



New mosque

Regina's new Ahmadiyya Mahmood Mosque is the first and only purpose-built mosque in Canada. Other mosques are housed in repurposed buildings.
— page 3

Bishops to Rome

Over the next two months all of Canada's active bishops will participate in *ad limina* meetings with a pope for the first time since 2006. Bishops from the Assembly of Western Catholic Bishops meet March 27 to April 2.
— page 3

Sacred life

The law profession needs people who understand the dignity and sacredness of human beings, said Archbishop Peter Sartain of Seattle, guest speaker at a reception following the sixth annual Red Mass in Vancouver.
— page 5



Catholic Schools Day

Manitoba's Catholic Schools Day 2017 was dedicated to The Call to Reconciliation, in response to Canada's Truth and Reconciliation report that calls for schools to teach about the role of churches in residential schools.
— page 6

Human resources

The church needs to address human resources issues because the church involves people. Policies being developed in the Saskatoon diocese will lead to more fairness, more dialogue and better ministry.
— page 6

Notorious case to be made into a film

Academy Award-winning director Steven Spielberg is making a film about Edgardo Mortara, a Jewish boy from Bologna, who was secretly baptized by a maid when he fell ill and then forcibly removed from his family in 1858 at age six and raised as a Catholic, with the blessing of Pope Pius IX.
— page 8

Pope visits Anglican church in Rome

By Junno Arocho Esteves

ROME (CNS) — The path toward Christian unity can't be found isolated in a laboratory hashing out theological differences, but rather by walking together on a common journey, Pope Francis said.

While theological dialogue is necessary, Catholics and Anglicans can continue to "help each other in our needs, in our lives and help each other spiritually," the pope said Feb. 26 while answering questions from parishioners of All Saints' Anglican Church in Rome.

"This cannot be done in a laboratory; it must be done walking together along the way. We are on a journey and while we walk, we can have these (theological) discussions," he said.

The pope made history as the first pontiff to visit the Anglican parish, which was celebrating the 200th anniversary of its establishment in Rome.

Invited by the Anglican community, Pope Francis took part in an evening liturgy and blessed an icon of Christ the saviour to commemorate the occasion.

The prayer service included a "twinning" pledge between All Saints' Anglican Church and the Catholic parish that shares its name in Rome. As Pope Francis looked on, the pastors of both parishes signed a pledge to collaborate in joint retreats, works of charity and sharing meals with each other.

Rev. Jonathan Boardman, chaplain of the Anglican church in Rome, presented the pope with

several gifts that highlight his concern for the poor and the marginalized, including a promise to serve meals to the homeless once a week in his name.

He also said 50 English Bibles will be given in the pope's name to Anglican nuns in Rome who minister to the city's prostitutes.

The Anglican community also presented Pope Francis with a basket of homemade jams and chutneys as well as a Simnel cake, a traditional fruitcake typically served on the fourth Sunday of Lent and adorned with 11 marzipan balls representing the 12 apostles, minus Judas.

After welcoming the pope to the parish, Boardman noted that when divisions first began, the title "Bishop of Rome" was once used by Anglicans as an insult "or an attempt to belittle it."

"Today for us recognizing your unique role in witnessing to the Gospel and leading Christ's church, it is ironic that what we once used in a cruel attempt to 'put you in your place' has become the key to your pastoral kindness in being alongside us and so many other Christians around the world," Boardman said.

The pope thanked the congregation and acknowledged that much has changed between Anglicans and Catholics, "who in the past viewed each other with suspicion and hostility."

"Today, with gratitude to God, we recognize one another as we truly are: brothers and sisters in Christ, through our common bap-



CNS/Maria Grazia Picciarella

POPE VISITS ANGLICAN CHURCH — Pope Francis accepts a gift of a Simnel cake during an evening prayer service at All Saints' Anglican Church in Rome Feb. 26. It was the first time a pope has visited an Anglican place of worship in Rome.

tism. As friends and pilgrims, we wish to walk the path together, to follow our Lord Jesus Christ together," he said.

He also emphasized the need for Catholics and Anglicans to work together to help those in

need in order to build "true, solid communion" through a "united witness to charity."

Following the prayer service, the pope took some moments to answer questions from several members of the Anglican church.

Bolen to develop working group on social justice

By Frank Flegel

REGINA — Regina's Archbishop Donald Bolen is considering bringing together local groups working in the areas of poverty, homelessness, immigra-

tion, racism, "where we can encourage each other and possibly look for new partnerships working together in the service of the common good."

It is an idea he came away with from a meeting of grassroots organizations and social movements working for social change. The meeting was held in Modesto, Calif., and attracted more than 700 people, including about 20 Catholic bishops and other church leaders. Attendance was by invitation only. It was co-sponsored by the Vatican's Dicastery for Integral Human Development; the U.S. Bishops' Conference Catholic Campaign for Human Development; and PICO (People Improving Communities through Organizing), an American network of faith-based organizations. It was part of a series of gatherings partly organized by the Vatican, bringing together leaders of popular movements.

Pope Francis, in a message to the California meeting, thanked the organizers and the host bishops for organizing the meeting and for their work. "It makes me very happy to see you working together toward social justice. How I wish that such constructive energy would spread to all dioceses because it builds bridges between peoples and individuals. These bridges can overcome the walls of exclusion, indifference, racism, and intolerance," the pope said in his message.



WOMEN'S SPECIAL ROLE — The theme for International Women's Day 2017 (IWD is March 8) is "Be Bold For Change," a call to help forge a better working world for Women. This year Lent 2017 Development and Peace — Caritas Canada has chosen to put women at the forefront to highlight the very special importance and role they have in every aspect of development, whether it be social, environmental or economic.

Women at heart of D&P Lent campaign

By Michael Swan
The Catholic Register

TORONTO (CCN) — The next \$8 million Development and Peace raises will be in the name of women.

The 50th Share Lent campaign for Canada's Catholic solidarity organization has been launched under the theme of "Women at the Heart of Change."

The money goes primarily to fund the work of about 100 partner organizations in Africa, Latin America, Asia and the Middle East — partners whom the Canadian Catholic Organization for Development and Peace support as the pathway to help some of the poorest people on Earth recover from natural disasters, find new ways of making a living or hold often corrupt and auto-

cratic governments to account.

Raising money for international development in the name of women makes perfect sense, said Mary Hess, a visiting scholar at the University of St. Michael's College faculty of theology.

"There is a growing consciousness, globally, that if you educate girls and women you make huge

— CAMPAIGN, page 5

— GROUPS, page 7

Lent breathes life into world asphyxiated by sin

By Junno Arocho Esteves

ROME (CNS) — Lent is a time to receive God's breath of life, a breath that saves humanity from suffocating under the weight of selfishness, indifference and piety devoid of sincerity, Pope Francis said.

"Lent is the time to say no to the asphyxia born of relationships that exclude, that try to find God while avoiding the wounds of Christ present in the wounds of his brothers and sisters," the pope said March 1 during an Ash Wednesday mass.

Pope Francis celebrated the mass after making the traditional Ash Wednesday procession from the Benedictine monastery of St. Anselm to the Dominican-run Basilica of Santa Sabina on Rome's Aventine Hill.

After receiving ashes on top of his head from Cardinal Jozef Tomko, titular cardinal of the basilica, the pope distributed ashes to the cardinals, his closest aides, some Benedictines and Dominicans.

He also distributed ashes to a family and to two members of the Pontifical Academy for Martyrs, which promotes the traditional



CNS/Haring

POPE CELEBRATES ASH WEDNESDAY — Pope Francis walks in procession from St. Anselm Benedictine monastery to celebrate Ash Wednesday mass at the Basilica of Santa Sabina in Rome March 1.

lenten "station church" pilgrimage in Rome.

Lent, he said, is a time to say "no" to "all those forms of spirituality that reduce the faith to a ghetto culture, a culture of exclusion."

The church's lenten journey toward the celebration of Christ's passion, death and resurrection is made on a road "leading from slavery to freedom" and "from suffering to joy," he said. "Lent is

a path: It leads to the triumph of mercy over all that would crush us or reduce us to something unworthy of our dignity as God's children."

The ashes, while a symbol of

humanity's origin from the earth, the pope said, is also a reminder that God breathes new life into people in order to save them from the suffocation of "petty ambition" and "silent indifference."

"The breath of God's life sets us free from the asphyxia that so often we fail to notice or become so used to that it seems normal, even when its effects are felt," the pope said.

The lenten season, he continued, is a "time for saying no" to the asphyxia caused by superficial and simplistic analyses that "fail to grasp the complexity of problems" of those who suffer most.

"Lent is the time to say no to the asphyxia of a prayer that soothes our conscience, of an almsgiving that leaves us self-satisfied, of a fasting that makes us feel good," the pope said.

Instead, Pope Francis said, Lent is a time for Christians to remember God's mercy and "not the time to rend our garments before evil but rather make room in our life for the good we are able to do."

"Lent is the time to start breathing again. It is the time to open our hearts to the breath of the One capable of turning our dust into humanity," the pope said.

Faith can't grow without temptation, pope tells Rome priests

By Junno Arocho Esteves

ROME (CNS) — Faith is a continuing path of growth and

maturity that cannot progress without the presence of temptations, Pope Francis told priests of the Diocese of Rome.

How faith develops in "a man, in a priest" despite his flaws can be seen in St. Peter, the pope said March 2 as he led a meditation with diocesan and religious clergy.

"One thing is clear: Temptation is always present in the life of Simon Peter and temptation is always present in our lives. Moreover, without temptation, you cannot progress in faith. In the 'Our Father,' we ask for the grace to not fall but not to not be tempted," he said.

The meeting, held at the Basilica of St. John Lateran, was delayed for roughly 45 minutes as Pope Francis heard the confessions of a dozen priests, according to the Vatican press office.

Greeted with a warm applause by the priests, the pope said that he would not read his entire meditation and instead focus on key aspects of his talk, titled, "The progress of faith in priestly life."

Without a continual growth in

faith, the pope said, priests run the risk of remaining immature and living priestly life "halfway."

"And we priests, if we do not have a mature faith capable of generating faith in others — that is, fatherhood — we can do harm and so much evil. But if faith grows, it does so much good," the pope said, departing from his prepared remarks.

Faith, he continued, must be nourished by three important components: memory, rooted in the faith of the church and "the faith of our fathers"; hope, which sustains faith; and "discernment of the present moment."

These three components, however, hinge on a "fixed point." The pope gave the example of a basketball player who, with his foot firmly "pinned to the ground," moves to either protect the ball, find a way to pass it or look for a path toward the basket.

"For us, that foot pinned to the ground, around which we pivot, is the cross of Christ," the pope said. "Faith — the progress and growth of faith — is always based on the cross, on the scandal of the cross."

Memory, he explained, feeds and nourishes faith, particularly the memory of the "covenant the Lord has made with us" through parents and grandparents.

Speaking off-the-cuff, the pope recalled a retreat when he found it difficult to be touched by the preacher's meditation on death and the final judgment.

At that moment, he said, "I remembered a writing my grandmother had on her nightstand: 'Be careful, God is watching you. Think that you will die and you do not know when.' And in that moment, I could pray and go forward. It was (my) roots that opened the way. A Christian always progresses from the root. Do not forget your roots."

Pope Francis said that faith is

also strengthened through hope, which helps priests to "find new things" from their past to encounter God in those they are called to help.

"Faith is knowing how to see in the face of the poor you meet today, the same Lord who will come to judge us according to the protocol of Matthew 25, 'Whatever you did for one of these least brothers of mine, you did for me.'"

To understand the past and sustain hope for the future, he added, discernment in the present is important and it often involves taking a step back to see the bigger picture.

Priests, however, often have the "insidious temptation" of "sterile pessimism," which seeks to resolve matters quickly and often gives in to the "evil spirit of defeat."

An example of a progression in faith through memory, hope and discernment, he said, is the apostle Peter, a man who is a "paradox" in that Jesus would often extol the virtues of others while Peter was often reproached for his lack of faith.

Peter's faith, however, is "faith that is tested," and through that he has the mission of confirming the faith of the disciples and the church today.

At key moments in his life, the pope continued, Peter is strengthened in his faith. Jesus "prays for him so that his weakness, and even his sin, is transformed into a grace" for him and for all.

Not following the example of Peter, the pope said, "a priest or a bishop who does not feel he is a sinner, who does not confess, who is closed in himself, does not progress in faith."

Pope Francis explained that the devil's greatest temptation was to instill in Peter the idea that he was "not worthy to be Jesus' friend because he betrayed him."



CNS/L'Osservatore Romano

POPE MEETS ROME PRIESTS — Pope Francis addresses priests of the Diocese of Rome during a meeting at the Basilica of St. John Lateran in Rome March 2. The Vatican said Pope Francis spent about 45 minutes hearing confessions, offering the sacrament to a dozen priests before beginning his talk.

Mary not present in Medjugorje: bishop

By Cindy Wooden

VATICAN CITY (CNS) — "The Virgin Mary has not appeared in Medjugorje," said Bishop Ratko Peric of Mostar-Duvno, the diocese in Bosnia-Herzegovina, which includes Medjugorje.

Two weeks after the Vatican announced Pope Francis was sending a Polish archbishop to study the pastoral needs of the townspeople and the thousands of pilgrims who flock to Medjugorje each year, Peric posted his statement Feb. 26 on his diocesan website.

Three of the six young people who originally claimed to have seen Mary in Medjugorje in June 1981 say she continues to appear to them each day; the other three say Mary appears to

them once a year now.

Peric noted that a diocesan commission studied the alleged apparitions in 1982 - 1984 and again in 1984 - 1986 with more members; and the then-Yugoslavian bishops' conference studied them from 1987 to 1990. All three commissions concluded that it could not be affirmed that a supernatural event was occurring in the town.

The six young people continued to claim to see Mary and receive messages from her and tens of thousands of pilgrims visited the town — and the alleged visionaries — each year. Pope Benedict XVI established a commission that worked from 2010 to 2014; and the Congregation for the Doctrine of the Faith began looking at that commis-

sion's report in 2014.

Many observers believe Pope Francis appointed his envoy in February to study the pastoral needs of the town and the pilgrims in preparation for releasing a judgment on the alleged apparitions.

The position of the Diocese of Mostar-Duvno "for this entire period has been clear and resolute: these are not real apparitions of the Blessed Virgin Mary," Peric wrote in his statement, which was posted in Croatian and Italian.

Some people, he said, believe the apparitions were real at least at the beginning — perhaps for the first week — but that the young people continued to claim to see and hear Mary "for other reasons, most of which are not religious."

Canadian bishops have date with Pope Francis

By Michael Swan
The Catholic Register

TORONTO (CCN) — Atlantic Canada bishops will lead off two months of visits to Rome which will see all of Canada’s active bishops participate in *ad limina* meetings with a pope for the first time since 2006.

The visits will help Canada’s bishops develop national pastoral responses to two thorny issues, divorced and civilly remarried Catholics, and Catholics who choose legal assisted suicide, said Bishop Douglas Crosby, president of the Canadian bishops conference.

Halifax-Yarmouth Archbishop Anthony Mancini will lead the Atlantic Episcopal Assembly beginning March 7. *Ad limina apostolorum* (“to the threshold of the Apostles”) visits are usually scheduled once every five years, but were held back in the later years of Pope Benedict XVI and the early years of Pope Francis.

“We will come back with a message of encouragement and support,” Mancini told *The Catholic Register*. “That’s really the spiritual reason for this exercise — to experience our interior connectedness, our relationships with each other as brother bishops along with the Holy Father. He has an opportunity to do his job, which is to be the source of unity for the whole thing.”

Crosby will be making his third *ad limina* visit, having met St. John Paul II as a young bishop from Labrador-Schefferville, Pope Benedict XVI as bishop of St. George’s, Nfld., and now Pope

Francis as bishop of Hamilton.

“First of all it’s a spiritual experience,” said Crosby. “We will celebrate mass there and pray for our dioceses and renew our spiritual connection and our spiritual commitment to the work of the Apostles.”

“We’ll be discussing the big questions that face us as a church in Canada, the questions of assisted suicide and how we respond to that,” said Crosby. “I don’t think the conference is divided on this. I think the conference is trying to find its way in a new pastoral reality.”

One thing Mancini doesn’t expect from the meetings is instructions on how to solve problems in Canada.

“You know, we’re not branch managers,” Mancini said.

Pope Francis has emphasized the teaching and effectiveness of national bishops’ conferences and groupings of conferences in all his important documents. The message has been that co-operation among bishops who share a common cultural and civil context should be the first tool bishops reach for when faced with a problem, said Mancini.

“It’s not a matter of seeking permissions (from Rome),” Crosby said. “There is a sharing of the life of the diocese. There is questioning about particular issues, if you want. But the work of the dicasteries (Vatican departments) is like supporting the brothers.”

Bishops in Atlantic Canada, Quebec and Western Canada have issued guidelines to priests should they be faced with Catholics asking for the sacrament of the sick,



Catholic Register

ROME MEETINGS BEGIN — Atlantic Canada bishops (led by Halifax-Yarmouth Archbishop Anthony Mancini) will lead off two months of visits to Rome which will see all of Canada’s active bishops participate in *ad limina* meetings with a pope for the first time since 2006. Bishops from the Assembly of Western Catholic Bishops meet March 27 to April 2.

a last confession or a mass of Christian burial after choosing assisted suicide. As of yet, there are no national guidelines.

Similarly, following the publication of *Amoris Laetitia*, there is no national position on how and when to use a process of shared discernment and the internal forum before re-admitting divorced and remarried Catholics to communion. The Archdiocese of Ottawa and the Military Ordinariate of Canada last month adopted guidelines for discernment and the use of the internal forum that were first published by the bishops of Alberta and the Northwest Territories.

These guidelines stress there is no new teaching about the permanence of the sacrament of mar-

riage, nor any new teaching about whether an objective state of sin bars Catholics from receiving the eucharist. Priests are asked to encourage divorced Catholics to apply to a marriage tribunal for an annulment before going to communion. But the guidelines also encourage pastors to share in their parishioners’ struggles, including their failures.

“It means welcoming and loving people where they are at, no matter how sinful and disordered their lives might be,” Bishop Scott McCaig of the Military Ordinariate wrote in a message to his priests. “We do this without judg-

ment or condescension, knowing that we ourselves are sinners who have received mercy.”

Amoris Laetitia was issued last April and the Canadian Conference of Catholic Bishops didn’t have time to come up with a consensus interpretation of the document for its fall plenary meetings, Crosby said. More time will be devoted to study of the document this fall, he said.

The experience of Chile’s bishops at their February *ad limina* visits may indicate Pope Francis is doing things differently. Instead of a single formal meeting between the pope and the bishops at which bishops would present a summary of their challenges and hopes to which the pope would formally respond, Pope Francis has added a second, less formal meeting. The pope gathered the Chilean bishops in a circle around him for one session.

“As we were seated around him,” Bishop Juan Ignacio Gonzalez of San Bernardo told the Catholic News Service, “the pope — in his Argentine manner of speaking — told us: ‘Well, the soccer ball is in the centre. Whoever wants to and is brave enough, give it a kick.’”

The *ad limina* essentials are “fresh enthusiasm and a spiritual renewal,” said Crosby. “They are things you need, we all need, at all times.”

With files from Deborah Gyapong and the Catholic News Service.

New mosque welcomed in Regina

By Frank Flegel

REGINA — Regina’s recently constructed Ahmadiyya Mahmood Mosque stands out in east Regina, surrounded by hotels, retail outlets and nearby residents, all of whom appear to welcome the Ahmadiyya Muslim community in their midst.

“Even while it was being built, people from around here were bringing us hot meals,” said Imam Zeeshan Ahmed in an interview with the *Prairie Messenger*.

The local community also showed its support following the shooting in Quebec that occurred while that community was in prayer. “We had more than 200, mostly non-Muslims, when we opened the doors and invited everyone in,” said the imam.

Non-Muslims continue to come, he said — in fewer numbers, but they come, and “some pray with us or pray on their own.” He pointed out that often people staying at the hotels near-by the mosque will come and ask for a tour. “We welcome all.”

The imam also commented that, as far as he was concerned, the Quebec shooting was not just an attack on Muslims: “It was an attack on Canada and the freedom and values that we all hold dear.”

The imam’s father had to take his family and flee Pakistan in 1990 because Ahmadis are persecuted and not allowed to



Frank Flegel

REGINA MOSQUE — Regina’s Ahmadiyya Mahmood Mosque is the only purpose-built mosque in Canada.

practise their religion in that country. Because of this previous experience, he was particularly pleased with the welcome shown his community by people in Regina.

The Mahmood Mosque was officially opened in October 2016 by the world leader of the Ahmadiyya Jama’at, Caliph Mirza Masroor Ahmad.

“We were very humbled to have him here with us for our opening,” said Ahmed. His Friday homily that day was broadcast to over 200 countries by a satellite service TV crew that

accompanied the caliph from London, England.

Ahmed pointed out that Ahmadis are not part of the mainstream Muslim community: “We are a sect of Islam, and our motto is, ‘Love for All, Hatred for None.’”

The imam is proud of the Mahmood mosque which is the first and only purpose-built mosque in Canada. Other mosques are in repurposed buildings. It was built over a two-year span entirely with volunteer labour. Ahmed said it cost the community \$1.2 million to build and it has a value of over \$10 million.

Supreme Court agrees to hear religious freedom case

By Deborah Gyapong

OTTAWA (CCN) — Trinity Western University will have the opportunity to defend its religious freedom and pro-traditional marriage community covenant before the Supreme Court of Canada.

On Feb. 20 Canada’s highest court granted the private evangelical Christian University leave to appeal the Ontario Court of Appeal’s ruling that sided with the Law Society of Upper Canada’s decision to refuse accreditation to graduates of Trinity Western’s proposed law school.

Though the Ontario Court of Appeal recognized that the Law Society’s decision infringed on Trinity Western’s religious freedom, it said the infringement was reasonable in light of the society’s statutory obligations to protect the public interest.

“This will be the biggest religious freedom case of definitely the decade and possibly of the next half-century,” said constitutional lawyer André Schutten, the Association for Reformed Political Action (ARPA) Canada’s legal counsel and director of law and policy.

“This goes beyond just the individual right to religious freedom, to now talking about the right for an institution, for a community of believers together to be able to identify, to associate and to profess a particular belief about their religion, in this case about marriage and sexuality in particu-

lar,” Schutten said.

“We are pleased that leave was granted in this case so it can proceed to be heard at the Supreme Court of Canada,” said Bob Kuhn, President of Trinity Western University, in a Feb. 23 release.

“We believe that the court will protect the TWU religious community, based on last year’s ruling of the British Columbia Court of Appeal and the 2001 Supreme Court of Canada decision involving Trinity Western University’s School of Education.”

The Supreme Court also granted leave to appeal the British Columbia Court of Appeal decision that ruled against the Law Society of British Columbia’s refusal to accredit future students. The court will hear these two appeals simultaneously.

At issue is Trinity Western’s community covenant that all faculty and students must sign. Among the covenant’s requirements is a promise to refrain from all sexual activity outside of traditional marriage.

The covenant prompted the British Columbia College of Teachers to block accreditation of graduates of Trinity Western’s teacher’s college on grounds the community covenant is discriminatory against the LGBT community. That case was fought all the way to the Supreme Court where the teachers’ college won in an 8-1 decision in 2001.

Violence in Congo leaves Catholics reeling

By Michael Swan
The Catholic Register

TORONTO (CCN) — Congolese Catholics in Toronto are in shock as they learn about politically motivated attacks on Catholic churches and schools in their majority-Catholic homeland.

Members of the African Catholic Community at Holy Name Parish in Toronto's Greektown neighbourhood offered prayers for the people of the Democratic Republic of the Congo during their Feb. 19 mass and discussed the situation at length after the service.

"Everyone in Congo is crying. We are all crying. You can know that the Congolese are crying," African Catholic Community organizer Cleophas Leke told *The Catholic Register*. "For me to see video of people destroying St. Dominic Parish in Kinshasa where I used to go and pray and sing in the choir, where my niece and nephew were baptized and received their first communion."

Attacks on Catholic institutions began with arson at the Malole Major Seminary in Kananga, 1,000 km east of the capital city, Kinshasa. Then, around 5 a.m. Feb. 19, a gang invaded the sanctuary of St. Dominic's, the Dominican parish in Kinshasa. They overturned the altar and destroyed the tabernacle, then broke up the benches.

"They left the church upside

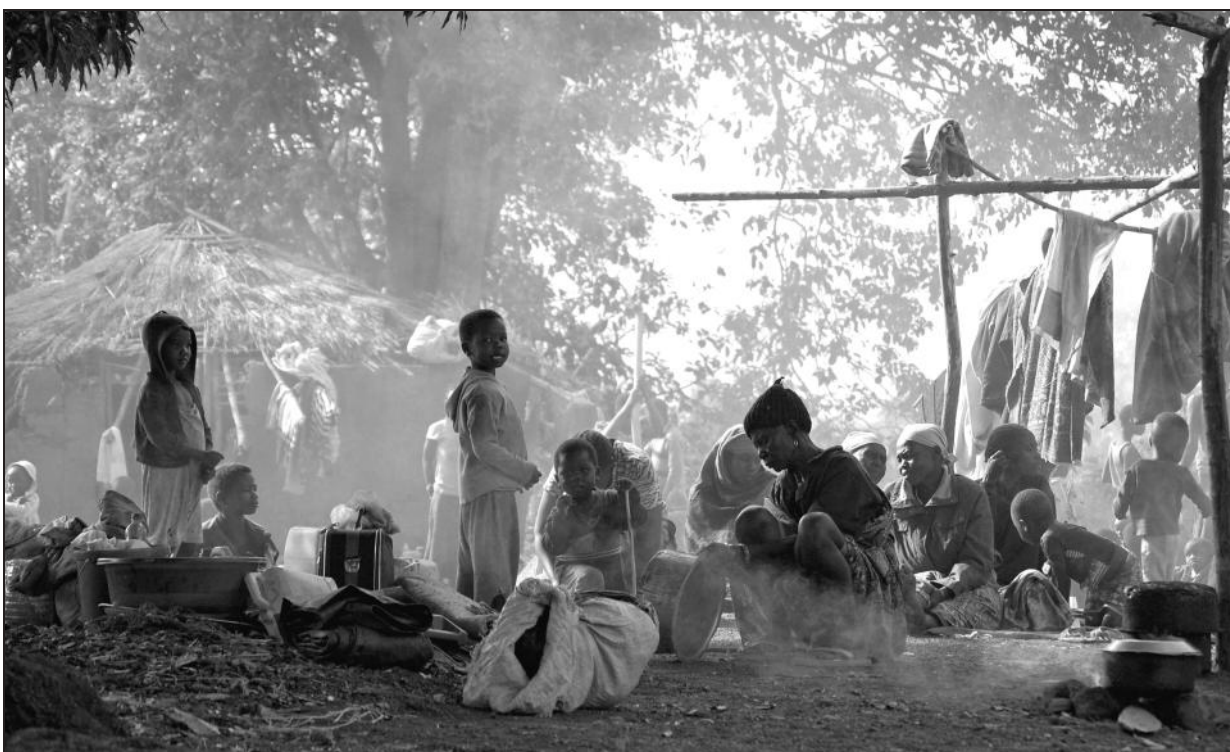
down, an indescribable chaos that one of our brothers of St. Dominic priory of Kinshasa compared to the scene of the first book of Maccabees," said a report on the Order of Preachers website.

A similar attack took place at the Oblate Fathers residence in Kinshasa. Pamphlets have been found around Kinshasa that call for the destruction of Catholic schools and churches.

Cardinal Laurent Monsengwo Pasinya called the attacks a deliberate attempt to "ruin" the Congolese Catholic bishop's mission of peace and reconciliation.

With the support of Congo's national bishops' conference, Pasinya has personally brokered talks between the government of Laurent Kabila and opposition parties. The deal would see Kabila gradually step away from the presidency. Kabila's second term in office officially ended Dec. 20, but Kabila has been demanding a change in the constitution to allow him to run for a third term.

The church-brokered negotiations ended in a Dec. 31 agreement which would see Kabila remain in power through 2017, with fresh elections in the fall.



CNS/Aaron Ross, Reuters

VIOLENCE IN CONGO — Displaced people are seen outside their shelters in the Congolese village of Karukwat. Politically motivated attacks on Catholic schools and churches have alarmed Congolese Catholics in Canada.

During this transition year the main opposition party would name the prime minister. The balance of power shifted dramatically when opposition leader Etienne Tshisekedi died unexpectedly while undergoing medical treatment in Brussels. With the opposition weakened, Kabila's party no longer sees the need for compromise.

Rumours blamed the attacks on the opposition Union for Democracy and Social Progress,

whose headquarters are just down the street from St. Dominic's Church.

In Toronto, Leke isn't buying those rumours.

"It cannot be the young people from the opposition. It cannot be that," he said.

Leke believes there would have to have been police co-operation to stage a daylight attack on a church and only Kabila's People's Party for Reconstruction and Democracy could have per-

suaded the police to turn a blind eye.

"They are trying to play political games with the church. President Kabila's side is accusing the Catholic Church of misleading the Congolese," Leke said.

Kabila may also be courting the support of Congo's growing Pentecostal and independent Protestant Churches, said Rev. Bruno Kesangana, the Capuchin Franciscan pastor of San Nicola di Bari Parish on Bloor Street in Toronto. Congo's population is still about 50 per cent Catholic, but in the large cities the Pentecostal movement has grown rapidly.

"Pentecostal leadership played no part in negotiating the deal for a democratic transition. There are some jealous churches pushing other people to vandalize the Catholic Church, just to show that they don't agree," said Kesangana.

With his churches, schools and priests threatened, Pasinya is calling on politicians to start behaving like responsible leaders.

"We are asking each one of them to demonstrate wisdom, restraint and the spirit of democracy to resolve the issue regarding the designation of a prime minister," Pasinya said in a statement.

For Toronto's growing Congolese community, it's difficult to watch these events from half a world away, said Leke.

"Let me tell you, we are all affected," he said. "It's unbelievable. We could not believe that could happen in my country."

Boersma speaks on nature, real presence at lecture

By Glen Argan
Special to the Prairie Messenger

EDMONTON — A deeper understanding of the intertwining of nature and the supernatural can provide insights that will bring



Glen Argan

Dr. Hans Boersma

Catholics and Protestants closer together, says a Christian Reformed theologian from Vancouver.

"Nature is never strictly or purely natural," said Dr. Hans Boersma, a systematic theologian at Regent College and author of several books on the Fathers of the Church. "God is always present, really present, sacramentally present with his gracious purposes within the natural world."

Catholic theology prior to the Second Vatican Council, however, tended to draw a line separating supernatural, spiritual things, such as grace and the sacraments, from ordinary, everyday things, he said.

The issue of God's real presence lies at the heart of many issues dividing Catholics and Protestants, said Boersma, who delivered the Anthony Jordan Lecture Series March 3 - 4. The series is sponsored by Newman Theological College and the Oblates of Mary Immaculate.

The question is whether real presence is inherent in the everyday world or whether it is added to the world by arbitrary divine actions.

According to Boersma, the Fathers of the Church, who wrote from the second through the mid-seventh centuries, saw nature as imbued with the presence of Christ while the followers of St. Thomas Aquinas (Thomists) saw grace and Christ's presence as something added to nature.

Boersma's talks gave an ecumenical perspective on real presence, examining how such presence has been understood in Scripture, the eucharist and the church.

Protestants can be challenged by talk of real presence and have a sense they are entering a different world, one "with a Catholic feel," he said.

Catholics too can be unnerved when they enter the world of the early church and learn "the real presence that they find isn't always what they

thought it would be."

Boersma focused one of his talks on the mid-20th century Catholic theologian Henri de Lubac, whose view that everything visible on earth is enmeshed with heavenly realities was highly influential at Vatican II.

De Lubac wrote mere decades after Pope Leo XIII had held up Thomistic theology and philosophy as the glory of the Catholic faith.

Aquinas' 20th-century disciples held to a strict separation between grace and nature, Boersma said. Grace was understood as extrinsic to nature until God "super-added" it.

De Lubac, however, went to the Church Fathers and found a different understanding. While the neo-Thomists spoke of transubstantiation in the eucharist — that the bread and wine are transformed into Christ's body and blood — the greatest of the Church Fathers, St. Augustine, "says something rather different."

For Augustine, those who receive Christ's body in the eucharist are transformed into the Body of Christ, the church. "He says, 'You become the Body of Christ; you become what you eat.'"

The symbols function as sacramentum, which "point to and share in a reality much greater than themselves."

In contrast, Boersma said, for the neo-Thomists the symbol does not just participate in supernatural reality, but is totally identified with it. The eucharist is "an

arbitrary, supernatural intervention from above" and is unconnected with the reality of the church.

Augustine reflected on 1 Corinthians 10:17 — "Because there is one bread, we who are many are one body, for we all partake of the one bread" — and maintained that through the eucharistic body, the Holy Spirit forms us into the body of the church.

De Lubac understood this to mean that the eucharist makes the church, Boersma said. "The goal of the celebration of a sacrament is the unity or communion of the church."

In the 11th and 12th centuries, this was turned around and the eucharist began to be seen as the real body and the church as the mystical body.

De Lubac, Boersma said, longed for the days when the eucharist was seen as pointing away from itself to the Body of Christ, the church.

"It seems to me that both Protestants and Catholics do well to listen carefully to de Lubac," said the Vancouver theologian. De Lubac sought a middle path between the Protestants' complete separation of symbols and reality and the neo-Thomist Catholics' strict unification of sign and reality.

The Church Fathers, in de Lubac's view, had an approach in which, nature and the supernatural, historical and spiritual interpretations of the Bible, sacrament and reality "were intertwined in a way that regularly eludes us in the modern period," Boersma said.

**To advertise in the
Prairie
Messenger
call
306-682-1772
or fax
306-682-5285
email:
pm.ads@stpeterspress.ca**

Recognition of human dignity essential to law profession

By Agnieszka Krawczynski
The B.C. Catholic

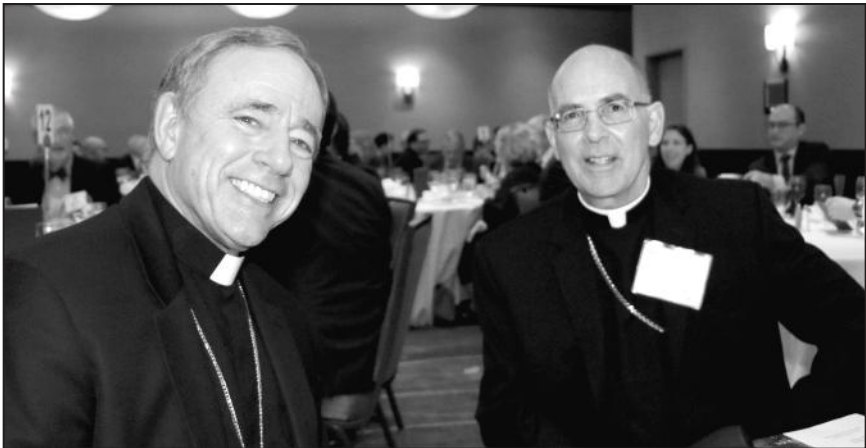
VANCOUVER (CCN) — The law profession needs people who understand the dignity and sacredness of human beings, says Archbishop Peter Sartain of Seattle.

“We never know, when we encounter people day to day, what’s going on in their hearts, their minds, and their families,” he told about 100 lawyers, judges, and guests at a reception at the Terminal City Club in Vancouver Feb. 16.

“Nor can we assume something that for us is routine and not very difficult and have worked through for years and years, is easy for someone else.”

Seemingly routine moments demand for respect, honesty, and a smile, said Sartain. Leave the sarcasm and prejudice at home.

“Everyone here has a daily routine. But (for) the people who come to us, often the step they’re about to take in our presence, or the matter they’re about to dis-



B.C. Catholic/Agnieszka Krawczynski

GUEST SPEAKER — Archbishop J. Michael Miller, CSB, of Vancouver (left) sits with keynote speaker Archbishop Peter Sartain of Seattle at a reception for lawyers, judges and guests after the sixth annual Red Mass in Vancouver.

cuss with us, is the most important thing on their plate right now. This day is not even close to routine for them,” he continued.

“Each of them is the most important person in the world to us at that moment and each deserves the respect afforded to anyone going through the most important

moment in his or her life.”

That principle applies to priests, elected officials, and other professionals, too. Sartain said he learned this valuable lesson after he received an email from a man he hadn’t seen in 25 years.

“Today is probably a normal day for you, filled with lots of

important things to do,” the man had written.

“I’m sure you don’t remember that today is the day you married my wife and me 25 years ago. That was a normal day for you, way back then, too, but I want you to know that it was the most important day in our lives, and we will never forget it.”

Sartain was deeply moved. “I’ve celebrated hundreds of weddings, probably thousands of baptisms, and tens of thousands of confirmations. I’ve heard thousands and thousands of confessions in the past 40 years,” he said.

“Each of those took place on a day that was a normal day for me, filled with typical routine as a parish priest or a bishop. But each of those days may very well have been, for those that I served, the most important day of their life.”

Chance encounters in airports have also taught him about such moments. Sartain has talked to a homesick, fallen-away Catholic who cried at the sight of his Roman collar, and prayed the Psalms with a Jewish woman whose husband had just committed suicide.

“Having been in this business for the last 40 years, I’m convinced that what the world needs now, more than anything else, are people like you and I who strive our very best to be class acts,” he said.

Lawyers, priests, and all Christians should recognize the inherent value of each person they meet and serve, listening and encouraging every person, no matter the routine circumstances they find themselves in.

“A class act is someone for whom the highest value is the soul in front of me, created and deeply loved by God, filled with potential for virtue and greatness, a father, a mother, a son, a sister, or a brother, who to someone else means the world and to someone at home might very well be a hero.”

Sartain, in Vancouver for the first time, was the keynote speaker at the sixth annual Red Mass, an event organized by the St. Thomas More Catholic Lawyers’ Guild. The mass and reception bring together law professionals for an evening of prayer and socializing once a year.

Before he spoke at the dinner, Sartain joined Archbishop J. Michael Miller, CSB, and several priests at the altar to celebrate mass at Holy Rosary Cathedral.

“What you must strive for in your professional lives as servants of the law is to think and act as the Lord himself would have you do,” Miller said during his homily.

“This is no easy task. Many people hold that distinctively Christian values are all very fine as long as they remain in the realm of high-sounding rhetoric and private devotion. But when it comes to attitudes and norms that might influence the common good and the execution of justice, they would exile Christianity from the public life of our democratic, pluralist society.”

Luke 15 House in Vancouver celebrates silver jubilee

By Josh Tng
The B.C. Catholic

VANCOUVER (CCN) — Despite impossible odds, a Lower Mainland residence for prison parolees has celebrated its 25th anniversary.

“It’s really a milestone I never thought I would see happen,” said Nigel Vincent, the executive director of Luke 15 House. “I never ever believed Luke 15 would reach 25 years, but with God’s grace the impossible happened.”

On Feb. 18, Luke 15 House staff, participants and guests celebrated the occasion with mass and dinner at St. Mary’s Parish, Vancouver. “God saw us through every difficulty,” said Vincent. “We had nothing! But we were able to go through those difficult times and reach this silver jubilee.”

The society first began in Burnaby in 1992, when prison parolee Allan Ammerlaan and several volunteers decided to help released offenders return to society and find hope through Christian values.

When a fire gutted the first residence on Kingsway in 2005, the residence moved to Surrey.

“When I started the job (in 2008), I thought we had to close it down,” Vincent admitted. “Everywhere we turned there was a problem. We had no money, no donors, and couldn’t hire a lawyer to deal with various legal issues. I just wanted the house to survive.”

The house did continue to survive and thrive as time went on. “Now it’s a tremendous house for healing for men who come from dark places. It’s snowballed into a thriving and beautiful ministry,” said Vincent.

In his homily at the mass, Archbishop J. Michael Miller, CSB, called Luke 15 House “a point of light and hope for its residents who sincerely desire to turn their lives around with the help of God’s grace.”

“In a culture which is often harsh and unforgiving, Luke 15 shines out as an authentic beacon of God’s love, and of what can be accomplished when generous people open their hearts to their

brothers in need.”

The archbishop thanked the home’s staff, board members, volunteers and friends “for their dedication to this beautiful corporal work of mercy.”

The success of Luke 15 House, named for the Gospel of Luke’s Parable of the Lost Sheep, emboldened Vincent about the home’s future. “We turn away five or six people everyday,” he noted. “We are filled to capacity, so maybe it’s time to start a new home.”

He observed the demographic of men suffering from addiction and seeking aid has shifted over the last decade. “We are getting high school students calling us,” said Vincent. “Younger people are admitting they have a problem. With addiction most people are in denial. If someone is 16 - 18, calling to tell us they need help, that just shows how serious the issue is. It’s certainly in the cards to expand the ministry because the need is so great.”

Peter Markin, a former executive director of the home, spoke about his experiences with the home and its creator, the late

Allan Ammerlaan. Markin had been in jail for attempted robbery to fuel his drug addiction. There he got to know his cellmate, who had previously attended the halfway home.

“At this point in my life, there was no hope,” recounted Markin. The man had been kicked out of Luke 15 House, but was insistent Ammerlaan “was a great guy,” urging Markin to give the home a call.

Ammerlaan agreed to take Markin into the home and showed up for Markin’s next court hearing. “I had never heard of him or Luke 15 before, and he didn’t know me at all either,” Markin said. “(Ammerlaan) showed up at my hearing, addressed the judge on my behalf, and the next thing I know, I’m getting out!”

The deep faith Markin witnessed at Luke 15 House deeply moved him, and he soon began his road to recovery. Markin now directs eight homes for troubled youth with his wife Catherine.

Hope remains court will reaffirm decision

Continued from page 3

“For the state to say through their law societies, ‘We will not recognize you as professionals even though we fully admit you make fully competent lawyers in this case’ this could be expanded to medical doctors, social workers and teachers,” said Schutten.

“Basically what the state has said, even though we fully admit you are completely competent, we are going to say because of your religious beliefs we will not recognize your credentials,” Schutten said. “That to me is a very scary proposition and I hope that it will be roundly and soundly defeated at the Supreme Court of Canada.”

“It’s an important national question and hopefully, the Supreme Court will reaffirm the decision it

already made in the B.C. Teachers College case against Trinity Western University,” said constitutional lawyer John Carpay, president of the Justice Centre for Constitutional Freedoms.

“It’s scary,” Carpay said. “There’s a vicious intolerance there for Christian morality and for the freedom of people to live in a community of their own choosing with a voluntary code of conduct for those who choose to belong to the community while studying law.”

“The law societies are OK with individuals practising traditional moral beliefs about sexuality as individuals, there is no bar on those people becoming lawyers, and yet when these very same individuals live together in community, the law society says, ‘Oh that’s not acceptable,’” Carpay said.

“People forget that every private organization discriminates against people who disagree with that organization’s beliefs and goals and practices.”

“It’s a bit ridiculous to pretend we are living in a world where Vancouver’s gay soccer team called Out for Kicks must welcome Muslims, Orthodox Jews or evangelical Christians who want to go into that environment and preach that gay sex is sinful,” said Carpay.

“Every organization discriminates against those who disagree with it. That’s what a free society is all about. It’s about your freedom to connect with other people and create your own church, your own charity, your own mosque, your own temple, your own basketball league, your own art appreciation society, what have you.”

impact on communities,” said Hess. “When you focus on women and girls, when you put money there, it trickles up.”

Catholic feminism has to begin with a poor woman working in a field in Bolivia, a refugee woman taking her children from Syria into Lebanon, a Filipina demanding basic sanitation and education for her children, said Hess.

“We (Catholics) can talk about the fact that Our Lady appeared to indigenous peasant folk in Mexico,” said Hess. “She is just like Jesus, hanging out with people who are marginalized and vulnerable. It’s not just about being reminded. It’s about recognizing that there we find the heart of the Gospel.”

The Share Lent tradition of poor people telling their own stories will be carried forward in this year’s campaign by visitors from

Campaign launched March 1

Continued from page 1

Haiti, Colombia and Syria, representatives of Development and Peace partner organizations who will visit parishes across Canada to talk about their work.

As part of the international Caritas network of over 160 Catholic humanitarian organizations, Development and Peace has based its campaign on a May 2016 prayer by Pope Francis “that in all countries of the world, women may be honoured and respected and highly esteemed for their essential contribution to society.”

The campaign officially launched March 1. In many parts of the country, Development and Peace members will be invited during Sunday masses on April 2 to appeal for contributions to a special Share Lent collection.

The Archdiocese of Toronto’s contribution to Development and Peace is determined by the board of its ShareLife campaign.

Catholic Schools Day focuses on reconciliation

By James Buchok

WINNIPEG — Manitoba's Catholic schools dedicated Catholic Schools Day 2017 to The Call to Reconciliation, in response to Canada's Truth and Reconciliation report that calls for schools to teach about the role of churches in residential schools.

Archbishop Murray Chatlain of Keewatin-Le Pas asked the audience of hundreds of educators to think of just one of the TRC's 94 Calls to Action "that you can work on."

The conference took place Feb. 17 at St. Mary's Academy in Winnipeg and began with a smudge and drumming ceremony with a representative from each Manitoba Catholic school coming forward for smudging.

"The drum is an instrument of prayer," said Chatlain, whose vast archdiocese covers northern Saskatchewan, Manitoba and Ontario, and is home to 40,000 First Nations and Métis Catholics. But, he said, it was once illegal to participate in the Sun Dance, a drum ceremony that brings a community together to pray for healing. "Some priests burned the drum," he said. "But a

lot has changed in 30 years," Chatlain said, recalling the historic visit of St. Pope John Paul II to Fort Simpson, N.W.T., in 1987.

Smudging is another way of "respecting and honouring indigenous spirituality," Chatlain said, encouraging all to visit Winnipeg's St. Kateri Tekakwitha Aboriginal Catholic Church for an in-person experience.

The TRC also calls for the pope to deliver an apology for past church abuses in residential schools. "In an Aboriginal community, family is everything and in that context they are looking for the church father to make an apology," Chatlain said. He said the Canadian Conference of Catholic Bishops has made such a request of Pope Francis but he doesn't expect it will happen in 2017.

Chatlain said while it is vital that schools teach the true history of Aboriginals in Canada, adults remain ignorant of the subject. "We are working in seminary to include a component of understanding Aboriginal history," and, he admitted, "I grew up knowing next to nothing about Aboriginal people. We need to address that in a positive way."

"We'll be stronger as a

Catholic Church in Canada if we listen to each other," Chatlain said. "Plan to be a part of this work of reconciliation."

Rosella Kinoshameg, a member of the Canadian Catholic Aboriginal Council of the CCCB, is a former residential school student. She is Odawa/Ojibwa from the Wikwemikong Unceded First Nation in Ontario and has been a nurse for 48 years in First Nations communities and serves on the board of directors of the Ottawa-based Canadian Indigenous Nurses Association.

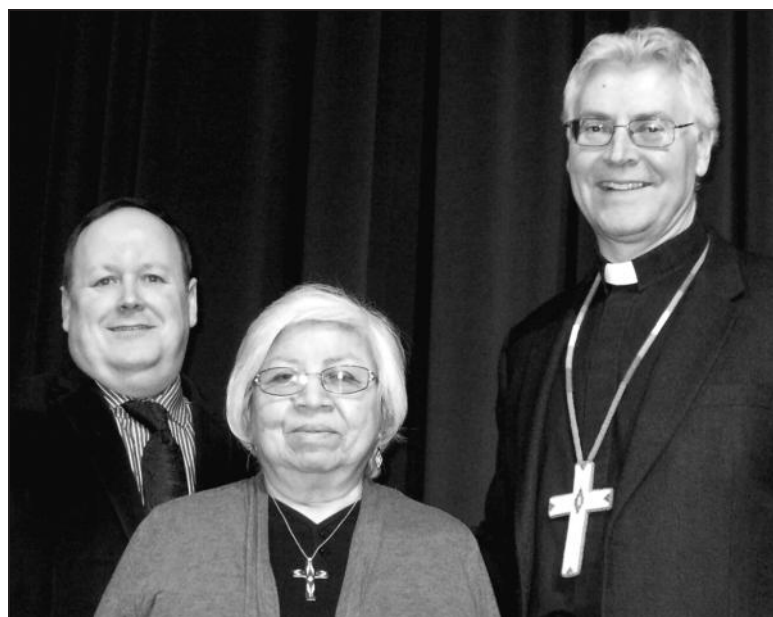
"We went to church by boat and packed a lunch; in winter it was in a horse and wagon," she said. "We respected the plants and animals and our elders."

Then came the residential schools.

"We weren't taught about our own people, we were forbidden to speak our own language."

Two of her sisters were there too, but they were all separated. "It was to break the links with cultures and identity. They didn't succeed. I didn't see then, but it was a world dominated by fear and lack of affection."

Kinoshameg said the experience was unleashed in intergener-



James Buchok

CATHOLIC SCHOOLS DAY — Manitoba's Catholic Schools Day 2017 dealt with The Call to Reconciliation. Speakers included Archbishop Murray Chatlain of Keewatin-Le Pas (right) and Rosella Kinoshameg. On the left is superintendent of Manitoba Catholic Schools Robert Praznik.

ational trauma, alcoholism and violence within families of those taken to the schools as children who later became parents.

She said healing will take "awareness, sensitivity, respect and listening." "She said there is no indigenous word for reconciliation, "but there are many symbols and cultural practices to restore harmony and make peace."

Kinoshameg said those who feel like victims "need to open the door of possibilities, not look back at that long, dark hallway."

"Accept me as I am," she said. "Respect my beliefs. Respect my sacred ceremonies. Respect my

spirituality. Listen to my old stories of wisdom and love. Let us move forward with safety. Let us commit to walking together."

Afternoon sessions dealt with: Truth and Reconciliation Archives, which are housed at the National Centre for Truth and Reconciliation at the University of Manitoba; Aboriginal Art and Symbolism; Integration of Indigenous and Catholic Spirituality; Participating in Aboriginal Traditional Rites; the Kairos Blanket Exercise; and a presentation on Missing and Murdered Indigenous Women with Kyle Irvin, co-creator of the Aboriginal-owned Eagle Vision television and film production company.

Rossbrook House hosts immigrants, refugees

By Sherry Rasmussen and James Buchok

WINNIPEG — The youth, staff and kids who attend Winnipeg's Rossbrook House, an inner city drop-in centre, have a message for their newcomer friends in the neighbourhood: we're happy you're here and winter really can be fun — let's experience that fun together.

That message was delivered at the first annual Cold City, Warm Hearts Winter Party, Feb. 25 at FortWhyte Alive, a conservation area and nature activity centre in southwest Winnipeg.

"Given some of the sad occurrences in our country and the world right now, we felt the time was right to reach out in solidarity to the newcomers in our community," said Rossbrook House executive director Phil Chiappetta. "In previous years, we've invited our friends at IRCOM (Immigrant and Refugee Community Organization of Manitoba) to across-cultures events, sharing traditional foods, music and dance together. That's always been a big hit and we wanted to build on that sense of connection and inclusion for all the kids in the community right now."

In partnership with FortWhyte Alive, Rossbrook House and IRCOM arranged for buses for close to 100 elementary school-aged children to the outdoor haven for sledding, snowshoeing, ball hockey, Inuit games — including the ever-popular blanket toss — and a bonfire and bannock bake.

"The idea is to have the kids get to know each other in a relaxed and fun atmosphere," said Chiappetta.

"Our children are often the last people we think of when dealing with global issues of immigration," said IRCOM executive



Sherry Rasmussen

WINTER PARTY — The kids at Winnipeg's Rossbrook House inner-city drop-in centre invited children from the Immigrant and Refugee Community Organization of Manitoba (IRCOM) to join them for some winter fun Feb. 25 at FortWhyte Alive, an environmental, education and recreation centre in southwest Winnipeg.

director Dorota Blumczynska. "And yet, within their schools, on their playgrounds and in their front streets they will act, either as welcoming, curious, kind friends or remain distant and fearful of the 'other.' We are hopeful that with our support and through this event we can ensure that they are led by their warm hearts in our cold city."

FortWhyte Alive is a non-profit organization that relies on the support of the community. President and CEO Bill Elliott said the centre "couldn't be happier to open its arms and heart to these young new Canadians. Sustainable communities must be inclusive communities, and we hope this one event serves as a catalyst for more . . .

hot or cold," he said.

The party included pizza for all donated by a local Pizza Pizza franchise.

Rossbrook House was founded in 1976 and is open 24 hours a day, every day, offering a safe place to any child or young person in need. According to its website, 1,500 children and youth aged six - 24 pass through its doors annually, and there are up to 100 participants on a daily basis.

IRCOM is a non-profit organization that operates a transitional housing complex in downtown Winnipeg called IRCOM House Ellen. IRCOM House offers secure, affordable and clean apartments to newcomer families for up to three years after their arrival.

Human resources issues must be addressed

By Kiply Lukan Yaworski

SASKATOON — "Here is the church, here is the steeple; open the door and see all the people."

With that simple childhood finger play, Patrick J. Clarke summarizes why the church needs to address human resources issues — because the church involves people.

Wherever there are human beings serving as managers and employees, there will be a need to deal with conflict resolution, job descriptions and employment policies, as well as hiring, firing, and everything in-between, says Clarke, who began working as the full-time human resources (HR) manager for the Roman Catholic Diocese of Saskatoon in September.

"We may think that because we are a church, and we are all about love, we don't have these kinds of problems — but we do," Clarke told a recent gathering of deanery and diocesan representatives on the former Diocesan Pastoral Council, which acts as a consultative body when there is a bishop in place. (The group has continued to meet with diocesan leadership pending the appointment of a new bishop.)

Before Clarke was hired as HR manager, the diocese had contracted human resources expertise on a part-time basis for several years. Clarke brings his training in business administration and his 22 years of experience in church min-

istry and leadership to this new role of assisting the diocese with all matters relating to employment and employee management.

Employees of the Diocese of Saskatoon include anyone hired in any of the diocese's 95 parishes — including parish life directors (PLDs), pastoral associates, youth ministers, bookkeepers, secretaries and maintenance personnel — or those employed in the ministries and offices at the chancery or Catholic Pastoral Centre.

Priests are not considered employees as they are serving by virtue of a vocational call, but the HR manager can provide assistance with issues affecting clergy as well, and support for their role as managers of parish employees. The diocesan HR office can also assist with nurturing healthy relationships with church volunteers, notes Clarke.

He describes his dual role of "helping" and "dealing" with relationships as a continuum: the more energy spent on one means less energy spent on the other.

The more time and energy that is proactively spent helping things go well in relationships, the less time will be spent dealing with things that go wrong — just as with any of our relationships in life, Clarke says.

"Often, by the time I'm called

— BEGINNING, page 7

Indigenous professional development school created

By Derrick Kunz

SASKATOON — A professional development school for indigenous educators was made official March 1 when a memorandum of understanding was signed by Greater Saskatoon Catholic Schools’ Board of Education chair Diane Boyko, the University of Saskatchewan’s College of Education dean Michelle Prytula, and Saskatoon Tribal Council chief Felix Thomas. The new program will be housed at St. Frances Cree Bilingual School in Saskatoon.

At an event hosted by St. Frances to mark the signing, leaders from all three partner groups emphasized that the goal of the professional development school (PDS) is to improve student learning by enhancing teacher training in a culturally responsive environment.

“The existing relationships we have with our partners in education are invaluable,” said Boyko. “This agreement is a natural progression to offer the best education we can to our students by offering an enhanced training experience for our future teachers. We’re excited about the opportunities that lie before us.”

The PDS provides a learning environment where students from the College of Education’s Indian Teacher Education Program

(ITEP) at the U of S, teachers at St. Frances Cree Bilingual School, and ITEP professors and instructors create a collaborative learning environment that enhances the quality of teaching and student learning.

The PDS offers more immersive teacher training than a standard internship and will prepare future teachers with practical skills to teach all students, in particular First Nations and Métis students.

“Through ITEP, the College of Education at the University of Saskatchewan is committed to providing the best programming for Saskatchewan students, teachers and communities. This partnership has created a unique opportunity to enhance teaching and learning for aspiring and current teachers, and as such, for each child who attends St. Frances,” said Prytula.

“This program will give new and experienced teachers a deeper

understanding of how to navigate complexities and tailor the learning environment for student needs,” added Thomas. “By setting teachers up for success we are ensuring greater success rates among indigenous students.”

Jayne Sutherland, an ITEP student who recently interned at St. Frances and whose children attend St. Frances and Saskatoon Tribal Council’s Early Learning Centre located on the school’s grounds, briefly spoke about

how important the PDS is to her own development as a teacher and to the education of her children.

The PDS has been in development for the past year, and the signing of the memorandum of understanding paves the way for more collaboration and routine participation of College of Education students at St. Frances. The Catholic school will welcome the next cohort of ITEP students in the fall of 2017.



Derrick Kunz

PROFESSIONAL DEVELOPMENT SCHOOL — An agreement to set up a new professional development school was recently signed by (from left) board chair Diane Boyko from Greater Saskatoon Catholic Schools, Chief Felix Thomas of the Saskatoon Tribal Council, and Dean Michelle Prytula of the University of Saskatchewan College of Education.

‘Beginning well is the key’: Clarke

Continued from page 6

in to assist in ‘dealing’ (with things that have gone wrong), in many cases the parties are kind of reaching their wits’ end. It doesn’t mean it’s going to dissolve altogether, but the wheels are starting to come loose,” he says. “When it comes to the employment relationship, beginning well is really the key. And beginning well means clarifying expectations right out of the gate.”



Kiply Yaworski

Patrick Clarke

Clarifying job descriptions and finding ways to place “the right people in the right jobs doing the right things” are key in avoiding conflict down the line, he describes. A thorough orientation and “onboarding” period of enculturation and socialization for new employees is also important, as is ongoing training and development and regular job reviews.

Development of clear, consistent and effective policies and management practices also prevents problems.

“It is incumbent upon management to make this whole thing work. It’s too easy to blame the employees when it isn’t working,” Clarke says. “If you manage a staff, it is your job to make this work. But the managers need help. All our clergy, our PLDs, all our managers need help — especially in navigating the people business.”

That’s precisely where Clarke provides assistance, both in addressing individual situations and working on diocesan policies.

When it comes to conflict resolution, Clarke will sit with the parties involved to try and hammer out an agreement or solution. “This has already happened since I’ve started — once between two individuals and once between two groups.”

In instances requiring employee correction or discipline, Clarke works with the manager to ensure there is really a problem, whether the correction is appropriate and proportional, and crafting the message that needs to be delivered — as well as coaching them on how to manage the relationship after the fact.

As for job termination, Clarke has assisted with one such situation since he started. “By the time I get this call, the relationship will likely have dissolved to a point of no return,” he admits. But in the face of a termination and in its wake, there are steps Clarke takes to ensure the termination is carried out legally, fairly and respectfully.

“Then there’s the fallout. As the HR manager, my role is an impartial role; I’m not on the side

of management and I’m not on the side of the employee. So I need to provide support to two individuals and to one group of people,” he says, citing the manager, the terminated employee and the surviving staff as those that “need a listening ear” in this situation.

In a pastoral spirit, Clarke is eager to focus on the “helping tools” he can offer when it comes to the selection and mentoring of employees across the diocese, and minimizing and preventing conflict. These include a Work Personality Index, the Thomas-Kilmann Conflict Model, and an Arbing Institute tool for moving people from an inward to an outward mindset.

Updating the diocese’s administration manual and employment policies is another priority, along with fine-tuning the “onboarding” process for new employees, and continuing to work on orientation resources for new clergy coming to the diocese from other countries.

Director of Pastoral Services Blake Sittler says Clarke’s role is vital in the diocese. He quoted a previous diocesan HR consultant, who said that all the HR challenges of the secular work world also exist in the church.

“I have seen many good people leave work in the church with a black eye, and that’s unfortunate,” says Sittler, stressing good HR policies can help the church build and sustain healthy relationships.

“Some fear that HR policies will create a corporate-like atmosphere. The opposite is true. The policies that Pat will be developing will lead to more fairness, more dialogue, more ongoing evaluation, and frankly, better ministry,” Sittler said.

Thévenot presented awards of merit

By Louis Hradeki

PRINCE ALBERT — A packed house attended the third annual Luncheon for Seniors at Plaza 88 in Prince Albert on March 2. The luncheon was sponsored by the Prince Albert Seniors Advocacy Centre, an organization founded a number of years ago with the goal of advocacy and education for local seniors.

The guest speaker for the event was Prince Albert Bishop Albert Thévenot, M.Afr. In his address, entitled “Aging with Grace,” Thévenot stated that “growing old is not bad, it is beautiful.” He encouraged seniors to stay active in their communities, stay connected with their friends and, most importantly, remain an active part of their families.

“Grandchildren need you,” he said. “Listen to them, be there for them, spoil them, and pray with them. Be there for others as well, and be a witness of Christ in our world.”

Thévenot recalled his early childhood and spoke about his own family. He recalled some of his experiences while serving in a parish in Tanzania. He concluded his remarks with this advice:

“Learn to listen, learn to love, and learn to care.”

Then, much to his surprise, Thévenot was awarded with the Advocacy Centre’s Third Annual 70 plus and Still Going Strong award by Seniors Advocacy chair Valerie Hettrick. The inscription on the award, introduced by luncheon master of ceremonies Rev. John Fryters, reads: “For his dedication to community service in Prince Albert, Saskatchewan, in particular in Métis and First Nations communities, for his gigantic missionary heart and for providing spiritual guidance and true pastoral care to many of the faith and many not of the faith in Prince Albert.”

The bishop was also presented with the City of Prince Albert Merit Award by Mayor Greg Dionne. Dionne stated that “this award, given on behalf of the citizens of Prince Albert, is the highest award that is given to a citizen. It was presented to Bishop Thévenot for his kindness, for his spiritual leadership and for giving to everyone in the community equally.”

A surprised Thévenot accepted the awards with “great joy and humility,” and thanked all who were responsible.

Groups share common values

Continued from page 1

“What impressed me was the way in which groups working on different social issues had a common set of values at heart and even those who weren’t Catholic, or even Christian, were deeply connected to what we know as Catholic social teaching, and the values of Catholic social teaching,” said Bolen.

The archbishop came away with a strong sense of a common task uniting many different fields of work in the service of the common good, and he decided to see if something similar could be brought together for the same purpose in the Regina area, on a much smaller scale.

“It fits in with Pope Francis’ teaching on social justice and the church’s teaching on ecumenism, both of which I strongly support,” said Bolen in speaking with the *Prairie Messenger*. He will, however, first discuss this project with the Regina archdiocese senior leaders team before approaching other groups with the idea.

Bolen received the invitation to attend the California meeting from the Vatican’s Dicastery for Integral Human Development.

Bolen noted that a highlight of the meeting was a speech by San Diego Bishop Robert McElroy, who noted that U.S. President Donald Trump was the candidate of disruption, and now we all must become disrupters: “We must disrupt those who would seek to send troops into our streets to deport the undocumented, to rip mothers and fathers from their families. We must disrupt those who portray refugees as enemies, rather than our brothers and sisters in terrible need. We must disrupt those who train us to see Muslim men and women and children as sources of fear rather than as children of God. We must disrupt those who seek to rob our medical care, especially from the poor.”

Bolen noted that while the U.S. context differs from our Canadian context, there are parallels, and we certainly also face challenges in terms of homelessness, migration, poverty and racism.

Spielberg movie to examine Catholic kidnapping

By Josephine McKenna

BOLOGNA, Italy (RNS) — It was a heart-wrenching story that bitterly divided Catholics and Jews in Italy and provoked an international scandal more than 150 years ago.

Edgardo Mortara, a Jewish boy from Bologna, was secretly baptized by a maid when he fell ill and then forcibly removed from his family in 1858 at age six and raised as a Catholic with the blessing of Pope Pius IX.

Now Academy Award-winning director Steven Spielberg is making a film about the ill-fated battle by Mortara’s parents for the return of their son, who eventually became a priest. Oscar Isaac will play the adult Mortara and Mark Rylance has been cast as Pius; Tony Kushner wrote the screenplay.

Spielberg has been scouring the world for the right child actor to play the role of Mortara, and the film is certain to cast fresh light on this controversial real-life drama when it is released.

There is already speculation about how the movie will have an impact on relations between the Vatican and the Jewish community at a time when Pope Francis has been a great promoter of religious dialogue.

Seated in his office above Bologna’s main synagogue, the city’s chief rabbi, Alberto Sermoneta, said Mortara’s story is worth remembering.

“It is a symbol of the forced conversion that was done at the time,” Sermoneta told Religion News Service. “The spiritual leaders of that era breached human rights and the laws of nature by removing that child

from his family. When I was a child at Jewish school, we all studied the Mortara case. It is shocking.”

For centuries, Bologna had a thriving Jewish community with strong links to the city’s university, the oldest in the world. The city once boasted 11 synagogues and was also known for its Talmudic academies.

Under a papal decree issued in

1555, the Jews were forced to live in a ghetto as they did elsewhere in Italy, and in the decades that followed hundreds were expelled from Bologna for 200 years.

At the time of the Mortara kidnapping, Bologna was a papal state under the control of the Vatican.

Today, Sermoneta said, the community has good relations with the Catholic Church and the

rabbi calls himself a friend of Bologna’s current archbishop, Matteo Zuppi.

Still, reckoning with the past is important for Sermoneta, whose aunt and three cousins were killed at Auschwitz.

“I believe Spielberg will show the reality of what happened to Mortara,” he said. “And it is right for that to be done so people see the mistakes that were made.”

Creating dialogue with other faiths has been a priority for Pope Francis since his election four years ago.

Francis invited then-Israeli President Shimon Peres and Palestinian President Mahmoud Abbas to pray for peace with him at a historic meeting at the Vatican in 2014 and called for Jews and Catholics to work together for peace during an emotional visit to the Rome synagogue in January last year.

On Feb. 23, the pope received a group of rabbis at the Vatican, including his longtime friend from Argentina, Rabbi Abraham Skorka, who presented him with a new edition of the Torah.

“The fraternal and institutional dialogue between Jews and Christians is now well-established and effective, through ongoing and collaborative discussion,” the pope told the rabbis. “The gift that you are giving me today is very much a part of this



Creative Commons

McKenna is RNS’s Vatican correspondent.

NOTORIOUS KIDNAPPING — “The Kidnapping of Edgardo Mortara” painting by Moritz Daniel Oppenheim from 1862.

— CASE, page 10

Lenten ‘sacrifices’ can become conversations about what we value

By Caitlin Ward

I’ve had two songs in my head this past week: that “Ashes” song from the CBW, and “I Don’t Want to Spoil the Party” from

I Don’t Want to Spoil the Party
The Beatles

Beatles for Sale. The first makes a certain amount of sense: Lent is upon us. The second one, perhaps not so much — or at least, not the bulk of it. The part that’s been going through my head is the first line: “I don’t want to spoil the party so I’ll go.”

John Lennon is talking about a relationship on the rocks, of course, but that line seems a good jumping off point for Lent in a couple of ways. I’ve been thinking about being inconvenient. Not in the sense that I am going to start going out of my way to make people’s lives difficult, of course. Rather, I’ve been thinking about how certain kinds of decisions and certain kinds of convictions often lead to becoming quite inconvenient.

It’s something that comes up

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

more often and for more people at Lent, I think. It’s a time of ritual fasting, and for many of us it’s a time of ritual fasting in situations where the idea of ritual fasting is not necessarily understood. It can be hard to explain why you have that stuff on your forehead, or why you’re eating tuna in the lunch room when it makes everything smell like that, or why you’re not having a drink with everyone else, or why you’re . . . or why you’re . . . or why you’re . . .

It’s once you start doing something vaguely out of the ordinary that you realize just how curious people are. Or nosy, I suppose, depending upon your politics. Or how irritable you are in that moment, because you gave up coffee three days previously.

Now, the readings for Ash Wednesday service tend to revolve around not letting people know you are fasting, doing penance, or performing good works. The first reading this year cautioned to “rend your heart and not your garments” (Joel 2:13). The Gospel reminded us to “take care not to perform righteous deeds in order that people may see them” (Mt 6:1). You know — like a hypocrite in the street. Off-hand, I couldn’t tell you if it comes up a lot in Scripture or it’s just stuck with me throughout the years, but I’ve always been under the impression that being a hypocrite is literally the worst thing you can be in the Gospels. Especially if you’re in the street.

So no one wants to be like the

hypocrite in the street. Or, at least, Jesus doesn’t want you to be like the hypocrite in the street, and we kind of value his opinion, so best to avoid it.

And this is where the idea of being inconvenient comes in. If you’re not eating certain things, or going certain places for the duration of Lent, it’s kind of hard not to mention what you’re (not) doing and why you’re (not) doing it. And then you might get a little neurotic about being like

the hypocrite. In the street.

In recent years, I’ve noticed a fair amount of talk about how we’re possibly doing Lent wrong: that giving up material things is not necessarily in the spirit of the season, that Lent isn’t supposed to count as religious New Year’s, that it can easily turn into a kind of spiritual one-upmanship. This year I read one article that said we should think more about trying to give up something that stands in-between us and our relationship with God, as opposed to choosing to give up something like coffee or chocolate or beer or Netflix.

I can see the rationale behind that line of reasoning, but I’ve got the feeling that these are the same people who say Christmas is too commercialized and we should stop giving presents to each other. And I don’t hold with those people. It lacks nuance.

I’m not saying we shouldn’t try to be closer to God, because obviously that’s a thing. But I don’t like the

idea that giving up material things is missing the point. Because no, we don’t want to be hypocrites in the street. But Catholicism is a very physical faith, and at base, participating in the church is an act of community. It’s difficult to be the inconvenient person who is not eating meat, or is eating tuna, or refuses the birthday cake. It’s even more difficult to be that person and explain it in a way that doesn’t exalt your attempts at piety, or come off as judgment, or read as complaint. It’s also difficult not to eat meat for 40 days, or eat tuna instead of chicken on Wednesdays and Fridays, or refuse the birthday cake.

And I kind of feel as if each one of those difficulties is part of the point. It’s not necessarily that it’s a hideously difficult sacrifice, or that it’s an act of intense spiritual and mental discipline. It’s a moment — or a series of moments — bringing you back to what you’re giving up and why, and living that with humility and kindness. In a certain sense, it’s a physical prayer. And as members of our community choose their own small sacrifices for the lenten season, it becomes a conversation about what we value, what is difficult for us, and how we acknowledge our religion and our faith in our day-to-day lives. Sometimes, I suppose, it might spoil the party. But Easter’s coming, and we get to eat all the cake on that day. And that, again, is the point.

I don’t want to spoil the party so I’ll go
I would hate my disappointment to show
There’s nothing for me here so I will disappear
If she turns up while I’m gone please let me know
I’ve had a drink or two and I don’t care,
There’s no fun in what I do if she’s not there
I wonder what went wrong I’ve waited far too long
I think I’ll take a walk and look for her
Though tonight she’s made me sad
I still love her
If I find her I’ll be glad
I still love her
I don’t want to spoil the party so I’ll go
I would hate my disappointment to show
There’s nothing for me here so I will disappear
If she turns up while I’m gone please let me know
Though tonight she’s made me sad
I still love her
If I find her I’ll be glad
I still love her
I’ve had a drink or two and I don’t care
There’s no fun in what I do if she’s not there
I wonder what went wrong I’ve waited far too long
I think I’ll take a walk and look for her

Syria’s agony must challenge our collective conscience

Screenings & Meanings

Gerald Schmitz



Good movies offering entertaining diversions are fine with me. Comedy can be therapeutic. The new *Lego Batman Movie* provides wonderful animated enjoyment. Science fiction can transport us to imaginary universes. But there is also the cinema that is necessary viewing precisely because it confronts us with unpleasant realities rather than offering a fleeting escape from them.

That is the case with five documentaries that bring urgent attention to the world’s worst humanitarian situation at a time when the fears it has generated are being exploited by unscrupulous politicians. There is no bigger fearmonger than U.S. President Trump, whose legally challenged executive order would indefinitely bar entry by Syrian refugees ostensi-

bly to “keep America safe” from terrorist threats. (It’s worrying that a mid-February Angus Reid poll found one in four Canadians agreeing that Syrian refugees should be banned.) The irony is that these displaced Syrians are the ones who have suffered the most from terrorism. It’s a classic blame-the-victims scapegoating tactic. They are an easy target for Trump who says nothing about the Russian pilots following Putin’s orders in Syria, committing war crimes by bombing civilian areas including hospitals, schools and humanitarian centres.

As Trump’s extreme order was announced in January, three remarkable films on Syria were premiering at the Sundance film festival. The most complete picture of the conflict is Russian-American

director/producer/cinematographer Evgeny Afineevsky’s *Cries From Syria*, which will have its first television broadcast next week on HBO (see <http://www.hbo.com/documentaries/cries-from-syria>).

This is also a social-media war. There’s a warning about disturbing graphic images — many involving children as captured by activists and citizen journalists on the ground — the showing of which Afineevsky defends as necessary to bring home the full impact of what is happening. He contends that the reasons behind the humanitarian and migration crisis need to be better understood, with the voices heard of a “lost generation.” A passionate intensity propels the narrative which he calls “a tribute to the Syrian people, and their bravery in the face of unspeakable tortures, horrible massacres and foreign invasions. As they continue their fight for freedom and democracy, they are an inspiration for all humanity.”

Why has a country that was an ancient cradle of civilization descended into barbarism? A brief background describes the Baathist dictatorship and the dashed hopes that current president Bashar al-Assad would bring about reforms. Instead, repression grew worse. The breaking point came in the short-lived “Arab spring” of 2011 when public protests erupted. This March marks the sixth anniversary of the first peaceful mass protests centred in the city of Daraya near the capital Damascus as young activists drew inspiration from the toppling of dictators in Tunisia, Egypt and Libya. The arrest and torture of children, the killing of peace activists and human rights defenders, turned these into huge mass demonstrations demanding the fall of the regime. Martyrs were created.

Among them was the charismatic Ghiyath Matar whose seminal role is the focus of *Little Gandhi*, directed by Syrian-American Sam Kadi with support from Canada’s International



Gerald Schmitz

DOCUMENTARY HONOURED — Directors Feras Fayyad and Steen Johannessen accept the grand jury award for *Last Men in Aleppo* at Sundance Jan. 28, 2017.

Development Research Centre. The film’s subtitle, “The Lost Truth of the Syrian Uprising,” emphasizes the early commitment to non-violence that included gestures such as offering flowers to soldiers and police. The Assad regime’s response was savage suppression. Matar’s torture and murder in September 2011 was a pivotal moment, with traumatic effects evident in the testimony of surviving activists, some now refugees. Comments by former U.S. ambassador to Syria, Robert Ford, who resigned in 2014, indicate the conflicted nature of the

Assad regime assisted the advance of Islamist extremism, both by releasing radical jihadists from its prisons (some to become ISIS leaders) and inviting armed help from Hezbollah, Iran, and Russia. The success of Islamist terrorists owed much to the desperation of a terrorist regime to hang on to power. The key intervention of Russian airpower, including the use of phosphorous bombs, has been aimed at the besieged populations of opposition-held cities and towns resulting in apocalyptic scenes of destruction and death. The claim that Russia is there to



Courtesy of Sundance Institute

CRIES FROM SYRIA — A film still from *Cries from Syria* by Evgeny Afineevsky, an official selection of the Documentary Premieres program at the 2017 Sundance Film Festival.

- Cries from Syria** (U.S./Syria/Czech Republic)

Little Gandhi (U.S./Syria/Turkey)

Last Men in Aleppo (Denmark/Syria)

The White Helmets (U.K.)

City of Ghosts (U.S.)

western response — sympathizing with the opposition to Assad but unable or unwilling to prevent the carnage.

In *Cries from Syria* we see how the regime’s unrelenting violence, which attacked all protesters as “terrorists,” provoked an armed resistance. Groups of rebel fighters joined with a Free Syrian Army formed by military defections that included high-ranking officers. *Cries* is unsparing in showing how Assad then waged a campaign of total war on his own people: using barrel bombs, starvation, chemical weapons (crossing a “red line” with only muted international response), torture and executions (as detailed in Amnesty International and other human right reports).

In 2012 the war came to Syria’s largest city, Aleppo, divided between a government-controlled west and rebel-held east. In the midst of this horror, much of it inflicted on women and children, radical jihadists such as the Al-Nusra Front linked to al-Qaida moved in to take advantage, attacking rebel fighters and the free army in order to assert their dominance. The worst manifestation of extremist violence was that of the so-called Islamic State (ISIS). An outgrowth of al-Qaida in Iraq, it advanced rapidly to grab part of northern Syria in 2014.

What Afineevsky’s film makes strikingly clear in a chapter called “Outlanders” is how the threatened

fight ISIS is denounced as “the biggest lie in human history.”

All this is the backdrop to the displacement of many millions of Syrians and the perilous journeys undertaken by those seeking asylum and sanctuary abroad. Canadians will recognize the image of three-year-old Aylan Kurdi’s lifeless body at the water’s edge that spurred this country’s conscience in 2015. It is but one of the millions of stories in a continuing tragedy that demands an international humanitarian response and action against war crimes, not misplaced fear of refugees and counterproductive travel bans.

Turning to a more specific situation, *Last Men in Aleppo* (<http://cinereach.org/films/last-men-aleppo/>), directed by Feras Fayyad and Steen Johannessen, zeroes in on the work of civilian defence first responders, the “white helmets,” during the siege of eastern Aleppo, now back under regime control after intense bombardments. Recipient of the Sundance grand jury award for world cinema documentary, it’s one of the most devastating and moving films I’ve ever seen. Enormous risks were taken during 2015-2016 using handheld cameras to capture closeups of rescue attempts amid the rubble.

The focus becomes intimate and personal as it follows several founding members of the white

History marked with joint art exhibit

By Josephine McKenna

ROME (RNS) — A 2,000-year-old stone block unearthed by archaeologists from an Israeli synagogue in the town of Magdala will be featured in the first-ever joint art exhibit mounted by the Vatican Museums and Rome’s Jewish community.

The block, featuring a relief of a menorah beside two jugs, will be part of an exhibit titled “Menorah: Worship, History and Myth,” tracing the history of the seven-branched symbol of Jewish faith (not to be confused with the nine-branched candleholder used during the Jewish holiday of Hanukkah) and its influence on Christian art and artifacts.

The exhibit was announced Feb. 20 by Cardinal Kurt Koch, head of the Vatican body responsible for promoting Christian unity; Rome’s chief rabbi, Riccardo Di Segni; and officials from the Vatican Museums and the Jewish Museum of Rome.

Koch welcomed the initiative, saying it underscored the spiritual heritage of the Catholic Church and the positive interfaith dialogue between the Vatican and the Jewish community.

“This is an interesting initiative from a cultural point of view and its ideological symbolism,” said Di Segni. “Although the menorah is essentially considered a Jewish symbol, it also has a history in the Christian world.”

But the joint initiative of the two faiths will do little to solve the mystery of what happened to the original menorah stripped from the Second Temple in Jerusalem by marauding Roman soldiers and carried back to ancient Rome in AD 70.

Depicted in the Arch of Titus relief inside the Roman Forum to mark the conquest, the menorah is thought to have been stolen by invading vandals in the sacking of Rome in the fifth century.

Nevertheless, it was during the Roman Empire that the menorah

became a strong cultural and religious symbol for Jews, appearing on graves, sarcophagi and catacombs on the outskirts of the city.

The exhibit, which runs May 15 to July 23 at both the Vatican Museums and the Jewish Museum of Rome, features 130 items, including paintings, documents and candlesticks.

“We have some great works of art, including six or seven bronze candlesticks which also show the Christian tradition of the menorah,” said Arnold Nesselrath, deputy director of the Vatican Museums. “Many Christian churches simply pointed to their Jewish roots this way.”

Nesselrath said the exhibit was important to show how religions can work together and challenge perceptions of religious conflict.

“Fundamentalism is not inherent in religion,” Nesselrath said. “We want to do this exhibition to show we can do something positive together and there is a long history of 2,000 years of mutual reference.”

Jesus' healing ministry remains present to us today

Both Lungs

Brent Kostyniuk



While he lived on earth, one of Jesus' great ministries was healing the sick. The Gospels are filled with accounts of these miracles which teach us of his merciful love and compassion. So often, however, physical healing was linked to spiritual healing. Indeed, his primary concern was the salvation of souls. Jesus' mission of healing was carried on by the Apostles and remains with us today in the mystery (sacrament) of anointing the sick. Like the miracles of Jesus, it can bring both physical and spiritual healing.

The mystery of anointing may be traced to the words of St. James. "Is anyone among you sick? Let him summon the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick person, and the Lord will raise him up; and if he has committed any sins, they will be forgiven him" (Jm 5:14-15). Interestingly, holy anointing was originally conferred by several priests, ideally seven, following

Kostyniuk, who lives in Edmonton, has a bachelor of theology from Newman and is a freelance writer. He and his wife Bev have been married for 39 years and have eight grandchildren.

the words of St. James. In modern Byzantine practice, a much simplified version of anointing follows the ritual codified by Metropolitan Peter Mohyla of Kiev in 1646.

In the third century Origen (+ 255) quoted the Epistle of St. James to support his doctrine on the holy anointing. Later, St. Athanasius the Great (+ 373) referred to the anointing in his commentary on the Psalms. Thus, very early in the life of the church, a doctrine for anointing the sick was well established. In the Byzantine tradition, the most ancient prayer for the "blessing of the oil of the sick" comes from Bishop Serapius of Thmuis near Alexandria, writing in the first half of the fourth century.

The mystery of anointing is really a mini liturgy beginning with a series of prayers, including the Our Father. Psalm 142 (143) follows describing confidence in the Lord in times of distress. An Ektenia of Peace includes two special petitions, imploring God to send down the Holy Spirit, first to sanctify the oil, then to sanctify the sick. Finally, the oil to be used in the anointing is blessed.

Next, scriptural readings are introduced with a Prokimenon. "May your mercy, O Lord, be upon us, as we have placed our hope in you" (Ps 33:22). An Epistle reading from St. James

speaks of anointing (James 5 :10-16). The Gospel is the Parable of the Good Samaritan (Luke 10:25-37). The Gospel is followed by the Insistent Ektenia, imploring God "for mercy, life, peace, health, salvation, visitation, and forgiveness of sins" of the sick and that the Lord "send upon him/her the grace of deliverance from illness, raising him/her from his/her sickbed."

Central to the mystery is the actual anointing, with its accompanying prayer. "Holy Father, physician of souls and bodies, you sent your only begotten Son, our Lord Jesus Christ to heal every infirmity and to deliver us from death. By this anointing, heal your servant of the spiritual and bodily ills which afflict him/her, and restore him/her by the grace of your Christ, through the prayers of all your saints. For you, our God, are the fountain of healing; and to you we give glory, together with your only-begotten Son, and Consubstantial Spirit, now and for ever and ever. Amen."

Dipping his finger into the holy oil, the priest recites the prayer and anoints the sick person on those parts of the body which may have led him/her astray: the forehead where bad thoughts originate, the five external senses — eyes, ears, nostrils, lips and hands — as organs of sensuality, the chest which holds the heart, and the feet which carry us toward sin. With all these healed by divine grace, according to the teaching of some Church Fathers, the soul of the sick person becomes completely purified as it was at the time of the baptism.

On a personal note, I recently discovered I would need open-heart surgery. While in hospital waiting

for the operation, our pastor, Rev. Josephat Tyrkalo, OSBM, came to confer the mystery of anointing the sick. As several members of my family were visiting me at the time, they took part in the mystery, reciting the various prayers and responding to the petitions. In spite of the clinical surroundings of the hospital room, the presence of the Holy Spirit amongst us was keenly felt. Soon after receiving the mystery, everyone left, leaving me alone in the room. Strangely, I felt an unnatural calmness, a great peace in my soul, and in my body

as well. I mentioned this to Father Josephat on his next visit. "No, it is not an unnatural peace" he replied. "Rather, the sacrament restored you to the natural state of Eden. It is the normal feeling we once had but lost. You were feeling the way we are supposed to feel." Although he no longer walks the earth, Jesus' ministry of healing remains ever present to us today. The mystery of anointing the sick brings the reality of Christ's healing power to those most in need.

as well. I mentioned this to Father Josephat on his next visit. "No, it is not an unnatural peace" he replied. "Rather, the sacrament restored you to the natural state of Eden. It is the normal feeling we once had but lost. You were feeling the way we are supposed to feel." Although he no longer walks the earth, Jesus' ministry of healing remains ever present to us today. The mystery of anointing the sick brings the reality of Christ's healing power to those most in need.

as well. I mentioned this to Father Josephat on his next visit. "No, it is not an unnatural peace" he replied. "Rather, the sacrament restored you to the natural state of Eden. It is the normal feeling we once had but lost. You were feeling the way we are supposed to feel." Although he no longer walks the earth, Jesus' ministry of healing remains ever present to us today. The mystery of anointing the sick brings the reality of Christ's healing power to those most in need.



Kostyniuk

HEALING PRESENCE — Rev. Josephat Tyrkalo, OSBM, confers the mystery of anointing the sick to Brent Kostyniuk. "Although he no longer walks the earth, Jesus' ministry of healing remains ever present to us today," says Kostyniuk. "The mystery of anointing the sick brings the reality of Christ's healing power to those most in need."

for the operation, our pastor, Rev. Josephat Tyrkalo, OSBM, came to confer the mystery of anointing the sick. As several members of my family were visiting me at the time, they took part in the mystery, reciting the various prayers and responding to the petitions. In spite of the clinical surroundings of the hospital room, the presence of the Holy Spirit amongst us was keenly felt. Soon after receiving the mystery, everyone left, leaving me alone in the room. Strangely, I felt an unnatural calmness, a great peace in my soul, and in my body

as well. I mentioned this to Father Josephat on his next visit.

"No, it is not an unnatural peace" he replied. "Rather, the sacrament restored you to the natural state of Eden. It is the normal feeling we once had but lost. You were feeling the way we are supposed to feel."

Although he no longer walks the earth, Jesus' ministry of healing remains ever present to us today. The mystery of anointing the sick brings the reality of Christ's healing power to those most in need.

Case meant great deal to Jews

Continued from page 8

dialogue."

Recently the Vatican Museums and the Jewish Museum of Rome announced their first-ever joint exhibition on the history of the menorah, the Jewish symbol, which has also inspired Christian artworks and sculptures (see related story, page 9).

Asked about the Mortara case at the exhibition launch, Cardinal Kurt Koch, the Swiss cardinal in charge of the Vatican body responsible for promoting Christian unity, said it had little relevance to relations between Jews and Catholics now.

"That's an historic event," he told RNS. "It has nothing to do with relations today."

But Riccardo Di Segni, Rome's chief rabbi, said the case meant a great deal to Jews and Spielberg's film would create greater awareness about a personal story that had captured worldwide attention in the 19th century as well as forced conversions.

"It became a huge political issue and a symbol of how the Catholic Church was resistant to the idea of freedom and religious

coexistence," Di Segni said.

For Italian Jews, another memorable case was that of 11-year-old Giuseppe Coen, who was removed from his family in Rome in 1864.

"For us there have been many cases like Mortara, dozens of cases, but that case became the symbol," said Di Segni.

The boy's removal provoked outrage on both sides of the Atlantic and the case became a cause *célèbre* for Jews and Protestant Christians. Amid a lengthy legal struggle and diplomatic overtures to have the boy returned, there was plenty of press coverage of the case at the time. The New York Times published more than 20 articles on it.

"It showed the church could not continue to operate on the basis of medieval laws and it was a violation of human rights and our concept of the family," said Lucio Pardo, former president of Bologna's Jewish community.

"It stole Mortara's adolescence, his father died of a broken heart and the family was destroyed."

Mortara eventually became a priest and fled Rome rather than return to his family. He died in an abbey in Belgium in 1940.

'To save a life is to save humanity'

Continued from page 9

helmets: the charismatic Khaled Harah, a father of two young daughters who rallies the group's spirits; two brothers, Mahmoud and the younger Ahmed. Through them we witness the hellish daily atrocities and also the fragments of humanity to hang on to as when someone, perhaps a baby, is pulled alive from the wreckage left by Russian bombs. We see the bonds of familial love, the occasional relief of laughter, of a wedding celebration — defiantly human moments in the midst of the great evil that targets the defenceless and indeed the white helmets themselves.

These are ordinary men who have decided to put their lives on the line to help others. They are tempted to leave, but who will replace them? Accepting the reality that death may come at any time does not make it any less terrible or shocking. I cannot get the images out of my mind. *Last Men* is an astonishing and unforgettable tribute to its subjects.

Orlando von Einsiedel's Oscar-winning 40-minute documentary *The White Helmets*, which can be viewed on Netflix, adds valuable context to the story of these remarkable civilian defence volunteers formed in

2013. Their motto: "To save a life is to save all of humanity." As a former rebel fighter explains his decision to join them, "better to rescue a soul than to take one." There are some 2,900 white helmets operating out of 120 urban centres which have become targets of attack. At least 130 men have been killed in the course of saving an estimated 58,000 lives.

Several of the white helmets speak about their mission directly to the camera. One describes a feeling of "incredible happiness" when a precious life is saved; another expresses hope that "justice will prevail one day." Such is the human response they inspire as we witness the scenes of extraordinary courage in action.

Last but not least is director-producer Matthew Heineman's *City of Ghosts*, which draws on the death-defying work of citizen activists from Raqqa, since 2014 the proclaimed capital of the "caliphate" proclaimed by ISIS (or "Daesh" to use its Arab title). Under the banner "Raqqa is Being Slaughtered Silently" (RBSS) their efforts are aimed at showing the world what is really happening to their hometown. Explains Heineman: "The contrast of ISIS's videos, which proclaim a fully functioning and prosperous state, with those of RBSS, which cap-

tured the dysfunction and violence of everyday life, is shocking. In a sense, it's a war of ideas, a war of propaganda, a war being waged with cameras and computers, not just guns."

Given that ISIS targets these activists and their families for death, even those operating outside Syria in secret safehouses, are at constant risk. It's a stressful existence to say the least. One living in Germany also relates the distress of seeing how right-wing "populist" movements, some neo-fascist in nature, try to stir up anti-Muslim and anti-refugee fears. Like Trump's ban, this plays into hands of Islamist terrorists looking for anything to portray the West as the enemy of Islam and all Muslims.

The film's deeply personal moments amplify the impact of what we see — the horror of ISIS execution videos, but also the joy that comes from the birth of a child. The anguish and fragile hope bring home that military force cannot restore a society so savagely ripped apart. As one says: "Bombs will not fix this. Getting rid of ISIS will not fix this."

The warmongers and fear-mongers offer only more violence and suffering to the Syrians who have inspired these urgent films and to whose voices we must listen.

We are still asking, ‘Is the Lord among us or not?’



Liturgy and Life

Michael Dougherty

A high trail skirts the fjord of the Saguenay River on its western escarpment on its way to the St. Lawrence. My son and I had set out on an overnight hike along it traveling light. No need for extra water, we would surely be able to replenish our water bottles. When we arrived at our camping spot midway along we knew we were in trouble. No water sources could be found. Rain clouds darkened the evening sky so we put out everything we had to catch the night’s rain.

Morning broke bright and clear after a long rainstorm. Our pots and containers all together yielded only a couple of cups of water. A difficult path lay before our final destination and us. No lakes, no creeks and hence no water could be found on our line of march. As the heat of the day mounted, so did our thirst. I have seen strong men drop in their tracks from dehydration coupled with just moderate exertion.

Third Sunday of Lent	Exodus 17:3-7 Psalm 95 Romans 5:1-2, 5-8 John 4:5-42
March 19, 2017	

When you don’t have it you quickly realize just how important water is. Our few hours of intense thirst that summer in Quebec left a lasting impression on me. It took a couple of litres of water each to slake our parched bodies when we finally reached our car that had been shuttled ahead to our pickup point.

Cold, clean water is so basic but oh so critical a human need. My brief experience of intense thirst cannot compare with the images I carry of women and children hauling water jugs from their mud-plastered rondovals over kilometres to and from their nearest

Dougherty is co-chair of the Social Justice Committee at Sacred Heart Cathedral in Whitehorse, Yukon.

standpipe tapping some deep underground water source on the edge of the Kalahari Desert in Botswana. Another memory recalls people digging deep holes into dry African riverbeds to find the precious liquid, no matter how brackish, to sustain themselves and their animals.

Years ago on one sweltering morning while preparing maps of a rural village in an area of tropical Guatemala served by the Claretian Fathers, I came across a sad scene. In a dirt-floored, palm-thatched home a simple table held the body of a young woman just laid out in her best cotton dress. The mourners gathered around her tearfully told me her story. Dysentery had swept through their village likely from some pathogen that had contaminated their common water supply. Most had suffered from it but recovered. Chronic malnutrition had already weakened this frail teenager. She couldn’t resist the ravages of the disease. With no accessible or affordable medical aid she died. I felt incredibly helpless.

United Nations figures state that globally nearly 800 million people today do not have access to clean water. Somewhere between 3.5 and four million people die every year from water-related diseases with hundreds of millions more affected by them. One estimate says a child will die every 90 seconds from a water-related illness. Still, water remains a potent symbol of life.

We see Moses in the first reading facing a restive people. Newly liberated from their slavery in Egypt the people struggle to survive in the Sinai Desert. Water, or rather, the lack of it, tests the faith of this emerging nation. Dying of thirst they cry out, “Is the Lord among us or not?” The resolve to hold onto their faith in God comes down to a question of water. Moses strikes the rock as the Lord instructs and water pours forth at Massah, “the place of the test,” and Meribah, “the place of the quarrel.” This miraculous water saves the people. God’s fidelity to his chosen people once again has to be proven, but they will test it again and again. Does this sound familiar?

Paul tells us how God has demonstrated his love for us in a profound way. “While we still were sinners Christ

died for us.” “God’s love has been poured into our hearts.” This abundant grace must have a purpose. How does it sustain us, no matter how “ungodly” we are, on our journey?

The gospel today has Jesus at Jacob’s well in the



edge of the town of Sychar in Samaria. We see him with the Samaritan woman. He asks her for a drink. She is surprised by his request. An unfamiliar man speaking to an unaccompanied woman would be improper. However, a clearly identifiable Jewish male addressing a lone Samaritan woman was outlandish. A centuries-old breach between these two peoples and their traditions resulted in a deep enmity. Still he begins this conversation where she learns from him that “Everyone who drinks of this water will be thirsty again but one who drinks of the water that I will give will never be thirsty.”

His words astonished her. She leaves her essential water jug and hurries back to the city. “He cannot be the Messiah, can he?” Many came to believe that Jesus “is truly the Saviour of the world.”

The stories of the waters of Meribah and Massah, a drink from Jacob’s well, and of love “poured into our hearts,” should help prepare us for our journeys.

Estimates range as high as \$30 billion spent a year could provide clean drinking water to every inhabitant on our planet. The United States administration proposes to add over \$54 billion this year to it’s over half a trillion dollar annual military budget. Are we still asking “Is the Lord among us or not?”

There’s an underside to the axiom that says ‘nothing feels better than virtue’

In Exile

Ron Rolheiser, OMI



There’s an axiom that says: *Nothing feels better than virtue.* There’s a deep truth here, but it has an underside. When we do good things we feel good about ourselves. Virtue is indeed its own reward, and that’s good. However, feeling righteous can soon enough turn into feeling self-righteous. Nothing feels better than virtue; but self-righteousness feels pretty good too.

We see this famously expressed in Jesus’ parable of the Pharisee and the Publican. The pharisee is practising virtue, his actions are exactly what they

Rolheiser, theologian, teacher, and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website: www.ronrolheiser.com. Now on Facebook: www.facebook.com/ronrolheiser

should be, but what this produces in him is not humility, nor a sense of his need for God and mercy, but self-righteousness and a critical judgment of others. So too for all of us, we easily become the pharisee: Whenever we look at another person who’s struggling and say, *There but for the grace of God go I*, our seeming humble gratitude can indicate two very different things. It can be expressing a sincere thanks for having been undeservedly blessed, or can just as easily be expressing a smug self-righteousness about our own sense of superiority.

Classical spiritual writers like John of the Cross, when talking about the challenges we face as we walk the way of discipleship, speak about something they call *the faults of those who are beyond initial conversion*. What they highlight is this: we are never free from struggle with sin. As we mature, sin simply takes

on ever more subtle modalities inside us. For example, before initial maturity, what we’ve classically called the seven deadly sins (*pride, greed, envy, lust, anger, gluttony, and sloth*) express themselves in us in ways that are normally pretty crass and overt. We see this in children, in adolescents, and in the immature. For them, pride is plainly pride, jealousy is jealousy, selfishness is selfishness, lust is lust, and anger is anger. There’s nothing subtle or hidden here, the fault is out in the open.

But, as we overcome these sins in their more crass forms, they invariably take on more subtle forms in our lives. So that now, for instance, when we’re humble, we become proud and self-righteous in our humility. Witness: nobody can be more smug and judgmental than a new convert or someone in first fervour.

But sin too has its complexities. Some of our naive ideas about sin and humility also needed to be critically examined. For example, we sometimes nurse the romantic notion that sinners are humble, aware of their need for forgiveness, and open to God. In fact, as a generalization, this is true for the gospels. As Jesus was preaching, it was the pharisees

who struggled more with his person and message, whereas the sinners, the tax collectors and prostitutes were more open to him. So this can pose a question: Does sin, more than virtue, make us aware of our need for God?

Yes, when the sin is honest, humble, admitted, and contrite or when our wrong actions are the result of being wounded, taken advantage of, or exploited. Not all sin is born morally equal: there’s honest sin and dishonest sin.

As human beings, we’re weak and lack the moral strength to always act according to what’s best in us. Sometimes we just succumb to temptation, to weakness. Sin needs no explanation beyond this: We’re human! Sometimes too, people are caught in sinful situations, which are really not of their own making. They’ve been abused, made to live in sinful circumstances not of their own choosing, are victims of trafficking, are victims of unjust familial or social situations, or are too deeply wounded to actualize their own moral faculties.

In situations like this, wrong action is a question of survival, not of free choice. As one woman described it to me: “I was simply a dog, biting in order not to be bitten.” In these cases, generally,

beneath an understandably hardened, calloused surface, lies a still innocent heart that clearly knows its need for God’s mercy. There’s such a thing as honest sin.

But there’s also sin that’s not honest, that’s rationalized, that’s forever buffered by a pride that cannot admit its own sinfulness. The result then, most often, is a hardened, bitter, judgmental soul. When sin is rationalized, bitterness will invariably follow, accompanied by a hatred toward the kind of virtue from which it has fallen. When we rationalize, our moral DNA will not let itself be fooled. It reacts and punishes us by having us hate ourselves. And, when someone hates himself or herself, that hatred will issue forth in a hatred of others and, more particularly, in a hatred of the exact virtue from which he has fallen. For example, it’s no accident that a lot of people having adulterous affairs have a particular cynicism toward chastity.

Finding ourselves as weak and sinful can soften our hearts, make us humble, and open us to receive God’s mercy. It can also harden our souls and make us bitter and judgmental. Not every sinner prays like the publican.

Virtue makes us grateful. Sin makes us humble.

That’s true. Sometimes.

Regina Catholic Schools and transformational change



Lately the phrase “transformational change” has received a lot of attention when it comes to education. If we stop to think about that phrase for a moment, we realize transformational change is what Catholic schools have always been about. While Catholic schools are expected to provide an excellent education for

our students, we are also challenged to help students to transform more and more into the image of Jesus Christ. As Sister Clare Fitzgerald puts it, “Catholic schools exist to challenge their students to become saints.” In Regina Catholic Schools both our staff and students work hard to realize this challenge. In fact, the Grade 6 students at Ecole St. Pius X are so aware of their call to be saints that they have named themselves “the saintly sixes.” Throughout the school year, all Grade 6 students

at Ecole St. Pius X volunteer their time to plan liturgies at their school, to assist at masses at Christ the King Parish and to do outreach for community groups. The saintly students at St. Francis School use the season of Advent as a time to do outreach for their parish and local community. All students engage in projects such as cleaning and decorating St. Cecilia Church and shovelling snow

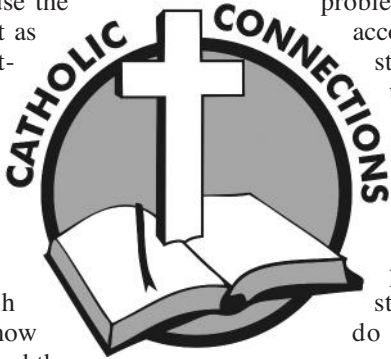
for residents around the school. The saintly sixes students (and their teachers) from across Regina Catholic schools who attend the Youth Liturgical Leadership Program learn the skills to prepare prayers, prayer services and eucharistic celebrations for their own school. Their faith leadership inspires other students at their school to deepen their own faith and become more saintly. Our high school students are also striving to be saintly. A great example of this is their commitment to supporting the Canadian Catholic charity Chalice. Six years ago our high schools made a pledge to financially support 20 Chalice students in Haiti for a period of 10 years. This would take these Haitian students from Grade 2 all the way through high school graduation. The cost for this would be \$20,000 a year.

Though we were concerned that we may not be able to raise this money each year, we decided to take the plunge. We need not have worried. Over the past six years, our high schools have raised almost \$250,000, which has allowed them to financially support students from the Philippines as well. Our high school students have always been willing to leap into events that will make them more saintly, and the LEAP (Leave Everything and Pray) retreat is a shining example of this. In addition to their mandatory grade level retreat each year, students are invited to attend an additional retreat called LEAP. These retreats fill up quickly, which leaves us facing a good problem: “How do we accommodate all the students who want to attend?”

The enthusiasm of our students to become more saintly is a by-product of our staff who wish to do the same. Each year our staff members must identify a faith goal they wish to work on. At the beginning of each year, our staff meets with their supervisors to set a faith goal and they meet again at the end of the year to celebrate their achievement of this faith goal. On Regina Catholic Schools website there is a section called Staff Faith Formation where staff can search for the latest books, workshops, classes, etc. which will help them to deepen their faith and become more saintly.

In our quest to become more saintly, Regina Catholic Schools takes time each year to acknowledge the saints among us who inspire us to walk more closely with Jesus Christ. For the past seven years on Feb. 2, which is World Day for Consecrated Life, Regina Catholic Schools have sponsored a luncheon for all consecrated men and women. It is truly breathtaking to spend time with these wonderful men and women who have dedicated their lives to the Lord through such diverse ministries as prayer, teaching, pastoring, parish work, and feeding and clothing the poor. One attendee at the luncheon just celebrated her 74th anniversary of religious profession. Such dedication to her vocation, such saintly living, cannot help but inspire others.

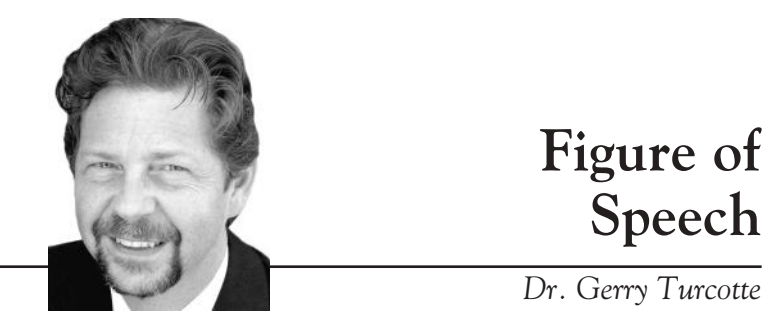
Much as this saintly sister inspires us, Regina Catholic Schools strives to inspire our staff and students to be agents of transformational change for Christ and to “not be afraid to become the saints of the new millennium” (Saint John Paul II).



CNS/Octavio Duran

ST. PATRICK’S DAY JOY — Students celebrate St. Patrick’s Day at a parade in this file photo. The gift of the Irish, and their gift to the world, writes Gerry Turcotte, is that, “for all the melancholy of their brilliant songs and stories, there’s a heroic heart that beats mightily and that welcomes all in the name of hope.”

The heroic heart of St. Patrick



Do you not know that the saints will judge the world?
— 1 Corinthians 6:2

Several years ago I had the pleasure of attending a workshop for university presidents at Harvard. As part of that program we were given a tour of the campus, and we listened as the guide raved about the institution’s oldest surviving building, built between 1718 and 1720. Unbeknownst to the guide, one of our fellow presidents was from Ireland, and he in turn observed pragmatically that buildings on his campus dated to the 1590s! Such things, as we know, are relative. By coincidence, the group reconvened in Ireland some years later, and I recall discussing Down Cathedral, an Irish church built on the site of a Benedictine monastery that dates back to 1183. Down Cathedral is said to be the resting

Turcotte is president of St. Mary’s University in Calgary.

place of Saint Patrick. Stephen Gwynn once noted that the “list of Irish saints is past counting; but in it all no other figure is so human, friendly, and lovable as St. Patrick — who was an Irishman only by adoption.” Like many of the saints in the Catholic canon, St. Patrick lived a life of adventure and heroism. He was captured by pirates as a teenager and made a slave; he travelled the high seas and then found a life of prayer and contemplation. He was a cleric, a bishop and eventually a saint. As a child, I knew him as the man who chased the snakes from Ireland (no doubt apocryphal), but came to know him more as the organizational pretext for some of the best music, Guinness and celebration I’ve ever experienced for any cultural holiday. March 17 is, I’m sure, a favourite for many, Irish or otherwise.

The reality is that wherever you go, the Irish have stamped their influence on host cultures. Their

indelible literature, their heart-rending ballads, their irrepressible and subversive humour: the Irish are known for all of this and more. And St. Patrick’s Day is both a legitimate reason and an unabashed pretext to celebrate all that is remarkable about the Irish. Indeed, the passion for Ireland is often as intense abroad as it is in the Emerald Isle itself. When I first moved to Australia many decades ago I was adopted by a dedicated group of Irish expats who took me in as their own and immersed me so thoroughly in their subculture that I wondered if I’d travelled to Ireland by mistake.

Some years back St. Mary’s University hosted an Irish fundraising dinner. I remember discovering not only an inordinate number of staff and faculty suddenly claiming Irish ancestry, but also a surprising number of our students who had a passion for solo step dancing. The event was raucous, big-hearted and full of good cheer. In the moment, we were all Irish to the core. This I think is the gift of the Irish, and their gift to the world: for all the melancholy of their brilliant songs and stories, there’s a heroic heart that beats mightily and that welcomes all in the name of hope. Or as Pope John Paul II once said, “Love is never defeated, and I could add, the history of Ireland proves it.” Happy St. Patrick’s Day!

Meyers is co-ordinator for Catholic Education Services, Regina Catholic Schools.



Receive 45 issues per year

NOW AVAILABLE
e-Edition subscriptions
visit: www.pmonline.ca
for more information

Mail coupon to: Prairie Messenger, Circulation Dept.
Box 190, Muenster, SK S0K 2Y0
Phone: (306) 682-1772 Fax: (306) 682-5285
email: pm.circulation@stpeterspress.ca

☐ One Year \$37.00
☐ U.S. \$170.00 ☐ Foreign \$269.00
Applicable tax included
☐ New ☐ Renewal



Name: _____
Address: _____
City/Town: _____ Prov: _____
Postal Code: _____ Tel: _____
Visa/MC: _____ Expiry: _____

Catholic universities in a chaotic cultural moment

By Terrence Downey

The theme of the recent conference of the Association of Catholic Colleges and Universities, “Exploring Diversity as an Expression of God’s Grandeur,” provided an enlightened contrast to the frenzied political discourse surrounding refugees and immigrants in major western nations. That the conference was held in Washington, D.C., in the highly charged period immediately following the inauguration of President Donald Trump, and coincidental with his draconian executive order banning immigration, lent further urgency to the fundamental nature of the topic at hand.

For those of us in Catholic universities in both Canada and the United States, the conference was a clarion call to remind us that we can only be true to the Catholic intellectual tradition in which we operate by ardently rejecting what Pope Francis has described as the demonization of the other.

We can begin by recalling what is at the root of any Catholic insti-

Terrence J. Downey is president of St. Thomas More College, University of Saskatchewan, Saskatoon.

tution of higher education: the belief that each one of us is made in the image and likeness of God, including those who look, think, act and believe unlike ourselves. In welcoming and then celebrating the presence of a diversity of voices, opinions, beliefs, inclinations and cultures, Catholic universities recognize and honour the grandeur of God; to do otherwise is to deny the handiwork of our Creator and betray the fertile intellectual tradition which animates our institutions.

But it is not enough for Catholic universities to simply acknowledge that we are against all forms of racism and discrimination in our universities and in the broader society. If we really believe what we say we believe, we have an obligation to directly and vigorously confront such injustices wherever they might be found both in the academy and in the public realm.

Within our Catholic liberal arts institutions, we must ensure that each and every student, regardless of culture or background, is always treated with the respect that our God-given inherent dignity obliges, and that faculty and staff in their words and actions provide role models of the careful listening and systematic research that informs vigorous scholarly dialogue and intelligent decision-making no matter how controversial or complex the issue.

Our curriculum must enable students to experience authentic encounters with our history, both the good and the bad, and to engage with the times and the society in which we live so that they are prepared for the intricate ethical decisions and crucial civic choices they will inevitably be called upon to make in their lives.

Graduates of our institutions must be capable of the well-informed and courageous deliberations that a healthy democracy



CNS/Zohra Bensemra, Reuters

HARSH REALITIES — Displaced Iraqis flee the Islamic State group during fighting near Mosul Feb. 27. Our institutions, and those who serve in them, must consistently summon the courage and the conviction to speak out clearly and forcefully to oppose the prejudices and greed that motivate hostility to immigrants and refugees, writes Terrence Downey.

demands; they must know their rights and especially their responsibilities as citizens. They must be inspired to envision and then strive to build a nation that willingly accepts our Christian obligations to the poor, the destitute and to those who seek refuge on our wealthy shores.

Catholic universities also have a public voice that must be utilized to speak out boldly against the demonizing of the other that is very much the current cultural moment in wealthy western societies — including in some circles here in Canada. In this instance, Catholic universities are now called to do what good universities have always done in their periods of greatness: fearlessly confront the racism, callousness, materialism and short-sightedness

of the prevailing order.

This means that our institutions, and those of us who serve in them, must consistently summon the courage and the conviction to speak out clearly and forcefully to oppose the prejudices and greed that motivate hostility to immigrants and refugees especially where these forces enjoy popular and media support, and even if our speaking exposes our institutions and those of us in them to harsh retaliation

from those in positions of power and influence.

If we are to be true to our calling as Catholic institutions, and faithful to Catholic social teaching, we must be prepared to name the harsh reality before us no matter the consequences; indeed, in the face of the current humanitarian crisis, we are obliged to do nothing less. As Pope Francis reminds, “it’s a hypocrisy to call yourself a Christian and chase away a refugee or someone seeking help.”

Correction

The following is a correction to the music selections featured in the Prairie Messenger Feb. 15, 2017. An error was made in assembling the final list of hymns. Here is the correct list for Gather for Holy Thursday.

PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

KAPOOR, SELNES, & KLIMM
Barristers & Solicitors
W. Selnes, B.A., LL.B.;
G. Klimm, B.A., LL.B.;
Phone (306) 752-5777, P.O. Box 2200
Melfort, Saskatchewan S0E 1A0
Phone (306) 873-4535, P.O. Box 760
Tisdale, Saskatchewan S0E 1T0

WEBER & GASPER
Barristers & Solicitors
Russel Weber (B.A., LL.B.)
Tabbatha M. Gasper (B.A., LL.B.)
517 Main Street, Humboldt, Sask.
Phone: 306-682-5038
Fax: 306-682-5538
E-mail:
weber.gasper@sasktel.net

Assante
Wealth Management
Assante Financial Management Ltd.
Peter Martens, FICB 301 - 500 Spadina Crescent East
Financial Advisor Saskatoon, SK S7K 4H9
T: (306) 665-3244
Cara Martens, CFP 1-800-465-2100
Financial Advisor E: pmartens@assante.com

VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE
requires Teachers, Administrators, Medical Professionals and Trades People, aged 21 - 65. If you are interested in serving overseas for two years, we may have an assignment for you! Please call **780-485-5505**, Email: **vics1@volunteerinternational.ca** or visit our Website at **www.volunteerinternational.ca**

MCKERCHER LLP BARRISTERS & SOLICITORS
SASKATOON:
(306) 653-2000
L.J.(Dick) Batten, QC
Michel G. Thibault
David M.A. Stack, QC
Curtis J. Onishenko
Galen R. Richardson
REGINA:
306.565.6500
David E. Thera, QC
Committed to serving the legal needs of Religious Organizations for the past 90 years.
McKERCHER LLP
mckercher.ca

RAYNER AGENCIES LTD.
www.rayneragencies.ca Est. 1948
General Insurance Broker
Motor Licences & Notary Public
1000 Central Avenue, Saskatoon
Phone: 306-373-0663
Shawn Wasylenko Norbert Wasylenko

MAURICE SOULODRE
Architect Ltd.
Maurice Soulodre, B.A., B.Ed., M.Arch., SAA, MRAIC
1815C Lorne Ave., Saskatoon, SK S7H 1Y5
Tel: (306) 955-0333 Fax: (306) 955-0549
E-mail: soularch@sasktel.net

MOURNING GLORY
FUNERAL AND CREMATION SERVICES
John Schachtel
1201 - 8th St. East
Saskatoon, Sask.
(306) 978-5200

Schuler-Lefebvre
Funeral Chapel
“Dedicated to those we serve”
Ph: 306-682-4114 Humboldt, Sask.

MALINOSKI & DANYLUK
FUNERAL HOME
HWY 5 EAST HUMBOLDT
Humboldt's only 100% locally owned and operated.
PH : 306-682-1622

Satisfaction Hearing Systems Ltd.
Hearing Aid Sales, Service & Repair
Ph: 306.979.4543 #16-1945 McKercher Dr.
Cell: 306.881.8602 Saskatoon, SK S7J 4M4

Emerald Tree
ACCOUNTING SERVICES
Specializing in parishes and parishes with schools.
Mira Salter ~ mira@emeraldtree.ca

SUNDAY/FEAST	Part of the Mass	Gather
April 13, 2017 Holy Thursday, Mass of the Lord's Supper	Opening hymn	881 Lift High the Cross 536 At the Lamb's High Feast We Sing
	Washing of the Feet	506 Song of the Lord's Command 500 or 696 or 705 Ubi Caritas 507 So You Must Do
	Preparation of Gifts	701 No Greater Love 569 At the Name of Jesus One of the Ubi Caritas settings if not used previously
	Communion	938 Come to the Feast 924 Song of the Body of Christ 926 Life-giving Bread 508 Song of the Lord's Supper
	Transfer of the Blessed Sacrament	509 Pange Lingua

New lenten vision

A recent Vatican conference addressed the issues of biodiversity and the unsustainable use of the earth's resources. The world today is threatened more by over-consumption and unjust wealth distribution than by the number of people on the planet, it concluded.

The "final declaration" came at the end of a workshop on "Biological extinction: How to save the natural world on which we depend," sponsored by the pontifical academies for sciences and social sciences.

Solutions to the problem, according to the final statement, were more about correcting unjust systems and selfish behaviours than population control.

While Lent has traditionally focused on prayer, fasting and almsgiving, it has also always included a wider scope of correcting unjust systems and selfish behaviours.

In his encyclical "*Laudato Si'*, on Care for Our Common Home," Pope Francis expanded the practice of virtue to caring for the environment. He writes: "Living our vocation to be protectors of God's handiwork is essential to a life of virtue; it is not an optional or a secondary aspect of our Christian experience."

A new guide for parishes offers helpful suggestions to expand our horizons for doing lenten "penance."

The 45-page guide, which draws from more than a

dozen countries and cultures, offers practical ways to care for creation and respond to the pope's call to action. The Eco-Parish Guide: Bringing *Laudato Si'* to Life is a tool parishes can use to combat climate change — what Pope Francis refers to as "one of the principal challenges facing humanity in our day."

It is divided into three main sections: initiatives to help parishes reduce emissions, suggestions for how to inspire and engage parishioners about environmental issues, and ways to practice solidarity and advocacy to serve the neediest and build up the common good.

It encourages parishes to form a Care for Creation Team to spearhead projects, to provide recommended resources, and to monitor a climate-action checklist. It also has a section on benchmarking — comparing energy performance of a church to buildings of comparable size and location — and certification.

St. Francis of Assisi Church in Triangle, N.J., is one of three Catholic parishes illustrated in the guide.

St. Francis is noted for its certification through New Jersey-based GreenFaith, a national interfaith environmental coalition. The parish and school established non-toxic maintenance and cleaning practices; reduced energy, paper and water use; and became a National Wildlife Federation certified habitat.

They also incorporated Catholic social teaching on the environment into parish celebrations and

engaged and informed parishioners on environmental justice.

While the certification process was ambitious, "every parish can do something to help the environment," said Rob Goraieb, a secular Franciscan, who is co-ordinator of Franciscan Action and Advocacy at St. Francis of Assisi. "It's about taking incremental steps; you do what you can," he told the Arlington Catholic Herald, newspaper of the Diocese of Arlington.

Goraieb said he hopes his parish's certification and other examples in the guide will "bring the big march for climate change into the pews — making it practical and tangible so that it grows into an effort of the heart, not the fist.

More importantly, the guide illustrates how climate change is directly related to poverty and other social justice issues.

The Eco-Parish Guide was created by the Global Catholic Climate Movement, a worldwide network of more than 300 Catholic organizations. It is available online at bit.ly/Eco-ParishGuide

It notes that many efforts to combat climate change can be implemented easily and for free. And some initiatives can save parishes as much as 20 per cent to 30 per cent in energy costs.

It's a program worth investigating. And Lent provides a good excuse. — PWN

Microfinance provides a crucial key to eliminate global poverty



Eugene Ellmen



The issue of global poverty remains one of humanity's great challenges. In the last two decades, we have made significant progress, but much work remains to be done.

In 2000, the UN established the Millennium Development Goals, which included a goal of cutting by half the number of people living in extreme poverty by 2015. That target was achieved

before the deadline as the number of people living in the harshest levels of poverty fell from 1.9 billion in 1990 to 836 million in 2015.

But we still need to finish the job. The Sustainable Development Goals (SDGs), approved by the UN in 2015, has now set the task of eliminating poverty in all its forms by 2030.

Is this a realistic goal or a pipe dream?

One of the interesting developments in the last few years is that investment — usually seen as an activity exclusive to the devel-

oped world — can be used to facilitate global development. Investors — sometimes even ordinary, individual investors — can now help to advance the global development agenda.

The organization I work for — Oikocredit — is one of the leaders in this field. For the last 40 years we have been a major investor in the microfinance sector, one of the most promising areas for delivering economic solutions to poverty.

The key to this is to provide poor people with access to financial services. According to the World Bank, there are about two billion people who lack access to basic financial services. This means that 38 per cent of all adults in the world lack savings accounts, credit for even the most basic needs and a means to carry out the simplest of financial transactions.

Without an entry point into savings and credit services, these

people are unable to save for the future or take out small loans to help them with household, farm or small business needs. This

keeps them trapped in a cycle of poverty, in which a small calami-

—MILLIONS, page 15

Closing the 17-year gap between research and care

By Daniel Niven, Calgary
EvidenceNetwork.ca

Not many patients would be happy to hear there's a lag of about 17 years between when health scientists learn something significant from rigorous research and when practitioners change patient care as a result.

But that's what a now famous study from the Institute of Medicine uncovered in 2001.

The study reflects a major problem that has plagued health care for decades: the timely integration of high-quality scientific evidence into daily patient care.

If you knew there was research available to guide the health care you required, wouldn't you want your care provider and the system to use that research in relation to your care? Wouldn't you want to receive care that's scientifically proven to be of benefit, rather than care that's proven to be of no benefit?

Although it's been clear for centuries that science contributes to advancing medicine and improving disease-specific survival rates (for example, the discovery of penicillin and its effect on infection-related mortality rates), this concept only became popularized within the medical community toward the last quarter of the 20th century through the evidence-based medicine movement.

More recently, those who work in the field of 'knowledge transla-

tion' have been working hard to close the gap between research and practice. For the most part, they've been successful by making the abundant research findings more accessible to policy-makers, professional societies and practitioners, and nudging them to adopt more timely evidence-based practices.

Their methods have largely focused on the adoption of new beneficial practices — drugs, tests or interventions with substantial evidence behind them. But a pattern has emerged from the scientific literature: new is not always better and too much health care can be bad for your health.

Owing to the recognition that unnecessary practices may negatively affect patient outcomes — and contribute to burgeoning costs within health care — there is now a movement to promote the discontinuation of practices used in patient care that research finds to be of no benefit or potentially harmful. Initiatives such as the Choosing Wisely campaign, the Less is More and Reducing Research Waste have sprung from medical professional societies and high-ranking medical journals to help reduce the practice of too much health care.

It turns out that cervical cancer screening in women under 30 years old is not beneficial and may cause unnecessary followup testing; the use of bone cement to treat painful spine fractures among patients with osteoporosis doesn't improve pain any more than usual care; and placement of stents in the coronary arteries of patients with narrowed arteries but minimal symptoms is no better than treatment with medications alone.

Other examples include reducing the use of a sophisticated mon-

— OUTCOMES, page 15



CNS/Romeo Ranoco, Reuters

DRUG VICTIMS PROTEST IN THE PHILIPPINES — People hold images of Our Lady of Guadalupe and photos of their family members, who they say were killed because of their alleged involvement in illegal drugs, during a March 2 protest and march in memory of the victims in Manila, Philippines.

Embrace God's trust in a divided nation: speaker

By Allyson Escobar

ANAHEIM, Calif. (CNS) — A pastor from Washington urged attendees at the 2017 Los Angeles Religious Education Congress to embrace God's trust in times of political division and turmoil, such as the nation and the world currently are experiencing.

Msgr. Raymond G. East, pastor of St. Teresa of Avila Parish in the Archdiocese of Washington, spoke Feb. 25, the second day of the congress. The morning began with prayer and praise, as musicians from Catholic Relief Services and Oregon Catholic Press led the crowd in a lively morning prayer service.

Attendees were invited to think about global solidarity and embracing full trust in God, who holds the world in his hands — aptly setting the theme for East's

morning keynote.

Rev. Chris Bazyouros, director of the Office of Religious Education for the Archdiocese of Los Angeles, introduced the priest to the spirited morning crowd at the Anaheim Convention Center Arena. He noted that East has been part of the congress for years and this was his first keynote address at the gathering.

Wearing his signature traditional African garment, East began his talk with a warm embrace.

"The theme of embracing trust begins with an embrace," he said, giving Bazyouros a spirited hug. "This morning, we commit ourselves to the divine embrace . . . embracing the embraceable God."

He introduced himself as being from a 138-year-old parish in the Washington neighbourhood of Anacostia, which he described as "once the murder capital of the

U.S. . . . but is now a place filled with hope."

As the first Catholic church east of the Anacostia River, St. Teresa of Avila is considered the mother church for the area. Today the parish is predominantly African-American.

The priest, who is African-American, also said he was bringing greetings from 1600 Pennsylvania Avenue, referring to President Donald Trump and Vice-president Mike Pence.

"That's why we are here today — this congress is different from any other. We've never been in a time where we feel so divided in conflict with one another," East said. "People apart, different ideas and ideologies, expressions of faith and political realities. But today I hope that we can deal with God's politics."

Expressing this theme of a

united nation, embracing God's trust in times of political division and turmoil, the lively East asked everyone to look at the image of Divine Mercy as the ultimate example of embraceable love.

"Around this image of the Body of Christ, we are one body, not divided, with Jesus as our head," he said. "Do you want to know what God, what love looks like? Look at Jesus, with his arms open wide, streams of love and grace opened up for us, extended for all the world."

Sharing stories from Scripture — including about Moses, Abraham and Sarah — he talked about embracing trust in a God "who brings us from slavery to freedom, who is still in the business of liberation."

He cited Mary as the ultimate example of faithful trust in God, when she gave her yes — her *fiat* — in the Annunciation, singing her famous line: "Let it be done to me according to your Word."

Keeping with the theme of embracing trust in a divided world, East challenged the audience to think about minorities, immigrants and refugees in the 21st century, many who feel cast out more than ever.

"How does their plight connect with ours?" he asked the clapping and cheering crowd. "We have inherited this myth . . .



CNS/Victor Aleman

Msgr. Raymond G. East

that the Divine image does not include darker shades of colour. The myth that we are not all created in God's image is dangerous and deadly. Unless we can go and see that we are all sisters and brothers, together, none of our politics will ever make sense."

Abuse survivor quits papal body

By Carol Glatz

VATICAN CITY (CNS) — One of the founding members and the last remaining abuse survivor on the Pontifical Commission for the Protection of Minors has quit over what she described as resistance coming from Vatican offices against implementing recommendations.

Marie Collins, who joined the commission when it was established in 2014, said: "The reluctance of some in the Vatican Curia to implement recommendations or co-operate with the work of a commission when the purpose is to improve the safety of children and vulnerable adults around the world is unacceptable."

"It is devastating in 2017 to see that these men still can put other concerns before the safety of children and vulnerable adults," she said in an editorial published online March 1 by the National Catholic Reporter.

Pope Francis created the commission to be an independent body of experts, including survivors of clerical sexual abuse, to advise him with recommendations on best practices for protecting minors and vulnerable adults in the church. The commission is also charged with promoting responsibility in local churches by "uniting their efforts to those of the Congregation for the Doctrine of the Faith, for the protection of all children and vulnerable adults," according to the commission's statutes.

"However, despite the Holy Father approving all the recommendations made to him by the commission, there have been constant setbacks," Collins said in a statement published on her website, www.mariecollins.net

"This has been directly due to the resistance by some members of the Vatican Curia to the work of the commission. The lack of co-operation, particularly by the



CNS/Carol Glatz

Marie Collins

dicastery most closely involved in dealing with cases of abuse, has been shameful," she said.

While Collins did not specifically name which dicastery, the Vatican's doctrinal congregation is charged with investigating verified crimes the church defines as "more grave delicts," which includes the sexual abuse of minors. The office, through its promoter of justice, also monitors the procedures that national bishops' conferences have in place for dealing with abuse accusations and handling the dismissal from the priesthood of those guilty of sexual abuse.

In her NCR editorial, Collins said the commission's template of safeguarding guidelines was never sent out to the world's bishops' conferences for helping them craft or improve their own policies and "the dicastery, which has the responsibility for reviewing existing bishops' conference policy documents and which has its own template, is refusing to co-

operate with the commission on the combining of the work."

The commission had recommended a new judicial section be added within the doctrinal congregation to judge crimes of "abuse of office" by bishops alleged to have failed in fulfilling responsibilities linked to handling suspected and known cases of sex abuse. Even though the pope and his nine-member council of cardinals approved the new section in mid-2015, Collins confirmed in her editorial that it was never implemented.

Another papal directive promoting accountability of negligent bishops and religious superiors — "As a Loving Mother" — was also meant to begin in the fall of 2016, but "it is impossible to know if it has actually begun work or not," Collins said.

She said the "last straw" that led to her handing in her letter of resignation was when she learned that the same dicastery that refused to co-operate on the safeguarding guidelines had also refused "to implement one of the simplest recommendations the commission has put forward to date."

The recommendation, which the pope instructed that all Vatican departments follow, asked that every Vatican office "ensure all correspondence from victims/survivors receives a response. I learned in a letter from this particular dicastery last month that they are refusing to do so," she said.

"I find it impossible to listen to public statements about the deep concern in the church for the care of those whose lives have been blighted by abuse, yet to watch privately as a congregation in the Vatican refuses to even acknowledge their letters!"

"It is a reflection of how this whole abuse crisis in the church has been handled: with fine words in public and contrary actions behind closed doors," she said.

She said she had pledged when she joined the commission that she would quit the moment she felt "what was happening behind closed doors was in conflict with what was being said to the public. This point has come. I feel I have no choice but to resign if I am to retain my integrity."

Cardinal explains Vatican procedures to abuse cases

By Junno Arocho Esteves

VATICAN CITY (CNS) — The Vatican's doctrinal chief dismissed accusations that some Vatican officials are resisting recommendations on best practices for protecting children and vulnerable adults from clergy sex abuse.

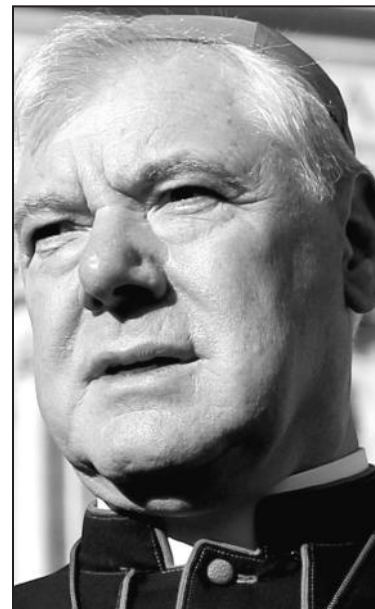
"I think this cliché must be put to an end: the idea that the pope, who wants the reform, is on one side and, on the other, a group of resisters who want to block it," said Cardinal Gerhard Müller, prefect of the Congregation for the Doctrine of the Faith.

The congregation is charged with carrying out canonical trials and seeking justice for victims of clerical abuse, while local bishops and heads of religious orders must care for their pastoral needs, he said in an interview with the Italian newspaper *Corriere della Sera*, published March 5.

Müller responded to complaints made by Marie Collins, who resigned her post on the Pontifical Commission for the Protection of Minors March 1, citing what she described as resistance coming from Vatican offices against implementing recommendations.

In an editorial published online March 1 by National Catholic Reporter, Collins said an unnamed dicastery not only refused to co-operate on the commission's safeguarding guidelines, but also refused to respond to letters from victims.

Collins said the refusal "to implement one of the simplest recommendations the commission has put forward to date" was the last straw that led to her resignation.



CNS/Paul Haring

Cardinal Gerhard Müller

dicastery, in Rome," can be aware of everything happening in all the dioceses and religious orders in the world, the cardinal said.

The Congregation for the Doctrine of the Faith, he added, "acts as the supreme apostolic tribunal" on matters dealing with clerical abuse.

Darkness deserves gratitude. It is the alleluia point at which we learn to understand that all growth does not take place in the sunlight.

— Joan Chittister