



Bishop disappointed

Saskatoon Bishop Mark Hagemoen has expressed his solidarity with those who are disappointed that Pope Francis will not be coming to Canada to apologize for the church's involvement in the residential schools system. "I recognize that the recent letter to the indigenous peoples of Canada . . . is a disappointment to many people in our community," said Hagemoen.

— page 3



Welcoming newcomers

Lynne Lacroix, director of Recreation and Community Development with the City of Saskatoon, says the city has a direct role to play in welcoming immigrants



and "breaking down barriers to integration."

— page 7

Hope denied

"Once upon a time, when we arrived here, we simply took their land. Then, starting over 150 years ago, we took their children. In 2018, we're taking away the hope of sincere reconciliation," writes Joe Gunn.

— page 9

Remember the boys

"I didn't know anyone on that fatal bus," writes Sharon Butala. "But I was born in Nipawin and lived 65 years in Saskatchewan. My head is full of hockey stories . . . and I know the road . . ."

— page 10

Pioneer life

Abbot Bruno Doerfler, OSB, was a pillar of St. Peter's Colony, serving as its co-founder in 1903. Archivist Paul Paproski, OSB, shares excerpts of letters written from 1903 - 1919.

— page 14

Vigil memorializes Humboldt tragedy

By Blake Sittler

HUMBOLDT, Sask. — On the night of April 6, just south of Nipawin, an accident between a semi-truck and a bus broke the heart of every parent in Saskatchewan.

Around 5 p.m., a semi-trailer collided with the bus carrying the Humboldt Broncos hockey team, their coaches, statistician, athletic trainer/therapist, and play-by-play media personality. Fifteen people were killed and 14 remain in various states of recovery.

In the 48 hours that followed the crash, local, national and international media covered the story, describing the men who were lost.

The city of Humboldt was shaken to its foundation. But tragedy destroys and then draws together: on Sunday, April 8, they rose as a community and gathered in the Elgar Petersen Arena and Uniplex.

"This is a community event that has been orchestrated by an inter-ministerial organization," said president of the Humboldt



CNS/Jonathan Hayward, Reuters

BRANCOS MOURN — Mourners pray during an April 8 vigil at Elgar Petersen Arena in Humboldt, Saskatchewan, to honour members of the Humboldt Broncos junior hockey team who were killed in a fatal bus accident.

Broncos, Kevin Garinger in a radio interview Sunday. "This is not about (the Broncos) tonight, this is about supporting the fami-

lies of the Humboldt Broncos."

The liturgy was live-streamed, broadcast, and watched in locations across the province as well

as at St. Augustine Church up the street.

— **POWERFUL SIGN**, page 8

Holiness means being loving, not boring, pope says

By Cindy Wooden

VATICAN CITY (CNS) — God calls all Christians to be saints — not plastic statues of saints, but real people who make time for prayer and who show loving care for others in the simplest gestures, Pope Francis said in his new document on holiness.

"Do not be afraid of holiness. It will take away none of your energy, vitality or joy," the pope wrote in *Gaudete et Exsultate* (Rejoice and Be Glad), his apostolic ex-

hortation on "the call to holiness in today's world."

Pope Francis signed the exhortation March 19, the feast of St. Joseph, and the Vatican released it April 9.

Much of the document was written in the second person, speaking directly to the individual reading it. "With this exhortation I would like to insist primarily on the call to holiness that the Lord addresses to each of us, the call that he also addresses, personally, to you," he wrote near the beginning.

Saying he was not writing a theological treatise on holiness, Pope Francis focused mainly on how the call to holiness is a personal call, something God asks of each Christian and which requires a personal response given one's state in life, talents and circumstances.

"We are frequently tempted to

think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer," he wrote. But "that is not the case."

"We are all called to be holy by living our lives with love and by bearing witness in everything we

— **HOLINESS**, page 19

Blessed Oscar Romero: the saint of silence

Blessed Oscar Romero, destined for sainthood, lived a dangerous life while standing up for the weak. It cost him his life 38 years ago, but he left behind a spirit of activism that resonates far beyond his San Salvador home.

By Michael Swan
The Catholic Register

For Francisco Rico-Martinez, Archbishop Oscar Romero may well be the saint of silence.

As a young law student at the University of El Salvador, Rico met twice with Romero to talk with him about people who were disappearing as the right-wing military government cracked down on unions, peasants and students in 1979.

"For me at that particular moment, Romero was too conservative for me. Romero was not a revolutionary," recalled Rico, who came to Toronto from El Salvador as a refugee.

But for the radical young students, even a conservative Romero was useful because he could challenge the government. The arch-

bishop had turned parts of the San Salvador cathedral complex over to *campesinos* — poor farmers — who were flooding the city looking for refuge from a rampaging army as the country descended into what would be a 12-year civil war that killed more than 75,000 people. His sermons on Sunday mornings were broadcast live, nationally on the radio. It was the one media outlet the army could not censor or intimidate.

What went into those Sunday sermons was long days spent listening to delegations and individuals who came to their archbishop looking for help finding their missing family members or hoping to bury their dead.

"What impressed me was his silence," Rico said. "So he was lis-

— **CANONIZATION**, page 5



CNS/Paul Haring

PAPAL EXHORTATION ON HOLINESS — Archbishop Angelo De Donatis, papal vicar for the Diocese of Rome, holds a copy of Pope Francis' exhortation, *Gaudete et Exsultate* (Rejoice and Be Glad), as he leaves a news conference on the exhortation at the Vatican April 9. Also pictured are Greg Burke, Vatican spokesperson, left, and Deacon Adam Hincks, SJ, from Canada. Hincks, who is an astrophysicist specializing in the history of the universe, said some features of Ignatian spirituality shine through in the document.

Mideast patriarchs want ‘resurrection of hearts’

BEIRUT (CNS) — In Easter messages, Catholic patriarchs of the Middle East evoked the hope of the Resurrection.

“Today’s world needs the resurrection of hearts,” said Lebanese Cardinal Bechara Rai, patriarch of Maronite Catholics. He called for a rekindling of love and compassion.

Rai prayed for the displaced and the abducted to return to their homelands and for wars to end in Syria, Iraq, the Palestinian territories and Yemen, consolidating “a just, comprehensive and lasting peace” in the region.

He also warned that Lebanon’s difficult economic, social and living conditions threatened to destabilize the country’s internal steadiness. He said he hoped Lebanon’s parliamentary elections May 6 — the first such elections since 2009 — would “bring responsible and conscious statesmen.”

Of Lebanon’s existing population of nearly four million, approximately 40 per cent are Christian. Under the country’s power-sharing system, Lebanon’s president is a Maronite Catholic, its prime minister a Sunni Muslim and the speaker of parliament a Shiite Muslim.

Syriac Catholic Patriarch



CNS/Vasily Fedosenko, Reuters

EASTER VIGIL IN BELARUS — A Catholic priest celebrates an Easter Vigil March 31 in the village of Belagurna, Belarus.

Ignace Joseph III Younan, in his Easter message from Beirut, spoke about the suffering of Eastern Christians “from the pain of persecution, uprooting and horrific events for years,” especially in Syria, Iraq and Egypt. He also referred to his pre-Easter visit to Iraq, where some Iraqi Christians finally returned home after more

than three years in exile from Islamic State.

“When we believe that Jesus rose from the dead, we declare the hope and joy that we, too, will,” he said.

From Baghdad, Chaldean Catholic Patriarch Louis Sako touched upon Resurrection and peace in his Easter message.

“The message of Resurrection this year is to do good; to be bridges for dialogue, reconciliation and to be peacemakers,” he said, urging the faithful to be “a gateway to grace and blessings.”

He noted that Iraq “is the cradle of civilization,” but has been transformed to a country of disasters.

“The Iraqi people seek security, stability as well as social, economic and cultural prosperity,” Sako stressed. “Therefore, these tragedies must not lead us to give up and to despair but rather to look at these events through the eye of faith, in addition to a historical and political way of analysis.”

He encouraged the faithful to unite and collaborate to build trust and “work hand-in-hand to put an end to our suffering.”

Sako also urged all Iraqis to vote in the country’s parliamentary elections set for May 12, referring to it as “our golden opportunity for change and to ensure a bright future for our people.”

He expressed his hope for a civil state in which the law protects and applies to everyone equally.

“Religion is for God and must be protected from politicization and distortion. Religion respects persons and does not enslave them, and the God in whom we believe is a loving and merciful Creator,” the patriarch stressed.

Young Europeans trapped in poverty, hopelessness

By Jonathan Luxmoore

Caritas Internationalis.

WARSAW, Poland (CNS) — Catholic charities have warned growing poverty among young people across Europe is impeding access to fundamental rights and intensifying feelings of injustice and hopelessness.

The report, published by *Caritas Europa* March 28 in Brussels, said Europe’s social climate had become harsher in the last decade, as the aftermath of the 2008 financial crisis particularly affected single-parent families, migrants and refugees, and disabled youngsters.

It added that difficulties in accessing social rights to housing, work and education were “delaying adulthood” and trapping young people in poverty and insecurity, reducing the prospect of raising families to “a distant dream.”

“Our alarming findings document the rising exclusion of young men and women, emerging sentiments of intergenerational injustice, and a loudening claim that the European pledge of equal opportunities and a levelling out of regional disparities is being broken,” said *Caritas Europa*, which has member-charities in 46 European countries.

“We see lasting social stigma, negatively affecting the poor, throughout European societies — polarization and growing inequality feed the phenomenon of blaming the most destitute families for their poverty,” *Caritas Europa* said.

The agency said it was alarmed to see poverty transmitted from “one generation to the next with long-term negative impacts for young people. In many ways, the social status of parents predicts the future of their children.”

Caritas Europa is one of seven regions of the Vatican-based

In a 2015 “crisis monitoring report,” *Caritas Europa* said poverty and exclusion affected a third of the population in some of the EU’s member states and warned social unrest was fuelling racism, xenophobia and distrust of political institutions.

In November 2016, it said the failure of social protection systems had left around 120 million Europeans “living in or at risk of poverty,” and it urged church members to speak up for the marginalized.

Introducing the latest 66-page report, “Europe’s Youth: Between Hope and Despair,” *Caritas Europa*’s secretary general, Jorge Nuno Mayer, said Caritas workers had heard “thousands of sad stories” in their efforts to “stay in touch with people left behind,” and would always “come forward when rights are violated.”

He added that European societies appeared to have “loosened their commitment to social cohesion,” leaving the continent divided between “a better-off centre and a crisis-strung periphery.”

The report recommended more focus on training, security, welfare and “quality of employment,” as well as on aligning government policies with “human rights obligations.”

Among 26 recommendations, it called on the EU to fight job discrimination and ensure affordable education and fair wages, as well as monitoring rents and preventing evictions, and integrating social and employment services.

“The pressure put on young people has increased significantly — this generation is likely to be the first worse off than their parents. Making them pay the bill for the crisis appears to be an act of intergenerational injustice,” the report said.

Leave mass praising God, not gossiping

By Junno Arocho Esteves

VATICAN CITY (CNS) — The final words at mass — “Go in peace” — are an invitation to Christians to proclaim God’s blessings through their lives, not an opportunity to go outside and speak ill of others, Pope Francis said.

Through the eucharist, Jesus “enters in our hearts and in our flesh so that we may express in our lives the sacrament we received in faith,” the pope said during his weekly general audience in St. Peter’s Square April 4.

“But if we leave the church gossiping, saying, ‘Look at this one, look at that one,’ with a loose tongue, the mass has not entered into my heart. Why? Because I am not able to live the Christian witness,” he said. “Every time I leave mass, I must leave better than when I entered, with more life, with greater strength, with a

greater desire to give Christian witness.”

An estimated 20,000 pilgrims gathered in St. Peter’s Square dressed in bright ponchos and holding umbrellas to shield themselves from the cold rain.

After circling the square in his popemobile, the pope made his way to the stage, which was still adorned with flowers from the Easter celebrations.

Flowers, the pope said, are a symbol of the joy and happiness of Jesus’ resurrection when “our justification blossomed, the holiness of the church blossomed.”

Wishing the faithful in the square a happy Easter, Pope Francis also had a special greeting for his predecessor, retired Pope Benedict XVI.

“I would like all of us to wish a Happy Easter to the former bishop of Rome, the beloved Pope Benedict, who is watching us on television. To Pope Benedict, let us all

wish him a Happy Easter and give him a big applause,” he said.

In his main talk, the pope focused on the closing rites of mass, finishing a series of audience talks on the liturgy.

As the mass ends, he said, “the commitment of Christian witness” begins at home, at work and any time a Christian interacts with others; the idea is to “become eucharistic men and women.”

“What does this mean?” the pope asked. “It means letting Christ act through our works: that his thoughts become our thoughts, his feelings become our feelings, his choices become our choices.”

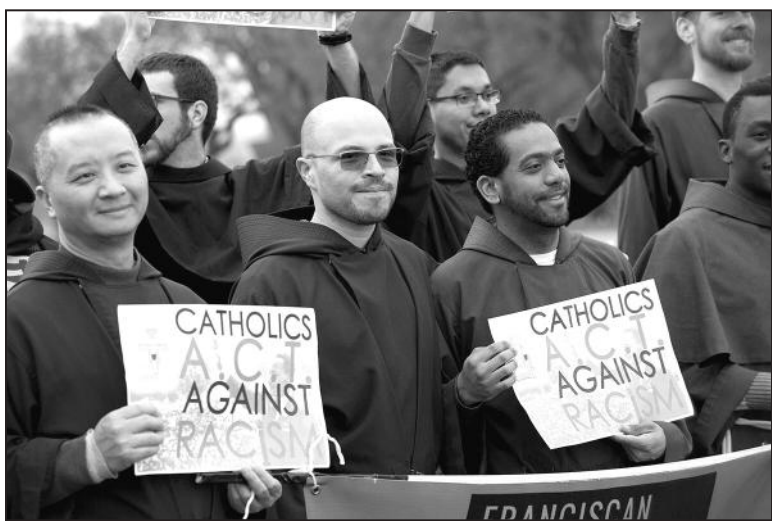
Departing from his prepared remarks, Pope Francis said that by “mortifying our selfishness,” Christians create a greater space for the Holy Spirit to act in their lives and “widen their souls” after receiving the eucharist.

“Let your souls be widened! Not these narrow, closed, small, selfish souls. No! Great souls, big souls with great horizons,” he said.

The fruits of the eucharist, the pope added, are “destined to mature in daily life” and grow like a grain of wheat through “our good works, attitudes and becoming like Jesus.”

In receiving the Body and Blood of Christ, Pope Francis said, men and women are called to “pass from the flesh of Christ to the flesh of our brothers and sisters,” especially the poor where Jesus “awaits to be recognized, served, honoured and loved by us.”

“May our lives always be in bloom, like Easter, with the flowers of hope, of faith, of good works,” he said. “May we always find the strength for this in the eucharist, in our union with Jesus.”



CNS/Jaclyn Lippelmann

MARTIN LUTHER KING JR. WASHINGTON RALLY — Franciscans hold signs during an “A.C.T. to End Racism” rally on the National Mall in Washington April 4. The rally marked the 50th anniversary of the assassination of civil rights leader the Rev. Martin Luther King Jr.

Bishop regrets the pope is not coming to Canada

By Kiply Lukan Yaworski

SASKATOON — Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon has expressed his solidarity with all those who are disappointed in the news that Pope Francis will not be coming to Canada to apologize for the Catholic Church's involvement in the Indian residential schools system.

"I recognize that the recent letter to the indigenous peoples of Canada from the president of the Canadian Conference of Catholic Bishops (CCCCB) is a disappointment to many people in our community," said Hagemoen. "I too regret that Pope Francis is not coming at this time."

The Truth and Reconciliation Commission (TRC) Call to Action #58 called upon the pope to come to Canada to issue an apology to residential school survivors, their families and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools.

In the March 27 letter to the indigenous peoples of Canada, CCCB president Bishop Lionel Gendron of Saint-Jean-Longueuil, Que., stated that while the Holy Father is aware of and takes seriously the findings of the TRC, the pope "felt that he could not personally respond."

In recent years, the Catholic bishops of Saskatchewan — and Hagemoen in his previous role as bishop of the northern diocese of Mackenzie-Fort Smith — have been among those inviting Pope Francis to come to Canada.

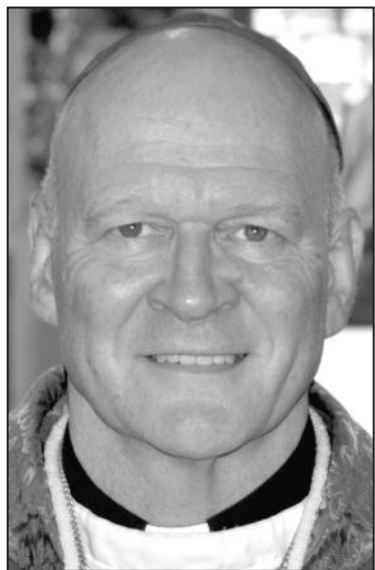
"I have discovered since coming to Saskatoon that there was much expectation and excitement about a possible papal visit here," noted Hagemoen.

Preliminary planning and logistical work was undertaken locally in order to facilitate a possible papal visit to Saskatoon. "Many — including indigenous and non-indigenous community leaders and business people — felt that to provide a strong sense of welcome for the Holy Father, working to address some of the major logistical and financial requirements of a visit would be helpful in removing significant obstacles," said Hagemoen. "Thus, many people here are disappointed."

As bishop of Mackenzie-Fort Smith, Hagemoen was also part of a recent invitation to Pope Francis to visit Fort Simpson for the blessing of the new Sacred Heart Catholic Church in that northern community.

"The opening and blessing of the new church corresponded with the 30th anniversary of Pope St. John Paul II's visit to Fort Simpson in 1987. Given the discussion of a possible papal visit in connection with the conclusion of the Truth and Reconciliation Commission and its Calls to Action, many in the Northwest Territories were hoping that a possible visit to Canada would feature a visit to the far north," Hagemoen said. "Through the papal nuncio to Canada,

Archbishop Luigi Bonazzi, the Holy Father indicated that he was not able to visit Fort Simpson for



PM file

Bishop Mark Hagemoen

the 30th anniversary — a result that was disappointing for the community, but not unexpected."

Hagemoen added that he is among those who remain hopeful about the possibility of a future papal visit in response to the TRC Calls to Action. "And what I have heard from indigenous people in Saskatoon is that the desire to receive and welcome the Holy Father is always here," he said.

"But for the time being, the Holy Father will not be coming to Canada. While I recognize the disappointment, I look forward to pursuing the many ways in which we continue the very important work of the Truth and Reconciliation Commission and the Calls to Action in our church and our wider community."

At the same time, Hagemoen noted that, contrary to some recent statements that the Catholic Church is "the only Church that has not apologized," there are in fact many apologies on record from Catholic bishops and Catholic religious orders over the past 25 years, including apologies offered at TRC events held throughout the country.

"Apologies from various Catholic leaders have been many — in fact, the most numerous of all of the churches that helped to run Indian residential schools," he said. "These various apologies were needed — and as a young bishop I can say that I am proud these apologies were offered. They acknowledge injustice and wrongdoing, recognize much pain and hardship, and are a way of facilitating healing and renewed relationships."

The bishop added that, beginning with Pope John Paul II, recent popes have also given the "only non-Canadian acknowledgments of the painful history of the Indian residential schools."

Hagemoen noted: "The words of John Paul II during his visit to Canada in 1984 and then to Fort Simpson in 1987 anticipate the perspective and language of the United Nations Declaration on the Rights of Indigenous Peoples."

Acknowledgments also include the historic meeting of Pope Benedict XVI with Canadian representatives at the Vatican in 2009 — including then-National Chief

of the Assembly of First Nations, Phil Fontaine — when the pope acknowledged and expressed his sorrow for the sufferings of indigenous children in Indian residential schools.

"As well, in 2015, during his apostolic visit to Bolivia, Pope Francis apologized for the church's grave sins toward the native people of the Americas," noted the bishop.

The healing journey must always go beyond apology into action, such as the many grassroots efforts, encounters and relationship-building initiatives that have been undertaken in the Diocese of Saskatoon and across the country, stressed Hagemoen.

"My interpretation of the recent announcement (from the CCCB president) is that Pope Francis is putting the emphasis on the bishops and the local churches to continue to provide and build concrete initiatives, in the spirit of the TRC," he said.

"Our local church continues to strive to listen, to build bridges together, and to undertake awareness and reconciliation through a range of initiatives and encounters. These include education, treaty awareness, initiatives regarding justice and healing, praying and celebrating together, and social outreach and care," said Hagemoen, who highlighted examples of such work in a pastoral letter sent to parishes in the Diocese of Saskatoon during Holy Week.

Those working toward reconciliation must continue to be inspired by the United Nations Declaration on the Rights of

Indigenous Peoples, Hagemoen said. "That declaration, along with the TRC Calls to Action, continue to challenge all of Canada — including members of the church — to pursue a more comprehensive approach to justice for indigenous peoples, to changing mindsets, and to taking concrete action in a wide range of areas."

He added that indigenous communities have always highlighted the need for concrete actions and

positive relationships to accompany the many words and expressions of commitment given over the years.

"I therefore join with the CCCB president and all bishops of Canada in recommitting 'to engage honestly and courageously with the past, to acknowledge the failings of members of the Catholic Church, and to take active steps of solidarity with indigenous peoples toward a better future.'"



CNS/Jonathan Hayward, Reuters

OUTPOURING OF LOVE — Humboldt Broncos' Nick Shumlanski, just released from the hospital, is comforted during an April 8 vigil at Elgar Petersen Arena in Humboldt, Sask. (see stories, pages 1 and 8).

D&P responds to archbishop's decision

By Lorraine Turchansky
Grandin Media

EDMONTON (CCN) — Development and Peace has issued a letter to its members from executive director Serge Langlois following Edmonton Archbishop Richard Smith's decision to withhold from D&P all donations made through the 2018 Together We Serve appeal.

In the letter, Langlois said, "Development and Peace - Caritas Canada, with the Canadian Catholic Conference of Bishops, is in the process of carrying out a review of our partners in Asia, Africa, Latin America and the Middle East. As a long-standing organization it is a natural process for us to ensure that our partners and their projects are supporting integral human development, creating real positive change, are effective in their work, and are faithful to the values and the social teachings of the Catholic Church."

Smith sent a letter to parishioners April 4 in which he said "An estimated 40 partners appear to show evidence of conflict with Catholic moral and social teaching and, in particular, that they do not demonstrate full respect for the sanctity of human life."

"For this reason, the Archdiocese of Edmonton will withhold the D&P portion of the 2018 Together We Serve donations from Development and Peace. The

funds will be withheld until such time as we receive clear assurance that funds received from present and future Together We Serve collections will be used only by agencies whose mission, values and practices cohere with the teachings of the Catholic Church and with the criteria of *Caritas Internationalis*, of which the Canadian Catholic Organization for Development and Peace is the Canadian representative."

Smith was reacting to a report presented to the February meeting of the 25-member Assembly of Western and Northern Canadian Catholic Bishops in Winnipeg which indicated that a review of partner agencies raised questions about non-compliance with Catholic teaching in such areas as abortion, contraception, sterilization, same-sex relations and gender theory.

"The archbishop has raised serious questions and they need to be answered," said Romain Duguay, deputy executive director of Development and Peace, in a telephone interview from D&P headquarters in Montreal. "We will do our due diligence to respond to them and demonstrate that we are not doing anything against the position of the church."

"We understand that there should have been more communication on our part. But we are confident that this process will

strengthen the relationship with the bishops, and they will see that we are actually very strong about the position of the church and all the values that the church wants to promote."

Duguay said the review by CCCB staff was prompted last fall by an inquiry from the Catholic Women's League regarding a women's health clinic in Haiti which is a D&P partner; they'd heard that the clinic director expressed support for legalized abortion. When D&P looked into the claim, they discovered it was unfounded, and they provided a letter from the local bishop expressing support for D&P's assistance to the clinic.

Funding anything to do with abortion, contraception, or "reproductive rights" is simply not on the table for Development and Peace, Duguay said.

"If we believe that an organization is doing something that is not right for us, not right for the church, we won't do it. There are plenty of other organizations that can do that work, but we will not do it."

He explained that Development and Peace works with local partners because they want to empower local people and groups that are helping the poor in their own countries and working to address social justice issues.

— ORGANIZATION, page 4

Catholic teen puts local spin on Humans of New York

By Agnieszka Krawczynski
The B.C. Catholic

VANCOUVER (CCN) — While most teens shy away from speaking with strangers, 16-year-old Rachel Way seeks them out, strikes up conversations, and enjoys the company.

“I really like the Humans of New York, so I thought I would do something similar to that with my own personal twist,” said Way, a St. Thomas More Collegiate student and the young creator of the Vancouver CARE Project.

The twist? All strangers on her blog are homeless.

“I think often people judge pretty quickly, when they are walking down the street and see someone who is homeless,” said Way.

“I think by reading their stories, we can understand: they have a lot of hardship in their lives, or just made one really bad decision. You can learn from everyone.”

She started her version of Humans of New York, the online photo and storytelling project, last August. The Vancouver CARE (Compassion, Advocacy, Respect, Empowerment) website launched

in January and she hopes telling the stories of people she meets at soup kitchens and while walking down the street in poor neighbourhoods will raise awareness about what put them there.

“I’m giving them a voice to share their stories that they wouldn’t necessarily have. If they don’t have easy access to a phone or to Internet, they don’t have the same opportunities that I do.”

With any encounter, she added, there’s an opportunity to learn something. “There’s power in being open and authentic. The courage to share is so powerful.”

Way has been finding ways to reach out to the less fortunate since she was young. In Grade 6, she and a few friends raised \$4,000 for a school in Kenya. When she moved on to high school at St. Thomas More Collegiate, she started volunteering at soup kitchens in New Westminster and homeless outreach programs in Vancouver. In Grade 9 she went on a mission trip to Tanzania.

“I just love talking to people and hearing their stories,” said Way.

The self-professed people-

watcher has come to enjoy volunteering with local programs like The Door is Open or Good Shepherd Street Ministry and keeping an eye out for people who seem friendly and talkative. When the moment is right, she approaches them to ask them about their lives, and if they wouldn’t mind being interviewed for her website.

“One time, one of the guys I was talking to was very intoxicated, but it was still very neat to be in his shoes and see what he is doing,” said Way.

The man had been sitting on the side of a street in the Downtown Eastside, holding a cup, and smiling at passersby. They talked for about 20 minutes when he said: “See, how kindness pays off?”

Way was surprised; he’d not so much as received a dime in his cup during their whole conversation. She asked him what he meant.


“He was talking about how many people he made smile, the kids he made smile and waved hi to, the person who was frowning and he told: ‘Turn that frown upside down!’ ”



B.C. Catholic/Agnieszka Krawczynski

TELLING STORIES — Rachel Way enjoys talking to people and decided to do something similar to Humans of New York “with my own personal twist.”

The man explained to Way other people happy.” that he finds life fulfilling when he “spends his days making — WAY, page 9



The Potted Chalice

There is a thin crack in the potted chalice from which drops of wineblood seep out and trickle down the stem to the base, then stain the linen covering the altar of our simple lives.

Once, we discussed replacing it with a metal one — gold maybe, but thought better of it. This one held so many stories to heal our brokenness we couldn’t let it go. Besides, we all agreed it felt warmer in our hands.

By Michael Dallaire

M. Weber

Organization committed to church teaching

Continued from page 3

But organizations and projects may evolve over time and come to embrace values that are not in keeping with church teaching. “If that’s the case, D&P will not work with them and will go in search of another partner.”

The latest issue underlines the importance of D&P conducting regular reviews of partner agencies and projects, he said.

Duguay said the organization remains committed to upholding church teaching, is co-operating with the Canadian Conference of Catholic Bishops in investigating the issues raised by the review, and aims to improve communications with the bishops.

The Canadian Catholic Organization for Development and Peace is the official international development organization of the Church in Canada, and one of 160 members of Caritas Interna-

tionalis. It was established by the bishops of Canada in 1967 to foster justice and integral human development in the Southern Hemisphere.

Each bishop will issue his own response to the review. Duguay said “several bishops” have expressed concern. Among them are Bishop William McGrattan of Calgary and Bishop Paul Terrio of St. Paul, who have published similar letters to their parishioners about withholding D&P donations.

“We’ve told them the same thing we are telling Archbishop Smith, that this is a natural process (of ensuring accountability) . . . and we are hopeful that it’s going to be resolved in a quick manner and a very strong manner.”

Dioceses across Canada have strongly supported the organization’s annual Share Lent campaign. In the 2016-2017 fiscal year, \$8.3 million was raised through Share Lent. Development and Peace

recorded a total of \$41.6 million in revenues, compared with \$44.3 million in expenses, to finish the year with a \$2.7 million deficit.

In most dioceses, the Share Lent campaign is conducted through a special collection. In some dioceses such as Edmonton, Calgary and Toronto, Development and Peace is supported through an annual appeal that includes several other charities.

Duguay invited donors who have concerns to contact Development and Peace.

“We still want them to believe in Development and Peace, that we are very strong in our belief that we are doing the best that we can with the money they provide us, that our position is very clear and in line with the social justice teachings of the church, that we are committed to demonstrate and communicate better what we are doing in the field, and that we hope they will continue to work with us.”

Queen's House

Retreat and Renewal Centre

Retreats & Workshops

AND SO WE WAIT: Our Spiritual Journey of Transformation: A Retreat for Women — Sarah Donnelly
Friday, May 18, 7 p.m. until Sunday, May 20 after lunch.
Cost: \$180 includes program, lunches and supper (enrichments available).

ICONOGRAPHY RETREAT — Anna Mycyk and Gisele Bauche
Monday, May 28 - Friday, June 1, 9 a.m. - 4 p.m. Cost: Commute: \$525 (includes lunches). Contact Queen's House for live-in pricing.

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

SEVEN DAY SILENT DIRECTED RETREAT: Come Away With Me . . .
Dianne Mantyka and Bishop Gerry Wiesner, OMI
Friday, June 29, 4 p.m. - Thursday, July 5, 2:30 p.m.
Cost: \$995 (includes meals, accommodations and spiritual direction). Please register by June 19th.

SUMMER STILLNESS 2018 — Rev. Ron Rolheiser, OMI
Begins Monday, July 9, 5:30 p.m. with supper - Thursday, July 12 after lunch
Monday Evening Public Lecture: RISING UP: From Living by Goodwill & Dogged Willpower to Drawing Upon the Resurrection & Grace.
Presentation only: \$20; with supper: \$35. Tuesday to Thursday Main Theme Presentation: INSANE FOR THE LIGHT: Spirituality for Our Wisdom Years.

TRIUMPH RETREAT 2018: Freedom Through Healing
Friday, July 27, 6 p.m. - Sunday, August 5, 3 p.m.
Cost: \$1,395 (includes program, meals, facility and small bedroom).

Queen's House SPIRITUAL DIRECTION FORMATION PROGRAM
will be offered from Jan 2019/July2020. This ecumenical program invites spiritual transformation and personal growth while equipping participants to accompany others on their spiritual journey. Co-Directors are Bishop Gerald Wiesner, Gisele Bauche and Dianne Mantyka. For further information contact Dianne at dimantyka@sasktel.net

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

Ongoing programs include:
Centering Prayer: Monday evenings, 7 p.m.
Holy Eucharist: Wednesday afternoons - call to confirm mass time - all are welcome!
Journey with Scripture: Fr. Paul Fachel. \$25 (lunch). Wed. 10 a.m., May 2.
Women in Ministry Luncheons: One Friday/month, 12 - 1:30 p.m., May 4.
K of C BROTHERS KEEPER BREAKFAST: 2nd Tuesday/month, 7 a.m., May 8.
Taizé Prayer: 2nd Wed./month. \$25 w/lunch, 9:30 a.m. - 3:30 p.m., May 9.
24-Hour Eucharistic Adoration: 4th Monday & Tuesday/month 12 p.m.
Personal Day(s) of Private Prayer: Call reception to arrange suitable time.

For program details visit www.queenshouse.org
To register please call 306-242-1916
or email: receptionist@queenshouse.org

 www.facebook.com/Queens-House-Retreat-and-Renewal-Centre

601 Taylor Street West, Saskatoon, SK S7M 0C9
tel: (306) 242-1916 fax: (306) 653-5941 

DO YOU NEED A FACILITY FOR:
Inservices, seminars, workshops, retreats, or any occasion? **BOOK QUEEN'S HOUSE TODAY!**
(306) 242-1925 or bookings@queenshouse.org

Sisters and HIV crisis influenced health CEO

By Agnieszka Krawczynski
The BC Catholic

VANCOUVER (CCN) — It was the early 1980s and Dianne Doyle, a fairly recent graduate from nursing school, had just been hired at St. Paul's Hospital when a grave disease struck.

"These young, mostly men at the time, had horrible respiratory illnesses and skin afflictions and nobody really knew, at the beginning, what this was," said Doyle.

"We saw many people die quite quickly of this disease, including a number of people who were working at St. Paul's," she said. "There was fear, concern, and a lot of grief."

Doyle, who retires next month as CEO of Providence Health Care (which operates St. Paul's and other Catholic health care facilities in Vancouver), didn't work directly with these afflicted patients at first, but was sucked into the grip this mysterious disease was tightening on the community.

One of her fellow nurses "in a short period of time went from being a colleague that was working with us, to being ill, to being dead."

The illness that took many patients and nurses would be soon identified as HIV/AIDS, and St. Paul's, which treated the afflicted in a ward code-named 10C, would become the birthplace of B.C.'s Centre for Excellence in HIV/AIDS and a world leader in research of the disease.

When Doyle thinks back to that frightening time, she remembers the sisters who founded St. Paul's in 1894 and who provided hope in that darkness more than 30 years ago.

"The sisters were so inspirational because they had a 'just do it' and 'of course we'll do it' attitude," she told *The B.C. Catholic* during an interview March 23.

The Sisters of Providence felt an obligation to care for patients with this unknown, then stigmatized, disease, saying: "If not us, who?"

Doyle said the nuns gave "hope and meaning" to the lives of people with HIV/AIDS even when the causes and transmission of disease were still unknown.

And it wasn't just patients in Ward 10C who experienced the loving care of these nuns. Doyle herself became a patient at St. Paul's three times, while delivering each of her three children.

"It was not just: 'Are your bodily needs being looked after?' But also, 'It's a big transition: a first

child! What's that feeling like for you?'"

That focus on holistic care inspired Doyle and permeated the health facility. "There was a sense of comfort, that things are under control in the organization because the sisters have a presence and a sense of comfort."

The sisters had a dramatic influence on Doyle in the early years of her career. "A little piece of my heart will always stay at St. Paul's."

When Doyle graduated from the University of Ottawa in 1973, she never planned to become the CEO of a health care organization. She just knew she wanted to be a nurse.

"I cannot remember a time that I didn't know I was going to be a nurse. Five years old? Six years old? I don't know. I just knew I was going to be a nurse," said Doyle.

Doyle started her nursing career in the intensive care unit at Royal Jubilee Hospital in Victoria. A few years later, she moved to Vancouver and started working in critical care at St. Paul's.

Raised Catholic but having drifted away from her faith, it was only at St. Paul's that Doyle for the first time considered working in faith-based health care. "As I saw the values of compassion and social justice lived out in this organization, it so resonated with me and somewhere at the core of who I am. I guess they were there and I suppressed them in some way."

Doyle worked in several Providence care centres before becoming the organization's CEO in September 2006. Moved by its foundresses and those who decades earlier treated HIV/AIDS

patients when no one else would, Doyle continued seeking ways to help people on the margins.

"I started to hear, early on in my time as CEO, some concerns being expressed by First Nations about how they were being treated when they came into our facility. That was my cue," she said.

"Unfortunately, the First Nations communities are overrepresented in terms of the issues of homelessness, poverty, mental health issues, IV drug use, and addictions in the Downtown Eastside."

Doyle sought out ways to reach out by creating an Aboriginal health team, partnering with the First Nations Health Authority, creating sacred spaces, and inviting First Nations elders to sing and be present at significant events.

"We need to do reconciliation work with First Nations and we need to give them preferential treatment because there is so much inequality in access and health outcomes for them."

In 2010, another vulnerable population came to Doyle's attention. "There were some incidents a number of years ago in the Vancouver area in which, tragically, infants were discovered abandoned in dumpsters and other circumstances," she said.

An obstetrics doctor, Geoffrey Cundiff, suggested creating a place where poor mothers worried about their ability to care for a newborn could leave a child, anonymously, at the hospital. Angel's Cradle was born, and two children have since been saved thanks to this service.

Now, as Doyle looks toward retirement, she trusts the Catholic health care organization will continue to reach out to the margins and provide the care that inspired her as a young nurse.

"Everybody says they are committed to holistic care, but look at their behaviours and what kinds of things they fund. If you're not funding spiritual care, or if you're not funding initiatives or resources that allow you to spend time bringing meaning into somebody's life . . . then you're not really doing holistic care," she said.

"There's no point curing somebody's illness, providing surgery that corrects something, if we discharge them and they're still a broken person."



Catholic Register/Michael Swan

FOCUSING ON THE POOR — Blessed Archbishop Romero students Amanda Martinez and Julia Soares stand before one of the many portraits of Romero that grace their school's hallways in Toronto. "He focused on the poor rather than the rich," said Martinez.

Canonization will likely take place in October

Continued from page 1

tening. The whole tone of the meeting changed because you saw a person listening. It was not another guy saying, 'Yeah, sure, whatever, next.' You see it. You feel it. You perceive it. . . . He would not only listen. You would perceive that he was listening."

A miracle attributed to Romero was approved by Pope Francis last month to pave the way for Romero's canonization. It is widely expected to happen during the synod of bishops in October along with Pope Paul VI. The Salvadoran martyr's cause for sainthood was stalled for years at the Congregation for the Doctrine of the Faith until Pope Francis was elected in 2013.

Vatican theologians declared Romero was a martyr killed "*in odium fidei*" (in hatred of the faith) in 2015. For a martyr, only one verified miracle is required, instead of the usual two. The miracle attributed to the intercession of Romero has not officially been made public, but last year Archbishop Vincenzo Paglia said that a "healing of a pregnant woman that at first glance seems inexplicable" had been reported.

It would be wrong to lock Romero's legacy into El Salvador during its civil war, as if he were only a saint for one country and

one episode in a long history of violence in Latin America. Even in El Salvador, where 46 per cent of the population is under the age of 25, that history is fading, but Romero lives on.

"I don't know if the young people know the history, but what they know is that he is one of us," said Rico. "When I say one of us, I don't mean Salvadorans. I mean people who are poor, people who have been excluded. He is one of us people who have been trying to open spaces for the unprivileged people of the world."

At Blessed Archbishop Romero Catholic Secondary School in a heavily Hispanic and Portuguese immigrant neighbourhood of Toronto's west end, the kids get it.

"He focused on the poor rather than the rich," said Grade 10 student Angela Martinez. "How he died — he died as a martyr — I think it's about time he gets canonized."

Grade 11 student Julia Soares believes Romero is a saint for Canada, too. "We aren't in a dictatorship or anything like that, but he was an activist," she said. "And we still do need activism today for various reasons."

On March 24, 1980, a death squad with connections to El Salvador's military government shot Romero through the open

door of a hospital chapel while the archbishop was celebrating mass for the religious sisters who worked there. The Sunday before he was killed, Romero used his broadcast sermon to appeal directly to rank and file soldiers.

"In the name of God and this suffering population, whose cries reach to the heavens more tumultuous each day, I beg you, I beseech you, I order you in the name of God, cease the repression," Romero said.

Telling poor, young, conscripted soldiers in El Salvador at that time they could follow their conscience and disobey their officers was revolutionary, Rico said.

"His homily that last Sunday, what he said was so powerful but also so threatening to the system. In El Salvador it was something so radical to say to someone, 'Don't obey the voice of authority, because there is a higher authority telling you not to do it.'"

A call to conscience and conscientious objection resonates with students at Blessed Archbishop Romero.

"God gives us choices. We do have the freedom to make our own choices," said Soares. "To be making the right choice rather than the wrong one is something that all Christians, all Catholics, should follow. . . . Whether it was

then or now, it all goes back to the same thing — making the right decision, even if an authority figure wants to go against it."

That claim to freedom and responsibility embedded in Romero's call to conscience is his legacy, said Rico.

"That's why I totally believe, as many people said, he is resurrected in the people of El Salvador," he said. "He's a symbol of the struggle for freedom."

As the civil war spiralled after Romero's assassination, Rico and his wife Loly became targets. They wound up in Canada as refugees and were soon active in helping other refugees. Today they direct the FCJ Refugee Centre in Toronto which, with the support of the Faithful Companions of Jesus, welcomes and houses dozens of refugee families from around the world every year.

The Ricos understand their work with refugees as a permanent mandate they received from Archbishop Romero.

"What that means, it's a permanent struggle," Rico said. "These people are looking for freedom and they recognize the symbols of freedom, like Romero was. It's every single day. It's not a fight once on the 24th of March. It's a fight for the people who follow Romero every day."

Are you Moving?

Please let us know a month in advance.

Write to:
Circulation Dept.
Prairie Messenger
Box 190
Muenster, Sask. S0K 2Y0

pm.circulation@stpeterspress.ca

Undeliverable papers cost twice as much to return.

Jesus' passion connected to human suffering

By Kiply Lukan Yaworski

SASKATOON — Some 200 people braved cold temperatures on Good Friday, March 30, to follow the cross through the streets of Saskatoon during the annual outdoor Way of the Cross.

Established in 1997 under the leadership of the late Tony Haynes (as co-ordinator of the Justice and Peace Office in the Roman Catholic Diocese of Saskatoon), the well-known Holy Week event features participation by a range of groups and organizations who lead reflections and prayers at each station to connect the passion of Jesus Christ to suffering in the world today.

At the first station in front of the courthouse on Spadina Crescent, students from the Greater Saskatoon Catholic Schools' eco-justice program reflected on recent attacks on Catholic education in light of a Scripture passage about Jesus' agony in the garden: "How will you respond to Jesus' call to be vigilant and pray? Will you stand up for the ability for parents to choose a Catholic education for their children, no matter the reason?"

The procession continued with a reflection on Judas' betrayal, connecting it to the commodification of human beings in the worldwide scourge of human trafficking.

"Sex trafficking is a global epidemic, with an estimated 27 mil-

lion individuals trafficked annually across the globe, making it a \$150-billion industry — not only internationally but right here in our city. Canada is a source, transit, and destination country for men, women, and children subjected to sex trafficking, and a destination country for men and women subjected to forced labour," said Jodi Kozan, executive director of Hope Restored.

Kozan led a prayer asking for God's help to "end our betrayal of the millions of people sold in the world every day for selfish desires," as well as praying for all victims and survivors of human trafficking.

Chris Randall, director of Saskatoon's Homelessness Action Plan, part of the Saskatoon Housing Initiatives Partnership, led a reflection on homelessness at the third station, Jesus being condemned by the Sanhedrin.

"Poverty and homelessness are too often criminalized by our legal system and condemned by the opinions of passersby," Randall said. "Jesus knew what it was like to be condemned. He knew what it was like to suffer and be an outcast. The church needs to welcome those who are homeless into our hearts, our homes, and our churches. We need to welcome them as we would welcome Christ."

The fifth station focused on the moment when Jesus is judged by Pilate. Marc Loiselle, a local farmer and a member of the dioc-

san Justice and Peace Commission, reflected on relationships in rural Saskatchewan, asking, "How often are we tempted to judge our neighbours in rural Saskatchewan before knowing who they are, why they believe in or do certain things, before having created relationships with them? Do we hold on to prejudices, stereotypes, or racism because we choose to remain ignorant and are unwilling to task ourselves with discovering our neighbours? Incomprehension and hatred led Jesus to the tomb."

Other reflections during the walk included prayers for the plight of Palestinians, led by a representative of the Mennonite Central Committee, as well as reflections and prayers about the forgotten elderly in our community, for families, for refugees, for the protection of creation, and for all those affected by conflict or war.

At the 11th station, focusing on Jesus' promise of paradise to the good thief, a reflection by Our Lady of Guadalupe Parish addressed the legacy of hurt and distrust experienced by indigenous people.

"In Canada, many First Nation, Inuit, and Métis people find it hard to maintain faith in Christian institutions because of the way the churches collaborated with the government's policy of aggressive assimilation in the past. The residential school scandal is indeed a national disgrace, but when that



Kiply Yaworski

WAY OF THE CROSS — Some 200 participants braved the frigid temperatures on Good Friday to follow the cross through the streets of Saskatoon during the annual outdoor Way of the Cross.

scandal is allowed to become a stumbling block to faith, that too, is a scandal. Today we ask for God's mercy and guidance as we build a culture of reconciliation."

Wyndham Thiessen of L'Arche

Saskatoon led the reflection at the 12th station: Jesus speaks from the cross to his mother and his beloved disciple.

"Jesus hung on the cross, rejected and scorned. Only his mother and a few faithful friends remained beside him. People with intellectual disabilities often endure a similar loneliness, with very few people in their lives who are willing to stay close and name them as friends," Thiessen said.

"Parents are often isolated, supporting a handicapped son or daughter with very little help or support from a caring community. Jesus knew that his mother would need support, and he appointed his disciple to care for her as a son."

A moment of silence was observed on Spadina Crescent after representatives of the Knights of Columbus read the Scripture passage at the 13th station about the death of Jesus on the cross.

Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon carried the cross to the final, 14th station, accompanied by Anglican Bishop David Irving.

On the steps of St. Paul's Anglican Cathedral, the two faith leaders led a closing reflection, prayer and blessing. "Jesus' story does not end here, in the tomb of Good Friday. Our story does not end in tragedy and despair. We need not flee like the disciples in fear for the future, because we know as people of faith that Jesus will rise from this tomb, and so we live in faith and hope that we, too, will rise with Christ on the last day."

Myron Rogal of the diocesan Office of Justice and Peace, who co-ordinated the annual event, thanked all those involved — including the Saskatoon city police, city officials, Night Owl audio, the many participating groups, and the volunteers from Our Lady of Guadalupe Parish who prepared a lunch of soup and bannock to conclude the event.

'Never again' has become 'again and again'

By Andréa Ledding

SASKATOON — At the annual Yom HaShoah commemorating the six million who died in the Holocaust, president of Congregation Agudas Israel Harold Shiffman noted that anti-Semitism continues to rise across the globe.

"I encourage you to remind your friends about this event and others like it; don't take anything you read at face value and check your sources; stand up for those

who cannot stand up for themselves," said Shiffman, before welcoming the dignitaries and the main speaker, Holocaust survivor Robbie Waismann.

"We are one human family," said Commissioner David Arnot of the Saskatchewan Human Rights Commission, noting that human rights came to the forefront because of the Holocaust, and rights and responsibilities must be part of every student's pedagogy.

"Racism was the justification to murder six million Jews," noted Rabbi Claudio Jodorkovsky. "The Holocaust didn't begin with death camps, but with small, dangerous hate speech, and from these seeds it grew into a mass killing machine."

Last January, the Polish parliament introduced a law that criminalizes any suggestion that Poland had any complicity in the Holocaust, claiming that it was never a free actor because of the invasions

of Germany and Russia. Three million Jews were killed in Poland, noted Jodorkovsky, and while many Polish citizens risked their lives to rescue Jewish people, laws like this whitewash history.

"Many Poles helped Jews. Many were afraid, and didn't get involved. But many were eager to collaborate. Any attempt to deny or relativize that fact is a lie and a manipulation of history," said Jodorkovsky. "We are here to listen to a man who experienced anti-Semitism and persecution in Poland, even before the pogroms. He was beaten up by his own friends because he was a Jew."

Waismann was born in Skarzysko, Poland, in 1920 to a close-knit family. He lost them all, except his sister Leah, spending time in different camps as a slave labourer. He was liberated from Buchenwald on April 11, 1945, by the first black man he'd ever seen, African-American soldier Leon Bass.

"Imagine being a 14-year-old boy having been through all these horrors over a six year period, being hungry, starved, deprived of every human emotion, so brutalized and dehumanized that you begin to believe that you are no longer human, and yet still somehow living in hope that you will be reunited with family."

When they asked him his name, he blurted out 117098, his number. He was surprised that they wanted to know his name. But with this new freedom and hope came the realization that



Liz Baile

NUNCIO VISITS THE NORTH — Bishop Gary Gordon of Victoria (left) and Bishop Mark Hagemoen of Saskatoon (right) recently accompanied the Papal Nuncio to St. Michael's Parish in Behchoko, N.W.T., about 100 km northwest of Yellowknife. The pope's representative in Canada took the opportunity to visit the northern community, having travelled to the Diocese of Mackenzie-Fort Smith for the March 16 episcopal ordination of Bishop Jon Hansen, CSsR. The visit was a first for the nuncio, and for parishioners in Behchoko.

Session explores communications

By Frank Flegel

MUENSTER, Sask. — The *Prairie Messenger* will cease publication May 9. That fact is well known. The high level of concern that has been expressed about this prompted Regina Archbishop Donald Bolen to convene a meeting of communication representatives from the Regina, Saskatoon, and Prince Albert dioceses and the Saskatoon Eparchy.

On April 4 at St. Peters Abbey a brainstorming session was held to determine what can be done to serve the *Prairie Messenger* community after May 9. It will likely be some form of digital/electronic communication, if the general direction established at the session is any indication.

There was much discussion of the consequences to society in moving away from print toward electronic media, and it was pointed out that printing presses and the distribution of a paper copy are major considerations when everyone is under budget constraints — digital media offer

more bang for the buck.

Participants were concerned that holding the paper copy and taking the time to read and absorb the written word is a different and more rewarding gain of knowledge compared to reading on an electronic device. The electronic version fosters a short attention span and supports today’s move to multi-tasking or task-switching.

There was also concern that moving to a digital copy would lose the generations who don’t use electronic devices; however, others noted there is plenty of evidence available that dedicated print readers are also accessing and using those electronic devices. One participant lamented that Google was turning everyone into dummies.

The conversation moved on to exploring what’s available that would meet the needs of maintaining communication with the *Prairie Messenger* readership, and the kind of resources required. The possibility of co-operating or partnering with dioceses in other provinces and other pub-

lications was also part of the discussion. The meeting determined there was a definite need to encourage local participation in whatever is developed and what resources would be required to accomplish that.

Bolen noted that Saskatchewan bishops would be meeting shortly and they would discuss some of the issues raised at this brainstorming meeting. Diocesan communication officers will discuss some of the ideas presented when they meet with other dioceses and communications officers at a national meeting scheduled for the end of May. Several others were tasked with some research efforts with an expectation to report to the group at its next meeting, tentatively scheduled for some time in June.

“It was an exploratory conversation,” said Bolen after the meeting. “It was also an opportunity to express our gratitude to Abbot Peter (*PM* editor), the *Prairie Messenger* writers and staff, and articulate how we have been deeply blessed by them.”



Donald Ward

WEB PRESS — This web offset printing press manufactured by North American Rockwell has been printing the *Prairie Messenger* weekly since 1973.

‘It takes a community to welcome all these newcomers’

By Blake Sittler

SASKATOON — The First Annual Saskatoon Newcomer Settlement and Integration Community Forum was held March 28 at TCU Place in Saskatoon. The gathering was organized by staff from the City of Saskatoon Community Development Department with support from Immigration, Refugees and Citizenship Canada.

Some 80 people in attendance represented the various sectors in the city who help to welcome and orient new Canadians. Between 2011 and 2016, Saskatoon welcomed 18,585 new Canadians; Regina saw an influx of 16,195.



Blake Sittler

WELCOMING NEWCOMERS — Some 80 representatives of various sectors in the community working to welcome and support newcomers to Canada gathered for an information forum March 28 in Saskatoon.

The sectors approached for input included ethno-cultural groups as well as housing, education, justice and police, economy and employment, health, faith, human service, First Nations and Métis organizations.

Participating sectors were all part of a separate daylong survey process in the early months of 2018 when researchers and city employees gathered information about each group’s area of expertise.

Lynne Lacroix, director of Recreation and Community Develop-

ment with the City of Saskatoon, headed the group that organized the day.

Saskatoon “has a direct role in making sure that our city is welcoming and breaking down barriers to integration,” she explained. “It was about talking to newcomers themselves and also to agencies who have a direct or indirect role in welcoming them.

“This day was about bringing the community together,” said Lacroix. “It takes a community to welcome all these newcomers.”

Lacroix credited many in her office and highlighted the Immigrant Partnership Saskatoon coordinator Athanas Njeru as the linchpin of the day, as well as pointing to work that needs to be done in the future.

“The biggest part is moving forward to formally establish a local immigration partnership,” Lacroix explained. “Their sole focus will be to make sure they are addressing the recommendations that come out of today and what we’ve heard from newcomers.”

A large part of the presentation was facilitated by Brian Hoessler, founder of Strong Roots Consulting, and Lindsay Herman, who together acted as the listeners of the sector discussions and also put together the report that served as the content for the day.

Many themes arose from the pre-event input from the various groups. There was a recognition that partnerships were necessary

and that experience on the ground has proven that organizations can do more working together than working as independent pillars. The report highlighted the example of the Settlement Workers in Schools (SWIS), which connects settlement agencies and language training opportunities through their presence in schools.

It was also noted that co-ordination of services was important in order that newcomers could access the necessary resources and offerings — especially for those without an understanding of Canadian society’s bureaucratic structures.

Language barriers are nearly insurmountable until English is learned, and so it was recognized that access to locals who speak a variety of languages would also make settlement that much smoother.

Finally, mental health was recognized as one of the most important factors in settlement. While it may look to an outsider like refugees should be happy and grateful for their new and peaceful home, the trauma of losing family and friends, of having to leave your country of birth, of losing access to language, culture and food, make settling into a new job or school incredibly difficult.

Another major report was compiled by Insightrix Research and was funded by Immigration, Refugees and Citizenship Canada as well as the City of Saskatoon.

The Insightrix report heard from many immigrants that Saskatoon was seen as friendly, small, convenient and open to diversity, but there was still a wide array of challenges that new Canadians faced, including finding a job suited to their training, getting their education recognized, learning the language, and adjusting to the culture and climate.

The report noted that while most newcomers recognize that they will have struggles ahead of them in terms of finding appropriate work and housing, many were

quoted as facing obstacles that they had not anticipated — like not being able to pick up an affordable dining room table and chairs because they did not own a truck, and movers charge \$150 to transport the furniture.

Banking and financial issues in Canada cause many newcomers hardship because of the complicated structures and a lack of awareness about things such as credit history and online banking. Many noted that they had never used credit cards before and had to Google how to attain one and how to use it.

What became clear over the

course of this report was how stressful day-to-day and hour-to-hour living is for someone to whom everything at every hour is new: language, culture, weather — even things like sports and music. The report concluded with several practical recommendations and suggestions.

June Rivard, a volunteer with migration ministry in the Diocese of Saskatoon, said the day was worthwhile.

“It was a helpful discussion,” Rivard said. “It challenges me and my committee about how we can do a better job with our sponsors in helping (newcomers) manoeuvre through all the service providers.”

Faith sustained survivors

Continued from page 6

there was no home to return to, that they were all orphans whose families had been murdered.

“Today in excess of over 70 years since my liberation, the promise of ‘never again’ has become ‘again and again.’ A number of situations has tested the world’s resolve — in Cambodia, the former Yugoslavia, Rwanda, Darfur, Syria. My eyes have seen unspeakable horrors.”

After the war, 426 young people among 20,000 adults in Buchenwald were rescued and taken to France, where experts concluded they had become psychopaths and would never amount to anything.

“I am proud of the boys of Buchenwald, such personalities as Elie Wiesel, a Nobel prize-winner, and the chief Rabbi of Israel, and Israel’s ambassador to the United States. Not bad for a bunch of lunatics, don’t you think?” said Waismann to laughter.

The hope of seeing family was what helped him survive, the baby of the family, when his parents and all but one of his older siblings were killed, some before his eyes. His elder brothers and his beloved

sister-in-law were all killed.

“My nephew Nathan was not three years old the last time I saw him. Golda could easily have gone to work in a munitions factory but refused to be separated from her little boy, and was sent to the Treblinka gas chamber with him.”

His older brother was put on a truck when he contracted typhoid fever. Waismann had an overwhelming urge to join him but he was stopped, and waved away by his older brother. A few minutes later shots rang out from the nearby forest.

“Never will I forget the devastation in my heart, the horror of the truck returning empty.”

Waismann noticed an immediate change in his father the following Sunday, the only day they saw each other while working 12-hour opposing shifts in the munitions factory. The following Thursday he did not see his father on the opposing shift, and still has no idea how he died.

Waismann noted that, while many questioned their faith and asked where God was in all this, that faith also sustained them in later years, and what they had been taught in childhood stayed with them as a reassurance.

Individuals, communities respond to tragedy

By Blake Sittler

HUMBOLDT, Sask. — The April 6, 2018, accident involving a semi-trailer truck and a bus carrying the Humboldt Broncos, coaches, staff, and play-by-play announcer is both a devastating loss for many families of a son, a husband, a father, a friend, and a cataclysmic loss for the broader community.

The outpouring of love and support has been overwhelming.

The Humboldt Broncos are part of the Saskatchewan Junior Hockey League (SJHL). Every team in the league has offered some form of sympathy and support.

Every player and coach knows the camaraderie of riding the bus from game to game. Those bus rides are like cocoons of time during which players listen to music, watch movies, sleep, talk about the past or upcoming tournaments, and where, through the sharing of stories, friendships and bonds are formed that often last for decades.

Lynda and Cal Statchuk of Wadena know what it is like to send their sons on the road on a bus in the winter. Two of their sons, Travis and Michael, played



CNS/Jonathan Hayward, Reuters

MOURNERS EMBRACE — Mourners embrace during an April 8 vigil at Elgar Petersen Arena in Humboldt, Saskatchewan, to honour members of the Humboldt Broncos junior hockey team who were killed in a fatal bus accident.

AAA Midget Hockey.

“A team becomes a family,” Lynda said. “The bus becomes a bonding place.”

“The parents see each other often at games at home and on the road,” Cal added. “They become part of this family who will go the

extra mile for each other.”

In the NHL, every team playing over the weekend made some effort to show that they were thinking of the Broncos. Some offered moments of silence and others, like the Jets and Blackhawks, wore the word “Broncos” on their jerseys. Many teams and arenas are offering the 50/50 proceeds toward the Broncos. Internationally, at a game in Sweden, the two opposing teams stood on the blueline, arm-in-arm, for a moment of silence.

But this was not just a hockey tragedy; it was a human tragedy,

with support and condolences from every corner of the planet, including Queen Elizabeth II, Pope Francis, and U.S. President Donald Trump.

At an afternoon service at the Cathedral of the Holy Family in Saskatoon, Bishop Mark Hagemoen read the message from Pope Francis sent by the Vatican Secretary of State: “Informed of the injury and tragic loss of life caused by the road traffic accident in the province of Saskatchewan involving young hockey players, His Holiness Pope Francis sends his condolences to those who have lost loved ones, and commends the souls of the deceased to the mercy of Almighty God. To all in the community at this difficult time Pope Francis sends his blessing.”

On other fronts, businesses offered their services, airlines offered free flights, and hotels offered free accommodations to those coming into town to be with family.

Flags were lowered to half-mast all across the province at city halls, cathedrals and fire halls.

A GoFundMe account was set up to collect donations to help families get through the next few months. Organizers hoped to raise \$10,000. The account currently stands at over \$6.7 million.

“That type of figure is staggering,” Bronco’s president Kevin Garinger said in Sunday’s press conference. “We will be ensuring that these dollars go out respecting first and foremost every one of the families that have been part of this tragedy.”

— SERVICES, page 9

The experience of the prayer vigil in Humboldt was like light shining through great darkness. The community gathered was led by various community and faith leaders through a reflection of acknowledging great pain, but also striving to embrace hope. That hope was very present through the many people gathered holding family and community members with great compassion and care. Although this crisis will be with the community for a long time, they will make it through this time of darkness because of such prayer and caring.

— Bishop Mark Hagemoen,
Roman Catholic Diocese of Saskatoon

Coming together is a powerful sign that families are not alone

Continued from page 1

At the arena, the same scene played out over and over: family, friends and community members cried, hugged, and then began talking to each other, shaking their heads in disbelief.

Grief and crisis counsellors, including grief dogs, roamed the arena, available to any in need of support.

Rev. Joseph Salihu, pastor of St. Augustine Roman Catholic Parish, described first hearing the news of the accident. “On Friday, there was a concert, and just before it began, a teacher from St. Augustine School drew my attention to some news that there was an accident. All the ministers came as one. We drove to the Uniplex to be with the families.

“Coming together tonight is a powerful sign that these families are not alone in their anguish,” Salihu added. “We need to remember that after the funerals, these people will still need our presence.”

The evening prayer vigil began with the singing of “O Canada.” Rev. Matteo Carboni of St. Andrew’s Anglican Church and vice-chair of the Humboldt Ministerial Association, served as emcee. “We remember the words of Jesus, who told us, ‘You will be sorrowful, but your sorrow will turn into joy.’ We need each other

to make this promise a reality.”

Humboldt Mayor Rob Muench brought condolences from the city of Humboldt. “This is a very tough time for all of us,” he said. “Together, we can get through this. I thank everyone from all over Canada and the world who have offered support. To use a hockey analogy, we’ll stick-handle our way through this and hopefully we won’t have to dump it in the corner.”

Dignitaries in attendance included Saskatchewan Premier Scott Moe, Prime Minister Justin Trudeau, and Ryan Meili, leader of the provincial opposition, as well as media personalities Don Cherry and Ron Maclean, along with Elgar Petersen, for whom the Humboldt arena is named, and who has been part of the Broncos organization since its inception.

Garinger spoke at the vigil through restrained tears. “The real scope of this community tragedy will not be fully realized for days or weeks or even years,” he said.

The team president took time to thank the families, the community, politicians, sports personalities and the first responders who offered important work even while dealing with their own grief.

“I want to say to all the Humboldt Bronco families, billets, coaches, teammates, classmates, teachers, friends, and community members that not one of

us is alone in our grief,” he said. “Reach out, help is there.”

During the service, Garinger named those who were injured and those who had died in the crash. Those who died are Humboldt Bronco players Parker Tobin, Adam Herold, Conner Lukan, Evan Thomas, Jacob Leicht, Jaxon Joseph, Logan Boulet, Logan Hunter, Logan Schatz, and Stephen Wack, along with assistant coach Mark Cross, head coach Darcy Haugan, team statistician Brody Hinz, broadcaster Tyler Bieber, and bus driver Glen Doerksen.

Those injured in the crash were Xavier Labelle, Graysen Cameron, Ryan Straschnitzki, Bryce Fiske, Tyler Smith, Kaleb Dahlgren, Matthieu Gomercic, Nick Shumlanski, Derek Patter, Morgan Gobeil, Brayden Camrud, Layne Matechuk, Jacob Wassermann, and team trainer Dayna Brons.

Rev. Colleen Pilgrim of Carlton Trail House of Prayer gave the opening prayer, followed by words from Lawrence Joseph, former chief of the Federation of Sovereign Indigenous Nations.

“The indigenous people are in the process of not only praying for you, lifting their pipes,” Joseph assured those gathered, “they are also gathering resources to support you and your loved ones in the days to come.

“Jesus wept when he found out his friend Lazarus died,” Joseph

said, “so it is okay for all of us to weep. It shows the love we have for all these boys.”

At 7:32 there was a minute of silence to mark what would have been the beginning of the Humboldt Broncos next game.

Bishop Bryan Bayda of the Ukrainian Catholic Eparchy of Saskatoon proclaimed Psalm 23, The Lord is My Shepherd.

Pastor Sean Brandow of Humboldt Bible Church, the team chaplain for the Broncos, brought some appreciated levity, unblemished reality, solidarity of despair, and promised hope with his reflection: “In honour of Mr. Trudeau I wore my fancy socks, but you can’t see them because of my cowboy boots — a real Saskatchewan thing.”

“I don’t want to be here but it’s good that we are,” the team chaplain admitted. “I arrived shortly after the accident and walked up on a scene I never want to see again, to sounds I never want to hear again — groaning and panic and fear and confusion and pain. All I saw was darkness and I had nothing. Nothing. I’m a pastor. I’m supposed to have something. I’ve received thousands of texts and even Scripture, but I needed to hear from God.

“We do not have a God who is unfamiliar with what we are going through. He has suffered grief, wept, felt alone and lost. Jesus

suffered like us and he has gone ahead of us into the heavenly realm. Death couldn’t hold him, he’s alive. I don’t have all the answers, but I do know that.”

Lutheran pastor Rev. Clint Magnus offered prayers of intercession, asking for solace and healing, love and peace in the families and the survivors. He prayed for the caregivers who endured many horrors in order to offer comfort to the victims.

Rev. Brenda Curtis of Westminster United Church led a closing prayer: “Humboldt family and friends, a quilt of love has been placed around our shoulders and our community as our brothers and sisters around the world have held us in their care.”

Bishop Mark Hagemoen of the Roman Catholic Diocese of Saskatoon offered a final blessing: “Lord God, you are the light that illumines the darkness. Continue to lead us into your light.”

As music played, people left as they had entered: hugging, crying, shaking their heads in disbelief. Some just sat holding hands.

April 6, 2018, is a night that Humboldt and Saskatchewan will bear like a scar for the next century, but one small step in healing was taken that night. Saskatchewan was at its finest, its most broken, its most supportive, its most tender.

(See related story, above.)

Divisions among bishops puts an apology on hold

Journey to Justice

Joe Gunn



Once upon a time, when we arrived here, we simply took their land. Then, starting over 150 years ago, we took their children. In 2018, we're taking away the hope of sincere reconciliation.

In 2015 Canada's Truth and Reconciliation Commission (TRC) issued its final report on Indian residential schools, relating the "cultural genocide" that took place, along with much physical and sexual abuse. Looking to the future, 94 Calls to Action were recommended. Some of them were specifically directed to the four churches that ran the schools. But all challenged the members of every faith community, all governments, and the entire Canadian public. Reconciliation must involve us all.

It's not at all clear, unfortunately, that all the Canadian Catholic bishops get that. The Canadian Conference of Catholic Bishops announced two days before Good Friday that the pope will not now come to Canada to offer an apology to indigenous peoples for residential schools. This news has caused more pain to Aboriginal people, deeply saddening those with whom I have talked who remain in the church.

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

Call to Action #58 is worth quoting in its entirety: "We call upon the Pope to issue an apology to Survivors, their families, and communities for the Roman Catholic Church's role in the spiritual, cultural, emotional, physical, and sexual abuse of First Nations, Inuit, and Métis children in Catholic-run residential schools. We call for that apology to be similar to the 2010 apology issued to Irish victims of abuse and to occur within one year of the issuing of this Report and to be delivered by the Pope in Canada."

When Prime Minister Justin Trudeau had a private audience with Pope Francis in May 2017, he directly invited the pontiff to come to Canada and issue such an apology.

Just before Easter 2018, culminating a lenten season where the faithful have been encouraged to examine our consciences, confess our sins and do penance, it seems the Catholic bishops of Canada have been unable to do the same.

To be clear, the CCCB's March 27 "letter to Indigenous Peoples in Canada" reported that Pope Francis "felt he could not personally respond" after careful consideration of the Canadian invitations. Having worked 11 years at the CCCB myself, I recognize this as code language. The plain truth is that the Catholic bishops will not admit they are divided. They could not agree to issue an invitation to their pope.

Francis is not a "top-down" hierarch. This is a man who, had he been invited, would have come. (Francis issued a public apology to the indigenous peoples of the Americas in Bolivia in 2015.) But he will never agree to arrive on Canadian soil, or issue an apology to indigenous people here, without the express invitation and agreement of the bishops of Canada.

Not all bishops wanted the pontiff to stay away. In 2017, the bishops of Saskatchewan expressed support for the visit of Pope Francis to Canada. Archbishop Murray Chatlain, who heads the CCCB's Guadalupe Circle, said, "We hope that the Holy Father, coming and meeting with Aboriginal, Inuit and Métis representatives from all of Canada, where he may express an apology and could communicate the whole church's commitment to be in real dialogue with each other, would be a great blessing."

There was understandable negative fallout from the bishops' decision.

The prime minister expressed his disappointment with this news. Indigenous leaders like Assembly of First Nations National Chief Perry Bellegarde said he would continue to extend an invitation to the pope, while others expressed sentiments ranging from outrage to deep pain.

Senator Murray Sinclair, who led the TRC, remarked that, "The Anglican Church has apologized, the United Church has issued an apology, the Presbyterians have issued an apology. But we've heard nothing of that sort from the Catholics." The senator wondered if the fear of litigation is still the major concern of Catholic bishops. "Also, I believe there is a strong element within the church leadership that residential school survivors are not telling the truth."

Sinclair's frustration was



CNS/Paul Haring

NO APOLOGY — The Canadian Conference of Catholic Bishops announced two days before Good Friday that Pope Francis will not now come to Canada to offer an apology to indigenous peoples for residential schools.

echoed on his Facebook page in stark language: "The shame of those who abused children in their institutions in the past is now theirs to wear."

I belong to an Oblate parish in Ottawa where reconciliation with indigenous people has become a priority. We have organized a half-dozen events in the past two years, and work directly in partnership with Aboriginal ministry leaders of the Archdiocese of Ottawa. Our last event, where we expected 30 - 40 people, attracted over 90 persons. Now our meetings are attended by representatives from five parishes.

Yet, unlike our friends and collaborators in Protestant churches, we have no idea what the reconciliation plan for our church is (if any) on the national or diocesan levels. The CCCB initiative to convene the Guadalupe Circle remains a work in progress, still working on membership and terms of reference.

KAIRO — Canadian Ecumenical Justice Initiatives — has a vibrant program of indigenous reconciliation, but the Catholic bishops abandoned this ecumenical organization in late 2015.

"Listening circles" (attended by local bishops) have been held or are planned in several places (Thompson, Winnipeg, Moosonee, Edmonton, Saskatoon, Trois-Rivières, Halifax, Victoria, and Churchill) in preparation for a pastoral letter on Aboriginal issues, for release by the CCCB this autumn. (The intent of the statement, anything about the content, or how laity might be able to use it has not been publicly released.)

Our local reconciliation efforts, while sincere, cannot replace the need for the Catholic leadership to play their roles in designing educational efforts among our youth and directly inside our parishes and Catholic institutions.

Pope Francis could eventually come and might even apologize for our church's role in running the majority of Canada's residential schools. In the meantime, Canadian Catholics must increase our active efforts to reconcile with indigenous peoples. Words are not enough, and leadership alone will not suffice. But unfortunately, this week, the grassroots reconciliation efforts of Catholics with indigenous peoples just got a whole lot harder.

Prayer services held across province

Continued from page 8

Holy Spirit Parish in Saskatoon, like many others, opened their doors for people to come together to offer silent prayers.

While the largest vigil was held in Humboldt, prayer services for the victims and families were held all across the province. One in Birch Hills attracted some 150 people, where 15 candles were placed across a hockey net, one for each victim.

Another was held in Lloydminster. In attendance was radio personality Kurt Price. "What really stood out for me was how comforting it was to see so many familiar faces," Price said. "The community here celebrates together and it grieves together."

Price had another connection to the tragedy as a broadcaster. "I was at a dinner theatre on Friday night when the news broke and we started to hear some preliminary numbers. I immediately thought of Tyler Bieber (the Humboldt broadcaster killed in the crash)," recalled Price. "I know so many

people just like him, and I feel I knew him."

Price described people like Bieber who broadcast hockey games as community oriented people who do not broadcast to get rich, but for the love of the game and the family that forms around the team.

"None of those people had to be on that bus, but every one of them wanted to be there," he said. "I wanted to be around my extended family tonight, my community."

"I've been thinking about him (Bieber) and all of those young men all weekend. The vigil tonight I hope starts the healing," Price concluded. "I know it won't make the pain end for anyone overnight, but we come together to start."

Vice-president of Red Cross in Saskatchewan, Cindy Fuchs, said in a radio interview: "The Canadian Red Cross has been activated by the government of Saskatchewan, who have asked us to have our volunteers on the ground, offering comfort and support."

Saskatoon city councillor Cynthia Block tweeted that people

were lining up to donate blood at Canadian Blood Services. She noted that they were actually having to turn locals away and were only accepting people who were from out of town.

Jackie Saretsky, co-ordinator of hospital chaplaincy for the Roman Catholic Diocese of Saskatoon, was in the midst of preparing a daylong Dying Healed workshop when the accident happened. "We have names and we're getting connected with some of the players and families," said Saretsky. "The hospital staff has been good about letting us offer our time."

"Some of the chaplains have set up a space on the fourth floor (of Royal University Hospital) where families can come to ask for prayers and talk," continued Saretsky. "This is the beauty of this ministry being connected to the hospital."

Saretsky was also offered prayer shawls and was told that one was included for each of the players and families with a personal note. The prayer shawls were forwarded by spiritual support staff at the Humboldt hospital.

Way has a desire to give back to her community

Continued from page 4

Way, a Grade 11 student, added that while she's been taught about First Nations history in class, it was only when she met people on the streets that she truly learned what some have been through.

"It was really eye-opening to hear their stories and realize many things are far beyond their control."

Way shares stories and photos about those she meets on her website, Instagram, and Facebook pages. She's received much encouragement from her teachers and hopes to continue running the project through her last year of high school and into her uni-

versity years.

It comes down to her personal interests and her desire to give back to her community.

"I've always been taught, when it comes to changing the world, use your talents," said Way.

"I can't sing. I can't dance. I can't act. I'm not the most popular person. I don't know what I can do. That's when it occurred to me that I love talking to people and I love storytelling, so I can put these two things together and do something and hopefully change a little bit of the world."

The Vancouver CARE Project can be found online at <http://www.vancareproject.ca>

A Sask. writer on home, hockey and the bus crash

The following was originally published in the National Post (nationalpost.com) April 9, 2018.

By Sharon Butala

I didn't know anyone on that fatal bus. Not one of those strong kids, fast on the ice, skilled and intensely in love with hockey, their whole lives consumed by it. All of them proprietorial in their passion for the game.

But I was born in Nipawin and lived 65 years in Saskatchewan. My head is full of hockey stories, going back to about 1952 when our principal set up a girls' hockey team — unheard of then — and I played on it in my skates with picks while the boys whizzed circles around us. We used to skate on any frozen piece of water, or our dads flooded rinks for us in the yard even though the school rink was only a few blocks away.

I remember watching my classmates play against other teams on an outdoor rink in -29 C, some so poor you could see their flesh through the holes in their hockey pants or their unravelling hockey socks. Hockey then was everything; hockey was life. Hockey would save them from the hard lives of their parents, joy from the game would permanently, constantly fill their lives.

Sharon Butala, the author of 18 books of fiction and non-fiction, has lived in Saskatchewan for nearly 70 years. Her first mystery, *Zara's Dead*, will be released in May.

And I know the road where the cataclysm happened. It looks like so many roads across and up and down Saskatchewan. Not very busy — not busy at all — nobody much on it most of the time. I can see fields stretching out on each side, still snow-covered now, over stubble or chemical fallow from crops I'd probably no longer even recognize, lentils, chickpeas or canola, but way too early for seeding. An easy drive, pretty much

straight north from Tisdale to Nipawin.

The accident, so massive as to be truly called a tragedy, has brought back my longing for Saskatchewan, for the smell of the air there in the spring, for the meadowlarks that all summer long call from fence-post to fence-post their lyrical "come-and-have-a-cup-of-tea," the most beautiful sound I know, for the feel of the crisp, cold air coming off the ice in winter, the sound of skates scraping and zinging under swiftly moving blades, the eyes of the

players, darting, darting, taking in every nuance, every movement all across the rink.

I didn't know one of those young men on the bus, but the faces of all the boys I knew when I was young who were mad about hockey kept sliding themselves in front of those I didn't know. NHLer Eddie Van Impe, then a small, quiet boy, was in my Grade 8 class in Saskatoon; I think I remember Cliff Schmautz throwing snowballs at us as we passed his school on our way to ours.

One of my young cousins is a serious hockey player, whose games take him across the continent. It might easily, a few years ago, have been him, and all of us know it, as do thousands of other hockey families who are trying not to think how lucky they are it wasn't one of their kids, then being floored by unspeakable grief for those families who have experienced such terrible loss.

I studied the picture of the team and their coaches every time it came on TV trying to see something, I'm not sure what, in the faces of those kids, trying to imprint them in my memory. I could not even bring myself to try to feel what those 15 sets of parents are feeling now, will be feeling in their hearts for the rest of their lives. I found it easier to mindlessly, without my willing them, let the tears trickle down my face than to try to put myself in their places.

But even if I don't know the boys on that bus, I do remember the boys. The boys I've known, the boys that are a part of the single, wide hockey family of the Prairies, and to the long hockey tradition going back to years before any of us were born. It's a way of trying to take in fully, as well as I can, the horror and pain of what happened, to not allow myself to deflect the full weight of this unthinkable disaster, because as a Saskatchewan person, ineradicably so, forever, I want with others to pay full respect to those young men and their families. This was a tragedy for all of us.



Blake Sittler

PART OF PRAIRIE LIFE — Hockey, writes Sharon Butala, is part of Prairie life, an escape from hard times and a crisp joy that never leaves the heart.

If all we have to complain about is terrible prairie weather, we're doing OK

By Caitlin Ward

My friend's husband keeps comparing this spring's temperatures to last spring's. He looks up the historical data on his phone and checks it against this year's weather. He keeps telling her that last year at this time, it was warmer. She doesn't doubt that's true. She's just not sure why he bothers to look it up.

I think it's because he's not from here. He's lived on the prairies for the better part of 10 years, but he wasn't raised on them. Most places that aren't here seem to have much more straightforward weather pat-

al weeks later if that is the case.

One spring about five years ago the temperatures were sub-zero until the middle of May, when one day it was suddenly 25C. I remember hopping over streams of melting snow in sandals, walking past snow drifts four feet high in a sundress. One of my friends got caught in a blizzard at the Saskatchewan-Manitoba border at the beginning of June that same year. He was shocked and appalled. He, too, isn't from the prairies.

I didn't really think about prairie weather, or how unpredictable it is, until I was an adult. It was a few years ago, walking across the street with a colleague in the middle of August. That year was a particularly cold late summer, probably only about 16C at midday. He and his wife had just moved here, and he asked if it was normally that cold. I thought about it for a minute and eventually said, "there is no normal weather for August, here."

There is no normal weather at all, here. My father tells me that the year I was born, there was a snow storm in every month except July. Born at the beginning of November, my parents weren't sure they were going to make it to the hospital before my mom went properly into labour, because the roads were so bad. I should note: on a good day, they were about a 15-minute drive from St. Paul's.

And it was 1984, so we're not talking pioneer days, here.

Climate change has likely accelerated our strange weather, but hearing stories from my parents and grandparents, it doesn't

seem to have ever been predictable. We've learned to take what the day brings us and have no expectations for the next. It's only when we talk to an outsider that we realize how cold it actual-

ly feels, how bizarre our spring can actually be, or how occasionally July feels as if the Plagues of Egypt have visited us for a few weeks, like a distant relation descending on your house and exhausting your hospitality.

I was reminded of this once again during a Skype date last week. After years of raising money, signing documents, and waiting, all of a sudden the refugee my worshipping community is sponsoring has a plane ticket to Saskatoon. By the time this column goes to print, he will probably have arrived.

We are lucky in the sense that he already speaks quite good English, and so we have been able to correspond

with him over the past year while we waited for his paperwork to come through. We spoke face to face for the first time last week, laughing over the poor Internet connection and his occasional grammatical missteps that sometimes lead to wild confusion.

It was when we asked about his experience of weather, though, that he was certain he was not understanding us properly. The coldest temperature he's ever felt is 3C. When we told him it would probably be about that temperature when he arrived, his eyes widened and he exclaimed, "but it is spring!" And we laughed and said for Saskatoon, that was spring.

We explained the cycle of seasons in Saskatchewan as best as anyone can, and told him he'd adjust to it because everyone does.

I don't predict he will get used to the weather quickly, though. As evidenced by my friend's husband, no one seems to unless they're from here.

It's a peculiarity of this province, of this sweep of land across the centre of this continent. It's a point of pride to outsiders and a source of frustration amongst ourselves. It's always too hot, too cold, too wet, too dry, too windy. But I've realized, talking to our Syrian friend these past months, that if it's the worst we can complain about in our day-to-day lives, we're probably doing pretty well.

Sunny Bobby Hebb

terns, and so he either hasn't yet understood or hasn't yet accepted that prairie weather will not conform to any preconceived notions about seasons.

Sometimes we have autumn. Sometimes it snows in September. Sometimes all the snow melts by April 15. Usually there will be a snow storm sever-

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

Sunny, yesterday my life was filled with rain
Sunny, you smiled at me and really eased the pain
Now the dark days are gone, and the bright days are here
My sunny one shines so sincere
Sunny one so true, I love you

Sunny, thank you for the sunshine bouquet
Sunny, thank you for the love you brought my way
You gave to me your all and all
And now I feel 10 feet tall
Sunny one so true, I love you

Sunny, thank you for the truth you let me see
Sunny, thank you for the facts from A to Z
My life was torn like wind-blown sand
And a rock was formed when you held my hand (oh, sunny)
Sunny one so true, I love you.

Sunny
Thank you for the smile upon your face
Hmm, sunny
Thank you, thank you for the gleam that shows its grace
You're my spark of nature's fire
You're my sweet complete desire
Sunny one so true, yes, I love you

Sunny (repeat first verse)

Austin's finest: South By Southwest Film Festival

Screenings & Meanings

Gerald Schmitz



Coming from a drab Canadian winter, Austin is hard to beat in the bloom of springtime when the South By Southwest Festival takes over the Texas capital with a vibrant kaleidoscope of music, film, educational, cultural, interactive events, screenings, performances, encounters and conversations. The cinematic program, celebrating a 25th year, offered more than 250 feature and short films, many by female and first-time filmmakers, selected from over 8,000 submissions.

The best festival experiences are the discoveries and serendipitous special moments. One happened because at Sundance I had missed seeing the strange western tale *Damsel* by the Austin-based directing duo of brothers David and Nathan Zellner. Catching it among 18 “festival favourites” at SXSW led to an impromptu post-screening chat with Richard Linklater,

val favourite that was my top SXSW selection, bar none. Since premiering in the Cannes festival’s directors’ fortnight in 2017, *The Rider* has earned multiple awards, including being nominated for best feature at the Independent Spirit Awards. It’s a contemporary Midwestern story of compelling documentary-like realism focused on the talents and hurts of actual young cowboys on the rodeo circuit who play versions of themselves in a dramatized narrative that explores this world of wounded masculinity. Even more amazing is that it is written and directed by a young Chinese-American woman, Chloé Zhao, who speaks about her intensive low-budget multi-tasking process in a cover feature interview, “Rodeo Dream,” with another independent filmmaker, James Ponsoldt, in the spring 2018 issue of *Filmmaker Magazine*.

hometown of Granite Falls in Washington State after serving a 20-year prison term after being caught up as a bystander to a murder. Chris has developed a crush on a former high school teacher, Carol (Edie Falco), who worked tirelessly for his release as part of a campaign to end mandatory minimum sentences. She is caught in a stale marriage, and raising a rebellious teenage daughter. Both are looking for something more beyond family pressures and the burdens of the past. What works in this Netflix production are the understated performances and close observations that ring true.

American Animals (U.S./U.K.)

Writer-director Bart Layton tells the stranger-than-fiction true story of four male students at Transylvania University in Lexington, Kentucky, who in 2004 conspired to steal a priceless copy of James Audubon’s *Birds of America* from its library. The ring-leader, Warren, claims (dubiously) to have gone to Amsterdam to meet with black-market buyers. The recreation of events, backed by a terrific soundtrack, leads up to an abortive attempt with the foursome disguised as old men. An audacious second try, after overcoming an unlucky librarian, nets them seven-year prison terms. Interspersed with the dramatizations are interviews with the actual perpetrators as to their questionable motivations and post-release lives.

Boundaries (Canada/U.S.)

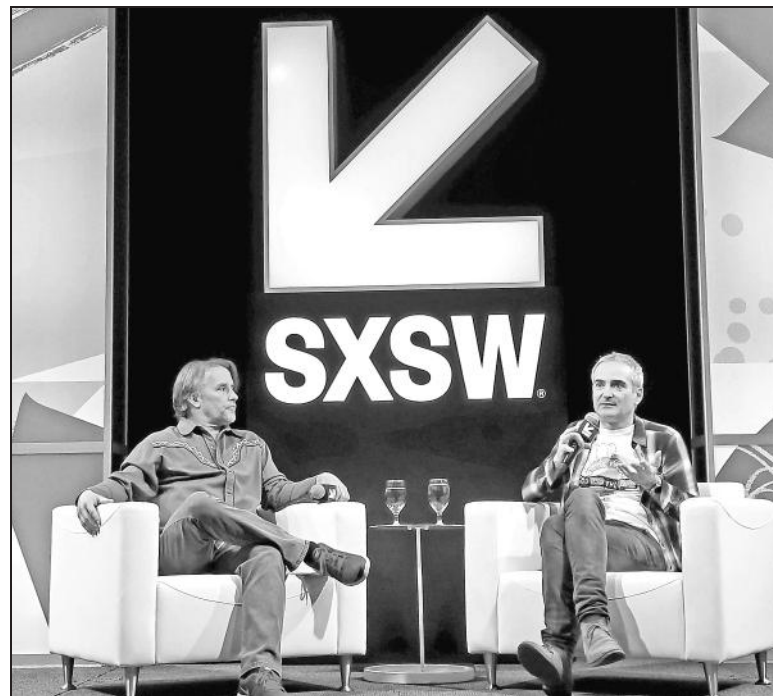
Iconic octogenarian Canadian thespian Christopher Plummer is a delight in the latest from writer-director Shana Feste. He plays Jack Jaconi, an incorrigible pot-grower and dealer who, after getting kicked out of an old folks home, inveigles his exasperated daughter Laura (Vera Farmiga) to take him on a road trip. Laura is also a single mom to misfit teenager Henry (Lewis MacDougall), whom Jack enlists to help unload the stash in the trunk. Among the customers is her ex-husband. There’s a good cause involved — getting Henry into private school. Never mind the improbables, it’s a thoroughly entertaining ride.

Galveston (U.S.)

French filmmaker Mélanie Laurent pulls off this gritty downbeat thriller based on the Nic Pizzolatto novel about an ailing hitman, Ray Cody (Ben Foster), who escapes a deadly New Orleans criminal setup with an abused young woman, Raquel (Elle Fanning, also excellent), who has turned to prostitution. Raquel rescues her little “sister,” Tiffany, by force and the three flee to a motel on the Texas coast, with terrible consequences to follow as surely as the next storm off the Gulf. It’s harrowing and grim, except for the memory of one brief playful moment of sunny calm at the seashore.

Thunder Road (U.S.)

The grand jury award winner, developed from an acclaimed Sundance short film by writer-director Jim Cummings, stars himself as a neurotic police offi-



Gerald Schmitz

FILM CONVERSATION — Master filmmakers Richard Linklater and Olivier Assayas in conversation at the South By Southwest Film Festival in Austin, Texas, March 11.

cer, Jim Arnaud, who goes off the deep end after delivering the nuttiest funeral oration ever for his dear mom (shot in Austin in a single take). Another freak-out later, Jim loses custody of his daughter and his job in a series of tragicomic sketches. Cummings’ exaggerated portrait of a fractured soul in the throes of a nervous breakdown certainly grabs the spotlight; however, a sober ending involving his ex-wife feels false and tacked-on.

All Square (U.S.)

Winner of an audience award, directed by John Hyams, a struggling small-time bookie, John Zbikowski (Michael Kelly), to whom everyone owes money, narrates his hard-luck story of taking a 12-year-old kid, Brian, under his wing and trying to teach him to pitch after having a one-night stand with his mom. Things get out of hand when John starts taking bets on little league games and tangles with the league manager, a self-satisfied jerk running for city council while carrying on a secret affair with the mom. Game over.

Family (U.S.)

From writer-director Laura Steinell, a brilliant satire on workaholic career woman Kate (Taylor Schilling), who gets stuck with custody of her bullied 12-year-old niece for a week and discovers her inner “freak” (look up the “juggalo” fan subculture).

Unlovable (U.S.)

A Duplass brother production, directed by Suzi Yoonessi, based on the offbeat story of co-writer Charlene deGuzman who also stars as a young Asian-American woman, a “sex and love addict,” who leans on Maddie (Melissa Leo), an older woman in a support group, and finds relief in a musical connection to Maddie’s estranged brother Jim (John Hawkes) while living at their mother’s house.

Friday’s Child (U.S.)

A.J. Edwards directs this Texas story of Richie, drifting out of foster care into a world fraught with trouble and bad influences until he makes a potentially redemptive connection to Joan (Imogen Poots),

grieving the loss of her mother, his landlady who was robbed and killed. (The excellent Tye Sheridan plays Ritchie in a more demanding role than in *Ready Player One*. Coincidentally, both movies premiered at the same time in adjoining theatres, the Paramount and the Stateside.)

Profile (U.S./UK/Russia)

An audience award-winner at Berlin and SXSW, Timur Bekmambetov directs this searing cautionary tale of London-based journalist Amy Whitaker, who creates a Facebook profile posing as a Muslim convert in order to investigate ISIS recruitment of foreign brides for its fighters in Syria.

Blindspotting (U.S.)

A Sundance hit, directed by Carlos Lopez Estrada with a hip-hop in the ‘hood vibe, it follows the misadventures of two friends, black parolee Collin (Daveed Diggs) and white wannabe tough guy Miles (Rafael Casal), against a confrontational gentrifying Oakland backdrop. A killer cop angle adds to the contrived mayhem.

First Match (U.S.)

On Netflix, winner of audience and “gamechanger” awards, writer-director Olivia Newman tells the story of tough Brooklyn teenage black girl Monique, living in foster homes, who takes to wrestling boys while being used by her deadbeat dad.

Number 37 (South Africa)

Set in the crime-ridden Cape flats area of Cape Town, with a nod to Hitchcock’s *Rear Window*, a wheel-chair-bound man, Randall, and his girlfriend, in hock to a brutal loan shark and witnesses to murder, are caught in a deadly game of blackmail.

Martyr (Lebanon/Italy)

Writer-director Mazen Khaled casts a sensitive and sensuous gaze on a group of young Muslim men constrained by circumstances and conservative culture who seek freeing moments of escape in risky dives from the Beirut sea wall that looks toward Europe.

— CANADIAN, page 12



Austin’s greatest contribution to world cinema, who the day before had engaged French master Olivier Assayas in an hour-long conversation before a packed house at the vast convention centre. (Listen to an audio recording at: <https://schedule.sxsw.com/2018/events/P99193>.) As for *Damsel*, its tragicomic play on the western genre won’t please everyone, but gets strong performances from David Zellner as an accidental alcoholic preacher, Robert Pattinson as a doomed lovelorn soldier, and Mia Wasikowska as the distressed heroine who needs no saving.

The next day, after interviewing the directors of several excellent documentaries (more in next week’s column), I had a public exchange with another Austinite, actor-director-author Ethan Hawke, having already seen his work in *First Reformed* (my top film of 2017) and the Sundance gem *Blaze*, which were SXSW presentations. Given hours-long lineups, I didn’t bother with SXSW’s biggest “headliners”: the premieres of John Krasinski’s horror thriller *A Quiet Place* and Steven Spielberg’s sci-fi pop-culture epic *Ready Player One* on the opening weekend; Wes Anderson’s whimsical stop-motion *Isle of Dogs* on the closing weekend. Besides, the extra publicity is hardly needed for such multiplex wide releases.

Let me highlight instead a festi-

Zhao met *The Rider*’s principal character, Brady Jandreau, following her acclaimed previous feature, *Songs My Brother Taught Me*. Jandreau is a Lakota Sioux cowboy from the Pine Ridge Reservation in South Dakota. He later suffered a traumatic brain injury during a rodeo event that is a key element of the story. Brady has exceptional skills as a rodeo rider and horse trainer, but is warned that another injury could result in permanent disability or death. His best friend, Lane Scott, a champion bullrider, has been left a paraplegic in a rehabilitation facility, the scene of several moving scenes. Brady has to confront being robbed of the one thing he is best at. He has a fraught relationship with his father and loses a cherished horse that must be put down. With limited education and job prospects, what is left of his riding dreams? Jandreau gives an exceptional, deeply affecting performance immersed in the plain-spoken naturalism of cowboy culture and set amid the striking landscapes of the plains.

Here is a rundown of some other notable SXSW dramas.

Outside In (U.S.)

Director Lynn Shelton co-wrote the script with another director, Jay Duplass, in the lead role of Chris, returning to his

Preachers will never challenge with moral platitudes

The following editorial by Andrew Britz, OSB, is titled "Poetry in the pulpit," and was originally published in the Feb. 10, 1992, issue of the PM. It is also included in his book Rule of Faith: as we worship, so we believe, so we live (Lex Orandi, Lex Credendi, Lex Vivendi).

The church needs preacher-poets, according to Walter Brueggemann, a noted Old Testament scholar. The Scriptures, he said, are reduced far too often to lifeless forms by preachers who rely on the scholarly, historical analysis they learned in the seminary.

What Brueggemann laments in scriptural studies is even more true in many of the moral and dogmatic classes Catholic seminarians are obliged to take. We belong to a church that has placed great confidence in the correct dogmatic expression; we believe

that if we say it right, our tradition will be safely handed on — even if our Sunday pews are filled with sleeping or daydreaming worshippers. To be too concerned about the faith experience of the heart is frowned upon: "Isn't that where the Protestants went wrong?" we knowingly ask.

Only one subject is really considered seriously in the preparatory work to theological studies: philosophy, and the more medieval the better. Modern philosophy which takes seriously the role of symbol in human existence is often summarily discredited. Filled with con-

fidence we declare that the essence of human existence can be expressed in matter and form.

No one is calling for a downplaying of the intellect. We as church have had too many bad experiences of anti-intellectualism. We must, however, acknowledge that for a large majority of people the head alone is not the way to the soul. We are more complex than that; few of us are going to find ourselves in peace without both minds that have disciplined our hearts in wisdom, and hearts that have taught our minds to sing songs filled with a healthy dose of raw emotion.

The Catholic Church prides itself on being a sacramental church. One would think that this thrust would have kept us deeply appreciative of symbolic expression. In reality we have been more distrustful of symbol in sacramental theology than in any other the-

ological discipline. The polemics of the post-Reformation period has had a devastating influence.

Traditional symbolic expressions were replaced with ontological ones favoured in medieval philosophy. The only truly adequate expression of the eucharist, for instance, became transubstantiation, in which even the smallest speck on the corporal cloth on the altar was declared the real presence of Christ. Traditional symbolic expressions, such as the breaking of the bread, sharing a meal or partaking of food, were all seen as inadequate; the fact that these expressions speak naturally to our deepest selves was simply disregarded.

Not since the days of St. Basil has a leader in our church succeeded in an apology for literature. Without a sense of literature the preacher is doomed to using moralistic ditties in the Sunday

homily.

The preacher, as Brueggemann rightly noted, is called upon to be countercultural. The status quo will never be challenged by nice moral platitudes, nor by trivializing the truth with simple answers.

A church with all the answers is fine for people who are afraid to question anything, and for people who do not want to question anything because they like the world pretty much the way it is. Pope John Paul's social encyclicals, however, do not allow us the comfort of either of these solutions.

Let us not just idly hope that our future preachers have some imagination, that they be poetic enough to challenge us with creative dreams of new possibilities for the human family. Let us insist that literature in its various expressions be an integral part of their training.

Canadian film opens in April

Continued from page 11

1985 (U.S.)

Shot in black and white by writer-director Yen Tan, a closeted gay man returns home at the height of the AIDS crisis in a touching farewell to family and friends that includes words of comfort to a troubled younger brother about "feeling different."

The Legacy of a Whitetail Deer Hunter (U.S.)

Jody Hill directs this satire of a divorced gun-toting great hunter, Buck Ferguson (Josh Brolin), who takes his spoiled young son on an outing to bag a stag with big antlers, accompanied by his goofy unlucky videographer (Danny McBride). Coming to Netflix.

Heavy Trip (Finland)

Speaking of goofy, this absurdist Nordic tale has a wannabe Finnish heavy metal band making a lot of noise that includes a notorious crossing into Norway.

Wildling (U.S.)

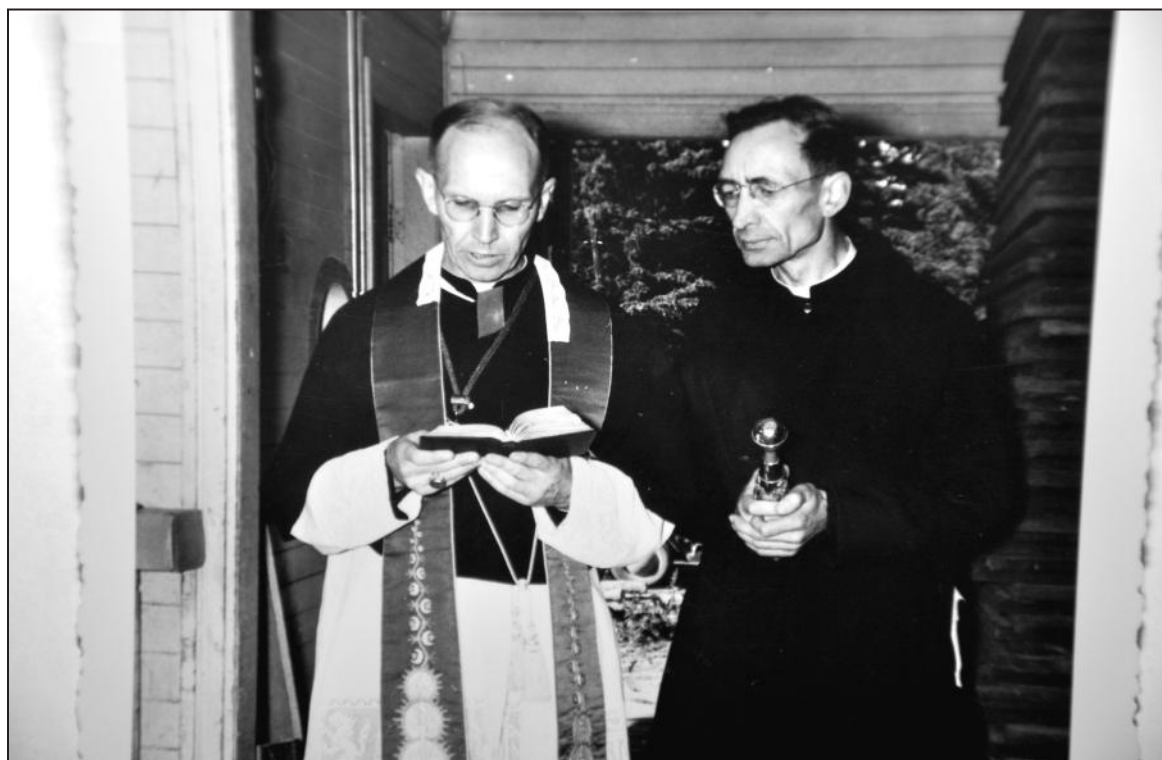
Bel Powley, star of the Sundance hit *Diary of a Teenage Girl*, takes on a wildly different role in this creepy horror fable in which a young girl, "Anna," held by a "daddy" captor/pro-

tector (Brad Dourif), is freed and taken in by a female sheriff (Liv Tyler) until wolfish appetites take over and survival means escaping to the northern lights. Fritz Bohn directs this howler.

First Light (Canada)

Jason Stone helms this sci-fi oddity, set in California, about strange powers that occur when teenager Alex (Stefanie Scott) is touched by a mysterious alien light force and runs away with Sean (Théodore Pellerin, also in the fine Canadian feature *Never Steady, Never Still*).

*Note on *Indian Horse* (<http://www.indianhorse.ca/>) This Canadian production, directed by Stephen S. Campanelli with Clint Eastwood as an executive producer, is based on the acclaimed Richard Wagamese novel about a First Nations boy, Saul Indian Horse, who becomes a talented hockey player, surviving residential school abuse, racism and addictions. It premiered at the 2017 Toronto International Film Festival, but so under the radar it was not included in the official program book. Fortunately, a decent April 13 theatrical release is in the offing. Not to be missed.



St. Peter's Abbey Archives

OVER 50 YEARS AGO — Abbot Jerome Weber, OSB, and Rev. Norbert Schwinghammer, OSB, bless renovations to the former St. Peter's Press print shop, circa 1965.

PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

KAPOOR, SELNES, & KLIMM

Barristers & Solicitors

W. Selnes, B.A., LL.B.;
G. Klimm, B.A., LL.B.;

Phone (306) 752-5777, P.O. Box 2200
Melfort, Saskatchewan S0E 1A0
Phone (306) 873-4535, P.O. Box 760
Tisdale, Saskatchewan S0E 1T0

WEBER & GASPER

Barristers & Solicitors

Russel Weber (B.A., LL.B.)
Tabbatha M. Gasper (B.A., LL.B.)
517 Main Street, Humboldt, Sask.

Phone: 306-682-5038
Fax: 306-682-5538

E-mail:
weber.gasper@sasktel.net

VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE

requires Teachers, Administrators, Medical Professionals and Trades People, aged 21 - 65. If you are interested in serving overseas for two years, we may have an assignment for you! Please call 780-485-5505, Email: vic1@volunteerinternational.ca or visit our Website at www.volunteerinternational.ca

St. Peter's Press
Commercial Printers Since 1964
Fine Quality Printing
Muenster, Sask. S0K 2Y0
Ph: 306-682-1770
Fax: 306-682-5285
press@stpeterspress.ca
Place your professional ad here
Call 306-682-1772

MCKERCHER LLP BARRISTERS & SOLICITORS

SASKATOON:

(306) 653-2000
L.J.(Dick) Batten, QC
Michel G. Thibault
David M.A. Stack, QC
Curtis J. Onishenko
Galen R. Richardson

REGINA:

306.565.6500
David E. Thera, QC

Committed to serving the legal needs of Religious Organizations for the past 90 years.

McKERCHER LLP
mckercher.ca

MOORING GLORY

FUNERAL AND CREMATION SERVICES

John Schachtel

1201 - 8th St. East
Saskatoon, Sask.
(306) 978-5200

Schuler-Lefebvre Funeral Chapel

"Dedicated to those we serve"

Ph: 306-682-4114 Humboldt, Sask.

MALINOSKI & DANYLUK FUNERAL HOME

HWY 5 EAST HUMBOLDT

Humboldt's only 100% locally owned and operated.
PH : 306-682-1622

Satisfaction Hearing Systems Ltd.

Hearing Aid Sales, Service & Repair

Ph: 306.979.4543 #16-1945 McKercher Dr.
Cell: 306.881.8602 Saskatoon, SK S7J 4M4

Emerald Tree
ACCOUNTING SERVICES
Specializing in parishes and parishes with schools.
Mira Salter ~ mira@emeraldtree.ca
Bookkeeping,
Charity Returns,
GST Filing,
FRAME Reports

A message to our subscribers . . .

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

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

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

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

Good Shepherds needed today to model lasting love



Liturgy and Life

Sylvain Lavoie, OMI

Jean Vanier, in his book *Becoming Human*, shares a personal transition in his notion of love. He used to think love involved being good, being efficient, using one’s intelligence and time well, and doing things for others. Then he chose to live with the mentally challenged and found he was challenged to live his life on a whole different level. The mentally challenged weren’t impressed by his competence; they did not care about his degrees. They just wanted his love, his affection, and his attention — they wanted to know him. They taught him the importance of relating from the heart. And that has made all the difference in his life.

What Jean Vanier learned and now teaches has implications for this Sunday’s celebration, Good Shepherd Sunday. We can learn from Jesus that same lesson — to shepherd one another from the heart. In fact, leadership in the area of human relationships may be the greatest unmet need in the world today.

In a world where divorce rates, gang violence, family breakups, teen pregnancies, addictions of all kinds and rates of incarceration are skyrocketing, the greatest need is not more laws, more social programs and institutions, but very simply loving, committed relationships and secure family life.

Over the Easter weekend one year, two young men in separate northern communities were killed in gang-related violence. It seems there is a ritual to belonging to a gang that involves killing someone, then one is really “in.” How tragic the need to belong has come to this level, right here at home.

In a recent Cross Country Checkup program on CBC about the effectiveness of law to curb the violence in

Lavoie, 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.

Vancouver, callers mentioned the need for tougher laws, more police enforcement, more educational programs and more money for daycare. Shockingly, only a few mentioned the need for more loving relationships and stronger family life.

Cardinal Keith O’Brien of Scotland noted the same phenomena in his country. The reaction of the government to the same social crisis was to enact tougher laws. He called that putting a Band-Aid on the symptom and not addressing the real issue — a lack of spirituality and love in today’s society.

I am convinced that the deepest need of our youth, indeed, of every human being, is to be loved, to belong, and to be valued. If these needs are met by loving parents, supportive nuclear and extended families and welcoming churches, then our youth won’t need to resort to drugs to feel loved, gangs to feel they belong, or indulge in risky pre-marital sex to feel valued.

There is a great need today for leaders, for Good Shepherds, who will model how to establish long-lasting relationships, how to form solid, loving families where the emotional needs of the children are met.

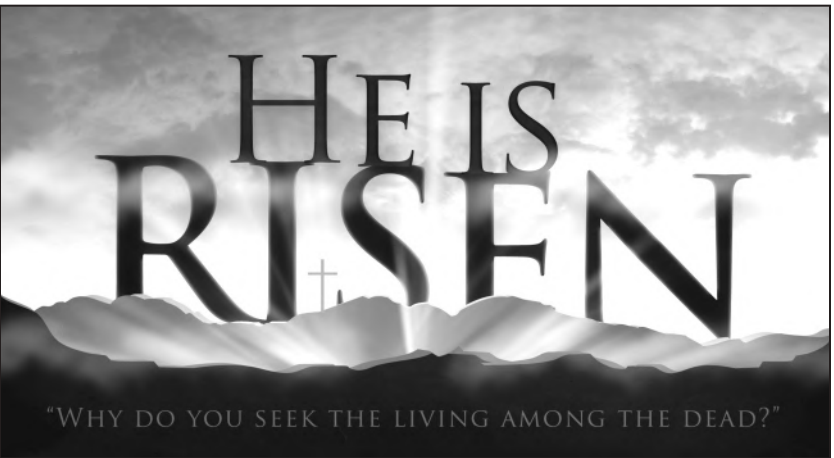
Fourth Sunday of Easter	Acts 4:7-12 Psalm 118 1 John 3:1-2 John 10:11-18
April 22, 2018	

Jesus in today’s Gospel about the Good Shepherd models that kind of love. He is one who, as Jean Vanier learned, shepherds from the heart, and invites us to do the same. There are three aspects in the Gospel to that kind of shepherding: self-sacrifice, intimacy and unity.

A Good Shepherd will lay down his or her life for others. This is what Jesus did and calls us to do as well. This runs contrary to leadership based on greed and selfishness, which has been the cause of global economic recessions.

Can we learn from this situation to finally listen to what Jesus has been teaching us all along? Politicians are to serve the needs of their communities. Bankers are to serve the needs of their clients. Married people are to meet each other’s needs first. Parents are to meet the emotional needs of their children. All this comes before career and personal desires. To do that is to fulfil one’s God-given role as a parent.

The second aspect of shepherding Jesus speaks about is relationships, knowing one another, intimacy. That is



what Vanier learned from the mentally challenged and what ultimately transformed him. We need leaders, shepherds, who will teach us how to enter into committed lifetime relationships and friendships. We need shepherds who will teach us how to form community, how to achieve intimacy in our lives. Every human being longs for intimacy, yet we are afraid of it because genuine love means being vulnerable to being hurt, and no one wants to be hurt again. To be fully human, however, is to love and to be open to all that genuine love may bring into one’s life.

The Missionary Oblates who have served in our archdiocese for so many years are a religious congregation, not diocesan priests. Yet for over a century they have sacrificed community life for the sake of the mission, serving alone in isolated missions across Canada’s North. Now we are realizing that community life, precisely, has become our mission. It is a challenge to find Oblates willing and able to live together in community and minister together as teams.

The last aspect that Jesus mentions in the Gospel is unity. Genuine love seeks to bring people together, to unite, to establish harmonious relationships between different groups. That is a challenge in a pluralistic society, but one we must try to meet as families, as church and as organizations within our society. This calls for a great deal of respect, understanding, tolerance and communication.

That, in fact, is what I experienced growing up in the small district of Highgate, Sask., which was a mixed community of French, English, Ukrainian and German rural folk who were both Protestant and Catholic and got along famously. What a gift that was to me as a child, one I take into my adult years.

The eucharist is a shepherd’s meal making present the love of the Good Shepherd in word and sacrament. It empowers us and sends us out to be shepherds of the heart.

Faith must be constantly reintegrated as our lives grow more complex

In Exile

Ron Rolheiser, OMI



The complexity of adulthood inevitably puts to death the naïveté of childhood. And this is true too of our faith. Not that faith is a naïveté. It isn’t. But our faith needs to be constantly reintegrated into our persons and matched up anew against our life’s experience, otherwise we will find it at odds with our life. But genuine faith can stand up to every kind of experience, no matter its complexity.

Sadly, that doesn’t always happen and many people seemingly leave their faith behind, like belief

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

in Santa and the Easter Bunny, as the complexity of their adult lives seemingly belies or even shames their childhood faith.

With this in mind, I recommend a recent book, *My Utmost, A Devotional Memoir*, by Macy Halford. She is a young thirty-something writer working out of both Paris and New York and this is an autobiographical account of her struggle as a conservative Evangelical Christian to retain her faith amidst the very liberal, sophisticated, highly secularized, and often agnostic circles within which she now lives and works.

The book chronicles her struggles to maintain a strong childhood faith that was virtually embedded in her DNA, thanks to a faith-filled mother and grandmother. Faith and church were a staple and an anchor in her life as she was growing up. But her DNA also held something else, namely,

the restlessness and creative tension of a writer, and that irrepressible energy naturally drove her beyond the safety and shelter of the church circles of her youth, in her case, to literary circles in New York and Paris.

She soon found out that living the faith while surrounded by a strong supportive faith group is one thing, trying to live it while breathing an air that is almost exclusively secular and agnostic is something else. The book chronicles that struggle and chronicles too how eventually she was able to integrate both the passion and the vision of her childhood faith into her new life. Among many good insights, she shares how each time she was tempted to cross the line and abandon her childhood faith as naïve, she realized that her fear of doing that was “not a fear of destroying God or a belief; (but) a fear of destroying self.” That insight testifies to the genuine character of her faith. God and faith don’t need us; it’s us that need them.

The title of her book, *My Utmost*, is significant to her story. On her 13th birthday, her grandmother gave her a copy of a well-known book, much-used within Evangelical and Baptist circles, *My Utmost for His Highest*, by

Oswald Chambers. The book is a collection of spiritual aphorisms, thoughts for every day of the year, by this prominent missionary and mystic. Halford shares how, while young and still solidly anchored in the church and faith of her childhood, she did not read the book daily and Chamber’s spiritual counsels meant little to her. But her reading of this book eventually became a daily ritual in her life and its daily counsel began, more and more, to become a prism through which she was able to reintegrate her childhood faith with her adult experience.

At one point in her life she gives herself over to a serious theological study of both the book and its author. Those parts of her memoir will intimidate some of her readers, but, even without a clear theological grasp of how eventually she brings it all into harmony, the fruit of her struggle comes through clearly.

This is a valuable memoir because today many people are undergoing this kind of struggle, that is, to have their childhood faith stand up to their present experience. Halford simply shows us how she did it and her struggle offers us a valuable paradigm to follow.

A generation ago Karl Rahner

famously remarked that in the next generation we will either be mystics or unbelievers. Among other things, what Rahner meant was that, unlike previous generations where our communities (family, neighbourhood, and church) very much helped carry the faith for us, in this next generation we will very much have to find our own, deeper, personal grounding for our faith. Macy Halford bears this out. Inside a generation within which many are unbelievers, her memoir lays out a path for a humble but effective mysticism.

The late Irish writer John Moriarty, in his memoirs, shares how as a young man he drifted from the faith of his youth, Roman Catholicism, seeing it as a naïveté that could not stand up to his adult experiences. He walked along in that way until one day, as he puts it, “I realized that Roman Catholicism, the faith of my childhood, was my mother tongue.”

Macy Halford eventually re-grounded herself in her mother tongue, the faith of her youth, and it continues now to guide her through all the sophistications of adulthood. The chronicle of her search can help us all, irrespective of our particular religious affiliation.

Abbot Bruno's letters give insight into colony life

By Paul Paproski, OSB

A humorous story is told of Abbot Bruno Doerfler, OSB, purchasing a railroad ticket for Muenster at a Winnipeg train station. Doerfler pronounced his destination as "Minster." The ticket agent corrected him with the enunciation "Munster."

"No, I mean Minster. I ought to know how it's pronounced, I named the place," he told the agent. Doerfler, the abbot of St. Peter's Abbey and spiritual leader of St. Peter's Colony, not only named Muenster, but many of the communities in his religious jurisdiction.

A lesser-known story about Doerfler is his disappointment in 1911 over being named abbot of St. Peter's Abbey, Muenster. In 1906, he was elected prior of St. Peter's Priory. In 1911, the priory was elevated to the status of an independent abbey. Doerfler informed his superior, Abbot Peter Engel, OSB, of St. John's Abbey, Minnesota, that he had no desire to become the first abbot of St. Peter's Abbey.

"You also know that I do not consider myself as having the qualities of an abbot," he wrote in a March 30, 1911, letter. "Hence I beg you to not recommend me as abbot." His request was denied.

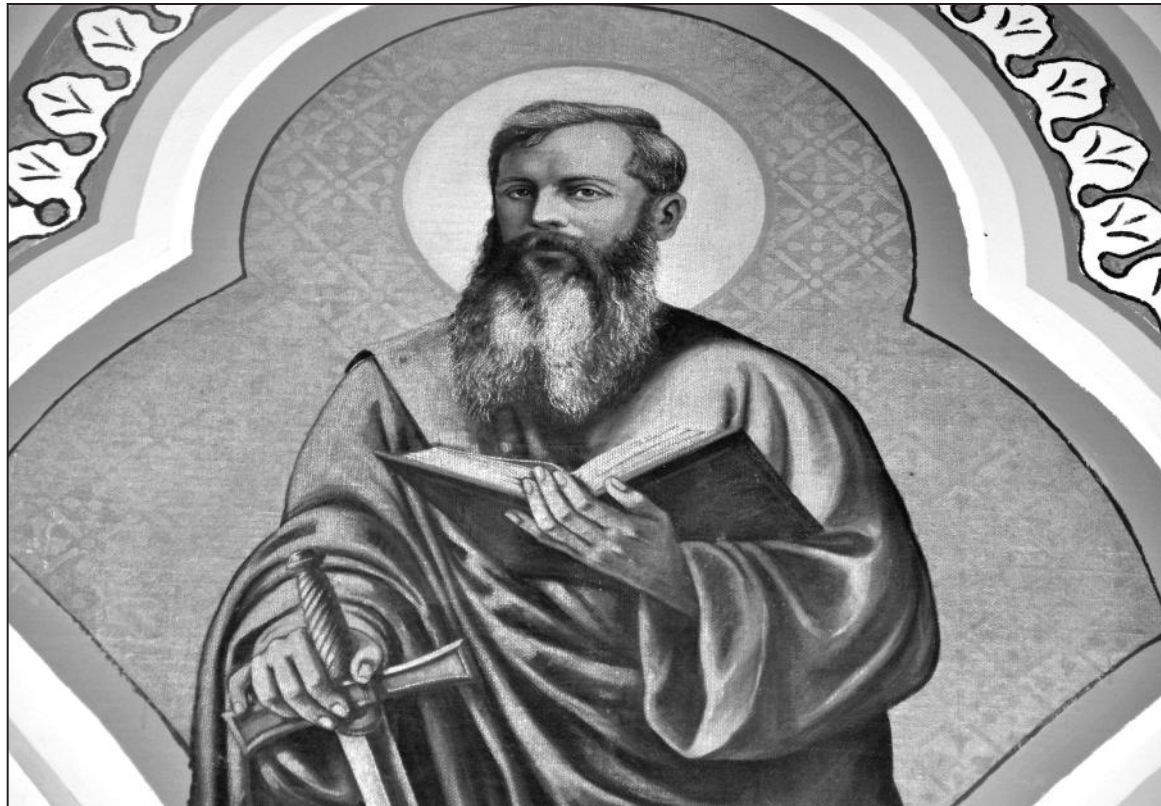
Bruno Doerfler was a pillar of the colony, serving as its co-founder in 1903. He played an important role in the building of the first Catholic hospital and Catholic schools. He promoted German-Catholic culture by helping found *Katholikentag* (Catholic Days) and the first colony newspaper, *The Bote*. A canon lawyer, he was the vicar-general of the Diocese of Prince Albert, where the bishop often sought his counsel.

Doerfler died unexpectedly on June 12, 1919, at the age of 52. He had been celebrating confirmation at St. Paul's Church, Saskatoon, when he became ill. His death brought an outpouring of grief across St. Peter's Colony and throughout the Catholic Church.

Between 1902 and before his death in 1919, Doerfler wrote more than 120 letters to Abbot Engel to keep him informed of events in St. Peter's Abbey and Colony. Doerfler, in one of his last letters to Engel, mentions that a well-known artist, Imhoff, is painting the sanctuary of St. Peter's Cathedral, Muenster. Imhoff immortalized Doerfler by using Doerfler's portrait for the face of St. Paul, who is above one of the nave pillars.

Doerfler's letters to Engel reveal that Doerfler had a concern for the monastic community and colony and keen interest in local happenings. The following are excerpts from some of the letters.

June 26, 1903 (Rosthern): "Yesterday morning when I went down to the shack in which I have been saying Mass and for the use of which I have been paying \$3 per week, I found that some men were tearing the roof off. I got them to stop till the Mass was



Paul Paproski, OSB

INSPIRATION FOR A SAINT — The portrait of Abbot Bruno Doerfler, OSB, is the face of St. Paul in St. Peter's Parish (Cathedral), Muenster. Count Berthold Imhoff made the portrait in 1919 when he painted the church sanctuary with 80 life-sized figures and frescos. Doerfler was a friend of Imhoff and the first abbot of St. Peter's Abbey, Muenster.

over. Then I looked up the proprietor and found that he intended to build a house on the site of the shack and wanted to use the lumber of the shack in putting up the house. . . . Land seekers are still coming in daily, and a big wagon load goes out to the settlement at least every second day."

Sept. 6, 1903: "St. Peter's Priory will, before winter, be a wonderful piece of architecture. The first frame building put up was 16 ft. square and 1 1/2 stories high. From a distance it looked like an elevator and the Indians predicted that the wind would blow it over. . . . They are now finishing a log church which will be 24 by 40. . . . It is only too bad that the railroad is not finished. . . . There are six small stores in the colony."

Sept. 10, 1905: "The farmers are all jubilant over the splendid crops they are gathering. It is expected that 50,000 bushels of wheat will be shipped from Muenster alone this year."

Dec. 29, 1905: "I am editor and business manager of *The Bote*. . . . *The Bote* now practically makes cash expenses, while formerly it was conducted at a very heavy financial loss. It seems to become more liked by the people and the number of paid subscribers is rapidly increasing."

Aug. 22, 1906: "We decided to put up a frame building (monastery) 62 by 38 ft., two storeys and an attic high. . . . It is estimated that the building will cost us \$3,000 to \$3,500. . . . The deeds for the half section on which we live have arrived from the Eastern and Western Land Co., yesterday, so that we now feel safe."

April 22, 1907: (Snow storm hits colony.) "Trains from Winnipeg could not get beyond Humboldt. There were at least 4 passenger trains with 1,000 to 1,500 persons stuck there without

beds or shelter but the cars. The hotels were unable to serve more than 2 meals daily. . . . Ordinary freight is not yet moving consequently and the storekeepers are in despair. Fortunately, flour, meat, wood and seed grain is plentiful in our colony."

Nov. 29, 1907: "We have a good well at last. It is 177 ft. deep and has over 100 ft. of water."

Feb. 10, 1908: "We had a misfortune lately. We had ordered 3 dozen copies of the new *Ceremoniale Monasticum*. They arrived in Humboldt for the customs just shortly before the freight sheds burned down with all contents. Of course our shipment burned up."

March 3, 1908: "On Sunday I had the High Mass in our church and just before it was to begin, the water began to come down through the ceiling right on the middle of the altar and the centre of the platform. I sent a couple of men upon the roof to shovel the snow off. . . . At the proper time I began the sermon and kept at it till all the snow was off the roof and all the surplus water had come down."

June 18, 1908: "The foundation for our church is finished and looks very fine. I wish the building were on top of it."

July 12, 1908: "At last work has begun on our new station building and the livery barn, which was destroyed by lightning a few weeks ago. On the 30th, Muenster is to be incorporated as village. On the 29th, we expect to have a grand "*Katholikentag*." Crops are looking well and the weather is still very favourable."

Oct. 7, 1908: "Have just returned yesterday from St. Boniface, where I attended the blessing of the new Cathedral. It was a grand affair, 13 bishops and archbishops and about 150 priests being in attendance. . . . The parade

in the afternoon was a grand one, between 9,000 and 10,000 Catholic men from Winnipeg marching in it."

March 4, 1909: "We have ordered the lumber for our church here and expect the first car almost daily. The total bill amounts to about \$2,800."

July 29, 1909: "P. Benedict, his trustees and others got into trouble for having dispensed beer at a church picnic July 1st. They were fined altogether a sum of \$431.15. While I regret the occurrence, I am glad that it gives me an occasion for enforcing absolutely what I have been trying to carry out for a year past: the banishing of beer from church picnics. The opposition was too strong so far, but now I can surely carry through my intention with ease."

Jan. 11, 1912: "For the past 24 hours we had south wind and still the temperature was minus 51 yesterday morning, minus 50 yesterday evening and minus 54 1/2 this morning. This is the greatest cold we experienced since coming to Canada. In previous years it was never lower than 49 below zero."

Jan. 22, 1912: "I accept your offer of sending me the set of Stations for \$400, which you had bought, but did not use for the Abbey church."

Dec. 11, 1912: "It is impossible to get cars for shipping grain and the elevators are filled. So far only about 30 cars of grain have been shipped from Muenster, and over 300 cars are still in the farmers' hands. The result is that money is extremely scarce. Collections are practically nil."

Dec. 4, 1913: "There are twelve of us priests belonging to St. Peter's and we have two Fathers at St. John's making 14 in all."

Dec. 12, 1914: "So far none of our colonists had occasion to

complain about bad treatment on account of the war."

June 17, 1915: "The provincial government is still working at its liquor law. . . . This law will make it almost impossible for a man to get a drink of beer, whilst it will encourage whiskey-drinking very much."

Jan. 23, 1916: "One man in our parish, who had \$4,000 debts a year ago has only \$1,800 debts left and is going to build a new house in the bargain. Everybody of our people seems to have the chance of a lifetime to get out of debt this year. . . . I am going for a Presbyterian minister, who has been making a big row in the public press and in public in general about our parish schools. I enclose a copy of a circular, which I got out against him."

Dec. 27, 1917: "We started a little college course. . . . Fr. Matthew is prefect and I am director. All the fathers, including myself, and the clerics are teaching classes. . . . I hope the war will be over by next fall, so that we can start a new beginner's course. . . . We built a new parish school with interlocking hollow tile this fall and expect to occupy it for the parish children right after the New Year. It seems to make a remarkably warm building. These tiles are made at Bruno."

Nov. 16, 1918: "I hope the influenza, which has taken such a sad toll at St. John's, is now gone from you. . . . Probably 15 deaths occurred in the whole colony, but now it is getting worse. Two daughters of one Muenster family who had married into other parishes of the colony during the past two years, died within 12 hours at their homes."

Jan. 26, 1919: "Our provincial legislature has made an amendment to the School Act, which prohibits the teaching of any language but English in the government schools. Only French has the privilege of being taught for one hour per day where the trustees so decide, but the language of instruction even during that hour must be English according to the letter of the law. The Orangemen have been working hard, and they succeeded in getting this legislation passed."

Feb. 8, 1919: "The *Banque d'Hovhelaga*, a French-Canadian institution, is going to open a branch at Muenster. A whole string of branches of the Bank is to follow in various parts of our colony this year. I wrote to P. Kilian, asking whether he has boys who can speak German to take positions as clerks in these banks."

June 6, 1919: "Tomorrow I shall have to start on my first Confirmation trip, as the projected trip did not realize last autumn on account of the 'Flu.' I think I shall be absent on such trips most of the time during the summer. Our Bishop left for Europe. . . . He does not expect to come home till late in the fall."

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

News of closure of PM like death of a dear friend

By Archbishop James Weisgerber

The news of the discontinuation of the *Prairie Messenger* arrived like the news of the death of a very dear friend.

I have been an avid reader of the paper for many decades. Over the years, many periodicals, magazines and newspapers have come to my door, but none have been more welcome than the *PM*. The paper will be greatly missed by the church, particularly by the church in Western Canada.

I welcome the opportunity to express appreciation and gratitude for the important and fruitful work carried out by the *Prairie Messenger* for more than a century. Heartfelt gratitude is due to the monks, the editors and all the collaborators who have each week faithfully put together this important vehicle to enhance the life of the church.

Many people have expressed their dismay and disappointment in the coming demise of the *PM* and they are told that much of the content of the paper can be found online or in other places. But this will not replace the *Prairie Messenger*.

The *Messenger* has changed and matured over the years. Forty or 50 years ago it contained many reports of the work of local groups, minutes of the meetings of parish CWL councils, activities of parishes, schools and other organizations.

The paper now reflects the larger church and its concerns. Each week's headlines point to and inform about significant national or international events. The teachings and ministry of the pope always grace the second page along with relevant news about the church in other countries and continents. There is comprehensive coverage of events in the church of Canada and the local dioceses.

The weekly column writers deserve special recognition and thanks. The liturgy, book reviews, social justice writers, film reviews and more have provided much-

James Weisgerber is Archbishop Emeritus of Winnipeg, and prior to that, Bishop of Saskatoon. Born in Vibank, Sask., he went to high school at St. Peter's College in Muenster, Sask. Weisgerber played a key role in organizing a meeting in 2009 at the Vatican between a Canadian delegation from the Assembly of First Nations and Pope Benedict XVI. In Winnipeg in 2012, four Anishinaabe elders — all of them residential school survivors — symbolically adopted him.

needed and appreciated information, analysis and points of view. They have helped me and so many others navigate many of the complications of our modern world. One can never say enough about Ron Rolheiser's weekly column. He just gets better and better.

It is important to single out the solid and long-standing commitment to the pursuit of social justice that has characterized the *Prairie Messenger*. Many of us see the

Gospel as solely inviting to personal conversion, which it does, but the Gospel also invites the disciples of Jesus, the church, to be witnesses and instruments of the work of the Risen Christ in transforming the world and humanity.

The church cannot be a place to hide from the world, but a place to empower us to engage in God's ongoing plan of salvation. Issues such as poverty, racism, and environmental de-

gradation, are not easy to get our head or our hearts around, but Pope Francis makes it very clear that these issues are not optional for a Christian, and the *Prairie Messenger* has been a stalwart proponent of the social imperative of the Gospel.

It is accurate to say that much of the information presented in the *Prairie Messenger* is available elsewhere, but wouldn't it be possible for someone, perhaps the

dioceses of Western Canada together, to develop a website in which could be gathered the same kind of stories, columns and information, that has been so generously provided for the church by the *Prairie Messenger*.

To the *Messenger*, its editors, and producers . . . its rich contribution to the church and society, I say, "Thank you, and farewell, dear friend; you will be greatly missed."



PM file

PM PROMOTIONAL CAMPAIGNS — *Prairie Messenger* promotional advertisements such as this one from October 1978, which featured photos and design by Damian Yaskowich, OSB, encouraged people to subscribe to the *PM*.

Death freely accepted, even for PM, prepares us for new life

Outlooks from the Inner Life

Cedric Speyer



"Have patience with all things, but chiefly with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them every day. Begin the task anew." — Francis De Sales

"The process of growth is, it seems, the art of falling down. Growth is measured by the gentleness and awareness with which we once again pick ourselves up, the lightness with which we dust ourselves off, the openness with which we continue and take the next unknown step, beyond our edge, beyond our holding, into the remarkable mystery of being."

— Stephen Levine

Spiritual teachings can come from anywhere, when we're open and alert to all the unlikely sources (like a God who came down to our level rather than demand from on high that we improve our qualifications).

In a café recently I saw a little boy joyously running toward his mom when he stumbled and fell flat on his face. There was a moment of collective adult concern all round, before the expected storm of injured tears, if not wail-

ing, at the injustice of the cruel hardwood floor. Instead, the boy jumped up faster than he had fallen and clapped his right hand off his left in the same motion hockey referees use to indicate a puck is out of play without any delay of game penalty.

One of my lifelong mottos (a necessary antidote to self-indulgence) is that "mastery consists of never giving in to self-pity." In that apparently random episode, the little boy was my "guru," reminding me of what resilience is all about. There's nothing like the spontaneity of children to bring us back to basics.

There is an epigram inscribed above the gateway leading into the legendary Orthodox monastery of Mount Athos. It reads, "If you die before you die then you won't die when you die." There's the basic Christian vision said succinctly.

Dying is a daily discipline in terms of relinquishing self-will, as well as facing momentous events in which all our attachments are wrapped up in the big losses of life. Yet, "What have I ever lost by dying?" Rumi asks.

Only the self-cherishing and self-idealization that we need to

lose if we are to gain eternal life, which is a kind of code term for the essence of what cannot be possessed.

With this being the last instalment of the Outlooks columns I've been privileged to contribute to the *Prairie Messenger*, let's conclude with all the forms of "death freely accepted," which prepare us for new life.

Let us die to perfectionism. We forgive ourselves and each other, because we are still quite corruptible creatures, and *God is God*, not us (witness song by Joan Baez) and yet with God all things are possible.

As Richard Rohr reminds us: *God does not love you because you are good. You are good because God loves you.* So let us die to the sense of self-worth derived from moral standards and worldly successes. Grace is indeed amazing in its gratuity and does not abide by the performance principle.

Let us die to the effort to be special, as if that could be an antidote to shame. Those are two sides of the same coin, namely self-absorption. Let us then die to dependence on the approval and validation of others. Divine love doesn't make the distinctions between persons the way we do, based on an admirable list of qualities and merits.

Let us die to self-reliance as our god and, finally, let us paradoxically die to avoiding suffering and loss. Those are gifts when fully opened.

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

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

Speyer is a Benedictine Oblate as well as an author, subject matter expert for e-therapy, clinical consultant and director of Inner-View Guidance International (IGI). <https://www.innerviewguidance.com>

A dying man's vision and a brother's promise fulfilled

The following is from the Spring 2018 issue of Catholic Missions In Canada (www.cmic.info) and is reprinted with permission.

By Mickey Conlon

A dying man's vision and his older brother's promise to see it through have combined to grace the Moosomin First Nation with a new church to replace the community's aging church that had seen better days.

From a dilapidated, rundown house that in its former glory was once home to Hilliard Paul Kahpeaysewat's younger brother Jason and his family has risen St. Charles Borromeo Church on this Cree band's land outside of North Battleford, in the Prince Albert diocese. The church is in the heart of the community, the first thing you see when you enter the community.

The church officially opened in June 2017, and is the fulfilment of the promise Kahpeaysewat made to his brother as he battled cancer. Jason would succumb to cancer in 2013.

"My little brother, before he passed away, he told me what he wanted me to do with the house," said Kahpeaysewat. "He told me to tear it down, but he envisioned that a church was going to be there. He had a dream that the church was there."

It was shortly after the elder Kahpeaysewat had returned from a tour of duty in Afghanistan with the Canadian military that he and Jason had this conversation. Jason, in the full throes of his cancer battle, just knew there was something about the property, there was something there, said Kahpeaysewat.

"My brother used to say that he used to see things in the house. He had visions, seeing Christ in the house," he said. About a kilometre from the new church stands the original church, well over 100 years old and still standing (though it is expected to be torn down in the spring). But it has seen better days and for many years has been showing its age. He recalls going to the old church

shortly after his return from Afghanistan.

"I could see people wrapping their babies up to go to mass because it was so cold. You could hear the pigeons in the attic," said Kahpeaysewat, chuckling. "That's how old it was."

Rev. Greg Elder is the current pastor at St. Charles Borromeo, having taken charge in August 2017. But earlier this decade he was pastor of the old church, and he echoes what Kahpeaysewat has to say.

"The old church was literally falling down around us," said Elder. Despite his promise to his brother, there were doubts shrouding Kahpeaysewat's mind that a new church would be built. Sure, the plot of land was central in the community, it already had the infrastructure in place — a natural gas line, sewage lines, power, phone. And it was on solid ground. Still, the doubts lingered.

"I never really thought that the church would happen. Then I got it to (the band) council, the people who were part of the church group put in their request," he said.

From there, everything just began falling into place.

Members of the community helped Kahpeaysewat tear down his brother's old house, a job that took the better part of the winter. During the process, a priest drove by, stopped and asked what Kahpeaysewat was doing.

"I told him I'm building you a church, and he just laughed and drove away."

A joke it wasn't however. With the community on-board, the band council supportive, seed money from the Prince Albert diocese — an undisclosed loan at very favourable terms, a generous donation from Catholic Missions In Canada, and some unforeseen good luck, the process had reached the point of no return.

"Things happened that I couldn't believe."

Among these things that were happening was the donation of labour and material, including a local landscaping company that donated gravel and graded the parking lot, on top of other gratuities.

"Things kept falling into place," said Kahpeaysewat.

Though the new church is now open, with Prince Albert Bishop Albert Th  venot and Rev. Freder-

ick Akah joining Kahpeaysewat, Chief Bradley Swiftwolfe and community elders in officiating at its opening June 3, 2017, much work remains to be done. It's a

modular building that was purchased in North Battleford, but modifications have had to be made

— CHURCH, page 17



CMIC/Elvira S. Foronda

PEOPLE'S CHURCH — The century-old St. Charles Borromeo Church in Moosomin First Nation in Colton, Sask. Demolition is scheduled for spring 2018.

'Classic Anglican fudge' is no insult



Rev. Marie-Louise Ternier

Double Belonging

Human beings process experiences and information through layers of unconscious assumptions and judgments, motivations and interpretations, prejudices and stereotypes, all acquired and formed over a lifetime of conditioning, for good and for ill. These internal filters create a so-called "mental map" that serves as our operating system. We need mental maps; they help us organize, interpret and make sense of the avalanche of impressions and sensory data that roll into and over us on a daily basis.

Dissimilar mental maps, however, can hinder mutual understanding, generative learning and constructive dialogue. This can create significant conflict and misunderstanding, even leading to mutual condemnation, as our Christian history attests to rather bluntly. Some even claim that unacknowledged, and therefore unconsciously operating, mental maps lie at the root of most of the world's problems (David Bohm in *The Discipline of Team Learning*, Peter Senge).

So it seems urgent and necessary to become aware of our mental maps instead of letting them control us at an unconscious level. This involves recognizing hidden

assumptions and motives, attitudes and judgments, and to free ourselves from their destructive effects both in ourselves and in relationships — the task of every spiritual quest. Such awareness can then alert us when our mental map needs to change, expand or be corrected. It is thus that we can grow greater internal and external harmony and understanding, moving us all to a deeper and richer level of relationships.

Curiosity over mental maps was sparked when reading in an article last year, "In the end it was classic Anglican fudge" (*The Tablet*, Jan. 16, 2016). One of the crazy contradictions in the English language is that word, "fudge." As a noun it refers to rich, delicious chocolate that many consider an irresistible taste of heaven. As a verb or in figurative speech, however, it carries such a pejorative meaning that none of us would appreciate our words or actions to be judged as "fudged." Sure enough, I discovered that the term *Anglican fudge* gets used sometimes to ridicule the Anglican tradition.

Perspective shifts when the vantage point of vision changes, creating a different mental map. Rev. Ron Smith, an Anglican priest from New Zealand, attempted to point this out when he critiqued the use of the term Anglican fudge in the said article:

"If the word 'fudge' means that the different Provinces of the Communion can actually agree to co-exist — without formal interference in the affairs of individual

provinces — then perhaps this sort of fudging response might be thought to be better than outright schism. What may not be clearly understood by the Roman Catholic commentator is that there is no 'Magisterium' in the Anglican Communion that can enforce the sort of disciplines available (. . .) in the Church of Rome" (Letters, *The Tablet*, date unknown).

The Anglican Communion is held together by mutual bonds of affection, and by a horizontal model of governance and authority that strives to balance moral autonomy with moral assent, instead of imposing juridical obedience to law. That model, as every model, comes with its own strengths and weaknesses. Not surprising, it also risks being misinterpreted and misunderstood by those who do not taste the inside dynamics of its operations.

Anglican Bishop Linda Nicholls has pointed out that the Anglican Communion's internal struggles have resulted in unexpected yet immensely valuable lessons: "One of the things we've certainly learned is how to have better conversations when we're in conflict on deeply painful issues. We've learned how to sit down together and listen in ways we didn't seem to know how to do before. And that's not a bad thing" (*The Catholic Register*, April 29, 2016). Can the Anglican mental map therefore offer some precious and much-needed gifts to the rest of the Christian family?

Put another way: is the Anglican instinct toward bonds of affection, voluntary moral autonomy and moral assent borne of costly discipleship in response to Christ's demanding call to love, reconciliation and communion? Or is it, as critics assert, lacking backbone? Which type of fudge is it: the wishy-washy twisting of truth, or the taste of heavenly food?



Courtesy Elvira Foronda

A BROTHER'S DREAM — Paul Kahpeaysewat is seen with CMIC's Elvira Foronda on her visit to Moosomin.

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

'See, I am making everything new,' even 'old' marriages

Around the Kitchen Table

Maureen Weber



Recent Statistics Canada information indicates that marriages last an average of 13 years. Forty-one per cent of marriages in this country end in divorce. Undoubtedly the managing of stress plays a role.

When I started working at the *Prairie Messenger* in 1994, Russ and I had already beaten the average, having been married 15 years. At the time, I was 36 years old, mother to a four-year-old son, and daughters aged five, nine and 12. With my new job, a stressful and busy life was about to get more hectic.

We are called to vocations — careers in the arts, technology, trades — the list is as endless as there are people. To fulfil any vocation requires a great deal of study, hard work and ongoing practice. Marriage, a vocation within other vocations, also takes work, and for those who don't know what I'm talking about, you are fortunate. Also, I don't believe you.

On the surface, new love relationships seem easy. It's exciting to be together. No problem. One can't imagine the relationship ever changing. However, beyond the infatuation stage, what can be easy about two people from different family backgrounds, different unspoken expectations, some-

times different cultures and countries, getting together to live in the same house, sleep in the same bed, and form a harmonious bond intended to last a lifetime?

Relationships are always a work in progress, and ours was no different. When I married Russ, I knew him to be sensible, hard-working, not given to displays of emotion, and generally undemonstrative. I, however, craved attention, was often overwhelmed, depressed, and given to an unpredictable range of emotional outbursts.

Within the challenges we coped together as best as any two people could. But, six years into my job and 21 years into our marriage, conflicting expectations, lack of constructive communication, workplace demands, and my undiagnosed mental illness caused both of us to lose hope, and the will to work together. Our foundation gradually crumbled. Looking at the rubble, it seemed an insurmountable task to re-build.

"Brick by brick, my citizens," the Roman emperor Hadrian supposedly said while building the Roman Empire. He meant focusing on the small tasks rather than getting overwhelmed by how much was left.

Some couples choose to walk away from the mess because there

is nothing left to salvage. For others, the fear of picking among the ruins for something worth saving is too frightening. And who is anyone to judge how people respond?

For us, *not* trying was too frightening, and we decided to rebuild, brick by brick.

In May my work here at the *PM* will come to an end, and in June I will turn 60. It seemed a good time for Russ and I to take a winter vacation.

Our trip was a sort of "romantic getaway" — we hadn't been on holiday together, without some sort of involvement with our children, for a few years.

The hotel where we stayed in Puerto Vallarta was adults-only. There were couples of all kinds — elderly couples, gay and lesbian couples, younger couples, one of which was expecting a baby, and couples who were obviously newlyweds.

I took note of one elderly husband who appeared fragile, and his wife was attentive by his side as they walked around the pool, or through the restaurant. Another couple, perhaps mid-70s, looked elegant, serene, and comfortable together.

On holiday, young couples tend to frolic, gaze into each other's eyes and smile knowingly when one whispers into the other's ear. The intimacy of one couple's passionate energy was palpable, even from the vantage point of my pod-like cocoon by the pool. Not that I'm nosey. It's



M. Weber

ROMANTIC HOLIDAY — Sometimes LOVE takes more work than usual.

just interesting to observe relationships at various stages.

Apparently we were also being observed. A couple we'd said hello to in passing over a few days came to visit us while we sat poolside. They made small talk for a few minutes, and then one of them said they were curious. They wanted to know if we were a "new love," or if we were "long-term and had a good thing going." They said they had noticed we talked a lot, and "obviously enjoy each other's company," which got them to wondering what the story was.

Interesting they felt they could ask.

We were delighted. I told them we'd be celebrating our 39th anniversary this July.

There's a sense of ease between two people who have been together a long time — especially if they *like* each other. Everybody talks about love, but *like* is part of the equation.

I wouldn't have guessed the highlight of our romantic getaway would be that strangers observing from a distance thought our relationship was new. When you're a pro, you can make it look easy.

Church a gathering place for community

Continued from page 16

to the structure so that it looks like a church and not a residence. More landscaping is needed, there are hopes for a paved parking lot, and this spring, a new bell tower is to be erected.

For Elder, the new church is like night and day. It's not just the structure, though. Elder has seen new life breathed into the local church community.

"One thing the church has done is it has given us a concrete focal point for the community where we can gather," said Elder. "Not only is it gathering us together as a focal point for celebrations, it is gathering us together to get things done. It's giving us a new sense of pride that God's house is there for all of us, and it's not just the (Catholic) Church's church, but the community's church."

And mass attendance is on the rise.

"It's going in the right way," he said.

It's how Kahpeaysewat envisioned things turning out. He wants it to be a true centre of the community. A place where community members can get married, a place to baptize their children, for funerals, community meetings, and not have to travel to North Battleford or further. "It wasn't my church, it was the people's church," he said.

"You need the church or where is your faith going to grow?"

For Kahpeaysewat, it has been more than just fulfilling his dying brother's wish.

"It was a journey for me," he said. "I believe that I was put on this Earth maybe for that reason, I don't know."

His personal journey has had its share of troubles and roadblocks. Alcohol has been a problem for him in the past.

"Growing up here, I saw a lot of alcohol, I drank a lot here in the beginning," he said. Joining the military was a way to "wake up, I guess" to the problem and get away from the liquor.

His military experience has also left its scars. He was injured early in his deployment to the Panjwai district in southern Afghanistan, taking shrapnel in his knee from a rocket-propelled grenade shortly upon arrival, an injury that eventually led to his retirement from the army. He has also dealt with post-traumatic stress disorder. Five times he drove over improvised explosive devices while driving an armoured vehicle and saw three comrades die.

Most of the Kahpeaysewat family is Catholic, and very involved in the church community. Elder notes "his ladies" who are the backbone of the church community are members of the extended Kahpeaysewat family. But Kahpeaysewat himself has never considered himself devout, though he always has believed in God. That was only enhanced during his deployment in Afghanistan, where he had another awakening, a spiritual one. On patrol, in conditions he had never experienced before, under fire and seeing comrades being shot up, "I

woke up," he said. "Something protects us out there. There's somebody who believes in us."

Kahpeaysewat also saw a cultural connection between his people and the Afghan populace. The similarities were jarring.

"When I was in Afghanistan and you see people praying four times a day, four times a night, and to live in their kind of conditions. That's the way they live and my people are like that too," he said. "We all pray the same, we all have the same God."

Now back on the reserve, Kahpeaysewat has thrown himself into the community where he now sits on the band council. And the church project has helped him deal with PTSD and his struggle with alcohol.

"I didn't want to fall back into a life of liquor."

It's hard not to notice the pride Kahpeaysewat feels for helping his brother's dream come true. And it was only reaffirmed when his nephew Jake, Jason's son, returned to the community after being away for several years.

"He was really happy that it was there," he said.

But his modesty also shines through. When he says it's the community's church, you know he believes it.

"I put pride into this building because I put my name on it. I want it known that this was done in the right way. It wasn't done just so we could have a church. It was done so the kids would have a place to go, a place to run if need be," he said.



BOSCO FOUNDATION

**John Bosco
Child & Family Services Foundation**

The John Bosco Child and Family Services Foundation (Bosco Foundation) is a public foundation dedicated to the provision of buildings and facilities used for the treatment, education and housing of children, adolescents and adults who are in need of support.

Bosco Foundation believes in assisting non-profit and charitable organizations who provide vital services which aid vulnerable people in our society. We do this by providing our facilities to various non-profit and charitable agencies at below market level rental rates.

Our facilities are used for social services group care, foster care, adult mental health care, the St. Francis Food Bank, two AA groups and a NE Edmonton cadet core among others.

In addition, we provide volunteer services to assist two small non-profit organizations working with low income seniors and victims of stroke with fundraising and volunteer recruitment assistance.

The Bosco Foundation is currently working with a large service organization on a joint project with the aim of providing affordable housing for low-income seniors.

**100% of donations go toward charitable purposes.
Administrative expenses are covered by other sources.**

Please forward your donation to:
Bosco Foundation
315-6770 129 Avenue NW,
Edmonton, AB T5C 1V7
Tel: (780) 809-8585 ♦ Fax: (780) 809-8586
www.boscofoundation.com

Charitable Tax Number: 85985 8664 RT0001

Wanted: practical saints!

Popes have lamented that the church’s roster of saints is overflowing with religious and clergy and under-represented by laity. Pope John Paul II, thinking out loud, once said the world needs more married couples declared saints, as models for modern families.

In a 2015 article for CNN, Chris Lowney wrote: “Of more than 10,000 formally recognized saints, only about 500 have been married, even though many billions of married people have roamed the Earth over the centuries.”

Pope Francis published *Gaudete et Exsultate* (Rejoice and Be Glad), an apostolic exhortation on holiness April 9. It is filled with advice on the practicality of living a saintly life, for everyone. “A great cloud of witnesses,” he said, encourages each Christian to take steps toward holiness. “These witnesses may include our own mothers, grandmothers or other loved ones.”

Some of Pope Francis’ practical points include: “I like to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile.” “The important thing is that each believer discern

his or her own path, that they bring out the very best of themselves, the most personal gifts that God has placed in their hearts, rather than hopelessly trying to imitate something not meant for them.”

“In times when women tended to be most ignored or overlooked, the Holy Spirit raised up saints whose attractiveness produced new spiritual vigour and important reforms in the church.”

“We are frequently tempted to think that holiness is only for those who can withdraw from ordinary affairs to spend much time in prayer. That is not the case.”

“This holiness to which the Lord calls you will grow through small gestures.”

“Do not be afraid of holiness. It will take away none of your energy, vitality or joy.”

“The saints do not waste energy complaining about the failings of others; they can hold their tongue before the faults of their brothers and sisters and avoid the verbal violence that demeans and mistreats others.”

“Christian joy is usually accompanied by a sense of humour.”

“I do not believe in holiness without prayer, even though that prayer need not be lengthy or involve intense emotions.”

“The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice. When we let down our guard, he takes advantage of it to destroy our lives, our families and

our communities.”

A similar call to practical holiness is outlined in a poem said to be inspired by Pope John Paul II. It is called “We need saints.”

“We need saints without cassocks, without veils — we need saints with jeans and tennis shoes. We need saints that go to the movies, that listen to music, that hang out with their friends. We need saints that place God in first place ahead of succeeding in any career. We need saints that look for time to pray every day and who know how to be in love with purity, chastity and all good things. We need saints — saints for the 21st century with a spirituality appropriate to our new time. We need saints that have a commitment to helping the poor and to make the needed social change. We need saints to live in the world, to sanctify the world and to not be afraid of living in the world by their presence in it. We need saints that drink Coca-Cola, that eat hot dogs, that surf the Internet and that listen to their iPods. We need saints that love the Eucharist, that are not afraid or embarrassed to eat a pizza or drink a beer with their friends. We need saints who love the movies, dance, sports, theater. We need saints that are open sociable normal happy companions. We need saints who are in this world and who know how to enjoy the best in this world without being callous or mundane. We need saints.”

Above all, we need saints who receive and share the mercy and love of God. — PWN

Planet drowning in plastic pollution leads to a political nightmare

By Sylvain Charlebois and Tony Walker

An increasing number of people are voicing concerns about our use of plastics day-to-day. Single-use plastics of any kind — such as grocery bags, cutlery, straws, polystyrene and coffee cups — are significant yet preventable sources of land and marine pollution.

In Canada, bans on plastics have been left up to municipalities. Montreal and Victoria recently decided to ban plastic bags in stores, with business owners subject to huge fines if caught providing them to customers. Other municipalities and provinces, such as Halifax and Nova Scotia, are contemplating bans in the wake of China’s decision to no longer accept the import of certain recyclable products.

Public awareness appears to be gaining widespread momentum across Canada and globally. National and regional plastic bag bans have been successfully implemented in Asia, Europe, Australia and North America.

But plastic bags aren’t the only single-use plastic items being targeted — polystyrene is on the hit list. Food businesses in Washington, D.C., and San Francisco will no longer be able to use containers or other food service products made of polystyrene. Brunswick, Maine, town council voted unanimously to ban polystyrene food containers. All retailers, restaurants and vendors are prohibited from using polystyrene foam packaging, including takeout containers, meat trays and egg cartons.

In Canada, some players are taking steps to reduce plastic use

regardless of government policy. In 2009, Loblaw Companies Ltd., Canada’s largest grocer, implemented a five-cent charge on plastic grocery bags. This unassuming fee has reportedly diverted 11 billion plastic bags from our landfills and oceans over the last nine years. In February 2016, Walmart Canada followed suit and began charging customers a five-cent fee for shopping bags.

Public sentiment on climate change and environmental stewardship has changed significantly over just the last few years, and more Canadians expect industry to act.

But while the movement toward bans on single-use plastic items is significant, not everyone is convinced of their effectiveness.

Some claim that plastic bags serve an important food safety function and protect the public from harmful bacteria, outbreaks and food-borne illnesses. A University of Arizona microbiology study suggested the combination of reusable grocery bags and food can be harmful. According to the study, coliform bacteria and E. coli were found in half the reusable grocery bags sampled.

The Mercatus Centre think-tank in the U.S. claimed that discouraging the use of single-use plastic bags is almost pointless given the insignificant variance in carbon footprint between bagging alternatives, including paper bags. And data from the U.S. Environmental Protection Agency suggest that only 0.28 per cent of all the garbage generated by municipalities, by weight, comes from plastic bags.

These groups believe that banning the use of plastic bags is more about appearances and idealism than protecting the environment.

Clearly the ban of plastic bags is a divisive issue. Several cities have been hesitant about introducing anti-bag legislation and some laws have even been rescinded. Toronto once had a five-cent levy for plastic bags and an outright ban

on plastic bags was sought in 2012, but the bag ban was rejected by the city council in 2013.

Plastic bags are a convenience and habits are hard to break. What could be an inconvenience to food shoppers can be a political nightmare.

But the problem won’t go away, since the planet is drowning in plastic pollution.

A study led by the 5 Gyres Institute in Los Angeles estimates that at least 5.25 trillion plastic particles weighing 268,940 tons are floating in our oceans. Most of us can’t see the problem but it’s out there. While some trash skimmers, capable of removing floating debris in marinas and harbours, achieve modest success, a global cleanup is next to impossible.

The situation is being made worse by countries like Canada,

whose food industry generates more waste from single-use plastic food packaging every year. Given that 26 per cent of all Canadian households consist of one person and the number of those living alone will continue to grow, the single-serve economy will expand, especially in food. This means single-use plastic packaging could increase at alarming rates.

Banning plastics is a swift way to deal with the issue while we seek more impactful, sustainable strategies. The use of bio-plastics may be a solution. More and different feedstocks can be used to manufacture bio-plastics, including algae and shrimp shells. An increasing number of single-use coffee pods sold in Canada are compostable. A Dutch supermarket chain recently opened the world’s first plastic-free food store, where

you’ll find only biodegradable flexible bio-plastic packaging and bags. Technically, everything sold there could be eaten.

The challenge, of course, is cost. Bio-plastics solutions cost more than twice the price of regular products. But given how rapidly the narrative around climate change is shifting, the green premium is increasingly being considered by industry. Once supply chains mature and feedstocks become more affordable, bio-plastics costs should drop.

Reduce, reuse, recycle has been preached for years. Outright bans fit well within such a paradigm. But replacing single-use plastics requires a consumer revolution. The challenge is to keep grocery shopping from being a burden on the environment while avoiding customer inconvenience.



CNS/Stringer, Reuters

Charlebois is dean of the Faculty of Management and a professor in the Faculty of Agriculture at Dalhousie University. Walker is Assistant Professor with the School for Resources and Environmental Studies at Dalhousie University. www.troymedia.com

HOLY WEEK VIOLENCE IN MEXICO — A pair of passion plays were interrupted by gunfire on Good Friday as the violence convulsing Mexico continued claiming lives through the Holy Week holidays. An annual procession in Acapulco was suspended March 30 after the sound of gunshots sent participants and spectators fleeing, according to local press reports. The Guerrero state government said police were chasing a trio of suspected car thieves, though local media say a conflict between criminal groups occurred and two people were killed.

Letter of the CCCB president to indigenous people

By Lionel Gendron, PSS,
bishop of Saint-Jean-Longueuil

Dear indigenous brothers and sisters,

As Catholic bishops of Canada, we see our relationship with indigenous peoples as a major pastoral priority. In recent years, we have seen many examples of healing and reconciliation and we are committed to building on these efforts, working in close partnership with one another and learning to walk together.

We also wish to reflect on our relationships with you, some of which go back centuries, and our responsibilities to foster long-term constructive engagement. We look forward to a future where systemic

Gendron is president of the Canadian Conference of Catholic Bishops

injustices are meaningfully addressed, where we all discover new ways of living together through which the First Peoples of this land are honoured and respected.

Pope Francis, in fulfilling his mission as universal pastor, has spoken often and passionately about the plight of indigenous peoples around the world and the wisdom they offer, not shying away from acknowledging those injustices that have failed to conform to the Gospel and expressing regret for past wrongs. He has pointed to indigenous peoples as critical dialogue partners to whom the church needs to listen.

The Catholic bishops of Canada have been in dialogue with the pope and the Holy See concerning the legacy of suffering you have experienced. The Holy Father is aware of the findings of the Truth and Reconciliation Commission, which he takes seriously. As far as

Call to Action #58 is concerned, after carefully considering the request and extensive dialogue with the bishops of Canada, he felt that he could not personally respond. At the same time, sharing your pain, he has encouraged the bishops to continue to engage in an intensive pastoral work of reconciliation, healing and solidarity with the indigenous peoples and to collaborate in concrete projects aimed at improving the condition of the First Peoples.

With respect to their culture and values, the pope encourages the young to gather the wealth of traditions, experience and wisdom that comes from the elders, whilst inviting the elders to make this patrimony available to the young, so that they might carry it forward while facing the challenges that life presents.

In this context, a future papal visit to Canada may be considered,

taking into account all circumstances, and including an encounter with the indigenous peoples as a top priority.

For our part, through the participation of Catholic bishops and faithful in the TRC process and from our on-going relations with indigenous peoples, we have heard your invitation to engage honestly and courageously with the past, to acknowledge the failings of members of the Catholic Church, and to take active steps of solidarity with indigenous peoples toward a better future. To this, with the strong encouragement of Pope Francis, we pledge our commitment.

Inspired by our exchanges with the Holy Father, we wish to dedicate ourselves with you to reconciliation at the local level through concrete pastoral initiatives. Such initiatives need to be grounded in authentic encounters. These encounters have already begun across

the country.

Through our conversations, we wish to deepen our understanding of what it means to walk in solidarity with Indigenous Peoples in different parts of the country, mindful that our shared history, as well as your needs and aspirations, differ significantly from one place to the next. All of these ongoing conversations and actions — and many more that need to be initiated — are vital to reconciliation and the vision of a future full of hope. In the near future, we bishops wish to share with you what we are learning from our encounters, and with you, to take further steps towards reconciliation.

As the church enters the Paschal Mystery this Easter, I wish to renew with all the bishops of Canada the promise to accompany you in prayer, and to work with you in striving for respectful relations and building a just society.

Holiness grows through small gestures in life, family, pope writes

Continued from page 1

do, wherever we find ourselves,” he said.

He wrote about “the saints next door” and said he likes “to contemplate the holiness present in the patience of God’s people: in those parents who raise their children with immense love, in those men and women who work hard to support their families, in the sick, in elderly religious who never lose their smile.”

Pope Francis also noted the challenges to holiness, writing at length and explicitly about the devil just two weeks after an uproar caused by an elderly Italian journalist who claimed the pope told him he did not believe in the existence of hell.

“We should not think of the devil as a myth, a representation, a symbol, a figure of speech or an idea,” the pope wrote in his exhortation. “This mistake would lead us to let down our guard, to grow careless and end up more vulnerable” to the devil’s temptations.

“The devil does not need to possess us. He poisons us with the venom of hatred, desolation, envy and vice,” he wrote. “When we let down our guard, he takes advantage of it to destroy our lives, our families and our communities.”

The path to holiness, he wrote, is almost always gradual, made up of small steps in prayer, in sacrifice and in service to others.

Being part of a parish community and receiving the sacraments, especially the eucharist and reconciliation, are essential supports for living a holy life, the pope wrote. And so is finding time for silent prayer. “I do not believe in holiness without prayer,” he said, “even though that prayer need not

be lengthy or involve intense emotion.”

“The holiness to which the Lord calls you will grow through small gestures,” he said, before citing the example of a woman who refuses to gossip with a neighbour, returns home and listens patiently to her child even though she is tired, prays the rosary and later meets a poor person and offers him a kind word.

The title of the document was taken from Matthew 5:12 when Jesus says “rejoice and be glad” to those who are persecuted or humiliated for his sake.

The line concludes the Beatitudes, in which, Pope Francis said, “Jesus explained with great simplicity what it means to be holy”: living simply, putting God first, trusting him and not earthly wealth or power, being humble, mourning with and consoling others, being merciful and forgiving, working for justice and seeking peace with all.

The example of the saints officially recognized by the church can be helpful, he said, but no one else’s path can be duplicated exactly.

Each person, he said, needs “to embrace that unique plan that God willed for each of us from eternity.”

The exhortation ends with a section on “discernment,” which is a gift to be requested of the Holy Spirit and developed through prayer, reflection, reading Scripture and seeking counsel from a trusted spiritual guide.

“A sincere daily ‘examination of conscience’ ” will help, he said, because holiness involves striving each day for “all that is great, better and more beautiful, while at the same time being concerned for the little things, for each day’s responsibilities and commitments.”

Pope Francis also included a list of cautions. For example, he said holiness involves finding balance in prayer time, time spent enjoying others’ company and time dedicated to serving others in ways large or small. And, “needless to say, anything done out of anxiety, pride or the need to impress others will not lead to holiness.”

Being holy is not easy, he said, but if the attempt makes a person judgmental, always frustrated and surly, something is not right.

“The saints are not odd and aloof, unbearable because of their vanity, negativity and bitterness,” he said. “The apostles of Christ were not like that.”

In fact, the pope said, “Christian joy is usually accompanied by a sense of humour.”

The exhortation included many of Pope Francis’ familiar refrains about attitudes that destroy the Christian community, like gossip, or that proclaim themselves to be Christian, but are really forms of pride, like knowing all the rules and being quick to judge others for not following them.

Holiness “is not about swooning in mystic rapture,” he wrote, but it is about recognizing and serving the Lord in the hungry, the stranger, the naked, the poor and the sick.

Holiness is holistic, he said, and while each person has a special mission, no one should claim that their particular call or path is the only worthy one.

“Our defence of the innocent unborn, for example, needs to be clear, firm and passionate for at stake is the dignity of a human life, which is always sacred,” the pope wrote. “Equally sacred, however, are the lives of the poor, those already born, the destitute, the aban-

doned and the underprivileged, the vulnerable infirm and elderly exposed to covert euthanasia. . . .”

And, he said, one cannot claim that defending the life of a migrant is a “secondary issue” when compared to abortion or other bioethical questions.

“That a politician looking for votes might say such a thing is understandable, but not a Christian,” he said.

Pope Francis’ exhortation also included warnings about a clear lack of holiness demonstrated by

some Catholics on Twitter or other social media, especially when commenting anonymously.

“It is striking at times,” he said, that “in claiming to uphold the other commandments, they completely ignore the eighth, which forbids bearing false witness or lying.”

Saints, on the other hand, “do not waste energy complaining about the failings of others; they can hold their tongue before the faults of their brothers and sisters, and avoid the verbal violence that demeans and mistreats others.”



M. Weber

April Wishes

The dirty dregs of snow
like sodden tea leaves
cling to the ground
despite my need for spring
to sing across my garden
spurring buried bulbs into bloom.

Crows and geese send out
their anthems to the sky
challenging the sun to spread
its warmth so birds, and beasts
and I can rejoice at winter’s end.

By Jeannette Timmerman



Return Undeliverable Canadian Addresses to: Circulation Department 100 College Drive, Box 190, Muenster, Sask., S0K 2Y0 Fax: (306) 682-5285 pm.circulation@stpeterspress.ca Published by the Benedictine monks of St. Peter’s Abbey. Printed by St. Peter’s Press, Muenster, Sask.

Editor: Abbot Peter Novacosky, OSB 306-682-1772 <pm.editor@stpeterspress.ca> Associate editors: Maureen Weber <pm.canadian@stpeterspress.ca>, Don Ward <pm.local@stpeterspress.ca> Layout artist: Lucille Stewart Advertising: Gail Kleefeld 306-682-1772 <pm.ads@stpeterspress.ca> Circulation: Gail Kleefeld 306-682-1772 <pm.circulation@stpeterspress.ca> Regina diocesan editor: Frank Flegel 306-586-7316, 306-352-1651 Saskatoon diocesan editor: Kiply Lukan Yaworski 306-242-1500, 306-651-3935 Prince Albert: Chancery Office 306-922-4747 Winnipeg diocesan editor: James Buchok 204-452-2227 Saint-Boniface Chancery Office 204-237-9851



Member of Canadian Church Press and the CCNA

GST#10780 2928 RT0001 Copy and advertising should arrive 12 days before publication date. Change of address: Please allow 3-4 weeks for processing and send both old and new addresses. Website: <http://www.prairiemessenger.ca> CN ISSN 0032-664X Publication Mail Agreement No. 40030139

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



Easter shows fear and death do not have last word

By Cindy Wooden

VATICAN CITY (CNS) — Easter makes it clear that in the life of Jesus, but also in the lives of modern men and women, “death, solitude and fear” do not have the last word, Pope Francis said before giving his Easter blessing.

“The words heard by the women at the tomb are also addressed to us: ‘Why do you seek the living among the dead? He is not here, but has risen,’ ” the pope said as he prepared April 1 to give his Easter blessing *urbi et orbi* (to the city and the world).

“By the power of God’s love,” Jesus’ victory over death “dispels wickedness, washes faults away, restores innocence to the fallen and joy to mourners, drives out hatred, fosters concord and brings down the mighty,” the pope said, quoting the formal Easter proclamation.

Standing on the central balcony of St. Peter’s Basilica after having celebrated a morning mass in the square, Pope Francis focused on how Jesus foretold his death and resurrection using the image of the grain of wheat, which bears no fruit unless it is put into the ground.

“This is precisely what happened: Jesus, the grain of wheat sowed by God in the furrows of the earth, died, killed by the sin of the world,” the pope said. “He remained two days in the tomb; but his death contained God’s love in all its power, released and made manifest on the third day, the day we celebrate today: the Easter of Christ the Lord.”



CNS/Vatican Media

POPE GIVES EASTER MESSAGE — Pope Francis greets the crowd during his Easter message and blessing *urbi et orbi* (to the city and the world) delivered from the central balcony of St. Peter’s Basilica at the Vatican April 1.

After a stormy Holy Saturday with rain beating down throughout the night, Easter morning dawned bright and sunny at the Vatican, highlighting the thousands of flowers, trees and bushes donated by flower growers in the Netherlands.

The garden created on the steps of St. Peter’s Square included 20,000 tulips in yellow, red, pink, white and orange. Some 13,500 daffodils and more than 3,500 roses also were part of the scene, but the flower-growers association drew special attention to close to 1,000 cymbidium, also known as

boat orchids. The orchids closest to the altar were green, the colour of hope. Others were yellow, speckled with red, reminiscent of drops of Christ’s blood, according to the press release from the flower growers.

Pope Francis gave a brief homily during the mass, speaking without a prepared text about how God’s actions throughout history to save his people have been acts that surprised them, touched their hearts and prompted them to rush to share the news with others.

“The women who had gone to anoint the Lord’s body found

themselves before a surprise” when they reached the empty tomb, he said. “God’s announcements are always a surprise, because our God is a God of surprises.”

That surprise caused the women to rush back to the other disciples to share the news, he said, just like the shepherds rushed when they heard the angels announce Jesus’ birth and like Peter and John ran to tell others when they found the teacher and master they had been seeking.

“Those people left what they were doing; housewives left their potatoes in the pan — they would find them burned later — but what is important is to go, run to see the surprise” that was announced, Pope Francis said.

On Easter, he said, Christians should ask themselves if they have hearts open to being surprised by God and if they feel a need to rush to share with others the good news of God’s saving acts.

After the mass and after greeting each of the cardinals and many of the bishops and monsignors present near the altar, Pope Francis climbed into the popemobile for a quick trip around St. Peter’s

Square and part of the way down the main boulevard leading to the square. He then went up to the balcony to give his formal Easter blessing.

In his remarks to the tens of thousands of people in St. Peter’s Square, Pope Francis insisted Jesus’ power over death continues today and can bring peace to the world’s most serious situations of conflict, including in Syria, the Holy Land, Yemen, Congo, South Sudan, Ukraine, the Korean peninsula and Venezuela.

“We Christians believe and know that Christ’s resurrection is the true hope of the world, the hope that does not disappoint,” the pope said. “It is the power of the grain of wheat, the power of that love which humbles itself and gives itself to the very end, and thus truly renews the world.”

In all the “furrows of our history, marked by so many acts of injustice and violence,” he said, the power of the Resurrection and the acts it inspires in believers “bears fruits of hope and dignity where there are deprivation and exclusion, hunger and unemployment, where there are migrants and refugees — so often rejected by today’s culture of waste — and victims of the drug trade, human trafficking and contemporary forms of slavery.”

Pope Francis included special prayers for “those children who, as a result of wars and hunger, grow up without hope, lacking education and health care; and to those elderly persons who are cast off by a selfish culture that ostracizes those who are not ‘productive.’ ”

Catholic leaders reject Trump’s plan to send troops to border

By Carol Zimmermann

WASHINGTON (CNS) — Catholic leaders in Texas criticized President Donald Trump’s April 4 announcement that he would be deploying National Guard troops to the U.S.-Mexico border.

In an April 5 tweet, San Antonio Archbishop Gustavo Garcia-Siller said Trump’s move was a “senseless action and a disgrace

on the administration.” He also said the decision to send troops to the border demonstrated “repression, fear, a perception that everyone is an enemy, and a very clear message: We don’t care about anybody else. This is not the American spirit.”

The Diocese of El Paso’s Commission on Migration similarly criticized Trump’s decision, saying in an April 4 statement that the plan was “morally irresponsible

and dangerously ineffective.”

The statement, signed by Bishop Mark J. Seitz of El Paso and co-chairs of the committee, Lily Limon and Dylan Corbett, also said the action was “a hurtful attack on migrants, our welcoming border culture and our shared values as Americans.”

The next day, Seitz issued his own statement on Trump’s announcement, calling it a “rash and ill-informed action” which he

asked the president to reconsider.

“It is time for Mr. Trump to stop playing on people’s unfounded fears,” he added, noting that he lives on the border and his city is “one of the safest in the country.”

The bishop said the troops will “find no enemy combatants here, just poor people seeking to live in peace and security. They will find no opposition forces, just people seeking to live in love and harmony with their family members and neighbours and business partners and fellow Christians on both sides of the border.”

The Mexican bishops’ conference also responded to Trump’s action tweeting April 5: “It’s very dangerous for our Mexican and Latin American people to have a semi-militarized border,” saying migrants could be executed just trying to cross the border.

The memorandum Trump signed about the border said the situation there “has now reached a point of crisis. The lawlessness that continues at our southern border is fundamentally incompatible with the safety, security, and sovereignty of the American people. My administration has no choice but to act.”

The memorandum did not offer specifics about the number of troops that would be deployed or length of time they would be stationed along the border. It said the

deployment would be done in coordination with governors. On April 5, the president said he was considering sending “anywhere from 2,000 to 4,000” troops and he told reporters that the troops, “or a large portion of them” would stay until a border wall is constructed.

The signed memorandum said Trump has the right to take this step, stating that the president may ask the secretary of defence to support the work of the Department of Homeland Security in securing the border, “including by requesting use of the National Guard, and to take other necessary steps to stop the flow of deadly drugs and other contraband, gang members and other criminals, and illegal aliens into the country.” The memorandum said: “The security of the United States is imperiled by a drastic surge of illegal activity on the southern border.”

Although some members of Congress have criticized Trump’s plan, calling it a political move and a waste of military resources, the Republican governors of Texas, Arizona and New Mexico — all states that border Mexico — have supported it.

The El Paso diocesan commission’s said the border has never been more secure and called it “irresponsible to deploy armed soldiers in our communities.”



CNS/Jose de Jesus Cortes, Reuters

CATHOLICS HELP MEXICAN MIGRANTS — Central American migrants participating in a caravan heading to the U.S. receive water from Catholic volunteers April 2 in Oaxaca, Mexico. The caravan of migrants transiting Mexico was stopped after its push to the U.S. border set off a barrage of criticism from U.S. President Donald Trump.

Don’t plan it all. Let life surprise you a little.

— Julia Alvarez