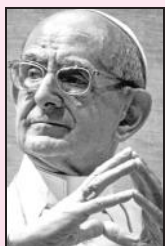




Fifty years later

Released March 26, 1967 — perhaps purposefully on Easter — Blessed Paul's encyclical *Populorum Progressio* rooted the Catholic Church in solidarity with the world's poorest nations. He called for the elimination of economic disparity and reminded people to recognize the common threads that unite humanity in a world with finite resources. — page 2



Jesus the Jew

Jesus was a rabbi and knew the Torah, says Rabbi Alan Green of Winnipeg's Congregation Shaarey Zedek, and Jesus' teachings reflect the earliest Jewish sources. — page 3

Search for answers

Nothing has wounded the church more deeply nor threatened the faith of individual Catholics more certainly than the parade of child sexual abuse revelations. Decades later, Catholics are still trying to comprehend how priests could abuse minors and to understand the church's unsatisfactory response. — pages 3, 19

Sask. budget

The March 22 Saskatchewan budget has some not-so-obvious impacts that will be felt not too far down the road, writes Frank Flegel. United Church minister Peter Gilmer of the Regina Anti-Poverty Ministry is worried that "the worst is yet to come." — page 6

Homeboy Industries

"We are all a lot more than the worst things we have done," says Rev. Greg Boyle, SJ, founder of Homeboy Industries, the largest and most successful gang intervention and rehabilitation program in the world. — page 7

Holocaust remembered at local cathedral

By Kiply Lukan Yaworski

SASKATOON — When Holocaust survivor Bill Glied was taken with his family to Auschwitz, he was close in age to some 2,000 students who gathered March 17 to hear his story at the Cathedral of the Holy Family in Saskatoon.

Describing his childhood growing up with a mother, a father and a younger sister, as an ordinary student who loved playing soccer, Glied connected with his young audience, sharing heart-wrenching details of his life, including being taken with his family to a Nazi concentration camp at the age of 13.

"My mom, my dad, my sister, my grandparents, all of them (were) murdered under this terrible regime, and I feel that I have a moral duty — a duty to tell what has happened during those terrible times in the hope that some of you guys will grow up with the resolution that you will do the right thing, that you will not allow a terrible thing to happen again," he said.

Glied's testimony at the Catholic cathedral was part of an annual Holocaust Education Program presented by Congregation Agudas Israel, Saskatoon's synagogue. The 87-year-old Holocaust survivor was also the guest speaker at a Holocaust Memorial held March

19 at the synagogue.

Born in Subotica, Yugoslavia, where his family had lived for some 200 years, Glied said life was good in the ethnically diverse community before the 1941 invasion by the German army and their Hungarian collaborators.

"From that moment on, my life at school changed," he said, describing how he was kicked off the soccer team, and how the new teacher moved Jewish students to the back of the classroom.

"All of a sudden people started making fun, started making rude jokes, calling me a 'Jew boy,' and what was the worst part of it, the teachers never reprimanded the kids about doing pranks and bullying us. Only after the Holocaust, after I came to Canada and started studying about it, did I find out that there were specific orders to the teachers not to interfere in the action of the kids."

— PERSECUTION, page 6



Kiply Yaworski

HOLOCAUST REMEMBERED — Some 2,000 students gathered at the Cathedral of the Holy Family in Saskatoon March 17 for a presentation by Holocaust survivor Bill Glied.

Pope welcomes EU leaders to Vatican

By Junno Arocho Esteves

VATICAN CITY (CNS) — Europe must recover the memories and lessons of past tragedies

in order to confront the challenges Europeans face today that seek to divide rather than unite humanity, Pope Francis said.

While the founding fathers of

what is now the European Union worked toward a "united and open Europe," free of the "walls and divisions" erected after the Second World War, the tragedy of poverty and violence affecting millions of innocent people lingers on, the pope told European leaders gathered at the Vatican March 24.

"Where generations longed to see the fall of those signs of forced hostility, these days we debate how to keep out the 'dangers' of our time, beginning with the long file of women, men and children fleeing war and poverty, seeking only a future for themselves and their loved ones," he said.

Pope Francis welcomed the 27 European heads of state to the Vatican to commemorate the 60th anniversary of the signing of the Treaties of Rome, which gave birth to European Economic Community and the European Atomic Energy Community.

Signed March 25, 1957, the treaties sought to unite Europe following the devastation wrought by the Second World War. The agreements laid the groundwork for what eventually became the European Union.

In his speech, the pope said the commemoration of the treaty should not be reduced to "a remembrance of things past," but should motivate a desire "to relive that event in order to appreciate its significance for the present."

"The memory of that day is linked to today's hopes and expectations of the people of Europe, who call for discernment in the present so that the journey that has begun can continue with renewed

— EUROPE, page 4

National palliative care framework on track

By Deborah Gyapong

OTTAWA (CCN) — With \$6 billion earmarked for home and palliative care in the 2017 federal budget, Canada is on track toward making quality end-of-life care more accessible.

"This is really good news," said Conservative MP Marilyn Gladu, whose private member's Bill C-277

calling for a national palliative care framework has passed the House of Commons Health Committee. It will come up for vote on third reading in April.

Gladu said this is the first time the Liberal government has mentioned palliative care in the budget.

"Everyone is really excited and on-board," she said. "There's money in the budget and the health minister

is moving in a supportive direction. It's all good news."

"The demand for home care services is growing," budget 2017 said. "Today, approximately 15 per cent of hospital beds are still occupied by patients who could and would prefer to receive their care at home, or would be

— MOMENTUM, page 8



D&P

DEVELOPMENT AND PEACE — This member of the women's organization OFTAG, a Development and Peace partner in Haiti, lost all her crops in Hurricane Matthew last fall, and is worried about the future as there are no seeds to plant. This week's *Prairie Messenger* highlights the important work of Development and Peace, which this year celebrates its 50th anniversary (see pages 14 -15, and related story, page 2).

At 50, ‘Populorum Progressio’ takes on new life

By Dennis Sadowski

WASHINGTON (CNS) — These days when Pope Francis talks about integral human development and his vision of a church that goes to the margins of the world, he undoubtedly thanks a predecessor of 50 years ago for the inspiration.

Blessed Paul VI addressed “the progressive development of peoples” as “an object of deep interest and concern to the church” in his encyclical “*Populorum Progressio*” (“The Progress of Peoples”) that emerged in the years following the Second Vatican Council.

Pope Francis has used language similar to that in the encyclical in his admonitions of the world economy and his vision for a more merciful world.

Released March 26, 1967 — perhaps purposefully on Easter — Blessed Paul’s encyclical rooted the Catholic Church in solidarity with the world’s poorest nations. He called for the elimination of economic disparity and reminded people to recognize the common threads that unite humanity in a world with finite resources.

“We are the heirs of earlier gen-

erations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men,” Blessed Paul wrote in his only social encyclical. “Therefore, we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations.”

Such a call has repeatedly echoed throughout Pope Francis’ four-year pontificate. A reading of his apostolic exhortation “The Joy of the Gospel” (“*Evangelii Gaudium*”) and his encyclical on the environment and human development, “*Laudato Si’*, on Care for Our Common Home,” he reminds the human family of the social responsibilities to care for one another. In line with Blessed Paul, he has repeatedly recalled the social injuries caused by an “economic system that has the god of money at its centre,” as he said in a message to the U.S. Regional World Meeting of Popular Movements in Modesto, California, in February.

While 50 years have passed and the political discussion has shifted to new issues, the message

of “*Populorum Progressio*” has been resurrected in a 21st-century pope and remains as important today as it was in 1967, social policy experts told Catholic News Service as the encyclical’s golden anniversary approached.

“‘*Populorum Progressio*’ and the whole idea of integral human development is really the cornerstone of everything since (then) in the church,” said Dana Dillon, assistant professor of theology at Providence College.

The message, if not the specific words, has resonated through the pontificates of St. John Paul II and Pope Benedict XVI, but it is Pope Francis who has renewed the call for true human development in a world still experiencing economic inequality and vast pockets of extreme poverty, said Leonard Calabrese, retired executive director of the Commission on Catholic Community Action in the Cleveland diocese.

“It’s not only about economic development. It’s also about distributive justice and a concern for fairness for how development and the benefits of development are spread through the society,” Calabrese said, comparing the similar calls

from both popes.

Jesuit Father Drew Christiansen, distinguished professor of ethics and global development at Georgetown University, called Pope Francis a “Paul VI pope” because of his reliance on the Holy Spirit in calling the world to mercy and justice.

The timing of the encyclical’s release — less than 16 months after Vatican II concluded — fed eager laypeople and clergy to go into the world to share the good news through action. Not only did Blessed Paul announce the formation of the Pontifical Council for Justice and Peace then, but the document inspired the introduction in 1969 of what today is the U.S. bishops’ Catholic Campaign for Human Development and gave birth to social action offices in many dioceses.

“It had carriers all over the world who were sympathetic to the mood of the council and the themes of the church’s involvement in the world of the council. It energized the church and many people in the development field,” Christiansen said.

In Canada, Development and Peace was established in 1967 by the Canadian Conference of Catholic Bishops in response to “*Populorum Progressio*,” which says that “Development is the new word for Peace.”

Massimo Faggioli, professor of theology and religious studies at Villanova University, suggested it was time for the church to take a deeper look at “*Populorum Progressio*” at this point in the church’s history. “It is relevant because it is a time to rediscover what was the most radical Catholic social teaching of these last 50 years,” he told CNS.

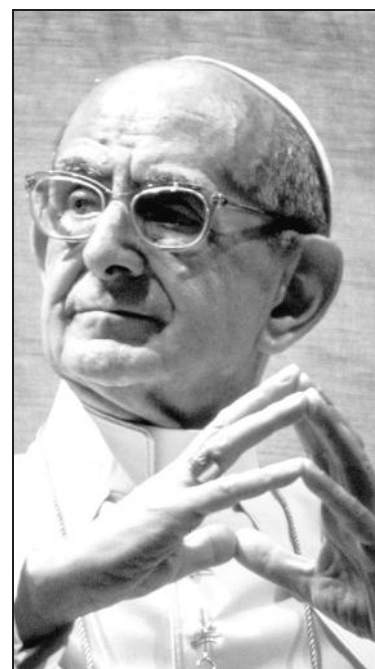
The document raised the profile of the church’s concern for people in the Global South at a time when European colonialism was declining, giving people across Africa, Asia and Latin America greater hope that the church was with them, Faggioli explained.

In the global north, however, the encyclical was panned. Vermont Royster, editor of *The Wall Street Journal* at the time, called it “warmed-over Marxism” because it challenged capitalism’s inherent rush to achieve profit at the expense of human life. Others were critical of Blessed Paul VI’s assessment that economic trade must benefit both the developed countries and those emerging from the colonialism that had dominated the world for centuries, feeling it was too judgmental of existing corporate practices.

Samuel Gregg, director of research at the Acton Institute for the Study of Religion and Liberty in Grand Rapids, Michigan, writing for *Crisis Magazine* March 3, questioned why Blessed Paul addressed such questions specifically. He questioned the prudential judgments offered by Blessed Paul about such matters because “there’s often no single right answer for Catholics.”

Still, he credited Blessed Paul for his emphasis on core church teaching on integral human development.

“Paul VI reminded us that while human development has a material dimension, it cannot be



CNS/Giancarlo Giuliani, Catholic Press Photo

Blessed Paul VI is pictured in this undated photo. The pontiff’s 1967 encyclical “*Populorum Progressio*” focused on the problem of international development and the gap between the rich and poor.

reduced to material growth,” Gregg wrote in an email to CNS. “We fully develop when we freely choose the goods that are distinctly human and act accordingly. If Catholics lose sight of this truth when we talk about topics ranging from justice to the decisions of political and business leaders to the environment, then we will have nothing distinctive to say about human development.”

While the particulars of trade deals may have shifted over the last half-century, the overall issue of the importance of building relationships among people in developed and undeveloped nations remains, said John Carr, director of the Initiative on Catholic Social Thought and Public Life at Georgetown University.

Blessed Paul envisioned that economic development could lead to long-lasting peace, Carr said. “Development and justice is more a matter of being more than having more. Being more a worker, being a husband, mother, a citizen,” he said.

Carr points particularly to paragraph 47 of the encyclical as a vital passage that raises questions that resonate today as they did in 1967. In the passage, Blessed Paul explained that simply ending hunger and reducing poverty was not enough. He called on people to build a human community across borders, cultures and economic classes.

Blessed Paul continues: “On the part of the rich man, it calls for great generosity, willing sacrifice and diligent effort. Each man must examine his conscience, which sounds a new call in our present times. Is he prepared to support, at his own expense, projects and undertakings designed to help the needy? Is he prepared to pay higher taxes so that public authorities may expand their efforts in the work of development? Is he prepared to pay more for imported goods, so that the foreign producer may make a fairer profit? Is he prepared to emigrate from his homeland if necessary and if he is young, in order to help the emerging nations?”

Carr said the same questions deserve consideration today.



CNS/Mohamed Hossam, EPA

THE WORLD’S POOR — An elderly Egyptian man sits with stray dogs in his burned-out room March 11 in Cairo. Blessed Paul VI’s 1967 encyclical “*Populorum Progressio*” rooted the Catholic Church in solidarity with the world’s poorest nations.

Bishops of Atlantic region go to Rome

By Cindy Wooden

VATICAN CITY (CNS) — Sitting in a circle with nine other bishops, discussing with Pope Francis the joys and challenges of ministry, Bishop Claude Champagne of Edmundston, New Brunswick, said, “I recognized the one who wrote ‘The Joy of the Gospel.’ It was the same guy.”

The 10 bishops of Canada’s Atlantic region made their *ad limina* visits and pilgrimage to Rome and the Vatican March 13 - 18. They spent 90 minutes as a group with Pope Francis March 16.

Champagne said Pope Francis’ 2013 exhortation on joy in proclaiming the Gospel was a “very pastoral” document and spending time with him “we recognized again the man with that pastoral

experience.”

“He was quite interested in what we had to say and he was quite willing to share with us his experiences as a bishop. It was very much like being with an older brother,” Bishop Peter J. Hundt of Corner Brook and Labrador, Newfoundland, told Catholic News Service March 17.

“You got the sense that this was a man who has had the same experiences we have,” said Bishop Brian J. Dunn of Antigonish, Nova Scotia. “It was very much pastors sharing back and forth.”

Champagne said the same attitude of listening and sharing was found in the meetings the Atlantic group had with the leaders of various offices of the Roman Curia, too. In 2006, when the Canadian bishops made their last *ad limina* visits,

he said, the attitude was different, “maybe more challenged. This time they were trying to understand ‘Where do you live? What is your context?’ Quite respectful.”

Canada’s adoption last June of a law allowing assisted suicide and the pastoral responses of the nation’s bishops to the law was a subject that came up in many of the Atlantic bishops’ meetings with Curia officials, they said.

Hundt said Vatican officials encouraged the Canadian bishops’ focus on providing palliative care to the dying; “that is us being pro-life,” he said. “It is us saying life is valuable and we will assist people finding value in it.”

“The challenge for us as church is to be an organization that helps

— KEY ISSUE, page 8

Search continues for answers to clerical abuse

By Michael Swan
The Catholic Register

In a moment of truth and clarity, Archbishop Anthony Mancini once summed up the shock he has shared with most Catholics over the last 30 years as a feeling of “shame and frustration, fear and disappointment, along with a sense of vulnerability and a tremendous poverty of spirit.”

Halifax’s plain-spoken bishop spoke those words in 2009 when he was faced with a hydra’s head of media microphones asking how he reacted to news that Antigonish Bishop Raymond Lahey had been stopped at the border with a trove of child porn images and videos on his laptop.

Nothing has wounded the church more deeply nor threatened the faith of individual Catholics more certainly than the sad, brutal parade of child sexual abuse revelations that began with the Mount Cashel Orphanage stories in 1989. It started in St. John’s, Nfld., but almost immediately became a global story about pure evil covered up and shoved aside by bishops and church bureaucrats over generations.

Decades later, Catholics are still

trying to comprehend how priests could abuse minors and to understand the church’s unsatisfactory response.

“We are 30 years since the public revelations of this stuff,” said Sister Nuala Kenny. “Why is it that as the church of Jesus Christ we have not been able to get at the heart of the matter?”

Kenny has spent half her adult life on the question. She was part of the original archdiocesan commission of inquiry in St. John’s in 1990. She helped Canada’s bishops write “From Pain to Hope” in 1992, the world’s first set of guidelines and policies issued by a national bishops’ conference. She is the author of the 2012 book *Healing the Church*, which brought her insights as a medical doctor and professor of medicine to the pathology of sex abuse inside the church.

Over the past four years she has worked on a major revision of “From Pain to Hope” tentatively titled “Moving Towards Healing and Renewal — The Canadian Experience.” The text for these new guidelines was approved at last September’s national plenary meeting of bishops and was scheduled to be published in the first half

of 2017. Delays in translation and editing have put it off until the fall.

Kenny’s conviction that the church needs a more public and much deeper conversation about abuse was reinforced earlier this month when her friend Marie Collins resigned as a member of Pope Francis’ Pontifical Commission for the Protection of Minors. Collins cited frustration with Vatican officials who were averse to accepting suggestions or providing resources or support for the commission.

“Despite the Holy Father approving all the recommendations made to him by the Commission, there have been constant setbacks,” Collins wrote in a March letter. “This has been directly due to the resistance by some members of the Vatican Curia.”

Kenny greeted the resignation with tears. She wants Catholics talking about the conditions, the clerical culture, the reasons why child sexual abuse flourished like a metastasizing cancer inside the church.

“What are the underlying, systemic and cultural beliefs and practices that allowed the crisis to go on as it did with such inept, insensitive response?” she asks.

Popes have been acknowledging the scope of the problem since 2001. The slowly shattering dream

of the church as sanctuary for the innocent broke the heart of Pope St. John Paul II, who finally declared: “It has been very damaging in the life of the church and has become an obstacle to the Gospel. . . . Sexual abuse within the church is a profound contradiction of the teaching and witness of Jesus Christ.”

In 2014 Pope Francis personally asked for forgiveness from abuse survivors.

“We will not take one step backward with regards to how we will deal with this problem, and the sanctions that must be imposed,” Pope Francis told the survivors.

Kenny and her team — theologian David Deane and business ethics professor Cathy Driscoll — are convening a conference at the Atlantic School of Theology in Halifax on April 22 that is a starting point for a wider examination of abuse issues which will likely result in a book. The conference’s title lays out the direction — “Healing the Body: Church Renewal in Response to the Sexual Abuse Crisis.”

“The answer that it’s just one person’s personal sin and there’s nothing wrong with this perfect society that the church is — that’s a crock,” explains Deane.

“Clergy sexual abuse is just one symptom of a much bigger prob-

lem, which is a cultural problem,” said Driscoll. “There’s individual moral failure in the leadership, but the failure is the product of a broken culture.”

Driscoll teaches at the Sobey School of Management at St.



Catholic Register/Michael Swan
Sister Nuala Kenny

Mary’s University and Deane is a systematic theologian at AST. On the one hand, Driscoll brings insights into how organizations create conditions for moral failure, from Enron’s faked energy markets

— PATHOLOGY, page 10

Timeline: the church and abuse

Some significant events involving sexual abuse in the church:

1974: Allegations of sexual and physical abuse at Mount Cashel Boys Home in Newfoundland.

1975: Police investigate Christian Brothers operating Mount Cashel . . . several brothers implicated, but no charges laid.

1981: Accusations of sexual abuse of children mount in U.S., including one priest in Wisconsin admitting to abusing 200 boys.

1989: Royal Commission appointed to investigate the justice system’s handling of Mount Cashel case. By 1994, nine Christian Brothers are convicted on abuse charges.

1991: Bishop Hubert O’Connor of Prince George, B.C., resigns after sex abuse charges on incidents dating back to 1960s. He’s convicted in 1996.

1992: Canadian bishops issue From Pain to Hope, the first statement on clerical sex abuse by a national bishops’ conference.

1998: Leader of the Legionaries of Christ in Mexico, Marcial Maciel, is investigated by the Vatican after nine men complain of abuse. He is not prosecuted, but eight years later is finally forced to resign by Pope Benedict XVI.

2002: The Boston Globe’s 2001-2002 investigation into sexual abuses by clergy in the Catholic Church made it clear that there was truth to many of the allegations and that there was a pattern of sexual abuse and coverup in a number of large dioceses across the U.S. The resulting scandal created a crisis for the Catholic Church in the United States, encouraging victims in other nations to come forward with their allegations of abuse, thus creating a global crisis for the church.

2002: In the face of mounting cases of sex abuse cases against priests, Pope John Paul II calls emergency meeting with U.S. cardinals. Later, U.S. bishops adopt the “Charter for the Protection of Children and Young People.”

2003: Ontario court awards about \$16 million to 83 victims in Mount Cashel case.

2004: Report commissioned by the U.S. Conference of Catholic Bishops reveals more than 10,000 people alleged child sexual abuse against priests between 1950 and 2002.

2008: Pope Benedict XVI issues a full apology to victims of sex abuse by priests.

2009: Diocese of Antigonish in Nova Scotia pays \$15 million to settle lawsuit involving incidents of abuse dating to 1950s. Three years later, the bishop, Raymond Lahey, is defrocked after being charged and convicted of possessing child pornography.

2014: Pope Francis establishes Pontifical Commission for the Protection of Minors.

2015: Defrocked priest Eric Dejaeger sentenced to 19 years for dozens of sex crimes committed while he was priest in Nunavut from 1978-82.

2016: Charges laid against retired priest Barry McGrory, who admitted to sexually abusing young people at his Ottawa parishes in the 1970s and ’80s.

2017: Australia’s royal commission into institutional abuse reveals Catholic Church paid \$275 million in compensation to 3,066 victims of child abuse victims since 1980.

Jesus the Jew the focus of rabbi’s talk

By James Buchok

WINNIPEG — There are those who believe that Jesus walked this earth, preached to the masses and performed the works described in the Gospels; they just don’t believe Jesus is the Son of God.

Jesus may have had a different mission from the one ascribed to him by Christians for the last 2,000 years, says a Winnipeg rabbi, who believes Jesus was more than a spiritual leader, but also a political figure “who could lead a revolt against Rome.”

Rabbi Alan Green, senior rabbi at Congregation Shaarey Zedek, presented the second in a three-part series on Jesus the Jew, March 14 at the synagogue.

“I say with the greatest respect I’m a fan of the Jesus’ mission on earth and I love Christian music and architecture, it’s part of the beauty we have created on earth,” said Green.

The series was presented by Winnipeg’s Bat Kol committee, made up of representatives from the archdioceses of Winnipeg and St. Boniface and the Ukrainian Archeparchy of Winnipeg. Bat Kol is a training program for Christians to study the Bible, within its Jewish milieu, using Jewish sources.

“Scripture can never be read as straight information,” said Green. “It is written in a way to be grasped by many people, over generations, so there are distortions.”

For example, said Green, in some Jewish sources, the Red Sea is called the Reed Sea. Did the Jewish slaves escaping pharaoh follow Moses through a parting in a raging sea?

“Maybe those Israelites

crossed a swamp,” said Green.

He spoke of Rabbi Maimonides who wrote in the 1100s of “ ‘a king who will be a great one, his name and reputation will be known and all countries will serve him.’ Not so different from the Christian view. We share a vision of the Messianic era; we all desire the same thing, peace on earth.”

Green said an important question about the life of Jesus is



James Buchok

Rabbi Alan Green

where did Jesus fit into a Jewish society of Pharisees, Sadducees and zealots.

“The zealots were extremists who would kill those who didn’t believe as they did,” Green said. “Sadducees were aristocrats. They were wealthy and held powerful positions. They worked hard to keep the peace by agreeing with the decisions of Rome. They thought, ‘Rome is good, we’ll all be given rewarding positions.’ ”

The Pharisees, said Green, “were the people’s party, the fore-

runners of rabbis. The Pharisees were held in much higher esteem by the common man than were the Sadducees. The evidence is that Jesus was a Pharisee,” but he also bitterly denounced them.

In Green’s view, Jesus was a rabbi and knew the Torah, the central reference of Judaism made up of the first five books of the Christian Old Testament, and Jesus’ teachings reflect the earliest Jewish sources.

“A central text of Rabbinic Judaism is the saying ‘plank in the eye,’ just as in Matthew 7:3,” Green said. “Some of Jesus’ most memorable teachings — the Golden Rule, loving one’s enemies, ‘look at the lilies and how they grow’ — none but a well-trained Pharisaic rabbi or a classically trained rabbinical scholar could teach that. But the Gospel writers and editors distanced themselves from Judaism.”

Green believes in Jesus’ miracles, and, he said, “the miracles Jesus performed were the same ones performed by Elijah and Elisha, two of the most well-known prophets of Israel. The Talmud is full of great rabbis raising the dead. I see Jesus in this line of prophets who had the same miraculous powers. The Jewish idea is that any one of us could have these characteristics.”

Green said a Jew can believe in Jesus, without believing Jesus is the Son of God. “Jesus said ‘no one comes to the father except through me.’ As a Jew, I believe that means ‘no one comes to the father unless they are like me.’ ”

There are Bat Kol groups around the world, including the Philippines, South Africa, India, the United States, Australia, Ireland and Brazil.

Canadian funds have helped process 41,300 refugees

By Michael Swan
The Catholic Register

TORONTO (CCNC) — The Canadian government is giving an international Catholic refugee agency another \$1.6 million to help put people on the road to a better life.

Immigration, Refugee and Citizenship Minister Ahmed Hussen made the announcement in Geneva March 15 when he renewed an agreement between the Canadian government and the International Catholic Migration Commission. Under an agreement signed in 2013, Canadian funding has allowed the Catholic agency to interview and process 41,300 refugees.

"The money we've been getting from the Canadian government allows us to send more people," ICMC general secretary Msgr. Bob Vitillo told The Catholic Register by phone from Geneva. "It's been a big help to us."

The money will fund ICMC

operations through to March 2018. In total, Ottawa's funding for ICMC has come to \$6.8 million over five years, enough to deploy 88 resettlement experts in the field.

The ICMC works closely with the United Nations High Commissioner for Refugees, sending specialized staff into refugee emergencies to conduct interviews and assess refugees for resettlement programs around the world.

"Certainly some of the people we've interviewed did go to Canada, especially given the very generous and creative resettlement policies that you have in Canada now," Vitillo said.

One of the areas ICMC staff specialize in is identifying and assessing child refugees, many of them travelling on their own. In some cases they are able to reunite separated children with their families. In other cases the task is to separate vulnerable children from predators. "We really need to listen very

carefully to these children and be sure that we're protecting their best interest," said Vitillo.

Vitillo is particularly grateful that the Canadian money comes without restrictions.

"They didn't say you have to only send people who are going to do this, or you have to only send people whom we are considering for resettlement. They really allow us to be able to respond to the UNHCR's needs and to be able to do it in a very flexible way," Vitillo said. "It's Canada's contribution to the needs of the whole international community."

The ICMC's annual budget in 2015 was \$46.5 million, about three-quarters of it coming from the UNHCR and United States government agencies.

The ICMC was set up in 1951 by Pope Pius XII in response to the enormous flows of refugees through Europe in the aftermath of the Second World War. In the late 1950s, with Msgr. Giovanni



Photo courtesy of ICMC

RENEWED COMMITMENT — ICMC general secretary Msgr. Bob Vitillo and Canada's Immigration Minister Ahmed Hussen shake hands after renewing a commitment by the Canadian government to help fund the Catholic migration agency.

Battista Monti (the future Pope Paul VI) at the helm, the ICMC soon found itself dealing with people escaping through the Iron Curtain to the West.

By the late 1970s the Catholic organization found itself on the front lines, sorting Vietnamese boat people for resettlement in Canada and the United States. As Yugoslavia broke down it worked with Bosnian Muslims. It was on the scene in 2004 after the tsunami wiped out coastal communities in Indonesia. ICMC has been helping Iraqi refugees in Damascus and Beirut since the U.S. invasion in

2003 and today it works with Syrians throughout the region.

"We have special status with the Vatican, but we're also a professional organization," Vitillo said. "We abide by all the professional standards. We're well administered, managed and monitored. But also, we do this because of our faith — even though many of our employees are not Catholic or Christian, and certainly probably the majority of the people we are serving would not be Catholic or Christian — but we do it because we're Catholic. It's in the very DNA of the church to do this."

Motion M-103 passes second reading

By Deborah Gyapong

OTTAWA (CCN) — Islamophobia Motion M-103 passed second reading March 23 by a 201 to 91 vote, despite Conservative concerns about freedom of speech.

First-time Liberal MP Iqra Khalid told journalists after the vote she is "relieved" her private member's motion now goes to the Standing Committee of Canadian Heritage for study.



CCN/D. Gyapong

MP Iqra Khalid

Tabled last December, Khalid's motion gained the support of the government. Its progress has been speeded since the Jan. 29 shooting at a Quebec City mosque.

Motion M-103, however, has faced criticism because the word "Islamophobia" is never defined. Khalid, who represents the Mississauga-Erin Mills riding, resisted either defining the word or changing the language to target "anti-Muslim" discrimination.

Khalid told journalists after the vote, "changing the wording of the motion would have watered it down."

Motion M-103 calls on the government to: "recognize the need to quell the increasing public climate of hate and fear"; to "condemn Islamophobia and all forms of systemic racism and religious discrimination"; and to request the Heritage Committee study could

get the government to combat Islamophobia and other forms of discrimination; collect hate crimes data; and assess the needs of impacted communities.

In its second and final hour of debate March 21, Conservative MP Garnett Genuis told the House he and others would have no problem voting on a motion condemning discrimination against the Muslim community even if it were the only group mentioned.

But Genuis pointed out the word "Islamophobia" can mean "both discrimination against Muslims and criticism of Islamic doctrine or practice."

"People should not discriminate against individuals, but should feel quite free to criticize the doctrine, history, or practice of any religion," he said.

This is not a "trivial point," he stressed, noting it "separates societies like Canada, which seek to protect people from bigotry, from other societies that impose violent sentences on people who blaspheme or apostatize in the name of protecting religion itself."

Genuis accused the government of playing "cynical politics" by not amending the motion when asked.

Khalid, however, rejected this view. She told the House Motion M-103 did not grant one religion special privileges, nor does it restrict free speech.

"This motion is not legally binding," she said. "In fact, Motion No. 103 serves as a catalyst for Canadians to speak out against discrimination and be heard where they may not have been heard before."

"Some other outrageous claims were made about Motion No. 103, and to them I say, in simple and clear words, that Motion No. 103 is not an attempt to create Shariah law," she said. "I vow to be the first person to oppose any motion or law that negatively impacts our multicultural secular society. I assure members that Motion No. 103 does not."

On Feb. 21, the Liberals voted down a similar motion crafted by Conservative MP David Anderson that left out the word "Islamophobia," and instead called on the House of Commons to condemn "all forms of systemic racism, religious intolerance, and discrimination of Muslims, Jews, Christians, Sikhs, Hindus, and other religious communities."

The Liberals voted against Anderson's motion; the New Democrats supported both it and Motion M-103.

Europe suffers from 'lapse of memory'

Continued from page 1

enthusiasm and confidence," he said.

At the heart of the founding fathers' creation of a united Europe, the pope continued, was concern for the human person, who after years of bloodshed held on "to faith in the possibility of a better future."

"That spirit remains as necessary as ever today, in the face of centrifugal impulses and the temptation to reduce the founding ideals of the union to productive, economic and financial needs," he said.

But despite achievements in forging unity and solidarity, Pope Francis said, Europe today suffers from a "lapse of memory" where peace is now "regarded as superfluous."

To regain the peace attained in the past, he added, Europe must reconnect with its Christian roots otherwise "the western values of dignity, freedom and justice would prove largely incompressible."

"The fruitfulness of that connection will make it possible to build authentically secular societies, free of ideological conflicts, with equal room for the native and the immigrant, for believers and non-believers," the pope said.

The economic crisis of the past decade, the crisis of the family "and established social models" and the current migration crisis, he said, offer an opportunity for Europe's leaders to discern and assess rather than "engender fear

and profound confusion."

"Ours is a time of discernment, one that invites us to determine what is essential and to build on it," the pope said. "It is a time of challenge and opportunity."

Europe, he added, will find new hope "when man is at the centre and the heart of her institutions" in order to stem "the growing 'split' between the citizenry and the European institutions which are often perceived as distant and inattentive to the different sensibilities present in the union."

The migration crisis also offers an opportunity for Europe's leaders to refuse to give in to fear and "false forms of security," while posing a much deeper question to the continent's citizens.

"What kind of culture does Europe propose today?" he asked, adding that the fear of migrants "has its root cause in the

loss of ideals."

"Without an approach inspired by those ideals, we end up dominated by the fear that others will wrench us from our usual habits, deprive us of familiar comforts and somehow call into question a lifestyle that all too often consists of material prosperity alone."

By defending families, investing in development and peace and defending the family and life "in all its sacredness," Europe can once again find new ways to steer its course, Pope Francis told the European heads of state.

"As leaders, you are called to blaze the path of a new European humanism made up of ideals and concrete actions," the pope said. "This will mean being unafraid to make practical decisions capable of responding to people's real problems and of standing the test of time."

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Groups raise concerns about federal budget 2017

By Deborah Gyapong

OTTAWA (CCN) — Two think-tanks dedicated to Christian social teaching have raised concerns about the 2017 federal budget, especially on the new \$7 billion promised for new childcare spaces. For Citizens for Public Justice (CPJ), the budget’s promise to invest this money over 10 years beginning in 2018 - 19 is welcome support for families, especially indigenous families who will be included in this funding envelope. But overall, the budget gets tepid reviews.

“With budget 2017, Finance Minister Bill Morneau has made tentative financial commitments to key priorities identified in their consultations on housing and climate change, though not on international development,” said CPJ executive director Joe Gunn. “However, the government’s spending priorities fail to understand the depth of the problems of poverty in Canada, climate change, and the concerns of refugees and newcomers — leaving them for our children to resolve.”

For Cardus, the promised daycare subsidy is not consistent with their research into what parents say they want or need. Nor is it in the best interests of young children.

“When subsidies go to childcare spaces or centres, rather than directly to parents, these act as a form of soft coercion,” said Andrea Mrozek, program director for Cardus Family. “Rather than expanding options that increase the good for particular families, the government paints families into a corner by favouring one particular option.”

Both CPJ and Cardus are on record praising the Canada Child Care Benefit that committed \$22 billion to lower income Canadian families in last year’s budget and put money directly into the pockets of the families.

Mrozek pointed out the liberals



Art Babych

BUDGET 2017 — Finance Minister Bill Morneau and Prime Minister Justin Trudeau enter the House of Commons for Morneau’s presentation of the 2017 budget March 22.

did not campaign on the \$7-billion childcare investment. She cited a February 2017 report by the Advisory Council on Economic Growth that identified groups that need to be targeted for greater labour force participation that may reveal the thinking underlying the government’s approach. Among the identified demographic groups the report identifies are indigenous peoples and mothers of young children.

Cardus points out the 2017 budget is designed to increase “labour force participation in these demographics in order to increase the GDP.”

“In short, this ‘child care measure’ is about getting parents of young children — the time when children need their parents most —

into the paid labour force,” said Cardus. Yet this move is contrary to what research shows parents want.

“When surveyed, seven in 10 Canadian parents of children under six say having one parent at home to care for their child is the best option when contrasted with a competent caregiver.”

The focus on labour force participation to increase GDP signals the approach the Liberal government is taking toward deficits. The projected budget deficit for 2017/2018 has ballooned to \$28.5 billion, from \$23 billion last year, and is nearly triple the \$10 billion a year for three years in deficits the Liberals had campaigned on to invest in the economy, kick-start growth and innovation, and sup-

port the middle class. Some economic thinkers believe deficits and debt can be manageable if kept to a certain proportion of the GDP.

Canada Without Poverty, an organization that considers poverty a human rights abuse, as does CPJ, called the 2017 budget “a step in the right direction” but it “falls short of providing the comprehensive supports needed to ensure the Canadian government is meeting its obligations to people living in poverty.”

“Nearly five million people in Canada live in poverty and poverty costs the Canadian economy over \$70 billion annually,” it said.

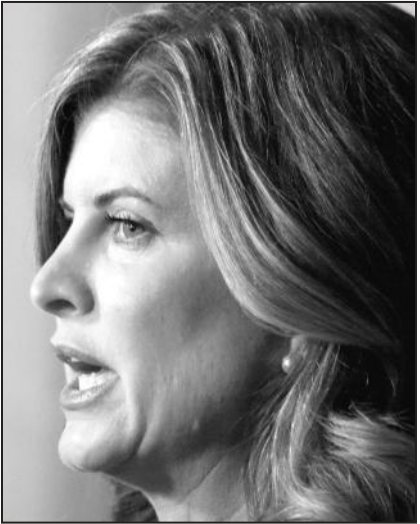
On the other end of the political spectrum, the Fraser Institute, a think-tank focused on research regarding free markets, believes the 2017 budget, instead of growing the GDP, might have an adverse effect, pointing out how the Liberal government is “on track to rack up over \$140 billion in new debt over six years.”

“Deficits and increased debt now increase the likelihood of higher taxes later, and that uncertainty about future taxes impedes investment and entrepreneurship today,” said Charles Lammam, director of fiscal studies at the Fraser Institute.

While anti-poverty groups expressed concern the money is not flowing fast enough to address pressing concerns, pro-business groups expressed re-

lief the government is pulling back a little on spending in this budget.

“The good news is this budget did not contain larger than expected deficits, like budget 2016 did,” said Aaron Wudrick, federal director the Canadian Taxpayers Federation. “The bad news is it does nothing to address the massive fiscal hole it created last year, and provides few specifics for its so-called ‘innovation’ agenda.”



Art Babych

BUDGET REACTION — Opposition Leader Rona Ambrose, talks to reporters on Parliament Hill following the tabling of the government’s 2017 budget. “Conservatives are the voice of taxpayers and we won’t stay silent while Justin Trudeau nickel and dimes Canadians to death,” she said. “The Liberal government’s budget raises taxes on families, businesses, workers and students.”

Appeals to conscience rights may no longer work: expert

By Deborah Gyapong

OTTAWA (CCN) — Appeals to conscience rights may no longer work since they appear to pit physicians against their patients, said American physician and theologian Dr. Farr Curlin at a lecture here March 16.

Instead, defenders of conscience rights must find other rhetoric to defend good professional judgment and sound medicine, Curlin said at the annual Weston Lecture sponsored by Augustine College.

A palliative care physician and co-director of the Theology, Medicine and Culture Initiative at Duke University in Raleigh, North Carolina, Curlin has been called as an expert witness in the case of five Ontario doctors who are challenging the College of Physicians and Surgeons of Ontario’s policy that would force physicians to make effective referrals on abortion, euthanasia and other procedures they may find morally objectionable.

“The policy is outrageous and unprecedented,” Curlin said. “It’s also incoherent.”

Canada now has the most liberal euthanasia and assisted suicide policy in the world, he said.

But Curlin raised concerns about the “docility” and fear with which physicians are reacting to the policy, considering an estimated 10,000 Ontario physicians oppose it. “How many have publicly made it clear ‘I will not follow this policy?’” he asked.

“Don’t wait until your col-

leagues agree with you before you act according to your best judgment,” he said. “Act peaceably and resolutely and prepared to give an answer” concerning why professional judgment is important, not that you are acting upon your rights, he said.

Arguments defending conscience rights could run into trouble, because any remaining public respect for them persists as a “residue” of earlier presumptions about the “intelligibility of nature,” and cultural foundations of Judaeo-Christian thought that have been “eroded for generations,” he said.

One cultural loss is Aristotle’s teleological understanding of purposes or ends for human beings and various actions, he said. For example, the end of economics is wealth; the end of medicine is health.

If the end of the medical art is health, physicians are not to engage in practices that injure health, he said. Each section of the Hippocratic Oath corresponds to a temptation a physician might experience, he said, since their expertise can be used to poison people as well as heal them.

Doctors and patients know they will be tempted to kill patients to end their suffering, but the oath was there to “ensure the safety of the patient,” so when relieving symptoms, he or she is “not going to intentionally end the life of the patient.”

But now “there is no longer a consensus medicine is for the patient’s health” coupled with a “widespread skepticism regarding

there is a given end or purpose for human beings,” Curlin said. Words like “conscience” and “justice” have “meaning only in the context of a moral framework that is now in ruins.”

This “progressive deconstruction” of the end of medicine means doctors are increasingly seen as “health care providers,” not physicians who promote the health of patients, he said.

A person’s conscience is “seen

sonal beliefs on the patient.”

The exercise of conscience is no longer seen as a way “to discern the truth about ourselves and about the world,” he said. “Rather, conscience and religion refer to ways people individually and subjectively make meaning.”

That change implies: “Don’t let your meaning interfere with your patient’s,” he said. “Your patient’s good is knowable only to them and to disagree with a patient is to somehow impinge on their fundamental rights and dignity.”

In this new “understanding,” physicians “must not express moral judgments about lifestyles or choices” and provide services “without discrimination.”

The refusal to “treat” patients requesting an abortion or euthanasia is viewed as unlawful discrimination,” he said.

All human nature is reduced to what is “merely mechanical,” and moral life is reduced to “maximizing pleasure and minimizing pain,” Curlin said. In medicine, that means “maximizing quality of life and minimizing suffering as the patient perceives it.” On euthanasia, it means not providing it is viewed as “cruel.”

Understanding the cultural shift can help guide the arguments that can be made against it.

“We would do well to use language people can hear,” he said. “Rhetoric really matters.”

He urged physicians to promote the health of patients and solidarity with the weak and the vulnerable and to refuse to “use skills to do them harm.”



Art Babych

MORAL ISSUE — Cindy Blackstock of the First Nations Child and Family Caring Society reacts to the federal government’s Liberal budget, tabled in the House of Commons March 22. “There’s nothing new in the budget for First Nations children and their families, in child welfare, or their implementation of the Jordan’s Principle, even though they’ve been found out of compliance with legal orders to stop that inequality,” she said. “It’s a moral issue: is Canada so broke that the finance minister and the prime minister have made a deliberate choice to discriminate against little kids?”



CCN/D. Gyapong

Dr. Farr Curlin

as arbitrary and personal,” and the purpose of medicine is now “interpreted by each individual as what they determine is good for them,” Carlin said. Any judgment of what is ethical or good for a patient or exercising of conscience rights means the physician is “unjustly imposing their per-

Persecution of the Jewish community escalated

Continued from page 1

Persecution of Jewish residents in the community began to escalate: phones and vehicles were confiscated, Jewish doctors were not allowed to treat non-Jewish people, and Jewish women were only allowed in stores in the late afternoon. Glied's mother was required to sew a yellow star of David on his school jacket; he could not go out without it.

One day in 1944, Glied came home from school to find his parents sitting at the table, and he knew something was wrong. "My dad said we just got an order that we are going to be relocated. We are going to be resettled somewhere in the east of Europe, he didn't know where. But my dad said, 'Don't worry, they said I'm going to be working, but mom will stay home and look after the two of you; there might be a school there. The war is going to be over, we are going to go back to our town and things are going to be good again. But we have to leave tomorrow.'

Tomorrow — one day's notice."

Allowed to take only one small suitcase, Glied and his family left their house the next day, along with other Jewish community members. "We slowly shuffled out toward the railroad station. On the two sides of the street I remember people lined up: kids that I knew, that I went to school with, buddies; people that my father knew, customers, friends," he said. "No one said a word. No one said good luck. No one said 'I will hide you.' No one said goodbye. We just shuffled out to the railway station."

Expecting to board a train such as he had travelled on in the past, Glied and his family were loaded onto a cattle car. People were jammed in — men, women, children, including the sick, and a person lifted up in a wheelchair — and the doors were slammed shut.

"For two days and two nights we were in that box car. No food, no water, no hygienic facilities whatsoever," he said, describing the suffering of the journey.

Finally the train stopped at

what he later learned was the Auschwitz death camp in Poland. "I am convinced that this little parcel of earth . . . is the worst place in the world," said Glied. "More people were condemned to death on this little part, and were sent to sure death, than any other part of the world."

An officer was directing people either to the right or the left.

"Eventually my row came up. He looked at me, I swear to you no more than for two seconds. He didn't speak to me. He looked at me and pointed me to the right. He looked at my dad and pointed him to the right."

Glied's mother and his eight-year-old sister were among the larger group directed to the left.

"It was so fast, so terribly chaotic, that I didn't even know what was happening. I was scared, I held onto my dad," he said, describing the moment when he lost sight of his mother and his little sister.

"It happened so fast. I didn't know what happened to them. They disappeared. They disap-

peared from there and they disappeared from my life — because I never saw my mom or my sister again. I never said goodbye, I never hugged or kissed them."

Glied later found out that his mother and sister were among those who were killed in the gas chambers, locked into a room fitted with showerheads. "A German officer went to the roof and dropped down a container of poison gas on these people and they all died a horrible death. My mom, my sister . . . all of them there."

He and his father were sent to Dachau, near Munich, as slave labourers. Glied described the brutal conditions of work they did 12 hours each day, constructing an underground factory that was still unfinished at the end of the war, as well as the starvation endured by prisoners.

He also described a test devised by the German officers to determine if someone was fit to work: an ordinary chair was set out and each prisoner was required to step up on the seat. If they could not, they were sent to a sick camp, from which no one returned.

"One day in March of 1945, my dad couldn't step up on the chair. I was standing next to him and I started crying, and the commanding officer called me out and asked my why." Glied was then asked if he wanted to accompany his father to the sick camp, and he said yes.

"It was a death camp. People were there to die, because by then, the gas chambers were already liberated by the Russian armies," said Glied. "I was 14 years old, and my dad was there, and I knew he was dying of typhoid fever, but there was nothing, nothing that I could do to save him. Nine days before the liberation, my dad died."

Sick himself by this time, Glied was among those liberated from the concentration camp April 28, 1945, taken by stretcher to hospital.

"Eventually, the Canadian government gave permission to 1,000 Holocaust orphans to come to Canada, and because I had an uncle and aunt here, I had the opportunity to apply," Glied said. He came to Canada in 1947. "I began working, eventually got married, had three daughters and eight grandchildren."

Glied spoke briefly about testifying at the recent trials of two former SS guards, now in their 90s, saying it is important that the highest court in Germany has found the two guilty of participating in hundreds of thousands of murders at Auschwitz. He said he can point to that verdict when anyone raises the idea of the Holocaust being a hoax: "Listen to what Germany's highest court says, because the highest court found these people guilty of this terrible crime."

When asked by students what they can do today, Glied said that he urges youth to first of all be grateful for the freedoms they have in Canada.

"Kiss the ground that you stand on, because all of us Canadians take so much for granted: this absolutely wonderful country that we live in, where you can do the right thing, where you can think the right thing, where you can vote, where you can fight for what you believe is the thing to do. Nowhere else in the world has

such liberty, such freedom as we have here," he said.

"And when you go home, please kiss your mom and dad. I can tell you now that it is very difficult to grow up without them."

Finally, Glied urged the students to be someone that a friend can count on, someone who will do the right thing and not become a bystander to evil or injustice.

"And then make a promise that today you will do a small good thing," he said. "Imagine if all Canadians — 36 million of us — would do a good thing today, maybe that will be enough to change the world to being a better place to live in."

MC Heather Fenyes of Congregation Agudas Israel also spoke, noting that the Holocaust did not happen overnight: "It began with dangerous speech, and from small seeds it grew to a vast killing machine."

Hatred also plants seeds in this country, she said, pointing to the recent shooting of six innocent people praying at a mosque in Quebec and bomb threats against Jewish communities in Canada. "Each one of us here today must be a voice of change."

Rabbi Claudio Jodorkovsky thanked Glied for his powerful testimony, and expressed appreciation to former Saskatoon Bishop Donald Bolen, who first offered the cathedral as a venue for the Holocaust Education Program in 2016, and to pastor Rev. David Tumback for continuing to welcome the event.

The rabbi described the Jewish concept calling for the repair of our world (*Tikkun olam*), and cited examples of healing and reconciliation: "The Jewish community of Saskatoon is very proud of our close relationship with our Catholic brothers and sisters. We are also inspired by those courageous leaders who are working hard for the healing of the broken relationships with First Nations in our country," said Jodorkovsky. "May we learn from their example and their sense of responsibility, and may Bill's testimony move us to repair and to heal our broken world."

Tumback spoke on behalf of the Catholic community, also expressing thanks to Glied for his message. "What happens in the end is that truth prevails," Tumback said. "By retelling this story that Bill told us, we ensure that such a tragedy will never happen again," he added.

"We pledge ourselves toward healing of not only that relationship that exists between us and our Jewish brothers and sisters, but as Rabbi Claudio mentioned, with our First Nations people, and please God, that greater understanding come with all of our dialogue with all of our Muslim brothers and sisters," Tumback added.

At the conclusion of the event, Judge David Arnot of the Saskatchewan Human Rights Commission joined Fenyes of the group Think Good, Do Good in recognizing the work of two educators in the community who are inspiring respect and helping to build strong citizenship: Scott Gay, a superintendent with Greater Saskatoon Catholic Schools, and Nancy Barr, a teacher with Saskatoon Public Schools.



Kiply Yaworski

CATECHESIS OF THE GOOD SHEPHERD — Cynthia Foster (right) presented information about the Catechesis of the Good Shepherd faith program March 16 during an open house held at St. Francis Xavier Parish in Saskatoon. Catechesis of the Good Shepherd (CGS) atriums are now in place at St. Francis and St. Patrick Roman Catholic parishes in Saskatoon and in St. Philippe de Neri Parish in Vonda, as well as at St. Vincent of Lerins Orthodox Church in Saskatoon. A CGS atrium is a sacred, hands-on space where the Montessori-inspired religious formation program is offered to children ages three - six, exploring the mysteries of the Christian faith as revealed in Scripture and liturgy. A training session for CGS facilitators will be offered May 23 - 28 at St. Francis. For more information contact Foster at (306) 955-4854.

Education suffers in Sask. budget

By Frank Flegel

REGINA — The March 22 Saskatchewan budget has some not-so-obvious impacts that will be felt not too far down the road. Social Services and Health each received more money, but some programs within those budgets will be cut or diminished when the legislation enabling the government to implement the budget is introduced in the future.

Education, the third of the big three in the budget, took some big hits with K-12 education dropping 1.2 per cent and post-secondary institutions getting a five per cent cut in their operating budgets. Post-secondary institutions will likely see tuition increases and

possibly some programs may have to be dropped in order to cope with the reduction in their grants.

School board boundaries won't change and elected trustees will remain, but the government intends to limit the number of trustees in each school division and compensation packages for trustees and education administrators may be capped at a yet-to-be-named number. Saskatchewan School Boards Association president Shawn Davidson said school boards will be assessing the cuts on their divisions and he expects some may have to reduce staff.

United Church minister Peter Gilmer of the Regina Anti-poverty Ministry is worried "the worst is yet to come." Besides the cuts

already announced, he fears the announced Social Services Review will target basic home repairs for people on assistance, special needs diets for some people; school supplies may also be cut.

Gilmer said the \$20 per month reduction in the Transitional Employment Allowance (TEA) "was already the least adequate of the programs at \$583 per month for basic needs plus utilities. So it's targeting the poorest of the poor."

Gilmer noted that the government in 2004 expanded the TEA program that took people off the traditional Saskatchewan Assistance Plan and put them on TEA. "In 2004 there were about 1,500 on SAP and now there are more than 5,000 on TEA receiving the basic allowance.

Homeboy helps gang members change their lives

By Frank Flegel

REGINA — Rev. Greg Boyle, SJ, could be described as an individual who goes where others fear to tread. He is the founder and executive director of Homeboy Industries of Los Angeles, Calif., the largest and most successful gang intervention and rehabilitation program in the world.

Boyle was the guest speaker at the ninth annual Forward Together lecture series sponsored by the University of Regina and its three federated colleges: Campion, Luther, and First Nations University of Canada.

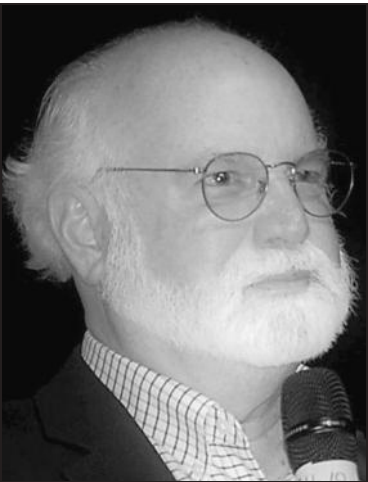
He begins his talks with the phrase, “It’s the privilege of my life to have worked with gang members and it will never come when I have more courage or be any more noble or be closer to God than the thousands and thousands of men and women who have walked through our doors from the

mean streets of Los Angeles.”

From that opening he begins the story of Homeboy Industries, which has successfully established a series of non-profit enterprises that provide jobs and job-related training for gang members.

His stories contain much humour and some pathos as he relates his experiences, such as: one gang member offered Boyle some advice on public speaking, suggesting he should pepper his presentation with self-deprecating humour, to which Boyle replied, “Yeah, no shit.” So brace yourself, Boyle told the laughing audience.

Another example was the gang member who came into his office with F— the World tattooed across his forehead and complained that he couldn’t find a job. “Well, let’s put our heads together and see what we can come up with,” Boyle said he told the young man, to more laughter from the audience.



Frank Flegel

Rev. Greg Boyle, SJ

That intervention led to a tattoo-removing service that quickly had a waiting list of 3,000.

On a personal level, after obtaining several university degrees, Boyle was ordained a priest in 1984 and spent a year working in

Bolivia. When he returned to the United States, he was posted as pastor of Dolores Mission Church, the poorest Catholic parish in the city, located between two large public housing projects, home to the largest concentration of gangs in Los Angeles.

Boyle and parish members organized a school by asking the nuns who lived on the second floor of the parochial school building to move out so they could start a school for the area gang members. The sisters said yes, and that’s how a Mother Teresa Middle School was created.

An unnamed wealthy movie producer asked if he could do something for the group and Boyle asked him to buy the nearby abandoned bakery; thus was born Homeboy Bakery, which served as the foundation for all the other services the group initiated.

Their ventures weren’t all suc-

cessful, Boyle said. The plumbing venture failed. “Who knew people didn’t want gang members in their house?” he joked, and accompanied his comment with an open-hand swipe across the top of his head and a roll of his eyes.

Homeboy Industries now comprises a daycare centre, a Homegirl Café, a silk-screening company, a restaurant inside the LAX air terminal building, a tattoo removal service, a farmers’ market that sells local produce, legal counselling and many other services, all designed to support and employ gang members.

Boyle talked about kinship and compassion and going to the margins of society. “You don’t go to the margins of society to save anyone, but if you do go to the margins, then everyone is saved,” he explained.

Boyle told his audience, “We are all a lot more than the worst things we have done.”

Lenten series comes to a conclusion in Saskatoon

By Rita Taylor

SASKATOON — During the second evening of a lenten series in the Roman Catholic Diocese of Saskatoon March 15, Bishop Emeritus Gerald Wiesner, OMI,

we are called to be. “Sin is going away from home,” he said.

He continued: “We are not complete, satisfied, at rest, without God’s mercy.”

The effects of being personally forgiven go beyond personal experience, he added.



Rita Taylor

LENTEN SERIES — Bishop Emeritus Gerald Wiesner, OMI, with Rita Taylor, co-ordinator of the diocesan Foundations: Exploring Our Faith Together program, which recently hosted a two-part lenten series featuring Wiesner speaking on God’s mercy and forgiveness.

urged his listeners to focus on their human need for freedom through forgiveness, which is only possible through God’s mercy.

“As humans, we are called to become free (and) we are called to free others,” said Wiesner. “If we are going to be people who are totally free, we need to have healing from sin.”

The retired bishop explained how inner hurts can govern our behaviour and, at times, lead us to sin.

“We need to be healed in our whole being,” he said. “Hurts are barriers. To become truly free, which is most human, these barriers must be removed.”

Deepening the understanding of sin, Wiesner said, personal sin is an alienation from the self that

“Forgiveness touches relationships.”

Wiesner stressed that knowing and experiencing God’s mercy is a necessary part of forgiveness. “The invisible God, from the fullness of God’s love, addresses women and men as friends. We must encounter God’s mercy . . . the one who can and wants to restore persons, relationships, communities.”

Wiesner explored the parable of the forgiving father (and the prodigal son), stressing our role in being forgiven. “To help us bring deeper peace, first of all to ourselves, and then to go out to our brothers and sisters, we must forgive. God cannot dwell where there is a harbouring of unforgiveness,” he said.

“We too must repent; we must come back home.”

The mercy of God is especially encountered in the celebration of the sacraments, he added.

“It is not sin that is forgiven; it’s the sinner,” said Wiesner. “God gives us back our dignity as faithful children.”

The two-part lenten series was hosted at the Cathedral of the Holy Family by the Foundations: Exploring Our Faith Together program in the Roman Catholic Diocese of Saskatoon.

We Day participants share testimony

By Kiply Lukan Yaworski

SASKATOON — Some 1,200 students from 41 Greater Saskatoon Catholic Schools (GSCS) were among the thousands from across the province to participate in We Day March 15 at SaskTel Centre in Saskatoon.

Saskatchewan students earned a spot in the crowd by engaging in acts of charity, justice and advocacy at both a local and a global level throughout the year.

Derrick Kunz, GSCS communications consultant, described examples of action that local schools took on as part of preparation for We Day.

Students at Bishop Filevich Catholic School participated in “We Scare Hunger,” served at Saskatoon Friendship Inn and sent supplies to an orphanage in Ukraine. Sister O’Brien Catholic School also participated in a “We Scare Hunger” food collection and “We Bake For Change” to support Free the Children. Bishop Roborecki Catholic School held various fundraisers to support a marathon for breast cancer, the

Children’s Hospital Foundation, Christmas hampers, and the Catholic overseas charity Chalice. Other participating students and schools undertook a range of projects and initiatives.

We Day is a movement that began in 2007, initiated by Free the Children founders Craig and Marc Kielburger. The event is tied to a year-long “We Act” program, which supports students and educators with free educational resources, student-led campaigns and support materials to sustain the momentum surrounding We Day.

Award-winning country music star Brett Kissel, mental health advocate Margaret Trudeau, Assembly of First Nations National chief Perry Bellegarde, Miss Universe Canada Siera Bearchell, Juno-award winning singer-songwriter Tyler Shaw, and the band Celebrity Marauders were among the speakers and performers on the We Day stage. Youth from across Saskatchewan also shared testimony about making a difference in the world.

“We need to celebrate those who are making positive change in the world and that is what We Day is all

about,” said Juno award-winning singer-songwriter and speaker, Jully Black, one of those presenting at the Saskatchewan We Day.

“I feel so fortunate to be in the company of thousands of remarkable youth. Together, these students have proved their actions — big or small — will create a better tomorrow. I hope to encourage everyone to continue to make their voices heard,” Black said in a media statement.

Every year, more than 200,000 students from over 10,000 schools around the globe earn their ticket to We Day through the year-long WE Schools program, creating positive impacts at their schools and in their communities, said Craig Kielburger, co-founder of WE. We Day unites and celebrates “thousands of young leaders who are working passionately for the causes they care about most, creating sustainable change on a local and global level,” Kielburger said.

Anyone interested can also join the movement by visiting www.we.org to take the We Pledge, a commitment to making a difference every day.



GSCS

WE DAY — Students from St. Philip Catholic School in Saskatoon were among the Greater Saskatoon Catholic Schools participants at this year’s We Day March 15 at SaskTel Centre in Saskatoon.

‘Troubling’ trend seen for asylum seekers in U.S.

By Michael Swan
The Catholic Register

TORONTO (CCN) — While some church and other groups continue to call for suspension of the Safe Third Country agreement with the United States, the Catholic-sponsored Center for Migration Studies in New York says the Trump administration is supporting the status quo because it has not yet made any substantial change to the U.S. asylum system.

However, that doesn’t mean all is well. There are signs it will get worse for asylum seekers.

“What’s happening in the United States, or the direction that it’s heading, is very troubling,” said Donald M. Kerwin Jr., executive director of the Scalabrini-sponsored public policy think-tank. “I can certainly understand why people would, based on these executive orders and the poisonous rhetoric by U.S. President

Donald Trump and his administration, head to Canada and think they can’t get a fair hearing in the United States.”

The Canadian Council of Churches, Amnesty International, the Canadian Council for Refugees and the Canadian Civil Liberties Association have all called on Ottawa to suspend the 2004 agreement with the U.S.

The agreement stipulates that if a person in the United States arrives at a land border crossing and asks for asylum, Canada will not examine their case and will turn the person back to apply for asylum in the U.S.

Applicants already inside Canada who ask for asylum are covered by the 1951 United Nations Refugee Convention. They must be referred for an impartial hearing to determine whether or not they are refugees.

Under the 66-year-old international law, refugees must not be

sent back to face persecution, danger or death in their country of origin.

The problem refugees face in the U.S. isn’t so much the immigration court system as enforcement officers who deny people an opportunity to apply for asylum, said Kerwin.

“The thing that is most frightening to me, I think, is the expansion of the expedited removal process,” said Kerwin.

He charged that both U.S. border guards and inland immigration officers routinely misrepresent the legal rights and due process available to asylum seekers in the U.S.

“They lie through their teeth,” Kerwin said. “They’re essentially in the position when they encounter these people (legitimate refugee applicants) to act as the judge, the prosecutor, the jury and the police — and nobody ever knows that people are being fast-track-returned without any

recourse.”

Washington’s recent commitment to hire 15,000 more enforcement officers can only make things worse, in Kerwin’s eyes. Homeland Security has a poor track record of hiring and appropriately training immigration enforcement officers, he said.

“Oftentimes they will find retrospectively that they have hired people with criminal records, even members of cartels — cartel plants,” said Kerwin.

The moral imperative to protect and shelter refugees has never been more acute, Kerwin said. “It couldn’t be a more important issue right now from the perspective of Catholic teaching and what the pope has been saying.”

He added: “I still think there are many aspects of the U.S. asylum system that are robust and fair. It might be headed in that (negative) direction, but I’m not convinced that it’s there yet. I’m not sure, for example, that the Canadian asylum system is perfect either. Our research has shown that there’s a lot of bias among (Canadian) judges.”

Over 800 law students from 22 universities across Canada conducted a legal research-a-thon in February and issued a March 12 report that argues Canada’s continued participation in the Safe Third Country agreement violates Canada’s Charter of Rights and Freedoms.

“We shouldn’t be waiting for somebody’s body to be washed up before we suspend the Safe Third Country agreement,” Canadian Council for Refugees executive director Janet Dench told The Catholic Register. “It creates this incentive and need for people to cross (the border) irregularly. As we’re seeing, that is also risking people’s lives.”

The Canadian Council for Refu-



Catholic Register

Janet Dench

gees doesn’t base its call to suspend the agreement on changes since Trump took office.

“The U.S. was not safe (for refugees) previously,” said Dench. “So we have argued in the courts and in fact won in the courts. The Federal Court agreed with us (in 2008) that the U.S. was not safe for refugees. It was overturned on a different ground at the Federal Court of Appeal. The substantive review was never overturned.”

Canadians who insist on calling in-country refugee applicants “queue jumpers” haven’t really thought through their country’s moral and legal obligations, said Dench.

“If we’re portraying refugees who come amongst us as bad refugees and the ones we select as the good ones, that’s a way of making ourselves feel good about ourselves without actually meeting the challenges, the moral and legal challenges, that are before us,” she said.

Whether they make their claim in Canada or overseas, refugees have come to rely on churches to stand by them, said Dench.

Evangelization key issue

Continued from page 2

people see the value of all life and of God’s power in the young and the vulnerable and the elderly,” he said.

Dunn said the bishops have been trying to give their priests and people guidance for “how do we accompany people who are in very difficult situations” and feel “they need to give up their life.” The response, he said, must be compassionate while explaining and upholding the truth about the sacredness and dignity of all human life.

“Somebody who is looking at killing themselves is saying that they don’t feel their life is worthwhile,” Hundt said. The task of the church is to help them “realize how precious they are to God and that he’s there with them.”

Two of the prominent issues in the discussion with the pope, the bishops said, were evangelization and reaching out to young people.

“He really encouraged us to be patient,” Hundt said, “and to walk with people we encounter, to seek

to be with them where they are and realizing it takes time for people to come around in terms of understanding the faith and coming to know God and his presence and love in their lives.”

Pope Francis was encouraging, Champagne said. “He’s saying, ‘Don’t be pessimistic. There is the power of the resurrection. Sure there are difficult times, but we are reassured in faith that God is there at work.’ The pope said that so many times.”

The *ad limina* visits are packed with meetings, but it is not a business trip, Dunn said. “We all consider this a pilgrimage, a pilgrimage to the tombs” of the apostles Peter and Paul and to the pope. But it also is “a pilgrimage not just of the 10 of us, but of all the people we represent: the priests and deacons, religious and all the laity of our dioceses. So there is a sense that we are bringing all the concerns of our dioceses together. It is a spiritual pilgrimage we are doing for our dioceses.”



Dan Johnson

SIGNS OF SPRING — The chorus of geese heard through my window at night means spring is here, but winter is still on the pond.

Momentum seen for national palliative care

Continued from page 1

better off in a community-based setting.”

The \$6 billion, spread over the next 10 years, is designed to improve “access to home, community and palliative care services,” the document said. Gladu noted the money is going to start flowing immediately.

Gladu sees momentum for developing a national palliative care framework through not only the budget announcement, but also through the support Bill C-277 is getting. After hearing witnesses, the Health Committee made some minor amendments to the bill. Gladu expects it will pass both the House of Commons and the Senate before the summer break.

The Quality End-of-Life Care Coalition of Canada has already proposed a framework called “The Way Forward” that was done with federal funding two years ago, Gladu said. The Quality Coalition includes 39 organizations such as the Catholic Health Alliance of

Canada; various palliative care and home care associations; various organizations representing health care professionals such as the Canadian Medical Association; and organizations such as the Heart and Stroke Foundation and the Canadian Cancer Society.

“It’s a well-written document and the committee heard evidence on it,” she said. “They don’t have to start from scratch.”

Sharon Baxter, executive director of the Canadian Hospice Palliative Care Association that managed “The Way Forward” project led by the Quality Coalition, said they were expecting to see the \$6 billion announced in the 2017 Budget because “that’s been in play” in discussions the federal government is having with the provincial and territorial governments.

It remains to be seen, however, where this money is going to be spent, she said.

Though encouraged by the announcement of the money, the association, which operates as a

secretariat for the Quality Coalition, will be pushing all levels of government to fund “new initiatives over and above what’s already existing.”

The “health care system funds specialist care and palliative care provided in hospital settings,” Baxter said. Other settings, such as long-term care homes, or their own beds are “not part of the Canada Health Act.”

Provinces have set up their own home-care systems. “What’s included in coverage is different in each province,” Baxter said.

“We know clearly Canadians are saying they want their care delivered in the community and at home as long as possible, so we really need to look at how we provide services across all the settings, not just at the hospital,” she said.

With legalized euthanasia and assisted suicide, but no “universal coverage for palliative care, it would be a shame if a Canadian chose to hasten their death because they were in pain.”

www.prairiemessenger.ca

In Dauphin, churches open hearts to Syrian refugees

By Bobby Ross Jr.

DAUPHIN, Man. (RNS) — Ken Yakielashek, a Roman Catholic and semi-retired farmer in the Canadian Prairies, says he remembers when Christians of varying denominations “wouldn’t talk to one another.”

To Yakielashek, that makes what’s happened in Dauphin — a rural community 320 kilometres northwest of Winnipeg — all the more remarkable.

A year and a half ago, three churches put aside theological differences and came together to sponsor the resettlement of three Syrian refugee families to this town of 8,500.

“We have three different theological outlooks on things, but they’ve been pushed to the background,” said Ron Marlin, a lay leader for Dauphin First United

Church.

“The focus was very much on helping our neighbours in need,” agreed Cordell Lind, whose wife, Rev. Lorayln Lind, serves as pastor for the First Baptist Church of Dauphin.

In the United States, President Trump’s effort to bar refugees from certain Muslim-majority nations deemed terrorism threats — including Syria — has dominated headlines for weeks.

But here in Canada, the government has welcomed more than 40,000 men, women and children fleeing Syria’s civil war since Prime Minister Justin Trudeau’s October 2015 election.

“Canada is doing the right thing by providing refuge for those so desperately seeking safety,” Trudeau has said.

Back in September 2015, a three-year-old Syrian boy named

Aylan Kurdi drowned after a 4.5-metre boat ferrying him to a Greek island capsized.

Pictures of the toddler’s lifeless body on a beach horrified millions around the globe, including Yakielashek, a parish council member at St. Viator’s Catholic Church in Dauphin.

Yakielashek said he felt a personal connection to the Syrian refugees because his Polish grandfather “escaped from situations similar to that in eastern Europe.”

“This isn’t right,” Yakielashek said he told his parish priest, Rev. John Legitimas. “Somebody has to do something.”

Legitimas talked to Rev. Richard Gagnon, Archbishop of Winnipeg, and got approval to look into sponsoring a refugee family.

The same boy’s death spurred Dauphin First United Church to act: “That galvanized us to say, ‘OK, we can’t just write a cheque and send it somewhere else,’” said Marlin, a retired Royal Canadian Mounted Police district supervisor.

Meanwhile, First Baptist Church already had connections to the Middle East and was moving forward with plans to help, Cordell Lind said.

When the three churches learned of one another’s efforts, they committed to pool resources and share ideas where they could. The churches formed the Dauphin Interchurch Refugee Team — “which, by the way, has the acronym DIRT,” Lind said with a chuckle.

While working together, each church maintained its individual sponsorship of a Syrian family. The refugees — 15 men, women and children in all, plus a baby born after their arrival — began new lives in Dauphin a year ago.

Months later, the Arabic-speaking immigrants — still learning English — told Canadian media that their church sponsors and other community friends had become like family.

“It feels like home,” Asya Alassaf, one of the Syrian mothers, told the Winnipeg Free Press.



Courtesy of Ron Marlin

WELCOMING COMMUNITY — Siblings Hussein and Roqayah Alassaf test out new donated bicycles at their home in Dauphin, Man., in 2016.

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









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Time ticks away, unless you're in a watch repair shop

Soul Searching

Tom Saretsky



When I was in university I appeared in the Samuel Beckett absurdist stage play *Waiting for Godot*. It's a play where two characters, Vladimir and Estragon, wait endlessly, and in vain, for a man named Godot who never arrives. At one point in the play, Estragon declares, "Nothing happens, nobody comes, nobody goes, it's awful."

Such was the experience I had, many years ago, while waiting for a watch repair that, it seemed, would never happen.

It was back in 1988 when my dad was first diagnosed with cancer. He had to come into Saskatoon to undergo surgery and chemotherapy. The watch he always wore, the first one he ever purchased in the late 1940s, stopped working. He asked if I wouldn't mind taking it to a watch repair store on Broadway Avenue. I assured him I would look after it, and from there he didn't think about it much, as he had other things on his mind.

A few months later I dropped by the store to see if it was fixed yet, but the answer was no. Dad said he

wasn't in a hurry, but I thought he must be getting a little impatient. A year later I checked back to inquire, but they told me it was still waiting to be repaired. Were *they* waiting for Godot? I continued to check in on them every few months after that, but they kept telling me it was still waiting to be fixed.

Time was ticking away and my fear was that the store forgot they even had the watch. Every so often Dad would ask me if it was fixed, but the answer was always the same. I went into the store a few times per year throughout the 1990s, but frustratingly walked out with the words of Estragon, "Nothing happens, nobody comes, nobody goes, it's awful."

In May 2002, 14 years after I had taken the watch in, and with my patience long gone, I walked into the store demanding the return of Dad's watch, repaired or not. When I showed the claim ticket dated May 1988, a new store attendant thought it should be done by now. She wasn't aware of my history with the lack of progress on this repair, so she invited me to the back of the store to help look for the watch. Seriously? We managed to find it — unrepaired!

I'm not sure if it was my frustration or fury that finally compelled them to act. Sometime after

Christmas of that year I went to check once again, and this time the watch was finally fixed.

I expressed my excitement and relief at having Dad's watch, but when they gave me a bill totalling \$120, a bit of an argument ensued. I reminded them that they had had the watch in their possession for over 14 years! We will just call it even! They wouldn't budge. I paid them what was owed — after all, you can't put a price on sentimentality. I wrapped the watch in a special box and gave it to Dad for Christmas.

The expression on Dad's face when he opened the gift was something I'll never forget. He took it gently in his hands and gazed at it, not quite believing what he was seeing. He was profoundly grateful, but I also noted he seldom wore it after that. It was an old watch of a rare design, but it also contained many memories of his younger days and his time with Mom. Mom had died months prior, and maybe the memories were just too much to relive. The hands of time robbed him of many years that he could have worn it.

Dad died in 2006 and, as a tribute to him, I used to wear the watch almost daily. Another jeweller, however, told me that daily wear would be too hard on the watch. Many of the parts are obsolete and it would be almost impossible to fix if it stopped working. I was told to wear it only on special occasions.

I choose to wear it during the first week of each school year, in memory of my dad because he, too, was a teacher. I also wear it on other occasions — like my kids' birthdays, Christmas, Easter and weddings. Whenever I wear the watch, my kids, as they always



Tom Saretsky

A HEAVENLY PAIR — Tony Saretsky's (Tom's father) Gruen Curvex watch from the 1940s leans against the stained glass sculpture of an organist, which was a gift to Tom's mother, Carmel, who was a church organist for 50 years.

used to when they were so young, want me to put it next to their ears. "Can I listen to Grandpa?" they always would ask. The kids told me the ticking was the beating of Grandpa's heart. They know he still lives.

Whenever I look at my dad's watch I mark time with a sense of nostalgia, tinged with a sense of regret. I regret not being more demanding and more persistent and insistent that the watch be returned, repaired or not. Time stops for no one, but it certainly stood still for many years in the back of an old watch repair store.

Dad could have had more time with it, even though it was only a watch, but he was deeply grateful for its return and repair.

Gratitude is the key to living life fully. Despite the struggles in his own life, Dad lived a life of gratitude and in thanksgiving, not to mention infinite patience. Like the ticking of a clock, if we all count our blessings with the same regularity with which time passes, then the watches we wear will become instruments for counting our blessings, making our lives tick with thanksgiving.

Pathology of sick soul at large within church

Continued from page 3

in the 1990s to Volkswagen's cheating on exhaust quality tests in 2015. On the other, Deane has thought deeply about ecclesiology — the spiritual structure and destiny of the church.

But it's Kenny's medical mind that sets the tone. All three talk about the pathology of a sick soul at large within the church.

"What we're focused on is the coverup. What we're focused on is why bishops in particular saw the need to protect the brand rather than see Christ in and as the victims," Deane said.

Insufficient answers abound, as both liberal and conservative Catholics have used the scandal as ammunition in their private culture war.

"We have been living in a polarized church," said Deane. "Because of this, Catholic culture has been ill suited to responding to the problem. The reason for that is the conservative Catholic culture tends to be defensive — siege mentality — and absolutely opposed to the notion of reform, and sees all critique as an attempt to assail and overthrow (the church). Liberal Catholic culture has been liberal, and that's part of the problem. It fails to see that some of the problems within the church are problems that are mani-

fest in late-modern, secular philosophical and ideological culture."

So if the liberal answer is that we need more democracy — locally elected bishops, open synods, married priests, less Rome more home — then liberals have to explain how a church that "looks more like Belgium" actually changes how people behave or gets us closer to the open, wounded and sacred heart of Jesus, Deane said.

"I don't want you voting in your parish about something if you don't have the mind of Christ," said Kenny.

If more democracy gives the church more politics, more campaigning for particular interests, how does that change the role of secrecy and the alluring power of holding and keeping secrets?

So far the church's main response has been to reform canon law and increase the levels of policing, assuring everyone that bishops and priests will be held accountable. Deane is adamant that such measures are necessary and no effort should be spared in uncovering and punishing crimes and criminals.

"We need to do that. That's something the church is working on, has been working on, and needs to get. And that's just non-negotiable," he said.

But prompt, public laicization and reporting to police is symptom

treatment. Kenny, Deane and Driscoll are asking questions about the disease itself.

"This is our church not being the church of Jesus Christ. We're all complicit. So how did we get that way?" Kenny asks. "We can treat symptoms. And that is going to potentially kill the patient if we don't recognize that it's symptom relief and we don't go to the deep pathology."

In one of the lowest moments in the painful history of clerical sexual abuse Vatican secretary of state Cardinal Tarcisio Bertone demonstrated just how a legalistic mindset works when he refused to cooperate with the Irish inquiry into sexual abuse by invoking diplomatic immunity.

"My interest is primarily on how the church has failed to be what Jesus Christ calls us to be and therefore has failed to be a transformative presence in the world," said Deane.

"How could a bishop in fact not understand that when a mother and a father were before him with a 12-year-old who vividly describes being raped, that his heart wasn't torn out with compassion and also the righteous indignation that Jesus showed when people harm children?" asks Kenny. "The question for me is why? Why the denial, ongoing denial? They are theological and ecclesiological questions."

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Inuit voices and stories from Canada’s Arctic

Screenings & Meanings

Gerald Schmitz



I’ve had a passion for the Arctic from a young age, which has been enriched by travels north over the years. A particularly memorable voyage was in 2006 reaching the High Arctic to Grise Fjord on Ellesmere Island and across to Qaanaaq in Greenland’s far north — the world’s northernmost community along with Longyearben on Norway’s Svalbard archipelago, which I visited last summer. Unlike the latter, Qaanaaq is a mostly indigenous Inuit community with a museum that celebrates the work of Danish/Greenlandic explorer and anthropologist Knud Rasmussen, who made it his mission to record Inuit life across their vast Arctic homelands.

Accompanying that 2006 trip was the remarkable Inuit activist, lawyer, culturalist and designer Aaju Peter who figures prominently in Alethea Arnaquq-Baril’s *Angry Inuk* (<http://www.unikkaat.com/projects/angry-inuk/>), an eight-year labour of love devoted to the Inuit

against seal hunting were in non-Arctic waters off Newfoundland and Labrador that targeted “inhuman” methods in the annual slaughter of white-coated Harp seal pups (anthropomorphized as cute “baby” seals). The images of infant seal blood on the snow were especially effective. But although that hunt ended decades ago, dated images intended to shock — and useful for emotional fundraising purposes — are still used in misleading propaganda by groups like Greenpeace and the International Fund for Animal Welfare. The result has greatly reduced trade in all seal products.

Angry Inuk exposes the falsehoods behind such tactics while mounting a passionate defence of Inuit hunters who take only adult seals from a population that is in no way endangered. The seal has long been an essential resource used both for food and for warm waterproof clothing. European Union regulations, a focus of anti-sealing efforts, supposedly exempt traditional Inuit practices from seal trade bans. But the actual effect has not spared them, resulting in a devastating loss of income for Inuit communities, many of which suffer from high levels of unemployment and food insecurity.

Among Aaju Peter’s many talents are as an expert seamstress of seal hides and fur. The film follows her as she accompanies Arnaquq and other Inuit spokespersons to the European Parliament to argue their case. Their fact-based arguments have limited success up against the well-funded affective appeals of the anti-sealing lobby. Part of the Inuit anger arises from the patronizing attitudes of non-indigenous southerners who may claim to be sympathetic to their traditions but whose position of dominance allows them to ignore actual Inuit voices. As Pat Mullen observes in a review for *Point of View* magazine: “Implicit within the seal hunt debate is the imposition of one culture upon another within the history of colonizing Inuit and indigenous communities.”

The films of Igloolik-based Zacharias Kunuk are a reminder of the rich storied past of Inuit life. He earned international attention in 2001 when *Atanarjuat: The Fast Runner* took the best first feature prize at Cannes. That was followed by *The Journals of Knud Rasmussen* in 2006. *Maliglutit (Searchers)*,



Gerald Schmitz

INUIT STORIES — Maliglutit directors Zacharias Kunuk and Natar Ungalaaq are seen at the Toronto Film Festival premiere Sept. 14, 2016.

his third feature co-directed by Natar Ungalaaq, premiered at the 2016 Toronto Film Festival. Like *Atanarjuat* it involves crimes of passion, and an element of abduction and revenge that draws allusion to the 1956 John Ford classic western *The Searchers*, albeit in a very different all-Inuit context spoken in Inuktitut from a screenplay co-written with longtime collaborator Norman Cohen.

The tale begins when two women from an Inuit family group are kidnapped during a violent attack by a band of male invaders. Vowing revenge, the husband of one of the women, Kuanana (Benjamin Kunuk), heads off with his son and other *maliglutit* (followers) in pursuit of the marauders.

These are the avenging searchers who traverse an immense frozen landscape by dogsled, guided by the spiritual calling of the loon. Their mission takes on a haunting mythic quality within the timeless power of a vast unforgiving world. The journey suggests it must end in another violent confrontation in the snow. At the same time these human struggles are almost dwarfed by the Arctic environment evoked through stunning cinematography.

Filed by Inuit in the land of their ancestors, and featuring a traditional musical score including throat singing, *Maliglutit*’s authenticity derives from its blend of realism and naturalism taking us back into this world of pre-modern existence, a world that survives in the form of legend and historical imagination.

Kunuk and Cohen have also produced a 2014 documentary, *My Father’s Land*, that situates in generational terms the challenges of an

Inuit present that is sometimes pulled between preserving the legacy of the past and the lure of a future that includes 21st-century technologies and potential jobs from economic development. The film (viewable online at <http://www.isuma.tv/myfathersland/film>) opens with an Inuit observation from *The Journals of Knud Rasmussen* and presents a number of striking sequences showing aspects of Inuit life on the land in decades past up to recent times. These vignettes include moving scenes of the Kunuk family’s own ancestral heritage in a region that could be affected by major resource projects. The contrast is underscored by alternating these passages with clips from 2012 public hearings in Igloolik by the Nunavut Impact Assessment Review Board examining Baffinland Iron Mines’ proposed \$6-billion Mary River open-pit operation, with a rail line to tidewater from which huge ships would transport the ore. A different dynamic is at play. The Inuit are promised a share of the benefits from resource extraction, but will that be at a cost to the land and wildlife which sustained them for millennia? Kunuk and an associate make a presentation that stresses respecting indigenous peoples’ human rights and meeting their needs. Inuit voices are heard in this process; still, the agenda is powerfully driven by the interests of state and corporate actors. A positive note is suggested by the development of new tools, such as a “digital indigenous democracy” network (see <http://www.isuma.tv/did>), to bring to bear Inuit perspectives based on their priorities.

The Arctic of today has attracted plenty of non-native residents too, sometimes migrants from the south seeking escape or a new life. Another Toronto festival selection, Montreal-based director Kim Nguyen’s *Two Lovers and a Bear*, tells the story of two of them set against the surrounding frozen immensity of Nunavut. It’s a radical departure from his previous Oscar-nominated film *Rebelle* (War Witch), set in equatorial Africa, about the harrowing escape

of a teenage girl who has been forced to become a child soldier.

The young lovers of this northern story, Lucy (Tatiana Maslany) and Roman (Dane DeHaan), are carrying a great deal of emotionally disturbed baggage — rehab from substance abuse and the effects of violent parental abuse among the scars. In the remote fictional village of Apex, they find and cling to each other until this passion, with its unstable co-dependency, crashes after Lucy, offered a student scholarship down south, decides to leave. Roman cannot go back. Facing a separation he sinks into despondency, drowning his sorrows to the point of becoming suicidal. That drives Lucy to make a passionate return to his side.

Into this star-crossed scenario Nguyen introduces an unusual element of magic realism in the form of a talking polar bear who appears to Roman dispensing rather sarcastic philosophical quips. Perhaps it is his own inner voice speaking in the form of this iconic Arctic creature. The bear is voiced in deep resonant tones by veteran octogenarian actor Gordon Pinsent, a documentary about whose life and career — *River of My Dreams* — played in another section of the Toronto festival.

In any event, Lucy and Roman are moved to embark on a last snowmobile trip into the Arctic wilderness, tempting fate as a blizzard bears down. Their race into dangers is set to a propulsive musical score. She pulls him out when his machine goes through an icy crevasse. They take shelter in an abandoned DEW (Distant Early Warning) facility (actually filmed in the “Diefenbunker” near Ottawa, another Cold War relic). It adds an eerie sense of doomsday as the storm rages and the bear spirit abides like an ominous shamanistic presence. The two lovers have only each other as they lock in an embrace against the elements.

For most Canadians the Arctic remains an alien little-known landscape. It’s good to see movies that give voice to the people who live in a special place that continues to fire the storytelling imagination.

Angry Inuk
Maliglutit (Searchers)
My Father’s Land
Two Lovers and a Bear

perspective on sustainable livelihoods, notably their continuing uphill fight to earn income from a traditional seal hunt that has been severely affected by anti-sealing campaigns aimed at the European market. The original protests

Obituary
HARRIGAN, Sister Rita
(formerly Sr. Catherine Marie)
entered Eternal Life on Sunday, March 19, 2017, in Chatham, Ontario. She entered the Ursuline Sisters of Chatham in 1941. During those years she served as a teacher in Rockyford, Drumheller and Calgary, Alberta; and Tilbury and Toronto, Ontario. She also did parish work in Calgary and Regina. She moved to Chatham in 2001. She was born in Calgary, Alberta in 1923, the daughter of the late Michael and Rosemary (Foley) Harrigan. She is survived by her siblings Florence Saunders, and Michael & Gay Harrigan. She is predeceased by siblings, Patrick, Madeline Bushell, Peter, John, Ellen Richardson, Sister Rosemary, osu, Theresa Fennesy and James. Relatives and friends were invited to join the Ursuline Community at a prayer service held on March 23, 2017, in the Kiva at Villa Angela, Chatham, Ontario. The Mass of Resurrection was celebrated on Friday, March 24, 2017, in the Kiva at Villa Angela, Chatham. Interment was in St. Anthony’s Cemetery. Donations in memory of Sister Rita may be made to “Chatham Ursuline Charities” or to the charity of your choice. Arrangements entrusted to Hinnegan-Peskeski Funeral Home Ltd. (519-352-5120).

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Royal Doors bring together heaven and earth

Both Lungs

Brent Kostyniuk



One of the most distinctive features of the interior of a Byzantine church is its iconostasis, a richly decorated icon screen that establishes the altar area. Far from being a wall which isolates the nave from the sanctuary, theologically the iconostasis actually serves to bring the two together.

In Byzantine theology the sanctuary is believed to be heaven placed on earth. It is the Holy of Holies. In this way, events which are part of the spiritual realm are made available to those on earth. This may be likened to the great Temple in Jerusalem. The holiest and inner-most portion was where the Ark of the Covenant was kept, the Holy of Holies. This was separated from the second larger part of the building's interior by a curtain, the "veil of the temple." Similarly the iconostasis is a veil behind which can be found the Holy of Holies containing the consecrated eucharist — the manifestation of the New Covenant.

The many icons that virtually cover the iconostasis help us to make the passage between earth and heaven with their images of Christ, the Theotokos — God-bearing one — and the saints. As

with all icons, they are "written," expressing not the iconographer's artistic talent, but rather a theological truth, an event in salvation history, a model of saintly life that we are called to emulate. Thus, it is through these images that we are connected to heaven and the saints who dwell there.

As we meditate on the icons, and those truths they convey, we can appreciate why they are often referred to as windows into heaven. Icons present not earthly images, but spiritual realities. When we see the image of a saint, it is not as he or she appeared on earth, but rather as they are now, glorified in heaven. Often icons also contain symbols or elements particular to a saint's life, helping to remind us of the lessons that can be learned from their lives.

In turn, we may contemplate our own missions to become saints. Of course, central to all this is Christ, the true connection between the heavenly and earthly realms. The notion of bringing heaven and earth together is expressed in Hebrews 10:19-20: "Therefore, brethren, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way which he opened for us through the curtain, that is through his flesh."

Central to the iconostasis are the Royal Doors. These symmetric doors remain open throughout the divine liturgy, offering a connection between the nave and the



Kostyniuk

ROYAL DOORS — The Royal Doors in the iconostasis at St. Basil the Great Ukrainian Catholic Church in Edmonton.

altar, earth and heaven. They are used by the priest or bishop when he leaves the sanctuary at various times. The Gospel book is carried through the Royal Doors before being read. Most importantly, however, it is through the Royal Doors that the blessed sacrament is carried for distribution to the faithful.

The Royal Doors at St. Basil's Ukrainian Catholic Church in Edmonton are typical of this element of church ornamentation. Worked into the ornate grapevine fretwork from which the doors are formed are icons of the four evangelists, two on each door. As well, split between the two doors is an icon of the Annunciation. Thus, anyone meditating on the Royals

Doors will encounter the beginning of the Gospels as well as their fruition.

The Royal Doors are always flanked on the right with an icon on Christ, often depicted as the Pantokrator — all powerful — holding an open Gospel book; the book not only of salvation, but of judgment. Pantokrator may also be taken to refer to God's actual power; God who does everything. Thus, Christ Pantokrator has come to suggest Christ as a mild but stern all-powerful judge of humanity. On the left of the Royal Doors is an icon of the Theotokos, often depicted holding an infant Christ, symbolizing his Incarnation. Therefore, standing before the Royal Doors, we see

that all things take place between Christ's first and second coming.

Following tradition, at the middle point on each side of the iconostasis, are the Deacon's Doors, so called because it is the deacon who most frequently uses them. As with all the doors, they open inward toward the sanctuary to avoid obstructing the iconostasis. The Deacons' Doors generally feature icons of sainted deacons, notably St. Stephen the Protomartyr. This is the case with one of the Deacon's Doors at St. Basil's, while the other features an icon of St. Lawrence, who was also patron of the local bishop at the time the iconostasis was installed.

On occasion the side doors hold icons of angels and are thus referred to as the Angel's Doors. At St. Basil's the iconostasis is unusual in that it contains both Deacon's Doors and Angel's Doors, with icons of the Archangels Michael and Raphael.

St. Basil's iconostasis is constructed on a single level or tier, although iconostases are by no means limited to this. In its most elaborate form, an iconostasis has five tiers of icons. Higher levels are dedicated to the New Testament saints and Church Fathers, the twelve great feasts of the Byzantine liturgical calendar, the Old Testament prophets and patriarchs, and the Twelve Apostles.

Linking earth and heaven, the iconostasis provides those who gaze on it a glimpse of the next world.

Lent an opportunity to discover new things for ourselves

Confessions of a Night Owl

Alisha Pomazon



Confession: for the past 10 years or so I have given up treats for Lent. It began when I was writing my dissertation proposal and lived on cottage cheese (with onions and chives), chocolate, cheesecake and cookies. I realized I wasn't doing myself any good and decided to give up treats as a whole because I wanted to start treating my body better. Lent gave me the opportunity to start.

A few friends thought this was superficial, or even a bit opportunistic, and I remember thinking: "well, isn't that the point of Lent?" If Lent is a time to prepare for new life in Christ, then cleans-

ing my body from the things that are making me ill should be the perfect thing for me to do during Lent. I started paying more attention to what I was eating, to what I was using to fuel my body and my mind. Clarity came, I finished the eighth draft of my dissertation proposal, and defended that proposal two weeks before Easter.

Lent gives us the opportunity to clean out the old and welcome the new. Having a specific time to help us out in this regard is a great blessing. I realized Jesus is with us during our times of struggle, offering a hand to hold for support if we just reach out. I realized that year that I could move without my crutches because I could walk upright with a friend.

I continue to give up treats for Lent because "treats" are my weakness. I use them as a crutch.

When I'm stressed, tired, anxious, or irritated, I reach for treats because they are comforting, and I forget about holding out my hand to God.

Treats also represent creativity and community for me. While I was writing my dissertation I started taking cake-decorating classes. The thrill of making the perfect buttercream rose made up for the cramped hands and the three hours of practice it took to make it. More than a delicious decoration, that rose represented determination and progress. It represented me. Since I was making one cake per week for three months straight, I started taking them to school to share. On Wednesday mornings Cake Club was community, fun, and laughter. It gave us the chance to talk to people we normally would not have, and it created new friends. When I stopped taking classes I did not have the time to make cakes and I missed the community of support it had created. I missed that outlet for my creativity and, of course, I missed the cakes.

In my mind, treats clearly embody the best and worst of me. They symbolize my struggles and my achievements. When I give up

treats for Lent I am showing my vulnerabilities, and giving myself the opportunity to get back in touch with what is important to me without the fog of sheer habit. When I think back on the lessons I learned that first year, I remember that Lent is a time of healing, a time of preparation, and a time to make new goals.

In the years since, I have learned that Lent is a time to let new relationships form. I have learned that when people divulge what they are doing for Lent, they are sharing their own vulnerabilities. They are sharing the best and the worst of themselves because they are revealing where they need healing, and where they want to grow. They are inviting you to live in relationship with them and, when they listen to you, they are offering their support as well. Lent allows us time and space to live in this community of support. In this sense, then, Lent is a gift of love.

I have learned that Lent is a call to prepare for a new life. It offers us the opportunity to discover new things for ourselves, leading to change and growth. All we have to do is reach out and someone will take our hand. And maybe give us a cupcake.

Pomazon is assistant professor in the Department of Religion and Culture at St. Thomas More College in Saskatoon.

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Passion Sunday: last temptation and Temple veil



With this celebration of Palm/Passion Sunday, the universal church around the world begins Holy Week, a week of more intense preparation for and celebration of the central mysteries of Jesus’ life, death and resurrection. Let us look over the horizon of this special week.

Today we experience the shift from the joyful welcome of Jesus into Jerusalem (Palm Sunday), to his betrayal by the crowds whose faith and commitment to him was only superficial (Passion Sunday). This celebration challenges and can strengthen our own faith.

Edward is a First Nations elder whose son was murdered by a drug gang. He shared with a group at a rehab centre closing ceremony how he was able to forgive those who killed his son by reading the Passion accounts.

This special time from Holy Thursday to Easter Sunday is known as the Easter Triduum. It is actually one great liturgical celebration, one event flowing into and out of the other. That is why it is important for us to participate in every event of the Triduum.

Holy Thursday (the eucharist, priesthood and service); Good Friday (the Passion, veneration of the cross and great intercessions); and Holy Saturday (a vigil with Mary at the foot of the cross pondering the mystery of Christ’s death) all prepare us to celebrate the resurrection.

That celebration begins with the Easter Vigil, the greatest feast of the church year. We review the history of salvation, sing the *Exsultet*, proclaim that Jesus is risen, bless the

Sylvain Lavoie, OMI, Archbishop Emeritus of the Archdiocese of Keewatin-The Pas, is chaplain at the Star of the North Retreat House in St. Albert, Alta. He continues to live out his motto, Regnum Dei Intra Vos (the kingdom of God is among you), which is his overriding focus and passion.

Easter fire and water, initiate new members of the church and share in the Bread of Life.

Easter Sunday we reflect on the meaning of the empty tomb and turn our attention to the appearances of Jesus to his friends. This is a time of grieving and mourning the loss of the historical Jesus, and opening ourselves up to receive the Spirit of the Jesus of faith at Pentecost one week after the ascension of Jesus into heaven.

Two key elements in today’s Gospel stand out for us: the last temptation Jesus faced, and the tearing of the Temple veil. Both are pregnant with meaning for our lives of faith in following Jesus.

“If you are the Son of God, come down from the cross.” This was the taunt that came from those passing by. The chief priests, scribes and elders also taunted him the same way: “Let him come down from the cross now, and we will believe in him.”

This last temptation of Jesus was to use his divine power selfishly, to save himself from suffering and death. It was the temptation to resort to an action that was sensational,

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|-----------------------|------------------------------|
| Passion Sunday | Isaiah 50:4-7 |
| | Psalms 22 |
| | Philippians 2:6-11 |
| April 9, 2017 | Matthew 26:14 – 27:66 |

spectacular and miraculous. “If you are the Son of God, come down from the cross, and then we will believe.” The irony is that the very persons who were taunting Jesus with this claim had already witnessed his many miracles, yet had refused to believe. Why would one more miracle make a difference? In fact, they had even used the miracles he had performed on the Sabbath days as a pretext to kill him.

The truth of the reign of God that Jesus came to establish must be based on more than miracles. It must be based on a deep personal faith in Jesus as the Son of God, a prayerful intimate relationship with him, and a commitment to love as he loved.

That kind of faith, in fact, is tested and displayed in what could be called the apparent absence of God, which is what Jesus experienced on the cross as he cried out, “My God, my God, why have you abandoned me?” That is actually the precise opposite of a miracle, and a more reliable proof of one’s faith.

The last temptation Jesus faced, then, was to do something spectacular to prove he was Son of God. But Jesus,

relying on his relationship of love and fidelity to the Father, resisted that last temptation. He stayed true to his mission to reveal to us the true nature of God that is a love that suffers, sacrifices and above all forgives.

That manifestation of true faith as fidelity to love despite the apparent absence of God was actually revealed by the lack of a miracle. Can we learn a lesson from this for ourselves? It is this deep faith to accept the cross that brings about the new life of Easter, symbolized by the tearing of the Temple veil.

At the moment of Jesus’ death, the Temple curtain was split from top to bottom. The ripping of this curtain effectively undercuts the Temple as the site of God’s presence and is a foretelling of the Temple’s destruction. With his death, the judgment begins, as do the eschatological events themselves. The tombs that open anticipate the tomb Jesus will be buried in.

This is theology in narrative form, and not bare historical reporting, pointing out that already in the death of Jesus the eon-changing, dead-raising, cosmic-wide power of God breaks in. The Roman execution squad is converted by seeing these events and becomes a pre-figuration of the gentiles who will be converted and form a large element of Matthew’s own church. Christians saw in the tearing of the veil the abrogation of the Mosaic cult and the way opened up by Christ into the messianic sanctuary.

There is a miracle after all, but not the sensational one the Jewish authorities were demanding. This miracle of the tearing of the Temple veil held deep meaning. The old Temple religious system that separated people from God as much as it led them to God was proven inadequate, torn into pieces, about to be destroyed. Faith in Jesus as God present in this world, more so than as a miracle worker, was the new criteria for a true son and daughter of Abraham.

So, this week is a time of deep renewal for us: to follow Jesus, to grow in faith, to choose his way of love and of life, so that when Easter comes, we will have already experienced that new life within us.



What we subconsciously bury doesn’t stay hidden for long



What is meant when certain schools of psychology today warn us about our “shadow”? What’s our shadow?

In essence, it’s this: we have within us powerful, fiery energies that, for multiple reasons, we cannot consciously face and so we

handle them by denial and repression so as to not have to deal with them. Metaphorically speaking, we bury them in the hidden ground of our souls where they are out of conscious sight and mind.

But there’s a problem: what we’ve buried doesn’t stay hidden. While these energies are out of conscious sight and conscious mind, they continue to have a deep impact on our feelings, thoughts, and actions by pushing through in all kinds of unconscious ways to colour our actions, mostly negatively. Our deep, innate energies will always act out, consciously or unconsciously. Carl Jung, one of

the pioneer voices in this, says we are doomed to act out unconsciously all the archetypal configurations which we do not access and control through conscious ritual.

Perhaps a simple image can be helpful in understanding this. Imagine living in a house with a basement beneath your living room, a basement into which you never venture, and every time you need to dispose of some garbage you simply open the basement door and dump the garbage there. For a while that can work, it’s out of sight and out of mind; but soon enough that garbage will begin to ferment and its toxic fumes will begin to seep upward through the vents, polluting the air you breathe. It wasn’t a bother, for a time, but eventually it poisons the air.

That’s a helpful image, though it’s one-sided in that it has us only throwing our negative garbage downstairs. Interestingly, we also throw into that same place those parts of us that frighten us in their luminosity. Our own greatness also scares us, and we too bury huge parts of it. Our shadow is not just made up of the negative parts that frighten us; it is also made up of the most luminous parts of us that we feel too frightened to handle. In the end, both the negative and positive energies inside us, which we are too frightened to handle, come from one and the same source, the image and likeness of God imprinted in us.

The most fundamental thing we believe about ourselves as Christians is that we are made in the image and likeness of God. However, it isn’t very helpful to imagine this as a beautiful icon stamped inside our souls. Rather, we might think of it as irrepressible divine energy, infinite eros and infinite spirit, constantly wrestling with the confines of our finitude. No surprise, then, that we have to contend with energies, feelings, pressures, and impulses that frighten and threaten us in their magnitude.

Ironically, the struggle with this can be particularly trying for sensitive people; the more sensitive you are, morally and religiously, the more threatening these energies can be. Why? Because two fears tend to afflict sensitive souls: first, the fear of being egoistical. Greatness isn’t easy to carry and few carry it well, and sensitive souls know this. The wild and the wicked unreflectively feed off of sacred fire, except they aren’t known for their sensitivity and too often end up hurting others and themselves. Sensitive souls find themselves considerably more reflective and timid, and for good reason. They’re afraid of being full of themselves, egotists, unhealthily imposing. But that timidity doesn’t everywhere serve them well. Too sensitive in dealing with certain energies inside them, they sometimes end up too empty of God.

The second reason sensitive people tend to bury much of their luminosity is because they’re more in touch with that primal fear within us that’s expressed in the famous Greek myth of Prometheus, namely, that our most creative energies might somehow be an affront to God, that we might be stealing fire from the gods. Sensitive people worry about pride, about being too full of ego. Healthy as that is in itself, it often leads them to bury some or much of their luminosity.

The consequence isn’t good. Like the negative parts of ourselves we bury, our buried luminosity too begins to ferment, turn into toxic fumes, and seep upward through the vents of our consciousness. Those fumes take the form of free-range anger, jealousy, bitterness, and cold judgments of others. So much of our undirected anger, constantly looking for someone or something to land on, is the shadow side of a greatness, which is repressed and buried.

Where to go in the face of this? James Hillman suggests that a symptom suffers most when it doesn’t know where it belongs. We need more spiritual guides who can diagnose this. Too often our spiritualities have been naive in their diagnosis of human pride and ego. We need more spiritual guides who can recognize how we too much bury parts of our luminosity and how our fear of being too full of ourselves can leave us too empty of God.

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Women at the Heart of Change

Key role for women in small family farms

For Lent 2017, Development and Peace - Caritas Canada has chosen to put women at the forefront to highlight their role and their very special importance in every aspect of development, whether it be social, environmental or economic.

Women at the Heart of Change conjures up more than the desire to reiterate the centrality of women as an engine of change. It is also to open people's hearts during this season of Lent to the sufferings, injustices and obstacles faced, every single day, by millions of women and girls all over the world.

It is to acknowledge the hard road that has been covered, often with great difficulty, by the women who have preceded us, and the courageous struggles they have led. It is also to recognize and question the deep roots of certain inequalities that persist in all spheres of our societies.

It is to pay tribute to the extraordinary resilience of these women and girls, who carry within them the ideal of a just and inclusive world, and who, each in her own way, is working to make this ideal a reality.

It is to pray, as Pope Francis invited us to do in May 2016, that in all countries of the world, women may be honoured, respected and valued for their essential contribution to society.

Above all else, it is to act in solidarity with and walk alongside those women and men who advocate for an equal and inclusive society, one in which women can participate hand-in-hand with men in building a world of tomorrow. Be at the heart of change!



WOMEN AT THE HEART OF CHANGE — For Lent 2017, Development and Peace – Caritas Canada has chosen to put women at the forefront to highlight the very special importance and role they have in every aspect of development, whether it be social, environmental or economic.

Women build inclusive society in Indonesia

“The way we experience illness and disability is an index of the love we are ready to offer. The way we face suffering and limitation is the measure of our freedom to give meaning to life’s experiences, even when they strike us as meaningless and unmerited.”

— homily of Pope Francis, June 12, 2016

Risya Syair, 22, dreamed of being a doctor as a child. Her introduction to medicine ended up being far different from what she expected. She was diagnosed with a brain tumour as a teenager, and the subsequent operation to remove the mass left her blind. As she learned to live with her new condition, she discovered a new passion: writing.

Risya started a blog to share short stories, but after attending a workshop offered by Development and Peace - Caritas Canada partner the Association of Independent Journalists (AJI), it made her realize that she had a lot more to say.



SUPPORTING CHILDREN WITH INTELLECTUAL DISABILITIES — Development and Peace is supporting a centre in Homs, Syria, that is providing support and activities to close to 100 children with intellectual disabilities. In this wartorn country services like these are rare and much-needed.

In Brazil, small family farmers and indigenous communities are often victims of injustice and abuse in projects that are supposed to provide “development,” while large corporations that lead these mining, monoculture (soy, coffee, and eucalyptus), cattle breeding, and hydroelectric dam projects reap the benefits. Access to land and food security have therefore become major issues in this country where most of the food consumed by the population is produced through small family farming.


The Federation of Organizations for Social and Educational Assistance (FASE), a Development and Peace partner since 1970, focuses on local and community development throughout Brazil. FASE is involved, among other things, in the struggle for agrarian reform and land regularization, food security, expansion of fair trade and solidarity activities, sustainable consumption, and agroecology consolidation. FASE is an important player within the National Agroecology Association (ANA), which denounces the use of pesticides and genetically engineered seeds, and their effects on human health and the environment.

FASE recognizes the key role played by women in small family farming and the negative impacts they bear because of the expanding agro-food industry. The organization believes that encouraging women small family farmers to adopt agroecological practices will also help strengthen their independence and identity as workers whose rights are respected.

Joélia Alves is a 28-year-old woman who practises small family farming and agroecology. Since 2008, she has taken part in FASE-organized grassroots education and training activities, sharing the knowledge she has acquired in her work with the Technical Assistance and Rural Extension (ATER) program. The ATER program teaches the principles of food sovereignty and agroecology to small family farmers who wish to increase their production while protecting the environment and the dignity of rural populations. Every day Joélia fights for the respect of rights, be it by filling claims with public agencies for regional improvement or by helping her neighbours with fruit pulp production. One of the successes of the farmers of the region was to be able to sell part of their produce to local schools.



Joélia is also president of the Coopeípe co-operative, which FASE has supported since 2015. Thanks to the Coopeípe, farmers can sell their products without depending on intermediaries. Joélia stresses that the co-operative hopes to expand its activities to other regions and that farmers wish to increase their harvests of food that is free of pesticides and genetically modified seeds.

WOMEN AT THE HEART OF CHANGE

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Fifty years of solidarity

For decades, Development and Peace has been in solidarity with worldwide social movements in addressing injustice and creating change.

The following two pages highlight just a few of the many international programs that benefit from the work of the Canadian Catholic Organization for Development and Peace - Caritas Canada.



PROGRAM IN HAITI — These two young girls live in the parish of Saint-Joseph Torbeck, which is receiving food and hygiene kits from Caritas Haiti with support from Development and Peace. Development and Peace has been active in Haiti for nearly 45 years.

This year marks 50th anniversary for D&P

This year's Development and Peace - Caritas Canada's Share Lent Campaign is Women at the Heart of Change.

This year marks the 50th anniversary of Development and Peace! For 50 years Catholics in Canada have been reaching out to our sisters and brothers around the world through Development and Peace and its annual Share Lent appeal. Together, we have been on a journey to seek a world free from poverty, violence and oppression — a world full of the

peace of God.

In those 50 years, the generosity of the faithful has meant that over \$600 million has been invested in more than 15,000 projects in over 100 countries. Some of that investment has even contributed to the work of Nobel Peace Prize winners. Rigoberta Menchú, who was awarded the Nobel Peace Prize in 1992, received support from Development and Peace in her efforts to defend and advance the rights of indigenous peoples in her country, Guatemala.

Rigoberta is just one of many thousands of women who have been able to work for their own development and the development of their families, communities and countries thanks to the solidarity of people like you. If we look closely at success stories of overcoming poverty in our history, we often find "Women at the Heart of Change."

Here are some examples:

Ismène Elismar Garçonnet is at the heart of change in her community. This mother of three in Haiti was one of the chief engineers on a project led by D&P partner ITECA to build new houses after the 2010 earthquake. Thanks to the project, Ismène was trained in how to make reinforced masonry and other skills. The project employed 600 workers and tradespeople, and 800 houses were built. When Hurricane Matthew hit Haiti in October 2016, only one home was damaged by the 200 km/hr winds. Together D&P is building back better and stronger.

Hanan Halima is at the heart of change in her country. She is a 34-year-old refugee who fled the war in Syria with her family back in 2013. She went to Egypt where she took part in the creation of the Syrian Women's Network, which encourages co-operation between Syrian women activists and organizations. Following political instability in Egypt, she went to Turkey where she still lives. She is one of the co-founders of Aous, an organization that aims to empower Syrians in order to



D&P

DRC PROGRAMS — There's a group of tailors in Kamina, a neighbourhood in Lubumbashi, who enjoy listening to radio programs in Tshiluba, one of the 400 languages spoken in DRC.

guarantee freedom, dignity and justice, and respect of basic rights. Development and Peace supports Aous' Beit Almonah project, whose goal is to offer job opportunities to women and families that have little or no income in Eastern Ghouta, an area in Syria that is heavily affected by the war. Participants dry fresh vegetables to make food baskets. Last year 2,000 baskets were distributed to families in need.

Cécile Kazadi is at the heart of change in her village of Mbalaka, in the southern part of the Democratic Republic of the Congo. For two decades now, this country has been torn apart by a war that is marked by systematic acts of sexual violence committed against girls and women. Development

and Peace has been supporting community radio networks in six provinces. They provide, amongst other things, information to women on their rights and legal recourse in the case of rape or sexual violence. When the daughter of Cécile was raped, she went to the radio station where they helped her bring the case to justice. Her daughter's aggressor was then imprisoned.

On behalf of all of those who count on our financial support, thank you for being generous and for helping to ensure that we will be there to be part of the journey ahead for the next 50 years. It is the journey of love, compassion and solidarity that Christ has entrusted to all of us — it is the journey toward a fair world for all.



D&P

NEPAL AID — Maya Sarestaha raises goats in the village of Kumpur. Having lost her herd in the earthquake in 2015, DCA, a partner of Development and Peace, helped her get her production started again, the following year.

Share Lent — at the heart of change

By Bishop Douglas Crosby

The theme this year for the Share Lent Campaign is *Women at the Heart of Change*. Poverty and underdevelopment affect a disproportionate share of women because of poor education, lack of nutrition, precarious and low-paying employment, and discrimination. Yet women are often major makers of change in their homes and communities.

United Nations statistics show that maintaining families and caring for family members lies primarily on the shoulders of the world's women, and on average most of the responsibilities for the home are borne by women (*The World's Women 2010: Trends and Statistics*). In addition to their key roles in sustaining the present generation and forming the next, women have a special role in reconciling, rehabilitating and rebuilding, bringing "order out of chaos, community out of division, and peace out of conflict," by sharing "their special gifts in educating people to be more receptive and sensitive to the needs of others" (Holy See's Apostolic Nuncio to the United Nations, Archbishop Bernardito Auza, Security Council Open Debate on Women, Peace, and Security, Oct. 25, 2015).

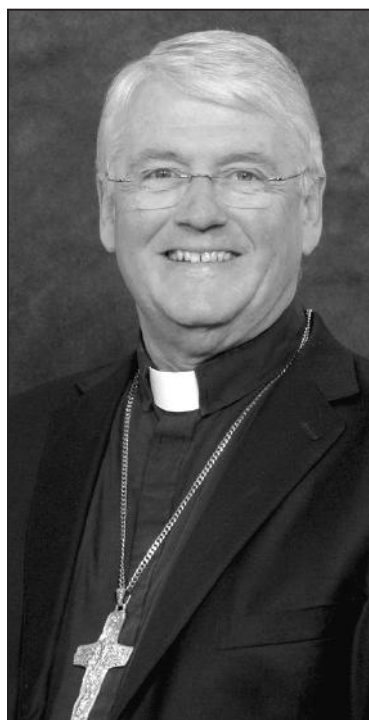
In 2014, *Caritas Internationalis*

Rev. Douglas Crosby, OMI, is Bishop of Hamilton and president of the Canadian Conference of Catholic Bishops.

recognized the central role women have in community, social and international development by partnering with *Voices of Faith* in presenting an annual award, "Women, Sowers of Development." The award has to date brought international attention to the crucial roles of women in growing food and in working with refugee families — the examples are from Nicaragua and Syria. Over the past decade especially, the Canadian Catholic Organization for Development and Peace/Caritas Canada has focused on the rights and dignity of women, and their key role in the life of their communities and in promoting the common good. Development and Peace works with its partners to provide opportunities for women, including micro-financing and technical training, in countries where their rights are not recognized, their skills not appreciated, or their participation limited.

Mary, the Mother of Our Lord, is for all Christians a woman at the heart of change. In her act of faith, giving flesh to the Word of God, she demonstrates how the kingdom of God shows mercy, lifts up the lowly, and fills the hungry with good things. "In her we see that humility and tenderness are not virtues of the weak but of the strong who need not treat others poorly in order to feel important themselves. Contemplating Mary, we realize that she who praised God for 'bringing down the mighty from their thrones' and 'sending the rich away empty' (Luke 1:52-53) is also the one who brings a homely warmth to our pur-

suit of justice. . . . She constantly contemplates the mystery of God in our world, in human history and in our daily lives. She is the woman of prayer and work in Nazareth, and she is also Our Lady of Help, who sets out from her town 'with haste' (Luke 1:39) to be of service to others" (Pope Francis, Apostolic Exhortation *Evangelii Gaudium*, n. 288).



Bishop Douglas Crosby, OMI

This Lent, let us accept the invitation of Development and Peace - Caritas Canada to look at what it means for each of us and our community of faith to be at the heart of change.

Land and natural resources defended in Honduras

Honduras is rich in natural resources, including gold, silver, copper, lead, zinc, iron ore, antimony, and coal. The mining industry has become a financial windfall for the country, but it has greatly affected the lives of many communities, as well as their environment.

In Honduras, Development and Peace supports people affected by the mining industry to call for respect for their rights and their land. For example, Development and Peace has partnered with the Committee for the Defence and Development of the Flora and Fauna of the Gulf of Fonseca (CODDEFFAGOLF) to support the Environmental and Social Movement of the South for Life (MASS-VIDA) — a grassroots movement for the protection of the land and rights of communities affected by the mining industry in Honduras.

According to Leana Corea, CODDEFFAGOLF Deputy Director and cofounder of MASS-VIDA, "The support of Development and Peace over the past two years has been essential to our struggle, because like us, they believe that our words have power and that the 'civilized world' cannot continue to reject our right to refuse the kind of development that puts our country in jeopardy."

The women involved with CODDEFFAGOLF play a very important role in the struggle to protect natural resources. "We have spoken out against the exploitation of our labour in the current mining model, in which we work long underpaid hours. Having witnessed the damaging effects of mining on life cycle regeneration and recognizing that it is our responsibility to preserve it, a large number of us have come together to defend ourselves and our land from the activities of the mining company Electrum Resources. We want to protect the water and the health of our families, while also defending our right to food sovereignty."

Defending the environment and social justice in Honduras is a major challenge because human rights defenders are continuously threatened, persecuted, and even killed. Nevertheless, the women at CODDEFFAGOLF persevere in their struggle against government and multinationals. What they are afraid of, even more than death, is getting to the point where the earth will no longer be able to regenerate itself and our very existence will be compromised due to climate change. They also fear the loss of their culture and biodiversity, and that we will all live in a world where life has no value other than to generate profit.

Escape to Canada: living up to our international image

By Michael Dougherty

The recently released movie *Logan* is set in a dystopian future. The title character and his young charge faced with malevolent government forces in the U.S. make a dash for the Canadian border. They hope to reach peace and safety in a cross-border sanctuary community interestingly called Eden. How many times over the last 241 years, since the very beginning of that great republic to the south, has Canada been a real rather than just a fictional haven for people fleeing one form of oppression or injustice there?

Almost immediately after its birth refugees began coming north. Black and White loyalists, who fought for the British during the Revolutionary War, were among the first arrivals in the 1780s. The loyal Tories fled north faced with violent retribution and confiscation of their property if they remained. Afro-Americans who had joined the British cause faced even more dire consequences, re-enslavement. This scenario was repeated in the War of 1812 when the trade war and expansion of American settlers into native-held lands turned rough. The promise of freedom and land in Canada drew more than 4,000 slaves to the British cause in the largest emancipation to take place in the U.S. prior to the Civil War. They sought refuge on British territorial soil after the fighting ground to a halt.

From the early 1800s right up to the Civil War, slavery drew a growing stream of freedom seekers north. Fugitive Slave Act of 1793

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

made a permanent haven for escaped slaves in northern free states precarious. The Underground Railway linked safe houses and abolitionist supporters together in a network that allowed possibly as many as 100,000 slaves to trek north toward freedom mainly in Ontario.

Following the War of 1812, the Dakota wars of the 1860s, and many other attacks on their traditional lands and cultures, many native Americans saw their escape across the Medicine Line as a necessity.

Post Civil War American expansionism, increased tension in the west. Western native peoples felt the crush of land and resource-hungry settlers like their eastern cousins had experienced for several generations.

Resistance mounted at sites like the Battle of Greasy Grass or the Little Bighorn in 1876. This provided the rationale for increased military repression. Troops forced Sitting Bull and others to seek sanctuary in the Cypress Hills of Saskatchewan and elsewhere on the Canadian Prairies. Some like Chief Joseph of the Nez Perce tried but failed to make it. He surrendered just 60 kilometres shy of the Saskatchewan border though some of his followers did escape the U.S. Calvary and found their way to safety in Canada.

Mormons in 1880s saw the Canadian West as suitable for colonization and as a refuge from what they regarded as repressive anti-Mormon legislation. This was initially a draw for fugitive polygamists as well. Other religious minorities have sought shelter in Canada since the days of the Huguenots.

In the early 1900s approximately 1,000 black settlers, particularly from Oklahoma, homesteaded lands in the borderlands of Alberta and Saskatchewan. Many of them

had been forced to sell their farms in the south because of discrimination and Jim Crow laws there. Farming relatives of mine of German stock migrated from Illinois to the Lloydminster area then as well. The availability of land attracted them to the north, not the need to find a haven from racist policies.

We can all recall other major movements like the flight of Vietnam draft evaders or AWOL soldiers fleeing from U.S. military adventures overseas. But do you remember the Overground Railway? Central American civil wars, or rather military dictatorship-led wars on their own populations and the notorious U.S. surrogate Contra War against Nicaragua in the 1980s, sparked a refugee wave. The U.S. refused to recognize their complicity in backing military regimes during those bloody, vicious conflicts. Any Central American attempting to claim refugee status because of this repression faced deportation right back into those troubled lands with an even larger target on their backs. American church and civil society groups provided safe houses from the Mexican border to the Canadian line.

The Prince Albert Sanctuary Committee was certainly one of the most northerly terminuses in Canada on the Overground Railway. We were linked via the Quaker House and the famous Nancy Pocock in Toronto. They welcomed the refugees assigned to us as they crossed the border at Niagara Falls. A coordinating committee at Kent State University in Ohio had made the selection of who would be coming to us. They in turn plugged into the network stretching south to the Mexican border.


The story continues now as “Trumpscapees,” those African, Muslim and Middle Eastern refugees who no longer feel safe and

secure in the U.S., find their way across the border. Though bureaucratically convoluted with our response to the Syrian refugee crisis and now the stream of refugees crossing illegally from the U.S. has allowed a very positive global humanitarian image of us to evolve.

Is it warranted? A little closer look at our history shows that racism and prejudices here have afflicted our refugees, from ex-slaves to modern asylum-seekers. A conscious policy of government neglect under John A. MacDonald forced Sitting Bull and many of his starving, desperate Sioux followers back over the border. Why did many of the draft evaders return south once an amnesty was offered, or refugees

return to their home countries once peace had been restored? How come our celebrated effort to welcome today’s refugees has slowed to a trickle?

Often our story of welcoming refugees has been more myth than reality. Seeing ourselves how others see us, however, can inspire us to live up to our own international image. How can we create, as Pope Francis urges, a “culture of acceptance and solidarity, in which no one is seen as useless, out of place, or disposable?” We can always aspire to be more than we have been, to indeed strive to be that wished-for, peace-filled, safe secure haven for all, no matter what skin colour, culture, religion or language spoken — a true Eden.





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Sorting through family stories and finding my place

By Edna Froese

One of the benefits of travel is that what was once only a name becomes a real place, with sounds and smells and stories. If that name already has a history, then perhaps “travel” is also “pilgrimage.” The difference between a traveller and a pilgrim is that the traveller observes, experiences whatever presents itself, while the pilgrim has a destination and a search. I’m speculating here, trying to understand how it is that Rückenau and Neukirch, former names of small villages now inhabited by people who are not my people, are still part of who I am.

The connection was first made in my childhood. My mama and papa talked often of their birthplaces, back in Ukraine (they called it Russia) where, in the late 1700s, Catherine the Great had granted Mennonite immigrants from Prussia generous tracts of land — and freedom of language, education, and religion (including exemption from military service). Beside the Dnieper and the Molotschna Rivers, they farmed the land and built their villages, estates, and institutions. According to stories told by the refugees who fled after the ravages of the First World War and the Russian Revolution, that self-contained Mennonite world was idyllic. Undoubtedly, it now seemed so.

With only a few sepia-toned pictures to help me, I tried to imagine my parents’ world of watermelon plantations, communal pig butchering, church weddings, skating parties on the river. The Mennonite foods were familiar to me, but everything else

seemed as remote as the strange “*Englische*” worlds I read about in library books. All I absorbed, really, was profound sadness and unacknowledged prejudices.

In my early adulthood, Rückenau and Neukirch re-entered family conversations. In 1972 my father’s older sister slipped through the Iron Curtain to come to Canada, leaving behind one son so she could join her other son, not seen since the Second World War. Five years later my father gathered all his courage and flew back to Russia to visit the family he’d left behind 50 years ago. He returned a changed man. Having reunited, at last, with family he thought he had lost forever, he had been freed to express affection to his family here. All the hard stories now had to be told again, because he had heard their epilogues, some tragic, some miraculous. I listened now with more mature ears.

Meanwhile, Rudy Wiebe’s first novel (1962) opened the floodgates of Mennonite storytelling for the English-speaking public; descendants of Russian Mennonites reclaimed and reshaped the narratives of an unwillingly nomadic people. I read eagerly, eventually making Mennonite fiction the subject of my PhD dissertation. Unfortunately, in my years of study, both my parents died, first my father who had fled Neukirch alone as a young man, and then my mother, who had left Rückenau as a 12-year-old, with her entire family. All my newly acquired historical, sociological information, my increasing understanding of their once-baffling attitudes toward Russian peasants or “other” Mennonites, I had to sort through without their help. That loss still stings, 25 years later.

Was it even possible for me, born in Canada, to comprehend the cultural and religious forces that made my parents who they were? More and more, the effort to imagine the land they walked on, the soil they tilled, the schools they attended, the stories they heard in church

seemed irrelevant, a squandering of emotional energy.

A disconnect settled into my bones. I would read no more traumatic Mennonite stories. Enough already. I felt no longing to see the “old country” that had shaped my people. Until, that is, we learned about a Russia-Ukraine tour focused on Mennonite history, just when we had concluded that one major travel adventure would be possible after all.

Rückenau and Neukirch are no longer just names. I’ve walked down pot-holed dirt lanes between ancient brick houses, a few of which are still Mennonite handiwork. Although the subsistence gardens, grape vines, chickens, and occasional cow remind me of my parents’ descriptions, I don’t delude myself that this is what the villages were like when my parents lived there. Were those homey little benches in front of almost every house a

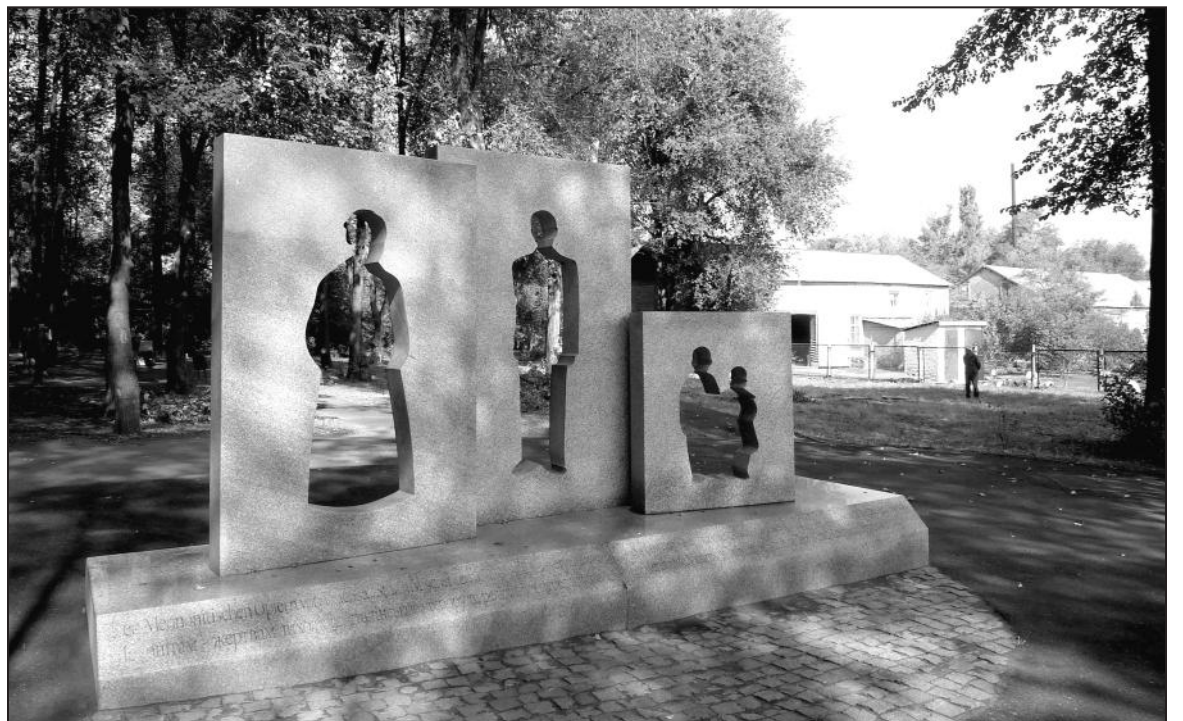
Mennonite custom? I don’t know, but my heart warmed to see that neighbourly closeness still mattered.

Yet how much of this history of those once prosperous small kingdoms, destroyed first by marauding bandits and competing armies, then by forced collectivization and seasons of hunger, belongs to me? Am I actually rooted here, where I’ve never been before and will never be again? Admittedly, I wept before the monument built to remember the far too many dead; those dead include family members. I was surprisingly moved by the now abandoned Mennonite church in which my grandfather once preached, and even more by the old railway station from which some Mennonites departed west toward freedom and some departed east, to Siberia — to disappear.

The problem is that the stories of Rückenau and Neukirch and all the other villages that were the

whole of my parents’ world have been changed by a more complex awareness of place. For I have walked also in the palaces and streets of St. Petersburg and in the Red Square and the Kremlin; I have seen other remembrances of the dead, from ornate crypts for the czars to mass graves of the innocent and helpless. The Russian and Ukrainian peoples also endured bitter suffering as events and choices utterly beyond their control overturned their lives and ended their dreams. Mennonites have no corner on pain, not even on religious persecution.

My parents’ stories of pastoral security and unfathomable loss are now set beside the losses of the Russian peasants who also dreamed of a better way of life on land they deeply loved. Rückenau and Neukirch — the Winter Palace and the Kremlin: how shall I hold these names in my mind, with their interwoven stories? I still do not know.



Edna Froese

MEMORIAL — Soviet Mennonite Victims of Tribulation, Stalinist Terror and Religious Oppression — the inscription reads, “Blessed are those who mourn.” The memorial is in Zaporizhia, Ukraine, once known by Mennonites as Khortitsa.

The World Council of Churches vs. the Jewish state, again

By Gerald Steinberg

JERUSALEM (RNS) — The World Council of Churches, a collective of “347 churches, denominations and church fellowships in more than 110 countries and territories,” and the state of Israel are at loggerheads again.

The WCC attacked Israel for its March 6 vote in the Israeli parliament (Knesset) that would deny entry visas to activists who call for the boycott of the Jewish state. Olav Fykse Tveit, secretary general of the WCC, told numerous media outlets that the new law would “make it impossible for him or senior people in his organization to visit member churches or sacred sites in what Christianity regards as the Holy Land.”

Building on the WCC denunciation, *The Economist* claimed that the new visa law is the “catalyst” in undermining relations between the Jewish state and Christianity.

Steinberg is president of NGO Monitor and professor of political studies at Bar Ilan University.

According to Tveit, “this legislation represents a form of isolationism that cannot be in Israel’s best interests as a member of the international community.”

Ironically, the church body deserves much of the credit for inspiring the entry ban through its campaigns to isolate and demonize Israel internationally.

For years, the WCC has played a leading role in this harsh political warfare. The organization’s top officials participated in the virulently anti-Semitic NGO Forum of the 2001 UN Durban Conference, at which Israel was labelled as an apartheid state.

WCC leaders were instrumental in removing a paragraph in the NGO final declaration that condemned the “prevalence of antizionism and attempts to delegitimize the State of Israel through wildly inaccurate charges of genocide, war crimes against humanity, ethnic cleansing and apartheid, as a virulent contemporary form of anti-Semitism.”

More recently, the Geneva-based WCC is a central promoter of the notorious Kairos Palestine doc-

ument, which characterizes terrorist acts of “armed resistance” as “Palestinian legal resistance,” denies the Jewish historical connection to Israel in theological terms, calls to mobilize churches worldwide in the call for BDS (boycott, divestment and sanctions) of Israel and compares Israel with the South African apartheid regime.

Likewise, a WCC document from May 2013 implies that Israel’s very existence is illegitimate, accusing it of 65 years “of continuing dispossession of Palestinian people — Christian and Muslim alike — from their land by Israeli occupation.” In other words, it is Jewish sovereignty embodied in the Israeli state, which became independent in 1948, that bothers these officials, and not specific policies or borders.

The WCC is also responsible for establishing several highly biased and politicized frameworks, including the Palestine Israel Ecumenical Forum and the Ecumenical Accompaniment program in Palestine and Israel.

PIEF was founded “to catalyze and co-ordinate new and existing

church advocacy for peace, aimed at ending the illegal occupation of Palestinian territories in accordance with UN resolutions.” A 2014 report referred to murderers and other terrorists simply as “political prisoners,” as if their crime was to protest and picket a government office, for example.

EAPPI, considered to be WCC’s “flagship” project, organizes “tours” to the West Bank in order for participants to “witness life under occupation, engage with local Palestinians and Israelis pursuing a just peace, to change the international community’s involvement in the conflict, urging them to act against injustice in the region.” Upon returning to their home countries, many EAPPI activists, who entered Israel as tourists, actively promote anti-Israel campaigns, including BDS and other forms of demonization that single out Israel.

It is precisely this type of exploitation of Israel’s open visa policy for tourists to which a majority of the Knesset (from different parties, including centrists) is responding, and also perhaps

overreacting.

The new law restricting visas for BDS promoters should be understood and analyzed in this context. It is a political decision — a significant portion of the Israeli public demands a response to the demonization and political warfare campaigns. And the WCC’s hands are far from clean.

WCC officials claim that the organization “is not a member of any alliance that is generally promoting a boycott or a member of the so-called ‘BDS-movement’ ” and that “the WCC has never called for an economic boycott on the state of Israel.” However, as noted above, through a variety of campaigns, programs and partnerships, it is a key player mobilizing demonization of Israel in churches worldwide.

Instead of launching more attacks, the leaders of the WCC and its member churches would do well to re-examine their history and seek reconciliation with the Jewish nation-state. Until then, WCC officials should not be surprised that years of attacks targeting Israel have borne bitter fruit.

What is happiness worth?

This month two interesting, and perhaps related, reports were released that provide a marker to the world's health.

The first was the World Happiness Report. The second was Forbes' list of the world's richest people.

The happiness report shows that Norway is the happiest country on Earth. It rose to the top spot despite the plummeting price of oil which is a key part of its economy.

The United States, however, was in 14th place, down from No. 13 last year. While most countries were either getting happier or at least treading water, America's happiness score dropped five per cent over the past decade.

However, in the list of the richest people on Earth, the United States continues to take the top spot.

The global population of billionaires, now put at a record 2,043 according to BBC News, marks the biggest annual increase in the 31 years since Forbes' magazine began compiling the list. The number of U.S. billionaires on the list was 565, which the magazine attributed to the recent stock market surge since President Donald Trump's November 2016 election. China was second with 319 billionaires and Germany

was third with 114.

For the record, Trump slipped 220 spots to 544 and must now get by on just \$3.5 billion.

The number of women on the list rose to 227 from 202, giving them a collective net worth of \$852.8bn. For the second year running France's Liliane Bettencourt, the L'Oreal cosmetics heiress, was the world's wealthiest woman with a \$39.5-billion net worth.

Most of the richest women inherited their fortune, Forbes said. But the list also contained 15 new "self-made" women, mostly from Asian countries, including Vietnam's Nguyen Thi Phuong Thao of budget airline VietJet Air.

While the wealth of individuals creates a fair degree of public curiosity, it does not translate into a barometer of happiness. The Happiness Report indicates that a sense of community is a major stimulus for a satisfied population.

Canada sits at the No. 7 spot on the happiness report, a drop from No. 6 a year ago.

Analysts indicate that "pro-social behaviour," which includes helping strangers, declined sharply between 2001 and 2011 in the States, but not in Canada.

Jeffrey Sachs of Columbia University, co-author of the happiness study, said the sense of community is deteriorating in the United States. "We're becoming more

and more mean spirited. And our government is becoming more and more corrupt. And inequality is rising."

Federal statistics and surveys normally measure such factors as income, spending, health and housing. Is this a fair measure of a country's well-being?

In 2013, the U.S. National Academy of Sciences recommended that federal statistics and surveys should include a few extra questions on happiness and emotional well-being because it would lead to better policy that affects people's lives.

"It's the human things that matter. If the riches make it harder to have frequent and trustworthy relationship between people, is it worth it?" John Helliwell, lead author of the report and an economist at the University of British Columbia, commented. "The material can stand in the way of the human."

Another report was issued last month that helps explain Norway's rise to the No. 1 spot from No. 4 in the last report. Decades ago Norway set up a rainy day fund that has made it very rich. In socialist-leaning Norway, oil profits — including from state-run Statoil — are taxed up to a whopping 78 per cent, and that's where the seed money for its sovereign wealth fund comes from. It invests the money, mostly in stocks.

It's an idea that Canadian politicians have been loathe to adopt. — PWN

Opioid use crisis shows urgent need for pain treatment options

By Kate Smolina and
Kim Rutherford, Vancouver
EvidenceNetwork.ca

The tragic spike in opioid-related deaths has brought the large and complex issue of drug use and misuse into sharp focus. As fentanyl-related overdoses grip the country, there is a connected but separate crisis of doctor-prescribed opioids being increasingly used on a regular, long-term basis.

While prescription opioids are effective for short-term pain relief, little data supports the effectiveness of long-term use — but there is evidence of potential harm. Longer opioid therapy can also lead to individuals requiring higher doses to obtain the same degree of pain relief. Higher doses may further increase associated harms such as overdose, falls and motor vehicle accidents.

We recently published a study

that shows British Columbians prescribed opioids long-term for non-cancer pain grew by 19 per cent between 2005 and 2012.

How big is the problem? By 2012, more than 110,000 B.C. residents used opioids on a regular basis — equivalent to the entire population of Kelowna. The number is likely higher today.

Each year, more people begin taking opioids than those who discontinue, producing an ever-

growing population dependent on the drugs.

At the heart of the issue is the ongoing demand for these drugs. This demand is fuelled by many factors, including physical pain, psychological pain, psychiatric conditions and/or socioeconomic factors, such as housing, food and job insecurity, and lack of social belonging.

Many factors are interconnected. For example, mental illnesses such as depression are risk factors for developing opioid abuse, while depression can worsen chronic pain and chronic pain can

contribute to depression.

The key to tackling this problem lies in co-ordinated interventions across the health care system.

We need to provide better support and therapy options for those who use opioids on a regular basis. The current approach largely revolves around limiting supply by restricting opioid prescribing, including a push for lower doses and shorter courses of treatment.

Such an approach is warranted, given that the overall prescription opioid consumption in B.C. has increased due to the use of stronger opioids and longer durations of opioid therapy. However, restricting access is insufficient and could be harmful if implemented in isolation.

Asking doctors to reduce their prescribing may decrease a patient's prescription opioid intake on paper, but it doesn't address the patient's real need for pain relief nor any

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CNEWA Canada continues their good work

By James Luca, Toronto

Ninety years ago, Pope Pius XI founded the Catholic Near East Welfare Association with the objective of supporting members of the Eastern Catholic Churches — many of whom were suffering the hardships of war, religious or ethnic division and poverty. Today, the needs of these communities in countries such as Syria, Iraq, Ukraine and Ethiopia are just as high. Despite their struggles, they play an important role in fostering reconciliation and working toward the promise of a peaceful future.

Thousands of Canadians are recognizing this need and see an opportunity to do something about it.

In 2016, more than 4,500 Canadians donated \$4.3 million to CNEWA-run programs that provide material assistance to vulnerable persons in the Middle East, Northeast Africa, India and eastern Europe mainly working with groups within the Eastern Catholic Churches in these affected areas. Through this collected effort, persons affected by human or natural tragedy are getting a second chance to rebuild.

"At first glance, the situation may look bleak," says Carl Héту, national director for CNEWA Canada. "But when we travel the region and meet people, we see that bridges are being rebuilt daily and that persons of goodwill are fighting hard to serve the most vulnerable persons, defend against hate and sow seeds for a

better tomorrow. This is precisely what Pope Francis calls us to do and the opportunity around which Canadians are rallying."

Forty-two per cent of donations to CNEWA in 2016 — or \$1.8 million — were unrestricted with donors entrusting the organization to direct the funds to the most pressing needs. The breakdown of major projects/funds was as follows:

- Projects in the Middle East, \$991,141 or about one-quarter of all donations
 - Projects in Africa (mainly the Horn of Africa), \$277,583 or six per cent of donations
 - Projects in Ukraine, \$500,000 or 15 per cent of donations
- The remaining amount, close to \$700,000, was directed to spiritual formation, training and humanitarian programs in other countries such as Armenia, Georgia, Egypt and India.

"Canadians have shown immense charity over the years," says Msgr. John E. Kozar, president of CNEWA in New York. "We greatly appreciate the support as our Canadian donors have been a pillar of encouragement, helping us to maintain a variety of active programs in key regions at risk."

CNEWA continues to appeal to Canadians for support of its mission. Those interested can do so by visiting www.cnewa.ca or writing a cheque to CNEWA Canada at 1247 Kilborn Place, Ottawa, Ont., K1H 6K9 or calling 1-866-322-4441. As a registered charity,

CNEWA will issue a tax receipt.

CNEWA, founded by Pope Pius XI in 1926, is well established in the Middle East with offices in Amman, Beirut and Jerusalem. CNEWA currently administers projects and programs in Egypt, Iraq, Jordan, Lebanon and Syria. Elsewhere, CNEWA works with the local churches in northeast Africa, India and eastern Europe, including Ukraine.



CNS/Jaipal Singh, EPA

INDIA MIGRANTS PROTEST — Kashmiri Pandit migrants hold placards and shout slogans as they protest in 2016 at the migrant relief commissioner office in Jammu, India. The Indian bishops' labour office has created an online system to register migrant workers, promote safe migration and help them in emergencies, reported ucanews.com

Indigenous fight for rights in Amazon rainforest

By Barb Frazee

WASHINGTON (CNS) — The railroad runs more than 885 kilometres through 27 communities in the Brazilian Amazon. It runs so close to people’s homes that the houses have cracked, and some people have hearing loss.

The trains carry minerals out of the rainforest to the coast. But the tracks separate families from their schools, health centres and fields and, sometimes, the trains stop on the tracks.

Sister Jakelyn Vasquez, a member of the Oblate Sisters of the Sacred Heart of Jesus who works with communities along the tracks in Maranhao and Para states, said the trains often sit for hours, sometimes an entire day.

In early March, a 336-car train

stopped on the tracks in one of the villages. Vasquez told Catholic News Service that the closest ramp to cross over the tracks was more than six kilometres away. So, as local residents sometimes do, a mother and her baby climbed under the train to cross — and the train began to move.

The mother lost her fingers; the baby lost an arm. It was not the first such accident, said Vasquez. Many people have been run over by the train, she said, and they receive no financial compensation from the multinational company that runs the trains and mines — “just the coffin.”

Vasquez was one of about a dozen members of the Pan-Amazonian Church Network that visited Washington in March. The group, which included indigenous

leaders who testified before the Inter-American Commission on Human Rights, also met with church and government leaders and the public to help spread the word about what members describe as injustices and human rights abuses.

Brazilian Cardinal Claudio Hummes, president of the Pan-Amazonian Church Network, or REPAM, as it is known by its Spanish acronym, told CNS that the Amazon “is at the centre of the many ecological issues that are debated in our time, and climate change is one of them.”

The cardinal said that Pope Francis’ 2015 encyclical, “*Laudato Si’*, on Care for Our Common Home,” made it clear that the church “must participate in the defence of the Amazon.”

“It is the poor who are going to be the most affected by climate and environmental problems,” he added.

The cardinal told an audience at The Catholic University of America March 23 that when Pope Francis met with the Brazilian bishops in 2013, the pope emphasized that the Amazon was at “a decisive moment for the future.”

“And that’s why the church can’t get it wrong in the Amazon,” Hummes said. Although some people are looking to exploit the Amazon, others are looking to protect it.

“It’s one of the great lungs of the planet,” he said, noting that indigenous people and small-scale farmers who have

been living in the region have the wisdom to help keep the planet breathing.

The church in the Amazon must “be very prophetic and very brave,” which means denouncing bad projects and finding ways for sustainable development, he said.

Part of that means teaching communities to stand for themselves. Mauricio Lopez, executive secretary of the Pan-Amazonian Church Network, said the organization has had workshops and seminars in which *Laudato Si’* was presented. He emphasized that the church is not looking to solve the problems for local communities, but to accompany them.

At one public meeting in Washington, indigenous community leaders from Colombia and Peru cited constitutions, peace agreements and international documents to illustrate government violations of their rights.

Rosildo da Silva, Chauwandawa leader from Brazil, said the government is always changing the laws and promising small-scale farmers that things will get better.

“This is a joke,” he said at a March 21 forum. “We cannot trust them,” because with one hand they offer something, but the other

hand does something different.

Marco Martinez Quintana, who works with family farmers in southeastern Colombia, spoke of a Colombian government decree signed with the U.S. government that says the local farmers cannot use their own seeds, but must purchase genetically modified seeds — and all the chemicals that go along with them.

“Sovereignty is when we are able to sow our own seeds and grow our own food,” he said.

Hummes said he understands the need for the country to grow economically, but he added that agribusiness has had a serious impact on the environment. For instance, new highways allow for goods to be moved and sold, but if they are overused, they can lead to destruction of the forest.

He also said there is a public perception that the rainforest does not produce anything, that “in order to produce and be productive, you need to remove the forest.”

The challenge “is to demonstrate that the forest as it is, the trees as they are — the forest, the water, the biodiversity, can offer more . . . wealth than the forest that is taken out,” or mined and farmed on a large scale, he said.



CNS/Ernesto Arias, EPA

FLASH FLOODS IN PERU — Agents of the Peruvian National Police rescue people from floodwaters March 17 near the Rimac and Huaycoloro rivers in Lima.

Deluges in Peru trigger flash floods

By Barbara J. Fraser

LIMA, Peru (CNS) — Felicitia Chipana was at work when the Rimac River began to rise. By the time she got home, her kitchen was gone, swept away by floodwaters that left scores of families homeless on the east side of this sprawling capital city.

“We have no water, no electricity, and there are mosquitoes everywhere,” she said as a bulldozer cleared sediment out of the river channel below what remained of her rustic house.

Her granddaughter had developed a fever after being bitten by mosquitoes, and her daughter had taken the child to the hospital.

Picking her way over boulders carried down the river by the flood, Chipana joined neighbours, who had also lost their houses, as Catholic Church workers co-ordinating emergency aid noted their names and the number of people in their households.

All morning, dozens of volunteers from several Lima parishes had gathered at Santa Maria Parish in Huachipa, in the Diocese of Chosica on Lima’s east side, the area hardest hit by flooding in March. They sorted and bagged donations of food and water for emergency distribution, setting aside huge sacks of clothes and bedding for later.

Unusually warm water in the Pacific Ocean off Peru is causing

heavy rains on the usually arid coast, swamping cities that have poor drainage and destroying wood or mud-brick houses not built to withstand a downpour.

Rain in the Andes Mountains has triggered landslides, sending water and sediment cascading down rivers like the Rimac, blocking roads and sometimes burying vehicles.

As of March 23, 85 people were reported dead, 270 injured and 20 missing in the deluges. Nationwide, 111,000 people had lost their houses and another 670,000 had suffered damage to their homes.

Along the desert coast, flash floods raged down riverbeds that had been dry for years. Near Chipana’s house, floodwaters had swept away two trucks.

A video of a woman struggling out of a maelstrom of water, mud, tree trunks and rubble near a town south of Lima drew hundreds of thousands of viewers on YouTube.

“Urban neighbourhoods have been built with no planning,” said Rocio Sanchez of the Chosica Diocese office of Caritas, the church’s humanitarian aid and development agency.

After landslides on the hilly east side of Lima in 2012, local governments stopped giving people title to lots in hazardous areas. But many neighbourhoods have been built on unstable hillsides or in flood plains. Most residents of

those neighbourhoods are people who migrated to the city from rural areas, or, like Chipana, those migrants’ children.

Rev. Teofilo Perez, pastor of Santa Maria Parish, estimated that 750 of the 75,000 families within the parish boundaries have been affected. Some were stranded until the water level in the Rimac River dropped.

“People don’t take the necessary precautions,” said Perez, who became pastor in February, just before the worst of the flooding. “They’ve been building their homes closer and closer to the river.”

Perez grew up in Chiclayo, on Peru’s arid northern coast.

“As a boy, I never saw rain,” he said. Now his home town is partly underwater, along with other major coastal cities.

Farther north, farmers in Piura braced themselves last year when an El Niño was expected to pelt the coast with heavy rain. Instead, farmers battled drought.

So when rains came in January, people were grateful, said Manuel Alburquerque, director of the Jesuit-run Rural Research and Promotion Centre (CIPCA, for its Spanish initials), in Piura.

But now nearly one-third of the people affected by the disaster live in Piura, where 10 hours of storms March 22 left the city awash. Peru’s weather service predicts that the rains will continue into April.

Restoration on Jesus’ tomb signals new co-operation

By Judith Sudilovsky

JERUSALEM (CNS) — Less than a year after restoration work began, the *Edicule* — the traditional site of Jesus’ burial and resurrection — was inaugurated in an ecumenical ceremony led by representatives of the Roman Catholic, Greek Orthodox, and Armenian churches, including Ecumenical Patriarch Bartholomew of Constantinople.

The 200-year-old structure was rehabilitated for the first time after Israeli authorities deemed it unsafe and leaders from the three churches that share custody of the Church of the Holy Sepulchre came to an agreement for the work to proceed.

Some did not believe the churches could overcome their centuries-old disagreements, but the project was a sign that “with God, nothing is impossible,” Archbishop Pierbattista Pizzaballa, apostolic administrator of the Latin Patriarchate of Jerusalem, said at the March 22 ceremony.

“This apparent mission impossible became possible because we allowed God to enlighten our thoughts and our eyes and our relations. Things do not change by themselves. If we are here for this celebration, it is because the different churches and leaders were able to hear the voice of God and understand and realize and accept that it was time to build new relations between us of trust and respect,” he said.

Franciscan Father Francesco Patton, custos of the Holy Land, said it was “providential coincidence” that this year, as the *Edicule* is restored, all the Christian denominations celebrate Easter on the same date. It was also fitting, he said, that it was around the Church of the Holy Sepulchre that the churches regained a closer relationship.

Armenian Patriarch Nourhan Manougian took the opportunity to mention the three other denominations with a presence in the church — the Assyrian Orthodox, the Ethiopian Orthodox and the Coptic Orthodox. He asked that the Anglican and Russian Orthodox churches be allowed to offer their holy liturgy at the *Edicule* once a year, after Easter.

“We must pray earnestly to Jesus Christ to give us the wisdom to be able to absorb literally between ourselves his greatest commandment of love,” said the patriarch. “We have no difference in regard to this commandment and, unless we accept his commandment and express it in our lives and deeds, how can we consider ourselves Jesus’ disciples?”

Several hundred filled the main area of the basilica where the *Edicule* is located.

“It is a very exciting day which hasn’t happened in hundreds of years. It is a very big step, we are all united in celebration,” said Marlen Mauge, a Catholic from Jerusalem.

Let the mouth also fast from disgraceful speeches and railings. For what does it profit if we abstain from fish and fowl and yet bite and devour our brothers and sisters?

— John Chrysostom, Fourth century