



## Youth delegate

Jacob Genaille-Dustyhorn of Saskatoon is one of two Canadian young adults who have been named as delegates to an international gathering at the Vatican this spring in preparation for a 2018 Synod of Bishops that will address "Young People, the Faith, and Vocational Discernment."



— page 3

## Sisters of Sion

"The nuns taught us to be feminists when there was no such word," said one alumna of Sion Academy at a recent reunion in Saskatoon. "Their leadership demonstrated a competence that showed women could accomplish much in their community and in the church."

— page 6

## Sin of tradition

"The answers given to women about the strictures on their gifts when all other answers, intellectual and biological and social, have been given the lie, has always been 'tradition,'" writes Joan Chittister, OSB. "But the real issue for our time is why is this the tradition?"



— page 10

## Give it up!

The intent of Give It Up for the Earth!, the Citizens for Public Justice lenten campaign, is to allow a Christian's most strongly held faith beliefs to move into alignment with one's personal practices, as well as our environmental and political postures, writes Joe Gunn.

— page 12

## Church must learn

The Catholic Church needs to learn about married life from the faithful, said Chicago Cardinal Blase Cupich recently. "He is not saying this from a desire to water down church teaching, but from theological conviction," writes Thomas Reese, SJ.

— page 16



Novecosky

**ASH WEDNESDAY** — Lent begins Feb. 14 with the reminder that we are dust and unto dust we shall return. The lenten ritual features a sign of the cross from ashes of palms from last year's Palm Sunday.

# Lent is time to heal hateful hearts: pope

By Carol Glatz

VATICAN CITY (CNS) — Catholics should use the season of Lent to look for signs and symptoms of being under the spell of false prophets and of living with cold, selfish and hateful hearts, Pope Francis said.

Together with "the often bitter medicine of the truth," the church — as mother and teacher — offers people "the soothing remedy of prayer, almsgiving and fasting," the pope said in his message for Lent, which begins Feb. 14 for Latin-rite Catholics.

The pope also invited all non-Catholics who are disturbed by the increasing injustice, inertia and indifference in the world, to "join us then in raising our plea to God in fasting and in offering whatever you can to our brothers and sisters in need."

The pope's lenten message, which was released at the Vatican Feb. 6, looked at Jesus' apocalyptic discourse to the disciples on

the Mount of Olives, warning them of the many signs and calamities that will signal the end of time and the coming of the son of man.

Titled, "Because of the increase of evil-doing, the love of many will grow cold" (Mt. 24:12), the papal message echoes Jesus' caution against the external enemies of false prophets and deceit, and the internal dangers of selfishness, greed and a lack of love.

Today's false prophets, the pope wrote, "can appear as 'snake charmers,' who manipulate human emotions in order to enslave others and lead them where they would have them go."

So many of God's children, he wrote, are: "mesmerized by momentary pleasures, mistaking them for true happiness"; enchanted by money's illusion, "which only makes them slaves to profit and petty interests"; and convinced they are autonomous and "suffi-

— FALSE PROPHETS, page 15

# Focus on impact, prevention of sexual abuse: Kennedy

By Deborah Gyapong

OTTAWA (CCN) — Sheldon Kennedy, a former NHL player who was sexually abused by his junior hockey coach, urged Canadians to understand the devastating impact of such abuse and work to prevent it.

Kennedy was part of a panel sponsored by members of Parliament from all parties on Parliament Hill Feb. 5 that included the screening of *Swift Current*:

*The Sheldon Kennedy Story*, a documentary chronicling not only the abuse he suffered from coach Graham James, but also his long and painful road to recovery.

Also present was Sean McCann, one of the founders of the popular band Great Big Sea. McCann left the band in order to deal with his recovery from having been sexually abused at age 15 by a priest, a trusted friend of the family.

"I chose to drink and use drugs for almost 35 years rather than

face my truth," McCann said. "Secrets can kill you."

McCann performed songs he had written when navigating his first year of sobriety. One of the songs he performed enabled him to tell his mother about the abuse, he said.

"There can be no healing without truth; there can be no reconciliation without truth," he said.

*Swift Current* showed how hockey coach Graham James was brought into a small Saskatche-

wan town to coach the junior hockey Swift Current Broncos and how no one suspected the coach of grooming and sexually abusing young players like Kennedy. He helped the team win, and through him Kennedy and his brother Troy went on to the NHL. Winning helped the town and the family turn a blind eye to what was happening, the documentary showed.

Kennedy said when he first disclosed his abuse, it was treated

— PREVENTION, page 5

# Indigenous leaders receive G-G Awards

By James Buchok

WINNIPEG — Fifteen Manitobans received the Governor General's Award for outstanding indigenous leadership Jan. 9 at Government House in Winnipeg, an honour initiated by former Gov. Gen. David Johnston to honour 150 such Canadians across the country to mark Canada's 150th year in 2017.

According to the office of the Governor General, the awards are for "dedicated indigenous and non-indigenous leaders who are working to strengthen urban and rural indigenous communities and create an environment in which reconciliation is possible."

"What you have done has saved lives and changed lives," said Manitoba Lt.-Gov. Janice Filmon as she bestowed the medals on behalf of Gov. Gen. Julie Payette. "You are builders of understanding

and hope. This is a celebration of services and leadership and how we can build a better country for all of us. Canada is better today because of your effort."

Among eight recipients of the Sovereign's Medal for Volunteers was Philip Chiappetta, executive director of Rossbrook House, a Winnipeg drop-in centre where children and youth can be safe, play and learn as an alternative to the dangers of the streets. Rossbrook is open 24 hours a day, 365 days a year. The centre recruits staff from the young people who attend on a regular basis.

Rossbrook House was founded in 1976 by Sister Geraldine Mac-Namara, SNJM, and a group of inner-city young people. Chiappetta started at Rossbrook in 1980 lending a hand wherever he could, working mostly with teens. Today, there might be 40 to 50 kids at the centre on a winter day

after school — about half of them under 13, and almost all of them indigenous.

Chiappetta said a survey by the local Social Planning Council shows poverty rates in the neighbourhood are "sky high," and although the number of two-parent families is increasing, there are many single-parent households, and a lot of kids live with grandparents or other relatives. Things can get crowded.

"We're like a big living room for the kids," he said, with televisions, video games, and board games overseen by volunteers who also run a homework program.

Chiappetta said high school students in the area are four times less likely to graduate compared to the rest of Winnipeg, and, of those who do graduate, few will go on to university.

— TRAUMA, page 7



CCN/D. Gyapong

**ABUSE PREVENTION LEADER** — Former NHL player Sheldon Kennedy leads a national effort to prevent and heal child sexual abuse. He appeared Feb. 5 on Parliament Hill at the screening of the documentary *Swift Current: The Sheldon Kennedy Story* detailing his abuse and road to recovery.



# Colombia moves from ‘vengeance’ to reconciliation

By Beth Griffin

UNITED NATIONS (CNS) — In the complex peace process now underway in Colombia after 52 years of violent conflict, the Catholic Church works on many levels to replace a culture of violence with one of encounter.

Hopeful speakers at a Feb. 2 United Nations forum described the incremental steps taken by

former combatants and their civil society counterparts to seek reconciliation and a lasting peace.

Colombian Archbishop Luis Castro Quiroga of Tunja, former president of the Colombian bishops’ conference, said one of the church’s roles is “helping people step away from vengeance and toward forgiveness and reconciliation.”

The first steps are the most

difficult for people who have lived with violence for decades and those who take them must be enthusiastic until others can begin to feel the peace, he said.

After 52 years of armed conflict in Colombia, government and rebel leaders reached a peace accord in late 2016 that put an official end to a war that claimed more than 200,000 lives and displaced almost seven million people.

The church is important to the process because it is impartial, knows the details of the conflict, can maintain dialogue and has an historic presence throughout the country, speakers said. Pope Francis’ visit to Colombia Sept. 6-11, 2017, underscored the church’s commitment to peace and its focus on the victims of the conflict.

Archbishop Bernardito Auza, the Vatican’s permanent observer

to the United Nations, summarized the pope’s five-point exhortation on moral courage, forgiveness, reconciliation, truth and justice. He said the pope’s most important admonition was to “avoid the temptation to vengeance and offer forgiveness for past wrongs.”

“Peace is not just ending a war, but also building a new country,” Castro said. “Constructing a new country is the same as building a new house that needs new rooms,” including room for political participation by women and others who have been excluded in the past.

Ambassador Maria Emma Mejia Velez, Colombia’s permanent representative to the United Nations, said the establishment of a Special Jurisdiction for Peace is one of the most significant elements of the peace process. It is a transitional court to review the most serious crimes committed during the war, deliver judgment and impose penalties.

Castro said transitional justice helps facilitate the move from war to peace, but does not mean impunity. “It’s an opportunity to use justice so there is a process that allows for peace,” he said. People who admit their criminal responsibility may be treated more leniently than those who deny it and are found guilty.

In addition to its religious leadership and social presence, the Catholic Church in Colombia participates in the peace dialogue, provides encouragement for participation of all parties and monitors the ceasefire.

Auza said many successful steps have been taken on the long journey to peace, but there are significant obstacles in the path.

Speakers said the peace is challenged by outbreaks of violence, pressure on participants from groups that lost economic influence when the war ended, and the lack of progress on divisive land ownership issues. Nonetheless, widespread demobilization of more than 11 million armed combatants made 2017 the least violent in modern Colombian history and people move freely without fear of being shot, kidnapped or extorted, they said.

## Homilies must help people reflect, not nap, pope says

By Carol Glatz

VATICAN CITY (CNS) — Catholic priests must deliver good homilies so the “good news” of the Gospel can take root in people’s hearts and help them live holier lives, Pope Francis said.

But the faithful in the pews need to do their part, too, the pope said at his weekly general audience Feb. 7.

Catholics need to read the Bible more regularly so they can better understand the mass readings, and they need to be patient with the homilist, especially if the sermon is boring, meandering or hard to understand, he said.

“How many times do we see some people asleep, chatting or going out to smoke a cigarette during the homily,” the pope asked those gathered for the audience in the Paul VI audience hall.

A homily must be prepared well with prayer and study, and be delivered clearly and briefly — “it must not go longer than 10 minutes, please,” the pope said.

Continuing his series of audience talks on the mass, Pope Francis spoke about the proclamation of the Gospel and the homily.

Whoever gives the homily must recognize that it is not about himself, but that he is “giving voice to Jesus, he is preaching the word of Jesus,” the pope said.

The homily is not a lecture, a lesson, a catechesis or just small talk, he said; it is the minister continuing a dialogue the Lord has already established with his people so that his word may become part of their lives.



CNS/Paul Haring

**CIRCUS MEMBERS AT GENERAL AUDIENCE — Pope Francis greets young circus members during his general audience in Paul VI hall at the Vatican Feb. 7. The Medrano and Rony Rollert circuses performed for the pope.**

“The word of the Lord ends its journey becoming flesh in us, translating itself into action, as happened in (the lives of) Mary and the saints,” he said

Just as the preacher must try to offer “a real service” to all those gathered for mass, the pope said, the people in the pews must do their part, above all by paying attention and listening with a proper attitude — free from “subjective pretenses” and prejudices, “knowing that every preacher has virtues and limitations.”

The word of the Lord — whether in the mass readings or the homily — is meant to “enter

into the ears, to get to the heart and go to the hands by doing good works,” the pope said.

To get his message across, “Christ also needs the words of the priest who gives the homily after the Gospel” reading, he said.

A Gospel passage is read at mass not simply to tell people about events in the past, the pope said. “We listen to the Gospel in order to become aware of what Jesus did and said once” in order to reflect on how he is saying it again to everyone today.

As St. Augustine said, the pope commented, “the mouth of

Christ is the Gospel” and though he may reign in heaven, he never ceases to speak to those on earth.

Christ must always be at the centre of everything during the mass, the pope said, but the people must also respond to Christ in some way in their lives.

“Therefore, if we listen to the ‘good news,’ we will be converted and transformed by this and consequently be capable of changing ourselves and the world,” he said.

## Two ex-managers of Vatican bank charged

By Carol Glatz

VATICAN CITY (CNS) — A Vatican court found two former top managers of the Vatican bank liable for mismanagement and ordered an injunction for them to pay damages.

The sentence was announced Feb. 6 by the bank, formally known as the Institute for the Works of Religion, or IOR in Italian. It did not specify the amount it is seeking in damages, but the Italian news agency ANSA said the damages the bank incurred totalled about 47 million euro (about \$58 million).

Paolo Cipriani, the former director, and Massimo Tulli, the former deputy director of the Vatican bank, had offered their resignations “in the best interest of the institute and the Holy See”

in July 2013.

The court’s sentence comes from “a civil liability action started by IOR in September 2014 supported by a comprehensive review of financial investments made by IOR before mid-2013,” the bank said in a written statement.

In February 2017, an Italian tribunal in Rome had found Cipriani and Tulli guilty of violating norms against money laundering; both men were given four-month prison sentences.

The Vatican bank, meanwhile, said the Vatican court sentence confirms the bank’s intent “to pursue by judicial proceedings any misconduct carried out to its detriment, no matter where and by whom.”

In its regular reviews of the

Vatican bank’s efforts to fight money laundering and financing terrorism, the Council of Europe’s Moneyval committee has praised the bank’s efforts in establishing international standards and tougher norms. However, it repeatedly noted the difficulty in judging how effective those new laws were given the lack of prosecutions and convictions concerning finance-related crimes.

The most recent Moneyval progress report, in December 2017, said the Vatican’s oversight agency, the Financial Information Authority, “seemed to be working efficiently,” but while the Vatican court had frozen the assets of several accounts at the Vatican bank, “the Holy See had still not brought a money-laundering case to court.”



CNS/Ritchie B. Tongo, EPA

**DEADLY EARTHQUAKE IN TAIWAN — A building is seen pulled away from its foundation Feb. 8 following earthquakes in Hualien, Taiwan. Pope Francis expressed his solidarity with the people of Taiwan after two high-magnitude earthquakes devastated the island nation Feb. 6 and 7, killing at least nine people and injuring hundreds more.**



# Immigrants drive charitable donations in Canada

By Michael Swan  
The Catholic Register

TORONTO (CCN) — The future of giving in Canada’s Catholic Church has only just arrived, or at least it arrived within the last generation.

Immigrants are increasingly the driver for charitable giving in Canada, especially for religious charities, according to a new study by the Angus Reid Institute on behalf of the CHIMP Charitable Impact Foundation.

A close look at charitable giving by people born outside of Canada finds immigrants more likely to give than the general population and more motivated by faith. The Angus Reid study concentrated particularly on Chinese, Filipino and Indian immigrants, three leading sources of immigration to Canada.

“There are a number of stress factors that are really pressuring charities in general,” Angus Reid executive director Shachi Kurl told The Catholic Register. “You’ve got what I would suggest is a slackening of the giving muscle.”

Only seven per cent of immigrants born outside of Canada are non-donors, compared to 14 per cent of the general population. More than a third (36 per cent) of immigrants are classed as “Super Donors” who support multiple charities and spend over \$250 per year — well ahead of just one-fifth (21 per cent) of the general population.

Over and over, Angus Reid researchers found that this spirit of generosity among Filipino, Indian

and Chinese immigrants is driven by religious faith. Just over 70 per cent of immigrants told pollsters their personal faith has a strong influence on their views of charitable giving, compared to only 46 per cent of the general population who make this claim.

When it comes to explicitly religious or church charities, 61 per cent of those born outside Canada give, compared to just 31 per cent of long-established Canadians.

The children of immigrants (second-generation Canadians) are less generous than their parents’ generation, but still outperform the general population with 43 per cent of them supporting their church and religious charities.

“Culture and religion are big, big drivers of a strong sense among newer Canadians to give,” said Kurl. “If you are a Filipino immigrant, chances are you are Catholic and chances are you have a very strong sense of tithing.”

For ShareLife in Toronto, the loyalty immigrant donors show to their church is a big advantage, said ShareLife executive director Arthur Peters. The one adjustment new Canadian Catholics have to make is getting used to the idea that church charity is delivered through agencies rather than directly by the bishops and priests.

“Our messaging, through our parishes and through our priests, is that we’re out there,” he said. “It’s not in the same way as the direct service they know from their countries, but we are providing service through the church.”

Immigrants don’t concentrate their charitable activity on the

church simply out of habit, or because that’s what they used to do back home, Peters said.

“People trust the church. There’s a high trust that the church will use their money and be accountable in a proper way,” he said.

But Peters agrees with Kurl that raising money isn’t getting any easier.

“There’s so much competition now in the charitable sector,” he said. “There’s a lot of charities and a lot of competition.”

The Angus Reid research shows many immigrants are drawn to charities that invest directly in health care delivery or education when they want to give to an international charity, Kurl said.

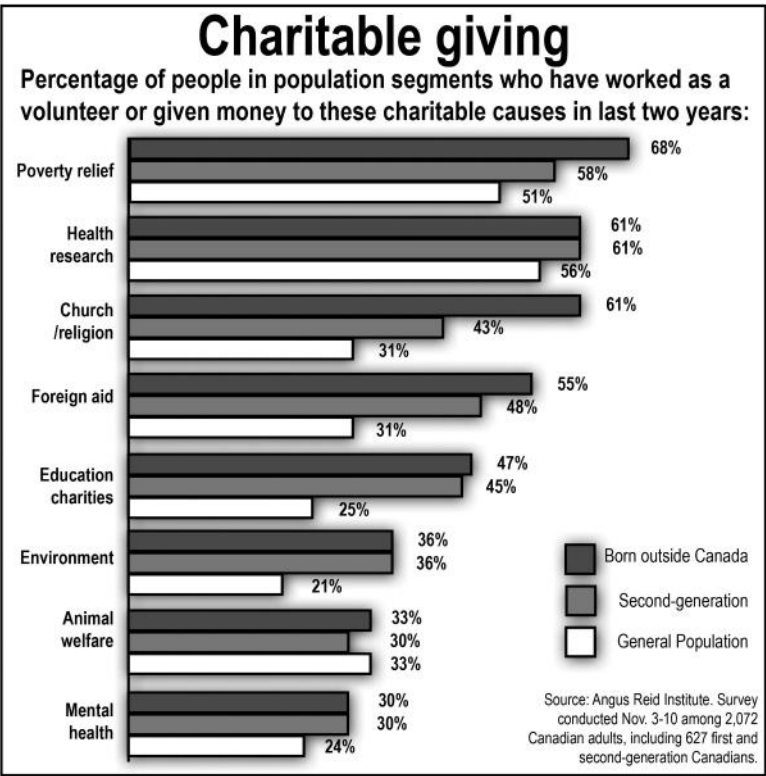
“Because those speak to the basics. Health is something that affects everyone,” she said.

Over half of new Canadians (55 per cent) support international aid agencies like the Canadian Catholic Organization for Development and Peace, compared to just 31 per cent of the general population.

Educational charities get donations from 47 per cent of immigrants but only 25 per cent of the general population. Health and disease research charities have support from 61 per cent of immigrants, but also a pretty healthy 56 per cent of the general population.

Human rights-focused charities attract money from 27 per cent of those born outside Canada, but are even more attractive to their second-generation children who give at a rate of 33 per cent.

The old image of immigrants



as needy consumers of charity who are followed by subsequent generations that gradually become donors may no longer apply, said Kurl. Today’s better educated immigrants are often contributors from day one.

“They are ready for work. They are more likely to have post-secondary training and more likely to be . . . perhaps in a better situation,” she said. “Largely driven by

that culture of giving, again largely driven by faith, there’s also the economic ability. They can give.”

The study was conducted online between Nov. 3 and 10 among a random sample of 2,072 Canadian adults. Angus Reid cautions that because the sample was deliberately skewed to capture more South Asian, Filipino and Chinese immigrants, the results may not be applicable to all immigrants.

## Youth delegate chosen from Saskatoon

By Kiply Lukan Yaworski

SASKATOON — Jacob Genaille-Dustyhorn of Saskatoon is one of two Canadian young adults who have been named as delegates to an upcoming meeting of youth at the Vatican.

The international gathering this spring is part of preparations for an October 2018 Synod of Bishops that will address “Young People, the Faith and Vocational Discernment.”

Harry Lafond of the Office of the Treaty Commissioner, whose daughter Mika is one of Genaille-Dustyhorn’s instructors, recommended the young indigenous man to Bishop Albert Thévenot of the Diocese of Prince Albert, who then submitted his name to the Canadian Conference of Catholic Bishops (CCCCB).

“Jacob is a young man searching for the relevance of faith in his life, like many of our young people,” says Thévenot. “He is calm and reflective and is certainly a good listener. He is involved in social activities and he would like to help many of his people to find a purpose in their lives. He is searching for constructive and positive attitudes to bring change. He is proud in who he is.”

The 22-year-old education student at the University of Saskatchewan says he is honoured and excited to be a delegate to the international gathering March 19 - 24 in Rome.

“I’m really looking forward to this opportunity, and to meeting



Kiply Yaworski

Jacob Genaille-Dustyhorn

people from around the world,” says Genaille-Dustyhorn. “I hope to learn about their lives and their challenges, and to tell them about the church’s role with First Nations here.”

Genaille-Dustyhorn has lived in Saskatoon since he was eight years old. “I was raised in a Christian home by my mother, who is a super positive person,” he says. After struggling for a time with a negative lifestyle, Genaille-Dustyhorn describes how he eventually decided there was “more to life,” and began to work at turning things around.

He says that his search for a positive path was supported through the help of mentors, in-

cluding those he met through a Youth for Christ floor hockey program in Saskatoon. Participation in that program helped him in his own journey, and in turn, he is now coaching other youth, striving to make a difference in their lives.

As a competitive five-pin bowler, he also shares a passion for coaching in that sport. He proudly recalls the words of an appreciative mother, who said his encouragement and help for one young athlete had an impact that won’t be forgotten.

“If I ever feel the fire inside me going out, I can think back on that and see where I am doing something right,” he says.

The desire to help others and to work with youth has led Genaille-Dustyhorn to continue his education at the University of Saskatchewan, where he is doing well in the Indian Teacher Education (ITEP) program.

He says he sees a need to improve things for those whose lives and families are still being affected by the impact of colonialism and residential schools. “My dad went to residential school, and I have been learning how to deal with those effects in a positive way. As part of this trip to Rome, I hope to share my personal experience with those I meet.”

Faith is important to Genaille-Dustyhorn, pointing to truths that people of all backgrounds can share in common. “We all look up to God, to the Creator.”

## Partners sign Memorandum of Understanding

SASKATOON — The Federation of Sovereign Indigenous Nations (FSIN), the Saskatchewan Indigenous Cultural Centre (SICC), the Office of the Treaty Commissioner (OTC) and the Saskatchewan School Boards Association (SSBA) have signed a Memorandum of Understanding (MOU) on reconciliation through treaty education.

The MOU recognizes that reconciliation through treaty education can be the tool to overcome obstacles that affect treaty relations. It also endorses partnerships to address the advancement of treaty awareness and education as vehicles toward the elimination of systemic discrimination and embody the Truth and Reconciliation Commission’s Calls to Action. Through the MOU, the partners have committed to working to address discrimination in the spirit and intent of treaty partnerships and as partners in reconciliation.

“This Memorandum of Understanding is the first step toward reconciliation through education,” said FSIN chief Bobby Cameron. “It provides a way forward for the institutions involved to create treaty awareness in the classroom. Our children will grow up understanding their inherent rights and their treaty rights. They will learn that treaties are sacred covenants as well as international law. Together, we can end discrimination in our education systems.”

“Education was the vehicle used to oppress First Nations people,” noted Treaty Commissioner Mary Culbertson. “Through education about the spirit, the intent and the treaty relationship, reconciliation

can be achieved. Education will be the vehicle to take us there.”

“We have an opportunity to provide education directed toward improving our knowledge and understanding of the historical treaties. To fully understand them, one must understand their spirit and intent,” said SICC president Wanda Wilson. “Language and culture must be understood as the bedrock of the First Nations’ world view, and it is vital that this forms an integral component of any education program. This must come from the language-keepers and the knowledge-keepers.”

“Our ongoing partnerships are important in addressing shared responsibilities and interests in Saskatchewan’s education systems,” said Shawn Davidson, president of the SSBA. “Joining together to sign this MOU is about our commitment to work collectively for the benefit of all Saskatchewan students.”

SSBA’s member boards have passed a number of resolutions related to treaty education. One resolution adopted in 2017 calls for a mandatory indigenous studies class at the secondary level, in addition to indigenous teachings currently embedded in the curriculum. Another resolution passed in 2017 calls on all schools and Board of Education offices in Saskatchewan to display the treaty symbol.

The FSIN represents 74 First Nations in Saskatchewan. The federation is committed to honouring the spirit and intent of the treaties, as well as the promotion, protection, and implementation of treaty promises that were made over a century ago.



# Alberta debaters spar over Catholic school divide

By Andrew Ehrkamp  
Grandin Media

EDMONTON (CCN) — Alberta should change its dual school system of public and Catholic separate schools to one publicly funded school system.

That's the provocative motion that began a raucous and often heated debate Feb. 8 between former Alberta education minister David King and Kent Donlevy, a lawyer and education professor at the University of Calgary.

Both agreed that each system is doing an exemplary job of educating students, but the exchange at the University of Alberta did pit competing visions of rights, financial savings, and an inclusive school environment.

Alberta is among three provinces, including Saskatchewan and Ontario, that provide separate, publicly funded Catholic school

systems. As recently as the 1990s, Newfoundland abolished separate schools, and even historically Catholic Quebec ended public funding for faith-based schools. Critics would like Alberta to do the same.

"Basically, I would like to see little Catholic kids sitting in the same classroom as little Jewish kids or little Indian kids. I'd like to see the rich and the poor and the newly arrived refugee in the same classroom," King said. "And I'd like to see all the parents of those students working in one system for the good of the education of all students."

However, Donlevy said the idea of one public school system displays an arrogance on the part of its supporters, including King and current Edmonton Public school trustees, who he argued are artificially creating a problem.

"One set of values is best. And

it's ours. There's only one best way to education and it's ours. One way for all, our way. We know what's best for you," Donlevy said. "And it would be so much easier if we all thought the same. It would really be so much easier, but we don't. We simply don't. I simply say there's a certain amount of choice; there's a certain amount of freedom involved."

Critics have called for a province-wide referendum on abolishing Catholic schools.

But Donlevy also noted that most Albertans support funding faith-based schools: 43 per cent say they should be fully funded, while 27 per cent said they should receive partial funding, according to an Angus Reid poll in December.

"This resolution seeks to solve pedagogical, financial and social problems that in fact do not exist in Alberta, the raising of which, will simply awaken bigotry, sec-

tarianism, and divide Albertans at a time when now more than ever, we must be a community."

Still, King said the existence of a separate school system is "a politically granted right that is available only to a few and is properly characterized as a privilege" whose time has ended, centuries after it was granted.

King said Catholic schools don't reflect the spirit of the Charter of Rights because of the requirement that teachers and trustees have a certain faith, and that faith can prevent students from forming certain clubs. He likened it to the historic whites-rule apartheid system in South Africa, which had Donlevy fuming.

"With all due respect, if there ever was a dog whistle to the worst elements of society, here it is. Given this theoretical problem, where is Mr. King's evidence to show the dissatisfaction with the current situation? Where's the evidence? Catholic schools have a legal right, not a privilege."

Donlevy noted that the Charter protects both freedom of conscience and religion, that those collective rights were affirmed by the Supreme Court in 2015 involving a Loyola, a private Catholic high school in Montreal.

As a practical matter, he disputed King's contention that having one system would mean an estimated \$60 million that would be redirected to students in the classroom. Donlevy said that doesn't reflect the cost of combining the two systems: adding 168,629 students and hiring at least some of the administrators and teachers

from the Catholic system.

"The \$60-million figure is pure, with respect, fantasy," Donlevy said.

"In business this is called 'fluff,' to get the customer in the door to buy the goods."

As for economies of scale, Donlevy noted that almost all of Alberta's 61 public and Catholic school districts in Alberta already share services on issues such as busing, facility and staff uses.

Donlevy noted that students of all faiths are welcome in Catholic schools, and the dual system has the support of the multifaith Alberta Council for Religious Freedom.

"The power of the state in attempting to interfere with Catholic education today can be turned on them tomorrow. Any attempt to pit one religious group against another for whatever purposes — perhaps political — that is just not going to work," said Donlevy, a board member.

"They feel comfortable in Catholic schools. They find a home where their freedom of conscience and religion is safe. They find a deep and abiding respect for their religious beliefs, whatever they may be."

"Catholic separate schools respect the sincerity and respect of all beliefs. That's inclusion."

Donlevy noted that scrapping Catholic schools in Newfoundland was "very destructive, very painful" and there would be similar consequences in Alberta. But critics disagree.

"If it can happen in Quebec, it can certainly happen here. The sky will not fall," one questioner said.



Quinn Rooney/Getty Image

**CANADIAN ATHLETES AT OPENING CEREMONIES** — Members of Team Canada celebrate the beginning of the PyeongChang 2018 Olympic Winter Games Feb. 9, 2018, in PyeongChang, Korea. Canada has sent 225 athletes in 14 sports. The Games run until Feb. 25.

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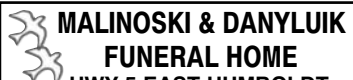


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# Canadians begin World Youth Day preparations

By Jean Ko Din  
The Catholic Register

TORONTO (CCN) — World Youth Day is still 11 months away, but Canadians have already had a taste of what to expect on the pilgrimage to Panama.

Last November Canada’s WYD co-ordinator, Isabel Correa, took a team of five youth ministry leaders from across the country to visit Panama City, meet with the WYD organizing committee and take a tour of some sites for the event taking place next Jan. 22 - 27.

“They are extremely excited about welcoming the world,” said Correa. “The organizing team, which is all made up of young adults, are very involved in youth and young adult ministry, very enthusiastic about welcoming Canadians.”

As a major part of the WYD celebrations, Correa and the Canadian delegation established a Days in the Diocese partnership with the Diocese of Colon Kuna Yala, a suffragan diocese of the Archdiocese of Panama.

Days in the Diocese is a tradition that began during WYD Paris in 1997. In the days leading up to the main week of celebrations, the

church in France promoted several opportunities for pilgrims to meet with the people in local parishes.

For WYD Panama, Canadian pilgrims have an invitation to discover the richness of the church in Colon Kuna Yala on the northern coast of the country.

“We established a great partnership there,” said Correa. “We went to see and meet with the Kuna (indigenous) people and saw the Black Christ and prayed for the young people of Canada and all potential pilgrims coming.”

The Black Christ, or “El Cristo Negro de Portobelo,” is a major pilgrimage site in the region. The life-size wooden statue of Jesus Christ is venerated by people from all parts of Panama.

Panama is home to 2.59 million Catholics, about 70 per cent of its population. Because of this, Correa said there are many pilgrimage sites and traditions that will be on display during WYD.

The Archdiocese of Panama is one of the oldest in the Americas. It was established around 1514 with the arrival of Franciscan missionaries.

Santa Maria La Antigua is the patroness of Panama City. Her feast day is Jan. 20, just a few days be-



Catholic Register

**WYD PREPARATIONS** — Last November Canada’s WYD co-ordinator, Isabel Correa (second from left), took a team of youth ministry leaders from across the country to visit Panama City, meet with the WYD organizing committee and take a tour of some sites for the event taking place next Jan. 22 - 27.

fore WYD week. Eight patron saints have been chosen for WYD: St. Jose Sanchez del Rio, St. Juan Diego, Blessed Sor Maria Romero Meneses, St. John Bosco, St. John Paul II, Blessed Oscar Romero, St. Martin de Porres and St. Rose of Lima.

“They are people who are very joyful,” said Correa. “Although you see the poverty in the streets in certain areas, you also see the simplicity and the warmth of peo-

ple and the Panamanian pride.”

A big part of pilgrimage preparation starts at home. Correa said a good place to start is the preparatory document for the 2018 Synod on Young People.

“That synod document contains many, many points in which to deepen and set up reflections for young adults,” she said.

Because WYD Panama will take place in late January, Correa said she is expecting a smaller Canadian

delegation than WYD 2016, when about 3,800 Canadians were part of the July event in Krakow, Poland. This time around, the focus will be to attract young adults who are not tied to a school year schedule.

“Right now, we’re in the awareness phase and getting people to sign up to social media,” said Correa. “We’re also looking at, if people want to help in any way, to become virtual missionaries and help spread the word.”

# Prevention of sexual abuse will rely on ‘power of the bystander’

Continued from page 1

as an “isolated circumstance and a hockey problem.”

“Now we know better,” he said.

Preventing sexual abuse will rely on “the power of the bystander,” because 90 per cent of children are abused by someone they know — either in their own family, or a trusted adult, he said.

“It’s about listening and being able to help that child or adult get help,” he said.

Yet there remains a big knowledge gap in terms of lack of training and in places to send people to get help, he said. Kennedy appealed to the several hundred present for the screening, to make child sexual abuse prevention a

priority.

“The issue is becoming unaffordable,” he said, pointing to the much higher rates of arrest, suicide, homelessness, substance abuse and overall poor health among victims.

Kennedy said the word has to get out about people “living a good recovery.” Though the documentary revealed how hard and costly his recovery was — taking almost a decade after his disclosure before he found sobriety — he said he no longer experiences the constant fear and shame that drove him to drug and alcohol abuse.

“I look at recovery as progress, not perfection,” he said, noting that every day “I set myself up to be successful, and to try to do the right thing.”

Cynthia Bland, founder and CEO of Voice Found, a charity devoted to the prevention of child



CCN/D. Gyapong

**AFN CHIEF ON PANEL** — Assembly of First Nations National Chief Perry Bellegarde sings a song as part of a panel on the prevention of sexual abuse against children.

sexual abuse and sex trafficking, told the panel she was abused from the age of five, but kept it secret for 40 years. She then found her voice, thus leading to the name of her charity.

“The first thing for anyone who has been abused,” she said. “Shame belongs to your perpetrator. Forgive yourself. You did nothing wrong.”

“I held onto the secret for over 40 years,” she said. “That’s way too long to ruin your life.”

“Disclosure is only the beginning,” she said. Healing is “a very difficult process, but keep that hope going because you deserve to lead a full and happy life.”

“I’ve learned how to cope and to take my pain and do something with it,” Bland said.

Assembly of First Nations National Chief Perry Bellegarde spoke of the generational trauma of

the Indian residential schools. Of 634 First Nations in Canada, representing about 1.5 million people, 40,000 children are in foster care, where abuse continues, he said.

Child sexual abuse is also linked to human trafficking into the sex trade, he said. “We need to make investments up front in child protection centres.”

“Talking about it is key,” Bellegarde said.

Kennedy said he has heard “thousands and thousands” of disclosures of sexual abuse since he first made his own years ago. At that time, disclosures were “very sporadic.”

“They are not sporadic anymore,” he said. “We have a platform to make a difference.”

“The impact is consistent and it is real,” he said. “It’s the impact that’s killing our kids. Most abuse survivors feel they are alone.”

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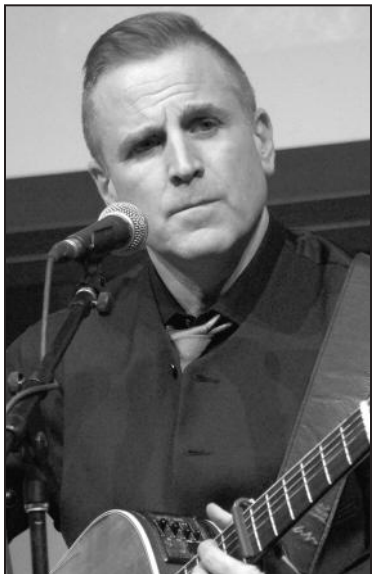
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**PANEL MEMBER** — Sean McCann, formerly of Great Big Sea, said he was sexually abused at age 15 by a priest who was a trusted friend of the family. He appeared at a panel on the prevention of child sexual abuse hosted by MPs of all parties Feb. 5.



# Student school board members attend first meeting

By Frank Flegel

REGINA — Bronwyn Heerspink said she was quite pleased at the reception she and two of her Miller High School classmates received when they attended their first meeting of the Regina Catholic School Division’s Board of Trustees meeting Feb. 5.

“I was a little bit worried. It’s kind of daunting when you first go in but it’s very open, very welcoming, and I felt quite comfortable.”

Heerspink is one of several high school students elected by their peers to become student board members for the Regina Catholic School Division. She initially thought that, as student trustees, they would be just “poster children to sit there with a smile on their faces,” but she came to realize that was not the case: “They really do care about our opinion and our voices, and that’s very comforting.”



Frank Flegel

**STUDENT BOARD MEMBERS — Ryan Ferris, Jensyn Semchuk, and Bronwyn Heerspink of Miller High School attend their first meeting as student members of the Regina Catholic School Division’s Board of Trustees Feb. 5.**

The idea for this venture originated with the division’s director of education, Domenic Scuglia, who joined the division last year from Ontario, where student board members are mandatory. Trustees welcomed the idea and instructed senior administration

to proceed and report to the trustees on how it could be organized. Scuglia asked superintendent of education services Kelly Ehman to take on the job.

Working with students from the division’s five high schools, Ehman worked with the student

representative councils, as they are already interested in governance.

“We didn’t set any parameters,” he explained. “We just asked them to set their own and to select a junior from Grade 9 or 10 and a senior from Grade 11 or 12.”

Some schools held a mini-election, while others used an application and appointment method.

Sixteen were eventually named, and they organized themselves into a group called STRIVE (Student Trustee Representative Initiative for Voice and Engagement). STRIVE is their general council and they are now working on a constitution, statement of beliefs, and a mission statement, said Ehman. The first few meetings were ice-breakers, but they also looked at the school division’s governance policies and heard presentations from trustees Vicky

Bonnell and Richard Dittick.

The Feb. 5 board meeting saw the first three of the student trustees participate in the regular meeting. Heerspink was accompanied by Jensyn Semchuk and Ryan Farris. They participated fully in the meeting, asking questions of Ehman, who updated the board on how the division was meeting and exceeding the division’s Academic SMART goals (Specific, Measurable, Attainable, Realistic, Time Bound) and the Ministry of Education’s ESSP program (Education Sector Strategic Plans).

At the end of the meeting Heerspink, Semchuk, and Farris each reported on activities at their school and some of the students’ concerns, one of which was that councillors don’t seem to have a full slate of post-secondary options with which to advise students.

They also attended the annual electors meeting, which immediately followed the board meeting.

# Sisters moulded Catholic feminists ‘when there was no such word’

By Darlene Polachic

SASKATOON — More than 300 people attended a recent reunion organized for former staff and students of Sion Academy, a Catholic educational institution that closed its doors in Saskatoon 50 years ago.

Eleanor Pulles Kennedy, an alumna of Sion Academy, has collected dozens of stories from the *Saskatoon StarPhoenix* archives pertaining to the school and the Sisters of Sion who operated it.

The sisters came to Saskatoon in 1917. They initially purchased a house on Spadina Cres., and when renovations were complete they named it Rosary Hall. According to one story, it became a home-away-from-home for Catholic girls attending Normal School and Technical School.

Soon after the sisters’ arrival, the bishop asked them if they would open an educational institution. With that in mind, they purchased a property on Avenue A North (now Idylwyld Drive) from the city for the price of back taxes.

It had a large residence that was converted to Sion Convent School, which opened in 1919 with 30 female students from grades 1 to 6. Sisters Kathleena and Herbert were the first teachers. Piano lessons were taught by the superior.

In 1923, a stucco annex was added, enabling the school to accept pupils from Kindergarten to Grade 9. The expansion also provided better dormitory facilities for students who were boarders. Enrolment kept increasing, and in 1926 a brick building was built. It became known as the Academy of Our Lady of Sion and included high school.

“Most children educated in the Saskatoon Catholic elementary school system went either to St. Paul’s High School for boys or Sion Academy for girls,” says Kennedy, who attended Sion from 1960 to 1964. “Both had a tuition fee. When I attended, it was \$100 a year.”

There were standards, she says. “One was that we had to wear uniforms.”

“Sion was considered by Cath-



Nina Henry

**SISTERS OF SION — The Sisters of Sion gathered at a recent reunion in Saskatoon.**

olic parents to be something of a finishing school,” she adds. “We received more than academic instruction from the nuns. They taught us discipline, deportment, and manners, as well as spiritual, social, and academic instruction.”

After the convent closed in

1967, the Catholic school board operated a special-needs school at Sion. That school was eventually moved to the east side of the city, and closed in the 1980s.

Fifteen of the nuns who taught in Saskatoon over the years were present at the reunion in Saskatoon. One, Sister Rita Kammermayer, NDS, travelled from Jerusalem, where she is currently stationed. Student alumnae came from all over the world.

The Sisters of Sion was one of three orders of religious women to provide teachers in the early years of Catholic elementary schools in Saskatoon, says Kennedy. “The Sisters of Sion influenced the lives of almost everyone in the Saskatoon Catholic community, including the ‘Boys of Sion’ who attended Sion until the elementary grades were discontinued.”

Michael Phillips, who attended elementary school at Sion in the 1940s and later served as Canada’s Ambassador to Ireland, shared his memories of his time at the school. “If only every little boy had a chance to interact with nuns (like the Sisters of Sion),” he wrote, “there would be more respect for women today.”

Another alumna said: “The nuns taught us to be feminists when there was no such word. The sisters moulded me as a Catholic feminist,

even though they did not realize it. Their leadership demonstrated a competence that showed women could accomplish much in their community and in the church.”

A 1940s alumna paid tribute to the generosity of the school: “My father was dead at 34 and my mother was in the sanatorium with TB. Mother Superior took my sister, a non-Catholic, as a boarder because she had nowhere else to live. She took me in when I was five, a year too early, for the same reasons. . . . My mother remembers her coming down the hall . . . with many children attached to her habit and laughing and smiling at them all.”

Kennedy believes the size and spirit of the reunion shows the far-reaching influence the school had. “We are still a close-knit community bound by common beliefs, good memories, and a desire to honour our teachers.”

Since the youngest Sionian is now 69, Kennedy doesn’t anticipate another reunion. However, local alumnae do meet annually for brunch on the second Sunday of September. The Sisters of Sion continue to flourish, with admissions to the order now coming mostly from Third World countries.

*This article first appeared in the Saskatoon StarPhoenix, Feb. 3.*



Derrick Kunz

**GSCS AGM CHOIR — The St. Lorenzo Ruiz Catholic School choir sang “O Canada” to start Greater Saskatoon Catholic Schools’ annual meeting of electors Feb. 5. During the Annual General Meeting, Board Chair Diane Boyko, Director of Education Greg Chatlain, and Superintendent of Administrative Services Joel Lloyd provided a review of the fiscal year 2016 - 17.**



# New funding promised for school boards

By Frank Flegel

REGINA — Saskatchewan's new premier, Scott Moe, had a nice surprise for Saskatchewan school boards Feb. 5. Flanked by new Education Minister Gordon Wyant and Shawn Davidson, president of the Saskatchewan School Boards Association, the premier announced interim financing of \$7.5 million for financially hard-pressed school boards and a promise of more to come in the 2018 - 19 budget, which is due April 10.

"We will get about \$450,000 of that to direct to our staffing needs," said Domenic Scuglia, director of Education for the Regina Catholic School Division, shortly after the government's announcement. The \$7.5 million will be distributed to all school divisions according to a formula.

"That's exceptionally good news for us. We will work with the senior team to identify where the gaps and pressures are and how to staff accordingly."

Scuglia was also pleased at the government's promise to add \$30 million to the 2018 - 19 education budget. The additional \$30 million for education was one of the major promises Moe made during his campaign for the leadership of the Saskatchewan Party. The province's 2017 - 18 education budget was about \$1.2 billion. Some of last year's operating grants were tied to conditions, and school divisions hope that conditionality will be removed in the 2018 - 19 budget.

The day previous to the announcement, a meeting of the division's electorate was told that last year was a financially tough year and indications were the next fiscal year might be tougher. Scuglia,

Chief Financial Officer Curt Van Parys, and board chair Robert Bresciani predicted continued rapid growth in Regina Catholic's student population, and were concerned that government operating grants may not meet the needs associated with that growth.

"We had a tough time last year and we're not sure how we're going to make that work this year," Bresciani told the meeting.

Van Parys said early indications from the government were pointing to a zero increase and possibly a decrease in the grant for the next fiscal year. All three gave no indication that they had had advance knowledge of the premier's announcement.

Scuglia noted that the division's student population increased by 350 and the forecast for this year is about another 400. Last year's student population was 11,800. Three new schools came on stream last year, along with the opening of a rebuilt Sacred Heart School. The three new schools were built alongside three new public schools as part of the government's P3 construction program that constructed 18 new schools in Regina, Saskatoon, Warman and Martensville.

In addition to the new schools, another highlight of the past year was that the division continues to perform at or above the Education Sector Strategic Plan (ESSP) set out by the Education Ministry, specifically in graduation rates.

"We have the highest graduation rates in the province for First Nations, Métis, and Inuit students," Scuglia said in an interview with the *PM*. "We are extremely proud of that and of the work our staff do to support our indigenous students to get them to the point where they start to pursue their post-secondary destinations."

# Catholic Students' Week ends

By Kiply Lukan Yaworski

SASKATOON — An evening mass and social gathering with the new bishop of Saskatoon concluded this year's Catholic Students' Week at St. Thomas More College (STM) in Saskatoon.

Observed across Canada Jan. 28 to Feb. 4, Catholic Students' Week began with an annual Newman Retreat at St. Peter's Abbey, facilitated by STM's director of Mission and Ministry, Gertrude Rompré.

At the windup celebration Feb. 4, Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon presided at the eucharist with Rev. Mark Blom, OMI. In his homily, the bishop explored the scriptural theme for this year's Catholic Students' Week, taken from Judges 6:14: "Go with the strength that is within."

Hagemoen began by asking some big, existential questions, such as: "What is the end you have in mind?" and "What is the source of the strength, how long do you have it, and are you on your own in this?"

These are extremely practical questions, said Hagemoen, "especially when we are at our wits' end, or run out of energy."

The bishop pointed to the Scripture readings, including the first reading from the Book of Job, which tackles the question of suffering. "When you are doing everything right, as you understand what God wants of you, and things go wrong nonetheless, what is going on?"

Job appeals directly to the fundamental love of God, despite terrible and unexplained desolation, Hagemoen said. "I suggest one of the blessings of our Scriptures tonight on the theme of 'go with the strength that is within you' is that we see there is a strength that is present (and) persists, no matter



Kiply Yaworski

**CATHOLIC STUDENTS' WEEK — Bishop Mark Hagemoen joined students, staff, and parishioners at St. Thomas More College Feb. 4 for mass and a social gathering to mark the end of Catholic Students' Week, Jan. 28 to Feb. 4.**

what . . . despite — or maybe especially because of — dark times."

The Gospel demonstrates that Jesus Christ's strength "comes from a dynamic of intimate relationship with God, his Father, and in loving service to his sisters and brothers — there is an interplay of prayer and loving service."

This is a strength that directs itself not just to 70 or 80 or 100 years of life, but to eternity, he added, sharing insights into the Paschal Mystery and its impact on the lives of individuals who may have seemed to be at the end of their strength. "That is the strength of Our Lord, who truly goes where no one has gone before."

Newman Club executive members provided music for the celebration, and the college's Knights of Columbus council sponsored pizza afterward. During the social gathering, four members of the

STM Just Youth group spoke about their recent experiences attending a Justice Generation conference organized by Canadian Catholic Campus Ministry (CCCCM) Jan. 26 - 28 in Montreal. Accompanied by Madeline Oliver of STM Campus Ministry, the student delegates from Saskatoon were Ana Meckelborg, Alyssa McCullough, Grace Rath, and Katherine Luneng.

The four delegates took turns describing elements of the Justice Generation conference, which included presentations on Catholic Social Teaching, as well as information about the work of Development and Peace — Caritas Canada.

Participants also visited the Kahnawake shrine of St. Kateri Tekakwitha, and a Mohawk Cultural Community Centre to learn more about First Nations spirituality and Truth and Reconciliation in the area.

# Intergenerational trauma documented by the TRC 'is real'

Continued from page 1

"It's something we're always working at," he said, adding that some young mothers will return to school when they are able.

For some, "it's a chaotic life," he said; "they're not feeling comfortable in school." The intergenerational trauma documented by the Truth and Reconciliation Commission "is real," said Chiappetta. "People have so internalized their pain they don't even know they are in pain."

He said poverty and housing are becoming an issue for everyone, not just indigenous people: "People become homeless and they are thrown into chaos." Chiappetta says that most people who have a good job and a good home had the support of the families they grew up in.

"We need to address poverty as a society," he said. "Minimum wage is a survival wage. We need some kinds of universal living income so people can have a decent place to live and not be stressed to death."

He said a big part of indigenous homelessness is the high rate of First Nations children in the care



**INDIGENOUS LEADERS — Philip Chiappetta (front row, second from left) was among the Manitobans presented with a Governor General's Award for outstanding indigenous leadership at a ceremony held Jan. 9 at Government House in Winnipeg.**

of Child and Family Services (CFS): "There is a strong correlation between foster care and homelessness. They are virtually released into homelessness when they age out of care" at the age of 18, without a family and without the life skills to make it on their own. But, he added, there is a lot of advocate work being done with CFS to improve the system.

"There's still a ton of rac-

ism," said Chiappetta. "It's in Canadian culture. You don't see indigenous people. They are not visibly present in the economy as they have to be for people to think it's a normal thing. People think that can be overcome in a generation, but that's just not realistic."

As far as the dangers of the street, he said, there are fewer kids sniffing glue, but mostly because there are other drugs

available. And he has seen firsthand the methamphetamine epidemic.

But, Chiappetta said, there is hope "in each generation getting a stronger recognition of their own culture so people are proud of it and kids have a better sense of themselves. You see young people believing in the future and being proud of their heritage. The shame is lifting, to a degree."

Chiappetta said business and community groups work hard on training and employment programs such as Resource Assistant for Youth (Ray), the *Ma Mawi Wi Chi Itata* Centre, and the Spence Neighbourhood Association.

"Little benchmarks have been achieved," Chiappetta said, with nutritious food now being made available for kids in many non-profit community programs, so in 40 years the incidence of diabetes might decline.

"A hopeful future will be based on strong indigenous leadership and a sense of worth being developed in young kids, and a lot of community organizations doing good work."

The Governor General's Awards were presented in two categories: the Sovereign's Medal for Volunteers was also presented to Michael Patrick Belhumeur, Lucille Bruce, David Chartrand, Hazel and Jim Corman, Greg Shedden, and Harold Westdal; the Meritorious Service Decoration was presented to Mitch Bourbonniere, Michael Redhead Champagne, James Favel and Larry Morrisette, Althea Guiboche, Ry Moran, and Diane Louise Roussin.



# In mixed bag of life there are some unwanted items

## Around the Kitchen Table

Sheri Porrelli

I once read *Divine Secrets of the Ya-Ya Sisterhood* by Rebecca Wells. In it the narrator refers to her mother, a woman with whom she had a complicated relationship, as a “mixed gift pack.” When you get a gift pack, aren’t there always a few unwanted items mixed in with the treasures? But the nature of the package is that you have to take the lot.

As I read Wells’ novel, I realized I am a Mixed Gift Pack mother. I know how to laugh and be goofy; I am affectionate and praise my children for things they do and who they are; I have put a lot of effort into building their character and looking after their mental, emotional and physical health. But I have unwanted qual-

*Sheri Porrelli works as an ADHD coach in Saskatoon and is active in her faith and school communities. She is married with three children and is the daughter of regular Prairie Messenger contributor Lloyd Ratzlaff.*

ities too. I can be impatient, selfish, uptight, and controlling — and sometimes these qualities overshadow the good ones.

A few years ago when my kids were about 12, 10 and seven, I had one of those epic breakdowns where they must have been stopped dead in their tracks. I had had ENOUGH of it all: the endless cajoling, reminding, and arm-twisting required just to get them out of bed and through the morning routine; the constant digs and nit-picking and bickering; the daily queries as to what we’re having for supper, and then the subsequent disappointment or complaints from at least one child; the never-ending whining and arguments when it is chore or homework time.

Usually I feel angry about these things, but that day I was simply exhausted. Example by example, I tearfully told them why I was frustrated, including what had set me off that day: at lunch the eldest peered into the pan on the stove and asked suspiciously what I was making, and then added, “Maybe I

don’t want to know.” Son No. 2 commented that the sausages were dry. The youngest grossed everyone out by saying she likes sausage film, and then made a comment about a crumb counting as another sausage, which the middle child had to dispute because, how ridiculous, a crumb doesn’t count as a full sausage!

While giving this itemized display of my grievances, my middle son got upset because I was making him feel terrible about himself, my daughter started sobbing and hugging me and apologizing, and the oldest couldn’t understand why I might be mad at him since he hadn’t complained about the food or argued with his siblings in the past 10 minutes.

Having diligently explained how my first-born should cast his net wider to contemplate how I might be including him in these examples, I blinked and saw how embarrassed and upset I had just made my children feel.

I tried, with only marginal success, to

explain that I wasn’t saying they were bad kids. They were great kids, and there were a lot of things they did well, but there were also some things they needed to work on, like being courteous, holding their tongues sometimes, pitching in without complaint, and being kind to each other. I gave each one a kiss, and told them I loved them, but in the

end I sent them back to school with all of us feeling lousy.

In moments like these I think about how God can redeem my mistakes, and I pray that my intended message sticks, rather than the emotional dressing down I gave them that day. It’s OK for them to see me cry about my frustration.

— WE ARE ALL, page 9



Sheri Porrelli

**MIXED GIFT PACK** — In a “mixed gift pack” there are usually a few unwanted items mixed in with the treasure. All of us, including our children, are “mixed gift pack” people, writes Sheri Porrelli: “Love, joy, laughter, encouragement, patience, and truth all mixed up with anger and harshness and selfishness and criticism.”

# Ruined smartphone and the layered injustices embedded in our lives

By Caitlin Ward

In a peculiar turn of events, two weeks ago I managed to drop my iPod and my phone into a toilet. Luckily, the toilet bowl happened to be empty of anything but water at the time. So it could have been worse. I fished them both out, turned them off immediately, and nestled them into bags of rice in the hopes that they might dry out and become usable again.

I was told this was a somewhat futile hope. The phone would turn on, but the screen would not work. When I went to SaskTel to see if anything could be done about this,

Love is Noise

The Verve

I was told my phone was past saving. I’ve been due for an upgrade for about six months, so it didn’t cost me anything but a certain amount of inconvenience, as well as worry I’d lost pictures I wanted to keep and phone numbers I might like to call. In the process of trying to rescue these things from the phone, though, I learned it was not past saving at all. Though a bit water-damaged on one part of the screen, eventually the whole thing turned on again, and is fine. Now I have two phones, and I’m devastated to know that a crown corpo-

*Ward is a Saskatoon-based freelance writer who spends her days (and most nights) working at a small Catholic college. Her less eloquent thoughts can be found at [www.twitter.com/newsetofstrings](http://www.twitter.com/newsetofstrings)*

ration lied to me.

Well, more likely, they were mistaken. Phones generally don’t recover from that sort of accident, so it was reasonable to assume this one wouldn’t, either. And as one person noted when I expressed frustration: “yes, but do you really want a toilet phone?” Perhaps not. But it is certainly frustrating, as now I have two working phones, and no working iPod.

The result of this is that my life has been largely devoid of music on the go, which is an unusual circumstance for me. Instead, I’ve been listening to podcasts, which has lent a somewhat different air to things. I listen to news and hear about people’s lives instead of music.

The news is strange. I’ve been listening to British news because it seems slightly less dire than North American news in a lot of ways. That also feels rather dire. Brexit is going strangely, it seems, and however one might feel about it, it’s going to be a rough transition. I’ve also been trying to listen to Spanish news, but I don’t understand half of it, and the other half sounds pretty distressing, as well. Perhaps I should go back to North American news, but then I might be confronted with a leader of one country or the other saying something divisive, uninformed, or stupid, or some combination of all three.

No wonder I usually listen to music. It’s too easy to get riled up about things, otherwise. Alas, though, I cannot. I lost my iPod to the toilet.

In the grand scheme of things, my iPod meeting a watery grave

and my doubled phone resource are hardly the worst things that could have happened. In fact, there are several worse things that have happened in these past two weeks. But this is the thing: there’s a reason I hadn’t upgraded my phone. My phone was fine. The battery didn’t work so well as it once did, but that’s a relatively small problem and I could have gotten another battery if it came to it.

It’s not just a question of consumerism, or waste, or having no idea what to do with two phones. Part of it is that I know that both my phone and iPod have rare minerals only available in certain parts of the world that are under siege. Just about every smartphone and iPod has these minerals, and their purchase funds the type of violence you and I will likely never encounter. Parts for each are manufactured all over the world and then

assembled. In the case of Apple products, they’re mostly manufactured in China. With other smartphones, it varies from model to model and brand to brand. I wonder how many miles were under this phone, how many hands it passed through, and how bruised those hands were, before it reached mine.

When I get to that point, I wonder if it’s worth it to be much distressed about stupid or nasty or shortsighted things politicians say. I don’t mean that in a particularly cynical way — I’m not thinking everything is terrible so there’s no point in caring anymore. What I mean is that layers of injustice are so embedded in our lives and our ways of living that it’s hard to pin the blame on one or two powerful men, and simply be angry at them.

I listened to those things on my redundant second phone full of blood minerals, in a car that I

wouldn’t really need if oil and car companies hadn’t decimated public transportation in the 20th century to create a need that hadn’t previously existed. No doubt my phone was listening to my sarcastic comments at the news so that Facebook or Microsoft or whomever else can figure out how to use them to sell me something.

Whether intentionally or not, the theatre of politics often seems like a superficial sleight of hand when these systems run so deep, and are so firmly entrenched, that it not only seems impossible to pull away from them, but often futile to try. Removing oneself does little more than assuaging one’s personal culpability. Systems need to change, and that’s a much, much bigger fight.

The upshot of this is that really, I have no idea if I’m going to buy a new iPod. I can’t tell if it’ll make things better or worse.

Will those feet in modern times  
Walk on soles that are made in China?  
Through the bright prosaic malls  
And the corridors that go on and on and on

Are we blind? Can we see?  
We are one, incomplete  
Are we blind? In the city  
Waiting for lightning to be saved, yeah

CHORUS  
'Cause love is noise, love is pain  
Love is these blues that I'm singing again  
Love is noise, love is pain  
Love is these blues that I'm singing  
Again, again, again, again, again

Will those feet in modern times  
Understand this world's affliction?

Recognize the righteous anger?  
Understand this world's addiction?

I was blind, couldn't see  
What was here in me  
I was blind — insecure  
Felt like the road was way too long, yeah

CHORUS (x2)

All those feet in modern times  
Walk on soles made in China  
Will those feet in modern times  
See the bright prosaic malls  
Will those feet in modern times  
Recognize the heavy burden  
Will those feet in modern times  
Pardon me for my sins?  
Love is noise



# A Valentine to Sundance, a festival like no other

## Screenings & Meanings

Gerald Schmitz



I’ve been going to Sundance for over a decade and it never fails to lift my cinematic spirits. So a heartfelt appreciation is in order on this Valentine’s Day. The offerings continue to expand, even adding a new theatrical venue, “The Ray,” this year, encompassing “New Frontier” installations, musical performances, VR (virtual reality) experiences, and episodes of the finest in new television programming.

There are great panels in addition to the film selections drawn from over 13,000 submissions. My concentration is on the feature presentations (122 in all) amid the incredible richness and diversity over the festival’s 10 days Jan. 18 - 28.

The opening day press conference set a tone in tune with the challenges of the times. In the wake of the allegations of sexual misconduct that have rocked the entertainment industry and society more broadly, the “me too” and “time’s up” movements, Sundance founder and president Robert Redford observed that “the role of men right now is to listen, to think about it and discuss it. It’s a time of change that can lead to a new conversation, at least I’m hopeful.” Of 191 feature and short films, fully 42 per cent were directed by women. Indeed Sundance has always striven to give a voice to these and other under-represented and marginalized storytellers. It has never shied away from critical issues of power, race, gender, and equal rights.

As elsewhere across the U.S. and Canada, there was a large women’s march in Park City,

## We are all mixed gift bag people

Continued from page 8

trations. It’s even OK for them to feel bad about their behaviour sometimes. But I am sorry I couldn’t convey my expectations or share my discontent in a way that honoured their worth.

So yes, I am a Mixed Gift Pack mother. I suppose we are all Mixed Gift Pack people. Love, joy, laughter, encouragement, patience, and truth all mixed up with anger and harshness and selfishness and criticism. There is no way to separate these things into neat piles; you just have to take the whole package. But what I hope is that my children will be able to look beyond my shortcomings, the way I can look beyond theirs, and see the treasures in me that I easily (usually) see in them.

As Rebecca Wells puts it, “When I get home, I will hug my four babies. I will hug the man I have married. I will do my best to give thanks for gifts, strangely, beautifully, painfully wrapped” (HarperPerennial, 1996, p. 281).

Utah, where the festival is centred, marking the anniversary of the Trump inauguration. Speakers included several subjects of notable documentaries: *Jane Fonda in Five Acts*, *Seeing Allred* about leading women’s rights attorney Gloria Allred, and *RBG* on pioneering U.S. Supreme Court Justice Ruth Bader Ginsberg.

“To counter the right-wing echo chamber, disillusioned voters must be reached by a media they can trust to tell the truth,” Fonda said. Allred exhorted the crowd: “resist, insist, persist, elect. This is the year that women’s voices have been heard, the year when women broke our silence about the injustices we have suffered, and the year where we said to rich, powerful, famous men you can break our hearts but you cannot break our spirits.”

The phenomenon of “fake news” and Trumpian attacks on the press was another issue that loomed large from opening day. Redford recalled his role in the 1976 movie *All the President’s Men* about *Washington Post* reporters Carl Bernstein and Bob Woodward who exposed the Watergate scandal that brought down Nixon. “You want journalism to tell the truth,” Redford said. “Journalism always seems to be under threat . . . because journalism is our means of getting to the truth and getting to the truth is harder and harder in this climate.” That is the danger when political polarization turns the media landscape into a “war zone” rather than a shared dedication to telling the truth. It also raises the bar for the role of art in society, which is “to describe it and to critique it.”

There were many films, mostly on the documentary side, that resonated with the current troubled climate in America and abroad. For example, *Generation Wealth* explored the effects of rampant consumer capitalism. *Dark Money* probed the flood of corporate cash through hidden sources to, in effect, buy elections. *Our New President* delved into the outrageously biased Russian television coverage of American politics during and since the 2016 election campaign. Films in “The New Climate” program included *Anote’s Ark* about the existential threat to the Pacific island nation of Kiribati resulting from rising sea levels caused by climate change, and *Inventing Tomorrow* showcasing young innovators who are putting their minds to address environmental challenges. Among the U.S. dramas, *Burden*, winner of the audience award, recounted a powerful true story of overcoming a legacy of violent racial prejudice.

Much more in subsequent columns. I’ll also review a new book I bought in Park City, Frances Moore Lappé’s and Adam Eichen’s *Daring Democracy*, which provid-



Photo courtesy of Sundance Institute/David Kuhn

**ROAD TRIP** — This film still is from *The King* by Eugene Jarecki, an official selection of the Special Events program at the 2018 Sundance Film Festival. Jarecki and his producers obtained Elvis Presley’s 1963 silver Rolls-Royce and took it on a revealing cross-country road trip from Mississippi to Memphis to New York City, along Route 66, to Las Vegas and beyond.

ed a bracing read on my flights back from Utah.

For now I want to point to the singular documentary film — there was only one screening as a special event — that made the strongest impression. It is director Eugene Jarecki’s *The King*, which first screened as “Promised Land” at the Cannes film festival, described by IndieWire’s David Ehrlich as a “highly insightful look at how the hell America got to where it is today.” The “king” is the rock ‘n’ roll icon and ultimately tragic figure of Elvis Presley, surely the most impersonated musician ever, whose legend lives on.

Jarecki and his producers (including Sundance alumnus Steven Soderbergh and actor-director Ethan Hawke, who had three films at Sundance) obtained Elvis’s 1963 silver Rolls-Royce and, a couple of breakdowns aside, took it on a revealing cross-country road trip from Mississippi to Memphis to New York City, along Route 66, to Las Vegas and beyond. Jarecki brilliantly uses Elvis’s storied rise and decline as a lens through which to observe those decades of the American experiment as country and empire, reflecting on the promises of the American dream and what has happened to them.

Elvis grew up in Tupelo, Mississippi, as an only child, and at age 13 moved to Memphis, Tennessee. (He once said: “I get lonely in the middle of a crowd.”) His father did prison time and the family was poor working class. You might say he grew up “white trash” like that examined in acclaimed recent books such as *Hillbilly Elegy*. Elvis went to an evangelical black church and was exposed to gospel music and “the blues” (succinctly defined as a “cry of pain” and “a good man feeling bad”).

This was certainly no dream world. As commentator Van Jones puts it, “Elvis was born into an American nightmare” of racial segregation that looked down on “n\_\_\_ music” as unsuitable for white audiences. As Hawke narrates the history, Elvis proved to be the right white boy at the right time

for Sam Phillips of Sun Records who was someone who could cross over Africa-American musical influences to the white mainstream. Elvis was the ticket to an infectious fusion of rock, country, rhythm and blues that soared up the charts, turning songs by black musicians (“That’s all Right,” “Hound Dog”) into major hits.

It was brazen cultural appropriation that’s still resented by African-American artists. Of course Elvis was also exploited by promoters for all he was worth, notably controlling dealmaker Colonel Tom Parker taking 50 per cent of his earnings. Memphis (where nearly 40 per cent live below the poverty line) might be called the city of three kings. It was also the home base of blues legend B.B. King and where Rev. Martin Luther King was assassinated. Making the big time meant moving beyond Memphis, first to the Big Apple’s epicentre of capitalism, which fellow country boy Dan Rather observes must have been like “landing on a distant planet.”

The Elvis brand was the golden goose. He became a television idol. Then drafted into the army, serving a safe stint overseas in Germany, a poster boy of the “new Rome,” a global celebrity who left as James Dean and came back as John Wayne, soon to be fawned over as a movie star in a Hollywood that, in the words of Ethan Hawke, was “making all of us worshippers of things not worth worshipping.” Elvis would end up trapped by fame, a Las Vegas fixture, a bloated parody of his former glory, a pill-popping addict, dead at 42. There’s a requiem for the American dream in that story that retains a contemporary relevance.

Into this masterfully constructed memoir as travelogue, Jarecki inserts a range of incisive commentaries on the American condition by figures ranging from political strategist James Carville to actor Alec Baldwin (known for his priceless impersonations of Trump on *Saturday Night Live*). Among the most perceptive is by Canadian comic genius Mike Myers who contrasts Canada’s “peace, order and good government” with

American visions of power and manifest destiny, ruling the world “through the moving image and projection of the image.” Elvis had moments of grace — during a 1968 comeback television special; in an encounter with Sioux Indians on their sacred land. But these were fleeting, the toll of money, success and addictions leaving a fateful spiritual void. His final destination, Las Vegas, is described by Myers as a “radioactive mutation of capitalism.”



Jarecki sees a metaphor for what troubles the soul of America at a time when a narcissistic billionaire in the White House can claim to speak for its people. Elvis did not come to a graceful end, yet he’s used to make fortunes through the Memphis mansion “Graceland” and all manner of memorabilia. There’s a scene in a luxury auction house where a “triple Elvis” portrait sells for \$73 million. Nothing is too gross, it seems.

In the discussion following the Sundance screening, Soderbergh quoted the saying: “If you want to know who someone really is, give them everything they want.” Elvis supposedly had it all, yet the dream of money, happiness and success sold to millions proved an empty, lonely delusion in the end. The America that made Elvis a legend can still inspire as an open society, and as Baldwin says in the movie, “is great when it does great things.” But there’s a warning about when the delusion takes over and blinds people to the truth.

The subtext of *The King* is that the promise of America is betrayed when it falls for false promises. Like those of a deceitful demagogue who proclaims “America First.” To which I’ll give Jarecki the last word in response: “I believe that everyone is morally responsible to be a citizen of the world.” That’s the Sundance spirit speaking.



# Lenten Valentine's Day opens us to love of the many



## Questioning Faith

Mary Marrocco

One Sunday morning in church, I wondered why the person beside me was breathing so loudly. Did he have some terrible lung ailment? Was he about to expire? It sounded almost like — snoring. As this thought surfaced (distracting me, I confess, from the liturgy), I became suspicious. I looked past my neighbour and his neighbour, at the floor by the wall. There, on the carpet, a shabby man was stretched out and snoring quietly; a homeless man, presumably, to whom the church had kindly allowed refuge on this chilly winter morning.

Immediately I recalled the arresting moment, during a conference on liturgy I attended, when a “model” liturgy was held in a north-side Chicago church. On the steps into the church a man sat begging, and all of us model-liturgists walked around him to get to the model liturgy. Now, seeing this church inauspiciously welcome the homeless man, giving him space and rest during mass, somehow reworked the sorrow of that old memory. This ordinary Sunday liturgy provided a “model” of a different sort: messier, more hospitable. More like St. Paul’s vision of the Christian agape meal where everybody eats and drinks together because all are answerable for the body and blood of the Lord (1

Corinthians 11). Christians gather, Paul reminds the Corinthians, not for themselves but for one another, in Christ.

As the snoring went on, in rasping counter-point to the hymns, it seemed as if the tattered sleeping man was there to wake up us sleeping Christians, sitting in the church all around him. It’s easy to fall asleep in church, asleep to the Gospel that urges us to care for the stranger in our midst, asleep to the force of love that carves us out and asks us to carve out space for one another — the poor and the outcast first of all. This includes the poor and outcast parts of ourselves.

The man was earthy, but not pretty; easily overlooked, but in plain sight. In a way he was beautiful as he rested trustingly and defencelessly on the church. Unconditional love of the stranger, especially the suffering stranger, is one of the great marks of Christ and his church.

He reminded me of the ashes by which we enter Lent, a Catholic tradition since the 10th century at least. Real ashes, smeared on foreheads with a thumb, dirty and messy, and visible to all, though easily overlooked or misunderstood. They mark on our bodies that something has changed, and that something needs to change. Lent is an invitation to learn to love in a new way.

Ashes are the grey residue that’s left after something has been burned. Lenten ashes ask us to let our old selves be burned away so that the new self, the Christ-like self whom God creat-



CNS illustration/Joe Heller

**LOVING COINCIDENCE** — Ash Wednesday this year happens to coincide with Valentine’s Day — a rare occurrence, this being the first since 1945, writes Mary Marrocco. “It’s a pleasant little coincidence that highlights one of the greatest and most demanding human tasks: to learn to love the many as we love the one.”

ed, can become clear again. The ashes aren’t virtual but physical, because our whole selves, body and soul, are part of this new life.

I looked again at the snoring man, wondering why he was so tired in mid-morning. I’d assumed he simply was homeless, but it occurred to me he also could be a pimp who’d been out all night ensnaring young women. Do I have to learn to love such a one? Can I? Lent is a school of asceticism meant to break our hearts. Maybe the broken heart can find room for the people we don’t know or don’t like. What would it mean to truly love others? To love the many, as does God who loved each of us into being?

Ash Wednesday this year happens to coincide with Valentine’s Day — a rare occurrence, this being the first since 1945. Some of us may be having romantic meatless

dinners with ashes on our foreheads, or perhaps for our Valentine’s outing we’ll receive ashes with our beloved. It’s a pleasant little coincidence that highlights one of the greatest and most demanding human tasks: to learn to love the many as we love the one. It’s difficult for us, very difficult.

Since Adam and Eve, humans have been drawn to each other, to the joy of learning to love one other person truly and completely. Yet love between two people can become exclusive, to the detriment of themselves and others. In such cases, love is withered by selfishness and narrowness. Many will

suffer from this destructive exclusivity on Valentine’s Day, and throughout the year.

Thankfully, loving one other need not be exclusive or destructive. If we are willing, such love of the “one” can be a key to learning to love all.

Entering into Lent as the common task and place of all Christians can help us be opened, little by little, to love of the many. God, who “loves each one of us as if there were only one of us” (St. Augustine says), is the “lover of humanity.” Becoming God-like means learning to love as God loves.

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## Oppression of women and sin of tradition

*Jan. 23 is the birth date of Venerable Mary Ward (1585 - 1645), founder of the Institute of the Blessed Virgin Mary. Her idea to found an order of women that was non-enclosed and free of episcopal jurisdiction led to persecution and suppression by church authorities. The following is an excerpt from an article on Mary Ward by Joan Chittister, OSB, that appeared in The Way: Summer 1985.*

Mary Ward understood her opposition well. She knew that men considered them radicals, “new beginners of a course never thought of before.” And through it all she persisted. Through the local investigations and complaints, through the accusations and disapproval, through the examinations by the Congregation of Cardinals, through the suppression of the Order, through the house arrest in the convent of Angers. So strong was her faith that women, too, were created in the image of God and that women were no lesser creatures than men that she laid down her own life to release the lives and gifts of other women.

Mary Ward did not prevail, except in part. Though some gains

have definitely been made for some women — in education, in legal rights, in social inclusion, in theological developments and pastoral participation — nevertheless most of the poor, most of the hungry, most of the disenfranchised of the world are still women; all of the authorities of the church are still men and the laws still prescribe cloisters, choirs, habits and male approval of women’s religious groups.

The Theology of Limitation is the catechism on women to this day. But Mary Ward does raise both questions and models that will not die. Does God value women as much as Mary Ward did? And if so, why does not the male church?

The answers given to women about the strictures on their gifts when all other answers, intellectual and biological and social, have

been given the lie, has always been “tradition.” But the real issue for our time is why is this the tradition? Is the exclusion of women from the administrative, sacramental life of the church because inclusion wasn’t supposed to be or because no one would allow it to be? And isn’t the communal re-emergence of great women who do great things that great men say may not be done by a woman also part of the tradition?

The question is, Why do we never legitimate that part of the tradition? Mary Ward already had the answer. She wrote: “I would to God that all men understood this verity, that women, if they will, may be perfect and if they would not make us believe we can do nothing and that we are but women, we might do great matters.”

It is 400 years later. The spiritual leadership of women depends yet on the witness, the verity, of courageous women. It depends as well on the honesty of conscientious men who will call their own systems to the Gospel truth. Or as a contemporary feminist said, “If you don’t risk anything, you risk even more.”



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*Chittister is a Benedictine sister of Erie, Pennsylvania.*



# In Lent: learning to trust and live in God’s freedom

## Liturgy and Life

Catherine Ecker



As a Canadian living in a snow-belt area the desert image often linked to Lent does not seem to fit the view outside my window. Although the snow banks and icy roads are not found in your typical desert, the endless grey days and frigid temperatures do convey an environment that is harsh like a desert. Regardless of the landscape, Lent has arrived.

Lent is our yearly retreat in preparation for Easter. The season of Lent has two major purposes: it recalls or prepares for baptism, and emphasizes a spirit of penance. The emphasis on a spirit of penance assists us in preparing

Second Sunday of Lent	Genesis 22:1-2, 9-13, 15-18 Psalm 116 Romans 8:31b-35, 37 Mark 9:2-10
February 25, 2018	

to renew our baptismal promises. For those who will be baptized at the Easter Vigil the spirit of penance is to assist them in preparing for their baptism.

For more than 30 years I have walked through Lent beside those who are preparing to celebrate baptism, confirmation and eucharist at the Easter Vigil. I know it is a privilege to walk with the elect and it means the focus on preparing for baptism and our unity at the eucharistic table shapes my lenten retreat.

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The Gospel on the second Sunday is always the story of the Transfiguration of Jesus. This account is filled with an image greater than words can describe. This Gospel enlightens our mind and hearts, reminding us that we are to listen to God’s beloved Son. Lent is about deepening our ability to listen to God’s voice in our life. When we are able to listen and respond to God’s voice, our preparation for the Easter season will be deepened.

During Year B the first reading is the account of Abraham and Isaac. Although the story is familiar it can still capture our attention. Hearing the story of God calling Abraham to sacrifice his son can raise questions about who God is and why God would call for this type of action. Although these thoughts about God may seem reasonable, perhaps we need to hear the story with new ears and to ponder Abraham’s trust in God.

Abraham trusted God to provide and it seems he trusted God beyond what we would call reasonable. As a parent I cannot fathom Abraham’s trust. We know Abraham’s relationship and trust in God made him father of Israel with descendants as numerous as the stars of heaven and the sand on the seashore (Genesis 22:17).

In the second reading St. Paul reminds us that nothing, not even hardship, distress, persecution and peril will separate us from the love of Christ. St. Paul tells us that we are more than conquerors through Christ who loved us. I find the words of St. Paul comforting and yet, when I cannot trust my concerns and cares to God, when I cannot trust that God will provide, I can begin to feel and act as though everyone is against me. When my trust in God slips, I feel separated from the love of Christ.

Lent is a time to call on the Holy Spirit to assist us in naming and walking away from all that keeps us from living in union with God. Perhaps many of the habits, thoughts and distractions that keep us from living in union with God were embraced by us because we do not or did not trust God to provide.

Abraham trusted God to always provide. In my own life this type of trust can bring peace or, on days

when doubt is more attractive, I replace trust with my own plan and worry can set it. I know Lent is the time



to abstain from all that keeps me away from God so that I may renew my baptismal promises with integrity and joy. Perhaps this Lent God is calling me to let go of my own plans and to trust that God does provide.

Peter wanted to stay on the mountain with our transfigured Lord. I imagine each of us would like to stay on the mountain, to remain in the moment when it is easy to trust our God. Perhaps Peter wanted to hold on to the moment and simply be with the Lord. We know what happened: they came down from the mountain and in the not too distant future Peter turned away and denied Jesus.

In this season of Lent we are called to remember who God is, to remember that we rejected sin and professed our belief so that we can live in freedom. To reject sin and to profess our belief, we need to trust God. We need to believe in the depth of our beings that God will always provide. May we learn to trust our God and let go of all that keeps us from living in freedom as God’s children.

# Description of selfless vocation as based on superstition is inaccurate

## In Exile

Ron Rolheiser, OMI



The power of a subordinate clause, one nuance within a sentence and everything takes on a different meaning.

That’s the case in a recent brilliant, but provocative novel, *The Ninth Hour*, by Nina McDermott. She tells a story which, among

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other things, focuses on a group of sisters (she refers to them as nuns) in Brooklyn who work with the poor. Times are hard, people are needy, and the sisters, who work mostly in home care for the poor, appear utterly selfless in their dedication. Nothing, it seems, can deflect them from their mission to give their all, their every ounce of energy, to help the poor. And on this score, McDermott gives them their due.

As well, for anyone familiar with what goes on inside of a religious community, McDermott’s portrayal of these sisters is both nuanced and accurate. Sisters

aren’t all of a kind. Each has her own unique history, temperament, and personality. Some are wonderfully warm and gracious, others nurse their own wounds and aren’t always evident paradigms of God’s love and mercy. And that’s the case with the sisters that McDermott describes here. But, quirks of individual personality aside, as a community, the sisters she describes serve the poor and their overall witness is beyond reproach.

But then, after telling this story of faith and dedication and reflecting on how today there are few groups of sisters who still live so radical a commitment, McDermott, through the voice of her narrator, introduces the subversive subordinate clause: “The holy nuns who sailed through the house when we were young were a dying breed even then. . . . The call to sanctity and self-sacrifice, the delusion and superstition it required, faded from the world even then.”

Wow! The delusion and the superstition it required. As if this kind of radical self-sacrifice can only be the product of false fear. As if whole generations of Christian self-sacrifice, vowed celibacy, and single-minded dedication can be dismissed, post-factum, as ultimately predicated on delusion and superstition.

How true is that? I grew up in the world McDermott is describing, where sisters were like that, and where a

powerful Catholic ethos supported them and declared what they were doing was anything but delusion and superstition. Admittedly, that was another time and much of that ethos has not stood the test of time and has, indeed, to a large part succumbed to the raw power of secularity.

And so McDermott is partly right. Some of that selflessness was based upon an unhealthy fear of hellfire and God’s anger. To an extent too it was based on a notion of faith that believed God does not really want us to flourish much here on earth, but that our lives are meant to be mostly a sombre preparation for the next world. Perhaps this isn’t exactly delusion and superstition, but it is bad theology and it did help underwrite some of the religious life in the world McDermott describes and in the Catholic world of my youth.

But there was also something else undergirding this ethos, and I inhaled it deeply in my youth and in a way that branded my soul for good, like nothing else I have ever breathed in in this world. Notwithstanding some false fears, there was inside of that a biblical faith a raw mandate which taught that your own comfort, your own desires, and even your own legitimate longings for human flourishing, sexuality, marriage, children, freedom, and having what everyone else has, are subject to a higher purpose, and you may be asked to sacrifice them all, your

legitimate longings, to serve God and others. It was a faith that believed you were born with a God-given vocation and that your life was not your own.

I saw this first in my own parents who believed faith made those demands upon them, who accepted that, and who consequently had the moral authority to ask this of others. I saw it too in the Ursuline Sisters who taught me in school, women with full red blood flowing through their veins but who sacrificed these longings to come into the public schools in our remote rural areas and teach us. I saw it too in the little prairie community that nurtured me in my youth, a whole community who, by and large, lived out this selflessness.

Today I live in a world that prizes sophistication above all else, but where as a whole society we’re no longer sure what’s “fake news” as opposed to what we can believe in and trust. In this unsteady world the faith of my youth, of my parents, of the sisters who sacrificed their dreams to teach me, and of the sisters whom Nina McDermott describes in *The Ninth Hour*, can look very much like delusion and superstition. Sometimes it is delusion, admittedly; but sometimes it isn’t, and in my case the faith my parents gave me, with its belief that your life and your sexuality are not your own, is, I believe, the truest, most non-superstitious thing of all.

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# Pope Francis' reputation on abuse continues to slide

By Christopher Lamb  
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From his advocacy for migrants to opening up the Sistine Chapel to Rome's homeless, Pope Francis has been an outspoken voice for people suffering on the margins.

But the 81-year-old pontiff's appeals on behalf of the down-trodden are being overshadowed by the way he is dealing with victims of clerical sexual abuse.

"This is a situation which the pope has mishandled, and it's gone from bad to worse," Marie Collins, a former member of a pontifical commission on clerical sex abuse, who herself was abused by a priest when she was 13 years old, told Religion News Service.

The pope — who has repeatedly been accused of having a tin ear on this issue — is coming under pressure after it emerged he was handed a letter detailing abuse committed by Rev. Fernando Karadima, a prominent Chilean priest, and how a future bishop witnessed it but did nothing.

It contradicted Francis' comments to journalists last month that

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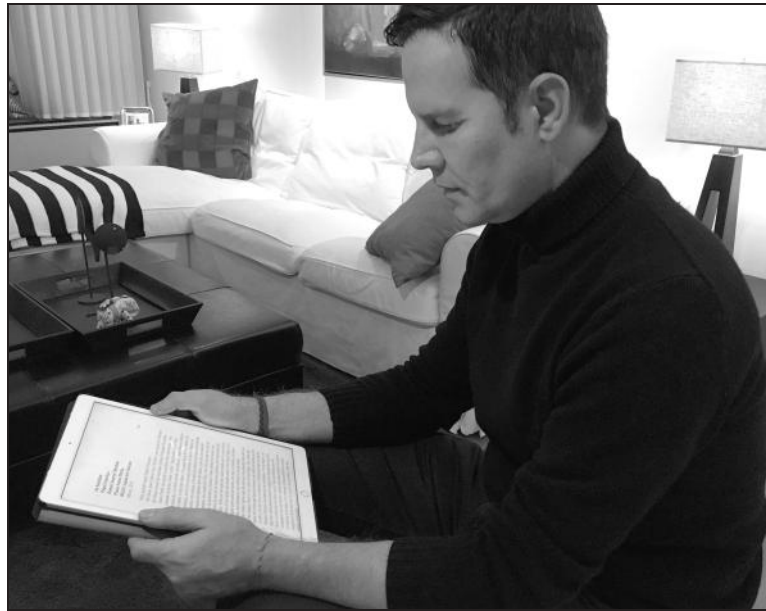
no victims had come forward with evidence of a coverup by Bishop Juan Barros, whom the pope appointed in 2015 to lead the Diocese of Osorno. During a trip to Chile in January, Francis also upset survivors by describing the claims against Barros — many of them made by victims — as "calumny."

Collins said she is shocked by the way Francis has dealt with the case.

"It surprised me, as I did have a fair amount of faith in the pope, and he did seem to have an understanding of the pain of victims. I have a general feeling of mystification," said Collins, who helped draft child protection guidelines for the church in Ireland.

In addition to appearing insensitive to victims in the Barros case, the pope has also drawn criticism for not making the prevention of sexual abuse of children high enough on his priority list. While the abuse scandal has in the past centred on coverups like the one in Boston highlighted by the film *Spotlight*, the challenge for the church is to help survivors and stop abuse from happening again, and the pope appears to be falling short, according to Collins.

"It wouldn't be so shocking if he hadn't spoken so harshly to victims, and it's hard to under-



AP/Yvonne Lee

**CONTRADICTIONS** — Juan Carlos Cruz reads from his tablet during an interview with The Associated Press in Philadelphia, Penn., on Feb. 4, 2017. Cruz says Pope Francis received a letter he wrote in 2015 detailing the sexual abuse he suffered at the hands of a priest and efforts by the Chilean church to cover it up, contradicting the pope's recent insistence that no victims had come forward.

stand why he spoke in that way," she said. "He was also in Chile and could have met those survivors while he was there."

Francis did meet victims while in Chile, just not those abused by Karadima, who was sentenced to a life of "prayer and penance" by the Vatican in 2011.

Collins said that what most baffles her about the pope's remark that no one had come forward was that a delegation she was part of handed a letter written by a Karadima victim, Juan Carlos Cruz, to Cardinal Sean O'Malley in April 2015. At the time, O'Malley, president of the Pontifical Commission for the Protection of Minors that she was

part of, promised to deliver the missive personally to the pope.

Returning to Rome after his South American trip, the pope did an about-face and announced he was sending Archbishop Charles Scicluna to "listen" to those with information about the Barros case.

The Maltese archbishop is the Vatican's former chief prosecutor for sex abuse cases. He investigated the abusive behaviour by the Mexican priest Marcial Maciel, the founder of the Legionaries of Christ movement who was protected by powerful figures inside the Vatican.

On Feb. 17, Scicluna is due in New York, where he will meet with Cruz and hear his testimony.

While the Vatican is not officially commenting on the latest developments in the Barros case, sources point to Scicluna's appointment as a sign the pope is taking it seriously.

Nevertheless, Francis is still playing catch-up. While investigations go on in Chile, a child protection commission set up by the pope to advise on safeguarding has been left waiting for new members.

Collins resigned from that body last year in frustration at the blocking of reform by the Vatican's doctrinal congregation — which takes a lead role on sex abuse cases. One of the major challenges she and other commission members identified was the need to hold bishops accountable for mishandling cases.

"The other shocking thing is the commission has been left adrift, and that new members have not been appointed," Collins said. "The next meeting is in April and the work should go on between meetings but not without members. Things can't be just left sitting there."

Collins says a major test will be the pope's visit later this year to Ireland, a country where the wounds are still raw from a sexual abuse scandal.

"Ireland is a country that has been left decimated by the abuse issue — so many have walked away. We now have an aging clergy and few vocations. It wasn't so much the fact abuse took place that caused this but the appalling way it was handled," Collins said.

"In Ireland there had been renewed hope with Francis, but some of those hopes have been dashed recently."



## Lenten campaign allow's faith to move into alignment with actions

### Journey to Justice

Joe Gunn



"Everyone becomes a Christian again during Lent!"

This was an accepted truism when I worked at the Catholic Centre in Regina. All archdiocesan staff were on the road, visiting parishes, delivering talks and leading reflections during what always seemed to be the busiest 40 days of the liturgical calendar. We almost had to reintroduce ourselves to each other back at the shop after Easter!

For me, Lent's attraction is not the focus on suffering or deprivation as much as the call to be lured back to attitudes and behaviours that prepare us to become an Easter people. Returning to

more disciplined schedules of prayer, renewal of our observance of the sacraments, penance, self-denial and almsgiving — all have heightened relevance at this time.

Pope Francis (in 2014) reminded us not to practice a formal fast just to feel good about ourselves. "Fasting makes sense if it questions our security, and also if it leads to some benefit for others," he said. Lenten observances can be strictly private, but the best practices can certainly have salutary public benefits, as well.

Citizens for Public Justice's lenten campaign may be a helpful illustration of this. More than 100 congregations and schools across Canada have already agreed to participate in Give It Up for the Earth! in Lent 2018. Give It Up for the Earth! runs from Ash Wednesday (Feb. 14) to Holy Thursday (March 29). Materials for use in your parish or school can be ordered at <http://cpj.ca/fortheearth>. Alternatively, you can pledge to participate as an individual, online,

at <http://cpj.ca/pledge>

The intent of this lenten campaign is to allow a Christian's most strongly held faith beliefs to move into alignment with one's personal practices, as well as our environmental and political postures. Participants in Give It Up for the Earth! fill in a card noting the personal actions they will take to care for God's creation during the next 40 days.

The first question most of us ask ourselves on Ash Wednesday is what might I "give up" for Lent? If we reframe the question to reflect what we should "give up" for the Earth, we might decide to drive less, not eat meat some days, buy local food, cut waste and excess packaging, use less electricity — the options are almost endless for North American consumer action. Catholics might define Give It Up for the Earth! as a privileged way to make Francis' encyclical letter on the environment, *Laudato Si'*, come alive. Each of us could examine our consciences and ask, "Have I reduced my own environmental footprint since June 2015 when I first heard of the pope's impassioned environmental plea? Have I acted to decrease my greenhouse gas emissions, given the climate change crisis? Can I expect my neighbours, industries or governments to change their behaviour if, on my part, I hesitate to live differently?"

Wendell Berry, an American novelist, environmentalist and farmer, has rewritten the Golden Rule (Matthew 7:12) of the Bible with his motto for our days: "Do unto others downstream as you would have those upstream do unto you."

However important individual actions may be, however, they will never be enough, on their own, to reverse environmental decline. The problem is one of scale — and time. We've organized our industries, transportation systems, buildings and infrastructures as if there was no tomorrow, and these structures are hard to change. Yet, change them we must, and change them we can.

Participants in 2018's Give It Up for the Earth! activity are also invited to tear off a card, sign it, and return it as an advocacy tool directed to the federal government. The card urges Ottawa to "end all subsidies to the fossil fuel sector right away."

Both the former Conservative and the current Liberal governments promised to end these subsidies — but by the year 2025 (that is, at least two elections hence). Even after Canada committed to meet the climate change goals of the 2015 Paris Accord, our greenhouse gas emissions have yet to decrease. And the International Institute for Sustainable Development indicates that the Government of

Canada continues to provide approximately \$1.6 billion in subsidies to the oil and gas industry every year — nearly four times more than what is given to clean energy. Thus, Canada's progress toward a clean environment is being undermined by unnecessarily subsidizing the very industries that are fuelling the problem.

The beauty of the Give It Up for the Earth! campaign is that Christian participants are asked to change their personal lifestyles as well as reform one of those unfortunate public policies that structurally supports ecological destruction. Our actions toward "personal greening" prepare us for the deep social and economic changes our children's future will require, sends market signals to companies trying to attract our consumer dollars, and can lower carbon pollution.

This Lent, please consider how you, and your faith community, can Give It Up for the Earth!

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*Gunn is the Ottawa-based executive director of Citizens for Public Justice (CPJ), [www.cpj.ca](http://www.cpj.ca), a member-driven, faith-based public policy organization in Ottawa focused on ecological justice, refugee rights and poverty elimination.*



# St. Peter’s Bote promoted German-Catholic traditions

*This is the second in a seven-part series on the Prairie Messenger and the past 100 years of journalism by the Benedictine monks of St. Peter’s Abbey.*

By Paul Paproski, OSB

The Benedictines came to Canada in 1903 to provide German-speaking priests for second-generation German-Catholic settlers from the United States. One year later, after barely getting a foothold in their new land, the monks established a newspaper — *St. Peter’s Bote*. The first issue of the German-Catholic weekly rolled off the press in Winnipeg on Feb. 11, 1904. The printing operation became established in Muenster in September 1905 after the Benedictines purchased a printing press.

The first issue of *St. Peter’s Bote* (*Bote*) explains that the Roman Catholic hierarchy and the people of St. Peter’s Colony wanted a German-Catholic weekly. The newspaper is “for the instruction and edification of German Catholics in all of Western Canada, and especially for matters of interest in the newly founded St. Peter’s Colony.”

The editors of the *Bote* were Benedictine priests who were fluent in both German and English. Prior Alfred Mayer, OSB, served as the first editor for four months when he was replaced by Rev. Benedict Steigenberger, OSB. Rev. Bruno Doerfler, OSB, took on the role as editor when the newspaper moved to Muenster. He resigned after being elected prior of the monastery in April 1906. Steigenberger became editor again until 1908 when Rev. Peter Windschiegel, OSB, assumed the editorship, remaining in the position until 1922. Rev. Joseph Sittenauer, OSB, served as editor for the next 12 years. Windschiegel took over the helm again until the newspaper ceased production in 1947. He had served as editor for more than 27 years.

The first editors of the *Bote* began their terms by announcing they would avoid getting involved in politics. Their goals were to defend justice, freedom and the welfare of Catholics. The Benedictines soon learned that it was impossible to separate religion and politics. It did not take long before they changed their policy of political neutrality.

The Catholic weekly served two important roles in St. Peter’s Colony: it provided news, and information on the Catholic faith and German-Catholic traditions. The first publications encouraged the settlers to persevere. A 1904 editorial reads, in part, “You settlers in St. Peter’s Colony, don’t be timorous. Go ahead with the work; be busy and persistent. Don’t shy away from the burdens and privations of pioneer living.”

The *Bote* was a strong supporter of the colony and rebuked criticisms of the settlement. Stories were circulating of opposition in the United States to the colony. A 1904 editorial states that many Americans viewed Canada as uninhabitable because of its harsh

winters. Yet Americans who immigrated to Canada often found Canadian winters milder than where they once lived. Letters to the editor concurred with the editorials, often expressing surprise at how winter conditions were much better than what they expected.

Encouragement was given to the pioneers, as well, by the correspondents of the *Bote* who praised the work ethic of the settlers and the quality of their crops and gardens. The correspondents reported conversations with American visitors who expressed their admiration over the progress of the colony. The reports reinforced the importance of the colony as a place where German Catholics could share their traditions. Weekly submissions by correspondents and readers (letters to the editor) spoke of being pleased with the opportunity to live among people who had a common German language and Catholic religion.

The *Bote* soon became entangled in politics over the issue of education. The Benedictines insisted that children be educated in church-run or separate schools. The *Bote* urged colonists to support schools that taught the German language and Catholic faith. The provincial government was criticized for enacting a tax system that supported public schools over separate and private church-run schools, and allowing only a half-hour of religious instruction at the end of the school day.

Editorials urged everyone to support candidates in elections who were Catholic and Liberal. The Conservatives, Orangemen and Masons opposed Catholic education and were labelled as enemies of the church. An editorial expressed relief over the 1905 election of Walter Scott as the new Liberal premier. The election ensured the future of separate schools. Editorials were catechetical, as well, often explaining the teachings of the church and encouraging support of Catholic charities and missions.

Readers and correspondents of the *Bote* were unabashed in their opinions on conflicts and issues. A colony resident, in a letter, wrote of being shocked over people who attended a dance and neglected to attend church on the feast of the Ascension. Other letters were critical of people who went dancing, especially when dancing was condemned by the clergy. Grain companies were accused of being dishonest in pricing and grading, as well as inefficient. Some people were disgusted over colonists who supported public schools over Catholic schools.

The *Volksverein* (People’s Society) and *Katholikentag* (Catholic Days) received extensive coverage. The *Volksverein*, a German-Catholic organization, held rallies and lobbied for the right of German Catholics to open parish and separate schools they believed were essential for teaching religion and German. The *Volksverein* and *Katholikentag* encouraged German Catholics to hold onto

their customs and to be aware of those who opposed them.

Church life was given extensive coverage through reports of special liturgical celebrations, meetings of church organizations, parish fundraising picnics, donations of furnishing to churches, and the building of new churches. A common experience of settlers was building churches and later replacing them with larger more ornate structures.

Parishioners were strongly encouraged by the *Bote* to join local church organizations. Catholics were warned against joining “secret” societies with secret ceremonies that were condemned by the church. Readers were informed about beliefs and regulations of the church. The bishop and abbot outlined regulations over indulgences and fasting. It was considered scandalous to become involved with another Christian denomination, and to marry in a non-Catholic church. Dancing was condemned as immoral. Harsh criticism was thrown at colonists who attended barn dances. The roles of the abbot and bishop were highly respected. The abbot or bishop were often referred to as: “Lord Abbot,

Lord Bishop or His Lordship.”

Community events were given coverage and some reports made it known that both German and English were spoken at meetings, so there was no excuse for not understanding what was being said. Articles often revealed that life in the colony was far from ideal. There were reports of fires

parent brought hardship. Reports sometimes contained deaths of children through illnesses or accidents. Criminal acts occurred, as well, involving theft, vandalism and murder.

A constant concern of the *Bote* editors was meeting expenses. Prior Peter Windschiegel, in an address in 1914, said, “St. Peter’s



Paul Paproski, OSB

GERMAN-CATHOLIC WEEKLY — *St. Peter’s Bote*, a German-Catholic weekly, began publication in 1904 to provide news for pioneers of St. Peter’s Colony and promote German-Catholic traditions. The *Bote* closed in 1947.

that destroyed homes, businesses, crops and property. Injuries or deaths occurred from freezing weather, blizzards, fires, accidents and illnesses. Families were large and the death or injury of a

*Bote* has not been a financial success. Rather, it has been a painful child for its publishers. Were it not for the consolation we get from serving a noble cause . . . the publishers would long have given up.”

## We’re all instruments that need tuning

### Outlooks from the Inner Life

Cedric Speyer



“We are not here to see through each other, but to see each other through.” — Gloria Vanderbilt

“I must be capable of looking at you, not through barriers, screens of my prejudices and conditioning. I must be in communion with you, which means I must love you.” — J. Krishnamurti

There’s a beautiful word for the “how to” of having a good influence on people: *attunement*. Given the grace, there are those who hold the tuning fork that sounds the keynote in our soul.

Some have the blessing of parents who see themselves as stewards of little persons beholden to their creator, not creators and moulders of offspring formed in their own image. Others are attuned to their true nature by teachers, coaches, mentors, healers, and guides.

We are all instruments needing to be tuned up for our unique part in the symphony of life. When

studies on parenting say the main way that kids learn is from example, that’s just one form of influence. At a deeper level, there’s a frequency and wavelength children register, for better or for worse.

On the dark side, bad influences can lead to the “defilement” of souls otherwise predisposed to an indwelling purity. Yet where there’s a divine conductor (in life as in physics) someone will be there (sometimes in disguise) who “knows the song in your heart and can sing it back to you when you’ve forgotten the words.” Such music provides not just words and sound, but light and growth and ground.

Conversion of the heart through attunement is the theme of *Little Lord Fauntleroy* (1886), a children’s novel by Frances Hodgson Burnett. Since it popularized my first name at the time, perhaps it was unconsciously chosen by my parents to serve as vocational

inspiration for my contributions to the field of positive psychology. Cedric Errol is an eight-year-old boy living with his widowed mother in a poor but happy lower-class Manhattan district when it’s suddenly discovered that he’s the heir of his grandfather, the Earl of Dorincourt in England. Cedric’s mother consents to move there so that Cedric can inherit the vast estate, in spite of her having to live in a house nearby rather than in the castle with her son.

The Earl, previously estranged from his daughter due to his disapproval of her marriage, proves to be a miserly, bitter old man hated by almost everyone who knows him. But from the beginning, Cedric knows only the good in him. He acts “as if” his grandfather would never treat his tenants poorly, and when Cedric extends compassion to the villagers himself, he gives all the credit to his grandfather’s wishes. In the end the old man comes to love the pure-hearted boy so much that he wants to live up to this new image of himself.

Attunement happens whenever we enter into a deeper relatedness that redeems us, whether that be with children, animals, rivers, poems, books, movies, therapists, sport heroes, or even theologians! There’s also the religious recalibrating of our soul’s song lines when we are attuned by psalms, hymns, liturgy and ritual. Attunement isn’t an end in itself. It’s the way we are loved into living out the goodness, truth, and beauty already within us.

*Paproski is a monk of St. Peter’s Abbey, pastor, archivist and historian.*

*Speyer is a Benedictine Oblate as well as an author, subject matter expert for e-therapy, clinical consultant and director of Inner-view Guidance International (IGI). <https://www.innerview-guidance.com>*



### Changing church practice

A parish church in Paris is allowing for card payments during Sunday masses, a report in *La Croix International* notes.

“New collection baskets that will contain a smart-phone payment terminal will now be handed out at Saint-François de Molitor church in Paris,” the report says. The congregation can choose to make a donation ranging from two to 10 euros from a screen. Their offerings are anonymous and processed immediately.

“The experiment is not to increase the amount of donations but to anticipate the future when people don’t carry money anymore,” Rev. Didier Duverne explained. “Our parishioners are receptive to novelty; the interest is not economic.”

This is not the first time the church in France has used new technology to raise money and keep up with the times, *La Croix* reports. Since 2016 a smartphone app “*La Quete*” (The Collection) is used by more than 2,000 parishes across 28 dioceses to receive donations.

In Canada a number of parishes are using new technology to make a predetermined weekly donation to their parish coffers. New practices make it easier both for the parish as well as for the parishioner. — PWN

### Anglican clergy seek support

The archbishop of Canterbury, Justin Welby, was an oil executive who helped run a major corporation before he became a parish priest. However, he says being a pastor is a much more stressful job.

Being a parish priest “was isolated, insatiably demanding, and I was, on the whole, working without close colleagues,” he told Religion News Service. The role is, “for many, quite overwhelming and exhausting.”

This kind of pressure may explain why increasing numbers of priests in the Church of England are seeking outside help for their problems. Faced with demanding congregations, rarely being off duty, piles of paperwork and disciplinary procedures they often feel are unfair, priests are turning to trade unions for support.

According to one of Britain’s largest unions, Unite, the past year has seen a rapid increase in the number of Anglican parish priests joining its specialist faith worker branch. Almost 1,500 priests plus a few rabbis and imams joined the union last year — an increase of 16 per cent in 12 months.

According to Rev. Peter Hobson, head of the priests’ Unite branch, Church of England Clergy Advocates, priests are turning to the union because they are under pressure from all sides — from the people in the pews and from their bishops. “Although it is a vocation, it is also a very difficult role,” he said.

“The workload is enormous. In a consumeristic world, people expect you to deal with their needs instantly, and the bishop, while he is a pastoral figure, is also managerial. And the managerial approach is coming more and more to the fore,” he said.

The challenges Anglican clergy face are being featured in a six-part documentary series on British television. Called “*A Vicar’s Life*,” it focuses on the work of four priests in the Diocese of Herefordshire — the most rural part of England, next to the Welsh border — and reveals vicars, despite working in a seemingly peaceful, idyllic rural Britain, struggling to cope with the pressures of their roles.

Many are responsible for six parishes each and travel great distances to minister to their congregations. The documentary also highlights the problems of homelessness, unemployment and loneliness in the English countryside, with many people turning to the church for help after cuts to government services.

Some priests were business executives formerly, but find their new pastoral role more stressful and demanding.

Their plight is not unlike that faced by pastors in Western Canada. Priests here lack the support of a family and many come from a foreign culture. Caregivers cannot be effective unless they receive care themselves. — PWN

## Israeli, Palestinian youth give example for building friendship

By Carl Héту, Ottawa

A few weeks ago, I joined a group of bishops from around the world on their annual trip to Israel and Palestine. The purpose of the visit was to learn about life on the ground of the Christian minority, show our solidarity with them and to the population in general.

This year, we focused our efforts on the youth — listening to their voices and engaging them on their hopes and concerns. We met with Christian, Jewish and Muslim youth, Israelis and Palestinian Arabs. Their responses shared a common theme: We live in the shadow of a conflict that we did not create and do not want, and we desire peace, above all.

Amid physical walls, mounting fear and suspicion, there is good

news that brings hope for future change. Here is one example:

We met two young men from the Parents Circle Families Forum, a group of more than 600 families. Both men were under 30 years old; one Palestinian and one Israeli. Both lost a family member due to the conflict. Instead of falling into despair or turning to violence and blame, they found commonality by connecting through their pain. They now work together to show that differences in religion, race and nationality don’t need to create division, but rather they can be assets in building friendship and peace.

I came back to Canada in time for the commemoration of the first anniversary of the Quebec City mosque shooting that took place on Jan. 29, 2017. Since then, there has not only been a rise in acts of racism, intolerance and discrimination toward Muslims all over the country, but also toward Jews

and, yes, Christians too. How do we end these actions of hate in our country? I believe the answer is through dialogue and an understanding of differences.

We can learn from people who experience a deep divide in their society, such as the two men I met from Israel and Palestine. We, too, need dialogue and to create opportunities in Canada to encounter each other.

A few groups already exist to do just this. For instance, four years ago, a small group of Christians and Muslims in the city of Gatineau, Que., decided to create a space for dialogue and understanding, and I joined them. At first, Muslims and Christians sat on opposite sides of the table, debating each other’s beliefs; however, it evolved into something much more precious: friendship. Now the group organizes public events and invites people to get out of their comfort zone and join in these important encounters.

Our country can benefit from more initiatives like this.

We often forget that the Middle East has centuries of experience in dealing with different faiths, cultures and nationalities. Despite current conflicts, they have a lot to teach us. At CNEWA, we have spent the past 90 years in the region establishing programs that accompany the local Catholic church in creating opportunities for people of all faiths to encounter each other in non-threatening ways. Over the past decades, we’ve seen these encounters create paths toward understanding and dialogue that, despite the politics of divide,

forges mutual respect and the desire for a lasting peace for all.

In my many trips to Israel and Palestine, I’ve seen many people go against the tide, working to build this lasting peace. It takes courage to face our differences and share with each other, but when we do, we discover that we have more in common with each other than we realize.

Here in Canada, this is a newer reality for us. The world has changed and we need to learn from our friends of the Middle East. Many people have come here to escape violence and to live in peace. Let’s make sure this becomes a reality for them.

## Indigenous businessperson decries Summer Jobs edict

By Peter Stockland

Just days before the extended deadline for the Canada Summer Jobs program, David Acco still can’t reconcile what the federal government wants employers to do as part of a new application process.

“It’s crazy,” Acco says from Montreal. “I would never tick the box they want me to tick. They should be looking at this strictly in terms of somebody being employed, not in terms of what I believe.”

But Acco’s business, Acosys Consulting Services Inc., might be of significant interest to a government that has made indigenous reconciliation a cornerstone of its first mandate.

Acosys is not a religious institution, a faith-based charity or a non-governmental organization, unlike most organizations protesting the application’s “attestation clause,” which obliges them to support the “right” to abortion.

In fact, it’s a for-profit business offering technology integration and human resources counselling.

Its clientele is primarily indigenous Canadians working in partnerships with Ottawa.

Acco is a Cree-Métis from Saskatchewan with an MBA, and graduate program certificates from York and McGill universities. His wife and business co-founder, Julie Lepage, is a lawyer, human resources expert and member of the Nipissing-Ojibwa First Nation.

“As an indigenous person, what I care about is indigenous youth getting into the STEMs (science, technology, engineering and mathematics) and into management positions,” Acco snaps. “But the message I’m getting on the summer jobs program is what matters to them are my religious beliefs. It’s reminiscent of the days when churches told us what to do to civilize our brains.”

Acco makes no bones about being resolutely pro-life and devoutly religious. He and Julie are “totally” against abortion. She stopped seeking a federal Liberal nomination in Laval after party leader Justin Trudeau barred anyone with pro-life convictions from standing as a candidate.

“She was a good candidate. She’s indigenous, well known in the community, perfectly bilingual,



CNS/Toby Melville, Reuters

OLYMPICS OPEN IN SOUTH KOREA — The Canadian flag is paraded during the opening ceremony of the Pyeongchang 2018 Winter Olympics Feb. 9 in South Korea.

Stockland is senior writer with think-tank Cardus and publisher of *Convivium.ca*. [www.troymedia.com](http://www.troymedia.com)

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Write government leaders about Summer Jobs Program

**The Editor:** There are truly critical watershed moments in the life of a particular government and country. One such issue was highlighted by Kiply Lukan Yaworski in her article “Diocese responds to job application requirement” (*PM*, Jan 31).

The issue is the federal government’s Canada Summer Jobs Program requiring the applicant or group, in order to receive funding, to provide an attestation that their core mandate, among other things, supports “the right to access safe and legal abortions.”

This attestation conflicts directly with the Canadian Charter right to freedom of religion and conscience. An issue that was supposed to be dealt with by a simple bureaucratic requested tick of a box on a grant application has exposed the coercion of Prime Minister Justin Trudeau and Employment Minister Patty Hajdu in denying funding to any person or group who does not share their, or the government’s, beliefs.

In some of his public statements, Trudeau has tried to pass off the resistance to such a government intrusion as a “kerfuffle,” or more seriously, as justified by the fact that abortion is a Charter right in Canada. Nothing could be further from the truth! Abortion is *not* a Charter right in Canada, with both pro-life and

pro-abortion groups, the legal community, church and faith groups, most Canadians, and even the media, agreeing on this.

Justin, your father said the state has no place in the bedrooms of the nation. We, and the Charter, say: the state has no place in the consciences of the nation.

We urge all readers to write the prime minister, the employment minister, your MP, and the sole Liberal MP in Saskatchewan, Ralph Goodale, and demand that this attestation be removed from the Summer Jobs Program Application. Your freedoms are at stake. — **Phil and Mary Wrubleski, Saskatoon**

Clarification about Msgr. Foy and Gregory Baum

**The Editor:** In the Oct. 25, 2017 issue of the *Prairie Messenger*, the article about the death of ex-priest Gregory Baum erroneously stated that Msgr. Vincent Foy “popularized a theory that Mr. Baum had excommunicated himself by marrying before his laicization was formally recognized by the Vatican.”

This was not a “theory.” In fact, as a canon lawyer Msgr. Foy was assigned and in charge of the sad duty of the laicization of priests. Msgr. Foy was informed that Gregory Baum initially got civilly married without first being laicized as a priest. Msgr. Foy knew the superiors of the Augustinian order that Baum was a member of.

In his 1996 article “Notes on Gregory Baum,” Msgr. Foy reported: “In its issue of Jan. 14, 1978, *The Catholic Register* reported that ‘Gregory Baum, noted Canadian theologian and outspoken critic of the church, married a former nun in a private ceremony recently in Montreal . . . the bride is Shirley Flynn, who left her religious order

about 15 years ago.’ He had previously cancelled an application for laicization. According to canon 2388 of the Code of Canon Law in force at that time, he was automatically excommunicated.”

Baum wrote in his autobiography, “I decided to leave informally. I published a brief statement in the *Globe and Mail* saying that I was leaving the priesthood because of my disagreement with the church’s sexual ethics. . . .” See [www.msgrfoy.com](http://www.msgrfoy.com) — **Jean Ladouceur, Ottawa**

False prophets offer easy solutions

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cient unto themselves, and end up entrapped by loneliness!”

“False prophets can also be ‘charlatans,’ who offer easy and immediate solutions to suffering that soon prove utterly useless,” he wrote. People can be trapped by the allure of drugs, “disposable relationships,” easy, but dishonest gains as well as “virtual,” but ultimately meaningless relationships, he wrote.

“These swindlers, in peddling things that have no real value, rob people of all that is most precious: dignity, freedom and the ability to love,” the message said.

The pope asked people to examine their heart to see “if we are falling prey to the lies of these false prophets” and to learn to look at things more closely, “beneath the surface,” and recognize that what comes from God is life-giving and leaves “a good and lasting mark on our hearts.”

Christians also need to look for any signs that their love for God and others has started to dim or grow cold, the pope said.

Greed for money is a major red flag, he wrote, because it is the “root of all evil” and soon leads to a rejection of God and his peace.

“All this leads to violence against anyone we think is a threat to our own ‘certainties’: the unborn child, the elderly and infirm, the migrant, the foreigner among us, or our neighbour who does not live up to our expectations,” the pope wrote.

Another sign of love turned cold is the problem of pollution, he said, which causes creation to become poisoned by waste, “discarded out of carelessness or selfishness.”

The polluted oceans unfortunately also become a burial ground for countless victims of forced migration and “the heavens, which in God’s plan, were created to sing his praises,” are slashed by machinery that rain down instruments of death, he wrote.

Whole communities, he said, also can show signs of a cold lack of love wherever there is selfish sloth, sterile pessimism, the temptation to become isolated, constant internal fighting and a “worldly mentality that makes us concerned only for appearances, and thus lessens our missionary zeal.”

The remedy for these ills can be strengthened during Lent with prayer, almsgiving and fasting, he wrote.

Praying more enables “our hearts to root out our secret lies

and forms of self-deception, and then to find the consolation God offers,” he said in his message.


“Almsgiving sets us free from greed and helps us to regard our neighbour as a brother or sister,” it said.

Urging people to make charitable giving and assistance a genuine part of their everyday life, he asked that people look at every request for help as a request from God himself. Look at almsgiving as being part of God’s generous and providential plan, and helping his children in need.

Finally, “fasting weakens our tendency to violence; it disarms us and becomes an important opportunity for growth,” he said, while also letting people feel what it must be like for those who struggle to survive.

It also “expresses our own spiritual hunger and thirst for life in God. Fasting wakes us up. It makes us more attentive to God and our neighbour,” he wrote, and “revives our desire to obey God, who alone is capable of satisfying our hunger.”

The pope also reminded people to take part in the “24 Hours for the Lord” initiative March 9 - 10 in which many dioceses will have at least one church open for 24 hours, offering eucharistic adoration and the sacrament of reconciliation.



Gamache

**Not Alone**

Stresses of life  
sometimes seem too much.  
We try to hide  
from things too hard to face.  
But look around —  
we’re usually not alone.

By Donna Firby Gamache

Correction on jobs policy

**The Editor:** In the Jan. 17 issue of the *Prairie Messenger*, the article “Canada Summer Jobs policy under fire from groups” states that the Canadian Council of Churches (CCC) has responded to the Summer Jobs program policy changes and are urging people to write to the minister of employment and their local MP.

We would like to clarify that we did, in fact, work with the Canadian Conference of Catholic Bishops to solicit signatures on the interfaith letter; however, we were not one of the actual initiators or signatories of the letter. The Canadian Council of Christian Charities (CCCC) was. — **The Canadian Council of Churches Team**

Reminder of Indian Act

Continued from page 14

a lawyer, a businessperson. But when (Trudeau) took the stance ‘Hey, you can’t be in the Liberal party and be pro-life,’ we said, ‘Okay, we’re not in the Liberal party.’”

Partisan politics aside, he sees the Canada Summer Jobs proviso as “even more insidious,” comparing it to the reviled Indian Act for imposing ironclad status-quo thinking.

Trudeau argues the attestation is aimed only at activities such as handing out pro-life pamphlets. Employment Minister Patty Hajdu says the concern is funding groups that display posters with graphic images of aborted children. The PM and the minister insist such posters undermines the Charter of Rights and Freedoms, without specifying how.

Acco, however, sides with more than 80 religious leaders who recently denounced the attestation as fascistic and totalitarian.

“It attacks freedom of conscience,” he says. “It’s between you and the Almighty whether you believe in abortion or you don’t. To say that because you don’t agree with (abortion), you can’t apply for a benefit from the

state, that’s scary. But that’s what that check box means to me.”

During its 12-year existence, Acosys has employed six students through the Canada Summer Jobs program and others through an indigenous employment program. It also pays for internships itself.

Neither Acco nor Lepage will be ticking the box on the Canada Summer Jobs form this year, though. They just don’t accept that their beliefs are subject to government compulsion.

“Whether I’m right-to-life or anything else should not make a determination of whether I get funded to employ an intern,” Acco says. “That’s up to me. The government should mind its own business.”

Fittingly, the brand icon for Acosys comprises four arrows that symbolize a common representation in indigenous cultures of the cardinal directions north, south, east and west. And the company’s name comes from the Cree word for arrow.

The Trudeau cabinet has resolutely refused to drop the much-maligned attestation provision. But with days to go to the Summer Jobs deadline, perhaps in the spirit of reconciliation, it will let the arrow of Acco’s words go straight to its heart.



# Faithful teach church about married life: cardinal

By Thomas Reese, SJ  
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The Catholic Church needs to learn about married life from the faithful, said Chicago Cardinal Blase Cupich in an important address at the University of Cambridge. He is not saying this from a desire to water down church teaching but from theological conviction.

Not only does the church bring the Gospel to families, families contribute to the church's understanding and proclamation of the Gospel, Cupich argued in England

*Reese, a Jesuit priest, is a senior analyst at RNS. Previously he was a columnist at the National Catholic Reporter (2015 - 17) and an associate editor (1978 - 85) and editor in chief (1998 - 2005) at America magazine.*

Feb. 9. He reaches this conclusion by beginning with the church's understanding of the family as a privileged site of God's self-revelation.

If we accept that, said Cupich, "then no family should be considered deprived of God's grace." As a result, "Our ministerial approach should begin with the understanding that families are not problems to solve," he said. "Rather, they are opportunities for the church to discern with the aid of the Spirit how God is active in our time and what God is calling us to do here and now."

In his address sponsored by the university's Von Hügel Institute for Critical Catholic Inquiry, Cupich makes a significant contribution to the international debate over *Amoris Laetitia*, coming down strongly on the side of Pope Francis, who has been severely criticized for opening the possibil-

ity of divorced and remarried Catholics being admitted to communion. The cardinal even quotes from Vatican II's "Dogmatic Constitution on the Church," which calls for religious submission of mind and will to the magisterium of the pope.

Cupich believes that the encyclical presents a new paradigm that calls us to embrace a new spirit, a change of direction in the way the church carries out its ministry to families.

Francis, according to Cupich, has introduced a set of six hermeneutical principles that force a paradigm shift, allowing us to re-envision the church's engagement with couples and families.

The first principle is "The Family is a Privileged Site of God's Self-Revelation." If we really believe that, then the church must move away from presenting an abstract and idealized presentation of marriage. "The task of those who minister to families," he explained, "is to open their eyes to see, and to help families discern where God is calling them."

God's self-revelation is not restricted only to those who meet the church's marital ideals. God can also be present in irregular situations, including those divorced and remarried. Cupich argues that although this is a paradigm shift for those who minister to families, it is a shift "holistically rooted in Scripture, tradition and human experience."

The first interpretive principle leads directly to the second. "Because families are a privileged place of God's self-revelation and action in the world, there needs to be a shift in the way the church's ministers interact with families and married couples. It should be marked by a mutual respect for the movement of the Spirit. Ministers must accompany families in a process of discernment."

In other words, the church must not just teach; it must also learn from families. All must "remain open to the possibility of learning from one another in seeking to understand the mystery of God together."

Cupich argues that this is what Pope Francis means by a "synodal" church. It means "rejecting an authoritarian or paternalistic way of dealing with people that lays down the law, that pretends to have all the answers, or easy answers to complex problems, that suggests that general rules will seamlessly bring immediate clarity or that the teachings of our tradition can pre-emptively be applied to the particular challenges confronting couples and families."

"The core goal of formal teaching on marriage is accompaniment, not the pursuit of an abstract, isolated set of truths," he asserts. This accompaniment "involves a process of listening and learning, that guides the faithful to an awareness of their situation before God."

Cupich argued that this "represents a major shift in our ministerial approach that is nothing short of revolutionary."

Mutual respect in discerning the movement of the Spirit in the process of accompaniment opens up to the third shift on the role of conscience. Conscience is not just about recognizing past sins or recognizing objective truth in the present, it is also about discerning the future — What is God asking of me now?

Cupich quotes Vatican II's *Gaudium et Spes*, which describes conscience as "the most secret core and sanctuary of a man . . . (where) he is alone with God, whose voice echoes in his depths." If we take this seriously, says Cupich, it "demands a profound respect for the discernment of married couples and families. Their decisions of conscience represent God's personal guidance for the particularities of their lives." The voice of conscience is the voice of God.

"It is hard to overstate the significance of this hermeneutical shift," says Cupich. "By fully embracing the understanding of conscience found in *Gaudium et*

*Spes*, Pope Francis points not only to the possibility of accompaniment in the church's ministry with families but also to its necessity."

The fifth paradigm shift is recognizing that when dealing with particular cases, a pastoral — and not merely doctrinal approach — is needed.

"As pastoral discernment attends to the reality of a situation," Cupich told his audience, "the conscience-based Christian moral life does not focus primarily on the automatic application of universal precepts. Rather, it is continually immersed in the concrete situations which give vital context to our moral choices."

This shift toward a pastoral approach involves creating a culture of care, hospitality and tenderness in the parish community on behalf of those who have been wounded.

This final shift is the result of resituating mercy at the heart of the Gospel to the point that "we should always consider 'inadequate any theological conception which in the end puts in doubt the omnipotence of God and, especially, his mercy,'" said Cupich, quoting Pope Francis. This is the heart of Cupich's sixth principle. "Doctrinal development is about remaining open to the invitation to see our moral teachings on marriage and family life through the lens of God's omnipotent mercy."

Although he calls these paradigmatic shifts "revolutionary," they are not "new" but "revivified," according to Cupich. Pope Francis "does that by connecting tradition and experience, teaching and practice in a way that better responds to the realities people face in their daily lives."

Cupich's address is a substantial contribution to the understanding of *Amoris Laetitia*, probably the most widely debated encyclical since Pope Paul VI's *Humanae Vitae*, which forbade the use of artificial contraception. He with Pope Francis is calling on the church to take the laity seriously and listen to the Spirit active in their lives, especially in their families.



CNS/Daphne Stubbolo, Archdiocese of Washington

**CARDINAL WUERL HONOURS SLAVES** — Washington Cardinal Donald W. Wuerl blesses memorial plaques during a Feb. 3 mass at the Basilica of the National Shrine of the Immaculate Conception in Washington. The plaques honour enslaved men, women and children buried throughout the Archdiocese of Washington, which includes the District of Columbia and five surrounding Maryland counties.

## Nun's Lourdes cure recognized as miracle

By Cindy Wooden

ROME (CNS) — As the Catholic Church celebrated the feast of Our Lady of Lourdes, a French bishop announced the 70th officially recognized miraculous cure of a pilgrim to the Lourdes grotto where Mary appeared 160 years ago.

Bishop Jacques Benoit-Gonnin of Beauvais formally declared Feb. 11 "the prodigious, miraculous character" of the healing of Sister Bernadette Moriau, a French member of the Franciscan Oblates of the Sacred Heart of Jesus, who had been partially paralyzed for more than 20 years despite repeated surgeries to relieve pressure on the nerve roots of her lower back.

In November 2016, the International Medical Committee of Lourdes confirmed the nun's "unexplained healing, in the current state of scientific knowledge." But it is up to the bishop, not the physicians, to declare a

healing miraculous.

Lourdes, close to the Pyrenees in southern France, attracts millions of visitors each year and has been a place of pilgrimage since St. Bernadette Soubirous reported the first of 18 visions of the Virgin Mary while gathering firewood in February 1858.

To be declared miraculous, cures must be "found complete and lasting," involving a "serious illness which is incurable," and must involve a sudden "indisputable change from a precise medical diagnosis of a known illness to a situation of restored health."

Moriau, now 78, made her pilgrimage to Lourdes in 2008, the 150th anniversary of the apparitions. She had experienced lower back pain, the first symptom of her disease, in 1966 at the age of 27. Four surgeries did not stop the progressive worsening of her neurological deficits.

"This pilgrimage was for me a source of grace," she said in a statement posted on the website of the Diocese of Beauvais. In the cave where St. Bernadette reported seeing Mary, "I felt the mysterious presence of Mary and little Bernadette."

She said she went to confession and received the anointing of the sick during the pilgrimage. "In no case did I ask for healing, but only for the conversion of heart and the strength to continue my journey as an invalid."

A few days after returning to her convent, she said she felt unusually relaxed and she experienced warmth throughout her body. Moriau said an inner voice asked her to remove the rigid corset that helped hold her erect, the splint that kept her foot straight and the neurostimulator she used for pain control. She began walking unaided and without pain.

Before her case went to the International Medical Committee of Lourdes, she underwent batteries of tests and examinations, which were studied by committees of the Lourdes Medical Bureau in 2009, 2013 and 2016.



CNS/James Ramos/Texas Catholic Herald

**POLISH FAT THURSDAY** — Staff at The Polish Food Store in Houston sell "paczki" on Fat Thursday, a traditional Polish Catholic celebration held on the last Thursday before Lent. Sharon and Andrzej Szpak, who attend nearby Our Lady of Czestochowa Catholic Church, sell these traditional deep-fried pieces of rich dough made of eggs, fat, sugars and yeast, along with hundreds of traditional Polish groceries for Houston's more than 20,000 Poles.

Who is it that can make muddy water clear? No one. But left to stand, it will gradually clear of itself.

— Lao Tzu