



A Musical Mission to the Caribbean



Harps for Angels: A Musical Mission to the Caribbean
An Interview with Denis Grady OFS

Denis Grady is an award-winning country/gospel songwriter and performer who founded Franciscan and Friends Annual Mission Retreats. In 2005, the Roman Catholic Dioceses of Trinidad and Barbados invited Grady to the Caribbean, where he and a few friends staged a series of benefit concerts and ministry visits to prisons, drug and alcohol rehab facilities, orphanages,

seniors' homes, schools and impoverished neighbourhoods. Grady has organized similar mission retreats to the Caribbean and Central America each ensuing year through his organization Franciscan and Friends.

Kolbe Times recently interviewed Grady, who as a member of the Secular Franciscan Order has a strong affinity for the radical life and faith of St. Francis of Assisi.

Kolbe Times: Tell us about Franciscan and Friends' most recent Mission Retreat.

Grady: Our 10th Mission was in February 2014 to the Dominican Republic. Last year I reconnected with my dear friend Dean Riley, a former Scarborough Foreign Missionary. He has been in the Dominican Republic for 22 years and is very connected to the poor. Dean generously arranged an amazing schedule for us to do music classes in the "bateys", which are poor, isolated communities filled with migrant workers

from Haiti and their families, who work in sugar cane fields for appalling wages. Through our friend Tim Berlando, Long & McQuade music stores donated 100 quality harmonicas. We set up a music program that we call "Harps for Angels", to give harmonicas to children in the bateys. Long-time friend and musician Danny Agajian from Colorado came with us and taught the classes. It was pure bliss seeing these beautiful children playing a song within 20 minutes. Thanks to the efforts of Mary McWilliams, the Banff Mineral Springs Hospital donated

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Leap of Faith: A Rosebud Story
By Christina Muldoon

'I am of the sincerest belief that not only as artists, but certainly as Christians, we have no right to shut out anyone in this world, which includes their personal beliefs and how they express them. I believe that my life and future career as a storyteller will require me to find God where sometimes we believe He is absent. Certain topics and language may be difficult for some;

however, this does not give us the right to push it from our sight merely because 'we see it as ugly'. Sometimes, the Truth is ugly; sometimes, the Truth hurts; and sometimes, the Truth lies in how we express it.'

This is an excerpt from a letter that I wrote recently defending why I am writing a show that has strong language and why I refused to edit it out. I am of the belief that if I had not come to theatre school in Rosebud, I may not have formed this

opinion, and many others, about what it is to be an artist. My time in Rosebud has been one of profound growth and introspection, both on and off the stage.

In our first year here in Rosebud, we take a class called 'Christianity and the Arts'. In all that we learned in that four-month course, the strongest lesson for me was learning who I am as a person of faith, and as an artist – and how the two coincide.

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Harps for Angels continued

25 boxes of medical supplies that we gave to clinics in Consuelo, and a Calgary baseball coach donated a case of baseballs and gloves. We also had a few folks with us on our team who are recovering alcoholics and addicts. They shared their testimony at the rehab centres and prisons that we visited.

Kolbe Times: Why do you do this? What drives you to keep going back every year?

Grady: We do this because the Gospel calls us to it, and because we fall in love with the people. Every trip, we experience conversion in a deep, powerful way. My wife Barbie coined the phrase Mission Retreat, which I think accurately describes the experience. We are living such excessively busy lives in North America and not responding to the call of the Sabbath. The poor teach us how to slow down.

Kolbe Times: What are some insights you've gained from reaching out and connecting with the poor on these trips?

Grady: God reveals Himself in so many ways. He allows us to see our selfishness, fear and self-centeredness – and nudges us to step out of the comfort and security of the boat to come and meet Him in the God-zone on the water. There have definitely been distinct moments where I have personally let go of some of my material and ego ambition. It just becomes clear. The beauty is that we realize this conversion is ongoing. It's like we give God permission to go into our hearts and let Him clean house. Our part is simply cooperating. Amidst the poor and their situation we see their eyes,

those amazing smiles and their solid faith. The reality check is that where there is poverty there is also crime, alcoholism, drug addiction, all kinds of social problems and horrible pain.

Kolbe Times: What are your future plans for Franciscan and Friends?

Grady: We have committed to visiting the Dominican Republic in January 2015. "Harps for Angels" has resonated with the locals, and we will likely bring 200 harmonicas next mission. From the beginning our teams have included an ecumenical mix of Christian denominations, including Roman Catholics, Anglicans, Evangelicals, Pentecostals and Baptists, plus other folks who are seeking a spiritual way of life but are having some struggles. We have wonderful stories of healing from many people who have joined us on our trips, and we always welcome new members who might be interested in a mission experience. Each trip has needs that require a wide variety of gifts and talents. The simple willingness to visit the sick and embrace the poor is the essential criteria.

For more information about joining or supporting Franciscan and Friends Mission Retreats, contact Denis Grady at 403-243-1049, by email at denis.grady@shaw.ca, or visit www.franciscanandfriends.ca

To watch a video featuring more Mission Retreat photos, and Denis Grady performing "Eyes of Love", go to www.kolbetimes.com

Photos by Denis and Barbara Grady



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Kolbe Times: Faith, Arts & Justice



Kolbe Times is a Christian media ministry that offers print and online content focused on faith, arts and justice. As a forum to both inspire and challenge, Kolbe Times supplies fuel to connect the Church and the modern world, drawing on the rich history and living culture of our faith.

Kolbe Times was founded in 2010 by a small group of Secular Franciscans committed to living out the Gospel of Jesus Christ in the footsteps of St. Francis of Assisi, celebrating beauty and compassion in a spirit of joy. Our goal is to give voice to the arts and social action as a catalyst for transformation, with a vision of spiritual renewal and unity in the Body of Christ. Our hope is to create a meeting place for artists and social innovators to share their ideas and spur collaborative action.

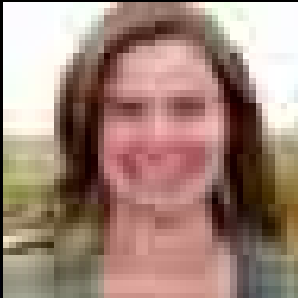
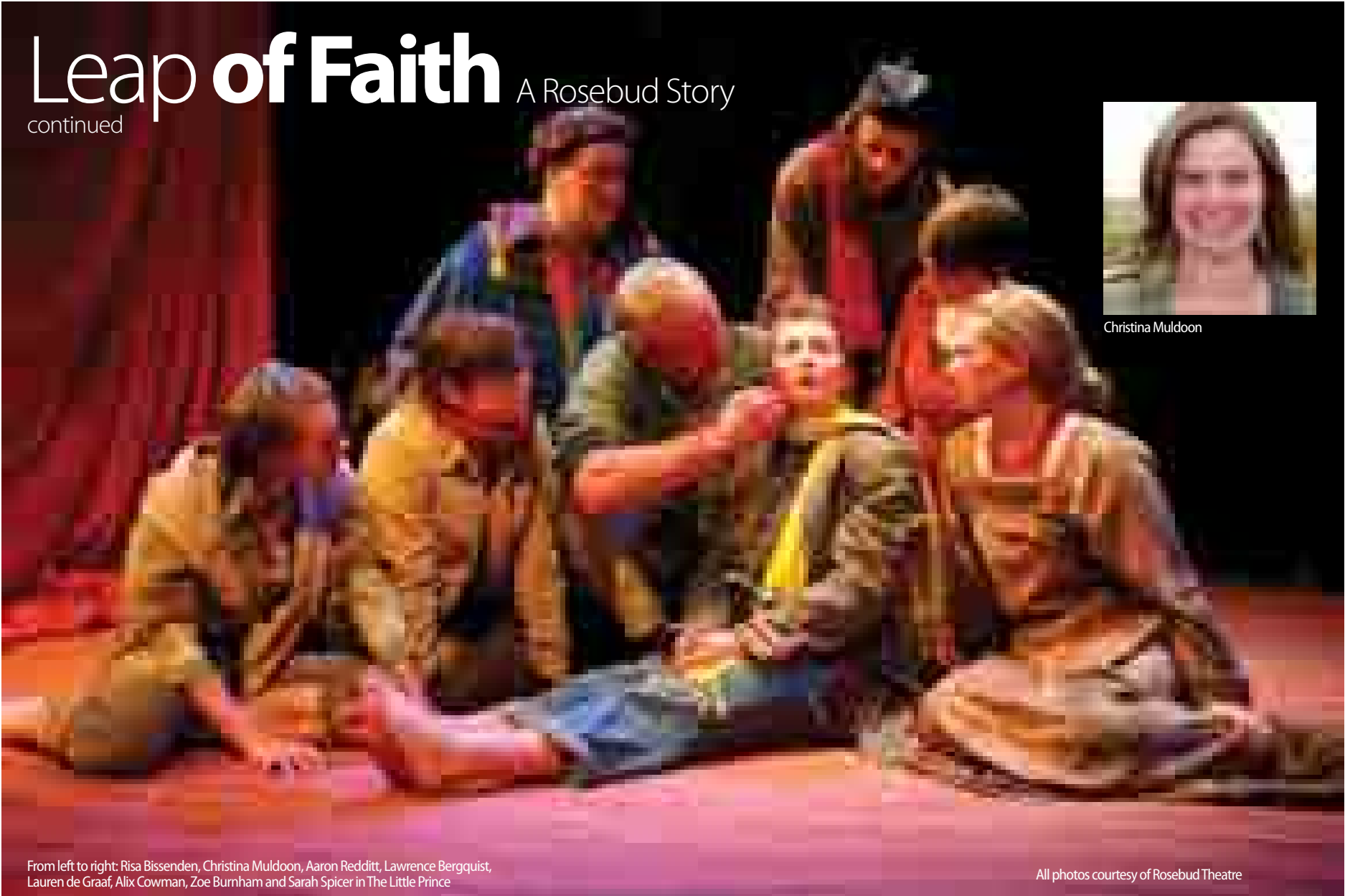
Maximilian Kolbe (1894-1941) is the patron saint of journalists. A Polish Franciscan priest, he shared his faith and spoke out on behalf of the oppressed through the use of the modern media of his time. He and his fellow Franciscans



St. Maximilian Kolbe

also provided shelter for refugees and Jews in their friary at the beginning of WWII. Fr. Kolbe was later arrested and imprisoned in Auschwitz where, in July 1941, he volunteered to die in the place of another man. Locked in a cell with other condemned prisoners abandoned to die a slow death of starvation, he led the men in song and prayer. Maximilian Kolbe was canonized by Pope John Paul II on October 10, 1982 in the presence of the man whose life was spared due to his sacrifice.

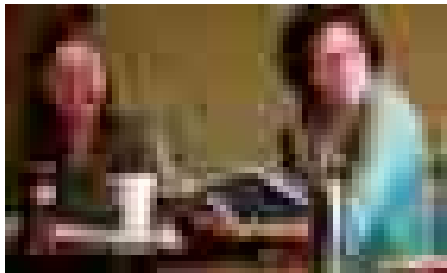
Maximilian Kolbe's faith, courage and use of communications media to promote God's love are the inspiration that shapes Kolbe Times.



Christina Muldoon

From left to right: Risa Bissenden, Christina Muldoon, Aaron Redditt, Lawrence Bergquist, Lauren de Graaf, Alix Cowman, Zoe Burnham and Sarah Spicer in *The Little Prince*

All photos courtesy of Rosebud Theatre



Christina Muldoon and Heather Pattengale rehearsing for *It's A Wonderful Life*

Over the past four years, I have learned that faith is not a straight line, and neither is art. What we believe God wants may in fact be what we want, and sometimes what God wants is so scary that we turn away in fear, not trusting Him or ourselves to make the leap. It is the same in art as it is in life: we must tell the story that needs to be told, not the one we want to tell.

Sometimes, if we are lucky, they may be the same thing, but often they are not. I think many people have a common misconception about actors (and perhaps artists in general) in that all we do is get on stage, say some lines with fun costumes on, and then go home and congratulate ourselves on a job well done. However, here in Rosebud, we are challenged not to shy away from what theatre really is: It is looking at the human condition, every aspect of it, and telling that story without judgement or prejudice, but with empathy and an open heart. The instructors and resident artists here take their calling very seriously, and as such, they expect the students here to do the same.

Many different people have asked me why I have chosen this life in theatre. My answer varies, because there are many: I love telling stories, love making people laugh, cry, question, etc. through the stories I help tell. I love the sense of community that I feel with my fellow actors and technicians that I work with on a show. I love finding connection with a room full of strangers, and the thrill that I

may leave an imprint on them even after they leave the theatre. I love that even with the same blocking, script, and actors, no two shows that I do are ever the same. I love the silence that happens when the lights go down at the end of the show; people sit silently and breathe in what they have just witnessed. It is a silence that is full of God.

How I view my future in theatre is how I view my future in life: I don't know what lies ahead. I have faith that it will be okay, but I do not know. It's terrifying enough knowing that I will be auditioning for the rest of my natural life. If you think a regular job interview every few years is stressful enough, just remember that I get to have one every few months! My career choice is

met with staggering challenges: instability, financial hardships, constant pressure to make 'good art', and being one of hundreds of thousands of acting students who are graduating this year.

These are just some of the things that plague my heart and mind about this career choice. Yet I must quote my Christianity and the Arts textbook: "If God has called you, the journey shall not be in vain." I know what it is to be someone who loves God; I know what it is to be an actor. However, my life here in Rosebud has taught me how to be both.

Christina Muldoon is in her fourth and final year at Rosebud School of the Arts. Her self-written final project will run from June 27 to 29.

Rosebud is a picturesque river valley located 90 minutes northeast of Calgary and home to Rosebud School of the Arts, Rosebud Theatre, and the historic Rosebud Mercantile. For more information on the school or theatre productions, call 1-800-267-7553 or visit www.rosebudschoolofthearts.com or www.rosebudtheatre.com.

Watch a video about Rosebud School of the Arts at www.kolbetimes.com

Musings from the Editor's Desk



Laura Locke

Musings from the Editor's Desk
By Laura Locke
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Our theme for this issue is "Seeking the Sacred", and what a rich theme it has proven to be. My first thought was deep gratitude that God first seeks us – and communicates His love for us through the Holy Scriptures and the Sacraments of the Church. Pondering further on the subject took me to some of my favorite spiritual writers.

Julian of Norwich, from the 14th century, points out that "seeking God" and "finding God" are tied together by the mutual delight of the Creator and the Created. "It is the seeking with faith, hope and love that pleases our Protector," she writes, "while it is the finding that pleases us, and fills us with joy." Blaise Pascal, the mathematician and philosopher from the 1600s, famously wrote: "Be of good cheer – you would not

seek Me if you had not found Me." And a century later Jean-Pierre de Caussade, a Jesuit priest, taught about the "treasure" of God's presence: "God, being God, offers Himself to us always, wherever we are. Let us open our mouth and be filled. The action of God inundates the universe... all we have to do is let ourselves be carried away in its waves."

And yet, Celtic tradition tell us there are "thin places" (as my Irish grandparents might have said) – particular spots on earth where heaven feels just a little bit nearer than usual. Perhaps these are simply places that capture our attention in a new way, take us away from our usual routines and worries, and prompt us to focus on, as de Caussade puts it, the treasure of God's presence. I recently stumbled across an article in the New York Times Travel section written by Eric Weiner called *Where Heaven and Earth Come Closer*. In it he asks, "Why isn't the whole world thin?" I like his answer: "Maybe it is, but we're too thick to recognize it."

Sometimes we have "thin experiences" – times and events in our lives when God has a chance to break through to us in a new way. These might be times of great joy, great beauty, or great suffering, but in them we encounter God's touch so clearly that it is impossible to ignore. When our magazine's namesake, the Franciscan priest Maximilian Kolbe, was imprisoned in Auschwitz and volunteered to take the place of a man about to be killed by guards, he proclaimed God's presence in a place of inconceivable horror.

In this issue we explore those thin places and experiences where God lovingly reveals Himself to our newly opened eyes. Travel with us as we visit sacred gardens, retreat centres, art museums, a Caribbean island, a high school, prison, the Holy Land, a healthcare centre, Poland, and a theatre school.

We hope you enjoy the journey!

Taizé: A Parable of Community



Brother Roger – photo by Sabine Leutenegger

Taizé: A Parable of Community
By Laura Locke

I first heard about the Taizé community in early 2009, when a choir director from my church mentioned that a new Taizé choir needed singers. My husband and I love to sing – but we had no idea what the word “Taizé” meant.

After doing a little research, we soon found out the remarkable story. Taizé, it turns out, is a small village in southern France. In

1940, a young Swiss student named Roger Schutz-Marsauche, the son of a Protestant pastor, wanted to be of assistance to those suffering because of WWII. He rode his bike from his home in Geneva to southeastern France, an area unoccupied by the Nazis at the time. He ended up in the village of Taizé where he bought an old house and, before long, was hiding Christian and Jewish war refugees.

Two years later, a retired French officer who was an old family friend warned that his

activities had been found out. Soon the Gestapo took over his house in Taizé, but not before the refugees were safely dispersed and Brother Roger, as he came to be called, had returned to Switzerland. For a long time before this he had been drawn to the idea of living a Christ-centered communal life, and it was in Geneva during the next two years that he began a common life with his first brothers. They were able to return to Taizé in 1944, living together in simplicity, celibacy and obedience, assisting the needy that lived in the area and helping to rebuild lives affected by the war. In the years that followed more young men, both Protestant and Catholic, joined their community.

In the 1960s, young people began to visit Taizé. To welcome people and traditions from around the world, the brothers began chanting passages from the Bible, and including prayers and Scripture readings in many languages in their worship times. Taizé music emphasizes simple phrases, usually from the Psalms, repeated or sometimes sung in canon. Services based on this model are now held all over the world, by Christians from many backgrounds – a beautiful sign of unity in the Body of Christ.

Brother Roger led the Taizé community until 2005 until, at the age of 90, he was killed in a knife attack by a mentally ill woman during an evening prayer service. His legacy lives on. The number of visitors to the village of Taizé now numbers in the thousands each year, and communities of brothers from Taizé have formed in many countries, where they live alongside the poor as instruments of God's love.

Vanessa Miller is a young lawyer in Calgary. A visit to the Taizé community in France left her powerfully affected by the songs, prayers and sense of joy she witnessed there.

“I kept thinking about all the people who were physically unable to attend Taizé services,” says Miller. “I thought about how much they would enjoy the music and feel the peace of Christ.”

After returning to Calgary from eastern Canada, she and Fr. Noel Farman, parish priest at Sainte-Famille Church, began holding monthly Taizé services at Carewest's Dr. Vernon Fanning Centre, which offers residential care for people of all ages who have severe long-term health concerns. A team of volunteers joined them, to read Scripture, lead prayers and transport residents from their wards to the auditorium.

With support from St. Joseph Church's music ministry, a choir was also formed – which included my husband and I. Besides the core group who attend regularly, singers and musicians from a variety of churches in Calgary often join our little choir.

On the third Friday of every month at 7 p.m., the lights in the auditorium at the Fanning Centre are dimmed, and meditative images of nature and religious art are projected on a screen. Residents, volunteers and choir members gather together. As part of our Taizé service, Scripture is read aloud in a number of languages. My favorite is when Fr. Farman, a Chaldean by birth who hails from Iraq, “sings” Scripture in Aramaic.

Interspersed throughout the prayers, readings and times of silent reflection, we sing Taizé songs together. As the simple melodies and ancient words of adoration and trust become our focus, the worries of the day drift away. We empty ourselves and make room for God. Abilities and disabilities cease to matter.

After the service we always have cookies and juice as we chat with the residents – a time we all treasure. Sometimes a familiar resident won't show up, and we'll inquire and find out that he or she has passed away in the weeks since our last visit. For Miller, part of the impetus to start Taizé services at the Fanning Centre was her realization that for many patients, their next step is eternity.

“I thought about their salvation, and that this is another way to share our Lord Jesus Christ and the Gospel with them before they re-locate,” says Miller.

My husband and I both get much, much more out of this monthly experience than we give. On more than one occasion I have been moved to tears by the loving welcome we are given by the residents, and from hearing them sing from their hearts.

We always leave the Fanning Centre counting our blessings. Everything seems to get put in its proper perspective – that each of us are God's beloved children, called to be a light to one another. And Christ sings to us, clear as a bell, through His suffering ones.

Laura Locke is Editor of Kolbe Times. To hear Taize music and find out more about the Taize community in France and around the world, visit www.taize.fr

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Painting, Poem, and Periagoge

The purpose of good art and poetry is for our souls to be turned around from opinion to knowledge, from ugliness to beauty, from darkness to light, from values to virtues, and from untruth toward truth.

Painting, Poem, and Periagoge
By Amanda Achtman

It was a gorgeous summer afternoon in New York City when I first visited the Metropolitan Museum of Art. I was accompanied by several students with whom I was attending the Witherspoon Institute’s First Principles seminar.

Although it was my first time at the Met, I was reminded of attending Museum School as a child. For one full week in Grade 3, my class and I had daylong visits to the Glenbow Museum in Calgary where we explored art, artifacts, historical documents, and international collections. We were given journals and encouraged to be careful, curious observers. The goal was to be still and observe with a sense of wonder – and not necessarily to observe everything, but rather to observe a few things well. We were instructed not to race through the exhibits, nodding our heads and saying superficially, “That’s nice.” In short, the most memorable lesson of Museum School was this: “Don’t be a nodder.”

I applied this lesson during my visit to the Met. After a couple of hours in the Greek and Roman section, I made my way to the Christian art. The paintings of Christ, the depictions of Gospel stories, and the images of Christian Saints inspired reflection and meditation. Reading the descriptions next to the paintings, something struck me. Several of the paintings involved the phrase “Saints and Donors” in the titles. Donors? Why donors? What does that mean? I was perplexed. Curiosity overcame me especially because, one week earlier, I had read a poem entitled “The Donor.” I figured that there might be a connection, but I hadn’t understood the whole meaning of the poem, so it remained a mystery.

A friend overheard my questions and explained, “The donors are the ones who pay for the painting. Then they are discreetly included in the painting with the Saints.”

We walked together back to one of the paintings, entitled Saint Lawrence Enthroned with Saints and Donors by Fra Filippo Lippi. Thanks to there being Wi-Fi at the Met, I also looked up the poem, and began reading it again, my eyes alternating between the painting and the lines of poetry:

The Donor
By Rainer Maria Rilke

***They put you in the picture if you pay.
So even if you didn’t see the Saviour,
And even if the holy bishop’s hand
Didn’t guide you in devout behaviour
(Kneeling, near the border, looking bland),
In the painting it appeared that way.
That could be the main thing: just to kneel,
So kneeling is the only thing you feel,
So that you keep your self-willed shapes contained
Inside of you, like horses tightly reined,
And find the grace not to expand and steal
The scene. So if enormity takes place,
Something outside the scope of what you learn,
It might just overlook you, cloaked in grace,
And might come near, absorbed with its concerns,
So close you see a thought rise in its face.***



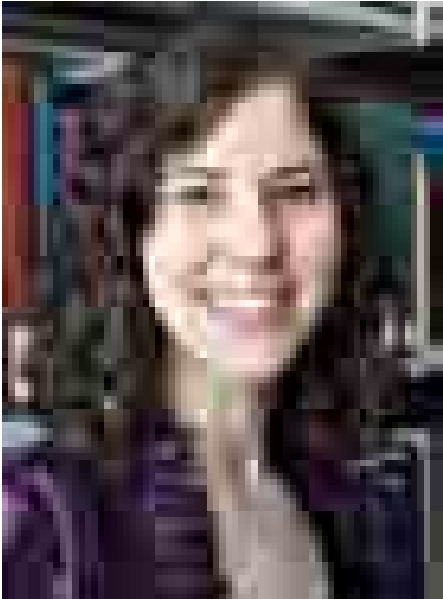
St. Lawrence Enthroned with Saints and Donors by Fra Filippo Lippi, circa 1440

Wow! Now this was awesome! Reading Rilke’s poem while beholding an actual image of what it depicted made both the poetry and the art more real to me. I empathized with the donors and thought about how being painted with the Saints might have changed them. A Florentine nobleman was at the height of his political career when he commissioned the painting. He is painted in a lowly pose facing his two sons and kneeling devoutly at the feet of Saints Lawrence, Cosmas and Damian. In being painted “kneeling, near the border, looking bland” the donor is converted to humility. His soul is transformed by the art which is instructive in teaching him to rein in his ambition and not try to steal the glory from God.

The experience of the “turning around” of the soul (as in Plato’s Allegory of the Cave and somewhat connected to conversion in Augustine’s sense) is called *periagoge*. It’s a word that expresses the soul’s deepening openness to reality inspired by a recognition and affirmation of what is good, true, and beautiful.

The purpose of good art and poetry is for our souls to be turned around from opinion to knowledge, from ugliness to beauty, from darkness to light, from values to virtues, and from untruth toward truth. The Greeks understood art to be an imitation of nature. What does modern art imitate? Does the art, poetry, and music that we experience help us to become educated in such a way that our souls become more open to goodness, beauty, and truth?

How wonderful that this sort of learning can begin with something as simple as trying to “not be a nodder” at the Met.



Amanda Achtman

Amanda Achtman completed a degree in Political Science at the University of Calgary under the supervision of Barry Cooper. She now lives in Toronto, where she is advocating freedom of speech, promoting Canada’s oil sands, and creating opportunities for young communicators to explore the ideas of freedom and responsibility.

Amanda would like to dedicate this article to her third grade teacher, Josephine Sebben, 'who taught me 'not to be a nodder', encouraged me in attentive observation, and forever inspired me in faith and learning.'



“Tony you are giving hope to all of us. My wish to you is to continue giving this hope to all the people!”

Saint John Paul to Tony Melendez - September 1987

Tony Melendez Concert Schedule

- | | |
|--|--|
| | Thursday September 25, 7pm
St. Martha's Lethbridge |
| | Friday September 26, 7pm
St. Luke's 1566 Northmount Dr. NW |
| | Saturday September 27, 7pm
Holy Name 2223 - 34 St. SW |
| | Sunday September 28, 10am
Calgary Life Church
Sunridge Cineplex Theatre
2555-32 St. NE |
| | Monday September 29, 7pm
St. George's in the Pines
100 Beaver St. Banff |
| | Thursday Oct 2, 7pm
Mary Mother of the Redeemer Church
1714 - 14 Ave. NE |

Available:

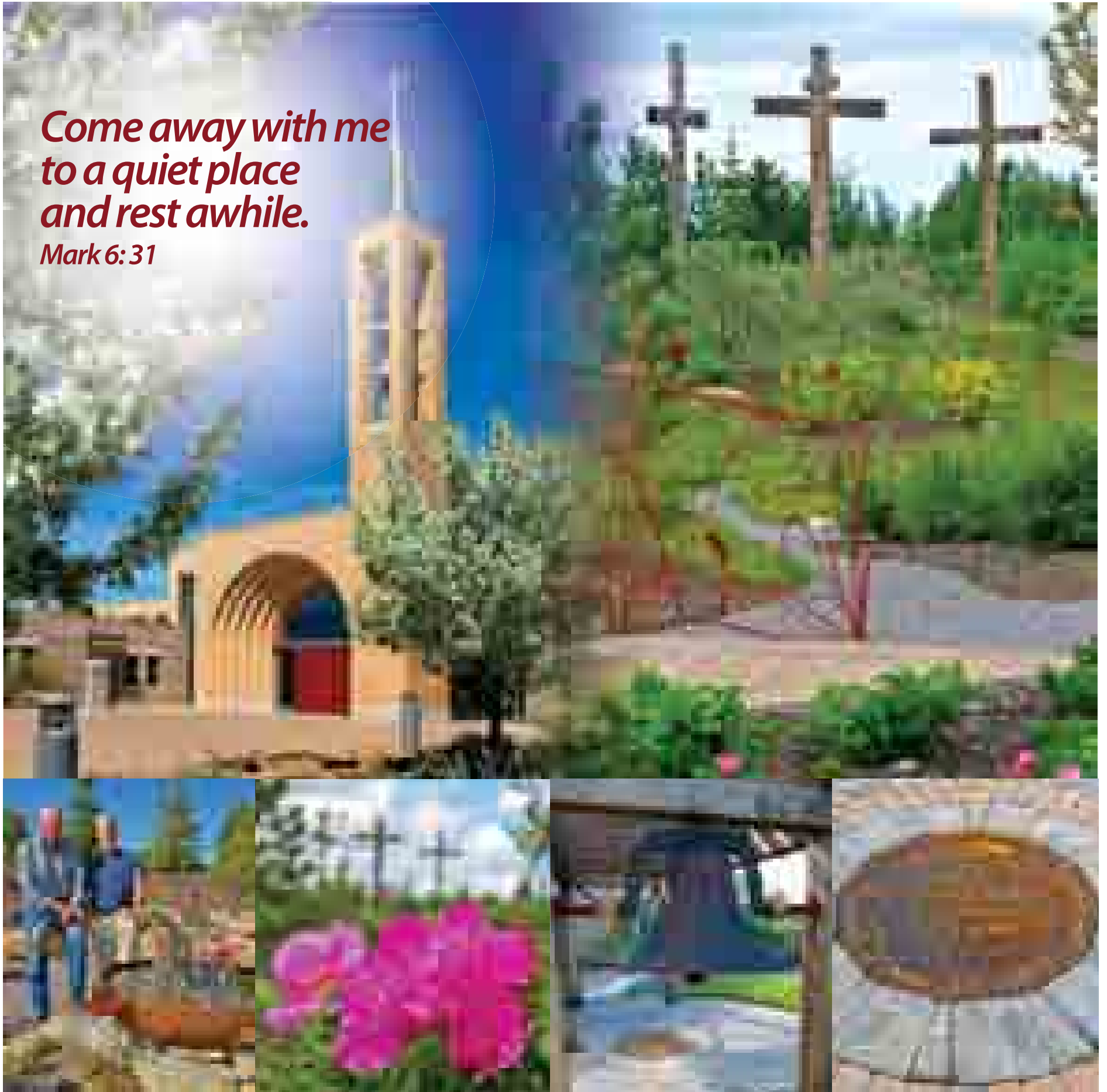
Friday	October 3
Saturday	October 4
Sunday	October 5

Tickets \$10. ea. Available online
www.franciscanandfriends.ca
Or by telephone 403-243-1049

Presented by
Franciscan & Friends Music Mission
“Creating Community with Music”



*Come away with me
to a quiet place
and rest awhile.
Mark 6: 31*



Mike Simpson (left), visionary behind St. Mary's Sacred Garden and Glen Lott, sculptor of metal fountainhead.

Something Beautiful for God

Something Beautiful for God
By Warren Harbeck

Two journeys merge into one at St. Mary's Church in Cochrane. Both journeys take the pilgrim parishioner from the secular to the spiritual, guided by the light of sacred beauty.

The first is the pilgrim's journey into the community's collective worship experience within the building, a journey punctuated by sacred art to facilitate the transition. (See article in Fall 2013 issue at www.kolbetimes.com).

The second is the pilgrim's journey into the quiet solitude of the Sacred Garden, adjacent to the church, to the left of the iconic bell tower at the arched main entrance. The garden's wrought-iron gate

is always open, both for parishioners or anyone in the wider community seeking a place for contemplation and meditation.

The garden journey begins with a walk along the Rosary Path, its bead-like paving stones taking the pilgrim to the foot of three rugged crosses that stand along the crest of the berm at the far side, and culminating in the prayerful journey-within-the-journey of a labyrinth (under construction).

Along the way, the pilgrim may pass through an historic stone arch and pause for a few minutes by a sparkling fountain, the bell tower rising in the distance as one with the fountain's leafy custom-crafted design. A gentle breeze may embrace the seeker with a wildflower-scented hug from the garden's meandering mosaic of myriad plants and blossoms.

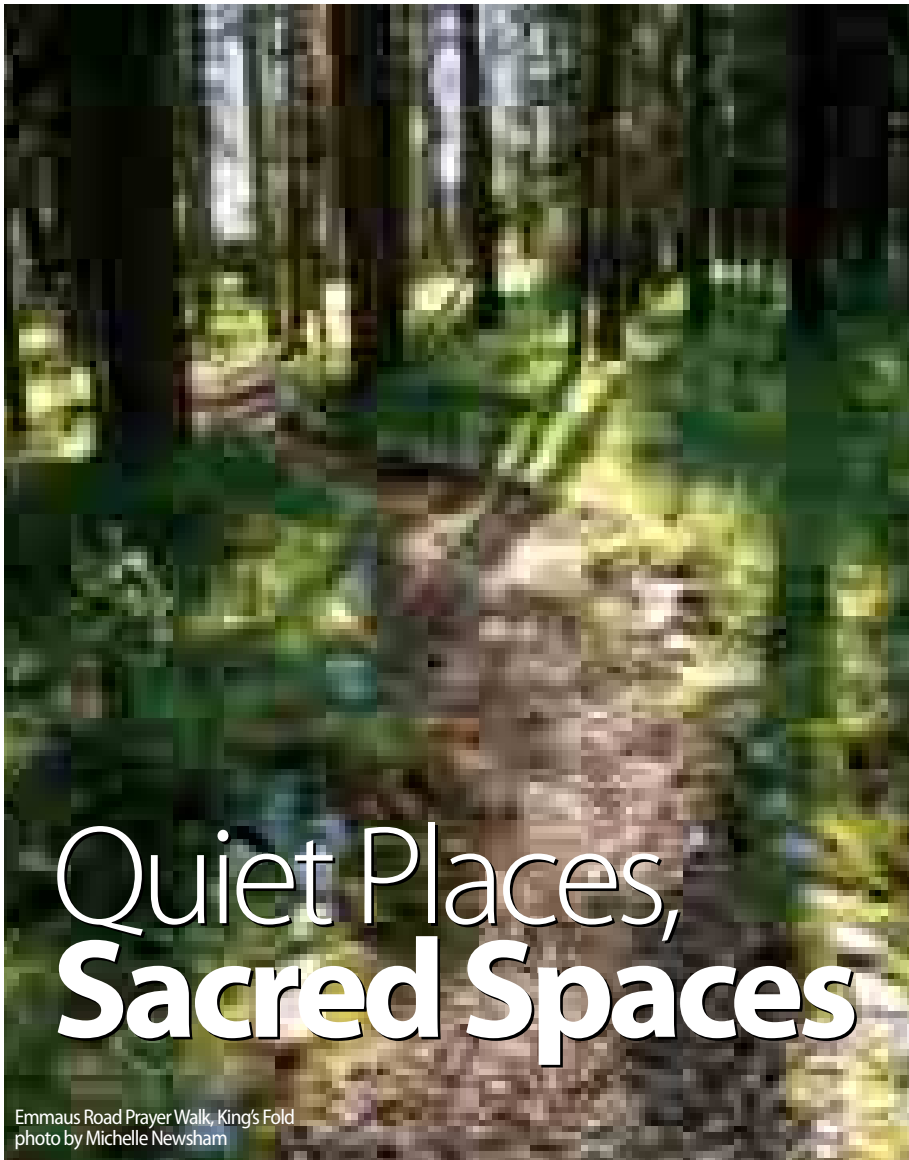
Crossing over a small arched bridge, the pilgrim arrives at a bold-timbered arbour beneath which rests an antique bell linking the sojourner with generations past. Beside the bell, nestled within a circle of paving stones, is a metal plate inscribed with words lovingly associated with Blessed Mother Teresa of Calcutta: "Let's do something beautiful for God."

In the spirit of that invitation, the pilgrim finally arrives at the hub of the garden; the labyrinth, a place to experience the mystery of holiness in a more personal way as, step by step, meditation and contemplation are woven together into a banner of inner transformation in the journey toward becoming someone truly beautiful for God.

It is in this sense that the St. Mary's Church Sacred Garden merges with the building's interior space. Together they offer a window through which – individually and collectively as the people of God, with gratitude for the gift of our companions along the way – we come to experience more meaningfully the One we worship.

St. Mary's Church is located on River Heights Drive in Cochrane, Alberta. Warren Harbeck is a religious studies scholar, linguist, photographer and parishioner at St. Mary's. He can be reached at warren@harbeck.ca. See www.stmaryscochrane.ca for more information about the parish.

All photos by Warren Harbeck.



Emmaus Road Prayer Walk, King's Fold
photo by Michelle Newsham

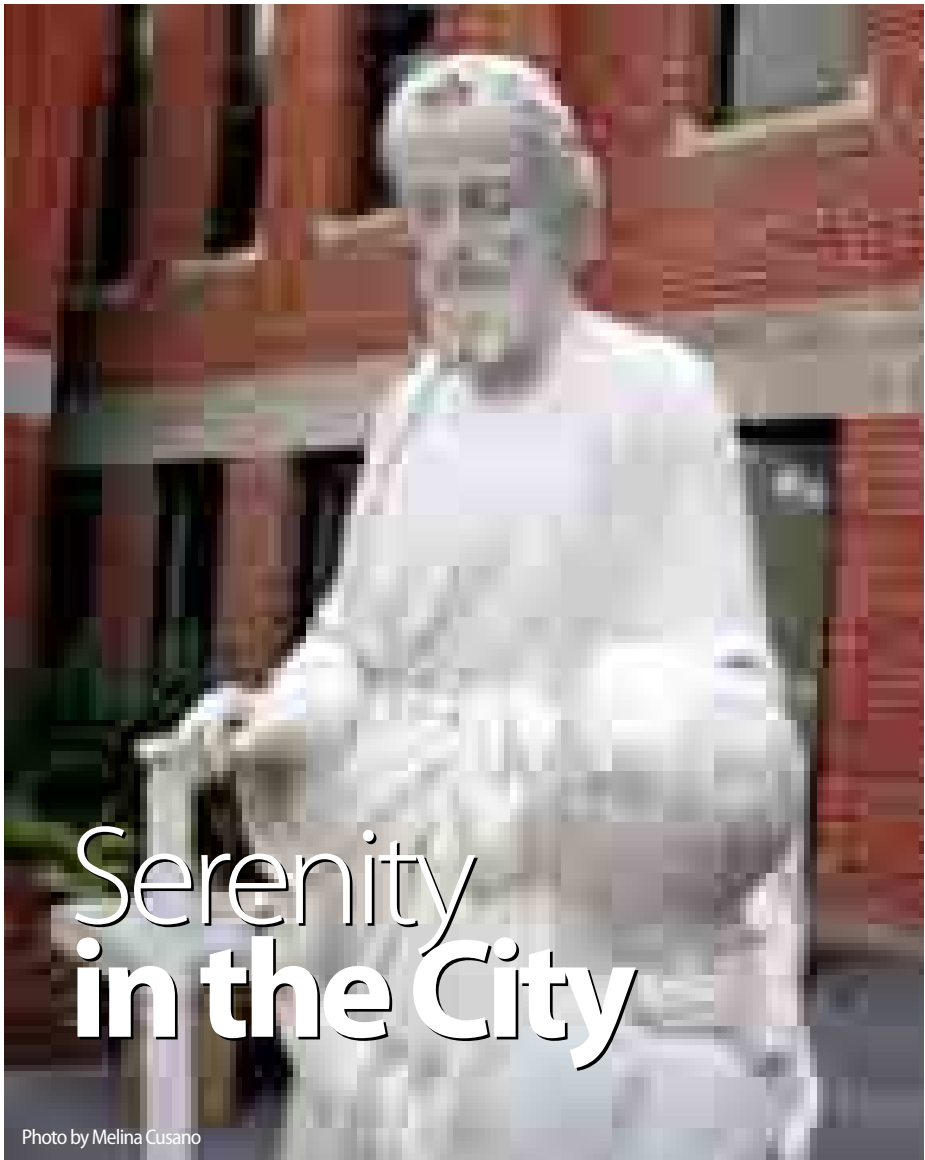


Photo by Melina Cusano



King's Fold – photo by Karen Hofer

Quiet Places, Sacred Spaces
by Michelle Newsham, and the King's Fold Community

King's Fold Retreat and Renewal Centre is situated on 166 acres of prime recreational land straddling the Ghost River in the foothills of the Canadian Rockies, about a one hour drive northwest of Calgary. We are committed to hospitality as the expression of the openhearted welcome of God, creating sacred space for spirit and body. We welcome our guests into our community and offer them a quiet, safe, hospitable place where they can retreat, be renewed and be refreshed.

We like to introduce our guests to both the human-created and Divine-created spaces of King's Fold. Respect and reverence for the sanctity of these spaces is evidenced in hushed voices, slowed stride, and quiet wonder. Our guests help us renew our own awe and gratitude of God's provision of this place.

Although we have set apart some intentional sacred spaces, we regard all 166 acres as sacred. Each person who visits can be wooed in ways as unique as they are, by the Creator whose fingerprints are all over King's Fold. A guest may encounter the Good Shepherd, the Resurrected Lord, or the God of Peace. It could happen on a quiet

path by the river, sitting on a swing while gazing at the mountains, or in their own sorrow, kneeling at the foot of the cross on a prayer walk. Many who come find a unique space that becomes sacred for them.

Some of our intentional sacred spaces include: a dining room and library with fireplaces where one can sit and listen to the embers crackle, read a good book, or enjoy a home cooked meal; a chapel in the woods, always open for prayer, contemplation and worship; an inviting greenhouse/solarium with a wonderful view of the river valley where guests can read, reflect or just be; cabins set apart from the main facility for solitary fasting retreats; prayer walks paralleling both the journey of Christ and the journey of his disciples; a labyrinth, for spiritual discovery and meditative prayer, filled with metaphor for our own journey; and many trails for nature walks and short hikes in our pristine wilderness setting.

Our ministry is to provide quiet spaces for people – to rest, to reflect, to pray, to retreat. Often at King's Fold, quiet spaces become sacred spaces. People are touched by God here. Perhaps that's what makes a quiet space a sacred one.

Visit us online at www.kingsfoldretreat.com or call us at 403-932-3174 if you are interested in exploring our sacred space.

Serenity in the City
By Laura Locke

St. Joseph Church was built on the northern outskirts of Calgary in 1912, during one of the city's first "boom times", when the population was spiraling upward and the mood was one of great optimism. Now, over 100 years later, the church still proudly stands as a beacon of faith on Calgary's north hill, but its location is now considered "inner city" – on a tree-lined street in the middle of a pretty neighbourhood aptly named Mount Pleasant.

St. Joseph's Parish today is a vigorous and active community, rich in cultural diversity. In 2012, as part of the parish's 100th anniversary celebrations, a Centennial Prayer Garden was completed. Designed by parishioner Michael Parker with the support of an advisory committee, it was created to be a serene space for private reflection and meditation, as well as a gathering place for parish activities. Passers-by in the neighbourhood are always welcome to come and enjoy a few moments of quiet respite.

The Garden's pathways form a cross with a circle in the centre, echoing the Celtic cross on the church's steeple. Prominently elevated at the focal point of the crossed pathways sits the statue of St. Joseph the Worker and the Child Jesus, surrounded by an attractive, soothing water feature.

The statue was donated by the Catholic Women's League Unit at St. Joseph's, and represents the talents, gifts and hard work that have nurtured the parish community over the past 100 years.

To further create an inviting atmosphere, the grounds of the Centennial Prayer Garden are thoughtfully furnished with seating, lighting and landscaping. A time capsule, provided by the students of St. Joseph School, was placed in the ground immediately behind the statue to represent the future of the parish. A decorative handcrafted metal fence borders the Garden, created and donated by Gianna and Mario De Capite.

Framed by the beautiful red brick walls of the old church, the Centennial Prayer Garden brings glory to God and honours the many parishioners of St. Joseph Church who have faithfully worshiped and served here for over a century. This urban oasis bids visitors to stop and spend some time in peaceful tranquility, before going on their way spiritually refreshed.

St. Joseph Church is located at 640 – 19 Ave. NW, Calgary. Visit www.stjosephcalgary.com for more information. Laura Locke is the author of "A Lamp on the Hill", a history of St. Joseph Parish.



L to R: back row: Rev. Jim Atkinson, After - Care Ministries; Peter Worsley, MCCA.
Front row: Sally Atkinson, After - Care Ministries; Elaine McMurray, Catholic Prison Ministry

Eli and Jeff: Developing friendships at a New Life Fellowship Dinner

Restoring Dignity, Transforming Lives

Restoring Dignity, Transforming Lives
By Don Chesney

Tears are rolling down Larry's face and a knot is in his throat. The folks at Circles of Support and Accountability (CoSA) have just surprised Larry with the first birthday party that he has ever had. Daryl has a few tears, too; he is there together with other volunteers to wish Larry a happy birthday. Daryl is farther along the road than Larry – he has been free and clean for two and a half years now. After fourteen years in prison he is now established with a job, a car, an apartment, and a girlfriend, whereas Larry has only been out for four months. With the help of CoSA volunteers, he is managing to stay clean and sober this time and has recently landed a job.

Larry has been in and out of prison for just about all of his adult life and he is now forty years old. Both Daryl and Larry sought help from a chaplain in prison, because they seriously wanted to lead more productive life after their release. What surprises most people when they meet Larry and Daryl is that they are such caring people – but statistics show that without the help of CoSA, both Larry and Daryl would probably end up back in prison.

Moira Brownlee is the co-ordinator for CoSA, a program of Mennonite Central Committee Alberta (MCCA). Its mission is to support high-risk released individuals in their task of integrating with the

community and leading responsible, accountable lives after serving time in prison. The Circles of Support and Accountability are groups of four to seven volunteers, primarily from the faith community, who are committed to enhancing public safety by coming alongside former high-risk offenders and meeting with them regularly. Brownlee organizes events and recruits volunteers to help the newly freed ex-convicts learn the skills they need to survive in society.

Camping trips, baseball games, movie nights, river rafting, bowling and social events such as birthday parties all contribute to a sense of belonging. Brownlee is especially proud of the fact that before she was given the position by Mennonite Central Committee, CoSA did not exist in Alberta.

Peter Worsley, a colleague of Brownlee's, is a community chaplain with MCCA's Restorative Justice Ministries. He visits offenders in prison and helps them to re-integrate into the community upon release. A study done in 2012 indicates that of the 233 offenders met by Peter between 2006 and 2008, 95% have not committed another federal offense. Collaboration and teamwork play key roles in these efforts. Worsley is a Catholic, Brownlee is a Presbyterian and they are given office space and support by the Mennonites. Funding is provided by Correctional Services Canada (CSC), the

National Crime Prevention Centre, the Calgary Foundation, Catholic Charities, MCCA and many anonymous donors.

Funding from Correctional Services Canada is tentative at best. CoSA has recently been granted CSC funding for one year due to community lobbying efforts after CSC cut their contracts. Although Brownlee has many years experience working for non-profits, she is frustrated because it would be very difficult to hire and train anybody to replace her.

"Who would want to start a job like this knowing that it might be terminated a year from now?" she asks.

Worsley is also concerned about the funding; a renewed CSC contract for 2014-15 for Community Chaplaincy has not yet been provided. He is working at finding other funding sources and has made efforts to ensure that ex-prisoners will continue to be received into the community.

One of those endeavours is New Life Fellowship Dinners, which bring ex-prisoners and community volunteers together twice a month to share a meal. A partnership has been struck between MCCA's Community Chaplaincy, the Catholic Diocese of Calgary's Prison Ministry, and After-Care Ministries (an inter-denominational Christian organization), who take turns providing the food and hosting the meal. Volunteers and ex-prisoners alike enjoy the fellowship and food. The meal, which takes place at a local Baptist Church, provides a safe place for ex-prisoners to meet new friends and develop positive relationships with community members.

In spite of statistics showing that our crime rate here in Canada has reduced markedly, the current trend in government policy is to lengthen prison terms, stiffen laws to create more prisoners, and build more jails. Incarcerating prisoners costs almost \$111,000.00 per year per inmate, while it costs between eight to fifteen thousand dollars per year for each released prisoner that is supervised in the community – roughly a saving of \$100,000.00 per year per person. As well, a released and working person pays taxes.

Both Worsley and Brownlee are adamant that prisoners should be welcomed back into our workplaces and our communities, albeit with the support and guidance of

committed volunteers and professionals. This is restorative justice. Worsley stresses that what is often lacking for those trying to change their lives is compassion and mercy in our society.

Volunteers are crucial to the success of these programs and are always needed. New volunteers receive excellent support, and will find the opportunity both challenging and immensely rewarding. If you are interested in helping in this effort, more information is available from Moira Brownlee or Peter Worsley at 403-275-6935, or visit <http://mccalberta.ca/programs/rjm>. Donations are always welcome also.



Don Chesney

Don Chesney has been smitten by a love for this extremely rewarding ministry. He recently failed at retirement in Mexico, but while there he managed to find a way to volunteer in the Mexican prison system. The need for volunteers is much greater here in Canada however, and Don now spends as much time as possible working "behind the walls" here in Calgary. He is eager to share the joy of his faith journey and will happily answer any inquiries. He can be contacted at bbayudante@gmail.com

To watch an excellent short video about MCCA's Restorative Justice Ministries, produced by 100 Huntley Street, visit www.kolbetimes.com

We'd love to hear from you!

Send your feedback or ideas to lauralocke@shaw.ca, and please visit our website at www.kolbetimes.com



Featured Artist: Keegan Starlight

Featured Artist: Keegan Starlight and the Bishop Grandin High School Water Project

Keegan Starlight, a member of the Tsuu T’ina Nation, is an artist and former student of Bishop Grandin High School. Starlight, now studying at the Alberta College of Art and Design, created the two paintings shown here for Bishop Grandin’s Water Project. Another of his recent paintings is featured in the restaurant in the newly expanded Grey Eagle Resort on the Tsuu T’ina First Nation.

The Bishop Grandin Water Project is spearheaded by a group of dedicated students under the leadership of Patricia Calon, a guidance counsellor at the school. The project was born 10 years ago when Calon took three students to a youth conference sponsored by the Calgary-based Centre for Affordable Water and Sanitation Technology (CAWST). They were shocked to learn about the millions of people worldwide who lack access to clean water, and decided to do something about it. Since then, the school’s Water Project has grown each year, with students planning awareness events and fundraising activities. The group has now raised over \$110,000 to aid CAWST’s efforts in developing nations.

Isabella Sanchez is a Grade 12 student at Bishop Grandin who has been very active in the Water Project for the past three years. From being emcee for a Water Project Variety Show Fundraiser to attending a CAWST Conference as a youth

delegate, the experience has been life-changing for her.

“I’ve met so many inspiring people,” says Sanchez, “and I gained a lot of awareness about the world. It’s been a really great opportunity.”

This past year, the Water Project put on a Coffee House Fundraiser, which showcased the talent of many students from Bishop Grandin. They also planned a “Survivor Day” at the school, with a focus on water use and misuse in our own culture. As part of the day, students and faculty had to navigate through an obstacle course carrying 40 lbs. of water, a typical amount of water carried by women in Third World countries every day.

Sanchez plans to attend the University of Calgary next year in their Engineering program, and is looking forward to staying involved with projects in developing countries. This spring she was awarded U of C’s Schulich School of Engineering Scholarship for Community Service and Entrepreneurship.

“The Bishop Grandin Water Project helped me realize that we have so much to be thankful for here in Canada,” says Sanchez, “and that we need to share what we have with others.”

Keegan Starlight can be contacted at ladastar@gmail.com. To watch a video about the Bishop Grandin Water Project, visit www.kolbetimes.com



Water is Life I by Keegan Starlight



Water is Life II by Keegan Starlight

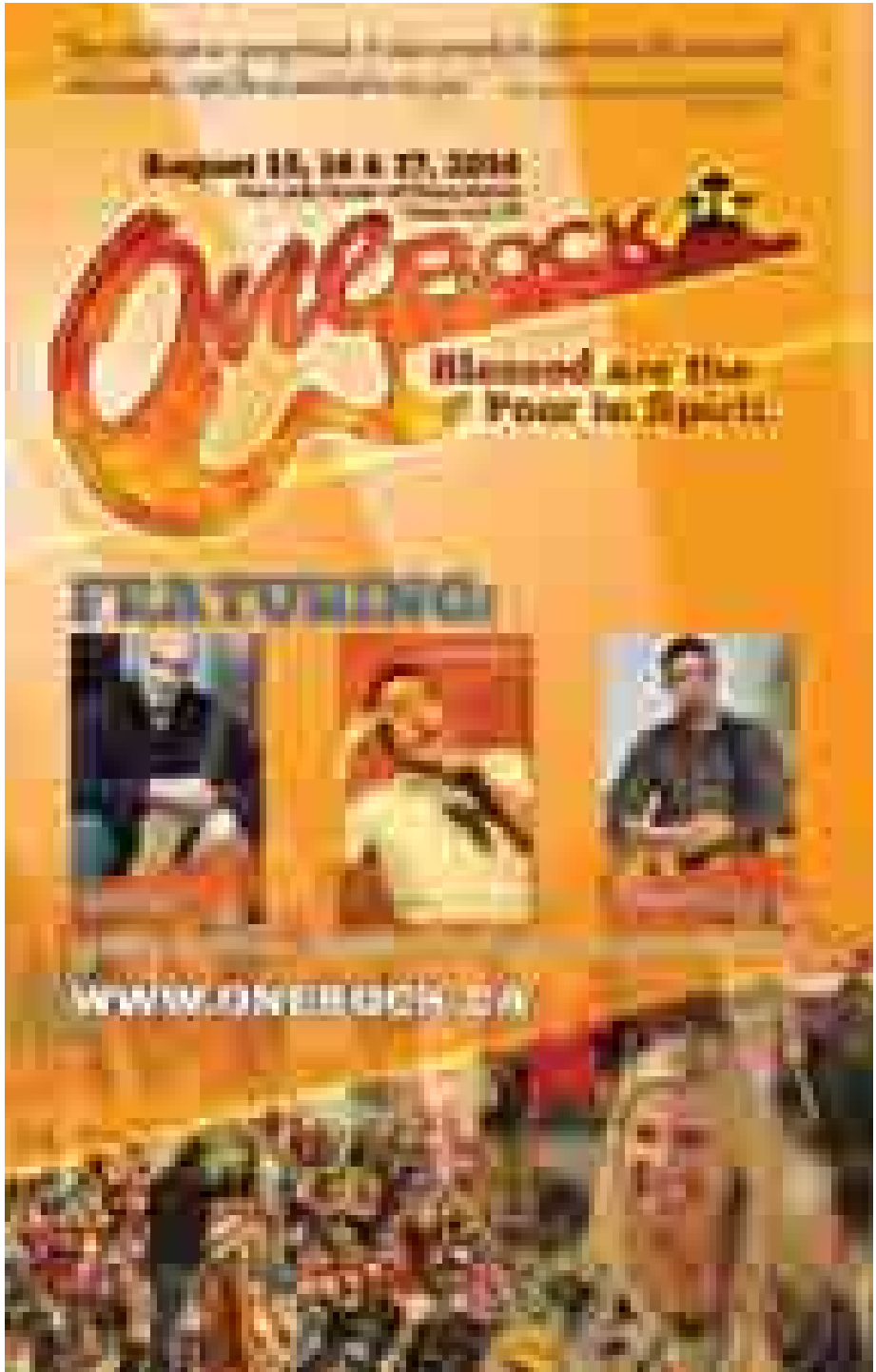
Poetry

Hide and Seek
By Malcolm Guite

*Ready or not, you tell me, here I come!
And so I know I’m hiding, and I know
my hiding-place is useless. You will come
and find me. You are searching high and low.
Today I’m hiding low, down here, below,
below the sunlit surface others see.
Oh find me quickly, quickly come to me.
And here you come and here I come to you.
I come to you because you come to me.
You know my hiding places. I know you,
I reach you through your hiding-places too;
feeling for the thread, but now I see -
even in darkness I can see you shine,
risen in bread, and revelling in wine.*

Malcolm Guite is a poet, singer-songwriter, Anglican priest and teacher living in Cambridge, England. He lectures widely in both the UK and North America. Visit his website at www.malcolmguite.com.

"Hide and Seek" is from his book, *Sounding the Seasons*, a volume of sonnets for the church year, published by Canterbury Press in 2013. His latest book, also published by Canterbury, is *The Singing Bowl*. Both books are widely available online, including from Signpost Music at stevebell.com/category/news.



Be still and know that **I am God**

God invites us to enter
Into His perfect silence,
That we may know His
love and peace.

The Tatra Mountains in Poland

"Be still and know that I am God."

(Psalm 46:10)

By Katarzyna Czyz

Silence is a gift. It creates space where you can meet God. Silence heals.

I was not aware of these profound truths 20 years ago when my husband and I went for our first weekend marriage retreat at Mount

St. Francis Retreat Centre in Cochrane, Alberta. What we didn't know was that it was a silent retreat. After supper on the Friday evening, when the beginning of a two day silence was announced, we were perplexed and shocked. What nonsense to force us to just "be" with our own thoughts!

Why didn't anybody warn us?!

I had been running away from silence for years, trying to escape from my own shadow, my fears, and the truth about who I was. Life was busy. My prayers were more like a series of emails to God, with a long list of petitions. It had never occurred to me that God wanted to be in a relationship with me. Being in relationship means to be present for each other and listen to each other.

How can you be present and how can you listen when you are on the run?

After the first night of the retreat I woke up early, wondering how I was going to survive this weekend in silence. To be honest, I wanted to go home and end this experiment.

Meanwhile, I went to the hall and looked through the spacious window. Instantly, I was amazed by the beauty of the sunrise, with pink and purple clouds resting on the Rocky Mountains. I was the only person in the hall. The surroundings were perfectly quiet, and in this silent space I suddenly realized that I was not alone. I didn't hear anything, yet I heard His gentle whisper. . . a gentle invitation.

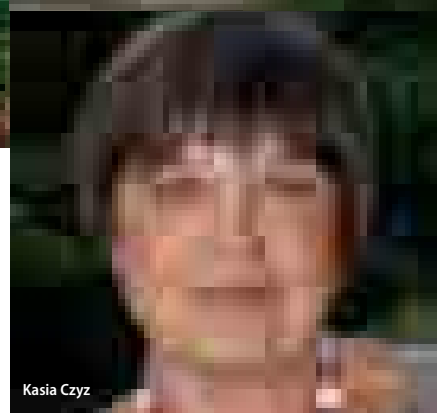
Unexpectedly, I remembered a similar silent encounter in the distant past. A childhood memory revisited me – a vivid picture of a six year old girl sitting alone on the top of a hill, watching her beloved Polish Tatra Mountains from a distance. It is nearing sunset. The view of the mountains is stunning. The surroundings are perfectly still. Even the birds keep quiet, and the tall magenta Fireweed blossoms surround her in speechless beauty. The little girl finds herself permeated by a wave of passionate Love. She is recognized, treasured, and totally accepted by this loving Being.

The gong abruptly announced breakfast time at the Retreat Centre, bringing me back to reality. The couples gathered in the dining room, and we ate together in silence. With no interruptions by words, the silence spoke instead. It spoke directly through the physical presence of all of us, united in longing for God.

Twenty years have passed, and silent retreats have become significant and regular events in my life. Spending time at Mt. St. Francis is like having my batteries recharged. When I am in the presence of God in silence, He speaks to me in mysterious ways. Franciscan teacher and



Mt St Francis Retreat Centre



Kasia Czyz

author Richard Rohr, in one of his daily reflections, tells us to "listen to the stillness, the language of God."

In silence I find God, and He finds me – my "hidden self in Christ." He reveals to me who I truly am. His unconditional acceptance of me fills my heart with gratitude and love. Another of my favourite authors, Thomas Merton, wrote in *New Seeds of Contemplation*, "If I find Him I will find myself, and if I find myself I will find Him."

God heals my soul on the deepest levels when I remain silent in His presence. Thomas Keating, one of the foremost teachers of contemplative prayer, calls God "our Divine Therapist" in his book *Invitation to Love*. He says, "What really happens when one enters the cloud of unknowing, resting in God beyond thoughts, words, and feelings, is a profound healing of the emotional wounds of a lifetime."

Obviously, a retreat centre is not the only place where we can be still before God. The mountains, the forest, the park, the cemetery, your own room, or even a hospital bed can be this place. The question is: "Have you set aside time for silent prayer?" Fr. Bob Mitchell, OFM, is a member of the Mount St. Francis Retreat Team. He speaks to us about this in one of his poems from his book *Reflective Moments: Pause to Meditate*.

*God invites us to enter
Into His perfect silence,
That we may know
His love and peace.*

Listen to God in silence, and He will respond.

Kasia Czyz emigrated from Poland and began her Canadian adventures 26 years ago. She teaches ESL to newcomers of all faiths, and often encounters God through them.

For more information about Mt. St. Francis Retreat Centre, visit www.mountstfrancis.ca

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Jesus: A Pilgrimage by Fr. James Martin, SJ



Courtesy Harper Collins Canada

James Martin, SJ - photo by Kerry Weber

Jesus: A Pilgrimage by Fr. James Martin, SJ
A review by Carol Hollywood

James Martin has succeeded beautifully. He has written a book that can engage both committed Christians and those who know nothing of Jesus. Starting from the conviction that Christ is fully human and at the same time fully divine, Martin fleshes out this startling enigma by revealing a Jesus who 'sweated and sneezed and scratched' but who also truly rose from the dead.

The idea for the book came about when Martin decided to go on pilgrimage to the Holy Land. After initial reluctance he went with a Jesuit friend, taking a two-week trip to explore the Gospel stories in the very places where the events are believed to have taken place. The result is an extraordinary, humorous and poignant

travelogue – part literature review and part meditation on the meaning of Jesus' life. Martin weaves his story between contemporary Israel and Palestine and the Biblical past, from the concrete to the transcendent. What stays with me particularly is the description of chatty passengers on the Number 21 bus to Bethlehem juxtaposed with the meditation of the Gospel stories commemorated on that very ground.

What makes this more than just another retelling of the Jesus story is the personal connection Martin has with his subject. Jesus is the centre of the life of this man, a Jesuit priest for 25 years, and a popular Catholic writer and speaker. Although Martin would not describe himself as a theologian or a Biblical scholar, he has studied with, and knows personally, many of the best. In fact he is so well acquainted

with the experts that he recounts calling one professor in California to query his conclusion that there would have been no synagogue building in Nazareth – and that meetings would have taken place outdoors.

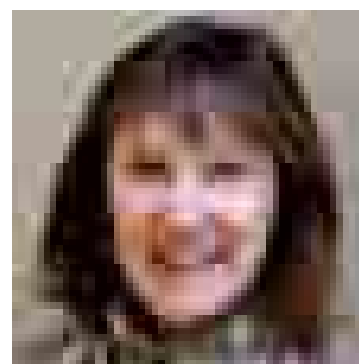
Martin describes his own spiritual life clearly and candidly. While visiting the Church of the Holy Sepulchre, the traditional location of Jesus' tomb, Martin experiences a vivid image of Jesus sitting up on the morning of his resurrection. The meditations that follow well illustrate the centrality of the resurrection to Martin's perspective and ministry.

This book is an invitation to spiritual growth. Martin poses questions throughout that challenge us to mull over and pray about our faith. When he talks of the call of Peter, and other 'call' narratives in the Gospels, he asks us too – what keeps us from following Jesus? Here is a rich jumping-off point into deeper exploration of the Gospels, their context, and our reaction. I found myself making a list of all Martin's references, like leads in a mystery to be followed up and mined for clues to Jesus' identity and character.

For those who plan their own pilgrimage to the Holy Land – the Fifth Gospel, as it has been called – *Jesus: A Pilgrimage* will be a valuable companion. For armchair pilgrims, Martin's reliance on Ignatian methods of using imagination in prayer bring the sights, smells, and sounds of the Holy Land to us – the heat, the strenuous walking, the colour of the water, and the sound of the lake. Christians of long

standing will enjoy Martin's insights and gentle humour, while seekers and skeptics will gain fresh insight into the Christian understanding of Jesus that may help mitigate the current cultural bias against faith. I hope that the book's length will not deter non-believers, as it is well worth the effort. Martin's style is clear, engaging and non-academic. As he tells us encouragingly, "You've met my Jesus. Now meet your own."

A pilgrimage is both a journey outwards into the world and a going inward to what is essential. This book truly is a pilgrimage. What stays with me, having followed Martin through the journey, is a simple question he poses in Chapter 13 – what would it mean for the storms to cease and for you to live more contemplatively? What, indeed.

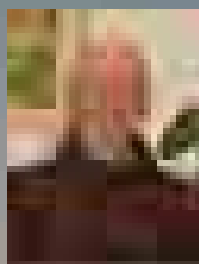


Carol Hollywood

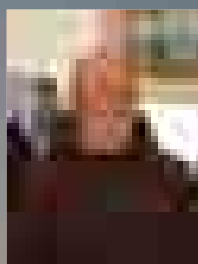
Carol Hollywood is librarian and archivist for the Roman Catholic Diocese of Calgary. For more information about the Diocese Library, phone 403-218-5510 or visit <http://rcdc.kohalibrary.com>

PRAYER SUMMIT 2014†

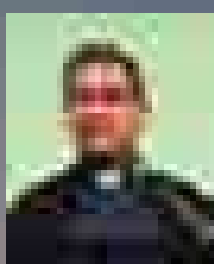
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That priest was Father Pat Cosgrove and little did he know what God had in store

for him. Two weeks after he said his prayer, Fr. Pat received a phone call from an old friend who wanted to tell him about the work he was doing with the Christian Foundation for Children and Aging (CFCA), a sponsorship charity based in Kansas, USA. After a meeting with the late Bob Hentzen, (one of founders of CFCA) Fr. Pat joined the board of directors and as they say, the rest is history.

Chalice has evolved from an appeals office with one part time employee to a top-rated international sponsorship charity with 43 full time employees. As with any growing organization there have been a lot of changes and lessons learned but one thing that has remained constant is a prudent and rigorous accounting of how donations are used and the dedicated staff who ensure our sponsor children have the opportunity to thrive.

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