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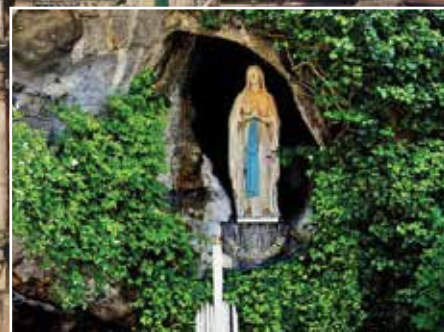
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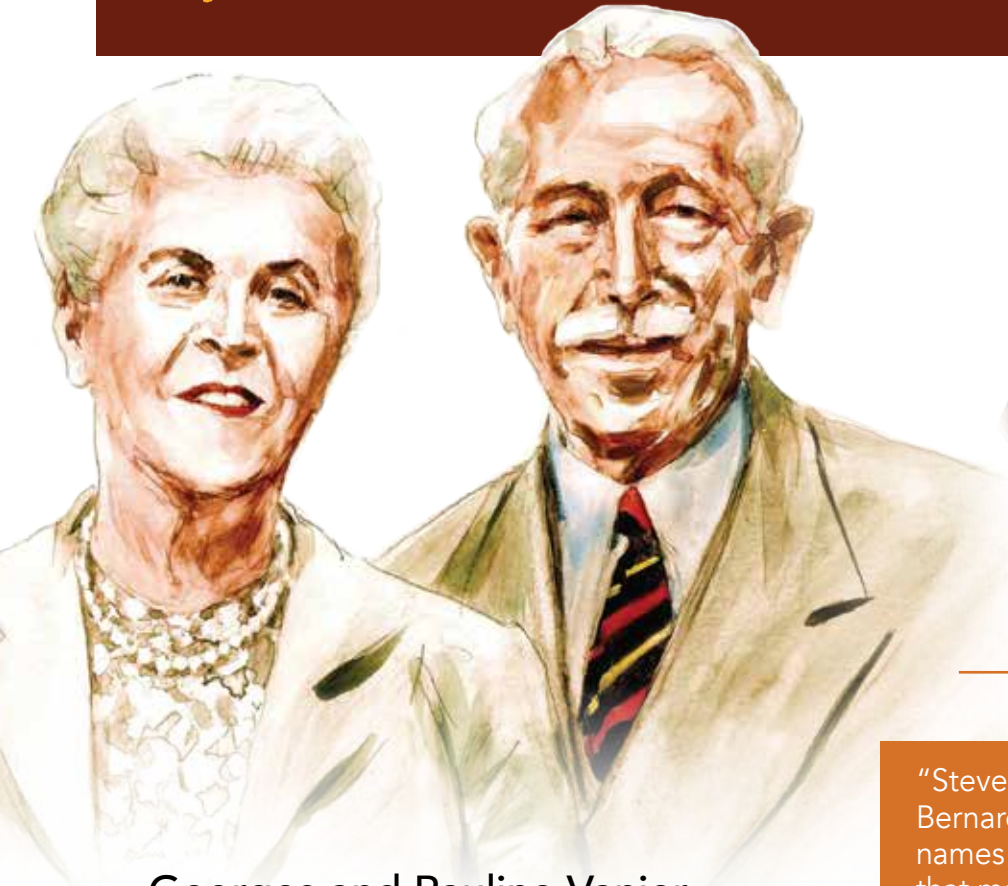
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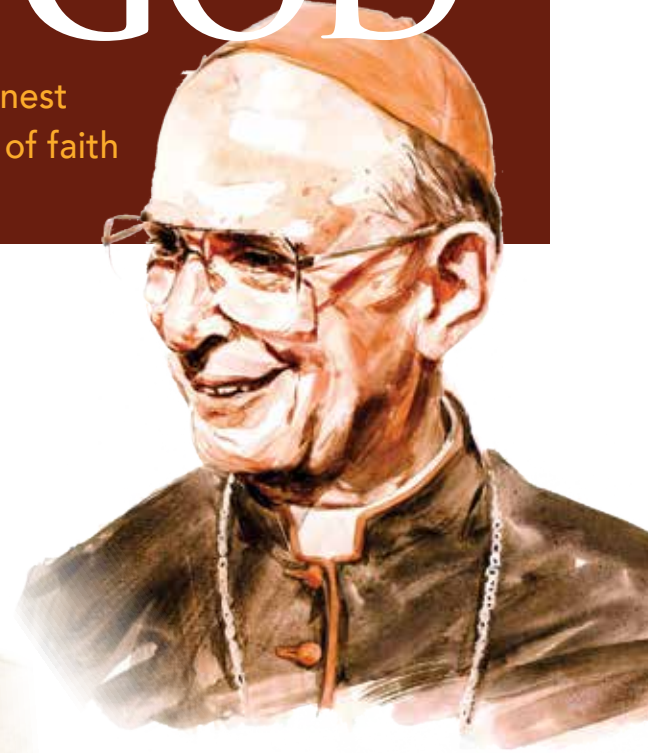
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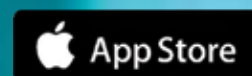




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Pope Francis meets with Salt and Light crew working
at the October 2015 Synod of Bishops at the Vatican.
Photo courtesy of l'Osservatore Romano Photographic Service

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MESSAGE FROM THE CEO



Dear Friends of Salt and Light,

During his visit to the United States last year, Pope Francis used the word “dialogue” twenty-three times in five of his addresses. In his historic address to Congress on September 24, 2015, he made clear his desire to enter into a dialogue “with all of you,” referring to the American people. He elevated Thomas Merton, the great 20th century American Trappist monk, as the preeminent model of dialogue for the country: “It is my duty to build bridges and to help all men and women, in any way possible, to do the same.”

Pope Francis continued his theme of dialogue in his very moving address to the Bishops of the United States, gathered in St. Matthew’s Cathedral in Washington, DC on September 23, 2015. The Holy Father said that dialogue is not limited to political activity outside of the Church, but also within the Church. To his brother bishops he presented a portrait or job-description of shepherds – and indeed for each one of us:

“It is not about preaching complicated doctrines, but joyfully proclaiming Christ who died and rose for our sake. The “style” of our mission should make our hearers feel that the message we preach is meant “for us.”

“...Dialogue is our method, not as a shrewd strategy but out of fidelity to the One who never wearies of visiting the marketplace, even at the eleventh hour, to propose his offer of love” (Mt 20:1-16).

“The path ahead, then, is dialogue among yourselves, dialogue in your presbyterates, dialogue with lay persons, dialogue with families, dialogue with society. I cannot ever tire of encouraging you to dialogue fearlessly. The richer the heritage which you are called to share with parrhesia (boldness), the more eloquent should be the humility with which you should offer it. Do not be afraid to set out on that “exodus” which is necessary for all authentic dialogue.”

Once again Pope Francis offered a reflection on dialogue this past October 22, 2016, during his Extraordinary Jubilee Audience in St. Peter’s Square, before a crowd numbering over 100,000 people. His theme was “Mercy and Dialogue.”

“Dialogue allows people to know themselves and to understand one another’s needs. It is both a sign of respect and an expression of charity; it allows us to see one another as a gift from God. But often when we encounter one another, we are not prepared to listen, preferring instead to interrupt and convince the other that we are right. True dialogue requires moments of silence, and the ability to welcome the other as a gift from God.”

“...Dialoguing helps people to humanize relationships and to overcome misunderstandings. There is a great need for dialogue in our families, and how much more easily would questions be resolved if we could learn to listen to one another!”

Most recently, on November 3, 2016, the Pope addressed 200 representatives of different religions, encouraging them to foster a peaceful encounter of believers and genuine religious freedom. Reflecting on the end of the Year of Mercy, Francis urged all religions to join in embarking on a path of dialogue, rejecting the aimless paths of disagreement and closed-mindedness. He appealed to never let it happen again that religions, because of the conduct of some of their followers, convey a distorted message that is out of tune with that of mercy.

“The religions are likewise called to this way of life, in order to be, particularly in our own day, messengers of peace and builders of communion, and to proclaim, in opposition to all those who sow conflict, division and intolerance, that ours is a time of fraternity. That is why it is important for us to seek occasions of encounter, an encounter which, while avoiding a superficial syncretism, “makes us more open to dialogue, the better to know and understand one another; eliminates every form of closed-mindedness and disrespect; and drives out every form of violence and discrimination” (Misericordiae Vultus, 23). This is pleasing to God and constitutes an urgent task, responding not only to today’s needs but above all to the summons to love which is the soul of all authentic religion.”

Throughout his Petrine Ministry over the past three and a half years, Pope Francis has stressed the pre-eminence of dialogue.

Photograph of Thomas Merton by Sibylle Akers.
Used with permission of the Merton Legacy Trust and the
Thomas Merton Center at Bellarmine University.

Each one of us is called to be an artisan of peace, by uniting and not dividing, by extinguishing hatred and not holding on to it, by opening paths to dialogue and not by constructing new walls! Pope Francis has said that dialogue does not mean giving up our identity as a Christian. On the contrary, he stressed "true openness means remaining firm in one's deepest convictions, and therefore being open to understanding others." Dialogue cannot take place from a position of insularity, but requires radical and generous openness to the other that is both born from, and leads to, a growing awareness of the interconnectedness of all things.

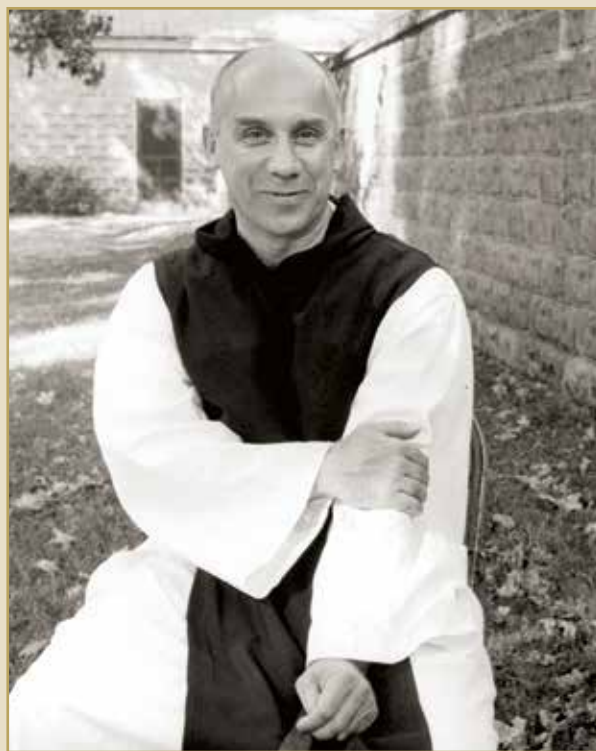
Pope Francis believes that this path of dialogue is a path to conversion for a Church that too often operates under the logic of a world that it supposedly rejects. For it is only through dialogue that the Church truly can be a sign of contradiction, especially in a world – and at times elements in the Church – that prefer monologue. Yet the Pope is clear that God truly is to be found in the world today, that we are all interconnected, and that it is only through genuine encounters with others in dialogue that the Church can most fully live out the theological vision of generous love to which Jesus calls it.

We have chosen the theme of dialogue for our 2016-2017 Salt and Light Magazine. You will find on each page of this edition witnesses and agents of dialogue and stories of dialogue that are essential for the future of the Church and the future of humanity. For nearly fourteen years, Salt and Light Catholic Media Foundation and our media platforms strive to be instruments of this dialogue that is rooted in the Scriptures, Tradition and teaching of the Roman Catholic Church.

On behalf of all of us at Salt and Light, I thank you for your unfailing, generous support of our efforts. Through your friendship, encouragement, generosity and financial assistance, you allow us to continue our mission of bringing the flavor of the Gospel and the light of Christ to the world around us and to be agents and instruments of dialogue. From our new broadcast centre in Toronto, made possible through the donations of many people, and most especially from the Supreme Council of the Knights of Columbus, the Garfield Weston Foundation, the Diocese of Hamilton and many religious congregations of women and men across Canada, our efforts at fostering authentic dialogue will continue.

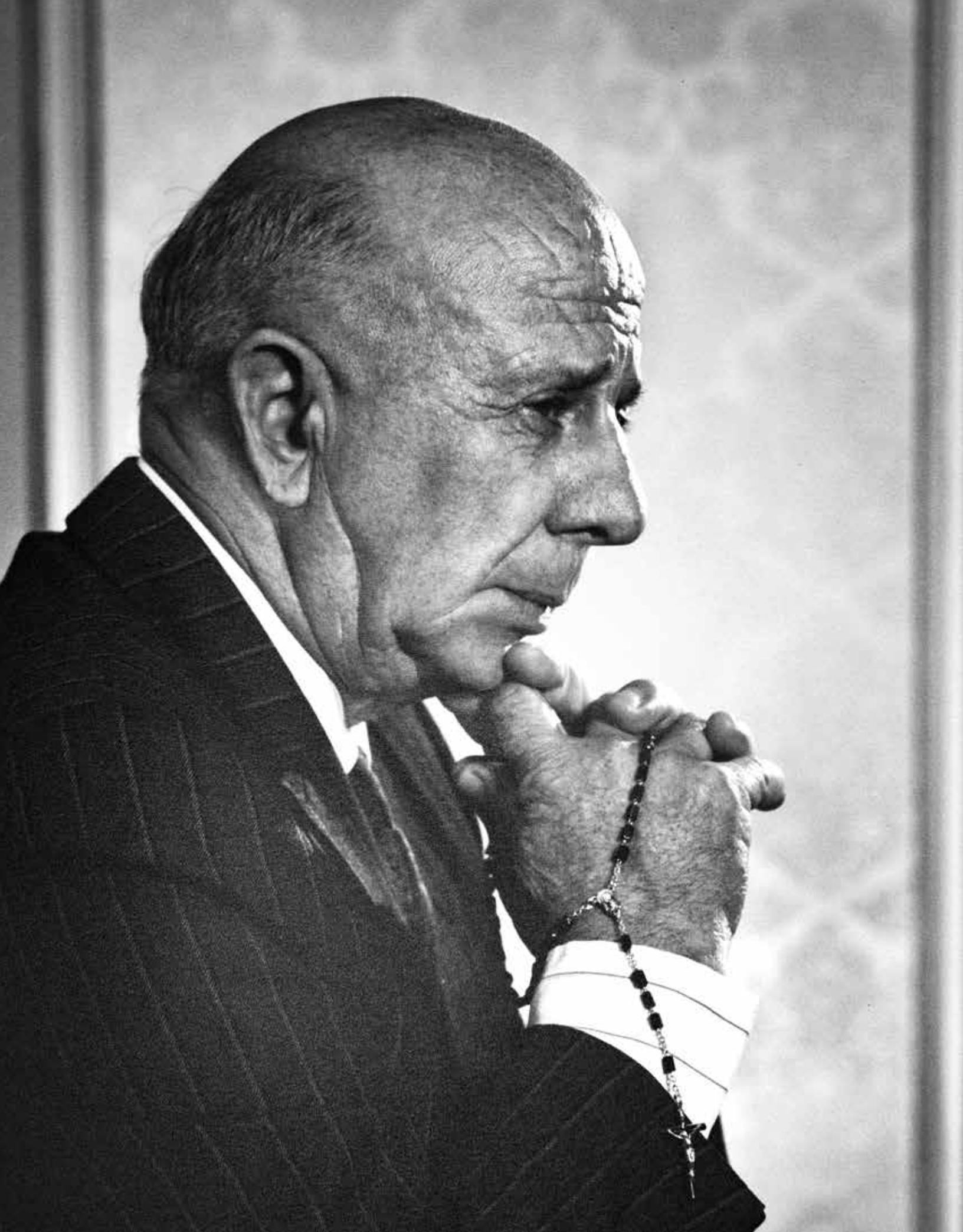
Be assured of our prayers of gratitude for each of you during these days of Advent and Christmas 2016. May the Child of Bethlehem, who pitched his tent among us at Christmas, dwell with you throughout the New Year and bring you deep joy, health consolation and peace.

Fr. Thomas Rosica, CSB
CEO, Salt and Light Catholic Media Foundation



"A century ago, at the beginning of the Great War, which Pope Benedict XV termed a "pointless slaughter," another notable American was born: the Cistercian monk Thomas Merton. He remains a source of spiritual inspiration and a guide for many people. In his autobiography he wrote, "I came into the world. Free by nature, in the image of God, I was nevertheless the prisoner of my own violence and my own selfishness, in the image of the world into which I was born. That world was the picture of Hell, full of men like myself, loving God, and yet hating him; born to love him, living instead in fear of hopeless self-contradictory hungers." Merton was above all a man of prayer, a thinker who challenged the certitudes of his time and opened new horizons for souls and for the Church. He was also a man of dialogue, a promoter of peace between peoples and religions."

From Pope Francis' Address to the Special
Joint Session of the US Congress
United States Capitol, September 24, 2015



Gaetano Gagliano

August 24, 1917 - April 14, 2016



IN TODAY'S AGE, Gaetano Gagliano's story is an especially inspiring one. It's a story about two people's love for 70 solid years resulting in 10 children, 35 grandchildren and 17 great-grandchildren. It's a story about how someone from the small farming town of Cattolica Eraclea in Sicily, with a fifth grade education, goes on to found two organizations and become the recipient of several honorary doctorates, prestigious awards and the Order of Canada in his 80s. And it's the story of how a man's deep passion and faith impacted millions of people around the world.

Gaetano served in World War II and after the war, returned to his Italian hometown to get married. Farming life was very difficult, especially in southern Italy after the war. When his wife Giuseppina was pregnant with their fifth child, the Gaglianos sold all their worldly possessions and moved the family to Canada. The day after their arrival, he was lucky to find work laying down tracks for CP Rail. But in reality he was laying tracks and blazing trails for something totally bold and new. At night he printed invitations on a small printing press in his basement.

Gaetano had a grand vision and plan: from a little printing shop in his house, he would found a media company that would spread across Canada. From Day 1, he named the company "St. Joseph" in honour of the foster father of Jesus, the patron saint of workers and of Canada. What began in 1956 as a one-man basement letterpress operation is now a national multi-platform communication leader with 1,400 associates nationwide. This modern success story is about the tireless efforts, vision and faith of an Italian immigrant named Gaetano.

But the best part came later on – when in 2003, at 86 years of age, Gaetano founded yet another means of communication: The Salt and Light Catholic Media Foundation, Canada's first national, Catholic 24-hour-a-day digital cable television network (www.saltandlighttv.org), born on the wings of World Youth Day 2002. Every time Gaetano Gagliano visited us at our broadcast centre in downtown Toronto, he would ask us,

"How is the baby?" meaning, "How is Salt and Light Television?" Salt and Light was his dream come true! He had longed for a Catholic Television Network for Canada for many years, and the World Youth Day became its impulse and the wind under its wings. In nearly 14 years, this digital cable network is now available to well over 2.8 million homes in Canada and accessible to people around the world through its many social media platforms. It broadcasts in English, French, Italian, Mandarin and Cantonese.

Gaetano Gagliano's secret was very innovative yet quite simple. It involved responsibility to the community, decency, respect, integrity, and living Christian faith in God and in humanity. He succeeded in achieving balance that made his life and business so fruitful because he learned early on about serving others and giving back to society. He stuck to his principles, no matter how successful he became.

Thank God for people like Gaetano and Giuseppina who didn't need a fancy education and lots of titles to teach the world such a powerful lesson. They have left us a legacy of outstanding family values and Gaetano has given Canadian society some sterling business practices of honesty, decency and generosity. They have taught us very important lessons about faith, family, business ethics, generosity and philanthropy. Through his life and witness, Gaetano taught us how to truly communicate with one another, and how to live integrated, faithful lives.

In the final years before his death on April 14, 2016, Gaetano's life was a living witness to the words of Pope Francis in his recent apostolic exhortation: *Amoris Laetitia* (The Joy of Love):

"Listening to the elderly tell their stories is good for children and young people; it makes them feel connected to the living history of their families, their neighborhoods and their country. A family that fails to respect and cherish its grandparents, who are its living memory, is already in decline, whereas a family that remembers has a future. A society that has no room for the elderly or discards them because they create problems, has a deadly virus; it is torn from its roots."

"Our contemporary experience of being orphans as a result of cultural discontinuity, uprootedness and the collapse of the certainties that shape our lives, challenges us to make our families places where children can sink roots in the rich soil of a collective history." (*Amoris Laetitia* 193)

We shall be forever grateful to Gaetano who gave us faith and hope, boldness and courage, roots and wings. May he rest in peace and intercede for us.

Fr. Thomas Rosica, CSB

Founding CEO, Salt and Light Catholic Media Foundation

God's Great Dialogue with Humanity

By Fr. Thomas Rosica, CSB



When someone who knows little or nothing about Jesus Christ comes to us, what do we say to them and where do we begin to tell the story of Jesus? I don't think that there are many who would begin where Matthew did in his Gospel account, where the first line of the first page of the New Testament begins - with the unequivocal assurance: This is "the story of the beginning/the origin/the genesis of Jesus Christ." This is where God's great dialogue with us reaches its apex or its culmination! For Matthew the origin of Jesus Christ starts with Abraham begetting Isaac! Matthew's list of people who are a part of the origin of Jesus Christ contains some of the most significant names in the biblical account of God's great dialogue with His people Israel.

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.

Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab. Amminadab became the father of Nahshon, Nahshon the father of Salmon,

Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother was Ruth. Obed became the father of Jesse, Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah.

...After the Babylonian exile, Jechoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel,

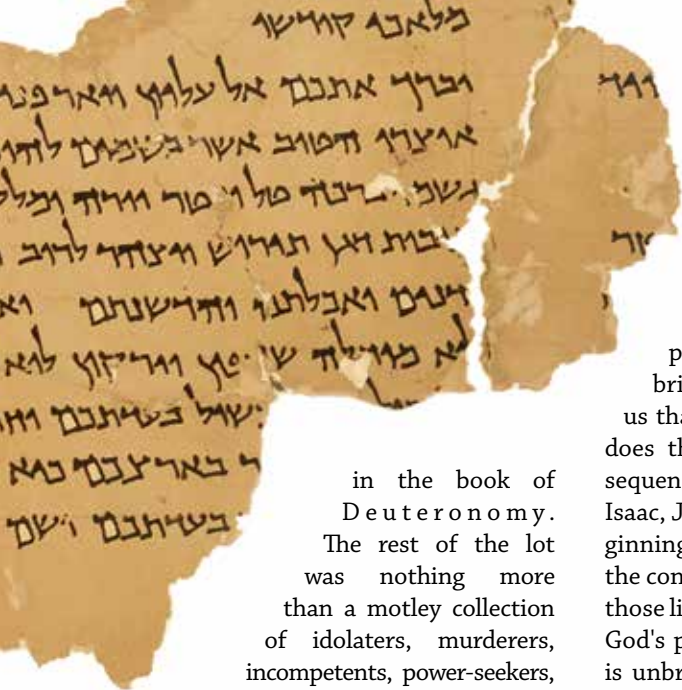
...Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. (Matthew 1:1-17).

There are three groupings of people identified in this genealogy that offer a striking pedagogy to us: the Patriarchs, the Kings and the Unknown and the Unexpected.

*Through the wonder
and mystery of
the Incarnation,
the Word did not
become a philosophy, a
theory, or a concept to
be discussed, debated,
exegeted, critiqued or
pondered. But the Word
became a person to be
followed, enjoyed
and loved!*

"The story of the origin of Jesus Christ" begins with the patriarchal period when Abraham begets Isaac. The puzzling story continues with Jacob begetting Judah and his brothers. Judah is singled out, and the Messiah comes from his tribe. Wasn't Joseph clearly the best of the brothers? Surely he is a much better reflection or embodiment of Jesus' story, not Judah who sold his brother and sought out prostitutes. For Matthew, God is not controlled by human merit but is filled with utter graciousness. God's dialogue with humans in history is never thwarted because of the weakness, failures, indifference and sinfulness of his interlocutors!

When we peer closer into Matthew's origins of Jesus, we see that it builds up from Abraham to the summit of "David the king." Yet only Kings Hezekiah and Josiah could be considered as faithful to God's standards as outlined



THE ROOTS OF DIALOGUE

in the book of Deuteronomy. The rest of the lot was nothing more than a motley collection of idolaters, murderers, incompetents, power-seekers, and public sinners—the real mafiosi of Jesus' past! The story involved not only individuals with their strengths and weaknesses, but institutions, organizations, structures and a hierarchy embedded in absolute monarchs and rulers. Once again, God's dialogue with humans in history is never thwarted because of the use or abuse of power, the corruption and wretchedness of tyrants, nor the weakness and glaring failures of human beings. Let us never be ashamed of the dark spots on our communal and personal histories, but realize that God continues to speak to us and dialogue with us through them, in spite of them and because of them.

In the third grouping, with the exception of Shealtiel and Zerubbabel and Joseph and Mary, the names represent a collection of unknown people who names never made it into sacred history for having done great things. While powerful rulers in the monarchy brought God's people to a low ebb in history that ended in deportation, it was the unknown people, including many saints and sinners, who were the unwitting instruments of renewal, restoration and hope. We must never forget that God's dialogue with human beings is faithful and his grace is unpredictable. God's purposes will very often be accomplished through those that the world considers to be unimportant, unglamorous, unintelligent, uneducated, unsophisticated, non-descript and even forgettable! When we consider Matthew's story and

the total picture, the genealogy teaches us that the beginning was anything but an idealized, perfect reality of straight lines and brilliant colours; the Gospels teach us that his ministry was not thus; nor does the Church history teach us the sequence was thus. The God of Abraham, Isaac, Jacob and Jesus who wrote the beginnings with crooked lines also writes the continuation with crooked lines, and those lines are our own lives and witness. God's powerful dialogue with humanity is unbroken from the divine side, even if we have broken the link on countless occasions on the human side.

Jesus is God's perfect dialogue partner, the model receiver and communicator – his communication is not just the message he proclaimed in word and deed but his very gift of himself in love to all people. In becoming man, Jesus emptied himself so that he could share our condition and reveal the fullness of God's love. Jesus did not merely preach God's love and mercy but embodied it in his very being. Word and action were one! When we seek to communicate the message of Jesus, and dialogue with others about it, we are proclaiming a person rather than a history of words, facts and deeds; we are inviting people into relationship with a person and not simply to adhere to a teaching. Jesus, himself, made flesh the words of love, service, healing and forgiveness that he so consistently preached. His actions – his miracles, his treatment of people, his limitless giving of himself for others – speak even more eloquently.

Later in Matthew's Gospel, Jesus professes to have come to gather the lost sheep of Israel (cf. Mt 15:24) and forbids his disciples to turn to the Gentiles (cf. Mt 10:5). Yet he displays an open attitude towards men and women who do not belong to the chosen people of Israel. He enters into dialogue with them and recognizes the good that is in them. He marvels at the centurion's readiness to believe, saying that he has found no such

faith in Israel (cf. Mt 8:5-13). He performs miracles of healing for "foreigners" (cf. Mk 7:24-30; Mt 15:21-28), and these miracles are signs of the in-breaking of the Kingdom. He dialogues with the Samaritan woman and speaks to her of a time when worship will not be limited to any one particular place, but when true worshippers will "worship the Father in spirit and truth." (Jn 4:23) Jesus is thus opening up a new horizon and a dialogue that are clearly of Christ and the Spirit of Christ.

We can learn much from Jesus' style of communicating, from his use of parables and stories, from his attentiveness to the different audiences with which he engaged, from his personal involvement with each individual he encounters; from his method of dialogue with everyone. But in the final analysis these different elements point us to the essence of Jesus as one who gives his life, who pours himself out, for others. The highpoint of Jesus' self-communication is in the Eucharist. In the Eucharist, Christ gave us the most perfect and most intimate form of communication and communion between God and human beings possible in this life, and, out of this, the deepest possible unity between one another.

God's communication platform is the human person and Christmas inaugurates a completely new kind of dialogue and real friendship with God. The Word did not become an e-mail, an SMS or text message, a tweet, Facebook message or some kind of divine oracle uttered from some distant heaven long ago. Through Mary, the Word became flesh and pitched his tent among us. The Word became close to real people in real time. Through the wonder and mystery of the Incarnation, the Word did not become a philosophy, a theory, or a concept to be discussed, debated, exegeted, critiqued or pondered. But the Word became a person to be followed, enjoyed and loved! Our redemption is found in the Child of Bethlehem, the culmination of God's great dialogue with the human family. ㊟

Ecumenical Dialogue: not just words

By Bishop Brian Farrell

The quest for the unity of all Christians depends above all on God's grace. Peace, reconciliation, mutual understanding and forgiveness, communion in faith and love—are all gifts from the Father in the Son through the Holy Spirit.

There is also the question of overcoming the theological controversies that divided the Churches in the first place. For that, the instrument and method is ecumenical dialogue.

Back in 1965, when the then Secretariat for Promoting Christian Unity prepared to put into practice the Second Vatican Council's invitation to engage in ecumenical relations with the other Churches and Ecclesial Communions, the Joint Working Group (JWG) between the Roman Catholic Church and the World Council of Churches (WCC) studied the question of the methodology to follow in ecumenical dialogue. In 1967, the JWG published the results of its reflection in a working document (cf. Pontifical Council for promoting Christian Unity, *Service d'Informations*, 1967/3, p. 27). Three years later, the Secretariat for Promoting Christian Unity produced its own text containing "reflections and suggestions concerning ecumenical dialogue" (cf. *Ibid.* 1970/IV, p.5).

For nearly forty years these two documents, in their complementarity, offered a solid basis and useful framework for ecumenical discussions. With the passage of time, however, the need to further clarify the concept of dialogue became ever more evident. In *Ut unum sint* (UUS), Pope John Paul II took the idea of dialogue to a new level. He placed it within the context of a personalistic Christian anthropology: dialogue is not just

an exchange of ideas, but the gift of oneself to the other, in reciprocity, as an existential act. In this view, dialogue does not unfold simply on a horizontal level; rather, it bears within itself a transforming energy insofar as it is a journey of renewal and conversion, an encounter that is not only scholarly and spiritual, but also an "exchange of gifts" that is both personal and institutional (cf. UUS, 28, 57). Understood this way, dialogue entails an examination of conscience and a purification of the heart, which in turn lead to a shared recognition of "sins against unity," whether personal, social or structural. From there it moves to repentance, conversion and communion. "This vertical aspect of dialogue lies in our acknowledgment, jointly and to each other, that we are men and women who have sinned. It is precisely this acknowledgment which creates in brothers and sisters living in Communities not in full communion with one another that interior space where Christ, the source of the Church's unity, can effectively act, with all the power of his Spirit, the Paraclete" (UUS, 35).

Hence, dialogue is inseparable from a genuine desire for conversion, by way of a more radical fidelity to the Gospel and the overcoming of every ecclesial narcissism. If we want to keep the ecumenical movement from an irreversible decline, it is necessary that this process of transformation be readily accepted by the churches and ecclesial communions involved. This requires courage on the part of all, including Catholics.

Pope Benedict XVI deepened this approach in his ecumenical teaching and contacts. He spoke from the experience of someone who had been active in dialogue for his entire life as theologian and pastor and had cultivated long-standing friendships with representatives of the other churches and ecclesial communities. In October of 2006, on the occasion of a meeting of the Conference of Secretaries of Christian World Communions, he affirmed: "However daunting the journey, we must not lose sight of the final goal: full visible communion in Christ and in the Church. We may feel discouraged when progress is slow, but there is too much at stake to turn back. On the contrary, there are good reasons to forge ahead, as my predecessor Pope John Paul II pointed out in his Encyclical Letter *Ut Unum Sint* on the Catholic Church's ecumenical commitment, where he speaks of

brotherhood rediscovered and greater solidarity in the service of humanity" (41ff.)

Pope Francis often speaks of ecumenical dialogue as an ecclesial exchange of gifts. In the joint declaration made with Ecumenical Patriarch Bartholomew during their meeting in Jerusalem in May 2014, they affirmed: "This [theological dialogue] is no mere theoretical exercise, but an exercise in truth and love that demands an ever deeper knowledge of each other's traditions in order to understand them and to learn from them. Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening our grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth." (cf. Jn 16:13)

If we want the ecumenical commitment of the Catholic Church to be sincere and genuine, we must receive the results achieved in dialogue as gifts of the transforming and regenerating power

of the Holy Spirit, the only power capable of bringing about the unity towards which we tend. The gifts which God gives to the "other" must be received willingly and with enthusiasm, not only by the small circle of authorized participants in formal dialogue, but in the tangible life of the Church, by pastors and their people together.



Bishop Brian Farrell is currently Secretary of the Pontifical Council for Promoting Christian Unity at the Vatican. Within the Council he is Vice-President of the Commission for Religious Relations with the Jews. From 1981 to 2002 he served the Vatican's Secretariat of State, from 1999 as head of the English desk in the Office of General Affairs.

On December 19, 2002 he was appointed Titular Bishop and named Secretary of the Pontifical Council for Promoting Christian Unity. He was ordained Bishop on January 6, 2003 by Pope John Paul II. Bishop Brian Farrell is the older brother of Cardinal Kevin Farrell, former Bishop of Dallas, Texas, whom Pope Francis appointed in August 2016 the first Prefect of the Dicastery for Laity, Family and Life.



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LAUDATO SI'

An Invitation to Authentic Dialogue

By Lonnie Ellis, OFS

I GREW UP ON A FARM where we worked hard, kept to ourselves, and expected everyone else to do the same.

I am the youngest in a family of ten and none of us asks for help or goes to the doctor much. To this day, I sometimes act like I don't need anybody for anything, so it was a very direct challenge to read Pope Francis' words in *Laudato Si'*, his ecological encyclical: "We must regain the conviction that we need one another, that we have a shared responsibility for others and the world, and that being good and decent are worth it."

Now, I know I need my family, my community, my friends. But what about people with whom I passionately disagree?

Pope Francis talks about the plight of mi-

grants and the plight of the earth more than perhaps any other social problems. As a lay Franciscan, I try to live with a commitment to the poor and to the earth. Recently, I traveled deep into lands where these issues are often met with skepticism.

I had one-to-one conversations with white people in small towns who no longer recognized their communities because of an influx of immigrants. I traveled to churches in coal country, USA, to talk about climate change. One grandfather in West Virginia told me: "I'm sick of these big-mouths who care more about trees and animals than they do us."

We need
a conversation
which includes
everyone

POPE FRANCIS

As a Catholic, I passionately believe that God calls us to welcome immigrants and refugees as best we can, and to protect our common home and its vulnerable people. Yet, something is lost if my first task in these conversations is to strongly assert these values. Real, authentic dialogue sounds different. It feels different, too, to all sides. A new kind of relating begins when I assume, at the very least, that ten percent of what my new friends in coal country are saying is true. Are there times when we protect the environment while neglecting people? Yes, especially working-class people in rural areas. Do we sometimes welcome new neighbours without making sure that old neighbours are at peace? Yes, and we can do better.

"I urgently appeal, then, for a new dialogue about how we are shaping the future of our planet. We need a conversation which includes everyone," Pope Francis says in *Laudato Si'*. Faith communities may be our best hope for this kind of

dialogue. We can set the table for uncommon conversations among people who would never otherwise talk to one another. We can get at the underlying causes of our problems and return to the "mutual belonging" talked about in *Laudato Si'*. Climate change and biodiversity loss are not our main problems; that would be our estrangement from one another, our economics of exclusion, and our throw-away culture. We have a climate crisis because we have a spiritual crisis. The Catholic Church is a global Church with perhaps the world's most popular person as our leader who is speaking directly to these issues.

Catholics have an incredible opportunity to convene the dialogue that will restore our relationships with each other, with God, and with God's creation.

It is an enormous task and can seem impossible, but if we search relentlessly for common ground we will find it. St. Francis is quoted as saying, "Start by doing what's necessary. Then do what's possible. And suddenly you are doing the impossible." Our political divides seem monumental, but I have found that even a glimpse of an authentic encounter can open new worlds of understanding.

A middle-aged, unshaven man sat down rigidly in the front row at one of my presentations on *Laudato Si'* in eastern Ohio. He crossed his arms and stared intently at me as I began my talk. I think he wore his T-shirt with a combative political message just for me. I told the audience some personal stories, but avoided eye contact with this man. After the talk, he walked up to me and, to my surprise, shared a piece of his story that we had in common. He told me about how he fought his way out of tough times. I learned from him and maybe he even learned a little from me.

I was changed in coal country, and some of the people once most peripheral to my thoughts are now included in my understanding of the world. I need a steady supply of experiences to remind me how beautiful people are, to help me break from pride in my own way of thinking. Any person, whether or not they agree with me on even my most dearly held beliefs, can help grow my heart and mind. If I can go through life open to this kind of encounter, to even seek it out, I will realize that we are not so far gone after all.



Lonnie Ellis, OFS, is a consultant for U.S. Catholic bishops on protecting the poor and marginalized. He has given numerous talks on justice issues, including co-leading a presentation at the Vatican on climate change with Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace.

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Jewish-Christian Dialogue

Sr. Lucy Thorson, NDS

In early October, Pope Francis sent out a message to his nearly 30 million Twitter followers: “Ecumenical and interreligious dialogue is not a luxury, but something which our world, wounded by conflict and division, increasingly needs.” It was an important reminder to people everywhere that dialogue is not something reserved for a select few academic theologians and high-level religious leaders, but a necessary component of what it means to be authentically religious, especially in a world where religious differences sometimes seem to be a primary source of tension and conflict. The message of religious divisions and violence gets perpetuated on a daily basis by much of the media. But, as Pope Francis knows well, there is another side to religious interactions—a path of respectful dialogue, learning, cooperation and friendship—and that is the model that he and many of the world’s religious leaders want us to hear, and to be inspired by.

Christians have been interacting with with followers of other religions since the beginning. But formal interreligious dialogue is a relatively modern idea, and in many ways what laid the foundations for it was the bitter experience of the Holocaust in Europe—the destruction of 6 million Jews and 5 million others—and a Christian recognition of how long-standing Christian concepts had been exploited to promote hatred against Jews. The “examination of conscience” that followed has led to a radical re-orientation of Christian thinking about Judaism, and a new respect for Judaism, both the ancient Judaism of the Bible,

and Judaism as it continues to be practiced today. Pope Francis is a leader in that process, but he is also building upon a substantial foundation of official Church teaching that includes Pope St. John XXIII, Pope St. John Paul II, and Pope-Emeritus Benedict XVI. Today, interreligious dialogue (and especially Jewish-Christian dialogue) is a key component of Catholic teaching, “something which our world ... increasingly needs.”

As part of the fiftieth anniversary celebrations of Vatican II’s declaration on non-Christian religions (*Nostra Aetate*, 1965), which revolutionized the relations of the Catholic Church with other religions and especially Judaism, the Interfaith Department of Scarboro Missions decided to develop a series of short biographies of a number of individuals who have made major contributions to modern Jewish-Christian dialogue. Now, with the assistance of Salt + Light Television, four of those biographies are being made into short documentary videos, to help educate both Christians and Jews about how far this dialogue has come, and the wonderful fruit it has borne. The subjects of the documentaries include:

Dr. Victor Goldbloom, a Montreal-born pediatrician who became the first Jew to serve in Quebec’s cabinet. A prominent political, religious and social figure, Dr. Goldbloom was knighted in 2012 by Pope Benedict XVI for his leadership in the field of Jewish-Christian relations, which continued until his death in February 2016;

Sister Charlotte Klein, NDS, a German-born Sister of Sion who dedicated her adult life to educating Christians

about Judaism, to eliminating vestiges of anti-Jewish thinking in liturgical and catechetical materials, and who worked to build bridges of respect and understanding with the Jewish community, in Germany and in the United Kingdom;

Dr. Edward Kessler, the founder and director of Cambridge University’s Woolf Institute, which promotes inquiry into the relations among the three Abrahamic religions (Judaism, Christianity and Islam). Dr. Kessler has played a pioneering role in developing interfaith educational materials for schools, community organizations and university students, and is very active in promoting interreligious dialogue on an international level;

Dr. Mary Boys, SNJM, a Sister of the Holy Names of Jesus and Mary, and a theology professor at Union Theological Seminary in New York. Dr. Boys’s book, *Has God Only One Blessing?*, explores some of the roots of Christian reflection on Judaism, and highlights a number of important steps that have been undertaken to improve relations between Jews and Christians.

By bringing together these fascinating stories and the best of modern communications technology, we hope to honour the contributions of these individuals, to emphasize the contemporary transformation in Jewish-Christian relations, and inspire more people to delve into this amazing field of interreligious dialogue—a sign of promise and hope for our broken world, and a reminder of God’s love for all God’s children.



Sr. Lucy Thorson, NDS, is a member of the international Roman Catholic Congregation of the Sisters of our Lady of Sion. The Sisters of

Sion's vocation in the Church involves a particular responsibility to promote understanding and justice for the Jewish community and to seek to build bridges of peace among people of all faith traditions. Sr. Lucy is a member of the Executive Board of the Christian Jewish Dialogue of Toronto (CJDT), a member of the Canadian Christian Jewish Consultation (CCJC), a member of the Sisters of Sion Canada-USA Relation and Encounter team and works part-time with the Scarboro Missions Interfaith Department as Education and Liaison Development Officer in the area of Jewish-Christian Relations.

"Yet the mystery of mercy is not to be celebrated in words alone, but above all by deeds, by a truly merciful way of life marked by disinterested love, fraternal service and sincere sharing. The Church increasingly desires to adopt this way of life, also as part of her "duty to foster unity and charity" among all men and women (*Nostra Aetate*, 1). The religions are likewise called to this way of life, in order to be, particularly in our own day, messengers of peace and builders of communion, and to proclaim, in opposition to all those who sow conflict, division and intolerance, that ours is a time of fraternity. That is why it is important for us to seek occasions of encounter, an encounter which, while avoiding a superficial syncretism, "makes us more open to dialogue, the better to know and understand one another; eliminates every form of closed-mindedness and disrespect; and drives out every form of violence and discrimination" (*Misericordiae Vultus*, 23). This is pleasing to God and constitutes an urgent task, responding not only to today's needs but above all to the summons to love which is the soul of all authentic religion."

-Pope Francis addressing representatives of different religions at the Vatican November 3, 2016

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Rebuilding the Culture of Faith

Rabbi Aaron Flanzraich

"He imposes peace in His heights. Can His troops be numbered? On whom does His light not shine?[...] even the moon is not bright, and the stars are not pure in His sight."

Book of Job, Chapter 25

Few books of the Bible are as telling as The Book of Job. Some books of the Bible are filled with stories of a bygone era, and yet others are filled with the details of laws and regulations. But it is Job that looks solely into the complexity of living because Job's book has no laws.

It may be The Book of Job is the most religious book of the Torah - because Job sees the questions of life but does not hide from searching for answers. The Job we discover doesn't throw his hands to the air because he may not understand life or God. No - even in the face of unimaginable losses Job goes looking for answers. Like Hemingway's Robert Jordan in *For Whom The Bell Tolls* Job looks everywhere, but unlike Jordan he refuses to let despair be his answer.

With Job in mind I placed at the top a quote I would like to share with you. On a side note, this verse is also used at the conclusion of the Kaddish - that iconic and most ancient of Jewish prayers. But leave it to the greatest of Biblical commentators RaSHI (Rabbi Shlomo Yitzchaki ca 11th century) to lead us to its important lesson. When Job writes,

"He imposes peace in His heights,"
Rabbi Shlomo Yitzchaki (RaSHI) says;
"...fire of the sun and the water of the clouds - neither extinguishes the other...they all live in peace together."

In other words in "His heights" - in the heavens - it is peace that rules supreme. Job gazes at nature's blueprint and there he sees that light (the sun and stars) burns alongside water (the clouds) and neither is diminished or destroyed by being with the other.

Job's lesson is true of nature, and it must be true of our nature as well. For too long Christians and Jews have been burdened by a history of suspicion and pain. *Nostra Aetate* has cleared the path for Jews to have confidence the past need not be repeated, and for Catholics to see us as partners in building a culture of faith in the world. In saying the "gifts of God are irrevocable" it echoes the words of Job in saying our ability to sit, talk, and listen to one another only strengthens us and the truths we hold dear. Each of our traditions claim different things yet they all come from the wellspring of those "heights" that inspired Job, RaSHI and countless faithful of all faiths.

As Jews emerge from our High Holy Day period of Rosh HaShanah and Yom Kippur and Catholics observe their sacred period of Lent let us reflect on this "peace from most high" that needs to live between us all.



Rabbi Aaron Flanzraich

was born in Brooklyn, NY in 1966 is the Senior Rabbi of Beth Sholom Synagogue in Toronto, Ontario. He is a graduate of Bar Ilan University where he was admitted into the University's prestigious Advanced Talmudic Institute. Rabbi Flanzraich is a past president of the Toronto Board of Rabbis, past president of the Christian Jewish Dialogue of Toronto, co-chair of the Catholic-Jewish Bioethics Board, a board member of the Canadian Rabbinic Caucus, UJA-Jewish Federation of Greater Toronto, a member of Israel Bond's Rabbinic Cabinet, board member of the Jewish National Fund and the author of a book on combating Jewish fundamentalism called "The Small Still Voice". Rabbi Flanzraich is also a frequent guest on TVO, Vision TV, and CBC.

"We have just commemorated the 50th anniversary of the Second Vatican Council's Declaration "Nostra Aetate." On 28 October last, I was able to greet a large number of Jewish representatives to whom I said "Deserving of special gratitude to God is the veritable transformation of Christian-Jewish relations in these 50 years. Indifference and opposition have changed into cooperation and benevolence....The Council, with the Declaration Nostra Aetate, has indicated the way: "yes" to rediscovering Christianity's Jewish roots; "no" to every form of anti-Semitism and blame for every wrong, discrimination and persecution deriving from it." Nostra Aetate explicitly defined theologically for the first time the Catholic Church's relations with Judaism. It did not solve all the theological issues that affect us, but it provided an important stimulus for further necessary reflections. On 10 December 2015, the Commission for Religious Relations with the Jews published a new document that addresses theological issues that have emerged in recent decades since the promulgation of "Nostra Aetate".... It is clear there is an inseparable bond between Christians and Jews. Christians, to be able to understand themselves, cannot not refer to their Jewish roots, and the Church, while professing salvation through faith in Christ, recognizes the irrevocability of the Covenant and God's constant and faithful love for Israel."

-Pope Francis' Address at the
Synagogue of Rome
January 17, 2016

Vatican II and Dialogue Today

By Massimo Faggioli



The final documents of the Second Vatican Council use the word “dialogue” 27 times, especially in the constitution on the Church in the modern world *Gaudium et Spes*, in the decree on ecumenism *Unitatis Redintegratio*, and in the decree on the missionary activity of the Church *Ad Gentes*. But the importance of dialogue at Vatican II cannot be measured through a word count. The opening speech of the council by Pope John XXIII, *Gaudet Mater Ecclesia* (October 11, 1962) and the first message approved by the Council fathers, *The Message to Humanity* (October 20, 1962) do not contain the word “dialogue.” But the idea of dialogue is inseparable from the very intuition of calling Vatican II and from the entire unfolding of the council. Paul VI during his pontificate and in his contributions to Vatican II made clear this idea of dialogue, which is key to interpret and develop the Church teaching at the council and from the Council.

In these last fifty years the world has changed and the Church has changed too. The circumstances of this dialogue have changed. What has not changed is the tension to be present in the world as a servant Church, for which dialogue is necessary to encounter the world where it is and for what it is. The council provided the Catholic Church with an awareness of the need to be in touch with a world not only marked by secularization in the Western hemisphere, but also by a new role of religions in the political realm. With its teachings on ecumenism (*Unitatis Redintegratio*), religious freedom (*Dignitatis Humanae*), and non-Christian religions (*Nostra Aetate*), the Council’s documents provided Catholicism with the new theological framework necessary to understand the

complex relationship between “religion and politics” in a world much more multifaceted than the opposing views between, say, the Church and secularism, or religion and atheism. But Vatican II has also fostered dialogue within the Church, with a new understanding of the role of the hierarchy and the laity and a rediscovery of the role of reception for Church teaching. In a sense, for Vatican II dialogue is not only dialogue in this time, but also dialogue between different periods in the thinking and the teaching of the Church: *ressourcement* with the Scripture, the Fathers of the Church, the Scholastic tradition, the Council of Trent, and Vatican I.

The challenges for a dialogical Church today come from a deepening of phenomena that were barely visible at Vatican II: the crisis of cultural, political, and religious authorities and traditions; the spreading of secularization; the rise of multiple identities in modern society; and a new, radical understanding of pluralism. The real change between the 20th century of Vatican II and our time is the emergence of a new situation in which the reality of Church has become worldwide, a globalized Church in a much more interconnected world. In the early 1960s the Church could not have known of the new developments on the world map of religions, especially those in the Middle East and in Central Asia. For example, the rise of “political Islam” is a totally new development of the post-conciliar age. The upholding of religious freedom and the respect of non-Christian religions came to help Catholics better understand the impact of religious pluralism on our interconnected world. Inter-religious dialogue is now more necessary than at the time

of Vatican II, but also more inseparable from the political necessity of it.

Now at the beginning of the 21st century, part of this multifaceted picture is the geopolitical decline of Europe along with the Western World, and the rise of Latin America, Africa, and Asia. Within this context Vatican II enabled and still enables Catholicism to be respected in non-European cultures because it was the first ecumenical council not to be dominated by Italian and European bishops and theologians, and where dialogue was not just another tactic to deal with “the other,” but a consequence of a growth in the understanding of Jesus’ style of encounter with the women and men of his time.

The Council’s emphasis on dialogue continues in the Church today. This is one of the intuitions of Vatican II: a Church that relies on God’s revelation and a dynamic, continuing understanding of it, and does not rely on a particular cultural interpretation of Christianity.

.....

Dr. Massimo Faggioli is full professor in the department of theology and religious studies at Villanova University (Philadelphia). He received his PhD in Religious History from the University of Turin in 2002. An expert in the theology of the Second Vatican Council, Massimo Faggioli is a young, bright, articulate, theologian of the new generation of Catholic intellectuals who is making a very significant contribution to theology, ecclesiology and church history in the contemporary Church. Follow him on Twitter @MassimoFaggioli

Dialoguing and Dancing with Indigenous Peoples

By Most Reverend Murray Chatlain

Archbishop of Keewatin-Le Pas



Openness to the other. It sounds so simple, but the practice requires much grace.

A scene in Murray Bodo's *Mystics: Ten Who Show Us the Ways of God* (St. Anthony Messenger Press) describes how the poet Robert Lax was so upset at the way the United States government created a story about having to invade Iraq. He lamented how the issue was seen through one particular lens and how anyone who saw it in a different way was unpatriotic. He writes, "Lax is a wonderful truth-teller because he submits to the truth of the other, not his perception or ideological lens. He lets the other do what it will to him instead of subduing the other to his own perception. Such contemplation implies the submission of looking and listening to the other until the other reveals itself. Once the uniqueness of the other breaks through, we intuitively grasp its name." I think this is a key part of being a good missionary; patience and openness till the other reveals itself. I think this is also a key part of prayer.

We have all been involved with many Pastoral Council Meetings. None of them prepared me for my first Pastoral Council Meeting in Fond du Lac, a Dene community in northern Saskatchewan. First, there are no elections for membership. Whoever wishes can be part of the circle. The meeting was to begin at 7 pm. The first people arrived at about the time and began calling and reminding the others. By about 7:45, we were pretty much ready to begin and the meeting proceeded with the items that we needed to bring forward. The group would discuss it all in the Dene language. After it would be discussed for a while there would be a lengthy period of silence. I mean lengthy. Then I would ask if they had come to a decision. They would usually say not yet. Then they would talk some more and usually come to a decision then. I never realized how uncomfortable group silence was for me until those meetings! But it was excellent practice for me not to try to fill in all the spaces with talking.

In our dialogue with different First Nations, I find it helpful to

remember Fr. Nicanor Sarmiento's, OMI five basic categories of Indigenous peoples who have been raised Catholic.

The first group are those who remain Catholic usually with a healthy amount of Marian devotion. They practice Catholicism like most North Americans. There is nothing wrong with this style and a key part of their spirituality is making pilgrimages.

The second group are Indigenous peoples who are active in their Catholic faith and active in their traditional Aboriginal rites but they practice them completely separately. More people are in this group than we often realize. I never realized how many of our parishioners were also practicing traditional spirituality until I started attending sweats and fasts and I ran into my parishioners there!

The third group are Indigenous peoples who are trying to bring the Catholic faith and their indigenous spirituality together. They try to do this prayerfully and respectfully. Examples are smudging before Mass or praying to the four directions after the doxology. This group is probably the one that is growing most quickly.

The fourth group was raised Catholic but now they have decided to practice in another Christian Church. This is not generally a large group and some do return later to the Catholic faith. We are saddened to lose some of these members and their gifts, but there is freedom. No one has to be Catholic.

The fifth group are Indigenous people who no longer practice the Catholic faith at all but solely practice traditional aboriginal spirituality. Often there have been some difficult experiences with the Church in the past. This can be a challenging group to dialogue with, but surprisingly fruitful in deepening our understanding of each other.

One of the best ways to work on Pope Francis's style of dialogue is to be willing to be present at and maybe even participate in different traditional rites of the aboriginal religion. This summer I was invited to dance some of a Sundance in the Odgi-Cree community of St. Theresa Point, Manitoba. I was fortunate



Archbishop Murray Chatlain, Bishop Noel Simard and First Nations Leaders

in that I was joined by Archbishops Richard Gagnon and Albert Legatt. We were really touched by the people's warm welcome. We were also shocked at the level of commitment and sacrifice that is required of those people really practicing the Red or Tobacco Road. It involved strict fasting and a lot of physical and mental suffering and discipline. I just danced for a day and half, but those who danced for the four days made a tremendous effort to pray for their families and to get closer to the Creator. It made me wonder why the average Catholic (myself included) will begin to grumble if Mass goes much over the hour! We bishops were impressed with the fervour and intensity of the people's prayer. Since the Sundance, I have been trying to imagine how we could have some of that heart-felt style of praying as part of our Catholic liturgies too.

Our presence there meant that we were in real dialogue with the people and much of that went deeper than our words. After the Sundance finished the next day, I was celebrating Mass and I noticed that the guitar player in the choir was the leader of our Sundance! After Mass the chairperson of the Pastoral Council came up and mentioned to me that he leads a Sundance each year at the beginning of July. He neglected to mention that to me at any other time previous to our showing some openness. I am not saying that everyone should participate in a Sundance. I am not saying

that everything taught at a Sundance meshes easily with Catholic theology. I am saying that by participating I am a lot less ignorant about what a Sundance is and I have grown in deep respect of those who make the efforts to practice faith in that way.

Dialogue is not easy. May we have the patience, creativity, openness and respect to practice real dialogue with all the 'others' in our lives. ☺

Murray Chatlain is the Archbishop of Keewatin-Le Pas and Apostolic Administrator of the Roman Catholic Diocese of Mackenzie-Fort Smith. The archdiocese covers some 430,000 square kilometres and comprises the northern parts of Saskatchewan, Manitoba and Ontario. The farthest point west is La Loche, Sask., near the Alberta border. The farthest point north is Lac Brochet in Manitoba and the farthest point east is Sandy Lake in Northwestern Ontario. Born on January 19, 1963 in Saskatoon, he completed baccalaureate studies at the University of Saskatchewan and earned the M.Div. degree at St. Peter's Seminary in London, Ontario. In 1987 Chatlain was ordained a priest for the Diocese of Saskatoon; in subsequent years he served parishes in that diocese and within the Diocese of Mackenzie-Fort Smith. Since 2008, he has been a member of the Canadian Catholic Aboriginal Council of the Canadian Conference of Catholic Bishops.



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In file photo, Catholic Missions In Canada's new president, Father David Reilander, celebrates Mass for CMIC's benefactors.
Photo by Michael Swan.

DIALOGUE

“Go sit in that room and wait,” the Israeli customs officer told me.

I had just arrived at Ben Gurion airport in Tel Aviv with a group of fifty pilgrims that included fifteen of us from Salt + Light.

The officer was calm and casual about sending me to second-level security. “You have a Lebanese stamp in your passport,” he told me, “that’s going to be a problem.” When I asked why, he said, “It just is.”

I told him I was with a group of pilgrims who had come to visit the Christian holy sites, and that they’d be waiting for me. That didn’t seem to concern him. He was still holding my passport. “Can I have my passport back, at least?” I asked. “No, we have to keep it,” he said dismissively.

That troubled me, but I had no choice in the matter. I quickly told one of the other pilgrims in line what was happening then I walked reluctantly to the room.

It looked like a hospital waiting room with about twenty seats along the walls, only eight of them occupied. The other travellers were diverse: I noticed a young Chinese couple and a family speaking Russian. “I’ll just have to wait my turn,” I thought to myself.

One by one the individuals and families were called out of the room by another Israeli customs officer. About forty-five minutes later I was alone in the room.



I couldn’t help but think of the inconvenience I was causing to the rest of our pilgrim group. “Everyone would be through customs by now,” I thought to myself.

I wasn’t alone for long. More travellers began filling the room, about ten in total. Each of us sat patiently reading a book, staring at the floor, sending a text message. And once again, one by one, the other travellers were called out of the room by the officer.

“What’s going on?!” I thought, “Isn’t it my turn? Did they lose my passport? Did I do something wrong?” I had been to Lebanon in 2014 to visit a few charities working with refugees, but it was nothing out of the ordinary, nothing political. I felt anxious.

Almost two hours later my name was called. I was escorted to a private office by a young woman, probably in her late twenties, who calmly but sternly instructed me to answer her questions with the utmost honesty. I became more anxious.

She questioned me for twenty minutes straight: “Who do you know in Lebanon? Are you still in touch with anyone from Lebanon? If we search your cell phone will we find any Lebanese contacts? Where did you go to school? What did you study? What kind of work do you do?” She made me write down every email address I’d ever had.

When she was satisfied, I was sent

back to the original waiting room where I stayed for another twenty minutes. Then, the interrogating officer returned, called my name, handed me my passport and said, “You’re free to go.”

Security in Israel is unrelenting. Travelers going through Jerusalem and especially in and out of Bethlehem—which is isolated inside the Palestinian West Bank—notice that Israeli soldiers are everywhere. The imposing wall separating Israel and the Palestinian territory serves as a bleak reminder of the decades-old occupation.

We made it into Bethlehem, as most non-Palestinian visitors do, with relative ease. We were going to Bethlehem University, the only Catholic University in the Holy Land, run by the De La Salle Brothers. It’s a marvelous place with 3,200 Palestinian students, 73% of whom are Muslim, mostly from East Jerusalem, Bethlehem and the surrounding villages. It’s a haven of youthful energy and optimism, a beacon of hope amidst the bitter social and political darkness.

We were warmly welcomed to the campus by a few students and staff and shared a meal together. Then we had the opportunity to meet three current students—three young women and a young man—to ask questions and discuss their career aspirations.

All I could think about was my experience a few days earlier at Ben Gurion airport, and how much worse it must be for these Palestinians to cross Israeli checkpoints. So I decided to ask them.



By Sebastian Gomes

As I recounted my experience, the young man gave an empathetic smirk.

"What's it like for you?" I asked. He looked at the young women standing next to him and then back at me. "You had a 'cute' experience," he said almost humorously, and left it at that.

The reality is that many students from Bethlehem, Hebron and the Palestinian villages are never allowed to cross into Israeli territory. The students who live in East Jerusalem undergo a grueling and unpredictable journey through the checkpoints each day.

They are subject to arbitrary physical or psychological abuse by the Israeli soldiers.

A journey of a few kilometers can take many hours and the students are frequently late for class. "We are very grateful for our education," said one of the young women, "but we are conscious of the reality around us."

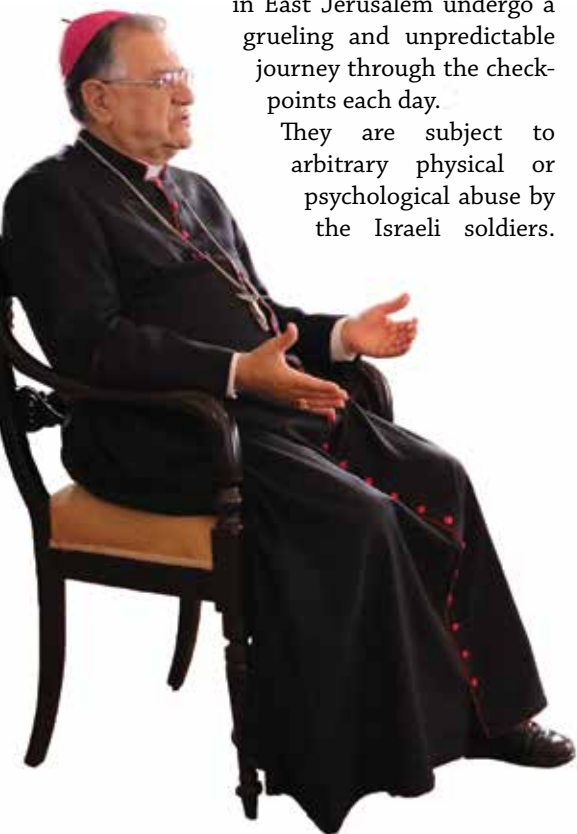
The young man put it more bluntly, "We know that our dreams end at the wall."

It was that very same wall between Bethlehem and Jerusalem at which Pope Francis spontaneously stopped to pray in May of 2014. Shortly after going to Bethlehem, our group visited with the Latin Patriarch of Jerusalem, Fouad Twal, who gave us a first-hand account of this remarkable moment.

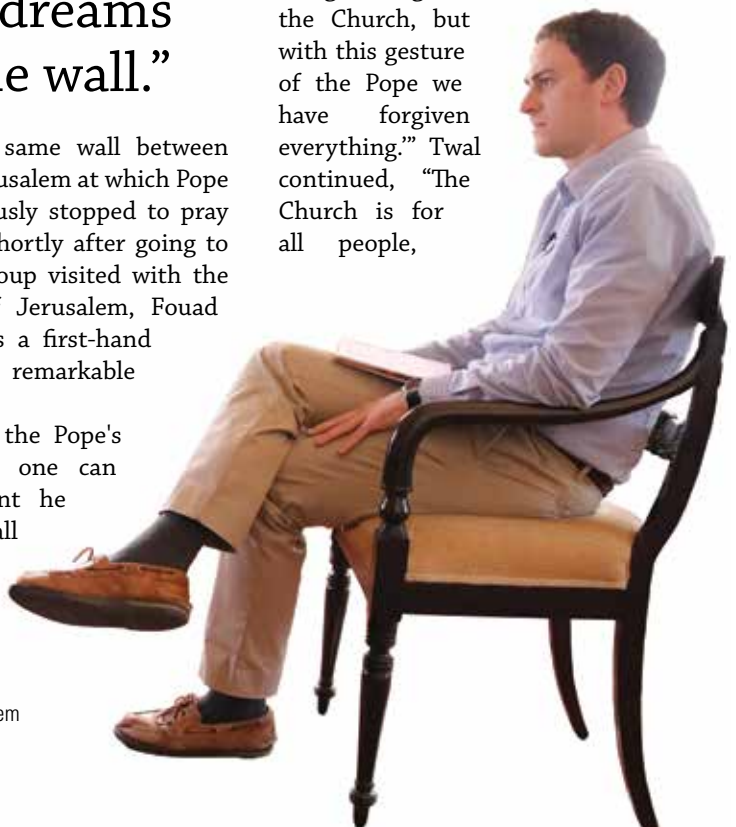
"We may forget the Pope's speeches, but no one can forget the moment he stopped at the wall to pray." Twal had hosted Pope

Francis in the Holy Land and sat beside him in the pope-mobile when they left Bethlehem. As they approached the wall, Francis tapped the driver on the shoulder and said, "stop here." At the time, the Patriarch didn't know what the Pope was doing. Francis climbed down, walked to the security wall, touched it, bowed his head and closed his eyes.

"A Muslim in Bethlehem told me after-ward, 'Look, we have many things against the Church, but with this gesture of the Pope we have forgiven everything.'" Twal continued, "The Church is for all people,



His Beatitude Fouad Twal
Latin Patriarch of Jerusalem
(2008-2016)





Pope Francis looks on as Israeli President Shimon Peres, left, and Palestinian President Mahmoud Abbas embrace during an invocation for peace in the Vatican Gardens June 8, 2014. CNS photo/Paul Haring

we are for peace... We cannot make peace with walls, with separation, with checkpoints."

Pope Francis has an innate suspicion of walls. It is not a matter of personal opinion or emphasis; the Pope is suspicious of walls because the concept is categorically opposed to the spirit and logic of the Gospel. In February 2016 when asked about Donald Trump's proposal to deport millions of illegal Mexican immigrants and build a wall along the southern US border, Francis responded that, "A person who thinks only about building walls, wherever they may be, and not building bridges, is not Christian. This is not in the Gospel."

The opposite of a wall builder is a bridge builder; a person who is capable of dialogue with others. "If there is one word that we should never tire of repeating, it is this: dialogue," the Pope said when he accepted the Charlemagne prize in May 2016. Developing a capacity for dialogue with others leads to "building consensus and agreement while seeking the goal of a just, responsive and inclusive society." (*Evangelii Gaudium*, 239) Walls, in other words, will never be part of the solution; and the Israeli-Palestinian conflict is no different.

On the same trip we met Twal's predecessor Michel Sabbah, who is himself a Palestinian and has been retired since 2008. I asked him what has changed in the Israeli-Palestinian conflict since 1987 when he was appointed. "Nothing has changed." He looked at me in silence for a few moments, as if to let it sink in. "We are always in a situation of conflict, which means political hostility. Palestinians are always under Israeli occupation;

the Israelis are always afraid of the Palestinians."

I thought of the students at Bethlehem University. Is it right for their freedom to be taken, for their hope to be restricted, because of decades of political hostility beyond their control? I asked the Patriarch if there was any hope.

"The Israelis must open their eyes to see what is right and what is wrong for the Palestinians and for themselves, and to settle this problem. It's not impossible, but you need good will. You need a government that wants to find a solution, but so far we've had no Israeli government that wants to have the good will to create a stable, definitive peace."

I traveled to the Holy Land in February 2016 as a pilgrim to express my solidarity with the Christians there. I went as a Canadian, which politically speaking means "a friend of Israel." It also means that I am an outsider, a foreigner, someone who is removed from the daily reality. But two unexpected encounters during those days opened my eyes to that reality: first, my encounter with Israeli security at the airport where I was unjustly harassed and contained. Second, my encounter with the Palestinian students at Bethlehem University, where I realized that what happened to me was only a fleeting taste of what the Palestinians endure every day.

The standard narrative of the Israeli-Palestinian conflict leaves an impression on many minds that all things are equal: Palestinian terrorists provoke Israeli backlash which demands high-level security. But the truth is that one side is very much stronger than the other, and the proof is the imposing wall, built by the Israelis, that divides them. In 2004,


the International Court of Justice in The Hague ruled that, "The construction of the wall being built by Israel, the occupying Power, in the Occupied Palestinian Territory, including in and around East Jerusalem, and its associated regime, are contrary to international law."

Christians cannot be impartial to such an objective affront to justice. But even justice, should it be imposed, would not be sufficient. Only "a culture which privileges dialogue as a form of encounter" can tear down walls and build bridges of lasting peace, Pope Francis tells us (*Evangelii Gaudium*, 239). Dialogue is choice. It is a choice that transcends military and political power. Every single person, regardless of their state, and in the face of political pressure and grave injustices, can choose to dialogue.

2017 marks the 50th anniversary of the Israeli occupation of the Palestinian territories. We would do well during this year to keep in mind and heart the invocation for peace and the call to dialogue of Pope Francis:

"Our world is a legacy bequeathed to us from past generations, but it is also on loan to us from our children: our children who are weary, worn out by conflicts and yearning for the dawn of peace, our children who plead with us to tear down the walls of enmity and to set out on the path of dialogue and peace, so that love and friendship will prevail..."

Lord, keep alive within us the flame of hope, so that with patience and perseverance we may opt for dialogue and reconciliation. In this way may peace triumph at last, and may the words "division", "hatred" and "war" be banished from the heart of every man and woman. Lord, defuse the violence of our tongues and our hands. Renew our hearts and minds, so that the word which always brings us together will be "brother", and our way of life will always be that of: Shalom, Peace, Salaam!"

(Invocation for Peace between Israel and Palestine, Vatican Gardens, June 8, 2014) 

Pope Francis, Israeli President
Shimon Peres and Palestinian
President Mahmoud Abbas
attend an invocation for peace in
the Vatican Gardens June 8, 2014.
CNS photo/Paul Haring



THE POPE OF THE PERIPHERIES

FINDING FRANCIS IN THE WORLD

Check out where Pope Francis has traveled to since 2013!



Since Pope Francis' election in 2013, he has made it a priority to spread the joy of the Gospel at the peripheries, to be with the people where they are, like a shepherd in the field with his sheep.

Much like his predecessors, the Holy Father has kept a busy travel itinerary, including meetings with political and religious leaders, visits with the imprisoned, the impoverished, and the sick as he lives out and spreads a much needed message of mercy in the world today.

2013

7.22-29

Rio de Janeiro, Brazil



2014

5.24-26

Jerusalem, Israel
Bethlehem, Palestine
Amman, Jordan

8.13-18

Seoul, South Korea



9.21

Tirana, Albania

11.25

Strasbourg, France

11.28-30

Ankara, Turkey

2015

1.12-15

Colombo, Sri Lanka

1.15-19

Manila, Philippines

6.6

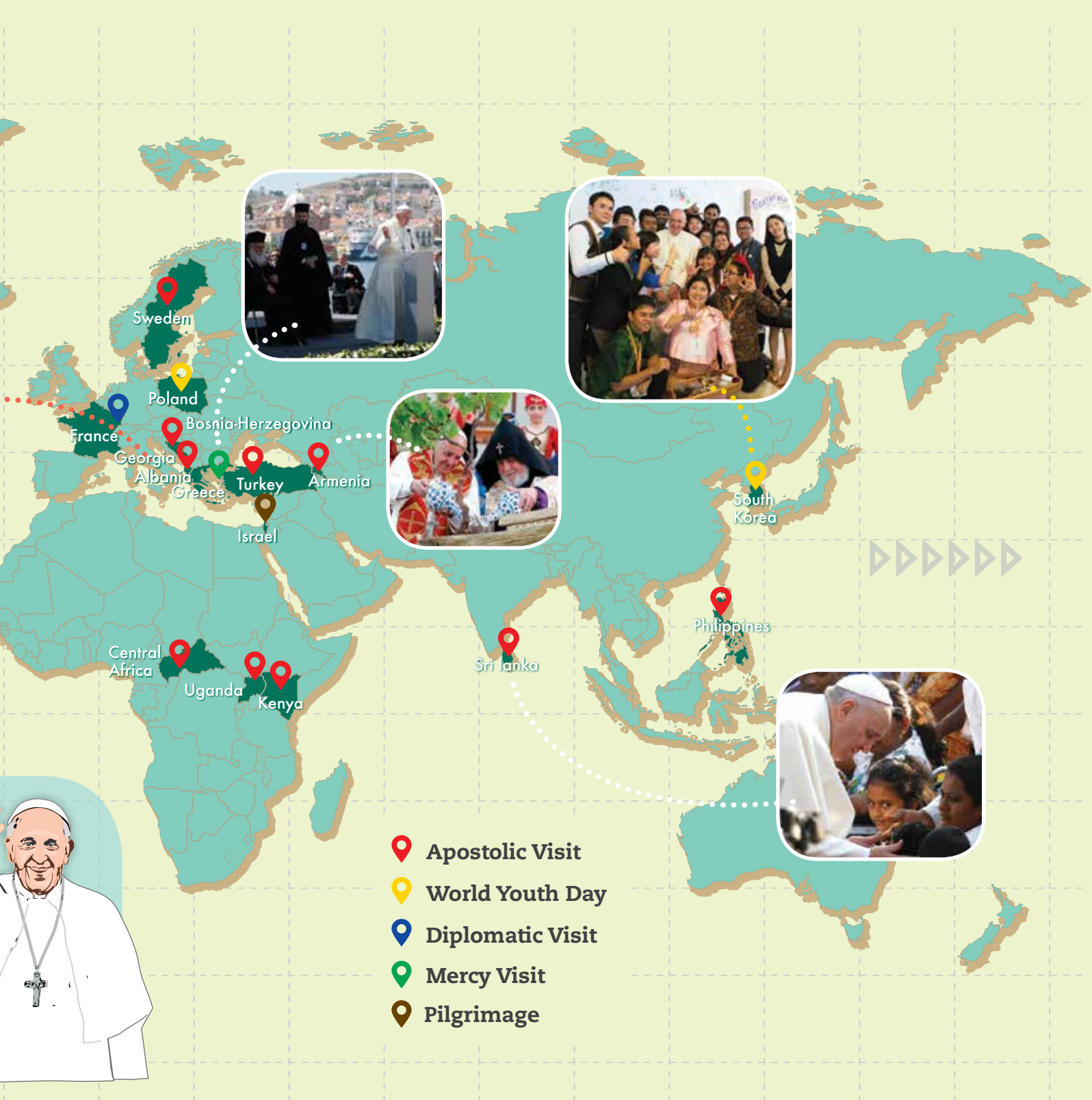
Sarajevo, Herzegovina

7.5-8

Quito, Ecuador

7.8-10

La Paz, Bolivia



2016

<p>7.10-12 Asunción, Paraguay</p> <p>9.19-22 Havana, Cuba</p> <p>9.22-28 USA</p>	<p>11.25-27 Nairobi, Kenya</p> <p>11.27-29 Kampala, Uganda</p> <p>11.29-30 Bangui, Central Africa</p>	<p>2.12-18 Havana, Cuba Mexico City, Mexico</p>	<p>4.16 Lesbos, Greece</p> <p>6.24-26 Yerevan, Armenia</p>	<p>7.27-31 Kraków, Poland</p> <p>10.31-11.1 Lund, Sweden</p>
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Listening, Accompanying, Discerning & Evangelizing

A Pastoral Reflection on Amoris Laetitia

His Eminence Donald Cardinal Wuerl
Archbishop of Washington

The Salt and Light Catholic Television Network and related media platforms have played a key role in transmitting the message of the Synods of Bishops of 2008, 2012, 2014 and 2015 and the subsequent Apostolic Exhortations – *Verbum Domini*, *Evangelii Gaudium* and *Amoris Laetitia* to the world. The Church is very grateful to your very fine Catholic Media Foundation for your fidelity to the Gospel and to the Holy Father's Petrine ministry, particularly through your close collaboration with the Synods of Bishops and Vatican Communications these past years.

Perhaps one reason Pope Francis' Apostolic Exhortation *Amoris Laetitia* has been so widely and wholeheartedly embraced is because we recognize in it a loving openness to pastoral ministry attuned to the needs of an increasingly broken world and a statement of consensus that came out of the two synods of bishops in Rome. This apostolic exhortation, signed on March 19, 2016, follows on the October 2014 and October 2015 synods on the family and that long process of discernment and reflection.

A helpful starting point is the magisterial continuity of *Amoris Laetitia* that relies so intuitively on the teachings on mar-

riage and human love of Blessed Paul VI, Saint John Paul II and Benedict XVI. As is the case with all post-synodal apostolic exhortations, this one too is a manifestation of authentic papal magisterium.

Love is clearly at the center of *Amoris Laetitia*. The treatment of love which occupies the central chapters is a magnificent contribution to the modern magisterium's treatment of the subject. Not only does it beautifully synthesize Saints Thomas Aquinas, John Paul II, and Pope Benedict XVI, but also adds a masterful and meditative reflection on the qualities of love discussed by St. Paul in 1 Corinthians 13 (cf. AL, nos. 90-119). The treatment of love in chapter 4 is for many the heart of the document.

Pope Francis approaches his teaching ministry first and foremost as a pastor of souls. There is always the temptation simply to announce doctrinal points as if this is the same as engaging in pastoral ministry with a person who is discerning how they can appropriate this teaching. The pastoral ministry of accompanying the discerners benefits over the years from pastoral experience. We hear that voice of experience in this document where, in many places, one recognizes the voice of a pastor speaking directly to members

of his flock, sharing his own experience and wisdom formed from many years of service to God's people.

We know the Church's teaching on family and marriage, and the relevant parts of the Code of Canon Law. None of this has changed. But the two synods and the apostolic exhortation are not just about repeating norms. The focus is on pastoral ministry to those who struggle to understand, appreciate or appropriate the teaching (cf. AL, no. 31). The emphasis is on pastoral discernment and accompaniment through four principal activities: listening, accompanying, discerning and evangelizing.

Amoris Laetitia is itself the fruit of very intensive **LISTENING** on the part of Pope Francis. The extraordinary synod of 2014 reflected on the challenges to marriage and family and, thus, prepared the agenda for the 2015 ordinary assembly. Pope Francis modeled this listening activity by his attentive presence in the synod assembly hall. Pope Francis understands this process of listening to the faithful and to his brother bishops to be a key part of his own teaching and pastoral ministry.

The second activity on which the document focuses is **ACCOMPANYING**, the pastoral accompaniment of families



by the community of the Church. The journeying together of all of the members of the Church implies this accompaniment. But it also calls for a change in pastoral style and intensity. Pope Francis calls pastors to do more than teach the Church's doctrine—though they clearly must do that. They must “take on the ‘smell of the sheep’ whom they serve so that “the sheep are willing to hear their voice” (EG, no. 24). This requires a more careful and intensive formation of all who minister to families—lay ministers, catechists, seminarians, priests, and families themselves AL, nos. 200 - 204).

The Church's pastoral ministry to families is intended to help them to grow in the art of **DISCERNING**. A key part of discernment is the formation of conscience. Pope Francis insists that the Church's pastors must “make room for the consciences of the faithful, who very often respond as best they can to the Gospel amid their limitations, and are capable of carrying out their own discernment in complex situations. We have been called to form consciences, not to replace them” (AL, no. 37).

Part of this formation includes presenting the teaching of the Church in its fullness and without compromise (cf.

AL, no. 307) though in language which is welcoming rather than defensive or one-sided (cf. AL, nos. 36, 38). Those who find themselves in situations outside the norms, such as the divorced and civilly remarried, should be invited to deeper inclusion in the life of the Church, but the Holy Father is clear that he is in no way changing the Church's doctrine nor making general changes to its sacramental practice or Canon Law (cf. AL, no. 300). He is inviting such families and the pastors who accompany them to discern what it means for them to walk the path of conversion.

Even in the midst of their challenges and imperfections, families are called to respond to the Holy Spirit's promptings. Admittedly, this individual process of discernment may not be easy. Yet, the underlying moral principle which should inform both that personal discernment and the priest's ministry is that a person whose situation in life is objectively contrary to moral teaching can still love and grow in the faith, and he or she can still take steps in the right direction and benefit from God's mercy and grace while receiving the assistance of the Church (AL, no. 305).

What so many priests experience in their work with people in broken marriages or in other difficult situations is a personal spirituality struggling to cope with so many inadequacies and challenges, many of which have not been caused by the person who still wants to be a living part of a loving Church. Pastoral dialogue, accompaniment and integration involve the development of conscience and also the expression of a level of support or confirmation for the judgment that the individual is making about the state of his soul or her soul. That judgment is the act of the individual and is the basis for his or her accountability before God.

Amoris Laetitia is not a list of answers to each individual human issue. Nor is it directed solely to the question of the reception of the Eucharist. The apostolic exhortation calls for a compassionate pastoral approach to many people – married, single, and divorced – who are struggling

to face issues in life, the teaching of the Church, and their own desire to reconcile all of this and experience Christ's compassion, love and mercy.

To the extent that our ministry includes listening, accompanying and discerning it is also an **EVANGELIZING** action. As we recall the challenge to go out, to encounter, and to accompany, we also recognize that this is at its heart an act of the evangelizing disciple.

In the action of going, encountering, sharing and accompanying, we also recognize that in the journey, we – ourselves – are also drawing closer to the Lord. In all of our evangelizing, teaching, catechizing, counseling, admonishing, and instructing, we also remember both God's liberating truth and saving mercy. None of us can claim yet to be perfect as is our heavenly Father. But we can grow closer to the Lord who will by his grace heal us so that we can have the life he wants for us. **✠**

AL = *Amoris Laetitia*

EG = *Evangelii Gaudium*

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Cardinal Donald Wuerl, Archbishop of Washington, DC, was born in Pittsburgh, Pennsylvania, and received graduate degrees from The Catholic University of America, the Gregorian University in Rome and a doctorate in theology from the University of Saint Thomas in Rome. He was ordained a bishop by Pope John Paul II on January 6, 1986 and served as Auxiliary Bishop in Seattle until 1987 and then as Bishop of Pittsburgh for 18 years until his appointment to Washington. He serves on a number of Vatican Congregations, Councils and Commissions including those for the Doctrine of the Faith and for Bishops. He has served as chairman of numerous committees of the United States Conference of Catholic Bishops. The Cardinal was appointed by Pope Benedict XVI to help direct the October 2012 Synod of Bishops on the New Evangelization for the Transmission of the Christian Faith. He was also appointed by Pope Francis as a member of both the 2014 and the 2015 Synods on the Family.

The Way of Love

El Camino del Amor

[Chapter 4 of Amoris Laetitia]

♥ Pope Francis' practical guide to love in marriage

1 Love is patient

Patience takes root when I recognize that other people also have a right to live in this world, just as they are.

2 Love is kind

Love allows us to experience the happiness of giving, the nobility and grandeur of spending ourselves unstintingly, without asking to be repaid, purely for the pleasure of giving and serving.

3 Love is not jealous

True love values the other person's achievements. It does not see him or her as a threat. It frees us from the sour taste of envy.

4 Love is not boastful

Love is marked by humility; if we are to understand, forgive and serve others from the heart, our pride has to be healed and our humility must increase.

5 Love is not rude

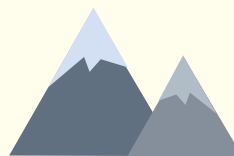
Love is not harsh. Its actions, words and gestures are pleasing and not abrasive or rigid. Love abhors making others suffer.

6 Love is generous

Love can transcend and overflow the demands of justice, "expecting nothing in return" (Lk 6:35).

7 Love is not irritable or resentful

Our first reaction when we are annoyed should be one of heartfelt blessing, asking God to bless, free and heal that person.





13 Love endures all things

Love shows a certain dogged heroism, a power to resist every negative current, an irrepressible commitment to goodness.

12 Love believes all things

Love trusts, it sets free, it does not try to control, possess and dominate everything.

11 Love hopes all things

This phrase speaks of the hope of one who knows that others can change, mature and radiate unexpected beauty and untold potential.

8 Love forgives

Forgiveness requires a ready and generous openness of each and all to understanding, to forbearance, to pardon, to reconciliation.



9 Love rejoices with others

If we fail to learn how to rejoice in the well-being of others, and focus primarily on our own needs, we condemn ourselves to a joyless existence.



10 Love bears all things

We have to realize that all of us are a complex mixture of light and shadows. The other person is much more than the sum of the little things that annoy me.



“ If I have all faith so as to move mountains, but do not have love, I am nothing. ” 1 Cor 13:2

5 Ways to Improve Your Prayer Life

By Emilie Callan

PRAYING EVERY DAY

can seem an ambitious task to undertake. We think it's a practice better suited to those who have "time" like religious, priests or our grandmothers. However, the Church tells us it's actually meant for everyone because all are called to holiness.

Holiness is built on a continuous friendship with God. That's why saints are known for their intense prayer life. They have come to know the One whom they desire to resemble most. As Trappist monk Dom Chautard once said: In order to sanctify the world, we must first sanctify ourselves.

This begins with personal prayer. I certainly don't have all the answers when it comes to prayer – and I know very little about it means to be a saint! But I want to share with you what helps me when it comes to personal prayer.

1. Desire to pray

In order to take time for prayer you have to want it. There must be first a desire to stop what we're doing, speak to God and listen to Him. The practice is simple and yet it is often the first thing we remove from our busy schedules (mea culpa!) There's a reason why, in the Catechism of the Catholic Church, we are told that prayer is a "battle". In order to win

that battle, we must turn to the Holy Spirit for he "helps us in our weakness" (Romans 8:26). We can therefore ask him to give us the desire to pray even before we begin to pray.

2. Know who it is we encounter in prayer.

"Mental prayer, in my opinion, is nothing else than an intimate sharing between friends; it means taking time frequently to be alone with Him who we know loves us" (Saint Teresa of Avila).



Prayer should never be laborious. It should be freely given in the same way we freely make time for our friends. St. Augustine tells us that Christ is the first to "[seek] us and [ask] us for a drink. Jesus thirsts; his asking arises from the depths of God's desire for us. Whether we realize it or not, prayer is the encounter of God's thirst with ours. God thirsts that we may thirst for him".

3. Choose a time (and stick to it!)

This is hugely important. It's easy to say "I will pray when I have time" but there are so many times I missed out on my prayer time because I failed to set aside a specific time in the day for it. A million different excuses arose to keep me from praying. Some people choose to pray

at the same time every day, which is something I've tried to do myself. Waking up to pray each morning helps me prepare for the day, even if it is such a struggle to get out of bed when the alarm goes off. That's what saint Josemaria Escriva called it the heroic minute.



"Conquer yourself each day from the very first moment, getting up on the dot, at a fixed time, without yielding a single minute to laziness. If, with God's help, you conquer yourself, you will be well ahead for the rest of the day..."

But let's be real, some of us are not morning people so praying in the morning might not be for you! Ask yourself, then, if there is a time in the day when you would be the most alert for prayer. Is it in the evening? At lunch time? If you go to Mass regularly, you could arrive a little earlier or stay a little longer to have some alone time with God. If you cannot pray at the same hour every day, you could choose at the beginning of the day when you will do it. I have often been counselled to be consistent with the length of the prayer as well. If it is 10, 15, 30 minutes or more, stay faithful to the hour and the length you have committed to. Again, think of it as a meeting set up with a friend!



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~ Pope Francis



4. Choose a place

Finding a good place to pray is the easy part. Churches and chapels are not the only places where prayer can happen. I have prayed on the bus, on a plane, or even in the middle of the campus cafeteria. Some are lucky enough to find a nice chapel near their place of work or home, but we don't all have this luxury. So, we do with what we have, where we are. Perhaps it is sitting on the couch or sitting at your desk in your bedroom or while sipping on a cup of coffee. I'm easily distracted by noise, but I know that conditions will never perfect. Even if there was absolute silence, distractions would still come. What does the time and place you choose for prayer say about your relationship with God? A friend asked me this once and it changed my whole outlook on prayer.

5. Figure out what works for you.

And now, where to begin? Here's a brief "How to." Sometimes I feel useless when I first set out to pray. I have to remember that prayer should be simple and that I don't have to be "useful" in order to have a conversation with God. The only condition required for prayer is to make ourselves available in humility. Even beginning with the Our Father can kick start the conversation.

The Church offers us thousands of ways to draw closer to God - the Liturgy of the Hours, Scripture and the Sacraments, the Rosary, Lectio Divina or reading from a Living with Christ missal. We have to be careful not to fill up our time with a prayer 'to-do' list. Prayer is a conversation in which there is a time to speak, to listen and to remain in silence. There will be times when nothing happens at all, when prayer seems empty and Scripture doesn't speak to us, as though God had just disappeared. But St. Paul tells us to persevere. Our willingness to remain there and be available, no matter what we may "feel" or not, is enough.

"Rejoice in your hope, be patient in tribulation, be constant in prayer" (Romans 12:12).



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SAINTS & THE BATTLE OF PRAYER

By Emilie Callan

Saints are the first ones to declare that prayer is a battle. But a battle with who and what? Well, they would tell you, with ourselves and with whatever is keeping our eyes fixed on God. "The great figures of prayer of the Old Covenant before Christ, as well as the Mother of God, the saints, and he himself, all teach us this: prayer is a battle" (CCC 2725). That's why prayer requires a constant effort. "The 'spiritual battle' of the Christian's new life is inseparable from the battle of prayer" (ibid.). The saints are our models, not only because of their exemplary lives but especially for their perseverance when things were difficult. They can inspire us when our prayer feels empty, when we stop praying, where we can't find comfort in it, or when it is no longer a source of joy but rather sadness.

St. Teresa of Avila

First woman Doctor of the Church. Reformer of the Carmelite Order. Founder of convents across Spain and writer.

When she joined the Carmelites at the age of 20, she entered a prestigious convent. She attends big receptions, finding herself at the heart of the action but, as a consequence, her spiritual life wanes. During her prayer time, she is distracted and rarely desires prayer. She waits impatiently for the end of her prayer time. She prefers to practice the harshest penance rather than endure prayer.

She was leading, in a way, a double life, until the day she fell upon Saint Augustine's writings and, at the age of 40, has what she would call her second conversion. Her life changes completely at that point. Nourished now by prayer, she exhorts her religious sisters to

the same discipline and a great fidelity to Christ. She continues to encounter challenges in prayer but no longer allows herself to be shaken by them. "All the trials we endure cannot be compared to these interior battles... do not imagine that it consists in never thinking of anything but God, and that if your thoughts wander a little all is lost."

St. John of the Cross

While Saint Teresa is changing the face of religious life in Spain, Saint John of the Cross becomes her friend. To him, she becomes a kind of "spiritual mother". Inspired by her zeal, he decides to join the Discalced Carmelites and later helps Saint Teresa open more Carmelite convents. He is eventually named Doctor of the Church.

He describes the experience we

sometimes face when confronted with difficulties in prayer, calling it the "dark night of the soul", which manifests itself as spiritual dryness, the feeling of being abandoned by God or sensing his absence, whereas, in reality, he never abandons us. On the contrary, this "night" is allowed by God so that, little by little, we detach ourselves from things that have been replacing Him, in prayer but also in our life, such as pleasures, appetites, activities, people, etc. These things can all be good but shouldn't be obstacles to His grace; rather, they should go to God.

Without ever forcing our freedom, God simply invites us to collaborate with the work of His grace. He is pruning, removing the weeds. Saint John shows us that we do not have to fear these moments of doubt and emptiness. It is in these instances of "purification" where we see our great need for God and where we can surrender ourselves more to His mercy.



St. Mother Teresa of Calcutta

We know her well for her immense work with the poor. But Mother Teresa of Calcutta founded the Missionaries of Charity and later felt completely abandoned by God. Her prayer life, before she began her mission in India, seemed filled by God's presence. She had visions of Jesus, spoke to him and heard his voice... She even asked him to one day know the suffering he went through on the cross and share in his solitude. This prayer is what allowed her to hear God call her to become a missionary among the marginalized of society.

It was also a dangerous prayer. Upon arriving in Calcutta, everything changed. God became silent to her. She no longer had great visions and no longer felt His love and His closeness. The "silence and the emptiness is so great, that I look and do not see, - Listen and do not hear - the tongue moves but does not speak..." She experienced this for 40 years. Yet, she persevered in prayer and in her work. "I only look at Jesus suffer and keep repeating, let me share with



you this pain! If my pain and suffering.. give you a drop of consolation, my own Jesus, do with me as you wish". What trust! And despite the darkness, people spoke of her as a joyful and radiant person.

We couldn't talk about Mother Teresa without acknowledging this very real battle she fought. What makes her a saint isn't only her devotion to care for the poor, but also her faithfulness to her vocation and mission despite the fact she was living in a continuous "dark night of the soul".

We see, through these few examples, that the struggle in prayer is common - even among the greatest saints! But, this interior struggle is not delivered in vain! It's an opportunity to let God show us who we are, what needs weeds remain, sins and wounds that still have a hold on us. And for Him to show His love and mercy.

It's easy to forget that prayer doesn't happen only by our own efforts but is spurred on with the help of the Holy Spirit, just as Saint Paul explained it in his letter to the Romans: "The Spirit helps us in our weakness; for we do not know how to pray as we ought, but the Spirit himself intercedes for us with sighs too deep for words" (Romans 8: 26).

"Communication has the power to build bridges, to enable encounter and inclusion, and thus to enrich society. How beautiful it is when people select their words and actions with care, in the effort to avoid misunderstandings, to heal wounded memories and to build peace and harmony."

Message of His Holiness Pope Francis
for the 50th World Communications Day
24 January 2016



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Corporal Works of Mercy

- St. Mother Teresa -

By Prevain Devendran

As she knelt down to wrap a white shroud from head to toe on the deceased, I distinctly noticed the weathered hands of the Missionary of Charity sister. Those hands, weathered as they were, worked with conviction, meticulously tending to the practical needs of this destitute man's final rites. I had come to learn that Arun had just passed. He was discovered a month earlier on a train platform at Howarah Junction in Calcutta, India. The unfortunate reality was that Arun ended up alone, abandoned by all his family members and left to die, I had learned this is a common practice in India. Family members would drug their loved ones and buy a one way ticket to Calcutta, where they would wake up disorientated, alone, unwanted, and often suffering with mental illness. That afternoon, I had the privilege of being with the Missionaries of Charity in Kalighat, of being with Arun, praying over his body, accompanying him to the crematorium and ultimately flicking the switch that cremated his remains.

It was during the last month of Arun's life that I had arrived on the Indian subcontinent, but what first seemed little more than an adventure turned itself into a vocation. The Indian subcontinent was an utter shock. I had visited Sri Lanka a decade earlier, but Sri Lanka was no India. I had left the practice of law, at my wits' end, wanting something to change. As a lawyer, I had experienced my days as filled with things to do, people to meet, cases to settle and senior lawyers to impress - I kept "busy."

In retrospect, that time in my life was perhaps the most enslaving, where I felt the most alone. All the money I was earning was spent trying to fill a void that I truly felt deep in my core. Beneath my worrying life, however, something else was going on. I felt this gnawing sense of loneliness and lack of peace that had become an all too common reality for me. While I was busy with building my understanding of the arts and sciences, and

later law, I felt more and more an inner sense of isolation. I was sure of nothing and skeptical of everything. Despite all this, I began to read more about Mother Teresa and was reminded through her, and countless other saints, that the spiritual life was a gift. But this did not mean that I had to wait passively until it was offered to me, nor was it something to be possessed. Rather, the spiritual life was meant to be shared, its joy freely given.

Mother Teresa's life showed me that setting our hearts on something involves not only serious discernment, but also persistence with the knowledge that a spiritual life requires human effort - in ceaseless immersion. To this Missionary Sister of Charity, Arun's lifeless body was like that of Christ's taken down from the cross. She was using her weathered hands to wrap Him in white linen. Arun was given the dignity to die as a human being because of these Sisters' tenderness and the quality of their love. St. Teresa of Calcutta said "...by each action done to the sick and the dying, I quench the thirst of Jesus for love of that person - by my giving God's love in me to that particular person, by caring for the unwanted, the unloved, the lonely and all poor people. This is how I quench the thirst of Jesus for others by giving His love in action to them."

Another memory of Calcutta that was left seared onto my heart was the extraordinary concern the sisters had towards the sick and the suffering. I recall being sent into the washroom to assist an elderly man who could not walk and who was enveloped in an awful smell in an awful smell. As I was carrying this man, his body draped over my forearms, I saw a wound near his ankle the size of a grapefruit, partially covered in a plastic bag. As I laid him on a stretcher in the medical room I finally saw what I had gagged at - his flesh had rotted down to his bone, infested with maggots.

This experience revealed two realities for me - first, the abandonment of our weakest members, essentially casting



Scarboro missionary Susan Keays in Thailand.



aside their innate human dignity. But secondly, it exposed moments of tenderness, mercy and grace. I say this because as I lay him on the stretcher, a nurse full of conviction and purpose used tweezers to remove each maggot, one by one. She disinfected his wounds, bandaged his sores, and at the same time restored his innate dignity. Treating him with kindness, respect, and with reverence restored this man's ability to see himself as a beloved child of God.

My experiences in Calcutta with the Missionaries of Charity gave me a profound sense of mission. I realized that what I had experienced in Calcutta was the joy of self-giving. The total gift of one's self is the cause of joy and of peace. It also allows us to grow towards a fuller understanding of Christ and a commitment towards a preferential option for the poor.

When my friends ask what Calcutta is like, I respond by saying the culture

shock is not visiting Calcutta for the first time, rather the culture shock was coming back to the West, to Canada, with those experiences. They change you. They awaken a sense of mystery, and in the spiritually inclined, a sense of the Eternal One.

This is especially true with Pope Francis' proclamation of this Extraordinary Jubilee Year of Mercy and the canonization of St. Teresa of Calcutta. The Holy Father asks us to encounter Christ as a merciful father. With that, he gives us a clearer understanding of the true nature of God – who is merciful like the Father. Pope Francis reminds us that what the Lord requires of us is mercy and not sacrifice, and Mother Teresa's legacy showed us a simple way to live out mercy. By doing so we encounter Christ who calls us to search for Him on the periphery.

.....
Prevain Devendran is a lawyer and a graduate of St. Michael's College School in Toronto, Ontario. He earned his undergraduate degree from Trinity College at the University of Toronto, and he then went on to earn his law degree from the University of Windsor. He currently works in the Operations Department at S + L. He was in Rome for St. Teresa of Calcutta's Canonization.

**“By dialogue,
we let God be present in our
midst, for as we open
ourselves to one another,
we open ourselves to God.”**

Pope John Paul II

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Clarifying A Good Death

Public
Dialogue
and
Intimate
Conversations

By Sr. Nuala Kenny, SC, OC, MD, FRCP

“We need Christians who make God’s mercy and tenderness for every creature visible today...the crisis of modern man is profound. That is why the New Evangelization while it calls us to have the courage to swim against the tide... cannot but use a language of mercy, which is expressed in gestures and attitudes even before words.” (Pope Francis, Oct 14, 2013)

Care for the sick, suffering and dying is an area in need of “the courage to swim against the tide” and for development of “a language of mercy.” In February 2015, the Supreme Court of Canada decriminalized medically assisted death, including assisted suicide and euthanasia. In June 2016 with passage of Bill C-14, these practices became legal in Canada. History demonstrates the role of the corruption of language in this decision; lack of shared vocabulary on a good death ; misunderstanding of palliative care; and the need to develop a responsive and credible “language of mercy” today. It calls for Christians to “have the courage to swim against the tide” of the medicalization of human suffering and death.

Language and Vocabulary in Dialogue

Meaningful dialogue requires a shared vocabulary, but corruption of language has been a characteristic of the inexorable movement toward medically assisted death. Initially, the term “mercy killing” was used; to recognizing that this was the intentional ending of life,

but justifying it by merciful motivation. That language was rapidly replaced by the “right to die”, meaning the right to control the circumstances of death. These rights have dominated the issue since the 1993 Supreme Court decision in the case of Sue Rodriguez. In 2012, the British Columbia Supreme Court ruled in favour of plaintiffs Gloria Taylor and Kay Carter citing violations of the Canadian Charter of Rights and Freedoms in limiting their right to assisted death. This was upheld in the 2015 decision and later regulated by Bill C-14 Medical Aid in Dying (MAID). Euthanasia, a good death, becomes one that is controlled by the individual and requires assistance from others.

Once again, language is manipulated. Assisted death now becomes “medical aid in dying.” Medical aid in the process of dying is precisely what good medical and nursing care have done for centuries. It is what hospice and palliative care provide in contemporary health care.

A Good Death and Palliative Care

Deep misunderstandings of palliative care have been regularly revealed in the assisted death debate. Some see palliative care as a death sentence. Others fear abandonment when palliative care is presented as “there is nothing else we can do”. Many fear that if we speak of palliative care, the seriously ill or dying person will lose hope. It has even been suggested to change the name of palliative care because so many don’t want to

address dying. Some even confuse acceptance of dying and a choice of palliative goals of care as suicide or euthanasia.

Modern palliative care emerged to improve the care for the seriously and terminally ill as a balance to the excessive use of life-sustaining and death prolonging interventions. Palliative care’s stated goals are clear, “Palliative care is an approach that improves the quality of life of patients and their families facing the problems associated with life-threatening illness, through the prevention and relief of suffering by means of early identification and impeccable assessment and treatment of pain and other problems, physical, psychosocial, and spiritual.” (WHO)

Palliative care is a philosophy of care contradictory to assisted death because it neither hastens nor prolongs dying. It is provided in homes and communities, hospices and specialized palliative care units. Palliative care focuses on the dying person and their loved ones, supporting the fullest possible participation in the ‘last things’ of good-byes, apologies and reconciliation, and expressions of love and gratitude. It provides great satisfaction and comfort for loved ones after the death.

All patients should be offered a palliative approach to serious, life-threatening and terminal disease at the time of diagnosis. This approach prevents the sharp distinction between treatment focused on cure and palliative care. Persons of faith experience the same difficulties as others in acknowledging the limits



of medicine. But we know acceptance of dying can initiate a precious time of grace, reconciliation and healing.

Palliative care at end of life is totally compatible with the Catholic understanding of a good death as Pope Francis has recognized, “Palliative care is an expression of the properly human attitude of taking care of one another, especially of those who suffer. It bears witness that the human person is always precious, even if marked by age and sickness. The human person, in fact, in whatever circumstance, is a good in and of himself and for others and is loved by God. For this reason, when life becomes very fragile and the end of the earthly existence approaches, we feel the responsibility to assist and accompany the person in the best way.” (Pope Francis, 2015)

Developing a “Language of Mercy”

Pope Francis warns that in society dominated by individualism, rights and choice, we keep ourselves “from direct contact with the pain, the fears of others and the complexity of their personal experiences.” This is dramatically demonstrated in caring for seriously ill and dying patients and their loved ones. Promoting and supporting a good death compatible with respect for life and belief in the suffering, death and resurrection of Jesus Christ, requires that we show “the courage to swim against the tide” of assisted death.

This requires that we understand the reason a person request assisted death:

loss of independence; guilt at being a burden to others; loss of dignity; and fears of future care needs. These are issues of suffering, not inadequate control of pain or other physical symptoms. Individually, we need to respond compassionately in intimate conversations with persons about their suffering. As witnesses of Jesus we need to ‘walk the talk’ and develop a ‘language of mercy’ in new ways of support and accompaniment for those suffering in our midst. ☺



Sr. Nuala P. Kenny, SC

is a paediatrician and physician ethicist. She is presently Emeritus Professor at Dalhousie University in Halifax, Nova Scotia, Canada,

and Ethics and Health Policy Advisor to the Catholic Health Alliance of Canada. A member of the 1989-1990 St John’s, Newfoundland Archdiocesan Committee on Child Sexual Abuse and the 1990-1992 Canadian Conference of Bishops Ad Hoc Committee on Clergy Sexual Abuse, she returned to work on the clergy sexual abuse crisis in the Roman Catholic Church in 2010. Her research interests are in end of life ethics and the systemic and cultural issues underlying the clergy sexual abuse crisis. Sr. Nuala is deeply concerned with new law allowing euthanasia and doctor assisted death in Canada and is a great advocate for palliative care in Canada.

Have you had “the talk” with your kids?

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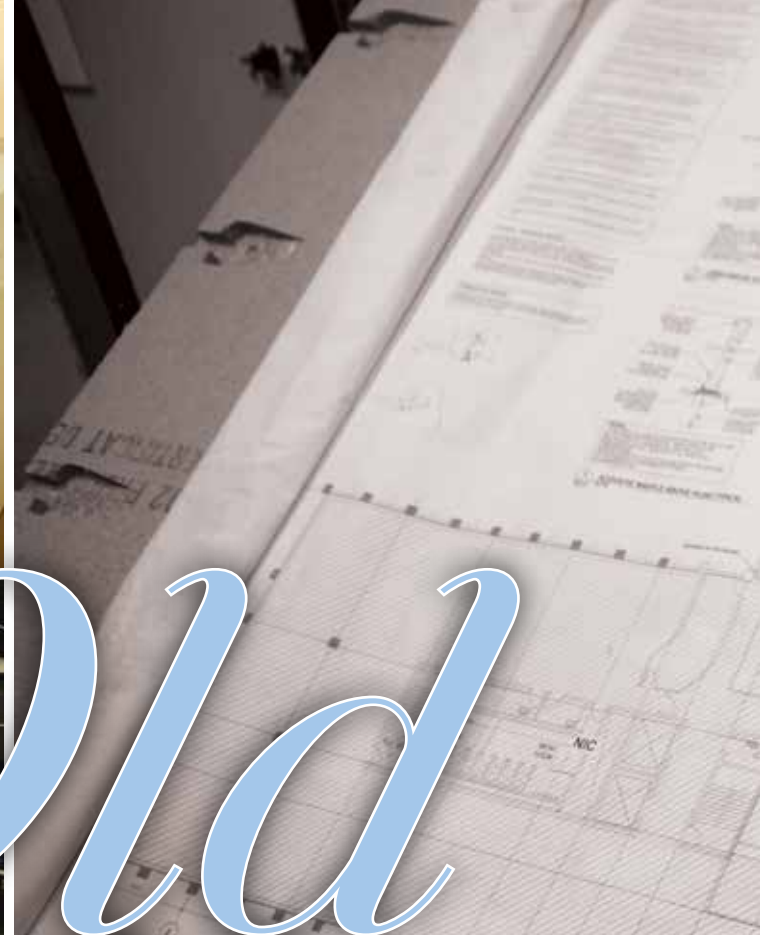
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THE CATHOLIC CEMETERIES
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The Roman Catholic Episcopal Corporation of the Diocese of Hamilton in Ontario





Old & New





After searching for a new home for four years, Salt and Light will move to its new location in the first week of Advent 2016. Our new broadcast centre at 250 Davisville Avenue in Toronto features ample office and meeting space and state-of-the-art television and radio studios.



Thanks
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Terry Leon and
the Leon family
for their faithful
support of
Salt and Light
Catholic Media
Foundation from
our beginning
in 2003.



You're not alone in your belief!

Why we need a Catholic TV

Alone ?

Do you sometimes feel that you are alone in being a believer? In the workplace you may think you are unique in your faith. Your family may well be believers, you may think you're the only family that has faith. Your parish may well be alive, you may think that you are the only parish that is alive. Human beings are social beings in relationship with God and with others. As a human being and as a child of God, the human being needs to live his or her faith with others, to meet other people, families and communities who have faith in Jesus Christ.

Out of isolation

A Catholic television network is essential for believers to allow them to leave their sense of isolation. It puts us in touch with the Universal Church. It informs us about the life of the various parish communities and makes us share in the work of the movements in our dioceses. A network introduces us to committed witnesses in the name of Jesus, to families who share the joy of believing in God, to young people who respond to the Pope's call to gather together to pray and to serve.

I urge all Canadians to support Salt and Light by subscribing to this channel so that it will grow and become more and more an important source in the lives of all the faithful in Christ and in all those who seek meaning in their lives. Perhaps at this time you may feel less a need for this, but I invite you to support Salt and Light because somewhere there are people in need of it today. It may be that you need it today so do not hesitate to inquire about programming and to enjoy its productions and broadcasts in the language and time that best responds to your needs.

Contact

Salt and Light faithfully broadcasts the pastoral activity of the Pope and enables you to be in touch with events and messages that you often never hear spoken about otherwise. The General Audiences of each Wednesday, the major celebrations in the Vatican and the Apostolic Journeys allow you to discover the world that always needs God. For many people, faith has lost its obviousness and simplicity, but every human being is created in God's image and made to be children of the Father through the Son and in the Spirit. The Pope provides spiritual fatherhood that reaches people in their thirst for goodness, beauty and truth.



Learn

In putting us in touch with the life and the expression of faith in Quebec, Canada and around the world, Salt and Light helps us to go out of ourselves and our immediate environments to learn from each other, to discover that we can live our faith in joy, and to give us a reason to live and to love. The means of modern communication cannot replace personal contact which remains absolutely necessary, but when these means make visible the life of faith, they may justly motivate us to participate in the life of a parish community, lead us to prayer and to a personal encounter with Christ and with others.

God and the world

Blessed Paul VI invited us to build a civilization of love. St. John Paul II completed this by speaking of building a civilization of love and truth, Pope Francis builds on this by emphasizing the building of a civilization of encounter. The themes of love, truth and encounter broaden our horizon in a gaze that embraces heaven and earth, God and the world. These themes are rich in meaning and invitation to live the faith together in the service of humanity.

For such a vision to be communicated, we need Catholic media that shows the life of the Church, and gives witness to "The Joy of the Gospel" in the lives of individuals, families, consecrated people, movements and parish communities. Salt and Light therefore has a unique place in fulfilling this mission.

+ Christian Lépine
Archbishop of Montreal

Meet our fresh faces



Peter Turek

Camera Operator

Peter was born and raised in Warsaw, Poland and moved to Toronto at the age of 12. He attended the University of Toronto and earned his B.A. in Literature and Philosophy. Subsequently, he earned his post-graduate degree in film from Ryerson University. Upon graduation, Peter pursued freelance opportunities as a camera operator, with projects varying from reality TV shows to lifestyle shows to World Youth Day 2016 in Poland. Peter joined Salt + Light full time in October 2016, where he hopes to draw from his experience to make significant stories pleasing to the eye. In his free time, Peter enjoys photography, playing soccer and adventures with his family.



Francisco Gonzalez

Web Developer

Born in the heart of a very faithful, Catholic family, Francisco Gonzalez, husband and father, has been working in the IT world for almost 10 years performing tasks such as Systems Engineer, Database and Applications Developer and Project Manager. He joyfully joined the Salt and Light family in the summer of 2016, grateful that this new position gives him the opportunity to serve God not only in his personal time but also on the job. He was influenced and formed by the Salesians of Don Bosco and developed a strong commitment to spread the love of God to all humankind. Francisco currently lives in Toronto with his beautiful wife and two adorable kids.



Alex Du

Chief Operating Officer

Alex was born and raised in Winnipeg, Manitoba, where he attended St. Paul's High School and St. Paul's College studying Political Science, History and Philosophy before leaving to study law at Dalhousie University in Halifax. He trained and worked as a lawyer for close to 20 years, working the majority of the time exclusively in the television industry. Since arriving at Salt and Light in 2016, Alex has been overseeing the construction and design of our new office and broadcast studio facility. In his spare time, Alex enjoys photography and gardening. He currently lives in Newmarket with his wife Loreta and two sons.



Prevain Devendran

Manager of Operations

Prevain hails from Toronto, Ontario, the youngest of two children. He attended the University of Toronto in 2001, where he earned his BA (Hon.) in International Relations and Political Science, followed by the University of Windsor, where he received his Juris Doctor. Upon graduation, Prevain began working in private practice in downtown Toronto as an associate lawyer for five years. He joined Salt + Light in May 2016, where he aims to be a messenger of hope for this world. In his spare time, Prevain enjoys playing sports and reading.



Auschwitz, Poland

In the early morning of Saturday, July 30, 2016, Sebastian Gomes, Fr. Thomas Rosica, CSB, and Emilie Callan followed in the footsteps of Pope Francis' prayerful and silent visit through the Auschwitz and Birkenau concentration camps. Above the gates it reads, "Work sets you free."

PHOTO: Chris Adamczyk | Salt and Light

Subject Matters

with Sebastian Gomes

A book review show for the 21st century.

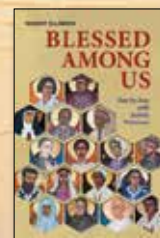
As digital content sweeps across the communications world, books are becoming more peripheral. And yet, they are as relevant as ever. *Subject Matters* features accomplished authors and books of interest, from pressing cultural issues to debates about the supernatural. Two criteria are used in the selection of books: Is the book relevant? And, is the book readable? Smart, classy and engaging, *Subject Matters* reignites interest in the ancient art of the written word.

SEBASTIAN'S PICKS



The Vatican Prophecies: Investigating Supernatural Signs, Apparitions, and Miracles in the Modern Age
- John Thavis

Clear, balanced and gripping journalism on haunting questions that the Vatican faces in the modern age.



Blessed Among Us: Day by Day with Saintly Witnesses
- Robert Ellsberg

A daily reader that will inevitably expand—and perhaps challenge—your idea of holiness and sainthood.



The Catholic Church and Argentina's Dirty War
- Gustavo Morello, SJ

A remarkable study of the Church's silence in the face of political and religious violence against Catholics by Catholics during Argentina's darkest hour.

VATICAN connections

THE HOLY SEE is a place where many decisions that influence the life of the Church are made. It is also one of the most misunderstood institutions today. *Vatican Connections*, hosted by Emilie Callan, helps shed some light on what goes on behind Vatican walls and what it means for the rest of us trying to live our faith out in our daily lives. From week to week, you can count on a short history lesson, such as the story behind Castel Gandolfo. Did you know it was vacant for 60 years when the Popes lived as “prisoners” inside the Vatican? We’ve also looked at the role of the papal nuncios and cardinals, how saints are made and then some extraordinary anecdotes of life in Vatican City.

A recent addition is a weekly correspondence with Italian journalist, Matteo Ciofi, who expands on particularly hot topics of the week. Apostolic voyages, papal documents, appointments and resignations, the who's who at the Vatican, changes in structure and reform, are all crucial to the making of a good *Vatican Connections* season.



THE FRANCIS IMPACT

By Sebastian Gomes

Shortly after the release of *The Francis Effect* in 2014 I wrote an article describing the film as “an attempt to shed light on the remarkable moment in which the Catholic Church has unexpectedly found herself.”

That film took an in-depth look at the first year of Francis’s pontificate and the themes rapidly emerging from it. It was as exciting to make as it was challenging. Pope Francis was a moving target. The Catholic world was as shocked as anyone by what it saw and heard. Everyday something new and different was happening.

It’s worth recalling some of the shockwaves Francis caused in 2013. It began when he walked out onto the balcony of St. Peter’s Basilica in his simple white cassock, with his old pectoral cross and episcopal ring. Then he drove to the hotel he was staying at in Rome to pay his bill. On Holy Thursday he washed the feet of twelve young people, among them—and for the first time ever—Muslims and women. On his first international trip he spoke those ground-breaking words during a press conference on the plane back from Rio: “Who am I to judge?” And who could forget the Jesuit interview in which he called himself “a sinner?” But the biggest shock to Catholics went beyond the individual words and

gestures. More than anything, we were surprised by the speed with which things were changing. This is the immutable Catholic Church, after all! The Canadian theologian Bernard Lonergan astutely wrote that, “The Church inevitably arrives on the scene, late and a little out of breath.” But here, seemingly out-of-the-blue, came Francis trailblazing, and challenging all of us to keep pace. As Pope, he has recalibrated the church’s mission, calling us to be more proactive and less reactive, bold and prone to mistakes rather than isolated and safe, outward looking rather than inward looking.

And suddenly we, as a church, find ourselves on the frontier in a suffering world we do not fully understand but are called to help and serve. What will we do? This is the next story to be told in the Pope Francis saga.

And so, it is with great excitement that we at Salt + Light announce the first stages of production on *The Francis Impact*, a new documentary and sequel to *The Francis Effect* that will explore how the vision and message of Pope Francis has taken root and is changing the world.

COMING 2018

CONNECT 5

YOU CAN LEARN A LOT IN FIVE MINUTES. That’s the premise of *Connect5*, a unique series of 5-minute interviews on S+L TV. So many inspiring women and men pass through our Toronto studio, with stories and ideas to share, so we sit down with them and get right to the heart of the matter. Featuring theologians, politicians, scientists, social activists, journalists, comedians and many others, *Connect5* is a great way to learn something new in just five minutes! It’s time well spent.

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A WOMAN'S PLACE

By Vivian Cabrera

Women in the Church have received a lot of media attention in the last few years. This attention often focuses around the important questions: what do women really do in the Church and how do they make a difference?

We sat down with *A Woman's Place* researcher, writer and co-director Cheridan Sanders to talk about her inspiration for the film and the importance it has for Holy Mother Church in this day and age.

What can we expect from *A Woman's Place*?

Cheridan: The documentary is a rare opportunity to get a glimpse into the lives of faithful women who are using their gifts to glorify God, benefit the Church, and make the world a better place.

I'm hoping that when women watch this they will be inspired. One thing I realized is that none of these women foresaw great things in their futures; they simply wanted to be faithful and find the courage to take the first important steps toward holiness.

Where did the idea of *A Woman's Place* come from?

C: The idea came partly from my own experiences and conversations I had with other women. I kept complaining about how it was difficult to find modern, contemporary role models who could inspire me to be more. And

then, when I did some digging and found that there were many many amazing women doing incredible things, I was like "why is no one talking about this?!" And then I realized that I had an opportunity to do something about it (I am in media after all!)

Why do you think the message behind *A Woman's Place* is especially relevant in today's world.

C: If you consider all the hot-button issues that surround the Church: contraception, abortion, women's ordination, it always seems to come back to women's issues. And these issues aren't often discussed in Church circles. The question of women's roles in society, in business, in politics, is something that has universal importance and should be studied and celebrated.

Instead of talking about what

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women should and shouldn't do, I wanted to connect with women who have given their lives in service of the Church and find out from them why they do what they do. For me, it's an opportunity to get beyond the politics, and speak heart to heart.

What do you hope people will take away from the film?

C: I hope that women will be encouraged, challenged, and inspired by the women featured in the documentary, and I hope that there will be a greater appreciation for the many ways women are already working to transform the world. There's a lot of work that gets done behind the scenes and I think we haven't done enough to acknowledge and encourage women's gifts. For those who are in decision making positions, I hope that they will consider how they can create environments where women can flourish.

Who were some of your more memorable interviews?

C: Sr. Helen Prejean was perhaps the most challenging shoot because an innocent man's life hung in the balance. Would she be able to get enough attention for his case so that the Governor would suspend his execution? It was a nerve-wracking experience.

How do you think people will react to the film?

I have no idea how people will react. But I do know this: we become the stories we tell ourselves, so why not tell stories of heroic courage, steadfastness in the face of insurmountable obstacles, radiant love, and a life lived in the light of greatness?



WORLD YOUTH DAY 2016



OUR TIME TO SHARE



by Chris Adamczyk

FROM JULY 23RD TO JULY 30TH, Catholic youth from around the world gathered in Krakow, Poland for the 29th World Youth Day. Never have I witnessed so intimately, and been moved so personally at a World Youth Day as I did at this one. Perhaps being a Canadian born Polish person has a little to do with it?

For me, the meaning of the word "Catholic", "Universal", was never so vivid to me as during this World Youth Day. In my prayer and reflection in the midst of that world-wide gathering, I was struck by a troubling question. All around the world, we hear about wars and conflict, we witness tensions and distress, threats, famine and catastrophe. Sometimes, I can't help but ask myself: where is hope to be found? Where is our future headed? Who will have the courage to make a difference and to make a stand for peace?

"We did not come into the world to 'vegetate' ... We came for another reason: to leave a mark!"

I discovered an answer in my experience that is comprised of many layers. On the surface, I discovered World Youth Day is not just for the youth. The fruits are shared and experienced with the world. Side by side, hundreds of thousands from around the world, from places of tension and places of war gathered. We pilgrimaged side by side, arm in arm. We sang together, we laughed together and we prayed together. Our presence there was an immersion in dialogue.

"Jesus is inviting you, calling you, to leave your mark on life, to leave a mark on history!"

I believe that original insight from Karol Wojtyla that founded World Youth Days, that we are not to be alone, created a gathering in Christ to strengthen us as agents of peace and instruments of mercy. Together we are empowered—and I experienced this first hand—to converse and dialogue with the world on the values of peace, hope, the joys of unity, and the call to serve.




"The times we live in do not call for young 'couch potatoes' but for young people with shoes, or better, boots laced."

Just as we move through places and communities, we also journey through generations. Each phase of our lives calls forth new challenges. With each phase we bring something to give, but we also are called to receive. Thanks to World Youth Day, we pass on the hopes and dreams of our lives, our families and our communities. We carry forward a candle of peace and compassion to our parents, our children and that of our grandparents. In a way, the experience we carry from World Youth Day becomes a great diplomat in a dialogue among generations and communities.

"People may judge you to be dreamers, because you believe in a new humanity, one that rejects hatred between peoples, one that refuses to see borders as barriers and can cherish its own traditions without being self-centred or small-minded."

At the heart of my experience of World Youth Day was the image of the Divine Mercy which was front and centre at the major events and liturgies. It is one thing to pray before certain symbols and statues that call to mind truths of our faith, it is another to pray before an image which is a profound "reflection" of Jesus himself. It is so easy to remember where we failed, where we should have done better, where we didn't give the best we could have. But in that beautiful image, the look of Jesus, in His eyes, I experienced a wondrous compassion. And I feel empowered! I am urged, inspired, and pressed on to continue to share His gift of Mercy and Hope with others, to dialogue with the generations and the greater world before me and after me!

"Don't be discouraged: with a smile and open arms, you proclaim hope and you are a blessing for our one human family, which here you represent so beautifully!" 



Bishop Douglas Crosby's Coat of Arms

Visitors to the Cathedral Basilica of Christ the King will notice the Coat of Arms which adorns the Bishop's Chair. The red shield and gold cross are the arms of the Crosby Family. The star on the top left quadrant calls to mind the Epiphany star which led the Wise men to Bethlehem, the City of David. Bishop Crosby was consecrated on the Feast of the Epiphany and his first name is David. The Bee in the bottom right quadrant represents industry and was used in the Municipal Arms of the City of Hamilton to express the diligent work ethic of her citizens. By combining the symbols "cross" and "bee" the shield provides a heraldic 'cant' or pun on the name CROS-BEE (Crosby).

His motto is Trahe Nos which means "Draw us" and indicates the Bishop's zeal for collaborative ministry involving Bishop, Clergy and all the people of our Hamilton Diocese.

— Each of us drawn by the love of Christ.

DIALOGUE WITH THE ROMAN CURIA

Most Reverend Douglas Crosby, OMI

Bishop of Hamilton,
President of the Canadian Conference of Catholic Bishops

The “Presidency” of the Canadian Conference of Catholic Bishops (President, Vice President, General Secretary) visits a number of Vatican officials who lead the Congregations, Pontifical Councils, and Academies, that make up the Roman Curia – including the Holy Father, Pope Francis – for two weeks every autumn. We are always warmly welcomed and we discuss matters of mutual concern, usually determined well in advance of the visit. I have always been impressed to learn just how well-informed and interested Vatican officials are, and how supportive they have been. This is a valuable experience of fraternal dialogue and pastoral concern.

In particular, we have thoroughly enjoyed our encounters with Pope Francis who is always happy to welcome us as brothers. While we are usually scheduled for a half-hour meeting, he often allows our dialogue to go on for an extra fifteen minutes or more, so that we can finish in a civilized way what can only be described as an engaging conversation. He usually concludes with a humorous comment and a request for prayer. The experience is much like talking to an older and caring brother! For me, this annual meeting is one of the blessings of serving as CCCB President!

The Conference is in regular dialogue with the Holy Father and his Curia through these meetings and through our correspondence during the year. We listen and we learn from the officials, and we speak and explain the blessings and challenges of our Canadian reality. And we can say that through the many special productions of Salt and Light Television,



and their presence at recent Synods of Bishops and other Vatican events, our dialogue with Vatican officials is enriched, deepened, and informed.

While visiting the Vatican offices, we are often asked about Salt and Light Television. We are delighted to be able to witness to the excellent service they provide to the Catholic community in Canada. Father Thomas Rosica, C.S.B., is well-known and well-liked in Vatican circles, and the work of Salt and Light Television in transmitting historic liturgical events and personal witness is deeply appreciated in Rome, just as it is here in Canada. As ambassadors, Salt and Light staffers represent Canada very well, and they are always ready to provide positive insight into the good pastoral work that is taking place in our country and abroad. Many of the Salt and Light programs are proof of this fact!

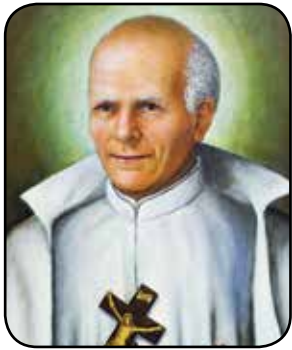
The fundamental discipline for true dialogue is “to listen” attentively. I like to think that it is what I learned most in my pastoral studies at the counselling centre at St. Paul University. It is certainly what I learned during my early years as

a priest and throughout my service as bishop. When people know you listen to them, they are more inclined to listen in return. That is when dialogue occurs.

Watching many Salt and Light Television programs, I am always impressed with the “deep listening” that occurs. Whether it is Father Rosica, Sebastian Gomes, Deacon Pedro, Emilie Callan and other staff interviewing, their questions are thoughtful and respectful, and they help the person being interviewed to open their heart to those who might be watching. As one who has been interviewed a few times, I am always grateful for the skill and professionalism that helps me enter so freely into the dialogue.

So, back to the Vatican! I can only imagine the hours of listening Pope Francis does every day. If he is as focused and interested with all who speak to him as he is with us, visitors must leave knowing that they have been heard and understood. It is an uplifting experience – and a profound blessing. Perhaps that is why his teaching is received with such enthusiasm around the world. People know that he listens, understands and cares.

True dialogue then, assures us that we are not alone on this journey of life. The Jubilee Year of Mercy has helped us know the divine source of mercy and to hear the call to respond by being “merciful like the Father.” An open ear, an open hand, and an open heart is what dialogue is all about – and it is an act of mercy! 🙏



St. Stanislaus Papczynski

①



St. Elizabeth Hesselblad

②



St. Teresa of Calcutta

③



St. Jose Gabriel del Rosario
Brochero

④



St. Jose Sanchez del Rio

⑤

SAINTS OF 2016

**POPE FRANCIS WELCOMED THESE
SAINTS TO THE ROLL CALL
OF HEAVEN IN 2016!**



6. St. Manuel Gonzalez Garcia

⑥



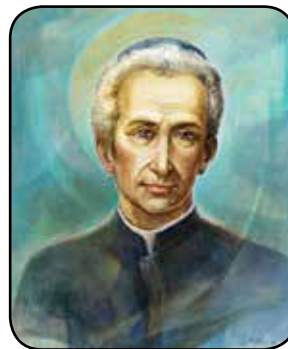
St. Elizabeth of the Trinity

⑦



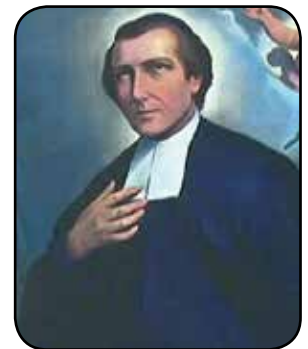
St. Alfonso Maria Fusco

⑧



St. Lodovico Pavoni

⑨



St. Salomone Leclercq

⑩

1 St. Stanislaus Papczynski

June 5, 2016

Stanislaus Papczynski was a Polish Roman Catholic priest born on May 18, 1631. He is well known for founding the Marian Fathers, the first Polish religious order for men. He is remembered as a religious writer, writing books such as *The Mystical Temple of God*. He died on September 17, 1701. On January 21, the Vatican officially recognized that his intercessions led to the healing of a girl who was close to death

2 St. Elizabeth Hesselblad

June 5, 2016

Born on June 4, 1870, Elizabeth Hesselblad was a Swedish nurse who converted to Catholicism. She is known for her membership with the Bridgettine Order and for her work during World War II, where she worked as nurse to help those who were injured. Her intercession was credited with curing Carlos Miguel, a two-year-old boy with a brain tumor in his cerebellum. The miracle, which was verified in April of 2015, paved the way for Elizabeth Hesselblad's recognition as a saint.

3 St. Teresa of Calcutta

September 4, 2016

Teresa of Calcutta, or more popularly Mother Teresa, was born on the 26th of August, 1910. She is famous for her charity work and good deeds, founding the Missionaries of Charity which now has well over 5,000 sisters working in these houses for the marginalized. She was the recipient of many awards and recognitions, including the Nobel Peace Prize in 1979. The curing of a Brazilian man's brain tumor was the second miracle attributed to St. Teresa that allowed for her recognition as a saint of the Catholic Church.

4 St. Jose Gabriel del Rosario Brochero

October 16, 2016

Saint Jose Gabriel del Rosario Brochero was a Roman Catholic Priest from Argentina who was widely known for his work with the sick. He travelled around to ensure the sick would not be without the sacraments because of their condition. Unfortunately he contracted leprosy throughout these travels. The healing of a sick girl was the necessary miracle for his recognition as a saint.

5 St. Jose Sanchez del Rio

October 16, 2016

Saint Jose Sanchez del Rio was only fourteen when he was put to death on February 10, 1928 by his government for refusing to renounce his faith. His martyrdom was a symbol of faith for the Catholic community during the ongoing Cristero War in Mexico. His intercession for the healing of a girl from his hometown was upheld by the Vatican and recognized as a miracle leading to his canonization.

6 St. Manuel Gonzalez Garcia

October 16, 2016

Saint Manuel Gonzalez Garcia was a Spanish bishop of the Catholic Church, serving as the Bishop of Palencia from 1935 until his death. While in Palencia, he founded the Eucharistic Missionaries of Nazareth as well as the Disciples of Saint John and the Children of Reparation. He was canonized by Pope Francis.

7 St. Elizabeth of the Trinity

October 16, 2016

Saint Elizabeth of the Trinity, born Elizabeth Catez, was a French Discalced Carmelite. She was known for her deep

spirituality as well as her spiritual writings. She was known for her interest in understanding the Holy Trinity as well as her involvement with the sick. Her two healings miracles were recognized by the Vatican, which led to her canonization.

8 St. Alfonso Maria Fusco

October 16, 2016

Saint Alfonso Maria Fusco was a Roman Catholic priest who founded the Sisters of Saint John the Baptist. He passionately advocated for the evangelization and education of young people with an emphasis on those who could not afford schooling or were abandoned. He was canonized after his miracle of healing was accepted by the Vatican.

9 St. Lodovico Pavoni

October 16, 2016

Saint Lodovico Pavoni was an Italian Roman Catholic priest who ministered in Brescia. He was interested in the wellbeing of children, especially when it came to education, so he opened an orphanage and vocational school known as the Institute of Saint Barnabas. He was recognized as a saint after a miracle of curing a young man's father was accepted by the Vatican.

10 St. Salomone Leclercq

October 16, 2016

Saint Salomone Leclercq was a French religious killed during the French Civil war. He cared deeply for the education of young people, joining De La Salle's Brothers of the Christian Schools to teach and inspire young people. His unwavering beliefs caused his death, refusing to swear allegiance to the new French government. He was beatified by Pope Pius XI in October of 1926 and was later canonized by Pope Francis.

編者的話



親愛的鹽與光好友：

教宗方濟各去年訪問美國的時候，在他五次發表公開講話中，「對話」這個用詞，總共出現二十三次之多。2015年9月24日，他歷史性訪問美國國會發表講話，清晰表明渴望與「所有」美國人民對話。並表揚美國特拉普派修士多默·默頓（Thomas Merton），一位推動對話前景的表表者：「搭建橋樑及幫助有需要的人，是我的責任，在任何境況下都該如此。」

在國會之行的前一天，教宗在華盛頓聖瑪竇宗徒主教座堂，會見美國主教，也以「對話」這個主題，發表了一篇動人的講話。他指出對話不該是教會以外的政治活動，教會內也應有對話的行動。他描繪的牧人寫照，猶如一份給主教們的工作概述，對任何人來說也用得著：

「我們不是在講授深奧繁複的教條，而是喜悅地宣講，拯救我們的基督，死而復活了。我們傳教的『態度』，是使聽者感受到所宣講的一切，是與大家『息息相關』的。」

「對話是我們傳教的方式，而不是傳銷策略，是出於一份對主的忠誠，瑪竇福音20:1-16記載，甚至在第十一時辰，祂仍走到市集去與人對話。」

「您們的未來建立於彼此間的對話，與長老會、平信徒、家庭、及社會的對話。我不厭其煩一再鼓勵您們，要無懼地展開對話。您們蒙召大膽傳揚這份豐厚產業，話語間愈要謙遜。不要害怕踏上『出谷紀』。」

今年10月22日，在聖伯多祿廣場，禧年特別公開接見活動期間，教宗方濟各以「慈悲與對話」這主題，向在場十萬多名朝聖者，發出反省對話的邀請。

「對話讓人認識自己了解他人，同時是尊重與仁愛的舉止，讓我們看到每個人都是天主的禮物。可是，在彼此共處的時候，我們往往忽略去聆聽，反而不停打斷別人的說話，要說服別人自己是對的。然而真正的對話，須要有靜默的時刻，及懂得接納對方也是天主所創造的一份禮物。」

「對話能讓人際關係變得更人性化，化解相互間的不理解。家庭非常需要對話。若然彼此能學習去傾聽對方的話，很多問題將會迎刃而解。」

最近，教宗向二百名不同宗教代表講話，鼓勵他們努力推動真正宗教自由及和平共處，在慈悲禧年即將結束之際，更呼籲所有宗教展開對話之旅，放下沒有意義的排斥與封閉，不要因部份信眾的行為，讓宗教傳達一個有違慈悲的訊息。

「所有宗教都該是宣講和平及締造共融，特別在今時今日，是用來建立友愛，而不是播種衝突、分裂、排斥。因此，努力造就相遇的契機是非常重要的，但不是表面的融和，『而是彼此更開放地對話，增進了解及認識，根除任何形式的封閉與輕蔑，驅走暴力與歧視。』見《慈悲面容》詔書23。這樣方能取悅天主及回應現況的急切所需，最可貴是將所有宗教傳揚愛的真諦呈現出來。」

教宗方濟各在他過去三年半的任期裡，語重深詳地強調對話的可貴。我們每一個人都是蒙召締造和平，是去和合共融而不是製造分裂，去除仇恨而不是懷恨，搭建橋樑而不是築起隔牆！對話不等於放棄基督徒的立場，相反，『唯有對自己的信仰深信不移，方能真正開放與人對話，並因此更能開放認識他人。』對話需要出於雙方真誠切實的開放，不容立場偏狹，才可漸漸領會萬事萬物相互接連的奧妙。

教宗方濟各深信對話之旅，為教會也有莫大裨益。事實上，不是獨白而是對話，世俗才有機會聽到這把相異於世俗的聲音。唯有通過相遇與對話，教會才能實踐神學理論所教導的基督之愛。

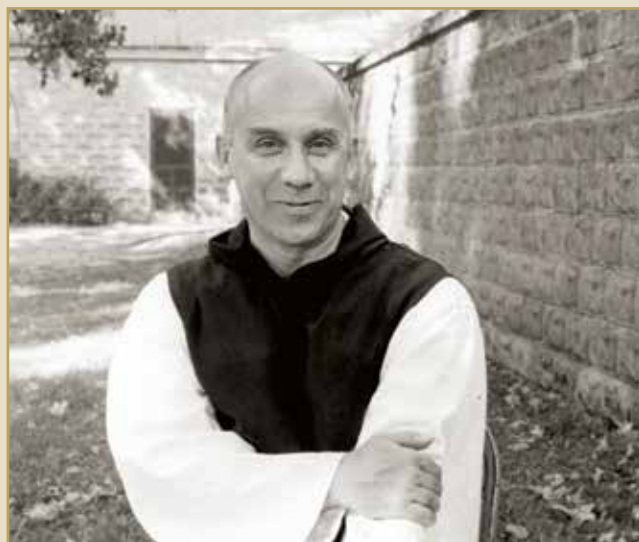
2016-2017鹽與光雜誌的主題為「對話」，內容以教會未來，人類未來的重要對話為中心。過去十四年以來，我們致力使鹽與光是一個忠於聖經、傳統、及羅馬天主教教導的天主教傳媒機構，為促進對話築建平台。

最後我代表全體鹽與光成員，謝謝您們一直慷慨支持我們的福傳廣播事業，讓鹽與光成為促進對話溝通的工具，將福音的美善與基督之光帶到世界各地。我們即將遷往多倫多的新製作中心，謹此特別誠謝Supreme Council of the Knights of Columbus、the Garfield Weston Foundation、咸美頓教區、及加拿大多個男女修會的捐助，讓我們傳播促進對話的使命，得以在新製作中心繼續，無言感激。

在將臨期及聖誕期間，我們感恩的祈禱中，不忘您們的美意，願白冷誕生的聖嬰，在這神聖節日及新的一年裡，時刻帶給您們喜樂、平安、與寬慰。

羅思家神父（巴西略會）
鹽與光天主教傳媒機構行政總監

譯：Madonna Lee



Sibylle Akers之多默·默頓修士 (Thomas Merton)
特別鳴謝: Bellarmine University的 Merton Legacy Trust 及Thomas Merton Center

「上個世紀大戰初，正是教宗本篤十六世所說的那場無意識的屠殺期間，出生了一位情操高潔的美國人：多默·默頓 (Thomas Merton)，他是位西多會修士，至今仍是無數人在靈性修德上所景仰的對象。在他自傳中寫道：我來到這個世界，我本自由，擁有天主的肖像。然而，卻要活在這個如同地獄的世界，將自己囚禁於自己的暴力與自私中。這裡有很多人，如我一樣，愛天主，也恨祂，為愛祂而出生，但活在自我矛盾的絕望恐懼中。」多默·默頓是一位熱愛祈禱的思想家，他敢於挑戰當期時的觀念，為靈魂與教會開拓新視野。他鼓吹對話，為不同種族的人民與不同宗教推動和平。

教宗方濟各
訪問美國首都華盛頓
向美國國會眾議員發表講話
2015年9月24日

懷念鹽與光創辦人

Gaetano Gagliano

一九一七年八月 至 二零一六年四月

在人類生命的尊嚴和神聖受衝擊、婚姻與家庭生活皆面臨危機的時代下，Gaetano Gagliano先生一家的故事成了見證。他們夫婦七十年來依然恩愛，並養育十名子女、三十五名孫兒和十七名曾孫。Gagliano先生出生於意大利西西里的農村卡托利卡埃拉克萊亞。他只有小學五年級的教育程度，及後他榮獲多個榮譽博士學位、多個榮譽獎項。在他八十歲的時候更獲加拿大政府頒發加拿大勳章。

他曾在世界第二次大戰服務，二戰結束後，返回意大利結婚。農作生活是非常困難的，尤其是在戰爭結束後的意大利南部地區。當他的妻子懷上了他們的第五個孩子，他變賣所有的家產，並移居到加拿大。抵達北美洲翌日，他幸運地在加拿大太平洋鐵路公司找到鋪建路軌的工作。日間他在鐵路上埋首苦幹，晚上則在家中地庫，以小型印刷機做請柬印刷，這便是《聖若瑟傳訊》的前身。

他有一個偉大的願景和計劃：在從他家中的一個細小的印刷廠開始，後來發展成橫跨加拿大最具規模的媒體機構。從第一天起，他以聖若瑟的名字為公司命名，以頌揚聖若瑟是耶穌的養父、加拿大和工人的主保聖人。

從一九五六年起，由一個在地庫的印刷工作室，時至今天成為全加國最大的私人媒體公司，一個在提供綜合性服務包括資訊性、印刷、媒體有領導地位的供應商。

二零零三年，八十六歲的Gagliano先生，深受感召，要以大眾傳媒宣揚基督希望與救贖的信息。在清晰和堅確的信念下，這位成功商人和世家之



首，深信必須善用今天的媒體，以其覆蓋率高和其他特點，把天主的喜訊傳揚到不同階層、不同文化背景的人中。二零零二年在加拿大多倫多舉行的普世青年節閉幕後，他即創立了《鹽與光天主教傳媒機構》，全加拿大首個每天二十四小時播放的天主教廣播電視網絡。每次到訪鹽與光，他都會問：「小寶寶一切安好？」實際上他是問：「《鹽與光電視》一切安好？」《鹽與光》讓他夢想成真！他一直渴望多年在加拿大能有一個天主教電視網絡，而普世青年節成為了這個夢想的推動力。

過去十三年間，《鹽與光電視》網絡覆蓋全加拿大，讓逾二百五十萬人觀賞，更利用多種社交媒體平台讓世界各地的人每天都可收看以英、法、中、意文的節目。

六十多年前，他已有一個在媒體上的偉大夢想。感謝天主讓我們從Gagliano夫婦身上上了寶貴的一課。他們留給了我們卓越的家庭價值觀，而他則給予加拿大社會一個誠實、正直、慷慨的從商手法。他們在信仰、家庭、商業道德、慷慨和慈善事業上也可讓我們學習。他一生的見證，教導了我們如何與人溝通、如何生活一體化和如何有一個忠實的生活。

我們永遠感激Gagliano先生給了我們的信心和希望、魄力和勇氣、植根和護蔭。願他主懷安息，並為我們代禱。

影響著我生命的 「鹽」與「光」

「耶穌的山中聖訓，包括祂的講道，除了教導我們真福八端外，也呼籲一切基督徒要成為地鹽世光。」(瑪5:13-16)

文：湯漢樞機

回首前塵，我覺得天主的安排很奇妙，他透過很多地鹽世光，帶領我接近祂，看到生命的意義，致力克盡牧職。現在讓我簡介若干事例如下：

(一) 我並非出自老教友家庭。信奉天主教始自我的母親。家母早年就讀於堅道嘉諾撒修女所辦的學校，因被校長修女Sister Mabel Anderson看中，代表全校，給當日來校探訪的第二任宗座駐華代表蔡寧總主教(Archbishop Zanin)獻花，遂對天主教產生好感，進而接受了福音種籽；當經歷了二次大戰的苦難後，決定領洗，成為天主教徒，也導致家人跟她奉教。她對那位校長修女非常敬愛，當我在羅馬領受了鐸品及完成學業返港後，她第一件要做的事便是陪我拜見她的校長修女，且在抵達修女院前，還先到附近的零食店甄沾記買了一包「話梅」。因她還記得這是那位校長修女所喜歡吃的零食。所以Sister Mabel Anderson可說是首先影響著我生命的地鹽世光。

(二) 瑪爾谷福音曾提到：「耶穌看見一大群人，就動了憐憫之心，因為他們好像沒有牧人的羊。」(6:34) 這些經句使我記起我昔日當輔祭時的堂馬奕猷神父，他是一位外籍傳教士，而且滿懷像基督般的憐憫之心，是啟發我想當神父的好榜樣。本來我於一九三九年出生於香港。兩歲時，正值日本入侵佔香港，遂舉家逃往澳門，繼而轉往廣州。戰後，我就在廣州接受小學教育。不久，共產黨逐步在大陸取得政權，大批



傷兵和難民南下。每天，我親眼見到很多傷兵和難民集結在聖堂門前，也親眼見到我的本堂神父忙於派發藥品、救濟物資及金錢給求助的傷兵和難民，甚至撫身跪下為傷者清潔和包紮傷口，並同時給他們派送一些介紹天主教教義的單張。那時，我被本堂神父對傷兵和難民的那種無邊界的憐憫之心所感動，就決定將來也要學他當一位神父。所以我昔日的本堂主任司鐸馬亦猷神父是影響著我生命的世光地鹽。

(三) 一九八零年十月，由於中國大陸重新開放，胡振中樞機回應教區一致的意見，委派我任聖神研究中心主任，推動香港教區關愛大陸教胞事宜。我因此有機會拜訪全國各教區，且超過一百次之多。從參觀交談中，我親眼看到、也親耳聽到大陸教胞很多充滿愛心的感人事蹟，茲舉列三個如下：

在中國，楊國媛女士是我所認識的人中最令我敬佩的天主教徒之一。她本是香港人，因熱心推動聖母軍，解放後，勇敢地進入廣州市，成了廣州市的聖母軍團員；我熟識她，是因為我們曾在五十年代早期同屬一個堂區。她真是一位充滿愛心的基督徒；在監獄中，大家都欠缺足夠的食物時，她還故意讓別人多吃，偶然得到一些豆子，還設法分給別人。她的愛心不但感動其他囚徒，甚至令看管監獄的共產黨員亦為之敬佩不已。她晚年獲釋，返回香港，但直至離世，她從不向任何人提及昔日坐監受苦之事。

河北省的賈治國主教是中國地下教會的領袖之一。在目前共產政府的既控制又容忍的情況下，他發自愛心，以自己的住宅收容了不少殘疾棄嬰。由於中國實施一個家庭只准生一個孩子的政策，很多人家自動把不想撫養的嬰兒放在賈主教的住宅外。他一聽到嬰兒哭喊聲，便懷著基督的愛心，把他或她抱入屋內，予以細心照料。這所小屋拾養的棄嬰，有時達到兩百位之數。當然，政府完全知道賈主教的所作所為，卻既不予以禁止，也不予以支持。但天主卻俯允賈主教的祈求，透過很多熱心教友給賈主教送來食物；有些婦女還自動請纓，幫助照料棄嬰。甚至有些農夫故意把收割到的食物送給他；因此，他從不缺乏所需。還有很多人被賈主教的愛心服務所感動，欲學習教會道理，甚至加入男女修院獻身修道。賈主教亦藉此充滿愛心的住宅，給予有志修道者度團體生活的機會。

三十年前，國內一個很大的教區，獲政府正式批准，興辦了一所以眼科為主的診所，連醫生、護士及化驗師在內十多位服務人士；床位不多，設備簡陋。開辦一年後，卻醫治了七千病人。他們收到了很多病癒者及其家屬寄來的感恩信、牌匾、謝旗等，也得到當地政府的公開表揚，讚美這座診所收費廉，應診時間不分晝夜，盡最大努力解除病患的痛苦，甚至送藥到病人家中。結果，當地不久便流行著這句話：「有天主教徒在，就沒有辦不到的事。」這豈不就是基督徒愛心服務的有力見證嗎？



上述的楊國媛女士、賈治國主教及眼科診所醫療隊都是影響著我們生命的地鹽世光。

深謝「鹽與光天主教傳媒機構」中文節目監製梁樂彥先生下訪，並邀我為他們寫一篇文章。盛情難卻，我答應了，故以拙文兌現我的允諾。拉雜成文，寫得不好，懇請讀者見諒。

最後，讓我以祈禱結束我的分享：

仁慈的天父，祢當永受讚美。感謝你的無限仁慈，賞賜我那麼多地鹽世光，引導我認識和致力建立鹽與光的生命。求祢幫助我緊記，我們是在祢的注視下工作，亦以學習祢的工作態度和方向，作為我們人生最大的安慰。上主，亦求祢幫助我與同事們常保持團結合作精神，俾能透過我們的友愛共融關係，以言以行，幫助更多人建立鹽與光的人生，促使社會變得更和諧光明，早日達成天下一家、人類一體、天國臨現的遠大目標。因我們的主耶穌基督之名，求你俯聽我們的祈禱。亞孟。

家有一老 如有一寶

文：梁樂彥 Rodney Leung

2016年7月，教宗方濟各在波蘭接見世青節義工時表示，如青年要成為未來的希望要具備兩個條件，其中一個是要擁有記憶，想想自己是從那裡來，一個沒有記憶的青年人不能被稱為「未來的希望」。要擁有記憶應該要與父母交談，尤其是與祖父母交談，從他們手中接過火炬，因為他們是民族的智慧。



這就是當客人送禮物時，我們也會回禮，如送來水果，我們就會從中取一部份送回客人，這喻意「有來有往」。我在祖母身上學會了這些事情。她做人處世的態度一代傳一代，而我也會將此傳給下一代。

祖母也教了我一件事，就是「己所不欲，勿施於人」。做人不要自私自利，要顧及他人，關心別人真正的需要，這正與天主的訓導不謀而合，要愛人如己。

當一個家庭、一個社會沒有愛，人們會說：「家有一老，如有一草」、「讓他們這些老人自生自滅吧」、「社會沒有資源放在他們身上」等等沒有良心的說話。但當家有一份愛，我們就會認同「家有一老，如有一寶」這句話。老人是社會的「寶」，他們滿載歷史，見證世界變遷。家中的老人更是子女、兒孫的成長見證，我們可以從他們身上找回自己年幼時的記憶、生活的經過。社會上出現「獨居老人」、「孤獨老人」這些名稱，皆因他們被人遺棄，更甚的是被家人遺棄。

我喜歡跟老人交談。在教會中與老神父閒談、在家中與祖父母談天，這些時間往往令自己得益不少，不論在回顧歷史方面抑或個人成長上。我自幼就跟祖母同住，大部份時間是由她來照顧的，因此，我在她身上學到了不少人情世故。她時常教導到我要對人好，不單止言教，更以身教。

她往往以禮待人。當親朋戚友來探望時，她會先顧及人的感受，為感謝他們來訪，她一定先以茶款待，預備水果。然後，她會用心與他們交談。這些小事，成就了今天的我。當有朋友來訪時，我也會準備好一切招待客人。

我家有一個「傳統」禮儀，我認為更是「美德」。

我認為與老人交談最重要的元素是要有耐性、更重要的是要懂得謙恭自下。當下的人生活在「即食」的文化，所有事情要快、要多、要即時得到，拿起手機一按，在網上就有答案。與老人交談時，我們不要先入為主，自以為已知道答案。不！請不要！我們要懂得聆聽，耐心聆聽他們的話語，我保證你一定會有所得着，甚至令你有所驚喜，知道一些在家中鮮為人知的故事。

我們並不是要活在過去，但我們要面對歷史，從記憶中學懂欣賞的地方，更可吸取教訓，從而作出改善的地方，然後在將來做得更好。從祖母身上，學會做人處世、從生活中遇上的年長者身上，看到他們對社會的貢獻、從教會的老神父身上，學習到教會的歷史與訓導。

過去發生的事情不一定代表跟不上潮流，反而歷久常新。如主耶穌的教導，永不脫節。

我們也會有年老的一天，今天就讓我們用心與長輩交談、與天主交談。在他們身上所學懂的愛，與人分享，與下一代分享。讓自己成為「未來的希望」，未來的「家有一老，如有一寶」。

聆聽 · 陪伴 · 分辨 · 福傳

牧靈反思宗座勸諭《愛的喜樂》

華盛頓總主教維爾樞機
致鹽與光天主教傳媒機構

鹽與光天主教電視及其屬下大眾傳播平台，為歷屆世界主教會議：2008、2012、2014及2015，及其後發表的宗座勸諭：《上主的話》Verbum Domini、《福音的喜樂》Evangelii Gaudium、及《愛的喜樂》Amoris Laetitia，擔當起重要的傳媒角色，將訊息在世界各地傳揚開去。有此優秀的天主教傳媒機構，以忠於福音及宗座的訓導，來發揮傳媒福傳力量，著實令教會感到非常欣慰。特別在過去多年，鹽與光與世界主教會議的有關部會及梵蒂岡通訊部，為傳播會議訊息緊密合作，展現可敬的福傳精神。

教宗方濟各《愛的喜樂》論家庭之愛的宗座勸諭，深得人心，其中一個原因，是以一份對愛開放的牧靈態度，來回應今日分裂的世界，內容更結集最近2014及2015兩屆在羅馬舉行，以「家庭」為題的世界主教會議所作的成果。歷經逾兩年多的反思與明辨，此道宗座勸諭終於2016年3月19日，正式由教宗方濟各簽署公布。

在《愛的喜樂》裡，教宗方濟各論婚姻與愛的勸諭，與真福保祿六世、聖教宗若望保祿二世、及榮休教宗本篤十六世的教導，可說是一脈相承。而主教會議後的宗座勸諭，歷來都是教宗展示其宗座教誨權的文獻，《愛的喜樂》當然也不例外。

愛可說是《愛的喜樂》的中心宏旨。勸諭中對愛的闡述，佔了重大篇幅，這為現代天主教教誨權，在演繹愛的議題上，帶來很大的貢獻。文中不僅美妙地參照多位聖人：如聖多瑪斯·阿奎那聖師、聖教宗若望保祿二世、及榮休教宗本篤十六世對愛的講論，並以聖保祿宗徒格林多前書第13章，見《愛的喜樂90 – 119》，引領我們對愛的特質，作有深度的反思。勸諭中的第四章「婚姻之愛」，很多人視作此文獻的中心思想。

教宗方濟各一直在訓導方面的取向，是位不折不扣的靈魂牧者。很多時我們以為宣講教條就是牧靈的工作，然而在這道

宗座勸諭中，我們聽到一把牧靈經驗豐富的聲音，直接向他的羊群說話，分享多年以來，他服務天主子民累積而來的經驗與睿智。

我們都認識教會對婚姻及家庭的教導，與天主教法典在這方面的法規。這些都沒有改變。兩屆主教會議及宗座勸諭，不單止重覆這些訓導，且聚焦於牧靈服務，幫助處於掙扎中的信友，去明白、欣賞、及恰當實踐這些教會訓導，見《愛的喜樂31》。重點在於牧靈分辨與陪伴時，應緊記四大守則：聆聽、陪伴、分辨、福傳。

聆聽：《愛的喜樂》本身正是聆聽的成果，是教宗方濟各細心聆聽主教會議後結出的果實。2014年世界主教會議之非常會議，是探討婚姻與家庭的挑戰，並準備2015年常務會議的議題。教宗方濟各以身作則，列座細心聆聽，他明白靜心聆聽信眾及主教們的心聲，對牧靈及教導工作猶關重要。

陪伴：是指教會團體對家庭牧

圖片提供: Paul Feters
courtesy of Archdiocese
of Washington/RNS



靈的陪伴，教會成員在旅程上結伴相援。教宗並提出牧靈作風及態度的新導向。他呼籲牧者們，教授信條是理所必然的責任，然而，更應多做一些。牧人應該「有羊群的味道」，這樣羊群也願意聽他們的聲音，見《福音的喜樂24》。因此在培育家庭牧靈方面，如平信徒、要理講授員、神學院修生、司鐸、及家庭，都需要額外著意並加強，參閱《愛的喜樂200 – 204》。

分辨：教會對家庭的牧靈服務，是培育家庭學習分辨，最主要是陶冶良心。教宗方濟各強調身為教會牧者，一定要「給信徒的良心一些空間，儘管他們往往在其局限之中，盡其所能回應福音，又能在複雜的境況中作出個人分辨。我們是蒙召陶冶良心，而非替代良心。」《愛的喜樂37》。

在陶成方面，須包括完整的婚姻教義，絕對不負教會對完整婚姻理想的宣講，《愛的喜樂307》。而牧靈態度應是正面和包容，而非擺出防禦的姿

態，《愛的喜樂36 及38》。對生活在「異常」狀況的信友，諸如離婚或再婚者，要幫助他們更加投入教會生活。教宗方濟各非常清晰指出，此舉不是要改變教會的教義，亦不是要改變領受聖事的模式或天主教法典，《愛的喜樂300》。教宗邀請這些家庭，連同陪伴他們的司鐸，一起分辨走在這皈依道路上的意義。

家庭在面對挑戰及處於一個不圓滿的境況下，也得可蒙受聖神的光照與啟迪。無可否認，牧靈分辨過程真的不容易。然而，個人分辨及司鐸牧靈，都得明白道德律法的真義，就是在一個客觀的罪惡處境中，信徒依然可以活在天主的恩寵內，依然有愛的能力，依然可在恩寵和愛德生活內成長，並為此接受教會的扶助，《愛的喜樂305》。

司鐸的牧靈經驗，發覺很多面對婚姻破裂及家庭問題的信友，他們仍然希望是這個愛的教會中一份子，可是在他們信仰的掙扎裡，卻要面對很多不

足之處與挑戰。良心的陶冶，需要有牧靈交談、陪伴、及參與；他們為靈魂所作的判斷，也有需要尋求牧靈的支持或肯定，因為這是信友要在天主面前作的個人交代。

《愛的喜樂》不是為人生個別問題提供一切答案，也不僅是回應領受聖體聖事的問題。這道宗座勸諭，旨在喚起牧靈時的同理心，不管是已婚、獨身、及離婚人士，在他們面對人生挑戰時，他們也渴求融和，渴求體會主基督的同情、仁愛、與慈悲。

福傳：當我們樂意聆聽、陪伴、及分辨來服務他人時、這本身就是福傳的行動。在走出去，與人接觸，及耐心陪伴的挑戰裡，也讓我們明白這就是傳福音門徒該作的事了。在走出去，與人接觸，分享及陪伴的旅程中，也引領我們向天主走近。福傳、教導、要理講授、輔導、告誡、督導，與及認識天主啟示的真理及慈悲，可是我們中沒有誰能自稱完美如同天父，然而我們人人可向祂步近，讓祂的恩寵治癒我們，活出祂早為我們準備好的生命。

譯: Madonna Lee

談說天地

Down to Earth



節目製作人: 梁樂彥 Rodney Leung

《鹽與光》全新中文節目:《談說天地》“Down to Earth”, 節目命名的靈感是全因這句聖言。「天」是指「天主」、「地」是指「地上」, 我們與天主的關係已藉著耶穌基督而拉近。如要將彼此的關係拉得更近, 不論是人與天主, 或是人與人之間, 我們要有「一顆謙卑之心, 主動地與對方交談和細心聆聽說話的內容, 這樣才能互相學習, 並能增進彼此的關係。正如教宗方濟各在2015年10月28日的週三公開接見活動上, 紀念教宗保祿六世簽署並公布《教會對非基督宗教態度宣言》50週年時所說的:「彼此尊重是交談的條件和宗旨。建立在信賴及尊重基礎上的交談能結出善的種子, 這些種子又在許多領域中生出友誼及合作的嫩枝……」

在節目中, 我會為您邀請不同的嘉賓, 包括神父、修女、教會學者等等作輕鬆的訪談, 談論天主的教導, 並從他們身上去認出天主的愛, 使我們在現世生活中肖似祂、效法祂。

在2016年9月, 我們有幸請來《天主教救援服務機構》“Catholic Relief Services”的華籍行政總裁 – 吳幼仁博士 (Dr. Carolyn Woo) 接受訪問。吳博士是從香港移民到美國, 2012年起出任美國天主教救援服務行政總裁, 此前是美國聖母大學門多薩商學院院長。2013年更被美國雜誌“Foreign policy”「外交政策」選為全球500位最有權威人士之一。

以下是訪談內容: (「梁」 – 主持人梁樂彥; 「吳」 – 吳幼仁博士)

梁: 請問博士您在何時移民到美國?

吳: 1972年, 我已經去了美國超過40年, 當時在香港瑪利諾修院學校完成學業後, 就去到美國讀大學。

梁: 您在香港接受瑪利諾修女的教育, 天主教的教育對您有什麼啟蒙、培育?

吳: 我在那裏讀了12年, 由一年級到中六。修女們對我們的教育的要求很高, 她們教導我們什麼都不用怕, 要做好功課、有一個自己的想法、也能夠表達自己。重要的是因為她們是為窮人服務, 她們帶了我們(學生)去探訪一些地方, 例如香港仔。那時, 香港有很多難民, 瑪利諾的修女讓我們明白那些很窮困的人的處境及我們對窮人的責任是什麼。從天主的看法, 我們又有何責任。這個是最重要的成長發展。同學們大部份不是天主教, 但很多人意識到天主是真實的, 天主不是只是在天堂上, 你從來都看不見他, 而是真實的, 祂邀請我們在這遍土地去愛。

梁: 您是經濟學家, 為何放棄從商而成為了天主教救援服務的行政總裁?

吳: 我絕對相信商貿是很重要的。如香港沒有商貿, 人就沒有工作, 沒有工作就沒有生活。我十分相信商業帶來的機會, 但是商業不是時常正確地



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Sara A. Fajardo
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運作。因此在商界有些人有權力，有些人沒有。商業的理念是要去帶出一些正確的道德價值觀，你要有愛心、有一個責任感去為他人而做。我現在的工作是為很多窮人而做，不過，我最首要的想法不是只為窮人服務，而是更加要去幫助他們脫貧。如果沒有商業，根本沒有可能脫貧，因為他們需要工作。如他們是農夫，他們就要有機會在市場上做生意謀生。我常說，商業不必是邪惡的，但是商業必要是好的，但要在乎於我們的選擇。

梁: 請簡單介紹《天主教救援服務機構》，它與其他救援服務組織有何不同？

吳: 我們在107個國家提供如醫療、教育等服務，受助的國家大多數是十分貧窮、在戰爭下或衝突中。與其他機構不同之處就是當我們服務時，我們知道天主在他們中間。當我們服務窮人時，就是在服務天主。每次當我在外服務時，我會問自己：「天主在那裏？我可以怎樣去光榮天主？」我們去做不是全

靠我們自己，而是倚靠天主的力量而去服務。

梁: 在服務中，您最深刻及觸動到您的是那一個情境？

吳: 我在阿富汗時，當地人十分貧窮，所以很多人會種植罌粟(毒品)，因為可以為他們帶來收入。收入是很重要的，如果你沒有收入，你不可以供養孩子。我們在那裡有一個項目，是去訓練女性，幫助並教導她們做一些小型的生意。有大約二十個媽媽參與，她們的生意就是做烘焙。她們焗製牛油曲奇餅，而且做得非常好。我們提供了焗爐及三個月的焗製曲奇的物資，因此她們可以工作。她們很有創意地將曲奇餅賣給警察局。我們知道(在北美)經常說：「警察喜歡食糖圈。」似乎世界各地都一樣，這些警察將所有曲奇餅全都買下，所以在一個星期內，婦女們已將所有食品售罄。我跟她們中一位婦人傾談，我問她有多少個小孩，她告知有兩個小孩，但是年長的一個在兩年前已去世，因為他們沒

能力去供養他，他們沒有足夠的糧食，因此小孩便死了。現在因為這小型生意，她能夠有收入，從而可以供養第二個兒子。我常記著這故事，提醒了對女性、對人的不平等。如果你給他們機會，他們就會成功。他們缺乏的不是他們不夠勤奮、聰明，而是他們從來都沒有機會去做。

梁: 您曾與教宗方濟各見面，他對您的工作有何啟發？

吳: 教宗方濟各！教宗對我最重要的教導是愛心。我們要走出去，去服務窮人，不要過於享受自己的生活，而忘記了有很多人正在受苦。同時，我們也不要判斷。因為人們很容易會說：「這些人是因為他們懶惰」、「為什麼他們不做這些、那些」、「這些人我們要用幾多資源才能夠去栽培他們」、「他們為什麼自己不找方法」等等。教宗方濟各就是勉勵我們要「去幫助、去服務、不要判斷」，所以當我每一次見到教宗時，我就提醒自己要知道我們要去愛得更好。

梁: 您在生活上有沒有座右銘, 可以與我們分享嗎?

吳: 我絕對相信天主是存在的, 我相信天主沒有離開我們。我相信當我們張開眼睛, 去裝作看不到受苦的人時, 我們就是裝作看不到天主。為我來說, 我們永遠都不足, 我們知道想做得更好, 想分享得更多, 但是我們經常卻步, 我們更加卻步於天主。我學懂的就是歸向天主, 跟天主說:「對不起, 我做得不夠好, 請幫助我, 我還未做到, 這個是與祢一起的旅程, 請助佑我!」。我們要認清自己的缺點, 然後交托給天主。

梁: 感謝吳博士。我們會為您的工作祈禱。同時, 讓我們一起為有需要的人祈禱。謝謝!

訪問後語:

我在吳幼仁博士身上看到聖經中的一句話, 就是耶穌跟我們說:「我實在告訴你們:凡你們在這些最小兄弟中所做的, 就是對我做的。」(瑪25:40) 就讓我們在生活上去實踐這句話, 可能一個微笑已經足以為他人帶來一份安慰。

電視播放時間: (加東)
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In February 2016, Salt + Light hosted a Blessed Journeys Pilgrimage to the Holy Land. Pictured here is the altar of the Chapel of the Crucifixion, a place where thousands line up everyday to venerate where it is believed Jesus was crucified.

PHOTO: Chris Adamczyk | Salt and Light

La profonda semplicità di Amoris Laetitia

Matteo Ciofi

Se il 2015 di Papa Francesco è stato caratterizzato da *Laudato Si'* per quanto riguarda le pubblicazioni, il 2016 porta certamente il nome di *Amoris Laetitia*, ossia La gioia dell'amore, seconda esortazione apostolica del pontefice, datata 19 marzo, solennità di San Giuseppe, ma resa pubblica l'8 aprile successivo.

Le 260 pagine del testo raccolgono le sintesi dei due sinodi sulla famiglia indetti dal Papa: quello straordinario del 2014, e quello ordinario del 2015 sul tema "La vocazione e la missione della famiglia nella Chiesa e nel mondo contemporaneo".

Nove capitoli e 41 sottocapitoli attraverso i quali il Santo Padre parla direttamente alle famiglie, ai giovani e alle coppie. Il testo non esclude nessuno e tocca molti temi: dalla misericordia, pilastro centrale del Giubileo, fino ai nonni, figure spesso menzionate dal pontefice, membri della famiglia da rispettare sempre anche per la loro memoria storica e per essere coloro che ancora oggi riescono spesso a trasmettere valori fondamentali ed il significato della fede.

Nell'esortazione c'è un costante richiamo alla comprensione, un concetto ripetuto molte volte in tante catechesi durante le udienze generali. Allo stesso tempo, non manca mai l'invito ad essere concilianti, tema ribadito e sottolineato anche con esempi pratici.

Sfogliando le pagine si arriva al quarto capitolo, "L'Amore nel Matrimonio", dove il Santo Padre si sofferma sulla pace in famiglia, quell'armonia che per forza di cose, a volte, viene meno.

Proprio qui, il pontefice va dritto al punto riconoscendo le difficoltà quotidiane che ogni nucleo familiare si ritrova a vivere. "Il problema – sottolinea Papa Francesco – non risiede negli screzi che si generano, bensì nell'incapacità di superarli, nel rancore e nell'orgoglio". "Fare la pace", espressione che sentiamo fin da quando siamo bambini è la frase su cui Jorge Mario Bergoglio si concentra. Infatti, "Non bisogna mai finire la giornata senza fare pace in famiglia. E come devo fare la pace? Mettermi in ginocchio? No! Soltanto un piccolo gesto, una cosina così, e l'armonia familiare torna. Basta una carezza, senza parole. Mai finire la giornata in famiglia senza fare la pace!". Questo è il virgolettato del pontefice che attraverso un linguaggio semplice e diretto, ma mai banale, spiega la sua idea, esplicando concretamente la via per ritrovare l'armonia dopo le immancabili difficoltà che chiunque è chiamato a fronteggiare.

Anche il capitolo ottavo, "Accompagnare, discernere e integrare le fragilità" ha una specifica centralità nel testo. È infatti la parte patologica dell'esortazione come l'ha definita il Cardinal Baldisseri, dal settembre 2013 Segretario generale del Sinodo dei Vescovi. In questo capitolo si cita il verbo discernere, punto determinante di *Amoris Laetitia* e argomento fondamentale delle discussioni sinodali. Il discernimento è il processo attraverso il quale vengono analizzate quelle situazioni irregolari ed il Papa chiarisce immediatamente un concetto affermando che: "Sono da evitare giudizi che non tengono conto della complessità delle diverse situazioni, ed è necessario essere attenti al modo in cui le persone vivono e soffrono a motivo della loro condizione".

Il pontefice prosegue sottolineando un altro aspetto base ossia la necessità di integrare e non emarginare. A pagina 230 troviamo infatti un messaggio limpido che non ha bisogno di alcuna spiegazione, il Papa dichiara: "Nessuno può essere condannato per sempre, perché questa non è la logica del Vangelo! Non mi riferisco solo ai divorziati che vivono una nuova unione, ma a tutti, in qualunque situazione si trovino". *Amoris Laetitia* è un ricco documento pastorale che riflette la direzione incoraggiante di Papa Francesco il quale ribadisce come: "Nessuna famiglia scende dal cielo perfettamente formata; le famiglie hanno bisogno costantemente di crescere e maturare nella capacità di amare. Tutti noi siamo chiamati a mantenere viva questa voglia verso qualcosa di più grande di noi e le nostre famiglie, ogni famiglia, deve sentire questa costante volontà".

Speranza e incoraggiamento si rintracciano continuamente nel documento, uno stimolo ed un dono nell'anno giubilare della misericordia, un invito a lavorare su noi stessi e sulle nostre famiglie, senza giudicare e condannare, ma con lo scopo di migliorare la nostra prima comunità di appartenenza, la famiglia, quella necessaria per rendere migliori successivamente le altre realtà più grandi che ci circondano.

Questo è il link per rivedere la puntata speciale di Prospettive Settimanale dedicata ad *Amoris Laetitia* con ospite Padre Thomas Rosica CSB trasmessa il 22 luglio.

saleelucetv.org/prospettive-settimanale-amoris-laetitia

A man with short dark hair and glasses, wearing a dark suit, white shirt, and dark tie, is sitting at a dark desk. He is looking towards the camera with a slight smile. His hands are resting on a stack of papers on the desk. The background is a blurred office setting with vertical light patterns.

IL PALINSESTO DI SALE E LUCE TV

Nel precedente magazine avevamo fatto una promessa, quella di ampliare l'offerta in italiano cercando di darvi nuovi contenuti e aumentare lo spazio a disposizione. Questo 2016 è stato un anno di grandi avvenimenti come l'Anno Santo Straordinario della Misericordia, ma anche la GMG di Cracovia, la pubblicazione di *Amoris Laetitia* e i tanti viaggi del Papa in giro per l'Italia ed il mondo.

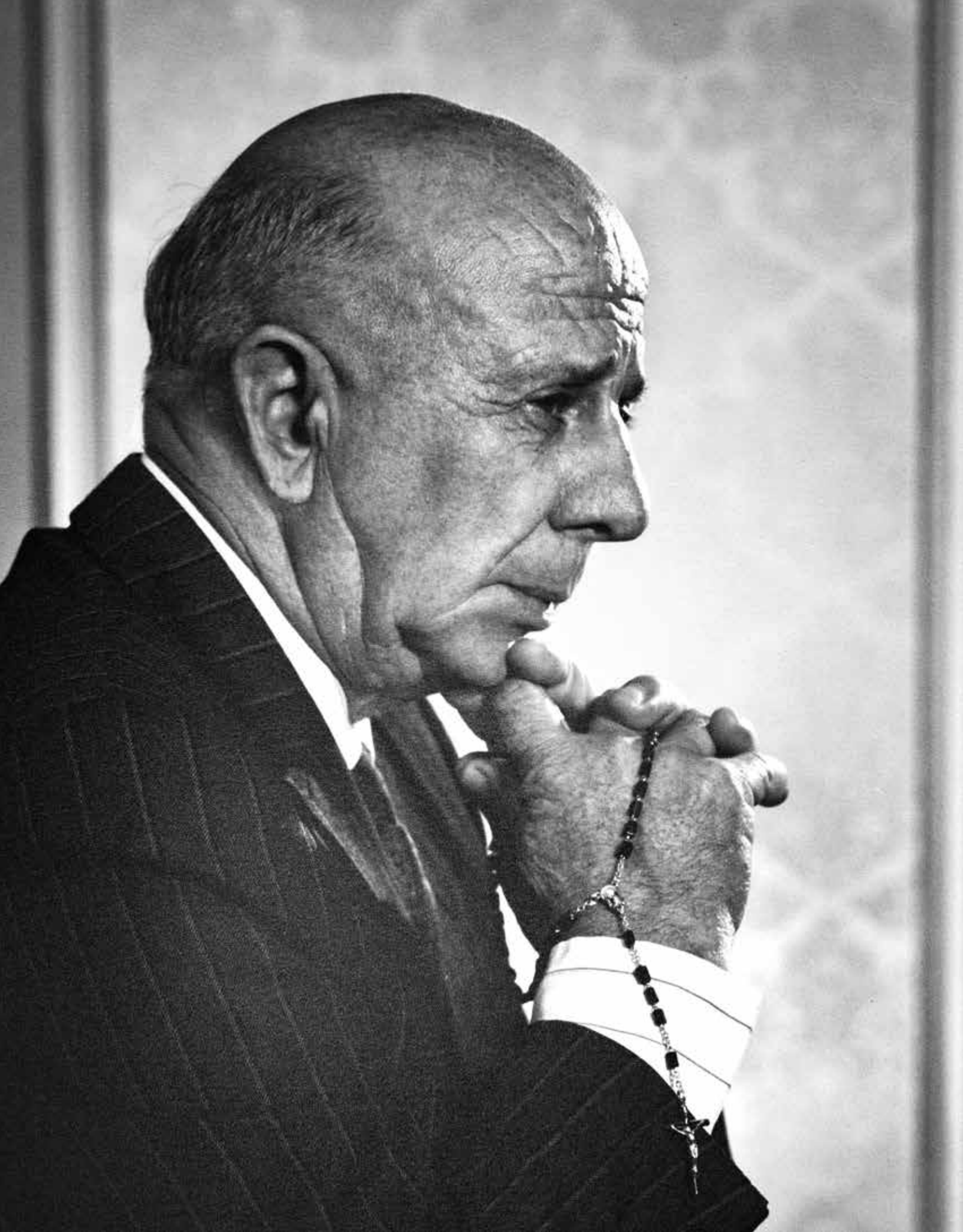
Alla doppia edizione di *Prospettive* tutti i martedì e i giovedì alle 4.30 pm ET, abbiamo aggiunto l'appuntamento con *Prospettive Settimanale* il venerdì sempre alle 4.30. Uno spazio tutto nuovo con tanti ospiti e personaggi che hanno voluto condividere le loro esperienze di vita consacrata, parlando di Papa Francesco e di questo Giubileo.

La prima serie composta da sei episodi è andata in onda da fine maggio sino a inizio luglio. Poi è stato il momento per la Giornata Mondiale della Gioventù di Cracovia con la copertura quotidiana di *Prospettive GMG* per tutta la settimana.

In autunno è iniziata invece la seconda serie di *Prospettive Settimanale* con ospiti illustri come Massimo Faggioli ed il leggendario giornalista Gianni Minà.

A tutto questo abbiamo aggiunto una nuova idea, brevi fillers sulla storia degli ultimi sei pontefici. Brevi video in rotazione durante la giornata per raccontare attraverso i papi le vicende della Chiesa negli ultimi sessanta anni.

Come lo scorso anno, la promessa è sempre la stessa, cercare di darvi sempre di più invitandovi a seguirci anche su tutte le nostre piattaforme social: Facebook (Sale + Luce Media), Twitter (@saleelucetv), il nostro sito saleelucetv.org e la nostra pagina su Youtube (Sale e Luce).



Gaetano Gagliano

24 Agosto 1917 – 14 Aprile 2016

In un'epoca in cui la dignità e la sacralità della vita umana sono sotto assedio, quando il matrimonio e la vita familiare sono in crisi, la storia della famiglia Gagliano è l'amore di due persone per 70 anni con 10 figli, 35 nipoti e 17 pronipoti. La storia straordinaria di Gaetano Gagliano è di uno che dal piccolo centro agricolo di Cattolica Eraclea in Sicilia, con la quinta elementare, ha ottenuto numerose onorificenze, premi prestigiosi e l'Ordine del Canada oer i suoi ottanta anni!

Gaetano dopo aver prestato servizio nella seconda guerra mondiale, tornò nella sua città natale per sposarsi. La vita contadina era molto difficile, soprattutto nel sud Italia dopo la guerra. Quando sua moglie Giuseppina era incinta del loro quinto figlio, la famiglia Gagliano decise di vendere tutto e trasferirsi in Canada. Il giorno dopo il suo arrivo, Gaetano fu fortunato nel trovare lavoro, presso le ferrovie per CP Rail. Inizialmente installava i binari ma in realtà tale lavoro era la strada per luminosi sentieri, per qualcosa di totalmente audace e nuovo. Di notte preparava inviti con una piccola macchina da stampa nella sua cantina.

Gaetano aveva una grande visione e un ardito piano: da una piccola tipografia nella sua casa, avrebbe creato una Media Corporation che si sarebbe diffusa in tutto il Canada. Dal primo giorno ha chiamato la sua società "San Giuseppe" in onore del padre putativo di Gesù, il santo patrono dei lavoratori e del Canada. Ciò che era iniziato nel 1956 come una operazione tipografica in un seminterrato è oggi la più grande società di comunicazione privata in Canada, un fornitore leader di soluzioni di ideatori di comunicazione totalmente integrato nei contenuti di stampa, documenti e mezzi di comunicazione. Questa moderna storia di successo è frutto di un impegno instancabile, di una visione e di una fede convinta e forte di un immigrato italiano di nome Gaetano.

Ma la parte migliore è arrivata più tardi – quando nel 2003, a 86 anni, Gaetano ha fondato ancora un altro mezzo di comunicazione: La Salt and Light Catholic Media Foundation che è la prima rete cattolica canadese che trasmette in tutto il paese 24 ore al giorno, tutta la settimana via cavo digitale (saltandlighttv.org), nata dell'entusiasmo della Giornata mondiale della Gioventù del 2002. Ogni volta che Gaetano Gagliano ci faceva visita presso il nostro centro di trasmissione nel centro di Toronto, era solito chiederci: "Come sta la bambina?" che significava: "Come sta Salt and Light Television?" Salt and Light era stato il suo sogno! Egli aveva desiderato una rete televisiva cattolica per il Canada per molti anni, e la Giornata Mondiale della Gioventù fu l'impulso finale per tale realizzazione.

In oltre 13 anni, questa rete digitale via cavo è ora disponibile

per ben oltre 2,8 milioni di famiglie in Canada e accessibile alle persone in tutto il mondo così come le sue numerose piattaforme di social media. Le trasmissioni sono in inglese, francese, italiano, mandarino e cantonese.

Il segreto di Gaetano Gagliano è stato innovativo ma molto semplice. Si è trattato di responsabilità verso la comunità, vissuta con rispetto e integrità, vivendo pienamente la fede cristiana in Dio e nell'umanità. Ha raggiunto un equilibrio che ha reso la sua vita e le imprese proficue perché ha imparato nella fase iniziale a servire gli altri e a dare qualcosa alla società. Rimanendo fedele ai suoi principi, al di là del successo ottenuto.

Oltre 60 anni fa, Gaetano Gagliano non ha fatto piccoli progetti per il suo sogno nel campo delle comunicazioni. Grazie a Dio, le persone come Gaetano e Giuseppina non hanno bisogno di una formazione culturale o di fantasia e un sacco di titoli per insegnare al mondo una lezione così potente.

Ci hanno insegnato importanti lezioni sulla fede, sulla famiglia, l'etica degli affari, la generosità e la filantropia. Attraverso la sua vita e la sua testimonianza, Gaetano ci ha insegnato come comunicare veramente l'uno con l'altro e come vivere vite di fedeltà.

In questi ultimi anni, prima della sua morte, il 14 aprile 2016, la vita di Gaetano è stata come una testimonianza vivente anticipata alle parole del Papa Francesco contenute nella sua recente ESORTAZIONE APOSTOLICA: AMORIS LAETITIA (LA GIOIA DELL'AMORE):

"Ascoltando gli anziani raccontare le loro storie è un bene per i bambini e i giovani; li fa sentire in contatto con la storia vivente delle loro famiglie, i loro quartieri e il loro paese. Una famiglia che non riesce a rispettare e a custodire i suoi nonni, che sono la sua memoria viva, è già in declino, mentre una famiglia che si ricorda ha un futuro. "Una società che non ha spazio per gli anziani o li scarta perché creano problemi, ha un virus mortale"; "Si è strappata dalle sue radici".

"La nostra esperienza contemporanea di essere orfani a causa di discontinuità culturale, sradicamento e il crollo delle certezze che formano la nostra vita, ci sfida a rendere le famiglie luoghi dove i nostri bambini possono affondare le radici nel suolo ricco di una storia collettiva." (# 193)

Saremo sempre grati a Gaetano che ci ha mostrato la fede e la speranza, l'audacia e il coraggio, le radici e le ali. Riposi in pace e interceda per noi.

Fr. Thomas Rosica, CSB

Founding CEO, Salt and Light Catholic Media Foundation

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On Communication & Encounter

"May we make God's merciful love ever more evident in our world through dialogue, mutual acceptance and fraternal cooperation."

Nov. 9 2016

"Dialogue is born when I am capable of recognizing others as a gift of God and accept they have something to tell me."

Sep. 21, 2016

"As Christians, we cannot be self-centred, but must always be open to others and for others."

Jan. 28, 2016

"May the challenges in the ecumenical journey encourage us to know each other better, pray together and unite in works of charity."

May 4, 2016

"When there is dialogue in the family, tensions are easily resolved."

Aug. 8, 2016

"Dear young people, let us offer the world a mosaic of many races, cultures and peoples united in the name of Jesus!"

Jul. 25, 2016

"Dialogue with others, prayers for all: these are our means to give rise to love where there is hatred, forgiveness where there is offence."

Oct. 2, 2016

"May the Armenian Church walk in peace and may the communion between us be complete."

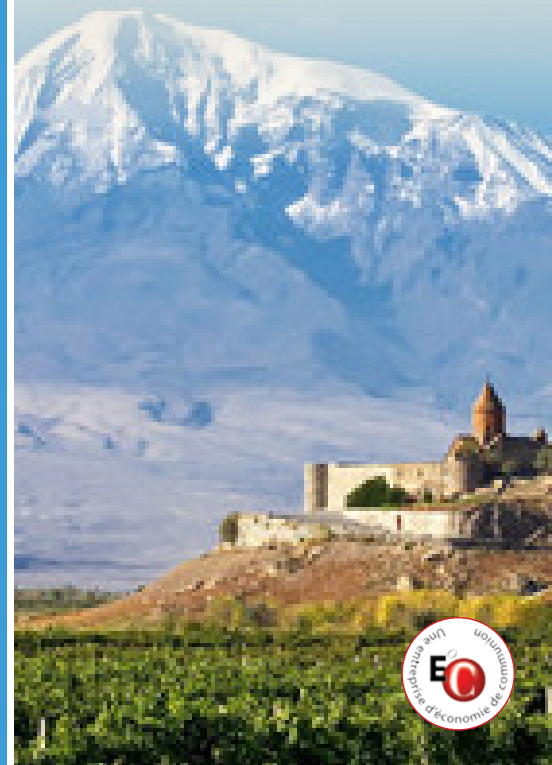
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Paul & Nancy Crawford

"It's wonderful to be able to financially support what we love. We love learning about our faith and particularly about current issues in the world and how our Catholic Faith is responding."



Michael LaPorte

"I became a Guardian because I need to nourish my faith so I can grow closer to the Lord and the Church. I love the diversity of the programs which cater to the needs of so many language communities. By supporting Salt + Light, I benefit and I know others will benefit too."



Oriana Bertucci

"I wanted to support my faith, my family, my friends and my health. I make monthly payments to the gym to support my physical well-being, so I decided to make monthly payments to the Guardians program for my spiritual well-being."



Serena Lai

"I joined the Guardians program because the way I look at it, Salt + Light is like a voice from God reaching out to his people. So if more people donate, we can help make this voice become a shout."

ST. GIANNA MOLLA

Dr. Gianna Emanuela Molla, daughter of St. Gianna Beretta Molla, sent us one of her mother's favorite recipes—a traditional 'Zuppa Inglese' or Italian Trifle. Dr. Gianna, a specialist in gerontology, told us this recipe was the favorite dessert of her father, the late Pietro Molla.

Buon Appetito!

Heavenly Desserts



Saintly Recipes

St. Gianna's Zuppa Inglese (Italian Trifle)

INGREDIENTS

- 3 tablespoons of sugar
- 3 tablespoons of flour
- 2 egg yolks
- Milk (1 litre)
- 12 tablespoons (300 ml) of fig jam
- 1 package of 48 Savoiardi cookies (ladyfingers)
- 3 cups of strong coffee
- 1/3 cup of Amaretto Liqueur
- 2 tablespoons of cocoa powder
- Grated zest of 1/2 lemon

DIRECTIONS

Make the crema pasticcera (custard):

1. In a mixing bowl, beat egg yolks & sugar, slowly adding the flour.
2. In a saucepan, heat the milk over moderate heat until hot, but not boiling. Small bubbles will form around the edge of the pot.
3. Remove the milk from heat and pour a little at a time into the egg mixture and mix together.
4. Pour the entire cream mixture from the mixing bowl into the saucepan on very low heat, mixing continuously with a wooden spoon. Keep stirring until the mixture thickens and coats the back of the spoon.
5. Remove from heat and then stir in the grated lemon zest. Allow the mixture to cool. Set aside.

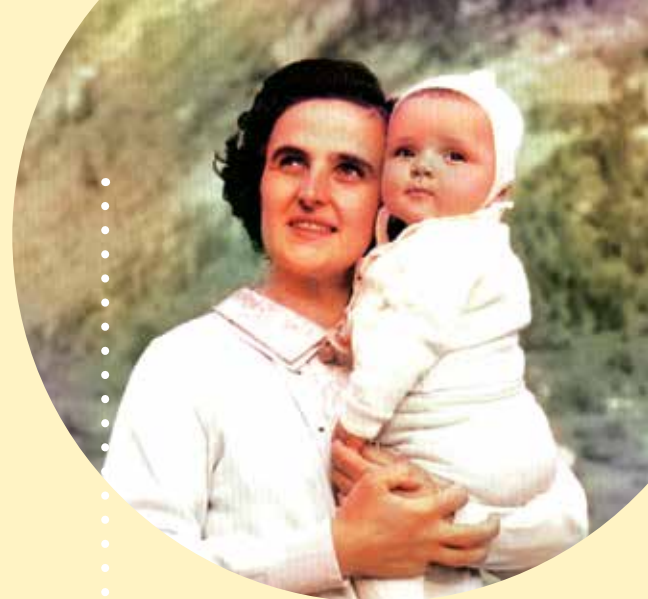
Liquid for dipping cookies

Prepare 3 cups of strong coffee, pour into mixing bowl and allow to cool. Add 1/3 cup of Amaretto liqueur. Set aside.

Assembling the Zuppa Inglese:

1. Dip cookies one at a time, fully and quickly, into the liquid mixture of coffee and Amaretto. Ensure that the cookies are not too soaked.
2. Using a trifle bowl, line the bottom with 8 cookies, laying flat.
3. Evenly spread 2 tablespoons of fig jam over the cookies until coated. Top with custard (approximately 1/6 of the total amount).
4. Repeat the layering process until all the cookies are used up, forming a total of 6 layers.
5. Using a small hand held strainer, dust the top layer with cocoa powder.
6. Cover with plastic wrap and refrigerate for at least 6 hours.
7. Serve within 36 hours.
8. Remove from fridge 30 to 60 minutes prior to serving to enhance the flavours.

Enjoy!



ABOUT THIS SAINT

The tenth of thirteen children, four of whom would not make it to adulthood, Gianna Beretta Molla saw life as a marvelous gift. She nurtured a strong faith and conviction in the necessity of prayer. As a young woman, she earned degrees in Medicine and Surgery. She continued her studies in 1952, with a degree in Pediatrics and eventually would give special attention to mothers, babies, the elderly and poor. Gianna met Pietro Molla in 1954 and they married in September of 1955. Soon after, Gianna gave birth to three children – Pierluigi, Mariolina and Laura. In 1961, Gianna became pregnant once more and, unfortunately, developed a fibroma during the second month, forcing her to choose between her life and the life of her unborn child. Gianna gave birth to her final child and died shortly thereafter.

Shortly after her death in 1962, the touching story of Gianna Beretta Molla, married woman, mother of a family and medical doctor, spread quickly throughout the entire world. Through Gianna's married love she became a sign of Christ's love for the Church and for humanity. Her action at the end of her life, in saving her youngest daughter, was heroic in that she prepared for her final action every day of her life. Her final decision for life was the natural flowering and culmination of an extraordinary life of virtue and holiness, selflessness and quiet joy. On April 24, 1994, Pope John Paul II beatified Gianna Beretta Molla in St. Peter's Square in Rome. Ten years later he proclaimed her a Saint of the Church.

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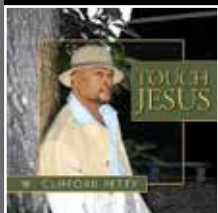
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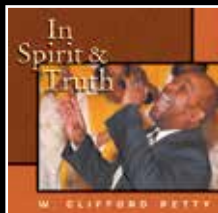
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Emilie Callan
Salt + Light producer

TELEVISION SCHEDULE FOR 2016 | 2017

Day Time

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT
6:00 AM	Palinsesto Italiano							3:00 AM
6:30 AM	In Conversazione con Gaetano Gagliano							3:30 AM
7:00 AM	Catholic Focus	Perspectives: The Weekly Edition	Perspectives / Vatican Connections	Perspectives / Terra Santa	Perspectives / Catholic Focus	Perspectives / General Audience	Perspectives: The Weekly Edition	4:00 AM
7:30 AM	Églises du monde	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Église en Sortie	4:30 AM
8:00 AM	Chapelet							5:00 AM
8:30 AM	Children's Programming	Messe du jour						5:30 AM
9:00 AM		The Holy Rosary					Children's Programming	6:00 AM
9:30 AM		The Word Exposed	Documentary / Movie / Series	Subject Matters	Reel Faith	In The Beginning		6:30 AM
10:00 AM		Vatican Connections / Connect5		Perpetual Help Devotions	Where God Weeps	Perpetual Help Devotions		7:00 AM
10:30 AM	L'Angelus avec le Pape	Le chapelet à Lourdes						7:30 AM
11:00 AM	Sunday Mass	Daily Mass						8:00 AM
11:30 AM	Chinese Programming							8:30 AM
12:00 PM	Papal Angelus	Perspectives: The Weekly Edition	Vatican Connections	Terra Santa	Catholic Focus	General Audience	Perspectives: The Weekly Edition	9:00 AM
12:30 PM	The Word Exposed	Witness	Focus catholique	In Your Faith	In The Beginning	Aid to the Church in Need	Vatican Connections / Connect5	9:30 AM
1:00 PM	Catholic Focus	Subject Matters	Lumière du monde	Reel Faith	Context with Lorna Dueck	Witness	The Gist	10:00 AM
1:30 PM	Reel Faith	Documentary / Movie / Series	Église en Sortie	This Is the Day	Advent / Christmas Programming	Subject Matters	This Is the Day	10:30 AM
2:00 PM	Where God Weeps		La Foi prise au Mot	Advent: Coming of Our Lord		Documentary / Movie / Series	Advent/Christmas Programming	11:00 AM
2:30 PM	Advent / Christmas Programming	Vatican Connections / Connect5		Where God Weeps				11:30 AM
3:00 PM	Sunday Mass	Daily Mass						12:00 PM
3:30 PM	The Holy Rosary							12:30 PM
4:00 PM	Testimonianza	In Conversazione con Gaetano Gagliano	In Conversazione con Gaetano Gagliano	Udienza Generale	In Conversazione con Gaetano Gagliano	In Conversazione con Gaetano Gagliano	In Conversazione con Gaetano Gagliano	1:00 PM
4:30 PM	Papal Angelus	Prospettive Settimanale	Prospettive / Notizie della Terra Santa		Prospettive / Notizie della Terra Santa	Prospettive Settimanale	Fare il punto	1:30 PM
5:00 PM	Chapelet	Messe du jour					Connect5 / Vatican Connections	2:00 PM
5:30 PM	L'Angelus avec le Pape	Vêpres à Notre-Dame de Paris					Subject Matters	2:30 PM
6:00 PM	Chinese Programming							3:00 PM
6:30 PM	The Gist	Witness	Aid to the Church in Need	Where God Weeps	In The Beginning	Subject Matters	General Audience	3:30 PM

Legend:

English

French

Italian

Chinese

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Primetime

Time: ET	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Time: PT
7:00 PM	Perspectives: The Weekly Edition	Perspectives / Vatican Connections	Perspectives / Terra Santa	Perspectives / Catholic Focus	Perspectives / General Audience	Perspectives: The Weekly Edition	Catholic Focus	4:00 PM
7:30 PM	Nouvelles de Terre Sainte	Perspectives / Focus catholique	Perspectives / Échos du Vatican	Perspectives / Audience générale	Perspectives / Échos du Vatican	Église en Sortie	Églises du monde	4:30 PM
8:00 PM	Witness	Lumière du monde	In Your Faith	In The Beginning	Aid to the Church in Need	Vatican Connections / Connect5	Advent / Christmas Programming	5:00 PM
8:30 PM	Subject Matters	Église en Sortie	Reel Faith	Context with Lorna Dueck	Witness	The Gist		5:30 PM
9:00 PM	Documentary / Movie / Series	La Foi prise au Mot	This Is the Day	Advent / Christmas Programming	Subject Matters	This Is the Day		6:00 PM
9:30 PM			Advent: Coming of Our Lord		Documentary / Movie / Series	Advent / Christmas Programming		In The Beginning
10:00 PM	Vatican Connections / Connect5	Aide à l'Église en Détresse	Where God Weeps					
10:30 PM	Sunday Mass	Daily Mass					General Audience	7:30 PM
11:00 PM	Repeat of Prime Time							8:00 PM

Legend:

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