



No paper next week

The *Prairie Messenger* is taking a break in the week after Easter. The next issue will be dated April 11.

Eliminating racism

At a public event hosted by the Islamic Association of Saskatchewan, a multifaith panel of speakers gave their views on the need to combat hatred and racism. — page 3

Cardinal's visit

Cardinal Luis Antonio Tagle, described by some as the "Asian Pope Francis," made a stopover in Vancouver with a special message for local families. — page 3



STR8 UP

At a lunch meeting at St. Peter's College in Muenster, Sask., Rev. André Poilièvre described his work with former gang members. "It is not a question of being good or bad," he stressed. "It is a question of being healthy, about healing people who are broken, not punishing them." — page 6



Habitat for Humanity

A Grade 4 student at Winnipeg's St. Alphonsus Catholic School, nine-year-old Ryan Mota, was chosen from among more than 7,000 participants across Canada to receive a \$50,000 grant for Habitat for Humanity. — page 7

Popular Jesuit

For Catholics, a talk about Jesus doesn't seem controversial. And yet Rev. James Martin, SJ, speaking in Chicago to a sell-out crowd on the topic, on the invitation of Cardinal Blase Cupich, attracted about 150 protesters. — page 8



Hansen installed as bishop in N.W.T.

By Kristine Stremel

YELLOWKNIFE — Fifteen bishops and the faithful from throughout Canada stood in witness and prayerful support March 16 as Bishop Jon Hansen, CSSR, of the Edmonton-Toronto Redemptorist Province, was ordained and installed as Bishop of the Mackenzie-Fort Smith diocese in the Northwest Territories (N.W.T.). St. Patrick Co-Cathedral in Yellowknife could not accommodate the crowd, so the ceremony was held in the St. Patrick High School gym.

Hansen, a member of the Congregation of the Most Holy Redeemer, commonly known as the Redemptorists, described his ordination as a true community event. Redemptorist Archbishop Gérard Pettipas of the Grouard-McLennan archdiocese presided, provincial superior Rev. Mark Miller, CSSR, of the Edmonton-Toronto Province, proclaimed the Gospel, Canadian Superior General Rev. Michael Brehl, CSSR, delivered the homily, and many confreres celebrated mass.

Some of the bishops in attendance included previous Mac-

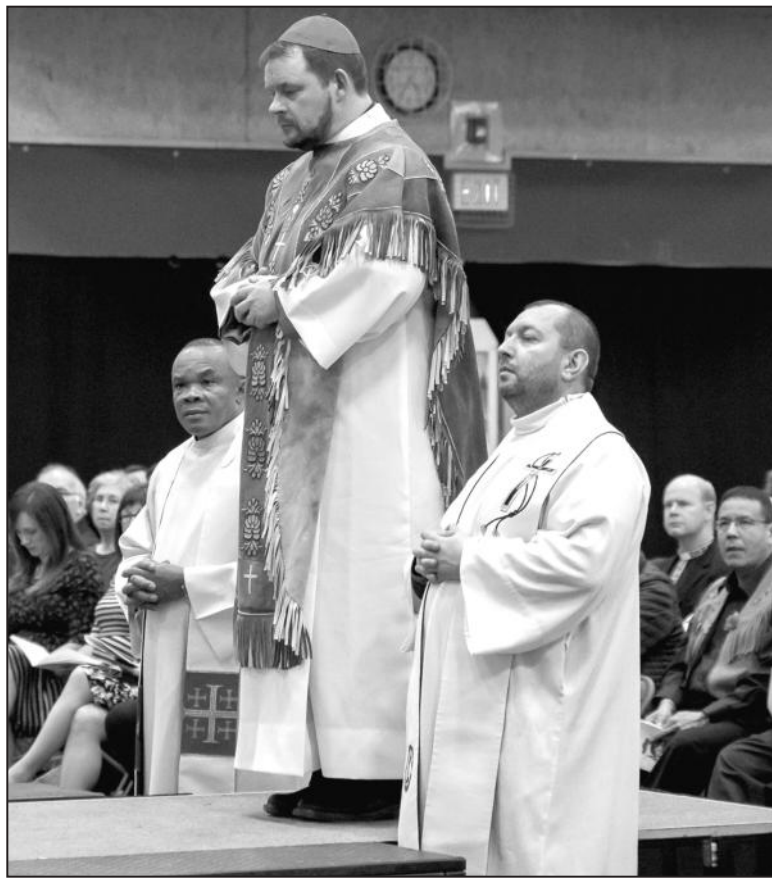
kenzie-Fort Smith bishops Mark Hagemoen, now serving in Saskatoon; Murray Chatlain, now Archbishop of Keewatin-LePas; and retired Bishop Emeritus Denis Crouteau, OMI; as well as Archbishop Donald Bolen of Regina, Archbishop Richard Smith of Edmonton, and other bishops from across Western Canada.

Archbishop Luigi Bonazzi, the Papal Nuncio of Canada, arrived early and participated in the diocesan spring retreat, which brought together 35 lay pastoral leaders from the 1.5 million-square-kilometre Mackenzie-Fort Smith diocese.

Family and friends also travelled from throughout the country to participate, including from Hansen's home parish of St. Joseph, Grande Prairie, Alta.; St. John's, Nfld.; Toronto; St. Mary's Parish in Saskatoon, where Hansen served for six years; and Our Lady of Victory Parish in Inuvik, where he was appointed pastor in 2015.

"He is the perfect man for the job," said Miller. "Several years ago, he discerned a call to serve

— HANSEN, page 7



Brent Currie

ORDINATION — Rev. Jon Hansen, CSSR, is flanked by two of the six priests in his diocese — Rev. Magnus Chilaka, originally from Nigeria, and Rev. Marek Pisarek, OMI, originally from Poland — as he is presented for ordination.

Polar Medal winner 'retired' to minister in Arctic

By Andrew Ehrkamp
Grandin Media

EDMONTON (CCN) — Many of us have visions of retiring to a warm spot and taking it easy, but not Sister Fay Trombley.



Rob Bredin/Cynthia Schulz

Sister Fay Trombley, SCIC

The 77-year-old former professor at Newman Theological College in Edmonton is spending her "retirement" in Tuktoyaktuk, N.W.T., tirelessly working to ease the hunger, unemployment and spiritual needs of people in the Arctic.

For that, she is among a select group of individuals honoured with this year's Polar Medal. She received the honour from Gov. Gen. Julie Payette at a ceremony

at Government House in Victoria on March 21.

"Sister Fay Trombley collaborated with local community leaders and built a partnership with the Society of Saint Vincent de Paul to address food insecurity in Tuktoyaktuk," states her citation for the Polar Medal, which honours exceptional contributions to Canada's North.

"By reinvigorating the food and clothing distribution centre, she demonstrated remarkable determination and leadership. The success of this partnership has become a blueprint for multiple northern communities similarly struggling with food insecurity."

With help of the St. Vincent de Paul Society in Edmonton, Trombley helped start the North of 60 Project in Tuktoyaktuk, a hamlet of 900 people on the Arctic coast. "Tuk" also receives assistance from Food Banks Canada, the Canadian Bible Society, and Catholic Missions in Canada.

Born in Powell River, B.C., Trombley entered the Sisters of Charity of the Immaculate Conception in 1956 and later taught school in New Brunswick, Saskatchewan, and B.C. She served on the faculty of Newman Theological College from 1983 until retiring in 2005 at age 65.

Since then, Trombley has been the pastoral leader at Our Lady of Grace mission in Tuktoyaktuk in the Diocese of Mackenzie-Fort Smith, which is twinned with the

Edmonton archdiocese.

With self-deprecating humour and an easy laugh, Trombley sat down for an interview with Grandin Media in Edmonton prior to a meeting of the Sisters of Charity of the Immaculate Conception.

Sister Fay, congratulations on receiving the Polar Medal.

What does this honour mean to you?

What comes to me primarily is the layers upon layers of people who are behind projects that help the ministries of the North — and the people who have a whole

— RETIRE, page 4

Pope asks youth to help rejuvenate the church

By Cindy Wooden

ROME (CNS) — The Catholic Church needs the enthusiasm, daring and hope of young people so that it can preach the Gospel energetically and respond to the questions men and women raise today, Pope Francis told some 300 young adults.

"We need to rediscover in the Lord the strength to get up after failure, to move forward, to strengthen hope for the future," the pope said March 19, opening a weeklong meeting in preparation for October's Synod of Bishops.

Most of the young people gathered with the pope at the Legionaries of Christ's *Maria Mater Ecclesia* College in Rome were chosen as delegates by their national bishops' conferences. Others represented a variety of Catholic movements or ministries, including religious life. But the Vatican also invited delegates from other

Christian churches, other religions, including Islam, and young people who describe themselves as non-believers.

Pope Francis told the young people that they are the ones who can help the church fight "the logic of 'it's always been done this way,' " which he described as "a poison, a sweet poison that tranquilizes the heart and leaves you anesthetized so you can't walk."

The church and its members must continue to go out, continue asking what God is calling them to and continue finding new ways to respond, the pope said.

Of course, he said, everyone must "keep an eye on the roots" of the church and preserve its essential teachings, but they also must find creative ways to share those teachings and reflect on how the Gospel responds to people's questions today.

— YOUTH, page 15

Transformation of eucharist transforms assembly

By Carol Glatz

VATICAN CITY (CNS) — Despite the chill and gusts of wind in St. Peter's Square, Pope Francis welcomed the beginning of spring with an impromptu lesson about gardening and how to grow into being better Christians.

"Does a tree or plant that is diseased bloom well? No! Does a tree or a plant that isn't watered . . . bloom well? No. And does a tree or plant with no roots bloom?" he said before delivering his general audience talk March 21.

Christians can learn from what makes spring flowers flourish, the pope said, because for Christians, their root is Jesus and the water that replenishes those roots are the sacraments and prayer, which makes lives bloom with Christian virtues and good works.

"I wish that this spring would be for you a spring in bloom" and an Easter that blossoms, he said. Offering a saying that is well-known in Argentina, the pope said, "'The flowers a tree puts forth come from what it has underneath.' Never cut off (one's) roots with Jesus."

In his main talk, the pope continued his series on the mass, focusing on the rite of holy communion.



CNS/Paul Haring

POPE AT GENERAL AUDIENCE — Pope Francis poses with musicians during his general audience in St. Peter's Square at the Vatican March 21. At the audience the pope confirmed that he will visit Ireland Aug. 25 - 26 for the final days of the World Meeting of Families.

This rite is a continuation of Jesus' offer at the Last Supper, where he said, "Whoever eats my flesh and drinks my blood remains in me and I in him,"

the pope said. The priest or deacon distributes to the faithful "the bread of life and the chalice of salvation" in Jesus, he said.

After the celebrant breaks the consecrated bread, the people reflect on the words spoken at the altar, proclaiming Jesus as "the Lamb of God who takes away the sin of the world," he said.

This moment is an invitation, "calling us to experience the intimate union with Christ, source of joy and holiness," the pope said. It is also an invitation to an "examination of conscience, enlightened by the faith," he said.

On the one hand, "we see the distance that separates us from the holiness of Christ; on the other, we believe that his blood was shed to take away the sins," he said.

Just as baptism washes away sin, he said, "we are all forgiven or will be forgiven each time we approach the sacrament of reconciliation."

"Do not forget! Jesus always forgives. Jesus never tires of forgiving. It is we who tire of asking for forgiveness," he added.

When St. Ambrose wrote, "I, who sin continually, must always have a remedy," he was reflecting on the salvific power of the blood shed by Christ, the pope said.

The same faith is at work, he said, when the assembly looks to the Lamb of God, who takes away the sin of the world, and beseeches, "Lord, I am not worthy that you should enter under my roof, but only say the word and my soul will be healed."

When the people process toward the altar to receive communion, the pope said, "in reality, it is Christ who comes toward us to assimilate us in him."

Receiving the eucharist means letting oneself be transformed by what is received, he said.

"Every time we take communion, we resemble Jesus more," increasingly being transformed in Jesus and stripping away one's selfishness by uniting oneself closer with Christ, he said.

Just as the bread and wine are turned into the real body and blood of Christ, he said, so too are those who receive the gifts, transformed into "a living eucharist," becoming "body of Christ."

"We become what we receive," he said.

The pope said receiving communion can be done standing "with devotion" or kneeling, whichever has been determined by each bishops' conference, and communion can be received on the tongue or, where it is permitted, in the hand.

He encouraged people to use the time after receiving communion to pray more deeply, silently speaking with Jesus from the heart.

"The eucharist makes us strong, to give us fruit, flowers of good works," he said. Receiving the eucharist is receiving Jesus, who "is so good and so great," he transforms people.

Pope accepts resignation of Vigano

By Cindy Wooden

VATICAN CITY (CNS) — After a very public controversy involving the use of a letter by retired Pope Benedict XVI, Pope Francis has accepted the resignation of Msgr. Dario Vigano as prefect of the Vatican Secretariat for Communication.

Announcing the move March 21, the Vatican published Vigano's letter to Pope Francis asking to resign and Pope Francis' reply accepting it.

However, Pope Francis asked Vigano, 55, to remain at the secretariat as "assessor" to "make

your human and professional contribution" in assisting whoever is named the new prefect as the Vatican continues its long and complicated work of unifying its communications efforts and various media outlets.

The controversy began March 12 at the presentation of a 11-volume series of books, *The Theology of Pope Francis*. Vigano had asked the retired pope for a theological reflection on the series.

At the book presentation, Vigano read selected sentences from Pope Benedict's letter declining to write the reflection. The Secretariat for Communications also published a photograph showing the first page of the letter, with several lines purposefully blurred, and the second page, except for the signature, covered by a book.

An uproar ensued over the intentional blurring of the photograph and questions were raised in the media about what exactly the letter said. In the end, the Vatican released the full text March 17. It showed that not only had Pope Benedict said he was unable to read the full series, but that he objected to one of the authors chosen to write one of the volumes.

In his letter of resignation, Vigano told Pope Francis that although it was not intentional, his actions had "destabilized the complex and great work of reform" with which the pope had entrusted him.

"I think that for me stepping aside would be a fruitful occasion for renewal," the monsignor wrote.

Pope Francis had named Vigano prefect of the secretariat

when it was created in June 2015. The monsignor had been director of the Vatican Television Centre. The new secretariat was charged with unifying into one the offices and tasks previously handled by nine entities: the Pontifical Council for Social Communications; the Vatican press office; the Vatican Internet office; Vatican Radio; the Vatican television production studio, CTV; the Vatican newspaper, *L'Osservatore Romano*; the Vatican printing press; the Vatican photograph service; and the Vatican publishing house, *Libreria Editrice Vaticana*.

Australian church to hold plenary council

CANBERRA, Australia (CNS) — Australian bishops expressed gratitude to Pope Francis for authorizing an Australian plenary council, a meeting in which decisions become binding on the church in the country.

Archbishop Mark Coleridge of Brisbane, chair of the Bishops Commission for the Plenary Council, asked people to "join in prayer as we embark on this journey together as God's people in Australia."

"We sincerely hope the preparation and celebration of the plenary council is a time when all parts of the church listen to and dialogue with one another as we explore together how we might answer the question: 'What do you think God is asking of us in Australia?'" he said in a statement.

The Australia bishops had asked that Perth Archbishop Timothy Costelloe serve as president of the council, and Pope

Francis endorsed the nomination.

Costelloe said he was "committed to listening to the Spirit."

"I encourage all Catholics, whether devout or disillusioned, fervent or frustrated, to seize this opportunity to speak what is on their minds and in their hearts," he said.

The council will begin in late 2020 in central Australia, but a series of listening and dialogue sessions will begin May 20, Pentecost. A second session of the council will be held in mid-2021 in a city on the eastern seaboard.

On the council website, plenarycouncil.catholic.org.au, the bishops said it was time to look at where the church in Australia was headed and noted that Pope Francis had encouraged a church of dialogue.

"The Royal Commission Into Institutional Response to Child Sexual Abuse has been a significant and influential event that re-

quires deep consideration and response," it added. In December, after five years of hearings, nearly 26,000 emails, and more than 42,000 phone calls from concerned Australians, the Royal Commission released its 17-volume final report. Among its 400 recommendations, 20 were aimed specifically at the Catholic Church.

The March 19 announcement also preceded the announcement of results of a month-long hearing into whether Australian Cardinal George Pell, head of the Vatican's Secretariat for the Economy, would stand trial on decades-old charges of sexual abuse, which he consistently denied.

On the plenary council website, the bishops listed resources for people to begin getting involved in the process. It also listed the criteria, outlined in canon law, for picking delegates, including those who must be called and those who can be called.



CNS/Paul Haring

Msgr. Dario Vigano

Anti-racism event held at Saskatoon Islamic Centre

By Kiply Lukan Yaworski

SASKATOON — At a public event held on the International Day for the Elimination of Racial Discrimination March 21, a multifaith panel of speakers in Saskatoon spoke about the need to combat hate and racism.

Hosted by the Islamic Association of Saskatchewan at the Saskatoon Islamic Centre, the event began with dinner, followed by prayer, before a panel of community and faith leaders spoke on the theme “hate is too great a burden,” introduced by MC and moderator Edward Morgan.

Saskatoon City Councillor Cynthia Block brought greetings from the city, and described growing up in a rural setting, and gradually becoming aware of the diversity of faith, people and culture in the world, remarking, “When you get to know people, the barriers fall down.”

Chief Bobby Cameron of the Federation of Sovereign Indigenous Nations (FSIN), noted that his organization had recently signed a memorandum of understanding with the Saskatchewan School Boards Association. “We are now embarking on a journey of true reconciliation, of treaty education and treaty awareness.” Education, health, housing, land, water, and resources are all tied to treaty rights, Cameron said, stressing the importance of focusing on youth and education.

“One thing that is universal right across the world, and in Saskatoon, is our little ones, our children. We want them to have the best quality of life. We want them to succeed. We want them to build themselves into positive human beings, positive adults, build on the skills and tools that we provide as parents and grandparents.”

Racism definitely does exist in Saskatoon and the province of Saskatchewan, said Cameron, applauding community leaders like the mayor of Elbow, Sask., and the council and mayor of Regina, who have signed agreements with the FSIN, pledging to work toward eliminating it.

“The City of Saskatoon has also done a tremendous job in the past couple of years, giving an example to Canada and the rest of the world,” he added.

Dr. Niranjana Venugopal, representing the Sathya Sai Baba Centre of Saskatoon, reflected on incidents in his own life that have revealed to him the extent and reality of racism. He shared the five values of his community: truth, right action, peace, love, and non-violence.

“It is so important that we have positive thoughts, and that we follow them with positive words and with positive actions,” Venugopal said. “We have to change the way we think.”

Dr. Jaswant Singh, representing the Sikh Society of Saskatchewan, said that he makes the International Day for the Elimination of Racial Discrimination a day of personal reflection. “Rather than thinking about what other people are doing, it is a day of internal reflection, a day to look into my heart, to think about



Kiply Yaworski

ANTI-RACISM EVENT — Rev. Colin Clay cuts the cake at the conclusion of an anti-racism event held March 21 at the Islamic Centre in Saskatoon, alongside Chris Sicotte (left), chair of the city’s Cultural Diversity and Race Relations Committee, and Bishop Mark Hagemoen (right) of the Roman Catholic Diocese of Saskatoon, and (far right) Dr. Jaswant Singh. The event, hosted by the Islamic Association of Saskatchewan, featured community and faith leaders speaking on the International Day for the Elimination of Racial Discrimination.

what action I am taking.”

He shared his experiences as a member of a visible minority in Canada. “Being here for such a long time, I can see that the war is not yet won, but we have taken steps in a positive direction.”

In addition to personal discrimination, he added, there is systemic discrimination, and it is important that every person feel

like they belong in the community: “Many times we lose that sense of belonging when we get unspoken words of discrimination.”

Singh spoke about gender inequalities in families, homes and cultures as another kind of discrimination. He concluded: “It is good deeds that matter, not what religion you have, not what

Visit from cardinal shines spotlight on families, youth

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — A standing ovation from 2,700 people reverberated inside the Queen Elizabeth Theatre even before the smiling Cardinal of Manila spoke into the microphone March 19.

Cardinal Luis Antonio Tagle, described by some as the “Asian Pope Francis,” made a short stopover in Vancouver with a special message for local families.

“From the beginning, in Genesis, we see how God’s creative love involved family. A man and a woman, looking at each other, and the man exclaiming: ‘At last! Bones of my bones and flesh of my flesh,’ ” Tagle told the vast crowd.

“Husbands: When you wake up in the morning and you see your wife, do you say: ‘At last!’ Or do you say, ‘Alas?’ ”

Taking a cue from Pope Francis, Tagle insisted the right response to today’s “throwaway culture” is sincere gratitude and appreciation for people and objects.

“In our world today, we don’t see gifts anymore in creatures and in human beings. We see things. We see objects. We see commodities. We gauge the value of things and persons according to their use,” he said.

The Philippines cardinal pointed to the watch on his wrist — a gift from his parents for his high school graduation in 1973.

“This is not just a watch for me. This is not just an object. This is a gift. I know my parents worked hard to be able to give their son a gift. I don’t know how many months they paid instal-

ments just to be able to give their son a gift. I will not discard it.”

Appreciation and gratitude are also the right responses to family members, he said. “Let us open our eyes to the many gifts, especially in the family. And when you see a gift, you care for it. You nurture it. You don’t throw it away,” he said. “He or she may not be perfect, but that does not eliminate the quality of being a gift.”

Reflecting for a moment on the resurrection, Tagle added that as Christ carried the wounds of his crucifixion, every person in a family also bears wounds.

“Let us not get angry when we see our spouse, our children, our in-laws, as wounded people. All of us are wounded. But Jesus shows his wounds and invites his disciples to look and to touch,” he said.

“We are invited to look and to touch the wounds of our family members and, in faith, to see the wounds of Jesus. In faith, to be able to say: my Lord, my God, you are present here, in the wounds of my wife, in the wounds of my child.”

As Jesus approached his disciples saying, “Peace be with you,” so those who encounter sins and failings in others should react with peace and forgiveness, he said.

“There is a story of faith woven into the lives of those families,” which seem strong, stable, and loving. “It is faith that gives them a sense of meaning. It is faith that makes them see in a difficult person, in a difficult relationship, still the presence of God. Without faith, how do you look at sickness? Without faith, how do you look at the death of a

colour you are. So on this day, my internal reflection is, I would say no to racism, but I would also say yes to good deeds and goodwill.”

Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon shared insights and reflections from the Catholic tradition: “If sin is the lack of the good that should be present in a person or any created thing, then hate is the lack of the peace, the unity, the harmony, the love, the community, the trust, the relationship that should be a part of our lives.”

Hate may seem to give a heightened sense of energy and power, but it soon reveals itself to be a destructive, illusionary power that breaks down and extinguishes. “It leaves its possessor and those around him or her demeaned, depleted, and even destroyed.”

The bishop described his experience of being in a prayer and sharing circle with indigenous students at Oskayak High School the Monday after the acquittal of Gerald Stanley in the shooting death of Colten Boushie. The purpose of the assembly was to ensure that students felt safe, cared for, loved and supported at a difficult time, and also to address any concerns they might have from the explosion of grief and emotion

following the verdict.

The Dene people of the North, where Hagemoen served as bishop for four years, say that healing is not a one-time thing, but an ongoing journey, he added.

“May we continue to heal as a people, as a nation, as a world, as we deal with the problem of hate and all its repercussions,” he said. “And it is in living healing that we will find our way through the problem of hate, to the deeper meaning and mystery of love and relationship.”

Dr. Kumar Balachandran of the Hindu Society of Saskatchewan shared a personal experience of witnessing an incident in which an angry couple verbally abused a newcomer who was mopping the floor in a crowded gym. Eventually someone came forward to help the man. In the midst of this disturbing incident while the couple in question were spewing racial slurs, Balachandran said, he saw nothing but love and compassion in the faces of the other people in the gym.

“We all want to be on the side of love and compassion and purification; we don’t want to be on the side of division, hatred and bigotry,” Balachandran said.

Actions that will help along this path include acquiring a

— IMAM, page 13



B.C. Catholic/Agnieszka Krawczynski

VISIT FROM CARDINAL OF MANILA — Cardinal Luis Antonio Tagle prays for a woman at a reception at Queen Elizabeth Theatre in Vancouver. Tagle spoke to a crowd of 2,700 during his short visit.

mother a few hours before the graduation of a daughter?”

With headlines and conversations filled with tragedies and disasters, Christian families can reveal what it means to hope, love, and forgive.

“As the world focuses on stories of gloom, the faith enables us to see another type of story, the stories of valour, the stories of perseverance and strength, which is not a product of human effort alone. Those stories need to be told. Stories of faith, of meaning, of love.”

Tagle, the president of the charity *Caritas Internationalis*, added that while these efforts begin in the home, they must extend to the wider community, especial-

ly to the poor.

“A family that eats together is a good family, but a family that shares food with the hungry becomes more a Christian family. A family that prays together is a good family, but a family that prays only for its own needs will become weak,” he said.

“A family that serves themselves is good. But you’d be a better family of faith, if you start serving also, with a sense of mission, other families and the wider family of society.” That vision, he said, can “keep families in the faith,” and “faith in the family.”

Tagle made his one-day visit to Vancouver during a stopover travelling from a conference in Los Angeles back to Manila.

Retire with enough time to prepare for second career

Continued from page 1

variety of needs to unfold in a fruitful direction. I think that's what it means to me: the people behind it.

Your work in the North has been a second career for you. Why did you move to the North?

Our congregation always said: Retire at a point in your life when you can still prepare yourself for a second career. So I figured when I'm 65, I can still prepare myself.

I always wanted to do some missionary work. Basically I had a choice between Peru, where our sisters were, or the Arctic. Bishop (Denis) Croteau at the time said that he really had needs. I said I'd like to be in one spot so I could get to know the people, and he said, "Good. I have nobody for Tuktoyaktuk." It was as simple as that.

Your mission house, Our Lady of Grace, has become a sort of a community centre.

My house isn't just a place for your own privacy. I have very little privacy. It's a place where people feel comfortable and welcome. Kids, and people who are dropping in who are tourists sometimes, you never know what's going to be happening in that house. Food bank. People dropping off stuff for the thrift store. It's like a community church gathering.

What's the biggest misconception people have of Canada's North?

I would say possibly, still having childhood thoughts of igloos — as I did — and dog teams doing their hunting and fishing, and not realizing what's a blizzard. How do you survive? Nowadays people don't have dogs. Dogs could smell open water. The dogs always knew the way home.

Not every family has a Ski-Doo, so therefore they can't get their own meat. Even if you're going to need a boat and not every family has a boat. So the misconception is they can all more or less equally go get something to eat.

You live in an Inuit community. Have you taken up hunting and fishing?



Master Cpl. Vincent Carboneau, Rideau Hall, Ottawa

POLAR MEDAL — Sister Fay Trombley poses with Governor General Julie Payette. She is wearing her Polar Medal on a garment made by Inuvialuit women of Tuktoyaktuk.

Do you know what? I have done a little bit of ice fishing on the Husky Lakes. But could you see me with a gun going out to get a polar bear?

I've never gone hunting, but I had a beautiful surprise one time. I had gone out on the land, where we were actually there to do ice fishing for trout, and this eight-year-old boy was there. All of a sudden he stops dead cold. He's looking up at the sky — I can't even see anything — and he starts to make a goose sound. That goose up there turned around and came back in his direction. They know their trade and they pass it on.

What are the social and economic challenges in Tuktoyaktuk?

I would say the main root of poverty is there's just no employment. I would say there's 80 per cent unemployment in Tuktoyaktuk. Young men, especially, have a very hard time. Tourism is not yet developed but it will probably grow.

How can the South help?

St. Vincent de Paul is probably the main source of help because they are so well organized right across Canada. Even local people who want to come see the Arctic

will fill their truck with whatever we say we need.

My first vehicle was a Jeep, a standard, so that young men — or not so young men — could learn standard shift and be more ready to work with heavy machinery. For the last three years, that was one of our primary projects.

One of the next projects out there, it's not happened yet, is to get a 40-foot Sea Can (for) three young fellows who are good at carpentry. How can we help them have a place where they can

repair furniture or make simple bookshelves or side tables? People have very little in their homes. I already have promise of help and tools and saws, various kinds of equipment. It's going to work.

What are the pastoral needs of Tuktoyaktuk?

Up in the Arctic, my experience of church is that from St. James' Epistle. Halfway through Chapter 2, he talks about what good is it to say to somebody "goodbye and God bless you" when you've got nothing to eat and nothing warm to wear? St. James' church starts with very basic human needs and requirements of food and clothing. And that's where I started.

When people's personalities have been crushed because of their ethnicity or residential schools or being absolutely uprooted from a lifestyle that worked for 5,000 years, now they haven't got that lifestyle anymore . . . pastoral needs are growing out of those human experiences.

Is there a strong faith?

What struck me right away when I went to Tuk was that the people have faith. They don't have a lot of church-going, although they do go to church, but they have faith. They love the Bible. They read the Bible. And they try to live that way.

The faith is very visible at funerals. In a town of 900, you could have 200, 300, 400 people at a funeral. The school usually closes in the afternoon when there's a funeral. They don't having bingo the night before or the night of, out of respect. And you can hear a pin drop. The faith is palpable.

Mass is celebrated as often as we can get a priest. Most of the priests who are in Inuvik try to get to Tuk once every two months, but it's been longer than that. So it's a lay-led church.

Have the people of Tuktoyaktuk forgiven the church for residential schools?

This takes a long time. But the answer, or at least the partial answer, to what you're asking is: Listen. Listen to their stories and

feel their anger, their pain, their confusion, their loss. The primary listening tool was the (Truth and Reconciliation Commission). But even before TRC, Bishop Croteau had begun a healing project called Return to Spirit.

The healing has begun. It's unfolding. Has the reconciliation happened? I think it's happening not in a formal way. I kind of represent that. There's a food bank or there's a thrift store or maybe "Sister is nice" or the kids really like coming to my house.

We have a playground in our yard that we set up in the recent past. These are things that the people from the South are doing for our little community and other communities. It's breaking down prejudices, making people happy and giving them hope.

Are you optimistic about the future?

Always. When I first went to Tuktoyaktuk, I could feel the pain, the resistance, the confusion, the anger of people against church and government and white people, for destroying their way of life. It was just kind of everywhere. They even say, "We can't get our traditional food anymore, so we have to eat white man's food." Do you see? They are growing through their painful experiences.

To your vocation, was it a tough decision to join the Sisters of Charity of the Immaculate Conception?

We had a sister in kindergarten and a sister that taught us to sing and a sister that took us for walks. Honestly, I think that's where I got my vocation. It just percolated down there for a long time, and I entered when I was 16.

When I had a choice between Peru, where our sisters were, and the Arctic, I thought, "I'll melt on the streets of Lima" and I wouldn't be able to live a peaceful life for my body. I would way rather have the ice and the snow, and the cold and the wind and the dark never did bother me.

What's your advice to young people considering religious life?

Keep your ears open. Listen to the Holy Spirit. And listen to your own self. God will be faithful to your own self. Now people do all kinds of things. They go overseas to help people for a summer project or to get to know other cultures. Calls don't have to be life calls. They can be portions-of-my-life calls. They could be a couple of weeks where I have an experience in a mission, or it could be something that grows into something else.

Vocation is a little bit different at this time, but it's always Gospel. You focus on Jesus. You try to be a disciple of Jesus and listen to the Spirit. It doesn't have to be like yesterday.

What lessons did you learn from teaching at Newman Theological College?

I was blessed to be there in the

'80s and '90s, when pretty well half the student population doing theology were lay people. It was a really good mix, and they challenged one another. It wasn't just "the church is this or the church is that." The church is us. Everybody was saying that.

I was really beautifully amazed and edified, inspired, by the faith of the lay people. You expect a seminarian to have faith. You expect him to be struggling to go in a good direction and all that that entails. But here I am finding these lay people . . . coming to Newman and their wholeness, their dedication to learning, how they have been already practising pastoral ministry in their parishes, their prayer life, their desire to learn. I said, "The church is wonderful."

I'm always asking myself the question "Who are these people who I am with right now? And what do they need?" The way I find that out is not what I think they should need. It's where their life is and where they need life and assistance. And that takes a lot of listening. And I first learned to listen at Newman.



Jon Hansen, CSsR

NORTHERN 'RETIREMENT' — Sister Fay Trombley with her new friend. She is spending her "retirement" in Tuktoyaktuk, N.W.T., working to ease the hunger, unemployment and spiritual needs of people in the Arctic.

Is there a third career for Sister Fay?

I think this is it! Maybe finally I'll be able to slow down a little bit, and really have people time instead of project time, to wander through town and visit the elders.

Do you ever regret moving to Tuktoyaktuk?

Never. It's home for me. I love it. And I say, "God willing, I'll die there." Just find a little spot six feet deep and put me in it.

When I absolutely first went to Tuktoyaktuk — you know the kids are always the first ones to come to you and talk — so they'd say, "Sister, how long are you going to be here?" I don't know where my answer came from, but I said "I'm here until my teeth fall out!" I was telling the bishop at the time — I guess it was Bishop Croteau — and he said, "Sister, keep brushing!"

Video: <https://www.youtube.com/watch?v=91CZJv0DXJw>

Deacon bringing First Nations concerns to Rome

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — A Squamish First Nation deacon is looking forward to his chance to bring the concerns of local indigenous people to Rome.

Deacon Rennie Nahanee, the Archdiocese of Vancouver's co-ordinator of First Nations ministry, is one of only two people chosen to represent Canadian clergy at a conference in the eternal city this June.

"I got a call from Msgr. Frank Leo from the Canadian Conference of Catholic Bishops," said Nahanee. "He asked me if I'd like to go Rome, and if I'd like to think about it. I said, 'I don't need to think about that, Monsignor.'"

Nahanee, a permanent deacon and a CCCB adviser on relations with indigenous people, is looking forward to representing Canada with Bishop Mark Hagemoen of Saskatoon June 18 - 21. The pair will give a report at the Anglophone Safeguarding Conference, which was created in 2004 as a response to sexual abuse by clergy in an effort to make Catholic parishes and schools safer.

Nahanee believes it's a great opportunity to also talk about reconciliation efforts and how to make Canadian First Nations communities feel protected.

"I could say, 'Yes, we are protecting children in our church,' but

— INVOLVE, page 8

Lenten donations help Cambodia’s indigenous peoples

**By Chris Berthelot
Grandin Media**

EDMONTON (CCN) — The indigenous people of Cambodia live in extreme poverty without many of the basic comforts Canadians take for granted, including running water or electricity. They also live without something else: peace. Their ancestral rainforest

home is being illegally harvested by logging companies, supported by the government in the capital Phnom Penh. Entire villages have been forcibly relocated to accommodate a hydroelectric dam, and many face violent persecution from soldiers and police. But they are getting help publicizing their plight and advocating for their rights, thanks to the work of the Cambodian Indigenous

Community Support Organization (ICSO) and Development and Peace, the official international development organization of the Catholic Church in Canada. “Soldiers and police are fighting the (indigenous) community, because they are supporting private companies rather than supporting the community,” explained Vansey Sao, the executive director of ICSO, who has worked with marginalized groups in Cambodia for more than 30 years. Sao recently toured Alberta and British Columbia during his first trip to Canada March 12 - 16, hoping to encourage donations to Development and Peace as part of its lenten fundraising campaign. “As a poor country, Cambodia really needs assistance from developed countries like Canada. The contributions of Canadians, even one dollar, will empower people on the ground,” Sao said during a visit to Edmonton. In the Archdiocese of Edmonton, Development and Peace is

supported through the annual Together We Serve appeal. Development and Peace gave \$425,000 to ICSO and other Cambodian organizations last year. In 2016 - 2017, Development and Peace provided \$7.1 million for humanitarian aid, \$8.8 million for development and \$19.7 million for bilateral programs. “We’re inspired by Gospel values, and we have a mandate to support actions of the people of the Global South, so they can take control of their future,” said Karsen Mitchell, a spokesperson for Development and Peace in Western Canada. Since 2009, ICSO and Development and Peace have been helping indigenous communities in Cambodia organize to defend their rights, protect their land from corporate interests and develop their own economic, environmentally sustainable futures. While Cambodia is one of the fastest-growing economies in Asia, it also has one of the high-

est deforestation rates, with more than 2.5 million hectares of forest lost between 1990 and 2005. Sao said the loss of the ancestral rainforest disproportionately affects indigenous communities, who are often forcibly relocated or even killed. It also affects them on a psychological level. “The land and forest relate to their spirituality, and land and forest is their life for them. If they lose the forest, it means they lose their identity and their livelihood.” Nevertheless, there have been some successes. Twenty-four villages are recognized as collective land owners, and Sao said indigenous people are more likely to stand up for their rights. “We have more voices of indigenous people. Now they can speak to the media by themselves and share their concerns.” However, as Cambodian prosperity increases, so too will attempts to relocate indigenous people.



ICSO
HELP FOR CAMBODIA — A gathering of indigenous people in Cambodia share a meal. Many face violent persecution in their country, but they are getting help publicizing their plight and advocating for their rights, thanks to the work of the Cambodian Indigenous Community Support Organization (ICSO) and Development and Peace.

Cardinal’s visit will have lasting impact

**By Agnieszka Krawczynski
The B.C. Catholic**

VANCOUVER (CCN) — Cardinal Luis Antonio Tagle’s short visit to Vancouver will make a lasting impact for many who saw him (see related story, page 3). His much-anticipated visit March 19 attracted thousands of people and cast a spotlight on ways to strengthen the faith and relationships of family members and young people. “Very often I hear: ‘Oh, the young people of today, they are different,’” Tagle told about 1,000 faithful and 30 priests at mass at Holy Rosary Cathedral. “Some will even say: ‘The lost generation.’ Are they lost? Or have we lost them?” An additional 500 audience members, some of whom had lined up as early as 9 a.m., filled the cathedral hall and watched him speak via live stream. Dozens of others couldn’t make it inside and were turned away. “It is a common mission of father and mother to live in faith,” said Tagle at mass. “Every marriage should begin in heaven, just

like Mary and Joseph. Their marriage was an act of obedience to God, in faith.” He told parents: “Before you bring your children to the ball game, to rugby, to shopping on weekends, bring them to church.” He also had a message for young, single, or celibate audience members: “How many young people are . . . looking for fathers? Looking for mothers? Looking for a family? The church, a community of faith, can be such a family.” A few hours later, Tagle was at the Queen Elizabeth Theatre for a reception with 150 church influencers and special guests. Filipino Father Milan Sajonas arrived from the Diocese of Prince Albert, Sask., just to see the him. “I came to listen to his insights about family as a ‘global village,’” said Sajonas. “It will benefit a lot of families to know about his approach.” After the reception, an estimated 2,700 people filed into theatre seats for a musical performance by Right Here, Write Now, then for Tagle’s keynote speech on families, faith, and forgiveness.

Congolese bishops tour Canada

By Deborah Gyapong

OTTAWA (CCN) — Bishops from the Democratic Republic of the Congo toured Canada in mid-March to ask that external pressure be put on the Kabila government to respect the constitution and hold elections. The Bishops Conference of the Congo, known as CENCO, is mobilizing the people of Congo to put internal pressure on the government, CENCO president Archbishop Marcel Utambi of Kisangani told a gathering of more than 100 people in Ottawa March 19. We are here asking the government and the people of Canada to apply external pressure, he said in French. The people of Congo have lost confidence in the political class, whether the ruling party or the opposition, he said, but the electoral and civic education Development and Peace-Caritas Canada is providing with help from Canadian government funding has energized the people and given them a new confidence, Utambi said. The Congolese population is not the same as it was 10 years ago that was abused and afraid, he said. Thanks to the education they are receiving, they are now standing up to government oppression and have hope. Development and Peace and KAIROS Canada organized the Ottawa event, and similar ones in Montreal and Toronto, to raise awareness of the political crisis in Congo that began in 2016 when the government of Joseph Kabila



CCN/D. Gyapong
APPEAL FOR HELP — Fridolin Ambongo, Archbishop of Mbandaka-Bikoro, Coadjutor Bishop of Kinshasa, and CENCO vice-president, and Marcel Utambi, Archbishop of Kisangani and CENCO president, spoke in Ottawa March 19.

violently suppressed demonstrations calling for him to respect the country’s constitution and hold elections. The vice-president of CENCO, Archbishop Fridolin Ambongo of Mbandaka-Bikoro and Coadjutor Bishop of Kinshasa, told the gathering CENCO helped broker a deal with the government in early 2017 to hold elections that the government then ignored. To apply internal pressure, the bishops have led people of all faiths in Congo to participate in three marches. The government responded with violence, using firearms on people who were walking peacefully holding bibles and attacking priests who were merely accompanying their people, said Ambongo. People were killed by those who were supposed to protect their security. But the internal pressure has shown signs of working to push the government toward holding elections. Through pressure from the Americans, the government agreed to hold elections at the end of this year, though CENCO remains concerned about unreliable voting machines, and a proliferation of opposition parties, and the suppression of free expression, the bishop said. The protracted political crisis

has greatly hurt the Congo economy. “We believe the interest of Canada to help the Congo is also helping Canada,” said Ambongo, who pointed out many Canadian mining companies operate in his country. Helping the Congo create a “transparent legal framework” for the extraction of resources similar to that in Canada would “guarantee” Canadian investments, instead of the companies having to deal with a “dangerous” situation where the government cannot protect their interests, the archbishop said. It would also ensure the people of Congo get a fair share of the profits of extractive industries. Utambi urged the Congolese diaspora in Canada to help, especially by showing their unity rather than allowing partisan interests from home to divide them here. You live in a country where democratic values are not just something on TV, he said. People who live here have freedom of expression. Show your solidarity with the Congolese. Ambongo urged continued support of Development and Peace’s civic education program, as well its help for women to become more autonomous. It is the moment of the Canadian government to come to the rescue of these women, he said, to help them take charge of their lives.

Farewell to *Prairie Messenger* and St. Peter’s Press

The monks of St. Peter’s Abbey, and the staff of *Prairie Messenger* and St. Peter’s Press, will be hosting an open house at St. Peter’s Press on Saturday, April 28, from 2:00 - 4:30 p.m. We invite readers and friends to join us in a tribute and farewell to our beloved paper, which has held a special place in the hearts of *Prairie* readers for the past 114 years.

STR8 UP helps people begin anew

By Paul Paproski, OSB

MUENSTER, Sask. — “Those who are in jail, are they the bad people? That’s the label on our members: they’re losers, lock them up and throw away the key,” said Rev. André Poilièvre of Saskatoon, describing his work with former gang members.

“It is not a question of being good or bad. It is a question of being healthy, about healing people who are broken, not punishing them. Let the courts, the police, do that,” he said to group of students and faculty at a noon luncheon at St. Peter’s College March 16. The event was sponsored by SPC Campus Ministry.

Poilièvre, 81, is the founder of

STR8 UP, an organization that assists young men and women leaving gangs and criminal lifestyles. It has helped more than 450 former gang members who wanted to change their lifestyles. Many have returned to high school and university or enrolled in trade and parenting programs. Others have completed rehabilitation and addiction recovery programs, and received counselling and psychiatric assistance.

In 2008, Poilièvre was awarded the Order of Canada in recognition of his community work.

STR8 UP came about more or less by accident 17 years ago, Poilièvre commented. He was working with the First Nations community in his ministry when

he was approached by two people who wanted to leave their gangs, but did not know how. He realized that people joined gangs because they were seeking friendships, but the relationships in gangs were centred around power and control where members were subject to behaviour that was abusive, destructive and alienating.

With a small group of former gang members in Saskatoon, Poilièvre worked with the larger community to develop a strategy for helping people leave gangs. Their ideas developed into STR8 UP, which helps people begin new lives by promoting positive relationships and encouraging honesty and humility.

The organization rejects the notion of labelling people “good” or “bad,” recognizing that lifestyles may be the outcome of addictions and abusive backgrounds. STR8 UP does not re-



Paul Paproski, OSB

STR8 UP — Devan Napope, left, and Rev. André Poilièvre of Saskatoon explain the work of STR8 UP, an organization that assists people who want to leave gangs and criminal activity. The two men spoke March 16 to a luncheon gathering at St. Peter’s College. Poilièvre is the founder of STR8 UP and Napope is a member and spokesperson. Poilièvre was awarded the Order of Canada in 2008 for his community work.

Sister Teresita Kambeitz honoured by STM parish

By Kiply Lukan Yaworski

SASKATOON — News that community member Sister Teresita Kambeitz, OSU, is the 2018 winner of the Higgins Award for outstanding contributions to Catholic education in Canada prompted the St. Thomas More worshipping community in Saskatoon to hold a celebration for her after Sunday mass March 11.

A congratulatory cake, refreshments, and accolades from former colleagues and students were part of the joyful event held in the STM atrium.

The Canadian Catholic School Trustees’ Association (CCSTA) recently announced that Kambeitz is the winner of this year’s Higgins Award, which will be presented at the organization’s annual convention in Kelowna this June.

Kambeitz was nominated by Greater Saskatoon Catholic Schools for the award, which recognizes a career that spans some 56 years.

A member of the Ursulines of Prelate, Kambeitz began teaching in Tramping Lake, Sask., and then taught Grades 8 -12 for some 26 years, as well as serving 15 years as a Christian Ethics teacher, and 10 years in campus ministry.

She has been a sessional lectur-

er at St. Thomas More College, and in 1988 she established the Master of Religious Education degree program at Newman Theological College, serving as its director and professor for 11 years. She also developed Newman’s certificate program in Catholic school administration.

Longtime colleague Dennis Dorgan paid tribute to Kambeitz, saying, “Teresita is known for her faith, for her justice, and for her courage.”

Dorgan said Kambeitz’s greatest legacy was to empower others to do what they were called to do.

“She helped each of us try to deepen our faith, and to inspire us to go out into the world and share our faith,” agreed former student Cristin Dorgan-Lee.

Other speakers included Art Battiste, Rev. Ron Griffin, CSB, and Margaret Sanche.

Kambeitz recalled the many people who inspired, mentored, and worked alongside her over the years, expressing a desire to share the award with all of them.

Thanking the faith community for the celebration, she also presented a memento of the event to the parish — a miniature “school bell” to be added to the instruments used by children during the recessional hymn at STM Sunday mass.



Frank Flegel

CHRISM MASS — Priests from all over the Archdiocese of Regina gathered to renew their priestly promises at the annual Chrism Mass celebrated at Holy Rosary Cathedral in Regina March 19.

Chrism Mass celebrated in Regina

By Frank Flegel

REGINA — For a Monday afternoon work day there were few empty places in Holy Rosary Cathedral as the faithful came from all over the archdiocese to take part in the annual Chrism Mass. The Chrism Mass is when oils are blessed for use in anointing the sick and for baptisms. Chrism is consecrated and used to confer the sacraments of confirmation and ordination.

The tradition is also that at the Chrism Mass, priests from all over the diocese gather to renew their priestly promises of service, and the congregation is asked to continue their support of the priests and to pray for them. This year, for the first time, an ecumenical choir was present to provide music for the service. The singers were drawn from several Roman Catholic churches, Knox Metropolitan United Church, Grace Mennonite Church and St. Paul’s Anglican Cathedral.

“We all need the Good News that Jesus brings,” said Archbishop Donald Bolen in his homily, after speaking initially about a wounded church, a wounded society and the wounds that people carry, even priests and bishops.

“There is no exemption clause in ordination,” Bolen said, directing his remarks specifically to the priests who were about to renew

their promises. “We all need the Good News that Jesus is doing this, bringing healing, bringing redemption, doing it for us, for all of us,” he emphasized.

“But the wounds are not the total story about the human condition,” he continued. “Beauty and wonder and awe bless us: that is the deeper story.”

He said he was thinking about the beauty, the wonder, and the awe as seen through the eyes of his mother, who would have been 100 years old that day (she died in 2006). “I’m thinking about her learning the prayers, hearing the meadowlark for the first time in the spring, her learning to walk, learning to love and be loved by the family, falling in love and how that changed her life and all of us who come from that love.”

He talked about her aging and the struggles that came with it. “I’m thinking this human condition that God made is a beautiful and wonderful and amazing thing.”

He referred to a couple of movies he recently watched while travelling by air, taking examples in dialogue from *Our Town* and *The Shape of Water* to emphasize the beauty of the human condition that we often take for granted. “We yearn for a voice that comes from the other side of death that there is meaning, that there has been purpose to what we have lived, that there is something that

holds it all together.

“Even though our culture rejects Christianity on the one side,” said Bolen, “it yearns for what is proclaimed by our Gospels on the other.” Our culture is searching for an ultimate foundation to goodness. “Is there something, someone out there who will bind our wounds, who will bring joy to our struggles and bring the Good News that we really long to hear?”

The overwhelming good news is that Christ has indeed come, and it is for us that he came.

All parishes in the diocese had representatives who attended the Chrism Mass for the purpose of receiving the packaged oils to take back for use in their home church. The representatives were called up to the main altar individually to receive the packaged oils from the archbishop; some of the priests present received the oils for their churches.

After the Chrism Mass, a reception was held in the cathedral lower floor hosted by the Filipino Knights of Columbus from Blessed Sacrament Church. There was a long table filled with food, which featured a suckling pig cooked by Knight Sonny Du Poz with assistance from fellow Knight Edgar Regnim. It is tradition to feed the people who carry the oils in preparation for their journey back to their home parishes.



Kiply Yaworski

SISTER TERESITA — Sister Teresita Kambeitz, OSU, was honoured at a reception held after mass March 11 at St. Thomas More College Chapel in Saskatoon.

Nine-year-old wins Habitat essay competition

By James Buchok

WINNIPEG — A Grade 4 student at Winnipeg’s St. Alphonsus Catholic School was chosen from more than 7,000 participants across Canada to receive a \$50,000 grant for Habitat for Humanity.

Nine-year-old Ryan Mota wrote about ancestors, family and hope in his winning essay entry in Genworth Canada’s 11th annual Meaning of Home Contest in support of Habitat for Humanity.

Along with the ability to direct his grant to Habitat for Humanity Manitoba, Mota also receives an iPad, a pizza party for his class, and a \$1,000 donation to his school.

“We are thrilled that the winner and one of the 11 runner-up students of this national contest are from Winnipeg,” said Habitat



Photo supplied

Ryan Mota

Manitoba CEO Sandy Hopkins. “The Meaning of Home Contest not only provides one more opportunity to discuss the importance of a safe, decent and affordable place to live, but it also is developing future philanthropists,” said

Hopkins, adding that more than 1,000 Manitoba students from Grades 4, 5 and 6 entered the competition this year, “and that means that over 1,000 more families are now talking about Habitat and the importance of affordable housing.”

Mota’s essay can be read in the Catholic Schools section of the Archdiocese of Winnipeg website.

Since the Meaning of Home contest was launched in 2007, the national competition has received more than 50,000 essays from elementary school students. The contest has helped to direct more than \$1,000,000 to Habitat for Humanity Canada and local Habitats in every province and territory.

Habitat for Humanity Canada’s model of affordable home ownership helps families in need of

housing buy their own home. Habitat homeowners volunteer up to 500 hours and pay an affordable mortgage geared to their income.

Including Ayomipo Olutoto, also from Winnipeg, there are 11 runners-up from across Canada who have each been awarded a \$5,000 grant to direct to a local Habitat for Humanity of their choice. In addition, 11 classrooms will enjoy a pizza party courtesy of each winning entrant.

Habitat for Humanity Manitoba was founded in 1987 and is the local affiliate of the global, non-profit Habitat for Humanity International, which was established in 1976 and has grown to become a leading global non-profit working in more than 70 countries.

In the summer of 2017 former U.S. president Jimmy Carter and

wife, Rosalynn, brought the 34th Jimmy and Rosalynn Carter Habitat for Humanity Work Project to Canadian cities, including Prince Albert, Regina, Saskatoon and Winnipeg, to build 150 homes for Canada’s 150th anniversary.

At the Winnipeg site, in five days, 1,600 volunteers built 15 permanent single-family dwellings, plus five more ready-to-move structures starting at pre-set foundations and going to walls, windows and roofs, ready for trades to put in electrical and plumbing. The homes were to be occupied by the end of 2017 and early 2018.

Genworth Financial Mortgage Insurance Company is a residential mortgage insurer providing mortgage default insurance to Canadian residential mortgage lenders working with first-time home-buyers.

École St. Gerard School raises Treaty 6 flag for reconciliation

By Derrick Kunz and Kiply Yaworski

SASKATOON — École St. Gerard School students, staff and community held a Treaty 6 flag-raising ceremony to recognize progress along their journey of learning about treaties and the need for reconciliation.

Community leaders from the Roman Catholic Diocese of

Saskatoon, the Saskatoon Tribal Council, the Central Urban Métis Federation Inc., the Office of the Treaty Commissioner, and the City of Saskatoon joined Greater Saskatoon Catholic Schools leaders and the Catholic school community for the celebration on March 20.

The process of planning the special event gave school staff and the school community an opportunity to grow in knowledge

of treaty relationships, according to organizers.

“There was a realization within our community that we needed to know more about this to move forward, and we are able to bring in the expertise of our elders and knowledge keepers to come in and guide us, to share, and to walk along with us in the journey,” said Cristin Dorgan Lee, a teacher who has been instrumental in the process. Other members of the team were Lisa Evans, Annette Finstad and principal Gisele Jean-Bundgaard.

“From a Catholic perspective, we incorporated the act of reconciliation with ourselves, others, and with God in making sure this is the best world,” said Dorgan Lee.



Kiply Yaworski

FLAG RAISING — St. Frances Cree Bilingual School flute players participated in a Treaty 6 flag raising celebration held March 20 at École St. Gerard School in Saskatoon.

Hansen grateful for chance to continue serving in North

Continued from page 1

God’s people in the Far North, and he obviously has found his new home.”

Indeed, Hansen said he is grateful to Pope Francis for the opportunity to continue serving in the N.W.T.

“I feel at home here — I love it,” the new bishop said. “When I felt the call to come here, I saw a close parallel to St. Alphonsus and Scala.”

It was in 1732 in Scala, Italy, that St. Alphonsus Liguori founded the Congregation.

“Missionaries trekked here 100 years ago and taught the people to love Jesus, but in many cases, there were no priests left to celebrate the sacraments. It’s a barren land, literally and spiritually: there are too few clergy available for ministry.”

Surviving in the beautiful but harsh conditions of the Northwest Territories demands resilience and independence, as well as a strong sense of community.

“It’s a winter playground for outdoor enthusiasts who can tolerate 24 hours of darkness and frigid temperatures at 40 degrees below,” Hansen said. “The people are incredible — generous to an amazing degree. The first response when news of my appointment reached Inuvik was, ‘It is amazing what God is doing with our pastor.’ They didn’t lament my leaving. They are quick to welcome and quick to let go, trusting that they aren’t losing out. That is an amazing perspective.”

Hansen wore a seal-skin mitre,

an ordination gift from the community in Paulatuk, a traditional Inuvialuit community with deep roots in hunting, trapping and fishing. He wore a beaded moosehide chasuble, which was given to the diocese years ago, for the celebration.

Hansen served six years in Saskatoon, serving on the Diocesan Council for Truth and Reconciliation (DCTR) during his assignment as pastor of St. Mary’s Parish. The DCTR was created to help heal the wounds caused by the residential schools that played a role in destroying indigenous cultures.

“This territory is 90 per cent indigenous, including many diverse cultures and 12 official languages. It’s a huge challenge because a person’s identity is directly tied to the language they speak. Just learning the sign of the cross in a native tongue speaks volumes and is an important gesture because language is a path toward reconciliation.”

In fact, the new bishop chose “Truth and Reconciliation” as his motto. “In my role as bishop, I am a brother. We are a family, and families stick together until issues are resolved. We will walk forward together as brothers and sisters called to this work of reconciliation,” he explained.

Hansen’s website, www.jonhansencssr.com, offers photographs of the landscape and his reflections about life in the Northwest Territories.

This article appears courtesy of Denver Link/Denver Province, Redemptorists.

Maybe some day you will teach it to your great grandchildren.”

Those assembled for the celebration heard how the Treaty 6 flag will now join other flags in front of the school — along with the Canadian, Saskatchewan, and the Métis flags — in a place of honour.

Milton Tootoosis brought greetings from the Office of the Treaty Commissioner, telling the story of Chief Poundmaker. Shirley Isbister of the Central Urban Métis Federation spoke about her own time as a student at St. Gerard School, before treaty education was introduced.

“I look at the school now and I think how fortunate you children are,” Isbister said. “I am so proud to be here to see this in a spirit of reconciliation.”

GSCS Board of Education chair Diane Boyko spoke to the students about the importance of promises — such as the promises of the treaties — and of the importance of building relationships with each other and with God. She urged students to look at the flag when they walk up to the school and remember the special day of the flag-raising.

Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon described recently attending the ordination of a new bishop for the northern Diocese of Mackenzie-Fort Smith, who chose as his motto “Truth and Reconciliation” — which are important words that reflect what has been happening in Canada through the Truth and Reconciliation Commission.

“We are on a renewed path and journey together,” Hagemoen said. “It is about looking at our history and how we are brothers and sisters, and how we grow in friendship and relationship.”

He thanked students, teachers and the school community “for reminding us, as we celebrate this Treaty 6 flag, what it means to be treaty people, moving forward together in truth and reconciliation.”

Saskatoon City Councillor Troy Davies brought greetings and described his experience as a paramedic, working with a partner from Mosquito First Nation, and all that he learned from his partner. “You students know more today than I knew at the age of 25,” he said.

Davies also gave students some “homework,” urging them to speak to someone at home “about what you experienced here today.”

To conclude the celebration, École St. Gerard students from different grades shared what they had learned: the spirit and intent of treaties, treaty relationships, treaty promises and provisions, and the historical context of treaties.

Be at peace: you are forgiven and deeply loved!

Soul Searching

Tom Saretsky



There are times in our lives when we need to unload the weight of our spiritual baggage. We sometimes need assistance in removing the spiritual obstacles in front of us so we can live more wholly. These are the times when we are encouraged to seek the sacrament of reconciliation.

This sacrament, however, can cause discomfort for many. To see a priest for reconciliation or attend a penitential service is not an easy thing to do, because people can feel vulnerable and even

Saretsky is teacher and chaplain at Holy Cross High School in Saskatoon. He and his wife, Norma, have two children, Nathan and Jenna.

embarrassed about what they share or reveal.

I have been fortunate that my confessors have counselled, not dictated; loved, not admonished; understood, not judged; and my confessors made this sacrament one of grace and not of meaningless penance.

I became a teacher-chaplain back in 2001. The priest-chaplain with whom I worked closely that year was Rev. Bob Halbauer, OMI. Anyone who knew this man can attest to his magnificence. In short, he was a man of profound faith, deep prayer, unbridled youth despite being well over 70 years old at the time, and Father Bob possessed a vision of church that was years ahead of its time.

In his school ministry, Father

Bob never missed an opportunity to be with students at their athletic events, their drama productions, or simply doing things for them as much as he was able. Even during final exams, Father Bob constantly roamed the halls with his book of prayers as he faithfully prayed for the students, whom he affectionately referred to as “his kids.”

Every time he addressed the student body at a pep rally or at the end of a school mass, Father Bob would say, “If no one has told you today that they love you, let me be the first to tell you.”

In my estimation, it was his mission in life to give to the students, and be for the students the voice, face and presence of God. He died in August 2002. Father Bob’s funeral was one of the biggest funerals I have ever attended, as almost every student that ever knew him must have been there.

When Father Bob was a young priest, one of his first placements was in the far northern town of Manning, Alta. Some of my wife, Norma’s, aunts and uncles lived there when he was the pastor.

They shared with me many wonderful stories of Father Bob,

including the boldest move they ever witnessed a priest make. Father Bob’s first project was to visit the parish cemetery to specifically see the graves of suicide victims buried outside of it. He organized a bulldozing of the line of hedges surrounding the cemetery. Next, he re-planted the hedges around all the graves in order to include suicide victims. In this way, Father Bob welcomed back, into community, those people who had taken their lives. It was his way of correcting a “grave error.” No one is ever outside of God’s love, healing, compassion, and mercy. Father Bob used to tell me that we have no right to judge their actions or condemn them to an eternal life of incessant torture of remorse.

The theology of the 1950s stipulated that people who committed suicide should be buried outside the church cemetery. It was a mortal sin to take your own life; hence, they had no place in death within the rest of the faith community.

Thankfully, we have come a long way in our theology and in our understanding of God since the Dark Ages thinking of that

time. We do not think or believe that any longer. At least, I hope we don’t, but I know many still subscribe to the medieval notion that mortal sin can somehow separate us from the love, forgiveness and mercy of God.

Why is it that we still claim to know better the mind of God when deaths like suicide happen? God is not made in *our* image and likeness. Moreover, why does judgment continue to be thrown down upon those who die by suicide? Is it our right to decide where they go? Is dying by suicide more sinful than someone who dies of cancer?

Father Bob was my spiritual adviser and confessor. Each one of my confessions ended with Father Bob saying, “I forgive you for every sin you’ve ever committed in your entire life. Go in peace knowing that you are forgiven and deeply loved.” That is, ultimately, the essence of reconciliation. It is about love, not punishment; mercy, not penance. It is knowing we are forgiven and deeply loved despite our brokenness, despite our sinfulness, and despite our penchant for making God in our own image and likeness.

Protesters, fans turn out for Rev. James Martin’s talk in Chicago

By Emily McFarlan Miller
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CHICAGO (RNS) — For Catholics, a talk about Jesus doesn’t seem controversial.

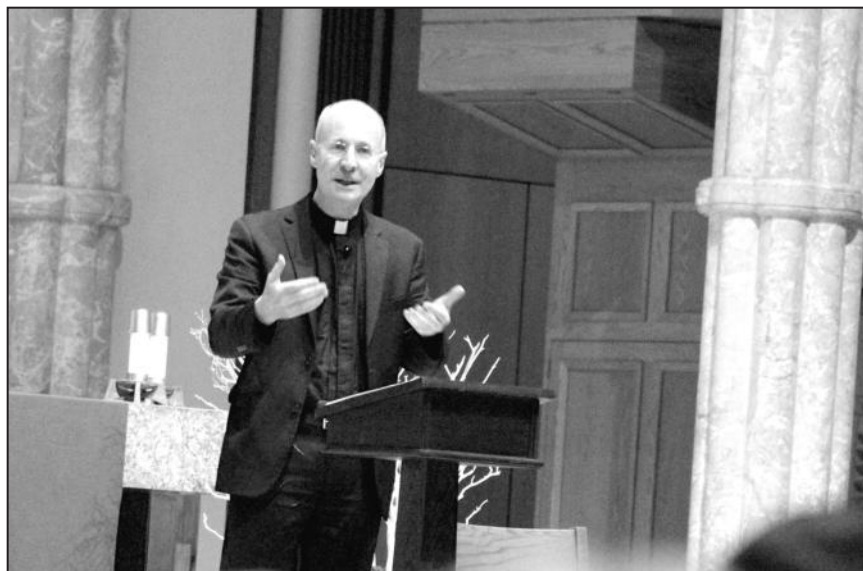
And yet Rev. James Martin, SJ, speaking on the topic at Holy Name Cathedral on March 22, attracted about 150 protesters. Across the street from the church, they sang hymns and prayed the rosary. They held signs saying “Fr. Martin’s bridge to sin offends God” and “Sin creates chasms not bridges” — references to the title of his book *Building a Bridge*, which urges dialogue between the Catholic Church and LGBT people.

Supporters too turned out at Holy Name for the first of several talks by Martin, who was invited to speak in the Archdiocese of Chicago after criticism of him by alt-right Catholic websites and some conservative Catholic writers. That pushback after the publication of his book last year led to the cancellation of several of his talks.

The protesters belonged to a group of Catholic laypeople called the American Society for the Defense of Tradition, Family and Property, according to its Chicago bureau director, Preston Noell.

Noell said the group had been part of the online campaigns that led to the cancellation of three of Martin’s talks last fall. That’s when Cardinal Blase Cupich of Chicago invited the Jesuit author to give a series of talks about Jesus — the subject of at least one of his cancelled talks — in the Archdiocese of Chicago during the last days of Lent.

“This is all very very damaging and harmful to the faith, and so we don’t think he should be given a platform. I’m very disappointed he’s here in my town, welcomed unfortunately by Cardinal Cupich,” Noell said, adding that he prays for Martin every day.



RNS/Emily McFarlan Miller

POPULAR SPEAKER — Rev. James Martin, SJ, gives a talk titled “Encountering Jesus” on March 22, 2018, at Holy Name Cathedral in Chicago. Cardinal Blase Cupich, who invited Martin to speak, attended. A crowd of protesters who object to Martin’s latest book stood outside the cathedral.

Martin told Religion News Service in an interview before his talk that Cupich’s invitation in September was “very welcome because it was a reminder to people that what I’m saying is entirely keeping with the Gospels and church teaching.”

Building a Bridge has been endorsed by several bishops and two cardinals. The cover of the revised and expanded edition released earlier this month carries the words of Cardinal Kevin Farrell, prefect of the Vatican’s Dicastery for Laity, Family and Life, calling it “A welcome and much-needed book.”

The reception Martin has received at similar events has been “overwhelmingly positive.” At a recent appearance in Los Angeles, he said, people had lined up for three hours to share their stories and have their books signed. There were “lots of tears and hugs and gratitude, mainly.”

“It is an extremely small percentage of people who are against the message, but it’s not surpris-

ing. There’s always been homophobia and hatred in the church — even Jesus had to deal with scribes and Pharisees who didn’t want to open their hearts to people,” he told Religion News Service.

Inside the cathedral March 22, the pews were packed. Tickets to the talk, which was often light-hearted, were sold out — all 1,200 of them — and only 20 or 30 remained for the next night’s talk, according to the archdiocese.

Martin opened his talk, “Encountering Jesus: Meeting the Christ of Faith and the Jesus of History,” by thanking Cupich for the invitation. And drawing on his reputation as a humorist, Martin also apologized to those who’d come that he was not Sister Jean, the 98-year-old nun and Loyola University Chicago men’s basketball team chaplain who has attained “international celebrity” status during March Madness.

And he talked about Jesus. “You can’t tame Jesus. Humanity and divinity are both

part of his story. Scissor out the uncomfortable parts, and it’s not Jesus we’re talking about, it’s our own creation,” said Martin, a Jesuit priest, best-selling author and editor at large of *America* magazine.

Marilynn Pathiyil, who attends Old St. Patrick’s Church in Chicago, came to the talk after reading Martin’s book *The Jesuit Guide to (Almost) Everything*. She felt the book changed her life, she said, “like he wrote it just for me.”

Pathiyil said the protesters outside made her feel sad, “like they were missing the point almost,” and she spent much of the hour she waited in the line wrapping around the block to enter the

cathedral praying for them. She doesn’t know everything about Martin’s views on including LGBT people in the church, she said, but “as far as I’ve read and understand, it’s just to be inclusive of them and love them and be kind and treat them like humans, and I agree with all those things.”

“I think that’s what we’re all called to do. That’s why when I saw them I felt sad. It’s not about changing church doctrine, if that’s what they’re holding onto. It’s just about being loving,” she said.

Not long after the talk had ended, cheers erupted from many of the people still milling around the sanctuary or purchasing Martin’s books in the narthex as they checked the score of the Loyola game on their phones. The Jesuit university had beaten Nevada 69 - 68 to advance to the Elite Eight in the college basketball tournament.

Involve wider community

Continued from page 4

then I believe it has to be the wider community. We’re not just protecting children that come to our church and go to our schools, but children all over the place. We have to play a big part in that.”

For example, the Catholic Church took a role in the Truth and Reconciliation Commission and now has an opportunity to reach out during the Missing and Murdered Indigenous Women Inquiry.

Nahanee looks forward to bringing these issues before priests and deacons from about dozens of countries at the conference in Rome. He’s not sure he’ll meet Pope Francis, but he knows what he’ll tell him, if he gets the chance.

“I’d certainly ask him about his thoughts on a visit to Canada. I

would tell him why I think it’s important. His words could sway other Canadians to think about reconciliation. Us, by ourselves, in the church, don’t move a lot of people. Someone like Pope Francis could.”

The conference, held annually in various world cities (but most often in Rome), will be hosted this year by the Catholic bishops conferences of Australia and Papua New Guinea - Solomon Islands, as well as the Centre for Child Protection at the Gregorian University.

Hagemoen is also interested in tackling some big issues at the conference, including concerns about safety for vulnerable people, including those with mental health challenges or recovering from addiction or trauma.

He’s going to ask: “What are the best ways that our church communities can respond?”

Capitalism and democracy: for the money or the many?

Screenings & Meanings

Gerald Schmitz



In every political system, even a democracy, the rich tend to hold more political power. The danger is that this political power will be used to promote policies that further cement the economic power of the rich. The higher the inequality, the more likely we are to move away from democracy toward plutocracy.
— Branko Milanovic, *The Guardian*, May 2, 2017

Economic inequality is widespread and to some extent inevitable. It is our belief, however, that if rising inequality is not properly monitored and addressed, it can lead to various sorts of political, economic, and social catastrophes.
— World Inequality Report 2018, p. 4.

We are on the way to becoming a two-tiered society, composed of a few winners, and a larger group of Americans left behind, whose anger and whose disillusionment is easily manipulated. Once unbottled, mass resentment can poison the very fabric of society, the moral integrity of a society, replacing ambition with envy, replacing tolerance with hate.
— Robert Reich, Nov. 22, 1994

According to the *World Inequality Report 2018* the rise in wealth inequality has “been very large in the United States, where the top one per cent wealth share rose from 22 per cent in 1980 to 39 per cent in 2014. Most of that increase in inequality was due to the rise of the top 0.1 per cent wealth owners.” *The Economist* Newsdesk of December 2018 observed that: “most Americans believe there is too much inequality. But they underestimate just

how much of it there is. The average American puts the current ratio of CEO to unskilled worker pay at 30-to-one; their preference is for about seven-to-one. But the actual CEO-unskilled wage ratio in America is 354-to-one.” Research has also found that many Americans don’t trust governments to do much about the problem and are skeptical about redistributive remedies.
Robert Reich, a professor of public policy at the University of

California, Berkley, who was labour secretary in the first Clinton administration cabinet, has spent decades analyzing inequality in America and trying to convince his fellow citizens to do something about it so as to avoid the ill effects of a nation increasingly divided by the bottom line. His prescient warning from 1994, cited above, seems even more pertinent today as we count the consequences that occur when populist anger boils over.

Reich’s important work and public advocacy was previously the subject of director Jacob Kornbluth’s 2013 documentary *Inequality for All*, which won a special jury ward at the Sundance Film Festival. Together with co-director Sari Gilman, Kornbluth brings Reich’s bracing message back to the screen in the Netflix documentary *Saving Capitalism*, which began streaming in late November 2017. While drawing on Reich’s 2015 book *Saving Capitalism: For the Many, Not the Few*, including information illustrated through clever animation, the film gets its energy and urgency through accompanying the diminutive professor — a veritable “little guy for the little guy” — as he takes his ideas on the road into the heartland to meet with ordinary people who will never read his books.

Reich validates the anger that many Americans feel and asks, “How can we make our voices heard?” If the system is perceived to be rigged in favour of the already privileged, it’s important to understand how, he insists. Few ideas have poisoned the minds of people more than the idea of free markets in the abstract because it is governments that set the rules in which they operate, and those rules “reflect the interests of those who have the most power.” Corporate interests, supported by an army of legislative lobbyists, have gained growing influence relative to the declining influence of labour. (A recent comparison shows that corporations spent \$34 on lobbying governments for every \$1 spent by unions and all public-interest groups.)

Who speaks for those with little economic power? Small wonder that there has been a big loss of public trust in government. Reich recalls his time in government as a “tough slog” in losing battles to curb corporate subsidies. At the time he warned of the dangers of mass resentment and targeting scapegoats. He worries about this continuing to build, driving wedges between people, and being exploited for cynical political advantage.

Reich argues that the pro-free market ideology of minimal government is misleading, since the evidence shows how the well-connected have been able to use government to their advantage. For example, in the aftermath of the 2008 financial crisis, it was the public treasury that was stuck with the costs of enormous bailouts. In the end Main Street suffered a lot more than Wall Street. As money has flooded into political campaigns, it favours donors with deep pockets. When

assessing government action (or inaction), “Who benefits?” is a critical question. Reich criticizes the Trump administration’s tax reforms for further tilting the economic playing field toward the rich. He cites a research study which found that the preferences of average Americans have almost no impact on public policy outcomes.

Reich doesn’t just preach to the converted. He engages in stimulating exchanges with business people, Republican voters, and a conservative Republican congressman who shares his concern about the distorting effects of “crony capitalism.” A common thread he finds across these conversations is that democracy is not working as it should when the interests of ordinary people are ignored.

What is the answer? The temptation toward an authoritarian populism — trusting in a big man at the top to be the people’s voice — is a dangerous path, Reich warns, because “democracy is a very fragile thing.” Rather, he sees hope in efforts at grassroots mobilization by citizens seeking to reclaim their economy and democracy. And, as this ebullient down-to-earth prof urges his students, have fun while doing so. Given the dark scenarios dominating our news cycles, it’s a welcome upbeat note on which to end this timely film that deserves a wide viewership.



Gerald Schmitz

FILM PREMIERE — *Dark Money* director Kimberly Reed at the Sundance world premiere of the film Jan. 22, 2018.

Another aspect of that dark side is the influx of large sums of outside money from disguised sources to influence American elections at all levels. Kimberly Reed’s Sundance documentary *Dark Money* (<http://www.dark-moneyfilm.com/>), six years in the making, adds to the analysis in Jane Mayer’s eponymous 2016 book on the subject through a penetrating examination of what has happened in the conservative “red” state of Montana. Corruption scandals in this resource-dependent state led to the enactment of corrupt practices and campaign finance laws over a

century ago. But since the 2010 U.S. Supreme Court decision in the “Citizens United” case against the Federal Election Commission (FEC), which granted “free speech” rights to unlimited corporate money, the floodgates opened and legal challenges have overturned state finance laws.

Dark Money reveals in detail the ways in which outside corporate interests pushing a hard-right libertarian agenda have used such money flows, often through deceptive front organizations with benign titles (e.g. the Western Tradition Partnership, Americans for Prosperity) to control legislatures and even courts where judges are elected. Attacking regulations and disclosure requirements, the goal is the covert manipulation of public policy.

Sparsely populated Montana,

Saving Capitalism Dark Money

with a history of citizen legislators, has seen vast sums of outside money from hidden sources deployed in electoral contests, often targeting moderate Republicans as well as Democrats. One speaks of the use of “shock and awe electoral bombing” tactics. Why bother lobbying when it’s possible to, in effect, buy compliant officeholders? Pressures can also be brought against independent media and to limit investigations into what is, in effect, legalized bribery.

At the federal level former FEC chair Anne Ravel laments how its oversight role has been neutralized.

Fortunately citizens, politicians, and journalists are fighting back and claiming some successes. When John Adams, Montana’s ace investigative reporter on the dark money trail, lost his newspaper job and was briefly homeless, he didn’t quit but instead founded an online news site: <https://montana-freepress.org/>. (On a national level see also <https://www.followthemoney.org/>, <http://www.opensecrets.org/>, and the Wisconsin-based centre for Media and Democracy: <https://www.prwatch.org/>.)

Reed also profiles the dogged work of others in Montana, including its Commissioner of Political Practices and a former attorney general. In 2015 a new campaign finance disclosure law was passed and a former legislator convicted of finance violations.

Given the gross and growing inequalities in American society, and the billions of dollars spent by moneyed interests for political purposes, the democratic challenge is clear for those who still believe in, to paraphrase Lincoln, government of, by and for the people.

Healing focus of STR8 UP

Continued from page 6

day is the gun. Poilievre has buried 14 young men who committed suicide or who were shot or stabbed, or were killed in car accidents.

Devan Napope, 30, a STR8 UP member and spokesperson, told the group that he came from a background of rejection, neglect, and physical and sexual abuse. He was abandoned by his father and raised by a mother and grandmother who were both alcoholics and had few parenting skills. He did not like the lifestyle, and it led to some bad decisions that led, in turn, to incarceration by the age of 12. In total, he has spent eight years in prison.

“From the day I was born, I did not know why God put me here,” he said. “My life started before I was born, but I do not want to look at the past. I did not ask to be put into this struggle I see everyday around me. I did not ask to be born into a skin colour I would be hated for. I did not ask for addictions, violence and welfare. They were there. It seemed, in all of this, my fate was sealed. It took me years to realize I had to get out of that lifestyle. I had to change my ways.”

Healing is the focus of STR8 UP, Poilievre remarked. Members are informed about the meaning of positive relationships and are encouraged to begin a journey in which they find themselves where they are at in life, and not where they wish to be. Addicts become locked into addictions that keep

them in their past and hopelessness. Healing is a process, and STR8 UP has the goal of helping people to begin anew with courage and hope.

People of all backgrounds have entered STR8 UP, Poilievre said. Many have told him they are atheists, agnostics, Christians, or are committed to indigenous culture. Every person is spiritual, he stressed, even those who claim to be atheists. It is important to have a positive spirituality that fosters honesty and humility. The opposite is arrogance.

The majority of STR8 UP members are of indigenous or Métis descent and live in cities and communities in the three Prairie provinces. Many have not completed high school, and most live in poverty, in neighbourhoods where there is high drug use and gang activity.

Most STR8 UP members grew up in households where there was violence, and have come to understand destructive lifestyles as the norm. They struggle with mental health issues, and all of them have been involved with the young offender system, or the adult correctional or federal penitentiary system. Most have low self-esteem, and all have been members of street gangs.

Members of STR8 UP must write an autobiography and meet five conditions: walk away from their gangs, address their addictions, work at being honest, learn to be humble, and dedicate four years of healing to STR8 UP.

'Seven last words' of Christ shape us as Easter people

Breaking Open the Ordinary

Sandy Prather



"Father, forgive them; they know not what they do. . . . I thirst. . . . It is finished." It's the Good Friday liturgy at the *Oratorio de la Santa Cueva* in Cádiz, Spain. The year is 1786 and composer Joseph Haydn has written the oratorio "The Seven Last Words of Christ" specifically for this service. In the preface to a later publication of the work, he described the occasion: "The walls, windows, and pillars of the cathedral church were cloaked with black cloth and the solemn darkness was broken only by one large lamp hanging from the centre of the roof. The doors were closed at midday and the liturgy began: a brief opening prayer, a short musical introduction and the bishop ascended the pulpit. He intoned the first of the seven 'words' and delivered a sermon. Finished, he exited the pulpit and fell to his knees before the altar. The orchestra struck up the slow, solemn response. The same process was followed for the second word, then the third, and so on until the seventh word has been prayed. The lenten liturgy ended with a dramatic final sonata entitled, 'Earthquake' " (Wikipedia, "Haydn, Last Seven Words of Christ").

As Easter Hallelujahs resound through our churches and take

lodging in our hearts, it's important we not lose sight of the sacred words that brought us to this point. Easter's shouts of triumph are preceded by Christ's poignant words from the cross. The seven "words," sentences really, were introduced as a subject for pious practice by 12th-century monks and have long been recognized as spiritual food for the soul. They are both legacy and summation, revelatory of the essence of one's life. Jesus' last words lay bare his relationship with the Father and the dynamic at the heart of the *Paschal Mystery*. They illuminate the hope we live as an Easter people.

The first profound hope arises when we realize that the first word Jesus speaks from the cross is one of forgiveness: "Father, forgive them, for they do not know what they do" (Lk 23:34). Unjustly sentenced, cruelly tortured and bearing the

jeers and taunts of the crowd, Jesus still finds in his heart the wherewithal to ask his Father to forgive his tormentors and executioners. The mercy that was present throughout his ministry is still preeminent. Our hope is simple: will that mercy and that same request be made when our sins are considered in the divine dispensation?

The second word is similarly promising. "Truly, I say to you, today you will be with me in paradise" (Lk 23:43). A guilty sinner is assured a glorious, undeserved future far beyond condemnation he rightly deserves. Might we hope to hear the same glorious promise spoken to us in our guilt as we face our own moment of death?



CNS/Nancy Wiechec

EASTER PEOPLE — "God's response to Jesus' death is a triumphant 'Yes!' The Word rises from the tomb and sin and death are vanquished," writes Sandy Prather. "God's light prevails and we are made new. Shaped by Jesus' seven last words, the Hallelujahs break from our lips and we walk as an Easter people."

With the third word, Jesus creates a new community, offering humankind a life-saving entry into newness. "Woman, behold your son. Son, behold your mother" (Jn 19:26-27), he says, and a grieving mother and a beloved disciple find themselves in a new relationship. Our hope resides in this new family, birthed at the foot of the cross and flowing from Jesus' side, giving us, and every generation, access to God in an unparalleled way.

The fourth and fifth words, words of abandonment and distress, still manage to offer hope. Death is drawing nearer and the one who was at-one with the

Father is now bereft. With the fourth word, Jesus takes for his own the words from the 21st psalm, joining men and women everywhere who in their darkest moments have felt the loss of God: "My God, My God, why have you forsaken me?" he cries (Matthew 27:46; Mark 15:34) and he joins us in our times of God-abandonment. From now on and forevermore, the abyss is a place where Christ is present and therein lies our hope.

With the fifth cry, Jesus, expresses his thirst. The Living Water now yearns for a refreshing drop — but of what? It is not pri-

— **SIXTH WORD, page 11**

Queen's House Retreat and Renewal Centre

Retreats & Workshops

EASTER COMMUNITY at QUEEN'S HOUSE

Thursday, March 29 through Sunday, April 1

For more than 30 years, families and individuals have gathered at Queen's House to celebrate in community the Easter Triduum.

For more information, check www.eastercommunityweekend.ca

AND SO WE WAIT: Our Spiritual Journey of Transformation:

A Retreat for Women — Sarah Donnelly

Friday, May 18, 7 p.m. until Sunday, May 20 after lunch.

Cost: \$180 *includes program, lunches and supper (enrichments available).*

ICONOGRAPHY RETREAT — Anna Mycyk and Gisele Bauche

Monday, May 28 - Friday, June 1, 9 a.m. - 4 p.m. Cost: Commute: \$525 *(includes lunches).* Contact Queen's House for live-in pricing.

TRANSITIONS: Your Journey of Transformation through Grief

and Loss — Sarah Donnelly Thursday, June 7, 7 p.m. - Sunday, June 10 after lunch. Cost: \$475. Call 306-717-3707 to register.

SEVEN DAY SILENT DIRECTED RETREAT: Come Away With Me . . .

Dianne Mantyka and Bishop Gerry Wiesner, OMI

Friday, June 29, 4 p.m. - Thursday, July 5, 2:30 p.m.

Cost: \$995 *(includes meals, accommodations and spiritual direction).*

Please register by June 19th.

SUMMER STILLNESS 2018 — Rev. Ron Rolheiser, OMI

Begins Monday, July 9, 5:30 p.m. with supper - Thursday, July 12 after lunch

Monday Evening Public Lecture: RISING UP: From Living by Goodwill & Dogged Willpower to Drawing Upon the Resurrection & Grace.

Presentation only: \$20; with supper: \$35. **Tuesday to Thursday Main Theme Presentation: INSANE FOR THE LIGHT: Spirituality for Our Wisdom Years.**

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Friday, July 27, 6 p.m. - Sunday, August 5, 3 p.m.

Cost: \$1,395 *(includes program, meals, facility and small bedroom).*

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will be offered from Jan 2019/July 2020. This ecumenical program invites spiritual transformation and personal growth while equipping participants to accompany others on their spiritual journey. Co-Directors are Bishop Gerald Wiesner, Gisele Bauche and Dianne Mantyka. For further information contact Dianne at dimantyka@sasktel.net

SPIRITUAL DIRECTION: For more information or to begin your journey contact Sr. Adeline at Queen's House or any affiliated spiritual director.

Ongoing programs include:

Centering Prayer: Monday evenings, 7 p.m.

Holy Eucharist: Wednesday afternoons - call to confirm mass time - all are welcome!

Journey with Scripture: Fr. Paul Fachel. \$25 (lunch). Wed. 10 a.m.: April 4.

Women in Ministry Luncheons: One Friday/month, 12 - 1:30 p.m. April 6.

K of C BROTHERS KEEPER BREAKFAST: 2nd Tuesday/month, 7 a.m. April 10.

Taizé Prayer: 2nd Wed./month. \$25 w/lunch, 9:30 a.m. - 3:30 p.m. April 11.

24-Hour Eucharistic Adoration: 4th Monday & Tuesday/month 12 p.m.

Personal Day(s) of Private Prayer: Call reception to arrange suitable time.

For program details visit www.queenshouse.org

To register please call 306-242-1916

or email: receptionist@queenshouse.org



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WE ARE CELEBRATING OUR BICENTENNIAL — June 2018

The Daughters of Providence (Les Filles de la Providence)

In 1818 the dream of our founding Sisters, Anne-Marie Cartel, Marie Conan, Fanny Chaplain and Esther Beauchemin, guided by Father Jean-Marie de la Mennais was to provide an education for the very poor, the many homeless children in Brittany France.

In 1897 six sisters from St Brieuc, France, arrived in Prince Albert, then in the Northwest Territories, with the Mission to "Make Jesus Christ Known and Loved" firmly rooted in God's Providence, with The Blessed Virgin Mary and St. Joseph as companions and models.

For 120 of these 200 years, there have been a total of 225 of us, Prairie women, who have ministered throughout Canada and beyond including the United States, Europe, South America and Africa.

At times we have partnered with other Congregations including The Brothers of Christian Instruction, The Oblates of Mary Immaculate, The Grey Nuns, The Maryknolls and most recently The Daughters of Providence of Nebbi Uganda.

Today it is with grateful hearts that we seek to live with simplicity the reality of our presence among you, our brothers and sisters. Our loving care is rooted in contemplation of the Word and in Prayer.

We extend an invitation to come celebrate with us, in Prince Albert June 10, 2018, at the Sacred Heart Cathedral or in Saskatoon June 17, 2018, at the Canadian Martyrs Parish.

Easter: an opportunity to write our own Book of Acts

Liturgy and Life

Gertrude Rompré



The Book of Acts is aptly named — it focuses on what Christianity in action looks like. In the passage we read this week, we learn that a healthy Christian community has three characteristics: 1) it comes together with one heart and soul; 2) it gives testimony to the risen Christ; and, 3) shares its wealth with those most in need. Let’s look at each of these characteristics in turn.

First, notice that the community comes together with one heart and soul, but not necessarily with one mind. Our communities are made up of diverse individuals, each with their own ideas and priorities. It takes no time at all, living in Christian community, to realize that these different ideas and priorities can lead to conflict. After all, we know that even the early Christian community had its share of conflict, with the followers of Peter and Paul coming up with different ideas about the best way to follow Christ. But, despite the conflict and disagreements, we are called to a deeper unity within our communities. We are called to a unity of heart and soul, of shared connection with the One whose love transforms a motley, disparate crew into one Body.

It’s that deeper unity we must foster in our communi-

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

ties, whether it be our families, our workplaces or our congregations. We should not expect to all think alike — such conformity would ultimately impoverish us — but, in our disagreements, we must always remember that we are united to the same Christ who makes one in heart and soul.

Second, the Christian community gives testimony to the risen Christ. We, as communities, must be images of Christ’s love for the world, echoes of God’s presence when humanity feels forgotten, and templates of a bigger vision of life’s power over death. But that ability to give testimony is predicated on our first encountering the risen Christ for ourselves. That’s why the post-resurrection stories of the various disciples’ encounters with the risen Christ are so important. They remind us of our primal need to encounter the risen Christ in our lives. This week’s Gospel story of Thomas’ encounter is a prime example. St. Thomas always gets a bad rap for being the doubting disciple. But, in his doubts, his instincts are correct. He knows that if he does not encounter the risen Christ for himself, he will not be able to bear credible witness to the resurrection. He needs to touch Jesus’ hands and side before he can rejoice in the resurrection and share his joy with the world.

We, too, need to touch Jesus’ hands and side before we can go out with our Easter message. We need to encounter a God with skin on before we can be that tangible sign of God’s presence for others. So how does this happen for us post-resurrection Christians? In my view, it’s about allowing ourselves to get in the way of the risen Christ. It’s connecting with our sacramental tradition and

opening ourselves up to the Divine presence in the eucharist. It’s recognizing God’s Spirit infused in all of creation. It’s consciously choosing silence and contemplation, even if that means turning off the many devices that leave us fragmented and distracted. In my experience, I encounter the risen Christ in the tabernacle and at the table, in the confessional and the coffee shop, in the holy oil and the garden plot. But each of those spaces demand that I show up. As a Christian, I need to put myself in the way of the risen Christ so I can run into him head on!

Finally, the Christian community shares its wealth with those most in need. Here, the underlying reality relates to the previous point. We share, not only because we are nice and caring people but because, more fundamentally, we are rooted in an encounter with the Source of all life. The difference between an activist and a disciple is not in our external actions but our hidden motives. We give, we share, we work for justice because we have been given life in Christ. And, when we give, share and work for justice, we recognize Christ in those to whom we give. As Matthew reminds us, whatever we do to the least of God’s people, that we do unto Christ. Love comes full circle. We encounter Christ, we give, and in our giving, encounter Christ again. In this, we all, no matter what our circumstances, are invited to both give and receive, always united to the One who triumphed over death once and for all.

This Easter season calls us to put our faith in action, to learn how to write our own Book of Acts. What would others learn if they read our personal Book of Acts? Would they recognize us as part of communities that are one in heart and soul? Would they see in us someone who actively lives an encounter with the risen Lord? And, finally, would they know that we are Christians by our love and our willingness to share our lives with those in need? May this Easter season give each of us the opportunity to write a new chapter in our very own Book of Acts!

The source to overcome bitterness resides in our learning how to pray

In Exile

Ron Rolheiser, OMI



Unless you somehow have a foot outside of your culture, the culture will swallow you whole.

Daniel Berrigan wrote that and it’s true too in this sense: Unless you can drink in strength from a source outside yourself, your natural proclivities for paranoia, bitterness, and hatred will invariably swallow you whole.

The disciples in Luke’s Gospel understood this. They approached Jesus and asked him to teach them how to pray because they saw him doing things they did not see anyone else doing. He was able to meet hatred with love, to genuinely forgive others, to endure misunderstanding and opposition without giving in to self-pity and bitterness, and to retain within himself a centre of peace and non-violence. This, they knew, was as extraordinary as walking on water, and they sensed he was drawing the strength to do this from a source outside him, through prayer.

They knew they themselves were incapable of resisting bitterness and hatred, and they wanted to be as strong as Jesus, and so they asked him: *Lord, teach us to pray*. No doubt they imagined this would simply be a question of learning a certain technique; but, as the Gospels make clear, linking to a divine source outside of ourselves isn’t always easy or automatic, even for Jesus, as we see from his struggle in the Garden of Gethsemane, his “agony in the garden.”

Jesus himself had to struggle mightily at times to ground himself in God, as we see from his prayer in Gethsemane. His struggle there is described as an “agony,” and this needs to be carefully understood. “Agony” was a technical term used at the time for athletes. Before entering the stadium or arena for a contest, athletes would first work their bodies into a sweat, a warm lather, an agony, to make their muscles warm and ready for the contest. The Gospels tell us that Jesus also worked himself into a sweat, except in his case he sweated blood as he readied himself in his heart for the contest, the test, he was about to enter, his passion.

And what was that contest? The test he was readying himself for wasn’t, as it is commonly believed, an agonizing over the

decision whether to let himself be crucified or whether to invoke divine power and save himself from this humiliation and death. That was never the issue in his struggle in Gethsemane. He had long before accepted that he was going to die. The question was: How would he die, in love or in bitterness?

In the end, it was a struggle to strengthen his will so he would die with a loving, warm, forgiving heart. And it was a struggle; a positive outcome was in doubt. Amidst all the darkness, hatred, bitterness, injustice, and misunderstanding that surrounded him, amidst everything that stood unfairly against him and was antithetical to his person and message, Jesus struggled mightily to cling to a source that could give him the strength to resist the hatred and violence around him, that could give him the heart to forgive his enemies, that could give him the graciousness to forgive the good thief, and that could give him the inner strength to turn humiliation, pain, and injustice into compassion rather than bitterness.

The Gospels put this metaphorically as a struggle to “stay awake,” namely, to stay awake to his inner identity as God’s Beloved, an identity that he appropriated at his baptism and which shaped his very consciousness during all the years of his ministry. In Gethsemane, amidst everything that invites him (and us) into moral amnesia, Jesus manages to stay awake to his deeper reality and to his identity as God’s beloved. His disciples don’t. As the Gospels tell us, during Jesus’ great struggle they fell asleep, and their sleep (“out of

sheer sorrow”) was more than physical fatigue. This is evident when, immediately after Jesus has managed to ground himself against hatred and non-violence, Peter succumbs to both and cuts off the ear of the high priest’s servant. Peter was asleep, in more ways than one, in a sleep that signifies the absence of prayer in one’s life.

Prayer is meant to keep us awake, which means it’s meant to keep us connected to a source outside our of natural instincts and proclivities that can keep us grounded in love, forgiveness, non-retaliation, and non-violence,

when everything inside of us and around us screams for bitterness, hatred, and retaliation. And if Jesus had to sweat blood in trying to stay connected to that source when he was tested, we can expect that the cost for us will be the same struggle — agony, wanting in every fibre of our being to give in, clinging to love precariously by the skin of our teeth, and then having God’s angel strengthen us only when we’ve been writhing long enough in the struggle so we can let God’s strength do for us what our own strength cannot do.

Lord, teach us to pray!

Sixth word not defeat but cry of completion

Continued from page 10

marily physical thirst that torments Jesus; it is his spirit that is parched and dry. Jesus thirsts for life and love; he thirsts for us. It is the bedrock of our hope: God longs for us and so we have the courage to approach, longing to satiate Christ’s thirst with our love.

The sixth word brings us to fulfilment. What might have been an expression of defeat, “It is finished” (Jn 19:30), is really a cry of completion. Jesus has faithfully carried through to the end his mission from the Father, and whatever has been carried through in fidelity and love has reached fulfilment. These are words we desire to hear at the end of our lives, hoping that our lives have indeed reached fulfilment.

Jesus’ final word brings him full circle in his life. He who came from the Father, returns to

the Father as the reunion of Father and Son is effected: “Father, into your hands I commend my spirit” (Lk 23:46). For the final time, Jesus turns to his Father and lets himself go, trusting that he will be caught into his beloved Abba’s loving, gentle hands. Is that not our hope as well, that we too, will, in the end, be brought and held in God’s tender embrace?

And with that, the incarnate Word enters into the silence of death and the world holds its breath. We wait for the Father to speak the final word and when it comes, it is a word of victory. God’s response to Jesus’ death is a triumphant “Yes!” The Word rises from the tomb and sin and death are vanquished. God’s light prevails and we are made new. Shaped by Jesus’ seven last words, the Hallelujahs break from our lips and we walk as an Easter people.

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One God, one humanity: confronting prejudice

Challenge of Ecumenism

Thomas Ryan, CSP



The third annual National Catholic-Muslim Dialogue took place March 6 - 8 at the University of St. Mary of the Lake outside Chicago, and focused on the theme of “One God, One Humanity: Confronting Religious Prejudice.” In his opening remarks, the Muslim co-chair, Dr. Sayyid Syeed, observed how historically Catholics have ruled Muslims in different countries, or vice versa, but that “today, in North America, being neighbours is a reality, and

Ryan directs the Paulist National Office for Ecumenical and Interfaith Relations.

it’s critical for us to develop a vision so that people in other countries can find hope for their future.” In her opening address, Muslim educator Maria Khani from Orange County, CA, said, “We can do more than just have a meal together and talk. I need to be willing to make some changes in how I think about ‘them.’ It’s time for us to say ‘we,’ not ‘we’ and ‘them.’” Khani observed that a statement of Dr. Martin Luther King fits Christians and Muslims today: “People fail to get along because they fear each other. They fear each other because they don’t know each other. They

don’t know each other because they have not communicated with each other.” She noted that ignorance often leads to a deadly cycle: Ignorance to fear. Fear to hate. Hate to violence. Violence to war. War to isolation. “It all starts from ignorance,” she said. “Let’s get to know one another. Peace is not just the absence of war, but the presence of harmony.” Khani offered two acronyms as guides for the way forward. The first: L.O.V.E. Learn about each other by listening to each other. Open your heart. Visit each other’s worship places and homes. Explore together the Bible and the Qur’an. The second: C.A.R.E. Capitalize on the common ground. Accept each other. Reach out to each other and restore relationship. Engage and expand your reach to grow, not to control. In a following presentation, Dr. Sandra Keating, professor of theology at Providence College, RI, focused on some aspects of

Vatican II’s Declaration on the Relation of the Church to Non-Christian Religions, *Nostra Aetate*, which stated: “Over the centuries, many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding and to preserve as well as to promote together for the benefit of all humankind social justice and moral welfare, as well as peace and freedom” (no. 3). We want to allow a new relationship to be formed, said Dr. Keating. “But one cannot rebuild trust with someone who one doesn’t know.” In the evening, there was an event open to the public with both Catholic and Muslim keynote speakers. Dr. Rita George-Tvrtkovic, associate professor of theology at Benedictine University in Illinois, focused her remarks on confronting religious prejudice. “The first step is to recognize that such prejudice is much more pervasive and ingrained in our own religious communities than we think,” she said, relating that a recent study by the Georgetown Bridge Initiative reveals that Islamophobia is very strong among Catholics. “From the Georgetown study, it’s clear that Catholics have to get their own house in order.” She noted that old prejudices are rooted deep in our communities, and many have been influenced by religion itself. Dr. Tvrtkovic encouraged

Catholics and Muslims to work together on current issues like the #metoo movement, gun violence, immigration, and to team up in serving refugees. “Christians and Muslims, with the help of our allies of other religions and those of no religion — we all have to persevere in this work together,” she said. “Progress is not guaranteed, as we have seen that even our concerted efforts to fight religious prejudice since 9/11 have yielded spotty results, fits and starts, rather than gradual and steady improvement.” Muslim Professor Irfan Omar of Marquette University noted that no religion is an island. “The goal of dialogue is to help one another. To share insight and learning; to humanize the other in our own eyes; to search for the power of love and to care for one another,” said Omar. “There needs to be a sincere engagement to learn about the other.” Omar shared that the Qur’an sees diversity as a given, not a problem. “How do we conduct ourselves with those who are different?” he asked. “We have no choice but to live inter- relationally and inter-religiously.” Omar quoted a statement by Pope Francis in November 2017: “All of us are God’s children. All of us have a responsibility to accept each other as brothers and sisters.” “How,” asked Omar, “do we accept, respect and collaborate with the ‘other’? In the end, what is most important is not what each believes, but whether we act on what we believe.”

Relaxing into the rising work of God . . .

Barefoot and Preaching

Leah Perrault




Rising should be the easy part, no? After the fear, the suffering, the darkness, the hard work, and the waiting, I feel like rising should be effortless. Despite that, I feel weighted down by resistance to rising. This should not be a surprise; at this same time last year, I wrote about not knowing how to rise. It’s not just the promise of spring and Easter’s nearness. From every dark corner of my life, light is teeming through the cracks of the last year. I am tempted to hit the snooze bar, to pretend I cannot see it, but the rhythm of life with a newborn makes blissfully ignorant sleep impossible. Resistance seems to be my default, but even the comfort of denial is breaking down. I think the heart of my resistance to rising is habitual inertia in the face of change. It is so much easier to just keep doing what I have been doing than it is to do something, anything, differently. Miscarriage, my husband’s unemployment, and death, all paved a way into surviving the loss and the wounds. My eyes have adjusted to the dark and I have been there so long it has started to feel normal. These days at home with a baby create space for silence and stillness I can more easily avoid in the rest of my life. I have to sit still for 20 minutes up to 12 times

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a day. My attempts at distracting myself are routinely interrupted by little voices and hands. All I have to do these days is wander from one moment into the next. But my body is playing puzzles while my brain obsesses about the dishes sitting undone on the counter. I sit down on the floor to play and feel like I ought to be doing something more important, as if there is such a thing. Making cookies with my three-year-old exposed another crack last week. I got out the mixer, the flour, and the chocolate chips without thinking about it. And then I realized I hadn’t made buns or cookies since the awful night with the worst news almost a year ago. The awareness made my arms heavy and my eyes fill with tears. The impulse to make the cookies and the buns came from the muscle-memory of seasons before and from somewhere outside of myself. It is time for rising. Maybe this is what I have not understood before: I cannot bring about the resurrection by the force of my will. I can only receive the rising. It shows up and I can let myself be swept up in it or I can sink into the weight of my resistance. At two in the morning, cries lift me to my feet and into the rocking chair with a baby in my arms. I miss my sister and the other baby, and this baby is making cooing noises. Death still stings, and this baby is calling me into new life. I close my eyes in the rocking chair while he eats, and wake held by the silence and the soft lamp light. Worrying changes nothing. For this moment, all is well.

Supper needs making, and the big kids arrive home from school with notes, needs, and noise. I feel the swell of overwhelm. Remembering that I can only do one thing at a time, I choose hugs first. There will be an argument and a fit, and neither will be the whole story of the evening. Our family is healing slowly. Even if there is whining, it can be well here. The job list is never empty. Laundry spills out of the baskets before it gets folded. The counters get cleaned off but the drawers are a disaster. I get one room’s toys put away while the next room is transformed into a pirate ship. Masterpieces are affixed to every door and wall and I make a note to buy shares in Scotch Tape. My resistance takes shapes in a running tally of who is doing the most work (me, obviously). This nasty habit threatens to pull me under until I see the sunlight streaming in the windows and hear laughter from the basement. God is lifting me into a new season, a different place. I am rising in spite of myself. It is so well with my soul. The snow is melting, just a little bit every day. I miss it if I do not pay attention. A dump of snow does not change the reality that spring is coming. The rising will, eventually, follow the cross. My resistance slows the rising but cannot stop it, thank God. Every time I relax into the rising, I chip away at my habit of holding onto what was. I want to become a person who rises without resistance, without fear. This is my prayer of resurrection: May I crave the light that breaks through the darkness. May I cling to hope and let go of fear. And may my resistance be swept away by the rising work of a God who refuses to let death have the final word. Amen.

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Remembering a winter of the heart: travel reflections

By Edna Froese

On a recent trip to Calgary we drove through a magnificent patterned world of kaleidoscopic whites, intensified by blue-grey shadows. Earlier in the morning, fog had filled the valleys. Now just enough sunlight filtered through clouds to clothe every twig and wire with diamonds. The very grasses along the edge of the highway stood taller in their ice-crystal sheaths. In the ditches, snow drifts swooped upward into curled edges, sharply defined, austere. A sculptor could not have shaped cleaner lines or lovelier arcs.

The sky presented itself in softer versions of blue and white with subtle mauve and coral shadings in wispy layers of cirrus clouds. It was not a dreary day, despite the absence of direct sunlight. For eyes that were willing to rest in the quality of distance, the wide-open landscape spoke a quiet welcome. The slight roll of the hills lifted gently into the horizon. On a winter morning it's hard to tell where land leaves off and sky begins. Unless there are fences to follow the curvature of the earth. Inside that all-surrounding dome of grey and white and blue, warmed here and there with tinctures of pale yellow and orange, each tree matters. So does the occasional raptor poised on the top of a telephone pole, or the single coyote, paused in his purposeful lope across the field.

I have lived in the prairies for all of my three-score-and-ten

Froese taught English literature at St. Thomas More College in Saskatoon for many years until her retirement. She currently works part time as academic editor while relishing the freedom to read and write for pleasure.



Edna Froese

A winter of the heart.

years (and counting); the muted tones of this winter beauty are hardly new, though each day manifests its own perfection. Once again the silence of the scene quieted my soul.

Reflection is of a different order in winter. Perhaps not indoors where we control our climate, cultivate exotic houseplants, and talk about escapist vacations in places where flowers are dramatic and birds are loudly colourful. Outdoors, the air widens our nostrils, dries our skin, and reminds us of our smallness, our dependencies. Poet William Stafford noted: "It is people at the edge who say / things at the edge: winter is toward knowing."

Usually we sidestep such knowing through sheer activity. Hardened prairie denizens brag of skat-

ing parties, endless hockey games on outdoor rinks or down on the river ice, tobogganing parties, long afternoons of cross-country skiing — all of which are, I agree, entirely delightful. For children especially, snow is the ultimate construction material, just right for anything from forbidden snowballs to ubiquitous snow-people and including snow forts, tunnels in the snow, and quinzhees.

But that's not what comes to mind as I now remember the drift lines in the ditches and the snow-laden evergreens casting long shadows across the land. What remains always, as a backdrop to my at-home-ness in the bleakest winter scene, is the memory of all the hours of my childhood during which I entertained myself walking alone through the woods

around our farm home. Stick in hand with which to draw aimless figures in snow banks or just crunch through the crust of March snow, I wandered physically among trees and willows, and emotionally in a mess of sensations not understood, not expressed. As long as I stayed in my hiding places, I could contemplate my real world if I dared or happily imagine fantastical other worlds. The contours of the woods, with their most secret paths, the ever-fascinating plot lines of animal and bird footprints, were as familiar to me as the coldness of our dog's nose as she pressed up against me for an affectionate pat.

I remember, in a dark time, when a wise friend loaned me his copy of Martin Marty's *The Cry of Absence: Reflections for the Winter of the Heart*. The opening line of Chapter One, "winter is a season of the heart as much as it is a season in the weather," startled me into attention. Yes, of course.

But I had not thought of what that might mean in spiritual terms. Marty's distinction between "summer spirituality," which maintains that the norm of faith is joyous, hopeful growth, and "winter spirituality," which knows that not all stories have happy endings, that reality has always included loneliness and loss, was a reassuring revelation. I felt as if I'd been given permission to enter fully and without guilt into my experiences of absence. After all, without the dormancy of winter, spring does not come to usher in new growth.

This is not the place to provide a summary of Marty's "modern spiritual classic," but his use of "horizon" as a dominant metaphor is newly relevant as I remember my childhood wanderings among snow-laden trees, from whose shelter I stared out at the wider scene. "Horizon" is both the act of seeing and one's personal worldview. There are those — the unbelievers, the atheists, and the modern secularists — who "have perhaps excluded God from their horizon." And there are believers whose suffering and losses have led them also to know profound Absence, but without excluding God. To move through a wintry season toward a horizon that refuses to block out faith requires a stubborn courage to say Yes to possibilities, without denying that barrenness must be lived through, not papered over with sunny posters of optimistic catch-phrases.

My journey has led, more often than not, toward wintry horizons, although I have known sunny seasons as well. The two kinds of spirituality are not mutually exclusive; each has its season and they may overlap. What I know is that there is beauty in the shadows of winter, a beauty that, once recognized and accepted as a necessary gift, becomes restful in its own way. To say Yes to the presence of God, whether I feel it or not, is to feel at home in winter. It is a white and crystal temple filled with equal parts memory and awe.

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Imam: 'We will work with all people, all faiths'

Continued from page 3

greater knowledge of one's own tradition and those of others; being a self-critic in order to achieve purification; praying that others will receive the light they need; and "realizing that special loyalty that is aroused by one's own religion or culture does not warrant feelings of superiority."

Imam Ilyas Sidyot of the Islamic Association shared teachings from the Qur'an and the life of the Prophet Muhammad rejecting hatred and racism. He noted that in the Islamic faith community in Saskatoon there are some 40 - 60 nationalities worshipping under one roof at any given time.

"We will continue to work in this community, among the people of the beautiful city of Saskatoon," he said. "We will work with all people, of any faith, or no

faith, people of all creeds or colours."

Chris Sicotte, chair of the city of Saskatoon's Cultural Diversity and Race Relations Committee, concluded the evening by emphasizing the need to face racism and hatred head-on. "The challenges are great," he said, citing the ongoing fallout of recent court cases in the deaths of indigenous young people. "Our youth are afraid."

However, it is crucial to remain hopeful, and to commit to having difficult conversations, and changing hearts, minds, and toxic racist behaviour.

"We are working toward developing those conversations," he said, adding, "I'm not doing it for me, but for my grandson, and for the generations after him."

Rev. Colin Clay provided the closing prayer.

Young people on the move

Young people were marching this past weekend to make their voices heard.

They gathered in Rome as well as cities across the globe.

In North America, demonstrations were held in more than 800 cities to encourage gun control reforms after the Florida school massacre. In Rome young people met all week in a pre-synod gathering to give their viewpoints to Vatican officials.

Hundreds of thousands of teenagers and their supporters in American and Canadian cities marched in one of the biggest youth protests since the Vietnam War era.

"If you listen real close, you can hear the people in power shaking," David Hogg told the roaring crowd of demonstrators at the March for Our Lives rally in Washington. He warned: "We will get rid of these public servants who only care about the gun lobby."

Hogg is a Florida student survivor who has emerged as a leader of the movement.

The Associated Press reported that the protesters, who packed Pennsylvania Avenue between the Capitol and the White House, chanted "Vote them out!" They held signs that said "We Are the Change," "No More Silence" and "Keep NRA Money Out of Politics."

The march had three primary demands:

- Pass a law to ban the assault weapons;
- Stop the sale of high-capacity magazines;
- Implement laws that require background checks on all gun purchases, including online and at gun shows.

The protesters also encountered some opposition. In Washington, about 30 gun-rights supporters staged

a counter-demonstration in front of FBI headquarters, standing quietly with signs such as "Armed Victims Live Longer" and "Stop Violating Civil Rights."

The mood was somewhat different in Rome. Pope Francis had invited more than 300 young people to a weeklong meeting designed to allow young people — Catholics and others — to provide input for the world's bishops, who will meet in a synod in October to discuss "young people, faith and vocational discernment."

If the Catholic Church at every level — and governments, too — would listen to young people and give them a voice in decision-making, they could unleash great potential, said two African young adults who spoke to Catholic News Service.

Vincent Paul Nneji of Nigeria said that the preparatory meeting offers a chance for young Catholics in his country who are considered "a minority voice" to speak out on important issues. The letter of invitation from Pope Francis, he said, meant the pope wants to give youth "a listening ear."

African youth today, he added, have "so many things in our hearts we want to express and want to say," yet they often feel disregarded. Too many, he said, then resort to violence in the hopes of provoking change.

Tinyiko Joan Ndaba from South Africa spoke about the evil of human trafficking. Human trafficking is an important topic for a youth gathering, she said, "because most victims of human trafficking are young people who are trying to find better jobs, a better life, so they migrate and traffickers take advantage of that, most especially with young people."

The final document resulting from the March 19 - 25 gathering stressed that young people want to know they are valued members of the Catholic Church and that their questions and struggles are

taken seriously enough that someone will spend time with them discussing issues rather than simply repeating "prefabricated" responses.

"We need a church that is welcoming and merciful, which appreciates its roots and patrimony and which loves everyone, even those who are not following the perceived standards," the document said. The document was presented to Pope Francis at the end of Palm Sunday mass March 25. It will be used in drafting the working document for the synod of bishops in October.

With a frantic pace of life, thousands of life choices and proponents of different ideas and ideals battling for their attention, young people said what they want most from the church is "attractive, coherent and authentic models" who will accompany them in their search for meaning and fulfilment.

But, they warned, "we need rational and critical explanations to complex issues — simplistic answers do not suffice." The role of women in church and society was a lively topic of discussion.

"Young people who are disconnected from or who leave the church do so after experiencing indifference, judgment and rejection," the delegates wrote in the document. "One could attend, participate in and leave mass without experiencing a sense of community or family as the Body of Christ. Christians profess a living God, but some attend masses or belong to communities which seem dead."

In the document, the young adults asked the church to be more credible, more honest, more transparent and to continue to admit its failures and express sorrow for the way it has dealt with clerical sexual abuse and the misuse of wealth.

Young people are issuing strong challenges. They want their elders, with their wisdom, to listen, understand and act. — PWN

Popes call us to transform 'cultures of indifference' to dignity of life

Soul Mending

Yvonne A. Zarowny



"By this all will know you are my disciples, if you love one another."
— John 13: 34-35

"The Law of Moses and the writings of the prophets were in effect up to the time of John the Baptist; since then the Good News about the Kingdom of God is being told, and everyone forces their way in."
(emphasis mine)

— Luke 16:16

Pope Francis repeatedly pleads with us to transform our "culture of indifference" as a means of transforming our increasingly grotesque culture of death to a variety of authentic cultures of life.

Development modes formed within these cultures are to respectfully use the sacred life-giving gift of God's creation to ensure all God's children have life with dignity for their full continuum.

Previous columns mentioned that the increasingly efficient industrial mass slaughter exhibited during the first half of the 20th century prompted our Catholic Social Teaching, *essential* aspects of the official teachings of the Church, to state we needed a *massive* paradigm shift.

The dignity of all human life — not ideology, money, technology, nationalism and definitely not

empire of any form — was to be the centre of all development modes thereby co-creating authentic peace by organizing societies to meet the true needs of all impacted.

Putting human dignity at the centre of our development modes meant all impacted needed to be full subjects (i.e. have effective political power) educated to be involved in shaping it.

Decision-makers need to consider the dignity of people unable to be fully involved for any reason; not just their life.

Our teachings make clear: production, investment and consumer choices are as moral and political as any other impacting God's sacred gift of life and creation.

Doing this is not only "the way" to peace, contentment and right relationship with our Divine Beloved as revealed and lived by Jesus — it was *the way* forward supported by insights gleaned from all the social sciences since their late 19th century beginnings.

Life with dignity was to be *the*

criterion by which all structures for decision-making and the lived realities generated were to be evaluated. If this had been implemented, "cultural relativism" would never have been an issue.

If the ways decisions were made and the results generated did not enable all earth's co-habitants sustainable life with dignity for the common good of all — they were to be transformed.

I quote St. John Paul as Pope Francis is criticized for saying and modelling essentially the same thing by many who call him Pope John Paul "Great."

In his oft-misrepresented 1991 *Centesimus Annus* Pope John Paul states:

"What is wrong is a lifestyle

which is presumed to be better when it is directed towards 'having' rather than 'being.' It is therefore necessary to create lifestyles in which the quest for truth, beauty, goodness and communion with others for the sake of the common good are the factors which determine consumer choices, savings and investments" (36).

We know how and have everything to do this for over 70 years — but *effective* political will.

Preventing the formation of effective political will underlies the need to obfuscate scientific data while pit-

ting religion against science.

Canadian cultural anthropologist Wade Davis stated in his 2009 *The Wayfinder*: "The central revelation of anthropology is that the social world does not exist in some absolute sense; rather it is the consequence of one set of *intellectual* and *spiritual* choices" (page 1).

He goes on to state: "The myriad of cultures (over 7,000) of the world make up an intellectual and spiritual web of life that envelops the planet (p. 11). (They) are not failed attempts at modernity, let alone failed attempts to be us. They are unique expressions of the human imagination and heart, unique answers to a fundamental question: What does it mean to be

a human and alive?" (page 19).

For over 200 years we have been and are capitalist societies with *capital* (wealth capable of generating more wealth as measured in money) at the *centre* of our culture and development mode.

Rather than use these insights to transform societies into a variety with authentic sustainable cultures enabling life with dignity for all impacted, most were used to develop scientific techniques to intellectually, spiritually and emotionally manipulate us to support empire and war efforts (Bernays, 1928 *Propaganda*).

After the Second World War, in order to avoid another Great De-

— WESTERNERS, page 15



CNS/Debbie Hill

PALM SUNDAY PROCESSION IN JERUSALEM — Christians carry palm branches March 25 while walking the traditional path that Jesus took on his last entry into Jerusalem during the Palm Sunday Procession on the Mount of Olives in Jerusalem.

A critical educator, writer and engaged citizen living in Qualicum Beach, B.C., Zarowny is also on the leadership team for her parish's Justice and Life Ministry.

Continued from page 1

“Don’t be afraid of tattoos,” the

Young people must have “the courage to tell themselves the

"One who goes to a prostitute is a criminal, a criminal," Pope

"Youth do not always feel they have a place in the church," she said. "They need a place where

Many young people today, he said, have already decided that the church is not relevant to them. But they are still searching, and church members should go out to meet them and help them see that Christ is the answer to many of their questions, he added.



By Eva Krawchuk

'Cry out,' pope tells young people on Palm Sunday

By Cindy Wooden

VATICAN CITY (CNS) — Celebrating Palm Sunday mass with thousands of young people, Pope Francis urged them to continue singing and shouting "hosanna" in the world, proclaiming the lordship of Jesus and following his example of outreach to the poor and suffering.

The crowd that shouted "hosanna" as Jesus entered Jerusalem included all those for whom Jesus was a source of joy, those he healed and forgave, and those he welcomed after they had been excluded from society, the pope said in his homily March 25.

But others were irritated by Jesus and tried to silence his followers, the pope said. In the same way, people today will try to silence young people who continue to follow Jesus, because "a joyful young person is hard to manipulate."

"There are many ways to silence young people and make them invisible," the pope said. There are "many ways to anesthetize them, to make them keep quiet, ask nothing, question nothing. There are many ways to sedate them, to keep them from getting involved, to make their dreams flat and dreary, petty and plaintive."

Pope Francis asked the young people "not to keep quiet. Even if others keep quiet, if we older people and leaders keep quiet, if the whole world keeps quiet and loses its joy, I ask you: Will you cry out?"

Gabriella Zuniga, 16, and her sister Valentina Zuniga, 15, were



CNS/Paul Haring

YOUTH IN ROME AT PRE-SYNOD MEETING — Cardinal Kevin Farrell, prefect of the Dicastery for Laity, the Family and Life, and youth attending a pre-synod meeting participate in the Way of the Cross at the Basilica of St. John Lateran in Rome March 23. The meeting was held in preparation for the Synod of Bishops on young people, the faith and vocational discernment this October at the Vatican.

among the thousands in St. Peter's Square. The sisters, students at Stoneman Douglas High School in Parkland, Fl., had participated March 24 in the local Rome "March for Our Lives," calling for gun control.

The Palm Sunday mass marked the local celebration of World Youth Day and included the more than 300 young adults who, at the Vatican's invitation,

had spent a week discussing the hopes, desires and challenges facing the world's young people and ways the Catholic Church should respond.

Catholic students join peers in march

By Rhina Guidos

WASHINGTON (CNS) — In the parish hall of Holy Trinity Catholic Church in Washington, elders handed markers to younger members of the parish as they filled in posters with the Gospel-based message from the Book of Isaiah that they wanted others to see at the March for Our Lives event the next day: "And the children will lead us."

The young Catholics joined the tens of thousands of students from across the country who participated on March 24 in a massive demonstration along Washington's Pennsylvania Avenue, the main road that connects the White House to the U.S. Capitol, where both houses of Congress meet — the institutions many of them say are to blame for countless young lives lost over the years to gun violence.

The event was organized by survivors and friends of those who died at Florida's Marjory Stoneman Douglas High School Feb. 14, where 17 died, including an assistant coach and the school's athletic director. Several more were injured in the latest mass shooting to take place at a school. Those who showed up to the march said they were there to support the march organizers and to applaud their effort.

At the end of the mass, they formally presented their final document to the pope; it will be used, along with input from the world's bishops' conferences, in drafting the working document for the Synod of Bishops in October, which will focus on young people, faith and vocational discernment.

Holding 1.5-metre-tall palm branches, the young adults led the procession to the obelisk in the centre of St. Peter's Square. They were joined by others carrying olive branches and by bishops and cardinals holding "*palmurelli*," which are intricately woven palm fronds.

In his homily, Pope Francis said that the Palm Sunday mass, which begins with the singing of "hosanna" and then moves to the reading of Jesus' passion, combines "stories of joy and suffering, mistakes and successes, which are part of our daily lives as disciples."

The acclamation of the crowd praising Jesus as he enters Jerusalem gives way to the shouts of "crucify him" as Jesus' suffering and death draw near, the pope noted. "It somehow expresses the contradictory feelings that we too, the men and women of today, experience: the capacity for great love, but also for great hatred; the capacity for courageous self-sacrifice, but also the ability to

'wash our hands.'"

The Gospel also demonstrates how the joy Jesus awakened in some is "a source of anger and irritation for others," Pope Francis said, and the same is true today.

Joy is seen in all those "who had followed Jesus because they felt his compassion for their pain and misery," the pope said. "How could they not praise the one who had restored their dignity and hope? Theirs is the joy of so many forgiven sinners who are able to trust and hope once again."

But others in Jerusalem, "those who consider themselves righteous and 'faithful' to the law and its ritual precepts" and "those who have forgotten the many chances they themselves had been given" find such joy intolerable, the pope said.

"How hard it is for the comfortable and the self-righteous to understand the joy and the celebration of God's mercy," he said. "How hard it is for those who trust only in themselves, and look down on others, to share in this joy."

The shouts of "crucify him" did not begin spontaneously, the pope said, but were incited by those who slandered and gave false witness against Jesus, " 'spinning' facts and painting them such that they disfigure the face of Jesus and turn him into a 'criminal.' "

Democratic Party agenda abandons Catholic values

NEW YORK (CNS) — The once "big tent" of the Democratic Party "now seems a pup tent" as a party that Catholics once embraced has abandoned so many issues Catholics cherish, such as the sanctity of human life and religious education, said New York's cardinal.

He pointed to the party favouring a radical abortion agenda over protecting the human rights of unborn children and all-out efforts to block education credits to help poor and low-income families access Catholic and other non-public schools.

"The Democrats Abandon Catholics" reads the headline on a March 23 op-ed by Cardinal Timothy M. Dolan in *The Wall Street Journal*.

"I'm a pastor, not a politician, and I've certainly had spats and disappointments with politicians from both of America's leading parties," he wrote. "But it saddens me, and weakens the democracy millions of Americans cherish, when the party that once embraced Catholics now slams the door on us."

"The dignity and sanctity of human life, the importance of Catholic schools, the defence of a

baby's civil rights" are "widely embraced by Catholics," he said. "This often led Catholics to become loyal Democrats. I remember my own grandmother whispering to me, 'We Catholics don't trust those Republicans.'"

"A cause of sadness to him," Dolan said, is that "the needs of poor and middle-class children in Catholic schools, and the right to life of the baby in the womb have largely been rejected by the party of our youth."

A couple of recent events, the cardinal said, brought to mind "two towering people who had a tremendous effect on the Archdiocese of New York and the U.S. more broadly" — Archbishop John Hughes, the first archbishop of New York (1842 - 1864) and the funeral of "a great African-American woman, Dolores Grier," a convert to Catholicism, who became vice-chancellor of the archdiocese.

"Their witness is worth remembering, especially in this political moment," he said

The values espoused by these two prominent Catholic figures were — and still are — widely embraced by Catholics, Dolan wrote.

Hope is like a road in the country: there was never a road, but when many people walk on it, the road comes into existence.

— Lin Yutang



CNS/Jim West

GUN CONTROL RALLY IN WASHINGTON — Students from Mount St. Mary Academy in Watchung, N.J., display signs as they take part in the March for Our Lives event March 24 in Washington. Hundreds of thousands converged on the nation's capital demanding gun control after recent school shootings.