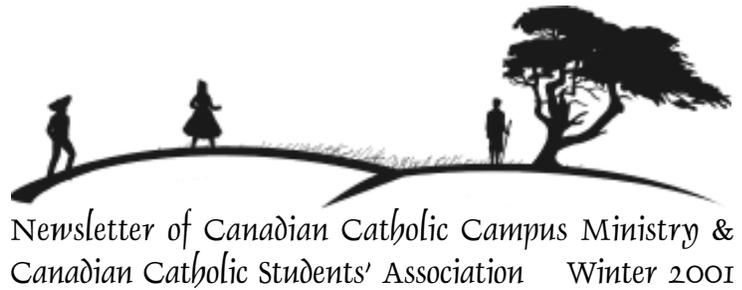


# Into the Fields



[www.cccm.ca](http://www.cccm.ca)

## Shamatha Meditation: A Report from the Atlantic Ecumenical Conference

Patricia Cummings, Dalhousie University, NS

On October 10<sup>th</sup>-11<sup>th</sup>, the Atlantic Ecumenical University Chaplains gathered at Villa Madonna in Bras D'Or, Cape Breton for our annual conference. We enjoyed the hospitality of our hosts, Sr. Wilma Best and Fr. Conrad Edwards, University College of Cape Breton's rookie chaplaincy team. The highlights included a tour of the spacious and inviting UCCB chaplaincy facilities and a late-night ceilidh—Conrad & Rick Benson played guitar while we all sang. If Fr. Charlie Cheverie of UPEI had brought his fiddle along, I'm sure the neighbours would have had to call out the RCMP.

The topic for the gathering was Buddhist-Christian interfaith meditation, presented by Teresa Bryant, the Catholic Campus Minister and Director of Pastoral Leadership Studies at King's College, UWO, and Yeshe

Wangpo, a retired Buddhist monk of the Karma Kagyu lineage. Teresa told me that she and Yeshe "teach meditation techniques of many traditions, aimed at the development of a peaceful, one-pointed mind." Having joined Teresa and Yeshe for a meditation session at last June's Phoenix Rising Global Multifaith Conference, I was looking forward to learning more from them.

During the sessions, Teresa and Yeshe led us through some Shamatha meditation, a trans-religious, cross-cultural method. In his handout to us, Yeshe quotes Dilgo Khentze Rinpoche as one who describes well the purpose of the Shamatha practice: "The everyday practice is simply to develop a complete acceptance and openness to all situations

*Shamatha... page 17*



Patricia Cummings (Dal), Rev John Keoughan (St. Thomas) Sr. Helen Allain ndsc (Moncton), Rev. Con Mulvihill SJ ( St.Mary's), Rev. Conrad Edwards (UCCB), Rev Charlie Cheverie (UPEI) and Rev. Paul McNeil (St.FXU)

## Confessions of a Catholic Feminist

Sue Birnie, University of Victoria, BC

In my church, women cannot be ordained. They cannot hear confessions, anoint the sick or vote at synods. Birth control is officially condemned and divorce disdained. Many say there is no place in the Roman Catholic monolith for young, free-spirited females. I disagree. In fact, as a young, free-spirited female, I studied religion after religion and converted to Catholicism. It was the best decision I have ever made.

I haven't always been religious. Baptized Anglican at four years old, I was schooled in the faith of Henry VIII and accepted Queen Elizabeth as the head of my church. As a teenager, however, I dyed my hair, smoked too much, boozed in suburban parks and, one night over dinner, announced I was an atheist. My parents sighed, told me God still loves lunatics, but concluded there was nothing they

could do. Headstrong and wild, I caroused my way towards graduation and expected nothing to change in university.

I was wrong. Like most students, I matured during the transition to higher education. Studying at McGill and living on my own, I found my stance towards God melt from defiant rejection to ambivalent confusion to, finally, a grudging acceptance. Allowing months to pass while He and I became reacquainted, I celebrated my 20<sup>th</sup> birthday before crossing the threshold of a church. I admitted defeat. So, I'm not calling all the shots. Won't my parents be pleased.

Well, no, actually. I never told them. And didn't for years. Not while attending Sunday services at the Anglican Cathedral on Ste. Catherine's Street and leaving empty. Not while learning the words to la messe at Marie, Reine du Monde, Montreal's shrunk-down version of St. Peter's

*Confessions... page 6*

## Building bridges

Rick Benson



In late February I attended the national World Youth Day (WYD) Forum in Toronto. There were over 150 participants representing youth ministry offices from almost every diocese in the country. What a fantastic opportunity to meet those who have responded to a ministry of service to youth in Canada! I was asked to address those assembled and to introduce Canadian Catholic Campus Ministry and the Canadian Catholic Students' Association. For many of those present, this was the first time they realized the opportunity that awaits us to work together!

When I attended the Conference of Canadian Catholic Bishops (CCCCB) Plenary sessions in the fall we had a day to discuss the upcoming WYD 2002. My response to the question about what I hope will come out of this event was two fold.

My first concern was for **sustainability**. This event, from a Canadian perspective, should lead to a sustained effort to meet the faith needs of our young adult population. That means increased resources for campus ministry and young adult ministry and the finances to make it work. These resources must come from the people in the pews and through the local dioceses.

The second hope that I expressed to the Bishops and delegates around the table was **bridge building**, that the relationships developed during the WYD 2002 planning continue to grow so that campus ministers and chaplains

work more closely with diocesan youth ministry, young adult ministry and with high school chaplaincies. These relationships are natural for the organization and hosting of WYD 2002 for the Days in the Dioceses, July 18-22, and in Toronto, July 23-28. It is even more important for the sustainability of ministry to young adults and to youth.

The international model of ministry to youth and young adults is that very bridge! The International Movement of Catholic Students (IMCS) and the International Young Catholic Students (IYCS) is a combination of Campus Ministry and Youth Ministry.

In most countries these two organizations share offices and work as a team, sharing resources, information and the common call of Christ to serve the young. At the international level IMCS and IYCS share offices in Paris, France. The team of four recent university grads and one international chaplain, work together to bridge the gap between youth and young adult. They often represent youth at the United Nations and other international governing bodies. The Canadian Catholic Student Association (CCSA), represented by myself as National Chaplain, is a member of the IMCS which is recognized and works with the Holy See.

This newsletter will be going out to youth ministers who attended that WYD Forum in Toronto. My invitation to you is to network with your chaplains in your areas. To the campus ministers and chaplains I encourage you to help in bridging the gap. Youth who are involved in their high schools and parishes do not always connect on campus. Those involved on campus do not always connect back to a parish. This is our opportunity to walk with the young adults and youth and to be that welcoming bridge from one community of believers to the next.

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## Renewing the body: Discernment Committee gathers to set course for the CCSA

*Rick Medernach, St. Thomas More College, SK*

After a year of self-assessment and "lying fallow", the Canadian Catholic Students' Association has a new look, new life, and hope for the future. The CCSA is the official network for Catholic post-secondary students in Canada. Its mission is to nurture Christian leadership and to support prayerful, prophetic and pastoral action on campuses across Canada. The CCSA works to unify Catholic student communities, to foster the sharing of their faith and ideas.

In recent past, the association has struggled in its mission. National Chaplain Rick Benson said, "We have been, collectively, in a time of floundering. Our members, executive, and others have been repeatedly faced with the same challenges." To address this issue, the 2000-2001

CCSA student executive together with representatives from Canadian Catholic Campus Ministry formed a national discernment committee.

Throughout January and February the members of this committee were busy gathering information from questionnaires and focus groups in order to determine the needs of Catholic students across the country. With this information, the committee gathered on February 23-25 for a weekend of prayerful discernment at the Loyola Conference Centre in Guelph, Ontario. Benson chose the Ignatian method because "it is an excellent model that allows the Holy Spirit into our decision-making process."

Rector of the conference centre, Rev. Philip Shano, SJ, facilitated the weekend. "Ignatian spirituality is rooted in the exercises of St. Ignatius Loyola, the founder of the Jesuit order. Ignatius' exercises start with a growth in intimacy with Christ. It is in the context of that intimacy that we discern what it is that God is calling us to." Shano adds, "There are many advantages to this method. It is rooted in reflection

*Discernment... page 8*



Jean Rochon  
1944 - 2001

## Remembering Jean Rochon

Jean Rochon died accidentally in Vaudreuil, Quebec on Saturday, February 3, 2001, at the age of 56.

Born in Ottawa in 1944, Jean grew up in Hull. He joined the Oblates and studied philosophy and theology at Gregorian University in Rome. He was ordained priest in Hull on September 30, 1972. He became a missionary, serving in Tchad and Cameroun for fourteen years. Upon his return to Canada, he undertook doctoral studies at Saint Paul University and became coordinator of spiritual resources at the University of Ottawa, as well as curate at Sacre-Coeur Church in Ottawa. Last September, Jean decided to leave the priesthood and was later married.

We, the members of CCCM and CCSA, celebrate the life of God's holy servant, Jean Rochon, and thank him for years of valuable contributions to our organizations. We extend our heartfelt condolences to his wife, Dominique Giovannetti, family and community. May Christ's peace give you comfort.

Notre cher Jean...  
Comment te dire que ta présence  
nous a marquée ...?

- Ton ouverture
- Ta passion
- Ton appui
- Ta vérité
- Ta compassion
- Ton partage
- Ton amour pour la Parole
- Ta capacité de faire vivre
- Jésus Christ
- Ton accueil
- Ton regard

Comment te dire que tu nous  
habiteras pour toujours...?  
Merci Jean.

*Norma McDonald*  
*College Universitaire de St. Boniface*

## A man of the Word

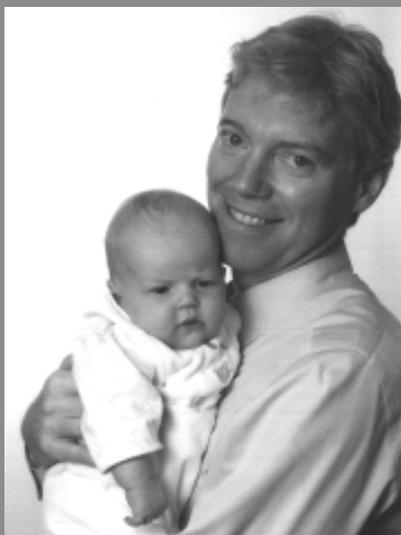
*Lise LeRiche fdl, University of Sudbury, ON*

When I first met Jean, he immediately told me I was a main character in that day's gospel. The liturgy called for the parable of Lazarus and the rich man. Jean found it amusing that I, with a surname Le Riche (rich one) met him on that day.

Jean right there and then impressed me as being a man of the Word. Every day he memorized the Gospel, and, at mass, would recite it in a firm and strong voice, addressing the people directly. Jean literally ate the Book, as it is said in the Bible "Eat this roll and go speak." (Ez. 3,1). He indeed ingested it and it became part of him.

Learning the Word every day for years shaped Jean's very heart and soul. Through its influence, Jean deeply believed in Love, in the almighty, all encompassing universal love of God. Every one had a place in God's love and in Jean's heart.

For Jean, this love of God was so omnipresent that it was more powerful than all human and religious structures and laws. With Jean, the love of God was for all, through all and in all. Jean worked at the University of Ottawa for twelve years. For many students, his face and his presence were the only face and presence of God these students ever met. And for many, that in itself was a unique encounter with the compassionate love of God.



Barry Wright with his daughter, Monica

## 2001 CCCM Conference

University of Sudbury, June 9 - 13

Keynote speaker Barry Wright is an Assistant Professor at the School of Business and Information Systems at St.FX. His academic research focused on understanding and disentangling leadership challenges.

Recently, with his colleagues, he initiated a research program examining spirituality in higher education and the workplace. The research looks at providing a thematic definition of spirituality, developing a measure of student spirituality based on the act-frequency approach, and discussing a theoretical model of spirituality. Other papers which explore spirituality's journey in a for-profit organization, are now being prepared.



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and January Sessions***

# Catholic Students respond to a rapidly changing socio-political climate in Zimbabwe

*Editor's note: Last year I received an email through my contacts with the World national chaplains meeting in Rome Sept. 99. Nigel Johnson, SJ, asked for prayers for their people because of the deteriorating political climate in Zimbabwe. I responded that we would keep them in our prayers. The chaplain and the students were deeply moved that we in Canada were in solidarity with them. This gave them strength.*

*Recently, Nigel again wrote to express appreciation and say that Zimbabwe was in a climatic and political drought. I asked him for news to share with our organizations in Canada. The following articles are for us to ponder and respond in a way that the Holy Spirit calls us. Rick Benson N.C.*

## A historical context

Fr Nigel Johnson, SJ  
njohnson@acacia.samara.co.zw

Just at the moment, Zimbabwe is poised for great social and political changes. The present government has been in office for 20 years, unchallenged until now. Following the recent general election, we are experiencing the greatest changes since the end of white minority rule in 1980.

Ten years ago, University of Zimbabwe students started denouncing the government as corrupt. Now the whole nation openly condemns the corruption, non-accountability, incompetence and negligence of an elderly and tired ruling party. The Mugabe era is coming to an end, and even ruling party members now see him as a liability they need to rid themselves of.

Over the years, at their national conferences, regional and local meetings, the Catholic students have looked at all these social and political issues from the Christian perspective. Nationally, the Catholic students have become respected as an articulate and competent body, providing a forum for intelligent, open debate on a wide range of issues relevant to the Zimbabwean context.

On the spiritual level, the Catholic students have also achieved a lot over the past few years. At one time, they saw themselves more as an obscure sect than as part of the Universal Church with a 2000 year history of theology, spirituality, and saints. This was largely due to the militant attacks on the Catholic Church from fundamentalist fanatical Christian groups. The Catholic students have come to a deeper understanding of the Church and of the Faith. Moreover, the students have been able to apply their faith and spirituality to the social issues and questions of the day.

There is a great need for university education to include morals and concern for values, rather than merely training for a proposed career. In the early years following independence, the socialist political ideology seemed to offer

this. However, the nation was soon overtaken by corruption, and people lost all faith in politicians. In a context where so many institutions (including new churches) have become compromised, Zimbabwean students now very much look to the Catholic Church as the reliable guide for moral values.

Zimbabwe is one of the countries in Africa with a very high incidence of AIDS. Because of their age group, and their new-found freedom, this is a special threat for students. While college health services provide a lavish supply of condoms, there is little encouragement or education towards more radical and effective means of avoiding AIDS by living up to the higher ideals of self control, chastity and fidelity.

With the end of the colonialist/racist era in 1980, the introduction of a socialist philosophy subsequently replaced by globalisation and a market economy, our society has gone through rapid and traumatic change, and recently a spiral into poverty. Most students inevitably experience moving from a rural peasant or low income city life into a more Western life style. All this change is disorientating, destructive of good and well-established traditional values. Thus there is a need to produce young people with a broad social vision who can adapt the good aspects of their culture to the modern world. Without assistance, too many of them simply abandon traditional values and absorb all the worst, most selfish and destructive aspects of Western culture.

Of particular importance is the role of women in society. In the best examples of traditional society of the past, men and women had clear roles and harmonious relationships. Now, social changes distort this relationship to one which is often highly oppressive of women. There is a very active debate on this topic among students these days.

During the vacations, practically all Zimbabwean students retain contact with their families and other youth in the rural areas as well as in the high density suburbs. The rural people in communal areas only have access to the state controlled media, but the students bring other information and matters for discussion with them when they go home.

## UZ Catholics condemn police brutality

Chris Mhike, President, CathSoc UZ

The Catholic Students Society at the University of Zimbabwe roundly condemns the University's security department, the ZRP riot squad and the military police, for the brutal and physical harassment they inflicted on the UZ students between November 6<sup>th</sup>-8<sup>th</sup>.

CathSoc is shocked at the total want of compassion, humane qualities and reason, displayed by the said uniformed forces. The riot squad fired tear gas canisters into halls of residence and indiscriminately and thoroughly beat up □

(from previous page) any person on sight. We are disturbed to note that blind, crippled and pregnant students were subjected to the unrestrained force of the baton stick.

Students were forced to move out of the halls of residence late on the night of 6 November. The episode led to dozens of students being admitted to hospitals and clinics for medical treatment. And now, we receive reports of students who have gone missing since the disturbances.

This is unacceptable. University authorities and the relevant movement ministries—home affairs and higher education—should make sure that this sort of incident never

happens again.

Speaking in my capacity as president of the society, I believe that the chants and whistles of a handful of students on campus, in solidarity with their disgruntled lecturers, did not warrant the alacrity and brutality with which the police reacted. Their total disregard for human life and dignity have no place at this university, or anywhere.

We Catholic students at the UZ ask, urge, beg and command the powers that be at the university and within police structures, to stop the violation of students rights.

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## ...Confessions *(from page 1)*

Basilica. Not while working in Taipei and basking in the sandalwood smoke of neighborhood temples. And not while traveling through Thailand and witnessing the Thai express their faith with every breath. I came to understand that faith involves more than stained-glass windows, sermons and (now) secularized holidays; faith is a way of life and everyone who chooses to worship the Divine should choose the tradition that best suits them. And I like tradition. So it came as no surprise to my close friends when I decided to become Catholic.

Now, try to imagine a scenario: you're a twenty-three year old feminist who's just moved to Victoria to study Fine Arts at a very liberal university. What better a time to join the Holy Roman Empire, right? I thought so. Many others, however, did not. "You know, most people our age are running from the Catholic Church—not joining it," a perplexed classmate mused to me last December. Another quizzed, "You mean you weren't born this way? Did they draft you?" Some of the questions made me laugh. Others, frown. No, my priest didn't sponsor a recruitment drive. No, I'm not a cradle Catholic and, besides, no one is born Catholic—or Christian for that matter. How can you be baptized in-utero? And: yeah, I know about running. I know the Church isn't perfect. But it's home.

My parents said little. I suspect they worried about brainwashing. Saturday morning phone calls became tense as I spoke openly about burgeoning friendships with other Catholic students and involvement with my parish. I used Catholic lingo. I told them about [www.vatican.va](http://www.vatican.va). At Christmas, when I flew back east to visit, my mother cut short a Sunday breakfast, "Your father and I are going to our church. When's your service?" The house split down the middle: Orangemen on the left, Papists on the right. I returned to Victoria in January with much on my mind.

Familial concerns aside, I went ahead with my plans and, last Easter, had my forehead criss-crossed with oil and received the certificate; for better or worse, I was Catholic. "The universal passport," a Catholic friend said of my paperwork. "Valid everywhere. Here and beyond."

Sounds good. But what does it really mean? Along with my 'Anglican-ness', did I sign away free-will and commit to a life of guilt and novenas? Am I doomed to despondent celibacy and patriarchal subjugation? No.

The Middle Ages are over, after all. Being Catholic in 2000 isn't a burden or something to drink about. Naturally, as a Christian, I accept that I live in the shadow of the cross and that this privilege brings with it certain responsibilities. Like Christ, I am to speak for those who can't, defend the rights of those with none and make the day a little easier for whomever I can. I don't always do it perfectly. Sometimes I falter and don't do it at all. Still, with death is resurrection and God always gives second chances. And third chances. And so on.

Do I support the ban on female ordination and birth control? No. Do I like that these rules often push women to lesser roles in the Church and society? No. Nevertheless, I understand the difference between God's will and man-made laws and know that women and men are equal. The Catholic Church is a 2000 year-old institution; it would be naïve to think it could change overnight. Fortunately, the Church's position regarding women and women's position within the Church has rocketed forward since 1962's Second Vatican Council and continues to evolve. Women in Canada have only legally been "persons" since 1929; perhaps in the near future, women will assume the roles they deserve within Vatican hierarchy.

Of course, none of this fully clarifies my love for the Catholic Church and why I converted. Attempting to explain to a classmate, I rambled about Christ, his crucifixion and how, before he was executed, he handed the reins over to the apostle Peter saying, "[O]n this rock, I will build my community." (Mt. 16:18) Thirty-three or so generations later, I became Catholic and my Christian heritage secured a foundation--the right foundation--for me.

*Sue Birnie is a Fine Arts student at the University of Victoria. This article first appeared in "Third Space," a feminist student publication on campus, in response to an article that argued the incompatibility of feminism and Catholicism.*

# “Our Kids”: Commitment & Love at Covenant House

Heidi Vanstone

Nine weeks from the end of my Commitment, my emotions swirl around me. I will be leaving my Community, my cosy routine and a sense of security. I will be leaving this big city that I have slowly grown accustomed to. I will be saying good-bye to a lifestyle many of my friends and family thought me crazy to embrace.

Do you know what I will miss most of all? I will miss the kids. The wonderful, crazy, hostile, beautiful, desperately lonely kids. How will I deal with the separation? I will never see these children again. And yes, they are children. Forced to grow up too quickly, their innocence ripped from them, many never knew the joys of being a child. I will never again see their faces light up when I ask them how they are doing, what they did on the weekend, what the outing they went on was like. This breaks my heart. And yet, somehow, somehow, it is all right.

God has taught me in so many ways this year. My spirituality has been stretched and pulled and tugged in fifty different directions. At times, I have felt rebellious, not wanting any part of this plan He has so carefully mapped out for me. Countless times I have run away, only to come slowly back to his reassuring presence. How can I put this on paper, sharing the depth and dimension of the Faith Community experiences?

My very first “memorable” kid was from the Congo. She had fled ethnic violence, and in the process, had left twin brothers and a 1 year-old baby sister with a priest. I was called to translate for the intake interview. It was the Friday night of my first week. I felt good, and excited that I would be able to use my French.

How can I describe the complete 180 that awaited me? A young woman, gorgeous ebony skin, no more than 16-years old, sat huddled in the chair beside the desk. Dressed in a t-shirt and jeans, she had a knapsack at her feet, and held a Bible to her chest. Throughout the intake interview, she sat rigidly still, not daring to move a muscle. She shivered with each question I had to ask, and her eyes remained averted, scared and alone. As I walked her through the building, I could see that she did not notice the cafeteria, the Great Hall, or anything else. For all intents and purposes, she was a walking zombie. I bid her goodnight and promised that I would see her in the morning. She just nodded, tears glistening on her cheeks.

Throughout the following weeks, we developed a routine. She would come to say hello to me, and I would ask her how she was. She would always say that she was fine, and I would leave it at that. She would stand beside me, not asking questions or talking - just standing. Slowly, slowly, she opened up an inch at a time. She told me about her family (what was left of it), about her fear at fleeing her home country, about her loneliness. One thing she spoke of

with utter confidence was her belief in a God who loved her. She trusted him so intimately with her future that my own sense of ‘God’s plan’ made me feel ashamed. Here was a burning example of faith in the heart of a 16-year-old victim, fleeing the memories of a brutal civil war. When she moved, I told her that I would never forget her. She cried, and said that was her gift to me. And what a gift it was. To this day, eight months later, I still find myself smiling at the memory of her quick laugh, her gentle manner. She is safe, and God will keep her strong.

I think of all the English as a Second Language students that have passed through the doors of our little school. Rough ones, tough ones, broken ones, on-the-mend ones -- what a variety of human triumphs and disappointments. For each moment of sadness that I felt, listening to their tales of narrow escape, prostitution and despair, I have been rewarded with twice as many happy moments. The beauty of making yourself vulnerable to other people’s sadness is that God makes you more human. In their poverty of spirit and material belongings is a great richness: the innocence and resilience of youth and hope. This has been a hard, hard lesson, but one which I have greatly come to appreciate.

I wish to share a story that I hope will illustrate the blessedness of my year here at Covenant House. Recently, I took six of our young people to see a greenhouse. It was meant to be an educational trip. I hoped they would learn the names of some basic flowers, different ecosystems, etc.

*“wonderful, crazy, hostile,  
beautiful, desperately lonely kids.”*

Walking back, we passed a playground. One of the girls asked me what it was called. I told her, and then she asked whom it was for. I explained that it was for little children to play in. She was quiet a moment, and then the light dawned on me. “Do you want to go in?” I asked. Silently, she nodded. I stopped the rest of the group, and indicated that we were going to take a break. Immediately, all of them jumped over the fence that separated the playground from the rest of the park. In utter astonishment, I watched a six-foot tall 18-year old and a 20 year old linebacker ‘wannabe’ jump on the teeter-totter. They began to laugh and call out to the others. The other four, however, were already busy with diversions of their own. Swinging higher and higher on their swings and gliders, I listened to their happy screams.

After fifteen minutes of laughter and utter abandonment, the group clambered back to the other side of the fence. The young woman who had first stopped straightened her shorts, shook the sand out of her shoes and carefully dusted off her hands. I looked into her face. She □

(from previous page) had returned to her calm, quiet demeanour, but inside her eyes sparkled with the beautiful memory of being a child again. Unbidden, a voice spoke to me: "These are my beloved children, with whom I am well-pleased." I walked along, humbled, and more than a little awed at the realization of what had happened. This is why I am here. This is why I turned down three job offers. This is why I waited another year to marry the man I love. For I have met Jesus here at Covenant House; he is working through our kids. Our kids. Our beautiful, fragile kids who nobody else wants. Our kids, who have given me more love than I can ever begin to give back. Thank God for our kids.

*Heidi Vanstone graduated from the University of Waterloo and Brock University before joining Covenant House Faith Community. Heidi's placement in Toronto was in our school. In addition, Heidi committed to daily communal prayer and to sharing a simple lifestyle with her fellow Faith Community members. Since her transition from Faith Community, Heidi has married and is teaching french at the middle school level in the Kitchener/Waterloo region.*

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(604) 685-5437 x.29  
brown@covenanthousebc.org

## ...Discernment *(from page 2)*

and prayer; it is not based on our whims or basic feelings in any given moment."

The discernment proved very fruitful for the CCSA. It was agreed that each campus should be encouraged to have a liaison who would report to a regional representative. This will better facilitate communication between the grass roots level and the executive. We also agreed that the three main activities of the CCSA will be student conferences, newsletters, and Web site networks. The association will be more involved as the Canadian component of the International Movement for Catholic Students.

One activity that the CCSA hopes to be very active in is the World Youth Days in Toronto 2002. "We encourage our members to be active ambassadors in the Days in The Diocese component of WYD wherever they reside." said Benson. "Days in the Diocese" is where dioceses across Canada will be hosting youth from around the world before they go to Toronto. The association also hopes to be active in keeping young adult Catholics connected with Church after the excitement of WYD subsides. "It is an exciting time for our group. The future holds many great possibilities for us."

*Richard Medernach is a student at St. Thomas More College in Saskatoon. He serves as the Prairie Regional Representative for the CCSA as well as the president of the Newman Centre at the University of Saskatchewan.*

## StFX Referendum Supports Refugee Students

*Ellen Roderick, St. Francis Xavier University*

Last year we earned enough money through fundraising to be able to sponsor one refugee student at StFX. This year, a referendum was held February 13<sup>th</sup>-14<sup>th</sup>. We asked students if they would increase their fees by \$2.50 per year to sponsor a refugee student.

Voter turn out was twice as high as it has been in other years. Many people went out only to vote for the referendum and 90% of students that voted said yes! As a result of this referendum, StFX can continue in partnership with the World University Service of Canada (WUSC) and Immigration Canada to sponsor one of 40 refugees that come every year to campuses across Canada.

We will sponsor the student for twelve months, after which they get a student loan and are expected to pay for the rest of their degree via the loan, jobs, and scholarships. I am very excited that we will be able to help.

*Ellen Roderick is from Saint John, NB, a student at St. FX, and was a participant in Global Connection 99.*

# What is a Vocation?

## A Reflection

Fr. Len Altília, SJ, Jesuit Vocation Director

Over the last four years of vocation ministry I have become aware of the confusion that exists about just what a vocation is. Is it a direct ‘calling’ from God? Is it like a career? How do I know if I have a vocation? What does it feel like? If I think I have a vocation, what should I do about it? Here is my attempt to offer some clarification about the nature of vocation and ‘what it feels like’.

The first point is that every Christian has a vocation that comes from our baptism. We are called to proclaim the name of Jesus and to share the Good News of salvation, to live a life that expresses the love of God made manifest in Jesus Christ.

Each of us has a unique way of living that common Christian vocation, particularized as it is by our personality, our experience, our unique configuration of strengths and weaknesses, of talents and limitations. But, just how do I know what God wants me to do, what God’s will is for me? Phrasing the question this way can give the mistaken impression that there is a divine plan for us hidden in God’s mind and that we are on some sort of ‘treasure hunt’ to find that hidden plan.

What God wants for us and from us is very simple: to live the Gospel in our daily life, to be faithful witnesses of God’s love, and to serve God’s people with generosity and compassion (cf. Matt. 25). It is up to us to determine how we can best do that, how we can cooperate with God’s love and God’s life within us most generously, most honestly, most authentically. Given this understanding, we can say that our vocation is not something outside of ourselves that we have to search for, as if it were a hidden treasure. Rather it is something within us that we can discover by understanding ourselves, our life, our experience and most especially our experience of God.

To put it another way, the story of our vocation is woven into the fabric of our life. By reading our life story from a faith perspective, we can discover how God has been at work within our ordinary experience, how God’s love has been mediated to us through others, how God’s grace has affirmed certain aspects of our personality and certain talents, how God’s presence has been with us in our various experiences. As we trace the thread of God’s presence in our life we can begin to see the direction that our life should take if it is to be faithful to this personal experience of God that is unique to each of us, yet consistent with the experience of our faith community.

For the largest percentage of Christians, that direction leads to the choice of marriage and family life, the most common vocation. For some it leads to the decision to remain single. For others it leads to the choice to serve God’s

people in ordained ministry. And for still others it results in the decision to consecrate their life to God by vows of poverty, chastity and obedience.

Whatever form your vocation takes, it only makes sense if it emerges from the ongoing relationship between you and God. Finding your vocation means finding the most authentic, faithful and honest way of living that relationship,

***“our vocation is not something outside of ourselves that we have to search for”***

of honouring the truth of God in you.

Obviously this means that the process of discovering your vocation is a spiritual process, not simply a rational evaluation of options. Therefore, it requires that you pray, both to know and recognize God in your life, and more importantly to deepen your personal relationship with God. Through prayer let God become your close, personal, intimate friend, and out of that friendship will emerge the understanding of the path your life should follow.

If that path points in the direction of priesthood and/or religious life, don’t be afraid to follow it. If this is the best way for you to express your relationship with God, your choice will be blessed by joy and consolation. That doesn’t mean there won’t be struggles and challenges, but you will find, as you engage those struggles and challenges, that God’s grace and love sustain and support you. The more faithful we are to God, the more freely and generously we cooperate with God’s grace and love, the more joy we find in our life.

*May God, who has begun this good work in you, bring it to fulfillment.* (Phil. 1)

## STM Chaplain Heads to Hungary

Michael MacLean, a chaplain at St. Thomas More College (STM) at the University of Saskatchewan, will attend an international study session of Catholic students in Budapest, Hungary Feb. 11-18. “I’m very excited and honoured” to be chosen as the sole representative for the Americas at the European study session, said MacLean. The married father of three will join 35 representatives from different European national movements to explore the theme, “Students Making Choices: Building a Meaningful Lifestyle.” The event is a joint effort of the International Movement of Catholic Students and International Young Catholic Students. Rick Benson noted that MacLean is an ideal representative because of his background in both youth and campus ministries. Active at the national level, MacLean relates well to people from many backgrounds and church perspectives, he added.



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# Rencontre Internationale des Mouvements JÉCI et MIEC à Montréal

Gerard Laver, Pastorale Animateur JEC/MECQ

Du 12 au 21 novembre dernier, se tenait, à la Maison Mère de la Congrégation Notre-Dame à Montréal, la rencontre de coordination internationale des mouvements JÉCI (Jeunesse Etudiante Catholique Internationale) et MIEC (Mouvement International des Etudiants Catholiques) sous le thème: "Amener la vie et la foi à ne faire qu'un ensemble, notre rôle aujourd'hui dans la réalité étudiante changeante". Voici donc en bref quelques-unes des réflexions qui ont été partagées lors de cette rencontre internationale.

Les problèmes qui affectent le monde étudiant sont multiples. Ils s'enracinent dans ceux de la société. Plusieurs ont été identifiés: climat de violence, guerres, oppression et exclusion de groupes sociaux, racisme, matérialisme, déshumanisation (prostitution, pauvreté, esclavage, torture), fondamentalisme religieux, isolement, déracinement et désespoir. Ces tensions et conflits sociaux trouvent aussi leurs expressions dans les écoles, les classes et même au sein du mouvement. Les victimes des violences et exclusions se retrouvent souvent avec nous en classe sinon dans la rue.

Alors le mouvement doit naviguer à contre-courant de la société en développant une contre-culture de la paix, de la justice, de la dignité, de la solidarité, de l'espoir. Dans ses choix le mouvement doit porter une attention particulière aux exclus, aux petits, aux victimes des conflits pour se

solidariser avec ceux qu'il côtoie à l'école, à la paroisse et dans le quartier. Ca veut dire aussi prendre le rythme du plus faible. La parabole du bon Samaritain ne nous invite-t-elle pas à dépasser nos intérêts et notre confort pour prendre le risque de l'engagement à long terme, à dépasser la "charité-aumône" pour entrer dans la "charité-solidarité" qui préserve la dignité et la liberté de l'autre? Il ne suffit pas de donner, d'aider, de prendre soin, mais il est important de s'engager avec l'autre jusqu'à ce qu'il soit sur pied.

Afin de mettre à profit la force de l'internationalité du mouvement il a été décidé de développer deux thématiques qui ont émergées des remontées régionales, soit le développement d'une culture de la paix et l'approfondissement du problème de la pauvreté étudiante. Non pas s'occuper des pauvres mais qu'ils soient au centre de leur libération et que nous apprenions d'eux. Des thèmes qui sont déjà très présents dans les faits observés et les projets du

*JÉCI et MIEC... page 16*

Natalia (MIEC membre exécutif, Espagne), Mike (aumônier international, Afrique du Sud) Gerard (Pastorale Animateur, JEC/MECQ, Montréal)



## “And you visited me”: Students engage peers at Cecil Facer

Erin Welsh, Laurentian University

Every Thursday four of us grab our coats and run downstairs to meet whoever it is that will be driving us to Cecil Facer that night. Cecil Facer is a detention home for inmates victimized by the law. We all cram in the car and head out. Upon arrival, we head to the chapel and wait for the boys to arrive. We can pretty much talk about anything. We talk about things like why the inmates are in custody, what their lives were like before, what they want to achieve and so on. The hour that we are there goes by extremely quickly and usually leaves us anticipating next week's meeting when we can continue our conversation.

When we first started going to Cecil Facer, we were told that the program had been set up to help the inmates. It was felt that having a group of their peers come in and talk to them would help them to realize that they can achieve anything that they set their minds to. However, we soon realized that these visits not only benefited them, but

ourselves as well. At first it just started out as curiosity as to what kind of people the inmates were. For many of us, we had this stereotype that they were these big, bad, horrible people, but they quickly proved us wrong. We learned that these boys were no different from you or I, that they had just chosen a different path in life than us, a path that led them to being in custody.

From there, each of us have our own little things that we take away from the meetings. Some of us learned how lucky we are, how good our lives really are. For others, they just enjoy listening to the inmate's stories and learning about a different way of life. I know, for myself, I learned that no matter what is happening in your life, whether it be an exam, a death, or simply problems with a significant other, there are ways to get through it. It may not seem so at that moment, but you will if you persevere. If these guys can come into this place living the lifestyle they had, and then be able to turn themselves around and achieve their dreams of finishing highschool, attending college or university, and most importantly staying clean, then we too can get through any situation as long as we stick to what we want to achieve.

# “People are still searching for God”

## MUN Students Attend Atlantic CCSA Conference

Ron Miles, *Memorial University of Newfoundland*

Two Memorial students, Rob McBride and myself, and the chaplain, Fr. David Shulist, SJ took an opportunity to discuss Catholic ministry with other interested partners at the Atlantic Conference held in Halifax in November.

The theme focussed on “Prayer: coming home.” Led by Fr. Monty Williams, SJ, from the Guelph Centre of Spirituality, a group of 45 students and chaplains from the Atlantic Region partook in a journey of discovery of their inner selves and their relationship to God through prayer. It was a moving experience for all. Rob said “This is the first CCSA conference I have been to. It was nice to meet with others who were questioning things about faith and wondering where they are being called.”

The students not only made voyages of self-discovery but learned the similarities they all share when dealing with their faith. With this in mind, they discussed how the CCSA could better serve Catholic students across Canada. They looked at challenges that lay before them in building a national community which expresses the Christian spirit and embodies the faith that each of these students attempts to live. As Fr. Shulist put it, “At a time when community is breaking down, especially religious communities, this kind of

conference attempts to counter that trend by allowing young people in a particular region of Canada to come together to explore and to experience the meaning of their lives in relation to God. In this case it allowed them to expand their understanding and to realize the importance of prayer in becoming healthy spiritual persons and community. It is an explicit forum for young Catholic men and women to express their desire to be Catholic.”

I was amazed at the sense of community that was built up in such a short time. Nobody was left out. We were all united by the Holy Spirit which was present throughout the weekend. We were given the chance to explore our faith and see how we are all alike in values and struggles.

“It’s proof that people are still searching for God ... and are willing to share this with each other. An experience like this gives people permission to say that I am searching for God and you are too. And that’s what makes community. And hopefully this will lead to some kind of loving action,” Fr. Shulist said.

I will never forget this experience. It will continue to influence me to build community wherever I am. No matter what the challenges may be I know that the key is to keep the faith which was explored and celebrated at this conference.



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# Power of Retreat Lingers

Rob MacDonald

My first University of Victoria retreat took place at Camp Columbia on Thetis Island in September 1998, and was organized by a "Retreat Team" consisting of four student organizers: Michael, Eva, Loretta, and myself. I'm sad to say that I probably wouldn't have gone if Kate [Fagan, the UVic Catholic Chaplain] hadn't asked me to help run it. I was a little hesitant; I hadn't been to anything resembling a retreat since high school, let alone run one. But Kate had faith in me, for which I'm grateful. It worked out really well, and I had a lot of fun and learned a great deal in the process.

The theme for the weekend was "Hearing and Responding to God's Call." The team shared some personal stories of how we've heard or answered God's call in our own lives. They were very powerful stories and I was reminded of just how powerful an influence God can be in our lives. After each set of stories, we broke up into small groups to talk about what was shared and to allow everyone to share in a smaller setting. Then the groups gathered back together to return some findings and thoughts to everyone else.

We started each day with a morning prayer, and had a similar prayer in the evening a few hours before going to bed. The team modeled these prayers after traditional monastic Morning and Evening prayers. Some parts of the prayers were traditional chants which have been used for over a thousand years! That hit me as pretty powerful.

Saturday afternoon was one of the most incredible parts of the retreat for me. It was basically "free time". This is when many people did the homework they brought with them; I was lucky enough to avoid bringing any. I learned some archery (incredibly fun), walked through the woods, stood at the edge of the ocean for a while, and eventually walked along the beach and did a couple of sketches.

Have you ever just stood at the edge of the ocean and wondered what you were looking at? It's a continuous body of water touching every continent on the planet. A vast, powerful, and mysterious medium. And it's full of life.

Along the beach was gorgeous, too. I brought my sketch book with me, with the strong feeling that I'd know what I was going to draw when I saw it. I did: there was a huge, strong tree, growing from a huge, strong rock. I've found that God isn't always terribly subtle. In the process of trying to sketch it, I was reminded of the necessity of the Big Picture--never become so lost in the fine details that you lose track of how it relates in perspective to everything else. This insight would turn out to be a powerful and important lesson in the next year or so. (It was hammered home as Loretta was walking by. She looked up at the tree, where I was looking, and gasped, pointing out the way the sun reflected from the water up into the tree. I was so focused on the tree and the rock that I completely missed the light show!)

When I was done the sketch, I just stretched out on

the rock and lay there for a while. The tree was such that it formed a low canopy over the rock, making a little space. And God was there. There have been few moments when I've felt God as strongly as I did right then. It was... glorious.

At night, some of us were out on the dock, staring up at the mind-numbingly beautiful stars in the sky, when somebody noticed that there were as many stars below us as above. The water was teeming with phosphorescent life, the kind that light up when you pass your hand through the water. It was amazing, gorgeous. Saturday night some people went swimming, and everywhere they went they were surrounded by a glowing cloud of life. Amazing stuff.

One of the most important results of this retreat--and of every retreat I've been on--was the way it forged such strong relationships, with other people at the retreat and with God. The small group sessions helped with that, and so did simply spending time with people in that setting.

*This article was published as the "Church on Campus" column in the Island Catholic News. Rob MacDonald was a graduate student at UVic and is currently studying in a Ph.D. program at the University of Alberta.*

Living

God knows us intimately,

our strengths, our weaknesses, our hearts.

God calls us to join into a relationship with Him.

God knows what we are capable of, and

provides us with challenges so that we may know our

own strength, and be able to enter into a

deeper, more loving relationship with Him.

Each hardship is sacred.

It is sacred because God is there.

It is sacred because it is an opportunity to draw closer to God through understanding and love.

We are never dealt more than we can handle, even if we think it is too much for us to bear.

God is always present in our lives, but too often it is we who are absent in our lives.

If we allow ourselves to be very still,

we allow God to enter into our lives.

If we allow ourselves to be very silent,

we allow God to touch our lives.

If we allow ourselves to surrender,

we allow God to affect us.

Then we have finally given God permission to be with us.

In that moment we find Grace.

We are at peace.

We feel loved.

Every aspect of our being knows that we are loved.

Bernardica Tereza Sculac

11 November 2000

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*"My experience at L'Arche has been amazing. It has helped me in finding inner peace and strength, which will carry me through the rest of my journey. I have built life long relationships with people there and found another place to look to for support" Anita Tso (Masters Student at McMaster)*

# In the New “Lean and Mean” World?

## Fr. Jack Costello, SJ relates the effects of globalization on everyday lives

Memorial University of Newfoundland

Last November, as part of MUNCC’s “Times For The Making” lecture series, Fr. Jack Costello, SJ, director of the Jesuit Faith and Justice Center in Toronto, presented: “What Happens to Persons and Communities in the New ‘Lean and Mean’ World? Are There Signs of Hope?”

In this talk, Fr. Jack linked globalization, or the New Economy, and its effect on our everyday lives “to finding contemporary elements of a spirituality to live by.” In other words. He pointed out the negative aspects or shadow side of the rapidly globalizing economy, and then discussed positive ways of living and dealing with this reality.

He did not say, obviously, that economics is bad in itself, but rather the problem is that it has come to dominate today’s world in a way unprecedented in history. “So this dominating character of economics in our society is what I would like to examine a bit with you. For economics is [no longer] just the tail on the dog; economics is the dog, and we feel it,” Fr. Jack explained.

According to him, there are three negative features of the New Economy: reductionism, materialism, and imperialism. Reductionism “means reducing something in the form of diminishing it. The idolatrous nature of the new economy,” he said, “is that it reduces you and me, persons worthy of respect and dignity, to consumers, and in so doing takes us very sacred beings and reduces us down to objects. This is playing God in reverse.” The second, materialism, is basically a preoccupation with whatever material objects are on the market. So it is that we are “consumed by having the latest technology, and so much is lost to this worship of technology for its own sake.” Last, he pointed to the imperialism inherent in our society. “It is not by accident that Hollywood and Disney World, along with other

companies like Coca Cola, are given permission to shape the world. The American way of life is moving across the planet. I think it is deliberate; it is filled with intent, and it is the reduction of the dignity of many cultures to something far less than dignity. This is an imperialist system.”

But what are the signs of hope? We are, he concluded, if we recognize and live out of the truth that we are persons who find freedom in relationship with one another and nature, in interdependence rather than in individual freedom.

In Fr. Jack’s own words: “It is very important to us today that all false politics, false economics and false religion go into extinction. If it is based on fear, it should go into extinction. If it is based on me being the parent and you being the child, it should go into extinction. If it is based on you and I being persons who want each other’s freedom, who want a full mutuality, so that giving and receiving goes both ways, and together we want that for everyone, then we have the marks of what the secular word person means in theological terms.”

“I’m really trying to suggest that the signs of hope I find are on the rise of the ecological movement; on the rise of feminism in its best forms; and on the rise of a new recognition, philosophically, of the person --- that in fact we are persons, and if we do not do our thinking and our acting, our politics, our philosophy, and our religion out of our full personhood, it will not work.”

For information on future lectures at Memorial U, contact (709) 737-8589 or email at g65rjm@mun.ca

*Fr. Costello was the keynote speaker at the 1999 CCSA National Conference in Vancouver. This article is an excerpt from a longer article which first appeared in the January 2001 issue of The Monitor.*

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## Antioch Retreat

Gerard McLarney, St. Joseph’s College

Over the weekend of February 24<sup>th</sup>-25<sup>th</sup>, current and former students of St. Joseph’s College at the University of Alberta took part in the annual Antioch retreat. The retreat, held at Lac La Nonne, an hour west of Edmonton, focused on hope: the hope raised by God’s call for our contribution in molding the future.

Organized and run by the students and the Campus Ministry Team (Sheree Drummond & Fr. David Bittner), the retreat involved faith-filled events that resonated and inspired the participants. Talks, small group discussions, songs of praise and worship, and a strong presence of faith cemented newly formed bonds within the community. “You open up your heart to everybody,” commented one of the



leaders, reflecting on why the two-day event was a triumph.

Close-knit discussions and the Reconciliation service on Saturday morning provided the opportunity to dispense with “everything that’s been bugging you, [everything]” □

(from previous page) that's been on your mind," as one retreatant put it. The group took part in the outdoor Stations of the Cross during the crisp and sunny afternoon. On



Saturday evening the Agape Meal involved a gift exchange among the sharply dressed participants. Faith-filled praise and worship, singing and dancing carried the group into the wee hours, although the guitarist could have kept going well into the day!

At Mass on Sunday, everyone formally thanked one another for their gifts to God's community. The entire event, deeply rooted in Christ's unconditional love for us, was summed by one as "the feel-good event of the year." We parted with not only a sense of the awesome love shared by all, but with the resolve to further our friendships as we journey together in faith and help to create the future that Christ envisions.

*Gerard McLarney is a B.Ed student.*

## ...JÉCI et MIEC (de page 11)

mouvement sur tous les continents

Au Québec, malgré l'engagement ferme et fidèle de nombreux militantes, les mouvements d'action catholique sont en décroissance. Cette décroissance dans le membership a suivi la décroissance des investissements en temps, depuis dix ans, des permanents diocésains et nationaux consacrés aux mouvements, surtout les mouvements de jeunes. Les mouvements quant à eux, sont à remettre en question leurs stratégies de présence dans les milieux, de recrutement, d'accompagnement, de formation et de regroupement des membres.

D'ailleurs la présence en milieu scolaire est de plus en plus difficile compte tenu de la disponibilité et de la surcharge des agentes de pastorale et des exigences d'engagement à accompagner une équipe d'étudiantes et à intervenir dans son propre milieu. On ne soupçonne pas le courage que cela demande à des ados pour s'identifier à la pastorale ou à un mouvement catholique en milieu secondaire. Dans le contexte de l'école laïque et du réaménagement de statut des animateurs de pastorale, qui assumera une présence chrétienne significative en milieu étudiant? Qui accompagnera les équipes de JEC? Où sont passés les adultes qui jadis avaient le feu sacré? Le feu sacré de l'engagement, de l'audace, de l'amour des jeunes et de la nécessité de poursuivre la mission laissée par Jésus.



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## ...Shamatha *(from page 1)*

and emotions and to all beings, experiencing everything without mental reservations or blockages, so that one never withdraws or centralizes into oneself.”

Yeshe says that Shamatha is about “letting go” of our thoughts, our feelings, and the ways in which we conceptualize the world, in order to be ever more open to the mystery which abides at the core of reality.

He characterizes our ‘blockages’ to reality in the following way: “Over and over again we create a conceptual being called ‘me’. We give it a history and a story line that we can live with. We protect it by hiding certain things we don’t want to look at and imagining things about ourselves and others that have no basis in ‘reality.’ We swing with our moods and opinions and see them as real and as permanent, even though they constantly change. We will do anything to protect this creation. We all have a complete set of habitual patterns that go back all the way to our childhood, if not to our ancestors, and we seldom question it. Buddhists call this being caught on the wheel - the wheel of samsaric existence - the world of conceptual mind.”

The goal of Shamatha meditation, then, is to move out of this world of conceptual mind, and into the mystery of reality.

Teresa’s area of expertise lies in making the Christian connections to this style (and others) of Buddhist meditation. In her work, she shows the connection between the eastern meditation techniques, and the spirituality of such Christian mystics as Theresa of Avila and John of the Cross. Teresa also points out the Shamatha method’s usefulness within the contemporary Christian church “as a means of focussing and being more present during prayer.”

After listening to Teresa and Yeshe, as well as practicing some meditation with them and with the other chaplains, I thought of the hymn in the second chapter of Philippians. “Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness” (Phil.2:5-7).

The apophatic dynamic of Shamatha meditation reflects the self-emptying of the Second Person of the Trinity in the Incarnation. This is Christ’s mysterious and utterly divine act of becoming fully human. In *Poverty of Spirit*, Johannes Metz speaks of Jesus Christ as one who, by this act of self-emptying, calls humans to become fully human. We are to do this by embracing our poverty of spirit, rather than to hide from it behind our constructs of self, our defense mechanisms, and our illusions of possessing power and control, which truly belong only to God. I recognized Metz’s insights on poverty of spirit in Yeshe’s discussion of the self-conceptions and deceptions that block us from discovering reality, or, in other words, from becoming fully human: Our

infinite poverty is the shadow-image of God’s inner infinity; in it, thanks to God’s grace and mercy, we are able to find our full existence (Metz 47).

So...how can we use it on campus? I have been using some elements of the technique to help participants in our diocesan lay formation program become more mindful during Lectio Divina and guided meditation on scripture. I anticipate using the technique in the same way with students during our next chaplaincy retreat.

Some practical tips include labeling distractions as they enter the mind, and then just letting them go; raising the gaze of your eyes if you feel sluggish, or lowering the gaze if you feel distracted; and “riding the breath out”, like you would ride a wave, without emphasizing the in-breath. Teresa and Yeshe offer the following instructions as an essential, simplified version of the Shamatha meditation technique. I hope the contemplative mystics on our Canadian campuses find it useful.

### Simple Shamatha Meditation

Fix your posture.

Align it with heaven and earth.

You are a lightning rod between them.

Relax everything.

Let your past dissolve into the earth,

Let your future dissolve into space,

Let the present moment dissolve into your breath

And then,

Forget everything you just did.

Stare directly into space and relax your mind.

Whatever happens, don’t be concerned.

The absence of deliberate action is the real message.

We make too big a deal of meditation.

Relax.

If something occurs, fine. If nothing occurs, fine.

This moment is empty.

# Pope and Young People Pray Rosary Together

Vatican City, March 3, 2001 (VIS)

At 7:00 this evening in the Paul VI Hall, Pope John Paul welcomed 7,000 Roman university students with which he prayed the rosary. Youth from Canada, Spain, Ukraine, the Netherlands, and Mexico were united by satellite link-up. At the end of the Marian prayer, the Pope addressed the gathering in Italian, English, Spanish, Ukrainian and Dutch.

He first greeted university students from Italy, urging them to “always follow the path of the Gospel and make your university communities ‘laboratories of faith and culture’.”

He then spoke in English to both students from Canada and the organizers of the 2002 World Youth Day which will be held in Toronto. He reminded them that they will receive the pilgrim Cross from Italian youth in Rome on Palm Sunday. In so doing, he said, “you will accept the heritage of the Great Jubilee. With creativity and enthusiasm, may you find ways to lead the young people of the world, and especially your fellow university students, to a renewed encounter with Jesus Christ, the one Redeemer of humanity.” He also expressed “affectionate greetings to the elderly priests who are here with you.”

In Spanish, the Holy Father welcomed students from Navarre University in Pamplona. Encouraging them in their studies, he said: “Study the theme of humanism, in its diverse facets, so that the intrinsic link between faith in Christ and the defense of the dignity of man become ever more apparent.”

Thanks to a television linkup, the Pope greeted “the young people gathered in St. George Cathedral in Leopoli, Ukraine, with their new cardinal, Marian Jaworski. ... In several months I will come to visit your country and we prayed for that this evening.”

In another linkup with participants in a Marian vigil in Maastricht, Holland, the Pope asked the students there to “pursue your commitment of Christian witnessing in the university; this is an indispensable commitment in promoting a new Christian humanism in Europe.”

# Chapelet avec les Jeunes

Cité du Vatican, 3 mars 2001 (VIS)

A 19 h en la Salle Paul VI, Jean-Paul II a accompagné le Chapelet récité par 7.000 étudiants de Rome, reliés via satellite à des jeunes canadiens, espagnols, ukrainiens, néerlandais et mexicains. A la fin de la prière mariale, le Pape s’est adressé à eux en italien, en anglais, espagnol, ukrainien et néerlandais.

Le Saint-Père a d’abord salué les étudiants italiens qu’il a invités “à suivre sans cesse le chemin de l’Evangile et à faire des communautés universitaires des laboratoires de Foi et de culture”.

Ensuite, il s’est adressé en anglais aux étudiants canadiens et aux organisateurs de la Journée mondiale de la Jeunesse 2002, qui se déroulera à Toronto.

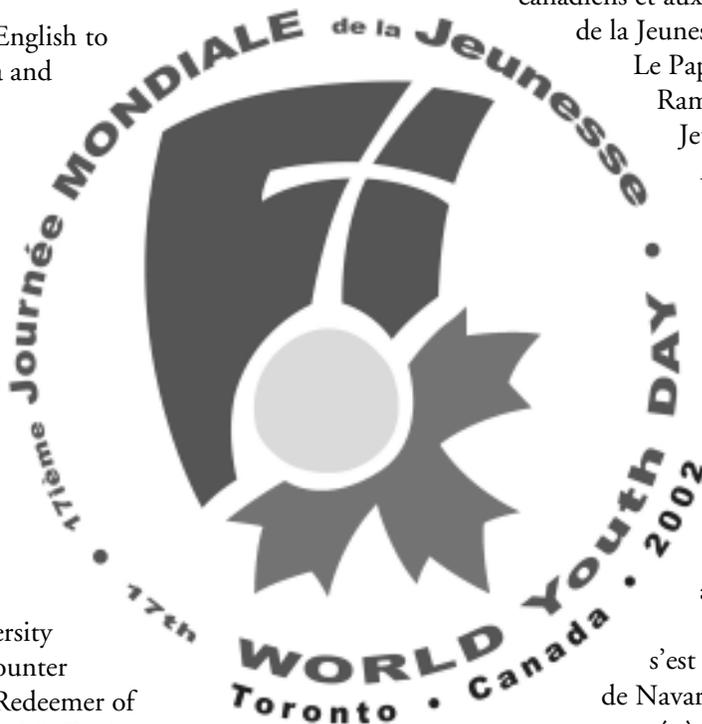
Le Pape leur a rappelé que le dimanche des Rameaux, ils recevraient la Croix des Jeunes des mains de leurs amis italiens.

Ainsi, leur a-t-il dit, “accepterez-vous l’héritage du Grand Jubilé. Avec créativité et enthousiasme, vous suivrez des routes nouvelles sur lesquelles vous accompagnerez des jeunes du monde entier, et notamment vos camarades d’université, vers une nouvelle rencontre avec Jésus-Christ, l’unique Rédempteur de l’humanité”. Puis le Pape a adressé “un salut affectueux aux prêtres anciens” les accompagnant.

En espagnol ensuite, le Saint-Père s’est adressé aux étudiants de l’Université de Navarre (Pampelune, Espagne), qu’il a encouragés à poursuivre leurs études sous “toutes les facettes de l’humanisme, de façon à être toujours plus en étroit lien entre la foi dans le Christ et la défense de la dignité humaine”. Ensuite, il a invité les étudiants mexicains à soutenir “la nouvelle évangélisation par leur enthousiasme de jeunes croyants... Au sein de votre université comme partout, témoignez de ce que le Christ est source d’espérance pour l’homme contemporain”.

Grâce à la télévision, le Pape a également pu saluer “les jeunes rassemblés en la cathédrale St. Georges de Lvi (Ukraine) autour de leur évêque, le nouveau Cardinal Mariam Jaworski... Dans quelques mois -a précisé Jean-Paul II- je me rendrai chez vous. Prions ce soir afin qu’il en soit ainsi”.

Une autre liaison a permis au Saint-Père de s’adresser aux participants à une veillée mariale à Maastricht (Pays-Bas), invitant ces étudiants à témoigner chrétiennement dans leur université. Il s’agit -a-t-il dit- d’une nécessité pour développer un nouvel humanisme chrétien en Europe”.



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# Upcoming Events

## CCCM Conferences

### Student Spirituality...

#### Our Campus Ministry Response

2001 National Conference

University of Sudbury

Sudbury, ON

June 9-13, 2001

Campus Ministry Orientation for new campus ministers: June 9, 12:30pm - 4:30pm

Contact: Rev. Ron Perron

pgperron@admin.laurentian.ca

## CCSA Conferences

### Mind, Body, Spirit

2001 National Conference

St. Jerome's University

Waterloo, ON

August 10-14, 2001

Contact: sju\_scc@hotmail.com

### Atlantic Regional Conference

St. Thomas University

Fredericton, NB

Fall 2001

Contact: John Keoughan

keoughan@stthomasu.ca

### Central Regional Conference

Brescia College/University of Western Ontario

London, ON

January 18-20, 2002

Contact: Sr. Teresa Mahoney, OSU

tmahoney@julian.uwo.ca

## Other Events

### Beginnings and Beyond Institute with a track on Campus Ministry

University of Victoria

Victoria, BC

August 12-17, 2001

Co-sponsored by the Diocese of Victoria and the North American Forum on the Catechumenate.

Website:

members.home.net/beginningsandbeyond

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# Into the Fields

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*Into the Fields* is looking for anyone who is interested in being a part of the editorial team. Help Catholic Students and Campus Ministers stay connected and gain valuable experience. Contact Rick Benson or Jarrett Morrison.

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