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Cover photo of a session of the Synod of Bishops on the Family from Catholic News Service

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It's in the Pope's hands now

The Synod is not over. Synod delegates may have returned home after three weeks of intense work that produced 94 paragraphs of advice to Pope Francis, including three vaguely worded paragraphs concerning communion for divorced and civilly remarried Catholics and what sort of welcome the Church extends to gay Catholics. But that's not the last word.

Over the past 50 years Synods have become a permanent and essential part of how the Church governs and understands itself. So whatever other accomplishments may be attributed to the most recent three weeks of debate, perhaps the most significant achievement has been to reinforce in the minds of Catholics the idea that this "walking together" is how the Church relates to itself and to the world.

Without a doubt, much of this Synod was focused on the contentious issues of communion for remarried Catholics as well as various kinds of non-traditional families — cohabiting, unmarried couples, gay couples, single parents.

The Synod recommended an increased role for conscience and a specific role for pastors in guiding couples remarried outside the Church. Synod fathers suggested that, on a case-by-case basis, pastors could discern together with couples a possible path back to Communion. It's an approach that de-emphasizes blanket application of Church law and recognizes the personal faith journey of sinful, fallible people.

Similarly, on irregular families, the Synod urged listening: "Sometimes it is necessary to stay by their side and listen in silence; other times it must indicate the path to follow; and at still other times, it is opportune to follow, support and encourage," said the Synod fathers. But on gay marriage, the Synod fathers rejected any form of gay coupledom as equivalent to marriage.

All of this is only advice to Pope Francis. He has not committed to a timetable for producing an apostolic exhortation on the Synod topics. And it would be a mistake to imagine that the only possible fruit of the Synod would be another document. In fact,



Pope Francis leaves after celebrating the closing Mass of the Synod of Bishops on the Family in St. Peter's Basilica at the Vatican Oct. 25. (CNS photo/Paul Haring)



MICHAEL SWAN
ASSOCIATE EDITOR

Pope Francis has already acted on the Synod debate by reorganizing Vatican departments dedicated to the laity.

It will be up to Francis how he accepts the Synod fathers' advice. It's his take on Synod debate that counts.

"The Synod was not about settling all the issues," Francis told the delegates on the last day. "But rather attempting to see them in the light of the Gospel."

Nor was the Synod an exercise in rote repetition of catechism, in the Pope's eyes. Over three weeks of unscripted discussion, delegates were "bringing the joy of hope without falling into a facile repetition of what is obvious or has already been said," said the Pope.

In his final address, he again expressed his disdain for laws and doctrinal formulas that are used to close down discussion.

"It was about listening to and making heard the voices of the families and the Church pastors," he said. "It was also about laying bare the closed hearts which frequently hide even behind the Church's teaching or good intentions... It was about trying to open up broader horizons, rising above conspiracy theories and blinkered viewpoints, so as to defend and spread the freedom of the children of God, and to transmit the beauty of Christian newness, at times encrusted in a language which is archaic or simply incomprehensible."

Important issues received less media ink and Synod time than the hot-button, culture war anguish over same-sex relationships and second marriages outside the Church. Archbishop Paul-André Durocher stirred debate about violence against women and the place women occupy in the official

structures of the Church.

The Synod unfolded against a background of a mass exodus of families — Christian, Muslim and others — from Syria. But the families trudging out of Syria are only the most dramatic and obvious example of a massive crisis for families. Whether it's poverty or men with guns, millions of families are torn apart, forced to flee and robbed of hope because they cannot live in peace and security. Synod fathers recognized this, but found it difficult to propose how the Church can meaningfully help these families.

After the Synod concluded, the Pope preached a Sunday Mass, meditating on the story of blind Bartemaus that was read in Catholic parishes world-wide.


"A faith that does not know how to root itself in the life of people remains arid and rather than oases it creates other deserts," he said.

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

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Synod gives hope to divorced

BY DAVID GIBSON
Religion News Service

VATICAN CITY

The momentous and sometimes rancorous Synod of Bishops on the Family ended Oct. 24 by proposing a possible path that could lead to greater participation in the Church by divorced and remarried Catholics.

The final document presented to Pope Francis by 270 bishops from around the world was an apparent compromise intended to achieve as much consensus as possible.

The three-week meeting of bishops from all five continents revealed theological, cultural and ideological differences of opinion in the worldwide hierarchy. The Synod of Bishops is meant to provide Pope Francis with reflections and advice. It is not known if the Pope intends to issue an apostolic exhortation, as his predecessors often did.

The often vague language of the concluding report left the door open for Francis to provide greater pastoral flexibility to local bishops and priests on many issues, including those involving divorced and civilly remarried Catholics. Francis seemed to signal his intentions in a powerful closing talk that denounced moral legalism in the Church and declared that “the true defenders of doctrine are not those who uphold its letter, but its spirit.”

Indeed, the Synod process, the pontiff said, was about “laying bare the closed hearts which frequently hide even behind the Church’s teachings or good intentions, in order to sit in the chair of Moses and judge, sometimes with superiority and superficiality, difficult



Pope Francis presides at the morning session of the Synod of Bishops on the Family at the Vatican Oct. 24. (CNS photo/Paul Haring)

cases and wounded families.”

Francis referred to the intensity of the discussions and the occasionally fierce opinions expressed, and “at times, unfortunately, not entirely in well-meaning ways” — a rebuke to what he apparently saw as some intemperate speeches.

The Pope also seemed to refer to the charges of “rigging” and manipulation of the Synod. The meeting showed that the Church “does not simply rubber stamp” foregone conclusions, Francis said.

“It was about trying to open up broader horizons, rising above conspiracy theories and blinkered viewpoints,” he said.

The final document contained 94 paragraphs on a range of issues related to challenges facing the family in contemporary society. Each paragraph received the two-thirds number of votes needed for official adoption by the Synod. But it is up to the Pope to take any further action and the Synod asked him — as expected — to issue a more definitive document in the coming months.

While the report makes no explicit mention of absolution and the return to Communion for divorced and remarried Catholics, it seems to leave some possibility for such a solution.

The report said pastors should help couples understand Church teaching and grow in faith. It also emphasized how “pastoral accompaniment” involves discerning, on a case-by-case basis, the moral culpability of people not fully living up to the Catholic ideal. This paragraph received just one vote more than the minimum requirement to be included in the final report.

Austrian Cardinal Christoph Schonborn of Vienna said the report was not a blanket “yes or no” to Communion for the divorced and civilly remarried, but a call to careful discernment, recognizing that the amount of blame people bear for a broken marriage and the different situations which led them to remarry vary widely. Therefore, the consequences in terms of absolution and Communion vary as

well, he said.

But Australian Cardinal George Pell said the final report did not create an opening for the divorced and civilly remarried to receive Communion.

“The text has certainly been significantly misunderstood,” said Pell. “There is no reference in paragraph 85 or anywhere in the document to Communion for the divorced and civilly remarried. That is fundamental.”

Those who have remarried without an annulment of their sacramental marriage must be welcomed and included in the parish community in every way possible, the report said.

As Pope Francis said at the beginning of the Synod, Church doctrine on the meaning of marriage as a lifelong bond between one man and one woman open to having children was not up for debate. As expected, the document reiterated the Church’s opposition to gay marriage.

(With files from Catholic News Service.)

Pope says talks not always charitable

BY CINDY WOODEN
Catholic News Service

VATICAN CITY

The first task of the Church “is not to hand down condemnations or anathemas, but to proclaim the mercy of God,” Pope Francis said in a blunt address to delegates at the Synod of Bishops on the Family.

At the end of the Synod’s final working session Oct. 24, the Pope was frank about the differences of opinion among Synod participants and about how discussions sometimes exceeded the bounds of charity. But he framed all those differences as an opportunity for learning.

“In the course of this Synod, the different opinions that were expressed freely — and, unfortunately, sometimes with methods that were not completely charitable — certainly led to a rich and lively dialogue,” the Pope said.

The Synod, he said, was a time of trying “to broaden horizons in order to overcome every hermetic of conspiracy or closed-mindedness so as to defend and spread the freedom of the children of God (and) to transmit the beauty of Christian newness, which sometimes is covered by the rust of a language that is archaic or simply incomprehensible.”

“For the Church,” he said, “concluding the Synod means to go back to really ‘walking together’ to bring to every part of the world — every diocese, every community and every situation — the light of the Gospel, the embrace of the Church and the support of the mercy of God.”

The Synod sessions, the Pope said, were designed to have people speak openly about the needs of families and to face them “without fear and without hiding our heads in the sand.”

Without mentioning specific differences, such as deeply varied cultural approaches to homosexuality, Pope Francis said Synod members learned that “what seems normal for a bishop on one continent can seem strange — almost a scandal — to a bishop from another.”

The Synod tried to find better ways to convince the world of the importance of the family based on the lifelong marriage of one man and one woman, he said.

Church needs to promote women’s gifts

BY CINDY WOODEN
Catholic News Service

VATICAN CITY

If the Catholic Church did more to recognize and promote women it could help their status across society, said the Synod of Bishops on the Family.

The Church should show “greater recognition of their responsibility in the Church: their participation in decision-making processes, their participation in the governance of some institutions, their involvement in the formation of ordained ministers,” said the final report of the Synod.

Archbishop Joseph Kurtz of Louisville, Kentucky, told reporters that “while nothing specifically was proposed in terms of where that would be in terms of Church structure, there is the call to continue to move forward on this.”

The position of women in the Synod itself

came up Oct. 24 at a press briefing before the Synod’s voting members — all men — began approving the document. Br. Herve Janson, superior of the Little Brothers of Jesus, was asked how, as a person who is not ordained, he was invited to vote at the Synod while the superior of a women’s order was not.

“It’s a question I raised as well and I wondered whether or not I should accept,” said Janson.

Pope Francis appointed 30 women as observers or experts, but none had the right to vote.

In the section of the report dedicated to women, approved by a 251-9 vote, delegates wrote of the “determinant role of women in the lives of individuals, the family and society.”

The condition of women in the world “is subject to great differences that derive mostly from socio-cultural factors,” it said. “The dignity

of women must be defended and promoted.”

The report denounced the “phenomena of growing violence to which women are subjected in the family,” as well as the exploitation of women and attempts to force women to have abortions or undergo sterilization.

In a separate section on men, the document urged husbands and fathers to recognize how important they are in families, especially in educating their children. The report also told them that, as their wives spend more time working outside the home, they must accept more responsibility for domestic chores.

The report also addressed the pastoral needs of the elderly and people with disabilities, discussed the plight of migrants and refugees and condemned the tragedy of abortion while expressing sympathy for young mothers, abandoned children and those suffering the consequences of abortion. It also denounced euthanasia.

Project Hope already making a difference for refugees

BY JEAN KO DIN
The Catholic Register

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

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

Martin Mark, director of ORAT, just returned from a two-week trip to Israel, Palestine and Jordan. He and a group of nine volunteers worked with refugee communities to meet and interview potential refugees with the greatest need. Mark and his team went through about 250 case files from Iraqi, Syrian, Sudanese and Somali refugee families. More than 105 of those case files are now being matched with sponsors from across the country and in the United States.

"Under Project Hope, we want to focus on refugees with no connections, no friends, relatives in Canada," he said. "When you



Jamie Forget, right, a volunteer with the ORAT, takes documents for the potential resettlement for a refugee family. (Photo courtesy of ORAT)

bring here one person and once the person is settled, then he or she can resettle remaining family members and friends... so that a few years later, 20 people benefit from the resettlement process."

With the 100-day campaign reaching its halfway point on Oct. 28, ORAT has announced that Project Hope has raised \$1.7 million. Neil MacCarthy, the archdiocese's communications director, said he is confident the campaign will reach its \$3-million goal by the Dec. 17 deadline.

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

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

MacCarthy said the campaign has attracted support from many different groups, including private businesses and corporations. ORAT and the archdiocese are working with about 50 refugee sponsorship committees from across Canada and the U.S.

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

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

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

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

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

Because of this, many refugee sponsorship programs across the

country rely on the refugee profiles list that ORAT provides. Just this year, the office has identified and resettled about 900 refugee families.

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

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

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

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

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

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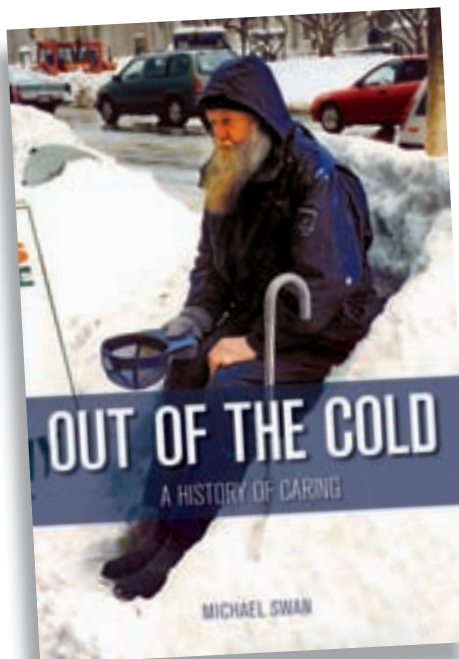
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Putting Christ into the community

BY MICHAEL SWAN
The Catholic Register

TORONTO

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

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

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

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

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

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

MacDonald doesn't just mean his present supportive housing arrangement for ex-psychiatric patients. Since 1968 when his superior sent him to live and work at the Good Shepherd Mission on Queen Street East, MacDonald has set up and run drop-in centres, shops where the poor can both work and buy things cheap and homes where people feel safe — all independent of government funding. The priest's model for the Poverello homes has nothing to



Fr. Joe MacDonald has spent 50 years as a priest, most of those years caring for ex-psychiatric patients. (Photo by Michael Swan)

do with the latest research in psychiatric treatments or social work. MacDonald offers people the kind of community life Franciscans strive for among themselves.

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

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

"It's a powerful thing, this Christianity. And we haven't plumbed it at all. We skirt the surface. We pay lip service," MacDonald said. "But no one really lays down his life for another. No one says, this is where it's at. But when we do that, people change."

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

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

There is simply no doubt in the scientific literature on mental illness and homelessness that if people are given a secure place to live and a sense of belonging it has immense therapeutic benefit, said Steve Lurie, the executive director of the Canadian Mental Health Association — Toronto Branch.

There are about 10,000 people on waiting lists for supportive housing in Toronto and 5,000 more apply every year.

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

"Just putting people in a room where they are going to naturally isolate isn't particularly effective," he said.

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

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

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

For MacDonald, it's not about the money. It's about commitment. "I just think that we haven't

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

MacDonald knows that being present is not without cost.

"This whole idea of living with the poor as a priest, which I've done now for 47 years downtown, it's not acceptable by the majority of priests or the majority of religious. It's... well, we still have our security blanket and whatever else that we have," he said. "Jesus didn't zap home at night. He didn't take off for the weekend or the long weekend. He didn't have holidays. He threw away the key to His divinity and became one of us, absolutely and unconditionally. Until we do that in identifying with our brothers and sisters... I don't see anything happening because we're living the good life while they're not. That tears them apart and it doesn't do anything for us."

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Fr. Thomas Ryan, CSP, served as director of the Canadian Centre for Ecumenism (1981-95) and director of Unitas (1995-2000), an ecumenical centre for spirituality in Montreal. Since 2000 he has directed the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, DC. He leads retreats throughout the U.S. and Canada and is the author of 15 books, most recently Christian Unity: How You Can Make a Difference.

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A different take on Halloween

BY JEAN KO DIN
The Catholic Register

THORNHILL, ONT.

To celebrate All Saints' Day, a Thornhill parish is hosting a costume party for its youngest parishioners.

On Nov. 1, children and their families will be coming to St. Joseph the Worker parish dressed as their favourite Catholic saint or biblical figure. From 2 to 4 p.m., there will be games, prizes and nut-free treats to share.

"One of the things we noticed is that for a lot of the kids, Halloween is not a time that you're dressing up as someone scary. You're dressing up as a hero or someone you look up to," said Vlad Mamaradlo, youth minister at St. Joseph the Worker. "Superman is cool and so is Elsa, but equally, there are people that you can look up to that are real and that lived heroic lives."

Mamaradlo, who organizes the event every year, said his favourite part is watching the children of the parish tell the stories of these saints and biblical figures in their own way.

"They get really creative with



A young parishioner dresses as St. Elizabeth of Hungary for St. Joseph the Worker parish's All Saints' Day festivities. (Photo courtesy of St. Joseph the Worker parish)

it," he said. "There was one (child) that came with just random objects stuck to him... And they came as

St. Anthony because he finds lost things. You see the side of the saint in a more humorous and creative way."

The All Saints' Day party allows the children in the parish to connect with the saints on a more personal level. It also gives families the opportunity to have conversations about important figures in the Church.

On a parish level, the All Saints' Day party is an opportunity the parish uses to bring the community together outside of Sunday Mass and regular prayer devotions.

"It brings the community together as a family," said Mamaradlo. "I think it gives that sense of support and encouragement when you meet other like-minded parents and children meet other like-minded children... And I think that's important for a healthy spiritual life as a parish."

\$8-million donation opens St. FX to marginalized

BY EVAN BOUDREAU
The Catholic Register



The largest private alumni donation ever to St. Francis Xavier University will help bring post-secondary education to more of Nova Scotia's marginalized people.

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

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

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

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

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

After graduating from St. FX, Deveau obtained a masters in nutrition at Université de Montréal where she would spend 30 years as a professor. And from the vantage point of a university professor she became ever more aware of the challenges faced by First Nations and African-Canadian students.

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

In addition to Deveau's contribution, the school committed \$5 million for the endowment fund. Over the next four years, MacDonald said he hopes to see the endowment to grow from \$13 million to \$50 million. Of that 80 per cent will go directly into the hands of students from the aborig-

inal and African-Canadian communities in the form of four-year scholarships, "allowing these students not only to access St. FX but to complete their education with us over a four-year period," said MacDonald.

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

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

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

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

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

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

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

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John MacMullen led a talk during OCY's first Youth Ministry Training Day on Sept. 19 where aspiring youth ministers learned how to facilitate ministries in their own parishes. (Photo courtesy of Office of Catholic Youth)

Youth ministry gets jump start from family of faith

BY JULIE HALL
Youth Speak News

TORONTO
Fourteen “highly invested” parishes and nine new parishes will be hiring new youth ministers within the next few months thanks to funds raised through the Archdiocese of Toronto’s Family of Faith campaign.

John MacMullen, associate director of youth ministry at the Office of Catholic Youth (OCY), said the Family of Faith campaign — an ambitious campaign still underway that will help support the mission of the archdiocese’s Pastoral Plan — is already having an impact on youth ministry within the Archdiocese of Toronto.

“The Family of Faith campaign is the first glimpse at what funding can do for such budding ministries,” said MacMullen. “Three years ago, the OCY had a relationship with around 20 parishes who had active and ongoing ministry happening. With this plan starting to take action now, we are already seeing numbers between 80 and 85 instead.”

MacMullen said the Family of Faith campaign has been essential in turning the archdiocese’s Pastoral Plan into a reality. The campaign has already passed

its goal of raising \$105 million, and for parishes with limited resources, these funds will allow for annual subsidies to hire and implement new youth ministers within parishes.

“The funding from the Family of Faith campaign is helping towards the establishment of many wonderful programs such as EDGE for students between Grades 6 and 8, LifeTeen for high schoolers, and many other programs. Events such as Edge Adventure camps, Steubenville conferences, and even ultimate frisbee tournaments, are being advocated for. Many parishes are wanting to become more invested in starting stable and ongoing ministries within their halls,” said MacMullen.

For OCY, the funds will support existing youth programs and provide proper training for prospective youth ministers.

MacMullen believes youth ministry is something that can be established within every single parish, no matter its size, and it is something we can all strive for. Youth ministry can be a wonderful source of spiritual nourishment for the many who will carry on the missions of the Church.

While MacMullen said the main goal is to have youth ministry

present in every parish across the archdiocese, the plan does not assume all parishes will be able to begin youth ministry in the same way.

“The Pastoral Plan is not designed to cookie-cut every parish,” said MacMullen. “It recognizes that every parish community has its own demographics and therefore needs to be approached differently.”

The ultimate goal of the campaign is to significantly strengthen, inspire and transform each of the 225 parishes in the archdiocese. There are many different ways in which the funds generated through this campaign are going to be put to use including, but not limited to, establishing new parish churches, local and parish-based projects and the restoration of St. Michael’s Cathedral.

The campaign has so far raised gifts and pledges of approximately \$124 million across the archdiocese. The campaign is allocating about \$5 million to directly aid in establishing and fostering the growth of parish-based youth ministry.

With the Family of Faith campaign soon to wrap up, MacMullen said there are still ways in which parishioners can become involved — volunteering time and effort to help with maintaining such ministries within respective parishes, continuing financial support for the programs, and prayer.

(Hall, 17, is a candidate for first-year philosophy at Trent University in Peterborough, Ont.)

Mental healing through faith

During my high school years, I struggled with mental illness. I felt hopeless. I was alone. I was hurting and I knew that nothing could change the way I felt. It was during this time that I grew in my faith.

Although I had recently converted to the Catholic faith, I did not have an understanding of my relationship with God. I did not know Him.

When I first acknowledged that something was not right in the way I was feeling, I started with treatment. I was seeing social workers, therapists and psychologists. I was also taking part in group therapy sessions. All of these resources helped me immensely and gave me the skills and coping mechanisms to work through my struggles, but something was missing. So I sought out my high school chaplain.

I wasn’t sure what I was hoping to get out of our conversations. I did not know where I would end up by spending this time asking questions about my faith and how it related to my struggle. I questioned everything I came across in spiritual reading. I wondered about the goodness of God, even though I was hurting. Since I was spending so much time in the chaplaincy office I began to help out with retreats and liturgies.

At this time, I also began journaling, addressing everything I wrote to God. I would sit in my high school chapel for hours, before and after school, during my lunch and spare periods. I came to realize that prayer was an actual conversation with God. I told Him about my day, about every single thing that went wrong, about the weight on my heart that was causing me anxiety.

God’s response was greater than any of the pains I felt. He comforted me. I found value and identity in Him. I realized how loved I am and how wanted I am by Him.

It was this time spent in fellowship and prayer that deepened my faith. The closer I became to God in prayer, the more I immersed myself in community, the less I felt hopeless and alone. We are made to live in community. We are social beings orientated towards relationship, with both God and others.



» **SPEAKING OUT**
RACHEL GANNON

When I am hurting, when I want to isolate myself from my circle of friends or I’m just having one of those days or weeks or months, I can call myself out on that. I can acknowledge what I need to do. I draw myself to the sacraments, when I need to spend more time in prayer instead of self-pity. To sit in front of the tabernacle for hours will do someone much better than lying in bed and moping.

Even when I feel unwanted by the rest of the world, God wants me here. His plans are so great. When I wonder why I woke up this morning when I really didn’t want to it’s because God has incredible plans.

Today, although I have left my high school and hometown, I have been able to maintain my relationship with God and to establish myself in another community of young Catholics.

When I struggled through the first semester of university feeling alone and thinking I was not cut out for university, I went to God first. I would sit in the chapel once again for hours and then when I finished up in prayer, I would no longer seek out isolation in my bedroom. I would go out and try to find the people who would remind me of God’s great love for me.

Jesus tells us in Mathew’s Gospel: “Are not two sparrows sold for a penny? Yet not one of them will fall to the ground unperceived by your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows” (Matt 10: 29-31).

You are worth more than many sparrows, you are a beloved child of God.

(Gannon, 19, is a first-year Catholic studies student at King’s University College in London, Ont.)

Worth Repeating

He became what we are that
He might make us what He is.

- St. Athanasius the Great

Bishops not preaching to the converted on euthanasia

Ethicist believes CCCB submission to expert panel on assisted suicide misses mark

BY MICHAEL SWAN
The Catholic Register

The Catholic fight to keep doctors from administering lethal drugs to patients who say they want to die continues as the deadline nears for a Supreme Court of Canada mandate that physician-assisted suicide become legal as of Feb. 6, 2016.

The Canadian Conference of Catholic Bishops and its agency for life and family issues have each made submissions to the expert panel examining how to legislate doctor-approved killing in the wake of the court's decision in *Carter v. Canada*. The Catholic Health Alliance of Canada, representing most of the Catholic hospitals, nursing homes and other medical services, was scheduled to appear before the expert panel in Winnipeg in late October, after *The Register's* press deadline, as the panel resumes hearings after a hiatus during the federal election.

At the same time, the College of Physicians and Surgeons of Manitoba has released a draft policy on physician-assisted death which may end up providing some



McGill University ethicist Margaret Somerville believes there is no chance the new Liberal government will invoke the notwithstanding clause to allow more time to craft an assisted suicide law. (Register file photo)

part of a template for eventual federal legislation on the issue.

Prime Minister-elect Justin Trudeau promised his government would meet the Feb. 6 deadline for a new law to regulate the practice.

In their submission, the bishops recommend against trying to craft such legislation in just over three months.

"The ruling by the Supreme Court of Canada puts at risk the lives of the vulnerable, the depressed, those with physical or mental illness and those with disabilities. The one-year period given by the Supreme Court is far

too short for such a fundamental change in our laws to enter into force," reads the bishops' submission.

The bishops reiterate their preference for Parliament to invoke the "notwithstanding clause" to give the country another five years to consider its options.

That's simply not very likely, argues conservative legal and ethics expert Margaret Somerville. She estimates the chances a Conservative government would have used the notwithstanding clause at "0.5 per cent" and the prospect of a Liberal government doing the

same at "zero."

CCCB president Bishop Doug Crosby isn't bothered by the political calculation on the notwithstanding clause.

"We know that that's an option. It's there. They could do that," he told *The Catholic Register*. "We're suggesting that this would be a good time to do it and a good opportunity to use it."

The real problem with the bishops' submission to the expert panel is its long string of quotes from the *Catechism of the Catholic Church*, said Somerville.

"Who are you trying to convince? Are you trying to convince yourself? Are you trying to convince your fellow believers? Or are you trying to convince people who disagree with you?" asked Somerville. "The vast majority of people don't think that (the catechism) is what's going to influence their opinion about what is right or wrong."

Crosby said there was no debate and no doubt about including 10 long quotes from the catechism in the five-page submission to the expert panel.

"If they are consulting us they want to know what we think. This is what we think," Crosby said. "I'm not the law maker. What we're doing is presenting the teaching that we consider to be important."

The Catholic Organization for Life and Family submission to the expert panel warns of a slippery slope.

"The elderly and the vulnerable risk being pressured to consider the option of an early death," said COLF executive director Michele Boulva. "The so-called right to die could soon become a duty to die."

Given the Supreme Court's decision, the Catholic Health Alliance of Canada hopes to minimize the damage and protect Catholic doctors, nurses and institutions, said CHAC president Michael Shea.

"Assisted suicide, ending someone's life, is fundamentally not in keeping with our values and our ethics," Shea said. "Having said that, our interest is in trying to make sure, to try to reduce or minimize the harm that causes, given the Supreme Court decision, to various groups."

The Supreme Court ruling acknowledges the right of doctors to refuse to be involved in physician-assisted death. The CHAC argues that same right of conscience and belief applies to institutions.

Given the Supreme Court's earlier decision to allow the Jesuits' Loyola High School in Montreal to teach a provincially mandated

ethics and world religions course through a Catholic lens, the CHAC has a good legal argument for freedom of religion in institutions, said Somerville.

"Our desire isn't to negotiate the way in which to provide a service we fundamentally disagree with," said Shea. "Our interest is to ensure that if there's going to be a service that we fundamentally disagree with that it respects, that it minimizes the harm that is created to others who don't subscribe to it."

That includes vulnerable patients who feel they have become a burden and a drain on society or their families. Shea wants to be able to assure future patients in Catholic hospices, hospitals and nursing homes that the suicide option is off the table.

Along with the CHAC proposal to protect Catholic health care institutions from any obligations to accommodate assisted suicide, the alliance is promoting Catholic involvement in palliative care.

"We're very interested in palliative care. Catholic health care organizations have been leaders in palliative care for many years and continue to do that," he said.

The Manitoba physicians' college draft policy for doctors doesn't concern itself with institutions, but does claim to protect the conscience rights of Catholic and other objecting doctors.

"A physician who elects not to provide or participate in physician-assisted dying for any reason is not required to provide it or participate in it or refer the patient to a physician who will provide physician-assisted dying to the patient," reads the draft policy.

This goes further than the Ontario College of Physicians and Surgeons' policy on conscience rights and human rights legislation, which does require referrals for abortion, contraception and other contentious medical interventions even from objecting doctors.

While Somerville thinks the Manitoba proposal is better than the recently passed Ontario policy, it worries her that the Manitoba policy would require objecting physicians to "provide the patient with timely access to another member (doctor) or resource that will provide accurate information about physician-assisted dying."

"I think that's a problem," said Somerville, whose latest book, *Bird on an Ethics Wire*, is largely dedicated to the debate over assisted suicide. "What they (doctors) want is no complicity at all in facilitating this."

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DEPARTURES FROM OTHER CANADIAN AND US CITIES AVAILABLE

Liberal victory signals shifts at home and on international front

BY DEBORAH GYAPONG
Canadian Catholic News

OTTAWA

The Liberal majority in Parliament signals some important shifts for Canada, both at home and on the world stage.

“For those who hold to an orthodox Christian perspective applied to contemporary moral social issues, such as euthanasia, prostitution, religious freedom issues, conscience rights, there is good reason to be concerned,” said Cardus co-founder and executive vice president Ray Pennings.

“To use the religious language, it’s about the idolatry of the individual and individual choice.”

Pennings says strategy on socially conservative issues may have to shift to the courts, or to focus on issues such as gender-selection abortion that most Canadians oppose. However, “zero progress has been made on abortion issue in previous numbers of years. For those who affirm the sanctity of life, it’s not as if things are getting a whole lot different than they were.”

The new Liberal government under Prime Minister-designate Justin Trudeau also signals changes in Canada’s role abroad. Trudeau has already informed U.S. President Barack Obama he will withdraw Canada’s fighter jets from the mission against the Islamic State in Syria and Iraq. He has also promised to bring in 25,000 Syrian refugees fleeing the wartorn region by Christmas and has promised to bring back Canada’s role as an honest broker in helping settle international disputes.

“Mr. Trudeau is going to run into reality in very short order,” Pennings said. The nostalgic rhetoric of Canada’s returning to “being a middle-power peace-keeper as it was four decades ago” will confront the fact “the world’s a different place than it was four decades ago.”

“Realpolitik will come very shortly,” Pennings said. “There will be a challenge for him to follow through on everything he has put forward. International relationships with our allies will make some of that very difficult.”

Jennings believes Canada may end up being even more of a bystander under Trudeau’s policies.

“We may disagree with (outgoing Prime Minister Stephen) Harper’s engagement, but Canada was not irrelevant in the conversa-

tion,” Pennings said.

Anne Leahy, a McGill University adjunct professor and 40-year career diplomat, said Canada’s “position of credibility abroad is really a function of how we deal with our issues at home.”

“That is what is meant by honest broker,” she said.

During the East/West divide, the United Nations “turned naturally to Canada” for its reputation for even-handedness.

“I hope we’ll come back to where Canada is seen as a trustworthy and objective player,” she said.

On the credibility front, however, Canada has to show its commitments to human rights at home by, for example, ensuring access to safe water on aboriginal reserves, she said. Canada must deal with the murdered and missing aboriginal women.

“A prime minister has to be seen to be working with the premiers of the provinces,” she said. Because Canada is a federation, the prime minister must formally consult on environmental issues, for example.

Consulting with the premiers is a “signal already given” to the upcoming Paris talks on climate change, as Trudeau has invited premiers to join him at the December talks, she said.

“These are things that contribute to our weight in foreign policy. That’s what I’m looking for with the new prime minister.

“I think we have to get away from seeing things with ‘isms,’” she said.

Harper “didn’t use that advice or seek advice from professionals,” she said. Whether it was getting rid of the long-form census over the advice of his chief statistician or ignoring the advice of career diplomats, who are trained to give their best advice based on their knowledge and expertise, Leahy hopes Trudeau will listen to his diplomatic and civil service.

While it is not clear whether the Catholic and immigrant voters returned to the Liberals, the former pillars of Liberal majorities that Elizabeth Gidengil and other political scientists reported had collapsed in 2006, Pennings said the Conservatives missed ways of appealing to Catholics and evangelical voters.

“Their single appeal was dollars in your pocket from the tax structure,” Pennings said. “For people of faith, their deep-seated world view is to think about the other. They view the world through the lens of ‘my place in the world,’

not ‘how the world serves me.’”

Leahy noted that in the absence of hard data, from anecdotal evidence and comments coming from Conservatives, even from MPs, many “were chafing under the collar at the atmosphere. The negativity, the disrespect of people was just too much. Whether one is of a religious faith or none is secondary.”



Prime Minister-designate Justin Trudeau and Prime Minister Stephen Harper took part in ceremonies Oct. 22 to honour those who died in terrorist attacks in Canada last October. (Photo by Deborah Gyapong)

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Canadian bishops sign global plea on climate action

BY CINDY WOODEN
Catholic News Service

VATICAN CITY

The presidents of the Canadian and American bishops' conferences joined leaders of the regional bishops' conferences of Asia, Africa, Latin America, Oceania and Europe in signing an appeal for government leaders to reach a "fair, legally binding and truly transformational climate

agreement" at a summit in Paris.

Archbishop Richard Smith of Edmonton, a former president of the Canadian Conference of Catholic Bishops, represented the Canadian bishops at the presentation. His province, Alberta, is "fossil fuel central," he said, yet people in Alberta, like in the rest of Canada, recognize that something must be done.

"Nobody wants the future placed in jeopardy because of this,

and everyone understands inter-generational responsibility," he said.

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

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

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

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

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

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

Colombian Cardinal Ruben Salazar Gomez of Bogota, president of the Latin American bishops' council, spoke of the "suffering" Amazon basin and the key role it plays in the survival of South America and the world. The Latin American bishops, he said, want an end to pollution, to the destruction of the forests and



Archbishop Richard Smith of Edmonton, right, and Archbishop Thomas G. Wenski of Miami arrive for an Oct. 26 Vatican news conference to sign a document appealing for action on climate change. (CNS photo/Paul Haring)

the disappearance of biodiversity, but they also want justice for their people, the majority of whom do not benefit from the exploitation of resources taken from their countries.

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

"We belong to those most vulnerable groups impacted by rising sea levels," he said. Many communities — particularly on Tuvalu, Kiribati and the Carteret Islands — already are experiencing the disappearance of land used for subsistence farming or seeing their agricultural land rendered unusable by the infiltration of salt water.

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

The appeal said that most people — whether or not they believe in God — recognize the

planet as "a shared inheritance, who(se) fruits are meant to benefit everyone. For believers, this becomes a question of fidelity to the creator, since God created the world for everyone."

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

"We're pastors and we're not scientists," the archbishop said. The specific temperature target for reversing the impact of climate change is something for scientists to decide, but the need to act is a moral issue, and the bishops are competent to speak to that, he said.

People in the United States are starting to understand how important action is, Wenski said. It has been slow because "we live in a little bit of a cocoon sometimes, and if it doesn't affect us immediately, we don't react."



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Bishops issue urgent call to aid refugees

BY DEBORAH GYAPONG
Canadian Catholic News

OTTAWA

Canada's Catholic bishops have issued a plea for "urgent action" to meet the unprecedented needs of refugees fleeing war, persecution, natural disasters and the effects of climate.

The letter, entitled "I was a Stranger and You Welcomed Me," was published by the Canadian Conference of Catholic Bishops' justice and peace commission.

It reiterates a call made after the bishops' plenary in September that every parish in Canada with the means to do so sponsor a refugee family in line with Pope Francis' request.

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

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

"The involuntary and obligatory nature



An Afghan mother holds her baby as she struggles to disembark a raft during a rainstorm in Lesbos, Greece, Oct. 23. The Canadian bishops have called for urgent action to aid refugees. (CNS photo/Yannis Behrakis, Reuters)

of their migration demands of us a spontaneous response of charity built on a foundation of justice," the letter says.

The letter also puts a spotlight on the tragic numbers of Christians among the refugees.

"Most of these are fleeing Syria and Iraq, where along with Yazidis and other religious minorities, they have been persecuted, enslaved, even killed," it says. "While our world has often seen conflicts like these, we cannot simply resign ourselves to the inevi-

tability of this situation."

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

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

- ☐ Expand and accelerate sponsorship procedures;
- ☐ Give family reunification priority;
- ☐ Make asylum more accessible;
- ☐ Improve the appeal process for those refused refugee status;
- ☐ Give alternatives to detention especially for women and children; and
- ☐ Improve broader access to health care services.

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

While urging Catholics to pressure government to be more responsive to the needs of refugees, the bishops urge Catholics to do their part.

"Political lobbying becomes meaningless if we are not prepared to give of ourselves and make sacrifices," the bishops say. "We therefore call on Catholics everywhere to organize together and sponsor refugees, to the extent that they are able."

But from everlasting to everlasting the LORD's love is with those who fear him, and his righteousness with their children's children
- Psalm 103:17

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The demand for exorcists is growing

BY EVAN BOUDREAU
The Catholic Register

TORONTO

Fr. Gary Thomas knows what an exorcism looks like up close and personal.

“It isn’t like *Ghostbusters* when somebody says something there is a five-alarm fire,” said Thomas, an exorcist from the Diocese of San Jose, California. “(But) some of what you would see in a movie, some of it is accurate and some of it is not. I see a lot of drama during deliverance sometimes and during a formal exorcism sometimes.”

An exorcism is performed on those who are believed to be under demonic possession. An exorcism is performed “When the Church asks publicly and authoritatively in the name of Jesus Christ that a person or object be protected against the power of the Evil One and withdrawn from his dominion,” according to the *Catechism of the Catholic Church*.

Since being trained by exorcist-expert Fr. Carmine De Filippis in 2005 while studying in Rome, Thomas has experienced people foaming at the mouth, speaking in otherwise unfamiliar languages or tongues and abnormal strength in subjects during the ritual. In extreme cases he said he’s seen people take on a serpentine look.



Fr. Gary Thomas

Fortunately for Thomas, the need to perform exorcism has been rare — he’s only had to perform 12 himself. More often than not those coming in contact with Thomas are mistaking mental illness with signs of a relationship with the demonic. That’s because signs of a relationship with the demonic tend to exhibit themselves within a person’s emotional and psychological well being, he said.

“Sometimes they can have great depression, or they could

be angry or another emotion that seems very protracted and out of place,” he said. “You have to rule out the natural before you can go to the preternatural which would be the realm between the natural and the supernatural. So I have a medical doctor, a clinician and a psychiatrist on my team who are all practising Catholics and who all believe in the existence of Satan.”

Being overcome by sickness when near a church, hearing voices and seeing things are con-

sidered signs of the demonic, said Thomas. The latter two are also signs of schizophrenia.

In addition to this medical team Thomas has a prayer team “who are with me at every deliverance and every exorcism.” The senior members of the team also frequently handle a significant portion of the initial intake.

In the Archdiocese of Toronto, exorcism inquiries are managed by the Office of Spiritual Affairs.

A once dying trade, there are more than 100 exorcists in North America alone. Thomas said the late Pope John Paul II, in response to the rise of cultism, satanic worship and witchcraft, demanded greater attention be given to the craft and that at least one priest from each diocese be trained as an exorcist.

“Society is becoming rapidly more pagan,” Thomas said. “There are people who are just falling away from the Lord. And there are people who are not just falling away from the Lord, they are falling into other things looking for answers to their questions.”

And this pagan culture is not as sub-terrain as it used to be. Thomas noted that there is an entire industry being built around this counter-religious culture, noting the prevalence of palm readers and fortune tellers and

metaphysical shops.

“It is becoming more mainstream than Hollywood,” said Thomas, who was the inspiration for the 2011 film *The Rite* starring Anthony Hopkins. “Many of these people don’t even know what they are doing is dangerous, some do but most don’t.”

Board game giant Hasbro has owned the rights to the name Ouija Board and has sold the product on shelves alongside children’s games since 1991. Several other companies also manufacturer a version under a slightly different name.

It is that kind of dismissal of the dangers of dancing with the demonic which has Thomas frequently leaving the Golden State to speak about his ministry.

“The ministry of exorcism in the 21st century requires prayer and discernment to ascertain whether or not what a person is or individuals are proclaiming on an individual’s behalf that a particular person has a relationship with the demonic,” he told *The Register* from California.

“That is basically what the ministry is in a nutshell.”

On Oct. 31, fittingly Halloween, Thomas was to speak in Toronto at Canadian Christian College about his ministry. The lecture was hosted by Serviam Ministries.

From ‘oops’ to ka-ching

17th-century
‘Sinners’ Bible’
headed for auction
block

BY TREVOR GRUNDY
Religion News Service

CANTERBURY, ENGLAND

When King Charles I read it in 1631, he blew into a furious rage and ordered all the Bibles withdrawn and burned.

Amazingly, a handful of the 1,000 Bibles that contained a misprint amending the Seventh Commandment (Exodus 20:14) to “Thou shalt commit adultery” instead of “Thou shalt not commit adultery” survived royal rage and the censor’s flames.

One of them goes up for auction at a London auction house Nov. 11, and bids are expected to top 16,000 British pounds (or U.S. \$24,727) for one of the few surviving copies of what’s been called “The Sinners’ Bible.”

The disastrous printing error

was spotted a year after 1,000 copies were printed and circulated in 17th-century England.

Priests and prelates, including Archbishop of Canterbury George Abbot, couldn’t believe their eyes.

But there it was — clear as day — squeezed in between “Thou shalt not kill” and “Thou shalt not steal (steal).”

Royal printers Robert Barker and Martin Lucas begged forgiveness from both the archbishop and the monarch.

They didn’t get any.

The two were fined 300 British pounds (or \$463), the equivalent of roughly 40,000 British pounds (or \$61,817) in today’s currency.

Barker later went bankrupt, was thrown into prison and died behind bars in 1645.

Since then, *The Sinners’ Bible* has been a collector’s treasure.

Simon Roberts of Bonhams Auctioneers in London said: “It was a horrific mistake to have made. It remains a lesson to us all to make sure we proofread everything we write.”



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Exposing the lies depression spreads

A woman was sitting with her spiritual director. Not quite “sitting”; collapsed like a rag doll, listlessly staring at the floor. He looked at her. He urged her to pray: stop doing, stop trying to get herself out of the dark place she was in. “What good will it do?” she bleated, equally unsurprisingly. She hadn’t read Richard Dawkins’ description of prayer as uselessly “murmuring in our heads,” but would have resonated. Then, bitterly: “Is God going to send me a rose?”

“Yes,” he answered unhesitatingly. “God has sent you a rose. I’m praying you discover you are the beautiful rose in His garden.”

She was shocked into hearing him, into actually glimpsing herself as beautiful, beloved and chosen. Despite herself, her mind and will cracked open to the possibility that her identity was not “failure,” “despair” or “unlovable,” but “beautiful... loved.”

This was not the story depression had been telling her for so long. “You are God’s beautiful one” wasn’t a line in the well-worn refrain buzzing round her head like a cloud of gnats. Those lines were more like: “You messed up



QUESTIONING FAITH
MARY MARROCCO

again,” “You don’t have what it takes,” “We told you it would never work,” “You don’t belong,” “Just accept you aren’t worth much.” With assistance, she’d come to recognize that refrain, and it didn’t have the stranglehold on her it used to. Today, for the first time, she heard in the depths of her being this other song, strange, compelling, unbelievable. “You are beautiful.” “You are mine.”

Which was true? How could she tell?

If she was suffering from depression, she was one of a huge group. Statistics Canada reports more than 11 per cent of adults identify symptoms meeting the

medical criteria for depression. Three million plus. So chances are good we, or a co-worker, friend, family member, fellow volunteer or squash partner, bear this burden. Once we understand the depth of affliction depression wreaks, we might sense the depth of courage, hope and faith in the hearts of people who cope with depression — theirs or someone else’s.

We don’t, as a society, cope with it particularly well. We simultaneously dismiss it and rely on it.

On one hand, we expect depressed people to keep functioning and stop talking about it, medicate the symptoms away and hide the pain. Equating healing with functioning, we’re satisfied to stop there. On the other hand, the more time and energy depression sucks out of people, the less time, energy and creativity they have for anything else. One of the things depression does is trick you into feeling isolated.

At a dark time of year, when “depression” is the word, the Church gives as medication the experience of communion of saints. November begins with the feast of All Saints, since the seventh century in Western tradition. The

saints are flesh-and-blood, human as you and I, who have come to full communion with God, overcoming the barriers that separate humans. Therefore they’re also the witnesses who tell us, by their lives and deaths, the story Christ tells: that isolation is an illusion, love is stronger than pain and even stronger than death. They expose the lies depression tells.

The saints, and our communion with them, are strong medicine. Psychology, psychiatry and medicine have much to assist people; we need them in the battle against depression. But ultimately they can’t bring true healing. Healing, in Christian terms, isn’t getting fixed so you can function. Healing means being renewed and strengthened in your inner self, the “new self in Christ,” and restored to communion with others.

Depression kills; and it scares us into allowing it to hide. An alarmed parent bringing a suicidal adult offspring to emergency was told to go home and get better: the offspring wasn’t suicidal enough to be admitted. Neither offspring nor parent went away feeling like God’s beloved planted in His garden.

We’re not blaming people for

not getting better from depression. Christ came, and still people are sick, in body and in mind; still they die. Depression kills, it afflicts; it doesn’t condemn — though we may condemn people for suffering from it, including ourselves. God is compassion and mercy; why then does He allow our dear one to struggle so long and valiantly with the anguish, despite the heroic efforts of many? To take his own life? We’ve tasted and know the power of God’s love made flesh in Christ. We’ve glimpsed our dear one in joy, in the divine light that shines beyond the grave. Still, the pain. Still, the struggle here on Earth.

Immediately after All Saints we celebrate All Souls, knowing some of us are “on the way” but not fully arrived, even after death. It’s still necessary to pray for each other, living and dead.

The Lord of Heaven and Earth, who drew us from non-being into being, speaks the name of each of us. Suffering and death cannot contain love. It’s the other way around: love contains suffering and death.

(Marrocco can be reached at marrocco7@sympatico.ca.)

Slovak cardinal a ‘fearless witness’ of the Gospel

BY CINDY WOODEN
Catholic News Service

VATICAN CITY

Slovak Cardinal Jan Chryzostom Korec, the retired bishop of Nitra who was secretly ordained a priest and bishop and spent more than a dozen years in a communist prison, died Oct. 25. He was 91.

In a condolence message to the president of the Slovakian bishops’ conference, Pope Francis said Cardinal Korec was a “fearless witness of the Gospel and a strong defender of the Christian faith and human rights.”

“Incarcerated and prevented for years from freely exercising his episcopal mission, he never let himself be intimidated, always giving a shining example of strength and trust in divine providence,” Pope Francis said.

After the communists came to power in Czechoslovakia, the authorities began arresting bishops, deporting priests and closing churches. The survival of the Church was entrusted in part to a handful of people like the then-26-year-old Jan Korec, who was ordained a Jesuit priest in secret in

1950 and secretly was ordained a bishop less than a year later.

For nine years, he worked in a factory full time, secretly celebrating Mass and ministering to Catholics. Arrested and sentenced to prison in 1960, he continued to celebrate Mass and would minister to his fellow inmates. When he was discovered, he was put into isolation, which he said, “was the most terrible punishment. Yet necessity is the mother of invention, so I discovered a very simple system to break up the isolation. I imagined I was making spiritual exercises. I followed a very detailed and intense daily program.”

With the Prague Spring of 1968, a period of liberalization, he was released from prison. Although in poor health, he found work first as a street sweeper, then as a labourer in a tar factory. He was able to “retire” in 1984.



In 1990, with the fall of communism and the full re-establishment of the hierarchy, St. John Paul II named him bishop of Nitra, the diocese in which he was born Jan. 22, 1924. He was named a cardinal in 1991.

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Torn loyalties as children of both Heaven and Earth

The world takes our breath away as we honour its author, the Lord



IN EXILE
FR. RON ROLHEISER

“Because, my God, though I lack the soul-zeal and the sublime integrity of your saints, I yet have received from you an overwhelming sympathy for all that stirs within the dark mass of matter; because I know myself to be irremediably less a child of Heaven and a son of Earth.”

Pierre Teilhard de Chardin wrote those words and they, like St. Augustine’s famous opening in his *Confessions*, not only describe a life-long tension inside its author, they name as well the foundational pieces for an entire spirituality. For everyone who is emotionally healthy and honest, there will be a life-long tension between the seductive attractions of this world and the lure of God. The Earth, with its beauties, pleasures and physicality can take our breath away and have us believe that this world is all there is, and that this world is all that needs to be. Who needs anything further? Isn’t life

here on Earth enough? Besides, what proof is there for any reality and meaning beyond our lives here?

But even as we are so powerfully, and rightly, drawn to the world and what it offers, another part of us finds itself also caught in the embrace and the grip of another reality, the divine, which though more inchoate is not less unrelenting. It too tells us that it is real, that its reality ultimately offers life, that it also should be honoured, and that it also may not be ignored. And, just like the reality of the world, it too presents itself as both promise and threat. Sometimes it’s felt as a warm cocoon in which

we sense ultimate shelter and sometimes we feel its power as a threatening judgment on our superficiality, mediocrity and sin. Sometimes it blesses our fixation on earthly life and its pleasures, and sometimes it frightens us and relativizes both our world and our lives. We can push it away by distraction or denial, but it stays, creating always a powerful tension inside us: We are irremediably children of both Heaven and Earth; both God and the world have a right to our attention.

That’s how it’s meant to be. God made us irremediably physical, fleshy, earth-oriented, with virtually every instinct inside us reaching for the things of this Earth. We shouldn’t then expect that God wants us to shun this Earth, deny its genuine beauty and attempt to step out of our bodies, our natural instincts and our physicality to fix our eyes only on the things of Heaven. God did not build this world as testing place, a place where our obedience and piety is to be tested against the lure of earthly pleasure, to see if we’re worthy of Heaven. This world is its own mystery and has its own

meaning, a God-given one. It’s not simply a stage upon which we, as humans, play out our individual dramas of salvation and then close the curtain. It’s a place for all of us, humans, animals, insects, plants, water, rocks and soil, to enjoy a home together.

But that’s the root of a great tension inside us. Unless we deny either our most powerful human instincts or our most powerful religious sensibilities we will find ourselves forever torn between two worlds, with seemingly conflicting loyalties, caught between the lure of this world and the lure of God. I know how true this is in my own life. I was born into this world with two incurable loves and have spent my life and ministry caught and torn between the two: I have always loved the pagan world for its honouring of this life and for its celebration of the wonders of the human body and the beauty and pleasure that our five senses bring us. With my pagan brothers and sisters, I too honour the lure of sexuality, the comfort of human community, the delight of humour and irony, and the remarkable gifts given us by the arts and the

sciences. But, at the same time, I have always found myself in the grip of another reality, the divine, faith, religion. Its reality too has always commanded my attention — and, more importantly, dictated the important choices in my life.

My major choices in life incarnate and radiate a great tension because they’ve tried to be true to a double primordial branding inside me, the pagan and the divine. I can’t deny the reality, lure and goodness of either of them. It’s for this reason that I can live as a consecrated, life-long celibate, doing religious ministry, even as I deeply love the pagan world, bless its pleasures and bless the goodness of sex even as, because of other loyalties, I renounce it. That’s also the reason why I’m chronically apologizing to God for the world’s pagan resistance, even as I’m trying to make an apologia for God to the world. I live with torn loyalties.

That’s as it should be. The world is meant to take our breath away, even as we genuflect to the author of that breath.

(Fr. Rolheiser can be reached at ronrolheiser.com.)



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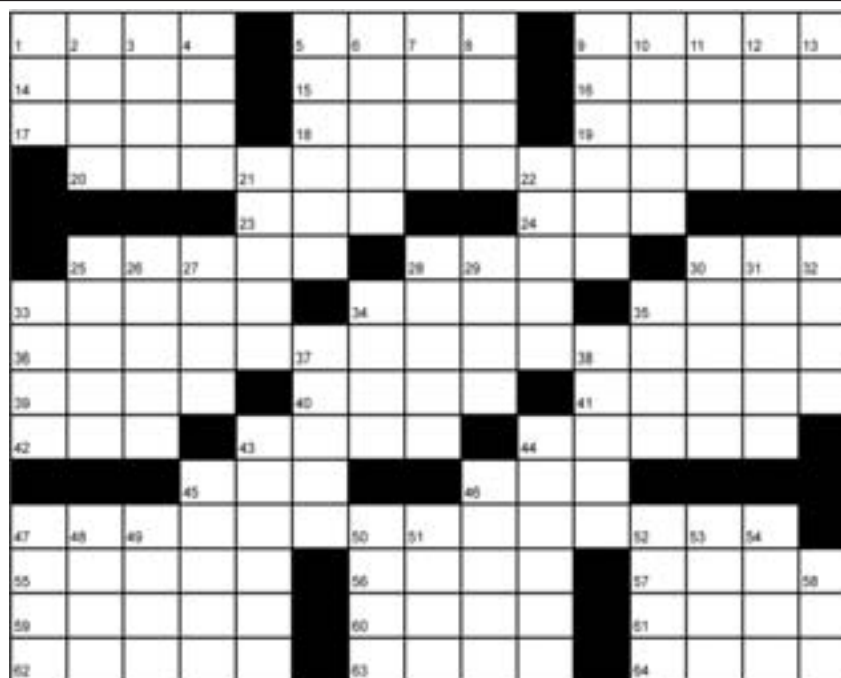
Memorial Days In November

ACROSS

1. Deadly snakes
5. Batters
9. Farm machine
14. Talk
15. Margarine
16. _____ acid
17. Actress _____ Hatcher
18. Wild pig
19. Dappled horses
20. Patron saint of Peru whose memorial is celebrated November 3
23. “I believe in _____ God...”
24. Chemical suffix
25. Helps a felon
28. Wagers
30. 1049 to Caesar
33. “Carmen” for one

34. Land of St. Brigid
35. “Begotten, not _____”
36. Patron saint of catechists whose memorial is celebrated November 4
39. Cans
40. Dames
41. Assumed name
42. Commercials
43. Valid
44. Stainless _____
45. Bishop’s territory
46. Actress _____ Dawn Chong
47. Doctor of the Church whose memorial is celebrated November 15
55. Benefits
56. Dangle
57. Came to earth
59. Clean a whiteboard
60. Curved arch
61. Shrivelled
62. Discourage
63. Consumed
64. Adolescent

3. Prefix for legal
4. Mix
5. Redbreast birds
6. “One does not live by bread _____” (Matt 4: 4)
7. Honey drink
8. Achy
9. Noblemen
10. Love, in Livorno
11. One who breaks the eighth commandment
12. Feminine suffix
13. Singer Diana _____
21. Absolute
22. The Rock on which Christ built the Church
25. Plant pest
26. Lima and kidney
27. Slips up
28. The good book
29. Son of Aphrodite
30. Mrs. Eisenhower
31. Perfect
32. Thirteen of the Popes
33. Prefix meaning eight
34. Jacob’s brother
35. Burrowing animal



Last week’s answers

DOWN

1. Performance
2. Noah’s son

37. Heron’s kin
38. Assessor
43. More concise
44. Drooped
45. Detect
46. Actress _____ Zellweger
47. Still sleeping
48. Folk tale
49. Ship
50. “Blessed art _____ amongst women...”
51. Cronos
52. Direction of Nod, from Eden
53. Away from the wind
54. Weary
58. Number of plagues of Egypt

Designed by: Bob Carson

God calls on us to forgo power, be a community of equals

32nd Sunday in Ordinary Time (Year B) Nov. 8 (1 Kings 17:10-16; Psalm 146; Hebrews 9:24-28; Mark 12:38-44)

Fear is often the enemy of generosity and can choke off the better parts of our nature. Many people are unwilling to share from fear of not having enough rather than conscious selfishness.

The widow of Zarephath had every reason to be fearful. She was poor, and what little food she had left was barely enough for the woman and her son. It is easy to see why she was not enthusiastic about sharing what little she had with the prophet Elijah. He reassured her that God is generous, and her trust and generosity would result in abundance.

Her trust carried her through and she shared what little she had with Elijah. Just as the prophet promised, she did not lack for flour and oil until the long drought in Israel ended.

As a side note, she was not an Israelite, and this story appears again in chapter 4 of Luke to illustrate God's compassion and generosity to all people, including non-Israelites. In hard economic times, there is a tendency to circle the wagons and protect what one has. Hard times can bring out the best and the worst in people. But when "lifeboat ethics" become the norm, everyone suffers.

If everyone were willing to share what they have, there would be more than enough for everyone. Often those who have the least are the most willing to share with those in need. Generosity can cut through darkness and despair and push back fear and greed.

At this point in human history we will have to learn the laws of generosity, sharing and abundance if we want to survive. Whatever we are willing to release and share with love will return to us several fold.

The author of Hebrews firmly believed that the life, death and resurrection of Christ inaugurated an entirely new relationship between God and humanity.

He used the language and symbolism of the prevailing sacrificial system not only to explain the ministry and mission of Jesus,



GOD'S WORD ON SUNDAY
FR. SCOTT LEWIS S.J.

but to show how sacrifice was no longer needed. Jesus offered Himself as the final and definitive sacrifice. God does not desire or need offerings of blood or the lives of animals. The acceptable sacrifice is the human heart and soul, offered to God and to others in justice and loving service.

Wherever there are things of great sanctity, there is an even greater potential for abuse. Religion is a prime example, and no religion is exempt. It is easy to use a claim to speak on God's behalf to instill fear and manipulate or exploit others. Jesus criticized those who used their positions of authority in a religious body to inflate their egos and to lord it over other people.

If that weren't bad enough, they enriched themselves and enjoyed substantial privileges and public respect. In continuity with the message of Jesus, Pope Francis has reminded us of this warning in his challenges to greater humility, service and simplicity.

Times in which the Church enjoyed great privilege and power have rarely ended well. The Church was usually at its healthiest when it was persecuted and powerless. The vision and teaching of Jesus was simple but uncompromising: let go of power and privilege and be a community of equals.

The story of the poor widow is a great example of the sort of trust and generosity that Elijah called forth from the widow of Zarephath. Her donation to the temple treasury was small in comparison to the many rich people that were depositing huge amounts.

The rich folks gave from their surplus and never felt the pinch of their donation. In actual terms her donation was much greater. Motivated by great love, she gave all she had — she did not have any to spare. We can only hope that God blessed her in return with her basic needs as in the case of the previous widow.

The principle of God's generosity must always be tempered with caution. One need only watch some of the televangelists to see how the credulity and generosity of faithful people are often exploited for selfish ends.

Humility, trust and open-hearted generosity link together these passages from Scripture. We are great in God's kingdom to the degree that we put them into practice. The future of our world depends on our willingness to do so.

Pope establishes new dicastery for laity, family, life

BY JUNNO AROCHO ESTEVES
Catholic News Service

VATICAN CITY

Pope Francis announced he is establishing a new office for laity, family and life, which combines the responsibilities of two pontifical councils.

The Pope made the announcement Oct. 22 during the afternoon session of the Synod of Bishops on the Family.

"I have decided to establish a new dicastery with competency for laity, family and life, that will replace the Pontifical Council for the Laity and the Pontifical Council for the Family. The Pontifical Academy for Life will be joined to the new dicastery," the Pope said.

The responsibilities of the new office will be spelled out in a document being drafted by a commission the Pope said he already has appointed.

Members of the Pope's international Council of Cardinals have been discussing the move for months. Cardinal Dionigi Tettamanzi, the retired archbishop of Milan, was tasked by the Pope to study the feasibility of creating the new dicastery.

Following a presentation by Tettamanzi, the council made a formal proposal to bring together the current pontifical councils for the laity and for the family and place the Pontifical Academy for Life under the new office's jurisdiction.

Established in 1967 by Blessed Paul VI, the Pontifical Council for the Laity is charged with overseeing the apostolate of the laity

and "their participation in the life and mission of the Church," both as individuals and through organizations and movements. It was reformed 10 years later and included among the permanent dicasteries of the Roman Curia. The current president of the council is Cardinal Stanislaw Rylko.

The Pontifical Council for the Family was established May 9, 1981, by St. John Paul II and took the place of the Committee for the Family created by Pope Paul in 1973. The council, which promotes pastoral ministries and apostolates aimed at supporting families and the defense of human life, is headed by Archbishop Vincenzo Paglia.

Although there was no immediate word on who would lead the new dicastery, Pope Francis said that the special commission's text on its competencies will be presented for discussion to the Council of Cardinals, which is scheduled to meet Dec. 10-12

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Catholic Calendar

Toronto and area

FRIDAY, OCT. 30

• **Aging and Spirituality:** 2 p.m. at 95 St. Joseph St., east door Rm. 101, with Sr. Mary Rose Marrin, CSJ, Fr. Paul Lennon and Sr. Agnes Teresa Sheehan, CSJ. Call (416) 353-4224.

SATURDAY, OCT. 31

• **Know Your Faith series:** 7-9 p.m. today and Saturdays through Nov. 28 at Blessed Trinity parish. Scripture course on Salvation History II. Call (416) 226-0262 or see kolbeapostolate.com.

SUNDAY, NOV. 1

• **Solemn High Mass for All Saints and founding of the Toronto Oratory:** 11 a.m. at Holy Family Church, 1372 King St. W.

• **De Veber Institute annual public lecture:** 7 p.m. at Carr Hall (Fr. Madden Hall), 100 St. Joseph St. Dr. Will Johnston will speak on "It's Not That Simple: Euthanasia and Assisted Suicide Today." Call (416) 256-0555, e-mail bioethics@deveber.org.

MONDAY, NOV. 2

• **All Souls' Day:** Usus Antiquior Requiem, 8 p.m. at Holy Family Church, 1372 King St. W.

TUESDAY, NOV. 3

• **Know Your Faith series:** 7-9 p.m. tonight and Tuesdays through Nov.

24 at Holy Cross parish, Donlands and Cosburn Avenues. Scripture course on Salvation History II. Call (416) 421-5225 or see kolbeapostolate.com.

WEDNESDAY, NOV. 4

• **Mercy Day:** today and every Wednesday at Regina Mundi Divine Mercy Devotion Center, 19309 Warden Ave., Sharon, Ont. Mass at 8:30 a.m., adoration until 7:30 p.m., 3 p.m. prayer, guided Holy Hour at 6:30 p.m.

SATURDAY, NOV. 7

• **Open to the Spirit:** 1-5 p.m. at St. Luke's parish hall, 39 Green Lane, Thornhill, Ont. Fr. Thomas Rosica and Sebastian Gomes of Salt + Light TV will speak on "Expectations, Developments and Implications of the 2015 Synod of Bishops on the Family." Call Antoinette Agostinelli at (905) 881-2786 ext. 33.

• **Kolbe Eucharistic Mini-retreat:** 2-4:30 p.m. at St. Brigid's Church, 300 Wolverleigh Blvd. Fr. Charles Nahm will speak on "Sts. Louis and Zelig Martin: Models of Holiness in and through Marriage." See kolbeapostolate.com.

SUNDAY, NOV. 8

• **Centennial anniversary:** of St. Francis of Assisi Church, 11 a.m. at the church at 72 Mansfield Ave. With Cardinal Thomas Collins. Reception to follow. Call (416)

536-8186.

TUESDAY, NOV. 10

• **Movie screening:** *Political, Polish Jew: The Story of Pinchas Gutter.* 7 p.m. at Scarboro Missions, 2685 Kingston Rd. Call (416) 261-7135, visit scarboromissions.ca.

SATURDAY, NOV. 14

• **Healing the Family Tree workshop:** at St. Catherine of Alexandria Catholic Church, 56 Hearn Ave., Bond Head, Ont. Call Fr. Terrence McKenna at (416) 414-2497.

• **Workshop:** to provide an overview of the Rite of Christian Initiation of Adults, 9 a.m.-1 p.m., today and Nov. 14, at St. Roch's parish, 2889 Islington Ave. Call Brenda at (416) 934-3400 ext. 523.

WEDNESDAY, NOV. 18

• **Oratorium Saeculare:** 8 p.m. Holy Family Church, 1372 King St. W.

SUNDAY, NOV. 29

• **Solemn High Mass:** to celebrate the publication of Divine Worship — The Missal for the Personal Ordinariates, 4 p.m. at the Catholic Parish of St. Thomas More, 381 Sherbourne St. Call (647) 200-8981, visit thomasmore-church.ca.

SATURDAY, DEC. 5

• **Practicing Catholic Singles meet and greet:** 8-9:30 p.m. at a restaurant to be determined. Contact

Barbara Chaisson at barbarachaisson@live.ca.

TUESDAY, DEC. 8

• **Usus Antiquior Solemn High Mass:** 6 p.m. at Holy Family Church, 1372 King St. W.

Hamilton

FRIDAY, OCT. 30

• **Day of Prayer:** with the Sisters of Social Service, 9:30 a.m.-3 p.m. at 11 Perthshire Court, Hamilton, Ont. Call (905) 388-3966, e-mail sssperthshire@sympatico.ca.

Ottawa

SUNDAY, NOV. 1

• **40 Days for Life:** wraps up today, 7 a.m.-7 p.m. across the street from the abortuary at 65 Bank St., Ottawa. E-mail wanda40daysfor-life@clife.ca.

WEDNESDAY, NOV. 4

• **Contemplative prayer:** group meets weekly at St. Patrick's Basilica at 8 p.m. Call Paul Harris at (613) 236-9437.

London

SATURDAY, NOV. 21

• **Divine Mercy Chaplet:** 11 a.m.-12 noon at St. John Vianney Church, 385 Dieppe St., Windsor, Ont. Call (519) 948-2894, e-mail jmreaume1@hotmail.com.

To publicize upcoming events in this calendar, e-mail The Catholic Register at editor@catholicregister.org, call (416) 934-3410 or fax (416) 934-3409 (three weeks before the event.)



Fr. Federico Lombardi

Vatican denies report on papal brain tumour

CATHOLIC NEWS SERVICE

VATICAN CITY

Jesuit Father Federico Lombardi, Vatican spokesman, said an Italian newspaper's claims about the Pope's health were "entirely unfounded."

After checking with the Pope himself and other sources, Lombardi told reporters "the Pope enjoys good health" and that the unsubstantiated news report was "a serious act of irresponsibility, absolutely unjustifiable and un-speakable."

The *Quotidiano Nazionale* reported Oct. 21 that an unnamed nurse at a clinic in Pisa told the paper that the Pope visited the clinic several months ago and that tests revealed a "small dark spot" — "a small brain tumour." The paper reported that the anonymous source said the condition could be taken care of without surgery and that the specialist following the case was Dr. Takanori Fukushima, a neurosurgeon who teaches at Duke University Medical Centre in North Carolina and travels to clinics in Japan and Pisa.

However, the doctor denied the reports in a written statement later in the day, saying, "I have never medically examined the Pope. These stories are completely false."

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Harriet's spirit wins out in the long run

The brutality of life on the streets could not defeat this 'I used to be famous' woman

There are evenings when I am walking the streets that deep theological insights come abruptly to my mind. This was one such evening.

People have asked why Jesus was born in the Middle East and not, for example, in Toronto. Well, it suddenly hit me. With the temperature a bone-chilling minus-14 degrees and a wind-chill that blew through my leather jacket and hoodie as if they were tissue paper, I realized that when Jesus told His apostles, "I will make you fishers of men and women," He would have had to teach them ice fishing.

I wrapped my hoodie tighter around my neck, leaving only my clerical colour exposed, as I approached the downtown Toronto intersection of Gerrard and Sherbourne. It was there I met Harriet



THE CHURCH ON THE STREET
ROBERT KINGHORN

for the first time.

It is fair to say once you have met Harriet you never forget her. She had the gift of her Cape Breton heritage in being able to describe life in all its brutality, and yet end with a joke which left you realizing that such a life had not won the battle for her spirit.

She told me of her life on the street and that her daughter Lena only gives her a living allowance each day so that she never has enough for drugs. Therefore she still risks the elements to supple-

ment her income by a life of prostitution. It was a full two years later that Harriet told me she also remembered our first meeting.

"I remember the first night we met on the street," she said.

"I had to stop looking for a date, and I went home and I went to pieces because of your acceptance of me."

I met Harriet many times over the next five years, usually at the same corner, and she was usually there for the same reason. She talked of her daughter Lena, who she said was making a movie of their relationship called *Mom and Me*.

"There's quite a story to tell," she said. "I used to be famous. I worked for the CBC on the *Fifth Estate*. You can look me up on the Internet and you will see pictures of me there. But there are also pictures I am not proud of since they show me in the midst of my drug use."

At each meeting she also gave me a deeper insight into her struggle with her faith in God. Perhaps the most profound

meeting was when I was with my friend Harry Nigh, a chaplain who works with those released from prison. He listened intently to her story and asked her, "Why do you not go to the spiritual group that Deacon Rob runs at Street Haven?"

Her answer exposed the real reason for her apparent lack of faith.

"God would not want someone like me at the spiritual group," she replied. "I am ashamed of the things I have done and the lifestyle I am leading."

It is seldom that you hear such honesty on the street, and yet I was not surprised to hear it from Harriet.

Here was a lady who blamed no one but herself for her struggles, and in fact talked with pride of her family and the support they were giving to her.

So I was pleasantly surprised when I walked into Street Haven the following week. There, large as life and twice as beautiful, was Harriet. I could not believe it when she greeted me with the words, "I

would like to go to the spiritual group."

She shared her struggles to regain her fragile faith that once was strong but which was unable to support the storms that life had brought her way. I sat in awe of her honesty and humility in being able to share this deep struggle with the other ladies in the group.

As we listened to the mesmerizing voice of Joyce Aldrich singing, I looked at the expression on Harriet's face and I felt a grace-filled moment of thanksgiving. At the end of the meeting Harriet sat in tears and said how much she enjoyed the evening.

A few weeks later as I walked into Street Haven I was handed a letter which simply read, "God has answered my prayers and I leave today for Grant House rehabilitation centre. Thank you for coming into my life and for helping me to find my way back to our mutual friend, God. Love Harriet."

(Robert Kinghorn is a deacon of the Archdiocese of Toronto: robert.kinghorn@ekinghorn.com.)

A subject too large to be held within a mere 600 pages

'The Inklings' can't be properly scrutinized in this ambitious volume

The Christian reading group to which I have belonged for three decades is called The Wrinklings. In part this acknowledges that none of us is getting younger, but primarily the name is a tribute to that renowned group of writers who, from the 1930s to the 1950s, met Tuesday mornings at the Eagle and Child (or, as they called it, "the bird and baby"), a pub in Oxford, England.

The most renowned Inklings were C. S. Lewis and J.R.R. Tolkien but membership (usually about 12) fluctuated as some members (all men) died or moved away or dropped out. The Inklings are the subject of a new book: *The Fellowship: The Literary Lives of the Inklings* by Philip and Carol Zaleski.

When the Inklings met each week they read aloud from works in progress — poems, essays, fiction — and, as good-naturedly as their various temperaments permitted, they listened to comments — and often fierce critiques — from their colleagues. It was not a club for the thin-skinned.



IAN HUNTER

The Inklings delighted in discussing ideas and books related to the Christian roots of Western civilization, which they were committed to preserving. With the advantage of hindsight, it might be said that they failed in this mission, but they tried. This book focuses on the lives and writings of four Inklings: Lewis (1898-1963), Tolkien (1892-1973), Owen Barfield (1898-1997) and Charles Williams (1886-1945).

These four men all fought in the First World War and were shaped by this terrible experience. The war did not destroy their Christian faith only because, as a first premise, they accepted that ours is a fallen, but not a forsaken, world.

The most celebrated Inking was Lewis, arguably the most influential Christian apologist of

the last century. He is, properly, front and centre of this book, but so much has already been written about Lewis that the informed reader will find little here that is new. The Zaleskis, dedicated and thorough researchers, have examined a mountain of evidence but it has yielded little. And they write in a cloying and tendentious manner that sometimes left me grinding my teeth.

Perhaps the least known of the four Inklings is Barfield. The son of a musician and early feminist mother, and a stolid solicitor father, Lewis described Barfield as "the second friend: the man who disagrees with just about everything ... (who) has read all the right books but has got the wrong thing out of every one."

Lewis and Barfield met as undergraduates at Oxford University in 1919, attracted through a shared love of books and walking. Their favourite pastime was a long hike with a single subject under discussion.

The focus of Barfield's thought and writing was human consciousness. Where does perception come from and why does it change over time? What role does language play? Such questions led Barfield to the study of words (philology) and, eventually, to some of the



J.R.R. Tolkien

esoteric fringes of religion like spiritualism and theosophy. This was anathema to Lewis' hard-won common sense and "mere" Christianity, but their friendship survived sometimes cantankerous intellectual disagreements.

Beginning in 1920 and for half a century Barfield wrote largely unreadable books on philology, beginning with *History in English Words* (1926). Barfield balanced his obscure intellectual pursuits with the quotidian activities of a practising solicitor; nevertheless

Lewis worried sometimes about Barfield's sanity, telling a friend: "We hold our mental health by a thread, and nothing is worth risking it for."

The Zaleskis address the tantalizing question: why did Lewis never become a Roman Catholic? Alas, they have no convincing answer and Lewis, for whatever reason, did not give one. Perhaps the closest Lewis came were these words from *The Allegory of Love*: "When Catholicism goes bad it becomes the world-old, world-wide religion of amulets and holy places and priestcraft; Protestantism, in its corresponding decay, becomes a vague mist of ethical platitudes."

The Inklings were almost unbelievably prolific. They wrote on every conceivable subject; even just the four Inklings under scrutiny here wrote so much that it defies summary. The authors feel constrained to try but — even clocking in at 600-plus pages — they have not enough space. In the end the subject proved too large for this ambitious and uneven book.

(Hunter is Professor Emeritus in the Faculty of Law at Western University. His new book, *Telling Lives*, is available from Cardinal Books: sales@merebooks.com.)

Editorial

Synod success

In his closing address at the Synod of Bishops on the Family, Pope Francis said the meeting of Church leaders was never intended to solve all the problems that afflict modern families. The Synod, he said, was a forum to study the family and assess its many challenges "fearlessly, without burying our heads in the sand."

On that score, mission accomplished. Church leaders disagreed often and publicly during three spirited weeks but few would dispute their success in meeting the Pope's challenge to be bold and visible. If anything, some took his advice too much to heart in making statements that caused misleading headlines in the secular press about a divided Church.

The Church, though, is not divided. It came through a difficult Synod with some bruises, but nothing that won't heal. Despite a lot of talk about discord and strife, the Synod fathers sent a report to the Pope which demonstrated reasonableness and compromise. All 94 paragraphs were approved by at least two-thirds of the prelates.

That's not to suggest high-fives all round the Synod hall. Three paragraphs on divorced and civilly remarried Catholics barely met the necessary two-thirds majority to be included in the report. But even that contentious topic was softened by enough ambiguity to keep it faithful to doctrine yet acceptable to those promoting change.

Of greater significance was general agreement on many issues that received far less public attention even though they are far more critical to the life of average Catholic families. Despite some well-publicized distractions along the way, it appears the Synod fathers got it right. This was the success of the Synod.

Church leaders endorsed an expanded role for women in the Church. They urged dads to be more involved in child rearing, and applauded the valuable contribution of grandparents. They suggested that seminarians spend instructional time in family settings. They encouraged respect and inclusion for those who are elderly, poor, disabled or migrants. They want improved marriage preparation for couples, a more welcoming atmosphere for singles and those in interfaith marriages, pastoral outreach to common-law couples and better support for unwed mothers.

These and several other family concerns are the reason Pope Francis convened this assembly. Families, the lifeblood of the Church, have been under stress for decades. The Church can't reverse cultural trends but it can improve its pastoral support of families in a changing society. The Synod's detailed, candid and sometimes acrimonious discussions were steps in that process.

Now it's up to the Pope. With these recommendations in hand, he is expected to propose a path forward in an apostolic exhortation. Should he do so, probably next year, expect him to proceed fearlessly. He is not one to bury his head in the sand.



Readers Speak Out

Write to **The Editor:**

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Letters should be brief and must include full name, address and phone number (street and phone number will not be published). Letters may be edited for length and clarity. Also, speak to us digitally via Facebook (facebook.com/TheCatholicRegister) or Twitter (twitter.com/CatholicRegistr)

False assumption

Re: "Women's role: how far should Church go?" (Oct. 18):

Michael Swan's article touches on what I believe is a false assumption that is often found in discussions about a woman's role within the Church, namely, the notion that contribution and influence are only achieved by a masculine mode of being (such as the typical way we view "leadership" and "decision-making"). With this mentality one fails to recognize the real and powerful contribution women make — as mothers, religious or lay professionals who bring their uniquely feminine gifts to their work in the Church and in the rest of the world.

Consider the example of St. Catherine of Siena, St. Therese of Lisieux and Blessed Mother Teresa, women who have had significant influence and who were leaders in their own feminine way. Or consider the enormously significant role of a mother contributing to her family. The reality is that culture is shaped more by these women, faithfully living out their vocations, than by "decision makers" in the Church.

Also, I am surprised by Dr. Kieser's

dismissal of St. John Paul II's *Mulieris Dignitatem* (On the Dignity and Vocation of Women). The experience of so many young, faithful Catholic women of the JP II generation has been profound gratitude for his teaching and for his affirmation of our womanhood and our feminine genius.
MARIA REILANDER,
Barry's Bay, Ont.

Crossing the Rubicon

I appreciate your reports on several controversial issues facing the Church. I commend Michael Swan for his balanced treatment of "Women's role: how far should Church go?" and "Synod's bishops are in for a long process."

Quite in contrast was Fr. Raymond de Souza's "Which Canadian way will alter the Tiber?" and his denouncement of the German Catholic Church and its leaders. Fr. de Souza crosses the Rubicon when he ridicules Archbishop Paul-André Durocher's proposal to ordain women as deacons. The possibility that these women might also give sermons prompts another one of his remarks when he compares that to "the general approach one finds along the Rhine — and on the north side of

the Gatineau River."

I could do without Fr. de Souza's biased and unbalanced opinions. He promotes anything but unity.

HERMANN FREITAG,

Ottawa, Ont.

Canadian Church

I am really wondering where our Church in Canada is headed. We had the Truth and Reconciliation Commission report, which prompted *The Register* headline: "The Church's Response," which was not at all the Church's response. Then came a statement from a Western bishop that the matter would be addressed at their fall assembly of bishops. I saw no reference to Truth and Reconciliation in *The Register's* coverage of that gathering.

And then Justin Trudeau shut out any wannabe candidates if they stood for protection of the unborn. That issue was buried by mainstream media and all the political parties. I have seen little else in *The Register* about the Liberals. Where are the bishops?

BILL DOLIGHAN,
Brampton, Ont.

Farewell to Harper

From my conservative vantage point, one positive outcome of the federal election is that Stephen Harper is no longer Prime Minister. This is not a good outcome for Canada, but it is a good outcome for Harper, a decent man who fought the battle to save the natural world order against the new world order of radical feminism, homosexuality, abortion, euthanasia, degradation of the traditional family and attacks on Christianity.

In doing so, he swam against the tide of the pervasive left-leaning media and suffered much character abuse. He knew what was needed to support international peace. He refused to bow to the pressure of abortionists in his policy of supporting international maternal health. He supported traditional Canadian families and he led the country with dignity.

Canada greatly benefitted from his solid leadership. I wish him and his family rest, privacy, happiness and peace in the knowledge he has done an enviable job as Prime Minister. Hopefully, he will come back in public or private life to use his many gifts to contribute further to this country.

JOHN J.F. KILLACKEY,
Mississauga, Ont.



Re: University, parish set to embrace

It's nice that the pastor thinks he can make space for some students in his parish, but we need a ministry that addresses issues within the student community.

Anne on CatholicRegister.org

Re: New saints role models to family

It was very faith building to hear about Zelig

and Louis Martin and to hear witness stories from Canadian couples.

Claudia Francis on CatholicRegister.org

Re: Syrian archbishops support Russian intervention in civil war

Thankfully President Vladimir Putin intervened . . . and will save many Christians too.

Maria on CatholicRegister.org

Re: Trudeau majority worries pro-lifers

The Stephen Harper government held a majority in the House of Commons for the last four years. They could have pushed through anything, but they did not do anything about those life issues.

Marthe Lépine on CatholicRegister.org

The Synod's curious biblical commentary

VATICAN CITY

One of the most repeated themes during the Synod on the Family was the need for a more biblically based approach. The original working document for the Synod — the *Instrumentum Laboris* — came in for repeated and severe criticism for taking as its starting point sociological data rather than the Word of God.

The final report made substantial improvements in that regard, but there was throughout the Synod a troubling usage of the Scriptures, as they were often employed to make a particular point in contradiction to the plain meaning of the actual text.

The most spectacular example was given on the Synod's very first day. One of Pope Francis' "cardinals from the periphery," Jose Luiz Lacunza Maestrojuan of Panama, argued that the indissolubility of marriage is contrary to God's mercy, and asked the Synod fathers why the Successor of Peter could not be more like Moses, who permitted divorce. The clear implication, one hopes lost on Cardinal Lacunza, was that when Jesus corrected the teaching of Moses, He was wrong to do so. Lacunza employed the Scriptures to argue that the Vicar of Christ should be more like Moses, faced with a hard-hearted people, and less like Christ, who transforms the hearts of the baptized by sharing with them the life of grace.

Cardinal Lacunza was soon corrected by a fellow bishop and, to prevent such embarrassments from becoming widely known, the Synod secretariat requested that participants no longer put online the speeches of the Synod fathers. After that misadventure in biblical interpretation got things off to a bad start, we hope that no other Synod fathers were so egregious. Yet the use of the Bible was not infrequently partial and tendentious. There were at least four frequently cited biblical passages consistently put to use contrary to their plain meaning.

1. *The mercy of the father who goes in search of the prodigal son.*

The father in the parable does not go after his prodigal son. Indeed, respecting his freedom, the father facilitates his departure from the family home. It is only after the son is permitted literally to wallow in the consequence of his sins that he has a conversion, and



Pope Francis raises the Book of the Gospels during the closing Mass of the Synod of Bishops on the Family in St. Peter's Basilica at the Vatican Oct. 25. (CNS photo/Paul Haring)



FATHER RAYMOND J. DE SOUZA

decides to return home to confess his sins. He then receives the father's mercy. The father is quick to give it, and eagerly restores the prodigal son to far more than he deserves. I think that we should chase after those who turn their back on the Father's house, but we can't use the prodigal son parable to that effect, because the father did not do so. He waited for the son to return on his own.

2. *The Good Shepherd who goes after the lost sheep.*

This was often employed as a model of pastoral accompaniment, the pastor of the flock gently entering into the lives of the lost and distant. Contrary to the prodigal son, this is a parable of God going in search of the lost, of chasing after them to bring them home. But it is not about accompaniment. The sheep is not at all free, and the choices it has made are not respected. The shepherd finds the sheep and forcibly removes it from danger, carrying it back to the flock independent of its own will. Nothing at all wrong with that, but the parable is not about mature

pastoral accompaniment.

3. *The disciples on the Road to Emmaus.*

This episode from the life of Jesus, not a parable, is about authentic pastoral accompaniment. The Lord Jesus does in fact draw close to the forlorn disciples, walking with them and re-awakening in them their hope. Yet the entire purpose of the Lord's presence on the road to Emmaus is to convert — literally, to "turn around" — the disciples who are going into the night, away from the nascent Church in Jerusalem. Emmaus is one of the most beautiful models of pastoral ministry in the entire Scriptures, but it is about more than merely walking alongside those moving away from the Church. The Risen Jesus walks with them, questions them about their experience, listens intently to them, sternly rebukes them for their foolishness and lack of understanding, teaches them authoritatively and, only then, reveals Himself in the Eucharist. It is a complete model of pastoral service; too often the model is presented only in part.

4. *The Pharisees and the question about divorce.*

This was the most stunning example of curious biblical commentary in the entire Synod. There were no shortage of denunciations of pastors who are like Pharisees, not least from the Holy Father himself, who concluded the Synod with fearsome rhetoric against the Synod fathers who most strongly opposed changing the Church's practices. Yet it was the Pharisees who favoured divorce and remarriage. It was Jesus who opposed it. And when the apostles preferred the Pharisees' option, thinking the teaching of Jesus too difficult, He did not accommodate them but promised that all things are possible with God's grace. The allowance for divorce and remarriage is the position of the Pharisees; yet many Synod fathers appeared to favour their position over that of Jesus.

The final report of the Synod restored the proper priority of the Word of God in the Church's mission. That begins by reading the Scriptures as they are, and not as we would wish them to be.

(Fr. de Souza is the editor-in-chief of Convivium, a Canadian magazine of faith in our common life: www.conviviummagazine.ca.)

Seeing the world by the telephone pole

If you look at telephone poles a certain way, you can catch them making the sign of the Cross. It's not just the bold, powerful Cross on a bishop's chest. It's also the shy, tracing gesture of the tallest kid in class making first communion.

It's a beautiful thing to catch by surprise, and to photograph, which I love to do, especially with backlight in an unexpected place like the dirt road of a Newfoundland outport my wife and I travelled recently.

As I was absorbed in squinting through my camera's viewfinder, a man with a round wooden toothpick in the corner of his mouth came out of his tidy little house. He crossed the road to ask politely what I was doing, and whether I was out from St. John's. Newfoundlanders outside of St. John's seem to measure all visitors by their distance from St. John's like Catholics measure all things by Rome. When I showed him some pictures, he gave me back the history of the telephone poles on his road.

Several had gone up even before the mine closed. One was new, having replaced a pole that burned a few winters ago, the burning itself left as a mystery. The poles further along were a mix of newer, but not so new, and older, but not so old, like neighbours who move in at intervals.

From poles our conversation swung in the wind to politics. He had a sign for a federal Liberal candidate on his lawn, though it seemed more an effect of omission than commission. Stephen Harper had not cared at all about Newfoundland and, as everywhere, Newfoundland needed a prime minister to care about it. That said, it was ridiculous to suggest Mr. Harper was a monster bent on destroying democracy.

Harper was not a tyrant. Joey Smallwood was a tyrant. Danny Williams was a bully. Clyde Wells was intelligent: the word was given the stressed syllables of a synonym for distracted. And the new Prime Minister? The new Mr. Trudeau?

"If he's half as smart as his dad was, we'll be all right."

"What if he's only half as smart as his mother?"

The toothpick jiggled and there was the upper lip smile you get for making a joke just as someone raises a mug of beer to his mouth. A woman whose husband and now son are Canada's prime ministers must be a lot smarter than people give her credit for.



PETER STOCKLAND

Anyway, we'll still be all right. Canada will bear up, as will Newfoundland.

His uncles had worked in the mine honeycombed under the ocean floor, and there was still plenty of ore left below. But those big deposits discovered in Quebec could be brought to market much cheaper, you just had to scoop it up off the ground like dirt, and that was an economic fact of life. To live in Newfoundland is to understand economics as a fact of life without losing faith.

His neighbours still fish, selling smaller catches to more local markets but still. The fishery is coming back. Just so, a lot of fellas are coming back from Alberta with the price of oil so low, but it will rise and they'll go back to work. In his hands, he twisted a leather strap. He was making a new collar for his dog.

"The old chain choked him. I have to make one tight enough to keep him right, but not so tight it chokes him."

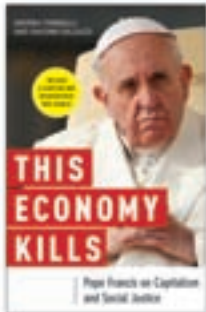
History, politics, economics, dog collars. We had come a long way in a short time through a chance meeting brought by telephone poles. It seemed, too, that we companionable strangers had come ever closer to the Cross, the sign at once bold and powerful, yet also solitary as a tall child's shyness, that alights in our lives when we open our eyes and are surprised by faith. We look at the world in the right way and there it is, wherever we are, and everywhere in our lives. Finding it in the world, we do more than find it in life. We find our life in it.

This showed true when the door of his tidy house opened and his wife came out on the porch to call to him. He excused himself almost shyly. He had to go in. The real synod on the family — supper — was about to begin.

(Stockland is publisher of Convivium magazine and a senior fellow with Cardus.)



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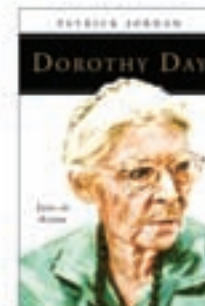
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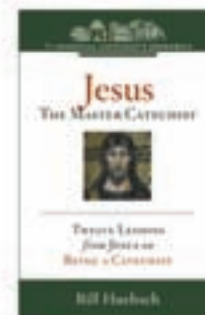
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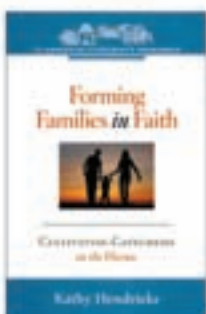
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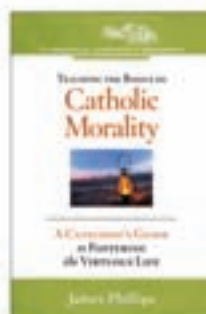
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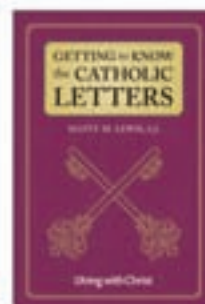
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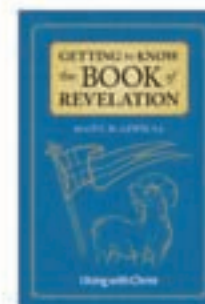
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