



Residential Schools

The Catholic Church “diminishes itself every day” by not telling the whole truth about the Indian residential schools, says Stephen Kakfwi. “Things will get better with or without you, but I’d rather have you on our side.”

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CWL Clothing Depot

Located in the heart of Saskatoon’s core neighbourhoods, the CWL Clothing Depot provides clothing and household goods to those in need, collecting donations from the community and selling them at affordable prices. It is operated as a joint project of Catholic Women’s League councils in the Roman Catholic Diocese of Saskatoon.

— Page 6

Faith history

To understand how Canada came to be the country and society it is today, you have to understand its religious foundations, says Greg Pennoyer, who is in charge of a Cardus project called Faith in Canada 150.

— page 9

Married clergy

In a meeting with Italian priests in Rome in February, the pope said he is going to put the topic of the ordination of married men “into his diary,” writes Joan Chittister, OSB. “But if Pope Francis takes the question of married men seriously, that could, for a change, lead to real change.”

— page 15

Labour of love

Thanks to restoration work at St. Peter’s Roman Catholic Church in Muenster, Sask., under the supervision of Ralph Britz, worship space will be expressing the majesty of God for many years to come, reports Paul Paproski, OSB.

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All faith leaders condemn Paris carnage

By Rosie Scannell

VATICAN CITY (RNS) — Pope Francis raised the specter of a Third World War “in pieces,” Muslims issued statements of condemnation, while evangelical Christians in America debated whether to speak of a “war with Islam.”

These were some of the responses by religious leaders around the world on Nov. 14 to the series of attacks overnight in Paris, which left more than 120 people dead.

“This is not human,” Pope Francis said in a phone call to an Italian Catholic television station. Asked by the interviewer if it was part of a “Third World War in pieces,” he responded: “This is a piece. There is no justification for such things.”

Earlier, the Vatican’s chief spokesperson, Rev. Federico Lombardi, released a statement saying: “This is an attack on peace for all humanity, and it requires a decisive, supportive response on the part of all of us as we counter the spread of homicidal hatred in all of its forms.”

In Cairo, Al-Azhar University, the pre-eminent seat of Sunni Muslim scholarship, called the attacks a criminal act and said that “Islam denounces any violence,” the Arabic news site Al Arabiya reported, quoting Egypt’s state news agency, MENA.

French President François



CNS/Paul Haring

TERROR ATTACKS IN PARIS— Abdelali Mamoun, an imam in Paris, talks with people on the street near the Bataclan music hall in Paris Nov. 16. “We want to say to the whole world that we consider this barbarism,” Mamoun said of the attacks.

Hollande said the attacks were an “act of war” carried out by the group that calls itself the Islamic

State. Its propaganda arm took responsibility in statements in various languages, claiming revenge

for French participation in U.S.-

— MUSLIMS, page 19

Court case may threaten Catholic education

By Frank Flegel

YORKTON, Sask. — Catholic education in Saskatchewan could be dramatically changed if a court case now underway in Queen’s Bench Court here is successful.

The case began in the early 2000s when the York School Division in Theodore, Sask., a village 30 kilometres northwest on the Yellowhead Highway, closed its school. The children were to be bused to another nearby town. Local parents decided they wanted to keep a school in their community so they formed their own Catholic school, St. Theodore. It opened in 2003 and through an amalgamation process became part of Christ the Teacher Catholic School Division, the division defending the action.

The York Division (now the Good Spirit School Division) argues that Catholic schools should not be allowed to accept non-Catholic students and the Government of Saskatchewan should not be funding non-Catholic students in Catholic schools.

The McKercher law firm in Saskatoon is representing Christ the Teacher Catholic School Division and McPherson Leslie and Tyerman are representing the Good

Spirit School Division. Government lawyers are defending the action against the government.

Tom Fortosky is a Saskatoon

corporate lawyer, a past president of the Saskatchewan Catholic School Boards Association (SCSBA) and a trustee with the Greater Saskatoon

Catholic Schools Division. He acts as spokesperson for the SCSBA. It

— CASE, page 5

First ministers to meet on climate change

By Deborah Gyapong

OTTAWA (CCN) — Groups preparing for the 100% Possible Climate March Nov. 29 on Parliament Hill welcomed news of a meeting with first ministers on climate change prior to the COP21 talks in Paris.

About 20 faith groups are also planning to travel to Paris for the United Nations meetings.

The Canadian Catholic Organization for Development and Peace (CCODP) and Citizens for Public Justice (CPJ) will be joining almost 20 faith groups, the Canadian Labour Congress, Ecology Ottawa, and a representative of the Algonquin First Nation is bringing busloads of people to Parliament Hill for the march to ensure Canada shows leadership with meaningful action to reduce greenhouse gas emissions.

Prime Minister Justin Trudeau shows signs he is not deterred from meeting his campaign prom-

ises. While attending a meeting of the G20 in Turkey Nov. 14 - 16, Trudeau continued to advocate for climate change despite the pall the Nov. 13 terrorist attacks in Paris cast over the meeting.

“Climate change is a very real challenge, and how we prepare for the increasing pressures on our ecosystems and our resources and our climate will be something that we will be judged on in coming decades and generations,” Trudeau told journalists, according to Canadian Press.

CCODP and CPJ also welcomed the news that Trudeau has called a first ministers’ meeting prior to the Paris talks that begin Nov. 30 and run to Dec. 11.

Prior to leaving for G20 meetings in Turkey Trudeau surprised journalists with the news Nov. 12 after a CBC reporter asked him why he was bothering to go to Paris if he was going before a first ministers’ meeting. “You’re pretty much stuck with the targets set by

the previous government to reduce emissions by 30 per cent by 2030.”

Trudeau said he would meet with the premiers on Nov. 23. “We are having a climate briefing by top climate scientists for the first ministers and for my own cabinet to be followed by a working dinner with the premiers to exactly discuss the kind of strong and cohesive message we will be delivering as Canadians in Paris at the very important COP21 conference.”

CCODP executive director David LeDuc said he welcomed the prime minister’s initiative.

“It supports a request that we made to Prime Minister Trudeau in a letter sent on Nov. 10th that included our hopes on how his new government will approach climate change and the COP21,” he said. “It shows a willingness on the part of the new government to

— NATIONAL, page 5

Polish dioceses ready to welcome world's youth

By Nancy Wiechec

LUBLIN, Poland (CNS) — Agnieszka Styczen, 27, is beginning her career as a doctor, yet for months nearly all of her free time has been devoted to helping organize Days in the Diocese in the Archdiocese of Lublin.

Days in the Diocese invites World Youth Day pilgrims for an immersion experience the week ahead of the international gathering. All of Poland's 42 dioceses, except for the Archdiocese of Krakow, will host pilgrims days before World Youth Day kicks off in Krakow July 25.

Days in the Diocese are designed for those from other countries to get to know the host country, its young people and the local church.

Lublin will welcome up to 7,000 pilgrims, mostly from Belgium, France, Brazil and a few other South American countries.

"We are prepared to get to know other cultures . . . the way others live, their lifestyles, their attitudes toward the modern world," Styczen told Catholic News Service. But mostly, she said, it's the chance for Catholic youth to forge new connections.

"Our main expectations are spiritual ones," she said. "We are going to share our faith, share our joy of being the students of Jesus Christ."

Styczen said Polish young people want to be examples of joyous Christians

to the hundreds of thousands of people expected for World Youth Day.

"We want to express that nothing is more important than believing in Jesus Christ, especially in these modern times, in a time of secularization," she said.

About 90 per cent of Lublin's population is Catholic, but Styczen and other Catholic leaders said Polish youth are struggling to keep faith part of personal and public life.

The archdiocese's preparations have included festive public events to promote participation in World Youth Day. Styczen said they are occasions to draw interest and chat with people passing by.

"We want to share our ideas, not only about the faith, not only about the church, the Catholic Church in general, but our ideas about our future life."

Pilgrims arriving in Lublin for the Days in the Diocese will find a city that is quite youthful. The city boasts five public universities, including the John Paul II Catholic University of Lublin, known as KUL. During the school year, university students make up nearly one-third of Lublin's population.

The largest city in eastern Poland, Lublin is rich in history. For seven centuries, it has been at a crossroads of trade and culture.

The Days in the Diocese program offers pilgrims a choice of four separate sightseeing tours. One traces the footsteps of St. John Paul II, with an opportunity to visit the classroom where the Polish pontiff lectured at KUL. Another features city landmarks, including Lublin's medieval castle and its Chapel of the Holy Trinity, showcasing a rare mix of Eastern and Western architecture

and art and cherished frescoes.

There will be masses and engagements with local parishes, a Polish language and culture workshop and outdoor recreational opportunities.

Keeping with the World Youth Day theme, "Blessed are the merciful, for they will receive mercy," pilgrims in Lublin will spend time in service. They will meet and assist children and adults in need, people with disabilities, refugees and the homeless.

Concluding the Days in the Diocese will be a pilgrims' procession through the city followed by

mass with Archbishop Stanislaw Budzik and a folklore festival.

Styczen said plans are coming along well and pilgrims can expect a remarkable visit.

"We have prepared perfectly for (this) huge event, to build an atmosphere of a memorable time."

She added that the international gathering is less about age and more about spirit.

"It's not a matter of age," she said. "It's a matter of the age of your spirit. So everyone who wants to participate in World Youth Day has to feel free to do that. Everyone is invited."



CNS/Nancy Wiechec

WORLD YOUTH DAY KRAKOW — Young people feed pigeons in the main square in Krakow, Poland, Sept. 3. The city, once the royal capital of Poland, will host the international World Youth Day in July.



CNS/Karen Callaway

POPE FAMILY DINNER — A family prays together before a meal in 2012 at their Chicago home. A family that chooses to watch TV or play with their smartphones rather than talk at the dinner table is "hardly a family," Pope Francis said.

A family that doesn't eat together is 'hardly a family'

By Junno Arocho Esteves

VATICAN CITY (CNS) — A family that chooses to watch TV or play with their smartphones rather than talk at the dinner table is "hardly a family," Pope Francis said.

"When children at the dinner table are glued to the computer, or the telephone and do not listen to one another, they are not a family, they are retired," the pope said Nov. 11 during his weekly general audience.

Continuing his catechetical series on family life, the pope reflected on the theme of togetherness, which is manifested at the dinner table. The pope said that "to share a meal — and not just food, but also affection, stories, events — is a fundamental experience."

The pope said Christians have a special vocation to foster family togetherness. The dinner table, he noted, is the place chosen by Jesus to teach his disciples and where he summarized the meaning of his death on the cross "that nourishes true and everlasting love."

For this reason, the family feels "at home" at the celebration of the eucharist where they bring their "experience of togetherness and open it to the grace of a universal coexistence, of the love of God for the world," he said.

"Through the participation in the eucharist, the family is purified of the temptation to be closed in on itself; it is strengthened in love and fidelity, and stretches the boundaries of brotherhood ac-

cording to the heart of Christ," the pope said. "There are no little ones, orphans, weak ones, defenceless, wounded and disillusioned, desperate and abandoned ones that the eucharistic togetherness of the family can't nourish, refresh, protect and care."

However, the pope said that there are obstacles to family togetherness and Christians are called to overcome them. At the dinner table, he said, families speak and listen, but "there can't be any silence that is not the silence of monks but of selfishness, of the cellphone, of the television."

People in wealthier countries, in particular, are enticed to spend money on excessive amounts of food that ultimately distract from the "true hunger of the body and the soul," he said.

"When there is no togetherness, there is selfishness and each one thinks of him- or herself," the pope said. Advertisements have picked up on the loss of animated family meals and instead offer "a listlessness of snacks and hankering for sweets while so many of our brothers and sisters remain far from the table. What a shame!"

Pope Francis called on families to contemplate the mystery of the eucharist in which "Christ breaks his body and shares his blood for all. There is no division that can resist this sacrifice of communion."

Christian families who embrace this calling of togetherness, "co-operate with the grace of the eucharist, which has the power to create an always new communion that includes and saves," he said.

Layman modernizes Vatican finances

By Beth Griffin

RYE, N.Y. (CNS) — The financial reforms established by the Vatican's new Council for the Economy drew on good management practices of dioceses in the United States and elsewhere and will serve as a model for dioceses throughout the world, according to a Maltese economist tapped by Pope Francis to modernize the church's obsolete financial structure.

Joseph F. X. Zahra, the council's deputy co-ordinator, said his group identified dioceses that exercise good financial management, operate in "an open, transparent manner" and have "the right controls in place to avoid misuse of funds." He declined to name specific dioceses and also said good management practices were not confined to the United States.

Zahra predicted the new financial "machinery and administration" will position the Curia as a "best practices" benchmark for other dioceses worldwide to follow.

Zahra spoke to Catholic News Service by telephone Nov. 11 from the University of Notre Dame in Indiana where he addressed students, faculty and



CNS/Aid to the Church in Need

Joseph F. X. Zahra

administrators. His visit there was part of a series of "communications sessions" organized by *Centimus Annus Pro Pontifice*, a pontifical foundation dedicated to social justice.

Zahra said the programs in New York and Fairfield, Connecticut, at Notre Dame and in Montreal were designed to help people understand the extent of

financial reforms underway in the Curia.

The Council for the Economy was one of several financial initiatives announced by Pope Francis in a February 2014 apostolic letter. The measures were recommended by a pontifical commission established to reform administrative and financial practices in the Vatican.

Zahra said the reforms are an instrument to help the pontiff reach the goals of his papacy. "The papacy of Pope Francis is not one that gives much consideration to money, per se. Money, well-utilized in an honest manner," will help the pope devote more resources to the poor and marginalized, Zahra said.

Pope Francis gave the pontifical commission a mandate to simplify structures and create "an efficient, honest, controlled administrative system," Zahra said. This entailed replacing antiquated accounting practices with internationally accepted principles and adopting a financial language easily understood in the corporate world of charities, he said. It also included implementing proper checks and balances, taking steps to avoid duplication and making better use of resources, Zahra said.

Church diminishes itself by not telling whole truth

By James Buchok

WINNIPEG — The Catholic Church did much harm to indigenous people while in charge of Indian Residential Schools set up by the Canadian government, say aboriginal leaders, yet some of those same people have fond childhood memories of being at mass in a packed church.

"I loved the Latin mass and I still do, it becomes a part of you," said Stephen Kakfwi, an altar boy who would become premier of the Northwest Territories. At age nine he was sent to a residential school where he was brutalized by a nun. At the first Truth and Reconciliation national event in Winnipeg in 2010, Kakfwi publicly forgave her: "I said, 'You were once a little girl; I hope somebody loved you.'"

Kakfwi made peace with the past and himself, but, he said, the Catholic Church "diminishes itself everyday" by not telling the whole truth about the schools. "Show leadership. You don't look good now and you're not going to look any better. Things will get better with or without you, but I'd rather have you on our side."

Kakfwi was part of a panel discussing The Archdiocese of Winnipeg and the Indigenous Peoples of Manitoba, part of the



Matthew Semchysyn

TRUTH AND RECONCILIATION — A panel discussing the Archdiocese of Winnipeg and the Indigenous Peoples of Manitoba, part of the academic symposium, The Archdiocese of Winnipeg at 100, held at St. Paul's College at the University of Manitoba Oct. 22 - 24, included (from the left): Stephen Kakfwi, Ovide Mercredi, Lisa Raven, Ry Moran and Sister Bernadette O'Reilly.

academic symposium, The Archdiocese of Winnipeg at 100, held at St. Paul's College at the University of Manitoba, Oct. 22 - 24.

Ry Moran, director of the National Research Centre for Truth and Reconciliation based at the University of Manitoba, confirmed "the greatest amount of difficulty collecting documents has come from Catholic organizations. A list of entities has not yet produced documents 10 years after the agreement" (with the Canadian government that established the Truth and Reconciliation Commission).

He said the TRC report contains thousands of stories of "spiritual violence. When people are not per-

mitted to follow religious traditions, when they are shamed and belittled, there is plenty of evidence to support this happened. The vast majority of schools were run by Catholic entities, they were those most involved."

Moran also said his office has forged "some incredible relationships. Jesuits have wholeheartedly embraced their obligations. But it's not that way across the board, leaving us with barriers and ongoing challenges."

Ovide Mercredi, past national president of the Assembly of First Nations, said he was raised in a Catholic family and he was "a pretty devoted altar boy. I don't dismiss the positive impact of the Catholic Church on my family. My relatives would fill the church, it was required and expected. Those days the service was in Cree and

the songs and hymns were the same as in English — but better! It's unfortunate, but now the church in Grand Rapids (Man.) is never full. Not a single one of my brothers and sisters is Catholic."

Later in life, he decided, "Catholicism was not for me. What strikes me is the idea of dismissing other people's beliefs, the singular approach to spirituality." Mercredi said in summers the nuns would come to town "with catechism stories and indoctrination: 'Unless you're Christian you'll never go to heaven.' Religion that came and converted my people was dismissive. Later, when I was more aware of history, colonization, of parliament suppressing spirituality, that explains why I moved away from Christianity."

"I don't know if reconciliation is being worked on by the Cath-

olic Church. I have heard the United Church and Mennonites talk about reconciliation, it's not visible to me from the Catholics. Of all churches only Catholics have not apologized."

Lisa Raven, executive director of Returning to Spirit, a group dedicated to helping aboriginal people, and non-aboriginals, heal the wounds of the past, said aboriginal people "are not all in the same place. Some abandoned church and some do a mixture. Ten years ago I had faded away from anything to do with church. Now I can be who I am as an Anishinaabe person but I can also go to church and be Catholic. I have met people in the church who are institutions first and people later, but I have met others who are people first. My journey was made possible by those people. I could see the person on the other side was human. My best friend is a priest and 10 years ago that was not possible. I decided a long time ago I was done with resentment and blame and it came with the birth of my son. My moving forward is not dependent on you, or yours on me. My son doesn't need to grow up with the same experience of church."

Sister Bernadette O'Reilly has spent a career working with youth and families in Winnipeg's inner city. She said the role of Catholics

— HORRENDOUS, page 4

Archdiocese pledges funds to promote palliative care

By Catholic Register staff

TORONTO (CCN) — The Archdiocese of Toronto is putting its money where its heart is by donating \$1 million toward palliative care.

"This is where our efforts should be focused — fostering a culture of love and care for those who are dying," said Toronto Cardinal Thomas Collins.

With legalized assisted suicide coming to Canada in February, politicians and society should be focused on finding ways to bring comfort to the dying rather than expediting their death, said Collins.

To that end, the cardinal said the Archdiocese of Toronto will contribute \$1 million to Providence Healthcare in Toronto to help upgrade its palliative care facilities.

"I believe that it is critical that faith communities take a leadership role in promoting expanded palliative care," he said.

Providence Healthcare is in the midst of a \$4.5-million reconstruction of its 50-year-old palliative care wing. Set for completion in 2016, the new state-of-the-art facility will have a family focus to ensure compassionate and personal care for patients at the end of life.

Collins made the \$1-million announcement in a speech to about 1,700 people at the 37th annual Cardinal's Dinner Nov. 5 in Toronto. He called last February's Supreme Court decision that overturned a blanket Criminal Code ban on assisted suicide "a fundamentally misguided decision" and he lamented that doctors will be asked to become "agents of death."

"Every Canadian should take time to pause and reflect," he said. "Is this really what we want

in our country?"

Calling the death bed "holy ground," Collins spoke about his sister who suffered for many months before her recent death.

"Through these difficult days, I was overwhelmed by the loving outreach of the hospital workers in Guelph who provided her with palliative care that ensured she was as comfortable as she could be, providing appropriate medication to relieve pain, and doing so with deep respect and love."

Collins said it is critical that faith communities become advocates for expanded palliative care.

"Bringing comfort to those who are dying should be an essential element of our life of faith," he said. "Modern medical science can provide effective alleviation of pain; but all of us can provide love, and practical assistance for those who are dying, and for their families."

"In addition, while we respectfully express our deep concerns about assisted suicide and euthanasia, we must provide an alternative by enhancing palliative care for those who are in their final days. We should contact our elected officials and ask them to make this a priority."

In his speech, Collins also spoke about the Syrian refugee crisis and said the archdiocese has raised \$2.4 million toward its year-end goal of \$3 million to bring 100 refugee families to the Greater Toronto Area. However, to date there are only enough volunteer committees to oversee the arrival of 80 families.

"As much as we need financial donations to reach our \$3-million goal, we need volunteer committees of six-10 people to make a one-year commitment to journey with our refugee families," he said.

Secret to life is 'lots of gratitude'

By Andréa Ledding

SASKATOON — Jorgina Sunn was recently a recipient of the Aboriginal Order of Canada, via the Congress of Aboriginal Peoples, but it hasn't been a straight or an easy path.

"I'm a recovering alcoholic and addict," said Sunn in a phone interview. "I'm in my fourth year of sobriety."

"Before I started doing community activism and social justice work I was on the street and I was homeless and addicted to all kinds of drugs, mostly cocaine. I've been incarcerated, and I was broken in every sense of the word. I was physically quite sick but I was also spiritually broken, with no understanding of what it meant to live a healthy life."

She planned her own suicide at the bottom of this despair, but reached out to her brother to say goodbye, and he stepped in to say it was not happening. She had mainly practised her addictions in Calgary and done some 12-step work in Saskatoon, but never been ready to commit to a sober, healthy life.

"I came back to Saskatoon in 2012 and went to treatment, cut off those in addictive lifestyles, and began recovery," Sunn explained. She had done work with River Bend Integrated Community Ministries and credits Janet Clarke, "who walked beside me. I worked with her doing office work a few hours a week. Those few hours were crucial to me, so it was a really good space that was created there."

With a few hours a week not only was she learning life and office

skills, but also in an amount that fit with her still irregular lifestyle as she worked through recovery.

"Then in the Kinsmen Place I met with STR8 UP — 10,000 little steps to healing, who work with former gang members, and Peter Oliver. Through the help of all kinds of different ministries, plus counselling at the Saskatoon Sexual Assault Centre, I was able to share my experience of addiction, homelessness and incarceration to educate others."

Now Sunn works to help others who are coming from the same places, while at the same time educating those who have no experience of living life in the margins.

"I always say, stop judging me; I've done enough of that myself," she says, adding that in Western Canada as a First Nations woman she grew up with a lot of racism.

She now does work for the International Indigenous Speakers Bureau, the Essential Voices program, STR8 UP and River Bend — "all really trying to role model to others that you can change your life."

Sunn is also a musician who writes inspirational music; she says the general theme of her work is "that you have a choice about the things you do in life and the only one who can change your life is you. It's about being able to walk through the pain and the shame and say those are things I have done, who I am."

"We're all a work in progress but I'm really looking forward. I got my Grade 12 with a 98 per cent average the last year and now I'm looking at the U of S. I'm really inspired by all the people

who showed me a different way.

"I can't forget where I came from but I wouldn't be here without all these other people and organizations I accessed to get the help I needed. It's been an incredible experience in the last year, where I've been catapulted into real success. My life is completely different. There's lots I'm going to be able to do with my life today."



Jorgina Sunn

The doors keep opening, and I'm so grateful for so many things that keep happening.

"There's nothing I would change — the abuse, the addictions, the sexual assaults; they all made me who I am today, so now it's just about putting one foot in front of the other and helping others."

She shares that in all her work in social justice, advocacy, education, healing and getting past the struggle of the self, the secret to life is "lots of gratitude."

Firm faith supports Catholic teachers in their work

By Thandiwe Konguavi
Western Catholic Reporter

EDMONTON (CCN) — There are some things about the life of a teacher that teachers everywhere experience. The stress of endless paperwork; long hours; troubled students; and playing a number of roles in the life of a student.

But there are some things in the life of a Catholic teacher that are unique.

They include the following blessings. A troubled student approaching to ask, “Can you please pray for me?”; the freedom to express your faith life openly with your students; the opportunity to bring the Catholic faith into

every classroom, for example.

“Our faith is supposed to be part of everything we teach and if you don’t have that faith, it’s hard to do that,” said Kathleen Macridis, a Grade 3 teacher at St. Marguerite Catholic School in Spruce Grove. “It affects every aspect of my life as a Catholic teacher because everything that we do is based on that.”

Macridis is in her seventh year of teaching. Her classroom has up to 26 students each year, and Catholic teachings and spirituality are integrated into all the subjects.

She has also become more comfortable being real with the kids about her own faith, from which she draws strength for her demanding role as a teacher.

The sacraments are key to her faith life. The eucharist presents the opportunity to let the not so good things about her day and week go, as she dies to herself and rises to new life each time, she said.

“Students need to know that teachers are people too,” said Macridis.

Her students have a natural acceptance for God and are open and excited about the faith-based teachings, said Macridis.

“It’s not a challenge for them to believe that God loves them and cares for them,” she said. “They light up when I talk about God. They are just hungry to know about who Christ is and who God is. I love teaching faith to elementary.”

Dan Burkinshaw, a math, science, religion and health teacher at Gerard Redmond Community Catholic School in Hinton, knows older students come with many more troubling experiences. So it can be difficult to foster faith in students who are sometimes even cynical about religion.

But Burkinshaw, who has become more comfortable being open about his own Catholic faith with students throughout his career of 15 years, said he has never had a student turn him down when he has offered to pray for them.

And in the often stressful life of a teacher, there are some days when he needs to just take a break and pray for himself.

“My faith makes my job easier as a teacher because I’m able to live in the classroom as a faithful

person. The kids, they know what’s fake and they know what’s not,” said Burkinshaw.

As his career has gone on, Burkinshaw has faced more and more kids in crisis. Once wary of being perceived to be pushing his faith, especially in a school like Gerard Redmond, where a large contingent of the school’s population is not Catholic — he now sees in his life as a teacher the students need God’s love. They want to feel that hope.

“I’ve never, ever had a kid say, ‘No thank you’ to a prayer,” he said. “I’ve never had a kid get angry at me for saying, ‘You know, God loves you and wants you to succeed.’”

“And once I realized that they really want God’s presence in their lives — whether or not they’re ready for all of it — I was like, ‘OK, this is awesome.’”

Burkinshaw believes Catholic teachers are called to see the face of Christ in every student they teach, which is not always an easy task, he said.

“Being a Catholic teacher, you’re not only accepting and loving them but you’re also adding the fact that God loves them as well. Adding that no matter who they are, no matter what they do, that they are always accepted,” said Burkinshaw.

Burkinshaw’s students help make him a stronger Catholic as well because they are always asking him questions, and sometimes he is forced to tell them he does not have

History horrendous

Continued from page 3

with government in colonization and the schools “is a history that is horrendous to face. I experience a lot of denial in the church about our history. I can’t imagine how a residential school survivor can face that denial. A tremendous amount of work is needed to bring us face to face. Just to say ‘I am sorry’ is not reconciliation. Our church needs to develop new patterns. The TRC findings are so strong and our church needs to wrestle with that as an institution and as individuals.”

But, O’Reilly added, there have been “enormous changes” in First

Nations leadership as evidenced by the 10 indigenous members of Parliament “which not long ago was impossible. The biggest change has been brought about by people telling their stories.”

Mercredi said it’s not too late for the Catholic Church to make amends, “but it’s going to take courage. People need faith, we all need spirituality. Part of the fate of Christians will be tied to reconciliation. Reconciliation is just a word at the present time and for people of my generation it’s beyond reach; maybe my grandchildren will see the change but they are also struggling with identity.”



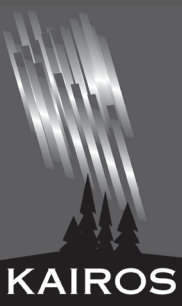
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Lecture series launched in honour of Henri Nouwen

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — Almost 20 years after his death, the extent of Rev. Henri Nouwen’s influence in the Catholic community is still being discovered.

And his admirers would like to see it grow. To commemorate the anniversary of their patron’s death, the Henri Nouwen Society is launching an annual lecture series in his honour.

Convocation Hall at the University of Toronto was host to the inaugural Henri Nouwen Lecture on Nov. 14 with guest speaker Jim Wallis. Wallis is a New York Times bestselling author, public theolo-

gian and editor of Sojourners magazine.

He spoke about The Spirituality of Social Justice, a theme that reflects Nouwen’s passion for active faith.

“I think Jim Wallis is an outstanding person right now,” said Karen Pascal, executive director of the Henri Nouwen Society. “He has taken a major stance in the States, especially in this year of election. . . .”

Wallis and Nouwen were great friends. Together they had many conversations about issues on how Christians can take their faith. As friends and colleagues, they wrestled with this topic over many years, and it’s this relationship

and insight into Nouwen’s views on social justice that make Wallis the right speaker to start off the series, said Pascal.

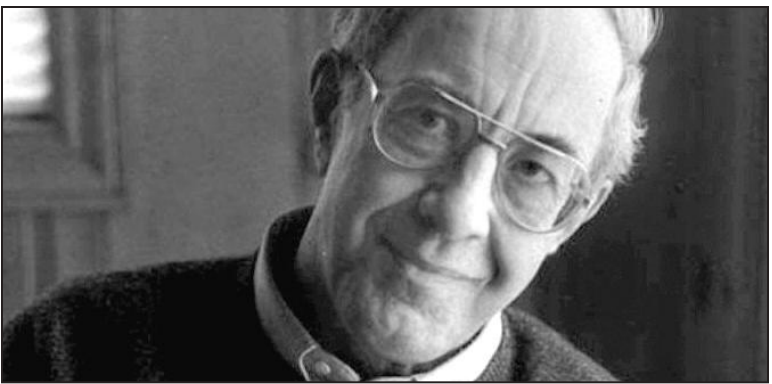
“They were like iron sharpening iron,” said Pascal. “They both saw it as a really important thing that there was this social justice and Christian witness that went hand in hand.”

Pascal said that for a long time, the Henri Nouwen Society had been wanting to launch a lecture series, reminiscent of CBC’s Massey Lectures. With the upcoming anniversary of Nouwen’s passing, Pascal felt now was the time to get the ball rolling.

“For Nouwen audiences, we want to make sure that Nouwen readers know that Henri is someone who cared deeply about applying one’s faith to the most vulnerable,” said Pascal.

“Probably one of Henri’s greatest strengths was announcing what other people were doing. He was wonderful at announcing liberation theology and the profound way that social justice and faith needed to work in tandem.”

Before his death on Sept. 21, 1996, Nouwen published almost 40



LECTURE SERIES — Almost 20 years after his death, the extent of Rev. Henri Nouwen’s influence in the Catholic community is still being discovered. To commemorate the anniversary of their patron’s death, the Henri Nouwen Society is launching an annual lecture series in his honour.

National discussion needed

Continued from page 1

co-operate with the provinces and a seriousness in addressing climate change.”

CCODP’s fall campaign this year is on the theme: “Create a climate of change.”

LeDuc stressed that while the initiative is “welcomed and necessary, the federal government will need to demonstrate leadership by implementing initiatives at the national level and not simply rely on provincial plans.”

“Ultimately, it is a question of equity,” LeDuc said. “Canada as a whole must contribute to achieving

greenhouse gas emission reduction targets and phasing out fossil fuels. We feel it is an opportune moment to initiate discussion on a national energy policy and we look forward to the outcome of this meeting in the lead-up to Canada’s participation, and our own, at the COP21 summit in December.”

CPI executive director Joe Gunn said he, too, was pleased to see Trudeau’s invitation to the first ministers. “We have long thought that addressing climate change requires ‘all hands on deck.’”

Gunn referred to the statement signed by 65 church organizations this fall, including the Canadian Conference of Catholic Bishops (CCCCB), that called upon “our government to develop a federal plan for leadership on climate that connects and co-ordinates federal, provincial and municipal jurisdictions and provides global leadership” to positively influence the Paris negotiations.

“This meeting of first ministers, we pray, is a positive first step in creating the momentum we all want, and the world needs,” Gunn said.

from the population would affect school funding, too, said Fortosky.

One of the issues to be argued is who is a Catholic. Fortosky said students self-declare and not all schools track the number of students who declare as non-Catholics.

The Good Spirit School Division is not arguing against the constitutional right of Catholics as a minority religion to form their own school division, for Catholics. It argues that that constitutional right does not include accepting non-Catholic students and the government should not provide funds for such students.

The Public section of the Saskatchewan School Boards Association in a public letter state the establishment of the Catholic school in Theodore was done to “circumvent the closure of the public school” and has a majority of non-Catholic students.

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Case about parents’ choice

Continued from page 1

is his contention that the case really is about parents’ choice of where to send their children.

“If they are completely successful (in their court challenge) we may not be able to admit non-Catholics into Catholic schools.”

Fortosky said every Catholic school in the province has a percentage of non-Catholic students. If parents no longer can send their children to the school of their choice and have to remove their children from Catholic schools, it would of course effect school populations. “And that affects the number of teachers needed to educate those children, affects the number of schools you need, so there could be some major ramifications.”

Student numbers are part of the school funding formula, so removing non-Catholic students

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CWL clothing depot celebrates anniversary

By Kiply Lukan Yaworski

SASKATOON — A fashion show featuring outfits found on the racks at the non-profit CWL Clothing Depot was a highlight of a 50th anniversary celebration held Oct. 27 at St. Mary's parish hall in Saskatoon.

Located in the heart of Saskatoon's core neighbourhoods, the CWL Clothing Depot provides clothing and household goods to those in need, collecting donations from the community and selling them at affordable prices. It is operated as a joint project of Catholic Women's League councils in the Roman Catholic Diocese of Saskatoon.

Volunteers from across the city and beyond sort donations and serve those most in need, with assistance and continuity provided by employees under the direction of manager Bea Megyesi.

Funds raised by the CWL Clothing Depot are donated to a number of charities, with some \$19,000 distributed so far in 2015.

The potluck supper 50th anniversary celebration included birthday cake and a presentation about the history of the store, as well as



Yaworski

CWL CLOTHING DEPOT — Members of the CWL Clothing Depot volunteer board of directors with birthday cakes prepared for the 50th anniversary celebration.

greetings from Saskatoon Bishop Donald Bolen.

Mary Jacobi, who has served as the chair of the CWL Clothing Depot board for the past two years, described the beginnings of the Clothing Depot, which today is located on the lower floor of the Friendship Inn on 20th Street in Saskatoon.

"The CWL Clothing Depot opened Sept. 23, 1965, organized

by members of the Civic Action Committee," Jacobi described.

"Sister Ann O'Brien (of the Sisters of Service), who was a social worker who worked in the inner city, would often collect food, clothing, furniture, whatever was needed for the core that she served, and she enlisted the help of many of the women of the Catholic Women's League. She had them storing things in their

garages and basements, she had them washing clothes, sewing clothes, remaking clothes — and what couldn't be used for anything else was made into quilts."

The Clothing Depot really got started when the Knights of Columbus allowed the CWL to use the basement of their hall on Main Street. "They set up down there, and at that time at the Clothing Depot everything was

free," said Jacobi. "Sister O'Brien had what she called (volunteer) supervisors to oversee the work of the depot. It started off just being open one day a week."

As time went on, the Clothing Depot grew, expanded its hours of operation, and eventually the CWL approached Bishop James Mahoney about finding their own space. "They moved into the upstairs of the Salvation Army Temple — we now know it as the Friendship Inn," said Jacobi. Some four months later they were given space in the basement, because plans were underway for the soup kitchen on the upper level.

"By the early 1970s it was decided that charging a minimal fee for the goods was actually better for the customers. It gave them a sense of pride to purchase what they needed," said Jacobi, noting that prices remained low and "no one who was in need was ever turned away."

In 1976 the CWL Clothing Depot hired their first manager, and by 1979 they started to grow, and even with charging minimal prices, began to make money. They approached Rev. Paul Donlevy for advice on becoming a charitable organization to disperse the funds to charities.

"The first \$3,000 donation went to the Catholic Health Council for the new hospital at La Loche," Jacobi said. Other early donations were provided to religious women working with immigrants and those in need in the inner city.

Since it opened, more than \$500,000 has been raised for charity through the non-profit store, Jacobi reported.

"We are really proud of the CWL Clothing Depot, and of all the work that has been done over 50 years of carrying out this ministry," said the bishop. As a former manager of the Blue Mantle thrift store run by the Marian Centre in Regina, Bolen added, "I have a personal and a deep appreciation for what you are doing. Thank you."

The anniversary program concluded with a fashion show emceed by CWL member Tillie Aessie, with local CWL members and their daughters modelling outfits selected from the depot's inventory.

Diocesan CWL president Frances Stang presented a certificate of appreciation to the CWL Clothing Depot board of volunteers to close the evening.

Volunteers reflect on service and benefit with CWL

By Kiply Lukan Yaworski

SASKATOON — Located in the heart of Saskatoon's core neighbourhood, the CWL Clothing Depot provides clothing and household goods at low prices, thanks to donations from the community and the work of volunteers and staff in serving those most in need.

The CWL Clothing Depot is a non-profit operation, with any money that is made through sales returned to the community as donations to other charities. It has operated in Saskatoon since 1965, recently celebrating 50 years of making a difference in the community (see related article, above).

Four longtime volunteers reflected on involvement at the depot.

Yvonne Colleaux's involvement stretches back to 1997, and includes serving as a board member, with

time as treasurer, as well as many hours as a volunteer in the store. Now a parishioner at St. Mary's in Saskatoon, Colleaux stresses that the CWL Clothing Depot is not a money-making organization.

"The main thing to remember . . . is that we are here as a service for the poor," she says, noting that those who donate goods and volunteer their services can be assured that they are making a difference.

Colleaux points out that if there is a disaster or flood, or other dire need, items are provided at no cost.

St. Paul Co-Cathedral parishioner and longtime CWL member Alice Risling has also volunteered for some 18 years, and has seen what a difference the affordable clothing makes in the lives of those who are struggling.

"It is a great opportunity for young families to come here, because the clothing is so inexpensive," she said. "We hear about people not being able to support their families. This kind of service is needed."

Donations are carefully sorted, and any material that is not suitable for resale is set aside for "pack out," and is sold in bulk to customers to repair, refurbish or reuse in other ways, points out Elizabeth Kokotailo of St. John Bosco Parish. She has been volunteering at the CWL Clothing Depot for some 45 years.

"I think one of the most amazing things about this place is the gift of time," says board member Lynette Cyrenne of St. Philip Neri Parish in Saskatoon. "So many people give time. People take the time to donate, to bring the donation in, or take it to their church. People take the time to work here as volunteers."

Other donations of time are found in the woman who comes in at Christmas to fill cups with candy and wrap them in cellophane to sell as Christmas gifts,

she notes. Another volunteer comes in and fixes up donated dolls, dressing them, and making them suitable for resale.

It is not necessary to be a CWL member to volunteer. Men and women from the broader community also volunteer regularly. Youth from local high schools will help out as part of earning Christian service hours, and some have returned to help even after graduation.

Assisting the many volunteers who come in to work are three employees who provide needed continuity, including Bea Megyesi, who has been manager of the depot since 1999.

"Every day is like a new day," says Megyesi. "I see what's happening here, and it is just wonderful. I hope we can stay open forever."

The location of the CWL Clothing Depot on 20th Street — in a renovated facility on the lower floor of Saskatoon Friendship Inn — is important in providing the outreach where it is most

needed, says Mary Jacobi, who presently serves as board chair.

The CWL Clothing Depot is open Tuesday to Friday from 12:30 to 3 p.m. and Saturdays from 9:30 a.m. to 12:30 p.m. Right now, the store is seeking donations for a Christmas sale, putting out a call for new items, including toys, to be sold to those in need at prices they can afford.

Donations are accepted at the depot Monday to Friday from 9 a.m. to 3:30 p.m., or pickup of donations can also be arranged, she points out.

The dignity and the joy of being able to shop, to actually choose your child's gift and pay an affordable amount is immeasurable for those who come to the depot, says Jacobi.

Other items are always in demand, such as socks or underwear, she points out, suggesting that parishes and other groups consider organizing donation drives for particular items. "This makes a huge difference to people."

Boyko re-elected Catholic board chair

By Derrick Kunz

SASKATOON — Diane Boyko is beginning her eighth term as chair of the Greater Saskatoon Catholic Schools Board of Education after trustees unanimously elected her to the post at the board's organizational meeting Nov. 2.

"It's humbling that my fellow trustees have put their confidence in me to represent our division as board chair again," said Boyko. "I really feel blessed."

Boyko was first elected as a trustee in 2003 and re-elected in 2006, 2009 and 2012. She has served as chair since the fall of 2008.

At the meeting Rev. Kevin McGee, vicar-general for the Roman Catholic Diocese of Saskatoon and pastoral associate for

Greater Catholic Saskatoon Catholic Schools, led a short prayer, reflection and commissioning service. He spoke about servant leadership — putting the needs of others ahead of your own wants and desires.

"It's good to be reminded every now and then why we are doing this. Sometimes we get caught up in processes or how we think things should be. But we're elected to serve our constituents — the Catholic community, parents and ultimately our students," Boyko said.

Trustees are beginning the final year of a four-year term. Elections will take place, with the Saskatoon municipal elections in October 2016.

Boyko belongs to the Ukrainian Catholic Cathedral of St. George



OSU

URSULINE DIES — Sister Magdalene Leibel, OSU, died Oct. 14 at Samaritan Place, Saskatoon, at the age of 94. She made her first vows Aug. 15, 1940, with the Ursulines of Prelate and spent many years in service to the community as housekeeper and cook. She was an example of patient serenity as she lived with ongoing physical limitations.



PM File

Dianne Boyko

and is a board member of Musée Ukraina Museum in Saskatoon.

Bishop’s Appeal launched in Prince Albert

By Paula Fournier

PRINCE ALBERT — Another ministry year has begun for the staff at the Roman Catholic Diocese of Prince Albert. As the pastoral plan unfolds, each program shares something in common: the bishop’s mission “to help our people rediscover Christ, the Incarnate Word of God, because we are all called to holiness.”

The Bishop’s Annual Appeal (BAA) supports the diocesan offices of Catechetics, Adult Faith Education, Liturgy, Youth Ministry, Social Justice and Mission, Stewardship Development, Responsible Ministry and the Resource Centre. Commissions and ministries supported are Pastoral Care, Ecumenism, First Nations Ministry, the Permanent Diaconate Program and the counselling centres of Catholic Family Services located in North Battleford and Prince Albert.

In his letter to each family in the diocese, Bishop Albert Thévenot, M. Afr., wrote that through a relationship with God, we bring the Good News to all people: “Our baptism invites us to participate and to be active in the realization of this mission every day of our lives. It is through our

prayers, by living as Jesus taught us, and by recognizing his face in others as we share our gifts and our time that we are able to find our way closer to him.”

Christine Taylor, director of Catechetics for families and children in the diocese, explains that her main focus is to support those teaching the Catholic faith. Each fall she receives numerous phone calls, emails or visits from parish volunteers looking for help in preparing the new catechetical year.

Liturgy director Rev. D.J. Vu and co-ordinator Heidi Epp help parish volunteers become more knowledgeable and comfortable in their ministry. Biannual workshops during Advent and Lent are held each year. Providing resources for confirmation, first eucharist, and the installation of a new pastor are some of the ways the office strives to help each parish.

One of the primary goals of the Stewardship Development office is to assist parishes with their evangelization activities. Their office, explains director Lawrent Fournier, has developed a series of presentations for parishes.

“We provide parishes with practical and affordable ways of getting people who are not or no longer connected to God, so that they too may enjoy all that comes from such a relationship. Our

focus has been working outside the box.”

Goals of the office of Responsible Ministry include travelling to each deanery to speak to volunteers on the Parish Responsible Ministry Committees (PRMC) to help them understand the process. Director of the office Andrea Langlois reports that volunteers are regularly calling and emailing, looking for information.

A new children’s section has been set up in the Resource Centre to encourage young families to use the facility. Debbie McHarg, the new director for the library, plans to set up a section for mothers. The Resource Centre also contains books, DVDs, audio-books and CDs on a variety of topics such as the upcoming Year of Mercy, Pope Francis’ encyclical on the environment, and Bible studies for individuals, groups or youth ministry.

After faith development sessions at the Pastoral Centre, first-year teachers of the Prince Albert Catholic School Division (PACSD) are shown new resources to help develop ideas for classroom time.

In 2012, the Permanent Diaconate was established in the Diocese of Prince Albert. Since that time, two men have been ordained and six men are currently enrolled in the program. As dea-

cons serve as a public sacramental sign of Christ in and at the service of the world, they are actively serving their parishes in a variety of ways.

Efforts by Social Justice and Missions Director Louis Hradecki include promoting local organizations looking for donations to support those in need and World Mission Sunday, distribution of information to parishes regarding Catholic teachings on many current news items, including dying with dignity and protecting the unborn. Through local organizations Fresh Start Ministries, ecumenical groups in Prince Albert are given the opportunity to provide a hot meal for the hungry and homeless at the Outpost in downtown Prince Albert. World Youth Day 2016 pilgrims are given spiritual support, guidance and planning through the Missions office and other diocesan staff.

Two part-time Deanery Youth positions were initiated in the fall of 2014. Since that time, Brian Bauche has been helping youth representatives in Deaneries 2 and 3, while Dave McQuaid is supporting those in Deaneries 4, 5 and 6. Their approach is to provide opportunities for bringing the faith to youth. New ideas include retreats to facilitate bonding and spending sacred time together;

Catholic Idol, which asks students to share their talents and gifts; music ministry workshops; support for youth group leaders; and fine arts and therapeutic activities such as meditation.

This year, Aboriginal Ministry director Rev. Sebastian Kunnath and the ministry’s committee are planning larger faith and cultural gatherings throughout the year for children and youth, including Gospel singing, personal testimonies, faith sharing and sports.

“Volunteers are making a difference in our parish communities,” says Kunnath. “They are preparing the sacraments for children and adults. They are also helping elders by providing meals, transportation and fellowship through home visitations.”

Since its creation, Catholic Family Services (CFS) organizations in North Battleford and Prince Albert have been supported in part by the BAA. The Prince Albert branch operates under a volunteer board of directors. CFS offers counselling services to families, couples, individuals and children, as well as Life Improvement Programs. Their mission is to promote and maintain the integrity of the family as a basic unit of society by contributing to harmonious family interrelationships based on the principles of Christian love.



SASKATOON — Rev. Francis Kolla died Oct. 31 at the age of 84. Kolla was born at Cudworth, Sask., in 1931 and attended school in St. Benedict and Bruno, and graduated from St. Peter’s College in Muenster. He attended St. Peter’s Seminary in London, Ont., and Regina Cleri Seminary in Regina. He was ordained May 11, 1957, at St. Paul’s Cathedral in Saskatoon, with Bishop Francis J. Klein as ordaining prelate. Kolla served at Meacham, Marengo, Eatonia and Cando, as well as St. John Bosco, Saskatoon; Our Lady of Grace, Dodsland; Our Lady of Lourdes, Coleville; St. Gabriel, Biggar; St. Peter the Apostle, Saskatoon; St. Francis Xavier, Saskatoon; and Immaculate Heart of Mary, Martensville, before his retirement in 2005. He served as chaplain for the Knights of Columbus, spiritual adviser for the Saskatoon diocesan CWL, as well as for Knights of Columbus and CWL councils in the parishes he served. He served on the board of the St. Ann’s Senior Citizen’s Village and was instrumental in the building projects for St. Ann’s residence and St. Ann’s Place. Kolla will be remembered for his passion and care for people, and especially for visiting his parishioners.

A taste of Spain offered by Jewish association

By Frank Flegel

REGINA — Word is getting around that the free international dinners offered by the Regina and District Jewish Association aren’t to be missed.

“In future we may have to ask for an RSVP,” said organizer Helen Kesten who was busy adding tables and chairs to the dining area. The event is advertised solely by word of mouth. Tables were set to accommodate 100 guests, but 130 showed up.

This is the fourth in the series, all designed to show how Jewish cuisine has influenced and continues to influence cuisine in many countries. It also serves to bring together people of many faith traditions and cultures to enjoy a meal together. The Sunday, Oct. 31 offering, A Taste of Spain, showcased Spanish cuisine with a Jewish influence. The Jews were expelled from Spain and Portugal in 1492 but their influence on the cuisine remained.

Unique Bistro chef Kamal Gensgat, said in an interview with the PM that he was born, raised and took his culinary training in India. He later moved to London, then to Paris before arriving in Regina seven years ago. He and his business partner, Bubba Singh, recently purchased the former Melrose Place Restaurant in south Regina, changed its name to Unique Bistro and introduced an upscale menu for the evening crowd.

Guests sat down to a table with tapenade/chimichurri and a bread basket. The tapenade was made with kalamata olives. Service began with a half glass of saffron and almond milk. Manestra, a Spanish stew was offered with couscous/saffron with root vegeta-

bles. Then came *pelpel mamoli*, stuffed peppers with rice; *Dag Charaimy*, a spicy fish (tilapia, said Gensgat, because Nile perch is not available here), served with tomatoes and Spanish paprika, followed by Salmon Paella.

Desert was vanilla bean ice cream with a rhubarb jam created by Gensgat. “They like their ice cream with jam,” said Gensgat, referring to Spanish/Jewish customs.

The idea of offering free food is to bring together people of all faiths and cultures to enjoy the food of many nations, said Kesten. Guests are not charged and no voluntary contribution is requested. The entire cost is borne by the Regina and District Jewish Association and Beth Jacob Synagogue. There is no regular schedule for the events. The last one, A Taste of Russia, was offered in April 2015.

Kesten had said in a previous



Flegel

A TASTE OF SPAIN — International dinners offered by the Regina and District Jewish Association are designed to show how Jewish cuisine has influenced cuisine in many countries and bring together people of many faith traditions and cultures to enjoy a meal together. Here a few of the guests gather before the meal, including Regina Mayor Michael Fougere, second from the right.

interview that if the crowd gets much larger RSVPs may be requested and a voluntary donation bowl may be placed at the entrance.

Papal Day celebrated in Canada

By Bozena Kilanowski

SASKATOON — The 15th Papal Day in Canada was celebrated Oct. 11 at Our Lady of Czesochowa Church, the Polish parish in Saskatoon, on the same day it was celebrated in Poland.

Mass was celebrated by Rev. Andrzej Wychucki, wearing a chasuble which was brought from Poland and anonymously donated by a member of the John Paul II Foundation, Saskatchewan Chapter.

Connecting spiritually with Poland, the mass included prayers as they were said in the Polish homeland. On that day the parish also received a gift — a painting

portraying the canonization of St. John Paul II painted by Barbara Iwaszkiewicz. Donors Liliana and Andrzej Klebek are members of the John Paul II Foundation, Kindersley Chapter, Saskatchewan.

The painting was on display after mass in the parish hall, where members of the John Paul II Foundation Chapter presented a short program. The theme matched the motto of this year’s Papal Day: Saint John Paul II — Patron of Families.

A movie with the same title was also presented. Bozena Kilanowski along with Artur Gudowski read a tract based on

various research papers written by Rev. Dariusz Kowalczyk.

Elzbieta Wesolowska shared excerpts from speeches given by St. John Paul II to members of the John Paul II Foundation throughout the world. Excerpts were taken from the book, *Joannes Paulus II Sanctus*, published by the John Paul II Foundation.

An exhibition prepared by Bozena Kilanowski was also on display. It included materials related to this year’s Papal Day as well as various items sent from Philadelphia, which was visited in September by Pope Francis during his apostolic trip for the World Meeting of Families.

Campion recognizes distinguished alumni

By Frank Flegel

REGINA — A Saskatoon teacher of liturgical music and a Weyburn optometrist are this year’s recipients of Campion College’s Alumni of Distinction awards.

Dr. Joan Halmo has a list of music degrees to her credit obtained at Trinity College of Music in London, England; Campion College at the University of Regina; St. John’s University, Collegeville, Minn.; and the Catholic University of America, Washington, D.C. She is an instructor at the University of Saskatchewan, has taught courses at St. Paul’s University, Ottawa and Newman Theological College, Edmonton. In addition, she has authored several books and articles on music history and liturgical music.

Dr. Robert Labbie obtained a bachelor of science degree in biology through Campion College and his Doctor of Optometry with

honours from the University of Missouri-St. Louis.

Halmo said she cherished her time at Campion College. “It will always be with me,” she told awards dinner guests Nov. 4 at the Hotel Saskatchewan. She spoke about legacy as “the abundance that comes to us from the past” and “forms the background of our lives.” She briefly described a legacy project in Saskatoon in which she was involved: the restoration and reclamation of Gustin House, the former home of the late Lyell Gustin, a piano teacher who influenced musical life in Saskatchewan and Canada. It is now a centre for performance and the arts.

Labbie returned to Saskatchewan after completing his formal education and joined an optometric practice in Weyburn. He spoke briefly about Campion and appreciated his time there, but concentrated mostly on his volunteer

work bringing eye care to isolated populations in Central America.

Both Halmo and Labbie have been inducted into the Jesuit Honour Society, Alpha Sigma Nu, an international society whose members have distinguished themselves in scholarship, loyalty to the ideals of Jesuit education and service to others.

Campion College president Rev. John Meehan, SJ, in greeting everyone at the awards banquet, reminded them that Campion is planning to celebrate its centennial in 2017.

“We began with six students and one priest,” said Meehan. “The original college established in a house across the street from Holy Rosary Cathedral is still there. The college now has an enrolment of something over 600.” He also described construction underway at Campion that will create a new accessible entrance and an underground con-



Flegel

ALUMNI OF DISTINCTION — From left: Dr. Robert Labbie; Rev. John Meehan, SJ, president of Campion College; Dr. Joan Halmo; Rev. Sami Helewa, SJ, director of Catholic Studies; and Ava Tomasiewicz, president of the local chapter of Sigma Alpha Nu.

nection to the new university residence just north of Campion.

“For the first time, we will be directly connected to the universi-

ty,” said Meehan.

The project is scheduled to be completed in time for the centennial.

Formation program envisioned; need for outreach is great

By Kiply Lukan Yaworski

SASKATOON — Members of the Diocesan Pastoral Council (DPC) recently expressed enthusiasm for a proposed formation program envisioned as a way to empower and equip Catholics to serve on the peripheries and in areas of greatest need in the Roman Catholic Diocese of Saskatchewan.

Dubbed the Justice and Outreach Year (or JOY) of Formation, the diocesan program could begin as early as the fall of 2016, and would be open to laity — men and women — as well as to any interested consecrated religious or clergy.

“There is a crying need out there,” said DPC member Norma Denis, who as part of her work at St. Mary’s Parish has witnessed poverty, gang violence and suffering in the core neighbourhood of the city. “We see it every day.”

Working with refugees in the past, and presently serving at a local nursing home, Wadena deanery DPC representative Cecile Halyk of Christ the King Parish in Foam Lake says she, too, has seen a great need for more outreach — and a need for more support and preparation for those who are doing the outreach.

“These are the services (consecrated) religious used to do. Now someone has to step in and do that outreach,” said Sister Viola Bens, OSE.

Bishop Donald Bolen and committee members gave updates to the DPC about both the Justice and Outreach Year and plans for the formation of permanent deacons.

In addition to the presentation at the DPC gathering Sept. 26, an update on the work of the two committees was also presented to parish leadership and ministry

representatives attending a diocesan Administration Day Sept. 10.

Bolen recalled the extensive diocesan consultation held in 2014 to explore the idea of ordaining permanent deacons, which garnered strong opinions on both sides of the question. A vision of the diaconate with a strong focus on service emerged from the discernment.

“We experienced a coming together of minds and hearts as we were increasingly drawn toward a vision of the diaconate that would have as its primary focus a ministry of outreach that would summon the whole church to a ministry of service and compassion in places of great need,” Bolen said. “In our vision, a permanent deacon’s liturgical ministry would flow from active service, and the deacon would serve as a sacramental sign of the service we are all called to.”

Resonating with Pope Francis’ renewed emphasis on Christian outreach to those in greatest need, and the call of all the baptized to reach out in compassion and pursue justice, the diaconate discernment process also brought forth the idea for a Justice and Outreach Year of Formation open to all of the baptized, women as well as men, said Bolen.

While being open to all, the new one-year JOY program is also envisioned as eventually being part of a discernment process for men who are exploring the possibility of ordination as permanent deacons in the Diocese of Saskatchewan.

“This came out strongly from the Diaconal Discernment Committee,” noted co-director of Pastoral Services Leah Perrault. “People said yes, maybe we need a diaconate, but more than that, maybe first of all we need all of our people to be better equipped to go forth and do ministry of outreach — regardless of whether we have a permanent diaconate.”

As a result, the two committees were established: one tasked with preparing a draft outline and curriculum for a JOY of formation, while the other was to study the basic norms for the formation of

permanent deacons and how they could best be applied in the local context.

A third committee will eventually be called upon to assess the financial and human resources required for the two initiatives and to reflect on how the programs can be financed without draining funds from existing programs, added the bishop.

At the diocesan Administration Day, co-director of Pastoral Services Blake Sittler presented the report as a member of the Justice and Outreach Year of Formation committee.

The JOY formation outline focuses on outreach to those on the peripheries of society, including the poor, the marginalized, the refugee, the new Canadian, Canada’s indigenous people, and

the newly released prisoner.

A draft proposal would have program participants gather on Fridays and Saturdays throughout the formation year, with participants spending Sundays serving in their home community. Friday nights would be spent in theological reflection on ministry and on the outreach that participants experienced in the previous month, and Saturday would be a practical, on-site exploration of outreach opportunities.

“Rather than trying to bring the peripheries of the world to the classroom, we will take the classroom to the peripheries,” suggested Sittler.

“Catholic social teachings are rich and vast. This year needs to plumb the depths and breadth of these gifts.”

Career fair held in P. A.

By Paula Fournier

PRINCE ALBERT — “When you’re thinking about your future job, do you think God has a plan for you? God has a plan for each of us. That’s what the big word means, vocations. It means God has called us, so he’s called you, too,” said Rev. Travis Myrheim, director of St. Brother André Bessette Discernment House, to a student during a career fair Oct. 28 at the Prince Albert Exhibition Centre.

Schools and local groups such as Saskatchewan Rivers School Division, Prince Albert Catholic Schools, Saskatchewan Polytechnic, Prince Albert Parkland Health Region and Prince Albert and District Community Futures participated in the sixth annual career and job fair. Students from three school divisions from grades 9 to 12 and the general public were in attendance to support young adults making and beginning post-secondary studies and career strategies.

Rev. Jim Kaptein, director of vocations for the Prince Albert diocese, said all employers recognize that young people in attendance are thinking about their future.

“I’ve been telling a lot of these young people that God created us with a hole in our heart and the only way we can be truly happy is to have God fill that hole and encourage us to follow his call, hence our vocation.”

He acknowledged that not everyone is called to be a priest or a religious, but to recognize that every job is a vocation. “How are we bringing our faith into that work? These people need to know they can do that and not be a geek.”

Saint cards from the Cat.Chat program created in Bruno, Sask., were great conversation starters. Talks about All Saints’ Day and All Souls’ Day in connection with saints and who God is made for deeper conversations, Kaptein related.

The welcoming group felt their day was successful, as they were able to talk to kids on a level that some have never spoken at before.

“I talked to one student and told him he could bring the Christian faith into his workplace,” said Kaptein. “He said, ‘Christian? What is that?’ So it’s planting seeds. My prayer this morning was for God to let us touch the heart of one person today.”



Yaworski

ICONOSTASIS — An iconostasis from the now-closed Ukrainian Catholic parish of St. Nicholas, near the communities of Brooksby and Maryville, is the first thing that visitors see when they walk into the Musée Ukraina Museum at 222 Avenue M in Saskatoon. Former St. Nicholas parishioner Oristeen Kulyk (left) and Bishop Emeritus Michael Wiwchar were photographed in front of the sacred wall during the recent visit of the papal nuncio to the museum. The iconostasis was imported from Halychyna (Galicia) Ukraine, in 1925 for \$850. It will be part of a planned Chapel-Religious Gallery at the Musée Ukraina Museum, which will be dedicated to preserving and telling the story of the spiritual heritage of the Ukrainian Catholic people. Since it began 60 years ago, the museum has developed a collection of over 10,000 artifacts, and is now located in a new facility across from the Shrine of the Nun Martyrs Olympia and Laurentia.

Faith is a pillar of the foundation of Canada

By Michael Swan
The Catholic Register

TORONTO (CCN) — Greg Pennoyer calls it “living in a culture of amnesia.” Canadians may know bits and pieces of their history — the date of Confederation, where Henry Hudson froze to death, how General Wolfe defeated the Marquis de Montcalm on the Plains of Abraham. But we’ve lost the thread of the whole story.

You can’t understand how Canada came to be the country and society it is today without understanding its religious foundations, its religious history, Pennoyer insists.

Pennoyer works for the Cardus Foundation, a Hamilton, Ont.-based think-tank that was started by Dutch Reformed Christians but now has considerable input from Catholics such as Rev. Raymond de Souza, who edits *Convivium*, the foundation’s magazine, and fellow Catholic Register columnist Peter Stockland.

Pennoyer has been put in charge of a Cardus project called Faith in Canada 150. The idea is to celebrate and to retell the story of faith in Canada’s history. But it’s not just about the past. The 14 projects envisioned under the Faith in Canada 150 banner are mostly about understanding the present and shaping the future of the country, Pennoyer said.

“How can we create a pluralism that doesn’t seek to make all religions the same and keep them safe and tidy and locked in that box?” he asks. “True pluralism is the devout Muslim living next to the devout Jew living next to the devout Catholic. Real pluralism is where people want to live together in the midst of their differences — not getting rid of them.”



Michael Swan

MONUMENT — The Maisonneuve Monument in Montreal, above, faces the city’s Notre-Dame Cathedral Basilica. Fort Ville-Marie, which is located in present-day Old Montreal, began as a religious vision.

The Faith in Canada 150 project is part of something called the 150 Alliance, which since 2013 has been trying to get ready for Canada’s 150th birthday celebrations in 2017. The 150 Alliance now consists of more than 400 organizations with plans to celebrate Canada’s sesquicentennial, but Faith in Canada 150 is the only visibly religious one on the list.

The major efforts Faith in Canada 150 is planning include:

- a travelling photo exhibit of Canada’s sacred architecture from First Nations sweat lodges to cathedrals, mosques and gurdwaras;
- a \$25,000 poetry prize that focuses on faith;
- a gathering of faith leaders in Toronto on New Year’s Eve,

2016, to religiously mark the beginning of a year of celebrations;

— a summer conference in Winnipeg for Canadians under 35 called Be Not Afraid: Living Together in Difference;

— a national conference of academics in the fall of 2017, also planned for Winnipeg, under the title of Spirited Citizenship to think about the role of faith in Canadian society;

— a national billboard campaign.

These and other Faith in Canada 150 events and projects all come together at faithincanada150.ca.

The Cardus initiative to encourage faith communities to be more directly involved in celebrating Canada’s 150th is more

than welcome, said 150 Alliance spokesperson David Venn.

Despite that welcome, there’s no mistaking a kind of frustration behind the Cardus plans. Cardus is stepping into an enormous hole in Canada’s self-image as it tries to promote recognition of Canada’s religious history against a background of overwhelmingly non-religious birthday plans.

“So the story (of Canada) is being told, but the story isn’t complete,” said Pennoyer. “We simply want to complete it. I think it’s an issue primarily of neglect and not being on the radar. I don’t think anybody intended not to include religious people.”

While it may be that in the popular imagination Canada has become a post-religious, secular country, historians know that Canadian history is religious history, said Mark McGowan, professor of history at Toronto’s University of St. Michael’s College.

“You can’t understand the compromises at Confederation in 1867 without understanding the major religious compromise and the acknowledgment of collective rights, particularly over issues like denominational schooling,” McGowan said. “Sir Charles Tupper, himself a proud Protestant, said if it wasn’t for the compromise in section 93 (of the British North America Act enshrining Catholic education rights in Upper Canada and Protestant education rights in Quebec) there would be no Confederation.”

But of course nobody would begin Canada’s history 150 years ago. Confederation was significant, but it wasn’t the beginning of the country.

There were people here 10,000 years before Europeans arrived. Those people’s whole sense of themselves, individually and collectively, was spiritual — rooted in religious traditions and stories. When New France was established it became the stage for an encounter between Counter-Reformation Catholicism and the spiritual world of Huron, Mohawk, Iroquois, Algonquin and others.

Paul de Chomedey, *sieur de Maisonneuve*, didn’t just decide to leave his massive estate in France

to live in the wooden shelter of a fort with 50-odd people on the island of Montreal. He was part of a religious revival in France and a member of the *Compagnie du Saint-Sacrament* that saw lay people and clergy living and working together in new ways to create a more truly Christian society. In Montreal “they founded what they thought would be the new Jerusalem in the forest,” said McGowan.

While English settlers in Boston also spoke of a new beginning for Christian culture, “it’s a completely different vision,” said McGowan.

“Unlike the sort of American ‘conquer and implant,’ in New France it was to create a new people by the blending of *les habitant* and the French,” he said.

Religious visions of Canada didn’t die on the Plains of Abraham. With the English conquest comes an English vision of Canada as an extension of cosy British villages under the protective wing of the Anglican Church. One-seventh of all crown land was set aside as clergy reserve for the Anglicans. In 1791 the law in Ontario mandated that only Anglican ministers could register a marriage. It wasn’t until the 1830s that Catholic weddings had legal standing.

By the 20th century Protestant movements for renewal in society brought about a politically powerful temperance movement and imposed the Lord’s Day Act to ensure a Christian stamp on society.

At the founding conference of the New Democratic Party in 1961, Tommy Douglas declared the purpose of the new party is to create a new Jerusalem.

“The thing is that for Tommy Douglas and Stanley Knowles and the crew that had gathered around them in the early ’60s, this was part of the social gospel — the making of a new Christian commonwealth in Canada which included all, not just Christians,” said McGowan.


If today religion finds itself sidelined in national debates it may be because moral absolutes don’t make for political compromise, and Canada was founded on compromise, said John Milloy, former Liberal provincial cabinet member and professor of public ethics at Waterloo-Lutheran Seminary.

As a Catholic veteran in political life, dating back to his days as an adviser to Prime Minister Jean Chrétien, Milloy has seen an exclusive focus on issues such as abortion and same-sex marriage push his own church to the margins of political debate.

“There is a reluctance or a misunderstanding of the role that faith can play,” said Milloy, who recently brought out a book of essays called *Faith and Politics Matters* published by Novalis.

But faith, so important in people’s understanding of themselves and their society, needn’t remain on the sidelines, he said.

“I believe we’re in a bit of a post-secular age,” said Milloy. “Where people sort of recognize the important perspective that faith can bring. Is there a danger it will be forgotten? Yes. Are there things we need to do? Yes. I think we have to keep reinforcing it.”



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It should look a lot like Christmas every day of the year

Remembrance Day had not quite passed before the Christmas decorations came out across the city. The first week of November, I walked into the Co-op Home Store in Saskatoon to find a nearly life-size faux bronze statue of Santa Claus holding a teddy bear. It was especially strange because we hadn't had any snow yet. At the time of writing this, we still don't have snow, but Saskatoon weather is notoriously unpredictable. By the time this column makes it into print, we may well have a foot of the stuff.

It's Beginning to Look a Lot Like Christmas

Meredith Willson
(performed by Bing Crosby, among others)

So then, snow is not early this year, but as with most years, Christmas is. Or, at least, preparation for it is. Or, at least, commercial attention to it is. Christmas, not being a moveable feast, has stubbornly remained on Dec. 25th for many years.

I've heard tell that Christmas advertising used to start after American Thanksgiving at November's end, but in my lifetime it's been getting earlier and earlier. I'm not going to make the joke that it'll only get earlier and earlier until we bring out the Christmas tree right after Easter. It's been made many times before, and anyway, we seem to have reached some sort of equilibrium. Christmas advertising has started right after Halloween for much of my living memory.

I don't know if that's down to the calendar or commercialization, or some combination of the two. Halloween is the last properly celebratory event before Christmas, in Canada at least. Remembrance Day is not so much a holiday as a day of commemoration. Either out of respect for the day, or a general lack of imagination, no one's managed to create a consumerist culture around it. In the

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

States, American Thanksgiving is definitely an important day, but I don't know if you can push much more than butterball turkeys onto an unsuspecting public. It isn't overly cynical to say that advertising informs a lot of what we do in the western world. Personally, I have a sneaking suspicion that Starbucks dictates a lot of behaviour around the second half of the year. We know it's fall because they start serving pumpkin spice lattes, and we know it's the Christmas season because Starbucks rolls out its red cups

and cranberry bliss bars. When I say this, I don't mean that as a culture we're all slavishly devoted to this very middle class coffee shop. Other coffee chains have a far bigger market share than Starbucks, especially in Canada, and there are people of limited means and/or good sense who don't want to spend five dollars on mediocre coffee and glorified hot chocolate (full disclosure: I am not one of those people). But that being said, whether or not we buy these things, we remain subject to the atmosphere they create. I may be overstating the case. In fact, I wasn't under the impres-

sion that Starbucks had the power to decide when it was the Christmas season until the past week or so. You see, Starbucks rolled out their red cups on Nov. 1, and certain people were furious. The design changes every year, and this year the cups are two shades of red that fade into one another. Some evangelical preacher in the Southern United States decided that they were designed this way because Starbucks hates Jesus. The preacher, whom I will not name because I'd rather not give him the press, went into Starbucks with a gun and said his name was "Merry Christmas," so that the barista would have to yell Merry Christmas when his drink was ready. Now, he's from a state with open carry laws, so it's more your run-of-the-mill terrifying gun business than an illegally armed act of self-righteousness, but I think it's still worth mentioning.

Also worth mentioning, though, is that Starbucks Christmas cups have never had overtly religious designs, unless there were more snowmen at the Nativity than I recall showing up in the gospels of Matthew or Luke. More than likely, this whole thing was a publicity stunt so that this preacher could ride the coattails of Starbucks' notoriety. It tapped into a particular undercurrent, more present in the States than here: the secularization of Christmas as an attack on

It's beginning to look a lot like Christmas
Ev'rywhere you go;
Take a look in the five-and-ten, glistening once again
With candy canes and silver lanes aglow.
It's beginning to look a lot like Christmas,
Toys in ev'ry store,
But the prettiest sight to see is the holly that will be
On your own front door.

A pair of hopalong boots and a pistol that shoots
Is the wish of Barney and Ben;
Dolls that will talk and will go for a walk
Is the hope of Janice and Jen;
And Mom and Dad can hardly wait for school to start again.
It's beginning to look a lot like Christmas
Ev'rywhere you go;
There's a tree in the Grand Hotel, one in the park as well,
The sturdy kind that doesn't mind the snow.
It's beginning to look a lot like Christmas;
Soon the bells will start,
And the thing that will make them ring is the carol that you sing
Right within your heart.



J. Weber

RED CUPS — The silly controversy over the design of the Starbucks red cups this year is just that: silly.

Christianity. Of course, if you have to work this hard to feel oppressed, my guess is that you're not particularly underprivileged.

It does make one think about Christmas, though, and its place in contemporary culture. There's this idea of "keeping Christ in Christmas," but it seems to begin and end with being allowed to put up Nativity scenes on public buildings, displaying "Merry Christmas" on buses, and singing hymns instead of Tin Pan Alley songs like It's Beginning to Look a Lot Like Christmas.

To all this, I say, "oh, who cares?" The fact that Christian holy days remain national holidays says to me that Christianity is still culturally very dominant, and the act of keeping Christ in Christmas has got to go a bit deeper than our right (or not) to wish people a Merry

Christmas. If we're talking about keeping Christ in Christmas, surely we should be talking about the incarnation of God in human form, the humility of making that choice, and how that calls us to be humble, loving, and good, ourselves. You know, as opposed to tacitly threatening baristas who are just trying to do their jobs and doubtless had nothing to do with the design of those red cups.

To take it a step further, surely we should always practise those things, not just in the holiday season. Christ is always incarnated, not just the four weeks before the 25th of December. It should be Christians who start the Christmas season earlier every year. So here's a very early Christmas column, to remind us all that in one sense, it should look a lot like Christmas every day of the year.



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From bridges to rooms: best bets at the multiplex

Screenings & Meanings

Gerald Schmitz



The fall season is a welcome one for moviegoers as amid the usual forgettable flotsam are serious pictures meant to be taken seriously. They may not fully succeed, but here are a few worth a trip to the multiplex.

Bridge of Spies (U.S.)

At a time when relations with Putin’s Russia are distinctly frosty and fears of terrorists in our midst are easily stoked, Steven Spielberg takes us back to the Red scares and nuclear paranoia of the Cold War. Bridge of Spies begins in Brooklyn 1957 with the FBI closing in on Rudolph Abel (Mark Rylance), a mild-mannered balding amateur painter with a British accent who happens to be a Soviet spy. He doesn’t resist arrest or protest his innocence, but the government wants to show him getting a fair trial. A prestigious law firm is called in and its boss (Alan Alda) assigns the high-profile case to a top insurance lawyer, James Donovan (Tom Hanks). Everyone, it seems, including an impatient judge, wants Donovan to dutifully go through the motions en route to a swift guilty verdict.

The trouble is Donovan, a stickler for the rule of law and the constitution, develops a respect for Abel, going to bat for him even when that unpopular stance puts his own unhappy family’s safety at risk. Donovan convinces the judge not to impose the death sentence, arguing that Abel may be useful “insurance” if the Soviets capture an American spy. Donovan doesn’t stop there. He incurs further anger by appealing Abel’s 30-year sentence to the Supreme Court.

Parallel to this legal drama is the famous case of Francis Gray Powers (Austin Stowell), one of a group of elite air force pilots recruited by the CIA as part of a top-secret program to send U-2 planes on high altitude (70,000 feet) military reconnaissance missions over Soviet territory. If ever captured the pilots were instructed to commit suicide using a cyanide pin. When Powers’ plane was shot down he is shown ejecting and destroying the plane (although the latter never actually happened).

He didn’t die for his country, survived a rough interrogation and was sentenced to 10 years. Here was the captured spy the CIA was anxious to get back.

Compressing and switching between these events the movie introduces the third narrative of an American economics student Frederic Pryor (Will Rogers) being caught and detained by East German police on the wrong side of the Berlin Wall as it is going up. When in 1962 the U.S. government brings in Donovan to, as a private citizen, negotiate a clandestine exchange of Abel for Powers — to take place in the pre-dawn darkness of Berlin’s Glienicke bridge — Donovan insists that Pryor’s release be included in the deal, defying the CIA that cares only about Powers.

Spielberg’s telling of this mostly true story shows that old-fashioned filmmaking on traditional celluloid still has its place. The attention to period details is impeccable. The script, to which the Coen brothers contributed, is finely honed. Hanks is compelling as the upstanding citizen embodying American ideals and Rylance is even better as the phlegmatic Russian agent whose fate tests those ideals. Just as Spielberg’s Lincoln harked back to the issue of race that has bedevilled the American body politic, Bridge of Spies recalls a dark chapter marked by a chilly climate of fear, suspicion and division.

Steve Jobs (U.S.)

It may not be scoring at the box office but director Danny Boyles’ take on the Apple computer entrepreneur and guru who died of cancer in 2011 deserves critical plaudits for a crack script by Aaron Sorkin (The Social Network) that draws on Walter Isaacson’s authoritative biography. The movie opens with black-and-white archival footage of Future Shock author Arthur C. Clarke predicting how computing power would change the way we live, as indeed it has. Apple, with its iconic logo of a rainbow-coloured apple with a bite taken out of it, has played a large role in that social as well as technological revolution.

Boyle focuses more narrowly on Jobs (Michael Fassbender), the adopted child who grew up to be a misanthropic loner and driven egomaniac executive, revered by fans but a terror to work with. Everything, including several flashbacks, is telescoped into intense behind-the-scenes interactions taking place before three epic and elaborately staged product launches: the first Macintosh computer in 1984; the NEXT “black cube” in 1998 after Jobs had been forced out of Apple and created a rival company; the translucent iMac in 1998 after Jobs had returned as Apple’s CEO. The first two were notable failures. The third began a series of i-innovations that has made Apple the world’s largest company by market capitalization.

The portrait that emerges of Jobs is in many ways deeply unflattering. He coldly denied paternity of his daughter Lisa, having to be continually hounded to provide minimal support to her and her mother. He steadfastly refused to acknowledge the contributions of his cofounder Steve Wozniak (Seth Rogen) and the original Apple team. A control-freak taskmaster, he mercilessly browbeat his chief software engineer Andy Hertzfeld (Michael Stuhlbarg). He waged a destructive war with John Sculley (Jeff Daniels), Apple’s CEO from 1983-93. (There’s a great scene of their parting boardroom confrontation.) Only his long-suffering head of marketing and closest confidant Joanna Hoffman (Kate Winslet, brilliant) seemed to be able to stand up to him and exert some influence over his notorious moods.

This isn’t a documentary account like Alex Gibney’s Steve Jobs: The Man in the Machine. But it rings true with terrific pacing and performances that keep the story fresh and compelling even though it ends in 1998. Given that Fassbender looks nothing like Jobs, his portrayal is particularly impressive, far superior to that of Ashton Kutcher in the pallid 2013 biopic “Jobs.”

Truth (Australia/U.S.)

Writer-director James Vanderbilt’s account of the controversy that engulfed CBS over George W. Bush’s dodgy Vietnam-era service record during the 2004 presidential campaign may be as flawed as that story but succeeds as an absorbing look behind the scenes of the high-stakes corporate news business. Drawing on Truth and Duty: The Press, the President and the Privilege of Power, a 2005 book by Mary Mapes, Dallas-based producer on the flagship program 60 Minutes, it’s naturally sympathetic to her perspective. Recall this was a time of heated war-related allegations: the Abu Ghraib Iraq prisoner abuse scandal (coverage of which would win Mapes an award after being fired); the shameless “swiftboating” of Democratic presidential candidate John Kerry, a decorated Vietnam veteran, by his political enemies.

The high-strung hyperactive Mapes, well-played by Cate



CNS/DreamWorks

BRIDGE OF SPIES — Tom Hanks stars in Bridge of Spies, a film in which Steven Spielberg takes us back to the Red scares and nuclear paranoia of the Cold War, writes Gerald Schmitz.

Blanchett, was convinced she had a major scoop when a retired Texas serviceman Bill Burkett (Stacy Keach) passed documents (copies not originals) to her purporting to show that in the early 1970s Lt. Bush was largely AWOL from the Texas Air National Guard, a position that had been secured for him through favouritism, thereby avoiding being sent overseas.

Obviously that would be embarrassing to the “Commander in Chief.” Mapes recruited key staff and a muckraking freelancer Mike Smith (Topher Grace) to nail down the elements. They were convinced enough to rush the story to air, presented by star CBS news anchor Dan Rather (Robert Redford, equally good) who trusted Mapes and her team. The reaction and backlash was immediate as right-wing bloggers and Internet trolls sought to discredit the authenticity of the documents. A key military source also backtracked on vouching for their content. Without 100 per cent proof, nervous CBS bosses turned the interrogation on their journalists who were now the ones under suspicion, even convening an “independent” panel stacked to come up with scapegoats. Rather was forced to apologize on air and would quit as anchor the next year, leaving CBS news in 2006. Others were forced to resign. Mapes was attacked (including by her own abusive father) as a “liberal” and “radical feminist” out to get Bush. The primary earner for her family (husband and young son), she held her head high to the end but would never again work in television news.

A biased version of events? The 79-year-old Redford is a leading Hollywood liberal who famously played a crusading Watergate journalist in All the President’s Men. Rather and the other journalists are portrayed as people of integrity, sacrificed by corporate heavies more concerned with repairing a relationship with the re-elected Bush White House. Whatever the “truth,” it’s one crackling cautionary tale.

Room (Canada/Ireland)

Lenny Abramson’s adaptation of Emma Donoghue’s much-loved 2010 novel is a marvel. With a screenplay by Donoghue herself,

the Toronto festival’s People’s Choice award winner centres on the characters of “Ma” (Brie Larson) — a young woman abducted at age 17 and held as a sex slave for seven years in a locked soundproof converted garden shed — and her son Jack (Jacob Tremblay), born in captivity, who has just turned five. This prison-like “room,” protected by a security code known only to the captor, a bearded middle-aged man they call “Old Nick” (Sean Bridgers), is Jack’s whole world. The only outside images he knows come from an old television set. Within these terrible confines Ma tries her best to make Jack’s life bearable. He sleeps inside a wardrobe that shields him from Old Nick’s visits.

Jack has become Ma’s reason for going on and trying again to escape. She begins to prepare Jack for the realities beyond room, that she was a girl named Joy, that he has grandparents, that a world of wonderful things await them on the other side of the wall. It’s almost too much for his child’s mind (sometimes evoked in voiceover), but she coaches him in a dramatic second attempt that succeeds in their release and family reunion. As Joy and Jack are medically assessed then move in with her parents, the film shifts to an equally dramatically compelling phase of adjustment that can be strained, even traumatic. It hurts Joy that her father (William H. Macy) doesn’t want to accept Jack. She’s often on edge with her supportive mother (Joan Allen) and step-father (Tom McCamus). Coming to terms with “room” is a long road toward opening a new horizon.

This is among the year’s best movies. Larson is exceptional as Ma and Canadian Tremblay as Jack gives an unforgettable performance. There should be an Oscar for best child actor.

* * *

On a final note I want to also warmly recommend the award-winning Canada-Ireland/U.K. co-production **Brooklyn** that premiered at Sundance and is getting limited theatrical release. Saoirse Ronan is sublime as a young Irish immigrant torn between the new and the old worlds. Find out more at: <http://www.foxsearchlight.com/brooklyn/>



CNS/Universal

STEVE JOBS — Michael Fassbender stars in Steve Jobs. “Director Danny Boyles’ take on the Apple computer entrepreneur and guru who died of cancer in 2011 deserves critical plaudits for a crack script by Aaron Sorkin (The Social Network) that draws on Walter Isaacson’s authoritative biography,” writes Gerald Schmitz.

Abbot Peter Novecosky, OSB
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Signs of distress require us to reach out in love

Liturgy and Life

Lorette Noble



The First Sunday of Advent opens our liturgical year with the familiar period of waiting and preparing for the birth of Christ, his incarnation on earth, not as a prophet walking out of the desert but as a small baby to a simple engaged couple, Mary and Joseph. The readings and the gospel for the beginning of this season might, therefore, come as a bit of a surprise. They do not just look forward to the coming on earth of Jesus Christ as a baby but, rather, in the first reading from Jeremiah, to God's promise of a new covenant: "I will fulfil the promise I made to the house of Israel and the house of Judah . . . and I will cause a righteous Branch to spring up for David, and he shall execute justice and righteousness in the land."

Then I realized that, even though Jeremiah lived six centuries before Christ's birth on earth, as God's prophet he was sharing what God told him to say to his contemporaries and this prophecy has echoed down through the ages since then. When we were growing up did we always believe our parents and grandparents when they told us, "If you do this (or don't do this) . . . then this . . . will happen"? And when it did, weren't we always a bit surprised? How did they know and how could they be so sure? But we

Noble was pastoral animator in an elementary Catholic school for 30 years, produced community television programs for 11 years in the 1980s and '90s, was animator for her diocesan English Region from 2000-2006 and is past national president of the CWL (2006-2008). She lives in Candiac, Que.

know that Jeremiah's prophecy came true in Christ's coming as our "Lord of righteousness."

Jesus' prophecies in the gospel are of his second coming and are rather frightening: "... distress among nations confused by the roaring of the sea and the waves. . . ." Hardly what we have grown to expect for the beginning of this season of joy at celebrating Jesus' birth. These days, however, these images are sadly what we see daily on our television screens, of refugees in great distress and fear fleeing their homelands to face the roaring of the sea and the waves, often dying in the attempt.

Most of us are fortunate to live in peace and security in our country and during Advent begin to look forward to the joys of preparing for Christmas, the birth of Jesus on earth. Advent in our liturgical calendar lasts four weeks, though in the commercial world, as we have already noticed, the preparation for Christmas begins immediately after Halloween and therefore lasts twice as long! The true meaning seems to be lost in the glitter and sparkle of decorations.

Every year in our parish we have a bazaar and, when it began nearly 30 years ago, was held near the end of November and the CWL had a Christmas table. Now it takes place at the beginning of the month, mainly for fear that there might be snow at the end of November, and we now have two

First Sunday of Advent Year C November 29, 2015	Jeremiah 33:14-16 Psalm 25 1 Thessalonians 3:12 — 4:2 Luke 21:25-36
----------------------------------------------------------------	----------------------------------------------------------------------------------------

Christmas tables: the CWL one and the other a more commercial table! Are we, on so many fronts, losing sight of the true meaning of this time of preparation for the Advent of our Lord? Do we, therefore, need the prophecies of Jeremiah and Jesus Christ to remind us that Christ came to redeem us and that his birth on earth was and is, in our yearly celebration of it, the sign that our “redemption is drawing near”?

St. Paul reminds us that at this, and indeed at all other times, we should try constantly to “increase and abound in love for one another and for all.” Christmas is a special



CNS/Lisa Johnston

time when we and indeed many others of all faiths, or none, do think about each other, realizing that there are many people in our neighbourhoods and in the world that need care and help not only during this special season, but all the time. In other words, we are seeing the need to keep the spirit of “Christmas giving” alive throughout the year. Pretty well every single community in our country has a food bank going all year as well as Christmas baskets.

Every year in early December in Quebec and New Brunswick, parishes organize what is called the *guignolée*. It was started by the Society of St. Vincent de Paul in 1861 with parishioners going around their towns singing Christmas carols and collecting food for the needy. Our parish, though we came into existence only in the middle of the last century, still continues this tradition, with youngsters collecting food door to door in early December. It is a small but significant activity that helps them and all of us live our faith, trying to do our best even in small ways and not let our hearts be “weighed down with dissipation and drunkenness and the worries of this life . . .” as Christ warns us in the Gospel! Instead of being filled with foreboding and anxiety, Advent can be a time when we joyfully renew ourselves.

On the road to maturity of faith we experience doubts, dark nights

In Exile

Ron Rolheiser, OMI



In one of his books on contemplative prayer, Thomas Keating shares with us a line that he occasionally uses in spiritual direction. People come to him, sharing how they used to have a warm and solid sense of God in their lives but now complain that all that warmth and confidence have disappeared and

they're left struggling with belief and struggling to pray as they used to. They feel a deep sense of loss and invariably this is their question: "What's wrong with me?" Keating's answer: *God is wrong with you!*

His answer, in essence, says this: Despite your pain, there is

something very right with you. You have moved past being a religious neophyte, past an initiatory stage of religious growth, which was right for you for its time, and are now being led into a deeper, not lesser, faith. Moreover, that loss of fervour has brought you to a deeper maturity. So, in effect, what you're asking is this: I used to be quite sure of myself religiously and, no doubt, probably somewhat arrogant and judgmental. I felt I understood God and religion and I looked with some disdain at the world. Then the bottom fell out of my faith and my certainty and I'm now finding myself a lot less sure of myself, considerably more humble, more empathetic, and less judgmental. What's wrong with me?

Asked in this way, the question answers itself. Clearly that person is growing, not regressing.

Lost is a place too! Christina Crawford wrote those words, describing her own painful journey through darkness into a deeper maturity. To be saved, we have to first realize that we're lost, and usually some kind of bottom has to fall out of our lives for us to come to that realization. Sometimes there's no other cure for arrogance and presumption than a painful loss of certitude about our

own ideas about God, faith, and religion. John of the Cross suggests that a deeper religious faith begins when, as he puts it, we are forced to understand more by not understanding than by understanding. But that can be a very confusing and painful experience that precisely prompts the feeling: What's wrong with me?

A curious, paradoxical dynamic lies behind this: We tend to confuse faith with our capacity on any given day to conjure up a concept of God and imagine God's existence. Moreover, we think our faith is strongest at those times when we have affective and emotive feelings attached to our imaginations about God. Our faith feels strongest when bolstered by and inflamed by feelings of fervour. Great spiritual writers will tell us that this stage of fervour is a good stage in our faith, but an initiatory one, one more commonly experienced when we are neophytes. Experience tends to support this. In the earlier stages of a religious journey it is common to possess strong, affective images and feelings about God. At this stage, our relationship with God parallels the relationship between a couple on their honeymoon. On your honeymoon you have strong emotions and possess a certain certainty about your love, but it's a place you come home from. A honeymoon is an initiatory stage in love, a valuable gift, but something that disappears after it has done its work. A honeymoon is not a marriage, though often confused with one. It's the same with faith. Strong imaginative images of God are not faith, though

they're often confused with it.

Strong imaginative images and strong feelings about God are, in the end, just that, images. Wonderful, but images nonetheless, icons. An image is not the reality. An icon can be beautiful and helpful and point us in the right direction, but when mistaken for the reality it becomes an idol. For this reason, the great spiritual writers tell us that God at certain moments of our spiritual journey “takes away” our certainty and deprives us of all warm, felt feelings in faith. God does this precisely so that we cannot turn our icons into idols, so that we cannot let the experience of faith get in the way of the end of faith itself, namely, an encounter with the reality and person of God.


Mystics such as John of the Cross call this experience of seemingly losing our faith “a dark night of the soul.” This describes the experience where we used to feel God’s presence with a certain warmth and solidity, but now we feel like God is non-existent and we are left in doubt. This is what Jesus experienced on the cross and this is what Mother Teresa wrote about in her journals.

And while that darkness can be confusing, it can also be maturing: it can help move us from being arrogant, judgmental, religious neophytes to being humble, empathic men and women, living inside a cloud of unknowing, understanding more by not understanding than by understanding, helpfully lost in a darkness we cannot manipulate or control, so as to finally be pushed into genuine faith, hope, and charity.

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Subsidiarity in the church not always a good thing



catholic dialogue

Isabella R. Moyer

My last column focused on Pope Francis' call for a synodal church, a church of "walking together — laity, pastors, the bishop of Rome." Francis' reform vision also includes a more decentralized church. A synodal, decentralized church is a church of collegiality and subsidiarity.

A decentralized church is not always a good thing. What if your local church is ruled by iron-hand-

ed episcopal edicts, focused on creating a purer church? What if your bishop spends more time delivering judgmental diatribes than compassionate messages of gospel love and hope? Would you want your bishop to have even more decision-making power in your diocese?

Diversity among our bishops is no surprise. It is also no surprise that some bishops have strong views around certain issues.

Sometimes, though, strong views produce a "Lone Ranger" mentality. This can result in a one-man crusade out of synch with the work of the pope and other bishops.

Collegiality and subsidiarity became a rallying cry during the Second Vatican Council. Collegiality called for a greater sharing in the leadership of the church among the bishops in union with the pope. Subsidiarity acknowledged that decisions should not be imposed from above if they can be made effectively and wisely at a more immediate or local level.

Sadly, the church became increasingly centralized during the papacies of John Paul II and Benedict XVI.

Synods discouraged open dialogue and became exercises for bishops to show their allegiance to

the pope.

The Congregation for the Doctrine of the Faith took on the air of the old inquisitions, focusing on silencing questioners and banishing theologians.

Liturgical decisions, such as the stilted and awkward English rewrite of the Roman Missal, were imposed from on high with no regard of local cultures and language.

Today's social media makes silencing of dialogue increasingly difficult. We no longer expect the church to look the same in all corners of the world. Local churches, while observing and listening to the needs of their people, should have the right to interpret and implement certain church regulations and customs within their cultures. It is time for greater subsidiarity in our church, balanced with collegiality.

Collegiality does not mean mind-numbing uniformity of thought. Healthy difference in thought, and respectful dialogue around that difference, allows us to be open to growth and a deeper understanding of our faith. Collegiality insures that we are all journeying in the same direction, even if our paths are not the same. Most bishops understand and live this collegial spirit.

Collegial bishops are not threatened by diversity or open dialogue. Collegial bishops are the pastoral men who, like Francis, come with the "smell of the sheep" on them and know the needs of those they serve. Collegial bishops seldom seek the spotlight. In the recent synod, some of the most inspiring and promising voices for the church came from lesser-known bishops.

"Lone Ranger" leaders prefer to "go it alone," regardless of what the pope is saying or their fellow bishops are doing. Some relish and seek the limelight. The words and actions of these bishops often

make headlines precisely because they appear at odds with the larger church. Here are some examples.

Instead of following Pope Francis' model of focusing on the essentials of the faith, the *kerygma*, "culture warrior" bishops continue to obsess on issues of sexuality.

While the pope calls for a poorer, simpler church, the "bishop blings" of the world continue to pour money into episcopal mansions and grandiose buildings.

Despite calls for a more compassionate and inclusive church, some bishops use reprehensible language to demonize homosexuality and gender ideology.

Instead of opening doors, wall-building bishops force Catholic employees to sign unreasonable morality contracts. Others pronounce automatic excommunications for Catholics associated with reform movements in the church, or even for voting for a specific candidate or party.

These are just a few examples of bishops whose words and actions have made headlines, divided communities, and turned many away from the church. Instead of a collegial spirit, these bishops regard their diocese as their own personal fiefdom to be ruled according to their will. And, it is the People of God who suffer.

Dialogue, mercy, compassion, and inclusivity should be marks of the universal church, and not dependent on the man who is currently occupying the cathedra of the diocese. Decentralization, or subsidiarity, will work only if all the bishops share a similar vision of the church.

Speaking to a gathering of the Italian church in Florence, Pope Francis said, "We are not living an era of changes but a change of era." His greatest challenge may be in changing the minds and hearts of some of his bishops.



CNS/David Mercado, Reuters

A MONTH OF REMEMBRANCE — "The month of November witnesses a number of important observances, from All Saints' and All Souls' Day which begin the month, to Remembrance Day in the middle, to Advent that closes out the month . . . November is a time of remembrance and expectation, a celebration of history and of hope . . .," writes Gerry Turcotte.

November a special month for remembrance



Figure of Speech

Dr. Gerry Turcotte

"remember that my life is a breath" (Job 7:7).

The month of November witnesses a number of important observances, from All Saints' and All Souls' Day which begin the month, to Remembrance Day in the middle, to Advent that closes out the month. All of these mark an engagement with birth, death and resurrection in some complex sense. November is a time of remembrance and expectation, a celebration of history and of hope, marked in the secular and non-secular calendar through the honouring of our war dead on the one hand, and the anticipation of Christ's birth on the other.

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

As our campus minister at St. Mary's University reminded us recently, however, remembrance isn't only about the past. November should also be a time when we call to mind those individuals who continue to shape our days through acts of kindness, courage or compassion. A caregiver, a parent, a teacher, for example. It is also an appropriate time to acknowledge the huge impact that charities have on community needs, one that is felt most acutely at this time of year. Inevitably the tender mercies that a student volunteer displays by helping out at a soup kitchen is paid forward into the community at large: yes, it directly helps an individual in need; but I firmly believe it also echoes out into the community as a spirit of grace that touches and inspires others. Sometimes the impact of that kindness is immedi-

ate; sometimes it is not felt until years later.

I was reminded of this as I thought about my father, who struggled as a small business owner at a time when big box stores were being erected everywhere. When my father fell ill, and then later still after he passed away, I was surprised by the many people who came forward with offers of help. It was only then that I discovered that for years my father had extended credit to people in the community, many of them Italian migrants who were similarly in need. He had forgiven debts even while we struggled to pay our own bills.


In those cold days leading up to Christmas, as I laboured with my grief to accept his death, I was raised up by those who came forward with offers of food, flowers or a hug. And when an elderly Italian couple stopped me on the street of my old neighbourhood in that dark year, to explain how my dad had helped them at a desperate time, I realized that grace, once born and given, never dies away. When they urged me, with a seriousness that I will never forget, always to remember how good a man he was, it was easy for me to say: "I will remember."

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St. Peter's Parish Church is ready for the next century

By Paul Paproski, OSB

The guest book at St. Peter's Roman Catholic Church, Muenster, Sask., is filled with litanies of praise, ranging from "beautiful" and "gorgeous" to "breathtaking." The worship space will be expressing the majesty of God for many years to come, thanks to renovations that came to completion in October. Restoration to the church began in 2008 to commemorate its centennial in 2010. The work, covering seven years and costing \$300,000, was meaningful for many families who sponsored stained glass windows. Twenty-eight new stained glass windows now edify the church.

St. Peter's Parish is home to 160 families and is a designated historical site. The church is often referred to as a cathedral because it was the ceremonial church of the abbot in the former St. Peter's Abbey (diocese). The abbacy has its origins in St. Peter's Colony, settled in 1903 by Benedictines and second-generation German-Catholics. The colony was given the status of an abbacy (diocese) in 1921 in which the abbot of St. Peter's Abbey, Muenster, was its spiritual leader. In 1998, the abbacy was absorbed into the Diocese of Saskatoon.

St. Peter's Church was constructed in 1910 of a Romanesque design and seats 480. It announces its presence with two 70-foot towers, which rise above a building measuring 120 feet long, 56.5 feet wide and 35 feet high. The inside sanctuary is covered in 80 life-sized frescos, completed in 1919 by Count Berthold Von Imhoff, a German artist who wanted to bring a touch of Europe to the heart of Saskatchewan. The paintings are edified by stained glass windows and beautiful statuary. The altar sits on a raised fir hardwood floor in the apse, which encircles it with



P. Paproski

ST. PETER'S CHURCH — The parish and historical landmark, St. Peter's Church, Muenster, is in very good condition after renovations to the building, covering seven years, were completed in October.

the scene of a "heavenly court" above and congregations of saints below. The aisle leading to the front is framed by pillars that support Romanesque arches. The two side aisles are overshadowed by large, impressive stations of the cross. A protruding balcony at the back provides a bird's-eye view of the worship space below. New burgundy carpet in the sanctuary blends with the dark brown pews and wood finishing.

Renovations were carried out to both improve the building and ensure that it continues to serve families in the next century, according to Ralph Britz, 82, of Muenster. The restoration involved strengthening the building foundation, upgrading the exterior, refurbishing the interior ceilings and walls and installing four new furnaces, Britz, project supervisor, said.

The reconstruction got underway in 2008 with improvements to the exterior foundation that was originally rock and limestone. Loose mortar and rocks were removed and replaced with mortar, and the remaining stones were coated with cement. In the spring of 2009, new windows, doors and outside siding were installed, as well as new outside steps. Five windows that had leakage problems were removed from each of the church towers and sealed in. Some improvements were made to the roof to correct water seepage. The exterior is now maintenance free, Britz remarked.

Work resumed on the church sanctuary in the fall of 2009 and it continued from October to May, each year, until 2012. The renovations affected every inch of space, Britz commented.

"We did many, many feet of taping and crack filling; removing old plaster and filling in with gyproc and plaster. The ceilings and walls were taped and cracks were filled in to look like heavy populated road maps," he said. Previous to beginning the repairs, the (parchment) frescos were removed from the walls and ceiling. Lines were traced behind the frescos to mark their exact location.

One of the challenges of the renovations was working on scaffolding which rose from 20 feet in the side aisles to 35 feet in the nave.

"Climbing up the scaffolding was not too bad. We all started out with the two side aisles. The scaffolding in the aisles got us used to the feeling of movements and some height. The work in the aisles prepared us for the higher

areas in the middle of the sanctuary. The higher the scaffolding the more sensitive you are to movement and you actually felt yourself moving with the scaffolding, but your arms and head stayed quite still for the detailed work. In time we were used to it," he remarked.

A major impetus behind the success of Britz's leadership is his background in painting and floor installation, and his previous role in upgrading St. Peter's Church. He was the supervisor of restoration projects at the parish on two previous occasions.

The first restoration took place in 1971 and was extensive, he remarked. It took about six months to complete. All the loose plaster in the sanctuary was removed and replaced with about 1,200 lbs. of plaster. The canvass paintings were cleaned and varnished to make it possible to wash them in the future. The inside of the sanctuary was repainted using more than 30 varieties of paint colours, he said.

The second refurbishing took place in 1984, following a windstorm that caused damage to the outside building and inside sanctuary from water leakage. The walls were stripped of plaster and covered with one-half-inch gyproc and then painted. New R24 insulation replaced the original lathe shaving and wool filling. Five painters were involved in the restoration that took about six months, he said. Leakage continued to be a problem on the roof, however, and in 1993 - 94, the asphalt shingles were replaced with green metal sheeting.

The final restoration, this year, had a unique challenge, remembers Britz, since it was the first to involve tradesmen who did not speak English. Two carpenters

— BRITZ, page 17

Fanning the flame of freedom in the face of comparison

Barefoot and Preaching

Leah Perrault



It happens more often than I would like to admit. I create images of people I encounter in my life based on my own assumptions, expectations and experiences. Celebrity culture, social media and busy-ness all contribute to a normalizing of my impressions of people. And then, I get a chance to have a play-date or coffee with a person I have met only in passing, and am shocked to discover someone far more real, complicated and beautiful than my imagination could dream up.

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

Even more uncomfortable is discovering that others do the same with me. It is tempting to feel trapped by or resentful of those expectations and assumptions, which in fact call forth courage to simply and gently allow who I really am to rise to the surface. At the same time, waves of guilt run from my tense shoulders through my broken heart into my churning stomach, pressing my feet into the earth, inviting me to get grounded; I help no one when I project an image of myself having it all together. I frequently "succeed" in presenting a dishonest picture of myself. Any fooling of anyone is pure foolishness.

My projections of what others are like, who they are, which camps and boxes they fit in are

grounded in a destructive habit of comparison. I get caught up in images when I am not rooted in being enough as I am. Comparison is a fence I lock myself in willingly, rejecting outright the freedom that I was created for and creating a false sense of safety by isolation. When God freed the Israelites from slavery and gave them the Ten Commandments, he begins by saying, "I am the Lord your God who brought you out of Egypt." He then goes on to tell them how to live to avoid enslavement, not by the Egyptians, but by the way they live *within* their freedom.

At the end of a list of fairly serious prohibitions (murder, adultery and theft), God gives his people what seems to be a final, lesser commandment: "You shall not covet your neighbour's house; you shall not covet your neighbour's wife, or male or female slave, or ox, or donkey, or anything that belongs to your neighbour" (Ex 20:17). Focusing on what others have or appear to be distorts our vision and stops us from discovering our neighbours and receiving their beauty and reality as well as our own.

God not only freed our ances-

tors in faith; he has also brought us out of slavery. We may not have walked the dry land of the Red Sea, but Jesus died and rose again and invites us to do the same. We were not made to compare ourselves to one another, to look longingly at the gifts given to them and not to us. Comparison is built on an assumption that God measures us all by the same stick, but God looks at us and sees our unique and unrepeatable beauty, our perfect imperfection. He expects nothing other than for us to be exactly who we are. God invites us to love each other the same way.

This fall two of my favourite writers released new books. I read their blogs, and I imagine that we are friends in real life, instead of just in my head. Because of the honesty they embrace in their writing, I have a sense of their strengths but also their failings. They write with a vulnerability that invites me to choose freedom over fenced-in images.

Both of these women write words that send me instead of threaten me. Jen Hatmaker, in *For the Love*, writes, "Let the rest of us grin at you while you run your race.

Let us be proud. Let us be inspired and grateful that God made you to do this thing like a boss."

Sarah Bessey's new book, *Out of Sorts*, is all about how we wrestle our way to faith, finding new answers in the midst of uncertainty. The end of her book is a prayer, and I can feel her praying it for me: "Wake up! Your life is happening, this is where God has placed you. May you become a parable of hope and renewal right where you are." Jen and Sarah help me to claim my place in God's kingdom: I am a burning bush in a world that God desires to set on fire with love.

Flames come in many sizes and shapes, and they all have the same capacity to offer warmth and light to a world that has too much cold darkness. Because God has set us free, we get to see and use our own flames and fan the flames of one another. You with your flame, and me with mine, we are doing this building the kingdom thing, right here and right now. Not only do I not have to look over the fence with assumptions, expectations and carefully constructed images, I don't need the fence.

Message of hope transitions into Advent season

Around the Kitchen Table

Maureen Weber



Fear has been on everyone's minds in the wake of recent terrorist attacks on Paris, Beirut, and the downed Russian plane in Egypt, among others. The attacks perpetrated by ISIS are meant to sow fear and division.

The theme of fear was at play in our own country in recent months. Aug. 2, a beautiful summer day, began with news of an election call. On the radio I heard the voice of then Prime Minister Stephen Harper: "This election is also about our security, . . . not merely our security against the normal risks of criminal behaviour, . . . but our security against the growing threats of an increasingly dangerous world."

Threats. Danger. Risks. Here was the leader of our country issuing warnings we would be foolish to ignore.

I felt smaller, my spirit diminished. The politics of fear and division were summoned the very first day and all I could think of was that it was going to be a long 11 weeks.

And then something happened. On Aug. 6 Justin Trudeau told us that "better is always possible." He was ridiculed in some circles for what some called shallow sentimentality, and my natural tendency toward pessimism was afraid about that. But even though we continued to hear messages about threats to our safety, that there was much to fear about the "others" not only in our midst but on faraway shores that might come to do us

harm, as the days and weeks went by, I felt a shift toward a sense of hope for that *something better*. Partisan politics aside, only the most cynical could resist a message that calls us to "beat fear with hope."

Well, a lot of people are cynical. I've never read more news articles and analysis than I did in the weeks of the election and, like heads that turn toward a train wreck, I felt myself drawn to the comments sections on both Facebook and newspaper sites. People seem eager to tear down others, whether it is disparaging comments about appearance, intelligence, integrity, faith or perceived lack thereof, ethnic background or race. Everything is fair game and the comments come from all perspectives — liberal and conservative. The ugliness on Facebook reached a new low when Justin Trudeau was photographed with his mother Margaret and comments appeared about the fact that she had suffered from a mental illness which, in their minds, meant she was worthless as a human being.

Comments continue, with escalating intensity against Muslims, and against refugees who are trying to escape the violence terrorists perpetrate in their home countries.

When I think of people sitting at their computers in anonymity, spewing venom for the world to read, I wonder what has caused them to become so small. Jealousy?

Anger? Woundedness? All of those, and more: a combination of fear and loss of hope.

Ron Rolheiser, OMI, has written numerous times that we are not created to be small and petty, but in fact, God has created us with huge hearts. "The human heart in itself, when not closed off by fear, wound, and paranoia, is the antithesis of pettiness," he writes. "The human heart, as Augustine describes it, is not fulfilled by anything less than infinity itself. There's nothing small about the human heart."

Fear makes us small. It's what I felt when I heard the call to fear proclaimed on Aug. 2. When we are fearful we cower, stay in our corner, turn inward. We become suspicious, cynical, and lose a sense of compassion. As the election campaign wore on, it was apparent that Trudeau's focus was to broaden our outlook, to enlarge our hearts and minds and embrace a spirit of openness and inclusiveness. The call to "beat fear with hope" was more than a call to optimism. Optimism lasts only as long as the winds blow fair. Hope is something that sustains us through times when bitter winds threaten to knock us over.

I can't help but relate the spirit of the campaign to the spirit of the Advent season nearly upon us. The words of Isaiah come to mind: "Strengthen hands that are feeble, / make firm knees that are weak, / Say to the fearful of heart/ Be strong, do not fear!" (Is 35:3-4). And in an Advent editorial, Andrew Britz, OSB, urged us to resist the path toward cynicism. ". . . it is easy to be cynical, to see only smallness of spirit if



CNS/Lukas Schulze, EPA

LIGHTING A CANDLE AGAINST THE DARK — People light candles in tribute to the victims of the Paris attacks, outside the French Embassy in Berlin, Germany, Nov. 13. "Christ is the Morning Star, who, when the night of this world is past, gives to his saints the promise of the light of life, and opens everlasting day" (Venerable Bede).

not outright self-serving sin in others. And, perhaps, saddest of all, we choose the personal path of least resistance and become cynical about ourselves. . . . We conveniently decide that we should not expect more of ourselves" (Advent dares us to dream, Nov. 29, 2000).

When the new cabinet was sworn in in Ottawa on Nov. 4, thousands of people from young to old and from all backgrounds gathered on an unseasonably warm, sunny day. They cheered, waved flags, and sang the national anthem with the children's choir when it was broadcast on screens outside. It

was as if they were daring to dream.

Hope is also reflected in the people of Paris, some of whom have been quoted as saying, "We shouldn't be afraid. We shouldn't give up our freedom for safety."

It seems rather unlikely that a politician could entreat us to abandon the smallness of fear and turn toward our better, larger selves. But now that the election campaign is over, we might do well to remember it as our Advent campaign begins — a time when we strive to wait in "joyful hope," even when the world itself seems wrapped in darkness.

Britz thankful for support

Continued from page 16

from Quebec installed the outside siding and they spoke only French. Britz had to be creative to communicate with them.

"The first thing they said was, 'Speak no English.' I tried to explain what to do using a pencil and paper along with my arm motion. . . . Things went better as time went on. At the end we had no more problems. Then during the renovations some real good ladies would bring them meals and lunch. One day my wife made a roast beef with mashed potatoes, gravy and fixing. I gave them each a big spoonful of hot horseradish I made. The next day I asked how it was. Well, in French motions they started to spit and say,

'Hot, hot, hot.' They showed motion for scraping it out of the mouth and onto the ground. They also had a dog that tasted the stuff and it sneered and snorted its nose in the ground from drinking water for two hours. They said this all while laughing with a smile on their faces. They were really nice guys and even with the language barrier I had a good time with them."

Britz said he is grateful to everyone who supported the renovations. He is very thankful to the people who helped him paint the sanctuary: Roger Hofmann, Ralph Hofmann and Glenda Rueve. The fundraising committee did such a good job in raising funds that the parish did not have to borrow any money, he remarked.

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P. Paproski

FINAL STAINED GLASS WINDOWS — Ralph Britz, 82, of Muenster paints the frame of a stained-glass window in the sacristy of St. Peter's Church, Muenster.

Let fear not prevail

What a coincidence that the terrorist attack in Paris coincided with the Sunday Gospel describing an “end of time” scenario.

Both provide fertile fodder for promoting fear.

In Mark’s Gospel Jesus talked to his disciples “about the end which is to come.” The sun will darken and the moon will not give light. Stars will fall from heaven.

Throughout history, prophets of doom have used passages like this out of context. Ignorant of their literary genre, they frighten their followers. Most recently it was Harold Cumming. He predicted the end-of-world Rapture would occur on Sept. 6, 1994. When it failed to occur, he revised the date to Sept. 29 and then to Oct. 2.

In the time of St. Augustine, in the 400s, when the Roman empire was falling apart, there were prophets of doom who preached that the end of the world was nigh. The French prophet and astrologer Nostradamus foretold that the world would end when Easter fell on April 25. This happened in 1666, 1734, 1886 and

1943; it will occur again in 2038.

Wikipedia lists a history of end-of-world predictions, all accompanied by predictions of floods, earthquakes and deadly plagues. All of them have proven groundless.

Back to the Paris attack on Nov. 14. A debate is raging whether this is characteristic of the Muslim religion (since ISIS claims to be Muslim) or if it is limited to the goals of a terrorist group. Meanwhile, fear about accepting immigrants from the Middle East has raised its head, and it feeds easily on such events. Fear of the unknown creates anxiety.

Religious leaders around the world have condemned using religion (whether Muslim or Christian) as a basis for violence. Pope Francis commented, “There is no justification for such things.”

More importantly, Muslim religious leaders have condemned the attack.

“Terrorists have no religion whatsoever,” said Umar Al-Qadri, imam of the Al-Mustafa Islamic Centre in Dublin. “Their religion is intolerance and hatred for peace.

Shuja Shafi, secretary general of the Muslim Council of Britain, said: “This attack is being claimed by the group calling themselves Islamic State. There is nothing Islamic about such people and their actions are evil, and outside the boundaries set by our faith.”

In Canada, the executive director of the National Council of Canadian Muslims advised Muslims to be vigilant about the potential for a backlash. Ihsaan Gardee said, “In our experience, following these kinds of tragedies or when Islam or Muslims are portrayed negatively in the media, we do tend to notice a spike in the number of hate crimes and hate incidents that are reported to NCCM.”

Fortunately, Parisians are defying attempts to give in to fear. Like-minded citizens in Canada, while advising due caution and screening of immigrants, are following suit.

We applaud efforts to ignore misguided interpretation of end-of-time passages in Scripture. We also applaud efforts to not give in to prejudice and unjust discrimination in our treatment of the “other.” — PWN

Church needs to use temporal goods to do business and charity



Canon Law For Today

Rev. Frank Morrissey

Canon 1254 tells us that, in relation to temporal goods belonging to the church, there are four distinct acts: acquiring, retaining, administering, and alienating them. The church needs temporal goods to provide for divine worship, the support of the clergy and other persons working for the church, works of the apostolate, and works of charity, especially for the needy.

As for the acquisition of goods, the canons provide that the church can acquire them in the same way as any physical person can legitimately do so. One of the most common ways is through the free-will offerings of the faithful, either through collections or legacies. Once goods have been received, they belong to the church entity that lawfully acquired them, and not to any higher one.

A primary canonical principle to be applied is that if goods were donated for a specific purpose, and were duly accepted, then they must be used exclusively for that particular purpose. This is also a

principle of natural justice, and one that is generally upheld in civil legislation, especially when dealing with a registered charity.

As for the second type of act — retaining goods once they have been lawfully acquired — the code provides that church goods must be kept and registered in the name of a church entity or juridic person, and not in the name of an individual. The purpose for this law is evident: if the goods were

registered in the name of an individual, and that person were to die, there is a good chance that the goods would be considered part of that person’s estate, and the church would no longer have any say over them. In this regard, it is essential that the existing civil legislation concerning the ownership of temporal goods be duly complied with and respected.

The third type of act — the proper administration of goods —

consists in caring for them, making sure that they are not squandered. It also entails seeking the produce of such goods (such as interest on investments, or natural produce as in the case of a farm or orchard owned by the church). And, more commonly, it also means that the available goods are applied for the purposes for which they were acquired.

— RESPONSIBLE, page 19

Morrissey is a professor emeritus of canon law at Saint Paul University, Ottawa, and has been very active over the years in the field of canon law, especially as it applies to dioceses and religious institutes. This is his 37th article in a series.

We need to remember heros of freedom

Soul Mending

Yvonne A. Zarowny



“What are we living for?
What are we dying for?
What are we struggling for?
When we just want to fly.”

experience of being at the Tower of London to see the U.K.’s commemoration of the “empire’s” service dead in the First World War — formerly called The Great War and The War to End All Wars.

The commemoration was 888,246 ceramic poppies in an installation called Blood Swept Land and Seas of Red. Each poppy represented one service woman or man from the British Empire killed in that “near total conflagration.”

Did you know over 16 million men, women and children died in the First World War — not 888,246?

Sixteen-million-plus dead and historians are still arguing about its cause. How insane is that?

They do agree a major factor was the vested interests of the socio-political and military elite of two empires presided over by two cousins. Neither empire was all that democratic.

During our current Remembrance Day ceremonies — most say the First World War was about democracy, freedom and justice — even though it wasn’t. King and empire perhaps; God and county — whatever that mean . . . but not democracy, freedom and justice.

Yet “we” keep allowing “them” to perpetuate this lie over a centu-

ry later — why?

Also, there is never mention of the equally brave souls who were conscientious objectors. These refused to kill — many because they didn’t believe the mass hysteria generated.

Are not we, as disciples of Jesus, to be peoples of peace who call out and challenge liars?

Historians now agree the terms of settlement from the First World War were a major contributing factor to the “total conflagration” known as the Second World War. Another 55 million died in it.

In-between these, another 18 million died from malnutrition and disease unleashed by the First World War.

And we are only at halfway through the last century — with no mention of the wars that preceded the First World War or the numerous since the Second.

Today, we are bogged down in horrid wars generating millions of dead and refugees — particularly in the Middle East.

I agree with Stephen Harper that “just” resettling refugees fleeing these wars is not enough. We do need to effectively deal with root causes.

But, what are these?

According to Scott Anderson’s 2014 book, *Lawrence in Arabia*, the roots of these conflicts date to the First World War and the unconscionable meddling of “western empires” to the detriment of the dignity and self-determination of the peoples in this region.

According to Rev. Nadim Nasser, the only Anglican priest in Syria, interviewed on CBC’s Sun-

— CANADA, page 19



CNS/EPA

CENTRAL AFRICA DISPLACED — A French peacekeeping soldier patrols the streets of Bangui, Central African Republic, in 2013. Church leaders in the conflict-torn Central African Republic have insisted Pope Francis’ Nov. 29 - 30 visit will go ahead, despite warnings that international peacekeepers may be unable to ensure his safety.

Pro-life movement supports pro-life candidates, not parties

The Editor: It is true that no political party will be changing the abortion law soon as indicated in Derek Cameron's letter of Sept. 30. However, the pro-life movement has never advocated a vote for any particular political party in the past, but only for pro-life candidates. What has changed is that pro-life people are being excluded from some political parties.

Over the last 40 years not even most Catholics would change their vote on the abortion issue, so why would any political party commit to such change and incur the wrath of our pro-abortion media. After all, it is they that shape public opinion.

The big difference among the political parties, however, is that the Conservative party became the only party that would allow pro-

life Christians to run as candidates and vote their consciences.

The largest numbers of pro-life members of Parliament were and are Conservative. That has resulted in at least some pro-life decisions. Here are some that come to mind:

1) They have appointed at least some lawyers who go to church to the judiciary, in addition to people to other boards and commissions that shape the values of Canadians.

2) The Conservatives appointed pro-life people as the commissioners to the national consultation panel on euthanasia and assisted suicide.

3) Planned Parenthood of Canada had its funding cut by 99 per cent and numerous other pro-abortion feminist organizations have had their funding cut entirely, including the Court

Challenge Program.

4) In 2009 the Canadian government hosted an International G8 Maternal Health Initiative and refused to include abortion funding as a health measure, notwithstanding considerable pressure from the United States and others.

5) The Conservatives dropped the legal action brought by the former Liberal government to force the New Brunswick government to fund private abortion clinics.

Canada did not get its abortion laws overnight, and they will not end overnight. But if Catholics continue to vote for pro-abortion parties and godless candidates, abortion laws will never change. Indeed, the moral values of our culture are destined to become even worse. — **Tom Schuck, Weyburn, Sask.**

Comment on Morrissey's article on annulment

The Editor: I appreciate the articles by Rev. Frank Morrissey, one of the foremost canon lawyers in the world. I would like to add a comment to his article on annulment (PM, Sept. 23).

During a class that was taught by Rev. Germain Lesage (sometime between 1962 - 1964), a colleague of Morrissey's at St. Paul University, Ottawa, the statement was made by him

that if you have a truly competent canon lawyer, any marriage could be annulled. If the requirements for a truly sacramental marriage are examined carefully, it is easy to see that most, if not all, who approach marriage, would be lacking in at least one of the requirements.

I must admit that I found this statement to be quite shocking. However, after studying the matter

carefully and after teaching in this area at King's University College for over 35 years, I do agree with the statement.

It was this awareness that caused a number of French bishops to inaugurate a program entitled *marriage avec accueil* that was seen as an in-between step before celebrating a sacramental marriage. — **James A. Schmeiser, London, Ont.**

Canada weapons trade makes no sense

Continued from page 18

day Edition Nov. 8, "We are currently living a third world war with over 60 nations involved."

Nasser states that to begin to address root causes we need to accurately name those financing the wars in that and other parts of the world.

He insists both Saudi Arabia and Israel need to be on the list.

Canada is allies and a supplier of weapons to both. So, we are fighting ISIS while supplying their benefactors with weapons. How does that make sense?

When Thomas Mulcair wanted to challenge Harper about the taxpayer financed and facilitated contract to sell \$14.8 billion worth of "light armoured vehicles" to the Saudi regime, Unifor shut him down. They want the 3,000 jobs with General Dynamics Land Systems for their members.

Our Canada Pension Plan, thanks to Paul Martin and his Liberals, is heavily invested in the weapons industry as we are being progressively integrated into the American permanent war economy — a process started under the Jean Chrétien/Martin Liberals.

How does this honour the millions who have suffered and died

in the pursuit of freedom, justice and democracy?

To me, it is long past time we honestly reflect upon the questions above. They are the refrain of Revolution by the young Vancouver fusion music group, Delhi to Dublin (D2D).

On Oct. 19, Canadians voted for "real change." Let us ensure we get it. Now!

Margaret Trudeau stated for us to actually achieve real change we all need to push our elected repre-

sentatives, as well as our business and religious leaders, to work with us to co-create authentically inclusive and sustainable modes of development.

That is the only way our young get to fly.

To me that is a true honouring of the millions who have and are suffering and dying in the name of democracy, freedom and justice.

Surely they and our young deserve no less from us.

Muslims condemn violence in ISIS attack in Paris

Continued from page 1

led military operations against its fighters in Syria and Iraq.

Witnesses had reported hearing the cry "Allahu Akbar" from gunmen, and supporters of the group cheered on social media, while many other Muslims condemned the bloodshed.

In Ireland, the imam of the Al-Mustafa Islamic Centre in Dublin said his thoughts and prayers are with the people of Paris "and every other place on earth plagued by sick men with weapons and bombs."


"Terrorists have no religion whatsoever," said the Muslim leader, Umar Al-Qadri. "Their

religion is intolerance and hatred for peace."

Shuja Shafi, secretary general of the Muslim Council of Britain, said: "This attack is being claimed by the group calling themselves Islamic State. There is nothing Islamic about such people and their actions are evil, and outside the boundaries set by our faith."

In the United States, the reactions varied, including among evangelical Christians. Franklin Graham, son of the preacher Billy Graham, said: "Islam is at war with us."

"As we pray for France we also need to pray for wisdom for the world's leaders & that Islam will be stopped in its tracks," he tweeted.



M. Weber

Contemplation

as surely as the sky
wears burnt umber this evening
and glows behind the scrub pine
we too become glorious
in our simplicity
the cosmos between us
charged
with a crude rhythm
of hawks and fence-posts

By Jan Wood

Responsible administration

Continued from page 18

There are different types of administration. The most common acts are known as "acts of ordinary administration," and they consist in the routine payments and expenditures required for the day-to-day existence of the entity. Such would include salaries for employees, heating and electricity bills, ordinary repairs, purchasing of goods, routine equipment and furniture.

For dioceses, there is a second type of administration, known as acts of "major importance." Such acts are determined in light of the financial status of the diocese. For instance, an expenditure of \$50,000 could well have a more long-term impact in a diocese of 5,000 Catholics than it would in a diocese of one million Catholics.

The third type of administration, known as "acts of extraordinary administration," consists of acts that do not recur on a regular basis. These could include the purchasing of real estate, the establishment of a cemetery, initiating or responding to a lawsuit, undertaking major repairs or construction projects, and the like.

The fourth category consists of acts of alienation or conveyance, such as selling property. It also applies to the assumption of long-term indebtedness, such as a 25-year mortgage, if other church assets are used as collateral.

In the next column in this series, we will examine a number of controls that the law imposes before certain acts of administration and alienation can be carried out. These serve as checks and balances to make certain that the church's goods are cared for in appropriate ways.

Although the diocesan bishop, or

the superior in a religious institute, is responsible for the proper administration of its temporal goods, such tasks are usually entrusted to a treasurer or finance officer, thus leaving the bishop and the religious superior freer for other tasks relating to their teaching and sanctifying responsibilities. Nevertheless, in the final analysis, it is the competent superiors who have to answer for acts carried out under their supervision.

The code spells out in detail (canon 1284) the various responsibilities of an administrator. Among others, these include the observance of applicable civil laws, especially in regard to employment legislation. Administrators are asked to use the same care and concern for church goods as they would show for their own personal possessions.

One particular dimension of sound administration today consists in providing for the future. This can include establishing appropriate pension plans, setting aside security and contingency funds, maintaining property in good condition, making sound investments, and verifying their status periodically.


Temporal goods must be used for appropriate purposes. Those entrusted with their administration have assumed a duty of trust, and they cannot be negligent. Indeed, negligence in such an important matter can even lead to loss of office. The faithful have the right to expect that goods they donated will be taken care of appropriately.

We note how Pope Francis, in recent months, has taken a number of practical steps to change the way in which church goods are administered. He is calling regularly for renewed transparency and accountability when it comes to these matters. This is to everyone's advantage.



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Editor: Abbot Peter Novocosky, OSB 306-682-1772
<pm.editor@stpeterspress.ca>
Associate editors: Maureen Weber <pm.canadian@stpeterspress.ca>,
Don Ward <pm.local@stpeterspress.ca>
Layout artist: Lucille Stewart
Advertising: Gail Kleefeld 306-682-1772 <pm.ads@stpeterspress.ca>
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Pope outlines his vision for moving church into future

By Carol Glatz

FLORENCE, Italy (CNS) — Meeting workers and addressing a major gathering of the Catholic Church in Italy, Pope Francis demanded an end to economic exploitation, to clerics “obsessed” with power, to apathy among youth and to a cold, fearful church that forgets Christ is always by its side.

“These times of ours demand that we experience problems as challenges and not like obstacles: The Lord is active and at work in the world,” he said Nov. 10 inside Florence’s Cathedral of Santa Maria del Fiore — the third-largest church in Europe.

In a trip that covered a normal 8 a.m. - 5 p.m. workday, the pope rallied workers, young people and hundreds of church leaders representing the entire Italian peninsula; he met with the sick, kissed babies, admired Renaissance artwork and venerated an ancient relic. He ate lunch with the poor and homeless and celebrated mass in a city soccer stadium.

Much of the city seemed empty of residents, yet filled with people who came to see the pope and tourists curious about the beefed-up security and roadblocks.

Speaking to hundreds of Italian cardinals, bishops and laypeople attending a national congress held only every 10 years, the pope gave a lengthy, yet clear indication of where their discussions and pastoral mission should be heading.

“We must not tame the power of the face of Jesus,” who takes on the



CNS/Paul Haring

POPE VISITS FLORENCE — Pope Francis greets the crowd as he leaves after celebrating mass at the Artemio Franchi soccer stadium in Florence, Italy, Nov. 10.

face of the humiliated, the enslaved and “the emptied,” he said.

A divine Christ reflects a very human gaze of humility and selflessness, and he insists his disciples follow the beatitudes like he did, the pope said.

“We must not be obsessed with power,” the pope said, even if it is a useful or seemingly innocuous way of getting things done. Otherwise the church “loses its way, loses its meaning.”

Standing at a lectern beneath a stunning painted dome ceiling representing the Last Judgment, the pope said the beatitudes indicate

whether the church is following its mission or is only thinking of protecting its own interests. Measuring oneself against the beatitudes “is a mirror that never lies,” he said.

Reading animatedly from his written remarks, the pope also found moments to offer a bit of humor, like when warning church leaders against various temptations.

“I’ll present at least two” temptations, but not a huge list of 15 like he spelled out in a memorable pre-Christmas address to the Roman Curia in 2014, he said to applause and laughter in the pews.

Do not feel superior and place

complete trust in structures and perfect plans, he said. This focus on the abstract and on security “often leads us to take on a style of control, harshness, regulation.”

When “facing evils or problems in the church,” he said, “it is useless to seek solutions in conservatism and fundamentalism, in the restoration of outdated conduct and forms” that are no longer culturally relevant or meaningful.

Christian doctrine, in fact, isn’t a closed system void of questions or doubts, but is alive, restless, animated. Its face “isn’t rigid, its body moves and develops, it has tender flesh. Its name is Jesus Christ.”

The same spirit that drove Italian explorers to seek new worlds, unafraid of storms and open seas, can drive the church in Italy, Pope Francis said, if it lets itself be driven by the breath of the Holy Spirit, “free and open to challenges of the present, never in defence out of fear of losing something.”

He also told priests and bishops to be shepherds, “nothing more. Shepherds.” To illustrate what that looked like, the pope told a story of a bishop who was riding the subway during rush hour.

It was so packed, there was nothing to hold onto, and “pushed right and left” by the swaying car, the bishop leaned on the people around him so as not to fall. A bishop will find support, he said, by leaning on his people and through prayer, he said.

Underlining the importance of caring for the poor — who know well the suffering and face of

Christ, the pope asked God to protect the church in Italy from all forms of power, facades and money.

He recalled an old practice in Italy when mothers, who were unable to care for their newborns, left behind a small medallion, snapped in half, with the babies they gave up for adoption at a Catholic hospital. The birth mothers would keep the other half, he said, in the hopes that one day, when times had improved, they would be able to find their children.

“We have that other half. The mother church has the other half of everyone’s medallion and it recognizes all of its abandoned, oppressed and tired children,” he said. “The Lord shed his blood for everyone, not a select few.”

“I like a restless church in Italy, ever close to the abandoned, the forgotten, the imperfect,” the pope said.

“I want a happy church with the face of a mother, who understands, accompanies, caresses. Dream for this church, too, believe in this, innovate with freedom,” he told the bishops, pastors and lay leaders.

The pope flew by helicopter from Rome early in the morning to land first in the industrial town of Prato on the outskirts of Florence. He apologized for his brief 90-minute visit there, saying he had come as “a pilgrim, a pilgrim in passing.”

In the town’s cathedral, he venerated the Holy Belt of Our Lady — an ancient band of wool traditionally believed to have belonged to Mary and used to wrap her flowing robes around her waist.

Opening Holy Year door December 8 inaugurates Year of Mercy

By Carol Glatz

VATICAN CITY (CNS) — For a spiritual leader who denounces a world divided by walls, a church shuttered by cliques and hearts hardened to compassion, opening wide the Holy Door for the Year of Mercy will be a significant and symbolic moment for Pope Francis.

In Catholic tradition, the Holy Door represents the passage to salvation — the path to a new and eternal life, which was opened to humanity by Jesus.

It also symbolizes an entryway to God’s mercy — the ultimate and supreme act by which he comes to meet people. Mercy is “the bridge that connects God and humanity, opening our hearts to the hope of being loved forever despite our sinfulness,” the pope wrote in *Misericordiae Vultus* (The Face of Mercy), instituting the Holy Year of Mercy.

Doors have always had a special meaning for the Catholic Church, according to the late-Cardinal Virgilio Noe, the former archpriest of St. Peter’s Basilica.

“The door of a church marks the divide between the sacred and profane, separating the church’s

interior from the outside world. It is the boundary defining welcome and exclusion,” he wrote in the book, *The Holy Door* in St. Peter’s in 1999.

The door is also a symbol of Mary — the mother, the dwelling of the Lord — and she, too, always has open arms and is ready to welcome the children of God home. Pope Francis was scheduled to open the door Dec. 8, the feast of Mary’s immaculate conception.

But the door especially represents Christ himself — the one and only way to eternal life. As Jesus said, according to the Gospel of John (10:9), “I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture.”

The Holy Year traditionally begins with the opening of the Holy Door to represent a renewed opportunity to encounter or grow closer to Jesus, who calls everyone to redemption.

Jesus knocks on everyone’s door; he yearns to accompany and nourish everyone. “If anyone hears my voice and opens the door, then I will enter his house and dine with him, and he with me,” the Book of Revelation

quotes him as saying.

But doors are also narrow, Noe wrote, and people must stoop with humility and “be brought down to size by conversion” in order to be “fit” for eternal life.

That is why passing through a Holy Door is part of a longer process of sacrifice and conversion required for receiving an indulgence granted during a Holy Year. A plenary indulgence, the remission of temporal punishment due to sin, is offered for pilgrims who also fulfil certain other conditions: reception of the sacraments of penance and the eucharist, visits and prayers for the intention of the pope and performing simple acts such as visiting the sick.

This spiritual process of encounter and conversion is made tangible in the elaborate rituals developed over time for the opening of the Holy Door.

The symbolic ceremony of opening a Holy Door came more than a century after the first Holy Year was proclaimed in 1300.

Pope Martin V, in 1423, opened the Holy Door in the Basilica of St. John Lateran for the first time for a jubilee. Next, Pope Alexander VI called for all four Holy Doors in Rome to be opened at Christmas in 1499 for the Jubilee of 1500.

Starting in the 16th century, the ceremony to open the door in St. Peter’s Basilica included the pope reciting verses from the Psalms and striking the wall covering the Holy Door with a silver hammer three times.



CNS/Maurizio Brambatti, Reuters

HOLY YEAR TO BEGIN DEC. 8 — Pope John Paul II closes the Holy Door in St. Peter’s Basilica at the Vatican in this Jan. 6, 2001, file photo. Pope Francis will open the Holy Door in St. Peter’s Dec. 8 during a mass marking the opening of the Holy Year of Mercy.

Masons completed the task of dismantling the brick and mortared wall, which represents the difficulty and great effort required

to overcome the barrier of sin and to open the path to holiness.

Some have found meaning in the fact that Jesus had five wounds and St. Peter’s Basilica has five doors. Opening the Holy Door recalls the piercing of Jesus’ side from which poured forth blood and water, the source of regeneration for humanity. The Holy Door of St. Peter’s, in fact, is decorated with 16 bronze panels depicting the story of Jesus, in his mercy, seeking his lost sheep.

The symbolism of the hammer in the hands of the pope represents the power and jurisdiction God gives him to cast away the stones of sin, chink open hardened hearts and break down walls separating humanity from God.

The removal of the wall also conjures up pulling away the stone that sealed the tomb of Lazarus, whom Jesus resurrected from the dead.

For the closing of the door at the end of the Holy Year, the traditional rite included the pope blessing and spreading the mortar with a special trowel and setting three bricks for the start of a new wall — a symbol of the spiritual rebuilding of the Lord’s house as well as the ever-present human temptation to put up new barriers against God with sin.

While there have been some changes to those ceremonies over time, the Holy Door is always a reminder that because of God’s mercy, any obstacles can always be removed, and the door to hope and forgiveness is always there waiting.

The unthankful heart . . . discovers no mercies; but let the thankful heart sweep through the day and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings.

— Henry Ward Beecher