Family

We are proud to announce that Jeff Hagel, son of owner Ernie Hagel, has joined our staff. In addition to receiving both of his Alberta Funeral Services Regulatory Board Licenses from Mount Royal College (Calgary), Jeff also holds a business degree. Jeff began his service in the funeral business in Edmonton for two years before joining the McInnis and Holloway staff.

As a funeral home, it’s our privilege to help families through the grief process. We have been a family-owned business since 1905, and we believe our staff are the best in the business with their strong community values and dedication to serving others.

For more information on our Local Staff and Family-Owned Business, call (403) 243-8200, or visit our website at www.mcinnisandholloway.com.
FROM THE EDITORS

Bishop Henry will celebrate Mass at the Catholic cemeteries in Calgary in June and August. All of the faithful of the diocese are welcome to attend the Masses, especially those who have loved ones buried at the respective cemeteries. Please see page 13 for details.

We are praying for our seminarians as they discern and prepare for the priesthood. Jerome Lavigne will be ordained to the priesthood on June 19 at St. Mary’s Cathedral and John Kohler will be ordained to the transitional deaconate on June 28 at St. Luke’s. See Diocesan Dates on page 12 for details.

Last month the St. Mark’s parish fundraiser (story in the May edition, page 9) attracted more than 300 parishioners and friends. The entertainment was great, but what was most remarkable was the dedication of the multicultural community coming together to support their parish. St. Mark’s parish is in desperate need of funds to help defray the cost of several major renovation projects that have already been started. Financial donations are being accepted. Commemorative tiles to adorn the foyer wall are being offered for $500 and $1000+ donations. If you, your parish or organization is able to help in any way, please call Fr. Long Vu at (403) 273-2266.

When quoting or using excerpts from articles published in The Carillon, please give due credit to the author of the article you cite, and note the date and issue number shown on the front cover.

The deadline for articles and advertising in the September edition of The Carillon is August 6. We can be reached by phone/fax: (403) 295-8124 or e-mail: monique@adita.com.

May God bless you with a happy and safe summer,

Monique and Myron Achtman

About the Front Cover

Mount St. Francis Retreat Centre

The FRANCISCANS have been hosting retreats at Mount St. Francis Retreat Centre in Cochrane for 60 years!

Join in the celebration of this milestone anniversary on August 23, 2009. See story on page 19 and details of the celebration and BBQ on page 12.

[Photo Credit: Monique Achtman, The Carillon]
In an ideal marriage, the couple makes a true gift of self to one another and succeeds in establishing a partnership of life which is truly beneficial. Many married couples would say that their marriage was not ideal because differences in character and personality prevented a bridging between persons that they believe could never be satisfactorily overcome. The process of two becoming one is the ongoing task of marriage. The essence of marriage is found in the daily manifestations of selfless giving to the other. If that desire is not present, the potential for marriage failure is present.

What a declaration of nullity is saying is that one or both of the marriage partners did not make that gift of self to the other, for one reason or another. This is often not discovered until after the marriage. If a constitutive element was missing, the marriage does not qualify as a “God-united” marriage, the kind Jesus referred to as being indissoluble.

The Code of Canon Law of the Catholic Church states that the faithful have rights, and have the right to have these rights examined in the court of the Church [canon 221]. Those Catholics who have undergone the pain of divorce approach the tribunal to determine whether their prior marriages still bind them or whether they are free to enter new unions. The same applies to divorced non-Catholics who wish to marry a Catholic.

Persons wishing to have their status clarified, first approach their pastor. A form is filled out, and sent to the Tribunal Office. Fr. Brian Hubka directs the Office, as the Judicial Vicar. He will assign an interviewer, who will contact the applicant and begin the process.

An interview is arranged at a time convenient to both parties. The interview is similar to doing a biography, with the petitioner describing their life growing up, as well as what is known about their former spouse’s family of origin. Questions uncover the story of the courtship and marriage, and any difficulties that arose.

One of the items, which the party requesting the declaration of nullity is asked to bring, is a list of persons who are willing to act as witnesses, who can give testimony as to the parties’ character and actions.

Fairness demands that the applicant’s former spouse is notified. In rare circumstances, people have lost touch with their spouse, but most people know where their former spouse resides. It is not necessary that the former spouse gives permission, but they must be given a chance to tell their side of the story.

Testimony in a case is taped, and then transcribed. Once the witnesses have all been heard, the Judicial Vicar gives both parties a chance to review the file. Once this has been done, he closes the file and the case moves to the next phase of the process.

It is now reviewed by the Defender of the Bond. He examines the file to see if the rules of the Catholic Church are being followed, and to look for evidence that there has been any attempt to coach the witnesses.

Once the file returns from the Defender of the Bond, three judges of the Catholic Church—persons with a degree in the law of the Catholic Church—will vote on the question of whether a valid marriage is present. A written decision follows.

The parties are informed of the Tribunal’s decision. They are given a chance to review the file, and appeal if they believe the Tribunal’s decision is incorrect.

Ottawa is the Appeal Tribunal for the Church in Canada. After the parties have been given the chance to review the file, it will be transferred there for review. If three judges in Ottawa confirm the decision, it becomes final.

Both parties are notified of the final decision. It is at this point that it has been determined that no bond was formed at the time of the original marriage and the parties are free to marry.

Cases have varying degrees of difficulty, but most are complete within 12-18 months.

Those charged with deciding the validity of the marriage bond take the task very seriously. Our task is to always keep in mind that the supreme law of the Church is the salvation of souls [c. 1752].
Lifting the Excommunication

This disciplinary level needs to be distinguished from the doctrinal level.

The lifting of the excommunication of the four Bishops consecrated in 1988 by Archbishop Lefebvre without a mandate of the Holy See has for many reasons led, both within and beyond the Catholic Church, to misunderstandings, heated discussions and hurt feelings.

Many of us felt perplexed by an event which came about unexpectedly and was difficult to view positively in the light of the issues and tasks facing the Church today. Some groups openly accused the Pope of wanting to turn back the clock to before the Council and unleashed all kinds of protests and deep-seated bitterness against his person and office.

I personally experienced the Pope's gesture as an unsettling prophetic sign of a needed ministry today—another variant of the “new evangelization.” My personal approach would be more characterized by "As for those who do not welcome you, when you leave their town shake the dust off your feet," [Lk. 9:5] rather than “Which of you with a hundred sheep, if he lost one, would fail to leave the ninety nine in the desert and go after the missing one until he found it” [Lk. 15:4].

In March, Pope Benedict wrote a letter addressed to all his brothers in the episcopacy about what has transpired and the lessons learned.

An unforeseen mishap occurred when the facts of the Williamson case came on top of the remission of the excommunication. The gesture of mercy towards four Bishops suddenly appeared to be a repudiation of reconciliation between Christians and Jews, and thus as the reversal of what Vatican II had laid down to guide the Church's path.

It would seem that the Pope was poorly advised and has since acknowledged that consulting the information available on the internet would have made it possible to perceive the problem early on and that in the future the Vatican will have to pay greater attention to that source of news.

Another mistake, which he regrets, is that the extent and limits of the provision of lifting the excommunication were not clearly and adequately explained at the moment of its publication. The excommunication affects individuals, not institutions. An episcopal ordination lacking a pontifical mandate raises the danger of a schism, since it jeopardizes the unity of the College of Bishops with the Pope. Consequently the Church must react by employing her most severe punishment—excommunication—with the aim of calling those thus punished to repent and to return to unity.

Twenty years after the ordinations, this goal has sadly not yet been attained. The remission of the excommunication has the same aim as that of the punishment: namely, to invite the four Bishops once more to return. This gesture was possible once the interested parties had expressed their recognition in principle of the Pope and his authority as Pastor, albeit with some reservations in the area of obedience to his doctrinal authority and to the authority of the Council.

The remission of the excommunication was a measure taken in the field of ecclesiastical discipline: the individuals were freed from the burden of conscience constituted by the most serious of ecclesiastical penalties.

This disciplinary level needs to be distinguished from the doctrinal level. The fact that the Society of Saint Pius X does not possess a canonical status in the Church is not based on disciplinary but on doctrinal reasons. Until the doctrinal questions are clarified, the Society has no canonical status in the Church, and its ministers—even though they have been freed of the ecclesiastical penalty—do not legitimately exercise any ministry in the Church.

In light of this situation, Pope Benedict has indicated that he will join the Pontifical Commission “Ecclesia Dei”—the body which has been competent since 1988 for those communities and persons who, coming from the Society of Saint Pius X, wish to return to full communion with the Pope—to the Congregation for the Doctrine of the Faith. This will make it clear that the problems now to be addressed are essentially doctrinal in nature and concern primarily the acceptance of the Second Vatican Council and the post-conciliar magisterium of the Popes.

The Society of Pius X must understand that the Church's teaching authority cannot be frozen in the year 1962.

The first priority for the Successor of Peter was laid down by the Lord in the Upper Room in the clearest of terms: “You strengthen your brothers” [Lk. 22:32]. Peter himself formulated this priority anew in his first Letter: “Always be prepared to make a defence to anyone who calls you ... continued on next page
to account for the hope that is in you” [1 Pet 3:15]. In our
days, when in vast areas of the world the faith is in danger
of dying out like a flame which no longer has fuel, the over-
riding priority is to make God present in this world and to
show men and women the way to God.

Leading men and women to God, to the God who speaks
in the Bible: this is the supreme and fundamental priority
of the Church and of the Successor of Peter at the present
time. A logical consequence of this is that we must have at
heart the unity of all believers. Their disunity, their disagree-
ment among themselves, calls into question the credibility
of their talk of God. Hence the effort to promote a common
witness by Christians to their faith—ecumenism—is part of
the supreme priority. Added to this is the need for all those
who believe in God to join in seeking peace, to attempt to
draw closer to one another, and to journey together, even
with their differing images of God, towards the source of
Light—this is interreligious dialogue.

So if the arduous task of working for faith, hope and
love in the world is presently the Church’s real priority,
then part of this is also made up of acts of reconciliation,
small and not so small.

Pope Benedict’s gesture of mercy challenges the indiffer-
ence of many towards a community which has 491 priests,
215 seminarians, 6 seminaries, 88 schools, 2 university-level
institutes, 117 religious brothers, 164 religious sisters and
thousands of lay faithful. Should we casually let them drift
farther from the Church? Can we simply exclude them,
as representatives of a radical fringe, from our pursuit of
reconciliation and unity? Pope Benedict thinks not.

... continued from previous page

The Carillon / 06.2009
Catholic social teaching is a particularly rich body of wisdom our Church wishes to share with all humanity. It addresses the immediate concerns many people face, and the root causes of deeper social ills.

The initial intake of the Living Justice Institute (LJI) was received in September of 2008. Under the directorship of the diocesan Social Justice Office, individuals from across the region met weekly to discover new ways to enrich our communities.

The Church has always been the voice of social awareness, and in fact it is fundamental to our baptismal witness. Realizing humankind’s highest calling to be in right relationship with our Creator opens our vision to the ways we live together.

Catholic social teaching serves to guide people in a manner that brings to modern life the Gospel of Jesus. One of the key areas of study centered upon the question “Who are the Poor?” In an affluent society such as Calgary, it may seem simple enough to answer. However, if we recognize poverty, using only material measuring methods, we will undoubtedly overlook many. All people have a right to food, clean water, shelter and medicine, but people also have a right to education, human development, care, dignity and love. In many ways poverty is as local as it is global.

Gospel based justice is a familiar theme imbedded within the stories of the Church’s great mystics. Catherine of Siena, Ignatius and Francis of Assisi are just a few notable individuals who dedicated their lives to social causes. Throughout my experience in the Living Justice Institute, I have become increasingly conscious that I have talents that can also be applied to developing a more human society.

The Living Justice Institute challenges us to bring the Gospel everywhere we venture. This demands much more than simply being a committee assembled to discuss problems with no solutions. It requires bonding together as God’s people empowered through Baptism to transform unjust social structures into ones we might celebrate.

With renewed hearts, the Living Justice Team 2009 was sent forth with these words from Isaiah, spoken by Jesus. “The spirit of the Lord is upon me, because he has anointed me, to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord’s favor” [Luke 4 18:19].

Living Justice Institute (LJI)
In their own words...

Beware! This is a life changing experience. You will never be the same again if you are mindful of the lessons and do the exercises.

Yinka, Psychiatrist

The LJI will change your perception of God, at least the human image of God, it will embrace you spiritually on a personal level, embrace you in a messy world. It will provide guidelines as to how you can make this world a better place. Be prepared to get out of your comfortable little box and get stretched.

Judy, Accountant

Taking the LJI is an opportunity for growing in awareness and for awakening. This is not something that you attend like a lecture but it is more like a combination of taking a course and embarking on a spiritual journey. It takes commitment and time.

Norline, Director, Latour Native Ministry; Coordinator for Project Rachel

Expect a well organized exploration into the key areas of Catholic Social Teachings. The programme is comprehensive and targets the heart as well as one’s mind. Any person, both clergy and laity will derive foundational benefits from this formation. Expect to work hard. It is well worth the effort.

Tom, Teaching, Managing Engineer

The Living Justice Institute (LJI)
Diocesan Social Justice Office

Similar to the RCIA, the LJI is a process of formation that offers a unique opportunity for a gradual and comprehensive integration of one’s life and Catholic Social Teaching using Scripture, prayer and action.

Participants will read books and relevant church documents, watch videos, discuss and wrestle with pertinent economic, social and political issues in relation to their faith life.

The LJI is suitable for all who are able and willing to participate. Please see Diocesan Dates on page 13 for details of the upcoming Living Justice Institute on Tuesday evenings starting on September 22.

The facilitator of the LJI is Antal Prokecz, Director of Social Justice. BA Phil. (Catholic Univ. of Leuven, Belgium); M.Div., Th.M./S.T.L. (Regis College, Toronto School of Theology); Training in Spiritual Direction (Loyola House, Guelph, ON) and Group Facilitation.
DIOCESAN OPERATIONS

The common mission of the Roman Catholic Church in Canada is carried out by individual churches under the guidance of the Bishop in each diocese. The following provides an accounting of the funds received to meet the operating requirements of the Calgary Catholic Diocese. We thank you for your kind and generous gifts!

Receipts:

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<th>2008</th>
<th>2007</th>
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<td>Annual Bishop’s Appeal</td>
<td>408,129</td>
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<td>Pastoral services</td>
<td>391,422</td>
<td>359,019</td>
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<td>Interest from all</td>
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<td>Tribunal</td>
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<td>Donations</td>
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<td><strong>Total</strong></td>
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Disbursements:

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<td>Pastoral services</td>
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<td>1,489,095</td>
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<td>Administration –</td>
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<td>878,155</td>
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<tr>
<td>Clergy placement and</td>
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<td>1,258,488</td>
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<tr>
<td>parish support</td>
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<td></td>
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<td>Seminarian Fund</td>
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<tr>
<td>Tribunal</td>
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<td>Building rent,</td>
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<td>211,146</td>
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<td>maintenance and repair</td>
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<tr>
<td>Interest and bank</td>
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<td>62,465</td>
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<td>charges</td>
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<tr>
<td>Office and automotive</td>
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<td>61,335</td>
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<td>equipment</td>
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<tr>
<td>Reserve for assessment</td>
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<td>150,000</td>
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<tr>
<td>variance</td>
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<td><strong>Total</strong></td>
<td><strong>4,297,419</strong></td>
<td><strong>4,731,646</strong></td>
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Operating surplus (loss) before Other

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<td>$149,733</td>
<td>$33,868</td>
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Other:

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<tbody>
<tr>
<td>Unrealized loss on</td>
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<td>investments</td>
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Net Operating Surplus (Loss)

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<th>2008</th>
<th>2007</th>
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<tbody>
<tr>
<td></td>
<td><strong>$22,683</strong></td>
<td><strong>$33,868</strong></td>
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RECEIPTS

Parish Assessments, Annual Bishops Appeal and Pastoral Services

Most of our funding for operations comes from an assessed levy to the parishes, fees charged for workshops, and the Annual Bishop’s Appeal. Every effort is made to keep the assessment rate as low as possible, while meeting the increased needs of the Catholic community.

DISBURSEMENTS

Pastoral Services • $1,597,243

The Family Life office educates and ministers in the areas of marriage, abortion and other Christian life issues. The offices of Liturgy, Social Justice, Missions, Ecumenism, Resource Library and Youth Ministry serve as resources to our parishes and Catholic Institutions. The Health Care Apostolate provides training and spiritual support services in pastoral, palliative and Alzheimer’s care. The Religious Education Secretariat ensures the effective implementation of the Religious Education programs in Catholic schools and parishes.
Administration – Pastoral and Temporal • $943,226
The offices of the Bishop, Curia and Finance provide leadership and service to the parishes in the areas of administration, diocesan records, sacramental life, and others. In addition to managing diocesan affairs, the Finance office assists parishes in financial, legal, business, human resources, building construction and maintenance, and other property matters.

Clergy Placement and Parish Support • $1,046,211
These costs include bringing new priests to the diocese, clergy pension contributions and responding to parish and national church needs.

Tribunal: Receipts • $56,645 Disbursements • $271,955
The Tribunal office's staff of specially trained and experienced people offers assistance, at the request of failed marriage individuals, to determine whether there are reasonable grounds in Canon Law for an official declaration of nullity. Approximately 20% of the cost is recovered from those able to make a contribution.

Unrealized Loss on Investments • $127,050
In following the GAAP practice of presenting investments at fair value the Diocese recognizes unrealized gain/losses on investment in its current year’s operation.

OTHER PROGRAMS FUNDED BY YOUR DONATIONS

Donations to other registered charities • $925,000
The Canadian Organization for Development and Peace received generous donations of approximately $362,000 to respond to floods, earthquake, and hurricane disasters as well as to help international communities find viable, long-term solutions to ongoing poverty and injustice. Development and Peace is the Canadian member of Caritas Internationalis, the network of 162 Catholic relief, development and social service organizations working in 200 countries and territories.

A contribution was made to St. Mary’s University College to support Catholic education. Contributions were also given to other charities who serve the terminally ill, elderly and homebound, the abused, the refugee and the hungry, the discriminated and the exploited, the addicted and the homeless, the unborn and unwanted, and the lonely and bereaved.

Approximately $377,000 was received in collections for Catholic Missions, Holy Childhood, Holy Land and the Pope's Pastoral Works, enabling these organizations to spread the Word of God, help young children in need, support pastoral works in the Holy Land, and enable the Pope to respond with emergency assistance to those who suffer.

Diocesan charitable programs • $950,000
Your donations allowed Catholic Charities to run the following charitable programs: Elizabeth House provides a safe and caring residence for single, pregnant, and parenting teens. Feed the Hungry provides nutritious food to those in need through Sunday dinners, food hampers and Community Kitchens. Latour Native Foundation is committed to meeting the spiritual needs of First Nations people. Our Diocesan Mission Council supports the First Nations as well, and they also work with agents in developing countries to help alleviate poverty and address social concerns.

Seminary and education of priests • $564,000
Donations to this fund are used to help seminarians with their schooling, to provide continuing education and sabbaticals to our priests, and to operate our Vocations office. We currently have fourteen seminarians and there are several others who are discerning whether or not they will enter the seminary this September. Donations received in 2008 of $201,000 helped to partially offset these costs, but the fund is steadily depleting. A special collection is to be held the fourth Sunday in Easter so that we can continue to support our seminarians.

Clergy Pension Plan • $285,680
The government requires that pension assets in a Defined Benefit Plan be sufficient to cover future pension liabilities. Each priest and his parish make monthly contributions to the Clergy Pension Plan. In addition, the Diocese makes a yearly supplementary payment of $40,000. In 2008, the Diocese made a further contribution of $285,680 (2007 $701,000) towards the “Solvency Deficiency” of the Plan.

Clergy Retirement Residences • $74,000
The diocese also contributed approximately $74,000 to support retirement residences for the clergy.
The administration team for the Clergy Pension Plan would like to express sincere thanks for the helpful support of many persons, parishes, CWL and K of C Councils during the past year. The financial assistance received has placed the Pension Trust Fund in a more favourable position relative to government regulations.

Your continued support will help to further the beneficial growth of the fund in the coming year, especially in view of recent worldwide financial challenges. Your help will provide for the retired clergy of the Diocese and is much appreciated.

For more information, please call Rev. R. Lowing at (403) 218-5517 or Very Rev. John G. Schuster at (403) 218-5529.

Contributions may be made to “R.C. Diocese of Calgary” and mailed to:

Clergy Benefit Society
Catholic Pastoral Centre
120 - 17 Avenue SW
Calgary, AB T2S 2T2

Income tax receipts will be issued.
There is an increasing concern about the ethical and environmental implications of the use of bottled water in our homes, parishes, schools and workplaces. In the following I would like to present a few considerations based on the principles of Catholic Social Teaching (CST).

CST does not explicitly single out the issue of bottled water as such, just as it does not explicitly single out issues related to computer recycling or smoking. Yet, these are all important social issues.

CST considers water to be a basic natural resource (like air), and a basic human necessity. “Water by its very nature cannot be treated as a mere commodity among other commodities. Catholic social thought has always stressed that the defense and preservation of certain common goods, such as the natural and human environments, cannot be safeguarded simply by market forces, since they touch on fundamental human needs which escape market logic [John Paul II, Centesimus Annus, 40].” According to Pope Benedict XVI, water is “a right that is based on the dignity of the human person.” It is “from this perspective that positions of those who consider and treat water only as an economic good must be carefully examined” [International Conference on Water and Sustainable Development, Zaragoza, Spain 2008].

In other words, water is identified as part of the common good of humanity, which should be treated by all as such and made equally available to all (regardless of wealth or social status).

**Water is a common good**

That water is a common good implies that it is everybody’s equal (common) responsibility to maintain its quality and availability to all. This means that if there is an issue with water quality, the solution is not that one buys him or herself out of this situation because he or she can afford to do so, but that everybody together makes sure that the problem becomes solved. Otherwise water stops being a common good and becomes a private good, and the consumption of a basic necessity (such as water) will become a dividing factor. It will create two identifiable groups of people, those who can afford to buy good water and those who cannot. The remedy for this situation must be a common solution, and not a private one: together we maintain water as a common good and together we eliminate the problems with water quality, so that all have access to the same quality drinking water.

**Water should not be treated as a commodity**

In Canada, water is considered a food item and, as such, a commodity. It is “produced,” owned, marketed and sold as a food item (as any other profit-driven commodity) by food-producing companies. The global bottled water market grew by 7% in 2006 to reach a value of $60,938.1 million (60.9 billion). The market grew by 8.1% in 2006 to reach a volume of 115,393.5 million liters. In 2011, the market is forecast to have a value of $86,421.2 million (86.4 billion), an increase of 41.8% since 2006. In 2011, the market is forecast to have a volume of 174,286.6 million liters, an increase of 51% since 2006 [Bottled Water – Global Industry Guide].

From this it is clear that bottled water is already a mega-commodity item in the world, and it is growing in its significance exponentially. This means that while shareholders will receive huge amounts of money from the sale of a basic common good, the majority of the world’s population has less and less access to clean drinking water, because there is no money left to i) preserve natural water sources from pollution; ii) clean the water gained from natural resources and make it available to all.

Both of these points raise a number of issues intrinsic to the Gospel message in general and to Catholic Social Teaching in particular. These issues include love of neighbour, human dignity, the preferential option for poor, the common good, the right to life, equality and unity in the Christian community and the equality and unity of human beings, as well as the principle of subsidiarity.

In the above, I did not even include the many other side effects which accompany the bottled water industry. These include: energy use in production, manufacturing and transportation, local effects on water resources (promotion of privatization), solid waste generation (environmental factors). What will be our personal and communal (parish, school, workplace) response to this increasing ethical and environmental dilemma?

**Did you know that…**

Many major companies, such as Aquafina (Pepsi Cola) and Dasani (Coca Cola) simply bottle purified tap water? The profit margins are high. The Coca-Cola bottled water plant in Brampton is a case in point. A one-litre bottle of Coke’s Dasani usually sells for around $1.70. It has been estimated that for the same $1.70, Coca-Cola can obtain up to 34,000 litres of water from the public tap water system in Brampton for its bottled water plant. In other words, the municipality of Brampton is providing Coca-Cola with a huge subsidy.
Diocesan Dates

Sunday, June 7
Active Catholic Adults (ACA)
Time: 6:30 p.m.
Place: St. Mary’s Rectory, East Doors, 219 - 18th Ave. SW
Contact: Fr. Sajo Puthussery, (403) 228-4190

Saturday, June 13 and Sunday, June 14
Corpus Christi Parish Celebrates 50 Years
Time: Saturday, 7:00 p.m. Banquet (Tickets: $35/adults)
Time: Sunday, 10:30 a.m. Mass; Family BBQ and Social Address: 404 Northmount Place NW
Contact: Don, (403) 808-1466 or Joan, (403) 274-4324

Sunday, June 14
Santos Anjos Catholic Community Open House
Theme: “New Communities in the Catholic Church”
Speakers: Paulo Diniz, Tim and VeraLucia Coughlan
Place: St. Albert the Great Parish, 10 Prestwick Drive SE
Time: 2:00 - 5:00 p.m.; Praise/Worship/Prayers; Refreshments
Info: VeraLucia (403) 400-0627 or vlcottim_coughlan@yahoo.ca

Friday, June 19 - Sunday, June 21
A Prayer Experience Retreat and Journey...
“Throw the Nets into the Deep”
With: Bishop Henry, Paulo Diniz, and Fr. Kevin Tumback
Place: St. Albert the Great Parish, 10 Prestwick Drive SE
Time: Fri. 6:00 - 9:30 p.m.; Sat. 9:00 a.m. - 4:30 p.m.;
Sun. 1:30 - 5:30 p.m.
Cost: $5.00. Refreshments provided
Contact: Helen (403) 257-0487 or VeraLucia (403) 400-0627

Friday, June 19
Ordination to the Priesthood
Ordinand: Rev. Mr. Jerome Lavigne
Place: St. Mary’s Cathedral, 219 - 18th Avenue SW
Time: 7:00 p.m.
Contact: Vocations Director, (403) 245-2753

Sunday, June 21
Year of St. Paul Pilgrimage to St. Paul’s Church, Airdrie
Celebrate: Bishop Henry
Place: St. Paul’s Church, 1305 Main Street, Airdrie
Time: 1:00 p.m. (Reconciliation); 2:00 p.m. (Mass); Lunch
Contact: (403) 948-5394

Sunday, June 28
Ordination to the Transitional Deaconate
Ordinand: John Marshall Kohler
Place: St. Luke’s Parish, 1566 Northmount Drive NW
Time: 12:30 p.m.
Contact: Vocations Director, (403) 245-2753

Thursday, July 2 - Sunday, July 5
14th Annual Catholic Family Life Conference
Theme: “The Reason for Our Hope”
Place: Lac Ste. Anne, AB
Time: begins Thursday evening, July 2 with Mass
Cost: $170 per family before June 15
Info.: (780) 418-4280 or www.catholicfamilyministries.com

Saturday, July 11 - Friday, July 17
6-day Retreat
Retreat Leader: Rev. James Brackin, SCJ, Wisconsin
Place: FCJ Centre, 219 - 19th Avenue SW
Contact: (403) 228-4215

Monday, August 10 - Sunday, August 16
6-Day Retreat with Fr. Tom Ryan, CSP, New York
Place: FCJ Centre, 219 - 19th Avenue SW
Contact: (403) 228-4215

Sunday, August 23
Franciscans’ 60 years of Retreat Ministry in our Diocese
Celebrate: Bishop Henry will preside and ordain three young Franciscan seminarians as transitional deacons
Place: Mount St. Francis Retreat, Cochrane
Time: 11:00 a.m. (Outdoor Mass); Followed by BBQ
Contact: Fr. Kevin Lynch, OFM, (403) 932-2012

Saturday, September 5
Calgary Catholic Medical Assn. Committee Meeting
Prayer and discussion for health care professionals
Place: Catholic Pastoral Centre, 110, 120 - 17th Ave. SW
Time: 9:45 - 11:30 a.m. (Mass at St. Mary’s, 9:00 a.m.)
Contact: (403) 218-5505 for information

Saturdays, September 19 - December 5
Catechetical Certificate Program • Level I
Place: Catholic Pastoral Centre
Room 110, 120 - 17th Avenue SW
Time: Saturdays, 9:00 a.m. - Noon; Cost: $100
Contact: (403) 218-5501 (Registrations in September)
The Carillon / 06.2009

Cemetery Masses • 7:30 p.m. 
Rain or Shine 
June 17 • St. Mary’s Cemetery 
June 18 • Holy Family (Edenbrook) 
August 19 • St. Joseph’s Cemetery 
August 20 • Good Shepherd (Mountain View)

Tuesdays, September 22 - October 27 
Diocesan Pastoral Health Care Course 
Place: FCJ Centre, 219 - 19th Avenue SW 
Time: Tuesdays, 6:30 - 9:30 p.m.; Cost: $65 incl. Manual 
Contact: (403) 218-5501 (Registrations in September)

Tuesdays, September 22 - May 1, 2010 
Living Justice Institute • 29 Week Course 
Place: Catholic Pastoral Centre, 120 - 17th Avenue SW 
Time: Tuesdays, 7:00 - 9:30 p.m. 
Contact: (403) 218-5501 (Registration in September)

Friday, September 25 
Altar Server Awards Evening 
Place: St. Mary’s Cathedral, 219 - 18th Avenue SW 
Time: 7:00 p.m. 
Contact: Mark Freeman, (403) 269-3612

Mondays, September 28 - January 25, 2010 
Transitions Program for Separated and Divorced 
Place: St. Luke’s Church, 1566 Northmount Drive NW 
Time: 7:00 - 9:00 p.m. (Registration is required) 
Contact: Life and Family Resource Centre, (403) 218-5505

Wednesdays, September 30 - January 27, 2010 
Transitions Program for Separated and Divorced 
Place: Catholic Pastoral Centre, 110, 120 - 17th Avenue SW 
Time: 7:00 - 9:00 p.m. (Registration is required) 
Contact: Life and Family Resource Centre, (403) 218-5505

Thursday, October 1 
RAINBOWS: 
Support Group for Children of Divorce (4-13 years) 
Registration for Fall Session (space is limited) 
Contact: Life and Family Resource Centre, (403) 218-5505

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This 5-course print-based program offers courses for personal faith formation or professional development to work in paid or unpaid lay ministry. Two courses are offered in the fall term: Ministry in the Christian Community: Called to Service and Biblical Foundations.

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This 14-week course introduces learners to the principles and practices of Christian worship within the Roman Catholic tradition. It is of interest to individuals and teams involved in liturgical ministry: liturgy committee members, musicians, catechists, and parish administrators. (CD format).

Certificate in Spirituality 
The Certificate in Spirituality promotes personal spiritual development; each 10-week course is offered on an individual basis and as a module in the Certificate in Spirituality. Two courses are offered in the fall term: On the Road to Emmaus: Spirituality in the Christian Tradition and Spirituality of Family and Relationships. (CD format)

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CCYMS is a training program for adults in ministry with youth ages 10-19, in parish, school and community settings. It equips leaders with practical tools and techniques needed for creative and comprehensive youth ministry. This eight-course training program is of interest to youth ministry coordinators and volunteer youth ministers, catechists, pastors, pastoral workers & parents. Three courses will be offered on campus, May 24 – 30.

Diploma in Assisted Living: Human Care and Community 
This professional and personal development program is for individuals working or living with a person or people who have a developmental disability. Emphasis is on building community, fostering spirituality and celebrating individual giftedness. Two courses are offered in the fall term: Foundations of Disability and Caregiving and Human Development. (CD format)

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BISHOP’S DINNER 2009
...a Southern Alberta celebration and charity benefit
October 13, 2009

THEME: “Care for the environment is not an option but an imperative”

“Praise be my Lord for our brother the wind, and for air and cloud, calms and all weather, by which you uphold life in all creatures.”
St. Francis of Assisi, The Canticle of the Sun

“Tickets or a family table make great Father’s Day gifts.”

Tickets: $150/person or a table of 8 for $1200 
Contact Gina Gilmore for tickets/info. (403) 218-5531 
Location: Telus Convention Centre, Calgary
Thank you to St. James Catholic Church in Okotoks for hosting The Man of the Shroud Exhibit. I was able to spend time viewing the display and attend all six lectures with Dr. Phillip Wiebe, Professor of Philosophy, MAIH, Trinity Western University and Mr. Russ Breault, President and Founder of the Shroud of Turin Education Project Inc.

The display, a combination of professionally prepared documentary museum boards, a collection of recreated artifacts of Christ’s passion and a replication of the burial cloth—believed by many, to be the authentic burial cloth of Jesus Christ—was beautifully put on view in the sanctuary. The Shroud brings science and faith together, and one cannot help but immerse mind and soul in the truly mesmerizing data gathered by over two dozen academic disciplines. The history behind it is fascinating and I believe that the Vancouver Shroud Association’s exhibit does an outstanding job in recounting the evidence and planting a seed in our hearts; encouraging all to ponder and seek the truth about the crucifixion and the resurrection.

Dr. Wiebe and Mr. Breault were passionate and knowledgeable speakers with one common question: Is the Shroud authentic? They shared not only the data and the results of their research, but also what led them to it, how it affected them and where they are today.

Dr. Wiebe, a fallen-away Mennonite, now Anglican, was choked up when he said how the Shroud was the instrument used by God to help him believe in the resurrection, the virgin birth, and to embrace his Christian faith. Mr. Breault told us how he felt called to learn more about the Shroud as the tool left as a testimony in our time for one reason: “Believe! Don’t let the skepticism of this age get to you! Believe!”

The doors of our Calgary Mission were opened at St. Albert the Great Parish, with the blessing from Bishop Henry and great support from Fr. Kevin Tumback and parishioners. From June to August 2008 we ran our Prayer Experience, Throw the Nets into the Deep, which became the seed to our ongoing weekly Prayer and Sharing Group Living Water. Since then, second and third editions of Throw the Nets (weekend format) the 21-week faith-building course The Living Word and an All-Night Pentecost Vigil before the Blessed Sacrament last month have kept us very busy.

As members of Santos Anjos we are called to evangelize and to announce Christ through the power of the Holy Spirit manifested by the outpouring of our foundation charism; ours is an embrace fraternal in nature and restoring in essence.

We are thrilled to host our first Open House in Canada, where we will meet you and share our love for Christ, the Eucharist, Mary, the Holy Trinity and the Holy Angels, all in one afternoon, with the very special presence of our beloved Founder and General Moderator, Paulo Diniz, who is visiting from Brazil. Our Open Houses in Brazil are notorious for bringing people together from all avenues of life to become “one heart and one soul” under our roof as they share, learn, “break bread” (spiritual and material) praise God and pray together.

At our Calgary Open House we will also include a vacation information component. We believe that you may, perhaps, find at Santos Anjos what you have been looking for all your life – just as we did. God bless! See Diocesan Dates on page 12 for details.
SSVP Store Initiative
Submitted by Ben Macht, SSVP Store Initiative

A committee (formed under the auspices of The Society of St. Vincent de Paul’s Calgary Diocesan Central Council (CDCC)) has reviewed the situation regarding Calgarians in need and the availability of clothing and essential household goods. The committee has recommended establishment of a Society of St. Vincent de Paul Store (SSVP) (the Store). CDCC has approved the initiative in principle and it has Bishop Henry’s blessing.

The Store will rely on the Catholic community and beyond to be successful and will reflect SSVP’s mission, values and principles without exception. It will treat all people with respect including those in need, those who donate, and those who volunteer.

Three elements will be necessary to achieve a successful startup and Store operation:
**Funding** • The objective is to be self-sustaining within a twelve month time frame primarily through the sale of non-essentials, collectibles and certain types of clothing and through donations.

**Facility** • Essential features of a facility have been identified by the committee. A building or a space donated to SSVP for a period of three years would really kick-start this initiative.

**Committed Volunteers** • Up to fifty trained volunteers will be needed to commit to a shift rotation to assist in the operation of the Store including helping clients, sorting donations, clothing and essentials, and sales of designated items.

If you are able and willing to assist in the proposed SSVP Store’s stewardship of our friends in need by way of funds, finding a facility, or service as a volunteer, or if you would like clarification, you are encouraged to contact Bob Allen (403) 289-4616, Lorne Gartner (403) 470-8507, or Ben Macht (403)256-3227.

Children from Canadian Martyrs Parish meet with their Member of Parliament
by Cathy Munro, the Sacramental Preparation Coordinator
and Margaret Wotske, Ministry Coordinator for Development and Peace, Canadian Martyrs Parish

On April 6, seven children from our parish ranging from 8 -12 years old met with the Honorable Jim Prentice at his Calgary Constituency office to deliver 272 Development and Peace “Fall Action Cards” signed by parishioners. Echoing the Fall Action Cards’ content, the children offered a request that our Government help make sure that Canadian companies, in their oversees operations, uphold the same human rights and environmental standards, they abide by here in Canada.

Development and Peace and the youth of Canadian Martyrs parish came together to assist each other in responding to our baptismal promise to love one another and avoid causing harm to each other. The children helped to raise awareness and inform parishioners about some of the issues faced by some of our brothers and sisters in the global south: loss, contamination and/or destruction of farmland, forests and water resources, by some Canadian mining operations.

As an illustration, one girl, Natalia, described an activity she participated in with her Confirmation class. They had spent many hours building a village out of cardboard boxes and scrap material only to find out that they were ordered to move because there was gold under their land and a mining company was going to start mining there.

As the children sat with Mr. Prentice at his conference table, he asked them questions about Canada, what they thought of their country, and listened to their concerns. In his response, Mr. Prentice promised to acknowledge their and all the parishioners’ concerns as presented on the cards. Also, he gave everyone an autographed photo of the occasion. This meeting was a powerful example of the fact that everyone has a voice to stand up to injustice.
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- a deeper spiritual life?
- a shared community-growth experience?

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- participation in retreats encourages on-going growth in Christian spirituality

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We are accepting registrations for September 2009

For further information and/or registration, contact:
Marjorie Perkins, fcJ • T.E.A.M. Coordinator
Tel: (403) 228-4215 or E-mail: mperkins@fcjsisters.ca

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219 - 19th Avenue SW
Calgary, AB T2S OC8

Visit our Web site: www.fcjsisters.ca/fcjcentre
and follow the links to Lay Ministry Formation
Stewardship: Not Just for Parishes
by Simone Brosig, Ph.D., Stewardship Coordinator

The word has been out for a while now—Christian stewardship is not about money or fundraising. We need to exercise good stewardship in our relationship to money, but finances are only one area of stewardship. Similarly, while sharing our gifts in the parish can be an expression of stewardship, parish-based ministry is only one example of stewardship.

So then what is this stewardship that is not simply the giving of time, talent, and treasure in the parish? A participant in a stewardship workshop once remarked: “I am busy working full time, trying to be a good parent, an attentive spouse, I look after ageing parents, and I am active in my parish. How can I possibly add stewardship to this already overburdened agenda?”

Therein lies the answer. The primary locus for our discipleship is not the parish. Our baptism in Christ demands our discipleship first and foremost in the family, the workplace, and on the street. The parish is not where we end up, but where we begin and return repeatedly for formation and nourishment. Timothy Radcliffe OP concludes his latest book saying: Why go to church? To be sent from it.

[Why Go to Church: The Drama of the Eucharist, 2008]  

Stewardship is not something to add to an already overburdened agenda. Stewardship is a way of life. In other words, stewardship is a disposition that orients everything you do towards Jesus. Whether you are busy being a spouse, parent, employer, employee, caregiver, student, etc., if you do all these things as a disciple, that is stewardship. We need to be stewards in every area of our lives from finances to the food we consume, from our education to our entertainment.

This year the parent committee at Ecole St. Cecilia formed a stewardship committee to foster shared Catholic values, and the need to give that comes from within. The committee identified several principles to direct their initiative:

**Service learning:** The committee aims to link giving in the school explicitly to student learning.

**Attitude of abundance:** In place of the culture of want and a focus on what the school doesn’t have, the committee wants to take an inventory of the gifts with which they have been blessed and find ways to use these gifts for the common good and good of those in need.

**Everyone has something to give:** Every family, every parent, every child has something to give. The committee wants to create an atmosphere that welcomes a broader scope of gifts so that there are opportunities for everyone to give.

**Looking outward:** The stewardship committee is widening the perspective of stewardship to include local needs, the environment, children’s health, social justice, and global matters.

Ecole St. Cecilia is a great example of taking the commitment of discipleship seriously. With the plan they’ve developed, parents, teachers, and students will put stewardship into practice both in their own lives and using the resources in the school community. Stewardship is not only for the parish, it is for all Catholics all the time in all places.

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2009 - 2010 ACTIVITIES

The committee at St. Cecilia has selected three activities for the 2009 - 2010 school year to kick off stewardship education and action in the school. Remember, the first principle of stewardship is “to receive God’s gifts with gratitude.” God showers us with blessings even if we fail to ask, but gratitude depends on realizing that all our gifts come from God. The source of all these good stewardship ideas and the fuel to carry them through is prayer.

June and September 2009: Surplus School Supplies

Many families find themselves with a surplus of unused school supplies at the end of June: pencils that were never sharpened, packages of unopened paper, duo-tangs and report covers labelled but never used. Yet, there never seems to be enough to make up a full package for the following year. This year students will have an opportunity to donate these surplus supplies to help students at Ecole St. Cecilia’s sister school.

October 2009: Feed the Hungry

Hosted at St. Mary’s Hall fifty Sundays a year, dinner is served to individuals and families in Calgary who are hungry. Ecole St. Cecilia will be supporting St. Cecilia Parish in the dinner they sponsor this fall. The opportunity to help on site will be limited to students in grade six accompanied by a parent.

March 2010: Chores During Lent

Students will be invited to create a chore schedule with their parents so that they can earn money to donate to the recipient organization selected for that year. Students who already receive an allowance for chores may choose to donate a portion of their allowance instead. Instead of a financial target, the objective will be a high level of participation and learning about service. The recipient organization for 2010 is the Juvenile Diabetes Research Fund of Canada.

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The Carillon / 06.2009
The Knights of Columbus Council 7432 sponsored the fourth annual Religious Vocations Awareness Poster Contest in elementary schools within the boundaries of St. Bonaventure Parish. Teachers from grade 4, 5 and 6 children attending St. Boniface, St. Philip and Don Bosco Schools helped by giving their classes the criteria as part of their religion and art curriculum. A tri-fold display of the winners and several runners up were placed in the church narthex at all masses on May 2 and 3 as part of the Annual World Day of Prayer for Vocations.

Once again we thank the teachers and principals of the three elementary schools as well as Brother Knights Malcolm Bennett and Chic Paolini. We are also very grateful to Fr. Wilbert Chin Jon for his support in continuing the tradition at St. Bonaventure as well as Fr. Angelo D’Costa for helping with judging the winning entries.

Special congratulations to our third place contest winners: Laura Byrne in Grade 6 from St. Philip and Connor Roth, also in Grade 6, from St. Boniface.
Mount St. Francis Retreat Centre is celebrating its diamond jubilee this year. It all began in August 1949 when two five-day Roman Catholic clergy retreats and two weekend retreats for laymen were held at the “Mount” after its blessing by Bishop Francis Carroll of the Calgary Diocese. As of January 2009, 3,000 weekend retreats have been held without losing the tradition of silence that is so much a part of discovering “the Reign of God within.” At Bishop Carroll’s request our retreat ministry began and 60 years later Mount St. Francis Retreat is still ministering to the good people of western Canada.

Over the years many volunteers and donors have supported the retreat centre. We wish to thank the loyal and dedicated captains who remain the mainstay for inviting weekend retreat participants. Thanks also to our generous benefactors, significant renovations to the main retreat building were made possible, as well as the “Fr. Paul Surette Hermitage” and the “Sisters of St. Elizabeth Convent” [now called St. Elizabeth Place] which have been put back into use to facilitate overflow and small groups.

An ad hoc committee is developing a strategic plan for future use of the facility and the grounds, paying attention to St. Francis of Assisi as the Patron Saint of Ecology. As well, a special emphasis is being placed on youth ministry.

To mark the anniversary we are hosting some special events. Bishop Fred Henry will preside at an outdoor Mass on August 23 at the Mt. St. Francis Retreat Centre. On this occasion our Bishop will be ordaining three young friars to the Transitional Deaconate. Please see Diocesan Dates on page 13 for details.

Come join us as we continue to celebrate the 100th Anniversary in western Canada and the 800th Anniversary of the Franciscans 1209 - 2009.
New Books

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The Gift of Years: Growing Older Gracefully
by Joan Chittister
Ottawa, ON: Novalis, 2008
Call No. 248.85 CHI G5
A beautifully written and profoundly wise book. Whilst being honest about the challenges and losses that come with aging, Chittister convinces her readers of the important rewards offered by this stage of life. Looking at many aspects of the aging process, and outlining the burdens and the blessings of each, this book makes a wonderful companion for anyone who is getting older, reminding us of the gifts that age must pass on to youth. The central message of this series of meditations is that old age is not a “drawing away” from life but a new life unto itself.

Beatitudes for the Workplace
by Fr. Max Oliva SJ
Toronto, ON: Novalis, 2009
Call No. 261.85 OLI B4
Fr. Max’s newly published book is based on his recent ministry to the business community in Calgary. The book focuses on eight key virtues or beatitudes: wisdom, integrity, honesty, compassion, justice, forgiveness, generosity, and courage. With reflections on each virtue Fr. Max uses stories and anecdotes collected from the practical experience of business community together with insights drawn from a wide variety of wise teachers including St. Ignatius and Maimonides.

With candour and wide-ranging research Fr. Max takes us inside corporations to examine some of the practical ethical dilemmas faced by those in upper management. This original analysis opens the way for creative thinking for anyone who must make ethical choices in the corporate world and in doing so wishes to contribute to the building up the kingdom of God.

What Happened at Vatican II
by John O’Malley
Call No. 262.52 OMA W43
The impact of the Second Vatican Council is still working itself out in our church today. And yet how many of us have a clear idea of the decisions taken there and how they came about? This narrative history of the events of the Council provides much of the necessary context for understanding our church today. O’Malley explains some of the puzzling Vatican language and procedures and reveals the spectacle and the mechanics of this “biggest meeting in world history.” The story is lively, and O’Malley communicates the tensions inherent in the debates about, for example, the use of the vernacular in the liturgy, or issues of religious liberty, bringing out the personalities involved. Of the many books written about the Second Vatican Council this would make a rich and readable starting point.

Living a Spirituality of Action: a Woman’s Perspective
by Joan Mueller
Call No. 248.843 MUE L5
Calling us to imagine a “moth- ered world” this book encourages us—women from all backgrounds—to think about our faith and let our actions flow from it, using our gifts in the service of God’s beloved poor. As a practitioner of what she preaches, Mueller is realistic about the cost of serving others. In her chapter entitled It’s all About Me she calls on the reader to recognize personal gifts. In the next chapter, It’s Not About Me, she examines the preferential option for the poor. Looking again at the story of Mary and Martha in Luke’s Gospel, Mueller celebrates Martha’s hospitality and love toward Jesus and calls us to understand and emulate that love.
My niece loves getting toys and presents and will play with a new gift for a while, but then, my clever sister will hide about half the new toys my niece received. Then, after a while, she will bring out the other half of the toys. My niece is so delighted with the second set of toys; it is like she receives the gift again. In ecumenism, we do something similar, some of the original gifts we had as a Church can be received again today.

The unique theology, liturgy, spirituality, and discipline of the 22 Eastern Catholic Churches has a special part to play in ecumenism: “The Eastern Catholic Churches have a special duty of fostering unity among all Eastern Churches, first of all through prayers, by the example of life, by the religious fidelity to the ancient traditions of the Eastern Churches, by mutual and better knowledge of each other, and by collaboration and brotherly respect in practice and spirit” [CCEO, Canon 903].

The best example here in Western Canada is the Ukrainian Catholic Church. If you have ever had the privilege to participate in their Divine Liturgy, you know that their theology, liturgy, spirituality, and discipline are not the same as ours. The Ukrainian Catholic Church is actually the largest Eastern Catholic Church in communion with Rome. Most are much smaller.

Today, the Chaldean Church has less 1 million faithful worldwide. According to tradition, the Church was founded by the Apostle Thomas in ancient Persia (modern-day Iraq, Iran, and Turkey). It was situated East of the Roman Empire, and so it was commonly referred to as the “Church of the East.” Before the Council of Ephesus (431) [the third ecumenical council], the Church of the East lost communion with the other churches. Partly, it was regarding a Christological controversy, but the Persian Empire also wanted to distance itself from the Roman Empire. So the Persians harboured a priest named Nestorius who opposed Cyril of Alexandria in the controversy. Cyril’s position was accepted at Ephesus, and by implication, those who protected Nestorius must be wrong (even though Ephesus condemned something both Churches would reject). Thus the political move solidified the difference.

The divide remained until 1552 when part of the Church of the East entered full communion with Rome. The Church in communion with Rome came to be known as the Chaldean Church, and the other Church took the name the Assyrian Church of the East. Despite being different Churches, they still shared the same theological, liturgical, spiritual, and disciplinary heritage. This common heritage was affirmed in 1994 when Pope John Paul II and Mar Dinkha IV (Patriarch of the Assyrian Church of the East) signed a Common Christological Declaration removing the main doctrinal obstacle between them.

The resolution of the Christological controversy paved the way for an ecumenical gift exchange. The circumstances of WWI and other dramatic events has seen most of members of the Assyrian Church of the East dispersed to communities throughout the Middle East, Europe, North America and Australia. The Chaldean Church has seen about a third of their Church dispersed while a majority still remains in Iraq (you may recall that Pope Benedict has asked for prayer and protection for the Chaldean Church in Iraq since the war started there). For those living outside their traditional homeland, celebrating the Eucharist in their own tradition can be very difficult. So, in 2001, the Pontifical Council for Promoting Christian Unity issued guidelines for the admission to the Eucharist between the Chaldean Church and the Assyrian Church of the East. Basically, faithful of the Assyrian Church of the East and faithful of the Chaldean Church can participate in the Eucharist of the other’s Church when they cannot attend their own.

The Pontifical Council did not come to this decision lightly. One of the Anaphoras (an ancient word for the Eucharistic Prayer) regularly used by the Assyrians does not contain a coherent Institution Narrative (Jesus said to his disciples … take and eat … take and drink). The issue was studied by the Congregation of the Doctrine of the Faith—whose Prefect was Joseph Ratzinger at the time)—and they determined that the particular Anaphora was valid. The decision was based on three reasons:
1. the Anaphora is one of the most ancient prayers in our Christian tradition
2. it is founded in a true particular church
3. the words of Eucharistic Institution are not found in a coherent narrative way but rather dispersed throughout the Anaphora

With this doctrinal interpretation, Chaldeans can legitimately participate in the Eucharist with Assyrians. Even though this doesn't apply to us as Latin Catholics directly, it does show how the Church can receive again a gift that may have been lost.
Spring 2009 marks the tenth anniversary of the arrival of what was then St. Mary’s College on the Lacombe Centre in Midnapore established by Fr. Albert Lacombe in 1910. The beginning was uneven: on Holy Thursday, April 1, 1999 fire destroyed the iconic Lacombe Home that defined the site. But the decade to follow has been historic. The dramatic growth and development of St. Mary’s University College in only ten years is unmatched by a Catholic post-secondary institution in Canadian history. We pause to give thanks for our many blessings.

While it is always salutary to celebrate and thank God for accomplishments and success, we now turn to the future. The ground has shifted beneath our feet in the last several months and St. Mary’s along with the rest of society now faces some daunting challenges. That said, St. Mary’s brings strength to this period of uncertainty. Our main advantage is our unique academic programs that are well suited to address the highly uncertain times in which our society now finds itself. Whatever else this currently pervasive global financial virus has to teach us, among the major lessons is that we require not simply insightful leadership but in particular leaders and citizens that are broadly educated to the point that they are capable of confronting dramatically changing conditions.

While universities over the past half century have continued to graduate more and more specialists, the myriad of issues that confront us a society and that arise in public discourse are increasingly complex and interdisciplinary in nature. This represents a paradigm shift in how universities should educate. The times demand not just specialized knowledge about science or engineering or politics or business for example, but also a desire and ability to think well beyond one’s own particular interests and expertise to address the multifaceted problems that arise daily in public life. John Polanyi, the Nobel Prize winning chemist at the University of Toronto, believes that disciplines must listen to each other. Only in this manner are we able to make sense of our existence and properly educate citizens and leaders.

In all this, St. Mary’s University College is ahead of the curve. This is the only university in Canada that demands the completion of courses in ethics and theology in combination with a major component of interdisciplinary studies in each of its undergraduate degree programs. The objective of these uniquely configured requirements is to enable students to reach well beyond their areas of specialization to acquire a comprehensive vision of reality. St. Mary’s University College strives to equip graduates to function as well-informed, responsible citizens who recognize that actions have ethical and moral implications, that we have obligations to understand and confidently confront technological, political and socio-economic complexities, and that we have Christian responsibilities to one another including being attentive to and speaking for those who cannot speak for themselves.

Applications still being accepted for September 2009 for full- or part-time study; generous scholarships and bursaries are available.

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- Discover Switzerland & the Passion Play - July 31-August 9, 2010, 10 days featuring Engelberg, Innsbruck, Oberammergau (CAD$5,699 per person).
- Discover Croatia - July 14-25, 2010, 12 days featuring Dubrovnik, Split, Plitvice, Bled, Oberammergau (CAD$6,499 per person).
- Italy with the Passion Play - July 12-23, 2010, 12 days featuring Rome, Assisi, Florence, Venice, Oberammergau (CAD$6,649 per person).

» PASSION PLAY - Category "A" seating and local accommodations.
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» Book before July 15, 2009 and receive CAD$200 off per person.

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JULIE, JACKIE & DONNA MAE at
403-276-8879
The Sisters featured here live and work in the Calgary Diocese. They have for many years followed God's call with character and fidelity. They are examples of the meaning of a firm commitment in their call to follow the unique path to God as true disciples of God's Word. Their faithful commitment to the Vowed Religious Life is cause for celebration.

This occasion is a call to renew our own commitment, to walk alongside these women and alongside one another through the various paths of our Call as brothers and sisters in Christ in harmony and peace knowing that our path is neither lesser or greater than the other.

With deep gratitude we give thanks to God for our Jubilarians as we congratulate each of them for their faithful commitment and love.