



Youth recognized

The Saskatchewan Council for International Co-operation highlighted the theme of youth and innovation at this year's Global Citizen Awards.
— page 3

Brew Aware

Brew Aware was created to bring together young people of the Regina archdiocese in dialogue with the archbishop "and to have a little fun," according to Deacon Joe Lang.
— page 5

AGMs held

Two Saskatchewan school districts held their annual general meetings recently: Regina on Feb. 6 and Saskatoon on Feb. 7.
— page 6

Job's struggle

The biblical Book of Job is cold comfort for those who suffer, writes Jeffrey Weiss.
— page 15

Expressions of love

There should be no particular season for expressing love, because love is timeless. But with Valentine's Day in mid-February, we focus on it more closely. "Our rituals, large or small, are visible signs of the regard in which we hold one another," writes Louise McEwan.
— page 16



Music for Liturgy

This week's Prairie Messenger features music for liturgy from the Third Sunday of Lent, March 19, to May 7, the Fourth Sunday of Easter. This set includes music for the Triduum and the Easter Vigil.
— pages 7 - 11



'Trump effect' has climate groups mobilizing

By Deborah Gyapong

OTTAWA (CCN) — With Donald Trump in the White House, groups concerned about climate justice are preparing to resist any "Trump effect" on the environment here in Canada or elsewhere.

Genevieve Talbot, advocacy officer for the Canadian Catholic Organization for Development and Peace, said she is "absolutely" worried about how Trump's presidency could have an impact on climate justice.

The new U.S. president has appointed the former ExxonMobil CEO Rex Tillerson as Secretary of State; he's appointed Scott Pruitt, a known climate skeptic, as head of the Environmental Protection

Agency (EPA); he has said he is "not a big fan" of the Paris Climate Accord; and has sent numerous tweets that alarm Talbot and others advocating for the environment. He also approved the Keystone XL pipeline that will bring Canadian crude from the oilsands to refineries in the United States.

"The fact that the U.S. president is also behind the oil industry makes it harder for the environmental groups and social justice groups to fight for climate justice," said Talbot.

"The concerns with the new administration are that the United States will take a step back from the responsibility to support the Paris Accord that the previous administration seemed willing to do," said Gunn, executive director

of Citizens for Public Justice.

One Trump effect, however, is that it is "easier to mobilize people than it was before," said Talbot.

Gunn and Talbot, however, expressed concerns regarding pipelines in Canada, even if approval was in the works well before the Trump election and are widely believed to be a trade-off for Alberta's signing on to a national carbon pricing plan.

In November, Prime Minister Trudeau approved the Kinder Morgan and the Enbridge Line 3 pipelines.

Kinder Morgan, a trans-mountain pipeline to the lower mainland of British Columbia, is opposed by rural MPs, First Nations communities and environmental groups, Gunn said. "It is going to triple exports and bring tankers up the Fraser River."

"There's no question in our minds the prime minister can't

have it both ways," said Gunn. "We can't say Canada will meet its climate targets and expand these pipelines and increase these fossil fuel exports to the United States at the same time."

Talbot also expressed concern about the Canadian pipelines. "It will cause an increase in production and it will have an impact on our own production of greenhouse gas emissions," she said.

Indigenous peoples in Western Canada are "really taking a stand for climate justice," Talbot said. The approval of the pipelines goes against Truth and Reconciliation promises as well as the United Nations Declaration on the Rights of Indigenous Peoples, she said.

"The companies and the government have to understand they don't have the buy-in from the communities," she said, noting

— AMERICANS, page 5



CNS/L'Osservatore Romano

HEALTH CARE MINISTRY — Pope Francis greets a person in a wheelchair Feb. 10 during a Vatican audience with people attending a meeting on health care ministry. The pope said a nation's health care system cannot be run simply as a business because human lives are at stake.

Health care not a business, but a service

By Cindy Wooden

VATICAN CITY (CNS) — A nation's health care system cannot be run simply as a business because human lives are at stake, Pope Francis said.

"If there is a sector in which the 'throwaway culture' demonstrates its most painful consequences, it is the health care sector," the pope told patients, medical professionals, pastors and volunteers attending a meeting sponsored by the Italian bishops' national office for health care ministry.

Anticipating the celebration Feb. 12 of the World Day of the Sick and marking the 20th anniversary of the bishops' office,

the pope said Catholics obviously give thanks for the advances in medicine and technology that have enabled doctors to cure or provide better care for the sick.

He also praised medical personnel who carry out their work as "ministers of life and participants in the affectionate love of God the creator. Each day their hands touch the suffering Body of Christ, and this is a great honour and a great responsibility," he said.

But, the pope said, any public policy or private initiative regarding health care that does not make the dignity of the human person its central concern "engenders attitudes that can even lead to exploitation of the misfortune of

others. And this is very serious."

"Indiscriminately adopting a business model in health care, instead of optimizing resources," he said, risks treating some of the sick as disposable. "Optimizing resources means using them in an ethical way, with solidarity, and not penalizing the most fragile."

Protecting human life from the moment of conception to the moment of natural death means that "money alone cannot guide political and administrative choices" in health care, he said. And the increasing lack of health care "among the poorest segments of the population, due to lack of access to care, must leave no one indifferent."

"St. Paul reminds us that God has reconciled us through Jesus Christ and that the love of Christ compels us to be ministers of reconciliation," said Matheson. "Let us worship and praise together in the unity of the Holy Spirit."

Those assembled began by offering prayers of confession, repenting generations of division, hatred, prejudice, intolerance and broken communion among Christians, followed by Scripture readings, the sharing of a sign of peace and praying of the Apostle's Creed together. After intercessory prayers for reconciliation, unity and transformation, the celebration concluded with the Lord's Prayer and a blessing.

"Never resign yourself to the scandal of the separation of Christians, all who so readily confess love for their neighbour, and yet remain divided," urged Lange in his sermon, quoting the Rule of Taizé, written by its founder Brother Roger Schütz. "Be consumed with burning zeal for the unity of the Body of Christ."

The division of Christians is "like a deep wound, an open wound, in Christ's side," said Lange.

Lange noted that it is love of neighbour that the ecumenical Taizé rule emphasizes. "For Brother Roger, reconciliation meant praying and solidarity. These two always held together," he said. "Reconciliation can only be worked out with deep regard for the other: taking a step toward the neighbour, and allowing the neighbour to approach us."

Too often we engage our neighbour from an entrenched position, trying to "self justify," he said,

— MYTHS, page 4

Australia launches investigation into child sex abuse

SYDNEY (CNS) — As an Australian government commission heard testimony on how the Catholic Church responded to decades of child abuse in its institutions, church leaders were asking the same questions as the government: How could this have happened? How can we keep it from happening again?

By Feb. 9, after nearly a week of testimony from church leaders, psychologists and experts, members of the Royal Commission of Inquiry into Institutional Responses to Child Sexual Abuse had heard about how church structures contributed to the problem. They discussed broad issues: if celibacy and emotional isolation might be causes of abuse; what was or was not covered by the seal of confession; the relationship between canon law and civil law.

And there were questions — many with no right answers. Should a priest who has abused be laicized? Because if he is laicized, the church has no control over his actions and cannot ensure he will

not be kept from a position where he can abuse again. Would incorporating as a legal entity offer a degree of transparency not currently available in many church institutions? Would a greater role for laity — especially women — change the way the church governs?

Six officials — two judges, a government productivity commissioner, a psychiatrist, a former senator and a former police commissioner — were concluding more than three years of inquiry into the institutional abuse. They heard that between 1950 and 2010, 7.9 per cent of diocesan priests and 5.7 per cent of religious order priests had allegations made against them, making a total of seven per cent of priests overall. The statistics were for allegations, not proven cases.

“Both those within the Catholic Church and those outside it are asking how this revolting and insidious evil could have been so prevalent, so long unacknowledged, and so badly handled,” said Archbishop Timothy Costelloe of Perth.

“Each incidence of sexual abuse by a priest represents a chilling and destructive betrayal of everything the Catholic Church purports to stand for,” he said in a statement published Feb. 9. “Beyond the almost unimaginable suffering of the victims and survivors of this abuse, the circle of suffering widens out to include their families, their friends, and the wider community.”

Sydney Archbishop Anthony Fisher, who was expected to appear before the commission during the three weeks of proceedings, called revelations from the first day of hearings “harrowing” and said he “personally felt shaken and humiliated by this information.”

“The church is sorry and I am sorry for past failures that left so many so damaged,” the archbishop said in a statement Feb. 6, at the end of the first day. “I know that many of our priests, religious and lay faithful feel the same: As Catholics, we hang our heads in shame.”

Archbishop Denis Hart of Melbourne, president of the Australian Catholic Bishops

Conference, acknowledged that the hearings could be distressing to many who followed the proceedings.

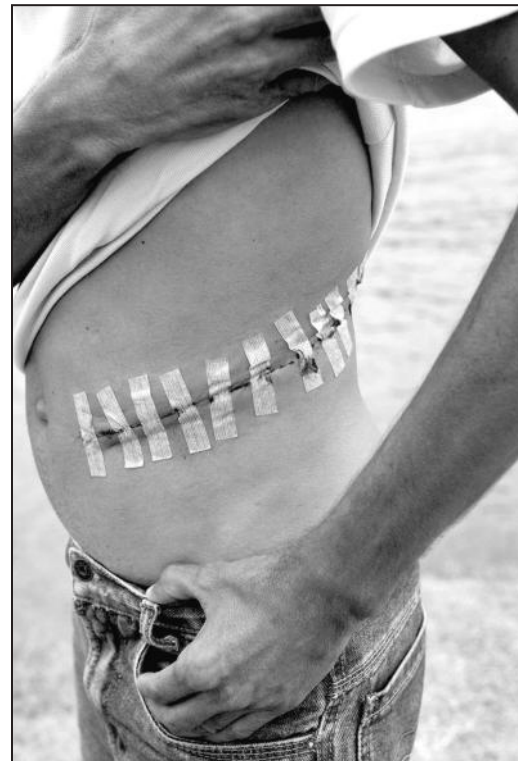
“I am sorry for the damage that has been done to the lives of victims of sexual abuse. As Pope Francis said recently, ‘It is a sin that shames us,’” he said.

Several Australian bishops were among those who were to testify at the hearings, seen as a wrap-up of the inquiry into the Catholic Church. They were expected to explain the procedures and safeguards the church has put into place to help protect children from abuse, including discussion of the church’s Parish Safeguarding Project.

The people “have an absolute right to demand that the church confront its appalling record in relation to the care and well-being of the young,” said Costelloe.

“You have a right to expect that we will do everything we can to continue to support those who have been abused, in the way that they need that support. You have a right to insist that we show, not by words but by

concrete and effective actions, that we are absolutely committed to doing everything we can to make every Catholic community, agency, and activity, a place of security and safety for the young,” he said in his letter.



CNS/Stringer, EPA

ORGAN TRAFFICKING — A Vatican summit on organ trafficking called for greater efforts to prevent the exploitation of those vulnerable to corrupt health professionals and criminal networks making the sale of human organs possible. In this 2003 file photo, an unidentified Brazilian man shows the scar after an operation to remove his kidney in Durban, South Africa. An organ-trafficking syndicate involving Brazilians, Israelis and South Africans organized the illegal operations, with donors agreeing to sell their kidneys for \$6,000 each.

Help victims of trafficking, migrants: pope

By Cindy Wooden

VATICAN CITY (CNS) — Marking the feast of St. Josephine Bakhita, a former slave, Pope Francis urged Christians to help victims of human trafficking and migrants, especially the Rohingya people being chased from Myanmar.

For the Catholic Church, St. Bakhita’s feast day, Feb. 8, is a day of prayer for victims of trafficking.

Pope Francis asked government officials around the world to “decisively combat this plague” of human trafficking, paying particular attention to trafficking in children. “Every effort must be made to eradicate this shameful and intolerable crime.”

Describing St. Bakhita as a “young woman who was enslaved in Africa, exploited, humiliated,” Pope Francis said she never gave up hope and, finally, she was able to migrate to Europe.

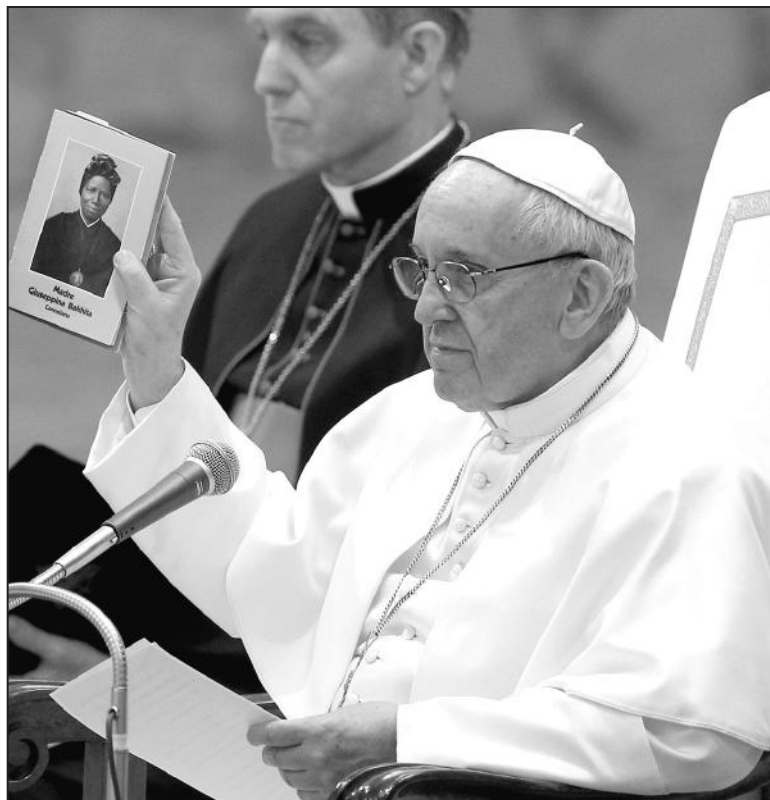
Holding up a booklet with a photograph of the Sudanese saint, who died in Italy in 1947, the pope continued telling her story. In Europe, he said, “she heard the call of the Lord and became a nun,” joining the Canossian Daughters of Charity.

“Let us pray to St. Josephine Bakhita for all migrants and refugees who are exploited and suffer so much,” the pope said.

“And speaking of migrants who are exploited and chased away, I want to pray with you today in a special way for our Rohingya brothers and sisters,” the pope continued. “These people, thrown out of Myanmar, move from one place to another because no one wants them.”

Pope Francis told the estimated 7,000 people at his audience that the Rohingya, who are Muslim, “are good people. They are our brothers and sisters. They have been suffering for years. They have been tortured, killed, just because they want to keep their traditions and their Muslim faith.”

He led the audience in praying



CNS/Paul Haring

POPE AT GENERAL AUDIENCE — Pope Francis holds a booklet with an image of Sudanese St. Josephine Margaret Bakhita during his general audience in Paul VI hall at the Vatican Feb. 8. Marking the feast of St. Bakhita, a former slave, the pope urged Christians to help victims of trafficking and migrants.

the Lord’s Prayer “for our Rohingya brothers and sisters.”

In a report released Feb. 3, the UN High Commissioner for Human Rights said since October, there had been escalating violence against the Rohingya in Myanmar. The report cited eyewitness reports of mass gang rape, killings — including of babies and young children — beatings, disappearances and other serious human rights violations by the country’s security forces.

An estimated 66,000 Rohingya have fled to Bangladesh since October, the report said.

The recent violence, the UN said, “follows a long-standing pattern of violations and abuses; systematic and systemic discrimination; and policies of exclusion and marginalization against the Rohingya that have been in place

for decades in northern Rakhine state.”

In his main audience talk, Pope Francis continued to discuss the characteristics of Christian hope, which should be both tender and strong enough to support those who suffer and despair.

The Gospel does not call Christians to pity the suffering, but to have compassion, which means suffering with them, listening to them, encouraging them and offering a helping hand, the pope said.

The Gospel calls Christians “not to build walls, but bridges, not to repay evil with evil, but to defeat evil with goodness (and) offence with forgiveness, to live in peace with all,” he said. “This is the church. And this is what Christian hope accomplishes when it takes on the strong and, at the same time, tender features of love.”

Sale of human organs tragic

By Carol Glatz

VATICAN CITY (CNS) — A Vatican summit on organ trafficking called for greater efforts to prevent the exploitation of those vulnerable to corrupt health professionals and criminal networks making the sale of human organs possible.

“We, the undersigned participants of the Pontifical Academy of Sciences summit on organ trafficking, resolve to combat these crimes against humanity through comprehensive efforts that involve all stakeholders around the world,” said the final statement, released to the public Feb. 9.

The summit, held at the Vatican Feb. 7 - 8, brought together government ministers, judges, law enforcement personnel, medical professionals, human rights activists and journalists — in all, representing more than 50 nations, especially those plagued by organ trafficking, like China, Mexico, India, Pakistan and Iran, where the sale of human organs is legal.

One of the summit’s goals, according to its brochure, was to build an alliance comprised of prosecutors, legal experts, governments and health care professionals from all over the world to encourage each other to put pressure on their own nations to implement measures to stop organ trafficking and transplant tourism.

Signatories to the final statement approved 11 recommendations that will be proposed to “national, regional and municipal governments, ministries of health, to the judiciary, to the leaders of the major religions, to professional medical organizations, and to the general public for implementation around the world.”

The recommendations included defining the use of organs from executed prisoners — a practice human rights groups say happens in China — and payments to donors — which is legal in Iran — “as crimes that should be condemned worldwide and legally prosecuted at the national and international level.”

It asked religious leaders do more to encourage the ethical and free donation of organs while condemning organ trafficking.

It called on nations to do more in preventative health care so as to reduce, where possible, the demand for organs, and to improve people’s access to safe, ethical and regulated procedures in their own countries.

It also recommended the creation of international data banks to track all organ procurements and transplants and share data on transplant-related crimes so as to “yield a clearer understanding of their nature and scope and of the organization of the criminal networks involved.”

Churches ponder court action over refugee pact

By Michael Swan
The Catholic Register

TORONTO (CCN) — As the storm over the fate of refugees intensifies in the United States, Canada's churches are deliberating whether or not to take the federal government to court to pull Canada out of its Safe Third Country Agreement with the U.S.

On Feb. 6, the governing council of the Canadian Council of Churches debated the question of legal action versus continued lobbying against the agreement which prevents refugees who have already landed in the United States from coming across Canada's land border. By the end of the day, the churches' representatives could not decide.

Immigration Minister Ahmed Hussen has so far resisted calls to suspend or pull out of the agreement signed in 2002 between the Harper government and the George W. Bush administration.

The governing council of the Canadian Council of Churches is "unanimously concerned about the Safe Third Country Agreement,"

said CCC deputy general secretary Peter Noteboom. But the council, which only acts on the full consensus of all members, could not agree on whether now was the time for a court challenge.

At press time, the Canadian Conference of Catholic Bishops could not say whether it supported court action or continued lobbying.

Students at all 22 law schools in Canada volunteered recently for a "research-a-thon" to help build the case for a renewed court challenge.

Calls for suspension or withdrawal from the Safe Third Country Agreement have been raining down on Ottawa since a flurry of executive orders and memoranda by President Donald Trump tried to stop all refugee arrivals for 120 days, ban travel from seven Muslim-majority countries, cut the U.S. refugee resettlement program from 110,000 to 50,000 this year, add 10,000 immigration officers at the U.S.-Mexican border and begin construction of a wall along the U.S. southern border. The ban on travel

from seven countries was temporarily halted by a federal judge in Washington State.

The net effect of the executive orders has been to create an atmosphere of fear in the refugee community, even on this side of the border.

"We were talking this morning about having conversations with (refugee) children who are incredibly aware of the political climate," Romero House intern Brenna Sobanski told *The Catholic Register*. "That says something, that children are spending their time thinking and worried about what's happening."

The Canadian Council of Churches is worried that the U.S. is now unable or unwilling to comply with the 1951 Convention Relating to the Status of Refugees, said Noteboom.

"The executive order goes down the wrong direction," he said.

There's still time for Ottawa to suspend and review the agreement before any court action becomes necessary, said Canadian Council for Refugees executive director Janet Dench.

"We're hoping that the government will look at the situation in the United States and decide that, without us having to go to court, that the U.S. can no longer be called safe for refugees," she said.

In 2005, the CCC joined forces with Amnesty International and the Canadian Council for Refugees to challenge the Canada-U.S. agreement on refugees and won a 2007 Federal Court decision. The Federal Court found that the U.S. was not in all cases a safe country for refugees. But this was nullified at the Federal Court of Appeal in 2008, which ruled that

whether the Americans actually complied with refugee processing standards in the agreement was irrelevant.

For the agreement to be valid, the Canadian government only had to "consider" whether the U.S. was living up to human rights obligations, said the appeals court.

The Canadian Council for Refugees, the Canadian Council of Churches and Amnesty International have always opposed the Canada-U.S. agreement. When the agreement was signed, the

— U.S., page 4

Langlois given top job at D&P

By Michael Swan
The Catholic Register

TORONTO (CCN) — In the wake of the devastating 2010 earthquake in Haiti, diabetes activist Serge Langlois was trying to get life-saving insulin, syringes and other medications into the Caribbean nation.

More than 200,000 Haitians were dead. The country experienced over 50 aftershocks. As many as 30,000 buildings had collapsed or were too dangerous to enter. Haiti's public service was in disarray.

Langlois, who had for years been president and CEO of Diabetes Québec and involved

way," he said.

On Feb. 1, Langlois became the new executive director of the Canadian Catholic Organization for Development and Peace.

"I have cherished the values and the vision of this organization for a long time," said Langlois. "I share those values. They are dear to my heart."

Langlois takes over an organization with more than 10,000 members from coast to coast, but struggling to find funds. In 2010 - 11, Development and Peace raised \$8.9 million through the annual Share Lent campaign. In 2014 - 15 it was down to \$8.6 million. Other fundraising activities netted \$3.7 million in 2010 - 11. In 2014 - 15 it was \$3.3 million.

Along with a sudden withdrawal of \$30 million in Government of Canada funding in 2012, Development and Peace's traditional development programming has shrunk from 35 countries to 22.

Last June David Leduc left the executive director post after less than a year.

On the other side of the ledger, Development and Peace's closer partnership with *Caritas Internationalis*, combined with shifts in Canadian government policy, have put Development and Peace squarely in the emergency humanitarian response business.

Humanitarian programming now accounts for over \$11 million in revenues and humanitarian spending outranks development spending.

Langlois's priority as he takes over is to make sure Development and Peace is better known.

"I want Canadians of all regions, of all origins, of all beliefs to get to know our great organization and the great work Development and Peace is doing throughout the world and in Canada," he said. "You talk about the financial issue, that is something that goes with it."

Pope Paul VI's manifesto from

the encyclical *Populorum Progressio*, that "development is the new name for peace," is as valid today as it was 50 years ago when Development and Peace was founded, Langlois said.

"Charity is a fundamental value of the Catholic religion. It's also a fundamental value of any human being," he said. "Charity can have many definitions."

Founded in 1967, the organization is celebrating a half-century this year.

Youth recognized as global citizens

SASKATOON — The Saskatchewan Council for International Co-operation (SCIC) is continuing a long-standing tradition with the presentation of the 27th Annual Global Citizen Awards Feb. 10 at St. Andrew's College in Saskatoon.

"This year the Global Citizen Award is highlighting the theme of Youth and Innovation," said Robbi Humble, communications officer with SCIC. "We want to recognize inspiring young people and youth-based initiatives that demonstrate how youth are working toward global citizenship, global co-operation, justice and peace."

Among the honourees are Tracey Mitchell, Jamal Tekleweld and World University Service of Canada (WUSC).

Mitchell is a settler from Treaty 4 Territory (Moose Jaw), now living in Treaty 6 Territory (Saskatoon). She sits on the national board of the Council of Canadians and is active in Climate Justice Saskatoon and several other initiatives in the community.

"To me, global citizenship means being aware of and responsible to our interconnectedness," said Mitchell. "None of us can do everything, but global citizenship means finding the best use for your skills, resources, networks, and passion to bring greater jus-

tice, joy and care to other beings and to the planet."

Since 2010, Mitchell has also been the Saskatchewan co-ordinator for Next Up, a program that trains young leaders. "I'm inspired by the Next Up participants and alumni network," she said. "They are creative, caring, dedicated young people who are making deep changes in our communities."

Tekleweld is an active member of Saskatoon's co-operative development, education and environmental justice communities. He is passionate about co-operatives and co-operative education, working to make the community better.

"To be a global citizen, individuals need to believe in, and work toward the betterment of a global community, one that encompasses all forms of life," said Tekleweld.

Tekleweld currently works for the Saskatchewan Co-operative Association, where he manages youth education initiatives. In addition to international experience working with the United Nations Capital Development Fund, he is involved on the boards of Saskatoon-based co-ops, and was recently appointed to the City of Saskatoon Cultural Diversity and Race Relations Committee.

"All stakeholder groups need to work collaboratively to ensure

people the world over have access to clean water, nutritious food, shelter and essential services. We know how to do it. So let's simply work toward it."

Also recognized at the event was World University Service of Canada (WUSC). With campus chapters in both Saskatoon and Regina, WUSC supports refugee students to access quality education and provides skills training for young leaders in Canada and around the world.

"Youth today are growing up in a different world — one that is increasingly connected and complex," said Stephanie Leclair, communications and fundraising manager for WUSC. "This new vantage point enables youth to recognize different obstacles and better challenge the status quo."

"WUSC is a launching pad for collaborative youth-led research and innovation," said Humble. "Because of their work, youth are accessing education, training and opportunities to create innovative solutions to development challenges facing their own communities."

The Global Citizen Awards were presented Feb. 10 in Saskatoon. There was also a ceremony in Regina Feb. 8 honouring Micheal Langan and Jack Boan (Lifelong Global Citizen Award).



James Buchok

SHARE LENT WORKSHOP — Development and Peace Manitoba Regional Office presented a Share Lent workshop Jan. 28 at St. John Cantius Church in Winnipeg. The theme of the 2017 Share Lent campaign is "Women at the Heart of Change." Megan Marques, D&P Youth Ambassador for Manitoba, and Animator Janelle Delorme (from left) display the poster marking the 50th year of Development and Peace, the international development organization of the Catholic Church in Canada assisting poor communities in the global south. The Share Lent campaign starts on Ash Wednesday. On the fifth Sunday of Lent, a collection takes place in all the parishes across Canada to support the work of Development and Peace.



Serge Langlois

with United Nations campaigns to extend diabetes prevention and treatment in poor countries, discovered there was one organization that could help.

"Without Development and Peace, we were lost," Langlois said.

Working with Development and Peace allowed Langlois and his diabetes campaigners to deliver the goods — "make sure it was going to the right place, in the right hands, used in the proper

Lethbridge schools join to take CBC music honour

By Jean Ko Din
The Catholic Register

LETHBRIDGE, Alta. (CCN) — Kyle Harmon was working in the band office, finishing his day at school when he got a call on his cellphone from a CBC Radio producer.

“Hey, are you sitting down?” the producer asked.

At first, Harmon was confused as to why CBC Radio was calling but as he continued to listen, the producer explained that the school band won the high school instrumental division of this year’s CBC Canadian Music Class Challenge.

Two days later, word spread to all of Lethbridge, Alta., that the band made up of students from St. Francis Junior High School and

Catholic Central High School won a national music contest.

“We had no idea we would win this thing,” said Harmon, music teacher at St. Francis Junior High. “I was teaching when the radio show (announced the winners). Someone from our board office found out and spread it to our staff. I got a lot of hugs and high fives.”

“It was a lot of good energy, a lot of support, a lot of emails coming in,” said Sarah Harmon, Kyle’s wife and music teacher at Catholic Central.

Music classes from across the country submitted their own versions of great Canadian songs. The winning school in each category received equipment to build their own recording studio.

Finalists included everything

from jazz bands to string orchestras. St. Francis and Catholic Central stood out among the rest with their instrumental rendition of The Tragically Hip’s “Ahead By A Century.” It featured a refreshing take of the melody with a steel drums section.

For a long time, Kyle and Sarah have been looking for the right collaborative project for their students.

St. Francis and Catholic Central are next door to each other, so the two schools have always been intertwined.

Kyle teaches music to Grades 7 - 9 students at St. Francis Junior High, while Sarah teaches Grades 10 - 12 students at Catholic Central. The students share the same music room at Catholic Central, while Kyle and Sarah share the same band office.

When registrations for the CBC music contest came around, it became the perfect opportunity for both schools to take on.

“(The students) were completely excited when we told them,” said Sarah. “It really had to come together in a way that reflected our students, and us, trying something new for the first time.”

Kyle said their success was shared by the entire community. When they decided to take this on in September, he approached New West Theatre’s music director Paul Walker to create the instrumental arrangement.

After a month of rehearsals, the students spent a day recording their song at University of Lethbridge with the Digital Audio Arts students.

Kyle said the students threw themselves into the project. They began work on the project at the end of September. The students listened to “Ahead By A Century” on repeat. They watched live performances and the 1996 music video.

“We started with the significance of the tune,” said Kyle. “That’s 1996. A lot of those kids had no idea who the band was. . . . But then, they really took ownership.”

Kyle and Sarah agreed that the whole experience instilled more musicianship in their students. The two saw how much the students learned from playing music

together. Winning a national music contest and new recording equipment for the schools was also a signal for them to expand their programs.

“We hope for (the equipment) to be used collaboratively. We hope that students from both our schools can have access to this under our direction,” said Sarah.

“We are interested in trying something new and getting kids to learn how to set up mics and use the sound board and capturing sound.”

The schools’ winning entry is available at cbcmusic.ca and on YouTube.

U.S. not safe for refugees

Continued from page 3

U.S. was sending Colombian refugees back without hearing their cases. Now the worry is Muslim refugees from an entire range of Middle Eastern and North African countries.

“Things were never good,” said Dench. “We have held the position that the United States was not safe for all refugees. But right now there’s obviously a particular reason for being concerned about what level of safety the United States can assure refugee claimants.”

For the Canadian Council of Churches, challenging the Safe Third Country Agreement is part of a tradition that goes back to the founding of the organization after the Second World War, said Notebook.

The theology is not complicated, said CCC general secretary Rev. Dr. Karen Hamilton in an email from Europe, where she was attending meetings.

“The Old Testament witness is clear. We are compelled . . . to care for the ‘widow, the orphan and the sojourner,’ ” she wrote. “The New Testament witness is just as clear. Jesus was a refugee in Egypt and when we do this for the least of these, our sisters and brothers, we do it for him.”



Catholic Register

Rev. Dr. Karen Hamilton



Photo courtesy of Sarah Harmon

CBC MUSIC HONOUR — After only a month of rehearsals, music students from St. Francis Junior High School and Catholic Central High School spent a day in November to film and record their unique rendition of The Tragically Hip’s “Ahead By A Century.”

Self-constructed myths have fallen away

Continued from page 1

denying the roots of Christian faith, which holds that we are justified by God.

At the joint commemoration of the 500th anniversary of the Reformation that took place in October in Sweden, the leaders of the World Lutheran Federation came together with the leaders of the Roman Catholic Church to give thanks for the many gifts that were discovered in the Reformation and repented and lamented the divisions that occurred, said Lange. After listening to the Gospel together, the celebration moved into a commitment to engage in common witness and service together, he described.

“As we enter into an ongoing Reformation, as we enter into the next 500 years, we commit to each other, and to a common proclamation, and to a common service in the world and to the neighbour,” Lange said. He stressed that reconciliation must move from the head to the heart, and prompt action, as together Christians respond to the needs and the yearnings of contemporary society.

To be engaged in reconciliation is to be caught up in God’s new creation, he said. “The old has passed, the old labels, old reference points, identity markers, our self-constructed myths have fallen away, and through our dialogue and our work together, through our searching and our witnessing together,

God, the Holy Spirit, is continually creating something new for us.”

Darren Dahl, executive director of the Prairie Centre for Ecumenism, thanked all those involved in the events of the Week of Prayer for Christian Unity, which included morning services at different churches across the city each weekday morning, a “Singing into

Unity” event and the De Margerie Series on Christian Unity and Reconciliation, which this year featured Lange as guest lecturer. In addition to a presentation at St. Thomas More College, the series also included two morning workshops on the theme “Reformation Today: From Conflict to Communion, Together in Hope.”



Kiply Yaworski

CLOSING CELEBRATION — Rev. Dirk Lange of Luther College, St. Paul, Minn., Rev. Paul Matheson of First Baptist Church, and Rev. Amanda Currie of St. Andrew’s Presbyterian Church (from left) led worship during the closing celebration for the Week of Prayer for Christian Unity Jan. 29 at St. Anne’s Catholic Church in Saskatoon.

Interfaith director steps down

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — Franciscan Father Damian MacPherson is passing on the interfaith torch after 19 years of service.

As of Feb. 1, MacPherson steps down as the Archdiocese of Toronto’s director of the Office of Ecumenical and Interfaith Affairs.

For almost two decades he helped create lines of communication among Jewish, Muslim, Buddhist and other faith leaders to bring the Archdiocese of Toronto to the centre of the city’s ecumenical and interfaith movement.

“As the work goes on, we can only hope to continue to make an important contribution to the goal of the church ecumenically and with interfaith work,” said MacPherson. “The degree to which our dialogue is successful is the degree to which we succeed.”

When he first came into the role in 1998, MacPherson, 73, said the office was relatively quiet but when he began to create friendships among the major faith communities in the Greater Toronto Area, he found a spirit of openness and readiness.

The result of these friendships became the Toronto Area Interfaith Council (TAIC) which MacPherson

officially established in 2008. The council continues to be an active group of representatives of faith communities and will be a key participant in Faith in Canada 150.

“Because I’ve been able to work with (faith leaders), I’ve been able to understand the value of what we share,” he said.

One of the proudest moments of MacPherson’s career was when his friend and colleague, Rabbi Erwin Schild, was presented with a rare papal blessing to mark his 70th wedding anniversary to his wife, Laura.

“It’s another sort of gesture of building bridges between Catholics and Jews,” he said.

He passes the torch to Nova Scotia-born Rev. Timothy MacDonald, former vicar-general (2009 - 2014) of the Franciscan Friars of the Atonement who was ecumenical director of the archdiocese before MacPherson took over the role in 1998.

MacPherson will serve in a “consultative capacity” in the archdiocese until June 2017. His last act as director was to preside at a special mass on Feb. 5 to present certificates to this year’s winners of the Friar’s Student Writing Contest, a partnership MacPherson established with The Catholic Register since 2002.

Conscience campaign launched to protect doctors

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — As Catholic doctors and other conscientious objectors face discipline that could include losing their



Catholic Register/Michael Swan
Larry Worthen

medical licence, the Archdiocese of Toronto has launched an eight-week campaign to promote “robust conscience protection” for health care workers.

The initiative comes on the heels of the legalization of euthanasia and assisted suicide and, in Ontario, a refusal to allow doctors to totally opt out of the process. No doctor is required to end the life of a patient, but those who object to doctor-assisted killing are required to provide an “effective referral,” even when such referrals go against their religious and moral beliefs.

During the campaign, people are being asked to write to their MPP to urge the government to enact comprehensive protection of conscience rights for doctors. At present, no other jurisdiction in the world forces doctors to act against their moral convictions and eight Canadian provinces have enacted conscience protection, according to information from the Archdiocese of Toronto.

“Our job is to first educate on the issue and then, hopeful-

ly, motivate people to contact their MPP,” to voice their concern by March 31, said Neil MacCarthy, director of communications for the archdiocese.

“Even more than writing, I’d suggest people call their MPP.”

The Call for Conscience Campaign is an initiative of the Coalition for HealthCARE and Conscience, an organization of religious and other groups. Representatives from the coalition, including Cardinal Thomas Collins, have held meetings with MPPs over the last several months to press their case.

Doctors in Ontario are vulnerable because the College of Physicians and Surgeons of Ontario, which regulates physicians, requires that doctors provide, at minimum, effective referrals for patients who are seeking an assisted death. Failure to comply can lead to discipline from the college.

This has placed many doctors in the untenable position of facing fines or suspensions if they act on religious conviction and refuse to participate directly or indirectly in assisted killing. For many doctors, there is no moral distinction between euthanizing a patient and sending them elsewhere to be euthanized.

“I can’t say I’m opposed to robbing a bank and then give a would-be thief the combination to the locks,” said one doctor.

“For many people, making a referral is being complicit in the act of killing a patient,” said another.

The Ontario legislature is currently reviewing Bill 84 — the Medical Assistance in Dying Statute Law Amendment Act — that deals with several legal issues around assisted suicide and euthanasia. The bill currently fails to address conscience rights.

“We will be asking for an amendment to include that protection,” MacCarthy said.

With Ontario politicians returning from their Christmas break Feb. 21, “time is of the essence,” MacCarthy added.

Educational materials for the Conscience Campaign were created by MacCarthy and Deacon Larry Worthen, executive director of the Christian Medical and Dental Society of Canada and spokesperson for the Coalition for HealthCARE and Conscience.

“The goal is right across the province to get as many church people aware of this situation as possible and to get them . . . demanding conscience protection in the upcoming legislation Bill-84,” Worthen said.

For more information on the campaign, go to <http://www.canadiansforconscience.ca>

Americans prepared to resist Trump’s agenda

Continued from page 1

how increasingly environmental and social justice groups are working together.

At a Feb. 6 news conference on Parliament Hill with Green party Leader Elizabeth May and American Daphne Wysham of the Center for Sustainable Economy, an American think-tank, journalists were told Americans will resist the Trump agenda.

Just as people demonstrated against Trump’s travel ban, advocates for the environment are prepared to block pipeline construction, Wysham said. “We are not going to take this assault on our rights to clean air and clean water sitting down.”

If Trump pushes ahead with the Keystone XL pipeline, people are prepared to block it with tractors and cattle, she said.

Canada should do more if the United States does less and not listen to politicians who say the economy will be adversely affected, said May. If Trump pulls out of the \$100-billion fund the industrial world has pledged toward helping the developing world reduce emissions, May said she hoped other countries would fill the funding gap, as they have promised to do on abortion funding in the developing world.

May said Trump might also put a price on carbon, so Canada will not be adversely affected by its own, but she remains worried he will gut regulations. Without both, climate targets will not be met, she warned.

“I think it’s too early to tell what Trump is going to do,” said Mark Cameron, executive director of Canadians for Clean Prosperity.

“There has been speculation that as part of a budget deal,

Trump might introduce carbon pricing,” Cameron said. “He is looking to cut corporate and personal income taxes, increase defence spending and increase infrastructure spending. He needs some source of income to pay for this or the deficit will be unmanageable.”

Unlike Talbot and Gunn, Cameron said he does not “have a problem with building pipelines to the West Coast and to the United States, as long as we are properly pricing carbon and reducing our emissions.”

Fossil fuels will continue to be used even under scenarios designed to hold global warming to two degrees Celsius, he said. In 2030, there will be about 80 million barrels of oil needed worldwide per day.

“Canada would easily provide four to five million barrels in that supply if we are an affordable jurisdiction and able to reduce our emissions,” Cameron said.

“We prefer to deal with carbon emissions through pricing rather than regulation,” Cameron said. “It doesn’t make sense to have regulations that impose a much higher cost to the industry than a carbon price would.”

“There are some regulations that are low cost and sensible — such as the regulations on methane for the oil and gas industry Canada and the U.S. agreed to last year,” Cameron said. “I’d be concerned if the Trump administration rolled those back. But other regulations such as subsidies for, or minimum requirements for, renewal energies or biofuels, makes much less sense.”

“Carbon pricing makes nuclear, natural gas, hydro, solar, and wind all on a level playing field,” he said.



Kiply Yaworski

DE MARGERIE SERIES WORKSHOP — The De Margerie Series on Christian Reconciliation and Unity was again part of the Week of Prayer for Christian Unity in Saskatoon. The series included two workshops at the Catholic Pastoral Centre led by guest lecturer Rev. Dirk Lange, associate dean and professor of worship at Luther College in St. Paul, Minn. Workshop themes were “Remembering a story” Jan. 27, in which participants explored the Catholic-Lutheran joint document “From Conflict to Communion,” and “Spiritual ecumenism” Jan. 28. Originally from Winnipeg, Lange is project officer for the global Joint Commemoration of the Reformation being prepared by the Lutheran World Federation and the Pontifical Council for Promoting Christian Unity, and a Lutheran member of the International Joint Lutheran-Catholic Dialogue Commission. He also gave the De Margerie Lecture Jan. 26 at St. Thomas More College.

Bolen hosts Brew Aware at Campion

By Frank Flegel

REGINA — Brew Aware attracted students, alumni, staff and friends to a question-and-answer session with Regina Archbishop Donald Bolen Jan. 29. The event was held in the senior common room of Campion College and was billed as an open session with no subject limits, which Bolen repeated in his opening remarks.

His opening remarks provided insight into his theological and personal interests. He is currently deeply invested in the Truth and Reconciliation process. He talked about his work in Rome with the Pontifical Commission on Christian unity; his continuing interest and involvement in ecumenism; his PhD journey and his thesis idea — Anglican/Roman Catholic Dialogue — that never came to fruition because his time was at capacity.

The archbishop told the informal group that Catholics are not very good at articulating our faith, “although we are getting better at it,” he said. “It certainly is a challenge for us today to become articulate about giving the reasons for our faith.”

Another of his theological interests is the philosophical question, “Why did God create us the way we are?” “I had this academic idea that it would be wonderful to look at various aspects of human experience, starting with birth and drawing in all the disciplines and the arts and sciences. This is a rather vast project and no one has bothered to take it on” — which prompted one member of the audience to remark, “We’re waiting for you.”

The first question asked of the archbishop was about his own human experience on the El Camino de Santiago pilgrimage which he completed with a few

family and friends in the summer of 2016, prior to his installation as Archbishop of Regina. The people at Brew Aware were impressed that Bolen had completed the gruelling 800-km route to the shrine of St. James the Great in Galicia, Spain.

Brew Aware was created to bring together young people of the Regina archdiocese in dialogue with the archbishop “and to have a little fun,” said Deacon Joe Lang, who was appointed to a Ministry to Youth at Campion College by the late Archbishop Daniel Bohan. Lang works as a consultant with the Regina Roman Catholic School Division but his ministry is at Campion.

“I think it went well,” said Lang of the first-time event and he expressed a desire for something similar in the future. There was no charge for the event even though refreshments were available, along with pizza and snack foods.

Newman retreat explores God's dream for us

By Michael MacLean

MUENSTER, Sask. — Students, staff and faculty gathered at St. Peter's Abbey on the last weekend of January to listen to Rev. André Lalach explore "God's Dream for us."

The St. Thomas More College campus minister took time to lead the group through a look at biblical dreams and then introduced the idea of dream analysis during the annual Newman retreat. Lalach also presided over Byzantine prayer services that were new to many retreat participants. Lalach has been serving at STM since 2006, and also serves as pastor of the parish of the Dormition of the Blessed Mother of God in Saskatoon.

The Newman annual retreat offers three days of reflection, relaxation, prayer and process. Comments retreatants made at the end of the weekend revealed that their experience was positive. Some said they appreciated Lalach's prayerful approach, while others commented that the

best part was the sense of peace he brought to the retreat.

St. Peter's Abbey is certainly a place known for its peaceful setting. Retreatants enjoyed quiet reflection time, walks outside despite the brisk temperature, and had a chance to feed the local chickadees.

The Newman retreat continues to be an excellent venue for university students to meet new people, share with each other and build community. This year was also a great moment to learn practical skills about how all can seek a deeper meaning to dreams.

Newman has been visiting St. Peter's Abbey for their annual retreat since the early 1970s. Newman Centre is the longest-standing Catholic student club at the University of Saskatchewan.

The Newman office is located in STM Rm 104 at St. Thomas More College, and works closely with STM campus ministry. The Newman Centre is an organization dedicated to building Christian community on campus: the Newman motto is "Heart speaks to Heart."



STM

NEWMAN RETREAT — The annual Newman retreat was held Jan. 27 - 29 at St. Peter's Abbey in Muenster, Sask. The Newman Centre is located at St. Thomas More College and works closely with STM Campus Ministry.

Regina Roman Catholic School Division AGM held Feb. 6

By Frank Flegel

REGINA — The Regina Roman Catholic School Division continues to have one of the best academic records in the province, according to reports given at the Annual General Meeting held Feb. 6 at the Catholic Education Centre.

"Our Annual Report shows that our students continue to achieve above provincial standards in most academic categories that are measured," said Director of Education

Domenic Scuglia. "This is a tribute to the commitment all our employees make to ensure all our students reach their full potential."

Board chair Donna Ziegler said the trustees appreciate that results like that do not happen by chance — that it requires the effort and care of the entire education community. On behalf of the trustees, she expressed appreciation to all school-based administrators, teachers, education support professionals, custodians, Catholic Education

Centre staff and all who had a hand in the education of the students.

"We are truly blessed to have such caring and committed staff who every day take pride in the work they do to support our children," she said.

Scuglia did express concern that, given the fiscal realities in Saskatchewan, the division will be challenged to continue delivering services at the same level. He was also concerned that, if further school division amalgamation does

take place, "the disruption that would come with sorting out the new boards will handicap our ability to focus on the Sector Plan and our own strategic plan."

Amalgamation of school boards was one of the options proposed by Dan Perrins, a former provincial deputy minister who was commissioned by the Saskatchewan government to study school board governance and make recommendations for changes.

Another of the recommenda-

tions called for government-appointed trustees rather than elected boards. Scuglia said, "Appointed boards would undermine our right to the democratic process." Separate school systems and French-language schools are constitutionally protected.

The government created a six-person committee to obtain feedback to the recommendations from school boards, their stakeholders and the general public. The committee is to report to government some time in the next month or two about what it heard. It will then be up to the provincial cabinet to decide what, if any, changes to make, said Education Minister and Deputy Premier Don Morgan.

The Annual General Meeting is mandated by the Education Act, at which to present to electors an annual report, including the audited financial statements. Unfortunately, in most cases few electors show up to these meetings, and the audience is usually comprised of senior administration, trustees and staff.

This year, one parent in attendance at the meeting asked about bus routes and boundary changes for one of the new schools. Her family currently resides within walking distance of one of the current schools and to attend the new school would require the children to ride a bus. She took the opportunity to discuss it with one of the superintendents who attended the meeting. She said she was satisfied with the discussion and decided her children would continue to attend their current school.

Saskatoon Catholic schools AGM held Feb. 7

By Derrick Kunz

SASKATOON — The Annual General Meeting of Electors for Greater Saskatoon Catholic Schools, covering the fiscal year 2015 - 16 was held Feb. 7 at St. Frances Cree Bilingual School in Saskatoon.

The meeting opened with prayer and the St. Frances Grade 6 and 7 class singing "O Canada" in Cree.

Board chair Diane Boyko gave a report, mentioning the challenge of the provincial government focus on "transformational change" that started in 2015 - 16 and continues into 2017.

Boyko spoke briefly on the board's four priority areas: celebrating and promoting Catholic identity, improving student learning, building relationships and partnerships, and promoting stewardship.

Boyko said she was humbled that so many parents entrust Greater Saskatoon Catholic Schools with the task of providing Catholic faith-based education for their children. She also acknowledged the many partners that contribute to the learning and development of students, including other school divisions and education partners, parents and Catholic School Community Council members, chambers of commerce and



Derrick Kunz

O CANADA — The choir of St. Francis Cree Bilingual School sang the national anthem in Cree at the Annual General Meeting of Electors for Greater Saskatoon Catholic Schools Feb. 7.

business partners, the Saskatoon Tribal Council, and Central Urban Métis Federation Inc.

She emphasized the importance to the school division of relationships with, and pastoral support from, the Ukrainian Catholic Eparchy of Saskatoon and the Roman Catholic Diocese of Saskatoon.

In the area of stewardship, Boyko stressed that we are all stewards of God's gifts and are called to use our gifts wisely. The division continues to take steps to use resources efficiently and effectively, she said, noting that changes to administration, transportation and purchasing saved

the division some \$700,000 in the 2015 - 16 fiscal year.

Director of Education Greg Chatlain also presented a report, noting that the context in which education is provided has changed dramatically over the past 105 years of the division's history, especially in the past 20 years. This includes changing demographics that include welcoming new Canadians, offering English as an Additional Language (EAL), Cree, Ukrainian and French language programs, and strengthening First Nations and Métis partnerships to meet student needs.

Chatlain also noted the development of new religious educa-

tion (elementary) and Catholic Studies (high school) curriculum as part of the teaching and passing on of the faith.

Early childhood learning is a needed investment, said Chatlain, adding that investing in the professional learning of staff is an important part of that investment.

Chatlain emphasized the importance of partnerships in the community and among staff, parents and Catholic School community councils. "We all need to work together to ensure success during changing times."

Superintendent Joel Lloyd presented the treasurer's report, which shows an unrestricted cash surplus of some \$51,000 for 2015 - 16. About 88 per cent of the school division's expenditures go toward instruction and facilities, while transportation is about four per cent, and administration about three per cent.

The annual meeting closed with prayer lead by Boyko. A regular board meeting followed, in which trustees reviewed student achievement results, designated Holy Mary (Martensville) and St. Peter schools as French immersion for next year, and approved the 2017 - 18 school calendar. Capital projects at St. Frances, Bishop Klein and St. Michael schools will be submitted to the provincial Ministry of Education for consideration.

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Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you choose music that works for your community, with its resources and repertoire. Don’t be afraid to repeat selections from week to week; consider adding just one new piece per season. From year to year maintain great consistency in the music used for the Easter Triduum, for this feast is marked by music and ritual gestures that are only used once a year. Try to bring together all musicians in your parish to minister for the whole Triduum. It’s a great way to build common repertoire. Keep in mind that the Easter Triduum is one feast in several celebrations spread over three days, and the days of the Easter Season “above all others are the days for the singing of the Alleluia” (General Norms for the Liturgical Year and the Calendar).

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
March 19, 2017 Third Sunday of Lent	Entrance Song/ Chant	505 Disciple’s Song CIS 6.29 O God of Past and Present	601 Come to the Water 645 Flow River Flow	662 Praise to You, O Christ, Our Savior	910 Shepherd of Souls 724 I Heard the Voice of Jesus Say
	Offertory Song/ Chant	359 Come to the Waters 402 We Who Once Were Dead CIS 6.35 O Christ, You Speak the Names of God	461 I Heard the Voice of Jesus Say 436 O God, You Search Me	620 There is a Longing	493 Change Our Hearts 815 The Thirsty Cry For Water Lord
	Communion Song/ Chant	621A Grant to Us, O Lord CIS 6.8 Take and Eat	473 Love One Another 358 Come to me and Drink	513 Our Blessing Cup	936 Gather In Your Name 943 Bread of Life From Heaven (Lent refrain)
	Final Song	358 Have Mercy, Lord, On Us CIS 6.11 For Countless Blessings	415 Many And One 440 How Can I Keep From Singing	639 There’s a Wideness in God’s Mercy	645 Amazing Grace 474 From Ashes to the Living Font (Sunday 3 verse)
March 26, 2017 Fourth Sunday of Lent	Entrance Song/ Chant	582 Praise the One Who Breaks the Darkness CIS 6.23 Holy Is Your Name	598 I Am the Light of the World 394 Be Thou My Vision	656 Christ, Be Our Light	625 Praise the One Who Breaks the Darkness 645 Amazing Grace
	Offertory Song/ Chant	622 I Will Sweep Away Your Transgressions 402 We Who Once Were Dead CIS 6.35 O Christ, You Speak the Names of God	659 Turn to Me 390 Open My Eyes	344 With the Lord 678 May We Praise You	590 Christ Be Our Light 593 I Want to Walk as a Child of the Light
	Communion Song/ Chant	621A Grant to Us, O Lord 505 Disciple’s Song CIS 6.8 Take and Eat	334 Taste and See 328 Look Beyond	304 Jesus, Come to Us 528 Bread for the World	937 Now in This Banquet (Lent refrain) 943 Bread of Life
	Final Song	624 You Have Looked upon the Lowly 507 Lord, Whose Love in Humble Service CIS 6.11 For Countless Blessings	595 We Are the Light of the World 440 How Can I Keep From Singing	599 Blest Be the Lord	592 We Are the Light of the World 594 We Are Marching
April 2, 2017 Fifth Sunday of Lent	Entrance Song/ Chant	475 God, Whose Glory Reigns Eternal 373 Tree of Life 561 O God, Beyond All Praising CIS 6.23 Holy Is Your Name	358 Come to me and Drink (v. 5-10) 400 Lord Of All Hopefulness	715 Lead Me, Lord	475 Tree of Life
	Offertory Song/ Chant	402 We Who Once Were Dead CIS 6.35 O Christ, You Speak the Names of God	681 I, The Lord 675 I Know That My Redeemer Lives	344 With the Lord 603 We Will Rise Again	871 We Shall Rise Again 721 You Are Mine
	Communion Song/ Chant	621 A Grant to Us, O Lord 603 Gift of Finest Wheat CIS 6.8 Take and Eat	364 I Am the Bread of Life 357 I Received the Living God	518 I Am the Living Bread	945 I Am the Bread of Life 937 Now in This Banquet (Lent refrain)

Gasslein holds a licence in sacred theology with specialization in pastoral catechetics from the Institut catholique de Paris. For the past 40 years she has been engaged in various liturgical and catechetical ministries, leading workshops around the country and is editor of *Worship*, a journal published by Liturgical Press. She and her husband live in Edmonton.

Koester is a member of the National Council for Liturgical Music, a group that advises the CCCB. She earned a bachelor of education with music major at the University of Alberta, and has a graduate diploma in religious education at Newman Theological College. She has been actively involved in parish music ministry for over 30 years as a singer, choir director and occasional trumpeter at her parish, St. Joseph’s Basilica, and in the Archdiocese of Edmonton.

Reid is the director of music for St. Basil’s Parish in Ottawa. She has an undergraduate degree in music (Western) and a master’s degree in liturgy from Notre Dame. Reid is a member of the music committee for the Ontario Liturgical Conference.

Ronzio is the director of the Liturgy Office for the Diocese of Hamilton. She holds an MA in liturgical studies from St. John’s University in Collegeville, MN.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
April 2, 2017 <i>Continued</i>	Final Song	406 Sing with All the Saints CIS 6.11 For Countless Blessings	438 We Will Rise Again 440 How Can I Keep From Singing	616 How Can I Keep from Singing 714 If God is for Us	801 Take Up Your Cross
April 9, 2017 Passion Sunday	Procession	59, 60	21, 22, 138, 139 Hosanna to the Son of David	357 Blessings on the King 358 Hosanna to the Son of David	1032 Hosanna 496 Palm Sunday Processional
	Entrance Song/ Chant	62 All Glory, Praise and Honour	735 At the Name of Jesus 738 Crown Him With Many Crowns	356 All Glory, Laud and Honor	498 All Glory, Laud and Honor
	Offertory Song/ Chant	687 Though in the Form of God 427 At the Name of Jesus CIS 6.22 Loving and Forgiving	498 Jesus, Lord 519 For the Sake of Christ	360 Behold the Lamb of God 661 Jesus Christ, Inner Light	512 O Sacred Head
	Communion Song/ Chant	516 Only This I Want CIS 6.8 Take and Eat	153 Behold the Lamb 509 Unless a Grain of Wheat	513 Our Blessing Cup 362 No Greater Love	783 Unless a Grain of Wheat
	Final Song	373 Tree of Life 368 O Cross of Christ	728 Rejoice the Lord Is King 730 Hail Redeemer King Divine	662 Praise to You, O Christ, Our Savior 669 Beautiful Savior	Silence or 492 Jerusalem My Destiny
THE PASCHAL TRIDUUM					
April 13, 2017 Holy Thursday, Mass of the Lord's Supper	Opening hymn	435 Lift High the Cross 424 I Come with Joy 377 The Lord Is Now Exalted (tune 62) 375 At The Lamb's High Feast 597A Bread of Life 583 As We Gather At This Table 368 O Cross of Christ CIS 6.16 Glory in the Cross	712 Glory in the Cross 713 Lift High the Cross 572 Worthy Is the Lamb	530 Table of Plenty 534 Gather Us Together	881 Lift High the Cross 536 At the Lamb's High Feast We Sing
	Washing of Feet	67 Ubi Caritas 376 Where True Love and Charity are Found 595 Christians, Let Us Love One Another CIS 6.1 Bread for the World	142 Jesu, Jesu 143 As I Have Done For You 484 Faith, Hope and Love 141 No Greater Love 480 God Is Love 473 Love One Another 474 Christians, Let Us Love One Another 327, 477, 478, 482 Ubi Caritas	361 Jesu, Jesu 364 Ubi Caritas	506 Song of the Lord's Command 500 or 696 or 705 Ubi Caritas 507 So You Must Do 701 No Greater Love 569 At the Name of Jesus One of the Ubi Caritas settings if not used previously
	Preparation of Gifts	432 Jesus, the Lord 687 Though in the Form of God 507 Jesus, the Lord CIS 6.30 Table of the World	726 Jesus, the Lord 722 At the Name of Jesus 507 Now We Remain see also unused selections for Washing of Feet	257 Psalm 116: Our Blessing Cup 513 Our Blessing Cup 645 Love One Another	938 Come to the Feast 924 Song of the Body of Christ 926 Life-Giving Bread 508 Song of the Lord's Supper
	Communion Procession	599 No Greater Love 600 Our Daily Bread 602 Eat This Bread 603 Gift of Finest Wheat 611 Take and Eat 612 Drink in the Richness of God CIS 6.2 Dona Nobis Pacem 6.3 The Hand of the Lord feeds Us 6.4 Let Us Be Bread 6.8 Take and Eat	312 Here At This Table 319 Bread of Life 342 God's Holy Gifts 346 Spirit and Grace 349 Bread for the World 506 Unless a Grain of Wheat 150 Behold the Lamb of God 473 Love One Another	362 No Greater Love 513 Our Blessing Cup 518 The Supper of the Lord	509 Pange Lingua
	Transfer of the Blessed Sacrament	68 or 68b Pange Lingua Gloriosi Hail Our Savior's Glorious Body	25 Sing My Tongue, the Savior's Glory/Pange Lingua, Gloriosi	366 Sing, My Tongue, the Savior's Glory (Down in Adoration Falling)	881 Lift High the Cross 536 At the Lamb's High Feast We Sing

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
April 14, 2017 Celebration of the Lord's Passion	Entrance	In silence			
	Veneration of the Cross	380 Jesus, Remember Me 368 O Cross of Christ 373 Tree of Life 377 The Lord Is Now Exalted 379 Behold the Wood 432 Jesus, the Lord 435 Lift High the Cross CIS 6.16 Glory in the Cross (p. 132)	152 Behold the Cross 133 Faithful Cross 148 Wood of the Cross	367 O Sacred Head, Surrounded 368 Were You There 369 Behold the Wood 370 Jesus the Lord 642 What Wondrous Love is This	475 Tree of Life 482 The Cross of Jesus 501 Glory in the Cross 502 Stay Here and Keep Watch 510 Jesus Remember Me 511 Were You There? 512 O Sacred Head 514 Behold the Wood 515 In the Cross of Christ
	Communion Procession	See Communion Procession, Holy Thursday	572 Worthy Is the Lamb 495 Jesus Lord 726 Jesus, the Lord	362 No Greater Love 513 Our Blessing Cup 518 The Supper of the Lord	785 Now We Remain See Holy Thursday selections
April 16, 2017 Easter Vigil	Exultet: see the Roman Missal				
	Psalmody For the psalms please see CBW III, Living with Christ Missal/Missalette or CCCB Psalms for Sundays and Solemnities.				
	Gospel Acclamation Solemn Alleluia or another Alleluia1055 or another Alleluia				
	Litany of the Saints	86	32 717	376 Litany of the Saints 377 Litany of the Saints (note that neither of these has the new responses; see Roman Missal for revised Litany of the Saints)	1056
	Acclamation after baptism	87	170 Springs of Water, Bless the Lord	458 You Have Put On Christ 460 We Have Been Baptized in Christ	127; refrain of Celtic Alleluia
	During the Sprinkling of the Assembly	614 Baptized in Water 613 A Living Hope 549B Celtic Alleluia 394 The Light of Christ 383 Alleluia, Give Thanks to the Risen Lord CIS 6.12 Gather Your People	35, 933 I Saw Water Flowing 932 Water of Life 170 Springs of Water 646 Baptized in Water 649 River of Glory 653 Come to the River 606 Rain Down	454 River of Glory 455 Flow River Flow	903 Baptized in Water 1057 Springs of Water 582 Rain Down 873 Shall We Gather at the River
	Preparation of Gifts	384 Christ Is Alive! 385 Christ the Lord Is Ris'n Today 386 Good Christians All, Rejoice and Sing 393 Something Which Is Known 395 The Strife Is O'er 398 We Know That Christ Is Raised 403 Now the Green Blade Rises CIS 6.16 Glory in the Cross (p. 133)	166 Christ, the Lord, Is Risen Again 178 Christ, the Lord, Is Risen Today 176 Jesus Is Risen 174 Three Days	385 Behold the Glory of God 386 Up From the Earth 393 Join in the Dance	520 This is the Feast of Victory 523 Christ the Lord is Risen Today 527 I Know That My Redeemer Lives 537 Easter Alleluia 534 Now the Green Blade Rises 530 Christ Has Risen
	Communion Procession	404 O Sons and Daughters See also Holy Thursday	166 Christ, the Lord, Is Risen Again 169 Ye Sons and Daughters 572 Worthy Is the Lamb 338 Behold the Lamb 150 Behold the Lamb of God 473 Love One Another See also Holy Thursday	498 Bread of Life 519 I Am the Living Bread 525 Gift of Finest Wheat	529 Surrexit Christus 334 Celtic Alleluia See Holy Thursday suggestions

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
April 16, 2017 <i>Continued</i>	Closing	389 Jesus Christ Is Ris'n Today 383 Alleluia! Give Thanks to the Risen Lord CIS 6.21 Join in the Dance	161 Jesus Christ Is Ris'n Today 566 Alleluia! Give Thanks to the Risen Lord 165 Alleluia, Alleluia Let the Holy Anthem Rise See also Preparation of Gifts	381 Christ, the Lord, Is Risen Today 394 At the Lamb's High Feast 397 This Is the Day	540 Jesus Christ is Risen Today 542 That Easter Day With Joy Was Bright 524 Alleluia #1 539 Sing With All the Saints in Glory
April 16, 2017 Easter Sunday	Opening hymn	389 Jesus Christ Is Ris'n Today CIS 6.21 Join in the Dance	161 Jesus Christ Is Ris'n Today 165 Alleluia, Alleluia Let the Holy Anthem Rise 176 Jesus Is Risen 567 Festival Canticle	382 Now the Green Blade Rises 387 Christ, the Lord, Is Risen Today	540 Jesus Christ is Risen Today 523 Christ the Lord is Risen
	Sequence	690	36 Christians to the Paschal Victim 178 Christ, the Lord, Is Risen Today 159 Christ Is Arisen		1065
	Preparation of Gifts	384 Christ Is Alive! 385 Christ the Lord Is Ris'n Today 386 Good Christians All, Rejoice and Sing 393 Something Which Is Known 395 The Strife Is O'er 398 We Know That Christ Is Raised 403 Now the Green Blade Rises CIS 6.16 (p. 133) Glory in the Cross	166 Christ, the Lord, Is Risen Again 178 Christ, the Lord, Is Risen Today 155 Out of Darkness 176 Jesus Is Risen 174 Three Days	393 Join in the Dance	530 Christ Has Risen 524 Alleluia #1 534 Now the Green Blade Rises 520 This is the Feast of Victory 518 Alleluia, Christ is Risen
	Communion Procession	404 O Sons and Daughters See also Holy Thursday CIS See Holy Thursday	169 Ye Sons and Daughters 572 Worthy Is the Lamb 338 Behold the Lamb 473 Love One Another See also Holy Thursday	498 Bread of Life 519 I Am the Living Bread	334 Celtic Alleluia 537 Easter Alleluia
	Closing	389 Jesus Christ Is Ris'n Today 383 Alleluia! Give Thanks to the Risen Lord CIS 6.25 We Shall Go Out	161Jesus Christ Is Ris'n Today 566 Alleluia! Give Thanks to the Risen Lord 165 Alleluia, Alleluia Let the Holy Anthem Rise 177 This Joyful Eastertide 171 Resucito See also Preparation of Gifts	384 The Strife is O'er 389 Alleluia, Alleluia! Give Thanks	540 Jesus Christ is Risen Today (if not sung at beginning) 542 That Easter Day With Joy Was Bright 539 Sing With All the Saints in Glory
April 23, 2017 Second Sunday of Easter (Divine Mercy Sunday)	Entrance Song/ Chant	392 That Easter Day with Joy Was Bright CIS 6.21 Join in the Dance	164 Alleluia! Alleluia! 161Jesus Christ Is Ris'n Today 567 Festival Canticle 158 Alleluia! Love Is Alive	394 At the Lamb's High Feast 419 Alleluia! Sing to Jesus 683 All the Ends of the Earth	530 Christ Has Risen 523 Christ the Lord is Risen Today
	Offertory Song/ Chant	495 We Walk By Faith 613 A Living Hope CIS 6.35 O Christ, You Speak the Names of God	159 Christ Is Arisen 36 Christians To The Paschal Victim 157 Now the Green Blade Rises 507 Now We Remain	344 With the Lord 278 Psalm 136: Eternal Is His Mercy 599 Blest Be the Lord	532 O Sons and Daughters 680 We Walk By Faith
	Communion Song/ Chant	404 O Sons and Daughters CIS 6.12 Gather Your People 6.8 Take and Eat	314 Give Us, O Lord 346 Spirit and Grace 325 In the Breaking of the Bread 566 Alleluia! Give Thanks to the Risen Lord See also Holy Thursday	499 One Bread, One Body 529 Gather Your People 563 We Are One Body	529 Surrexit Christus 929 Joyous Cup

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
April 23, 2017 <i>Continued</i>	Final Song	443 There's A Wideness in God's Mercy 389 Jesus Christ Is Ris'n Today CIS 6.23 Holy Is Your Name	175 The Day of Resurrection 169 Ye Sons and Daughters 178 Christ, the Lord, Is Risen Today 180 Christ Is Alive	398 Be Joyful, Mary, Heavenly Queen 400 Hail the Day that Sees Him Rise 687 Sing Alleluia	542 That Easter Day With Joy Was Bright 521 Christ Is Risen! Shout Hosanna
April 30, 2017 Third Sunday of Easter	Entrance Song/ Chant	405 Sing of One Who Walks Beside Us CIS 6.16 Glory in the Cross (Easter verses)	770 Let All the Earth 536 All Creatures of Our God and King	444 Lift High the Cross 536 Come, Worship the Lord 686 Praise to the Lord	523 Christ the Lord is Risen Today 530 Christ Has Risen
	Offertory Song/ Chant	482 Eye Has Not Seen 613 A Living Hope CIS 6.39 The Summons	485 God Is Love 159 Christ Is Arisen	690 Sing of the Lord's Goodness	538 On the Journey to Emmaus 906 Emmaus 788 Come and Journey
	Communion Song/ Chant	393 Something Which Is Known CIS 6.12 Gather Your People 6.8 Take and Eat	325 In the Breaking of the Bread 572 Worthy Is the Lamb	508 In the Breaking of the Bread 516 Seed, Scattered and Sown	929 Joyous Cup 681 We Remember 529 Surrexit Christus
	Final Song	400 Praise to God in Heav'n Above CIS 6.21 Join in the Dance	609 Sing With All the Saints in Glory 176 Jesus Is Risen	616 How Can I Keep from Singing 687 Sing Alleluia	525 The Strife Is O'er 539 Sing With All the Saints in Glory
May 7, 2017 Fourth Sunday of Easter	Entrance Song/ Chant	437 Crown Him With Many Crowns CIS 6.34 Let Us Go to the Altar	540 All the Ends of the Earth 567 Festival Canticle	382 Now the Green Blade Rises 387 Christ, the Lord, Is Risen Today 419 Alleluia, Sing to Jesus	712 The King of Love My Shepherd Is 910 Shepherd of Souls
	Offertory Song/ Chant	613 A Living Hope CIS 6.23 Holy Is Your Name	346 Spirit and Grace 365 Shepherd of Souls	393 Join in the Dance 708 Like a Shepherd	35 Shepherd Me O Lord 731 Come To Me
	Communion Song/ Chant	490 Like A Shepherd CIS 6.3 The Hand of the Lord Feeds Us	361 Take and Eat 36 Christians to the Paschal Victim	498 Bread of Life 519 I Am the Living Bread	747 Bread of Life, Cup of Blessing 940 You Satisfy the Hungry Heart
	Final Song	387 Christ Is the King! CIS 6.16 Glory in the Cross (p. 133)	180 Christ Is Alive 161 Jesus Christ Is Ris'n Today	422 To Jesus Christ, Our Sovereign King 693 Joyful, Joyful, We Adore You	949 Alleluia! Sing to Jesus 534 Now the Green Blade Rises

When desire for security is so great that it diminishes our humanity

By Tim Breene
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As somebody who grew up in Belfast in the '60s and early '70s, and remembers the vitriol of partisan divide, the stereotyping and scapegoating of the other, the soldiers in the street and helicopters overhead, I understand the desire for security. I understand the desire to be protected. But at what price?

When our desire for security is so great that it diminishes our humanity and our capacity or willingness to see the world through the eyes of another, we lose a precious part of who we were designed to be. Our hearts are hardened, calcified.

As a Northern Ireland Protestant living in Belfast at that time, Roman Catholics were unknown to me. They were a threat to our "religion," a menace to the treasured union of Northern Ire-

Breene is the CEO of World Relief, a global humanitarian organization that is one of nine national resettlement agencies that partners with the U.S. State Department to resettle refugees.

land with the United Kingdom. We were not brothers and sisters in Christ worshipping the same Lord, all made in the image of God.

It was as if the lessons of the crucifixion, the Book of Acts, Paul's letters and the Protestant Reformation did not exist. Nothing to learn from St. Benedict, St. Francis of Assisi, or many others who chose the simple way, the way of love, the way of Jesus.

Those early days in Belfast shaped me — and not for the better. I couldn't wait to escape, and in my early 20s, I did.

I wasn't a refugee: I hadn't personally suffered horrendously the way so many have. I had education and opportunity. I was an economic migrant and ultimately a successful one.

The Troubles in Northern Ireland continued for many years until one terrible day in Enniskillen there was an IRA bombing in the middle of the market square. It was Remembrance Sunday 1987 and the IRA detonated a bomb killing multiple people. I will never forget the images and what came next.

There, in the rubble, the cameras captured a father holding the hands of his dying daughter. A

wonderful Christian named Gordon Wilson. Even as others vowed retaliation, he declared, "I have lost my daughter, and we shall miss her, but I bear no ill will. I bear no grudge. Dirty sort of talk is not going to bring her back to life. She was a great wee lassie, she loved her profession, she was a pet. She's dead, she's in heaven, and we'll meet again."

The words he spoke went global, touching the hearts of millions and accelerating the peace process in my troubled homeland.

Today, 45 years after I left Belfast and now a proud American citizen, I have the privilege of leading a non-governmental organization where every day courageous Christ followers willingly go into places of extreme insecurity and even direct danger, places like Syria, Iraq, Darfur, South Sudan, and the Democratic Republic of Congo. I lead an organization that cares passionately about the most vulnerable, that works tirelessly to equip staff and volunteers who daily welcome refugees who have fled persecution, war, and despair, to come to America — a land of hope and new beginnings for them.

If I have learned one thing from the examples of Gordon Wilson, of our staff, and of those we serve, it is that love is a more powerful source of human fulfillment than so much of what our society values in the western world. When we come alongside those who are suffering, those who are in need, when we give just a little of ourselves, it is we who gain the most.

We were made for purpose and it cannot be achieved when we stay in a cocoon of safety oblivious to our fellow humans. When we live in fear, we are diminished.

On Jan. 27 President Donald Trump announced a series of policy changes, ostensibly designed to ensure the safety of the United States, including an indefinite ban on Syrian refugees, a temporary moratorium on all refugee resettlement, and a dramatic reduction in the total number of refugees considered for admission to our country.

The facts are that America already has a remarkably thorough — one might say extreme — vetting process to which each refugee admitted to the U.S. is subjected, a process more intensive than that required of any

other category of immigrant or visitor to the United States.

You have to go back to the 1970s, to the era when I was still in Belfast, to come up with a single case of an American citizen who was killed in a terrorist attack perpetrated by someone who came to the country as a refugee — and our vetting processes have been dramatically improved since then. The Cato Institute calculates the odds of the average American being killed by a refugee-turned-terrorist in a given year at one in 3.64 billion.

The risks are incredibly minimal, based on the data of past experience — but no one can guarantee absolute safety. While, gratefully, no Americans have lost their lives in recent years, there have been an exceptionally small number of cases of individuals who entered the country as refugees who have been implicated in attempted terrorist activity.

Let us recognize that life is full of uncertainty and there are many ways tragedy can strike, most of them much more likely than this particular risk.

Let us not compromise our compassion. It is what makes us human. And it is the way of Jesus.

Dramatic features shine among Sundance selections

Screenings & Meanings

Gerald Schmitz



There may have been more snow than sunshine during the 10 days of Sundance last month, but the screens were alight with cinematic promise and invention. Independent film tends to be a hit or miss proposition, probably more of that latter in theatrical box-office terms. So it's hard to assess how this year's Sundance harvest will fare in attracting audiences beyond the festival circuit. At the same time, with well-financed streaming services like Netflix increasingly in the picture, that could be a game changer.

There was no dominant title this year, unlike 2016 when *The Birth of a Nation* was the sensation of the festival and multiple prize-winner. Subsequent controversy that dogged its director and lead actor, Nate Parker, unfairly sank its theatrical release and awards season prospects. There was also no *Manchester by the Sea*, which continued to build critical acclaim following its Sundance premiere. It has six Oscar nominations including best picture, along with hundreds of other award nominations and wins.

The top Sundance prize, the grand jury award in the U.S. dramatic competition, was something of a surprise, going to the opening night film, Macon Blair's directorial debut, *I Don't Feel at Home in This World Anymore*, which was a very strange trip indeed. I must say I loved Blair in his first major acting role, as an instrument of vengeance in *Blue Ruin* (2013) directed by childhood friend Jeremy Saulnier. He was also one of the

few survivors in Saulnier's *Green Room* (2015). In *I Don't Feel at Home*, after a depressed nursing assistant, Ruth (Melanie Lynskey), is burglarized, she teams up with oddball neighbour Tony (Elijah Wood) to go after the culprits, with fittingly screwed-up results. I started the festival in a sleep-deprived state due to airline travel woes. The movie's antics certainly kept me awake, but I'm not sure how well its anarchic weirdness will play with a more mainstream audience. Who knows, it could become a cult classic.

Here are the dramas that most impressed along with some honourable mentions. They are U.S. films unless otherwise noted.

Novitiate

Writer-director Maggie Betts received a special jury award for breakthrough director for this story of a young woman raised in a non-religious home who believes she has a vocation to become a nun. Taking place in the early 1960s, the mother superior (Melissa Leo) of the convent she enters resists the reforms of Vatican II. Margaret Qualley gives a remarkable performance as the devout novice who wrestles with matters of faith and sexuality amid these institutional tensions. This is a great film deserving a full review in a future column.

The Nile Hilton Incident

(Sweden/Germany/Denmark)

Winner of the world cinema grand jury prize, writer-director Tarik Saleh recreates the atmosphere of Cairo on the cusp of the 2011 revolution as a typically corrupt police officer named Noredin (Fares Fares) becomes involved with the murder of a famous Lebanese singer at the upscale Hilton hotel. Inspired by an actual 2008 murder, the corruption and deadly coverup reaches into the regime's high places. An indication of the sensitivity of the story is that production was shut down by Egyptian state security and had to be moved to Morocco. As the film's produc-



Gerald Schmitz

FILM AWARD — Writer-director Tarik Saleh and actor Fares Fares accept the grand jury prize at the Sundance Film Festival for *The Nile Hilton Incident* Jan. 28, 2017.

er notes, it is "about what made the young people rise against the police force and a corrupt elite, foreboding the revolution." Indeed the date it began, Jan. 25, was national "police day." Egypt's return to a repressive military regime reveals a system that has restored its power.

The Wound

(South Africa/Netherlands/Germany/France)

Directed by John Trengove, the story follows Xolani, a solitary factory worker who joins a group of men from his community as they go into the mountains of South Africa's eastern cape region for the initiation of a number of teenage boys. This secretive and increasingly controversial traditional Xhosa tribal practice known as "ukwaluka" involves a ritual circumcision and healing period. Xolani harbours another more personal secret. He's gay and has a relationship with a married man, the discovery of which leads to a tragic conclusion.

Crown Heights

Winner of the U.S. dramatic audience award, writer-director Matt Ruskin tells the true story of Colin Warner (Lakeith Stanfield) who was arrested and wrongfully convicted as an accomplice in a murder that he had nothing to do with. He would spend over 21 years in prison, some in solitary confinement. Much of that was after the actual killer, a juvenile at the time, confessed to being solely responsible and had served a much shorter time. In this gross miscarriage of justice, Warner was fortunate to have a close friend, Carl King, who never gave up on the case, as well as the support of a woman, Antoinette, whom he married in prison. His fight for justice is inspirational, though the film ends with the sobering statistic that, of the U.S. prison population of 2.4 million, an estimated 120,000 are innocent of the crimes for which they have been convicted.

Mudbound

Director Dee Rees (*Pariah*) brings to life an epic story, set in the Deep South in the years following the Second World War,

that is a reminder of the price inflicted by racial prejudices and savage social hierarchies. Adapted from the eponymous Hillary Jordan novel, the mud-brown Mississippi Delta is a microcosm of a larger struggle over land, power, and the right to human dignity, in which a friendship between returning veterans of different skin colours threatens the dominant order.

God's Own Country

(U.K.)

The world cinema directing award went to writer-director Francis Lee for this intensely raw and intimate drama set on a sheep farm in rural England where the only son, Johnny Saxby, lives with his mother and father, who is disabled by a stroke. Johnny (Josh O'Connor) is a taciturn loner struggling to keep the farm going while seeking release through binge drinking and furtive sex. When a Romanian immigrant, Gheorghe (Alec Secareanu), is taken on as a hired man, a relationship develops that penetrates Johnny's defences and promises relief from pain and loss.

Lady Macbeth

(U.K.)

In the rural England of the mid-19th century, the young and beautiful Katherine (Florence Pugh) finds a way to survive a forced marriage to an older man who is frequently absent. Even after her affair with a stable hand, known to her black maidservant, comes into the open following a crime of passion, Lady Katherine finds a way to turn the tables and emerge on top. Her steely wilfulness is something to behold in this noirish gothic fable directed by William Oldroyd.

Wind River

When a young indigenous woman from the reservation, a victim of violent sexual assault, is found dead in the snow, the local wildlife officer (Jeremy Renner), an expert game tracker, gets pulled into the criminal investigation along with a greenhorn female FBI agent (Elizabeth Olsen) and the Native American police chief (Canadian Graham Greene; the victim's mother is

played by another Canadian, Tantoo Cardinal). The wintry Wyoming scenario, in which drilling sites encroach on the wild landscapes, culminates in fatal revelations and confrontations that bring a measure of harsh justice to this new American frontier as imagined by first-time director Taylor Sheridan, an acclaimed screenwriter whose credits include *Sicario* and the Oscar-nominated *Hell or High Water*.



Walking Out

Written and directed by Alex and Andrew Smith, Montana's wintry wilderness becomes a test of survival when a teenage boy (Josh Wiggins) living with his mother in Texas goes to visit his estranged father (Matt Bomer) who challenges him with a big-game hunt, evoking memories of his own hunter father. When the adventure takes a tragic turn it's the reluctant son who must shoulder the burden if both are to make it out alive. The boy is the only hope to save the man in this ultimate trial.

Gook

Justin Chon writes, directs and plays the lead role in this audience award winner from the cutting-edge "NEXT" category. The story, set in Los Angeles at the time of the 1992 race riots, revolves around Korean brothers who operate a women's shoe store in a mixed-race neighbourhood. They

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Art Babych

HALL OF FAME ARTIST — Canadian singer-songwriter Sarah McLachlan will be inducted into the Canadian Music Hall of Fame April 2 at the 46th annual Juno Awards ceremony in Ottawa. McLachlan, who has won 10 Juno awards, three Grammy awards and a Billboard Music Award, "is one of Canada's most treasured artists," said The Canadian Academy of Recording Arts and Sciences in making the announcement.

'Ordinary time' may surprise us with its potential



Questioning Faith

Mary Marrocco

These winter days, in the "ordinary time" from Christmas to Lent, can be tough. Grief and hopelessness can become heavier. Our sense of worthlessness and failure may rise up and accuse us, haunting our sleeping and waking. Strains show in our relationships. Is there any meaning to it?

Still, we must function. How can these dark places in and around us get the attention they crave?

We might be surprised.

Some years ago I helped minister to inmates of the Don Jail, a notorious men's facility which has since been torn down. We went in monthly and held a service in the chapel. One Friday afternoon, when we arrived to set up, an older inmate in an orange jumpsuit was already sitting there; I'll call him James. James chatted with us and helped set up. Others were led in, and we sat in a semicircle for a prayer service.

During the reflections James wanted to tell his story, for the sake of the young man at the other end of the semicircle who'd just spent his first night in prison; I'll call him John. James explained that he too had landed in prison when very young, for a few nights — and in the 30 years since, he'd been in and out of jail, for this and that. He'd tried to change, and sometimes managed it for a while, even turned to the Bible. But, he said, when you go out the prison door, nobody is standing there with a Bible but plenty of people are standing there offering other things. Still, he'd been doing better, reconciled with his wife, made peace with his father, and started earning legitimate money. Then trouble came. He ended up in a fight, the other man lost, and James ran away. He was finally

captured, charged with murder. He landed face-down on the floor of his cell, and stayed there unmoving three nights and three days. Not sleeping, eating, not moving, face on the floor. Nothing was left.

It was his land of deep darkness and the shadow of death. He'd tried to get himself out, and landed back in, deeper than ever. Listening to his story, we entered with him into that lightless place of misery, lost hope, and shame.

We all have places of desolation. We taste what we would be if God were to truly abandon us: the utter separateness and isolation which human existence sometimes seems to be.

These "ordinary" days can be hard testing ground. People around us may seem fine, engrossed in their own worlds, functioning. But many dwell in deep darkness, carrying their desolation inside, expecting nobody to come there.

Into this desolation, Jesus walks. Not by accident, but deliberately. We run away from ourselves, but Jesus comes toward us. Jesus chooses the land of desolation: "the Word became flesh, and dwelt among us" (Jn 1:14).

But more than this, Jesus *is* the land of desolation, the radical separateness of human existence. In Jesus, God claims it for us. God comes to the desolate place, not with guns a-blazing intent on destroying even the darkness, but rather coming to meet the darkness, as gently as the early-morning sun appearing over the night-shadowed hills. God is infinitely gentle.

How can we know, unless we dare to go to those dark places?

In the chapel of the Don Jail, James recalled the three nights and days he spent alone on the floor of his cell. On the third day, he said, when there was nothing at all, there was God. The light came into his darkness; the hardness of his heart was softened. His efforts to change had led to despair but into his despair came hope. When



Design Pics

HARD TESTING GROUND — These "ordinary" days can be hard testing ground, writes Mary Marrocco. "People around us may seem fine, engrossed in their own worlds, functioning. But many dwell in deep darkness, carrying their desolation inside, expecting nobody to come there."

there was nothing, there was God. Nothing changed, externally, but everything changed. Most of all, James changed. And so the day we met him, still incarcerated but for a lesser charge than murder, he sat in the prison chapel in his orange jumpsuit for a prayer service of reconciliation. He met us with peace. He took responsibility for his life rather than blaming others. He thought of somebody else's good instead of his own,

telling his story for the sake of young John at the other end of the semicircle spending his first nights in jail.

How shall we enter the shadowed places?

These "ordinary" days may surprise us with the opportunities they give to visit the dark places. Do we dare to become them as Jesus did? If, like James, we've already been there — and discovered for ourselves that, when

there's nothing, there is God — then we carry the light in a new way.

It's our chance to learn to be as gentle as God whose light we bear.

But we needn't go alone. We are accompanied. "The people who lived in darkness have seen a great light. On those who lived in the land of deep darkness, light has dawned" (Is 9:2; cf Matthew 4:16).

Films to watch for in coming months

Continued from page 12

have close ties to 11-year-old Kamilla (an amazing performance from Simone Baker) whose African American mother had been killed along with their father in a holdup. But there's no escaping the rising tensions that threaten to engulf them too.

Rememory (U.S./Canada)

Director/co-writer Mark Palansky delivers a chilling tale that unravels the suspicious death of a visionary scientist who has invented a way of recovering and recording people's deepest memories. But who then controls them? Peter Dinklage is excellent as the survivor of a car crash that killed his brother and for which he feels responsible. His haunted search for the truth of what happened brings him to investigate the death and, in a shocking final reveal, to fit some of the fractured remembered pieces together.

Rebel in the Rye

Writer-director Danny Strong does a decent job of recreating scenes from the life of the famously reclusive and elusive author J.D. Salinger (convincingly played by Nicholas Hoult) who suffered from many rejections and wartime post-traumatic stress before his iconic novel *The Catcher in the Rye* was published in 1951, after which he never published another word till his death in 2010. Salinger's relationship with Columbia University

mentor Whit Burnett (Kevin Spacey), later abandoned, is well portrayed, as is his doomed romance with Oona O'Neill (Zoey Deutch). (This biopic is considerably more successful than the fictional tortured-author fable *Sidney Hall*. The talented teen rebel of the title turns a schoolmate's "suburban tragedy" into a bestselling novel and fan following that, spiralling into dangerous territory, causes him to repudiate his work and disappear under an assumed name. Despite Logan Lerman's efforts in the role of Sidney at different life stages, and Elle Fanning as his girl next door, the plot's muddle of implausible melodramatic devices made this one of the few Sundance misfires.)

Honourable mentions:

Sami Blood (Sweden) — The daughter of a traditional reindeer-herding family dreams of escaping the racism she encounters in the boarding school to which she is sent in the 1930s. But her life's journey leads back to reconnecting with her identity.

The Discovery — Robert Redford stars as a controversial scientist who claims to have unlocked the secrets of the afterlife. The ensuing suicide crisis becomes intensely personal when his skeptic son (Jason Segel) falls in love with an affected young woman (Rooney Mara).

The Hero — Sam Elliott commands the screen as an aging former star of westerns with an

incurable cancer who is ready to throw in the towel until spurred by younger women to keep on living.

The Yellow Birds — Its cinematography earned a special jury award and the screenplay, adapted from the novel by Iraq war veteran Kevin Powers, was co-written by David Lowery, whose haunting *A Ghost Story* played in the festival's NEXT section. When 18-year-old recruit Murph (Tye Sheridan) is reported as missing in Iraq, his mother desperately seeks answers including from a returned older army buddy, Bartle (Alden Ehrenreich). Afflicted by PTSD, he can only withhold the terrible truth so long.

Carpinteros (Woodpeckers) — The first-ever Sundance selection from the Dominican Republic is set in the notorious Najayo prison where the separately housed male and female inmates use sign language to communicate across barriers. A fragile love story develops that defies the jealousies, rivalries and menace of violence.

Beatriz at Dinner — Salma Hayek gives a powerful performance as a Mexican immigrant who has built a caring practice as health provider and masseuse. Circumstances lead her to be invited to stay for a fancy dinner that the husband of a wealthy client is holding for a Trump-like billionaire tycoon. He may have all the power but what Beatriz brings to the table reveals the ugliness of an arrogant and ruthless worldview responsible for destroying people's lives.

Marrocco is a marriage and family therapist, teacher of theology, and writer, and co-ordinates St. Mary of Egypt Refuge. She can be reached at marrocco7@sympatico.ca

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Imagine a world directed by God's peaceful rule

Liturgy and Life

Gertrude Rompré



The prayer that gathers us this week — the collect — is indeed a prayer for our troubled times. As we come together to celebrate liturgy, we pray: *Grant us, O Lord, that the course of our world may be directed by your peaceful rule.*

Imagine what the world would be like if it was directed by God's peaceful rule! I invite you to take a few moments to envision such a place.

Stop . . . Breathe . . . Imagine . . .

In times like these it is important for us to stop and imagine what a peaceful world looks like. French philosopher Paul Ricoeur once wrote that "imagination is the power to open to new possibilities, to discover another way of seeing." The gift of imagination enables us to see things anew. It is an essential building block of peace. Taking time to foster imagination is an act of faithful resistance to injustice.

Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

Stop . . . Breathe . . . Imagine . . .

Imagine a world where everyone knows they are loved. Loved more than a mother cares for her unborn child, more than the lilies of the field and the birds of the air. These images help us to "see" something other than the sights and sounds of division and violence that bombard us. They transport us into a wider, deeper reality where God's peaceful rule is enacted. These images nurture our souls and console us. They help us step out of our anxieties and envision a just world, a place where we live in right relationship with God and all of creation.

Stop . . . Breathe . . . Imagine . . .

Imagine a world where we are secure in God alone. The psalmist reminds us that God is our rock and our refuge. In times when building walls and closing borders

with each other instead of against each other.

Stop . . . Breathe . . . Imagine . . .

Imagine a world where, knowing that we are beloved and secure, we can reach out to others in compassion . . .

But, wait, that world exists in more than our imagination! We see examples of such care and compassion all around us. We see people choosing hospitality over hostility in our very own neighbourhoods. The night after the tragic shootings in Quebec, for example, hundreds of people, from all walks of life, gathered at the local mosque to be in solidarity with their Muslim friends. Dozens of similar vigils were held across the country. Faith communities continue to work diligently to welcome refugees from every part of the planet. What we can imagine we can do!

Stop . . . Breathe . . . Imagine . . .

Taking the time to pause and imagine God's peaceful rule allows us to recognize where that reign already exists. It invites us into those spaces of tender compassion and solidarity with those who are suffering. It leads us through troubled times, beyond our fears and anxiety, confident in God's embrace.

Our imagination can be used to heighten our fears. We can conjure up all the worse-case scenarios and recall images of past hurts and horrors. Or, our imagination can be put in the service of peace, helping us envision and recognize what the reign of God looks like in the world today.

Stop . . . Breathe . . . Imagine . . .

In troubled times we have choices to make. We have to choose the world we will imagine. We have to choose the world that we will build!

We are prone to becoming embittered moralizers, resentful of God's mercy

In Exile

Ron Rolheiser, OMI



One of the dangers inherent in trying to live out a life of Christian fidelity is that we are prone to become embittered moralizers, older brothers of the prodigal son, angry and jealous at God's over-generous mercy, bitter because persons who wander and stray can so easily access the heavenly banquet table.

But this isn't unique to faithful churchgoers. It's part of the universal struggle to age without bitterness and anger. We spend the first half of our lives wrestling with the sixth commandment and spend the last half of our lives wrestling with the fifth commandment: *Thou shalt not kill!* Long before anyone is shot by a gun, he is shot by a word, and before he is shot by a word, he is shot by a thought. We all think murderous thoughts: *Who does he think he is?* And it becomes harder and harder not to think them as we age.

Aging without bitterness and anger is in fact our final struggle, psychologically and spiritually. The great Swiss psychologist Alice Miller suggests that the primary task of the second half of life is that of mourning, mourning our wounds so as not to become bitter and angry. We have to mourn, she says, until our very foundations shake, otherwise our ungrieved wounds will

forever leave us prone to bitterness, anger, and cold judgments.

At the end of the day there is only one remaining spiritual imperative: we are not meant to die in anger and bitterness. And so, as we age, we can progressively slim our spiritual vocabulary down to one word: *Forgive, forgive, forgive.* Only forgiveness can save us from bitterness and anger.

Indeed, there are few Gospel texts as sobering as the Gospel story of the Prodigal Son. As good commentaries on this text are quick to point out, the central character of this story is not the prodigal son, but the father, and the central message of the text is his over-generous mercy. He is a father who is trying to get his two sons into his house (his house being an image for heaven). But the younger son is, for a long time, out of the house through weakness, while the older son is just as effectively outside the house through a bitterness and an anger that have soured his fidelity. Unlike the father who is grateful and joyous because his wayward son has come home, the older brother is angry and bitter that the father has not withheld his mercy and that his errant brother was not first punished and made to meet certain conditions before he was welcomed back home.

There's an older brother of this sort in all of us. We see it, for instance, in the fierce resistance many wonderfully faithful churchgoing Christians express apposite certain people receiving communion at the eucharist. Granted, there are legitimate ecclesial issues here, to do with public forum and scandal, which need to be sorted out, as the recent

synod on the family life tried to do. But that synod also highlighted the resistance many feel toward persons that they deem unworthy to receive communion at the eucharist.

Independent of the ecclesial issues colouring this, those of us who struggle with certain others going to communion should still ask ourselves: Why is this bothering me? Why am I angry about someone else going to communion? What's really the basis for my resistance? What might this be saying about me? Is my heart wide and mellow enough right now to go to heaven, to sit down at the banquet table with everyone?

Do I have the courage and humility to ask myself this question: Am I not akin to the older brother

standing outside the house, bitter that someone who seems undeserving is receiving the Father's love and blessing?

But we need to ask ourselves that with sympathy. We aren't bad persons; it's just that a certain bitter moralizing is an occupational hazard for us. Still we need to ask ourselves these hard questions, for our own sake, lest, blind to ourselves, we become the older brother of the prodigal son.

Paradoxical, ironic, strange, but we can be faithful, upright morally, duty-bound churchgoing Christians, preaching the gospel to others and, at the same time, carry inside of ourselves an anger, a bitterness, and an unconscious envy of the amoral

which has us standing outside the house of celebration, blocked from entry because we are angry at how wide and indiscriminating is our own God's embrace.

But that weakness and bipolarity have already been taken into account. The story of the Prodigal Son ends, not with the father's joy at the return of his sinful son, but with the father at the door of the house, gently pleading with his older son to give up his bitterness and enter the dance. We don't know how that story ends but, given God's jealous love and infinite patience, there's little reason to doubt that eventually the older brother entered the house and sat down at table with his prodigal brother.

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Book of Job is cold comfort for those who suffer

By Jeffrey Weiss
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For the couple of months since I went public about my brain cancer, I've had many people of many faiths send me messages that they were praying for me. Some said they were hoping to nudge the Almighty to heal me.

I appreciate every such message. After all, glioblastoma is a tough challenge. The median survival rate is only a few months more than a year. Maybe my friends could offer God some reasons to boost my survival odds?

But I've been a reporter for a long time. I'll admit I chew on any such broad claim, thinking about whether there are valid rebuttals.

So for me this has been a very reminder of what I've read in the biblical Book of Job. If you've never read it, you've missed out on a rollicking narrative that includes colourful settings, sarcastic arguments and an answer that turns away from a lot of Jewish and Christian traditions.

You likely know that Job is portrayed as a pious and wise man who did a lot of good, suffered a lot of bad and ended up with a response from God.

But does that response say what God's plans are and how

well people can understand them?

I just reread the book for the first time in years. I'm using a 1985 translation by the Jewish Publication Society in my Jewish Study Bible. Near the start of the introduction provided, it says: "Job is the most difficult book of the Bible to interpret . . ."

So, yeah, translation problems mean some fine details will be impossible to focus closely. But a view from the analytical equivalent of 20,000 feet seems reasonable and interesting.

Job is a pious and wealthy guy with a big family who has done many good things for other people. One day, God points out what a great and good fellow Job is to one of his divine subordinates.

"Ha-satan" is not like the Satan in other faith traditions, by the way. He's an adversary, yes, but something like a prosecuting attorney. There's zero hint of him being evil or supervising an eternal hell.

This Satan tells God that Job may be doing the right things only because he's so comfortable. God, who doesn't respond that he's omniscient and will always win a bet, gives ha-satan permission to test Job by whacking his wealth, killing a lot of his family and ruining his health.

Job never blasphemes in his response. Not even once.

Some of his friends show up to discuss what's going on. They insist Job surely did something wrong to deserve God's imposition of suffering.

Nope, says Job, who also points out that not only do some other good people suffer, but some nasty people live hap-

pily and well. He wants God to explain why. But God's response is almost no answer.

Why do bad things happen to good people? Why do good things happen to bad people? God lists all the things he's done that people can't possibly fathom.

Don't bother arguing, God basically says, because you can't possibly understand how God sees what's happening.

At the very end, by the way, God tells Job's buddies that they said all kinds of false things to justify why Job had suffered.

And God gives back Job his wealth and comfort. He dies at age 140, "old and contented."

One angle in Job is a worthy point, no matter one's specific theological beliefs: Job says he does what's right because it's right, not because he expects a reward. I've tried to follow that and will keep trying on my way to the Egress.

I'm totally grateful for the support some friends are giving me. But does God care about such prayers?

I think the Book of Job says even those who believe in the Almighty 100 per cent can't necessarily figure out what he might be doing or why.

So in addition to the gratitude, I'll hold onto a smidge of hope that I might also die "old and contented."



PM File

SUFFERING OF JOB — This woodcut by an unknown artist depicts the suffering of Job.

Weiss is a longtime reporter who covered religion, faith and morality issues for more than a decade. In December, he was diagnosed with a brain cancer. He's exploring how a likely end of life should affect his thinking about beliefs and behaviour.

Reconciling the art of the possible



Figure of Speech

Dr. Gerry Turcotte

. . . learn to do good and seek justice.
— Isaiah 1:17

In July 2016 Pope Francis declared, "I want to be a spokesperson for the deepest longings of indigenous peoples. And I want you to add your voice to mine." In the video announcing his prayer intention, an Indian woman is shown approaching a podium and pleading for the plight of indigenous peoples to be heard. When the camera pans out, however, the auditorium is empty, a metaphor, perhaps, for the deafness of the world to the plight of oppressed people.

It reminded me of a similar moment many years ago in Australia at a conference on listening to the Aboriginal voice, when a young indigenous scholar appeared before a large crowd of sympathetic white academics and played a video of an activist reading protest poetry. The sound was muted and the video was allowed to play, silently, for a full 15 minutes. All the while the presenter stared at the

increasingly uncomfortable crowd. Then he turned off the TV and announced, before he stormed from the room, "This is what you've heard from indigenous peoples at this conference." Horrified organizers realized, in that moment, that no Aboriginal guests had been invited to discuss the issue of indigenous voices. It was a blunder that was not soon repeated.

I use the latter example because it occurred in the context of incredibly well-meaning, learned and completely supportive academics at a conference specifically called to address acknowledged silence. Despite this, they still neglected to invite the people at the heart of the concern. It is a lesson I have never forgotten: that the greatest antidote to silence is dialogue, not speeches — action, not intentions. Even the most well-meaning will be deaf to change unless we learn to listen.

In the context of the United Nations Declaration on the Rights of Indigenous Peoples, the recommendations of the Truth and Reconciliation Committee just completed, the announced inquiry into murdered and missing Aboriginal women and girls, and the most recent controversy over the Canadian Catholic Church's han-

dling of reparations owed over the handling of the residential schools debacle, it seems more important than ever that conversations increase, not decrease.

For St. Mary's University here in Calgary this meant the development of an Aboriginal Strategic Plan some three years ago, one that led to the establishment of an Elders on Campus program, an Indigenous Advisory Board, an experiential learning program at Ghost River for staff, faculty and students, and the incorporation of a blanket exercise modelling the devastating impact of colonialism, held at a university retreat where 98 per cent of the institution participated. And in mid-January the university was chosen to host the three-day National Truth & Reconciliation roundtable.

Needless to say, there is still much to do. What is heartening, however, is how fully the university as a whole has embraced this dialogue, and more importantly, how generously indigenous communities have welcomed St. Mary's into the dialogue, sharing their knowledge, their talents and their generosity of spirit. Dialogue together with action is the first step toward reconciliation and healing. Our hope is that this journey toward reconciliation becomes widespread and all pervasive.

As Perry Bellegarde, National Chief of the Assembly of First Nations, recently pointed out, "Make room in your heart, your soul and your spirit." Or as Pope Francis put it at a ceremony in Chiapas, Mexico: "How worthwhile it would be for each of us to examine our conscience and learn to say, 'Forgive me!'"



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Simple acts of love brighten landscape of the heart



Most of us recently celebrated Valentine’s Day and if you, like many, are cynical about this day, think again. Valentine’s Day is about feeling special — making others feel special and experiencing the feeling of being special.

As a celebration of love, Valentine’s Day gained traction in medieval times. Prior to the 14th century, it was a feast day in honour of St. Valentine. Valentine was a priest who defied Emperor Claudius II’s edict that forbade young men to marry, until he was caught, condemned and executed. As the legend goes, he healed and fell in love with the daughter of one of the judges who had condemned him. On the day of his execution he sent her a note and signed it “From your Valentine.” The salutation, as we know, has become standard, and frequently expresses the romantic attachment between two people.

Today’s culture emphasizes the romantic aspect of the day, probably because romance translates into dollars. Last year Canadians spent a whopping \$3.38 billion on jewellery, \$6.38 billion on wine, and \$70.9 million on flowers in honour of romantic love.

The National Retail Council estimates that this year total consumer spending for Valentine’s Day in the United States will reach \$18.2 billion. To be fair, some of that amount includes spending on gifts for children, parents, teachers, friends, co-workers, and pets. Still, lovers

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will spend, on average, over \$85 on their significant other compared to about \$27 on family members. They will spend \$4.3 billion on jewellery, \$3.8 billion on an evening out, and \$2 billion on flowers.

Spending aside, the rituals of Valentine’s Day, from candlelight dinners at tony restaurants to cupcakes with pink icing and cinnamon hearts shared in an elementary school classroom, express many different forms of love.

The English language is not very inventive when it comes to describing love. We use the same word to describe the way we feel about all sorts of things. We might love to ski, our morning coffee, the movie we watched last night, or a special outfit. We love our pets. We love our spouse, children, parents and friends.

The ancient Greeks were more sophisticated when it came to describing emotional attachment. They spoke about six forms of love. *Eros* expressed passion or intense desire. It was the fire within, and like a fire, *eros* could get out of control and become destructive.

The concept of *philia* included friendship, appreciation of others, as well as loyalty to family, community and even the workplace.

Storge referred to the love between children and parents. Unlike *eros* and *philia* that depended on an individual’s personal qualities, *storge* arose from feelings of dependency.

Ludus could be the affection between young children, puppy love, or flirtatiousness. *Ludus* relationships were playful, casual and uncomplicated.

Agape referred to the love of God for man and of man for God. *Agape* was selfless and encompassed all humanity.

Pragma described the mature



Design Pics

ACTS OF LOVE — “The simple acts of loving kindness that we enact on Valentine’s Day can move passion toward a mature and life-giving relationship, express friendship, enhance family bonds, communicate our concern for others, and nurture a sense of self-worth,” writes Louise McEwan. “In an otherwise ho-hum, often dreary month, Valentine’s Day rituals brighten the landscape of the heart.”


love found in successful marriages. Where *eros* expressed the feeling of falling madly in love, *pragma* reflected the will and commitment required to maintain a loving relationship for the long haul.

Philautia described love of self. Like *eros*, *philautia* could be good, as in having healthy self-esteem and treating one’s self with kindness, or bad, as in being narcissistic.

Valentine’s Day gives us a chance to celebrate the critical human experience of loving and of being loved across the spectrum of these various types of emotional attachments.

The simple acts of loving kindness that we enact on Valentine’s Day can move passion toward a mature and life-giving relationship, express friendship, enhance family bonds, communicate our concern for others, and nurture a sense of self-worth. In an otherwise ho-hum, often dreary month, Valentine’s Day rituals brighten the landscape of the heart. My appreciation of Valentine’s Day has remained undiminished over the years. While never a big spender on the day, I like to mark it in some way. It’s a playful, light-hearted way to celebrate something that is of great importance — the beauty of relationship and the uniqueness of the individual.

Valentine’s Day celebrates our ability to love. While we may not have the vocabulary of the ancient Greeks to distinguish between and define the various forms of love, our Valentine’s Day rituals express them all — passion, friendship, self-giving, commitment and healthy love of self. Our rituals, large or small, are visible signs of the regard in which we hold one another. Regardless of spending, love makes everyone feel special.





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A childhood anecdote to share around the kitchen table

Around the Kitchen Table

Lloyd Ratzlaff



One summer Sunday when I was about 11, many of my relatives from the country came to the village of Laird for a family gathering at Grandpa Gliège’s house. After the usual great meal, our elders withdrew to the parlour to talk over their concerns, the young kids went out to play, and my cousins Jim and Jerold and I decided to visit the sportsgrounds across the street. For several days some tents had been pitched at the far end near the school principal’s house, and I’d heard that these were the headquarters for a gang led by the principal’s own son. I wouldn’t have ventured there on my own, but with two older and taller cousins joining me, it felt quite safe.

We crossed the road and cut through the ball diamond, crossed the path running between the school and the grain elevators, and as we neared the encampment a tall, spindly character crawled out from a tent and stood to his

feet holding a javelin. We recognized him at once — he was also named Jim, and distantly related to some of our Alberta cousins, but we hardly knew each other so this didn’t work in our favour. Clearly he was now guarding the gang’s compound.

We heard him call to someone in the tent, and within seconds two other gangsters emerged carrying ropes, and the three surrounded and seized us. When they began hauling us into the tent my cousin Jim wriggled free, and the last we saw of him was his huge, bounding strides heading back toward Grandpa’s house for help.

The inside of the tent was nearly bare. Jerold and I were still writhing as the thugs set us on the ground and tied us to the centre-pole. We didn’t know how many other goons there were in other tents, but in a minute someone

yelled, “Jimmy! The Chief wants to see you!”

Jimmy opened the flap and called back, “Right!” He ducked out and with a flourish stuck his javelin in the ground, spat off to the side, and went away.

Jerold and I chafed at the ropes while the roughnecks sneered. I was sure we were in for a bad beating, or worse. In another minute Jimmy poked his head back into the tent and ordered, “Come with me!” The two hoods untied us, Jimmy held the flap open and led us to the Chief’s tent just a few steps away.

It was a bit bigger than the others, but the Chief himself wasn’t much older than we were, and in stature he was short like his father, the principal, and with a volume and a bluster to match. I wondered whether his father might have been looking from the house window, but inside the tent the son

stood fearless and at full height on a rough platform, wearing a huge feathered Indian headdress and a leather jacket. His face was daubed with paint, and overhead he brandished a hunting knife. He began speaking as Jimmy went back outside, and I knew we were goners.

The Chief began a tirade. What did we think we were doing here? What business had we entering his territory? Who had given us the authority? *He* was in charge, and he had instructed his men to capture us, and he’d be the one to decide what should be done with us.

I can’t speak for Jerold, but I remember being on the verge of peeing my pants when suddenly the Chief’s harangue was cut short. Gangster Jimmy pulled the flap aside once more, meekly this time and without his javelin, and there at the door stood my father and Jerold’s (our cousin Jim hadn’t come back).

Now it was the men’s turn to make inquiries. What’s going on here? Why did you tie these boys up? The Chief had lowered his knife and was looking away, and already I was wishing that Dad and Henry would give those bullies the thrashing I had feared we’d get from them.

Our fathers took us back to Grandpa’s house, criticizing the thugs much of the way, but talking again of their own things, and so far as I know they never reported the Chief Gangster to the principal. But on Monday morning the tents had been taken down, the sportsgrounds were ready for another ball game, and at school that day, and for many days to come, the gang members and I had no occasion to cross paths.

I don’t know why today I wanted to tell this anecdote about fathers and sons and chiefs and principals. It’s just been stuck in my memory, like something to tell around the kitchen table.



CNS/Nancy Wiechec

WALLS — “Walls in people’s heads are sometimes more durable than walls made of concrete blocks.” — Willy Brandt (A Mexican girl peers through the fence at the international U.S.-Mexico border in Nogales, Ariz.)

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Rick McCorrister
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Immigrants’ stories

A lot of ink has been spilled about immigrants and refugees — especially in reaction to the new policies in the U.S. initiated by President Trump. Church leaders have been critical about some of the broad new policies being introduced — and protested against.

We are currently living in a period with the highest number of refugees being forced from their homes and countries. There is massive internal and external movements of peoples fleeing war, violence and injustice. It is not only the United States that is dealing with this crisis. It is much worse in Europe.

What is sometimes lacking is a human face to the statistics. Why would parents send young children unattended across foreign borders? Why are families torn apart? How do children get involved in violence and gang warfare?

Some background stories are carried on the back page in this week’s PM. It is worth repeating some of them, to understand who is fleeing, and why.

Edelmiro Cardona fled his native Honduras with his brother, leaving behind his wife and four-year-old

daughter, when gang members came calling. His brother had rented out a house. Gangsters, who were related to some tenants, moved in and refused to leave. “We had to flee because they came by our house shooting,” said Cardona. He sold his motorcycle and tools to pay for his escape.

The brothers found refuge at a church-run migrant shelter in Mexico. “We’re asking for refugee status because if we return to our country of origin, we run the risk of being killed,” Cardona said. “It was a direct threat.” What must be more troubling to him is what will happen to his wife and daughter in Honduras, where the homicide rate tops 80 per 100,000 residents — one of the highest rates in the world.

Gangs are a constant threat in some Central American countries. Powerful gangs extort payments from small-business owners or demand that children join their ranks. Teenage boys are forced to carry out killings and young girls are forced to become gangsters’ girlfriends.

“There is a threat to entire families for rejecting (gang demands), so they leave. We are increasingly seeing entire families leave . . . including grandparents.

They leave their countries due to persecution and enter (Mexico) as refugees,” said Mariana Echandi, UNHCR spokesperson in Mexico.

New terrors await refugees on the road. Criminal groups regularly attack and kidnap migrants in Mexico. And additional payments have to be made if migrants reach the U.S. border. No one crosses the U.S. border alone, explained Sister Leticia Gutierrez, director of the Scalabrini Mission for Migrants and Refugees. They have to pay someone.

Antonio Solis, 20, shared his experience of trying to cross through Mexico. He was attacked and robbed of 380 pesos, the equivalent of less than \$19. He knew the risks he faced, but he fled after gangsters told him to carry out a contract killing.

“They pulled me into a car and said, ‘You’re going to do this. If you don’t do this, we know where your family lives and you will be the last one to suffer,’ ” said Solis, a field hand.

It’s hard to hear stories of such cruelty. These are the dilemmas migrants have to face. It’s hard not to open one’s heart — and one’s country — to such victims. — PWN

Artificial intelligence is our culture’s current obsession

Building a Culture of Life

Mary Deutscher



I once read that every few years our culture becomes obsessed with a different theme in science fiction and fantasy, and that this theme reflects an existential crisis we are having at that

particular moment.

For example, about 10 years ago, an obsession with vampires thinly veiled our preoccupation with youth and death. Next came an obsession with zombies that became a way to explore our dependence on personal electronic devices rather than personal relationships.

Since I find vampires to be a juvenile pastime, and I am of the opinion that it doesn’t take long to mine the zombie trope for all it is worth, I must say I am thrilled to

see that over the past couple years shows like *Ex Machina* and *Westworld* have moved us back to my most favourite sci-fi and fantasy theme of all: artificial intelligence (AI).

It seems that every 15 years or so we revisit this theme as our technology brings us closer to building a robot that is indistinguishable from a human being. But it is not the science that keeps this theme interesting; rather, it is the human themes behind the science. Every book, screenplay and television show that broaches the subject of sentient machines is really screaming the question: What makes man unique?

This question goes back much further than the modern imagination on AI. Long before Isaac Asimov got us thinking about robots, we had already started to question what makes us distinct from other animals. It was here that we came to the conclusion that we are unique by virtue of our capacity to reason. We may be animals, but we are a special kind of animal because we can use logic and deduction to think about the world intelligibly.

Having relied on this explanation for so long, it is no wonder that we are facing an identity crisis with the development of machines that can solve logic problems and develop complex strategies. It seems we are only a few steps away from a self-aware android that we are afraid will make us obsolete. And so we re-

— QUALITIES, page 19

Pushing back for peace in a world filled with violence

By Carl Hétu, Ottawa

On a daily basis, the news is saturated with reports of violence around the world.

Although it wasn’t covered widely in Canadian media, in recent months, a Canadian tourist, along with 13 Jordanians, was killed by terrorists in Karak, Jordan. According to reports, the terrorists’ real target was to attack the local Catholic church on Christmas Day.

On Jan. 20, I joined a small group of Catholics and Muslims deeply shaken by this event to pray where the Canadian tourist was killed. The question on everyone’s mind was: Why? Why did six young men from the Karak region decide to join the Islamic State and attack their own families, friends and neighbours? This is a first in Jordan, the most peaceful country in the Middle East.

On a recent trip to the Middle East through my work at the Catholic Near East Welfare Association, I met Muslims and Christians from Gaza, Syria and Iraq who have experienced the worst atrocities imaginable. They, too, ask: why?

Back in Canada, the shooting at a mosque in Quebec City was a rude awakening, as the violence we see unfolding far away is now too close for comfort. Ironically, these victims came to Canada to escape violence and to live in security and freedom.

On Jan. 30, I joined 300 Muslims and Christians who gathered in the Gatineau mosque. At the invitation of Archbishop Paul-André Durocher Catholics and Muslims started talking to each other — embracing, shaking hands and some even hugging — to find human beings that needed one another in this time of crisis. Once again, people asked why.

The reasons are multiple and complex, but at the root of it all, our world has changed in the last 30 years and we face many unresolved issues. For example, multinational corporations, financial markets and organized crime have too much influence over states. Disproportionate wealth accumulation is in the hands of a few and its lack of distribution is also a problem; our petroleum-based economy is in conflict with new environmental initiatives and the many violent armed conflicts in the Middle East are making things worse.

Pope Francis has called this the beginning of a world war fought “in pieces” around the world — fuelled by terrorism, unforeseen acts of violence, organized crime, abuses suffered by migrants and devastation of the environment.

The world needs to wake up its leadership. Politicians and international diplomacy have failed miserably to respond to the new reality the world faces. Too often, politicians are pushing self-serving and negative ideologies to get more votes. The damage they are doing is deep.

We need to realize that if we

spent as much money, resources, time and energy on building peace as the world currently does on weapons and war, the world would be a better place.

If our politicians have a hard time adjusting, it is then up to us as citizens of the world to put pressure on them so that they too realize that peace is the only solution. To achieve this, voices of tolerance, understanding, dialogue and peace must ring out loud and clear.



CNS/Arshad Arbab, EPA

POVERTY IN PAKISTAN — A shepherd herds goats on a roadside in Peshawar, Pakistan, Jan. 19. Archbishop Bernardito Auza, the Vatican’s permanent observer to the United Nations, called on countries Feb. 6 to seek solutions to poverty based not only on economics but to also address personal, social and environmental factors that contribute to it.

Hétu is the Canadian National Director of the Catholic Near East Welfare Association.

Sunday mass should matter to faithful Catholics

The Editor: Rev. Ron Rolheiser’s Jan. 18 column “In Exile” was entitled “We need to be more careful about term ‘mortal sin’ and our judgments.”

The truth of not being able to judge anyone is well laid out in Rolheiser’s article. What is not

Good issue

The Editor: I want to congratulate the Prairie Messenger for the issue of Feb. 1. I spend over two hours reading it!

It reported and commented on so many good words and good actions in the church and the wider Christian community and, in this manner, fostered openness to others, the desire for justice and resistance to “the globalization of indifference” (Pope Francis). — **Gregory Baum, Montreal**

clear to me is the relevance of the criteria for behaviour as formulated in “external ecclesial church rules” as Rolheiser calls them — such as the requirement to attend mass on Sunday.

I am left to question whether rules such as mass attendance on Sunday are really relevant because they are “external” and formulated by the “church.” Does the church have any authority to impose such rules on Catholics? Is the church relevant to our lives?

I suspect that when the church formulated the external rule regarding mass attendance on Sunday it was in some way with God’s love for us in mind and his offering of himself for us in the sacrifice of the mass. His invitation was: “Do this in memory of Me.” His words were: “My body is real food and My blood is real drink” and “Unless you

eat of the flesh of the Son of Man, you can have no part with me.”

I suspect that the church at one time saw in these words of Jesus the penultimate meaning of the Sunday mass as the way chosen by Jesus to unite us to himself and his Father’s Love, Life, Light and Truth, i.e., to Jesus himself. What a tragedy that the ultimate gift of God’s love for us in the eucharist is not understood in this way, and that we could dismiss the Sunday eucharist as merely another external ecclesial church rule.

If faith in the Sunday eucharist is the source of our daily life outside of the mass, then this external ecclesial rule is very relevant. How tragic it would be if those who lead us in our Catholic faith no longer see the relevance of mass attendance on Sunday. — **Paul Burgoyne, Roseisle, Man.**



M. Paul

Brush of Love

Softly, softly,
in long strokes from crown to back
her brush caresses my auburn hair.
Holding me close to her heart
my mother tenderly brushes and brushes.
I snuggle close
letting her love pour through the brush
like a shower of warmth
that completely envelopes me.

Years come, years go,
I brush and brush my granddaughter’s hair,
watching the tangled strands
flow into shining tresses
remembering my mother
and her gentle brush of love.

By Marilyn Paul

Bangladesh children go to bed hungry

By Shaylyn McMahon, Winnipeg

As a restaurant owner in Owen Sound, Ont., Sharif Rahman is surrounded by delicious food. But going to bed with a full stomach isn’t something he takes for granted.

“I’m from a country where there’s a lot of poor people,” says Rahman, who was born and raised in Bangladesh. “I understand and have seen the pain of hunger.”

Rahman says his family was fortunate to have enough food to eat, but it wasn’t something they took for granted.

“My mother always had to work it out or find some way to put enough food on the table, and that was her only objective,” says Rahman. “She saved here and she saved there. She had a mentality of saving.”

At the time, Rahman’s father was working as a soldier and his mother stayed at home with him and his four siblings. He explains that although his dad was able to secure a decent job, many other members of his community were unable to do so.

“My neighbours, my friends, my schoolmates — they always had empty or half-full stomachs,” he says.

“They always had issues because there was no opportunity to work,” he explains. “They had to borrow money if they didn’t have enough food, or sometimes their children stopped going to school to work manual jobs.”

Eleven years ago, Rahman left Bangladesh to study in England. He immigrated to Canada in 2013 and opened an Indian restaurant called The Curry House in Owen Sound.

Since leaving Bangladesh, Rahman says he’s always wanted to do something to help those who don’t have enough to eat.

“It was always painful,” says Rahman, as he remembers witnessing the hunger around him. “India’s economy is getting better, but there are still millions of people — millions of children — that are going to sleep with half-empty stomachs.”

Then he heard about Harvest for Hunger, a Canadian Foodgrains Bank growing project organized by the Owen Sound Alliance Church. He knew he wanted to be involved.

Through the project, community members work together to plant, tend and sell a crop, donating the proceeds to the Foodgrains Bank. In 2016 they raised \$31,000. Costs of things like seeds, chemicals and fertilizer are covered by donations from local donors.

Rahman decided he wanted to be part of Harvest for Hunger by hosting a fundraising dinner at The Curry House.

With help from the Owen Sound Alliance Church, he sold enough tickets to fill his restaurant to capacity. A couple people who couldn’t get in ordered takeout.

For Dave Epp, Foodgrains Bank Regional Representative in Ontario, Rahman’s generosity illustrates a common theme among Foodgrains Bank supporters.

“Many of our supporters are farmers who help make a difference by doing what they know — by harvesting and selling their crops,” he says. “In the same way, Sharif is helping by doing what he knows — by cooking delicious food.”

The first dinner was so successful that Rahman decided to

hold another one a couple months later. It also filled the restaurant. Altogether, both dinners raised \$1,400 to help end hunger.

Rahman is now organizing a series of similar fundraising dinners with other restaurant owners in Ontario, hoping to raise money to help end global hunger.

“Every time I see food on the table, I feel very fortunate that I’ve come to Canada,” he says. “We are very privileged here.”

Canadian Foodgrains Bank is a partnership of 15 churches and church agencies working together to end global hunger. Projects are undertaken with matching support from the Government of Canada provided through Global Affairs Canada.

Qualities that define us as ‘human’

Continued from page 18

turn to the question of our uniqueness. If reason isn’t really what makes us special, then what is it that makes man, man?

Science-fiction authors have tried to answer this question in a variety of ways, with characteristics such as our creativity or even our extreme capacity for cruelty rising to the fore. I secretly hope that in some alternate reality there is a version of me who is busy writing the screenplay that will answer this question imaginatively and with a deft precision that will win over the harshest critics.

But since in this reality I am only indulging my science fiction obsession in a brief Prairie Messenger column, let me say quite simply that my answer is that we are unique not for our capacity for reason alone, but rather for the interplay of our reason with our capacity for faith.

I recently watched a Bishop

Robert Baron video in which he took only 10 minutes to explain the relationship between faith and reason (“What Faith Is and What Faith Isn’t”). The bishop compares faith and reason in this way: Imagine that you are going on a blind date with someone. Before you meet the person, you might use a Google search or ask the person’s friends some questions about her. But your objective reason can only take you so far and eventually you will have to meet the person.

And when the person speaks, she “will reveal things about herself that you would never know in any other way. . . . She will disclose to you truths about herself that exist within her own interiority — in her own heart — and can only come forth from her free decision to speak. . . . At that point you’ve got to make a decision. The decision is: Do I believe her or not?” The decision to believe someone in this way cannot be verified by any objective reason. It is

beyond reason. It is a leap of faith.

Notice here that faith and reason are not pitted in opposition. Rather, faith builds on the foundation that reason has already laid. This is something a machine would never be able to do. Sure, we could program it to accept the statements that humans make as factual, but a machine would never be able to exhibit the type of faith that is required for true relationships, true creativity, true passion or true love.

I sometimes wonder if our fascination with AI is also connected to a deep concern that we have lost our capacity for faith. In our over-obsession with reason, there is a fear that we may have lost the ability to take a leap to anything beyond scientific facts. But there is hope for us yet.

Popular science fiction keeps returning to this theme because deep down, we want to be more than just animals that reason. We want to be what we were created to be: people of faith.

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Return Undeliverable Canadian Addresses to:
Circulation Department

100 College Drive, Box 190, Muenster, Sask., S0K 2Y0
Fax: (306) 682-5285 pm.circulation@stpeterspress.ca

Published by the Benedictine monks of St. Peter’s Abbey.
Printed by St. Peter’s Press, Muenster, Sask.

Editor: Abbot Peter Novocosky, OSB 306-682-1772

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Circulation: Gail Kleefeld 306-682-1772 <pm.circulation@stpeterspress.ca>

Regina diocesan editor: Frank Flegel 306-586-7316, 306-352-1651

Saskatoon diocesan editor: Kiply Lukan Yaworski 306-242-1500, 306-651-3935

Prince Albert: Chancery Office 306-922-4747

Winnipeg diocesan editor: James Buchok 204-452-2227

Saint-Boniface Chancery Office 204-237-9851



Subscriptions: \$37.00 per year (45 issues); tax included; U.S. \$170.00 per year. Foreign \$269.00 per year.

Single copy: \$1.00 GST#10780 2928 RT0001

Copy and advertising should arrive 12 days before publication date.

Change of address: Please allow 3-4 weeks for processing and send both old and new addresses.

Website: http://www.prairiemessenger.ca

Funded by the Government of Canada
Financé par le gouvernement du Canada



Member of
Canadian Church Press
and the CCNA

CN ISSN 0032-664X

Publication Mail Agreement No. 40030139

Migrants flee to Mexico to escape extortion

By David Agren

SALTILLO, Mexico (CNS) — Edelmiro Cardona hardly had any time to flee his native Honduras with his brother when gang members came calling.

Cardona, who left behind a wife and four-year-old daughter, explained how his brother had built a house and rented it, only to have gangsters, who were related to the tenant, move in and refuse to relinquish it.

“We had to flee because they came by our house shooting,” said Cardona, who worked installing satellite TV service, but sold his motorcycle and tools to pay for his escape.

The brothers made it as far north as Saltillo, some 300 kilometres from the Texas border. They decided to go no farther but to apply for asylum in Mexico.

They are among a growing

number of Central Americans deciding to stay in Mexico rather than try to reach the United States, the traditional destination for migrants streaming out of countries south of Mexico.

“We’re asking for refuge because if we return to our country of origin, we run the risk of being killed,” Cardona said at a migrant shelter run by the Diocese of Saltillo, which is helping with his asylum claim. “It was a direct threat.”

Migration from Central America is nothing new as many have left in search of better economic opportunities, making Mexico — significantly wealthier than the Northern Triangle countries of El Salvador, Honduras and Guatemala — an afterthought as they passed through on their way to the U.S.

Nowadays, an increasing number of migrants are thinking about

Mexico as a more appealing option because of U.S. restrictions on refugee resettlement. For the migrants, it’s more about finding somewhere safe.

Mexico has been more a transit country for migrants than a destination, even though the nation has a history of welcoming asylum seekers. The most recent example occurred during the 1980s as civil wars forced thousands of people to flee Central America.

The operators of Catholic-run migrant shelters, which operate throughout the country, along with the office of the UN High Commissioner for Refugees, say today’s trend stems from the dangers of the Northern Triangle countries.

The homicide rate tops 80 per 100,000 residents in Honduras and El Salvador, some of the highest rates in the world. Powerful gangs extort payments from small-business owners or demand that children join their ranks, with teenage boys obliged to carry out killings and young girls being forced to become gangsters’ girlfriends.

“There is a threat to entire families for rejecting (gang demands), so they leave. We are increasingly seeing entire families leave . . . including grandparents. They leave their countries due to persecution and enter (Mexico) as refugees,” said Mariana Echandi, UNHCR spokesperson in Mexico.

The path migrants ply through Mexico presents plenty of difficulties. Criminal groups regularly attack and kidnap migrants. In addition, a crackdown on Central Americans transiting the country has resulted in thousands of detentions and deportations by Mexican officials.

Shelter operators report another

factor: difficulties in crossing the U.S. border. Sister Leticia Gutierrez, director of the Scalabrini Mission for Migrants and Refugees, said no one crosses the U.S. border alone: They have to pay someone.

Antonio Solis, 20, says he was attacked en route through Mexico and robbed of 380 pesos, the equivalent of less than \$19. He

knew the risk of the road, but fled after gangsters told him to carry out a contract killing.

“They pulled me into a car and said, ‘You’re going to do this. If you don’t do this, we know where your family lives and you will be the last one to suffer,’ ” said Solis, who had worked as a field hand, but wants to stay in Mexico.

Pope names envoy to study pastoral care for Medjugorje

By Cindy Wooden

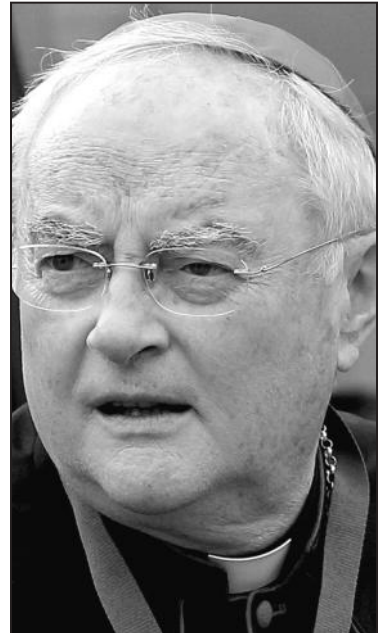
VATICAN CITY (CNS) — Without commenting on the authenticity of alleged Marian apparitions in Medjugorje, Bosnia-Herzegovina, Pope Francis has appointed a Polish archbishop to study the pastoral needs of the townspeople and the thousands of pilgrims who flock to the town each year.

The pope chose Archbishop Henryk Hoser of Warsaw-Praga as his special envoy to Medjugorje, the Vatican announced Feb. 11.

“The mission has the aim of acquiring a deeper knowledge of the pastoral situation there and, above all, of the needs of the faithful who go there in pilgrimage, and on the basis of this, to suggest possible pastoral initiatives for the future,” the Vatican announcement said.

Hoser’s assignment has “an exclusively pastoral character,” the Vatican said, making it clear his task is separate from the work of a commission set up in 2010 by now-retired Pope Benedict XVI to investigate the claims of six young people who said Mary had appeared to them daily beginning in 1981. Some of the six say Mary still appears to them and gives them messages each day, while others say they see her only once a year now.

Pope Benedict had named retired Italian Cardinal Camillo Ruini to chair the group studying the apparitions. In June 2015, Pope Francis told reporters that Ruini had given him the group’s report and that it would be studied by the cardinals and bishops who are members of the Congregation for the Doctrine of the Faith. At



CNS/Paul Haring

Archbishop Henryk Hoser

the time, Pope Francis said, “We’re close to making decisions,” although nothing was announced until the appointment of Hoser about 20 months later.

Thousands of pilgrims travel to the small town each month to meet the alleged seers and to pray. Because the apparitions have not been approved, the Vatican has said dioceses should not organize official pilgrimages to Medjugorje. However, it also has said Catholics are free to visit the town and pray there, and that the Diocese of Mostar-Duvno and the Franciscans who minister in the town should organize pastoral care for them.

The Vatican’s February announcement said that Hoser “is expected to finish his mandate as special envoy by summer of this year.”



CNS/Andrew Kelly, Reuters

PRO-LIFE ADVOCATE — A woman prays during a pro-life demonstration outside the Planned Parenthood-Margaret Sanger Health Center in New York City Feb. 11.

Law allows seizure of Palestinian land

By Judith Sudilovsky

JERUSALEM (CNS) — The Latin Patriarchate of Jerusalem warned of “serious consequences” from a new law that allows the government to seize private Palestinian lands where unauthorized Israeli settlements have been built.

“Such a law undermines the two-state solution, further eliminating hopes of peace,” the patriarchate said in a Feb. 8 statement. “The Latin patriarchate strongly condemns this unjust and unilateral law that allows the de facto annexation of Palestinian private land for the benefit of Israeli settlements.”

“Strongly concerned about the future of peace and justice in the Holy Land, the Latin Patriarchate calls on leaders to take decisive decisions in favour of peace, justice and dignity for all,” the statement said.

The Israeli Knesset passed the law Feb. 6. It will affect settlements or outposts built in “good

faith” or on instructions of the government and will deem those lands as government property.

The legislation was quickly passed in the wake of the evacuation of the illegal outpost of Amona in the West Bank. The Feb. 1 - 2 evacuation took two days and was first ordered by the Israeli Supreme Court in 2014, but repeatedly had been pushed back because of legal appeals, until a final deadline of Feb. 8 was set in December.

The outpost consisted of mobile homes and log cabins and was built on privately owned Palestinian land. Some settlers had lived on the land for 20 years. The outpost’s buildings were either removed whole or demolished.

It is unclear whether the Palestinian owners will be permitted to return to farm there because the land abuts another Jewish settlement.

Prime Minister Benjamin Netanyahu has promised to found a new settlement for the Amona

evacuees on nearby land.

The *Ha’aretz* newspaper reported that a group of Palestinian civil and human rights organizations filed an appeal against the new law with the Supreme Court.

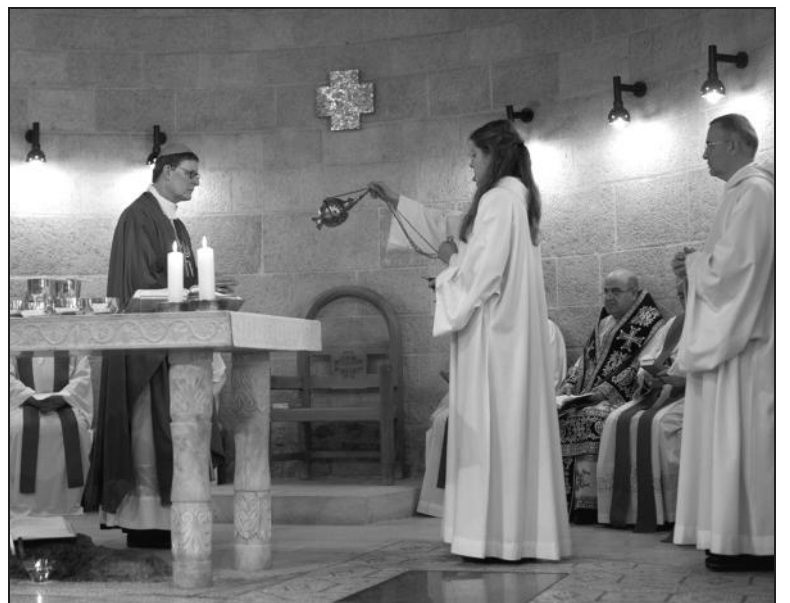
U.S. and European church leaders have spoken out against the settlements.

The chair of the U.S. bishops’ Committee on International Justice and Peace told U.S. Secretary of State Rex Tillerson that the settlements were an obstacle to peace.

“Settlement expansion on occupied Palestinian lands undermines a two-state solution, destroying the homes and the livelihoods of Palestinians as well as the long-term security and future of Israelis,” Bishop Oscar Cantu of Las Cruces, New Mexico, wrote Feb. 1.

Cantu also reminded Tillerson that 2017 marked 50 years of “a crippling occupation” by Israel of the West Bank, East Jerusalem and Gaza.

Bishops from the U.S., Canada and Europe who participated in the Holy Land Co-ordination Jan. 14 - 19 said the half-century of occupation “demands action” and expressed opposition to settlement construction.



CNS/Ataf Safadi, EPA

TABGHA CHURCH RESTORED — An altar server swings a censer as German Cardinal Rainer Woelki of Cologne celebrates mass Feb. 12 at the Church of Loaves and Fishes in Tabgha, Israel. Twenty months after having suffered serious damage from an arson attack, the atrium of the Benedictine church was reopened.

There is nothing in a caterpillar that tells you it’s going to be a butterfly.

— Margaret Fuller