

After five years

Since becoming pope five years ago, Pope Francis has, by putting God's mercy first, changed the conversation within the church and about the church, writes Michael Swan. — page 3

Family Services

Catholic Family Services Society of Regina CEO Sandi Urban describes herself as a "policy wonk," and is feeling comfortable in her new role. — page 3



Visitation House

Theresa Hilbig, executive director of Visitation House, a drop-in centre for women located on the edge of Regina's downtown core, is breathing easier these days as the facility was expanded. Material donations had been taking up more and more space, and it had got to the point, she says, "where I had to clear a path to my office." — page 6

Purim

Celebrated March 4 at Beth Jacob Synagogue in Regina, Purim is one of the most joyous holidays in the Jewish calendar. — page 6

Development and Peace

This week we highlight the work of Development and Peace - Caritas Canada and urge readers to be generous to D&P Share Lent campaign. — pages 10, 11

Music for Liturgy

This week's *Prairie Messenger* features its last instalment of music selections for liturgy. Featured are selections for the Second Sunday of Easter, April 8, 2018, to the feast of Pentecost, May 20, 2018. — pages 12 - 14



Pope asks youth to write Way of Cross

By Carol Glatz

VATICAN CITY (CNS) — In light of this year's Synod of Bishops on young people, Pope Francis has asked that the Way of the Cross meditations be written by a group of students.

An Italian high school religion teacher was co-ordinating the texts that will be written by 15 of his students in Rome, the Vatican announced March 8.

Each year, the pope asks a different person or group of people to write the meditations for the

nighttime Holy Week event at Rome's Colosseum. This year, Good Friday falls on March 30.

The pope named Andrea Monda, an Italian writer with a degree in law and a degree in religious studies, who quit his job in the legal department of an Italian bank to teach high school religion class. He was overseeing and collecting the different texts for the 14 stations of the cross, the Vatican said.

The pope wanted today's younger generation to reflect on the Passion of Christ, Vatican News reported.

Canada falling behind on foreign aid targets

By Michael Swan
The Catholic Register

TORONTO (CCN) — Canada is on track to fall even further behind other countries in doing its bit for the world's most vulnerable populations, despite an extra \$200 million injected into the 2018 foreign aid budget.

A little more money for international development aid is "always good news for Development and Peace and its partners in the Global South," Development and Peace advocacy and research program officer Marie-Sophie Villeneuve said after Finance Minister Bill Morneau laid out his government's 2018 spending plans on Feb. 27.

But Villeneuve isn't giving the government too much credit for the boost, which Morneau said is the start of an extra \$2 billion in aid spending over five years.

By then, Canada will still be contributing just 0.26 per cent of its Gross National Income to support the poor on the planet, Development and Peace projects. That's well below the 0.7 per cent target set by the United Nations.

"That puts us at fifth out of the seven countries in the G7," Villeneuve said. "With the inflation rate, that will still keep us at 0.26 per cent."

Villeneuve's projection of status quo may be generous. The budget's own estimates show the economy growing an average of four per cent annually over the next five years, while the aid budget grows at two per cent per year. If the aid budget grows at half the rate of the economy, it's hard to see how it will maintain 0.26 per cent of GNI.

It concerns Development and Peace that there's no plan to get to the international target of 0.7 per cent of GNI. Other G7 countries — Germany and the United Kingdom — have hit the target over several years. Norway and Sweden frequently surpass 0.7 per cent. Canada now ranks 15th among western donors.

It was Liberal Prime Minister

Lester B. Pearson who first proposed the 0.7 per cent target in 1969.

— VULNERABLE, page 4

Lenten resource mother-daughter effort

By Kiply Lukan Yaworski

SASKATOON — Creativity and spiritual insights from two generations went into the creation of a family lenten resource being used across Canada and the United States.

Mother and daughter team Leah and Robyn Perrault of Holy Family Cathedral Parish in Saskatoon worked together to produce the booklet of daily reflections, activity, and prayer, entitled *Practicing Love*.

It was one of Leah's former editors at Novalis who recommended her to Creative Communications, a U.S.-based publisher who was seeking someone to



CNS/Paul Haring

GOOD FRIDAY WAY OF THE CROSS — The Colosseum is pictured before the Way of the Cross on Good Friday in Rome in 2017. The pope has asked a group of young people to write the meditations for this year's Way of the Cross at the Colosseum.

write a family resource for Lent.

"They described what they were looking for — something practical for families — and I asked, 'Would you mind if I did it with my daughter? She is creative and I think she would be able to help think up the activities,'" explained Leah.

Robyn, 10, said she enjoyed working on the project, providing input into the daily reflections and ensuring that the examples and ideas would resonate with children as well as adults.

There is a one-page entry for each day of Lent, from Ash Wednesday to Holy Saturday, which includes a Scripture verse, a short reflection, a one-line prayer,

and a "Practice Love" activity for family members — such as a hands-on craft or action, a ritual of asking for and receiving forgiveness, or finding ways to show love or offer service.

"We tried to make sure there were examples for adults and children, so that it was relevant, and to help both children and adults imagine how a practice or a principle is applicable for all ages," says Leah. "For instance, Robyn knows how hard it is for kids to be patient, but maybe she sometimes forgets that it is also difficult for mom and dad."

It was Robyn who suggested that they use the same prayer every day — "Jesus, I give you my heart with my acts of love today" — in order to help families learn and remember it.

Focusing on love as a lenten practice resonated with the authors, who undertook the project in the summer of 2017, which was a difficult time for their family, in the midst of grieving a miscarriage and the death of Leah's sister.

"When I was thinking about what our family needed from Lent, it wasn't penance, it wasn't pain. Rather, it was finding ways to practice the love that Jesus does, walking toward the cross," explains Leah.

The introduction encourages families to use *Practicing Love* in a way that works best for them. "When you practice, be gentle with yourself and each other," write Leah and Robyn. "If you cannot read the reflection in the morning, then read it at night and practice tomorrow. If you miss a

— LOVE, page 7



Kiply Yaworski

PRACTICING LOVE — Leah Perrault and daughter Robyn (holding baby brother Atticus) of Holy Family Cathedral Parish in Saskatoon worked together to write a lenten resource for families entitled *Practicing Love*.

U.S. bishops want America to address gun violence

WASHINGTON (CNS) — The chairs of two U.S. bishops’ committees said it is long past time for the nation’s leaders to come up with “common-sense gun measures as part of a comprehensive approach to the reduction of violence in society and the protection of life.”

The U.S. Catholic bishops have advocated for such measures for decades and will continue to do so, said Bishop Frank J. Dewane of Venice, Florida, chair of the U.S. Conference of Catholic Bishops’ Committee on Domestic Justice and Human Development, and Bishop George V. Murry of Youngstown, Ohio, chair of the Committee on Catholic Education.

In the aftermath of the tragic attack Feb. 14 at Marjory Stoneman Douglas High School in Park-

land, Florida, “this moment calls for an honest and practical dialogue around a series of concrete proposals — not partisanship and overheated rhetoric,” they said in a joint statement March 5.

“Once again, we are confronted with grave evil, the murder of our dear children and those who teach them,” they said. “Our prayers continue for those who have died, and those suffering with injuries and unimaginable grief.”

Dewane and Murry rejected the idea of arming teachers, as President Donald Trump and others have suggested as one possible solution. This “seems to raise more concerns than it addresses,” the prelates said.

“Setting a more appropriate minimum age for gun ownership, requiring universal background

checks — as the bishops have long advocated — and banning ‘bump stocks’ are concepts that appear to offer more promise,” the bishops said.

So-called bump stocks are devices used to make a semiautomatic gun act like a fully automatic weapon.

“We must explore ways to curb violent images and experiences with which we inundate our youth, and ensure that law enforcement have the necessary tools and incentives to identify troubled individuals and get them help,” they continued.

“Most people with mental illness will never commit a violent act, but mental illness has been a significant factor in some of these horrific attacks. We must look to increase resources and seek earlier interventions,” the bishops said.

Dewane and Murry noted that for many years, the USCCB “has supported a federal ban on assault weapons; limitations on civilian access to high-capacity weapons and ammunition magazines; further criminalizing gun trafficking; certain limitations on the purchase of handguns; and safety measures such as locks that prevent children and anyone other than the owner from using guns without permission.”

They also remarked on the advocacy on the gun issue being carried out by survivors of the Parkland shooting and other

young people around the country, calling their action “a stark reminder that guns pose an enormous danger to the innocent when they fall into the wrong hands.”

“The voices of these advocates should ring in our ears as they describe the peaceful future to which they aspire,” Dewane and Murry said. “We must always remember what is at stake as we take actions to safeguard our communities and honour human life. In the words of St. John, ‘Let us love not in word or speech but in deed and truth.’ ”

Do not pay for mass, it is free, pope says

By Junno Arocho Esteves

VATICAN CITY (CNS) — Mass isn’t a paid arrangement for salvation but rather the commemoration of Christ’s sacrifice of his life, given freely to all, Pope Francis said.

Christians can make a silent

forecasts of rain for Rome. The Vatican also opened St. Peter’s Basilica to accommodate the overflow, with giant screens set up in the basilica so the people could follow the audience.

However, despite predictions of dreary weather, the sun brightly peered through the clouds above

St. Peter’s, which the pope noted after the audience, when he went to the basilica to greet and bless those inside.

“Today, we thought the rain was coming, but who can understand Rome? The weather in Rome is like that,” he said.

In his main talk, the pope continued his series on the mass, focusing on the eucharistic prayer, “the central moment” in which Christians relive “what Jesus himself did at the table with the apostles at the Last Supper.”

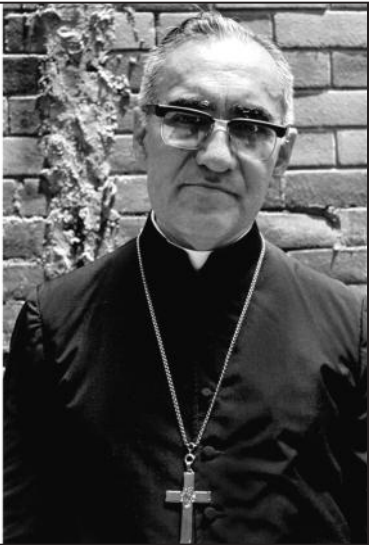
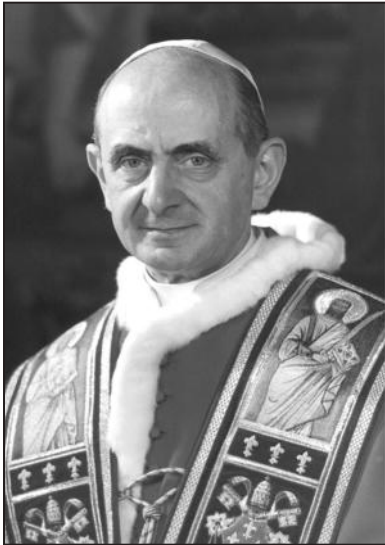
“In this solemn prayer, the church expresses what it does when she celebrates the eucharist and the reason why she celebrates it, that is, to make communion with Christ truly present in the consecrated bread and wine,” the pope said.

The eucharistic prayer, he explained, is composed of several formulas, beginning with the preface, “an action of thanksgiving for God’s gifts” followed by the acclamation of “holy.”

“It is beautiful to sing, ‘Holy, holy, holy is the Lord.’ It is beautiful to sing it so that the entire assembly unites their voice with those of the angels and saints to praise and glorify God,” he said.

During the consecration, he added, the bread and wine become the body and blood of Christ; it is “the mystery of faith” that all Christians must believe in.

“We should not have strange thoughts such as ‘How can this



CNS/Octavio Duran

BLESSED PAUL VI AND ROMERO — Pope Francis has cleared the way for the canonizations of Blessed Paul VI and Archbishop Oscar Romero. He recognized a miracle attributed to Blessed Paul of healing an unborn baby and helping her reach full term. Paul, who was pope from 1963 to 1978, was a friend of Romero and supported his work. Paul will be declared a saint in late October at the end of the Synod of Bishops on youth and discernment.



CNS/Paul Haring

MOSAIC OF MARY — A mosaic of Mary as Mother of the Church is seen above St. Peter’s Square at the Vatican. Pope Francis has instituted a new Marian feast honouring Mary as mother of the church. It will be celebrated every year on the Monday after Pentecost.

prayer during mass or donate money to offer a mass for a loved one who is in need or passed away, but should never feel obliged to make a payment, the pope said at his weekly general audience at the Vatican March 7.

“Nothing! Understood? Nothing! You do not pay for the mass! The mass is Christ’s sacrifice, which is free. Redemption is free. If you want to make an offering, do it. But you do not pay for it! This is important to understand!” he said.

Pope Francis held the audience in the Vatican’s Paul VI hall due to

grave sin, or perhaps a venial sin, or perhaps nothing,” the cardinal responded. “The Council of Trent says that in the case in which there is no grave sin, but venial, the eucharist removes that sin.”

“If it is only a venial sin, the person can be absolved and admitted to the sacrament of the eucharist,” the cardinal said. “This already corresponds with the doctrine of Pope John Paul II and, in this sense, Pope Francis is in complete continuity with the direction opened by preceding popes. I do not see any reason, then, to say that this is a heresy.”

Amoris Laetitia is not heretical: Kasper

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis’ exhortation on the family should prompt discussion and even debate, but accusing him and others of heresy is completely out of place, said German Cardinal Walter Kasper.

“A heresy is a tenacious disagreement with formal dogma. The doctrine of the indissolubility of marriage has not been called into question on Pope Francis’ part,” the cardinal, a theologian, told Vatican News March 5.

Kasper was interviewed about his new book, *The Message of Amoris Laetitia: A Fraternal Discussion.* The interview was published just a few days after Italian Bishop Marcello Semeraro of Albano and Cardinal Donald W. Wuerl of Washington issued detailed guidelines for accompanying couples, including those who are divorced and civilly remarried.

In his book, Kasper describes *Amoris Laetitia* as “a creative renewal of traditional teaching.”

Vatican News asked Kasper specifically about the path of discernment Pope Francis sees for some divorced and civilly remarried to return to the sacraments, including communion, in some circumstances.

“Sin is a complex term. It not only includes an objective principle, but there is also the intention, the person’s conscience. And this needs to be examined in the internal forum — in the sacrament of reconciliation — if there is truly a

grave sin, or perhaps a venial sin, or perhaps nothing,” the cardinal responded. “The Council of Trent says that in the case in which there is no grave sin, but venial, the eucharist removes that sin.”

“If it is only a venial sin, the person can be absolved and admitted to the sacrament of the eucharist,” the cardinal said. “This already corresponds with the doctrine of Pope John Paul II and, in this sense, Pope Francis is in complete continuity with the direction opened by preceding popes. I do not see any reason, then, to say that this is a heresy.”

Speaking more generally about *Amoris Laetitia*, Kasper said that reading the document has helped many engaged and married couples come to a deeper appreciation of the church’s teaching on marriage and family life and about the joys and challenges facing families today.

“It is not high theology incomprehensible to people,” he said. “The people of God are very content and happy with this document because it gives space to freedom, but it also interprets the substance of the Christian message in an understandable language.”

Patriarch says WCC biased

DAMASCUS, Syria (CNS) — The patriarch of the Syriac Orthodox Church denounced a statement issued by the head of the World Council of Churches regarding the situation in Syria, in particular the rebel-held enclave of Eastern Ghouta near Damascus.

“We are deeply appalled by your statement on Syria,” Syriac Orthodox Patriarch Ignatius Aphrem II of Antioch wrote Rev. Dr. Olav Fykse-Tveit, general-secretary of the World Council of Churches, regarding the Feb. 26 statement.

“You mention 550 victims killed in Eastern Ghouta, including more than 130 children. However, you neglect to mention hundreds of civilians, including many children, killed by the mortars and missiles coming from Eastern Ghouta, especially when most of these mortars

have long targeted areas populated by Christians from churches which are members of WCC,” the patriarch, a native of Qamishli, Syria, wrote in the March 2 letter.

“Targeting of civilians on all sides should be indeed condemned,” he stressed. However, the patriarch said Fykse-Tveit’s statement “clearly shows a biased position concerning what is happening in Syria in general, and in Damascus in particular.”

“As a council of churches representing its members, including those of us who live in Syria, your statement should have been apolitical, more pastoral and reflecting the position of the great majority of Christians in Syria,” he said. “It is obvious that your information on what is happening in Syria lacks accuracy and objectivity.”

Francis’ first five years: a different kind of church

By Michael Swan
The Catholic Register

In 2015 Pope Francis gave an interview to the Mexican media giant Televisa and said, “I have the sense that my pontificate will be brief — four or five years.” On March 13 he will have hit the five-year mark. He is 81 years old.

In those five years he has issued four major teaching documents — two encyclicals and two apostolic exhortations. He has shaken up the Vatican, creating new departments, collapsing old ones and expanding the scope and prominence of the Synod of Bishops. He has appointed just under half of the 120 cardinals eligible to vote for the next pope.

Sometimes dismissed as mere style, Francis has put on display a different kind of Catholic Church — a poor church for the poor. He has modelled humility and humani-

ty in his pastoral concern for everybody — women, Muslim teenagers in Italian prisons, gays, drug addicts, the homeless and every single refugee cast from their home and begging the world for mercy.

By putting God’s mercy first, Francis changed the conversation within the church and about the church.

Despite this, his January trip to Chile ended badly with his defence of Bishop Juan Barros, who stands accused of witnessing the crimes of pathological abuser Rev. Fernando Karadima and remaining silent. A tired and severe looking Francis called the allegations “calumny” and demanded “proof.” He later apologized, describing his own language as a “slap in the face” to abuse survivors. He then sent the church’s most respected and effective abuse investigator to Chile to look into Barros’s connections with Karadima.

The course correction was welcomed, but people wondered whether the pope really understands the gravity and causes of the church’s most serious open wound.

“He may be on the side of refugees, migrants, the sick, the poor, the indigenous and other marginalized peoples, but he just doesn’t get it when it comes to victims of abuse,” Jesuit Father Thomas Reese wrote in the National Catholic Reporter.

But leading global expert on clergy sex abuse Sister Nuala Kenny has not lost faith in Francis. A momentary, intemperate remark is not evidence that the pope has lost his way, she said.

“It’s like a little blip on the horizon,” Kenny told *The Catholic Register*. “I judge the Holy Father on his whole life.”

Kenny’s confidence in the pope is based on his openness, his candour, his honesty, his insistence that he too is a sinner.

“Every single day I pray for this Holy Father because I want him to be around long enough so that he actually changes things,” Kenny said. “Because he’s asking for the church to recognize that we’re no longer dominant. Not only that, we’re marginalized and rejected, just as Jesus was. What we have to do is return to who and how Jesus wants us to be as disciples in this world.”

However inspiring Pope Francis has been in his own example of humility — living simply in a guest house across the road from the Apostolic Palace, repairing his battered black shoes when they wear out, paying his own hotel bill, asking for prayers — we’re not there yet. The church has found reasons to remain divided.

The more the Catholics on the left side of the altar have praised and welcomed Francis, the more the Catholics on the right side of the altar have stewed in anger.

“Such disagreements, as is human nature, often lead to sorrow and simmering anger,” Our Lady Seat of Wisdom College associate professor in theology and science John Paul Meenan told *The Catholic Register* in an email.

Writing from the Barry’s Bay, Ont., campus of the conservative college, Meenan said the people on the right side of the altar are worried about “the whole moral edifice.”

“He has never written anything heterodox. Some of what he has written can, however, be interpreted in a heteroprax manner, implying that there are times wherein

Catholic Family Services CEO ‘a job with purpose’

By Frank Flegel

REGINA — Catholic Family Services Society of Regina CEO Sandi Urban is feeling quite comfortable in her role; she moved into the position 11 months ago. Urban became executive director of CFSS on April 1, 2017, after the retirement of David Sax. Sax had put in 34 years of service with the agency, 21 of those as executive director.



Frank Flegel

Sandi Urban

Urban is a mother of four who spent 15 years at SaskTel after obtaining a BA in English from the University of Saskatchewan. She accepted a voluntary retirement package from SaskTel to become a stay-at-home mom when the crown corporation went through a downsizing exercise.

She was subsequently elected a trustee with the Prairie Valley School Division, and during her time there was elected to the executive committee of the Saskatchewan School Board Association and served as president of the provincial organization, followed by a year as president of the Canadian School Board Trustees Association.

She describes herself as a “policy wonk” and began accepting small contracts with non-profit organizations, helping them with policy work, and that led her to thinking about getting back to

some kind of full-time occupation.

“I needed to find a job with purpose. A greater purpose is what I need in order to get up in the morning. So, I knew what the job had to feel like.”

She responded to an ad by an executive search company, was interviewed to establish her credentials, and was eventually hired by CFSS.

“I immediately felt that this was where I am supposed to be,” she said when she walked through the door for the first time.

She acknowledged that there had been a steep learning curve — “I hate those first few months when you feel you don’t know anything” — but her only real surprise was how quickly she felt at home in her new job. “Everyone was so helpful.”

The Catholic Family Services Society officially began as the Catholic Welfare Society in 1937, founded by the Sisters of St. Martha, who came to the Regina archdiocese at the invitation of Archbishop Monahan. CFSS now offers a variety of programs, including family and individual counselling, marriage preparation programs, and a 50-space daycare service.

Urban says CFSS faces the usual challenges of most non-profits: funding. It receives funding from the United Way, but donations to that charity are not what they used to be, and CFSS has had its United Way funds cut “substantially.” Some funding is received from the Regina archdiocese Bishop’s Appeal, but the organization operates largely on private donations and a fee-for-service system that is scaled according to income.

Urban has been exploring relations with the Regina Catholic, Public, and Prairie Valley school divisions to see how they might support families together. “The schools are experiencing budget cuts, but the needs are great: anxiety and depression are trending upward among children. We are looking to see how we can support kids and their families before those problems become full-blown diagnoses.”

POPE FRANCIS

The First Five Years

2013

March 13
First Jesuit and first Latin American elected pope

April 13
Appoints Council of Cardinals to advise him on church governance, reorganization of Roman Curia

July 8
Travels to Lampedusa, Italy, praying for immigrants and those who lost lives trying to cross Mediterranean Sea

July 22-29
First foreign trip: World Youth Day in Brazil

Nov. 24
Releases “Evangelii Gaudium,” (“The Joy of the Gospel”), apostolic exhortation on proclamation of Gospel in today’s world

2014

Feb. 22
Creates his first cardinals, tapping 19 churchmen from 12 countries

March 28
Breaks with protocol during Lenten penance service; before hearing confessions, he goes to confession

April 27
Canonizes Blessed John Paul II and John XXIII

July 7
Meets with six survivors of clerical sexual abuse, reiterates message of zero tolerance, accountability and continued commitment to prevention

Dec. 2
Joins interfaith leaders, signs Declaration Against Slavery

2015

May 24
Signs encyclical “Laudato Si’, on Care for Our Common Home”

Sept. 19-28
Visits Cuba and U.S., addressing Congress and U.N.

Oct. 4-25
Synod of Bishops on the family

Dec. 8
Opens Holy Door of St. Peter’s Basilica to begin Year of Mercy

2016

April 8
Releases “Amoris Laetitia,” apostolic exhortation on marriage and family life

Sept. 4
Canonizes Blessed Teresa of Kolkata

2017

April 26
Delivers TED Talk via video on “The Future You”

Oct. 26
Holds live satellite link-up with crew aboard International Space Station

Nov. 19
Celebrates Mass for first World Day of the Poor, hosts Vatican lunch for people assisted by Catholic Charities

2018

Jan. 18
Convalidates marriage of two flight-crew members on plane during Chile visit

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what (John Paul II’s encyclical on moral reasoning) *Veritatis Splendor* and the church’s tradition calls intrinsic evil is permitted.”

It was *Amoris Laetitia*, the pope’s 2016 answer to two synods on family life, that really enraged conservatives. He proposed that, through a process of discernment, some divorced and civilly remarried Catholics might be able to rejoin the communion line. Four cardinals, led by American Cardinal Raymond Burke, launched a “dubia” in 2016 intended to force Pope Francis to defend a footnote in *Amoris Laetitia* which outlined a pastoral response to people in second, unsanctified marriages.

The dubia cardinals have been hailed as heroes in right-leaning American Catholic media outlets. Meanwhile, various bishops conferences and individual bishops have issued guidelines to their priests on how to guide couples in discerning their situations.

Francis has no desire to change church teaching, but he does want a more pastoral church that responds to every sinner with generosity and mercy.

“Far from accommodating the church to the world, Pope Francis wants to demonstrate that the church provides a way of existing and interacting that is opposed to the prevailing logic of the world,” said Basilian Father Thomas Rosica.

The conservatives fear Francis has been too popular, too casual, too willing to take selfies and is positively nonchalant about inviting such non-Catholics as Canadian environmental activist Naomi Klein, population control advocate Paul Ehrlich and Catholic American politician Nancy Pelosi to the Vatican. But the church does not answer the world by running away from it, according to Rosica.

“Pope Francis believes that this path of dialogue is a path to conversion for a church that too often operates under the logic of a world that it supposedly rejects,” he wrote in an email. “It is only through dialogue that the church truly can be a sign of contradiction, especially in a world — and at times elements and leaders in the church — that prefers monologue.”

— DOCTRINE, page 4

Priest, former bar owner, helps those with addictions

By Philippe Vaillancourt

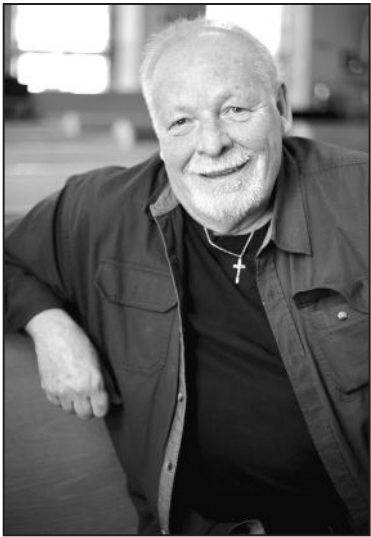
QUEBEC CITY (CNS) — Redemptorist Father Andre Morency used to own a bar. But after his ordination in the early 1990s, he founded a unique shelter in Quebec City, where he has dedicated his life and ministry to offering a Catholic space for the men and women whose lives cap-sized because of alcohol addiction, drugs or gambling.

Morency knows something about regaining control of life. In his 20s, he owned a bar in Shawinigan-Sud, the city where he grew up. But in his early 30s, within one year he went bankrupt and parted ways with his fiancée.

In his office at the St. Alphonse Fraternity, the shelter he founded, volunteers and residents come and go, greeting him and seeking his advice. In his large armchair, he spoke with serenity about the darkest years of his life.

“For three months I didn’t want to see anyone. I kept my blinds shut, alone with my pride. One day, I don’t know, I got up one morning, it was sunny, and I looked outside and said, ‘No, my

Vaillancourt is editor-in-chief of Presence info, based in Montreal.



Philippe Vaillancourt, Presence

HELPING THOSE IN NEED — Canadian Redemptorist Father Andre Morency founded the St. Alphonse Fraternity in 1994, a place where he helps his boarders overcome alcohol, drug and gambling addictions. Pictured here in the Fraternity’s chapel, Feb. 27, 2018.

life doesn’t stop here.’” He ended up becoming a Redemptorist brother in 1981, at 33. During his novitiate, he started working at Lauberiviere, a Quebec City shelter for homeless people. There, he developed “the love of the poor.” But he also real-

ized he could go much further spiritually with alcoholics and drug addicts if he were a priest.

“If God wants you to be a priest, studies won’t get in your way,” said his superior at the time. “He gave me a list of classes. Because of my age and my schooling — I dropped out of school in Grade 10 — he told me to get a certificate.” The brother got three certificates, and he could finally become a priest.

“I struggled,” he said. “Every night I prayed: God, if it’s not my place, give me a sign, I’ll stop right there, it won’t be long. I really prayed to know if it was my place. But I always got the passing grade. Even on the morning of ordination on May 5, 1990, I said, if it’s not my place, give me a sign!”

Inspired by his experience at Lauberiviere, he founded the St. Alphonse Fraternity.

“When I was chatting with the guys, they showed me that there was no place for them. No place where they could express their faith. A homeless man, sitting in a church, is still seen as a homeless man. People won’t talk to him. That’s when I started thinking about having a place where people could live their faith, and make it grow,” he said.

His youngest boarder is a 23-year-old Muslim. His oldest is 72 and has just spent 10 years in prison. Though tensions sometimes arise among the 30 boarders, Morency said he never had to deal with violent outbursts and, in three decades, he only had one close call.

“One night, I was sleeping and I opened my eyes. You know how you sometimes sense a presence even when you’re asleep? There was a guy above me with a hammer raised at me. ‘Hey, what are you doing here?’ It brought him back a little. He was stoned. I took his hammer, and we sat to talk,” he recalled. “The relapse doesn’t bother me. But pick yourself up the next morning!”

“I always tell the guys that if they’re here, it’s because God is sending them here. Why? It’s in

their relationship with him that they’ll find out. God is waiting for them here. For me, the person entering this house is Christ suffering,” he explained.

“It’s not a matter of expecting you to go church every Sunday, I tell them. It’s a question of knowing that the day you’ll want to leave the house, you’ll know you’re not alone. That you have someone in front of you. That you can hold on to him, that you can ask him for strength, to help you. Temptations will come for you. Speak to him like he’s your buddy.”

Morency and his team raised \$1 million between the end of 2017 and the beginning of 2018, hoping it will allow them to buy the house they’ve been renting for years. Then, they’ll need \$2 million to renovate the building.

Vulnerable will benefit

Continued from page 1

In his budget speech, Morneau boasted the extra spending will “do more to help vulnerable people around the world by making the largest new investments in international assistance in more than a decade, including greater support for the world’s women and girls, through Canada’s Feminist International Assistance Policy.”

The details of the aid spending were deep inside a 369-page budget document titled “Equality + Growth: A Strong Middle Class.”

Development agencies like Development and Peace are looking at \$14 billion over 10 years promised to the military and get the feeling they should be getting more.

“We don’t say we should not

invest in our military. We know there is a need,” said Villeneuve. “The military business will become stronger while the peace organizations — we don’t invest enough in them.”

The feminist lens the Liberal government is putting on aid and development spending doesn’t bother Development and Peace. The \$650 million the government threw at abortion advocates and providers around the world last year doesn’t stop the Catholic aid agency from accessing funding that will help women in Africa, Latin America and Asia in concrete ways, said Villeneuve.

“I don’t think it’s going to marginalize us. Having access to an abortion is not the only need a woman has,” she said.

Christian doctrine ‘not a closed system’

Continued from page 3

Quebeckers have embraced that spirit ever since the pope said “Good evening” from the balcony above St. Peter’s Square five years ago, said Frédéric Barriault of the Jesuit Centre Justice et Foi in Montreal.

“Francis’ election has, in fact, galvanized the progressive wing of Quebec’s Catholic Church,” he said. “His warm, friendly, Latino style struck a chord with our own Latin-style sociability and religiosity.”

Barriault isn’t trying to oversell the pope. The churches in Quebec do not overflow on Sunday mornings, and it will take more than a pope to rediscover the bond that once existed between Quebec and its church.

“What I can tell you, though, is that on the parish ground the Catholics are far less depressed than they were, say, 10 or 20 years ago,” he said.

In English Canada, Pope Francis’ deep concern for refugees has spurred Catholics to action. In Toronto, Catholic sponsorship and support for refugees has reconnected Catholics with the roots of their own church. Just as Toronto’s founding bishop, Michael Power, died in the service of poor and sick Irish refugees who landed in Toronto in 1847, parishes have been there for thousands of refugees now arriving in Canada.

“At our high-water mark, ORAT (the Office for Refugees, Archdiocese of Toronto) was working with over 150 parishes throughout the archdiocese,” said ORAT director Deacon Rudy Ovcjak. “A rough estimate of the number of parishioners involved in this work would be in the range of 950 to 1,900 parishioners.”

Jesuits have always had a unique bond with the papacy, but

with Francis it’s a bond with the pope himself, who is one of them.

“The arrival of Francis has been a boon to the Society (of Jesus), not simply because he is the first Jesuit pope, but also because of his Jesuit way of being and doing — strong character, unequivocal, deeply spiritual, always circumspect . . . his creative fidelity,” said Jesuit provincial superior for Quebec and Haiti Rev. Erik Oland.

In 2015 Pope Francis told an audience in Florence: “We are not living an era of change but a change of era.”

The pope isn’t interested in squabbles between left and right, tempests over Latin in the liturgy

and procedure. He has heaven, hell and salvation to think about and the church must be a player in that drama.

“Before the problems of the church, it is not useful to search for solutions in conservatism or fundamentalism, in the restoration of obsolete conduct and forms that no longer have the capacity of being significant culturally,” Pope Francis said. “Christian doctrine is not a closed system incapable of generating questions, doubts, interrogatives — but is alive, knows being unsettled, enlivened. It has a face that is not rigid. It has a body that moves and grows. It has a soft flesh. It is called Jesus Christ.”


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Design Pics

Passover

I stand upon a darkened hill
waiting as did the Trojan sentinels
with no steel in my breast
or cold idea to die for.
I hear now below the mist
the warm music of silence
and the distant birds
sending promises
in this dark night.

And I wait for that tender mercy
to cover our doorsills,
protect us from the
tightening snare,
and lead us to
the promised
table.

By Michael Dallaire

CSJ debate leads to concern over charitable status

By Deborah Gyapong

OTTAWA (CCN) — The Canada Summer Jobs attestation controversy has put the charitable status of many organizations at risk, a former Conservative cabinet minister warns.

"I am sounding the alarm right now," MP Lisa Raitt told the House of Commons on March 1. "We could be in for a major problem with charitable status in this country and ripping the carpet out from so many vulnerable people who depend on charities and their good work."

Raitt said she was worried about "legislative creep" that could affect the charitable status of churches and organizations that have already gone through "an incredibly in-depth" process to show they are in line with public policy to obtain that status.

The CSJ grant application requires organizations to attest that its "core mandate" respects Charter and reproductive rights, including the right to abortion, drawing protests from faith groups across the country.

If the CSJ attestation "was about creating a new definition of Canadian public policy and a new determination of what it represents, which has been ripped from the Liberal platform," Raitt said, she "wondered whether this now would be determinative for charitable status."

Raitt warned Canada Revenue (CRA) officials could "take it upon themselves to determine that the new definition of Canadian public policy for the purposes of charitable organizations is the one that the government has slammed into the Canada summer jobs attestation."

In addition, other groups could write CRA to launch challenges against the charitable status of organizations based on the attestation, she said. "This is a mess and we have to absolutely oppose it."

On March 19, MPs will vote on the motion debated in the House March 1 that revived the CSJ controversy. Put forward by MP Karen Vecchio, the motion asks the House to agree that "organizations that engage in non-political activist work" be able to "access" CSJ funding whether or not they sign the attestation.

Barry Bussey, director of legal affairs for the Canadian Council of Christian Charities (CCCC) has been warning about the vulnerability of charitable status for months. He pointed to a position paper by the Abortion Rights Coalition of Canada that has endorsed removal of charitable status for groups that support abortion.

"Almost all anti-abortion groups

are religiously based and motivated, because the anti-choice viewpoint is fundamentally a religious doctrine," the position paper said.

"Given the fact that the federal government is highly attuned to the demands of the pro-abortion community, this latest call for the removal of registered charitable status for religious communities that have an anti-abortion position has got to be taken seriously," said Bussey on the CCCC website. "This forms part of the reasoning which compels CCCC and other religious groups to push back against the CSJ attestation requirement. In short, the attestation is but the thin edge of the wedge."

At a news conference March 2 in London, Ont., Employment Minister Patty Hadju said the government had no intention of removing the attestation as a result of a backlash from religious groups. "We've had a number of applications from faith-based groups that have agreed to respect the Canadian Charter of Rights and Freedoms and a woman's reproductive choice, which is by the way the foundation of gender equality," Hadju said. "If a woman can't choose how and when she chooses to reproduce it makes all other questions of equality pretty moot."

The government has received applications from organizations, including faith-based groups, from across the country and she was "confident" the CSJ would fund about 70,000 jobs this summer.

In the House debate, several Liberal MPs accused the Conservatives of deliberately stirring up fears among faith-based groups, and insisted the attestation had nothing to do with the beliefs of an organization, only its activities.

Liberal MP Randy Boissonnault told the House: "The prime minister spoke with the cardinal of Montreal, and the cardinal encouraged all Catholic parishes to apply for the fund."

"This is a fantastic example of constructive dialogue between government and faith organizations," Boissonnault said. Except, there is no cardinal in Montreal, and the cardinal of Quebec, Gerald Lacroix, tweeted March 3 objecting to the "incomplete information shared in the House."

"I asked the parishes of the Archdiocese of Quebec to send their Canada Summer Jobs application without signing the new controversial attestation," Lacroix explained on Facebook. "Injustice for hundreds of charities across the country that had their application denied, including parishes from our diocese."

The cardinal said the Quebec bishops would discern their next steps at a plenary assembly of the

Assembly of Catholic Bishops of Quebec, which was the week of March 5.

Many parishes are now scrambling to find money to run their summer programs for youth now that their applications and requests for accommodation under the charter have been denied.

Salt and Light TV, Canada's Catholic TV network, sent an urgent appeal to viewers and donors March 1 asking them to help them

raise \$100,000 so it could continue providing internships for students to give them valuable media training in the mission of education and evangelization.

"As Catholics, our position is that no one should be forced to make application for a government grant that requires support of abortion or other issues that are clearly against the teaching and tradition of the Roman Catholic Church," said Salt and Light TV CEO Rev.

Thomas Rosica in an email. "Due to this regrettable action on the part of the Government of Canada, Salt and Light cannot in good conscience apply for these grants."

On March 2, the Catholic Civil Rights League launched a petition "against the government's demands for ideological conformity."

"We must dare to dissent," said the League in a news release. "As Catholic Christians, we need to live within the truth."



Grandin Media

CATHEDRAL RESTORATION — Ukrainian Catholics are celebrating the completion of a \$1.4-million restoration of St. Josaphat's Cathedral, a spiritual and historic landmark in downtown Edmonton for nearly 80 years.

St. Josaphat's renovation celebrated

By Andrew Ehrkamp
Grandin Media

EDMONTON (CCN) — Ukrainian Catholics are celebrating the completion of a \$1.4-million restoration of St. Josaphat's Cathedral, a spiritual and historic landmark in downtown Edmonton for nearly 80 years.

"My heart is filled with joy and pride at the highly successful Cathedral Restoration Project," said Bishop David Motiuk of the Eparchy of Edmonton. "The cathedral stands and will continue to stand as a beacon of faith in the heart of the city of Edmonton for years to come."

Built between 1939 and 1947 in the Byzantine style, St. Josaphat's is the central church for Edmonton's Ukrainian Catholics.

Its yearlong restoration project began in May 2016, focusing on the shingle roof — which experts said would have only lasted another two years — as well as the crumbling white concrete beams along the side of the building. Contractors also cleaned St. Josaphat's signature wooden cupolas.

"I'm very proud of everyone who worked on this. It's not your average project, and everyone gave it their all," said Dan Papirnik, chair of St. Josaphat's restoration committee, after a recent rededication ceremony celebrating the restoration.

"I looked over at the new roof the day after it was done, and it seemed to glow as the sunlight

was fading, so it was a sign that this project was special."

Already a provincial historic site, St. Josaphat's Cathedral received the same honour from the City of Edmonton two years ago, along with a \$500,000 grant. Financing also came from the Edmonton eparchy, the provincial government, corporate donors, and community fundraising, among other sources. The final cost is expected to be approximately \$1.4 million.

Motiuk said the work of Papirnik's committee did not go unnoticed.

"The care and love with which the restoration committee undertook in overseeing the project is a testimony to their faith in God and in their respect for the pioneers who built the cathedral."

This is only the third restoration in the history of St. Josaphat's Cathedral.

It's especially significant for Papirnik, who worked on St. Josaphat's first restoration as a teenager in 1969. His father Fred was in charge of the project at the time. "It's coming full circle for me."

St. Josaphat's Cathedral was designed and built in the form of a cross (cruciform) with seven cupolas, the largest roughly 30 metres high. The cupolas symbolize the seven sacraments and the Seven Gifts of the Holy Spirit. The church interior has three main parts: the vestibule, the nave (the main body of the church), as well

as the sanctuary and altar area.

St. Josaphat's "has many fond memories" for Rev. Lawrence Huculak, who led the Edmonton eparchy before being appointed Metropolitan-Archbishop of Winnipeg and Canada in 2006.

"From the time of their arrival in Edmonton from Ukraine in the 1930s, my mother and her parents were members of St. Josaphat's Parish. She liked to tell me of the days of her youth where so much of her time was spent at the church, for liturgies, organizational meetings, choir practices, and various events, often fundraisers in support of the church," Huculak recalled.

Years later, the Huculak family moved to Vernon, B.C., but St. Josaphat's Parish remained a part of them.

"Every year at Christmas time we would hear the proclamation of the birth of Christ through Christmas carols . . . on a record album of Ukrainian Christmas music that was recorded with a mixed choir and a men's choir from this church, directed by Father Boniface Sloboda."

Huculak and Motiuk were the co-celebrants of the divine liturgy during the Day of Gratitude and Rededication ceremony on Feb. 11. The ceremony marked the completion of St. Josaphat's restoration and celebrated its long history.

— With files from Jayne L. Buryn, communications co-ordinator, Ukrainian Catholic Eparchy of Edmonton.

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Regina’s Visitation House grows into more space

By Frank Flegel

REGINA — Theresa Hilbig is breathing a little easier these days. She is executive director of Visitation House, a drop-in centre for women established by the Regina archdiocese in 2000. In the 17 years she has occupied the position, she has seen material donations — everything from bedding to a kitchen and dining room set — take up more and more space in the small rooms that make up Visitation House.

“It was at the point where I had to clear a path from our open space to my office,” she says.

The new space is adjacent to the space Visitation House has been occupying, and now they have the

entire main floor of the building. The additional space will be used to house donated goods, which include toys, soap, toothbrushes and toothpaste, cosmetic products, paper products and many other goods women might use for themselves or in their homes.

The Knights of Columbus council of Resurrection Parish offered to build shelves in the additional space to bring order to the room and open the floor space to other uses. “Until we ran out of room, we used to have some fitness equipment available.” (A treadmill can be seen hiding among boxes in one of the other rooms.) “With this space I may offer Zumba exercise classes and maybe do some counselling if the

need is there.”

Visitation House is located on the eastern edge of Regina’s downtown core and has occupied a large corner room and two smaller rooms on the main floor of an old two-storey brick building. Hilbig was not sure of the square footage of the gathering room where women come to visit, but it is large enough to accommodate a large table with an assortment of chairs, a couple of worn but comfortable chesterfields, and two upholstered armchairs. One end of the room serves as a kitchen.

Visitation House is not a soup kitchen, but it does provide lunches, depending on what comes in as donations.

“We are a drop-in centre for women who come to read the paper, look for work or places to live, use the phone, but mostly they come to talk, visit with others, tell their stories,” Hilbig says.

She will advise women of services they might access with the Government of Saskatchewan or the City of Regina. Some 25 - 35 women a day come to visit. Most are regulars, but each day usually sees one or two newcomers. A few come with babies or toddlers.

Visitation House operates on donations and volunteers. “We enjoy great support from churches, the CWL, individuals, and Knights of Columbus councils,” she said. “Donations pay all our expenses.”



Frank Flegel

Theresa Hilbig

The archdiocese continues to support the centre with funds from the Bishop’s Annual Appeal.

Purim one of the most joyful celebrations in the Jewish calendar

By Frank Flegel

REGINA — The celebration of Purim is one of the most joyful holidays in the Jewish calendar. It celebrates a time in ancient Persia when the annihilation of the Jews was ordered by the king at the request of his prime minister, Haman, but they were saved by the intervention of Queen Esther.

The story is called the *Megillat* (the book of Esther) and is read in its entirety during the celebration.

It begins with the king appointing Haman, the richest man in the kingdom, as his prime minister. Haman’s inflated ego demands that everyone bow down before him, but Mordechai, Esther’s cousin, refuses, saying, “I bow only to God.” An enraged Haman orders gallows built on which he intends to hang Mordechai and prevails on the king to exterminate the Jews, who, Haman convinces him, are planning to take over his kingdom.

The king had had his former wife executed for refusing to obey

his orders to dance for him at a party, but loneliness compels him to find another queen, and he set-

tles on the beautiful Esther, Mordechai’s cousin. Mordechai cautions his cousin not to reveal

her true identity. However, when he hears of Haman’s murderous plans, he persuades Esther to approach the king and intervene, even though approaching the king without being invited is punishable by death.

She sets up a feast and invites the king, informs him that she is a Jew, and tells the king of Haman’s order to exterminate all Jews. The king cannot refuse his beautiful queen, has Haman hanged on the gallows built for Mordechai, and appoints Mordechai as his prime minister. The Jews are saved.

When the story is read, children and adults jeer, blow on noise-makers, shake rattles, and generally drown out the reader at every mention of Haman’s name. Many celebrants wear costumes to show their joy and as an expression of hope that dreadful situa-

tions can change. Prizes are awarded for costumes.

Special songs are sung, usually by the children, and a variety of foods and dainties, including *hamentaschen* (stuffed cookies in the form of a three-cornered hat said to symbolize that worn by the prime minister). There is an open bar and adults are encouraged to drink their fill, although they don’t take it literally.

The party at Beth Jacob Synagogue March 4 featured games and a Dino bouncer set up in the adjacent gym. To share their joy, Jews are encouraged to donate money to the poor and send gifts of food to friends and relatives.

Synagogue staff said the crowd was the largest they had seen in years.

“We’ve been working on that,” said Rabbi Jeremy Parnes.



Frank Flegel

PURIM PARTY — Children jeer and beat on drums to drown out the hated name of Haman every time it is mentioned during the reading of the Megillat as the Jewish community celebrates Purim, one of the most joyful holidays in the Jewish calendar. It celebrates a time when the Jews were saved from annihilation — which Haman had urged on the king — by the intervention of Queen Esther.

Third honoured for years of service

By Frank Flegel

ESTEVAN, Sask. — It began in 1980 when parish priest Rev. J.R. Prince of St. John the Baptist Church in Estevan asked Doug Third to conduct a prayer service for a funeral vigil.

“He gave me a book and said

go at it,” said Third in a telephone interview.

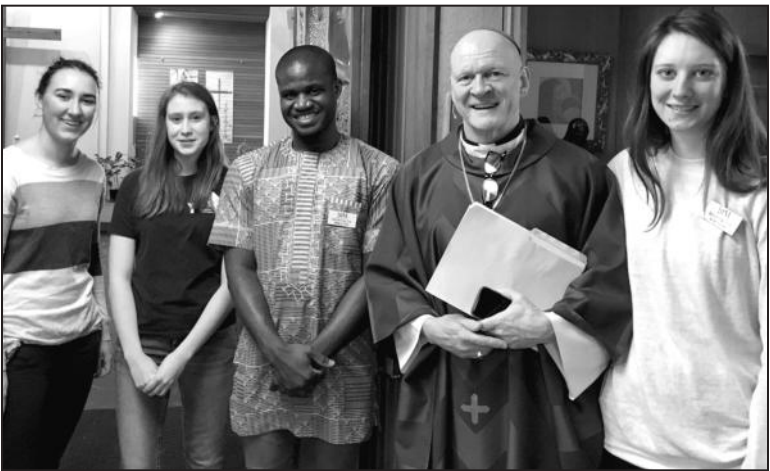
This January he conducted his last service. “I couldn’t stand for a half-hour anymore, so I told them I had to stop.” By “them” Third meant not only his local parish, but the funeral homes in Estevan and surrounding communities in

southeast Saskatchewan that were the benefactors of his commitment.

“I’m old and know a lot of people” was the explanation the 89-year-old gave as the reason for his longevity as a lay minister. Over 38 years he has officiated at more than 1,100 services and funerals. As well as the book Prince first gave him, Third has collected many other materials to use in his ministry. He didn’t confine his ministry to Catholics, but served people of all faiths — whoever asked him.

A recognition ceremony was held for Third on Feb. 25 at St. John the Baptist Church. Archbishop Donald Bolen was present to give a special blessing to Third and his wife, Alice. Bolen, who had served as associate pastor at the Estevan parish for a time, thanked Third for his service.

“I remember even then how grateful people were to have you preside at services for their loved ones,” he said. “You brought your many gifts to the task at hand, and



Madeline Oliver

STM WELCOMES BISHOP — St. Thomas More College student leaders welcomed Bishop Mark Hagemoen to a Sunday celebration at the STM chapel on Feb. 25 in Saskatoon. From left: Caitlyn Anhorn, Caroline Hill, Kingsley Nwabufu, Hagemoen, and Elizabeth Hill.



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Pro-life campus groups consider appeal of decision

By Deborah Gyapong

OTTAWA (CCN) — Two pro-life clubs and a men’s issues association are considering whether to appeal a Feb. 26 court decision that upheld their being banned from official club status on their respective campuses.

“It’s too early to say whether there will definitely be an appeal,” said Marty Moore, a lawyer with the Justice Centre for Constitutional Freedoms who represented the groups. “We’re reviewing the decision, and will be working with the clients to makes sure we will support them strategically going forward, but we can’t say for sure that’s going to be an appeal.”

“The court’s erroneous decision, if left to stand, will make it much more difficult for students with minority viewpoints to participate in the free exchange of ideas on campus,” said Justice Centre president John Carpay.

“To make matters worse, these students are still conscripted into paying membership dues to these

student unions, despite not being able to receive equal access to services provided by these unions.”

“Any time you are fighting for the rights of minorities you need to be in it for the long haul,” Moore said. “In this case, the rights of people with minority opinions and beliefs are being systematically attacked and discriminated against on university campuses.”

“So we need to make sure we as a society and as a country continue to support those with opinions that we may or may not agree with but that we not be discouraged when we see majoritarian sentiments prevailing, but that we continue to fight for the freedom of all Canadians and of all students.”

Ontario Superior Court of Justice Judge J. Perell dismissed Feb. 26 the lawsuits of the University of Toronto at Mississauga (UTM) Students for Life (SFL) against the UTM Students’ Union; of the pro-life group Speak for the Weak against the Student Association at Durham College and the

University of Ontario Institute of Technology (UOIT); and of the Men’s Issues Awareness Society (MAIS) against the Ryerson Students’ Union. The three cases were heard together on Jan. 24.

“It was not surprising but very disappointing,” said Chad Hagel, president of UTM Students for Life. “It’s not unexpected. We had been following similar cases.”

Justice Perell agreed with the Justice Centre’s position that the court had jurisdiction to examine whether the student unions followed their own rules. However, even though he recognized the students paid mandatory student dues, he said club status is not an entitlement but a privilege and the student unions, as private associations, have the right to make their own policies for selecting who gets club status.

According to the Justice Centre,

the Durham College Students’ Association only considers official status for clubs that “support abortion” because only they are “equity-seeking.”

The Ryerson Men’s Issues Awareness Society established in 2015 to discuss issues that “disproportionately affect men and boys such as higher rates of homelessness, workplace injuries and failure in school,” was denied status because some argued it would make women on campus feel unsafe.

Justice Perell noted the Ryerson Student Union has a “strong ideological and political orientation,” including describing itself as a “pro-feminist organization” and that it had the right to make the decision on club membership according to its policies.

In the case involving UTM SFL, the judge said it was “under-

standable” Hagel and the other applicants would be “disappointed, aggrieved, offended and angry” about how the UTM Students Union (SU) handled their request to renew their club status, but they “have attributed to discrimination, censorship, banishment, and bad faith what is more aptly attributable to the SU’s incompetence.”

In all three cases, the judge held the groups’ freedom of speech and association was not violated by the decision to deny them club status, because they were still able to operate and attract members despite lacking access to various club privileges such as being able to book campus facilities, have an information table during club week, put up posters and so on.

“It is somewhat odd that SFL even wants to be a Union Club having regard to its own pro-life orientation and to the SU’s publicly declared pro-choice orientation,” he said. “SFL has probably gained more publicity and support for its cause by the denial of official club status than it would garner by being a Union Club.”

In the case of Speak for the Weak, the judge noted it is “apparently thriving on campus” without official status. As in the other cases, the judge ruled the Student Association did not “breach its own rules and regulations.”

Services hope-filled

Continued from page 6

made those services meaningful and hope-filled for the grieving families and friends.”

The archbishop presented Third with a letter of commendation in which he congratulated Third for so generously sharing his talents and his time.

Newly installed St. John the Baptist pastor Rev. Sathiadis Antony also wrote to Third: “You are obviously a person of great empathy, with an ability to give great comfort and encouragement to people in times of pain and loss.” He presented Third with a letter of commendation.

Dustin Hall of Hall Funeral Service said one of Third’s trademarks was to work a special story into the service. “Doug’s ability to personalize each service to suit the deceased person made him the perfect choice for so many families.”

Third said the accolades were very nice, but he was uncomfortable with all the attention.

As well as letters of commendation from the archbishop and Antony, parishioners were given an opportunity to express their appreciation of Third’s years of service. Envelopes addressed to Estevan’s St. Joseph’s Hospital Foundation were distributed and parishioners were asked to donate to the foundation in Third’s name.

While in Estevan, Bolen blessed the newly constructed office space attached to St. John the Baptist Church. The parish offices had previously been in the former St. John’s Community Centre. The centre was sold in 2017 and the developer plans to construct a seniors’ living facility on the site.

Love never out of season

Continued from page 1

day, don’t let that stop you from coming back the next day. If you love one idea for practice and can’t do another, repeat an activity or make up your own.”

The authors also note that love never goes out of season: “practicing love for Lent can deepen your faith in times of difficulty just as much as in times of great joy,” notes the introduction, with the authors expressing the hope that families will join “in practicing love at home so that it can spill out into a world longing for God’s love.”

Response to the resource has been positive, says Leah, with many people sending affirming

messages. In fact, *Practicing Love* sold out before Lent began, with some parishes disappointed when orders could not be filled.

Although this year’s booklet is designed so that it can easily be used during future lenten seasons, the mother/daughter team says they would be willing to do it again next year, if the publisher is interested.

“Maybe we could think about practicing hope,” says Leah.

“I just hope people enjoy doing it as much as we enjoyed writing it,” says Robyn.

In the meantime, their own family is using it together as a way to practice love on the road to Easter joy.

The Diocese of Nelson welcomes applications for the position of Diocesan Director of Faith Formation



The Director of Faith Formation is responsible to the Bishop in designing and implementing programs for adult faith formation, children’s catechetics and sacramental preparation for use in the diocese and in supporting the ministry of the laity. The Office is based in Kelowna but will require travel to the various regions of the diocese.

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A child, and an encounter with a ‘devil-possessed’ Catholic

Around the Kitchen Table

Lloyd Ratzlaff



When I was in the second grade (it was 1955, Saskatchewan’s Golden Jubilee), one afternoon our teacher gave us an unexpected assignment by “volunteering” the class to canvass the village of Laird for donations to the Canadian National Institute for the Blind. She paired Lyle Sawatzky up with me, and the two of us were sent to visit the businesses on Main Street to solicit money from local merchants.

As we headed across the crocus meadow toward “uptown,” as we called it, I felt a bit timid. Our vil-

Ratzlaff is a former minister, counsellor, and university lecturer. He has authored three books of literary non-fiction published by Thistle-down Press, and edited an anthology of seniors’ writings published by READ Saskatoon. He has been short-listed for three Saskatchewan Books Awards, won two Saskatchewan Writers Guild literary non-fiction awards, and served on local, provincial, and national writing organization boards.

lage of 400 had two grocery stores, two garages, a hardware store, lumberyard, shoemaker’s shop, egg-candling station — so many places to go, and some of the proprietors hadn’t seemed friendly to me before. But Lyle and I began making our rounds, carrying a little canvas bag to hold the money, and soon enough it was weighing pleasantly with nickels, dimes, quarters, an odd paper dollar, and with each successful bid we felt our confidence grow.

We finished one side of the street and crossed to the other, where the Imperial Bank of Canada stood at the end of the block. I had been inside this building only a few times with my father, and didn’t like the way our footfalls echoed from the high ceiling, the sombre hush of money as a teller peered at us from behind a wicket, and at the back wall was the massive, dark door of an open vault.

So now I felt hesitant again as Lyle and I pushed the door open. The teller listened to our request and directed us to the manager,

who sat at a desk in his glass-windowed office working at some papers. Our sales pitch by now was thoroughly memorized, and the banker nodded as we spoke, took a chequebook from his drawer and told us we were doing a good thing, and wrote out a bright-orange coloured cheque, like the cancelled ones I’d seen among my dad’s papers. He tore it from the book and handed it to us, and we saw it was in the amount of 50 cents.

To me, cheques represented far more money than I ever expected to hear jingle in my pockets, and although other merchants had donated more, I imagined the teacher would consider this an especially significant donation. Back on the sidewalk I felt proud as Lyle and I folded the cheque and placed it in the pouch.

We carried on, garnering handfuls of change, and finally came to the hotel. Although my own house was hardly a block away, I hadn’t been inside the hotel even as often as in the bank. The hotel was owned by one of only two Catholic families in our mostly Mennonite and Lutheran village, and to me it was not so much an establishment offering rooms to travellers, as a place of iniquity where Ronny Tobin’s father sold beer on one side to people who were bound for hell, and on the other side his mother cooked meals in the kitchen and sold cigarettes from the front counter. So I was scared

again as we approached the sinful place.

I knew there was a Wurlitzer jukebox in one corner of the lobby, but had never heard it play. The instant Lyle and I opened the door we heard noisy men talking in the beer parlour and loud music in the lobby, and there to our right, all alone in the middle of the floor, Ronny’s Grandpa Joe was dancing, his old body hopping up and down in one place, arms at his sides, knees knocking together and his feet a wild blur of motion.

I had heard a song by the Chuck Wagon Gang on my un-

cle’s gramophone, and one verse went: *I heard a great thunder up in the sky, Must’ve been the sav-iour passing by, Heard a great rumble under the ground, Musta bin the devil bouncin’ up and down.* That devil had been kicked out of heaven, they sang, and was bouncing around in hell, and here with my own eyes I saw in the Laird Hotel a devil-possessed Catholic, and for the first time in my life I panicked.

I turned and fled, leaving Lyle holding the money bag, out the front door, back along the street

— MENNONITE, page 14



Art Babych

LIVING ON THE EDGE — These Ontario mallards are living on the edge of spring. Despite an early, and welcome, March snowstorm, spring is showing itself here, too, in the prairie sky.

We often have a difficult time seeing beyond our own struggles

By Caitlin Ward

So. This morning, I nearly hit two cars. With my car, that is. Not my fists.

It’s the snowfall that’s overtaken Saskatoon in the past week. At home I’m parking on the street because the parking lot behind my building is under two feet of snow. My parking spot at work is in a back alley, and though the spot itself has been cleared, the alley is 18 inches

Feel it Still
Portugal. The Man

deep. After spending almost five minutes trying to drive half a block, I decided it wasn’t worth it to try to actually get into the spot. So I spent another 10 minutes driving the rest of that block, occasionally trying to rock out of the snow soup under the car.

I ended up parking in a pay lot several blocks from work because I figured it was the only way could guarantee I wouldn’t get stuck for an hour after work, trying to push myself out of a snow drift. The back injury I sustained when I was rear-ended on my bike a few years ago has flared up again, so I don’t think I have the

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

shoulder strength to muscle my car out of a drift anyway.

When I finally got to the office, more than an hour late, I opened an email from my sister linking to an article about how the protein powder I use is going to kill me. Heavy metals in the plant protein are above levels that are safe for human consumption. My decision to try to use a low carbon footprint nutrition supplement has backfired spectacularly. I’m switching to toast.

I wasn’t going to write about any of this. I had a mind to talk about reconciliation, what that means in a Catholic context during Lent and what it might mean for us as Canadians in a racially divided province and a divided country. But now I’m tired and irritable and apparently ingesting unreasonable levels of cadmium, so here we are.

But that’s just the problem, isn’t it? I’ve been reading Ibram Kendi, a leading scholar on racism in America. In his book *Stamped from the Beginning, The Definitive History of Racist Ideas in America*, he posits that racism doesn’t come primarily from ignorance or hatred, but from self-interest. That’s not to say ignorance and hatred don’t play a significant role in the perpetuation of racism, but that is not where they are incepted. Racist ideas are disseminated to prop up discriminatory policies, rather than the other way around.

I don’t mean that my injured back and trouble getting to work this morning have temporarily

turned me into a raging bigot. But it has made it difficult for me to talk about truth and reconciliation in any sort of nuanced way. At the moment, I’m doing my best not to smack my officemate simply for existing in proximity to me. If you knew my officemate, you would understand how absurd a proposition that is. He’s one of the least offensive people I’ve ever met. If I can’t have reasonable thoughts about him at the moment, there’s no way I can take on something as complex as the history of the treaties, the perpetuation of racism against indigenous peoples in Saskatchewan, western alienation, and how we move forward as disparate communities who have historically been pitted against one another for a variety of reasons, none of which are good.

I do think my wildly frustrating morning gets at the heart of a particularly pressing issue, though, and that’s how we can possibly understand one another’s politics without understanding one another’s practical realities. I wanted to talk about all sorts of high-minded things today, but in the back of my mind I’m really focused on whether or not I should eat the lunch I brought or buy poutine because today has been stupid and useless and I’ve poisoned myself with arsenic-laced protein powder already, anyway. My best intentions spiralled into potato-based self-interest in a matter of hours. And that’s just this morning.

George Orwell (not entirely unfairly) wrote screeds against the Salvation Army in *Down and*

Out in Paris and London because of their tendency to force religion on people who were really just very hungry. But then, Orwell was an educated man who came from what he termed “the lower-upper-middle class,” if you can wrap your head around that as a concept, and did not care to try to understand what the Salvation Army was doing, or why. He just thought it was absurd.

Ultimately, as a Catholic but also as a human being, I believe people are basically good. I think also, though, that we often have a hard time seeing beyond our own struggles and our own reality. If we try to engage in difficult conversations without trying to recognize and even honour the struggles of our adversaries, we do so at our peril.

Can't keep my hands to myself Think I'll dust 'em off, put 'em back up on the shelf In case my little baby girl is in need Am I coming out of left field?	CHORUS
CHORUS Ooh woo, I'm a rebel just for kicks, now I been feeling it since 1966, now Might be over now, but I feel it still Ooh woo, I'm a rebel just for kicks, now Let me kick it like it's 1986, now Might be over now, but I feel it still	We could fight a war for peace (Ooh woo, I'm a rebel just for kicks, now) Give in to that easy living Goodbye to my hopes and dreams Stop flipping for my enemies We could wait until the walls come down (Ooh woo, I'm a rebel just for kicks, now) It's time to give a little to the Kids in the middle, but oh 'til it falls Won't bother me
Got another mouth to feed Leave her with a baby sitter, mama, call the grave digger Gone with the fallen leaves Am I coming out of left field?	Is it coming? (repeat) Is it coming back? Ooh woo, I'm a rebel just for kicks, yeah Your love is an abyss for my heart to eclipse, now Might be over now, but I feel it still

Powerful documentaries take spotlight at Sundance

Screenings & Meanings

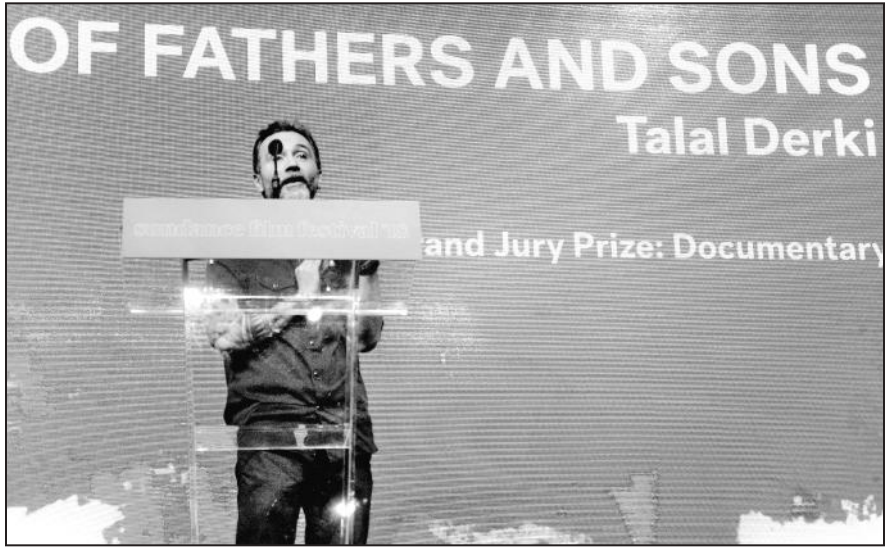
Gerald Schmitz



Sundance founder Robert Redford has long emphasized the value of documentaries to get at deeper truths beyond “the sound-bite superficiality of the news cycle,” as he put it at the opening press conference. The 2018 edition proved his point and confirmed the festival’s stellar reputation for presenting the best in non-fiction storytelling. Indeed two documentaries, *Science Fair*, and *Believer*, topped the audience poll of “festival favourites.” Here are the top picks from my viewings:



Of Fathers and Sons (Germany/Syria/Lebanon <https://www.offathersandsons.com/>)
In 2014 Syrian director Talal Derki won the Sundance grand jury world cinema award for *Return to Homs*. He repeated that achievement with this even more astonishing film about life in wartorn, rebel-held Syria, undertaken at great personal risk. Derki’s base in exile is Berlin. But for several years he embedded himself with jihadists in Syria, notably including the family of one of the founders of the Syrian branch of al-Qaida, whose sons are among the young boys trained to be child soldiers and potential martyrs. Although the Islamic State may have lost territory, what will be the generational impact of this terrible civil war?



JURY AWARD — Director Talal Derki accepts the grand jury award for *Of Fathers and Sons* at the Sundance Film Festival Jan. 27, 2018.

Kailash (U.S.)
This U.S. documentary grand jury winner directed by Derek Doneen follows the efforts of Indian Nobel Prize winner Kailash Satyarthi in rescuing enslaved child labourers. In the face of violent attacks, he has built a strong “Save the Children” movement, involving several hundred activists who have liberated over 80,000 children, part of a global campaign

to end child slavery. We see compelling personal stories and dramatic footage of raids on abusive employers, exposing the networks of traffickers who often bribe local police forces.

Dark Money (U.S. <http://www.darkmoneyfilm.com/>)
Years in the making, this superb film by director Kimberly Reed adds significantly to the evidence of how a flood of hidden corporate cash pushing a radical right-wing agenda is influencing American elections at all levels as presented in Jane Mayer’s seminal 2016 best-seller of the same name. Reed does this through a detailed eye-opening investigation of what has happened in the state of Montana including attacks on longstanding campaign finance laws and moderate conservative politicians. (More in a next column.)

Won’t You Be My Neighbor? (U.S.)
This audience favourite from director Morgan Neville recalls the influence of children’s television host Fred Rogers, an ordained Presbyterian minister who believed strongly in early childhood education and whose show, *Mister Rogers Neighborhood*, which moved from a local Pittsburgh station to PBS nationally, would become a beloved institution for generations of children. The gentle legacy of Rogers, a lifelong Republican and true compassionate conservative who died in 2003, stands in sharp contrast to today’s Trumpian fear-mongering. Rogers advocated for educational public broadcasting

rent anti-immigrant, anti-Muslim climate (Trump’s travel bans and total ban on accepting more refugees from Syria) adds to its impact. Shiva focuses on the efforts of individuals like truck driver Khaldoun, a father of four who was tortured in Syrian prisons, on the dedicated work of the International Rescue Committee whose assistance is limited, however, to eight months, and the local community response. How brave are the efforts of these newcomers, and how heartwarming to see the spirit of being good neighbours still at work in America.

Three Identical Strangers (U.K.)
A co-production of CNN and Channel 4, director Tim Wardle received a special jury award for storytelling for this remarkable account of male triplets born in a Long Island hospital in 1980, separated at birth by a Jewish adoption agency and deliberately placed with three families of different socio-economic status as part of a “nature versus nurture” study that was never published. The boys — Robert Shafran, Eddy Galland, and David Kellman — grew up not knowing they had any brothers, much less identical ones. Observed “like lab rats,” their parents were also kept in the dark. At age 19 they discovered each other, briefly becoming celebrities. But the notorious case, investigated by author Lawrence Wright, has taken an inexcusable toll.

Akicita: The Battle for Standing Rock (U.S. <https://www.akicitafilm.com/>)
Indigenous filmmaker Cody Lucich directs this stirring chronicle of the efforts by the Standing Rock Sioux Nation in North Dakota to block the construction of the Dakota Access Pipeline transporting petroleum across sacred land and under the Missouri River. The protest camp of activists and water keepers grew to be the largest gathering of Native American tribes since Wounded Knee, facing off against the armed forces of the corporate state. Although the Trump administration pushed through the pipeline, the world was “watching through indigenous eyes,” and a sacred fire of solidarity continues to spread.

Crime + Punishment (U.S.)
Urgent and compelling, director Stephen Maing’s investigation of chronic bias and corruption in the New York Police Department earned a special jury mention for social impact. The focus is on the courageous efforts of the NYPD 12, a group of intrepid officers who have worked to expose quota systems that unfairly target minority communities while raking in fines for city coffers. The abuses, and the coverups by higher-ups, are still under investigation.



Courtesy of Sundance Institute/Jim Judkis.

DOCUMENTARY PREMIERE — Fred Rogers appears in *Won’t You Be My Neighbor?* by Morgan Neville, an official selection of the Documentary Premieres program at the 2018 Sundance Film Festival.

Quiet Heroes (U.S. <https://www.quietheroes.net/>)
While conservative Mormon Utah turned its back on HIV/AIDS sufferers, a compassionate medical practitioner, Dr. Kristin Ries, had arrived in Salt Lake City’s Catholic hospital run by the Sisters of the Holy Cross. As the crisis hit she became the only physician willing to treat AIDS patients. Supported by the nuns, and together with nurse assistant Maggie Snyder, who became her life partner, she was a bright light of compassionate care in a climate of denial and fear that scarred so many lives.

Minding the Gap (U.S. <https://www.mindingthegapfilm.com/>)
Brilliantly constructed from many years of video footage shot by Chinese-American director Bing Liu, and recipient of a special jury award for “breakthrough filmmaking,” this is a raw and revealing chronicle of the perils of growing up in a depressed rustbelt town, namely Liu’s hometown of Rockford, Illinois. Liu turns the camera on himself and two skateboarding buddies (one white trash, one African-American) as they deal with dysfunctional family issues and dead-end job prospects. As a picture of boyhood in middle America, it’s amazingly candid and concerning.

Our New President (Russia/U.S.)
The “new president” is of course Donald J. Trump. But the “our” refers to Russian devotion to him with many indeed taking credit for his election. Director Maxim Pozdorovkin and his crew received a special jury award for editing for this collage of the outrageous fabrications fed the Russian people by their television networks — subservient to if not directly controlled by the Putin regime — as they demonized Hillary Clinton and glorified Trump in the lead-up to the 2016 election. It’s a lesson in the power of this new world of manufactured propaganda to flood the airwaves and the Internet and to poison people’s minds. Democracy and truth are the losers.

Generation Wealth (U.S. <http://www.generation-wealth.com/>)
From Amazon studios, director Lauren Greenfield (*The Queen of Versailles*) chronicles her own career as a photojournalist observing late-capitalist decadence with a penetrating examination of the corrosive effects of modern societies’ obsessions with money, success,

status, and celebrity. Astute American social critic Chris Hedges offers some sharp commentaries about the dangers of a culture becoming “completely pornified” and corrupted. It’s a cautionary story about what happens when the pursuit of happiness is seduced by superficial and illusory values.

Genesis 2.0 (Switzerland/China/Russia/South Korea/U.S. <https://www.genesis-two-point-zero.com/>)
Recipient of a special jury award for cinematography, co-directors Christian Frei and Maxim Arbugaev follow the hunters visiting the remote High Arctic New Siberian Islands in order to unearth the precious ivory tusks of extinct woolly mammoths that are becoming accessible as a result of thawing permafrost, with 20-30 tons being harvested annually. At the same time, Russian and South Korean clone researchers are looking to find cells of intact mammoth DNA in a quest to resurrect the species. Where will the ambitious goals of this man-as-creator “synthetic biology” lead?

Anote’s Ark (Canada <http://www.anotesark.com/>)
For all the promise of future scientific advances, humanity faces more imminent perils from the impacts of accelerating climate change. In the case of some small island nations the threat is existential as rising sea levels may submerge them entirely. Montreal-based filmmaker Matthieu Rytz follows the efforts of Anote Tong, president of the Pacific nation of Kiribati from 2003 - 2016, in seeking “climate justice” and “migration with dignity” if it comes to that. He has found an ally in Pope Francis in making the case for addressing this greatest moral challenge.

Robin Williams: Come Inside My Mind (U.S.)
In this HBO production director Marina Zenovich does an excellent job of capturing key moments in the career of the eccentric comic genius, the only child of a Ford executive, who achieved great success in television and then Hollywood, which masked a vulnerable dark side. Beyond the manic performances that made him famous, we see some of the private Williams, vulnerable to addictions and the depressions to which he ultimately succumbed after being diagnosed with Parkinson’s.

Building cultural and religious tolerance in Lebanon

“At Adyan, we promote spiritual solidarity, which is not only being in political or social solidarity with another, but also means integrating the other into my thoughts and my prayers. I must integrate the suffering of others, and understand it. I must integrate the other into my religious thoughts and into the way I explain my faith.”

— Dr. Nayla Tabbara, Director of the Institute of Citizenship and Diversity Management at Adyan.

“We need to unlearn negative approaches to diversity such as stereotypes and prejudice so that we can fully appreciate one another and build a country where diversity is valued. Adyan offers a safe space where youth can express their religious and philosophical beliefs without the fear of being labelled or criticized,” says Dr. Tabbara.

In a region rife with religious, ethnic and political tensions, and wounded from past and current wars, the work of Adyan is primordial. With support from Development and Peace, Adyan runs a wide range of programs that

include conferences, trainings for educators, building networks of interfaith leaders and workshops on peace, reconciliation and coexistence. They also launch clubs in secondary schools that encourage inclusive and active citizenship.

For Adyan, Lent presents a perfect moment to experience spiritual solidarity and to encounter the other.

“Our volunteers have a day of fasting together, Christians and Muslims. They do the same thing during Ramadan. It’s a moment that brings us closer together as a human family. What is beautiful, is that in our religious texts, whether

Christian or Muslim, it is God who wants us as ‘one,’ yet diverse. All acts that allow us to move in that direction are part of the spiritual experience of Lent,” says Dr. Tabbara.

Rasha Elkhateeb is a counselor from Cairo, Egypt, who recently did a training on diversity with Adyan. “We learned how to use communication to build trust between individuals and communities,” she explains, adding that in a pluralistic society like Egypt, mistrust between groups can become entrenched if there are no efforts for mutual understanding.

“Dialogue is a way to build ties and trust between myself and another, and to better understand and accept one another. I am responsible for sharing my ideas and receiving the ideas of others. The link between dialogue and peace is essential,” she says.



D&P

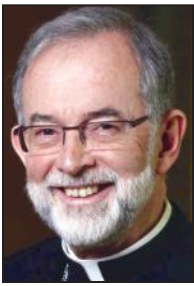


D&P/Thom Pierce

COMMUNITY SUPPORTERS OF PEACE — Women in Nakuru, Kenya, where political violence has been prevalent between tribes. The DORCAS savings group is a mixed tribal group that supports each other using a group savings system to fund small businesses.

Dear Sisters and Brothers,

Once again it is Lent, that sacred time of year when Development and Peace — Caritas Canada invites us to live out a new Share Lent campaign, Together for Peace. Indeed, we are called to reflect on the profound meaning of peace by discovering the importance of dialogue within the context of reconciliation and peacebuilding.



In these troubled times, often characterized by fear of others, hatred and violence, it is our duty to find the path to unity. But where to start? Which path to follow? How do we build a better world? A short time ago, Pope Francis reminded us that:

If there is one word that we should never tire of repeating, it is this: dialogue. (. . .) The culture of dialogue entails a true apprenticeship and a discipline that enables us to view others as valid dialogue partners, to respect the foreigner, the immigrant and people from different cultures as worthy of being listened to. (. . .) Peace will be lasting in the measure that we arm our children with the weapons of dialogue, that we teach them to fight the good fight of encounter and negotiation. In this way, we will bequeath to them a culture capable of devising strategies of life, not death, and of inclusion, not exclusion. — Pope Francis, address during the conferral of the Charlemagne Prize, May 6, 2016.

We see that dialogue, be it inter-religious, interdenominational, or intercommunal, is a path toward peace and a necessary condition for peace to prevail in the world. Together, let us take this path by focusing on what unites us rather than what divides us. Together, let us answer the call of our Lord Jesus Christ who prayed to the Father “that all of them may be one” (John 17:21), and in the power of the Spirit, let us seek out others, reach out to them, and recognize that they are our sisters and brothers.

For Lent this year, let us join Development and Peace, the international solidarity organization of our church here in Canada, and commit to being Together for Peace. Let us support this campaign that touches each and every one of us, as well as our global community, at the very core of our being. Let us learn about the impact of actions for peace being carried out by courageous groups in Africa, Asia, Latin America and the Middle East. Let us pray, taking inspiration from the liturgical resources available in the Campaign Guide and using the campaign prayer. Let us reflect together on how this campaign enables us to spread the Good News of Christ and be peacemakers.

Peace is being built today and every day, in every community, village, and country, all together and inside each and every one of us. And thanks to your solidarity and generosity, we have been building peace together for more than 50 years.

Together, peace is possible!

Fraternally,
Rev. Lionel Gendron, PSS, Bishop of Saint-Jean-Longueuil, Que., president of the Canadian Conference of Catholic Bishops

Faced with a world disfigured by violence, hatred, and fear, we sometimes see peace as an inaccessible ideal. Yet peace is omnipresent, huddled deep in the heart of each and every one of us. Even when it seems forever lost, trampled, ignored, or destroyed, peace resists. Peace is a fighter, a survivor, a force that propels the whole of humanity toward its light. Let us release the light of peace so that it may shine in all its glory.

First of all, peace requires introspection. We must first venture to the deepest parts of ourselves in order to pacify our hearts, open our minds, measure the scope of our words, and establish a sincere and genuine dialogue with “the other.” In this lenten season, Development and Peace — Caritas Canada offers you the opportunity to become an ambassador for dialogue in order to promote and create a culture of peace, tolerance, respect, and dignity.

Peace and dialogue are firmly rooted in the very foundations of our organization, which is committed to carrying out inclusive and non-violent strategies to promote peace. For 50 years, whether as part of our community development or humanitarian aid projects, Development and Peace has supported and continues to support local initiatives that promote dialogue, openness, and knowledge of the other.

In the Global South, alongside our partners, we endeavour to promote opportunities for dialogue that provide divided communities with a safe space where they can meet, listen to each other, express themselves, and find equitable and lasting solutions to the challenges and conflicts that affect them.

Together, we value diversity and make it a priority to promote peaceful coexistence between individuals and communities. We take action to change social, economic, and political structures that are based on an ideology of exclusion and a rejection of diversity. We are motivated by a desire to knock down walls and build bridges in their place. It is with pride that we invite you to discover the extraordinary work that communities in the Global South are able to accomplish, thanks to your solidarity and support.

Let us continue to work together so that peace, human dignity, and social justice can triumph.

For more information go to www.dev.org



D&P

“I wish to see indigenous communities have land and forest security, the conservation of their identities, as well as inclusive development, poverty reduction and access to education for the younger generations. I would like to deeply thank Development and Peace for supporting our communities in achieving this.

— Thuong Kusal, ICSO Project Field Officer and member of the Tumpuon Indigenous community.

How do we learn to nurture a sustainable peace?

“You can plant a seed, that’s very easy,” said the saffron-robed monk, “but who will nurture the tree?” He was talking about the possibility of sustainable peace in post-war Sri Lanka, but the question can be asked of us all. How can we, in our lives and our communities, nurture the tree of peace? What can we do to support others in their efforts to nurture sustainable peace?

The rich resource of our faith leads us toward dialogue as a basis for long-term peace. As our Holy Father has said: “In dialogue everybody wins, and no one loses. . . . Dialogue is gentleness, it is the capacity to listen, it is putting yourself in the other person’s shoes, and building bridges.”

Christ, the Holy Gardener, would tend the tree of peace gently, with patience and love. But Christ was also a man of action, of radical justice. The Gospel stories of loving one’s enemy (Matthew 5:44), not counting the sins of others (Matthew 6:15), and turning the other cheek when harmed (Matthew 5:39), challenge the logic of violence. It is that logic that creates a barrier to dialogue for all who work for peace.

The fundamental teachings of Jesus call us to reject this violence. He offers wisdom on how to peacefully confront violence so we can enter into authentic dialogue and begin the difficult path toward reconciliation.

Have there been times in our own lives where we have noticed the temptation to respond to violence with more violence, yet resisted that temptation? If we take a moment to reflect on those times, perhaps we will also recall how this eased the conflict. It may have been a moment when we chose to turn the other cheek in response to what we saw as a family member’s aggression.

But authentic dialogue does not mean dropping the issue forever. Did we choose another moment to raise our concern about a hurtful action? Did we talk, risking vulnerability, about the impact the harmful words or action had on us? Did we invite the other to talk with us, searching for resolution? This is dialogue. With commitment on both sides it can become a process in which we generate options together to resolve our misunderstandings and problems. It takes courage. It isn’t compromise, but rather it is a collaboration into which we must enter humbly and with a spirit of finding creative solutions.

As Pope Francis says, to build lasting peace in the world we must “arm our children with the weapons of dialogue . . . teach them to fight the good fight of encounter and negotiation,” if we wish to leave them

“a culture capable of devising strategies of life, not death, and of inclusion, not exclusion.”

Dialogue, which is so important in establishing just relationships in our own lives, is also important at both the national and international level. We live in a world where economic and social systems too often perpetuate injustice.

We see structural injustice in the case of people being forcibly displaced from long-held traditional lands because they do not have formal land titles, as is happening in Brazil. We see it in Indonesia, where public water rights are leased to bottled water companies at the expense of water access for smallholder farmers and the poor. We see it in the murder of more than 100 Hondurans, including Berta Cáceres, for defending both human rights and environmental rights.

and it is justice that sustains a fullness of life for all. As we stand in solidarity with those who suffer from injustice in the Global South, we advocate for the true peace of the cross, rather than the false peace — the silencing — that comes from wielding the sword.

The faith we associate with Christ challenges injustice and power. Christ’s peace transforms injustice without resorting to more violence. Faith propels us into working for sustainable peace and reconciliation. We have been given the ministry of reconciliation (2 Corinthians 5:18), which calls for active listening, allowing for spaces of authentic dialogue, confessing and sharing. In this way we are called to journey together and commit to the reconciliation we have received through Christ (Romans 5:11).

These are situations of economic and social injustice maintained by violence. A water source surrounded by barbed wire and guarded; paramilitaries hired by landowners to remove impoverished people from contested land; the murder with impunity of committed human and environmental rights advocates. This is the violence that Development and Peace partners in the Global South deal with through peaceful means; these are the kinds of injustices they seek to change at great personal risk.

Our partners have much to teach us about peacemaking. It is not just turning the other cheek, but making sure the voices of those affected by injustice and violence are heard, supported and invited into dialogue with those who have oppressed them. In this way, and with the help of our own and our partners’ solidarity, the humble begin to challenge and change systems of oppression.

There are clear risks involved with adopting the radical teachings of Jesus as a means toward peace and reconciliation. We make ourselves vulnerable in talking with an aggressor in a spirit of humility and openness. It requires courage. Why should we risk our safety and security in seeking peace through authentic dialogue? Is the seed of peace worth this risk?

Yet when we use violence to confront violence instead of using dialogue, we pursue the downward spiral of death and destruction. Violence that confronts violence, whether through physical acts or speech, cannot build sustainable peace.

The list of global conflicts is seemingly endless. In each, violence grows from long-term and structural injustices. The teachings of Christ invite us into authentic dialogue in ways both radical and challenging, ways in which we can ensure not only the absence of war, but the presence of justice and peace.

This Lent, let us have the courage to walk with our sisters and brothers who have rejected violence. In solidarity with them, let us choose the path of dialogue and reconciliation. Let us nurture the tree of peace in our own lives and in those of our children and our communities. Let us also support the tree of peace in the lives of those struggling for justice around the world. This is the authentic peace that Christ calls us to build.

Theology can also teach us to challenge oppressive systems, say some thinkers. To know God is to do justice, and to walk in compassion (Proverbs 2:6-8), to be animated by such love that we feel the needs of others as our own (*Pacem in Terris*, 35). It is justice between humans that brings about the peace of Christ on the Cross (Philippians 4:7, Colossians 1:20). The peace of Christ is not merely the absence of war, it is the presence of justice,



D&P/Isabel Corthier

RESPONSE IN NEPAL — Madan Lama with his daughter cooking in their temporary house in Kakani. In the wake of the earthquakes that hit Nepal on April 25 and May 12, 2015, Development and Peace contributed \$200,000 of its humanitarian aid budget to support the appeal that was launched by the Caritas network to assist victims. Through a joint appeal with the Canadian Conference of Catholic Bishops and thanks to the solidarity of Canadians, Development and Peace raised \$4.8 million.

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A Prayer for Dialogue

Eternal Spirit of Peace, liberate us from fear and mistrust of the other.

Purify our memories and help us to overcome our prejudices so that we might live in solidarity and communion with our neighbours near and far.

Help us to accept the coexistence of two valid opposing truths.

Grant us the integrity to meet the other halfway and to put ourselves in their shoes.

May we recognize that the other is similar to us and is our sister or brother, and not an instrument to serve our purposes.

Bless us with humility to recognize our ignorance in the face of the reality of the other; being ready to venture outside of our comfort zone, and having our most deeply held convictions and beliefs confronted.

Guide us also in our words so that we speak our own truths and visions; that we might respectfully express what is in our hearts.

In this communion of shared truths, may we forge a new path; a path of justice and peace, together.

— Armella Sonntag, Saskatchewan and
Keewatin-Le Pas Animator. Wording developed from
“Dialogue” of Share Lent 2018 Mini-magazine, p.5.

Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. We are grateful to the Prairie Messenger for providing this service to the worshipping community for so many years. We know that this service, along with the fine journalism that the PM has provided to the Canadian Church for more than 100 years, will be sorely missed. We wish God’s choicest Easter Blessings to all the PM staff and readers.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
April 8, 2018 2nd Sunday of Easter	Opening hymn	389 Jesus Christ Is Ris’n Today 392 That Easter Day with Joy Was Bright CIS 6.21 Join in the Dance	572 This Day Was Made By the Lord 506 Out of Darkness	261 Psalm 118 This is The Day 263 Psalm 118 This is the Day 385 Behold the Glory of God 676 Lift Up Your Hearts	542 That Easter Day With Joy Was Bright
	Preparation of Gifts	473 God Is Love 398 We Know That Christ Is Raised CIS 6.35 O Christ, you Speak the Names of God	593 Your Words are Spirit and Life 571 New Creation	397 This Is the Day 649 Peace 710 I Have Loved You	532 O Sons and Daughters 902 O Breathe on Me, O Breath of God 530 Christ Has Risen
	Communion	393 Something Which Is Known 404 O Sons and Daughters CIS 6.2 Dona Nobis Pacem	171 Ye Sons and Daughters 567 Alleluia Alleluia Give Thanks to the Risen Lord	344 With the Lord 379 Ye Sons and Daughters 579 Unless a Grain of Wheat 690 Sing of the Lord's Goodness	929 Joyous Cup 394 May We Be One
	Closing	406 Sing with All the Saints in Glory 400 Praise to God in Heav’n Above 6.23 Holy Is Your Name 6.25 We Shall Go Out	159 Jesus Christ Is Risen Today 177 The Day of Resurrection	383 This Day Was Made by the Lord 599 Blest be the Lord 699 Give Thanks to the Lord 715 Lead Me. Lord	539 Sing With All the Saints in Glory 523 Christ the Lord is Risen Today
April 15, 2018 3rd Sunday of Easter	Opening hymn	405 Sing of One Who Walks Beside Us 388 Hail Thee, Festival Day! CIS 6.16 Glory in the Cross (Easter vss, p. 133)	424 All the Earth 178 Jesus is Risen	394 At the Lamb’s High Feast 656 Christ, Be Our Light 687 Sing Alleluia	536 At the Lamb’s High Feast We Sing 534 Now the Green Blade Rises
	Preparation of Gifts	403 Now the Green Blade Rises 495 We Walk by Faith CIS 6.35 O Christ, you Speak the Names of God	398 Christ Be Beside Me 168 Christ the Lord Is Risen Again	382 Now the Green Blade Rises 616 How Can I Keep from Singing	538 On the Journey to Emmaus 836 Coming Together for Wine and Bread
	Communion	473 God Is Love 393 Something Which Is Known CIS 6.12 Gather Your People	325 In the Breaking of the Bread 321 The Bread That We Share	393 Join in the Dance 503 See Us, Lord, about Your Altar 645 Love One Another	529 Surrexit Christus 906 Emmaus
	Closing	385 Christ the Lord Is Ris’n Today 386 Good Christians All, Rejoice and Sing! CIS 6.25 We Shall Go Out	376 Celtic Alleluia Sending Forth 171 Ye Sons & Daughters	399 Alleluia! Alleluia! Let the Holy Anthem Rise	523 Christ the Lord is Risen Today 520 This is the Feast of Victory

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

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

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

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

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
April 22, 2018 4th Sunday of Easter	Opening hymn	384 Christ Is Alive 383 Alleluia, Give Thanks to the Risen Lord 375 At the Lamb's High Feast We Sing CIS 6.34 Let Us Go to the Altar	549 All the Ends of the Earth 365 Shepherd of Souls	381 Christ, the Lord, is Risen Today 662 Praise to You, O Christ, Our Savior	518 Alleluia, Christ is Risen 523 Christ the Lord is Risen Today
	Preparation of Gifts	377 The Lord Is Now Exalted (tune: no. 62) CIS 6.39 The Summons CIS 6.35 O Christ, you Speak the Names of God	469 The Lord Is My Hope 468 The King of Love My Shepherd Is	261 Psalm 118: This Is the Day 263 Psalm 118: This Is the Day 652 Peace Prayer	628 You Lord Are Both Lamb and Shepherd 402 Like a Shepherd 712 The King of Love My Shepherd Is 699 God is Love
	Communion	482 Eye Has Not Seen 473 God Is Love 393 Something Which Is Known CIS 6.6 One Love Released	459 Shepherd Me O God 163 Christ the Good Shepherd	525 Gift of Finest Wheat 534 Gather Us Together 601 O God, You Search Me 632 The King of Love My Shepherd Is	35 Shepherd Me O God 947 Bread of Life, Cup of Blessing
	Closing	685 Splendor and Honor 510 God the Spirit, Guide and Guardian 508 Go to the World! 437 Crown him with Many Crowns CIS 6.37 Sing, O Sing	597 We Are the Light of the World 161 Christ Is Arisen	388 I Know That My Redeemer Lives 588 Sent Forth By God's Blessing	524 Alleluia No. One 539 Sing With All the Saints in Glory
April 29, 2018 5th Sunday of Easter	Opening hymn	385 Christ the Lord Is Ris'n Today CIS 6.21 Join in the Dance	177 The Day of Resurrection 544 Sing a New Song	396 All Shall Be Well 673 Sing to the Mountains 684 Come, Christians, Join to Sing	520 This is the Feast of Victory 523 Christ the Lord is Risen Today 527 I Know That My Redeemer Lives
	Preparation of Gifts	403 Now the Green Blade Rises 460 Be Joyful, Mary 462 I Sing A Maid CIS 6.26 All for Your Glory	182 Now the Green Blade Rises 480 Ubi Caritas	545 I Am the Vine 645 Love One Another	872 I Will Be the Vine 677 A Living Faith 701 No Greater Love
	Communion	473 God Is Love CIS 6.3 The Hand of the Lord Feeds Us vss 20-27	355 Vine and Branches 498 We Have Been Told	498 Bread of Life 518 The Supper of the Lord 579 Unless a Grain of Wheat	394 May We Be One 783 Unless a Grain of Wheat
	Closing	591 God Is Alive CIS 6.25 We Shall Go Out	173 Resucito 166 Alleluia Alleluia	384 The Strife is O'er 398 Be Joyful, Mary, Heavenly Queen 543 Take the Word of God with You	542 That Easter Day With Joy Was Bright v.1,4,5
May 6, 2018 6th Sunday of Easter	Opening hymn	548 All the Ends of the Earth CIS 6.12 Gather Your People	160 Alleluia Love Is Alive 179 This Joyful Eastertide	389 Alleluia, Alleluia! Give Thanks 395 Lord of the Dance 413 On This Day, the First of Days	641 Love Divine, All Loves Excelling or another Easter hymn
	Preparation of Gifts	614 Baptized in Water (alt. tune: 650) 460 Be Joyful, Mary 462 I Sing A Maid CIS 6.26 All For Your Glory	142 As I Have Done For You 480 Ubi Caritas	261 Psalm 118: This Is the Day 424 At the Name of Jesus 552 Without You	699 God is Love 707 The Call is Clear and Simple (use Aurelia tune)
	Communion	599 No Greater Love CIS The Hand of the Lord Feeds Us, vss 20-27	475 Love One Another 360 One Love Released	645 Love One Another 646 Christians, Let Us Love One Another	701 No Greater Love 946 Let Us Be Bread
	Closing	585 Christians, Lift Up Your Heart CIS 6.23 Holy Is Your Name	572 This Day Was Made By The Lord 616 Alleluia! Raise the Gospel	387 Christ, the Lord, Is Risen Today 453 One Lord 640 Love Divine, All Loves Excelling	807 We Are Called 539 Sing With All the Saints in Glory

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2018	Glory and Praise (Green, 1997)	Gather
May 13, 2018 Ascension of the Lord	Opening hymn	399 Hail the Day that Sees Him Rise CIS 6.37 Sing, O Sing	168 Christ the Lord Is Risen Again 183 Hail the Day That Sees Him Rise	400 Hail the Day That Sees Him Rise 724 Sing of Christ, Proclaim His Glory	545 A Hymn of Glory Let Us Sing! 543 Hail the Day That Sees Him Rise
	Preparation of Gifts	398 We Know that Christ Is Raised 410 O Holy Spirit, Come to Bless	331 Unless a Grain of Wheat 381 Take My Hands	454 River of Glory 702 Like Cedars	742 The Church’s One Foundation 525 The Strife Is O’er 552 Send Us Your Spirit 534 Now the Green Blade Rises
	Communion	414 Send Us Your Spirit	321 This Bread That We Share 323 To Be Your Bread	522 Bread of Life 528 Bread for the World	932 One Bread, One Body 394 May We Be One
	Closing	406 Sing with All the Saints in Glory CIS 6.33 God, We Praise You	375 Go Out, Go Out 376 Celtic Alleluia, Sending Forth	401 Lord, You Give the Great Commission	765 The Church of Christ 769 Go Make of All, Disciples Or one from the entrance not sung then
May 20, 2018 Pentecost	Opening hymn	416 Come, Holy Spirit 414 Send Us Your Spirit CIS 6.12 Gather Your People	190 Creator Spirit By Whose Aid 452 Envia To Espiritu	402 Come, Holy Ghost 409 Send Out Your Spirit	553 O Spirit All-Embracing 557 Send Down the Fire 559 Come Holy Ghost
	Sequence	692 Sequence for Pentecost	37 Sequence for Pentecost or 187 or 188	404 Pentecost Sequence	1084
	Preparation of Gifts	410 O Holy Spirit, Come to Bless CIS 6.20 Living Spirit, Holy Fire	453 Spirit, Come 618 Laudato Si	403 Veni Sancte Spiritus 553 Come with Me into the Fields	552 Send Us Your Spirit 549 Living Spirit, Holy Fire 555 Spirit Blowing Through Creation
	Communion	599 No Greater Love CIS 6.2 Dona Nobis Pacem	448 By The Waking Of Our Hearts 308 In This Place	410 Send Us Your Spirit 524 Behold the Lamb	946 Let Us Be Bread 932 One Bread, One Body
	Closing	413 Filled with the Spirit’s Power (alt. tune: 575 WOODLANDS) 691 Lord, You Give the Great Commission CIS 6.17a Come, O Spirit, Dwell Among Us (alt. tune CBW 426)	555 Alle, Alle, Alleluia 166 Alleluia Alleluia	668 I Sing the Mighty Power of God 679 O Bless the Lord	544 Lord, You Give the Great Commission 546 Go to the World

Washing of the feet not sign of humility, but of care for the other

The following editorial by Andrew Britz, OSB, is titled “The end of Lent,” and was originally published in the March 19, 1997, issue of the PM. It is also included in his book Rule of Faith: as we worship, so we believe, so we live.

Holy Thursday, according to the ancient reckoning, was the 40th day, the last day of Lent. On this day, the order of penitence was celebrated. And a grand celebration it was. The public sinners, those out of communion with the church, were solemnly brought back into the fold so that all could celebrate Easter together as a healed community.

Even during the relatively short period when public penance was celebrated in its fullness, there was always a rather small number of Christians who came forward to have their sins forgiven. At all times, the vast majority of Christians celebrated the sacrament of reconciliation as members of a forgiving community, rather than as the ones publicly asking the community for forgiveness.

Thus, in the Holy Thursday liturgy, members of the community were asked to publicly affirm their acceptance of the “sinners” and pledge to them that in the future they would treat them as Christ-bearers and not as sinners.

It is interesting to note that one of the first major developments in the celebration of the sacrament of reconciliation was the proclamation at the beginning of Lent that everyone in the church was a sinner. The Holy Thursday liturgy, the church discovered early, did not work if it was “holy people” forgiving sinners.

Just as Jesus did not come as an outward sign of holiness but rather “in the likeness of our sinful flesh” (Rm 8:3; see 2 Cor 5:21), so the church proclaimed the forgiveness of sin, not from a position of holiness but as a community of sinful people.

At the heart of the liturgy, sinners forgave sinners, and pledged to treat each other as Christians, as Christ-bearers. This reconciliation, above all else, was the goal of Lent.

We as individuals and as community always stand in need of reconciliation. All of us harbour that dark part of our heart where we have allowed bitterness and hard feelings to fester. And, as

community, we all have different dreams of what our church should be, and it is easy to conclude that our ideas of church are the best, the holiest, and that “the other side” has less than noble intentions.

More liberal-leaning Christians accuse those opposite of authoritarianism, of treasuring patriarchy. The conservatives love to call themselves “the real Catholics,” the faithful remnant who have the right to use virtually any ploy to weaken, if not outrightly destroy, those who have apostasized and now parade about in sheep’s clothing.

No dialogue is possible when one side declares it is right and the other side is wrong. Cardinal Joseph Bernardin had to face this; even his dying a holy death did not soften his opposition.

We, as church, need to highlight the reconciliation aspect of the Holy Thursday liturgy; the Gospel of the washing of one another’s feet as a sign of the forgiveness of sin fits this very well. (In any case, the Easter Vigil is the time to highlight the eucharist, not Holy Thursday.)

We are asked to wash one another’s feet, not as a sign of our humility but as a sign of care and

concern. This care and concern is to carry us into the mystery of the Lord’s death and on to the celebration of a healed community singing the marriage song of the Lamb.

Young Mennonite eventually got over ‘fear’ of Catholicism

Continued from page 8

by the businesses we’d just canvassed, past the Imperial Bank and Lutheran Church and all the way to my house, without stopping. I arrived in the kitchen panting, my heart galloping more wildly than ever before — not even the Saviour’s thunder up in heaven seemed as fearsome as this close encounter with hell.

But here is one of life’s little mercies. The rest of that day is forgotten — or more likely repressed. Surely my mother must have seen me arrive in such panic, but she asked no questions then or later. And next morning at school there was no accusation from Lyle, and when the teacher reported the outcome of the Grade 2 campaign, she held up our 50-cent cheque as a rare exhibit indeed. For all I know, she explained the difference between coins and two sorts of paper money — or

at least that’s how I’d like to recall it.

I did get over my fear of Catholicism, too. A few years later when I was 10 or 11, I fell madly in love with Pat Hardy, a girl from the other Catholic family. Still later in my teens, I was infatuated with the hotel proprietor’s own daughter Peggy. I wanted so desperately to win the convertible on Kellogg’s Corn Flakes boxes, and sent in my contest submissions with the required boxtops, fantasizing how Peggy and I might cruise around in Laird, and right there on Main Street, passing by her hotel, I’d wave at all the jealous guys, mere pedestrians, plodding on the sidewalk.

But I never won the car, nor did I succeed in attracting the notice of either Catholic girl, and they remain two of the forever-unattainable goddesses of my youth.

(To be concluded in the April 18 issue.)

Passion asks us to enter two polarities of life itself



There is no liturgy in the Christian calendar that I wrestle with more than this “Passion/Palm Sunday.” It begins with the triumphant entry of Jesus into Jerusalem. It calls from the worshipper an energetic “hosanna” in response to the “glory” revealed in the person of Jesus as he rides a donkey into the city with all the regal pomp that a king would require. Palm branches sway in praise to the king. After the Gospel is proclaimed, usually at the back of the church, there is a grand procession to the front sanctuary. Mark tells us that cloaks are thrown across the path as a sign of Jesus’ special identity. Every mass we remember this as we proclaim: “Holy, Holy, Holy, Lord God of Hosts . . . Hosanna in the highest!” After all, it is the only fitting response to the revelation that Jesus, the king, comes to Jerusalem with great fanfare and “blessed is he who comes in the name of the Lord!”

In Luke’s Gospel the Pharisees reprimand Jesus, telling him to “check his disciples!” Such is the triumph of this moment that Jesus says to them: “even if I silenced them, the stones will cry out!” (I always hear in my musical head the song from “Jesus Christ Superstar”: “If every tongue were still the noise would still continue. The rocks and stone themselves would start to sing: Hosanna . . .”)

Williston gives parish missions and is a missionary with the Redemptorists. He is also a song writer and recording artist.

Now if the liturgy of the Word ended here, we might walk away with an incredible feeling of awe and worship and bask in the glory of the one who blessedly comes in the name of the Lord! But no, we are plunged immediately into the depths of Jesus’ passion and death. Beginning with Isaiah’s suffering servant song, to Psalm 22, a cry of abandonment, and Paul’s Philippians hymn, we are set up for the intense story of Jesus’ suffering and tortuous death.

In the mystery of this moment, we are asked to enter deeply into the two polarities of life itself. We could call these “Moments of Glory” and “Moments of Suffering.” We could also pose it as the answer to “who” Jesus is and “what” Jesus does. The two verses in Paul’s letter point to them both. Jesus was both the suffering servant who empties himself totally, and he was also given the “name above all names, so that at the name of Jesus, every knee shall bow and every tongue proclaim that Jesus Christ is Lord!”

Henri Nouwen comments on this mystery when he calls this “the descending way.” He writes: “It is the way of suffering. But it is also the way of healing. It is the way of tears, but tears that turn into joy. It is the way of persecu-

Passion Sunday	Isaiah 50:4-7
	Psalm 22
March 25, 2018	Philippians 2:6-11
	Mark 14:1 - 15:47

tion, oppression, martyrdom and death, but also the way to the full disclosure of God’s love.” Here we glimpse the mystery of God’s incarnation. God became human not only to act among us but also to be the recipient of our responses” (*Finding My Way Home*).

But when we think about this further, isn’t every experience of “glory” tinged with a touch of sadness? And further, do we not sense a daybreak into glory even when we are going through intense suffering? If you witnessed the opening of the Olympic Games this year, they ended with the wonderful and ancient Chinese symbol of “Yin/Yang.” It seems that all of life has both of these realities contained

in some kind of fragile balance.

We recently journeyed with my 89-year-old mother-in-law after she broke a hip for the second time. The pain and suffering we were almost unbearable for her and for her seven children. But even through all of this, the light of grace was how they shared in the burden of care that brought them much closer together than had she died suddenly and unexpectedly. Their passionate love for their mother and grandmother was fully realized as they took their place at her bedside through the whole ordeal.

One other “Yin/Yang” moment was the call I received from the *Prairie Messenger* staff to write a monthly article on the readings of that Sunday. It has been a wonderful experience of renewing and sharing my faith with the readers. However, after a year of this gift, it was announced that they will be ending their publication in May. Many have expressed their affection and love for the spiritual food they have received through this paper. I too will miss the articles and especially the bird’s-eye view of faith on the Prairies!

I wrote a theme song for a Catholic Health Association Convention some years ago called “A Legacy of Hope.” These lyrics seem to say it for me: In our living and our dying, “helloing” and “good-bye-ing.”

We’ll always bear these marks of love as a Legacy of Hope.

May God bless you all with a Spirit-filled Holy Week that ends in the Easter triumph of Jesus, risen from the dead!



Archbishop MacNeil was a leader who helped steady us in our faith



No community should botch its deaths. Last month a wonderful leader within the faith community in Canada died and it could profit us all to more fully receive his spirit. How do we do that? It can be helpful for us, I believe, to highlight those places where his life, his energy, and his leadership more particularly helped steady us in our faith and helped us to use our own gifts more fully to serve God. Who was this man? Joseph Neil MacNeil, Emeritus Archbishop of Edmonton.

I was lucky enough to have had him as my bishop for the first 18 years of my priesthood. He was a good mentor and I needed one. I had just finished seminary and, not unlike many a naive young man just turned loose in ministry, I had overly rigid views on what was wrong with the world and how to fix that, views rooted more in personal immaturity than in prudence, views in need of a lot of levelling out. He was a guiding hand, not just for me, but for many others.

And this was a time as well where the church as a whole was struggling for a deeper maturity. The church was just engaging the reforms of Vatican II, wondering whether it was going too far or not far enough, and reeling at the same time from the radical cultural and sexual changes of the late 1960s.

Change was everywhere. Nothing, church-wise or otherwise, was as before. We were a pioneer generation ecclesially in need of new leadership.

He led us well, nothing too daring, nothing reactionary, just good, steady, charitable leadership that helped us, among other things, be more pastorally sensitive, more ecumenical, less self-absorbed, less clerical, more open to lay involvement, and more sensitive to the place of women. He kept things steady but inching forward, even while properly honouring the past.

Among his many gifts, *three* qualities of his leadership, for me, particularly stand out as a challenge for us all to live out our own discipleship more deeply.

First, he could live with ambiguity and not panic when tension seemed everywhere. He was not frightened or put off by polarization and criticism. He sorted them through with patience and charity. That helped create space for a more inclusive church, one within which people of different temperaments and ecclesiologies could still be within the same community. He kept his eyes on the big picture and not on the various side-shows and skirmishes that so easily deflect attention away from what’s important. Good people

carry tension so as to not let it spill over unnecessarily onto others. Good leaders put up with ambiguity so as to not resolve tensions prematurely. He was a good person and a good leader. He could be patient with unresolved tension.

Second, he understood the innate tension that comes from our baptism wherein we are perennially torn between two loyalties, that is, the tension between being loyal to the church and its dogmas and rules on the one hand, and being loyal at the same time to the fact that we are also meant to be universal instruments of salvation who radiate God’s compassion to everyone within all the churches and within the world at large. Here’s one example of that: In the face of a very messy and painful pastoral situation, I once phoned him asking what I should do. His answer properly interfaced law and mercy: “Father, you know the mind of the church, you know canon law, you know my mind, and so you know what ideally should be done here . . . but you also know the principle of *Epikeia*, you are standing before the pain of these people, and God has put you there. You need to bring all of this together and make a decision based on that. Tell me afterward what you decide and then I’ll tell you whether I agree or not.” I did make a decision, phoned him afterward, he didn’t agree with me, but he thanked me for doing what I did.

Finally, as a faith leader he understood the difference between catechesis and theology and he honoured and defended the special place of each of them. Catechesis is needed to ground us; theology is needed to stretch us. He understood that. As a former president of a uni-

versity who had done graduate work at the University of Chicago, he wasn’t threatened by theologians and generally came to our defence when we were attacked. One of his pet sayings when one of his theological faculty came under scrutiny or attack was simply: “They’re theologians! They speculate. That’s what theologians do.

They aren’t catechists.” He offered an equal defence for his catechists.

In church parlance, a bishop, an archbishop, a cardinal, or a pope is considered a Prince of the Church. He was that, a Prince of the Church . . . not because the church anointed him as such, but because he had the intelligence, grace, and heart of a leader.

American short film chilling

Continued from page 9

A Polar Year (France)
A hybrid of documentary and dramatization, director Samuel Colarday follows the residents of a tiny remote northeastern Greenlandic community as they re-enact their time with a young Danish teacher, Anders Hvidegaard, a farmer’s son who comes on a temporary assignment and falls in love with the people and the stunning Arctic landscapes. We can understand why he doesn’t want to go back.

The Devil We Know (U.S.)
<https://www.thedevilwewknow.com/>
Director Stephanie Soechtig investigates the potential long-term health hazards of a bio-persistent chemical compound linked to Teflon that was introduced by DuPont in 1945 and is now found in the blood of 99 per cent of Americans. They focus on the scientific studies and the legal battles of DuPont and 3M plant workers and West Virginia residents most affected by the chemicals’ manufacture. Notwithstanding compensation settlements and replacement chemical formulas, the risks to health remain in question.

Seeing Allred (U.S.)
With women speaking out as never before, this Netflix original production, now available to stream, is strikingly timely. Directors Sophie Sartain and Roberta Grossman have put together a dynamic and engaging profile of Gloria Allred, America’s most prominent women’s rights attorney, herself a survivor of violence, an indefatigable advocate for equal rights unafraid to court controversy. One has to admire her commitment to seeking justice for victims (including of the sexual predator in the White House). To give her the last word: “The fight has just begun.”

*Finally a note about a short film, Marshall Curry’s *A Night at the Garden* which shows chilling archival footage from February 1939 when some 22,000 self-described American “patriots” attended a Nazi-organized pro-Hitler rally in Madison Square Garden. It’s worth recalling at a time when neo-Nazis and white supremacists are feeling emboldened by the demagogue in the White House. Watch it here: <https://fieldofvision.org/a-night-at-the-garden>

Stories look at history of activism, point way forward

Journey to Justice

Joe Gunn



Are most of the religiously committed people you know staunchly conservative in their political outlook, and traditionalist in their moral values?

A new book by three academics, *Religion and Canadian Party Politics* (David Rayside, Jerald Sabin and Paul Thomas, UBC Press, 2017), argues that “religious conservatives . . . have been most successful at political mobilization in recent decades, and it is they who have most influenced policy debates between or within Canadian parties.” The authors focus on

Gunn is the author of the forthcoming book, Journeys to Justice, and serves as the executive director of Citizens for Public Justice (CPJ), www.cpj.ca, a member-driven, faith-based public policy organization in Ottawa focused on ecological justice, refugee rights and poverty elimination.

abortion debates, LGBTQ2 policies, and school curricula in anything relating to sex.

Yet, in my own lifetime, I’ve come to know people of faith who stopped the Mackenzie Valley Pipeline, played key roles in ending apartheid, organized the private sponsorship of refugees, advocated for medicare, and called for an end to poverty. The devotion of Christians to selfless and tireless labour for social justice across Canada has helped model my own journey in the quest for public justice.

There is much we need to know, learn from, and be thankful for, in this ennobling history. But this history is relatively unknown to both Canadian academics as well as younger generations.

Next month, Citizens for Public Justice will release a new book that tells 10 stories of social justice struggles where Christians, most often working ecumenically,

changed Canadian society for the better. This 175-page volume is entitled *Journeys to Justice: Reflections on Canadian Christian Activism*. It will be published by Novalis, and is available to order in advance at www.cpj.ca/Journeys

What can be discovered in these pages?

February 2018 marked 28 years since Nelson Mandela walked out of Victor Verster Prison near Cape Town, after 27 years of confinement. Did you know, as Mandela did, that Canadian churches played a determining role in helping to end racist rule in South Africa? The churches challenged Canadian corporations, and especially the Canadian banks, to end their investment in that country and adopt socially responsible policies. (I remember giving my first homily against the sin of apartheid in Regina’s Sunset United Church in February 1979.) The Canadian churches and representatives of Catholic congregations of men and women spearheaded corporate responsibility work in an organization they created, called The Taskforce on the Churches and Corporate Responsibility.

For this generation Sept. 11 is known as the date of the terrorist attack on New York City’s Twin Towers. For an earlier generation, Sept. 11 was the date in 1973 of

the CIA-inspired coup d’état in Chile of another “terrorist,” General Augusto Pinochet, overthrowing the democratically elected government of Salvador Allende. Three days later, a telegram from the president of the Catholic bishops, the United Church moderator, and the Anglican primate, called upon Ottawa to immediately bring people to Canada to save their lives.

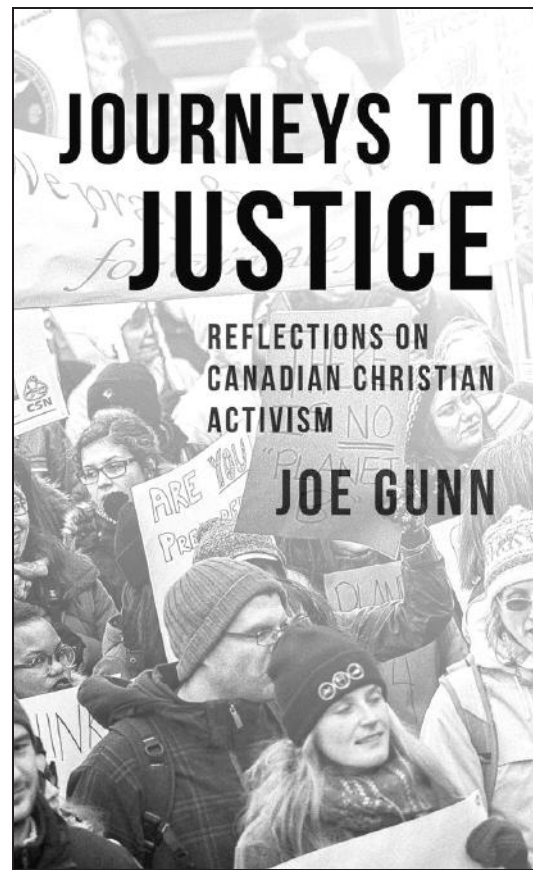
A Canadian ecumenical delegation that included Scarborough Missions priest Buddy Smith and François Lapierre (who was later appointed bishop of St. Hyacinthe, Que.) travelled to Chile, interviewed persons in prison who had been tortured and others who were in hiding from the regime. Under well-orchestrated pressure, many of these Chileans were brought to Canada by early 1974.

On the topic of refugees, many parishes have now helped sponsor Syrian or other families to come to Canada. Did you know that the first master agreement to facilitate refugee resettlement was negotiated with Ottawa by Saskatchewan’s own Bill Janzen of the Mennonite Central Committee? This agreement brought “boat people” from Indochina to Canada in 1979, and within weeks was duplicated by other churches, including many Catholic dioceses.

As Canada approached the Jubilee Year 2000, a remarkable coalition of Christian organizations created the Canadian Ecumenical Jubilee Initiative (CEJI). Their main advocacy push was to cancel the onerous foreign debts of countries of the Global South — collecting almost a half-million signatures on petitions at Sunday church services. Canadian politicians not only held intense policy briefings with church reps, but Finance Minister Paul Martin often remarked that he could not go to mass without hearing about how the government needed to address the debt question. CEJI went on to campaign on climate change, Aboriginal land rights and child poverty. This coalition provided a template for the eventual creation of KAIROS — Canadian Ecumenical Justice Initiatives, in 2001.

In 2000 the Catholic aid agency Development and Peace

supported the World March of Women, as did the Canadian bishops, the Catholic Women’s League and the Canadian Religious Conference. Social conservatives organized to loudly protest the very presence of Chris-



Novalis

Pastoring faith community ‘school of love’



Double Belonging

Rev. Marie-Louise Ternier

Pastoring a faith community is a school of love for both priest and parishioners. The other day I visited a young couple inquiring about baptism for their newborn baby. In my mind some unflattering assumptions were made even before I met them.

Yet to my surprise, not only did this couple want their baby baptized, but the mother expressed a desire to embrace Christian discipleship as the path to give meaning and purpose to her life. In other words, she desired baptism as well.

Meanwhile several months ago a single woman struggling with personal challenges reached out by phone. We have been growing our relationship by fits and starts since that first day. For quite a while I was uncertain whether our connection was helpful. Now this child of God is awakening to her God-given identity, growing a desire to be baptized and to make Jesus her pattern for living within the community of the church.

I stood back in surprise, awe

and wonder. The Holy Spirit moves hearts despite us; we can’t even claim the credit. And I began to wonder: do our parish communities live up to what we profess so others can see and taste and hear and feel Jesus in our common life? Is our faith community energized by the Holy Spirit as Jesus was himself? When others see us relate and interact, are they puzzled by the love that binds us? Are they attracted and wonder what moves us and what power we draw on?

Living with Jesus at the centre ought to be a concrete expression of Christ loving through us: self-giving and generous, sacrificial and inclusive, joyfully and gratefully. Human love, on its own, is incapable of this. Human love calculates what’s in it for ourselves. We love in exclusive and possessive ways instead of inclusive and selfless ways. But the love drawn from God in Christ Jesus is other-centred. It is to be the animating force in every Christian family.

To love Jesus is to love the community of faith, to love the church, with all its needy characters and misfits. It is through the church, flawed as it is, that we are called to live as a “new creation” in Christ (2 Colossians 5:17). This summons has serious consequences for how we relate to God,

to others and to the world. Why would anyone be even remotely interested in joining us if we do not look and act any differently than the world — that is what it means to be in the world and not of it (John 14:18-19).

The universal call to holiness in and through Christ is not some spiritual veneer for experts and religious acrobats. This call, issued in baptism, is to be fostered throughout life in a “school of prayer and love.” Every community of Christians is Christ’s Body on earth, and thus called to be God’s sacrament in the world.

However, just because we’ve had the water poured doesn’t mean there is no more sin, no more obstacles, no more false gods, no more mixed motives and hurts. But instead of falling victim to our own worst tendencies, we embrace with joy the holy vision of God, committing ourselves to growing into this vision our whole life long. Even if we fail and want to give up, God clearly does not give up on us.

And so, here in our little prairie town in our little parish, we have begun the journey to the waters of life with our three candidates: a newborn baby, a middle-aged woman and a young mom. We will surround them with the love of our parish family, each according to their needs. In the process each of us, priest and candidates, sponsors and catechists, will be mentored by God’s Spirit of Love — consoled and corrected, enlightened and guided, forgiven and healed. We want to be that school of love God is calling us to, and we pray for the grace to be faithful to this vision that has so captured our hearts. Please pray for us.

Ternier, an Anglican priest, serves the Anglican and Lutheran parishes in Watrous, Sask. This column is co-published with the Saskatchewan Anglican. Marie-Louise blogs at <http://graceatsixty.wordpress.com>

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Catholic weekly welcomes opinions of the faithful

This is the sixth of seven articles on the *Prairie Messenger* and the past 100 years of journalism by the Benedictine monks of St. Peter's Abbey.

By Paul Paproski, OSB

The headline of the July 16, 1972, *Prairie Messenger* editorial read: "PM mirrors world." Just three words. And they announced a profound change in the direction of the Catholic weekly. Editor at the time, Rev. Michael Pomedli, OSB, in his first editorial, explained his vision for the newspaper:

"Vatican II is the first council that did not define anything but examined the road that the People of God are to tread. . . . It is only by examining Christian responses to the Spirit that we can be aware of the road we are to take. . . ."

Pomedli was inviting readers to express their opinions on church life and church issues. Similar to his predecessors, Pomedli agreed that the Second Vatican Council of the 1960s ushered in a spirit of renewal and openness. This Spirit, he believed, wanted Catholics to voice their opinions and it did not matter if they were in harmony with the teachings of the church.

The Catholic weekly was now a place where all the faithful, from the hierarchy to the parishioners, could have a say on the direction of the church. The *Prairie Messenger* no longer had the single role of explaining and defending church teachings as presented by the magisterium. The understanding of church had changed. The church was no longer a holy presence that needed defending from outside attacks. The church was a holy institution in need of renewal and reform and everyone had a say in its direction.

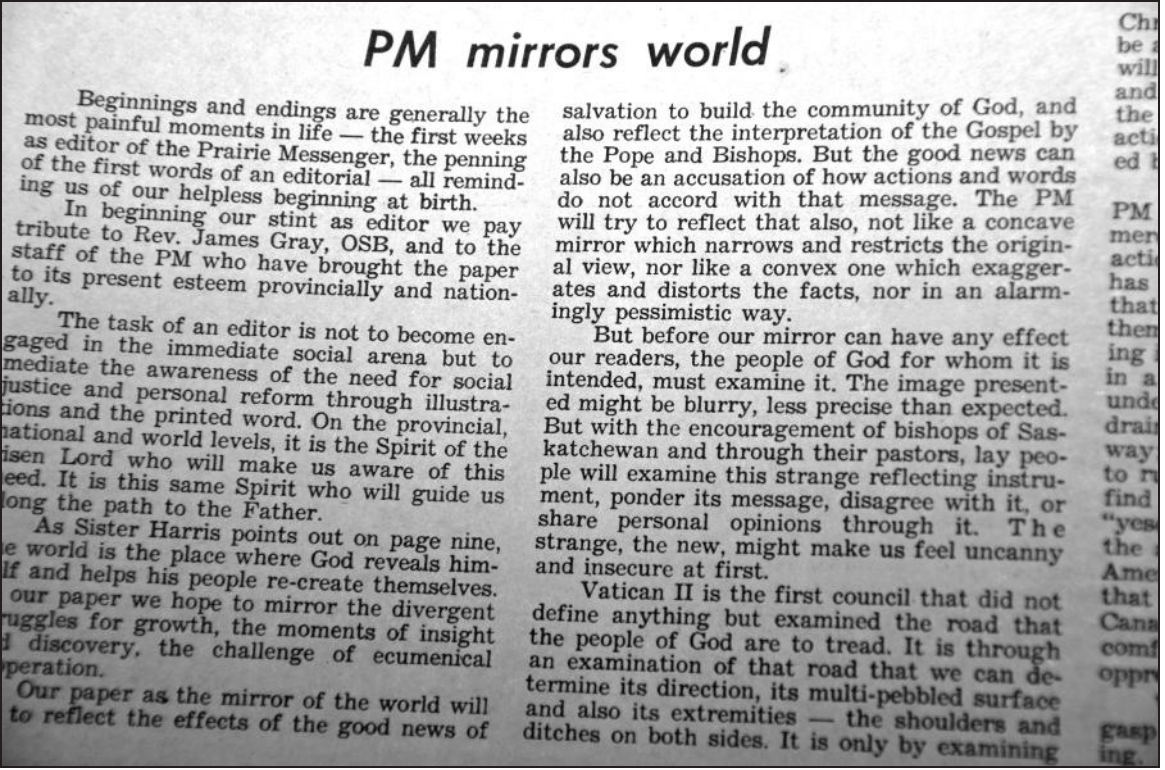
Paproski is a monk of St. Peter's Abbey, pastor, archivist and historian.

Pomedli, in his "examining Christian responses to the Spirit," was announcing that the Spirit is present to everyone. Truth and inspiration flow from all levels of the church, he believed, not just from the hierarchy or from within the walls of the Vatican.

The *Prairie Messenger* of the 1970s, under Pomedli (1972 - 1976), and his successor, Brother Bede Hubbard, OSB (1976 - 1981), disclosed that the church is diverse and multicultural, a kaleidoscope of many peoples with many stories to tell. There are many understandings of church life and they may not always be in harmony with one another.

In his first editorial, Pomedli explained that he wanted "to mediate the need for social justice and personal reform." He was aware that the Second Vatican Council stressed the importance of social justice and he gave it prominence, especially on the front page, through the narratives of those who struggled. Headline stories made visible the victims of poverty, oppression, racism, war and violence. Advocates of social justice challenged society's pillars and decision-makers to re-evaluate their ways of thinking.

One issue clearly brought out the differences in "responses to the Spirit": the church's traditional teaching on marriage that opposed contraception. Pope Paul VI, in his 1968 encyclical *Humane Vitae* (On Human Life), defended the traditional understanding of marriage. The encyclical stirred much debate in an era when other churches were accepting contraception and opinion polls gave support to birth control. The *Prairie Messenger*, in a guest editorial, broke away from its traditional defence of the magisterium and sided with people who



Paul Paproski, OSB

NEW DIRECTION — Rev. Michael Pomedli, OSB, in his first editorial of 1972, explained the new direction for the *Prairie Messenger*. Readers were welcome to give their input into discussions on church life and the direction of the church. Vatican II, he said, opened the church to renewal and that process involved all the baptized of the People of God.

disagreed with the encyclical. The editorial stated that married couples, and not the church, should have the final say on family planning.

Abbot Jerome Weber wrote a letter to the editor politely disagreeing with the editorial and explaining the meaning of *Humane Vitae*. Weber's stance was sharply rebuked by a parishioner in the diocese (St. Peter's Abbey) he led. The reader mocked the notion of celibate men making decisions on married life. Two other readers rebuked Weber and questioned his leadership for allowing an editorial he disagreed with to be published in a newspaper under his control, and then publicly disagreeing with it. *Prairie Messenger* columnists, among them a Benedictine priest and diocesan priest, were among

the critics of the encyclical. A female columnist said the encyclical illustrated how men have little understanding of the issues and struggles of women.

Columnists made known the diverse opinions on church life, some of which challenged church traditions. One columnist noted that, only a decade ago, the question of female priests was unthinkable. Now, with the decline in priests, it is becoming more acceptable to have women priests. Some Protestant denominations have accepted women as ministers. Rev. Richard McBrien, a Catholic priest, columnist and theologian, questioned traditional attitudes about the priesthood. It is a mistake, he said, to think the ordained priest is the dominant minister in the church. The ordained minister must support other ministries. McBrien blamed the monarchical church authority for the resignation of thousands of priests, who want a more consultative church. He noted the obligation of celibacy is based on a law of the church and not of God.

The *Prairie Messenger* promoted church life and a better understanding of church teachings. Columnists, among them Benedictine priests, answered questions about church teachings, and wrote meaningful articles on Scripture, Sunday readings, liturgy and the sacraments. Other columnists discussed family life and issues from a woman's point of view.

Feature articles gave in-depth stories on a myriad of topics. Readers were informed about the history of religious communities and dioceses in Canada. Reports highlighted the work of the religious from St. Peter's Abbey who were serving missions in Brazil. In-depth stories gave insight into the charismatic movement sweeping the church. Other reports noted a loss of interest in Christianity and a surge in cults which controlled and brainwashed members.

Canadian First Nations were given a forum to tell of their struggles and memories of oppression.

Feature articles gave positive reviews of movies and songs that the *Prairie Messenger*, a decade or so earlier, would have rejected and condemned as immoral.

Stories on church life revealed that parishioners were being encouraged to become more involved in their parishes. The laity were learning new music, new guidelines for the sacraments of penance and confirmation, new approaches to teaching, praying and adult catechesis. Parishes were adjusting to a new lectionary and sacramentary.

Editorials supported a society that was more just and socially conscious. Greater co-operation was urged among churches and a greater role for women in the church. The Catholic Church was reminded to continue on the path of Vatican II, which Bede Hubbard said, "endorsed a church policy of decentralization and of collegiality." Hubbard reminded readers that the church has an understanding of truth and justice but their meanings in everyday life were not always clear. "Thus Christians, with all human beings, must search, ponder, consider other viewpoints, listen and discuss."

Readers expressed in letters their approval of the new direction of the *Prairie Messenger*. Many said they appreciated the discussions and stories which gave different points of view. Some cancelled their subscriptions after expressing disgust and embarrassment with the content of the newspaper.

One issue that united the editors of the 1970s with their predecessors was their dismay over the inability of the *Prairie Messenger* to gain a larger percentage of readers. Subscriptions in the four dioceses of Saskatchewan, at the close of the 1970s, declined, while they increased slightly outside of the province. Subscriptions, overall, went up from 13,932 in 1978 to 14,123 in 1979. The *Prairie Messenger* and printing press continued to be plagued with deficits.

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Five-year papal anniversary

Not that long ago, the word often associated with “pope” was “infallible.” That was an attribute that was unique to his office.

That has changed with Pope Francis. The attribute he most often describes himself with is “sinner.” He is a sinner like everyone else, he repeatedly emphasizes. This emphasizes his humanity, as well as his humility.

It’s not that he denies the doctrine of infallibility, proclaimed at the First Vatican Council. He chooses to emphasize a different part of the continuum that identifies the papal office-holder.

Since his election five years ago, on March 13, 2013, Pope Francis has emphasized other aspects of our faith than we are used to. His groundbreaking encyclical *Laudato Si’*, for example, focused on caring for the earth. Not a new teaching, but a different emphasis.

His emphasis on joy as a central aspect of our Christian witness is a welcome change. Instead of relying on encyclicals to proclaim his teachings — with their academic language that few people understand — he nourishes his followers with daily homilies that are rich in content and easy to understand. And he has initiated a more conversational approach to sharing his opinions through media interviews and articles.

He has made “go out,” “periphery,” “throwaway culture,” “mercy” and “smell of the sheep” standard phrases in the papal vocabulary. In *Evangelii Gaudium*, the apostolic exhortation laying out the vision for his pontificate, he wrote: “I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.”

This change in emphasis has surprised people

throughout the world. Pope Francis emphasizes that he is a loyal follower of the changes brought about by the Second Vatican Council. His approach is different from that of his two immediate predecessors. And he denies that he is in discontinuity with them, despite what his critics say.

And he has his critics. Commentators say his critics are mainly those who disagree with the direction of the Second Vatican Council and they represent a small but shrill segment of the Catholic world.

A January poll by the Pew Research Centre documents this divide among U.S. Catholics. It shows that opinions about Pope Francis five years into his ministry are polarized along political lines.

The data show that while Pope Francis’ approval rating remains robust among Catholics, conservative Catholics are less enthusiastic than they were three years ago. For example, 55 per cent of Republican and Republican-leaning Catholics say the pope is “too liberal” now, compared to only 23 per cent three years ago. The percentage of all U.S. Catholics who think Francis is a “major change for the better” has dropped from 69 per cent to 58 per cent. The decline is spiked by Republican-leaning Catholics, who dropped from 60 per cent approval in 2014 to 37 per cent in 2018.

Commenting on the data, Greg Smith, associate director at PEW, told Religion News Service: “Catholics who are Republican and Republican-leaning have become more negative to Pope Francis. I think this survey shows very clear evidence that Catholic attitudes about Pope Francis have become very polarized along partisan lines.”

Michael Sean Winters commented that, after years of calling liberal Catholics a variety of derogatory names, such as “cafeteria Catholics” or “Catholics in name only,” and insisting that they themselves were “Catholics first,” it turns out many

Republicans are Republicans first and Catholics second, just like the liberals they formerly accused. Everybody seems to be in line at this cafeteria.

Chicago Cardinal Blase Cupich once commented, “I don’t think people are scandalized by the pope. I think they are being *told* to be scandalized. I think there’s a difference.”

Winters comments, “When the nightly EWTN broadcasts and the pages of the National Catholic Register are filled with a relentless drumbeat of hostility to Pope Francis, should anyone be surprised that his poll numbers will begin to drop among the people who turn to such outlets?”

In his Rome Report in *LaCroix International*, Robert Mickens broadens the source of resistance to Pope Francis’ style. He writes: “Among the obstructionists there are even influential bishops and priests, both in Rome and elsewhere, who misuse their position of authority to sow confusion among the baptized faithful entrusted to their pastoral care about the legitimacy of certain of the pope’s actions and priorities. There are also a small number of ‘journalists’ and commentators — predominantly in the English-speaking part of the church — who continue to hijack social media in zealot-like fury to drive home some bogus narrative that it is Pope Francis, not they or the obstructionist clergy, who is causing all this so-called consternation among the people.”

Five years into his papal ministry, Pope Francis has changed the air within the church. He has brought new energy and a new direction to a 2,000-year-old institution. Jesus once complained that you can’t pour new wine into old wineskins. Pope Francis likely feels that he is facing the same challenge — at least among a minority of his followers. And as the polls show, it is a minority, albeit a vociferous minority, that doesn’t like the taste of the new wine. — PWN

Cape Town’s poor see injustice in water limits as Day Zero gets close

By Bronwen Dachs

CAPE TOWN, South Africa (CNS) — With severe restrictions on water usage in drought-stricken Cape Town, poor communities feel a strong sense of injustice, which needs to be addressed, said a parish priest in one of the city’s oldest black townships.

There is a “a lot of anger, with people in informal settlements saying, ‘We grew up using small bowls of water to wash ourselves; this is nothing new,’ ” said Jesuit Father Rampe Hlobo of St. Mary’s Church in Nyanga.

Water restrictions in Cape Town, which is battling to keep its taps flowing following a three-year drought, make it compulsory for the city’s four million residents to use no more than 50 litres per person per day.

City officials estimate that informal settlements use just five per cent of the city’s water.

“The amount of water that the poor use is a fraction of that used by those in the suburbs who have washing machines, dishwashers and other appliances,” Hlobo told Catholic News Service.

In the black townships and informal settlements, “there is a feeling that ‘it is you rich people who have finished the water, and now you want us to share the consequences,’ ” he said.

In late February, following a decline in water consumption, Cape Town moved its estimate for Day Zero from June 4 to July 9. Day Zero is the date on which the municipal taps will be switched off and Cape Town residents will start lining up for their daily 25-litre rations.

Thousands of Cape Town residents already line up every day to collect fresh water from a natural spring, next to a brewery in the suburb of Newlands, to supplement their quotas. Security guards employed by the brewery impose order in the lines.

In preparation for Day Zero, people in affluent areas of the city are putting in rainwater tanks and stocking up on purchased water, but “poor families cannot afford to do this,” Hlobo said.

“I very rarely see anyone in a township drinking bottled water,” he said, noting that “Day Zero will bring with it the threat of street protests and violence” in this situation of inequality.

The threat of running out of water has also led to an increased awareness, mostly among young people, of the need to care for the environment, Hlobo said, noting that about 200 people had attended a February workshop he conducted at St. Gabriel’s Church to help people understand Pope Francis’ environmental encyclical *Laudato Si’*, on Care for Our Common Home.

“We are learning lessons the hard way as we live the consequences of not taking care of the environment,” he said.

While car-washing businesses are still thriving in Cape Town’s informal settlements, where a few communal taps typically provide water for several hundred people, people in the townships who ran similar businesses from their own backyards have had to shut them down, Hlobo said.

— PEOPLE’S LIVES, page 19



CNS/Mike Hutchings, Reuters

CAPE TOWN WATER SHORTAGE — The Theewaterskloof Dam, which supplies most of the water for Cape Town, South Africa, is seen in an aerial view Feb. 20 in Villiersdorp. Cape Town is battling to keep its taps flowing following a three-year drought. The city’s four million residents have been ordered to use no more than 50 litres per person per day.

Nine million Canadians can’t read well

By Erin Schryer and Nicole Letourneau

Two out of five Canadian adults — nearly nine million people

Schryer, PhD, is the executive director of Elementary Literacy Inc., a provincial non-profit organization in New Brunswick. Letourneau, a professor in the Faculties of Nursing and Medicine, holds the Alberta Children’s Hospital Foundation Chair in Parent-Infant Mental Health at the University of Calgary. www.troymedia.com

— can’t read well enough to perform everyday tasks. Reading difficulties start early. Children who aren’t reading well by the end of Grade 1 are never likely to read well. Reduced literacy puts these children at a disadvantage for the rest of their schooling — and the rest of their life. So what can be done?

Research from a cross-section of disciplines — including education, medicine, nursing and psychology — suggests that parents are children’s first and most influential teachers. From temperament and personality, physical and mental health, to school achievement,

literacy and more, the influence of parents and the environments in which children are raised is tremendous. As anyone with children can attest, the apple often doesn’t fall far from the tree.

But are we harnessing parental influence in a meaningful and positive way where literacy is concerned? Are we empowering Canadian parents with the information and tools they need to ensure their enduring influence on literacy is the best it can be?

In the early 1990s, the concept of family-centred care was intro-

— REVOLUTION, page 19

People’s lives depend on water

Continued from page 18

“Many people’s livelihoods depend on water,” he said, noting that young people in his parish told him how upsetting it is to “have their family’s income disappear through the consequences of climate change and to feel the pinch so directly.”

“Young people are interested in the message of *Laudato Si’* and in understanding what’s important and why we should not damage the environment,” he said.

While inspectors regularly check up on water consumption in downtown Cape Town and its suburbs, there is a lot of waste in informal settlements that goes unpunished because of inadequate policing, Hlobo said.

“People are continuing their car-washing businesses from communal taps in informal settlements,” he said, noting that the 3,000-rand (US\$250) fine for using municipal water to wash cars is rarely issued.

“Law enforcement agencies are not distributed equally throughout Cape Town, and so there is a feeling here that nobody is watching and nobody will hold you accountable,” he said.

The city “needs to face this challenge of how to enforce water conservation in informal settlements,” he said.

Jesuit Father Chris Chatteris, who teaches at St. Francis Xavier Seminary in suburban Athlone, said there is a certain grace to Day Zero.

“Reality has struck home and, through our sharing of ideas on how to preserve water, we are becoming more conscious of our environment,” he told CNS.

“The world is watching Cape Town and how we cope and manage this crisis,” he said, noting

that “the conversations about how we are going to adapt” to changing weather patterns must continue.

Water conservation measures at the seminary have inspired others “who visit to see what they can do in their parishes” around the city, Chatteris said.

“Every day we read our water meter,” he said, noting that with about 40 people living on the property, “we are using less than we are allowed.”

This daily discipline of reading the meter “reminds us of our need to be sparing in our use” of water, he said.

Seminarians can shower only three times a week, and they do fewer loads of laundry than in the past, he said.

“We do a lot of recycling of water,” he said, noting that four tanks to collect rainwater have been installed on the roofs of the seminary buildings.

Situated on the Cape Flats, the seminary is near an aquifer and a well from which water is pumped into large containers in the seminary bathrooms, Chatteris said.

“It’s not drinkable, but it does enable us to flush the toilets properly, which is a real boon in a big place with a lot of people,” he said.

In a February letter to priests and religious, Archbishop Stephen Brislin of Cape Town advised that, to save water, meetings in parish halls and other church property be reduced to “absolutely the most essential.”

Taps in bathrooms should be closed and hand sanitizer provided instead, he said.

“Judge the circumstances in your parish and determine whether it would be beneficial to hire portable chemical toilets,” the archbishop said, noting that

these “are expensive and much in demand, so it may not be possible.”

“Many of our parishes have taken initiatives” such as installing rainwater storage tanks, Pallottine Father Michael Clement told CNS.

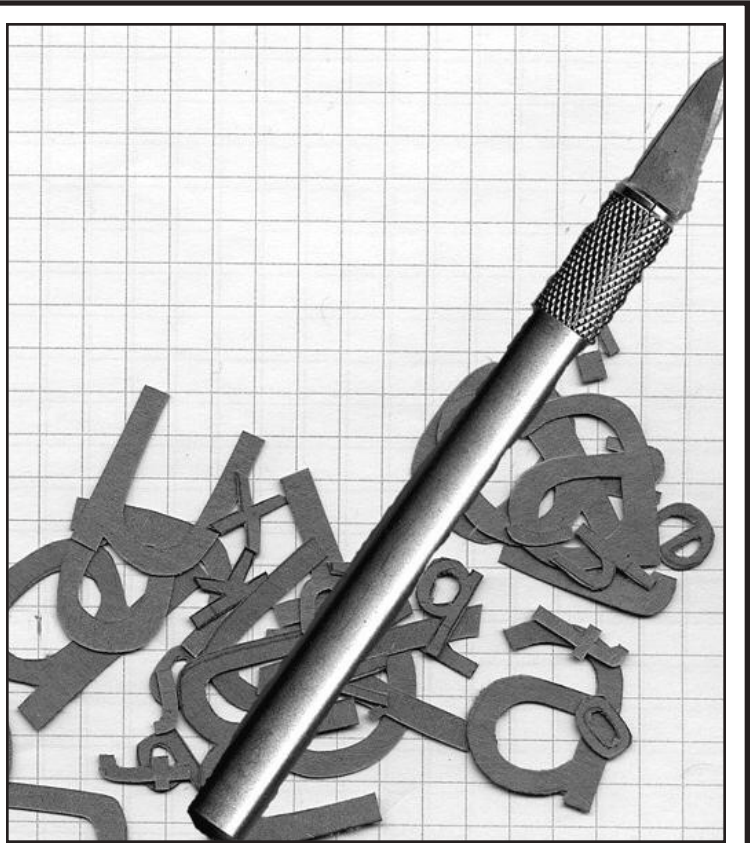
Nazareth House — which cares for orphans, disabled children and elderly people with dementia, among others — has been assured by authorities that it will receive municipal water through daily deliveries if municipal taps run dry, said Werner Laubscher, chief executive officer.

Schoolchildren in other South African cities have been raising funds to buy and send five-litre bottles of fresh water to Nazareth House, Laubscher said.

Spring water from Table Mountain runs through Nazareth House’s property, and plans are being made to use this water for the residents’ vast washing and laundry needs, he said.

The water fills a reservoir on the grounds, and the overflow runs into storm drains that flow into the sea.

After an outcry from neighbours who objected to the grass being watered, the sprinkler system from the reservoir was turned off, Laubscher said.



J. Weber

sharp words
tossed carelessly
fall to the floor.

swept up and thrown into a dustbin
they lurk
unseen
but still felt.

By Maureen Weber

Family-centred approach a revolution

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duced as a new health care paradigm for children by the Association for the Care of Children’s Health. The approach integrates patients and their families into treatment processes, recognizing that while family is constant, health care providers and systems change and fluctuate regularly. Fundamentally, the need to collaborate with families to ensure that they understand and support their child’s care plan, for the overall health of the child, is recognized and valued with this new approach.

According to many observers, the family-centred approach has revolutionized how children are cared for in the health system, improved outcomes and reduced costs.

A family-centred paradigm should be replicated in other social areas, including throughout Canadian education systems — specifically in the area of literacy.

Parent involvement in early literacy has been linked to children’s eventual reading success, as well as their overall academic achievement. Literacy programs that involve the family, often called family literacy initiatives, seek to empower parents by positioning them at the centre of children’s literacy education.

A key feature of family literacy

initiatives is teaching parents about how children learn, and suggesting specific methods or activities that parents can engage their children with at home to support their development. While many Canadian parents have low literacy, most have the skills required to meaningfully support their preschooler or early elementary reader by reading simple storybooks together every day, pointing out letters in books and in the environment, and singing nursery rhymes.

A particularly innovative family literacy program from Stanford University researchers called Ready4K is an eight-month-long text messaging intervention for parents of preschoolers. It provides parents with research-based information and highly specific activities for parents to do with their children to foster literacy development. It does this by sending instructional text messages to parents three times a week. The results so far are positive, translating into statistically significant learning gains among parents and children.

And it’s scalable. This can’t be said for all family literacy programs, the majority of which are developed by schools or community organizations that then struggle to fund and sustain them.

We need a cultural shift

among educators and schools that recognizes that a family-centred approach is key to successful literacy. To support an integrated, ongoing involvement of families in children’s literacy education, three actions are required:

- Before children enter school, parents be taught about the key language and literacy concepts their children should be acquiring in the early years.

- Parents learn to provide specific activities to promote children’s literacy. For example, pointing out letter names and sounds on food items in the grocery store.

- When children begin formal schooling, parents must continue to receive an overview of the skills being targeted and specifically what they can do to help at home.

Across all of these actions, educators must be specific and ensure all activity suggestions are rooted in the evidence. Centring education on the child, but in the context of the family, is an idea whose time has come in literacy education. The family-centred approach dramatically changed pediatric health care and improved outcomes for children. Education and literacy outcomes would be similarly improved with more genuine valuing of the role of family in children’s lives.

A message to our subscribers . . .

As most readers of the *Prairie Messenger* are aware, we will cease publication in May 2018.

For those subscribers who would normally receive a renewal notice during the months of February, March and April, we wish to assure you that you will continue to receive your copy of the *Prairie Messenger*. Renewal notices will not be sent out. Your previous support on our subscription list guarantees your copy until we cease publication.

For any readers who are interested in a new subscription until May 9, 2018 (our closure), we will charge a fee of \$15 to help offset administration and mailing costs. pm.circulation@stpeterspress.ca

We are humbled by the outpouring of support for the *Prairie Messenger*. Although this support cannot change the decision made by the Benedictine community to cease publication, it encourages our efforts to continue in our mission to deliver the Good News.



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In Kenya, nuns fight profitable trade of trafficking

By Lilian Muendo

MALINDI, Kenya (CNS) — Along the warm waters of the Indian Ocean, leaving footprints on Kenya’s white sandy beaches, aging white men and women stroll arm-in-arm with local girls and boys young enough to be their grandchildren. They are retired tourists, many of whom are drawn to the Kenyan coast by the area’s reputation as a haven for sex tourism — especially with children.

Though Thailand is the most well-known sex tourism hub, Kenya’s coast is rapidly becoming a popular destination for people looking for underage prostitutes. A UNICEF study found that as many as 30 per cent of girls ages 12 - 18 in Kenya’s coastal areas are involved in some form of sex work. UNICEF also estimates that among Kenyans’ sex workers, one in 10 began before reaching puberty.

The coastal area has a high incidence of child sexual exploitation due to widespread poverty and society’s acceptance of the phenomenon.

“Abject poverty here is painful,” said Sister Matilda Baanuo, a Missionary Sister of Our Lady of Africa and the co-ordinator at Pope Francis Rescue Centre, a residential and counselling centre for victims of sexual exploitation in Malindi.

In 2011, almost 70 per cent of the 1.1 million people in the district around Malindi lived on less than a dollar a day, the poverty level established by the World Bank at that time.

Sex work, including for children, is seen as an acceptable means of earning a living in coastal Kenya. To parents and relatives, a child with a white tourist as a “girlfriend” or “boyfriend” is the fastest way to get the family out of poverty. Young girls and boys are encouraged by their fam-

ilies to look for tourists who will cater to family needs. This means families will purposefully keep the children out of school to free them to search the beaches for “work.”

The sisters running the Pope Francis Rescue Centre try to encourage parents to find alternative income-generating projects, like small-scale farming and small businesses. But they are running up against challenges from parents who find it easier to sell their children to pimps or tourists for sex.

“The white retired tourists are generous, and it is easy money for poor families,” said Rev. Ambrose Muli, director of the Pope Francis Rescue Centre, which started in 2015 to provide a temporary but immediate safe haven for child sex abuse victims.

“In Watamu, the coastal town where I grew up, almost every household has a white tourist taking care of the entire family’s needs, and they are ‘gifted’ with a child in return for their generosity,” said Muli. “Many girls who were my classmates in high school owned big houses built for them by old white tourists before I even decided what I wanted to do with my life.”

The priest said the luxurious lifestyle and what is seen as a quick way out of poverty make it hard to rescue the young girls from sexual exploitation.

“Prostitution pays well, and so it’s not easy to keep the young girls and boys here (at the Pope Francis Rescue Centre),” said Muli. “They have been exposed to so much, and they always escape back to the beaches. They go through harrowing sexual experiences in the hands of their old white tourist boyfriends and girlfriends. In short, they are sex slaves, but they still prefer that kind of life compared to what we offer at the centre because of the financial benefits to



CNS/Lilian Muendo, GSR

CHILD TRAFFICKING IN KENYA — Sister Redempta Kabahweza, a Missionary Sister of Our Lady of Africa, plays with two of the youngest sexual abuse survivors during a counselling session in 2017 at Pope Francis Rescue Centre in Malindi, Kenya.

their families.”

Sister Redempta Kabahweza, also a Missionary Sister of Our Lady of Africa who is the main counsellor at the centre, recalled rescuing two girls ages 10 and 12 from two Italian tourists who had sexually abused the girls for two years. Many tourists, drawn by the cheap cost of living and the ready availability of sex, purchase homes and live in the area for all or part of the year.

“After school, their older cousin would take them to a private beach house where the Italian men lived,” said Kabahweza. “They would be sexually exploited, and their older cousin was paid the money.”

The sister described the trauma of counselling the older girl.

“I would get her into the counselling room and, once I closed

the door, she would start shaking. Preparing her to testify in court was very difficult, because she had to recall all the horrific sexual experiences,” said Kabahweza. The girls lived in the centre for five months before they moved in with their aunt.

The cousin was arrested and released on a \$2,000 bond. The two Italian men left Kenya immediately after the girls, supported by the Pope Francis Centre, reported the case to the police.

“The case has become very complicated, because the white men left the country for Italy, and we still do not know about their whereabouts,” said Naomi Kazungu, a case manager at the governmental Malindi Child Protection Centre.

Many offenders escape detection for a long time because they abuse children in private residences, particularly along the coastal areas of Mombasa, Malindi and Lamu.

Kazungu is urging the government to allow the child protection department access to private villas in cases of suspected child sexual exploitation without the current restrictions.

Rev. Bernard Malasi, child protection co-ordinator at the Malindi diocese, said some white women in their 70s and 80s support young boys by paying for their education in exchange for sex.

“When (the tourists) come to the Kenyan coast for holiday, they come with goodies for the family and tell the parents of the boy they are supporting that they would like to spend a week with him,” explained Malasi. “The parents agree; their mouths are zipped.”

Sex tourism is a serious business on Kenya’s coast, including pimps or “beach boys” who act as intermediaries. A beach boy said his main job is to procure young girls and boys for white tourists.

Vatican official warns UN of hostility toward religion

GENEVA (CNS) — As the world has grown increasingly interconnected, some nations have seen religious pluralism as a threat and reacted either by failing to protect religious minorities or by trying to marginalize all believers, a Vatican representative said.

And, unfortunately, Archbishop Ivan Jurkovic told the UN Human Rights Council, some international agencies and organizations also see religion as a threat to their agendas when they go against “religious wisdom and the sentiments of the greatest part of humanity.”

The archbishop, who is the Vatican observer to UN agencies in Geneva, spoke March 2 during the council’s discussion on freedom of religion and belief.

Jurkovic quoted Pope Francis’ denunciation of international agencies that, paradoxically in the name of human rights, promote “modern forms of ideological colonization” by trying to impose their programs on poorer nations as a condition for receiving aid.

The archbishop objected strongly to the use of the phrase “freedom from religion” in the report to the council by Ahmed Shaheed, the special rapporteur on freedom of religion or belief.

The phrase, Jurkovic said, “reveals a patronizing idea of religion” and one that overlooks the importance and wisdom of religions and their integral part in the cultures of people around the world.

The report said, “International human rights treaties are reticent on the sort of relationship a state should have with religion or belief. They do, however, impose a duty upon states to be impartial guarantors of the enjoyment of freedom of religion or belief, including the right to freedom from religion, for all individuals and groups within their territory and subject to their jurisdiction.”

“Respecting the deepest convictions of members of a given society is, in fact, the prerequisite on which an authentic culture of human rights can be built,” the archbishop said. “The common good is the aim to which all states, and by extension the international community, aspire. It can be determined and achieved only through an inclusive process of dialogue and in seeking the true meaning of fundamental rights and freedoms of every human person, whose intimate nature is to seek the truth and celebrate it in the religious experience.”



CNS/Bob Roller

KNIGHT RIDERS HELP HOMELESS — Bob Ukovic, dressed as a clown, talks with Federico Catalano in downtown Cleveland Feb. 28 after Ukovic and other members of the Knight Riders outreach ministry of suburban St. Paschal Baylon Parish paid a visit and delivered food. The ministry of the Knight Riders, named for the parish school’s Green Knight athletic teams, is more than just delivering necessities. It’s building relationships and fulfilling the call of Matthew 25. A small team of volunteers have visited camps in scrubby fields, isolated wood lots, doorways, and under and atop bridges since 2010. In addition to hot meals, the crew loads their van with mostly donated pants, shirts, hoodies, underwear, shoes, boots, toilet paper, radio batteries, water, soda and canned goods.

The sun, with all those planets revolving around it and dependent on it, can still ripen a bunch of grapes as if it had nothing else in the universe to do.

— Galileo Galilei