



The poor

The poor have much to teach us, says Vancouver Archbishop Michael Miller. “The poor are present throughout the Gospel, from beginning to end. They have much to teach us because they know the poverty of Christ, his suffering.” — page 3



L'Arche

A second L'Arche home is opening in Saskatoon, reports leader Wyndham Thiessen. It is part of a province-wide initiative to provide new homes for individuals currently living in the Valley View institution in Moose Jaw. — page 6

Kambeitz recognized

Sister Teresita Kambeitz, OSU, was recently awarded the Julian Paslawski Meritorious Award for her years of service to Catholic education, from her first teaching job 56 years ago to her current involvement with Newman Theological College in Edmonton and St. Thomas More College in Saskatoon. — page 7



Sister Joan

In a new biography, Joan Chittister: Her Journey from Certainty to Faith, the “maverick Benedictine nun” opens a hidden door to her earlier life, writes veteran Catholic writer Tom Roberts. — page 10



Longtime columnist dies

Joan Eyolfson Cadham has been sharing her stories, and her wisdom, with Prairie Messenger readers for almost 30 years. She died Oct. 28 at age 75. — page 17

Pope laments slander of Blessed Romero

By Junno Arocho Esteves

VATICAN CITY (CNS) — The martyrdom of Blessed Oscar Romero did not end with his death because he continued to be slandered even by his fellow priests and bishops, Pope Francis said.

Speaking off-the-cuff to a group of pilgrims from El Salvador Oct. 30, the pope said that he, too, witnessed the Salvadoran archbishop's reputation tarnished by “misunderstandings and slander.”

“I was a young priest and a witness to this — he was defamed, slandered, his memory tarnished, and his martyrdom continued, including by his brothers in the priesthood and in the episcopate,” the pope said. “This is not hearsay; I heard those things.”

Despite the fact that Blessed Romero is “a man who continues to be martyred,” the pope said his example is still an inspiration.

“This gives me strength,” he said. “Only God knows the histories of those people who have given their lives, who have died, and continue to be stoned with the hardest stone that exists in the world: the tongue,” he said.

The Salvadoran faithful were in Rome for a pilgrimage in thanks-

giving for Blessed Romero's beatification May 23 in San Salvador. Blessed Romero was assassinated in 1980 while celebrating mass in the chapel of a local hospital, one day after calling on the government to end their violation of human rights against the population.

The pope told the pilgrims that a martyr is not a “beautiful image that adorns our church and whom we remember with a sense of nostalgia,” but someone who “continues to accompany us” and shows what it means to be an earthly pilgrim “with our sufferings, our anguish.”

The people of El Salvador, he said, “have a series of difficult tasks ahead” and are in need of those who give witness to an authentic Christian life that promotes and develops “a true justice, an authentic peace and heartfelt reconciliation.”

Recalling the life of martyred priest and friend of Blessed Romero, Jesuit Father Rutilio Grande, as well as those who died for the faith during the country's civil war, the pope said that El Salvador had gained “intercessors for your people before the living God.” The Vatican announced Feb. 4 that the canonization process of Grande was formally opened.



CNS/L'Osservatore Romano

POPE MEETS PILGRIMS FROM EL SALVADOR — Pope Francis looks at a portrait of Salvadoran Blessed Oscar Romero during a meeting with pilgrims from El Salvador in the Apostolic Palace at the Vatican Oct. 30. The pope in off-the-cuff comments to the group said the martyrdom of Blessed Romero did not end with his death because he continued to be slandered even by his fellow priests and bishops.

Bishops issue plea for urgent action to help refugees

By Deborah Gyapong

OTTAWA (CCN) — Canada's Catholic bishops have issued a plea for “urgent action” to meet the unprecedented needs of refugees who flee war, persecution, natural disasters and effects of climate.

The letter entitled, “I was a Stranger and You Welcomed Me,” published by the Canadian Conference of Catholic Bishops' justice and peace commission, reiterates a call made after the CCCB's plenary in September that every parish in Canada with the means to do so sponsor a refugee family

in line with Pope Francis' request.

The Oct. 26 pastoral letter is “being issued to renew the call to our consciences and to stir us to action to help these millions of people who struggle to survive and who search for living conditions that respect their dignity and freedom.”

The letter points out the Catholic Church has expanded its definition of refugee beyond the United Nations 1951 Refugee Convention that stresses a “well-founded fear of persecution” to include people “who are victims of armed conflict, destructive economic policies, or natural disasters,” and those who are “climate or environmental refugees.”

“The involuntary and obligatory nature of their migration demands of us a spontaneous response of charity built on a foundation of justice,” the letter says.

The letter also puts a spotlight on the tragic numbers of Christians among the refugees. “Most of these are fleeing Syria and Iraq, where along with Yazidis and other religious minorities, they have been persecuted, enslaved, even killed,” it says. “While our world has often seen conflicts like these, we cannot simply resign ourselves to the inevitability of this situation.”

The bishops offer a brief theological reflection on the biblical basis for welcoming refugees, as well as recent appeals from Pope Francis to welcome the stranger.

The bishops call on the Canadian government and civil society to:

- Expand and accelerate sponsorship procedures

Sense of history undergoing transformation

By Derrick Kunz and Kiply Lukan Yaworski

SASKATOON — The Roman Catholic Diocese of Saskatoon and Greater Saskatoon Catholic Schools (GSCS), through the leadership of the Diocesan Council of Truth and Reconciliation, recently conducted a Day of Prayer for Reconciliation and Healing.

The day of prayer was held Oct. 21, on the third anniversary of the canonization of St. Kateri Tekakwitha, the first North American indigenous woman to be declared a saint by the Roman Catholic Church. It was held in response to the national Truth and Reconciliation Commission's recommendations.

Students and staff at all 45 division schools located in Saskatoon, Humboldt and Biggar, as well as school division office staff, participated in the day of prayer. Pastors and parish and



PM File

Bishop Donald Bolen

ministry leaders from across the diocese also participated during a service held at the opening of diocesan Study Days at the Cathedral of the Holy Family in Saskatoon, with Bishop Donald Bolen presiding.

“The day of prayer complements our work and goals for First Nations and Métis initiatives and our kindergarten to Grade 8 treaty education,” said Gordon Martell, superintendent of learning services at GSCS. “The generation of students in our schools today will be the ones to characterize what reconciliation and healing looks like in the future.”

With 45 schools and nearly 17,000 students, Greater Saskatoon Catholic Schools provides Catholic education from pre-kindergarten through Grade 12, rooting students in their faith, helping them grow in knowledge and encouraging them to reach out and transform the world.

The suggestion for the Day of Prayer came from the Diocesan Council of Truth and Reconciliation (DCTR), a sharing and consultative circle of Aboriginal and

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— CATHOLICS, page 7

World expects believers to work together for peace

By Carol Glatz

VATICAN CITY (CNS) — The world expects all people of religious faith to work with everyone for a better future, Pope Francis told representatives of major religions.

“We can walk together taking care of each other and of creation” in joint projects that fight poverty, war and corruption and help people live in dignity, he told them during a special general audience dedicated to inter-religious dialogue.

The audience in St. Peter’s Square Oct. 28 marked the 50th anniversary of *Nostra Aetate*, the Second Vatican Council’s declaration on relations with other religions; the audience also recalled the historic first World Day of Prayer for Peace in Assisi, Italy, Oct. 27, 1986.

“The flame, lit in Assisi, spread to the whole world and marks a permanent sign of peace,” Pope Francis said in his address.

The rain-soaked square was

awash with colour as thousands gathered under colourful umbrellas or plastic ponchos. Large groups of people came from other Christian communities and from other world religions and many held aloft olive branches. Representatives of many religious traditions sat in a VIP section near the pope and prayed in silence with him at the end of the audience.

Inviting the thousands gathered in the square to pray according to their own religious tradition, the pope said, “Let us ask the Lord to make us be more like brothers and sisters, and more like servants to our brothers and sisters in need.”

In his written address, the pope said, “The world looks to us believers, it urges us to collaborate with each other and people of goodwill who do not profess any religion, it asks from us effective responses to many issues: peace, hunger, poverty,” the environmental and economic crises, corruption, moral decay and violence —

especially that waged in the name of religion.

Religions don’t have a special “recipe” to solve these problems, he said, “but we have a great resource — prayer. Prayer is our treasure,” which believers turn to in order to ask for those gifts people are yearning for.

Concerning the future of inter-religious dialogue, he said, “the first thing we have to do is pray. Without the Lord, nothing is possible; with him, everything becomes” possible.

He asked that prayer lead people to follow the will of God, who wants everyone to recognize each other as brothers and sisters and to form a “great human family in a harmony of diversity.”

Unfortunately, much of the violence and terrorism unfolding in the world have made people

suspicious or critical of religion, he said.

However, “although no religion is immune from the risk of fundamentalist or extremist deviations,” he said, people must look at the positive aspects of religious beliefs, especially how they are a source of hope for so many.

Pope Francis said respectful dialogue can lead to friendship and concrete initiatives between religious believers in serving the poor, the elderly, the marginalized and immigrants.

In fact, the upcoming Year of Mercy is the perfect occasion to work together on charitable projects, he said.

Charity, “where compassion especially counts, can unite with us many people who do not consider themselves to be believers

or who are seeking God and truth,” and with anyone who makes those in need a priority, he said.

The pope also praised the profound improvements in Jewish-Christian relations. He said the past 50 years have seen indifference and conflict turn into collaboration and goodwill, and enemies and strangers have become friends and family.

Mutual understanding, respect and esteem make up the only path for fruitful dialogue, not only with Jews, but with Muslims as well, he said.

“The dialogue we need has to be open and respectful,” he said, and includes respecting people’s right to life, physical integrity and fundamental freedoms like freedom of conscience, thought, expression and religion.”



CNS/Stefano Rellandini, Reuters

POPE WEEKLY AUDIENCE — Pope Francis poses for a selfie with a member of the inter-religious community during his weekly audience in St. Peter’s Square at the Vatican Oct. 28.

Cardinal: Apostolic letter on family could come soon

By Junno Arocho Esteves

VATICAN CITY (CNS) — Cardinal Pietro Parolin, Vatican secretary of state, said an apostolic



CNS/M. Migliorato, Catholic Press

Cardinal Pietro Parolin

exhortation on the family following the recently concluded synod of bishops could be released soon.

“I imagine that it won’t take long because usually these things should be done in a relatively short time, otherwise it loses its strength a bit, its impact,” Parolin told Vatican Radio Oct. 28. “I think if the pope decides to do it, he will do it relatively quickly.”

The post-synodal apostolic exhortation follows a request made by the synod fathers in their final report.

“We humbly ask the Holy Father to evaluate the opportunity of offering a document on the family, so that in it, the domestic church may ever more shine Christ, the light of the world,” the Oct. 24 report stated.

As in past synods, Parolin said that the apostolic exhortation will be based on the synod’s final report. However, he said the release of the document has not been discussed yet.

“It is the pope who has to decide what to do,” he said. “The pope has already made a decision, which was to publish the final report of the synod that was addressed to him, but he wanted it to be known and disseminated.”

Vatican II healed Jewish-Catholic divide

By Junno Arocho Esteves

VATICAN CITY (CNS) — The improved relations between Jews and Catholics prove that openness and humility can transform even the most poisonous rapport between religions into genuine fraternal respect, a leading rabbi said.

“If such a bad relationship — which it was unfortunately for most of 2,000 years — can be such a wonderful relationship today, then there is no relationship, no matter how bad and how poisoned, that cannot be transformed and made into a blessed one,” Rabbi David Rosen said at a Vatican news conference Oct. 28.

The rabbi, international director of inter-religious affairs for the American Jewish Committee, was among several religious representatives who were present earlier at an inter-religious general audience with Pope Francis in St. Peter’s Square.

Members of the Buddhist, Jewish, Hindu, Muslim, Jain and Sikh faiths were in Rome attending a conference commemorating the 50th anniversary of the Second Vatican Council’s document, *Nostra Aetate*. The conference Oct. 26 - 28 was sponsored by the Pontifical Council for Inter-religious Dialogue and the Pontifical Commission for Religious Relations With the Jews.

Rosen told journalists that *Nostra Aetate* was revolutionary in healing the divide between Catholics and Jews, and the document continues to be a sign of hope for peace and reconciliation between the world’s religions, he said.

In fact, the vastly improved relationship between Christians and Jews, he said, serves as a call “to address our relationship with all other religions.”

Swami Chidananda Saraswati, a Hindu religious ascetic, told journalists that he was “touched by the spirit of *Nostra Aetate*,” and said the declaration also represents “the spirit of Hinduism.”

For example, “when I read *Nostra Aetate*, it repeatedly mentions respecting the values, the culture, respecting each other’s dignity and going about religious expressions very carefully, not treading on anyone’s foot,” he said.

Rasoul Rasoulipour, a Muslim and professor of literature and human sciences at the University of Kharamzi in Tehran, Iran, said the conciliar document was a shifting point in the history of re-



CNS/M. Migliorato, Catholic Press

Rabbi David Rosen

ligions and changed the church’s approach from “concepts to persons, from beliefs to believers.”



CNS/Debbie Hill

JERUSALEM PRAYER PEACE — Holy Cross Father Russ McDougall, rector of Tantur Ecumenical Institute, and Peta Jones Pellach, an Orthodox Jewish woman who works for the Elijah Interfaith Institute, sing during an interfaith prayer service for peace in the Old City of Jerusalem Oct. 29. They were part of a group of 60 Christians and Jews and one Muslim gathered at the entrance of the Jaffa Gate for what they hope will become a monthly event of public prayer for peace. “We hope that by joining together in prayer to God and asking God to change the hearts of people, this may be a way to break through the political impasse,” Russ McDougall said. “We seem to have reached a dead end on the political front. This is kind of ‘storming the gates of heaven’ to ask God to help us to find a solution.”

Faith groups present united front against euthanasia

By Deborah Gyapong

OTTAWA (CCN) — Representatives from faith groups including Canada’s Catholic bishops faced tough questions from journalists Oct. 29 when they pre-

sented a united front against doctor assisted death.

“On the basis of our respective traditions and beliefs, we insist that any action intended to end human life is morally and ethically wrong,” said a joint statement

signed by 56 religious leaders released at a news conference on Parliament Hill. “Together, we are determined to work to alleviate human suffering in every form but never by intentionally eliminating those who suffer.”

The Christian, Jewish and Muslim faith leaders called for accessible palliative and hospice care across the country: to reduce the demand for euthanasia and assisted suicide; for enhancing “human solidarity by promoting the rights to life and security for all people”; and ensuring respect for the conscience rights of all health professionals and administrators.

Ottawa Archbishop Terrence Prendergast, representing the Canadian Conference of Catholic Bishops, said, “the Catholic Church believes and teaches that suicide is contrary to justice,

hope and charity.”

Journalists challenged the apparent contradiction of faith groups uniformly opposed to assisted suicide and euthanasia now requesting a national conversation to craft a new law in line with the Supreme Court of Canada’s Carter decision Feb. 6 that struck down Criminal Code provisions against assisted suicide, paving the way for doctor assisted death.

Prendergast said he personally would prefer there be no assisted suicides or euthanasia in Canada. But “Canada is a democratic society,” he said. If no law is crafted with as many safeguards as possible, the archbishop said he feared the same legal vacuum around abortion.

If there were no rules or regulations, soon even teenagers might request assisted suicide, he said.

While the groups would accept “regretfully” that some citizens might opt for some type of assisted death, “we would like to have protection of life to the greatest extent possible,” including the option of palliative care so people will not feel forced to make a choice for assisted death, he said.

Sister Nuala Kenny, a bioethicist and retired pediatrician, told the news conference, “As of the moment, in fact, (doctor assisted death) is legal.” The court gave Parliament and the provinces and territories a year to work out the regulations and the legislation. If



CCN/D. Gyapong

Sister Nuala Kenny

nothing happens by Feb. 6, 2016, Canada “will have the most liberal end-of-life policy in the world” and it will not only concern those who have terminal illness or who are dying, she warned.

Challenged on whether the faith leaders were bringing up the “slippery slope” argument and being “alarmist,” Kenny and Prendergast both pointed to the way euthanasia has even included children in countries like Belgium and the Netherlands. Kenny pointed out even the definition of adult is problematic because children as young as 12 can now refuse medical treatment.

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CCN/D. Gyapong

MEMORIAL SERVICE — Prime Minister designate Justin Trudeau, his wife, Sophie Gregoire, and Prime Minister Stephen Harper and his wife, Laureen Harper, took part in ceremonies Oct. 22 to honour those who died in terrorist attacks in Canada last October. As part of the ceremony Trudeau and Harper laid a wreath at the Tomb of the Unknown Soldier.

Home the place of healing: Tagle

By Blake Sittler

PHILADELPHIA — Cardinal Luis Antonio Tagle of the Philippines spoke at the World Meeting of Families about the painful situations of loneliness, poverty, illness, addiction and other issues that exist in the domestic church. His talk at the Sept. 22 - 25 international gathering in Philadelphia was entitled The Family: A Home for the Wounded Heart.

Tagle is professor of dogmatic synthesis at the Graduate School of Theology of San Carlos Seminary, has a weekly television show, and over 500,000 followers on Facebook.



Sittler

Cardinal Luis Antonio Tagle

“When we talk about wounded hearts, we are talking about wounded people,” Tagle began. “We are all wounded in one way or another: spiritually, physically, financially, mentally, emotionally.

“These wounds always affect the family,” he said. “When someone we love is wounded, their

wounds become ours.”

Tagle recognized that many personal wounds come from the family, but they are healed there as well. “The home is the privileged place of healing of wounded hearts,” he said.

He was clear that one of the challenges of the family is that it is always the first and most intimate institution affected by the shadow experiences of life. Financial struggles, disease, lack of education, war, unemployment, infidelity, domestic violence, ethnic conflict, even religious exclusion: all of these affect the individual and the family.

Tagle warned that the wounds we experience are then sometimes used as an excuse.

“Wounds make us vulnerable to exploitation and despair and even to sin,” he said.

He said that one of the saddest things that can be experienced is a sense of homelessness.

“You may have a big beautiful mansion,” he said, “but you can still be homeless. The home is not measured in acres. A home is the gift of a loving presence.”

Tagle challenged the crowd of nearly 20,000 to be radical in their love and to allow the love that is nurtured in the family home to spill over and be a leaven in the world.

“Every person who is wounded, even a stranger, even an enemy, needs healing,” he explained. “I must love and offer them care.”

He went on to point out that Jesus washed the feet of his disciples, even the one he knew would betray him.

Tagle used the Gospel stories of the lost sheep, coin and child. He explained that they all speak of loss and then celebration.

“The sheep in the analogy was probably sick or wounded, it was

probably not worth going after. It was a liability. Why would the shepherd look for the sheep?” he asked.

“He searches them out because they are his own,” he answered. “And if it cannot walk home, (Jesus) will carry it home.”

He spoke of the incarnation as the healing human condition. Tagle sees the act of God taking on flesh as an intimate act of solidarity.

Tagle noted that Jesus fully embraced a wounded world by being wounded himself.

“He experienced being hunted down . . . being a refugee in Egypt . . . being lost as a teenager, and being branded as crazy, being homeless; he experienced the taunts and ridicule even of religious leaders,” he listed. “He experienced betrayal by a friend and death on a cross which was only for criminals and being buried in a borrowed tomb.”

Tagle said that Jesus then transforms the wounds into the triumph of love through the resurrection. “Jesus heals by first being wounded,” he explained.

He cited Matthew 10:7-8 which explains that the healing of the sick is a sign of the coming of the kingdom of God.

“When God reigns, when God rules, people are served with care, people are honoured, people are saved,” he shared. “Where Jesus rules, wounds are attended to.”

One of the most powerful insights Tagle offered the international, intergenerational audience is that it is in our very woundedness that the charism of healing can come.

“Since all of us are wounded, no one should be able to say, ‘I have no gift of healing,’ ” he said. “Our wounds will make us avenues of understanding, solidarity, compassion, and love.”

The poor have much to teach us: archbishop

By James Buchok

WINNIPEG — Pope Francis dreams of a poor church, calling the faithful to poverty. “That is the church that Jesus and his disciples preached,” said

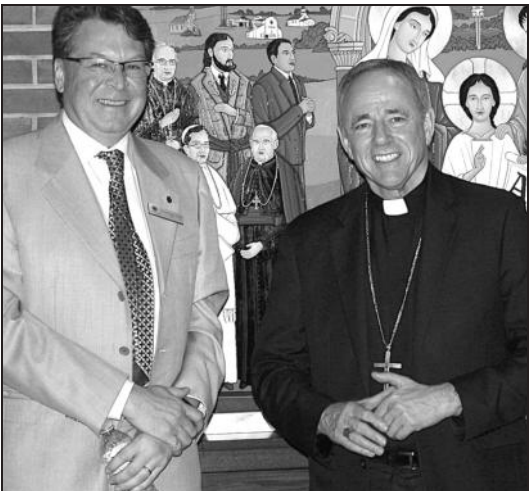
Archbishop Michael Miller of Vancouver as he spoke of the teachings of Francis. “The church must be poor in imitation of its founder. The poor are present throughout the Gospel, from beginning to end. They have much to teach us because they know the poverty of Christ, his suffering.”

Miller was the opening keynote speaker at an academic conference examining the Roman Catholic Archdiocese of Winnipeg at 100: Yesterday, Today and Tomorrow, at St. Paul’s College at the University of Manitoba, Oct. 22 - 24. The conference was one of many special events marking the 100th anniversary of the Archdiocese of Winnipeg which concludes Dec. 4.

Miller’s topic was The Future of the Universal Church and the Place of the Local Churches in that Future. The archbishop said it remains to be seen what such a call to poverty means to local churches, particularly rich church-

es such as in Canada or the U.S.

“Pope Francis has a warning of danger in times of prosperity,” Miller said. “A rich church community just becomes another part of society, lacking the leaven of



Matthew Semchyshyn

St. Paul’s College rector Dr. Christopher Adams with Archbishop Michael Miller of Vancouver.

prophecy. When this happens the poor lose their place in the church. The church becomes so middle-class the poor are ashamed to be a part of it. It becomes a church for the rich. Francis is concerned the faithful are too insular. We have retreated from outreach to the comfort of the sacristy. A church closed in on itself is a sick church.”

As goes the universal church, said Miller, so go the local churches. “The ministry of Peter has assumed such influence that the

— FRANCIS, page 6

Project Hope already making a difference for refugees

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — More than 105 refugee families fleeing unrest in the Middle East will be arriving in Canada in the next three to four months through the efforts of Project Hope.

On Sept. 8, Cardinal Thomas Collins announced the launch of Project Hope, a campaign aiming to raise \$3 million to support the Office of Refugees in the Archdiocese of Toronto's work in resettling 100 refugee families within the Greater Toronto Area.

Martin Mark, director of ORAT, just returned from a two-week trip to Israel, Palestine and Jordan. He and a group of nine volunteers worked with refugee communities

to meet and interview potential refugees with the greatest need. Mark and his team went through about 250 case files from Iraqi, Syrian, Sudanese and Somali refugee families. More than 105 of those case files are now being matched with sponsors from across the country and in the United States.

"Under Project Hope, we want to focus on refugees with no connections, no friends, relatives in Canada," he said. "When you bring here one person and once the person is settled, then he or she can resettle remaining family members and friends . . . so that a few years later, 20 people benefit from the resettlement process."

With the 100-day campaign reaching its halfway point on Oct. 28, Neil MacCarthy, the archdio-

cese's communications director, said he is confident the campaign will reach its \$3 million goal by the Dec. 17 deadline.

"We've got a million (dollars) that's allocated and that's come in already, but there's a lot more that we're aware of that's out there," said MacCarthy.

"Some parishes have had collections. Some schools are doing Toonie Thursdays and Dress Down days . . . and they're donating funds to Project Hope for that."

MacCarthy said the campaign has attracted support from many different groups, including private businesses and corporations. ORAT and the archdiocese are working with refugee sponsorship committees from across Canada and the United States.

"It's exciting. It's faith in action if I've ever seen it," said MacCarthy.

Mark said since the launch of Project Hope, the response has been overwhelming. As the campaign continues to grow, he hopes to do even more.

"When I left the press conference for Project Hope, I thought I can relax a little bit . . . but we realized that it's been overwhelming since then," said Mark. "Permanently and continuously, phone calls and emails . . . from all over Canada and the U.S. People are calling and asking what can we do, how can we be a part of it?"

ORAT is one of two Canadian organizations that make regular trips to refugee communities overseas. Mark said that ORAT often works with World University Service of Canada (WUSC) to visit refugee communities to bring young refugees to study in Canadian post-secondary institutions. But in a general mandate, ORAT is the only organization working with families on the ground.

"Canada is the only country where we have this civic resettlement program," said Mark. "This is the only place in the world where, as a Canadian, you can go to the refugee community . . . and you can decide that I put my money where my mouth is and I make the commitment. This is literally saving lives and making history in these families' lives."

Because of this, many refugee sponsorship programs across the country rely on the refugee profiles list that ORAT provides. Just this year, the office has identified and resettled about 900 refugee families.

Mark said ORAT is looking to build capacity in the long-term. To do so, the office is looking to build refugee request files for people who would otherwise have no resources to connect with refugee sponsorship programs in Canada.

"It's a challenge," he said. "These are people who are traumatized. They faced death. They lost family members. All of them have a huge baggage, psychologically . . . so we need to make sure that anybody working with Project Hope are serious and that they are committed."

Beyond financial support, MacCarthy said that Project Hope is about recruiting volunteers who will sponsor these families. Now that ORAT has the case files, parishes, schools and other sponsorship groups are being matched with refugee families almost immediately.

Once the family profiles are matched with the sponsors, ORAT will work with the sponsors and with Citizenship and Immigration Canada to bring the families to Canada within the next few months.

In November, Mark will be taking a group of volunteers for another trip to meet refugee communities in West Africa.



Janice Weber

NOVEMBER MEDITATION — "The journey itself is my home." — Matsuo Basho

Donation opens St. FX to marginalized

By Evan Boudreau
The Catholic Register

ANTIGONISH, N.S. (CCN) — The largest private alumni donation ever to St. Francis Xavier University will help bring post-secondary education to more of Nova Scotia's marginalized people.

The \$8 million donation, announced on Oct. 2, has established the Jeannine Deveau Education Equity Endowment — named after the donor — which will be accessible to members of the province's First Nations and African-Canadian communities.

"It's a wonderful gift," said Kent MacDonald, president of the Antigonish, N.S., university.

"The reason Mrs. Deveau has chosen St. FX is not just because she is an alumni but it is because of our long history and tradition of social justice and equity."

Deveau grew up on Cape Breton Island and became aware of the challenges faced by friends from these two communities.

"These are deep entrenched challenges that are multi-generational," said MacDonald.

After graduating from St. FX, Deveau obtained a masters in nutrition at Université de Montréal where she would spend 30 years as

a professor. And from the vantage point of a university professor she became ever more aware of the challenges faced by First Nations and African-Canadian students.

"That is what I understand has really driven her to make this serious commitment to address those serious inequities," said MacDonald.

In addition to Deveau's contribution, the school committed \$5 million for the endowment fund. Over the next four years, MacDonald said he hopes to see the endowment to grow from \$13 million to \$50 million. Of that 80 per cent will go directly into the hands of students from the Aboriginal and African-Canadian communities in the form of four-year scholarships, "allowing these students not only to access St. FX but to complete their education with us over a four-year period," said MacDonald.

He went on to say that post-secondary education is becoming more difficult for some students, in particular from those communities.

Not only will marginalized students have access to increased and dedicated financial support, the school will also invest 10 per cent of the money raised to increase campus support services.

"Once students from these two particular communities come onto a university campus there are challenges that they face that we need to address in terms of support service," said MacDonald. "We are working on identifying what kind of services those are."

This new endowment complements the school's 50-year-old X Project.

"The X Project allows our students to go into African-Nova Scotian communities as well as First Nations communities . . . in order to support students in those respective communities to be more successful in school," said MacDonald. "X Project will receive the final 10 per cent which will primarily be used to cover the cost of transport."

And although the endowment is new, MacDonald said the school's commitment to equality for these two marginalized communities is as old as its name.

"We are now in our 163rd year and we literally have 163 years of evidence that St. FX was rooted in this commitment to the community," said MacDonald, noting the work of the school's founding priests. "It is something that separates St. FX from any other university that I know."

Queen's House Retreat and Renewal Centre

Retreats & Workshops

Dialoguing with Pope Francis

Marie-Louise Ternier-Gommers, MDiv. cand.

Three Saturdays rescheduled for early 2016, stay tuned.

The Joy of the Gospel — Sr. Teresita Kambeitz, OSU.

Thursday, Nov. 9. 1:30 - 3:30 p.m. Cost: \$10.

Knights of Columbus Brothers Keeper Breakfast

Tuesday, Nov. 10, 7 a.m. - 8 a.m., followed by breakfast and fellowship.

The Lord's Prayer — Dr. Walter Klassen.

Wednesdays, Nov. 11, 18 & 25. 2:30 - 4 p.m.

Cost: \$30.

Come and Go Icon Workshops — Anna Mycyk & Gisele Bauche.

Wednesdays, Nov. 11, 18, 25, Dec. 2. 7 - 9 p.m.

Cost: \$15/session.

A Day Away — Gisele Bauche.

Nov. 12, Dec. 9. 9:30 a.m. - 3:30 p.m. Cost: \$25 w/lunch.

A Gathering of Men Retreat — Brad Bodnarchuk.

Friday, Nov. 20, 7 p.m. - Sunday, Nov. 22, 1 p.m.

Cost: \$260, includes program, room and meals.

Ignatian Retreat — Finding God in All Things

Linda Labelle. Friday, Nov. 20, 7 p.m. - Sunday, Nov. 22 after lunch.

Cost: \$250/live-in; \$200/commuter.

The Face of Mercy Advent Retreat — Bishop Gerry Wiesner

Saturday, Nov. 21, 9:30 a.m. - Eucharistic Celebration at 4 p.m.

Cost: \$40 w/lunch.

The Book of Exodus — Paul Facht, OMI.

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Christian presence part of healing for mentally ill

By Michael Swan
The Catholic Register

TORONTO (CCN) — On a bitter, cold day sometime this winter, as you shop for Christmas presents or head to lunch after a business meeting, somebody on the street is going to ask you for money. They might be sitting in a little island of dirty blankets on the sidewalk. They might be unshaven, wild-eyed. They might not even ask you for anything because they are too busy talking to, yelling at or cowering away from some invisible enemy.

Whether you blame the mental health system, drug addiction or the absence of affordable housing, homeless psychiatric patients have become part of life in the big city.

Most of the debate over what to do about Toronto's open-air insane asylum is a discussion about what governments should do — which programs government should fund, which governments should fund them and then how and where they should operate.

In almost 50 years of working and living with long-term psychiatric patients who have been either homeless or close to it, Rev. Joe MacDonald never gave much thought to what the government should be doing. The Capuchin Franciscan friar has been too busy doing what he can every day, making a home for psychiatric patients.

Eighty-one years old and living with Parkinson's, MacDonald celebrated 50 years as a priest Oct. 23. He's the founder, chaplain and chief driving force behind Poverello Charities Together, which houses and cares for 15 ex-psychiatric patients who live with MacDonald and three staff members in five linked houses in Toronto's South Cabbagetown district.

"We never took a cent from the government," said MacDonald. "From day one we have never taken funds from the government, although the government would offer it."

MacDonald doesn't just mean his present supportive housing arrangement for ex-psychiatric patients. Since 1968 when his



Catholic Register/Swan

PUTTING CHRIST INTO THE COMMUNITY — Capuchin Franciscan Friar Joe MacDonald has been working and living with long-term psychiatric patients who have been either homeless, or close to it, for almost 50 years.

superior sent him to live and work at the Good Shepherd Mission on Queen Street East, MacDonald has set up and run drop-in centres, shops where the poor can both work and buy things cheap and homes where people feel safe — all independent of government funding. The priest's model for the Poverello homes has nothing to do with the latest research in psychiatric treatments or social work. MacDonald offers people the kind of community life Franciscans strive for among themselves.

That includes morning and evening prayer, prayer before meals and daily mass. While not all the residents participate in the religious discipline of the community, and MacDonald would never force anyone to pray, it does provide a rhythm and structure to the days at Poverello.

MacDonald's goals are higher than providing a refuge from life on the street. While he wouldn't claim the experience of Christian community can cure mental illness, he believes the experience of Christ in community heals all.

"It's a powerful thing, this Christianity. And we haven't plumbed it at all. We skirt the surface. We pay

lip service," MacDonald said. "But no one really lays down his life for another. No one says, this is where it's at. But when we do that, people change."

Some of the people living at Poverello have been with MacDonald for 25 years, living as part of a community.

"They have lived fulfilled lives. They mightn't have a nine-to-five job, but they live fulfilled lives."

There is simply no doubt in the scientific lit-

erature on mental illness and homelessness that if people are given a secure place to live and a sense of belonging it has immense therapeutic benefit, said Steve Lurie, the executive director of the Canadian Mental Health Association — Toronto Branch.

There are about 10,000 people on waiting lists for supportive housing in Toronto and 5,000

more apply every year.

"Most of the evidence over the last 30 years says that people prefer to live in their own space, but with supports they decide they want," Lurie said. "That can include wrapping a community around that." The degree or intensity of community can vary, but community matters, said Lurie.

Whatever form supportive housing takes — whether it conforms to the Franciscan Rule, the Benedictine Rule or runs on a secular basis — research shows "it's actually cheaper than the alternative," Lurie said.

For the most visible and troubling of the homeless and psychiatric population — the ones who are frequent visitors to hospital emergency rooms and often arrested — for every \$2 spent on supportive housing the government saves \$3. For the less visible population who because of mental illness have trouble remaining housed, for every \$10 spent on supportive housing the government saves \$7 in other health care and social service costs, requiring a \$3 subsidy.

The Canadian Mental Health Association estimates it would cost each Canadian the price of six cups of Tim Hortons coffee per year over 10 years to get psychiatric patients properly housed — about \$4.2 billion.

For MacDonald, it's not about

the money. It's about commitment.

"I just think that we haven't tried the Christian presence," he said. "Most mental illness is chemistry, body chemistry that has to be adjusted to a degree. So you do need medical people and you do need a good listener, a social worker. But to depend on that and say it's the only way would be a mistake. I don't think there's something wrong with the mental health system, but it just doesn't go far enough. We think that our expertise is what matters. It's our presence that is most healing."

MacDonald knows that being present is not without cost.

"This whole idea of living with the poor as a priest, which I've done now for 47 years downtown, it's not acceptable by the majority of priests or the majority of religious. It's . . . well, we still have our security blanket and whatever else that we have," he said.

"Jesus didn't zap home at night. He didn't take off for the weekend or the long weekend. He didn't have holidays. He threw away the key to his divinity and became one of us, absolutely and unconditionally. Until we do that in identifying with our brothers and sisters . . . I don't see anything happening because we're living the good life while they're not. That tears them apart and it doesn't do anything for us."

Ancestors lived here 8,000 years ago

Continued from page 1

non-Aboriginal people providing guidance to the Diocese of Saskatoon. It was established as part of a promise made at the Saskatchewan Truth and Reconciliation Commission event held in Saskatoon during the summer of 2012.

During the diocesan service, the bishop described his own learning process as he has come to understand that the history of this land began long before his own ancestors arrived in Saskatchewan.

"When I learned Canadian history, it started with the explorers from Europe, and in Saskatchewan history with the settlement of European

people," Bolen said, describing how he recently learned of evidence of a settlement near his family farm dating back thousands of years. "I don't know where my ancestors came from 8,000 years ago, but 8,000 years ago the ancestors of indigenous people lived here."

Canada's sense of history has been undergoing a transformation, Bolen noted. "During the years of the Truth and Reconciliation Commission, our whole nation has been invited to go to school and to learn about our history in a new way, to listen to our history in a new key, to be attentive to the voices and the experiences we never adequately paid attention to."

As the chair of the Justice and Peace Commission for the Canadian Conference of Catholic Bishops (CCCCB), Bolen has recently been working on a document about the peripheries in Canada, researching the history of government relations with indigenous peoples, studying 19th-century correspondence.

"Basically, indigenous people were understood as a problem, because there was a plan for European settlers to build a certain kind of agricultural society," he said. "There are some pretty terrible things said in that official correspondence about how decisions were made. It was in that period that residential schools were established."

Although there may have been good intentions in some of those efforts, "by and large (what) we heard from the Truth and Reconciliation Commission was waves of suffering, of alienation, of people being cut off from their families, their language, and their cul-

ture — and the church was implicated in that. So we want to be implicated in a process of healing and going forward."

Bolen added that the CCCB is also working on addressing the Truth and Reconciliation Commission recommendations, which include a proposal that Pope Francis should come to Canada and apologize to indigenous peoples for the damage done through residential schools.

Bolen described the experience of Susana Deranger of the Athabasca Chipewyan First Nation, who was a Canadian representative to Bolivia this summer when Pope Francis was visiting a workshop on indigenous peoples. "It was in that context that Pope Francis apologized to indigenous peoples of the Americas," he said.

"Susana talked about how profoundly moved she was by that — and she talked about the reasons why she thinks it's important that Pope Francis is involved. It's not because of some misguided sense that the pope is actually responsible for everything that happens in the church; rather, it's because of a First Nations' understanding of family, of the bonds that bind a family together. When one person in the family does something wrong, and it is harmful to the larger community, then the whole family is to be involved in the restitution."

It is from an understanding that Pope Francis is an important part of the Catholic family that prompts the request for his presence in Canada for an apology, Bolen said, adding it is not yet known whether such a visit will take place.



ROMAN CATHOLIC DIOCESE OF CALGARY EMPLOYMENT OPPORTUNITIES

RC Diocese of Calgary provides leadership, formation and support to the Catholic parishes and people of Southern Alberta.

RC Bishop of the Diocese of Calgary invites applications for the following positions working out of the Office of Youth & Young Adult Ministry at the Catholic Pastoral Centre in Calgary.

Coordinator, OneRock Festival of Faith

As a member of the Office of Youth & Young Adult Ministry, the Coordinator is responsible for providing outstanding customer service, organization and oversight of all aspects of the OneRock Festival of Faith. In addition, the Coordinator supports other Diocesan ministries in the offering of events.

The OneRock Festival of Faith is an annual faith-filled Christian music festival event hosted by the Diocese of Calgary and supported by other Alberta and NWT Dioceses. The event gathers speakers and renowned musical artists for a celebration including music, sporting event(s), prayer and inspirational talks.

For more information about the position, qualifications and application details see the Diocese website at <http://www.calgarydiocese.ca/human-resources/employment-opportunities.html>

We thank in advance all applicants for their interest. Only short listed applicants will be contacted.

L'Arche to open second home in Saskatoon

By Wyndham Thiessen

SASKATOON — In a few months, L'Arche Saskatoon will be welcoming new residents to a second L'Arche home as part of a province-wide initiative to provide new homes for individuals currently living in the Valley View institution in Moose Jaw.

The L'Arche community purchased a second house in 2012, but when operational funding was not approved by the Saskatchewan Ministry of Social Services, the house was rented out.

Now that operational funding has been approved, the L'Arche

community will be able to welcome a total of four individuals with intellectual disabilities to the new home, including two people from Valley View and two individuals from Saskatoon. Three or four assistants will also live there, providing supports and sharing in the daily life of the home.

There is a lot of work that needs to be done before new residents can move in. The Ministry of Social Services has provided funding to build two wheelchair-accessible bedrooms and a bathroom in what is currently an attached garage.

The house also needs to be fur-

nished, so L'Arche is seeking donations of quality furniture and other household items. L'Arche Saskatoon is hoping that new residents can be welcomed in early 2016.

The L'Arche community has also been growing on another front. Three years ago, L'Arche Saskatoon began a part-time workshop, which involved a small group of individuals with and without disabilities meeting together with a vision of “making art, making friends, making peace.”

The Ministry of Social Services approved funding this year to make the workshop a full-time program.

as weaving and card making at Zion Lutheran Church, which has provided the workshop space.

The participants also serve and help others as opportunities arise (e.g., visiting people in a seniors' home). The workshop is currently

seeking volunteers to help with their activities.

L'Arche Saskatoon also holds weekly ecumenical prayer nights, monthly Friends of L'Arche Gatherings, and offers a monthly Collective Kitchen gathering.

Paprocki leads sessions for catechists

By Jean Pawlus

NORTH BATTLEFORD — Two sessions were held to support and inform catechists in the Prince Albert diocese Oct. 2 - 3. The first was on the recently implemented catechetics program, Finding God: Our Response to God's Gifts. The second session focused on The Bible Blueprint, a book on understanding the Bible.

Speaker Joe Paprocki, D.Min., is a national consultant for faith formation for Loyola Press in Chicago. With over 25 years of experience in pastoral ministry, he is also author of numerous books and serves as an eighth-grade catechist.

While the first session was intended for catechists who are currently using the Finding God program, Paprocki expanded his presentation to be of interest to all present. The program itself is based on Ignatian spirituality and prayer. The programs use activities to lead families to Scripture, tradition, prayer and sound doctrine.

He emphasized the importance of meeting each group of students where they are at and the importance of leading them through their life experiences to enable them to discover where God is present in their lives.

“You may enter through their door, but you need to have them exit through your door.”

The second session was a study on the Bible using his book, The Bible Blueprint, which strives to make understanding the Bible easy and fun for everyone. It uses cartoons, quizzes and sidebars to supplement the easy-to-read format. Paprocki spoke about the reluctance of Catholics to become familiar with the Bible. His presentation focused on learning to be comfortable with “God's library.”

“It's pretty hard to build a house if you don't know how to read a blueprint. In the same way, it's difficult to develop faith if you don't know how or are reluctant to even open the Bible.”

Paprocki used the blueprint metaphor to guide participants into becoming familiar with the order of the books of the Bible.

Each participant received a copy of his book to assist in studying and enjoying the Bible.



L'Arche

L'ARCHE — L'Arche residents and friends hold up weaving created at a workshop established with a vision of “making art, making friends, making peace.” L'Arche is presently seeking donations, furniture and household items for another home opening in Saskatoon.

Sacred Heart Parish celebrates 150

By Frank Flegel

LEBRET, Sask. — Sacred Heart Church is a much photographed icon in the Qu'Appelle Valley, sitting prominently in the village of Lebreton on Mission Lake. Established in 1869 by the Oblates of Mary Immaculate (OMI) it had a pivotal role in southern Saskatchewan's history

and that 150 years of service was celebrated the weekend of Oct. 16 - 18 with visitors from across Canada and a few from the U.S.

The celebration included social gatherings, a pancake breakfast, a Latin mass celebrated by Rev. Louis Abello Saturday afternoon and Sunday mass celebrated by Regina Archbishop Daniel Bohan with Archbishop Emeritus of Winnipeg James Weisgerber and several priests followed by a banquet in the church hall. One hundred and fifty red and white balloons were released after the Sunday mass and floated off in a gentle breeze into a clear blue sky.

The Qu'Appelle Valley was long a gathering place for plains First Nations people and it was to them the first OMI missionaries brought the Word of God. They advocated on behalf of the First Nations when Treaty Four was being negotiated, but their concerns were largely ignored. They also diffused a potentially dangerous situation when the Sioux Chief Sitting Bull tried to settle his people in the

valley after the Battle of the Little Big Horn in the U.S. Descendants of that group still live in the valley.

Several displays that told the storied history of the area arranged by Allan Hustak, a former resident of nearby Fort Qu'Appelle and sometime parishioner of Sacred Heart, were featured throughout the church.

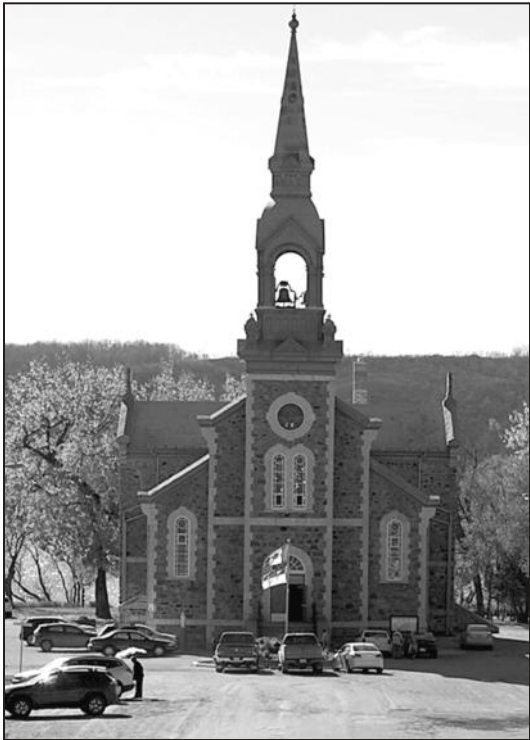
Bohan alluded to its history early in his homily. “We celebrate because we know that over the past 150 years, people have continued to gather here to call out to God seeking help in times of trouble.” When God protected the people “like the great eagle that spreads its wings to protect its young,” the people gathered and thanked God for his protection.

Pope Francis sent a special blessing which was read out by parish council chair Don Jewitt before Sunday mass. The framed proclamation had been displayed prominently at the church's entrance.

The 2006 census pegged Lebreton's population at 203. It is a mission church of Our Lady of Sorrows in nearby Fort Qu'Appelle.

Lois Blondeau, who chaired the celebration committee, credited the committee and the many volunteers who helped with planning the celebration for the success of the weekend.

Weisgerber is a former pastor of Sacred Heart. He and two OMI priests were among the special guests: Rev. Kenneth Forster, provincial of the OMI Lacombe province, who came from Ontario, and Rev. Glenn Zimmer from Saskatoon.



Flegel

SACRED HEART — Sacred Heart Church, a much photographed icon in the Qu'Appelle Valley, was established in 1869 by the Oblates of Mary Immaculate and played a pivotal role in southern Saskatchewan history. That 150 years of service was celebrated the weekend of Oct. 16 - 18 with visitors from across Canada and a few from the U.S.

Francis counsels patience

Continued from page 3

universal church is inextricably tied to the local church.”

Miller said when Cardinal Jorge Bergoglio chose the name Francis he set himself squarely in the footsteps of Assisi and his vocation to reform the church. Miller said Pope Francis hears the same invitation from Jesus that was heard by Assisi: “Francis, go and repair my church, it is in ruins.”

For Francis, Miller said, “spiritual renewal must precede institutional reform. It is a renewal of the church by living the Gospel. A simple radical return to the real Gospel, to the style of the life of Jesus and the disciples as described in the Gospel.”

Miller said Francis hasn't set an agenda for renewal because of his belief in God's newness, “that he is continually surprising us and guiding us in unexpected ways. Francis is a great counsellor of patience regarding change, believing God did not hurry his history of salvation. He preferred a long history.

“So much of the new life of the church comes from the Christian Life Community or Catholic Charismatic Renewal that emphasize a personal relationship with Christ,” said Miller, “and for Pope Francis, that is the *sine qua non* (what is indispensable).”

Miller said Francis preaches

that “where we find decadent churches, we find Christians who have never encountered Jesus Christ.” The archbishop said in the pope's view, the church has “involved itself in small-minded rules; not that rules are unimportant, but they make sense only in light of what is primary, the encounter with God.”

Miller said the pope compares the church to a mother, “a mother that never gives up on her children, even those who erred or are erring. She offers her love even to those who have fallen into a deep abyss and finds a form of mercy for all.

“Pope Francis believes what the church needs is the ability to heal wounds, like a field hospital after a battle. You have to heal the wounds first and then you can talk about everything else.”

Miller said in the pope's relations with bishops, and by extension local churches, Francis prefers synodality to collegiality. Miller said synodality allows for more inclusive and multi-layered relationships.

“The synod is one way of the church walking and talking together,” Miller said. “Francis believes a synod is a place for real consultation with bishops and the laity and if the future church becomes more synodal it will become a more listening church, a church that ‘journeys together with the eyes of faith and the heart of God.’”

Kambeitz recognized for contributions to education

By Frank Flegel

SWIFT CURRENT, Sask. — Sister Teresita Kambeitz, OSU, began her involvement in Catholic education 56 years ago with her first teaching job in Tramping Lake, Sask., where she stayed for three years. Between 1959 and 1989 she moved to Saskatoon, taught grade levels 8 - 12, became a principal but spent most of her time at Holy Cross High School teaching Christian Ethics. She obtained her arts and education degrees, a master of education degree in 1986 and two years

later her doctorate from the Ontario Institute for Studies in Education.

She accepted the position of director and taught in the Religion Education degree program at Newman Theological, Edmonton and most recently led the establishment of a Newman Theological College master of education degree program in Saskatoon. She continues her contributions to Catholic education as a member of Newman Theological College and St. Thomas More College, University of Saskatchewan. She was instrumental in getting the University of

Saskatchewan to include credit courses in Catholic education in the faculty of education undergraduate program and successfully advocated for changes to the Saskatchewan teacher certification process to accept master's degrees in religious education for certification and salary purposes.

For all of this service, Kambeitz was awarded the Julian Paslawski Meritorious Award at the Saskatchewan Catholic School Boards Association Annual General Meeting and conference held Oct. 24 - 26 in Swift Current. Julian Paslawski, who established the

award after his retirement as executive director of the Saskatchewan Catholic School Boards Association (SCSBA), personally presented the award.

"The depth of service, faith and leadership that Sister Teresita has provided to Catholic Education during her long tenure of service has left an indelible and significant impact," said the document that accompanied her award.

Delmer Wagner was this year's recipient of the SCSBA Appreciation Award, recognizing his 30 years as a teacher, principal and senior education administrator. During his career, Wagner wrote numerous articles about Catholic education that were published in various national and international journals. He was also a member of a group that developed an online clearing house for Saskatchewan educators to exchange ideas for lesson plans and activities, and wrote the modules on faith permeation for the SCSBA which also became an online resource for



Flegel

Sister Teresita Kambeitz, OSU

teachers. That project earned Wagner and the group he worked with The Catholic Schools for Tomorrow Award at the National Catholic Education Association meeting in Atlantic City, NJ. He is also the recipient of the Annual Leadership Award presented by the Saskatchewan Council on Educational Administration.

Vespers for religious held in Winnipeg

By James Buchok

WINNIPEG — The religious communities that have served the Archdiocese of Winnipeg over the past 100 years were honoured Oct. 18 with an evening prayer service at St. Mary's Cathedral in Winnipeg.

The event was one of many celebrating the Centennial of the Archdiocese of Winnipeg which concludes Dec. 4.

The Year of Consecrated Life proclaimed by Pope Francis "is a significant event in the life of the universal church," said Winnipeg Archbishop Richard Gagnon. The special year in fact spans 14

months from Nov. 30, 2014 to the Feast of the Presentation of Jesus in the Temple on Feb. 2, 2016 and, said Gagnon, "it has been marked by many events large and small in Manitoba, Canada and the world."

Gagnon said the pope's letter to inaugurate the year expresses the gratitude of the church "for the participation and pastoral service of religious communities. The Holy Father refers to opportunities of these present times for religious communities to meet present challenges. Pope Francis encourages all religious to live their charisms despite the challenges."

Gagnon said Pope St. John Paul II wrote in his 1996 letter *Vita*

Consecrata (Consecrated Life), "you have a glorious history and future. Look to the future where the spirit is sending you to do new things — new charisms have always sprung forth out of need, we are called to have every confidence in the evangelical vitality of spiritual life."

In the evening's reading from the Second Letter to the Corinthians, Gagnon said, the writer Paul "continues to teach

that Christ sends consolation in times of great difficulty; 'as our suffering is great our consolation is also great with Christ.' Paul's sufferings help the Corinthians with their spiritual and physical and psychological challenges. It is appropriate this year for each religious community to thank God for the gift of the spirit and religious vocations."

Gagnon said that during Pope Francis' recent visit to St. Patrick's Church in New York City the pontiff expressed his esteem and gratitude to religious women, asking " 'What would the church be without you? To you I say a big thank you I love you very much.' On behalf of the Archdiocese of Winnipeg I can express the same to all of you here tonight."

The list of communities of men and women that have served the archdiocese numbers more than 40, some of which were working in Manitoba before the archdiocese was created. "An astonishing historical fact," said the archbishop, "and many continue today to live out the meaning of our baptisms." The archbishop reiterated the question, "Where would we be without you? Without you the very evangelical heart of the church would be empty and the fervour of the Gospel would be blunted."

"Consecrated life is a gift to the church," Gagnon said. "It grows in the church and is dedicated to the church. It is at the very heart of the church. It belongs to the life and holiness of the church. During this centennial of the Archdiocese of Winnipeg I encourage what Pope Francis is encouraging, a renewed commitment."

"The movement of the holy spirit works in times of cultural change. We must inform our young people about the rewards of giving one's life to Christ. Pope Francis has said the health of the church depends on this. The young will be drawn to those who are joy-filled in their vocation."

Sister Mary Coswin, originally from Winnipeg and who joined the local community of the Sisters of St. Benedict in 1963, spoke on behalf of religious communities, saying that although communities of consecrated men and women have long provided vital ministries of education, health care, care for the poor, the sick, those in prisons, young people at risk, and much more, "religious life is not a workforce but a prophetic life forum. Consecrated life is a slow journey to the mystery of God."



Buchok

VESPERS — Sisters of the Missionaries of Charity were among the more than 40 religious communities honoured at an evening prayer service Oct. 18 at St. Mary's Cathedral, in thanks for their long service to the Archdiocese of Winnipeg.

Catholics urged to help out

Continued from page 1

- Give family reunification priority
- Make asylum more accessible
- Improve appeal process for those refused refugee status
- Give alternatives to detention especially for women and children
- Improve broader access to health care services

The Catholic Church has long been involved in refugee sponsorship, but the bishops point out most Catholic parishes are not involved in refugee sponsorship, largely because "they are unaware that they can make a difference and

have not been challenged to do so."

While urging Catholics to pressure government to be more responsive to the needs of refugees, the bishops urge Catholics to do their part. "Political lobbying becomes meaningless if we are not prepared to give of ourselves and make sacrifices," the bishops say. "We therefore call on Catholics everywhere to organize together and sponsor refugees, to the extent that they are able."

The letter can be downloaded at the CCCB's website, cccb.ca, where there is a list of Catholic organizations across Canada involved in refugee sponsorship.

Development and Peace holds fall workshop

By Jean Pawlus

NORTH BATTLEFORD, Sask. — On Sept. 26, 17 parishes in the Diocese of Prince Albert attended the Canadian Catholic Organization for Development and Peace's Annual General Meeting and workshop, which was held at St. Joseph Calasactius Parish.

After opening prayer and introductions, participants were led through an icebreaker activity. Participants asked each other questions such as, "Do you use a cloth shopping bag?" or "Did you car-pool to get here?" Participants who answered "yes" were allowed to move ahead. The objectives were to better understand the reality of climate change and to prepare for the fall campaign.

Armella Sonntag, Saskatchewan animator for Development and Peace, spoke about the upcoming Conference of Parties (COP 21) meeting in Paris Dec. 15. The symposium aims to achieve a legally binding universal agreement on climate change in an effort to keep global warming below two degrees Celsius. Participants were asked what the responsibility of each person would be to prepare. One action they agreed upon is prayer, which is planned across the country.

Activities during the meeting were based on Pope Francis' social encyclical, *Laudato Si'*: On Care for our Common Home. Small groups studied the effects of climate change in the Global South, focusing on three countries: the Philippines, Honduras and Ethiopia. Conversations centred on the natural disasters that citizens of these countries have lived through and continue to experience.

Testimonial videos were shown, including one from Ethiopia, where mining has ravaged the land. An individual in the video said, "We can live without gold; we cannot live without water because water is life."

Sonntag then asked the participants to break into small groups.

She asked the groups to discuss what could be done as climate change leads to many dilemmas. The small groups shared their ideas on what they felt were Dilemmas and Dreams. The dreams were all over the map; possibilities were far-reaching and creative.

After a lunch provided by participants in that day's walk to support the Right to Life Association, the Prince Albert Diocesan AGM began. Leadership reflection and elections were held. Appreciation was expressed to those completing their time of service. Volunteers came forward to fill vacant positions and were promised support and encouragement in their new roles.

Diocesan social justice director Louis Hradecki presented his report about the current refugee situation. Discussion surrounding this crisis resulted in encouragement to join with others in our community in raising funds and taking concrete action to help refugees. Discussion on the recent decision on euthanasia and end-of-life issues followed.

Chris Hrynkow, assistant professor at St. Thomas More College at the University of Saskatchewan, closed the meeting. He spoke on Pope Francis' prayerful action for the Care of Our Common Home. His speech focused on *Laudato Si'*, a Catholic teaching and a call to all people as children of mother Earth. Hrynkow described the encyclical's teaching as down-to-earth, "presented in a readable tone and an invitational style."

"Earth is presented as our sister and mother, and described as burdened and laid to waste. Pope Francis calls us to heal broken relationships on social, political, structural, personal and ecological levels."

Described as a down-to-earth and inspiring speaker himself, Hrynkow spoke on Pope Francis' call to green action to all people. He emphasized Pope Francis' concern for people living in poverty, coupled with care for our sister Earth made poorer by human abuse.

By Michael Swan
The Catholic Register

All of this is only advice to Pope Francis. He has not committed to a timetable for producing an apostolic exhortation on the synod topics. And it would be a mistake to imagine that the only possible fruit of the synod would be another document. In fact, Pope Francis has already acted on the synod debate by reorganizing Vatican departments dedicated to the laity.



CNS/Paul Jeffrey

Important issues received less media ink and synod time than the hot-button, culture war anguish over same-sex relationships and second marriages outside the

The synod unfolded against a

For Pope Francis, the synod is not aimless meandering together. It is walking together with purpose toward those oases.

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Trudeau, Pope Francis, and post-partisan political era

By Paul H. LeMay

Though I was only 12 years old at the time, I can still remember it like it was yesterday. The year was 1968, and my dad had brought me to my first large political rally, one that was part of the general election that year. I recall standing next to a podium on the lawn that once sat next to Ottawa's old airport terminal. Then in the distance came a helicopter, one carrying a man who was to speak to the crowd of obviously supportive fans. Talk about an entrance!

Being the age I was, I barely understood what all of the fuss was about or just who exactly was arriving. But what I do remember was the name of the man who was about to speak — Pierre Elliot Trudeau — as well as how, at the end of his rock-star received speech, the crowd began to rip pieces of the cardboard bunting off the frame around the makeshift stage for the chance at a souvenir.

Fast forward to Feb. 18, 1980. The place: The Château Laurier's grand ballroom soon after the Liberals defeated Joe Clark's short-lived Tory minority government in that winter's general election. Once again I was there to witness another fascinating moment in Canadian political history — the same Mr. Trudeau making his way to the podium through another

now settles that we can begin to make out what that might mean, and to discern the signs that Justin might be more than just the *man of the hour*. Might he also be the man of the coming decade? The answer may surprise you.

Future Shock

First let's set some of the wider context. In 1970, Alvin Toffler's bestselling book *Future Shock* captured more than just the curiosity and imaginations of the era with its florescent lime or pink covers. It foretold of a future that would come at us at a rate faster than what most of us could handle either psychologically or socially. Thanks in part to an uptick in liberalizing social values, and an accelerating rate of technological change, most of us would experience some measure of recoil or discomfort. And Toffler wasn't off the mark. The rise of conservatives — Thatcher in England, Reagan in the United States and Mulroney in Canada — might well have been a recoil response to the shock of the future arriving faster than what people liked.

Yet the pace of change did not relent. Knowledge continues to double every few years, and we're now living with devices once only dreamed of on the original *Star Trek* television series, the most notable, our own version of their



CNS/Jim Young/Reuters

SUNNIER WAYS — With Justin Trudeau's "earnest intent to lift us into sunnier ways, what he is in effect intent on doing isn't just to lead our country beyond a previous era where a fighting mindset was the driving default mindset of our culture," writes Paul LeMay. "He is, by virtue of his actions, helping to feed a new, more wholesome pointer state within Canada's otherwise tainted political culture, and in that regard, many of us genuinely wish him Godspeed."

thunderous well-wishing crowd to then nonchalantly deliver his now immortalized phrase welcoming us all to the 1980s.

So here we are now 35 years later, and the most recent election finds us collectively welcoming the dawn of another Trudeau era. Yet it's only as the election dust

Paul H. LeMay is a Vancouver-based science writer and the co-author of a newly released book, Primal Mind, Primal Games: Why We Do What We Do, now for sale in Canada. He is also the former special assistant to the late Senator Sheila Finestone, PC.



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CNS/L'Osservatore Romano

THE AIM OF ALL POLITICS — Pope Francis, in his address to a joint meeting of Congress at the U.S. Capitol in Washington Sept. 24, said, "Each son or daughter of a given country has a mission, a personal and social responsibility. Your own responsibility as members of Congress is to enable this country, by your legislative activity, to grow as a nation. You are the face of its people, their representatives. You are called to defend and preserve the dignity of your fellow citizens in the tireless and demanding pursuit of the common good, for this is the chief aim of all politics."

ed none. And who better to relate to younger digitals as spokesperson than a younger candidate? OK, so much for Trudeau's tech-age advantage. The question is: Did he have others?

For the older crowd who remember his father, he most certainly did, especially along *mythic* lines. Remember, we are not only talking about the son of a widely respected former Canadian prime minister, but of a person who might actually have been conceived at 24 Sussex Drive. Implications? For those who live life according to Hindu, Sikh or Buddhist beliefs, we're talking about a soul that may well have been "summoned" to incarnate in that very spot to fulfil some future appointment with destiny. A far-fetched proposition? Not for those that subscribe to the doctrine of reincarnation and the transmigration of souls into specific circumstances according to a person's previous life karma.

Of course for the beer-drinking, Saturday night hockey-fights-consuming segment of our nation, perspectives such as these have about as much traction as a summer tire on glare ice, and they're more apt to provoke the rolling of many an eyeball than anything else.

Quantum age

But let's not forget, we're now living in the future of which Alvin Toffler wrote. And, in case you hadn't noticed, we're now living in the quantum age. In fact, we've been in it for the last 90 years! Yet from the way our mass culture continues to think, you wouldn't know it, despite that fact that without the application of a number of rather *ethereal* quantum principles, such as quantum tunnelling, those smartphones so many of us use, would be impossible. Oh sure, we're happy to use the technology. Just don't ask us to explain how it works, let alone cogitate over what the science behind it has for years been telling us. One of those things is how consciousness appears to be able to influence how reality manifests down at a quantum scale. In other words, what you

think really has the ethereal ability to affect events.

Without wishing to invoke the ego-indulgent philosophy of The Secret — quantum physics postulates the existence of informational *pointer* states. Pointer what? And what relevance do these have to the recent election of Justin Trudeau, of all things? We'll come to that, but first to pointer states.

Pointer states

Pointer states are akin to an express lane of coherent information, one that has the power to influence and shape other not-so-coherent masses of information floating all around us. You could think of them as informational wormholes or tunnels. What they suggest is that so-called material reality takes its formative cues from pointer states. What's equally intriguing, however, is the possibility that consciousness itself may be implicated in pointer state formation, opening up the theoretical possibility that telekinesis, telepathy and premonition are anything but fanciful, bogus speculations. Of course, most quantum physicists interested in preserving their institutional funding tend to shy away from making any such claims, even while defending the reality of observer effects, non-locality, quantum entanglement and in some cases, even faster-than-speed-of-light communication. Go figure.

Still, it's not all that hard to see where this same phenomenon might be playing itself out in more everyday human terms. Ever been to a pro hockey, football, baseball or basketball game during the playoffs? The energy you feel in the place is often palpable, is it not? No less was true when it came to watching Canada's Olympic hockey team win gold on television. Who can deny that when Team Canada wins, it generates a massive infectious wave of euphoria across the land?

Even random number generators at Princeton University have documented this phenomenon in the slight, though statistically sig-

nificant diminution of the random flux when large numbers of people have experienced a common event like 9/11.

Until recently, though, we never had a physics language that allowed us to connect the conceptual dots between what most of us "know" to exist on an intuitive level and a nation-wide experience of a collective emotional sense.

Some artistically intuitive social commentators have long called it the *zeitgeist*. Political operatives call it *momentum*, though often make the mistake of attributing changing polling numbers *exclusively* to social imitation or bandwagon effects. But what really gets polling numbers to move in the first place? If a politician's words fail to resonate with the preferred mood of the electorate, there really is no consciousness basis for a bandwagon effect to form. In other words, there's no pointer state to influence the otherwise random quantum flux of information.

Pope Francis in America

I found that no less of a sense of a potent pointer state swept over me when Pope Francis visited the United States for six days beginning on Sept. 22, aided as he was by the wall-to-wall coverage given to the visit by CNN. But still, at the centre of that coverage was the pope and the inspiring energy of his message. Without that, all the coverage in the world wouldn't have been worth a hill of flatulence-causing beans. In fact, so effective was Francis in delivering his message, that when he appeared before normally warring Democrats and Republicans in a history-making joint session of Congress, he was able to skilfully thread a path of consensus between them. But what made it possible was the non-partisan note he succeeded in striking. (To watch his address, see: <https://www.youtube.com/watch?v=oBM7DIeMsP0>.)

For me personally, and as someone who was raised as a

Joan Chittister, maverick nun, shares her secret life

By Cathy Lynn Grossman
©2015 Religion News Service

Veteran Catholic writer Tom Roberts thought he knew Sister Joan Chittister — the maverick Benedictine nun who dares speak her mind to her church.

He didn't.

When Roberts, editor at large for the National Catholic Reporter, went to interview her three years ago in Erie, Pa., at the community where she entered religious life at age 16, a secret she's held for a lifetime came to light.

In the peculiar journalism tradition of preparing obituaries of prominent people while they're still alive, Roberts was there to update an obituary on Sister Joan.

As they sat to talk, she leaned forward, blue eyes downcast, voice slow, and poured out a story she had never told anyone before about her early life as a terrified child of an abused woman, trapped by her husband, her church and her society.

Suddenly, instead of an updated obituary, Roberts was hearing a new story — the forces that shaped one of Catholicism's most influential voices. That conversation begins the biography by Roberts published this month, *Joan Chittister: Her Journey from Certainty to Faith*.

She told Roberts "it's time" she opened the hidden door to her early life because both her valiant, devoutly Catholic mother and her abusive, alcoholic stepfather had died. She was free to speak of a childhood of poverty, insecurity

and "ceaseless fear."

But Chittister — now 79 and very much alive, thank you — has another reason why the time has come.

"All my professional life, I have spoken my heart out for the role of women all over the world. It's a theological thing, a deeply moral thing, the determining issue for the integrity of the church and the advancement of any state," she told Religion News Service in an interview about the book.

"It's time to acknowledge that this material is not just theological and rhetorical. It's real. I'm not just talking from compassion, from a world I don't know anything about. I'm talking about myself — and all social classes,

all kinds of people."

"I saw it as maybe my last major presentation on behalf of women who are trapped by circumstances of religion, law, custom and culture," said Chittister.

In the book and in interviews, she tells of joining the Erie Benedictine community "not as a refuge or escape from life, but for the kind of life I thought was possible — a Christian community as a model of peace."

Little did she — or her sisters — know.

It started simply. Within months of moving from the upheaval of her parents' home to the Benedictine community house, Chittister was struck with polio. The same relentless determination

and fierce focus that helped her survive her family, strengthened her through years of therapy until she could walk again.

She took her veiled final vows and became a teacher while studying for her undergraduate and graduate university degrees on nights and weekends.

Roberts described those years as a time when Catholics were certain their church had all the answers — until many, like Chittister, discovered it did not. That's why the book is subtitled *Her Journey from Certainty to Faith*.

Then came the '60s and the Second Vatican Council reforms that gave a fresh charge to women religious (as nuns and sisters are known) to find new ways to live out their calling.

Chittister moved into two decades of leadership roles within her community, her order, and the Leadership Council of Women Religious, the group that represents about 80 per cent of U.S. Catholic sisters. During a decade of upheaval, she travelled the nation giving talks with titles such as "Self-understanding through change."

And change they did. The Erie Benedictine community transformed from a teaching order to a social justice force

with education, workforce training and child development programs in the poorest corners of Erie. Her explanation of how this happened was deceptively simple: "I didn't start anything. I allowed our sisters to start what needs to be done."

Through every step, Chittister told Roberts, the Rule of St. Benedict guided her. It begins with a command to "listen" — to each other and to those they served.

"Listen" is the crux of the book, the crux of her life in a church that, she says, still refuses to listen to women.

"I came to feminism through faith," Chittister told Roberts. And herein lies the central conflict of Chittister's life in a church controlled by men who think they alone can define Jesus and God's plan.

Roberts' book walks readers through contemporary Catholic conversations on women's ordination. The neat summary of the Vatican view is "No." Not only "no" but, as pope after pope has said, the subject is closed.

In 2001, the Vatican forbade her to speak on discipleship at a women's ordination conference in Ireland. Chittister spoke anyway.

"You cannot order Catholics not to think," she said in an interview recalling that confrontation with church authority. "I remember thinking then, 'You can't scare me. You have no idea where I've been.'"

For Chittister, the role of women raises "theological, scientific, sociological and human questions that you cannot stop thinking



Oprah Winfrey Network

SPEAKING HER MIND — Sister Joan Chittister speaks with Oprah. Chittister is one of North American Catholicism's most influential voices.

— CHITTISTER, page 14

Both science and religion tend to bring up inconvenient ideas

By Caitlin Ward

Bacon will kill you. This is what I hear.

OK, it's not quite what I hear.

What I actually hear is this: the World Health Organization has determined that the daily consumption of 50 grams of processed meat increases the chances of developing colorectal cancer by about 18 per cent. It's a more nuanced point that makes for a bad headline, though, so what I've been hearing this past week is that bacon will kill you.

The response to this news has been mixed. Those of us who don't eat processed meat have largely

Chicken Cordon Bleus
By Steve Goodman

chosen to react in one of two ways: a) vague disinterest, or b) triumph. Those of us who do eat processed meat have tended toward these two reactions: a) vague disinterest, or b) rampant denial.

I'm not sure why bacon inspires such vehemence in people. Personally, I've never understood the appeal. Even when I did

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

consume meat, it wasn't something I particularly craved or went out of my way to eat. Since I've become a vegetarian, it's not something I've ever felt lacking in my life. But some people seem to be pretty choked about the idea that bacon is bad for them — or, at least, worse for them than they had thought previously. I've seen it get to the point where people are denying what has clearly been a comprehensive and international look at the effects of processed meat on the human body.

More accurate than "bacon will kill you," though, is "bacon will kill pigs." Not literally, I don't think — though cannibalism can't be good for a species — but the existence of bacon has led to the death of many pigs in unsavoury conditions. Yes, that's probably a self-evident statement. What's possibly less self-evident, though, is that the existence of bacon has led to the lives of many pigs, as well, and most of those pigs are not living happy lives. We wouldn't have need of nearly so many of them in the world if we weren't so fond of ham and pork chops and bacon. Mind you, pigs aren't as much a drain on the environment as cows are, but I've probably already annoyed you enough on the bacon front that I don't need to get into the trouble with cheese.

That said, I think this is a bit closer to the crux of what we're talking about when we talk about bacon, and how our food choices

affect people and the planet on which we live. The fact of the matter is that the amount of meat we consume is not good for us, for the animals we eat, or for the planet. And no one ever, ever wants to hear that. Ever. Try saying it sometime, and see what kind of reaction you get. You don't have to be asking for someone to become vegan, or even vegetarian. All you have to do is mention that we'd all be better off if people consumed fewer

When I first met you baby you fed me on chicken and wine
It was steak and potatoes and lobster and babe, I sure felt fine
But now all you give me is seaweed and alfalfa sprouts
And sunflower seeds and I got my doubts
Babe, you left me here with the chicken cordon bleus

My stomach's so empty and all I got is food for thought
And I've been sittin' here thinkin'
'Bout the 20 pounds of groceries we bought
We bought 10 pounds of brown rice and five more of beans
And five pounds of granola and you know what that means
I'm just a regular fella with the chicken cordon bleus

Now won't you to play me them fat licks?

I'm starved for affection and babe, I can't take no more
You know this stuff is so weird that the cockroaches moved next door
Babe, can you see that old dog, he's out in the street
He's got a big smile on his face 'cause they let him eat meat
And babe, I got the lemon and the chicken cordon bleus

Babe, I'm goin' down to the bakery and I'm going to find me a jelly roll
And some cannoli, some French pastry
A chocolate éclair don't sound too bad, how about some lasagna?
You know fat is where it's at, my shadow disappears

animal products. And then the stream of abuse begins.

Alternatively, you don't have to say anything. You just have to eat tofu in front of someone, and they'll tell you how disgusting tofu is and that they won't eat it. At that point, it's unhelpful but satisfying to say, "Oh, I'm sorry. Were you under the impression I was offering you my lunch?" The other thing that will come up are the evils of phytoestrogens, which can

be found in soy. At that point, it continues to be unhelpful and becomes unsatisfying to tell people that studies pointing to problems with phytoestrogens have cherry-picked their data and relied on extreme cases to prove their point. You can even keep a copy of a study on your phone to show them, but no one will want to see it. Science is no one's favourite when it's asking you to do things you don't want to do.

That's one of several things that science and religion have in common: bringing up inconvenient ideas. At different times, they've come up with the same inconvenient ideas, too. The United Nations Environment program has been urging people to rely less on animal products for the better part of five years. More recently, Pope Francis reminds us in *Laudato Si'* that every purchase is a moral choice as well as an economic one, with ramifications for people and the planet. No one seems super pumped about that either. The first has largely been ignored, and the second has often been derided. Science is all well and good when it's shining lasers at things in labs, and religion is just fine when it's in a church for an hour on Sundays. It's when science and religion go out into the street and say, "hey, so less bacon, guys," that it becomes a problem.

But seriously, guys. Less bacon.

Wars on drugs and migrants in deadly borderlands

Screenings & Meanings

Gerald Schmitz



For decades North American governments have pursued a “war on drugs” that has done little to stem the illicit trade, or the vast sums it generates, and a lot to expand the prison population. In the U.S. fears of illegal immigrants and a human trafficking influx are being used by some politicians to whip up xenophobic sentiments. Clearly something is not working and the terrible toll that exacts is the subject of three excellent recent movies.

Quebec director Dennis Villeneuve’s **Sicario**, which premiered to critical acclaim at the Cannes festival, opens with a

ed agents, Kate Macer, played with steely determination by Emily Blunt. The murders are attributed to Manuel Diaz (Bernardo Saracino), the U.S.-based chief of Mexico’s Sonora drug cartel. A shaken Blunt is summoned by her boss (Victor Garber) and agrees with an FBI partner to be seconded to an inter-agency taskforce assigned to track down Diaz and use him to get to the head of the cartel in Mexico.

Kate is to work with two shadowy figures, American Matt Graver (Josh Brolin) and a wolfish Mexican, Alejandro (Benicio Del Toro). Their unconventional and extra-legal methods increasingly arouse her suspicions especially as the team executes a risky cross-border kidnapping in a thrilling superbly staged sequence enhanced by the standout cinematography of Roger Deakins.

The questions weigh on Kate. Is the CIA somehow involved? Does Alejandro have Colombian connections? What are his motives? What is the endgame? It seems the object is to create enough chaos, shutting down a cross-border smuggling tunnel known to migrants, so that Diaz will be called back to Mexico and lead them to the top boss. A secondary storyline follows the family of a Mexican police officer drawn into the corruption of the drug trade who will play a role in the fatal final act.



CNS/Lionsgate

SICARIO — Emily Blunt, Josh Brolin and Benicio Del Toro star in the movie Sicario, directed by Canadian Dennis Villeneuve.

Sicario
(U.S.)
Cartel Land
(U.S./Mexico)
Desierto
(Mexico/France)

shocking sequence when a SWAT team from an FBI anti-kidnapping squad come upon a scene of horrors in Phoenix, Arizona — dozens of mutilated and decomposing bodies from drug-related slayings in a booby-trapped location that explodes killing several agents and injuring others. The story centres on one of the affect-

Through Kate’s eyes we see how ruthlessly the game will be played as she realizes that Alejandro is the “*sicario*” of the title — the Mexican term for hitman — and that in the “land of wolves,” to use Alejandro’s chilling phrase, the FBI’s presence was just to give a post-facto cover of legality to a homicidal operation. This is a deeply disquieting movie that tightens its grip on the audience to the last second.

Director Matthew Heinemen took serious personal risks to make **Cartel Land**, a searing documentary (winner of directing and cinematography awards at Sundance) that probes the perils of ostensibly anti-drug vigilante

movements on both sides of the U.S.-Mexico border. In an Arizona valley referred to as “cocaine alley,” a private militia, Arizona Border Recon, headed by army veteran Tim “Nailer” Foley, goes on military-style patrols aimed at stopping drug traffickers in their tracks. Meanwhile in the state of Michoacán, a physician, Dr. José Mireles known as “El Doctor,” becomes a leading figure in the “*autodefensas*,” armed self-defence citizen groups going after the drug cartels, specifically the “Knights Templar” who have terrorized the region for years leaving a trail of bodies.

Things are not always what they seem in situations that answer violence with violence, especially in Mexico where people have reason not to trust the police any more than the criminals. A striking nighttime desert opening scene shows a group of masked Mexican men cooking up a batch of crystal meth, using the country’s poverty as a justification. A closing reveal shows them to be part of a force supposedly responsible for catching the bad guys. The *autodefensas* too come into question, perhaps even infiltrated by the cartels themselves. The cracks widen when the populist Mireles is pushed aside in 2014, then arrested by the government on weapons charges. Arizona’s Foley in contrast is a fringe character in society with little use for government, his band operating like a lone wolfpack. In both cases the “shoot first” lawless nature of such private wars confounds the aim of protecting the population.

I’ve already mentioned Jonás Cuarón’s **Desierto** as a noteworthy selection of the Toronto film festival where it received an international critics’ award. The writer-director, son of master filmmaker Alfonso Cuarón (and co-writer of 2013’s Gravity), presents a no-holds-barred fictional drama in which defenceless Mexican migrants illegally crossing the Sonora desert into American territory are literally hunted down by a remorseless lone vigilante.

In this austere unforgiving landscape, we first see a truckload of anxious migrants, men and women, young and old, being unloaded then led by a guide on foot to a border crossing. They have no choice but to trust the traffickers and hope to avoid detection by border police. Among them are a father, Moises (Gael García Bernal), carrying a teddy bear for his son in Oakland and a young woman, Adela (Alondra Hidalgo), carrying her family’s hopes for a better life. Until the first lethal shots ring out, they don’t know they are being watched by a man and his dog in a jeep flying the Confederate flag. The man, Sam (Jeffrey Dean Morgan), fuelled by whiskey and hatred, is itching to use his long-range rifle while the dog Tracker awaits orders to run down and kill. He has contempt for government agents and the law. His relentless racist war is personal.

Desierto unfolds as an extreme chase thriller in which the only question is whether anyone, specifically Moises and Adela, can survive. The intensity builds (watch for the scene with a flare gun) to an edge-of-your-seat climactic struggle.

In these three movies the real horror is what human beings do to each other.

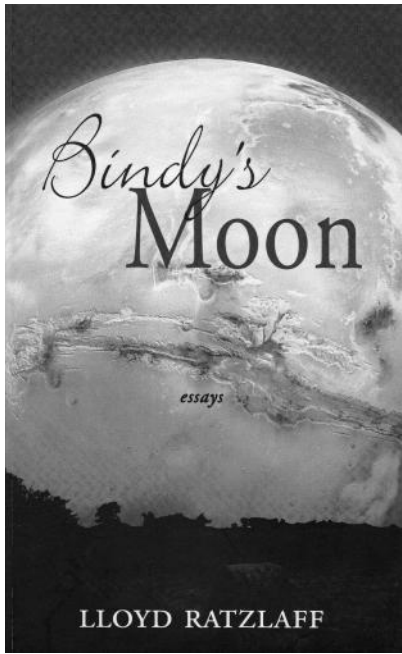
*An update to last week’s column on Afghan-themed movies: avoid Barry Levinson’s Rock the Kasbah which ostensibly takes place in Afghanistan (actually filmed in Morocco) even if you like its star Bill Murray. This extremely lame comic misfire has him playing an aging has-been rock promoter managing a hapless Afghan tour to entertain American troops who, on discovering a sweet-singing Pashtun girl, concocts a self-serving scheme to have her compete in the television program Afghan Star. That is an actual program, now in its 10th season (<http://www.afghanstar.tv/>), and was the subject of the award-winning 2009 documentary Afghan Star, which offers real insight on Afghan society and the challenges facing female contestants.

Books

Essays come from a place of deep compassion

BINDY’S MOON by Lloyd Ratzlaff. Thistledown Press (www.thistledownpress.com), ©2015. 144 pages, \$18.95. Reviewed by Maureen Weber.

The moon on the cover of Bindy’s Moon, Lloyd Ratzlaff’s new book, rises above the landscape like the super moon we experienced in late September —



They grew up within the confines of a strict Mennonite faith and while Ratzlaff struggles to loosen himself from its fundamentalist roots, Bindy returns to those roots when diagnosed in his 50s with a cancerous brain tumour. “Now it seems you’re groping back toward a fundamentalism I thought we had both outgrown. I’d

still like to wring that religion’s neck, roast and eat the fowl, and pull apart the wishbone,” says Ratzlaff.

This memoir moves through the seasons (winter to spring to summer and ending with autumn) on a journey from childhood to adolescence to adulthood, and spiritual maturity, with Bindy as the connecting thread. The essays weave and bend like wind through the trees, or like the light of the moon, sometimes dreamlike: *Deep in a winter night at the farm where Jim grew up, and where our fathers had grown up before him. I sit in a folding chair in the yard, peering around the back end of a truck to discover the source of light that casts this marvellous glow on the snowdrifts all around.*

Time shifts from childhood (nearly fainting from the heat of a pot-bellied stove burned red-hot at the Christmas concert) to being present with Bindy (*he was sitting vacantly on the couch as the TV played in the background*), back to adolescence (guilt and stealing cigarettes: *yet the merchant’s tone of voice and hand on my shoulder let me think that maybe my sins weren’t as unpardonable as they seemed*). The reflections are sometimes sombre, other times hilarious and always poignant. Throughout the journey are stories from many aspects of Ratzlaff’s life, as a minister, teacher and counsellor, as a father, friend, husband.

These essays come from a place of deep compassion in a voice infused with poetic grace. It is a voice readers of the Prairie Messenger are very familiar with as Ratzlaff has been a longtime columnist. Indeed some of the essays in Bindy’s Moon have appeared in these pages over the past couple of years. This is Ratzlaff’s third book of literary essays in a series and, as much as each is a treasure, this is his finest.

Our doubts are opportunities for faith to begin



Questioning Faith

Mary Marrocco

My mother and I have an annual tradition of spending a day together at the Canadian National Exhibition. This year, as we sat in sunny chairs near a shady ginkgo tree, listening to the approaching parade, a tall man folded himself into the neighbouring chair. Taking a break from his booth, he told us it was his 38th year exhibiting there. He showed us a smooth rounded stone with a hole in the middle: a cobblestone he'd reclaimed from the lake. They were dumped there because they were obsolete, but he finds beauty in them.

Alex's story, and the beautiful smoothed cobblestone he gave my mother, helped me understand a question headlining a newspaper article: "Is the idea of God obsolete?" Something obsolete was useful once, but no longer is. Old bits and pieces now turn up in odd places, and maybe somebody could weave it into beautiful art, or write interesting treatises on it. But it's outdated, useless, like slide-rules or milk deliveries, or cobblestones in a modern city.

Yes, the idea of God is obso-

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lete. We don't need it. Society has many other ideas to occupy it: ideas of political and social structures, ideas of how to save the economy, of coping mechanisms for the plethora of problems that assail us, ideas for movies and computer programs and entertainment. We don't need to come up with an idea of God (although I suspect such ideas will always be part of human striving).

Recognizing the obsolescence of the God-idea is a Christian charism; people who ask such questions are allies for us. Christianity is about old gods becoming obsolete. Early Christians were called "atheists" — violently persecuted for it — because they were ceaselessly questioning the status of the gods that propped up the unquestionable structure of order in society. Christians were the original atheists. Christianity revealed a new order of things, allowing a new way of living, by making obsolete what culture still calls "god."

Today's atheists have much to teach us: that ideas of God come and go. Ideas may become culturally quaint or artistic, and may be echoes of the pageantry of human longing. But ideas of God aren't God, and it's not for ideas that our fellow Christians have lived and died. Can we debate God into existence, or out of existence? Can we prove or disprove God by our thoughts and reasoning? We



Design Pics

IS GOD OBSOLETE? — "Recognizing the obsolescence of the God-idea is a Christian charism; people who ask such questions are allies for us," writes Mary Marrocco. "Christianity is about old gods becoming obsolete. Early Christians were called 'atheists' — violently persecuted for it — because they were ceaselessly questioning the status of the gods that propped up the unquestionable structure of order in society. Christians were the original atheists. Christianity revealed a new order of things, allowing a new way of living, by making obsolete what culture still calls 'god.'"

need to talk, discuss, engage intellectually. But the idea of God is less risky than setting out with our bodies, our lives, on the quest to meet him, than leaping into the abyss and finding out whether it's emptiness or love.

"I Am" was God's answer to Moses, not, "Do you think I am?"

"I am with you" is God's answer in Christ, not "I'll give you proof so you don't have to hear the questions of atheists, or of your own hearts."

We need to know that those outside our Christian circle might hear our God-talk as "ideas," unless we can show them the nail-holes in our flesh, our true love of our neighbour, our willingness to learn from those who are poor and lowly in the world. We need

to know that we Christians are sometimes pleased to let God be only an idea, encased in rules and confined to a periodic hour in church.

*"I am, you anxious one!
Don't you sense me,
ready to break into being at
your touch?"*

(Rainer Maria Rilke)

Can we touch?

What if we break?

Our doubts and crises of faith are opportunities for faith to begin. When we argue them away or fill them with platitudes, we're left with an idea of God. An idea won't threaten our way of life or lead us daringly into the public square. It might leave us empty and lonely (and obsolete).

When I began theology studies, an introductory New Testament course seemed designed to raise doubts and create faith-crises: devotional reading of Scripture came up against scholarly studies. One assignment was to

read a Gospel right through, at one sitting. I sat down with Luke's Gospel.

Quickly I discovered how little I knew. I didn't know it would take me hours to read from the first chapter to the last; that it has a narrative, a style, a personality of its own. I didn't know Luke has an eye for the poor and outcast, for women and those who weep. The feast of St. Luke, Oct. 18, took new meaning for me.

It was illuminating to see that behind this Gospel narrative is someone — not an idea, not a scientific demonstration or philosophical proof — a person in love with Christ. One who touched God. A human being in conversation with the Divine!

That's inspiration.

Christ brings us into conversation between God, in his infinity, and humanity in our present struggle, in our doubts and faith-crises, our atheism and need of practical results. Christ makes obsolete the idea of God. Thank God.

Our common human values matter most

Continued from page 9

Catholic, it felt like a veritable tsunami of positive energy had been unleashed across America, one whose healing waves washed over the border into the midst of our federal election. The contrast in energies and perspectives was both stunning and sobering, and it launched me into what can only be described as a post-partisan political frame of mind. Within that frame, what mattered most were our common human values and care for another, and a desire to emphasize the things that unite us rather than divide us.

Post-partisan

Sound familiar? Though Justin Trudeau certainly spouted his share of partisan-sounding messages that found only a fractional resonance in me, where he distinguished himself was in the fact that Trudeau was the most positive-sounding among the contending alternatives. In fact, a longtime friend of mine in Toronto echoed this same sentiment, but put it a slightly different way. He said he really did not like any of the choices on offer, but he would vote Liberal because Justin Trudeau was the least terrible of the lot. Of

course, that's hardly a ringing endorsement of the Liberal platform or its leader. But for a fellow who had never once in his life put an election sign on his lawn, and in this election did, it tells us something about the level of disaffection many people hold for politics and politicians. Could it be that, like me, others had already moved into a post-partisan political frame of mind as well? It's not a trivial question, especially when it comes to the more fluid, non-party-aligned voter.

Early in Trudeau's leadership bid, he postulated that the reason so many people were getting turned off by politics was because of the negativity and personal attacks they seemed to bring about, and the turn-off effect this had. So he pledged to do his part to stay as positive as possible. Not an easy thing to do in politics to be sure, but in the last election, he likely earned no less than a B grade for his efforts. As for the others? Well, I'll let you be the judge.

Sunnier ways

But young Mr. Trudeau may well be more than the man of the hour on this score. With his earnest intent to lift us into *sunnier* ways, what he is in effect

intent on doing isn't just to lead our country beyond a previous era where a fighting mindset was the driving default mindset of our culture. He is, by virtue of his actions, helping to feed a new, more wholesome pointer state within Canada's otherwise tainted political culture, and in that regard, many of us genuinely wish him Godspeed.

Yet the challenge before him may be greater than we think, for we continue to live with the long-lasting pointer state legacy of two world wars, and the even longer legacy of a frontier experience where European economic refugees flooded into the New World and displaced the original inhabitants with scarce concern for them in our bid to take what we wanted, unleashing bad karma all around. So if we're intent on changing potent psychological pointer states such as these, it is going to take a very exceptional generation of people singing from a similar song sheet to lead us into such an era. To make that happen, political parties are going to need to focus less on partisan advantage, and more on the common good. Let us hope that Justin Trudeau can remain faithful to that goal.

Conversation is needed

Continued from page 3

Asked if the Liberals were perceived as less open to faith groups' concerns, the archbishop pointed out Trudeau "eliminated all people who were pro-life on abortion" from running as candidates in the last election. "This is a life issue," he said.

The faith leaders said they welcomed news the Trudeau government planned to seek an extension from the Supreme Court to give Parliament more time to craft a new law. They urged as wide a consultation as possible. Journalists asked if the faith leaders had spoken with Trudeau yet.

"Do we want to talk to him? The answer is absolutely, yes," said Rabbi Reuven Bulka from Ottawa's Congregation Machzikei Hadas. "Have we? No."

Bulka said there needs to be a conversation to develop a Canadian consensus because the right to an assisted death is being im-

posed on others who must assist.

Suicide is "an epidemic across the democratic free world," he said. "To say 'you have to help me in doing it' is the big quantum leap" that would "transform medicine" in a way that has never been seen since its beginnings.

Questioned on the rights of those who face a delay in receiving an assisted death to relieve their suffering, Kenny said individual rights have to be balanced against the common good.

Julia Beazley, policy analyst for the EFC, said any new law has to ensure those opting for doctor assisted death are "capable and competent," and that ill and disabled citizens are protected from third-party coercion.

"None of us want to impose our particular religious values," Bulka said. Instead they hope Canada will take into consideration the protections that have built Canadian society based on the sanctity and inviolability of human life.

Our brush with end times doesn't have to be scary



Liturgy and Life

Deacon Bob Williston

The Scripture readings we hear at the ending and beginning of the liturgical year present us with descriptions of what we call the “end times.” Both Daniel and Jesus use cosmic events as signs that will usher in a time of judgment and a time of redemption for the “elect.” Many of their hearers took this to mean that the end times were imminent, that they were just around the corner.

Throughout history there have been many movements that have tried to convince others that the end times were upon us. Some evangelists claim to be able to predict the end times based on their interpretation of the apocalyptic literature in the Bible. They seem to override the warning by Jesus that no one knows when the end will come except the Father.

Williston is a retired Parish Life Director for the Diocese of Saskatoon and a former missionary with the Redemptorists. He is also a song writer and recording artist.

The year 2000 was supposed to be just such an event — with computers crashing, planes falling out of the sky and all sorts of programmable coffee makers stalled and paralyzed at the turn of the century!

I still recall a childhood memory of the Cuban Missile Crisis in 1962, as we children knelt and prayed the rosary while Moscow and Washington played a dangerous game of chicken each with the capacity to annihilate the other and thus begin a world war that could mean the end of our world. I also remember my mother stockpiling canned goods in the basement of our home in case there was a nuclear war. Meanwhile the radio blared with the song: “You don’t believe we’re on the eve of destruction.”

End times can be frightening! But its not only the world-wide catastrophies that frighten us. Sometimes our brush

Thirty-third Sunday in Ordinary Time November 15, 2015	Daniel 12:1-3 Psalm 16 Hebrews 10:11-14, 18 Mark 13:24-32
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with end times are more local, more personal. For instance, when someone close to us dies, or when we face a medical crisis that threatens our health, or even with a move to a new place, a close call with death in a car accident, or in a more subtle way, through the changing of the seasons, we can bump up against this deep mystery we call “end times.” One need only walk with a friend who has lost a loved one to know that end-time events change us. Our priorities

change. Our perspective on what is really important changes. Even our measure of time can change. This reality is so close to us that we have embedded a reminder as we pray the “Hail Mary . . . now and at the hour of death.”

So the question arises: Is this fear of the end supposed to frighten us into doing God’s will? Is it some kind of an attention-getter? Will the fear of judgment and hell keep us walking the straight and narrow? Is this the purpose that Daniel and Jesus have in mind in today’s readings?

Daniel says that those who are wise will shine like the brightness of the sky. The Book of Hebrews reminds us that there is a transition from this life to the next that will be an experience of forgiveness and mercy. Jesus describes the end times as a great gathering of the faithful. The psalmist says there will be great joy in the presence of the Lord.

How many times have you heard Be Not Afraid sung at a funeral? How often did Jesus remind his disciples to “have no fear”? How many times has Pope Francis reminded us of God’s mercy and compassion and then shown it by his way of approaching the world? We are asked to trust in a loving God, a God filled with compassionate love for us. So when the end comes, as the baptismal liturgy says: “May we go out to meet him with all the saints in the heavenly kingdom.”

So as we close another liturgical year with shouts of joy for Christ our king, may we enter a new year with longing for that kingdom and that meeting with the Lord that will bring us healing, forgiveness and joy. If we can foster an attitude of expectant faith, then our “brush” with the end times won’t seem so scary.

On religion, secular thought, and health and happiness

In Exile

Ron Rolheiser, OMI



There is no such a thing as pure objectivity, a view that is free of all bias.

Yet that’s the claim often made by non-religious, secular thinkers in debates about values and public policy. They argue that their views, unlike those who admit that their views are grounded in religious principles, are objective and free from bias. Their underlying

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

assumption is that a purely rational argument, a view in effect from nowhere, is objective in a way that religious arguments, based upon someone’s faith and religious perspective, can never be, as if there was such a thing as a purely objective starting point. There isn’t.

We all have a bias. The late Langdon Gilkey used to put this in a gentle, more palatable way. We don’t have a bias, he says, but rather a “pre-ontology,” a subjective stance from which we look at reality. And that stance includes both the place where we stand, outside, when we look into any reality, as well as the software through which we perceive and reason as we look at anything. He’s right. There’s no view from nowhere, no view that’s unbiased, and

no view that’s purely objective. Everyone has a bias. The religious person and the secular person simply stand at different subjective places and process things through different subjective, mental software.

Does this mean then that all views are equally subjective and that everything is relative? Can we not then distinguish between science and superstition? No. There are clearly degrees of objectivity, even if no one can claim absolute objectivity. To admit that even the strictest empirical scientific research will always contain a degree of subjectivity is not to put science on the same level as superstition or even of faith.

Empirical science and rational thought must be given their due. It is medical doctors, not faith healers, who cure physical diseases. Likewise, the scientific theory of evolution and the fundamentalist religious belief that our world was made in seven days are not to be given an equal claim. Much as religious thinkers are sometimes irritated by the absolutist claims of some secularists, science and critical rational thinking must be given their due.

But religious thinking must also be given its due, especially in our debates about values and politics. Religious opinion also needs to be respected, not least with the more explicit acknowledgment that secular reasoning too operates out of a

certain faith, as well as by the acknowledgment that, like its scientific and philosophical counterparts, religious thinking also brings invaluable and needed perspectives to any debate. A lot of the world’s knowledge is contained within science and philosophy, but most of the world’s wisdom is contained in its religious and faith perspectives. Just as we cannot live on religion alone, we too cannot live on science and philosophy alone. Wisdom needs knowledge and knowledge needs wisdom. Science and religion need to more deeply befriend each other.

More important, however, than having a proper apologetic about the place of faith and religion inside of public policy is an understanding of this for our own health and happiness. We need to understand how subjectivity colours everything, not so much so that we might eventually convince secularists that religious perspectives are important in any discussion, but so we can more deliberately choose the right pre-ontology so as to see the world through better eyes and make better judgments on the world.

The 12th-century mystic Hugo of St. Victor gives us, I believe, the right pre-ontology out of which to operate: *Love is the eye!* For Hugo, we see most accurately when our eyesight works through the lens of love and altruism, just as we see

most inaccurately when our eyesight is coloured by suspicion and self-interest. And this isn’t an abstract idea. Experience tells us this. When we look at someone in love, beyond of course those periods when love is overly obsessed with romantic attraction, we see straight. We then see the other as he or she really is, with full recognition of his or her virtues and faults. That’s as accurate as we will ever see. Conversely, when we see someone through the eyes of suspicion or self-interest our vision is clouded and there’s not as fair a perception.

Jesus says as much with the first words that comes out of his mouth in the Synoptic Gospels. In his very first remarks he invites us, in one word, to see the world as it really is. His first word? *Metanoia*. This is a Greek word that is generally translated in English bibles, as *Repent*, but it literally means “to enter a different, higher mind.” And that connotation is highlighted when we contrast it to another Greek word which we already know, namely, *Paranoia*. *Metanoia* is the opposite of *paranoia*.

When we look at the world through the eyes of paranoia, we are not seeing straight. Conversely, when we look at the world through eyes of metanoia, we are seeing straight, religiously and scientifically. Love, indeed, is the eye.



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Future of interfaith movement depends on humility

Ecumenism & Interfaith Relations

Thomas Ryan, CSP



A gathering for the World Parliament of Religions that took place Oct. 15 - 19 included 9,600 participants from 80 countries and 50 spiritual or faith traditions. Held in Salt Lake City, Utah, this is the first time the Parliament has met on U.S. soil since 1993, when it was held in Chicago. There have been intervening meetings in South Africa (1999), Spain (2004), and Australia (2009).

Under the theme of Reclaiming the Heart of Humanity this year's parliament sought to bring global wisdom and practice to three critical issues: climate change and care for creation; income inequality and wasteful consumption; war, violence and hate speech.

In addition, a historic Inaugural Women's Assembly took place on the day prior to the assembly's opening in which women from all the world's faith traditions called upon religious leaders to fulfil their moral responsibility to uphold the dignity and human rights of women.

In one of the numerous parliament workshops, a group of religious leaders looked at the future of the interfaith movement with

Ryan directs the Paulist Office for Ecumenical and Interfaith Relations in Washington, D.C.

its growing numbers and impact.

Dr. Joan Brown Campbell, a United Church of Christ/Disciples minister who directed the U.S. National Council of Churches of Christ for 14 years, recalled "how we grew up in a time when we were lucky if Christians talked to one another. We had separate seminaries for African Americans, for Catholics and Protestants." She noted how Chatauqua, a summer centre in northwestern New York that encompasses the arts, education, religion and recreation, began over 200 years ago as a Methodist institution. And today it is interfaith. "Before, we didn't need to know about the world's religions. Today we do," she said.

Dr. Larry Greenfield, president of the American Baptist Theological Union and vice-chair of the parliament's council, observed how the new world we live in is one of diversity and multiplicity of religious traditions. "The interfaith movement creates a difficulty for itself," he said, "when it tries to move at the doctrinal level looking for a common understanding of truth. Where I find it more effective is at the activist level — our willingness to start working together and through that, discovering some common understandings."

Greenfield noted three differ-



Tom Ryan, CSP

WORLD PARLIAMENT OF RELIGIONS — A gathering for the World Parliament of Religions that took place Oct. 15 - 19 included 9,600 participants from 80 countries and 50 spiritual or faith traditions, writes Rev. Tom Ryan, CSP. As part of their ministry, the Sikhs offered a free vegetarian lunch to all Parliament participants each day.

ent responses to the interfaith movement today. "Firstly, there will be religious traditions that will strongly resist it — and for defensible reasons on their part. Secondly, there will be an interfaith reality that will be fairly lukewarm, of people simply responding to the culture in which they find themselves, content with just 'getting along.' And thirdly, there will be a fervent interfaith movement of people who see the

possibility of a new way of living, practically, religiously, ethically. This is not the easiest path to choose in life, but we will find it helps us deepen our appreciation for both other religious traditions as well as our own. We need to listen and learn from people who live the interfaith reality daily."

Greenfield acknowledged that leaders of the different religions are generally beholden to their people, and this makes it more difficult for them to step beyond just getting together occasionally for lunch.

Further, said Greenfield, "Some are afraid to be involved for fear it compromises their own faith. There is no threat to opening your mind to what is part of your own history. What is being asked is not that they give up their faith, but that they expand the narrowness of their present understanding of its meaning."

Kiran Bali, a Hindu and global chair of United Religions Initiative, identified four challenges we are facing. The first is worldwide conflict, the cruelty we see happening worldwide. "In these situations we must be taking action. Are the bridges we've built strong enough to weather the challenges we're facing today?" Bali asked.

The second challenge is gender inequality. She described various "gender-biased traditions of the religions" and observed how equality "often stops at the door of the synagogue, mosque, church, and temple. We must let women open new doors for everybody," said Bali.

A third challenge is participation of young people. "The young are often feeling very disconnected. But if they are the future, we must listen to them, promote them with formational opportunities, helping them to see that they can become leaders," she observed.

And a fourth challenge is individual introspection. "Are our

morals and ethics in line with the world we wish to see?" Bali asked. "We need to have sincere aspirations to make this world a better place. We need to have the bravery to speak up. The work we have to do goes beyond meeting and eating. We need more collective work, and as we move into the future, we're going to have to make every effort to be more inclusive."

Joan Brown Campbell added that, "we're not called to protect 'our' way of thinking, but to expand it in a variety of ways to include resonant understandings from other traditions. Every religion has a right to teach, preach, be known. The future of the interfaith movement depends on radical humility, getting out of our own ego in order that others may join us in circles of compassion and peace."

Dr. Greenfield shared that the parliament's council is deciding to hold a parliament gathering every two years to help support the interfaith movement. "We are developing 'best practices,'" he said, "and the parliament itself can be one of the ways that best practices surface. They also need to emerge, however, from local communities and what works best there."

Imam Abdul Malik Mujahid, chair of the parliament's board of trustees, concurred: "All interfaith is local," said Mujahid. "Instead of trying to 'sell' our religion to one another, let us share with one another the challenges we are facing. If we are able to respect one another and work together in responding to the needs around us, it would be a positive way forward. We have some real tasks before us — climate change, inequality, war, violence, hate speech — and if we are to succeed in meeting these challenges, we must act together. Interfaith brings the best out of the faith communities."

Chittister has enormous respect for tradition

Continued from page 10

about. You have to open the door to the conversation in the name of the integrity of your theology."

But even these conversations yielded yet another surprise for Roberts — "how much of a traditionalist she is."

"Because she has the label of dissenter and maverick, you think

she would be wildly innovative and experimental, but what I found out is that she is so respectful of tradition that she approaches change slowly, and with enormous intellect," he said.

Today, said Roberts, Pope Francis has been calling for a deeper theology of women, and women such as Chittister are saying, back to him, "It's done already! Stop

telling us who we should be. Let us tell YOU who we are!"

Women's ordination has never been her focus, Roberts writes and Chittister confirms. Other issues take precedence for her: education; economic opportunity; health care; civil rights and the right to self-determination. For the past 20 years she's been writing, speaking and travelling to places of conflict with the Global Peace Initiative of Women, including days in Iran during the nuclear pact negotiations.

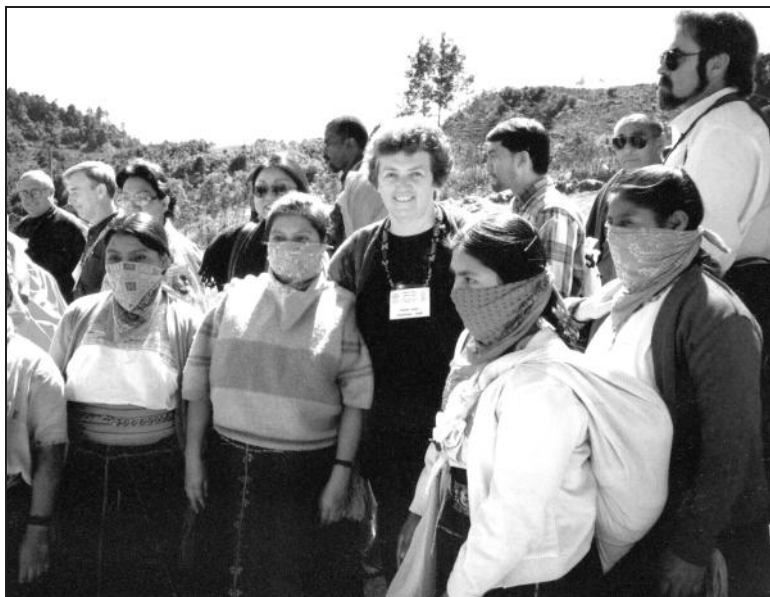
Even that is not enough, to her mind.

There are more books. Published in October: *In God's Holy Light: Wisdom from the Desert Monastics and Two Dogs* and *a Parrot: What Our Animal Friends Can Teach Us About Life*.

She's recently launched a new website, *Monasteries of the Heart.org*, to offer Benedictine spirituality and online community to people who may never reach a church.

And Chittister, once a lonely only child in an isolated family, has one more ministry. She writes thousands and thousands of letters, answering the people who write to her.

"I see my sisters do the most beautiful things every day of their lives. I never hear them complain," said Chittister. "I said to myself, 'What do I do?' And this is what I can do."



Benedictine Sisters of Erie, Pennsylvania

ROLE OF WOMEN — Sister Joan Chittister, centre, with native women in Chiapas, Mexico, in 1998. "All my professional life, I have spoken my heart out for the role of women all over the world. It's a theological thing, a deeply moral thing, the determining issue for the integrity of the church and the advancement of any state," she told Religion News Service in an interview.

What dialogue looks like: Jewish-Christian relations

Leading up to the October anniversary of the historic document *Nostra Aetate*, the *Prairie Messenger* has been featuring “capsule biographies,” which are also posted on the “Catholic-Jewish Relations” section of the *Scarboro Interfaith website* (<http://www.scarboromissions.ca/interfaith-dialogue/jewish-christian-relations>). There has been featured material on numerous individuals — Jews and Christians, men and women — who have played key roles in drafting the conciliar declaration, or who have led local, national or international efforts to put *Nostra Aetate*’s vision into practice, through various forms of dialogue, action and scholarship. This is the 11th in the series.

Cardinal Augustin Bea (1881-1968)

At an age when many people have long since retired, Augustin Bea found himself thrust into the heart of some of the most controversial debates in modern Catholic history — and became one of the quiet heroes of modern Jewish-Catholic relations.

Augustin Bea was born on Jan. 28, 1881, in the town of Riedböhringen (Germany) and, because of his attraction to the world of scholarship, he pursued studies at several universities in Germany and Holland. In 1902,

Pontifical Secretariat for Promoting Christian Unity, and would serve in that role until his death.

On June 13, 1960, the French Jewish historian Jules Isaac took part in a very significant one-on-one meeting with Pope John, asking that the pope consider adding a document on the Jews to the agenda for the recently announced Second Vatican Council. Several weeks later, Pope John forwarded Isaac’s materials to Cardinal Bea, asking that he gather a group of Catholic experts in Judaism to begin drafting a document on Judaism for the upcoming Coun-

hesitate to use his stature and voice to rally support for the document that, after several successive revisions, was eventually issued at the end of October 1965 as *Nostra Aetate*, the Declaration on the Church’s Relationship to Non-Christian Religions.

In the years after the Council, Bea continued to work energetically for new Catholic attitudes toward Jews and non-Catholic Christians; his inter-religious and ecumenical work remained the focus of his efforts well into his 80s, and one author has described him as “one of the outstanding ecumenists of the 20th century.” In 1966, he published his own commentary on *Nostra Aetate*, titled *The Church and the Jewish People*, and he published several articles in newspapers, magazines and theological journals, presenting, explaining and defending key aspects of Vatican II’s teachings. He developed official relationships between the Catholic Church and several Protestant and Eastern Orthodox churches, and it was under his leadership that the first Vatican Directory on Ecumenism was published in 1967.

Augustin Bea died on Nov. 16, 1968, and was buried alongside his parents in his hometown of Riedböhringen.

Tullia Calabi Zevi (1919-2011)

Journalists often have the opportunity for rare, up-close vantage-points on key historical events; they are frequently eyewitnesses to history. For the Italian journalist, Jewish community leader and interfaith pioneer Tullia Zevi, her life coincided with the blossoming of Jewish-Christian relations, and she was one of its protagonists and leading voices.

Born in Milan on Feb. 2, 1919, Tullia Calabi went on to study music at Milan’s Conservatory, and philosophy at the University of Milan. When, in September 1938, the Italian government passed a series of “race laws,” she and her family were vacationing in Switzerland, and her father (a prominent lawyer and anti-Fascist activist) announced that they would not be able to return to Italy. The family moved to France, where Tullia continued her university studies at the Sorbonne, and they eventually moved to the United States when France entered the Second World War (what she jokingly called her “American exile”); she continued her music studies at the Juilliard School in New York, and at Radcliff College in Massachusetts, working as a harpist to earn money. It was in New York that she began a long and distinguished career as a journalist, and it was there that she met her husband, Bruno Zevi, an architect, historian and art critic (they married in 1940). After the war, she returned to Italy in 1946, to help rebuild the shattered Italian Jewish community, and she was sent to cover the Nuremberg Trials and the trial of Adolf Eichmann, one of the few women to do so.

From 1960 to 1993, Tullia was a correspondent for the Israeli newspaper *Maariv*, and she was a regular contributor to the British weekly newspaper *The Jewish Chronicle*

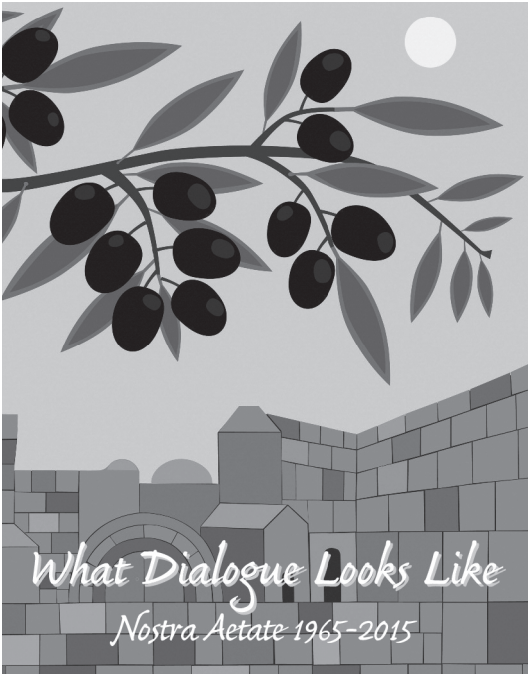
and the Religion News Service, gaining an international reputation for the calibre of her reporting. In 1978, she was elected as vice-president of Italy’s Union of Jewish Communities (UCEI) and, in 1983, she became its president — the first woman ever to do so. During her five years in that position, she welcomed Pope John Paul II to the *Tempio Maggiore* (Rome’s main synagogue) for his historic visit in April of 1986.

One of the most prominent women in postwar Italian life, she was actively involved in politics, both in Italy and overseas, and counted many prominent politicians and cultural figures among her close personal friends. She spoke out eloquently and often against all forms of racism and discrimination, and in favour of human rights and an inclusive society. As she once wrote, “The seeds of intolerance are always lying in wait. Democracy is constructed so that we can be on the lookout for totalitarian regimes. But the danger is always there. A great American, Thomas Jefferson, said that the price of liberty is eternal vigilance and I believe that this should be our message to today’s young people.”

Tullia Zevi was a leading figure in national and international Jewish affairs, holding senior positions in Italian and global Jewish organizations. She was

with the Jewish community.

In terms of her interfaith engagement, she once said: “The issue is to reach the conscience of the faithful, an effort which is

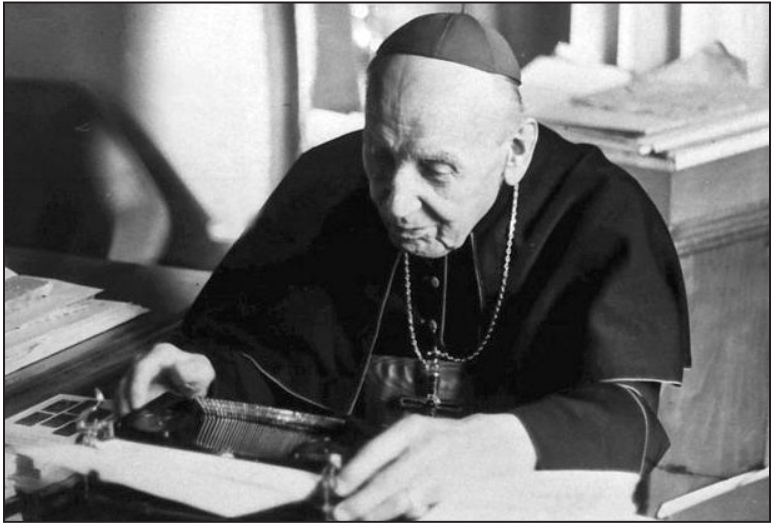


underway. These things take time. We are a patient people, and the church is a patient institution. We move in slow times. The issue is to move in the right direction.”

Tullia was a much-loved figure in Rome’s Jewish community and, in her later years, was the recipient of numerous awards and citations for her inter-religious and political leadership, including Italy’s highest civilian honour, the *Cavaliere di Grande Croce*, which she was awarded in 1992, a year when she was also Italy’s nominee for the European Woman of the Year award. In 1994, the Italian Minister of Culture conferred its Gold Medal upon her for her work in the fields of education, culture and the arts. She served as a consultant to several Italian government ministries, and to UNESCO.

In 2007, Tullia published her autobiography, called *Let Me Tell You My History: A Dialogue About Judaism Between a Grandmother and Her Grandchildren* (in Italian: *Ti racconto la mia storia: dialogo tra nonna e nipote sull'ebraismo*), which was welcomed by many religious and political leaders. On Jan. 22, 2011, Tullia Zevi died at the age of 91, mourned by so many who had admired her leadership, strength and conviction. Rome’s former mayor, Walter Veltroni, called her “an extraordinary woman who was at once strong, courageous and meek,” and the World Jewish Congress’s Elan Steinberg spoke of her as “a clarion voice that warned against the dangers of neo-Nazism, not just to Jews, but to society and democracy as a whole.” Pope Benedict XVI sent a condolence telegram of his own, in which he “(recalled) her exalted moral profile and authoritative contribution to the development of values of democracy, peace and freedom in Italian society, and to sincere and profound dialogue between Jews and Christians.”

Today, a Roman school, the *Istituto comprensivo Tullia Zevi*, bears her name and continues her legacy.



A QUIET HERO — At an age when many people have long since retired, Cardinal Augustin Bea found himself thrust into the heart of some of the most controversial debates in modern Catholic history — and became one of the quiet heroes of modern Jewish-Catholic relations.

he joined the Jesuit order (the Society of Jesus) and, on Aug. 25, 1912, he was ordained a priest. Most of his adult life was spent as a scholar and educator, including serving on the faculty of the renowned Pontifical Biblical Institute in Rome from 1924 to 1949; in 1930, he was named as its rector, and he would hold that position for 19 years.

Bea distinguished himself as a biblical scholar, researching and writing extensively, assisting in the development of an improved Latin version of the Bible, and attending numerous scholarly conferences. It was during some of these conferences that Bea became friends with Protestant colleagues — and this marked the beginning of what would become a lifelong commitment to ecumenism and Christian unity.

Bea was a close confidant of Pope Pius XII, and was influential in the development of Pius XII’s landmark 1943 encyclical on the needed renewal of biblical studies, *Divino Afflante Spiritu*. In 1945, Bea was named as the personal priest-confessor to Pope Pius, and he would continue in that role until the pope’s death in 1958. He remained a close papal adviser to Pope John XXIII, who in 1959 named Bea a cardinal. In 1960, Bea was nominated as the president of the newly established

cil, to address the longstanding Christian “teaching of contempt” regarding Jews and Judaism. Bea gathered a number of knowledgeable priests, who prepared the first draft of what was then called the *Decretum de Judaeis* (the decree on the Jews).

The document proved to be extremely controversial, both because of its challenges to cherished theological ideas, but also because some Arab countries opposed any action that would give validity to the young State of Israel. On several occasions there was great uncertainty as to whether the decree would survive until a final, crucial vote on its contents. Many historians credit Cardinal Bea with a major role in “saving” the document: as a world-class Scripture scholar, his interpretations of difficult biblical passages carried great weight with his brother bishops, and his personal reputation meant that, when he rose to speak in the Council hall, the other bishops hushed in order to hear him. Bea spoke with humility and quiet authority, and it was widely acknowledged that his views echoed those of the pope. Even after the death of John XXIII and the election of Pope Paul VI, Bea was viewed by many as a wise, thoughtful and judicious interpreter of the Bible and church teaching, and he did not



INTERFAITH PIONEER — This is the cover of one of Tullia Calabi Zevi’s books. Zevi was an Italian journalist, Jewish community leader and interfaith pioneer.

also an ardent advocate of dialogue between Jews and Christians, chosen in 1998 as president of the Commission for Inter-cultural and Interfaith Relations of the European Jewish Congress. Her commitment to inter-religious dialogue did not, however, prevent her from speaking critically at times, especially when she felt the Catholic Church was acting inappropriately in its relationship

The fullness of life includes all human experience



Everyday Theology

Louise McEwan

It was a crisp, sunny morning for a run along Toronto's Kay Gardner belt line. Having spent the previous day travelling, I was anxious to get moving. I turned on my tunes, hit the timer on my watch, and quickly fell into a comfortable rhythm.

I was relishing the beauty of the changing season. The rays of the autumn sun, low in the sky, filtered through the trees and glinted off the rustling leaves that slowly drifted toward the ground. Black squirrels foraged at the edges of the path. A cardinal caught my eye.

Before long, the high wall that marks the boundary between that section of the belt line and Mount Pleasant Cemetery came into view. In order to continue along the tree-lined trail, I needed to run through the cemetery.

This was not the first time I had run through the cemetery. As on previous occasions it felt a bit odd to be jogging alongside headstones. There was something vaguely unsettling and disrespectful about it, as if life were

thumbing its nose at death. Yet, at the same time, it felt quite natural.

On this particular day, as leaves were decaying underfoot, I was acutely conscious of the proximity between life and death. In the buildings and along the byways outside the cemetery wall

and along the trail itself, we humans, like ants intent on a task, were consumed with the business of living. Unless we were in the act of burying our dead, the cemetery was just a pleasant park; its graves had nothing to do with us.

I began to speculate about the lives of those who were buried beneath the ground. Perhaps these graves that stretched out in every direction beneath my pounding footsteps had something to tell me.

Initially I was intrigued with the individuals whose tombs bespoke wealth or importance. But then, the light went on. Death levels the playing field. Dis-

tinctions of wealth, race and status crumble. Rich or poor, famous or infamous, we all come to the same end. All that we amass gets left behind. Death reduces; we are "dust to dust, ashes to ashes."

Maybe because it was a beautiful day and I was feeling healthy and vigorous, the commentary in my head was curiously uplifting despite its morbid subject. I actually felt more alive.

Periodically reflecting upon our mortality has some benefits. It creates a sense of urgency about living well, which for me means to live more simply, and with more mindfulness, compassion, gratitude and love. It can help us

define the things that make life meaningful and prioritize the tasks that out of necessity occupy our time.

Coincidentally with my visit to Toronto, the Royal Ontario Museum had an exhibit on Pompeii. I spent several hours wandering amidst artifacts that told the story of a community abruptly destroyed, lives suddenly snuffed out; artifacts that left me pondering once again the fleeting nature of human life.

A carbonized half loaf of bread and a bowl of figs were stark reminders that life can change in an instant. An exquisite gold and emerald necklace delicately wrought and in perfect condition was one of the artifacts that exemplified human creativity and our appreciation for beauty. Like many of the other items on display, it also represented for me the human quest for wealth and status, and the age-old practice of ordering human society based on the two.

The exhibit ended with the poignant and sobering display of plaster casts of individuals who had perished. Rich or poor, important or insignificant in the eyes of society, all those who remained in Pompeii suffered the same fate; buried under four metres of ash, they found their final resting place in an extraordinary cemetery.

When I set out for my run, I had no intention of thinking about death. My purpose was much more mundane. Yet, as I ran through the cemetery, its graves, like the well-preserved and stately artifacts of Pompeii, reminded me that "there is a season for everything, a time for every purpose under heaven," and that the fullness of life includes all of human experience.



Design Pics

FULLNESS OF LIFE — Running through a cemetery on an autumn day, "as leaves were decaying underfoot, I was acutely conscious of the proximity between life and death," writes Louise McEwan. "Periodically reflecting upon our mortality has some benefits. It creates a sense of urgency about living well, which for me means to live more simply, and with more mindfulness, compassion, gratitude and love."

Practising the art of letting go means living inside the mess

Barefoot and Preaching

Leah Perrault



I have a difficult relationship with autumn in Saskatchewan. It is a shorter season than I would like — several brief weeks of dropping temperatures and orange and yellow between the longer seasons green and white. I find it hard to stay present to fall without lamenting the loss of heat and anticipating the cold and snow. My preference is always for the certainty of summer and winter rather than the shiftiness of fall. Bring on the change now if it must come anyway.

This year the change of seasons has been paralleled in our home, as my husband, Marc, lost his job at summer's end. The

inevitable and inescapable waiting of unemployment has me more attentive than ever to the changing seasons. The leaves have been brighter, and each one seems more important as it takes its leave from the tree that held it. Each sunrise and sunset has felt brighter and more significant than in other seasons, perhaps because they mark the passing of another day of waiting. The sky has been filled with pink and purple and orange, pouring beauty and consolation on my impatient heart.

As if unemployment were not enough, there is no pause button on everything else. Life keeps happening in our world. A car breaks down. Spelling must be practised. Supper still needs to be made every night. We need time for grieving and rest and exercise and play. My impulse is to hold it all together: to do more, think

more, and figure it all out.

In learning how to live with and recover from depression, I realized for the first time that my intelligence and over-achieving capacity actually get in my way fairly often. I discovered that I had worshipped a God who had given me all I needed to succeed and expected me to be a superhero. That God is not real, but my distorted image created my reality. It turns out that it is exhausting holding up the walls on a false reality to avoid facing the truth. Eventually, the walls crumbled.

I was wrong about God, and wrong about myself. I did not have it all, and God never expected me to. It turns out that Someone else has already been given the role of Saviour. (Note to self: Leah is not Jesus.) Those false beliefs had me carrying the world in my hands, terrified that I might drop it and break everyone and everything.

This week a friend reached out to me with an overwhelming situation. Flippantly, I said, "Sounds like you have some letting go to do." The reply came, with tears, "I don't know how." My eyes filled with tears too, and I whispered, "Neither do I, but I'm learning that I do not need to know how — I just need to try."

In his letter to the Romans, Paul writes, "we know that in all things God works for the good of those who love him, who have been called according to his purpose." God is at work in the world, holding us tenderly and mercifully, working resurrection everywhere. The Spirit fires the leaves and breaks open the bulbs beneath the frozen ground. This God is good, and trustworthy, and active.

Moment by moment, this is much easier to practise than it is to figure out. It looks like letting the kids paint even if they might make a mess and then cleaning up with them when they do. Letting God work means praying an application into the process and enjoying a Saturday morning with my family. It means asking for help, apologizing when I mess up, and enjoying whatever this day brings. It means doing my part and allowing others the freedom to do theirs, or not, and then not worrying about it. practising the art of letting go means simply trying out a way to distract myself when I am tempted to take over God's work.

Even thought it sounds ridiculous when I say it aloud to myself, I keep reminding myself that what I cannot do, God can — "and I

will let him." God does not need my permission, but I seem to need the reminder so I can let God work and stay out of the way.

Today, I will let God bring the colder weather, to transform the leaves and gently blow them to new places. I will let God make Wednesday a miracle and I will show up to enjoy it. I will let go of what I want and stand in awe of what is. I will let God open the doors and the windows on the next season of our life, and when they open, I will walk gently through, with trust. Because I am not Jesus and when I stop trying to be, I get to let go into being just Leah, who God loves. And that is turning out to be pretty fabulous.

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Perrault is a wife and mom, a grateful employee of the Diocese of Saskatoon and a speaker, writer and consultant at www.leahperrault.com

Ritual has a place — but not on the clothesline

The bio the *Prairie Messenger* includes with Joan Eyolfson Cadham's columns reads: *Eyolfson Cadham is an award-winning columnist and freelance journalist who moved from Montreal to Foam Lake in 1992. She is a member of Saskatchewan Writers Guild and is an oral storyteller who has professional status with Storytellers of Canada.* Joan began storytelling with the *Prairie Messenger* in the mid-1980s. For nearly 30 years she shared her wisdom, her humour, her challenges, her pain and, through it all, the enduring sense of joy that was always at the very heart of her life. We are heartbroken to share the news with our *Prairie Messenger* family that Joan died on Oct. 28 at the age of 75. She had just published her new book, *The Twelve Gifts of Christmas and Other Stories*.

The following column, published in the Oct. 3, 1994, issue of the *Prairie Messenger*, won Column of the Year at the Canadian Church Press convention in 1995.

By Joan Eyolfson Cadham

Every time I hang laundry out on the line on a mellow Saskatchewan afternoon I feel an almost overwhelming compulsion to run up and down the back alley with a megaphone, trumpeting to my neighbours, "It's OK. I really do know how to do it properly."



LONGTIME COLUMNIST — Several years ago Joan Eyolfson Cadham sent this new column photo. She did not like photos of herself generally, she said, but liked this one because it "wouldn't scare children." Her self-deprecating humour was refreshing. This photo shows the warmth that was Joan, and the *Prairie Messenger* family will miss her greatly.

And then I resume my frantic rush to shake out and hang up our various bits of laundry so that one load will dry on my single line in

time for me to get the second load out. Meanwhile, I sling a green towel up beside the brown one, and I find three more face-cloths after I hang up the socks, and the corners on the sheets aren't a perfect match. Besides, it's Friday afternoon, not Monday morning, so I'm in trouble anyway.

My mother had a six-line clothesline at the back of our property, running down toward the creek. There was a ritual to the hanging out of Mom's wash.

The good whites went out first, hanging on the front, exposed lines. Good whites included the hand-embroidered white pillowcases in tidy little pairs, with the patterns proudly on view.

Next, starched to rigid obedience, came the white tablecloths followed by the new sheets, hung in pairs of course, folded perfectly in half on the short sides to save space and pegged with three evenly spaced pins.

The next space belonged to Dad's shirts, the better towels, again in pairs, hung in a colour-coded sequence — blues, browns, greens — and general family clothes.

On the back lines, screened from casual view by trees, the creek and more trees, were the worn towels, still hung in matching colour sequences, and the worn sheets, the dark clothes, the work socks, the handkerchiefs, tea towels and dishcloths, scrub rags and dust cloths.

It was all taken in Tuesday morning (did it ever dare rain on washday in Saskatchewan?), dampened by hand, rolled, lined up in the laundry basket for some ritual number of minutes and sec-

onds, and then ironed — every scrap of it, including the socks and the dishcloths.

Laundry wasn't the only activity conducted as a set piece. There were rituals around the making of buns at Easter and fruit cake at Christmas. The garden was never planted before or after May 24.

The furniture and the wainscoting were given a coat of paste wax every Saturday morning without fail. Spring housecleaning, fall housecleaning — for everything there was a season.

I rapidly peg more socks on the line and realize the machine has shipped another white with red trim and Jack's good blue sock into the black hole. I consider burying the two strays under the Jerusalem artichokes, but hang them up anyway.

At least I still follow unerringly the rule that new clothes pegs are used for whites and old ones for coloureds, and clothes pegs are never ever left on the line to weather.

But there's not much time for ritual. And since I am at the computer until CBC Radio goes off air, I don't do mornings, so it's tough to get the laundry out on that line before mid-afternoon.

Besides, Mondays are for all sorts of activities. Laundry is for when we have a spare few hours.

But some days as I race down the length of clothes line, Jack holding the pegs while I scoop items at random from the laundry basket, I remember fondly the



Design Pics

CLOTHESLINE RITUAL — At one time it was important to observe proper protocol in hanging out one's laundry. Now other and more important activities are our ritual moments.

slower organized pace of life with the quiet Sundays devoted to visiting family and to long meals and very quiet play.

I'm not so nostalgic that I would try to live it. On the other hand, I'm glad I had it. It makes me realize the importance of ritual for little people — and sometimes, too, for us bigger ones.

It's one of the reasons I like going to church — there's a certain comfort in knowing that for exactly one hour a week there is unchanging form and pattern and ritual. It's a great oasis from the rest of the week.

Of course, ritual without substance is like Christmas cake without the raisins, the candied peel and the nuts, and part of my church ritual includes being greeter or reader or just making sure to greet the youngster behind us with the sign of peace. For ritual to work for me, I need to be personally involved.

That, of course, is my problem with the laundry. In spite of

Mom's solid training and example, I never really cared whether the red T-shirt hung beside the blue towel.

On the other hand, I understand and care about the entire sequence of events we call "going to mass." At some deep level I know that the ritual handshake is a profoundly important moment of sharing with my faith community, that it is urgently important for us all and for the continuing presence of a church in my town that I take the moment to smile and reach out to the toddler behind me.

Once upon a time, I would never have entered a church door unless I was wearing my smart little white hat with the matching gloves and the leather clutch purse. Now that ritual has as much meaning as which sheet gets hung first. The important issue is that the sheets do get hung — and that, welcomed by God, I want to share that welcome in some honest ritual way with people around me.

Small miracles give birth to big ones

*The following column, by Joan Eyolfson Cadham, was published April 10, 1995 — the *Prairie Messenger's* Easter edition. Joan always believed in the power of everyday miracles, and, for many years, she has been a miracle in the lives of those she has touched. "Well done, good and faithful servant!" (Mt 25:23).*

"There was a problem in my church," my writer-buddy, United Church minister Dennis Dwyer, explains this time of year. "We floated directly from Palm Sunday — hosanna, hosanna — to Easter Sunday — alleluia, alleluia — without ever experiencing the crucifixion. There's no meaning to resurrection without death."

At our church, as part of our lenten journey, we are following a brief Scripture study with different forms of the way of the cross, traditional and non-traditional. Last Monday we tried the new form that begins with the Last Supper and the Garden of Gethsemane and concludes with the resurrection. There's no meaning to crucifixion without resurrection.

Jack is scrambling around getting things ready for his stained-glass workers' class which is meeting in his workshop tonight.

A year ago, Jack was a 119-

pound bundle of constant pain. From my personal Garden I watched cancer defeat the medical profession and conventional anti-cancer treatments.

"It was the prayer of friends that led us to the Essiac," Jack insists. Son Joe found the modern version of an old Ojibway herbal combination after our doctor offered morphine.

The day Jack's blood tests came back normal, I finally wept, in relief and joy. A year later, we greet each new day as a friend, each moment together as a special blessing, each opportunity to give something back to the community that loved us well as a gift.

There is no meaning to the resurrection unless there is awareness, and, maybe, change.

My close friends tease me about my unflinching belief that St. Anthony, patron saint of lost objects, will bail me out when

some important paper vanishes. On the other hand, even the most devout skeptic realizes that St. Anthony never lets me down.

But what does St. Anthony have to do with resurrections? It all has to do with faith.

I had to crawl out of my personal Garden of Gethsemane and add action to prayer. For weeks I had to cook healthy meals and to badger a disinterested man into eating. I had to be positive enough for two. I had to have energy for two, with a little left over for work.

Little, everyday common garden variety miracles sure make the big ones more plausible.

The last lines of the new stations of the cross read: "Jesus, you love us. You have returned from the dead to be with us. Be our promise, our hope that all evil will be overcome. Bless us with full life for all humankind, under your covenant. Alleluia."

And as Jack clambers over the snowbank and climbs into the truck to get milk for his students' coffee, and I think about our new full life, there is only one response: Alleluia!

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An example of Holy Land peace

Stories coming out of the Middle East most often tell tales of conflict and violence. That is, indeed, the reality people there are facing, especially Christians. Church leaders are calling the world's attention to this reality.

However, that's not the whole picture. We are happy to provide another slice of life in the Holy Land, a picture of co-operation and harmony amid diverse cultural and religious backgrounds. This used to be the pattern of life for Christians, Jews and Muslims in many communities, but fundamentalist terrorist groups are breaking it up.

Some restaurant owners in Haifa, Israel, have shared their business for several decades and generations. The seaside restaurant is called Maxim and is owned by the Mattar and Tayar families. The Mattar family is Israeli Arab and Maronite Catholic. The Tayar family is Jewish. Both have roots in Lebanon.

While tensions among Arabs and Jews have resurfaced across Israel recently, the two families have succeeded in a business partnership that began with a friendship among Shabtai Tayar and brothers Salim and George Mattar a half-century ago.

Tony Mattar said his family's ties to the Tayars allow both to demonstrate the importance of coexistence and tolerance. He said his family's Catholic faith has taught them forgiveness and respect for people without regard to race, religion or creed.

"We see this place like an island of life in coexistence, something really special," said Orly Nir, 63, Shabtai Tayar's daughter and restaurant co-owner. A silent partner in the restaurant, she is a retired school principal.

"We have total trust in one another," she said. "We have never, never fought. We have the same sense of humour."

"No power in the world can separate us or divide us," Mattar said. "When people learn to get to know each other's traditions and culture, when they become friends, it is hard to see them as enemies. Our recipe for coexistence is very simple. Our relationship is the way it is because we look at each other as equals. Our two families have lived together in love and peace. This gives us quality of life. It is real and it is natural for us."

The families' relationship was severely tested in 2003. In one of Israel's worst terrorist attacks, a woman suicide bomber set off explosives in the packed

restaurant, killing 21 people and injuring 100. Five employees and a member of the Mattar family were killed in the attack.

Tony Mattar, working in the restaurant's kitchen, recalled how the shop filled with thick, dark smoke. Survivors scrambled out of the wreckage as best they could. The restaurant was closed for a month, and the families contemplated closing permanently, but customers urged them not to let the forces of evil win.

"If we who have gone through such an attack are able to continue, then other people can't give up either," Mattar told Catholic News Service. Both families feel they have something to teach others — how to live in peace and tolerance even in times of tension.

The families grew up together and they still share holidays, birthdays, weddings and deaths. When Tayar's only son died in 1969 during the War of Attrition between Egypt and Israel, both families mourned his death. The Mattars did not leave the Tayars' side. The families also have travelled together. When a Mattar grandchild recently lost his first tooth, the families celebrated with traditional foods.

Food has a way of bringing people together. In this case, a restaurant is the catalyst. — PWN

Synod on family renewed emphasis on notion of the 'internal forum'



Canon Law For Today

Rev. Frank Morrissey

Much has been written in the religious and secular press about the recent synod on the family. This has been a sign of the particular interest that this topic has raised. Obviously, not everything written about this event corresponds to the full reality of the situation, but these writings enable us to gather some insights into what was being discussed.

There is also the fact that some writers decided that two or three specific points were the only issues of interest in the entire procedure. This reduction certainly falsifies the thrust of the synod, whose purpose was to focus its attention on the overall pastoral care of families, rather than taking certain flash points and simply giving a "yes" or a "no" answer.

One of the points that caught public attention was the so-called effort of the German-speaking bishops to restore the practice of the "internal forum." However, many people are uninformed as to what this really means. So, a few words on this topic might be helpful.

Governance in the church is usually exercised on the level of the "external" forum, that is, through those things which can be seen, measured, evaluated, and which, in one form or another, can be verified. However, not everything that affects a person is external. There is also an "internal" dimension, which is particularly that of conscience.

The most evident example of the internal forum is sacramental confession. What takes place there can never become external; nor can it be evaluated by the same criteria used for external matters. But, no one would deny for a moment that the internal forum plays a most important role in the life of the faithful.

There are other instances which, while not involving the

sacrament of reconciliation, can also exist. The Code of Canon Law, for instance, speaks of certain dispensations from matrimonial impediments which can be granted in the internal forum, when it would not be advantageous to make such situations public (see, for example, canon 1082). In traditional Catholic theology, the use of the internal forum signified a call to a reliance on a person's conscience to determine whether a given situation was right or wrong. Of course, this implies that a person's conscience has been properly formed.

But, in the context of the recent synod, we can ask ourselves what do we really mean by this renewed emphasis on the place of conscience? A bit of history might help us reach an understanding.

On April 11, 1973, the Congregation for the Doctrine of the Faith sent a letter to all bishops of the world (Prot. No. 1284/66; 139/69) in which they invited them, when dealing with the admission of the divorced and remarried to the eucharist, to use the "right means," that is, the various procedures foreseen for the church's marriage tribunals. However, if, for one reason or another, these could not be applied, then the bishops were to resort to "the church's approved practice in the internal forum."

While the letter acknowledged the existence of an approved practice, it did not determine in what this practice consisted. The U.S. bishops subsequently wrote to the Holy See and received a reply dated March 21, 1975, in which it was stated that, in addition to observing other points of moral theology (such as taking steps to form one's conscience correctly), these couples could receive the sacraments on two conditions: that they try to live according to

the demands of Christian moral principles, and that they receive the sacraments in churches in which they are not known so that they will not create any scandal.

A few years later, in 1981, Cardinal J. Ratzinger, who was then prefect of the Congregation for the Doctrine of the Faith, wrote that as a result of the debates in the 1980 synod on the family, when juridical proof is not available, in conformity with a judgment based on conscience, and provided that scandal be avoided, admission to the eucharist may be authorized.

However, St. John Paul II, in the Apostolic Exhortation *Familiaris consortio* (Nov. 22, 1981), decided that such a practice was not acceptable, and could be applied only when the couple agreed to refrain from having sexual intercourse together — often called the "brother-sister" arrangement). This has remained the norm in effect in the church. We should keep in mind

that this is not a question of dogma, but of pastoral practice.

Nevertheless, in spite of Pope John Paul II's reply, on July 10, 1993, some German bishops issued a pastoral letter on ministry to the divorced and remarried. In it, they stated a preference for a return to the former practice of recognizing the legitimacy of the internal forum practice. But their position was not accepted at this time.

What arose at this recent synod was a renewal of the call for an approach similar to the one authorized in 1973, given the fact that in many countries there are no functioning marriage tribunals, or that, in some instances, although the internal conviction of nullity was there, proofs were not available.

Pope Francis recently tried to obviate these two difficulties by radically simplifying the rules governing the procedure to be observed in marriage tribunals, and by extending the types of

proofs that could be acceptable. These steps, if properly implemented, could certainly help resolve a number of situations.

Nevertheless, we all recognize that, at times, there are situations that simply cannot meet the requirements for the external forum. For instance, the first marriage took place so many years ago; there is no way of contacting the other party; there are no witnesses available, and so forth. Such situations could arise, for instance, in the case of those who were married in another country and have since been exiled from their homeland.

In the proposal accepted by the recent synod (par. 86), we note that the synod fathers spoke of a "conversation with the priest, in the internal forum." They did not make mention of any specific instances when this procedure could take place. But they did state that such a procedure "con-

— SYNOD MAKES, page 19



CNS/L'Osservatore Romano

SYNOD ON FAMILY — English-speaking delegates at the synod of bishops on the family were one of 13 small language groups to discuss the working document on the family. The German-speaking group provided the most detailed suggestions for responding to divorced and civilly remarried Catholics who want to receive the sacraments. Members said, "the discussions demonstrated that there are no simple and general solutions." When one's situation is examined objectively under the guidance of a priest, the group said, in the "internal forum" of the privacy of one's conscience before God they can determine if access to the sacraments is possible.

By Judith Sudilovsky

Maxim has not been without its challenges. Oct. 4 marked the 12th anniversary of one of Israel's worst terrorist attacks when a woman suicide bomber set off explosives in the packed restaurant, killing 21 people and injuring 100. Five employees and a member of the Mattar family were killed in the attack.

The young Mattar said his family's close ties to the Tayars allow both to demonstrate the importance of coexistence and tolerance. He

"It is an honour to be part of an Arab-Jewish family, to show that it is possible for us to live in peace," she said. "They are part of our family, it doesn't matter what religion they are."



T. Banow

I will take the scarf from around my neck
or a blanket of low hanging stars
and wrap myself among the trees
to grieve
not in agony
but with a kind of fortitude, knowing
the bareness of days turned early dark

By Tiffany Banow

Due to limited space we ask you to keep your letters short — 300 to 350 words maximum. The Prairie Messenger reserves the right to edit letters to conform to space requirements and newspaper style.

We simply have to wait and see what the Holy Father will decide.



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Syriac bishops want diplomatic solution for peace

By Doreen Abi-Raad

BEIRUT (CNS) — Syriac Catholic bishops, meeting in Lebanon during their annual synod, called for a diplomatic solution to achieve peace in Syria and Iraq.

In a statement released at the conclusion of the synod, the bishops pleaded for an end to the civil war in Syria, now in its fifth year and urged countries — particularly those directly involved in the conflict — to follow a path of “negotiation to find a peaceful political solution.”

With Syriac Catholic Patriarch Ignace Joseph III Younan presiding during the Oct. 26 - 29 gathering at the patriarchal convent of Our Lady of Deliverance in Harissa, Lebanon, the church leaders focused in particular on the dire circumstances caused by war and terrorism in its dioceses in Syria and Iraq.

The bishops denounced the “barbaric acts” carried out by the Islamic State, pointing to the destruction of archaeological and cultural sites integral to the history of Syria and Iraq in places such as Palmyra, Syria, and the ancient

monasteries of Mar Behnam in Iraq and Mar Elias in Syria. They also condemned the desecration of Christian graves and the transformation of churches into mosques.

The leaders also thanked God for the release earlier in October of kidnapped Rev. Jack Murad “and his safe return to his church and his people after four and a half months of captivity at the hands of the forces of terror.”

The bishops demanded the liberation of all hostages, particularly those being held from Syria’s Khabur region. They renewed their call for the release of two Syrian bishops — Syriac Orthodox Metropolitan Gregorios Yohanna of Aleppo and Greek Orthodox Metropolitan Paul of Aleppo — kidnapped in April 2013.

The prelates lamented the tragedy of displacement and the resulting immigration facing Syriac Catholics. In Iraq, citizens of Mosul and the Nineveh Plain were uprooted in summer 2014 by Islamic State militants, resulting in the exodus of more than 100,000 Christians to the Kurdistan region in the north. Thousands have since



CNS/Mohammed Badra, EPA

SYRIA HOSPITAL CONFLICT — Syrians look at a destroyed field hospital in the rebel-held area of Douma on the outskirts of Damascus, Oct. 29. Syriac Catholic bishops, meeting in Lebanon for their annual synod, called for an end to the conflicts in Syria and Iraq through diplomacy.

immigrated to other countries.

The bishops reiterated their call to Iraqi leaders to solve outstanding

problems and disputes “through dialogue and understanding.”

They appealed to key countries concerned with Iraq to support its army “to speed up the liberation of Mosul and Nineveh Plain so that people can come back to their homes and live in peace and security.”

They also demanded “international guarantees from the United Nations, the central government and the Kurdistan region, to ensure the common security of living be-

tween Christians and other components after the return, and compensation for the property they lost.”

The bishops prayed for peace between Palestinians and Israelis and urged the international community to undertake “every effort” to pursue a two-state settlement.

As for Lebanon, the bishops called upon the country’s leaders “to take serious initiatives” to elect a president more than a year after the vacancy of the presidential seat.

Bishops plead for climate change action

By Cindy Wooden

VATICAN CITY (CNS) — Leaders from the U.S. and Canadian bishops’ conferences joined leaders of the regional bishops’ conferences of Asia, Africa, Latin America, Oceania and Europe in signing an appeal for government leaders to reach a “fair, legally binding and truly transformational climate agreement” at a summit in Paris.

Indian Cardinal Oswald Gracias of Mumbai, president of the Federation of Asian Bishops’ Conferences, signed the appeal Oct. 26 at the beginning of a joint news conference at the Vatican.

The appeal, Gracias said, was a response to Pope Francis’ letter on the environment and an expression of “the anxiety of all the people, all the churches all over the world” regarding how, “unless we are careful and prudent, we are heading for disaster.”

The appeal is addressed to negotiators preparing for the UN Climate Change Conference in Paris Nov. 30 - Dec. 11. The bishops called for “courageous and imaginative political leadership” and for legal frameworks that “clearly establish boundaries and ensure the protection of the ecosystem.”

The bishops also asked governments to recognize the “ethical and moral dimensions of climate change,” to recognize that the climate and the atmosphere are common goods belonging to all, to set a strong limit on global temperature increase and to promote new models of development and lifestyles that are “climate compatible.”

The appeal calls for decisions that place people above profits, that involve the poor in decision-making, that protect people’s access to water and to land, are particularly mindful of vulnerable communities and are specific in commitments to finance mitiga-

tion efforts.

Colombian Cardinal Ruben Salazar Gomez of Bogota, president of the Latin American bishops’ council, spoke of the “suffering” Amazon basin and the key role it plays in the survival of South America and the world. The Latin American bishops, he said, want an end to pollution, to the destruction of the forests and the disappearance of biodiversity, but they also want justice for their people, the majority of whom do

central,” yet people in Alberta, like in the rest of Canada, recognize that something must be done.

“Nobody wants the future placed in jeopardy because of this, and everyone understands intergenerational responsibility,” he said.

“Everybody knows that we have to move away from fossil fuels,” he said, but the big question is how. “There are some great minds out there working on finding the new technologies” that will provide jobs and energy without harming the environment.

Archbishop John Ribat of Port Moresby, Papua New Guinea, president of the Federation of the Catholic Bishops’ Conference of Oceania, told reporters, “We come from islands, and our life is very much at risk.”

Climate change, the archbishop said, already is leading to the phenomenon of climate refugees.

Miami Archbishop Thomas G. Wenski, chair of the U.S. bishops’ Committee on Domestic Justice and Human Development, confirmed that the U.S. bishops asked that a specific temperature target not be in the appeal. Others agreed, he said.

“We’re pastors and we’re not scientists,” the archbishop

said. The specific temperature target for reversing the impact of climate change is something for scientists to decide, but the need to act is a moral issue, and the bishops are competent to speak to that, he said.



CNS/Paul Haring

CLIMATE CHANGE APPEAL — Archbishop Thomas G. Wenski of Miami and Archbishop Richard Smith of Edmonton arrive for an Oct. 26 Vatican news conference to sign a document appealing for action on climate change.

not benefit from the exploitation of resources taken from their countries.

Archbishop Richard Smith of Edmonton represented the Canadian bishops at the presentation. Alberta, he said, is “fossil fuel

Vatican official, consultant arrested for documents leak

By Junno Arocho Esteves

VATICAN CITY (CNS) — A Vatican official and a former lay consultant on a pontifical commission were arrested for leaking documents to an Italian journalist who has announced plans to publish them in a book.

Msgr. Lucio Angel Vallejo Balda, secretary of the Prefecture for the Economic Affairs of the Holy See, and Francesca Chaouqui, a former member of the Pontifical Commission for Reference on the Organization of the Economic-Administrative Structure of the Holy See, were taken into custody by Vatican police, the Vatican press office announced Nov. 2.

Chaouqui, who previously worked in public relations and communications for Ernst & Young Italy, and Balda both served on the pontifical commission established by Pope Francis in 2013 to develop solutions for greater fiscal responsibility and transparency in all Vatican offices.

They were questioned over the weekend of Oct. 31 - Nov. 1 by Vatican police who have been investigating “the removal and dissemination of news and confidential documents,” the press office said.

Although they were both arrested and detained after the interrogation, Chaouqui was released due to her co-operation with the investigation, the Vatican statement said. However, Balda’s release “remains under consideration” by the Vatican prosecutor.

According to the laws of Vatican City State, those convicted of unlawfully leaking private documents can face imprisonment from six months to two years or face fines from 1,000 euro to 5,000 euro.

The announcement of the arrests comes just before the release Nov. 5 of a new book by Gianluigi Nuzzi, the Italian journalist who published dozens of private Vatican documents in the so-called VatiLeaks scandal in 2012.

A press release for the book, which will be published in English with the title *Merchants in the Temple*, claims that Nuzzi had access to “unpublished and secret documents” that reveal “unbelievable stories of scandal and corruption at the highest levels.”

Another Italian journalist, Emiliano Fittipaldi, is also set to release a book based on private documents; his volume is titled *Avarice: Documents Revealing Wealth, Scandals and Secrets of Francis’ Church*.

The future has many names. For the weak it is unattainable. For the fearful it is the unknown. For the bold it is opportunity.

— Victor Hugo