for the opening and five for the closure.”

The key keepers are just some of the more than 3,000 lay people who perform largely unheralded jobs in a place that is known for hierarchical pomp and circumstance, and above all, as the residence of the Roman pontiff.

Yet Crea’s job is a reminder that for all the great art and grand personages filling the endless halls of the Vatican palaces, it is also a functioning city-state. And it runs thanks to workers like the key keepers who show up every day so that everyone else — including the pope — can do their jobs.

Of course, the other thing the Vatican is known for is the periodic scandal, such as the leak of personal papers that helped lead

to the historic resignation of Pope Emeritus Benedict XVI in 2013.

That in turn led to the election of Pope Francis, who was chosen in part to clean up the Vatican.

Such crises can make the Vatican — and the Italians who make up the bulk of the labour force — the butt of jokes, which is why Francis has been keen to drop in on the workers now and again, chatting or having lunch.

It’s also why he made sure to single them out for praise during a Christmas-time speech in 2014, asking their forgiveness for the “shortcomings” of him and his fellow churchmen, and delivering “a particular and, I would say, a necessary thanks to the Italians who, throughout the history of the church and the Roman Curia, have always worked with a generous and faithful spirit.”

The Italians at the Vatican demonstrate a “unique industriousness and filial devotion,” Francis said, and that’s certainly true in the case of Crea, who comes from Reggio Calabria in southern Italy and has been a key keeper at the Vatican for 15 years.

Crea begins his working day at 5:45 a.m. and takes the keys from a tiny underground “bunker” beneath the museums well before the tourists begin lining up. He loves sharing some of the museum’s most precious artworks with the rest of the world.

“This is an extraordinary job because it gives me and my colleagues the possibility to open the pope’s museums to all the visitors who come here from every corner



RNS/Chris Warde-Jones

**KEEPER OF THE KEYS — Gianni Crea, chief key keeper at the Vatican, in the Sistine Chapel with the bunch of keys he uses to access all rooms in the museum, on Oct. 6, 2016.**



RNS/Chris Warde-Jones

**KEY TO THE SISTINE — The key to the Sistine Chapel and the envelope in which it is sealed every day. Photo taken on Oct. 6, 2016.**

## It’s OK to be cracked, to let your light shine out

### Soul Searching

Tom Saretsky



In some capacity there’s a drive in all of us that seeks perfection. I’m not perfect and I’ve made many mistakes, but still, I have this irrational fear of making one. Do you fear making a mistake?

I’ve never liked the experience of losing, and I know I’m not alone in this feeling. No one likes to lose, and I’ve lost many times. Do you fear losing?

I’ve compared myself to others too often in my life, and my comparisons have led to feelings of inferiority. The only thing comparison has taught me is how much joy it steals from my life. Yet I don’t think I’m alone. I’m sure many others share a fear of not measuring up to others.

Fears abound in life. What are your fears? Do you fear the dark? The unknown? Are you fearful in general?

Despite the 365 references to “be not afraid” found in the Bible, fears remain everywhere. Sometimes fears are of our own making, and sometimes fears are not of our own choosing. My son Nathan, who is in Grade 10 now, feared the dark when he was young. He need-

ed the bathroom or hallway light to shine through the opening of his bedroom door. His grandfather, my dad, died when Nathan was five years old. Dad liked lights, and he had interesting lights around the house, especially at Christmastime. One of the things Nathan wanted from Grandpa’s house was a flickering electric candle. It became Nathan’s most cherished light because, as he said, it reminded him of Grandpa. When I turned off Nathan’s lights at night, he would say, “Daddy, plug in Grandpa so he can keep me company.” Nathan liked the comfort of light, and that light was of particular comfort to him.

My daughter Jenna, on the other hand, has never depended on lights. There were no ghosts and ghouls under her bed or in the closet when she was young, because she would scare *them* away! From when she was a baby, we never used a night light in her room. Jenna had a plastic Blessed Virgin Mary statue that faintly glowed when it got dark, but it was not like a regular night-

light. Jenna used to be afraid of being alone, but she wasn’t as fearful of the dark as Nathan was. Nevertheless, she appreciated when the hallway light was on. I think, deep down, Jenna was somewhat fearful of the dark, but she just didn’t want to admit it.

When I used to check on the kids before I went to bed, I saw that their fears had surrendered to sleep. They slept peacefully and I believe the light dispelled their fears. What was ironic was how the kids would fear the dark and I would fear the light. I have this habit of keeping close to the shadows because the light can reveal my weaknesses and insecurities and mistakes for all the world to see. I don’t like being exposed that way, but that’s when the light needs to shine the brightest because light dispels darkness, light dispels fear, and light makes one stronger.

In Leonard Cohen’s song “Anthem” there’s a line that goes, “There’s a crack in everything and that’s how the light gets in.” We all depend on help from the

outside, but you could also turn that quote around and say that there’s a crack in everything and that’s how the light gets *out*. Sometimes our weaknesses, our missteps, our mistakes and even our failures allow others in. This means that we must not be afraid of the light we shine. The rays of our weaknesses, our vulnerabilities, our insecurities and even our failures can be the lights that can give someone strength and hope, confidence and even courage.

In life, we cannot masquerade as impenetrable, as mistake-free, or as “perfect.” It’s an impossible way of existence. There’s a crack in everything and, as strange as it may sound, perhaps the light that shines out through these cracks has the potential to shine into someone else’s darkened world.

We need assistance, or maybe it’s permission, to uncover, acknowledge and embrace our fears and insecurities. By doing so we will illuminate the darkness of our own lives which, in turn, will shine rays of light and hope into someone else’s life.

are held here on occasion.

But the Sistine Chapel is most famous as the venue for the conclave, where the College of Cardinals elects a new pope, in prayer and total secrecy.

The key keepers have a spare key for the rare times the other staff members are not available, which is why it is sealed and stamped by Vatican gendarmes and senior museum officials. The envelope is only opened two or three times a year.

“The Sistine Chapel is special,” Crea says as he rips the envelope and opens the door.

“To be inside the chapel gives you a particular emotion. But you also find that in the rest of the museum, the picture gallery, the Raphael rooms, the Borgia apartment. They all give you different feelings. Each of them is special.”

Antonio Paolucci, director of the Vatican Museums, says the

— WORK, page 9



# A positive Canadian appeal for global citizenship

## Screenings & Meanings

Gerald Schmitz



Next Tuesday Americans go to the polls after a campaign that has reflected an ugly negative and pessimistic national mood. Globalization is under attack from both right and left. In place of a confident internationalism the Republican presidential candidate offers a narrow exclusionary xenophobic nativism. “Americanism not globalism will be our creed,” trumpets Donald Trump, promising to “make America great again.” Never mind that the superpower’s stature is a measure of its global engagements.

Canada has so far been spared such demagoguery. We’ve also been fortunate to have in our national politics remarkable indi-

lege of reviewing the manuscript, having worked closely with him — as research director of the House foreign affairs and international trade standing committee [SCFAIT] during his chairship, and then in 2003 as adviser to the minister for a foreign policy “dialogue” with Canadians.) Even as a minister he would sometimes ride his bike to the office and events. His record of honourable and fulfilling public service is without artifice or affectation.

Graham is also a great storyteller and this revealing, richly rewarding, and highly readable account of his life and career sparkles with fascinating anecdotes and recalled conversations,

would become chancellor upon leaving politics, Graham was a brilliant student of law with an uncommon interest in international law. He would go on to earn a doctorate at the *Université de Paris*. In Paris he practised for a time with the firm Fasken & Calvin. Ultimately, though, he chose academia over a lucrative private practice, teaching public international law, international trade law and the law of the European Community at the University of Toronto, as well as McGill and the *Université de Montréal*. Committed to Canada’s linguistic duality, he also did work for the Bilingualism and Biculturalism Commission. For his promotion of the French language the government of France made him a “*chevalier de la légion d’honneur*.”

No ivory tower scholar, Professor Graham took his belief in the values of diversity, pluralism and mutual accommodation into domestic politics. He’d once been approached by Robert Stanfield to be the Tory research director but, impressed by Pierre Trudeau, gravitated to the Liberals and became active in federal campaigns, becoming the losing candidate for Toronto-Rosedale in 1984 and 1988 (by just 80 votes). He persevered, entering the Commons in 1993 and becoming SCFAIT chair in 1994 after participating in the Chrétien government’s parliamentary foreign policy review. Graham never treated international relations as a rarefied abstraction. By connecting the global with the concerns of his highly diverse constituency that included all income levels and many immigrants, he exemplified an approach that “all geopolitics is local.” He explains that, as SCFAIT chair and later foreign minister, whenever encountering representatives from other countries “I tried to make a connection through someone in my riding who had a difficult personal history or relatives left behind. ‘They expect us to work together to make a better world,’ I often said.”

In Parliament Graham was devoted to achieving civility and co-operation across party lines. He believed strongly in committee independence and commanded the respect of all members. I can vouch that every effort was made at consensus in SCFAIT reports (major ones were on the international financial institutions, circumpolar co-operation, nuclear weapons, the World Trade Organization, the Balkan conflicts, and Central Asia). Graham supported Lloyd Axworthy’s “human security” agenda (notably the convention to ban landmines, international criminal court, the “responsibility to protect” doctrine at the UN) and is a vigorous advocate for a multilateral rules-based liberal international order, including freer trade “accompanied by appropriate international standards.” But he is not uncritical, devoting a chapter to tackling “democratic deficits” in an era of globalization. His colourful observations about Canadian parliamentary life offer similar food for thought. He sees a strong role for elected parliamentarians in terms of domestic accountability, and in

advancing a wider parliamentary diplomacy — drawing on his work with the OSCE Parliamentary Assembly and the Parliamentary Forum of the Americas.

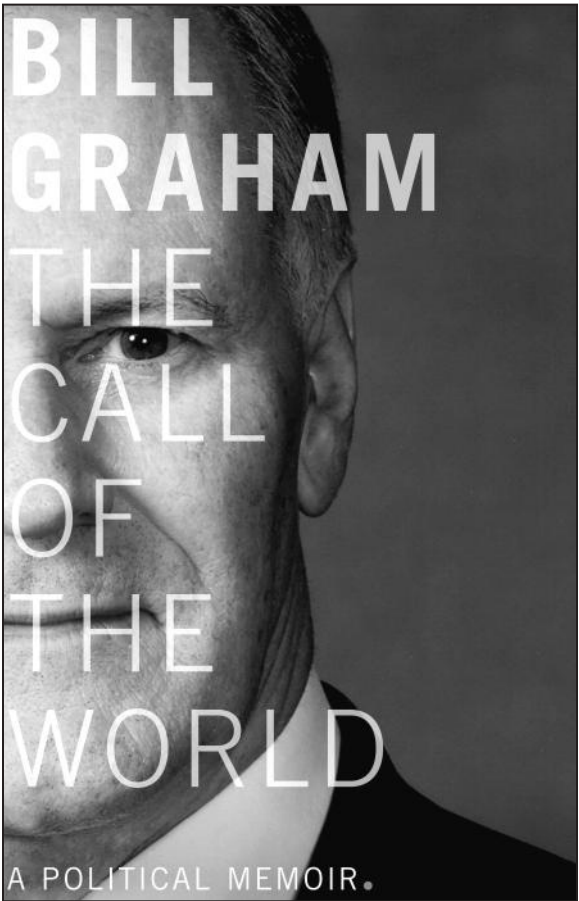
In the wake of 9/11, and with SCFAIT embarked on a North American relations study, Graham was suddenly elevated to Cabinet in January 2002. In Parts 3 and 4 of the book Graham recounts his time as foreign minister under Chrétien (who called him “professor”) and Paul Martin who moved him to the defence portfolio after the 2004 election. More engaging than any academic treatment, at the same time rigorously reflective, it’s a penetrating candid insider’s commentary — from the minefield of the Israel-Palestine conflict, to the decisions not to join the disastrous 2003 U.S. invasion of Iraq or participate in ballistic missile defence, to the sending of combat troops to Afghanistan’s Kandahar province (they arrived in 2006 after the Harper government had been elected).

Chapter 12, “The Unwilling,” is a masterful in-depth, behind-the-scenes account of how Canada resisted American pressures on Iraq. There was a family element too as his son Patrick, an intrepid foreign correspondent, was in Baghdad when the bombs started falling. That period coincided with the foreign policy dialogue I was working on, during which he observes how the cross-country “town halls ended up acting as something of a release valve for public anxiety about the war.” Graham played a key role in the Martin government’s subsequent international policy review and as defence minister became centrally engaged on the Afghanistan file, including choosing Rick Hillier to be chief of the defence staff. He was also prominently involved in the cases of Maher Arar, arrested in the U.S. and tortured in Syria, and Omar Khadr, the child soldier sent to Guantanamo and only repatriated to Canada in 2012.

On Afghanistan, in chapter 15 “The 3D War” (3D refers to the conjunction of defence, diplomacy and development), Graham offers a sobering frank assessment. While a putative “whole of government” approach was undermined by continuing inter-departmental quarrels, more serious is that the mission suffered from endemic flaws and underestimated challenges. “We knew much less about Afghanistan and the politics of the region than we should have,” he admits. With

respect to the still controversial questions about Afghans detained by Canadian troops, handed over to Afghan authorities and subsequently tortured, Graham acknowledges the inadequacy of the agreement signed during the 2005 election: “Clearly our agreement was insufficient, and in retrospect we were all naive to believe that the Afghan system could handle the prisoners.”

In the aftermath of the Martin government’s defeat Graham was pressed into service as Opposition leader and interim Liberal leader, stressful months that he does not recall with any fondness. For example, he “hated the whole



UBC Press

### The Call of the World by Bill Graham

UBC Press, 2016, 470 pages

viduals with a farsighted vision of Canada in the world. Among the most distinguished is Bill Graham, a member of the Order of Canada who served as a downtown Toronto member of Parliament (1993-2007), chair of the House of Commons foreign affairs committee (1994-2002), Minister of Foreign Affairs (2002-2004), Minister of National Defence (2004-2006), Leader of the Opposition and interim leader of the Liberal party (2006).

Graham’s “political memoir” *The Call of the World* is not only one of the best autobiographies ever produced by a Canadian politician, it is a deeply informed and insightful commentary on Canada’s international relations, both in policy and practice, as well as a passionate positive appeal for active citizenship from the local to the global.

Citizen Graham, for all his distinctions, is one of the most accessible and down-to-earth MPs I got to know in over three decades as a researcher on Parliament Hill. (Full disclosure: I had the privi-

enlivened by some 60 photographs. He had a happy and privileged, but hardly ordinary, childhood. Only as an adult did he learn that his stepfather, a wealthy B.C. businessman, was actually his biological father. Growing up in elite company, he was blessed with first-class educational opportunity. At age 11 he was sent as a boarder to Upper Canada College in Toronto.

Entering university Graham also trained in the naval reserve earning an officer’s commission. With his friend Patrick Wooten he undertook an intrepid months-long journey driving by land rover across Europe to India and back, passing through regions and countries (the Balkans, Turkey, the Middle East, Iran, Afghanistan, Pakistan, Iraq) he would later visit under very different circumstances as Canada’s foreign minister. Already as a young man he was eagerly expanding his horizons of experience and developing keen powers of observation.

At the University of Toronto’s Trinity College, where he met his wife, Cathy, and of which he

## Work a delicate responsibility

Continued from page 8

key keeper carries enormous responsibility for the collection.

“The Vatican museums span seven kilometers through its galleries, rooms and gardens with 70,000 works of art on exhibit — paintings and sculptures — and there are more than 5,000 others in the warehouse,” Paolucci says.

“Think about how delicate the responsibility is for this immense heritage. This man here, the key keeper, opens up everything. He has the keys to heaven.”

Well, technically, and theologically speaking, it is the pope — the successor of St. Peter — who holds those keys, in keeping with

the Catholic interpretation of Jesus’ words to Peter as recorded in the Gospel of Matthew.

But given the number of thefts at other European museums in recent years, the more mundane aspects of security are also important.

Crea says he has no concern, as the Vatican museums are covered in video cameras and alarms and plenty of scrutiny from Vatican gendarme police and security patrols.

His biggest worry, he says, is actually getting into his Rome apartment.

Precise about managing the 2,797 keys at the Vatican, Crea says he often can’t find the one to his own front door.



# Faith brings about a new world order, here and now



## Liturgy and Life

Sylvain Lavoie, OMI

A young man was rather nervous about reading in church and, instead of ending his reading with, “The Word of the Lord,” he stammered, “This is the end of the world,” to which the congregation dutifully responded, “Thanks be to God!”

Genuine faith brings about a new world order, here and now.

Politicians often have slogans for their campaigns, such as “Make America Great Again” or “Stronger Together.” Years ago one such political slogan was “A New World Order.”

In the gospel today, Jesus addresses the externalism of religion and society, that is, putting emphasis on external things like buildings, money, activity, formal prayers, etc. He was critiquing the fact that, for the Jews in Palestine at that time of Jesus, the Temple had become their economic and political, more so than religious, centre — a false world order.

Jesus was pointing out that, as important as these externals are, they must not become the priority in our lives. Often without thinking about it at all, as individuals and as nations, we can allow these to become false gods, a faulty world order. It is Jesus who will bring about a truly new world order through faith in him.

In the United States these externals were the symbols

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

— the Pentagon (military power), twin towers (economic power), and the White House (political power). The plan of the terrorists to attack these three symbolic structures on Sept. 11, 2001, was deliberate. Ironically, the towers were destroyed, much like the Temple that the Romans destroyed in AD 70 — not one stone was left on another.

The message today from God’s Word is that faithful readiness, living with God, walking with God, dispels all fear and brings about the reign of God here and now, *the* new world order.

The first reading speaks of righteousness. That is a right relationship with God, one of faith, living in God’s love, genuine repentance (we have changed whatever we could to live according to God’s will), and peace. For those people, the end means blessing and even has healing in its wings! For them, the words of the psalm apply — make a joyful noise and sing for joy, for the Lord is coming to judge the world.

The New Interpreter’s Bible offers the following penetrating reflection on today’s readings: “In our day, there is a plague of pseudo-religious prophets claiming that the end is at hand. Pastors and teachers will need to distinguish biblical teachings and sound biblical interpretation

Thirty-third Sunday  
in Ordinary Time  
November 13, 2016

Malachi 4:1-2  
Psalm 98  
2 Thessalonians 3:7-12  
Luke 21:5-19

from the sensational claims carried by the media and popular religious bestsellers. The gospel offers not a way of predicting the end of the world, but the spiritual resources to cope with adversity and hardship.

“On the other hand, following Jesus always exposes the faithful to opposition from the authorities. If in every generation there are those whose religion is simply a form of escapism into the fantasy of futurism, every generation has also had its courageous and prophetic visionaries who devoted themselves completely to Jesus’ call to create community, oppose injustice, work for peace, and make a place for the excluded.”

Every generation, therefore, is called back to the teaching of Jesus by the examples of those who have suffered persecution and hardship because they dared to strive to

live out Jesus’ call for a community that transcends social barriers, that cares for its least privileged, and that confronts abuses of power and wealth.

These verses allow us to examine two visions of what it means to follow Jesus: one is a focus on prophecies of the future that make no difference in how one lives in the here and now; the other calls for such a commitment of life that those who dare to embrace it will find themselves persecuted by worldly authorities.

Throughout Acts, God’s faithfulness remains beyond question and is demonstrated repeatedly through the empowerment of the disciples’ witness, wondrous deliverance and repeated triumphs over those who oppose their message. Nevertheless, the dangers and hardships for the faithful are real indeed. Truth is tested and faith is confirmed not in idle speculation but in the crucible of adversity. Those who wish to find a more vibrant religious experience, therefore, should look not for signs of the future but for signals that it is time to live by Jesus’ call for obedience here and now.

Living in the kingdom is what the life of the church is all about — worship, loving one another symbolized by the kiss of peace, forgiving and asking for forgiveness, serving one another humbly, and doing so out of loving commitment and perseverance. That is what counts.

An Oblate brother who was playing pool was asked what he would do if he was told that he would die within 24 hours. He reflected for a few moments and responded that he would keep on playing pool. He was ready because he was already living in the reign of God. For him the old world had ended when he committed himself to following Jesus totally and fully.

St. Terese of Avila had a saying, “Its heaven all the way to heaven; its hell all the way to hell.” That is a profound insight. It is more a question of learning how to live in the kingdom of God right here, than of trying to sneak into heaven later on. The old Oblate brother had it right.

The eucharist we celebrate now is a foretaste of the heavenly banquet. We are nourished and challenged by God’s Word and invited to share sacramentally in the eternal life God offers us, so that we can go out to help build up the reign of God in our world.

So remember, genuine faith in Jesus brings about a new world order, here and now.

# Life is rich; if we are bored, the fault lies within ourselves



## In Exile

Ron Rolheiser, OMI

In 2011 a book by a young writer, Bieke Vandekerckhove, won the award as The Spiritual Book of the Year in her native Belgium. Entitled *The Taste of Silence*, the book chronicles her own struggles after being diagnosed at age 19 with ALS, commonly called Lou Gehrig’s disease, a degenerative neurological condition that always results in a massive debilitation of one’s body and almost always results in death not long afterward. Not an easy diagnosis for a vibrant young woman to accept.

But, after a deep initial depression, she found meaning in her life through meditation, silence, literature, art, poetry, and, not least, through a relationship that eventually led to marriage.

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

Unexpectedly too her disease went into remission and she lived for another 20 years. Among the many rich insights she shares with us, she offers an interesting reflection on boredom.

Discussing the prevalence of boredom today, she highlights an irony, namely, that boredom is increasing among us even as we are daily producing every kind of gadget to help us avoid it. Given that today we carry in our hands technological devices that link us to everything from the world news of the day to photos of our loved ones playing with their children, shouldn’t we be insulated against boredom? Ironically, the opposite seems true. All those technological gadgets are not alleviating our boredom. Why not? We still wrestle with boredom because all the stimulation in the world doesn’t necessarily make for meaning. Meaning and happiness, she suggests, do not consist so much in meeting interesting people and being exposed to interesting things; rather they consist in *taking a deeper interest in people and things*.

The word interest is derived from two Latin words: *inter* (inside) and *esse* (being) which, when combined, connote *being inside of something*. Things are interesting to us when we are interested enough in them to really get inside of them. And our interest isn’t necessarily predicated on how naturally stimulating something is in itself, though admittedly certain events and experiences can be so powerful as to literally conscript our interest. That’s what explains our strong interest in major world events, championship sports matches, Academy Award celebrations, as well as our less-than-healthy obsession with the private lives of our celebrities. Certain persons, things, and events naturally interest us and we want to be on the “inside” of those lives and events.

But major world news stories, championship sporting events, the Academy Awards, and the private lives of our celebrities are not our ordinary fare, our family dinner table, our workplace, our commute to work, our church service, our neighbourhood bake sale, our daily routine, our daily bread. And it’s here where we tend to suffer boredom because it’s here that we tend to not be deeply inside the reality of the people and events with whom and with which we are interacting. It’s here that we often feel life as flat, dull, and routine. But, at the end of the day, we wrestle with boredom not because our families,

workplaces, colleagues, neighbours, churches, and friends aren’t interesting. We’re bored because we’re too internally impoverished, distracted, or self-centred to take a genuine interest in them. *Experience is not what happens to us, it’s what we do with that happens to us*. So says Einstein.

Vandekerckhove highlights yet another irony: It’s ironic that we tend to wrestle with boredom and dullness when we are in the full bloom of our lives, healthy and working; whereas people like her, who have lost their health and are staring death in the face, often find the most ordinary experiences in life exhilarating.

Her insights bear a lot of resemblance to those of Rainer Maria Rilke in his *Letters to a Young Poet*. Like Vandekerckhove, he too suggests that boredom is a fault on our side, a disinterested eye. In his correspondence with an aspiring young poet, he takes up the young man’s complaint that he, the young man, wasn’t enough exposed to the kind of experiences that spawn poetry because he lived in a small

town where nothing exciting ever seemed to happen. He went on to confess that he envied Rilke who travelled extensively throughout Europe and met all kinds of interesting people. For him, Rilke’s poetic insights were very much predicated on the fact that he hung out in big cities, met interesting people, and was stimulated in ways that a young man in a small town could never hope to approximate.

Rilke’s reply to this young man has become a classic answer to the question of boredom: “If your daily life seems poor, do not blame it; blame yourself, tell yourself that you are not poet enough to call forth its riches; for to the creator there is no poverty and no poor indifferent place.”

Finding life interesting isn’t dependent upon where you are and who you meet but rather on your own capacity to see deeply into things. Life everywhere is rich enough to be interesting; but we, on our part, have to be interested.

Advertise in the  
Prairie Messenger

Monday - Friday 8:30 - 5 p.m.  
Ph. 306-682-1772 Fax 306-682-5285  
email: [pm.ads@stpeterspress.ca](mailto:pm.ads@stpeterspress.ca)



# Rohr wants Christians to see Trinity as divine dance

By Brandon Ambrosino  
©2016 Religion News Service

Catholic theologian Karl Rahner once wrote that Christians behave as “mere monotheists.” That is, if Christianity ended up dropping the doctrine of the Trinity, he suggested, the day-to-day lives of Christians would remain largely unchanged.

Richard Rohr wants to change that.

A Franciscan priest and founder of the Center for Action and Contemplation in Albuquerque, N.M., Rohr, alongside Mike Morrell, recently published *“The Divine Dance: The Trinity and Your Transformation”* in the hopes of inviting Christians to renew their lives by thinking “trinitarily.”

The book has gotten rave reviews well beyond such popular Catholic writers as Rev. James Martin and Sister Simone Campbell. Mainstream figures, including U2’s Bono and scholar and public speaker Brené Brown, have been encouraging their audiences to pick up a copy.

Why would so many people take an interest in a devotional book written by a contemplative priest about a mysterious Christian doctrine?

“I’m wondering if it’s just that consciousness is ready for it,” he suggests.

Spoken like a true contemplative!

RNS spoke to Rohr about his ideas on God, religion and what it means to be contemplative. The interview has been edited for length and clarity.

**Why do you think so many people are excited to rediscover a Trinitarian God?**

This idea of a Being sitting out there, critically watching reality and judging it — usually judging it to be inadequate — is not creating happy people, or peaceful people, as we see in our politics. The old paradigm, without us realizing it, has been falling apart.

**In your book, you mention that reimagining God might help heal our political divisions. How?**

I think we all agree, no matter where you stand on the political spectrum, politics is not a happy worldview. It’s inherently dualistic, antagonistic and deceitful. It’s making us long for a bigger frame, a bigger worldview than either/or. Whenever you divide things into two, the mind quickly takes sides. It happens within a nanosecond. You identify with one side instead of the other, and decide that one side is better and the other side is, if not bad, demonic.

We’ve got to get out of this dualistic thinking. That is my most simple definition of what contemplation means: a mind that does not read reality dualistically but is able to hold contradictions until there’s a reconciling third, until there’s a broader frame revealed. I think that’s the law of three. You can’t choose sides but you have to stay in the flow. I think we are so tired of our fighting. Maybe it’s out of desperation that a lot of people are willing to hear this message.

**Why does it matter that Christians have a dynamic, flowing understanding of God?**

A God who is just concerned with being right is inert, inaccessible: the law is the law is the law; there’s no wiggle room. When you have God as relational, and if the basic definition of reality is relationality, then you’ve got an open system.

That’s what the beautiful biblical metaphors were trying to get to when they had God talking to Moses; God talking to Abraham; Abraham able to change God’s mind, as it were; Moses the same, knowing God face to face. This is good stuff! But we understood it in such a static way — that these were things that happened to really special people, like Abraham and Moses and Jesus. But we didn’t understand that they were revealing the basic pattern of reality. That pattern of reality is this flow.

**If God is so dynamic, why did Christians come to understand the divine in such a static way?**

What Trinity is saying, is: Don’t start with one substance, one being, and then try to make him three. This is what we get most of the first 2,000 years after Christ, and it looked like tri-theism, or like we were meddling with monotheism, or like a mathematical concept, and so a lot of people, including most Christians, didn’t know what to do with it.

But every science is discovering it’s entirely a relational universe. Nothing stands autonomously. Relationship is the thing, the core. See how this creates such a wonderful foundation for a Christian understanding of holiness? We’re inherently in relationship to God.

**A lot of Christians might disagree with you here since “salvation,” to many, is an active choice to be in relationship with God.**

That’s perhaps the biggest Achilles heel of so many Christians — that grace is an occasional additive merited by certain highly holy people.

Let me go back to the very first two verses of the Bible, where a beautiful verb is used. The Spirit is said to be “hovering” over chaos. The verb that’s used there refers to the wings of a mother hen protecting her young, guarding her eggs. We have the Spirit hovering over chaos, warming reality if you will. Grace is not extrinsic! The whole thing begins by an act of grace which becomes the physical universe. That matter, henceforth, is the revelation place of Spirit, and Spirit shows itself through matter.

The incarnation that Christians honour is the personal incarnation. We thought it happened 2,000 years ago. What Franciscan spirituality always believed is that the primary incarnation was creation itself. Nature was the first Bible. And we don’t know how to see the presence, how to honour the incarnate presence of God in the natural universe. I’m looking out right now on a beautiful blue New Mexico sky, the golden ashlands, green trees. How can you not be in awe of this universe? But we didn’t respect the first Bible, so we murdered and mangled the second. We weren’t ready to honour the Christ, really.

**What would you say if someone said, “I can’t believe grace is**

**active in the way you’re claiming because there’s so much evil and death in the world”?**

The human egocentric psyche is simply not ready to see that death is a necessary part of life. If you look at the entire universe, everything is changing forms all the time, no exception. In Catholic funeral liturgy, we say that life is not ended, but merely changed.

I admit it: It does seem like an incoherent universe. That’s very true. But once you recognize this is the pattern of the universe, then

Jesus’ death and resurrection is not a one-time anomaly, a one-time accident; it’s revealing the shape of the universe and inviting us to have the courage to trust that it’s OK. The final chapter is resurrection.

**You talk in your book about living in darkness, as if it’s a good thing. Is it?**

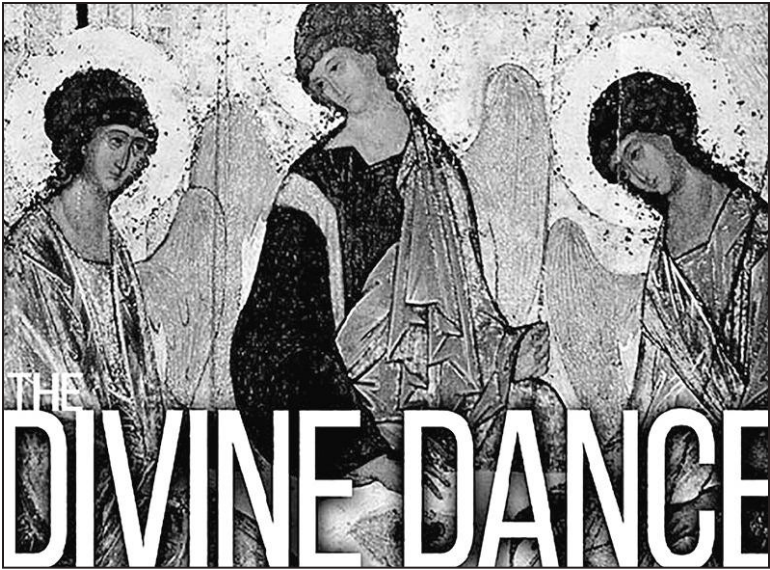
If you take Moses on Sinai, and Peter, James and John on Mount Tabor, there’s always a combination of an apparition of immense light and the cover of a

cloud. That’s letting us know that we don’t know. As Paul says, “We see through a glass darkly.”

Mother Teresa said she wants to be known as a saint of darkness because dark is a better teacher than light. After the fights of the Reformation and the rationalism of the Enlightenment, we wanted to be certain, to be right. That’s to want too much light. It’s a refusal of faith.

Along with the rediscovery of the Trinity, I think I see a longing for a theology of darkness or the cloud. The classic phrase coined by the 14th-century anonymous English writer — the cloud of unknowing — sums up this theology very well. You can’t live in total light: It blinds you. That lack of humility has probably done more to undo the Christian religion than anything else.

When you presume your little mind fully knows what goodness is and who the good people are, and what evil is and who the evil people are . . . you will most surely die. Darkness is good, mystics would say. That’s the liminal space where you ask deeper questions, where you make room for God because you can’t figure it out. The soul expands inside of darkness.



RNS/Whitaker House

The Divine Dance by Richard Rohr

## Notion of ‘self-made person’ an illusion

### Outlooks from the Inner Life

Cedric Speyer



*“Attention is the engine of transformation.” (unattributed)*

*“Self-knowledge is a kind of funny thing because the less of it you have, the more you think you have.” — Bruce Springsteen*

In the theatre of the absurd that is the American election campaign, much has been made of Trump’s unbridled narcissism. (See a recent piece by Gabor Maté in The Globe and Mail entitled *“Donald Trump, narcissism and diagnosis as political sport”* which describes the psychodynamics underlying the main players in the addictive reality show that is CNN.)

The “moral autism” we see on display wasn’t born in a vacuum, though it may be filling a vacuum left by a hand-me-down American sense of the autonomous, subjectively validated self, left to its own devices (in more ways than one, given the enabling technology).

*Speyer is a Benedictine Oblate as well as an author, subject matter expert for e-therapy, clinical consultant and director of InnerView Guidance International (IGI). He also directs a documentary series entitled GuideLives for the Journey: Ordinary Persons, Extraordinary Pathfinders. <http://www.guide-lives.ca/> Connect with Cedric on <https://www.facebook.com/cms94> or via [cms94@hotmail.com](mailto:cms94@hotmail.com)*

The notion, and illusion, of the “self-made ‘man’ ” as “the totem of modern life” is exposed in a brilliant, if intellectually ponderous book: *The World Beyond Your Head: On Becoming an Individual In An Age of Distraction*, by Matthew B. Crawford. Although apparently solidly secular himself, Crawford shows how the American idol (pun intended) of a freely self-determining person has displaced a truly religious (i.e. “binding”) orientation which is profoundly relational, soul-crafting, and world-making. We need shared frames of meaning to become fully human. Our personal perspectives and preferences are not the be-all-and-end-all of *self-fulfilment*, a latently idolatrous term in itself.

Lo & behold, the world has a reality of its own, independent of the self and we are summoned to join it; we need to engage with objective reality in ways that shape our character in the process. We all know on a gut level when something is better or worse, noble or shameful, beautiful or ugly, but when performance mode predominates, then it’s no longer about discovering the good

or the true. It’s about proving the competent and capable as *me*, measured in monetary terms.

We know we’re in cultural trouble when a would-be leader of the “free” world is ludicrously self-justifying. One could say he comes by it honestly, however, in a society that has fashioned a golden-calved altar out of self-responsibility, subjectivism, individuality, and competitive hegemony. The narcissism of the sovereign self naturally follows. People and things become props without a reality of their own, because they only exist to prop up or undermine a constructed self-image.

It’s the “freedom” of entitlement and “no limits,” unconstrained by circumstances; a “great again” return of an infantile tyrant unaccountable to consensually framed conditions. Sound like anyone on the public stage these days?

Crawford traces this moral isolation to the American distrust of external rule, whether the authority in question is clerical, traditional, political, or communal. The sovereign self is a holdover from the rebellion against actual sovereigns, and the “divine right” of earthly kings. The “enlightened” self was redefined as self-determining, self-sufficient, and ahistorical.

The only problem is that self is a fiction; it doesn’t exist *a priori* to our lives. Perception itself is a negotiated transaction with the environment. Its currency is intentional and relational. When we arrive in this world, there are inherited meanings and guiding purposes for us to discover. That takes an attentive self, not an autonomous one.



# Raising kids Catholic: participating in parish life

By Brett Salkeld

*This is the second of a three-part series.*

In the first part of this series we looked at things we can do in the home to help our kids appropriate the faith given to them in their baptism. Much more could be said, and my suggestions could serve just as well as sparks to your own imagination as examples to strictly follow. The larger point is to be intentional about your life of faith in the home.

But our faith is not a private family affair. It is also concerned with our whole Christian community. How can a family participate in the life of the Christian community? And how can the community support families striving to raise Catholic kids?

In the first place, families need to be rooted in a parish. That means, at the very least, weekly mass. But that is not enough. Being parishioners also means participating beyond Sunday mass. There is usually something more going on. Some are spiritual, some are social, some are service-oriented. If there's nothing going on — get on that!

Many events are related to the liturgical calendar. This can serve as a great link between parish and home. In early November, for example, our kids can print the names of their beloved dead in the parish prayer book and then be conscious to pray for them at

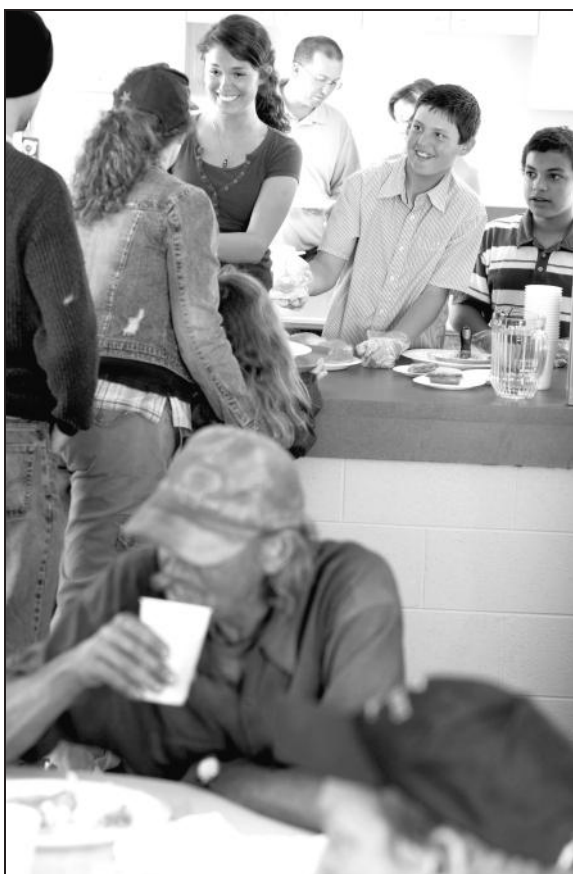
home before bed all month. Family traditions for Advent and Lent that provide explicit links to the liturgies experienced at the parish are also great.

Things like going to confession at the parish as a family, or being a welcoming presence to others at fowl suppers and pancake breakfasts, are other ways to build up both the faith of the child and the Christian community that is the social context for that faith. Helping at the parish soup kitchen teaches us that faith must express itself in love or it will die.

As an aside, in many cases it will be beneficial to supplement the Christian community and the life of the parish with participation in something like a lay apostolate or even an informal gathering of Catholic families. If your parish does not seem to be meeting your needs, the answer is not, barring exceptional circumstances, to find a new parish. It is rather to find other forms of Christian community that can support you while *you* work to build up the life of the parish.

In our family we have a rule: once you are confirmed, you are responsible for the church and that means you have a service role at the parish. It might be reading, or singing, or altar serving, or collecting relief funds, but a confirmed Christian is not along for the ride. If kids are old enough to be confirmed, they are old enough to be full participants in the life of the parish. Kids should even put their own money in the collection plate and donate to other worthy causes.

This leads into what parishes can do to support families. Why not sign kids up for ministries as



Design Pics

**PARISH COMMUNITY — Families need to be rooted in a parish, writes Brett Salkeld, and that means participating in the life of the parish that goes beyond Sunday mass.**

part of their confirmation program? Once you're confirmed you can choose to be put on the parish roster as altar server or reader or something, but a confirmed Christian gets signed up for a role in the parish automatically. It may even help keep families that would drift away after confirmation a little more engaged with the parish if their child has to serve once or twice a month.

One of the key strengths of this approach is that it makes the

kids part of the whole community, not a parallel community for children that stops existing when they grow up. I am not against things like children's liturgy or youth masses in principle, but the danger is they give the impression that regular mass is for other people. I was delighted when my seven-year-old chose to stay with us rather than go for children's liturgy because he didn't want to miss all the great readings! Once he receives first communion and confirmation this year, he'll always stay with us.

There is nothing wrong with youth masses, but there is something wrong if that is the only time kids see themselves and other kids serving in church. They need to know this is their church too, and youth programming that leads to too much segregation from the community undermines that message.

Just as parishes and our Catholic community at large need to avoid segregating our kids from the community, we need to avoid

the temptation to *entertain* them.

It is easy to think that children need kid-friendly music or more jokes to keep them from being bored at mass. This never works. When we do this we are trying to compete with an entertainment culture that has vastly more resources than we do. We won't win.

The good news is that we shouldn't even want to win. If we did, we'd stop being the church and start being just more of the culture. Kids don't need to be entertained. *They need to learn that they don't need to be entertained.* So, on top of not letting your kids play on a smartphone or tablet during mass, don't give the impression the mass is there to entertain them.

Mass isn't boring. There is something going on at every second. But if kids don't have the mental space to sit quietly sometimes without being entertained, they won't have eyes to see what is going on at mass. We live in a culture of distraction. Mass should be an antidote to this, not a supplement. This may be one reason young people today seem so open to devotional practices like eucharistic adoration. Sure, it might seem boring at first. But it doesn't take long before young people realize that just *being* with God is an immense freedom that their plugged-in distracted life does not often afford them. Kids don't need to be entertained. Like the rest of us, they need God.

In the final piece in this series we will look at specific challenges our culture poses to the task of raising kids Catholic and what we can do to meet those challenges.

## Decision to quit KAIROS more political than theological

By Joe Gunn

Regina's Archbishop Charlie Halpin had a vision. He wanted to enhance the church's social apostolate by opening Saskatchewan's first diocesan social action office in 1975.

As a 21-year-old, I happily crossed half the continent to take the job offered by the archbishop, and then Father Jim Weisgerber, director of Regina's Catholic Centre. I believed that "action on behalf of justice and participation in the transformation of the world were constitutive dimensions of the preaching of the Gospel, and of the church's mission . . ." (*Justice in the World*, #6, 1971).

Regina's Social Action Commission of lay and clerical advisers organized ecumenical events during Lent, like "Ten Days for World Development." We collaborated with the wonderful work of Lutherans who had earned the trust of indigenous

women working on race relations with local police. And we helped establish the province-wide Inter-Church Energy Committee, joining many other Christian communities facing the ethical challenges of uranium development. Much later, I was engaged by the bishops' conference to direct their Social Affairs office, and worked for 11 years at the national level with devoted and truly visionary ecumenical partners.

Last month the bishops of Canada released a document that seemed to reiterate their belief in the role of ecumenical social action. In the first paragraph of "The Co-Responsibility of the Lay Faithful in the Church and the World," they state that, "our response to God's call is always lived out in harmony with the other parts of the Body of Christ."

But that same month, the bishops voted to withdraw from KAIROS, Canada's largest ecumenical social justice organization, the same group that emerged from the ecumenical coalitions that the bishops had always helped form, govern and finance.

Now, many are struggling to comprehend the contradictions between our church's history, our bishops' words, and their deeds.

The Canadian bishops did not

take this decision due to any indication that the Bishop of Rome encourages ecumenical disengagement. Rather, Pope Francis has shown ecumenical enthusiasm and speaks often on themes of social justice. And ecumenical theological depth has grown markedly since Vatican II, which would seemingly allow and advance more determined engagement with other churches. (For example, see the declarations of rapprochement from Catholic authorities — including the CCCB — and Protestants as we approach next year's 500th anniversary of the Reformation.)

It seems the decision to quit KAIROS was more political and managerial than theological.

These differences were noted in CCCB President Doug Crosby's letter to KAIROS partner churches and organizations, when he acknowledged that "KAIROS' approaches and ours often differ significantly."

Of course, it is complex to gather a dozen faith-based groups and focus effective efforts in mutually acceptable ways. KAIROS' ability to offer its programs and educational resources in French-speaking Canada (where 40 per cent of Canadian Catholics reside) has always been weak. And the organization's

positioning on issues has often been *avant-garde*, challenging faith communities to step out beyond traditional comfort zones.

Bishop Crosby's letter highlighted difficulties for the CCCB in managing issues and initiatives brought forward by KAIROS.

CCCB structures often include tedious approval mechanisms and translation routines, making it very difficult for the bishops to act on time-sensitive matters. The financial constraints of recent years have not enhanced the efficiency and transparency of CCCB operations — visit the outdated CCCB website to confirm this, even after major spending was involved in updating the CCCB's electronic operations. With several dioceses straining to contribute their CCCB financial quotas, fewer staff resources are available. The CCCB is often absent early on when ecumenical projects are planned. So their ability to influence projects (and eventually get approval from the bishops) is reduced. (In previous years, the CCCB often appointed trusted lay representatives to attend sessions that staff could not.)

But KAIROS is not the only focal point of CCCB managerial "frustration." One year ago, the CCCB president sent a five-page letter to the Canadian Council of

Churches, expressing concern for the way the governing board operates. And according to the bishops, the CCC's Commission for Justice and Peace "endeavours to carry out too many projects."

Last month the Canadian bishops echoed the call of Pope Francis to go out "into the peripheries." They wrote: "The risk of not doing so is that we end up with an inward-looking church, perhaps running efficiently but not keenly attuned to the needs of others. . . ." Francis warns strongly against this: "I do not want a church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures." "

Amen.

### Are you Moving?

**Please let us know a month in advance.**

**Write to:**  
Circulation Dept.  
Prairie Messenger  
Box 190  
Muenster, Sask. S0K 2Y0  
pm.circulation@stpeterspress.ca  
Undeliverable papers cost twice as much to return.

*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.*



# We seldom walk the bridge toward the other

By Peter Oliver

Adam has a sparkling sense of humour, a sharp eye for fashion and an impressive interest in people. He is alert to relationships, takes a real interest in remembering names and acknowledging birthdays and anniversaries. Affable, defined as good-natured, cheerful, courteous and easy to talk to, captures the spirit of my friend.

When Adam was 23, he was set upon by three men who beat him, kicking him repeatedly in the head, until he was unconscious. The attack was unprovoked. The impact was dreadful.

He spent the next two months in a coma. When he recounts the experience of waking from a coma, he reminds me that it is not like the movie portrayal — something that happens in an instant. His description suggests a kind of dream-like state. As his mind tried to make sense of what had happened, nurses, doctors and other professionals seemed like teachers. He concluded that for some reason he had been sent back to school.

He had to relearn everything. He could not walk or eat. Family members were unfamiliar. He lost his ability to speak. Though he was fluent in English, the first words he spoke were “*de l’eau*,” some water, French words learned in childhood. It was a plea, “I’m thirsty.” One day he picked up a familiar book but he couldn’t read the words so he tried a simpler book. None of it made sense.

Gradually Adam recovered, but the brain injury he sustained has permanent consequences. He is not permitted to drive. Old friends married or moved on and, as education and meaningful work are either inaccessible or unattainable, new friends have been few and far between. In some ways the dream-like state of the coma persists year after year as he tries to recover missing pieces of his life.

Adam’s mother, Florence, sees her son as a kind of cast-away who “resides on a raft in a river, apart, afloat, with no solid

ground beneath him. Sometimes the raft goes along quietly, as any river does, but inevitably it gets rough. The raft crashes upon rocks, falls apart, and Adam nearly drowns.” Florence likens the banks of the river to our world. “One riverbank is not steep. This is the side that offers help such as brain injury supports, counsellors and chaplains. Adam goes there sometimes but Adam does not live there, he resides on the river.”

Florence observes, “The other bank is steep. Adam can never climb that one because that is the one where people have jobs and are part of the mainstream of society — where his old friends reside, in fact. I earn a living on that bank. For the most part people there don’t understand anyone on the river nor do they understand those who are helping the ones on the river. Occasionally someone takes the bridge over to the other side and tries to help. Once in a rare while, someone jumps in the river and rides the raft with Adam.” These people experience the current, the rocks and the bank that people with a brain injuries can’t scale.

I’ve taken the bridge to the other side a few times and discovered something very important about Adam’s gifts. Adam has an uncanny capacity to gently but firmly admonish. I’m guilty of a less-than-glamorous habit — giving a compliment, the heart of which is a self-deprecating observation. Wary of this tendency, Adam brought me up short one day: “I don’t think you should try to build me up by putting yourself down.” I was reminded that a compliment emanates from a wholesome sense of self-regard.

Adam’s life is also a pointed Divine corrective. Many of us live atop the steep bank. We imagine that our making-it-work, putting-our-ducks-in-order, priority-setting, performance-setting way of living is what life is all about. It rarely dawns on us that all this driven-ness sets us apart from he who had no place to lay his head (Luke 9:58). By contrast Adam’s apartness brings him much closer to the Itinerant Saviour than our apparent “togetherness.” The disconnect Adam experiences is not so

much his inability to plug into what society requires as it is our failure to plug into what God requires. His is the contemporary story of Martha and Mary, a story in which Adam is chosen for “the better part” (Luke 10:42).

Out of respect, I asked Adam to look this story over before it was published. He was a mixture of nonchalant and grateful. Later he texted me: “It may be important to show the time I have spent at the prison . . . but I think you know the importance of showing both sides.”

Yes, indeed, it bears mentioning that Adam has been part of the prison ministry team at the Correctional Centre for a number of years. As he puts it, it’s a way of “showing closure at my end.” . . . I wonder what that says about apartness and “togetherness”?



The Micah Mission

Adam with Peter Oliver

## Care for the earth is a Gospel issue

By Brett Fawcett

With an important election coming up in the United States, a lot of professional Catholic opinion-shapers have been busily explaining to voters what criteria they must use in choosing who to vote for. Amidst all this sound and fury, Pope Francis has proposed an important devotional development which, on the principle of *lex orandi lex credendi*, is also a theological development.

The Holy Father has suggested an eighth work of mercy: “care for our common home.” What is especially intriguing about this is that it is a complement to both the corporal and the spiritual works of mercy; it links the two, and, perhaps, both find their culmination in it, like the centre that links the two beams of a cross.

This has already alarmed some of the faithful, who argue that mercy can only be shown to human persons, not to the environment or to the earth. But it is important to notice how Pope Francis explained this suggestion: “if we look at the works of mercy as a whole,” he explains, “we see that the object of mercy

is human life itself and everything it embraces.” It is important, therefore, to look at how he phrases this new work: it is specifically care for *our* common home; it is a work of mercy because caring for it is to care for human life.

In making these observations, the pope puts himself within a well-established theological tradition. The works of mercy have *always* been something of a developing theological project. The first six corporal works of mercy come from Matthew 25, where Christ elucidates what today we call the principle of the preferential option for the poor.

It was St. Augustine who, in his preaching, found it fitting to list “burying the dead” alongside them based on his reading of the Book of Tobit; this brought the number of merciful works to the much more satisfying number of “seven,” and by the time of the Middle Ages, this numbering was widely accepted. Already, we have a theologian and church leader detecting that something about the biblical definition of mercy entails expanding our understanding of what it means to act mercifully.

Later, the spiritual works of mercy were also elucidated, but the great English preacher Jeremy

Taylor observed in the 17th century that the works of mercy could be multiplied almost infinitely (he suggested works like “mend[ing] highways and bridges” and “redeem[ing] maidens from prostitution”), and noted that some works of mercy are of “a mixed nature, partly corporal and partly spiritual,” suggesting that the old understanding of merciful works “is too narrow to comprise them all.” He had identified an opening for a new theological development, a new way of articulating the works of mercy, and when we couple this with St. John of Damascus’ insight that *all* of creation is joined to Christ through the Incarnation, the possibility of a new way of understanding the relationship between “corporal” and “spiritual” works becomes obvious.

Pope Francis seems to be working from this same insight, and how fitting that he has proposed this eighth work (eight, biblically, being the number of salvation) during the Year of Mercy. This new work brings both sets of seven to their theological culmination, and the fact that caring for our common home is also a *spiritual* work reminds us that, if the universe is joined to Christ, caring for it is a Gospel issue. Vote — and act — accordingly.

Fawcett is a master’s student at Newman Theological College.

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

### PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

**KAPOOR, SELNES, & KLIMM**  
Barristers & Solicitors  
W. Selnes, B.A., LL.B.;  
G. Klimm, B.A., LL.B.;  
Phone (306) 752-5777, P.O. Box 2200  
Melfort, Saskatchewan S0E 1A0  
Phone (306) 873-4535, P.O. Box 760  
Tisdale, Saskatchewan S0E 1T0

**WEBER & GASPER**  
Barristers & Solicitors  
Russel Weber (B.A., LL.B.)  
Tabbatha M. Gasper (B.A., LL.B.)  
517 Main Street, Humboldt, Sask.  
Phone: 306-682-5038  
Fax: 306-682-5538  
E-mail:  
weber.gasper@sasktel.net

MCKERCHER LLP BARRISTERS & SOLICITORS

**SASKATOON:**  
(306) 653-2000  
L.J.(Dick) Batten, QC  
Michel G. Thibault  
David M.A. Stack, QC  
Curtis J. Onishenko  
Galen R. Richardson

**REGINA:**  
306.565.6500  
David E. Thera, QC

*Committed to serving the legal needs of Religious Organizations for the past 90 years.*

**MCKERCHER LLP**  
mckercher.ca

**RAYNER AGENCIES LTD.**  
www.rayneragencies.ca Est. 1948  
General Insurance Broker  
Motor Licences & Notary Public  
1000 Central Avenue, Saskatoon  
Phone: 306-373-0663  
Shawn Wasylenko Norbert Wasylenko

**Assante**  
Wealth Management  
Assante Financial Management Ltd.  
Peter Martens, FICB 301 - 500 Spadina Crescent East  
Financial Advisor Saskatoon, SK S7K 4H9  
Cara Martens, CFP T: (306) 665-3244  
Financial Advisor 1-800-465-2100  
E: pmartens@assante.com

**VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE**  
requires Teachers, Administrators, Medical Professionals and Trades People, aged 21 - 65. If you are interested in serving overseas for two years, we may have an assignment for you! Please call 306-374-2717, Email: vics1@telusplanet.net or visit our Website at www.volunteerinternational.ca

**MAURICE SOULODRE**  
Architect Ltd.  
Maurice Soulodre, B.A., B.Ed., M.Arch., SAA, MRAIC  
1815C Lorne Ave., Saskatoon, SK S7H 1Y5  
Tel: (306) 955-0333 Fax: (306) 955-0549  
E-mail: soularch@sasktel.net

**Satisfaction Hearing Systems Ltd.**  
Hearing Aid Sales, Service & Repair  
Ph: 306.979.4543 #16-1945 McRocher Dr.  
Cell: 306.881.8602 Saskatoon, SK S7J 4M4

**Emerald Tree**  
ACCOUNTING SERVICES  
Specializing in parishes and parishes with schools.  
Mira Salter ~ mira@emeraldtree.ca

**MOURNING GLORY**  
FUNERAL AND CREMATION SERVICES  
John Schachtel  
1201 - 8th St. East  
Saskatoon, Sask.  
(306) 978-5200

**Schuler-Lefebvre Funeral Chapel**  
“Dedicated to those we serve”  
Ph: 306-682-4114 Humboldt, Sask.

**MALINOSKI & DANYLUK FUNERAL HOME**  
HWY 5 EAST HUMBOLDT  
Humboldt's only 100% locally owned and operated.  
PH : 306-682-1622



The changing health profession

The news headline last week was disconcerting: “Former Woodstock, Ont., nurse facing 8 murder charges in deaths of elderly patients.”

The Woodstock nurse is charged by Ontario Provincial Police with killing eight elderly patients in southwestern Ontario nursing homes.

The deaths occurred between August 2007 and August 2014, police said during an Oct. 25 news conference in Woodstock. The victims were between the ages of 75 and 96. Police did not say exactly how they died, except that seven of them received a fatal dose of a drug.

The news is disconcerting given that Canada has now passed a law that allows health practitioners to assist people in committing suicide. While the deaths took place before the law on euthanasia was changed in Canada, they happened while the legal atmosphere was changing.

With the new law now in place in Canada — and not broad enough, according to some proponents — the incidents in Ontario do raise red flags, two in particular.

Cardinal Willem Eijk of Utrecht raised one red flag in his talk to the Canadian bishops at Cornwall on Sept. 26. Speaking of the introduction of an

assisted-suicide law in the Netherlands, he noted that the criteria for killing people has been gradually expanding. It’s a slippery slope that Canadians should be concerned about, he warned.

The Dutch first introduced assisted suicide for patients who requested it. Doctor-assisted suicide was introduced to relieve unbearable suffering for a patient. It soon expanded into terminating life without the patient’s request. The subjective criteria to end one’s life replaced the long-standing objective criteria of the dignity of all life, expressed in the Commandment: “Do not kill.”

A second red flag is the attitude and training future doctors and nurses will have. In Holland, the majority of doctors are now in favour of euthanasia. These are the kind of people who will be attracted to the medical profession.

Will Canada be far behind? Not if some doctors have their way.

As reported in the Oct. 26 Prairie Messenger, the policy of the College of Physicians and Surgeons of Ontario now 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. Doctors are fighting back, as they fear they will be forced to refer for assisted suicide.

The Coalition for HealthCARE and Conscience is taking the College of Physicians and Surgeons of Ontario to court over its “Professional obligations and human rights” policy. This policy states that “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 the patient.”

Michèle Boulva, executive director of the Catholic Organization for Life and Family (COLF), says she is worried the assisted suicide law is corroding the conscience of citizens, doctors and health care institutions. “This may be the new normal and the new legal, but it will never be moral,” she warned.

While the nurse in Ontario is now facing murder charges, is it just a matter of time before this will not happen in the future? Will there come a time when a nurse or doctor can kill patients with impunity, even when not requested? Will there come a time when health professionals will be trained to accept as normal the “duty” to kill someone who requests it? Will there come a time when a young person interested in becoming a nurse or doctor will have to choose another career because of the new “legal” directives for health professionals?

The time for vigilance is now. — PWN

Magdalen Islands in Gulf of St. Lawrence a refuge from life’s tempests

By Donald L. Telfer

“Let’s all sink with the king.” When Shakespeare described the shipwreck in “*The Tempest*,” he may well have used the setting of the remote, windswept and magical Iles de la Madeleine for the classic play. Situated in the middle of the Gulf of St. Lawrence, the hook-shaped Madeleines (Magdelines to the minority of English-speakers or just “the Maggies”) are the final resting place for hundreds of ships

*Former editor and publisher of the Humboldt Journal, Donald L. Telfer has contributed to over a hundred newspapers and magazines in Canada, the U.S. and abroad such as the Globe and Mail, Edmonton Journal, New York Post, Dallas Morning News, CNN Traveller London, and Time Warner Hong Kong.*

that ran aground on the reef-ringed archipelago.

Remnants of the sleeping giants are scattered throughout the string of islands, islets and sandbars, some of the longest, widest and quietest expanses of white sand imaginable. And where the only sunbathers are flocks of rare and exotic birds.

A weathered grey plank from a shipwreck, supporting a computer at a popular bistro, *Les Pas Perdus*, is a recent relic from the deep. The cathedral-like St. Pierre de la Verniere Church, the most prominent landmark on the island of Cap Aux Meules, is built largely of shipwrecks. The latest vessel to meet its untimely end is the Duke of Connaught, a floating drydock that broke in two, its rusting hull left to count down the ages near the towering copper-red cliffs at Cap Savage.

“The landscape changes every

year,” said Pauline-Gervaise Gregoire, a tour guide whose family has lived on the islands for years. “The constant pounding of the sea and wind carves magnificent shapes out of the soft, sandstone cliffs.”

While the Maggies claim untold numbers of ships, many crew and passengers survived, thanks to heroic efforts of islanders. A survivor was John Savage from the Isle of Jersey who established a general store in 1880 that in recent years has become a popular restaurant. Over one of *Café de la Grave’s* specialties, delicious clam chowder in a bread bowl, I felt as though I was stepping back in time as pianist Jean-Marc Cormier entertained on the century-old upright.

The pebbly beach behind the restaurant is the historic site where Acadians came ashore in 1755. Deported by the British from what is now Nova Scotia, New Brunswick and Prince Edward Island, the early French settlers moved to the Magdalens. They later were forced to pay rent when King George III gave the islands to a

Capt. Isaac Coffin, subjecting Magdaleners to seigneurial tenure, a tax on estates granted by royal decree to the Acadians.

The islands began to prosper in the late 19th century when Quebec legislation enabled islanders to buy back their land. Yet the Maggies were still a family fiefdom, privately owned by the descendants of Coffin, who lived abroad. For the princely sum of \$50,000, Quebec bought the islands in 1949, entitling islanders to become part of Canada when Newfoundland entered confederation.

“We even had our own currency,” Sebastian Cummings said proudly. Cummings is an energetic businessman who, among other endeavours in the off season, escorts group tours from Paris and sells truckloads of Christmas trees on a street corner in New York City. “And we islanders are very resourceful.”

The mainstay of the economy is fishing, and bounty from the sea is evident throughout the islands. Fishing boats bob gently

in the protected harbours. Herring not used to bait lobster are hung out to dry in smokehouses. Rows of lobster traps are lined up neatly beside houses lavishly painted in shades of yellow, mauve and copper red. The striking colours are an Acadian tradition, begun as navigational aids for fishermen.

Not everyone with a fondness for the sea is engaged in fishing. Following a near-drowning accident while fishing for lobster, Claude Baurgeois gave up earning a living from the sea and created a remarkable open-air museum. Adjacent to a fir and white spruce forest, *Le Site D’Autrefois* describes fishing, farming and the first lifeline to the mainland, the telegraph.

Near the northern end of the English-speaking island of Grosse Isle is Holy Trinity Anglican Church. The tiny church contains stained glass windows behind the altar with the inscription, “And I will make you fishers of men.” The central figure is Jesus, wearing

— TOURISM, page 15



Don Telfer

**CHURCH BUILT FROM WRECKED SHIPS —** St. Pierre de la Verniere Church is built largely from ships that have crashed on the Magdalen Islands shores.

Any cut to green energy is short-term

By Doug Wagner,  
New Hamburg, Ont.  
Troy Media

The cancellation of the next round of tenders for more green energy in Ontario comes as no surprise — but it’s still a serious mistake.

From a political perspective, the decision is understandable, if wrongheaded.

A provincial election is approaching and voters are upset with electricity prices. They have the false impression that the increase in prices over the past few years has been caused by green energy being introduced to

the generation mix.

In politics, the top priority is always getting re-elected, and a move that is perceived to put the brakes on electricity price increases is sure to gain popularity.

However, we need to consider the facts.

Studies show that only five per cent of the price increases have been caused by the introduction of green energy. This makes sense since wind and solar make up such a small percentage of the total electricity produced. But perception always trumps facts.

To cancel the tender for more renewables because of mistakes made in the past on pricing is like driving your car using only the rear view mirror.

The first round of tenders, in 2015, saw wind energy contracted at an average price of 8.59 cents per kWh, and solar at 15.67 cents per kWh, fixed for the next 20 years.

With the cost of equipment continuing to come down as technology is improved, it was expected that the next tender would see purchases contracted for even less.

Compare this to the recent request from Ontario Power Generation (OPG), the owner of the Pickering and Darlington nuclear plants. To cover the estimated \$12.8-billion cost of rebuilding the Darlington plant, the OPG has applied for an 11 per cent per year increase, for the next 10 years, in the price they receive for the power they produce. This would take their price to 16.8 cents per kWh by 2026.

Of course, nuclear plants as a rule go over budget, so this price may prove to be low. The recent rebuild of just two units at the Bruce nuclear plant ran more than \$2 billion over budget.

— SUSTAINABLE, page 15



# Use stones to build bridges, tables

Continued from page 1

“Jesus Christ calls us to be ambassadors of reconciliation,” he said, using stones for “building bridges so that we can draw closer to each other, houses where we can meet together and tables — yes, tables — where we can share the bread and the wine, the presence of Jesus Christ who has never left us and who calls us to abide in him so the world may believe.”

A joint statement signed in Lund by Pope Francis and Lutheran Bishop Munib Younan, president of the Lutheran World Federation, said, “Many members of our communities yearn to receive the eucharist at one table as the concrete expression of full unity.”

Particularly referring to Catholic-Lutheran married couples, the two leaders’ statement said, “We experience the pain of those who share their whole lives, but cannot share God’s redeeming presence at the eucharistic table. We acknowledge our joint pastoral responsibility to respond to the spiritual thirst and hunger of our people to be one in Christ.”

However, they did not authorize further opportunities for shared communion, but expressed longing “for this wound in the Body of Christ to be healed. This

is the goal of our ecumenical endeavours, which we wish to advance, also by renewing our commitment to theological dialogue.”

Pope Francis began the service praying that the Holy Spirit would “help us to rejoice in the gifts that have come to the church through the Reformation.” In an interview released Oct. 28, he said those gifts were greater appreciation of the Bible as God’s word and an acknowledgment that members of the church are called to a process of ongoing reform.

The service was punctuated with music from around the world, including a Kyrie or “Lord Have Mercy” in Aramaic, the language Jesus spoke. Catholic and Lutheran leaders took turns asking God’s forgiveness for maintaining divisions, “bearing false witness” against each other and allowing political and economic interests to exacerbate the wounds in the Body of Christ.

Lutheran Archbishop Antje Jackelen of Uppsala, the first woman to serve as primate of Sweden, read the Gospel at the service.

In his homily, Pope Francis insisted that Catholics and Lutherans must “look with love and honesty at our past, recognizing

error and seeking forgiveness.”

The division among Christians, he said, goes against Christ’s will for his disciples, weakens their ability to serve the world and often makes it difficult for others to believe Christianity is a religion of peace and fraternity.

The Gospel reading at the service, from John 15, was about Jesus being the vine and his disciples being the branches. In his homily, Junge said that too often over the past 499 years, Catholics and Lutherans saw each other “as branches separated from the true vine, Christ.”

Yet, he said, “Jesus never forgot us, even when we seemed to have forgotten him, losing ourselves in violent and hateful actions.”

After 50 years of Catholic-Lutheran dialogue, Junge said, “we acknowledge that there is much more that unites us than that which separates us. We are branches of the same vine. We are one in baptism.”



E. Krawchuk

## Room at the ‘Inn’

togetherness and comfort  
unafraid yet watchful  
resting on a bed of autumn leaves  
offered by maples  
lightly spread by breezes  
nightly we’ll await their return.

By Eva Krawchuk

# Tourism an important source of income

Continued from page 14

rubber boots and dressed in a fisherman’s sweater and blue jeans.

Tourism has become an increasingly important source of income. Travelling by ferry from another jewel in the gulf, Prince Edward Island, visitors come to bask in the beauty and civility of the islands. Unlike Shakespeare’s island of turmoil, the calm, tidy and isolated Maggies are a grand place to disappear from the hassles of civilization. A summer refuge to escape the tempests of life — author Farley Mowat had a cottage in one of the only English-speaking communities, and visitors were former prime minister

Pierre Trudeau and his wife Margaret — the affair is injected with non-stop advances of extravagant landscapes, velvety seas of waving wildflowers, and an unending selection of fine French cuisine.

A bounty of seafood such as fresh mussels, crab and lobster dominates island restaurants. To my surprise, seal meat was on the menu. With images of cute baby seals, I was hesitant to dig into a dinner of the marine mammal so championed during the anti-seal fever.

The Seal Interpretation Centre on the adjacent island of Grand-Entrée describes the four species of seals in the Gulf of St. Lawrence.

The exhibit outlines the exploding population since the seal pelt trade went into decline and the devastating effect it had on the fishing industry. Before anti-seal groups championed their cause, there were some two million of the mammals in the sea. Now, many millions feed on the all-important cod.

“The overpopulation has had a devastating effect on our economy,” said Pascal Arseneau of the Iles de la Madeleine Tourism Association. “The seal pelts were sold for fur and fat for oil. And the seal meat is still a delicacy for Islanders.”

Just the stuff for another Shakespearean saga.

# Sustainable energy has its advantages

Continued from page 14

Consider also that solar only produces power during the day, when demand for electricity is at its highest, and the large wind farms have a curtailment clause in their contracts that allows the Independent Electricity System Operator (IESO) to shut them down when power isn’t needed by giving five minutes notice to the wind farm operator.

Nuclear, on the other hand, runs around the clock, whether or not the power is needed, even producing surplus power that the IESO has to pay to get rid of.

Ontario’s electricity prices are often compared to Quebec and Manitoba. But both provinces have large hydro resources as their main source of generation. If Ontario had two more Niagara Falls, we

would all be happy, but it doesn’t.

Ontario’s industrial prices, compared to the other 59 provinces and states, rank slightly below the median at 8.35 cents (the median is 8.41 cents). Manitoba is lowest at 4.67 cents, Quebec second at 5.17 cents (both derive over 85 per cent of their power from hydro, compared to Ontario’s 24 per cent), and Hawaii is highest at 31.1 cents per kWh.

Ontario is not alone in moving to green energy. Alberta, the fossil-fuel capital of Canada, recently announced several programs to increase the use of renewable energy. Saskatchewan has committed to using 50 per cent renewables by 2030. In fact, much of the industrial world is heading in that direction, led by China, the U.S. and Brazil.

Green energy is the only form

of generation that has a known fuel cost going forward, independent of what happens to natural gas or uranium prices.

You don’t have to be a mathematician to see that halting green energy while planning to rebuild nuclear plants will lead to higher electricity prices.

Cancelling the tenders for more renewables was purely political, intended to gain electoral support based on the public’s notion that green energy is mainly responsible for increased electricity prices.

The decision ignores the fact that future contracts would be signed at prices a fraction of those just five years ago due to the drastic drop in the cost of equipment.

It all amounts to a serious mistake that will have long-lasting consequences.



## BOSCO FOUNDATION

*John Bosco*  
*Child & Family Services Foundation*

The John Bosco Child and Family Services Foundation (Bosco Foundation) is a public foundation dedicated to the provision of buildings and facilities used for the treatment, education and housing of children, adolescents and adults who are in need of support.

Bosco Foundation believes in assisting non-profit and charitable organizations who provide vital services which aid vulnerable people in our society. We do this by providing our facilities to various non-profit and charitable agencies at below market level rental rates.

**Our facilities are used for social services group care, foster care, adult mental health care, the St. Francis Food Bank, two AA groups and a NE Edmonton cadet core among others.**

In addition, we provide volunteer services to assist two small non-profit organizations working with low income seniors and victims of stroke with fundraising and volunteer recruitment assistance.

**The Bosco Foundation is currently working with a large service organization on a joint project with the aim of providing affordable housing for low-income seniors.**

*100% of donations go toward charitable purposes.*  
*Administrative expenses are covered by other sources.*

*Please forward your donation to:*  
**Bosco Foundation**  
**315-6770 129 Avenue NW,**  
**Edmonton, AB T5C 1V7**  
**Tel: (780) 809-8585 ♦ Fax: (780) 809-8586**  
**www.boscofoundation.com**  
\*Charitable Tax Number: 85985 8664 RT0001\*



# Archives related to Argentina's 'dirty war' opened

By Carol Glatz

VATICAN CITY (CNS) — Following the authorization and recommendations of Pope Francis, documents housed in the Vatican and Argentine church's archives pertaining to Argentina's "dirty war" will be made available for review, said a joint press statement.

The aim of cataloguing, digitalizing and unsealing the materials for consultation only to people closely affected by the military regime's atrocities was to serve "truth, justice and peace, continuing dialogue open to the culture of encounter," it said.

The joint statement was released Oct. 25 by the Vatican Secretariat of State and the Argentine bishops' conference.

In Buenos Aires, Cardinal Mario Aurelio Poli told a news conference: "We believe this service is a service to the homeland and for the reconciliation of Argentines. We are not afraid of the archives. The archives contain the truth of history."

The joint statement said the procedures required for consulting the documents were to be detailed shortly, and if specified that only those who were victims, immediate family members of the disappeared or detained and, "in the case of religious or clerics, also their major superiors" were allowed to have access to the materials.

It said members representing the Vatican secretariat and the bishops' conference met at the Vatican Oct. 15 to evaluate the now-completed work of cataloguing and digitalizing materials from 1976 to 1983 stored in the archives of the national bishops' conference, the Vatican's Secretariat of State and the apostolic nunciature in Buenos Aires.

It said the process of organizing and digitalizing "is completed" and had been "carried out in conformity with the decisions and indications of the Holy Father." The project was also "a continuation of work already begun years ago by the Argentine bishops' conference," it said.

Pope Francis was a priest in Buenos Aires during Argentina's 1976 - 1983 military dictatorship; he served as the provincial superior of the Jesuits in Argentina between 1973 and 1979. The clandestine war led by government security forces saw as many as 30,000 Argentines kidnapped, tortured, murdered or disappeared, never to be seen again.

Many priests were killed by the military for their work. Other priests involved themselves with the dictatorship. In 1996, Argentina's bishops admitted they did not do enough to stop atrocities during that period.

The Association of Mothers of the Plaza de Mayo, which advocates for justice in the name of their children who were disappeared during the war, has said the church's silence was harmful.

Hebe de Bonafini, one of the association's founders, had a private two-hour meeting with Pope Francis in May. A once-fierce critic of then-Archbishop Bergoglio, she told journalists she had been mistaken about his role during the

regime's reign and learned that "he had played a role on the side of the people" by working behind the scenes to save suspected dissidents.

The pope also met in 2014 with Estela de Carlotto, founder of the Grandmothers of the Plaza

de Mayo — a group that had asked the pope to open up church archives to find information identifying or locating children who were taken from their mothers while they were under military detention.

## Human ashes to be buried, not scattered

By Cindy Wooden

VATICAN CITY (CNS) — Professing belief in the resurrection of the dead and affirming that the human body is an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a

consecrated place.

While the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Müller, prefect of the Congregation for the Doctrine of the Faith.

"Caring for the bodies of the deceased, the church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation or the fusion of one's soul with the universe," the cardinal told reporters Oct. 25.

In 1963, the congregation issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead. The permission was incorporated into the Code of Canon Law in 1983 and the Code of Canons of the Eastern churches in 1990.

However, Müller said, church law had not specified exactly what should be done with "cremains," and several bishops' conferences asked the congregation to provide guidance.

The result, approved by Pope Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern churches' synods of bishops, is *Ad resurgendum cum Christo* (To Rise with Christ), an instruction "regarding the burial of the deceased and the conservation of the ashes in the case of cremation."

Presenting the instruction, Müller said, "shortly, in many countries, cremation will be considered the ordinary way" to deal

with the dead, including for Catholics.

Cremation, in and of itself, does not constitute a denial of belief in the immortality of the soul and the resurrection of the body, the instruction says. Nor does it "prevent God, in his omnipotence, from raising up the deceased body to new life."

However, the Catholic Church wholeheartedly recommends continuing the "pious practice of burying the dead," Müller said. It is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person's body and soul will be reunited.

In addition, he said, when a person is buried in the ground — and, at least to some extent — when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person was baptized and by which the person is called by God.

"Belief in the resurrection of the flesh is fundamental," he said. "A human cadaver is not trash" and an anonymous burial or scattering of ashes "is not compatible with the Christian faith. The name, the person, the concrete identity of the person" is important because God created each individual and calls each individual to himself.

In fact, when asked if there was any way to rectify the situation when a person's ashes already had been scattered, Müller suggested making a memorial in a church or other appropriate place and including the name of the deceased.

"Only in grave and exceptional cases," the instruction says, local bishops may give permission for ashes to be kept in a private home. Müller said it was not up to him, but to local and national bishops' conferences to determine what those "grave and exceptional" circumstances might be.



CNS/Remo Casilli, Reuters

**EARTHQUAKE IN ITALY** — Coffins are seen in a collapsed cemetery Oct. 31 following an earthquake near Norcia, Italy. Priests in central Italy were instructed to celebrate mass outdoors following another devastating earthquake that rocked the region and brought one its most spiritually and historically significant churches tumbling down — the Basilica of St. Benedict.

## Catholics, Lutherans pledge to serve the poor together

By Cindy Wooden

MALMO, Sweden (CNS) — The sheet of ice and the penalty boxes were gone from Malmö Arena Oct. 31 as Catholics and Lutherans filled the stands and promised to work together for peace — particularly in Syria — and for justice — especially for refugees.

Pope Francis and leaders of the Lutheran World Federation continued their ecumenical commemoration of Reformation Day in an arena that usually hosts hockey games. But kicking off a year of events to culminate in the 2017 commemoration of the 500th anniversary of the Protestant Reformation, the arena was transformed into a venue for song and witness.

Chaldean Bishop Antoine Audo of Aleppo, Syria, called on all Christians to join their voices in prayer and in pressuring their governments to stop the bloodshed and destruction in his homeland.

The bishop, who is president of Caritas Syria, announced that Christian humanitarian work in his country would follow the motto: "Become Christians Together," focusing on how serving Christ must include serving others, especially the poorest and most needy.

A centerpiece of the Malmö event was the signing of a "declaration of intent" by the heads of *Caritas Internationalis*, the Vatican-based confederation of Catholic charities, and the Lutheran World Federation's World

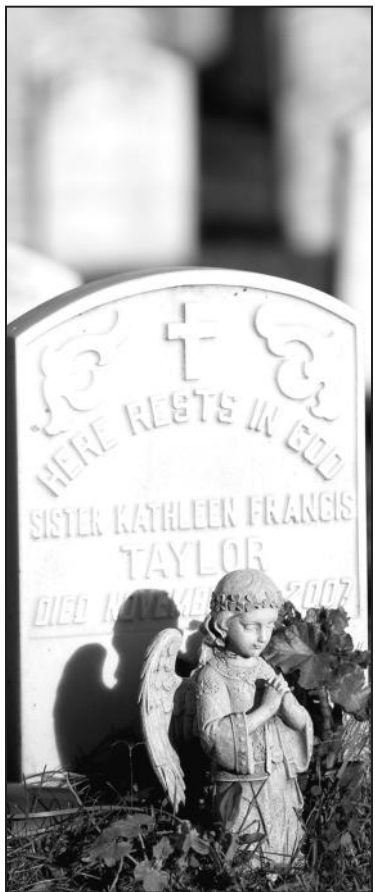
Service. The two organizations promised to "witness and act together," supporting one another, including by serving the victims of war in Syria and Syrian refugees in neighbouring countries.

The stories told in Malmö include those of a young Indian woman working to educate people about climate change, the Sudanese refugee runner who carried the flag for the Olympic Refugee Team, the head of Caritas Colombia working for peace and a woman from Burundi who adopted and sheltered seven children during her country's genocidal rampage in the 1990s.

Lutheran Bishop Munib Younan, president of the Lutheran World Federation and bishop of Jordan and the Holy Land, co-hosting the event with the pope, also spoke as a refugee, the son of Palestinians from Beersheba. "All refugees are my brothers and sisters," he said.

"I ask each of you to pray for my country and for the just resolution of the Israeli-Palestinian conflict," he said. "Pray that God's will of justice will be done. Pray that Jerusalem would be a city shared by three religions — Judaism, Christianity and Islam — and two peoples — Palestinians and Israelis."

Pope Francis told the crowd in the arena that the ecumenical agreement is a fruit of 50 years of Catholic-Lutheran dialogue and its affirmations of a common faith and a common baptism in Jesus. He prayed that it would unleash a "revolution of tenderness."



CNS/Gregory A. Shemitz

**ALL SOULS' DAY** — An angel figurine is seen near a headstone in the cemetery at the motherhouse of the Sisters of St. Dominic of Amityville, N.Y. All Souls' Day, celebrated Nov. 2, commemorates the deceased. A recent Vatican document prefers burial of a person's remains in the ground and forbids scattering the ashes.

It is not what you gather, but what you scatter, that tells what kind of life you have lived.

— Anonymous