



No issue next week

The Prairie Messenger will take a one-week break after Easter Sunday. There will be no April 19 issue. We will be back to a weekly schedule with the April 26 issue.

Towards Unity

A new book on “Ecumenical Dialogue 500 Years after the Reformation” has recently been released internationally. It was co-edited by Regina Archbishop Donald Bolen. — page 3

Addiction crisis

While educators, law enforcement and the medical community have all tried to tackle the drug problem, the overdoses, addictions and deaths keep piling up. — page 3

Marriage mentoring

The strength of marriage mentoring is that it is low-key, relational and grounded in real-life experience, based on the idea that most marriages don’t need an overhaul, just regular tune-ups, says Phil Wrubleski, co-chair of the diocesan Marriage Task Force in Saskatoon. — page 7

Prairie meditation

A new book by Saskatchewan author and naturalist Trevor Herriot is a call to enter into a new relationship with the prairie environment and with the peoples left behind by the gods of profit-driven development, writes Gerald Schmitz. — page 11

Prophetic book

The Vatican’s point man on family issues and a cardinal who is close to Pope Francis have both blurbed a new book by popular author Jesuit Father James Martin that calls on the church to be more respectful and compassionate toward gay people. — page 12

Music for Liturgy

This week’s Prairie Messenger features music selections for liturgy from May 14, the Fifth Sunday of Easter, to July 2, the 13th Sunday in Ordinary Time. — pages 8, 9, 10



Pope horrified by shocking massacre

By Junno Arocho Esteves

VATICAN CITY (CNS) — Pope Francis strongly condemned a shocking chemical attack in Syria that left some 70 people, including at least 10 children, dead.

“We are horrified by the latest events in Syria. I strongly deplore the unacceptable massacre that took place yesterday in the Idlib province, where dozens of civilians, including many children, were killed,” the pope said April 5 before concluding his weekly general audience in St. Peter’s Square.

Images of dead men, women and children lying on the streets provoked international outrage following the attack April 4 in a rebel-held area.

Western leaders have accused Syrian President Bashar Assad

and the country’s military of perpetrating the attack, based on reports that warplanes dropped chemical bombs in the early morning.

According to The New York Times, the Syrian military denied attacking the town and said the attack was caused by insurgents who blame the Syrian government for similar attacks “every time they fail to achieve the goals of their sponsors.”

Pope Francis encouraged those helping with relief efforts in Idlib province, and he appealed to world leaders to put an end to the violence.

“I appeal to the conscience of those who have political responsibility at the local and international level, so that this tragedy may come to an end and relief may come to that beloved population



CNS/EPA

SYRIAN CHEMICAL ATTACK — A child receives treatment inside a field hospital in Idlib, Syria, after an April 4 chemical attack. Pope Francis strongly condemned the attack, which left more than 70 people, including at least 10 children, dead.

who for too long have been devastated by war,” the pope said.

The attack occurred the same day representatives from more than 70 countries were gathering

in Brussels for an April 4 - 5 conference on resolving the humanitarian crisis in Syria and to dis-

— HUMANITARIAN, page 15

CNEWA finds success in unique mission

By Michael Swan
The Catholic Register

TORONTO (CCN) — From zero to \$4.3 million annually in just 12 years is part of the remarkable success story that is CNEWA Canada.

When the Holy See asked Canada’s bishops to help the Catholic Near East Welfare Association set up a Canadian operation in 2005, there were two reactions. Many thought the venture was doomed. Others worried that it would only divert money that would otherwise go to support established Canadian Catholic charities.

“A lot of people (in other Catholic charities) were telling me at the time, ‘Well, you’re only going to take money from us,’ ” recalls CNEWA Canada executive director Carl Hétu.

Today, CNEWA is a significant fundraising force among Canadian Catholics, but all those other Catholic charities have grown as well.

“CNEWA did not take one penny from them. Quite the contrary,” Hétu said. “The more you talk about the struggling people, the more people are aware, the more they give.”

To a casual observer, it might seem like Canadian Jesuits International (CJI) and CNEWA are fighting for the same charitable dollar. Both Catholic organizations fund partners overseas working with local churches in relief efforts.

“I don’t necessarily think we’re robbing Peter to pay Paul,” said CJI executive director Jenny Cafiso. “People are moved by different things.”

The key in fundraising is to have a story to tell and find an audience willing to hear the story. A successful charity has a distinct,



Catholic Register

Carl Hétu

easily grasped identity, said Cafiso. “They (CNEWA) have developed an identity,” she said.

The rise of CNEWA in Canada coincided with growing awareness of the Iraqi refugee crisis, and the existential threat faced by Middle East Christians in the aftermath of the American conquest of Baghdad. In the confusion of a civil and religious war between Iraqi Sunni and Shia Muslims, combined with an insurgency against the American military occupation and a complete breakdown of civil order, almost nobody wanted to talk about how Christians faced the threat of extinction in Iraq.

“We established ourselves as the only organization that would talk about those issues,” said Hétu. “I even remember people saying, ‘Yeah, but you’re only supporting the Christians, what about the others?’ I remember

saying, ‘If you don’t support the Christians that will be it for the church, for us and our mission.’ ”

Hétu pointed out that many of the people who have benefitted from programs CNEWA supports are Muslims, but the situation is particularly dire for Christians.

“Most of the aid is for Christians because they are about to leave the whole region forever,” said Hétu.

Canada’s charitable sector has come to be dominated by a few very large entities with resources to fund an around-the-clock media presence.

Small charities can disappear in the shadows of World Vision, Plan Canada, Oxfam and others, unless they are able to develop a community of donors who identify strongly with the mission of their charity, said Hétu.

— SYRIA, page 5

Film examines euthanasia misconceptions

By Kiply Lukan Yaworski

SASKATOON — The harms and dangers of euthanasia and assisted suicide were explored March 16 at St. Philip Neri Parish in Saskatoon.

The event organized by St. Philip parish nurses began with the screening of *The Euthanasia Deception*, an hour-long documentary produced by the Euthanasia Prevention Coalition, examining how euthanasia has gone wrong in Belgium, and how legalization of euthanasia and assisted suicide threatens vulnerable people.

Those in attendance then spent time in small group discussion

about issues raised in the film.

Through interviews with physicians, health care providers, legal experts, family members and disability advocates, the film examines three misconceptions around physician-assisted dying: that euthanasia and assisted suicide are compassionate, that euthanasia and assisted suicide affect only the individual, and that government safeguards will protect the vulnerable.

Stories and examples throughout the film brought home how euthanasia offers a false compassion. “She and all the others deserve more,” said one man whose mother chose to die by euthanasia, leaving behind a

divided family wrestling with the pain of her decision. There are other ways to relieve pain, and to address the other fears that so often prompt a request for assisted death, said several of those interviewed for the film.

Dr. Benoit Beuselinck described having a 72-year-old patient ask for euthanasia. After talking with her, he learned that what she really wanted was to discontinue the burden of treatment. As a result, the treatment was stopped. He added that the woman also didn’t want to be a burden on others — and how, upon hearing this, the woman’s

— QUALITY, page 15

Christianity’s growth will be in global South: study

By Bronwen Dachs

CAPE TOWN, South Africa (CNS) — Most of Christianity’s future growth is likely to be in the global South, particularly in sub-Saharan Africa, where the Christian population is relatively young, according to a new analysis from the U.S.-based Pew Research Centre.

And, while at last count more babies were born to Christian

mothers than to members of any other religion, reflecting Christianity’s status as the world’s largest religious group, Muslim births will start to outnumber Christian births by 2035.

The share of Christians worldwide who live in sub-Saharan Africa is expected to increase dramatically between 2015 and 2060, from 26 per cent to 42 per cent, due to high fertility in the region. At the same time, lower fertility and reli-

gion switching are among factors that will lead to a drop in numbers of Christians living in Europe and North America, according to Pew Research Centre demographic estimates released April 5.

The centre said there are important regional differences in birth and death trends for some religious groups. It noted that among Christians, sub-Saharan Africa experienced the biggest natural increase between 2010 and 2015 — with 64 million more births than deaths — followed by smaller Christian increases in Latin America and the Caribbean, Asia and the Pacific and North America.

Not only will there continue to be more Christian births than deaths in sub-Saharan Africa, but births will exceed deaths by larger numbers in upcoming five-year periods, it said.

In recent years, Christians have had a disproportionately large share of the world’s deaths — 37 per cent — largely because of the relatively advanced age of Christian populations in areas such as Europe.

In Europe, Christian deaths already outnumber births, and this trend is likely to continue through 2060. In North America, the number of Christian deaths is projected to exceed the number of births by the year 2050.

In Latin America and the Asia-Pacific region, the number of Christian births will continue to exceed the number of deaths through 2060, but the natural increases as 2060 draws closer will be much smaller than they are now, as these regions experience significant declines in fertility.

These are among the findings of the Pew Research Centre’s analysis of demographic data, based on the same database of more than 2,500 censuses, sur-

veys and population that it used for its 2015 report “The Future of World Religions: Population Growth Projections, 2010-2050.”

In 2015, Christians made up 31 per cent of the world’s 7.3 billion people. Muslims were the second-largest religious group, with 24 per cent of the global population, followed by religious “nones” (16 per cent), Hindus (15 per cent) and Buddhists (seven per cent). Adherents of folk religions, Jews and members of other religions make up smaller proportions of the world’s people.

Except for Muslims and Christians, all major world religions are projected to make up a smaller percentage of the global population in 2060 than they did in 2015.



CNS/Kim Ludbrook, EPA

CHRISTIANITY EXPANDS IN GLOBAL SOUTH — Children jump on trampolines in 2016 in Johannesburg. Most of Christianity’s future growth is likely to be in the global South, particularly in sub-Saharan Africa, where the Christian population is relatively young, according to a new Pew Research Centre analysis.

Peruvian court suspends oil drilling

By Barbara J. Fraser

LIMA, Peru (CNS) — A Peruvian court has upheld the right of Awajun and Wampis indigenous communities to be

consulted about oil drilling on their land, in a case supported by Catholic Church leaders.

The court ordered the government to ensure that two oil companies, one French and one Canadian, suspend operations and withdraw from the lease known as Block 116, in Peru’s northern Amazonas and Loreto regions, until a consultation is held.

“The decision shows that life and health are more important than economic activities,” said Zebelio Kayap Jempekit, an Awajun leader who is a plaintiff in the case.

Just days before the March 28 ruling, Kayap testified before the Inter-American Commission on Human Rights in Washington, with indigenous leaders from other South American countries and representatives of the church’s Pan-Amazonian Church Network, known by its Spanish acronym as REPAM.

“The court decision requires the government to review the way it deals with indigenous peoples in cases involving large industrial projects (and) find a solution that allows it to promote investment while also respecting the rights of indigenous peoples and national and international environmental standards,” said Ismael Vega Diaz, director of the Amazonian Centre for Anthropology and Practical Application, founded by the Peruvian Catholic Church to advise the bishops on Amazonian issues.

The ruling that the government should have consulted the Awajun communities before the lease was signed and before the environmental impact statement was approved is the first of its kind for petroleum operations in Peru, said Juan Carlos Ruiz, a Catholic lawyer with the non-profit Legal Defence Institute, which is handling the case.

Industry leaders immediately criticized the decision, saying it would scare away industrial investors and rob the country of revenue needed to fight poverty.

But Vega said, “The best way to guarantee private investment and promote (economic) growth is by complying with the law.”

Some of Peru’s poorest regions have a long history of oil production and mining that have not benefited local communities, he said.

Kayap praised the court’s decision, but said the oil operations and a mining operation in Awajun territory have already affected communities. Both the oil wells and the mine have polluted rivers and streams that are the communities’ only sources of water for drinking, cooking, washing and bathing, he said.

Communities that were historically close-knit have split over whether to support oil and mining operations, he said. Some now have rival leaders, with one backing the companies while the other opposes operations.



CNS/Paul Haring

CARDINAL DOLAN — Cardinal Timothy M. Dolan of New York, chair of the U.S. Conference of Catholic Bishops’ Committee on Pro-Life Activities, and other prominent pro-life leaders praised the U.S. State Department’s April 3 announcement that it would no longer contribute to the UN Population Fund. The U.S. Senate voted March 30 to let states cut off funds for Planned Parenthood.

U.S. diocese continues to receive refugees despite ban

By Kimberly Bender

CHARLOTTE, N.C. (CNS) — Refugee families continue to arrive in the Diocese of Charlotte while President Donald Trump and the courts battle over his executive order temporarily banning travel to the United States by citizens from six Muslim-majority countries 90 days and suspending resettlement of refugees for 120 days.

Since the Trump administration’s initial travel ban was announced Jan. 27, Catholic Charities Diocese of Charlotte has resettled a total of 45 people, said Susan Jassan, interim director of its Refugee Resettlement Office.

Trump’s first executive order was blocked by the courts, so Trump withdrew it and issued a new executive order March 6 that was blocked by two federal judges hours before it was to take effect March 16. In both orders, Trump reduced the overall num-

ber of refugees to be admitted into the United States to 50,000 for fiscal year 2017, down from the 110,000 President Barack Obama had allowed.

Of refugees being resettled in the Charlotte diocese, the Catholic Charities’ Charlotte office has received nine refugees from Somalia, six refugees from Ukraine, five refugees from Iraq, four refugees from Bhutan, three refugees from Syria, two refugees from Burma and one from Honduras.

During that same time in Asheville, the diocese has received four families, a total of 15 refugees, all from Ukraine, Jassan told the Catholic News Herald, Charlotte’s diocesan newspaper.

Refugees approved for travel prior to March 16 were being allowed to travel to the United States in March, Jassan said. The Charlotte office welcomed three Burmese people and two Bhutanese refugees March 23.



CNS/Tyler Orsburn

GEORGETOWN UNIVERSITY SLAVERY — McSherry Hall, also known as Remembrance Hall, is seen on the campus of Georgetown University April 4. On April 18 Georgetown University will rename two buildings previously named for priests who sold 272 women, children and men into slavery for financial gain in 1838. The process will begin with a spiritual ceremony honouring the slaves prior to the dedication of buildings originally named after Jesuit Father Thomas Mulledy, the Georgetown president who authorized the transaction, and Jesuit Father William McSherry, who also was involved in the 1838 sale. Mulledy Hall will be renamed after Isaac Hawkins, the first enslaved person listed in the sale documents. McSherry Hall will be named after Anne Marie Becraft, a teacher and free woman of colour who established one of the first schools for black girls in the District of Columbia. She later joined the Oblate Sisters of Providence.

Addiction just one problem of global spiritual crisis

By Michael Swan
The Catholic Register

TORONTO (CCN) — In the United States, nearly four million people use heroin — a five-fold increase from a decade ago, according to new research from the Columbia University Mailman School of Public Health.

Last month, parents in the quiet Ottawa suburb of Kanata jammed a meeting with public health and Catholic school board officials following the overdose death of a 14-year-old schoolgirl — one more victim of the lethal drug fentanyl.

Google the words “opioid crisis Canada” and you get over half a million hits.

The stark reality is that while educators, law enforcement and the medical community have all tried to tackle the drug problem, the overdoses, addictions and deaths keep piling up.

“The trouble is that we approach addiction as a personal problem instead of a social issue,” said Catholic sociologist David Seljak.

Seljak says society has more resources than ever to combat addiction — rehab centres, Alcoholic Anonymous, Narcotics Anonymous, Narconon — but “we’ve never had more addiction.”

“What we’ve done is multiplied the remedies and carried on a decades-long war on drugs that has, by any sane measure, been a total failure. We’ve spent billions and we have more drugs, more addictions, more criminals, more people incarcerated, more lives ruined, more overdose deaths. You can’t imagine a more colossal failure.”

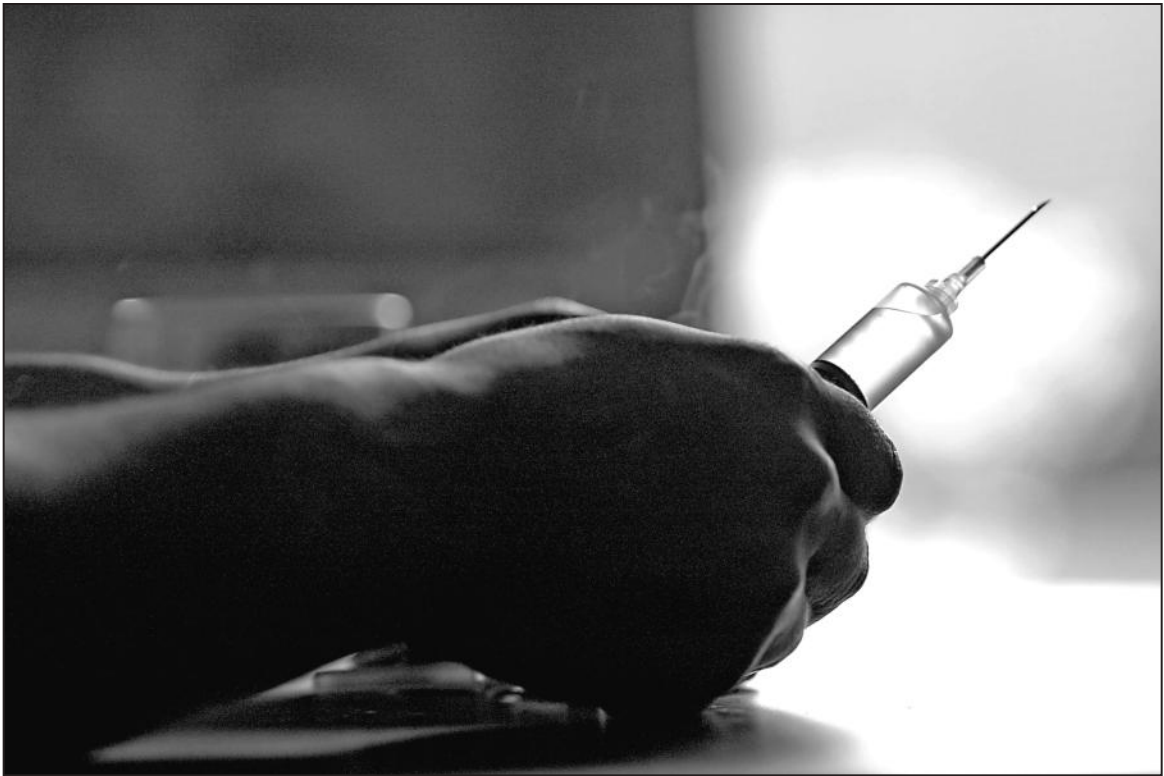
Carefully reading Pope Francis, Seljak has come to the conclusion addiction isn’t a disease or a medical problem or even an aberration in our culture. Addiction is a spiritual problem, and by spiritual Seljak means social.

Using Pope Francis’ analysis of the global economy in *Evangelii Gaudium* and *Laudato Si’*, the St. Jerome’s University professor concludes that addiction is just one part of a global spiritual crisis. If it seems a stretch to apply the pope’s writing about economics and culture to the problem of addiction, Seljak points to analysis by an atheist psychologist.

Canadian pioneer in addiction theory Bruce Alexander wrote a book called *The Globalization of Addiction: A Study in Poverty of the Spirit in 2010*. Since then, Alexander has been extending his addiction theory based on his reading of *Evangelii Gaudium*.

Alexander admires many Christians, but that’s as far as it goes. For him, Pope Francis and Jesus are two thinkers with important insights. When he uses the words “poverty of spirit” to describe the preconditions for addiction, he’s thinking quite specifically of the Sermon on the Mount.

“Jesus was a concise guy. He knew how to say it,” Alexander said. “I don’t know any mundane psychological language to say quite as clearly that people are shrivelled inside — and they’re



Catholic Register/Michael Swan

SOCIAL ISSUE — Society’s attempts to tackle addiction have failed because it is not approached as a social issue.

needy and they’re grasping, desperate. ‘Poor in spirit’ does it admirably.”

Alexander has been upsetting the science of addiction since the 1970s, when he conducted his famous “Rat Park” experiment. Until then, scientists used rats in standard metal cages to determine the addictive power of drugs, showing how a lone rat, given the choice of food, water and drugs like heroin or cocaine, would increasingly choose the drug. Alexander thought perhaps the problem is the cage. He repeated the experiment, but this time the rats were placed in a

large, rat-friendly environment with other rats. Under these circumstances the rats almost never chose heroin.

Alexander undertook the experiment based on his experience as a psychologist working with addicts. His patients told him they took drugs to escape the emptiness, despair and meaninglessness of their lives.

“It’s one of those cases where in an age of anxiety and despair, lots of people who are thinking carefully can see that there’s this inner poverty,” said Alexander.

On the front lines today, Michael Tibollo, chair and addic-

tion counsellor at the Catholic-supported Caritas School for Life, backs up Alexander’s observations, calling the underlying causes of addiction “a societal, external problem.” Politicians, the medical profession, social workers and even church leaders have failed to face the problem, he said.

“I can’t remember the last time in a homily that I’ve heard any priest talk about feeding minds and how to help people who are addicts. It’s forgotten,” he said. “Politicians don’t rely on addicts to vote.”

Addictions can spiral from

perfectly legal, even acceptable behaviours, he said. The Internet, work, games, gambling, porn, sex, obsessive religious devotions can all become “process addictions.”

“It’s easy to substitute from a process addiction to alcohol, to cocaine, to heroin, to fentanyl,” said Tibollo. “You have no idea how quickly it spirals out of control when you lack that social part in your life.”

Seljak argues that “addiction doesn’t come from a deficiency in the brain of the addict. It’s their living conditions.”

Those conditions include a culture that treats people either as units of production or engines of consumption, exactly the sort of soulless, valueless society Pope Francis condemns in *Laudato Si’*.

Seljak asks: If the entire economy depends upon shallow, repetitive, compulsive behaviour, is it any wonder addiction abounds?

This view of society as fatally flawed begs the question: What are we supposed to do about it?

This isn’t just abstract theory and social analysis, said Tibollo.

“When we talk about the guy sitting in prison, or the person sitting at home with a needle in his arm, or the parents at home, crying at the table, the only hope we’re going to get is from a constant reminder that this is an affliction of society,” Tibollo said. “We need someone at a pastoral level who is actually trying to make a difference from the standpoint of trying to remove the stigma of addiction and having that as an issue in the family.”

Msgr. John Radano honoured in celebratory volume

By Bobbi Yanko

REGINA — Regina Archbishop Donald Bolen was at Seton Hall University in New Jersey March 16 as the book *Towards Unity: Ecumenical Dialogue 500 Years after the Reformation* was officially launched.

This *festschrift*, a celebratory publication of essays, honours the lifetime achievements of Msgr. John Radano, who served as head of the Pontifical Council for Promoting Christian Unity’s (PCPCU) Western Section for nearly 25 years, from 1984 to 2008. He was Bolen’s immediate superior during his years working at the PCPCU from 2001 to 2009. The 500th anniversary of the Reformation was chosen as a theme for the book. The anniversary is time to take stock, look at what we have accomplished, on the road we have travelled, and on what lies ahead.

Cardinals Walter Kasper and Edward Cassidy both contributed to the volume, testifying to Radano’s commitment, competence, and wide knowledge of the dialogues in which he was involved over many years.

As Kasper’s preface notes, Radano has an encyclopedic knowledge of the ecumenical movement and texts, not the least

because during his years at the PCPCU he served as the editor of Information Service, the Pontifical Council’s journal documenting the Catholic Church’s involvement in the ecumenical movement on an international level.

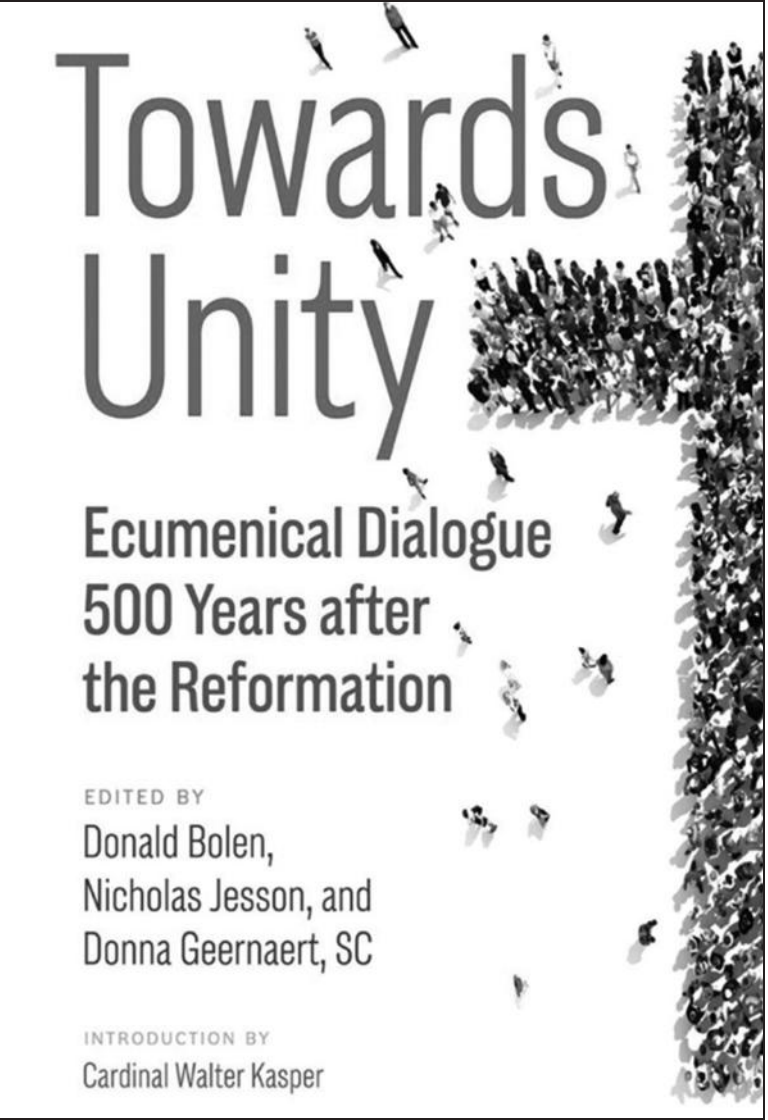
Towards Unity is a collection of texts of reconciliation, written by 22 artisans of the fine and demanding art of ecumenical dialogue. Edited by Bolen; Sister Donna Geernaert, SC, who served as director of Ecumenical and Interfaith Relations for 18 years; and Nicholas Jesson, former director of the Prairie Centre for Ecumenism.

The volume’s contributions examine the ecumenical dialogues of the western section of the PCPCU and reflect on what ecumenical changes have been achieved over the past 50 years. You will find reflections on ecumenical methods and ways in which Christian churches have learned from each other, how conflicts have been addressed and, in many instances, divisions healed.

Towards Unity: Ecumenical Dialogue 500 Years after the Reformation reminds us of the importance of ecumenical friendship in advancing the cause of Christian unity inspired and empowered by the Holy Spirit.

There will also be a Canadian launch of the volume on April 7

at the offices of the Canadian Council of Churches in Toronto.



Physician seeks funding for study on ovulation test

By Deborah Gyapong

OTTAWA (CCN) — An Ottawa physician is seeking funding for the study of a simple ovulation test that could help treat infertility and aid natural family planning.

The scientific research will be a pilot study of urinary test strips to measure a metabolite (PdG) of progesterone that surges upon ovulation. “(The tests) will definitely be a big help for infertility,” said Dr. Rene Leiva, assistant professor of family medicine at the University of Ottawa and researcher at the Bruyère Research Institute.

“This test could also be explored to see if there is any role in natural family planning,” he said. “It will help those women have extra confidence to know whether they have ovulated or not.”

Leiva pointed out that up to 16 per cent of women aged 18 - 44 experience infertility. “As part of assessment for infertility, in the initial stages in primary care, it’s

very important to elucidate one thing: whether the woman has ovulated or not,” he said.

The best way to determine ovulation presently is through an ultrasound, or a blood test, as well as through ovulation predictor kits testing for the Luteinizing Hormone Surge (LHS). The PdG urine test strips, which have already been produced in the United States but are not cleared for use by Health Canada, could provide a much simpler and less expensive way to track ovulation, Leiva said.

The Bruyère Research Institute will provide about \$3,600 in “in kind” services for the study; Leiva said he needs to raise about \$15,000 for the pilot study that would involve 20 participants.

Lisa Detillieux, 36, the mother of three children aged five, four and one, teaches women how to track their fertility cycles using the Creighton Model Fertility Care system.

Over the past 10 years she has helped 105 women learn to chart their cycles in a method that



CCN/D. Gyapong

Dr. Rene Leiva

includes tracking the consistency of mucus that changes around the time of ovulation.

Through Leiva, she has tried the PdG test strips.

“They were easy to use,” she said. “It’s the same as using a pregnancy test.”

“I can tell it’s a really good

tool to use if you want to keep track of your fertility,” Detillieux said. “Right now, what Dr. Leiva is doing is sending patients to do blood work.”

“You can see that’s quite the hassle because you have to go to a lab to do the testing,” she said. “If you can do it at home, it’s much more convenient.”

“Not everyone has a textbook cycle,” she said. “I’ve seen some women whose charts are unpredictable. With a progesterone test it really gives them more confidence.”

Detillieux said about half of the women who come to her use charting for addressing infertility.

“It’s always good to have research on NFP that’s how you can really gain momentum in the academic and medical community to get research published out there,” she said.

While Catholics who oppose artificial birth control might prefer NFP, Detillieux said she has clients who are not even Christian. “They want to use something

more natural; they don’t want to use anything artificial,” she said. “It’s really empowering for a woman and really proactive for taking care of your own health.”

“The whole point is to create and promote and develop options for women to take control of their bodies and their fertility,” said Leiva.

“The beauty of these tests is they are portable,” he said. “You could probably use them in developing countries. Right now they are not cheap, but my expectation is they will become cheap if they become more popular and the manufacturer produces more and more.”

Leiva said the pilot study will “serve as a springboard for a greater one.”

“It’s always good to do a pilot study to get a solid source of clinical data that will help you develop a more sophisticated study further on,” he said. “Often they produce good advice on how you can improve the protocol for further studies.”

The test strips have only been on the market for less than two months, Leiva said. His study will be the first. A colleague in France will be doing a similar pilot study there.

“I’m responsible for Canada,” he said. He hopes the test will help the process of getting Health Canada approval “because this will help improve natural ways for women to know about their fertility.”

More information on the Bruyère Research Institute can be found at <http://www.bruyere.org/en/bru-yere-research-institute>. Tax deductible donations can be made through the Bruyère Foundation at <http://www.bruyere.org/en/bru-yere-foundation>

Health care workers discuss conscience rights

By Josh Tng
The B.C. Catholic

VANCOUVER (CCN) — In the wake of legalized assisted suicide in Canada and patients appealing to their doctors for death, many medical professionals say euthanasia is not the solution.

Despite the push by many to make euthanasia “a normal medical procedure . . . it’s not what we went into medicine for,” said Dr. Jim Lane, president of the Catholic Physicians Guild of Vancouver.

“The majority of doctors and health care providers have reservations, and we certainly have a lot of objections to this procedure being done.”

Lane organized a March 29 workshop at the John Paul II Pastoral Centre to teach medical professionals opposing euthanasia

how to respond to requests for assisted suicide. About 100 like-minded attendees of different beliefs, religions, and backgrounds heard a panel that included Dr. Margaret Cottle and Dr. Edward Dubland, both medical doctors with expertise in palliative care.

While the conscience rights of medical professionals in B.C. are currently protected, Lane noted Ontario requires doctors unwilling to euthanize their patients to effectively refer them to those who will. “That is denying them their constitutional rights and freedom of belief, and infringing on their freedom of religion and conscience,” he said.

“Unfortunately, the health care field in general is moving toward embracing . . . killing,” said Stephanie Gray, an internationally known pro-life activist and event

facilitator. “We need to equip those already in the field who are people of goodwill to know how to respond, how to reach to their colleagues who think it’s OK to kill that it’s not.”

A medical professional needs to be someone a suffering patient can rely on “to uphold that patient’s dignity and sanctity,” Gray said. “This will happen if they’re equipped to know what their rights are and what to do in these situations.”

Dubland suggested the best way to respond to a patient wanting assisted death was through a

patient and empathetic conversation. When asked to provide assisted death, medical professionals “have to take a deep breath and be willing to take the time to speak with the patient. If you don’t understand who they are and what their story is, you’re not going to understand why they want assisted suicide.”

Cottle agreed, noting medical professionals often “make quick judgments” when diagnosing and dealing with patients. “We have to! We don’t get to know every-

— QUESTIONS, page 5

Self Adhesive Personal Address Labels

DESIGNER LABELS

180 for \$11.95 (colour)

All label orders are sold in sheets that fold for easy storage. Size 2 5/8 x 1". Choose from a variety of pictures. All pictures are in colour on the label.

STANDARD LABELS

180 for \$9.95 (black & white)

Order from:
St. Peter's Press
Box 190, Muenster, SK S0K 2Y0
Phone: 306-682-1770
Fax: 306-682-5285
email: press@stpeterspress.ca
☐ Cheque/Money order enclosed
☐ VISA/MasterCard
Card No: _____
Expiry date: _____
Signature: _____

Label order form:

Please send _____ Style # _____ labels @ _____
Add \$3.00 for postage and handling
Add 5% GST (on materials and postage)
Sask. residents add 5% PST (on labels only)
Total _____
(Please allow 2 - 3 weeks for delivery)
Please print information to appear on labels
Maximum of 5 lines of 24 letters and spaces per line.

Daytime phone# _____

WOMEN AT THE HEART OF CHANGE

This Lent, help women grow.

PLEASE GIVE GENEROUSLY

→ 1 888 234-8533

→ devp.org

Share Lent 2017

Development and Peace
CARITAS CANADA

Use caution in engaging with China, says Bennett

By Deborah Gyapong

OTTAWA (CCN) — Countries like Canada — even the Holy See — should be cautious engaging with China, warned Canada’s former Ambassador of Religious Freedom.

“We should be under no illusion that as China engages more and more with the political, economic and social frameworks of the world, that that is having any impact on their human rights record,” Andrew Bennett told the sixth annual Parliamentary Forum on Religious Freedom April 3. Instead of improving through this engagement, “they remain unmoved.”



Art Babyeh

KEYNOTE SPEAKER — Anastasia Lin, actress, human rights advocate and Miss World Canada, was the keynote speaker at the sixth annual Parliamentary Forum on Religious Freedom in Ottawa. Lin was denied a visa by the Chinese government and denounced by the Chinese media after she spoke out about human rights abuses in her homeland. Lin, 27, starred in *The Bleeding Edge*, a 2016 movie that sheds light on human organ harvesting in China. The film won a Gabriel Award sponsored by the Catholic Academy of Communication Professionals. The award honours excellence in film, network, cable television, radio, and social media for “work that entertains and enriches with a true vision of humanity and a true vision of life.”

“This is a cautionary tale for those countries such as Canada and our allies that seek to have a deeper relationship with China” on trade, defence and other matters, Bennett said. “We need to hold the Chinese government’s feet to the fire.”

The Chinese government recognizes a handful of state-approved Patriotic Associations for various religions, including the Catholic faith.

“The Holy See is now in a process of trying to reach some kind of consensus with the Chinese government on the role between the Catholic Patriotic Association and the Roman Catholic Church,” Bennett said. “I would caution the Holy See to be careful about whom they are engaging with, because there seems to be no desire on the part of the Chinese

government to shift their approach, certainly not with Catholics.”

“China consistently is placed at or near the top of countries that have the worst record in terms of government restrictions (of religious freedom),” Bennett said, noting the latest Pew Forum research placed China “at the very top.”

“Too often we treat China as special,” as if it merely represents different values and a different culture, Bennett said. “This is an argument for moral relativism at its worst. Either we defend religious freedom or not.”

David Mulrone, the former Canadian Ambassador to China and now president and vice-chancellor of St. Michael’s College at the University of Toronto, said the Chinese government is in the grip of a “blood-stained ideology” that reduces everything to a material and atheistic perspective.

The Chinese Communist Party experiences “deep anxiety” because it is “perpetually insecure in its hold on power, and it explains some ways the inclination to repress, punish and silence those who aspire to a deeper and richer vision of human possibility,” Mulrone said. Not only is the party deeply fearful of religious belief, but also of “thinkers, painters and poets.”

Mulrone described his “perspective from the coal face,” working as the “lead diplomat” in China in the months leading up to the creation of the Office of Religious Freedom and Bennett’s post as ambassador.

“I’m a Catholic and therefore tend to see faith and belief as natural and necessary shapers of human behaviour,” he said.

As Canadian ambassador, Mulrone travelled throughout China to spend time with faith groups, whether Catholic, Muslim, Tibetan Buddhist. He attended an illegal Protestant house church “operating outside of the control and approval of the party.”

“We were all complicit in an illegal act, daring to worship in something other than a space designated by the state,” he said. “But we were also enjoying the freedom granted us by the Universal Declaration that speaks of worship as having a private as well as a public dimension.”

Mulrone said his colleagues in Ottawa expressed great skepticism about the creation of an Office for Religious Freedom. He said it remains to be seen whether the new Office of Human Rights, Freedom and Inclusion, will be an improvement.

“Any country seeking to stand up for religious freedom and freedom of conscience abroad must be seen to support these things clearly and unequivocally at home,” Mulrone said. “Getting this right matters.”

“Managing our future relationship with a country as complex

and challenging as China requires us to lift our game,” he said. “We need to think carefully about how we advance our interests, while reflecting on the negative consequences of China’s re-emergence as a global power.”

The forum also heard from representatives of the Falun Gong, Tibetan Buddhist and Uyghur Muslim communities, who Bennett said are viewed as “an existential threat to the Chinese State” and subject to violent suppression, torture, and imprisonment.

Actress, human rights advocate and 2015 Miss World Canada title holder Anastasia Lin, closed out the evening talking about her own encounters with the persecution of the Chinese government that has affected her family in China and blocked her from visiting.

Lin said she first encountered push back when she worked with a producer on a program documenting the massive deaths in an earthquake caused by the collapse of poorly constructed buildings due to government corruption.

Her work as an actress made her want to understand better the “physicality of torture,” such as having bamboo sticks shoved under the fingernails, or having electronic batons applied to various body parts.

The torture, whether physical or mental, against Christians, Falun Gong, Tibetan Buddhists or Uyghurs is designed to get people to renounce their faith, she said. Ninety per cent of them do renounce their faith.

What confounded her was the 10 per cent who didn’t, she said. “They had the inner power to survive and maintain the belief the world is good despite being surrounded by evil, hate and fear,” she said.

Those, like two sisters she got to know who were forced to witness each other’s torture, “come out and pass on light to everyone around them,” she said.

These victims can be “seen on the streets of Chinatown, handing out flyers, but are mostly ignored,” she said. But their stories prompted her to seek the title of Miss World Canada to use it as a platform to tell their stories.

Because of her human rights



Art Babyeh

HUMAN RIGHTS RECORD — Canada’s first and only Ambassador for Religious Freedom, Andrew Bennett, spoke at the sixth annual Parliamentary Forum on Religious Freedom in Ottawa April 3. He said China remains unmoved when it comes to improving its record on human rights and suggested the Holy See “be careful about whom they are engaging with because there seems to be no desire on the part of the Chinese government to shift their approach, certainly not with Catholics.”

advocacy, her father lost his business in China, she said. The government censors art, silences the media “to make it more easy to enslave people.”

“But they can never crush the human spirit,” Lin said. “I know this from experience.”

“The world today is crying out

for hope,” she said, urging writers, artists, politicians and the media to fight for human rights. “Evil injustice and cruelty do not have the final word.”

Ask patients more questions

Continued from page 4

body and their grandchildren before we have to make a decision, but this doesn’t always work in our favour.”

When speaking with a patient requesting assisted death, Cottle said the most information comes from asking them about “the worst part” of their experiences.

“It’s surprising sometimes what people will say to you. Just asking the person lets you understand so much about who they are.”

Patients sometimes think euthanasia is the best solution to their pain and suffering, said Lane. “But what are they really asking us? Are they asking us to really kill them, or are they asking for more help?” The real answer is often to “ask more questions.”

“When you actually get into the issue, the majority of people would not choose euthanasia,” said Lane.



Art Babyeh

LIMITED BY IDEOLOGY — David Mulrone, former Canadian Ambassador to China, now president of St. Michael’s College in Toronto, said China’s leaders are “deeply fearful of any manifestation of religious belief,” and are “limited by an ideology that can’t see anything beyond the communist vision.”

Syria has kept CNEWA’s cause in headlines

Continued from page 1

“We were able to find a unique niche,” he explained. “We are really focused on helping the Christians, their institutions and the good work they do for all. It’s true, it’s a very small niche.”

In Cafiso’s view, small Catholic charities have to focus on developing a community of donors by telling a compelling story.

“There’s a lot of people who could give and we’re not necessarily reaching them,” she said.

In CNEWA’s case, their rise to fundraising respectability has been aided by the media profile of the catastrophe in Syria. The world’s largest refugee disaster since the Second World War has kept CNEWA’s cause in the headlines month after month.

But CNEWA also raises money for parts of the world that, despite enormous suffering, can’t get much media attention.

The war in Ukraine has killed close to 10,000, brought Ukraine’s economy near the brink of collapse and pulled in Canadian military advisers, but it still gets scant attention. Ethiopians are surviving the second year of their worst drought in 60 years, with famine conditions in large parts of the country, but there are no daily bulletins.

CNEWA supports church institutions in northeastern Africa and in the former Soviet republics. Whenever those stories do find an audience, there’s genuine potential for charitable giving, said Hétu.

“If we had more funds we could do even more,” said Hétu.

“The needs outweigh the small amount of \$4 million we get a year.”

CNEWA Canada is really just a small part of a global charity set up 90 years ago as the Pontifical Mission for Palestine by Pope Pius XI.

It quickly grew to embrace a mission to serve masses of Christians on the move in the aftermath of the end of the First World War, the collapse of the Ottoman Empire and the rise of Soviet communism. As the communist bloc disintegrated in the 1990s, CNEWA found itself helping to rebuild church institutions for Eastern Rite Catholics who had been driven underground in the Soviet era.

In 2015 the international agency raised over \$40 million.

Stories create communities

By Kiply Lukan Yaworski

SASKATOON — “Handing on Tradition, Sharing Faith” was the theme of a weekend facilitated in Saskatoon by storyteller and theologian and Scripture scholar Megan McKenna March 31 - April 2.

Presented by Our Lady of Guadalupe Parish — which serves First Nations, Métis, Aboriginal and non-Aboriginal people in Saskatoon’s core neighbourhoods — the three-day focus on storytelling included an elders’ storytelling circle, a session on handing on traditions to the young, a session for the young on “creating your own story,” as well as an introduction to the story of Our Lady of Guadalupe and the message contained in her miraculous image that appeared on the *tilma* of the indigenous man, St. Juan Diego.

“For indigenous peoples, cultural identity is the foundation of who we are,” said promotional material prepared by Our Lady of Guadalupe Parish about the storytelling workshop. “For years the Canadian government has tried to separate our people from our heritage, to separate us from our customs and languages. The end result has been a generation separated from our culture and from our beliefs, both traditional and Christian.”

Rediscovering the power of story to renew and transform communities was the theme of McKenna’s introductory evening

of storytelling March 31 at St. Mary’s parish hall. With flair and humour, weaving ancient indigenous stories with discussion and with Scripture, McKenna explored how stories tell us who we are and what life means, imparting truths, information and values from generation to generation.

“Every group passes on what is most crucial through storytelling,” said McKenna. “That is true all over the world.” However, in modern western societies, many have lost the ability to share through the tradition of oral storytelling.

McKenna asserted that “all stories are true, and some of them actually happened,” and “when I say ‘once upon a time,’ the story happens again for us.”

Stories cross borders and languages much more easily than people do, and all stories create communities, McKenna said.

“Families have stories, religious communities have stories, parishes have stories, nations have stories. You are known by the stories you tell,” she said.

“For people who believe in Jesus, who are Catholics, we are supposed to be telling stories of resurrection, stories of hope, stories of life that’s stronger than death, stories of forgiveness and reconciliation.”

Although some are no longer telling stories, we still find stories all around us, including in our liturgy, noted McKenna. “Most of liturgy, the first half, is storytelling, and then the second half

is acting out the story of the Last Supper,” she said.

“You are known by the stories you tell. They tell us all the important things we need to know: who we are, who came before us, who we belong to, and they also remind us of the things we can do without, and (that we must) make sure we don’t do again.”

Stories remind us of our greatest weaknesses and our greatest gifts, and have the power to bring healing, formation and transformation.

Upon hearing a story, our reaction is either to love and embrace the story or to hate and reject the story, said McKenna.

“Take Jesus: you either loved his stories and you’d follow him anywhere and decide to make his stories come true, or the other (reaction) is: I don’t like that story, and I don’t like you either.”

In some times and places, when people have not liked the stories that someone is telling, they kill the storyteller, she added.

“Even still, around the world today, whenever there is some kind of uprising or revolution, the military or the dominant culture goes after the storytellers, the singers, the drummers, the musicians and the artists first, because they carry the hopes and the dreams and the history and the identity of the people,” she said.

“If you lose your stories, you have lost something core and crucial to who you are.”

Beginning with a First Nations tale about a storytelling stone and the creation of a storyteller who helps his community survive and thrive, McKenna summarized: “You must tell the stories; they are as important as food.”

Stories are also a gift, and for many cultures were the usual way of passing on crucial information for survival, she added. Oral storytelling traditions bring a person into community and connection, as opposed to the use of technology, which tends to isolate, McKenna suggested. Telling a story to a group of more than one person means the story takes on a life of its own in the life of that community.

“Stories are the heart of people, the glue that holds a community together,” she said, urging her listeners to go and look for the stories of their community, research the tales, record the stories of elders, make them your own and share them with others. “This is a way to reclaim culture;



Kiply Yaworski

THE POWER OF STORY — During a three-day conference hosted by Our Lady of Guadalupe Parish in Saskatoon, storyteller and theologian Megan McKenna led sessions on the crucial art of storytelling for passing on tradition and faith. Parish leaders were among those gathered for the opening session March 31. From left: parish life director Debbie Ledoux, McKenna, Rev. Graham Hill, CSsR, parish elder Gayle Weenie, and Deacon Paul Labelle.

the stories are never gone.”

McKenna continued sharing stories to the group, inviting reaction and discussion — including the story of Christ’s baptism in the Jordan, breaking open its imagery and its message — “you are my child, you are my servant, you are my beloved . . . and I take great delight in you.”

“All good stories are told to change us, to transform us, to change things,” she said, stressing that the richness of the indigenous stories and worldview are desperately needed in the world today. “We need stories that tell the truth. That tell us how to stay alive, how to stop the destruction.”

A native of New York City, McKenna presently lives in New Mexico. She works with indigenous groups, in base Christian communities and with justice and

peace groups as well as parishes, dioceses and religious communities. She is an internationally known author and theologian.



Photo courtesy St. Laurent Parish

BRINGING UP THE GIFTS — Women of St. Laurent Parish in Manitoba bring up the offerings at a special mass to honour those who take part in the fishing industry and those who wait at home for their sons and husbands to come return from their days on the ice.

Women of St. Laurent honoured in Manitoba

By Paul Tinguely

ST. LAURENT, Man. — St. Laurent Parish in St. Laurent, Man., on the eastern shore of Lake Manitoba, is a Métis fishing community. In the winter people go out on the lake on snowmobiles and put out nets under the ice and fish for their livelihood.

Over the years, there have been tragic drownings that have left families without their fathers and husbands. Others have gone through the ice but survived to tell their story. It is a rugged vocation, but many enjoy the work and the challenge of net-fishing in winter.

On March 12, the women of

the parish who are part of the fishing industry, and those who wait at home for their sons and husbands to come back from their days of fishing, were honoured.

A group of women brought up the offerings, including a fresh fish on a plate as a symbol of their offerings from fishing.

On the same weekend the annual Manipogo Festival in St. Laurent, which celebrates the community’s own version of the Loch Ness monster, honoured all women who are part of the fishing industry, whether they are fishers, tending nets, or waiting at home raising the family, many carrying on after experiencing the loss of a loved one.



James Buchok

ST. DOMINIC’S ROOF — A mass of thanksgiving was celebrated March 12 at St. Dominic’s Parish in Neepawa, Man., to mark the completion of major repairs to the roof and ceiling of the church. Winnipeg Archbishop Richard Gagnon concelebrated the mass with pastor Rev. Mark Filips. In his homily, Gagnon said it was “Faith that allowed all this to happen . . . a faith that is a continuum of the very same faith that helped establish this parish so many years ago.” Gagnon also blessed and dedicated two new statues of St. Joseph and the Blessed Virgin Mary for the sanctuary. The celebration concluded with a feast of Filipino food in the parish hall. St. Dominic’s was established in 1909.

Chrism Mass celebrated at Holy Rosary

By Frank Flegel

REGINA — A passage from Isaiah that Jesus uses to tell his disciples of his mission on earth sent by God also applies to today’s priests, said Archbishop Donald Bolen in his April 4 Chrism Mass homily.

This same passage was the first reading that opened the mass. “Jesus chooses the passage of the suffering servant who has been anointed to bring good news to the poor — go open the eyes of the blind; bind their hearts to their brokenness; proclaim liberty to captives, freedom to those in

prison; go proclaim the year of the Lord’s favour; heal the world. It is also our mission, Jesus tells us. We as disciples have been anointed precisely to carry out that same mission,” said the archbishop. “To be his hands, his presence to God’s people.”

He initially spoke to the priests and then he included all the faithful who packed Holy Rosary Cathedral. “We as a people are empowered by this same text to bring Christ to the blind, to bring good news to the poor, to bind up the wounds of the broken-hearted.”

The Chrism Mass precedes Easter. The various oils used in

baptism, ordination and the sacrament of the sick are blessed each year by the archbishop. The blessed oils are then packaged according to the number of parishes in the archdiocese. They are carried from the cathedral, mostly by volunteers, to the individual parishes for their use and distribution.

“What a joy it is to celebrate together, then to be disbursed, sent out bearing the oils to the various parishes as artisans of mercy going forth to bring the balm of ointment, the healing presence of Christ, to our whole archdiocese,” said Bolen, alternating between English and French.

Marriages need regular tune-ups: task force

By Kiply Lukan Yaworski

SASKATOON — Phil and Mary Wrubleski are eager to bring practical marriage enrichment opportunities to couples in



Phil and Mary Wrubleski

the Roman Catholic Diocese of Saskatoon.

The Wrubleskis are current chairs of the diocesan Marriage Task Force, which over the past 15 years has worked to affirm, celebrate and enrich marriage.

Finding new ways to strengthen marriages in an era when programs such as Marriage Encounter have ebbed is a priority, says Phil.

Married couples seem to be getting into trouble earlier, adds Mary. “We need something more between Marriage Preparation and Retrouvaille (aimed at marriages in crisis).”

One new idea is

marriage mentoring, in which a younger couple is invited to meet monthly with a more-established mentoring couple in the parish who is trained to engage in helpful conversations about marriage, life and children.

The diocesan task force has been connecting with Family Life Canada, looking into the training required to prepare mentor couples for this role, says Phil. The strength of marriage mentoring is that it is low-key, relational and grounded in real-life experience, based on the idea that “most marriages don’t need an overhaul, just regular tune-ups.”

Couples who have weathered difficulties have a lot to offer younger couples, says Mary. “Phil and I would not still be together had it not been for the crises we went through together. You develop tools, your marriage gets stronger.”

Sharing insights with younger couples in a social setting can plant seeds and provide critical support that helps a marriage grow rather than breaking up.

In recent years the diocesan Marriage Task Force has led a number of initiatives — such as marriage enrichment evenings, re-examining marriage preparation materials, and leading local lineamenta discussions on marriage and family life in response to the Extraordinary Synod on the Family.

At the present time the Marriage Task Force is partnering with a number of evangelical Christian churches for an April 2017 Saskatoon Marriage Network event; developing a study

guide on *Amoris laetitia* (the Joy of Love), Pope Francis’ post-synod apostolic exhortation on marriage and family life; and assisting in planning a provincial Catholic conference on *Amoris laetitia* to be held in Saskatoon next spring, a joint effort with all the dioceses and eparchies in Saskatchewan.

Amoris laetitia is a beautiful document, easy to read and filled with insights that deserve to be widely known and discussed, say the Wrubleskis. “It is a pastoral document,” says Phil. “It is timely and very brave.”

It doesn’t shy away from the real challenges facing families, and it is filled with hope for healing and strengthening ordinary family life, fitting in with Pope Francis’ image of the church as a field hospital, tending to wounds in the world, the couple notes.

“We need to remember how many people we meet and talk to have a situation that is real, that is difficult. They need to be listened to and loved,” says Mary.

The Catholic dioceses and eparchies in Saskatchewan are working together on a study guide of the document, and an April 2018 conference on *Amoris laetitia*, which would feature ordinary couples connecting their lived experiences to the document themes and insights.

“Our dream is to get this out to the whole diocese, the whole eparchy,” says Phil.

This spring, the diocesan Marriage Task Force is also part of an ecumenical Saskatoon Marriage Network event featur-

ing a number of marriage and parenting workshops by Dave and Donalyn Currie of Doing Family Right Ministries April 27-29 at Circle Drive Alliance Church.

The Christian churches involved in the Saskatoon Marriage Network all recognize the importance of marriage and family life, says Phil. “We have a lot in common.”

Sessions include a presentation all day April 28 for couples married 20-plus years, as well as a day-long marriage-building experience for all married couples April 29, with a special focus on those married less than 20 years. How to leave a spiritual impact on confident children is the topic for a separate parenting workshop April 28.

As part of the network’s Weekend of Impact, Dr. Dave Currie will also tackle the challenging issue of pornography in a presentation for clergy, pastoral leaders and all those involved in family ministry April 27 at an event that begins with lunch.

“We are hopeful that there will be participation from our Catholic community,” says Phil.

The Wrubleskis also hope to attract other married couples from all areas of the diocese to participate in the work of the Marriage Task Force and move toward putting other ideas into action — including digital outreach.

“We want to offer people something to sink their teeth into, to get more things into motion,” says Phil. Anyone interested can reach the Marriage Task Force by calling Blake Sittler at the Catholic Pastoral Centre.

Sacred Heart School closes and opens in Regina

By Frank Flegel

REGINA — The halls of Sacred Heart Community School in Regina’s North Central neighbourhood reverberated more loudly than usual March 31 as former students, teachers, neighbours and friends gathered for what was the final school assembly.

“Oh, it was great,” said former student, now Catholic school trustee, Richard Dittrick as he wandered down the halls and poked into classrooms that brought back many memories of his Grades 1-4 years. “There was a lot of nostalgia for sure” as he recalled former classmates and teachers.

Students prepared memorabilia from their classrooms which were encased in a time capsule to be opened at some point in the future. They showed what school life was like in 2016. The school will empty April 24 as students, teachers and staff pack up and move a few steps west to a brand new state-of-the-art school.

The familiar iconic statue of the Sacred Heart, blessed by the late Regina Archbishop Daniel Bohan, which stood at the entrance of the old school now greets everyone at the entrance to the new one. There was also a torch-passing ceremony,

blessed by Rev. John Weckend of St. Cecelia’s Parish, within whose area the school is located. The torch was lit and blessed by Weckend at the old school and then students carried it to their new school.

As part of the assembly at the old school, teacher Adam Ward showed a video he created detailing Sacred Heart’s history. “Everybody is excited about the move to the new school, but a lot of good memories still live here at the old school,” said trustee Dittrick.

Built in 1928, the school and specifically the gymnasium required major renovations, but government funding was not available until things began to fall off the ceiling and walls and the gymnasium was declared unsafe and closed. A temporary gym was established in the former Sacred Heart Church adjacent to the school and a covered corridor was constructed connecting the two.

The new school is part of a government rebuild program which included Connaught Public School located a few blocks south of Sacred Heart.

Sacred Heart School became a community school and a focal point for residents of North Central. Parents and children regularly gathered there weekday evenings for reading sessions.

The new school contains rooms for community use.

Demolition of the old building is scheduled to begin shortly after it is vacated to make room for a new gymnasium that is slated for the land currently occupied by the old school.



Frank Flegel

SACRED HEART — Built in 1928, Sacred Heart School in North Central Regina is closing April 28, to be replaced by a new community school a few steps down the street.

My Gen Rally filled with activities

By Frank Flegel

REGINA — It was loud and it was fun as about 120 young people from across the Regina archdiocese gathered at O’Neill High School for the annual My Gen Rally on April 1.

“We’ve had about 120 people registered for each of the past five years,” said youth co-ordinator Michelle Braden. “It would be nice to have more come but it seems to be the number God means for us to have because the number has been consistent.”

The two-day theme was “Lead, Follow, or Get Out of the Way,” and featured three talks by Regina inspirational speaker Gabe Dipple. He spoke on leadership and what it means to be a leader, acknowledging not everyone has to be in the spotlight.

Dipple is a Regina videographer who travels across Canada to lead retreats for young people.

Both days were filled with activities — games, including basketball — and opportunities for reconciliation with several priests available at different times. The Regina CWL council hosted a prayer room and Knights of Columbus members looked after providing food for the event.

An after-supper dance on Saturday evening ended the first day of activities. The boys bedded down in one of two gymnasiums and the girls had the upstairs hallways to themselves — all



Frank Flegel

MY GEN RALLY — Participants at the My Gen Rally April 1 in Regina pack “purses” for street people to be distributed by Carmichael Outreach, Transition House, and Sofia House. The purses contain items such as a toothbrush and toothpaste, soaps, a blanket, and other useful items.

properly chaperoned, of course.

Music over the two days was provided by the Rally Band, a group of young musicians who came together specifically to play for the weekend. Saturday included a Stations of the Cross live skit. Saturday was also a day in which participants were transported to 24 venues around the city to perform social services for a variety of non-government agencies such as the food bank, senior care homes, and shelters.

A large group stayed behind at the school and packed “purs-

es” for street people to be distributed by Carmichael Outreach, Transition House, and Sofia House. The purses contained items such as a toothbrush and toothpaste, soaps, a blanket, and other useful items.

Sunday opened with breakfast next door at St. Peter’s church hall followed by more games, a breakout session, the last two talks by Dipple, and a video of the 2017 My Gen Rally.

Closing mass was celebrated by Rev. John Meehan, SJ, president of Campion College.

Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. Don’t be afraid to repeat selections from week to week; consider adding just one new piece per season. Where various resources provide a Sequence for Pentecost, it is listed just after the opening hymn for Pentecost. The Sequence of the Feast of the Most Holy Body and Blood of Christ is optional.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
May 14, 2017 Fifth Sunday of Easter	Opening hymn	587 Gather Us In	158 Alleluia! Love Is Alive	676 Lift Up Your Hearts	745 Christ is Made the Sure Foundation
		CIS 6.34 Let Us Go to the Altar	543 Sing A New Song	379 O Sons and Daughters	
	Preparation of Gifts	441 You Are the Way	586 Let All Things Now Living	196 Psalm 33: Lord, Let Your Mercy	869 Do Not Let Your Hearts Be Troubled
		CIS 6.20 Living Spirit, Holy Fire	566 Alleluia! Give Thanks to the Risen Lord	687 Sing Alleluia	867 There Are Many Rooms
	Communion	599 No Greater Love	473 Love One Another	382 Now the Green Blade Rises	950 Take and Eat
		CIS 6.3 The Hand of the Lord Feeds Us	346 Spirit and Grace	482 I Know that my Redeemer Lives	
	Closing	483 Alleluia, Give Thanks to the Risen Lord	161 Jesus Christ Is Risen Today	381 Christ the Lord, Is Risen Today	527 I Know That My Redeemer Lives
		514 Forth in the Peace of Christ We Go	505 Out of Darkness	383 This Day Was Made by the Lord	530 Christ Has Risen tune: 839 or 859
	Opening hymn	544 O Sing to God A Joyful Song	169 Ye Sons and Daughters	378 Jesus Christ is Risen Today	522 This Is a Day of New Beginnings
		CIS 6.33 God, We Praise You	564 Rise Up With Him	444 Lift High the Cross	949 Alleluia! Sing to Jesus
	Preparation of Gifts	473 God Is Love	507 Now We Remain	393 Join in the Dance	552 Send Us Your Spirit
		CIS 6.20 Living Spirit, Holy Fire	360 Vine and Branches	676 Lift Up Your Hearts	556 Come Down O Love Divine
	Communion	599 No Greater Love	355 One Love Released	410 Send Us Your Spirit	947 Bread of Life, Cup of Blessing
		CIS 6.3 The Hand of the Lord Feeds Us	327 Ubi Caritas	710 I Have Loved You	948 At the Table of Jesus
	Closing	563 Sing A New Song	788 All the Ends of the Earth	389 Alleluia, Alleluia! Give Thanks	534 Now the Green Blade Rises
		591 God Is Alive!	178 Christ, the Lord, is Risen Today	394 At the Lamb’s High Feast	520 This is the Feast of Victory
	Opening hymn	383 Alleluia! Give Thanks to the Risen Lord	346 Spirit and Grace	400 Hail the Day That Sees Him Rise	545 A Hymn of Glory Let Us Sing!
		399 Hail the Day that Sees Him Rise	181 Hail the Day	662 Praise to You, O Christ, Our Savior	543 Hail the Day That Sees Him Rise
	Preparation of Gifts	CIS 6.37 Sing, O Sing			
		393 Something Which Is Known	727 Alleluia Sing to Jesus	645 Love One Another	742 The Church’s One Foundation
	Communion	377 The Lord Is Now Exalted - Tune: 62	171 Resucito	675 I Want to Praise Your Name	765 The Church of Christ
		CIS 6.39 The Summons			
	Closing	432 Jesus, the Lord	682 How Lovely Is Your Dwelling	516 Seed, Scattered and Sown	948 At the Table of Jesus
		CIS 6.4 Let Us Be Bread	474 Christians Let Us Love One Another	522 Bread of Life	947 Bread of Life, Cup of Blessing
	Communion	691 Lord, You Give the Great Commission	617 Alleluia! Raise the Gospel	401 Lord, You Give the Great Commission	769 Go Make of All Disciples
		508 Go to the World!	544 Halleluya! We Sing Your Praises	704 For the Beauty of the Earth	
	Closing	CIS 6.28 Go Make of All Disciples			
		CIS 6.30 Table of the World			

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

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

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

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

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
June 4, 2017 Pentecost	Opening hymn	414 Send Us Your Spirit CIS 6.37 Sing, O Sing	417 One Spirit One Church 452 Send Us Your Spirit	401 Come, Holy Ghost 406 Spirit, Come	833 Diverse in Culture, Nation, Race 550 Veni Sancte Spiritus
	Sequence	692 Sequence for Pentecost	37, 184, 185, 186, 446	404 Eastertide Carol Pentecost Sequence	1084 Sequence for Pentecost
	Preparation of Gifts	410 O Holy Spirit, Come to Bless CIS 6.20 Living Spirit, Holy Fire	447 Holy Spirit 591 Your Words are Spirit and Life	403 Veni Sancte Spiritus 410 Send Us Your Spirit 570 One Spirit, One Church	549 Living Spirit, Holy Fire 553 O Spirit All Embracing 532 O Sons and Daughters
	Communion	602 Eat This Bread CIS 6.6 One Love Released	358 Come to Me and Drink 324 Gift of Finest Wheat	508 In the Breaking of the Bread 519 I Am the Living Bread 563 We Are One Body	932 One Bread, One Body
	Closing	548 All the Ends of the Earth 508 Go to the World! CIS 6.32 God Our Author and Creator 6.25 We Shall Go Out	372 Go Out 163 At the Lamb's High Feast We Sing	412 Everyone Moved by the Spirit 599 Blest Be the Lord	546 Go to the World 557 Send Down the Fire 542 That Easter Day With Joy Was Bright
June 11, 2017 Trinity	Opening hymn	422 Sing We Praises to the Father CIS 6.33 God, We Praise You	707 O God Almighty Father 420 God Beyond All Names	413 On This Day, the First of Days 414 Holy, Holy, Holy	566 O God Almighty Father 564 The Play of the Godhead
	Preparation of Gifts	420 Creator God, Creating Still CIS 6.22 Loving and Forgiving	624 Eternal Father 448 Send Us Your Spirit	591 Dwelling Place 678 May We Praise You	563 How Wonderful the Three-in-One 642 What Wondrous Love is This
	Communion	473 God Is Love CIS 6.2 Dona Nobis Pacem CIS 6.6 One Love Released	314 Give Us O Lord 641 We Belong to You	518 The Supper of the Lord 579 Unless a Grain of Wheat	946 Let Us Be Bread 947 Bread of Life, Cup of Blessing
	Closing	511 Joyful, Joyful, We Adore You CIS 6.23 Holy Is Your Name	190 Holy God We Praise Thy Name 429 Blest Be the Lord	415 All Praise and Glad Thanksgiving 416 All Hail, Adored Trinity	561 Let There Be Light 856 This Day God Gives Me
June 18, 2017 Body and Blood of Christ	Opening hymn	601 Gather Us Together CIS 6.12 Gather Your People	331 As Grains of Wheat 323 To Be Your Bread	503 See Us Lord, about Your Altar 522 Bread of Life	848 Gather Us In 536 At the Lamb's High Feast we Sing 619 Let All Mortal Flesh Keep Silence
	Preparation of Gifts	605 I Am the Living Bread CIS 6.11 For Countless Blessings	356 I Am the Living Bread 339 One Bread, One Body	506 To Be Your Bread 508 In the Breaking of the Bread	910 Shepherd of Souls 924 Song of the Body of Christ 923 Table Song
	Communion	602 Eat This Bread CIS 6.8 Take and Eat	354 This Body of Christ 353 Seed Scattered and Sown	498 Bread of Life 499 One Bread, One Body 513 Our Blessing Cup	932 One Bread, One Body 940 You Satisfy the Hungry Heart
	Closing	533 Sent Forth By God's Blessing CIS 6.30 Table of the World	499 Go Make a Difference 385 Sent Forth By God's Blessing	599 Blest Be the Lord 700 Now Thank We All Our God	626 Halleluya! We Sing Your Praises 598 O God Beyond All Praising
June 25, 2017 Twelfth Sunday in OT	Opening hymn	545 Sing Out, Earth and Skies CIS 6.29 O God of Past and Present	315 Let Us Go to the Altar of God 577 Many and Great	672 All Creatures of Our God and King 676 Lift Up Your Hearts	607 Sing a New Song
	Preparation of Gifts	481 Be Not Afraid CIS 6.26 All for Your Glory	376 Here I Am Lord 464 Because the Lord Is My Shepherd	585 All That is Hidden 660 What You Hear in the Dark	581 O God You Search Me and You Know Me
	Communion	611 Take and Eat CIS 6.8 Take and Eat	344 Jesus the Bread of Life 361 Take and Eat	584 Earthen Vessels 593 Center of My Life	942 Come and Eat This Living Bread
	Closing	552 Great God, We Lift Our Hearts CIS 6.36 Our Hope Is in the Lord	605 Lord of Glory 529 Lift Up Your Hearts	615 Amazing Grace 664 Mighty Lord	615 Holy God we Praise Thy Name

Soul’s darkness is an invitation to deeper faith

Liturgy and Life

Gertrude Rompré



Shortly after she died, some of Saint Teresa of Kolkata’s diaries were made public. These personal journals revealed her deep struggles with faith during her long and fruitful life. Many who read about these doubts were disturbed. How could such a saintly woman question her faith? Meanwhile, others were consoled. If someone like Mother Teresa could doubt, then maybe there was hope for the rest of us! Rather than diminish her holiness, her questioning made St. Teresa much more human. Her story reminds us that even doubters can become saints.

The story of “Doubting Thomas” in the Gospel makes a similar point. His experience also assures us that doubters can become saints. Everyone knows that he demanded proof of Jesus’ resurrection. For him, seeing was believing. He needed to put his hands into the wounds of Christ

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

for the resurrection to become credible. But, in his naked questioning, Thomas revealed a very real part of our own faith journey. There are times in each of our lives when we demand to see in order to believe, when our previous understandings are shaken to the core. Our doubting ancestors in the faith — be it Thomas or Teresa — teach us some important lessons about what it means to become mature disciples of the risen Christ.

First, we learn that doubts are normal. God has gifted us with rational minds. It is with these rational, though limited, minds that we try to comprehend the mystery of God’s infinite love for us. As we fall ever deeper into this mystery, our minds will fail us. We will be disoriented. What we thought we knew will no longer make sense. We’ll enter

Second Sunday of Easter

Acts 2:42-47
Psalm 118
1 Peter 1:3-9
John 20:19-31

what some spiritual writers have called a dark night. But, rather than being a sign of a loss of faith, these human experiences are an invitation into a deeper faith, a deeper trust. They offer us a choice: to lose our faith or to fall deeper into it. The saintliness of Teresa and Thomas come not from the fact that they never doubted, but from the fact that they continually chose to fall deeper into God’s loving embrace.

Second, we see that it’s OK to demand proof. Thomas was chided for demanding to put his finger into Jesus’ wounds. He was reminded that it’s better to believe without

seeing. But even in that reprimand came an encounter. Jesus made his presence known to his doubting friend. Of course, when it comes to our own experience of doubt, we don’t often get the sort of concrete evidence Thomas demanded. But asking for support and divine grace to get us through the times of darkness is perfectly OK. We may well be surprised in what ways God makes God’s presence known.

Third, our periods of doubt remind us that ultimately faith is a communal affair. Thomas could not believe in the resurrection without seeing with his own eyes. But the other disciples had seen. They could believe. While Thomas may have been questioning his faith, these doubts did not alienate him from the rest of the disciples. He was still part of a believing community. In our own times of doubt, it is important for us to stay connected to the believing community. We can be buoyed by the faith of those around us while we go through our own, often painful, process of falling deeper into faith.

Doubts are not the antithesis to faith, but an integral part of our journey. Doubt is an invitation to growth. Questioning our faith is normal and even the greatest of saints experience it. Even if it is better to believe without seeing, asking for proof may be part of our journey toward a deeper encounter. Finally, we need not go through these disorienting moments alone. Being part of a community of believers means that, at times, we can let ourselves be carried by those around us.

May the joy of the Easter mysteries console us, even if ours is a moment of doubt. May our celebration of Christ’s resurrection encourage us to keep falling deeper into faith.

Arguments about the resurrection have been around since Jesus’ time

In Exile

Ron Rolheiser, OMI



Believers and non-believers alike have been arguing about the resurrection since the day Jesus rose. What really happened? How was he raised from the dead? Did an actual dead body really come back to life and step out of the grave, or was the resurrection a monumental life-changing event inside the consciousness of Jesus’ followers? Or was the resurrection both — a real physical event and an event inside the consciousness of believers?

Obviously nobody was there to see what actually happened. Those who claimed Jesus was alive again didn’t see him rise and emerge from the tomb. They met him only after he had already risen and, immediately, believers and skeptics began to divide from each other, persons who claimed

to have touched him and persons who doubted that testimony.

There have been skeptics and believers ever since and no shortage of persons, professional theologians and non-scholarly Christians alike, who believe in the resurrection of Jesus as a faith event but not as a physical event, where an actual body came out of a grave. The faith event is what’s important, they claim, and it is incidental whether or not Jesus’ actual body came out of the grave.

Was Jesus’ resurrection a faith event or a physical event? It was both. For Christians it is the most monumental event, faith and otherwise, in history. Two thousand subsequent years cannot be explained, except by the reality of the resurrection. To understand the resurrection of Jesus only as a literal fact,

that his body rose from the grave, is to cut the resurrection off from much of its meaning. However, that being admitted, for Christians, the resurrection must also be a radically physical event. Why?

First, because the Gospels are pretty clear in emphasizing that the tomb was empty and that the resurrected Jesus was more than a spirit or ghost. We see, for instance, in Luke’s Gospel where Jesus invites a doubting Thomas to verify his physicality: “Look at my hands and my feet. It’s really me. Touch me. You can see that I have a living body; a ghost does not have a body like this.”

As well, and very importantly, to cut the resurrection off from the literal fact that there was real physical transformation of a once dead corpse is to rob it of some of its important meanings and perhaps of the deepest root of its credibility. For the resurrection of Christ to have full meaning it must, among other things, have been a brute physical fact. There needs to be an empty tomb and a dead body returned to life. Why?

Not as some kind of miracle proof, but because of the incarnation. To believe in the incarnation

and not to believe in the radical physical character of the resurrection is a contradiction. We believe that in the incarnation the Word was made flesh. This takes the mystery of Christ and the reality of the resurrection out of the realm of pure spirit. The incarnation always connotes a reality that’s radically physical, tangible, and touchable, like the old dictionary definition of matter as “something extended in space and having weight.”

To believe in the incarnation is to believe that God was born into real physical flesh, lived in real physical flesh, died in real physical flesh, and rose in real physical flesh. To believe that the resurrection was only an event in the faith consciousness of the disciples, however real, rich, and radical that might be imagined, is to rob the incarnation of its radical physical character and to fall into the kind of dualism that values spirit and denigrates the physical. Such a dualism devalues the incarnation and this impoverishes the meaning of the resurrection. If the resurrection is only a spiritual event, then it is also only an anthropological one and not also a cosmic one. That’s a way of saying that it’s then an

event only about human consciousness and not also about the cosmos.

But Jesus’ resurrection isn’t just something radically new in terms of human consciousness; it’s also something radically new in terms of atoms and molecules. The resurrection rearranged hearts and minds, but it also rearranged atoms. Until Jesus’ resurrection, dead bodies did not come back to life; they stayed dead, so when his came back to life there was something radically new both at the level of faith and at the level of the atoms and molecules. Precisely because of its brute physicality, Jesus’ resurrection offers new hope to atoms as well as to people.

I believe that Jesus was raised from the dead, literally. I believe too that this event was, as the rich insights within contemporary theology point out, highly spiritual: an event of faith, of changed consciousness, of new hope empowering a new charity and a new forgiveness. But it was also an event of changed atoms and of a changed dead body. It was radically physical, just as are all events that are part of the incarnation wherein God takes on real flesh.

SUNDAY/FEAST	Part of the Mass	CBW III	Breaking Bread 2017	Glory and Praise (Green, 1997)	Gather
July 2, 2017 Thirteenth Sunday in OT	Opening hymn	505 Disciples’ Song CIS 6.34 Let Us Go to the Altar of God	331 As Grains of Wheat 534 O God Beyond All Praising	622 Lord of All Hopefulness 724 Sing of Christ, Proclaim His Glory	813 God, Whose Purpose is to Kindle 610 Sing of the Lord’s Goodness
	Preparation of Gifts	614 Baptized in Water (alt. tune: 650) CIS 6.30 Table of the World	513 Christ In Me Arise 641 We Belong to You	91 Water of Life 454 River of Glory 455 Flow, River, Flow	527 I Know That My Redeemer Lives 790 The Summons
	Communion	601 Gather Us Together CIS 6.12 Gather Your People	332 Song of the Body of Christ 344 Jesus the Bread of Life	513 Our Blessing Cup 579 Unless a Grain of Wheat	941 Eat This Bread
	Closing	594 O God of All the Many Lands CIS 6.36 Our Hope Is in the Lord	371 Go in Peace to Love and Serve the Lord 377 God Has Chosen Me	543 Take the Word of God with You 670 Sing a New Song	635 Let All Things Now Living 761 God Has Chosen Me

In Easter springtime of renewal, a prairie meditation

Readings & Meanings

Gerald Schmitz



Following on Saskatchewan historian Bill Waiser’s *A World We Have Lost* (a monumental

driven development. Herriot devotes special attention to the situation of the Métis,

the mixed-blood descendants of indigenous tribes and Europeans who arrived with the fur trade. These people of the prairie still struggle to overcome a history of rights ignored, lands dispossessed and resistance suppressed. Dedicated “to those who take up the work of reconciliation,” *Towards a Prairie Atonement* aims to “inspire a second look at what we all have lost and could yet restore.”

Herriot observes that only 3.5 per cent of native prairie grassland has any protection in a “scattered archipelago of native prairie islands surrounded by a sea of cash crops.” And the risks to this

remnant increased with the 2012 decision of the Harper government that ended the community pastures program which was a model of sustainability and conservation, and that removed “federal protection from these vulnerable landscapes.” In response a

“Public Pastures-Public Interest” movement has mobilized to defend the grasslands.

Herriot sees in the narrative of agro-industrial “progress” an exploitive colonial system that has left wounded lands and peoples in need of healing. As he puts it: “The work of decolonizing, or atonement, begins with the act of recognizing and honouring what was and is native but has been evicted from the land — native plants and animals but the original peoples, cultures, and languages too.”

Herriot goes into considerable detail on the role of the Métis as an emerging prairie nation badly treated by a colonial historical narrative marked by prejudice and imposition.

The Métis were regarded as obstacles to progress. Their caring for the land was replaced by a “fraudulent land scrip system.” The travails of the Métis are exemplified in the case of the former Ste. Madeleine Mission and community grassland in Manitoba, which Herriot visits and explores in depth. Métis families had lived there for many decades in harmony with the native prairie. But the Ste. Madeleine settlement was razed in the 1930s as part of the Prairie Farm Rehabilitation Administration program. The Métis lost the connection to that land although they

were not the problem the PFRA was set up to solve.

In recounting this Herriot gives full voice to Métis friends and companions, notably Norman Fleury, a remarkable Métis elder

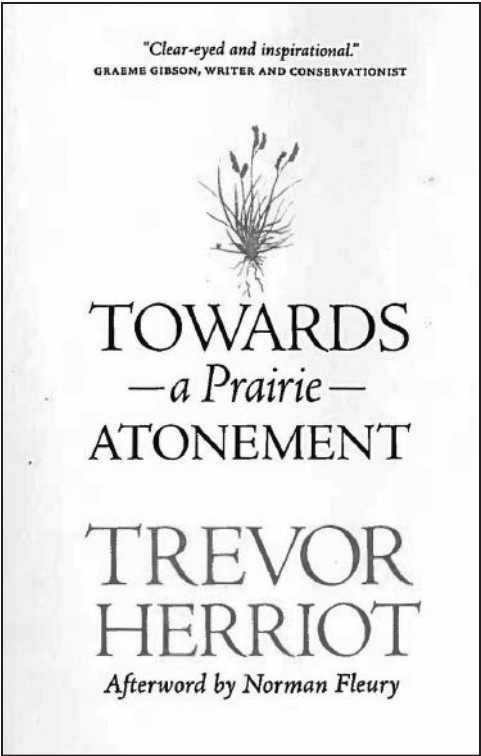
European — unified into one people.” His vision isn’t just a lament for what’s been lost; it looks to the future. Indicative of that confidence is the “Michif to Go” smartphone app he has developed.

Trevor Herriot, *Towards a Prairie Atonement*

(University of Regina Press, ©2016, 125 pages)

and storyteller originally from St. Lazare who teaches Michif in the University of Saskatchewan’s College of Education. Fleury sees his people as consummate survivors through “every advance of colonization and settlement on the prairie.” In an afterword he writes: “We are the best of both worlds — Indigenous and

The Métis way of sharing the gifts of the prairie as a commonwealth arises “out of a cultural and spiritual obligation to the creation that provided everything.” Herriot sees in that a path toward restoring our sense of responsibility for the shared well-being of the earth. It’s a welcome seed of hope in this prairie spring.



University of Regina Press

work of retrieval and regret reviewed in the PM March 15), this slim volume by Saskatchewan author and naturalist Trevor Herriot is a call to enter into a new relationship with the prairie environment and with the peoples left behind by the gods of profit-



Cross Creek Pictures

CHRISTOPHER AWARDS — Andrew Garfield stars in the Mel Gibson-directed film *Hacksaw Ridge*. The films *Hidden Figures* and *Hacksaw Ridge*, both of which were Best Picture nominees at this year’s Academy Awards, are both winners in the 68th annual Christopher Awards. Winners in movies, television and books were announced March 28 by the Christophers, who started the awards in 1949 to honour writers, producers, directors, authors and illustrators whose work “affirms the highest values of the human spirit.”



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

12 Hours of Prayer

for Palliative Care



National President
Margaret Ann Jacobs



The Catholic Women's League of Canada

For further information visit www.cwl.ca

Top Vatican officials back new gay-friendly book

By David Gibson
©2017 Religion News Service

The Vatican’s point man on family issues and a U.S. cardinal who is close to Pope Francis have both blurbed a new book by a Jesuit priest and popular author that calls on the Catholic Church to be more respectful and compassionate toward gay people.

They called it “brave, prophetic, and inspiring” and a “much-

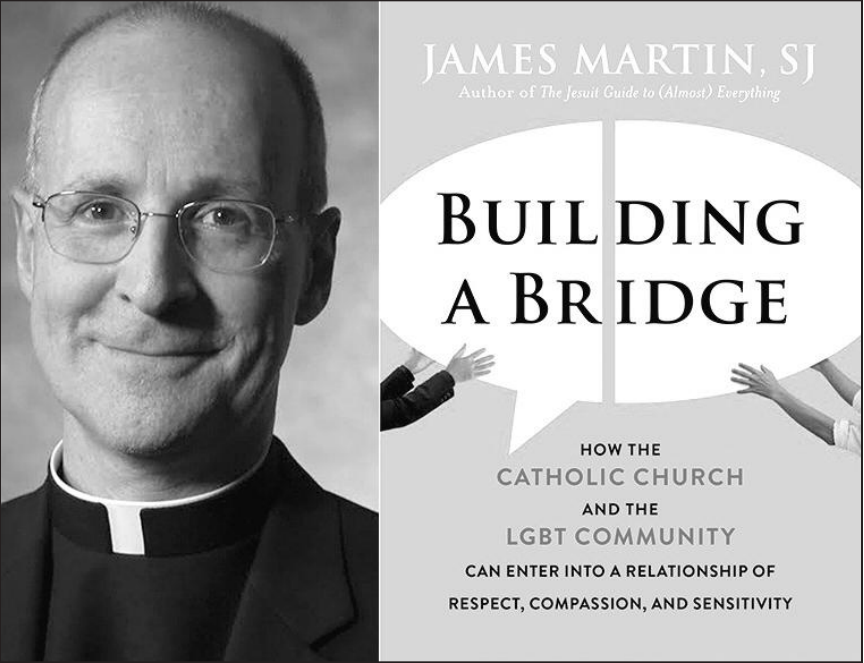
needed book.”

Such positive language from such senior church leaders is extraordinary and another sign of how Francis is reorienting the church toward a more pastoral focus.

Building Bridges: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity, by Rev. James Martin of *America* magazine, does not advocate for any changes in

doctrine nor does it touch third-rail topics like same-sex marriage; nor do the churchmen who praise the book, to be published by HarperOne on June 13.

But simply using terms like LGBT to describe people is highly controversial for many in the church who insist that gay people be described as “homosexual” or “same-sex attracted” rather than by words that seem to affirm their orientation.



PROPHETIC BOOK — Rev. James Martin’s latest book is *Building A Bridge: How the Catholic Church and the LGBT Community Can Enter into a Relationship of Respect, Compassion, and Sensitivity*.

Cardinal Kevin Farrell, who was recently chosen by Francis to head the Vatican office on laity, family, and life issues, praises Martin’s writing in his blurb: “A welcome and much-needed book that will help bishops, priests, pastoral associates, and all church leaders more compassionately minister to the LGBT community.”

“It will also help LGBT Catholics feel more at home in what is, after all, their church,” said Farrell, the former bishop of Dallas.

“In too many parts of our church LGBT people have been made to feel unwelcome, excluded, and even shamed,” Newark Cardinal Joseph

Tobin, who Francis personally picked for the New Jersey archdiocese, adds in a blurb.

“Father Martin’s brave, prophetic, and inspiring new book marks an essential step in inviting church leaders to minister with more compassion, and in reminding LGBT Catholics that they are as much a part of our church as any other Catholic.”

“The Gospel demands that LGBT Catholics must be genuinely loved and treasured in the life of the church. They are not,” writes Bishop Robert McElroy of San Diego, also a rising star in the U.S. hierarchy, in another endorsement.

McElroy says Martin “provides us with the language, perspective, and sense of urgency to replace a culture of alienation with a culture of merciful inclusion.”

Francis himself sparked controversy when he used the term “gay” last year in saying that the Catholic Church should apologize to LGBT people, among others, that it has “offended.”

The pope’s comments came in the wake of the shooting massacre at a gay nightclub in Orlando, Fla., in June that left 49 dead, and Martin’s book also emerged from that tragedy.

Martin, whose books about Jesus and Catholic spirituality and related topics have landed on the bestseller lists, has often written about the role of gays and lesbians in the church, and about the need for the church to do more to welcome them.

But he was struck by the relative lack of compassion from U.S. bishops for gays and lesbians who were targeted in the Orlando shooting and elsewhere, and he voiced his concerns in a powerful Facebook video that went viral.

The video prompted more than the usual level of anger and criticism of Martin, and prompted him to begin writing about how to address the rift between LGBT people and church leaders.

He outlined his views in an October talk — an address that would become the basis of *Building Bridges* — as he accepted an award from New Ways Ministry, a group for LGBT Catholics and causes that in the past has been condemned by church leaders

who said it was not authorized to represent itself as a Catholic organization. (The talk was reprinted in *America* magazine.)

A co-founder of New Ways Ministry is Sister Jeannine Gramick, whose views were considered so far outside the bounds of Catholic teaching that she was barred by the Vatican and her order from speaking about homosexuality. She transferred to another order and has continued to minister and speak and write on the topic.

In fact, Gramick also blurbs Martin’s book, writing: “Father Martin shows how the Rosary and the rainbow flag can peacefully meet each other. A must-read.” That she is endorsing the same book as senior church leaders is an indication of the sea change under Francis.

“I was delighted that Cardinal Farrell and Cardinal Tobin found the book helpful,” Martin said in an email to RNS. “To me, it’s a reminder that many in the hierarchy today support a more compassionate approach to LGBT Catholics.”

In his talk, as in the book, Martin called on church leaders and all Catholics to treat gays and lesbians with greater respect and sensitivity.

He said church leaders should address LGBT people by the term they call themselves, and he called for an end to the indiscriminate firings of church employees who are discovered to be gay or who make their sexual orientation public. Such firings selectively target LGBT people, he said.

But he also called on gays and lesbians to be more considerate and respectful of the hierarchy, saying both sides must listen to each other and learn from each other.

“This may be very hard for people who feel beaten down by the church to hear,” Martin writes in the book.

“One gay friend recently told me that this mockery comes not from a place of hatred, but from a sense of betrayal. But being respectful of people with whom you disagree is at the heart of the Christian way. And part of this is surely about forgiveness, an essential Christian virtue.”

The book also includes biblical passages and meditations for LGBT Catholics and their families.

Blaming the solution of the smaller self

Outlooks from the Inner Life

Cedric Speyer



“Love between two persons, if that is possible, has to include a mutual consent to endure the relevant death together, and not at each other’s expense. The temptation, when relation goes wrong, is to steal whatever life may be left for oneself, so as to throw the complementary death onto the other.” — Jonathan Bishop

When we celebrate the Easter mystery of life and love “having the last word” in the drama of the Passion, it is only because we have faced death and loss beforehand. Following the example of the two Marys at the foot of the cross, who didn’t “split” and run for cover, we are called to the feminine genius for containment of contradictions and polarities. Grief-pierced hearts that can also be broken open for joy. Pain endured until it gives way to a new birth. Love that sees through its own disillusionment without being disheartened.

On the personal level, relations always go wrong, as a title to a couple counselling book on my shelf attests: *Everybody Marries the Wrong Person* (Christine

Speyer is a Benedictine Oblate as well as an author, subject matter expert for e-therapy, clinical consultant and director of InnerView Guidance International (IGI). Connect with Cedric on <https://www.facebook.com/cms94> or via cms94@hotmail.com

Meinecke). Wrong because wherever there is true personhood, there are conflictual issues built into the dynamic between two persons. Balances of power-surrender, independence-dependence, and closeness-distance all have to be emotionally negotiated in any intimate partnership. And there is always a “relevant death” (the “boy loses girl” part of the movie) when the expected salvation of our so-called better half leaves us facing another half-person who expects to be made whole by us . . . which of course is not forthcoming. It’s why C.S. Lewis said that “Marriage is a crucifixion.”


That’s what happens to passion on the small scale. When it comes to the Passion, our projections of a God relieving us of responsibility for our own divided nature and dark side inevitably led to the cross. Jesus didn’t defeat or transcend the evil in human history there — he transformed it by not throwing it back on us — and “in him” we can do the same in relation to each other.

Easier said than done, when

we habitually relate to each other through the filters of past experience, as present frictions trigger more painful associations. In terms of Freud’s discoveries, there are many psychological devices (defence mechanisms) which tend to screen out the present reality of a person, the living mystery of the soul in front of us. When feeling the pain the other provokes by means of their own pain, our first instinct is to *transmit* it, to project it back outward, in an endless game of tit for tat.

It’s as if the pain we can’t bear must belong to someone else; hence the blaming, shaming, and shunning which is the solution of the small self. We sacrifice the other to feel better about ourselves. Or we sacrifice ourselves, in a misunderstood imitation of Christ, as if love means taking the blame for something that isn’t one’s fault. Yet when pain is simply held like the two Marys contained it, when we face what cannot be fixed as our cross to bear collectively (either everyone’s or no one’s fault), then it can be *transmuted* through cruciform courage. That is the Pascal Mystery and the alternative to either projecting or introjecting the suffering inherent in the human condition. To consciously bear the pain allows rebirth to take place.

There is a movie illustrating this — *What Dreams May Come* — with Robin Williams. His character literally goes to hell to rescue his wife, who blamed herself for the death of their children, to the extent of her suicide. The key to free her is recognizing him, yet that only becomes possible when he can join her in the pain, rather than trying to relieve her of it.



Receive 45 issues per year

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

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

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

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

Clowning a tool to be used sparingly in preaching

Around the Kitchen Table

Lloyd Ratzlaff

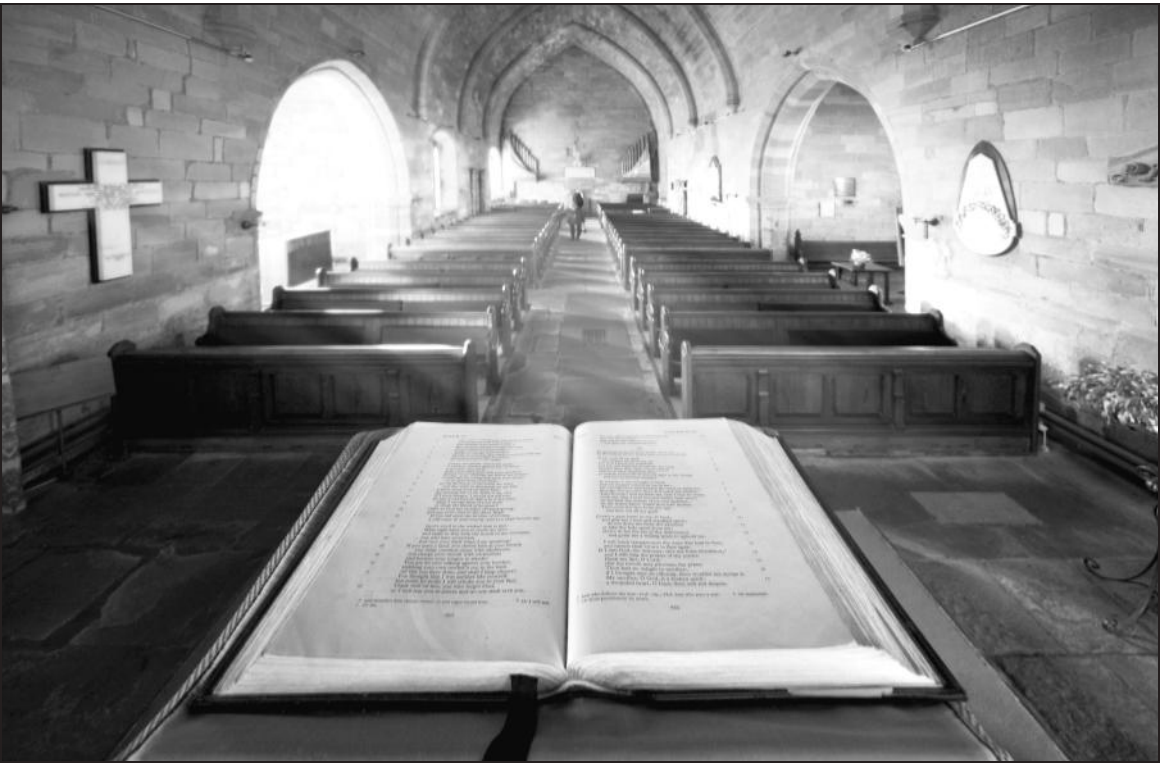


The sanctuary was radiant that Easter morning. Quilted banners behind the altar displayed a giant sun rising on cobalt waters and sumptuous green fields, with tulips of many colours rioting over the landscape. And overhead, stained glass panels surrounded the church with bright scenes depicting the biblical themes of creation, exodus, wilderness, and gospel.

One wouldn't have expected the priest, then, to drone on like the Reverend Lovejoy in a Simpsons cartoon, *Allaay-lu-yia, Allaay-lu-yia* (which means "a shout of praise"), *Let us praay-ay*. But this is what we heard; and after reading the story of the women coming to the empty

tomb, this pastor gave an oration redeemable, if at all, only by its brevity. I would have called it short and to the point, only it didn't seem to have a point. It went something like this: *If you were more familiar with this story, you'd see that it contains much emotion — fear, anxiety, excitement. But Christ is risen. So don't sit on these gospel words, take them out into the world. Happy Easter to all.* Even this took the priest 10 minutes to say, and the "logic" of it still eludes me.

I don't mean to be a grinch who steals Easter, but another year the festivity was stolen from me again in a different church. Here is a precis of the priest's homily: *Often people think, if only I had been alive at the time of Jesus, I'd have been such a good believer. And I wouldn't have had this priest yelling in my ear all the time. But we must focus on the big realities. Christ is present in the church's sacraments, so I want you to do these things as a gift for me: attend mass every week (repeated three times). Go to confession — I worry about the church giving the host to unprepared people. Be pro-life in the Catholic way, not like those*



Design Pics

THE WORD — It is a great challenge for those charged with delivering a homily to have something worthwhile to say to the gathered souls.

fence-sitters. I want 30 boys from this parish entering seminary next fall — you've heard of the shortage of priests, right? Celibacy isn't always fun, but when I look at some of the kids in this parish, I'm glad they belong to you, not to me. Pray every day, say thanks to Jesus, think about the Middle East, and how lucky we are to have peace here where we can be so comfortable. And give me enough money to build a new church and a rectory with a swimming pool. We have an overflow crowd in the gym today — what did Christ ever do without a microphone?

Lots of laughs at his antics

from the crowd, but from the priest himself not one word about resurrection, or hope, or faith.

Later a few friends went for brunch, and one of them asked me, "I've been waiting to hear what you think of our priest. You haven't said anything."

"Well, he was amusing," I began, hoping not to offend. My wife, sensing the hesitation, took off with a reference to something he'd mentioned, so bailing me out, and the conversation led safely back to familiar church routines.

It happened that I attended another Easter service with the same priest and if anything heard an even greater trivializing of the sacred day. The "substance" of this homily again seemed to be: act like good Catholics, and laugh at my jokes. He told of a child who, when asked the meaning of Easter, explained, "When Jesus comes out of his grave and sees his shadow, there's only six weeks of winter left."

From this the priest concluded: *So kids understand at least something about Easter, and you should set a good example for them. Attend mass every week even if the priest is 95 years old and you can't hear him, or if he's a big-mouth like me (and gesturing toward the cross behind him), it's GOD who's doing the sacri-*

fice of the mass. You should be here because we're Catholics, not Baptists. You'll find the schedule for mass and confession in the yellow pages. And don't give me excuses about your kids being too naughty — I know how naughty they are, I have nieces and nephews myself...

After communion this priest spent nearly as much time wiping the chalice as he'd taken with his homily, and I wondered what the scorned Baptists might think. A pastor who treats his flock like actual sheep, and the faithful so sheepish on this high hallelujah day — it must be another of the church's great mysteries.

For me, a non-Catholic, words often *are* the sacraments, but on these Easter days it was images and colours that ransomed the celebration.

I know it's hard to have faith. But clowning and preachifying will not help to make the old story mean something new. Thankfully I've known priests whose homilies were so artful and inviting that I'd have thought their oratorical skills native to them, while privately they admitted that one of the greatest challenges of priestcraft is to say something worthwhile to the gathered souls.

It's the priest's *word*, after all, that's said to turn a wafer into a sacrament.

The Catholic Independent Schools, Diocese of Victoria (With schools throughout Vancouver Island)

Invites applications for the following position:

Grades 8 - 12 MATHEMATICS TEACHER

for St. Andrew's High School, Victoria B.C.

Start Date: Sept. 1, 2017; Application deadline: April 24, 2017

Also accepting applications for Grades K - 12 teaching positions that may become available anywhere on the Island.

View application details on www.cisdv.bc.ca

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

MCKERCHER LLP BARRISTERS & SOLICITORS

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

REGINA:
306.565.6500
David E. Thera, QC

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

MCKERCHER LLP
mckercher.ca

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

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

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

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

**Satisfaction Hearing
Systems Ltd.**
Hearing Aid Sales, Service & Repair
Ph: 306.979.4543 #16-1945 McRocher 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

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

**Schuler-Lefebvre
Funeral Chapel**
"Dedicated to those
WE SERVE"
Ph: 306-682-4114 Humboldt, Sask.

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

The zeal of converts

Christians are celebrating the solemnity of Easter, with its message of hope and new life. On the Prairies we are celebrating spring, with its gift of new life, after a winter of cold and darkness. It's a wonderful time of year. Perhaps it's the *most* wonderful time of the year.

However, our world is not going through a wonderful time in history. In the past few years we have seen men and women who celebrate death, not life. The rise of ISIS, with its mission to kill and destroy, leaves many of us scratching our heads.

In his column this week, Gerry Chidiac of Prince George evaluates the causes of violent extremism. He suggests that people without hope are vulnerable targets for jihadists who offer them "the things no one else offered, things they craved: belonging, significance, purpose and acceptance."

He says education is key to making young people aware of the dangers of such a lifestyle and the exploitation it involves.

Another analysis was carried in the April 1 issue

of *The Economist*. It points out that converts to Islam are more likely to be radicalized than native Muslims. It makes this telling statistic: "In Britain, converts make up less than four per cent of Muslims but 12 per cent of home-grown jihadists."

The same holds true for other countries. About 20 per cent of American Muslims are converts from another religion, but 40 per cent of those arrested on suspicion of being IS recruits in 2015 were converts. In France, Germany and the Netherlands, converts are about four times as likely as lifelong Muslims to go to fight in Syria and Iraq.

What is the reason?

The Economist notes that surveys by John Horgan of Georgia State university show that Muslim converts seem more willing than native Muslims to radicalize. Some argue that this is because their "double marginalization," by both bewildered non-Muslim friends and skeptical native Muslims, leaves them vulnerable to the overtures of radicals. According to defectors from IS, recruiters particularly prize new converts because they are harder for intelligence services to trace.

Others note that many conversions to Islam in the West occur in prison. Peter Neumann of King's College London contends that jihad "has become a counterculture — the most bad-ass way of going against society."

Not all recruits fit a nice mould. Khalid Massod, who murdered four people outside the British Houses of Parliament, spent time in prison but was 52 years old. He was no youth. Nicholas Young, a Washington, D.C., transit-police officer who was arrested last year for supporting IS, was a Nazi sympathizer. Others arrested in America for IS-related activities range from a 15-year-old boy to a 47-year-old ex-soldier. Douglas McCain, an American convert killed while fighting in the countryside of Aleppo province, was once an aspiring rapper.

We are suspicious of immigrants who may be terrorists. But, we may be focusing on the wrong place. We should be looking into our own backyard to see what is alienating "regular" citizens from our culture and attracting them to one so foreign to Canadians.

Clearly, they are not having a wonderful life. — PWN

Message for Easter 2017 by CCCB president Bishop Crosby

By Bishop Douglas Crosby, OMI, president, Canadian Conference of Catholic Bishops

At the Easter Vigil, we celebrate the light of Christ which we carry, filled with hope, into a world of darkness and uncertainty. In the shadow of the Sainte-Foy massacre this past February, with tensions escalating between nuclear powers and refugees on the move, the invocation of hope seems premature to some and dangerously

Crosby is bishop of Hamilton.

naive to others. More personally, the spirits of some may be dampened this Easter by illness, bereavement, family breakdown, addiction, and unemployment.

When hope begins to slip away, fear takes its place and we are robbed of peace.

Easter is meant to leave us with a very different sense of the present and the future. It offers a reality that is full of joy. Easter proclaims that fear and terror and death are not the end of the story. Indeed, the prayers of the Easter Vigil are unequivocal in the assurance they convey: "If we keep the memorial

of the Lord's paschal solemnity in this way, listening to his word and celebrating his mysteries, then we shall have the sure hope of sharing his triumph over death and living with him in God" (Roman Missal: The Blessing of the Fire and Preparation of the Candle).

When life has let us down or when old struggles are succeeded by new ones, we may find it challenging to trust in the victory of God. This is the reality for many people, even those who have unremittently devoted themselves to the love of God and neighbour. Saint Mother Teresa offers a sober-

ing reminder of this in her private writings. The loss of hope for some can even lead to a sense of bitterness or a feeling of God's betrayal.

As with the sudden blast of a trumpet, Easter interrupts this downward spiral with the unexpected: "Why do you look for the living among the dead?" (Luke 24:5). This paradoxical question was posed to the three women who arrived at the empty tomb at early dawn on the first day of the week. What they eventually discovered could not be predicted from life's natural cycles; for just as old age is not followed by youth, so Jesus' death could not

naturally be followed by life.

But there is nothing natural about the Resurrection. It is an event in which time and nature are themselves turned upside down and inside out. Only as an act of God is the Resurrection possible; and like all acts of God, it is a wakeup call to each of us, that God who raises the dead is more real, more powerful than any crisis or setback we can ever encounter.

For all of us standing at the empty tomb — whatever the circumstances — there is unfathomable hope. There is hope for those on the peripheries of society; hope for governments and leaders; hope for the church in this time of purification and renewal, hope for you and for me striving to lead a holy life (cf. Jeremiah 29:11).

This Easter, with our hearts lit by the unquenchable fire of God's love, we are asked to entrust ourselves to Christ's care as we hope in the divine power that "dispels wickedness, washes faults away, restores innocence to the fallen, and joy to mourners, drives out hatred, fosters concord, and brings down the mighty" (Roman Missal, Longer Form of the Easter Proclamation).

To each of you, I wish to extend my prayers and blessings for a hope-filled Easter season.

Invest in children to stop the scourge of extremism

By Gerry Chidiac, Prince George, B.C.

Children's rights advocate Marian Wright Edelman said, "The question is not whether we can afford to invest in every child; the question is whether we can afford not to."

When we don't invest in our children, the results can indeed be disastrous.

Norwegian filmmaker Deeyah Khan recently made a documentary called Jihad: A Story of the Others. Khan seeks to understand why young men of her religion living in Europe get involved in violent extremism. It was quite a challenge for her — as a Muslim woman involved in the arts, she was often a target of hate crimes herself.

What Khan discovered surprised her. She found disenfranchised young men caught between two cultures. They didn't feel like they fit in anywhere and so they lived without hope. Many had been abused or neglected as children. So they became vulnerable targets for jihadists, who offered them the things no one else offered, things they craved: belonging, significance, purpose and acceptance.

The profile of these Muslim extremists is almost identical to that of members of white supremacist groups and criminal

gangs. These young people, especially men, feel like social outsiders, that their families don't understand them, and that they have no future or purpose. They easily fall prey to the lies of hatred, extremism and violence.

How do we keep this from happening?

Education is key. Young people need to be made aware of the dangers of such lifestyles and how they'll be used and exploited by the people who pretend to accept them and care for them. We've seen reductions in gang violence where such education programs exist.

But for these programs to be effective, we need to meet the more basic needs of our youth. We need to accept them for who they are, celebrate their giftedness and give them hope.

Compared to many other countries, Canadian schools do a good job of meeting the needs of many of our at-risk young people. Publicly funded schools, for example, are the great equalizer, giving recent immigrants the opportunity to become a vibrant part of Canadian society while embracing their ethnic heritage. These schools are also getting better at meeting the needs of those from cultures that have been neglected and oppressed for far too long, especially Aboriginal children.

Still, much more needs to be done.

As our schools improve to meet the needs of each child in an ever-changing world, young men especially will no longer be drawn to violent organizations

fuelled by ethnic hatred or other lies. They will celebrate their goodness and the goodness of others, and share their gifts for the benefit of all.

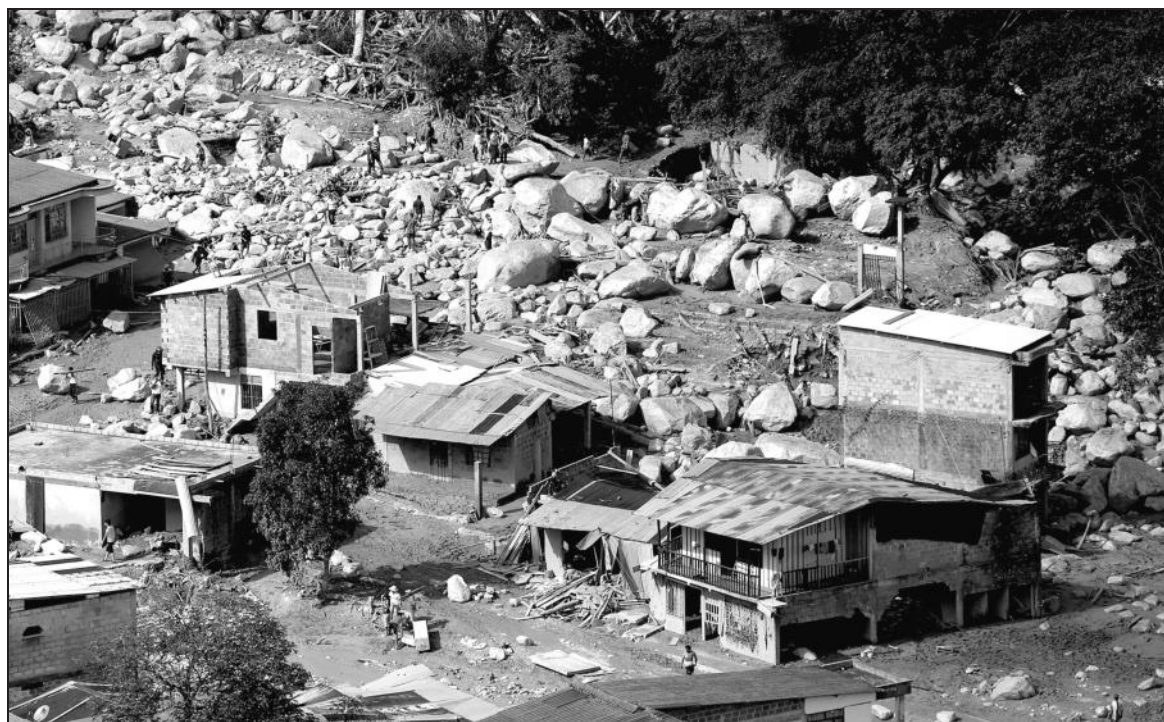
Some may call me an idealist, but I've been working in the trenches with at-risk youth long enough to see that we are making a difference. There are caring and compassionate staff and students in our schools who are helping to improve things.

The key to making the world safer, to significantly reducing the threat of terror in increasingly

multicultural societies, is not greater security. It's not keeping out people who are "different" or building more secure prisons.

The key is to invest in educational systems that strive to celebrate diversity and make sure that every individual knows they are significant. It's in listening to our children when they call for help. It's in making sure we have the mindset and the resources to help each sacred person achieve their greatest potential.

When we invest in every child, we all benefit.



CNS/Jaime Saldarriaga, Reuters

DEADLY MUDSLIDE IN COLOMBIA — People walk amid large boulders April 3 in a neighbourhood destroyed after flooding and mudslides caused by heavy rains in Mocoa, Colombia. Rescue crews searched for survivors after mudslides devastated areas of southern Colombia late March 31, killing more than 250 people.

Chidiac is an award-winning high school teacher specializing in languages, genocide studies and work with at-risk students. www.troymedia.com

Let someone speak up for education they received

The Editor: In 2008, in his address to the CCCB, Chief Phil Fontaine said, “I don’t want to look at the hurts of the past. So much in the past was also good and healthy.”

But today we hear that Senator Lynn Beyak has been “kicked out” from the Senate’s

committee for indigenous people because she also spoke for the good that was done. Is no one going to stand up for her and for the many nuns and priests who provided the indigenous with a fine education?

Yes, not all was good but neither was all bad. When will those

who valued the education they received speak up?

Lynn was right when she said the “silent majority” agree with her. But let us not always be silent when injustice is being done. Pope John Paul urged us to “Be not afraid.” — **Rosemary Lalonde, Kelowna, B.C.**



Kiply Yaworski

EUTHANASIA DECEPTION — It was a full house at St. Philip Neri Parish March 16 as parish nurses hosted an evening of discussion focused around the documentary *The Euthanasia Deception*.

Quality of life ‘a moving target’

Continued from page 1

daughter begged to be allowed to care for her mother. “So the request for euthanasia was solved.”

The film pointed out that palliative care helps people to live their death, without hastening or prolonging the process. “We don’t help people to die by killing them,” asserted one palliative care advocate.

The threat to those living with disabilities was evident in the story shared by a Belgian father of a disabled child, approached by strangers and asked why he didn’t euthanize her.

Amy Hasbrouck, who lives with blindness, said every disabled person hears at one time or another, “I’d rather be dead than be like you.” She stressed that anyone can join the ranks of the vulnerable disabled at any time.

Mark Pickup, diagnosed in the prime of life with multiple sclerosis, said that “quality of life is a moving target.” His future brought joys and fulfilment that he could not perceive in the grief and suffering he felt at the time of his diagnosis, he stressed.

Pickup also pointed to the discrimination that those with disabilities face with the legalization of assisted suicide. “Which citizens get suicide prevention and which get assisted suicide? I can tell you who it is: people like me get assisted suicide; my healthy neighbour gets suicide prevention. Where is the equality in that?”

Contrary to the message in the media and among euthanasia advocates, physician-assisted death affects more than the individual who requests it. Far from being an autonomous decision, euthanasia affects family members, caregivers, physicians and others, the film revealed in story after story.

Finally, evidence was presented showing that safeguards do not work, and, once legalized, the eligibility for euthanasia and assisted suicide continues to expand. In Belgium physicians self-report, and studies have shown that people are being euthanized without their consent. People with psychological suffering or depression are among those now being euthanized. Over the years, doctor-assisted death has become a norm of medical treatment in Belgium, and patients can feel a pressure to “not be a burden” and a “duty to die.”

“Don’t be made to think it’s the right thing,” said one of those interviewed as the film explored the dogma that underlies the push for euthanasia and assisted suicide. “If they could brainwash the public to believe that it is a loving and compassionate act to kill, they win the debate.”

Economic factors also come into play, with a push for euthanasia because it is deemed to be cheaper than care.

“I truly think that euthanasia has nothing to do with medicine,” said Tom Mortier, another of those interviewed in the film. Pickup also stressed the need to

improve end-of-life care, pain management and truly compassionate care — care that accompanies those who are suffering, without offering to kill them.

Powerful statements concluded the film, including: “Do I love you enough to care for you?”

In the discussion that followed, participants shared perspectives on the documentary and on the situation in Canada, as well as discussing options for showing true compassion, including fundraising for a planned residential hospice in Saskatoon, operated through St. Paul’s Hospital. (St. Paul’s manages palliative care across the Saskatoon Health Region, and is home to a 12-bed palliative care unit — donations to SPH Palliative Care and Hospice Services through SPH Foundation support accessibility to palliative care for those who need it.)

Humanitarian laws need to be respected

Continued from page 1

cuss ways to support a peaceful resolution to the conflict.

Archbishop Paul Gallagher, Vatican secretary for relations with states, was among the representatives and addressed the conference April 5.

The Holy See, he said, “remains deeply concerned about the tremendous human suffering, affecting millions of innocent children and other civilians who remain deprived

of essential humanitarian aid, medical facilities and education.”

He called for humanitarian laws to “be fully respected,” especially “with regard to the protection of civilian populations” and the “conditions and treatment of prisoners.”

The pope also said his thoughts and prayers were with the victims of the bombing of a metro station in St. Petersburg, Russia, that killed 14 people and left 50 wounded.

Chaos erupted April 3 when a bomb was detonated in a subway train. Police said the bomber was Akbarzhon Dzhaliyov, a Russian citizen born in Kyrgyzstan. Following the attack, security forces said a second bomb was found at a nearby station, but it had failed to explode.

“As I entrust to God’s mercy those who have tragically died, I express my spiritual closeness to their families and to all who suffer because of this tragic event,” Pope Francis said.



Design Pics

Comes The Storm

Just before the dawn
as night folded back
over the Algonquin Highlands
I sensed the back of God
within the indigo clouds
that passed over the valley.

The thick humid air muffled
the rumble of distant thunder.
Even the deer of the forest
stopped and paused,
eyes wide open and
ears pricked up.

Then, the lightning struck
over the tree tops
and two green cedars
crossed and swayed
in the flowing breeze
ablaze now with the fire.

By Michael Dallaire

Letters to the editor

We welcome your response to articles published in the *Prairie Messenger*. Two-way communication assures everyone of a better exposure to the truth.

We cannot publish any letters to the editor unless you give us your full name, your address and your telephone number. (*It is especially important to remember this if you are sending your comments by email*).

Due to limited space we ask you to keep your letters short — 300 to 350 words maximum. The *Prairie Messenger* reserves the right to edit letters to conform to space requirements and newspaper style.

www.prairiemessenger.ca

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 Novocosky, 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

Subscriptions: \$37.00 per year (45 issues); tax included; U.S. \$170.00 per year. Foreign \$269.00 per year.
Single copy: \$1.00 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>

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

Member of
Canadian Church Press
and the CCNA

CN ISSN 0032-664X Publication Mail Agreement No. 40030139

Pope gives youth three missions before youth events

By Cindy Wooden

ROME (CNS) — On the eve of Palm Sunday, Pope Francis gave young people several missions: to ask their grandparents what their dreams were; to work to make those dreams reality; and

to let their bishops and the pope himself know what they need from the church.

Officially launching the youths' preparation for the 2018 Synod of Bishops and for World Youth Day 2019 in Panama, Pope Francis gathered with youth and

young adults for an evening prayer vigil April 8 at Rome's Basilica of St. Mary Major.

The 80-year-old pope surprised some people with two references to his own age, first pointing out that while they are preparing for the future, "at my age we are preparing

to go." The young people present objected loudly. "No?" the pope responded, "Who can guarantee life? No one."

Later, returning to his appeal that they speak to their grandparents, the pope said, "I don't know if it will be me, but the pope will be in Panama and he will ask you, 'Did you speak with your elders?'"

Pope Francis arrived at the basilica with a prepared text, but as a Franciscan sister and a young man who survived a terrible accident shared their stories, the pope took notes, eventually setting aside the text.

The theme of the world Synod of Bishops, which will

meet in October 2018, is: "Young people, faith and vocational discernment."

"But let's just call it, 'the synod of young people,'" the pope said. It should be "a synod from which no young person feels excluded."

The church could hold a synod involving Catholic youth active in parish life or Catholic organizations and lay movements. But Pope Francis said that is not what the church or young people need.

"This is the synod of young people and we all want to hear them," including young people who have moved away from the church or are questioning the existence of God, he said. "Every young person has something to say to others, something to say to the adults, to the priests, sisters, bishops and the pope. We all need to hear you."

Young people must harness their energy and ideals and set out, "one alongside another, but looking to the future," he said. "The world today needs young people who go in haste," like Mary went to her pregnant cousin Elizabeth.

Franciscan Sister Marialisa, 30, who shared her vocation story, is an example, the pope said. Not every path she took was the right one, but eventually she discovered God's purpose for her life and the way she was called to serve others.

The Italian nun told the young people she decided church wasn't for her after she was confirmed at the age of 13. A couple of years later, a friend asked her to join a project the parish youth group was doing, "and I accepted only because there were a bunch of boys who went, too."



CNS/Dicastery for Laity, Family and Life

YOUTH GATHER IN ROME — Young people talk during a conference in Rome April 6. The conference was in preparation for next year's Synod of Bishops on young people, the faith and vocational discernment and World Youth Day in 2019.

Homeboy Industries founder honoured

NOTRE DAME, Ind. (CNS) — Jesuit Father Greg Boyle, who started a social enterprise in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, will receive the University of Notre Dame's Laetare Medal.

Boyle, 62, founder and executive director of Homeboy Industries, will be honoured during commencement ceremonies at the university May 21.

"For nearly 30 years, Father Boyle has served men and women who have been incarcerated and involved with gangs, and, in doing so, has helped them to discover the strength and hope necessary to

transform their lives," Holy Cross Father John I. Jenkins, university president, said in a statement.

"Father Boyle's solidarity with our sisters and brothers at the margins of society offers an inspiring model of faith in action. We are grateful for the witness of his life and honoured to bestow this award on him," Jenkins added.

The Jesuit priest expressed gratitude for being named the recipient of the award after it was announced by the university on Laetare Sunday, March 26, the fourth Sunday of Lent.

Homeboy Industries was started in 1988 in response to gang violence and the toll it was taking

on young people in the community around Mission Dolores Parish in the Boyle Heights neighbourhood of East Los Angeles, where Boyle was serving as pastor. Boyle, the parish and community leaders worked together to develop social enterprises and alternative opportunities for young people including an alternative school and day-care program and seeking out legitimate employment.

"At Homeboy, we try to hold up a mirror and say, 'Here's who you are. You're exactly what God had in mind when he made you. Then you have this moment with people when they become that truth,'" Boyle said in a statement from the university.

Homeboy Industries has grown to become a worldwide gang intervention, rehabilitation and re-entry program, annually working with 15,000 men and women.

The university established the award in 1883 as an American counterpart of the Golden Rose, a papal honour that dates to before the 11th century. The medal has been awarded annually at the university to a Catholic "whose genius has ennobled the arts and sciences, illustrates the ideals of the church and enriched the heritage of humanity."

Homeboy Industries employs and trains former gang members in a range of social enterprises. The program also provides other therapeutic and educational services, tattoo removal and work readiness and job training.

Past recipients of the award have included President John F. Kennedy, Dorothy Day, Cardinal Joseph Bernardin, Civil War Gen. William Rosecrans, labour activist Msgr. George G. Higgins and jazz composer Dave Brubeck.



L'Osservatore Romano

EDITOR MEETS POPE — Abbot Peter Novocosky, OSB, greets Pope Francis March 27 at the Vatican. He accompanied the Assembly of Western Catholic Bishops which made its *ad limina* visit March 27 - 31. He serves as secretary for the assembly. The two dozen bishops of western and northern Canada met with Pope Francis for two-and-a-half hours.

Papal almoner opens laundry service for the poor, homeless

By Junno Arocho Esteves

VATICAN CITY (CNS) — The office charged with co-ordinating Pope Francis' acts of charity announced the opening of a laundromat for the poor and homeless of Rome.

The *Lavanderia di Papa Francesco* (Pope Francis Laundry) is a free service "offered to the poorest people, particularly the homeless, who will be able to wash, dry and iron their clothes and blankets," the Papal Almoner's Office announced April 10.

The laundry service, the office said, was inspired by the pope's call for "concrete signs of mercy" during the Year of Mercy in 2016.

"Here, then, is a concrete sign desired by the Papal Almoner's

Office: a place and service to give a concrete form of charity and mercy to restore dignity to so many people who are our brothers and sisters," the office said.

The laundromat is located in a building already housing services run by the Rome-based Community of Sant'Egidio, which will also maintain the facility and add other essential services for the city's poor, including showers, a barbershop and a medical clinic.

Archbishop Konrad Krajewski, the papal almoner, said that six brand new washers and dryers were donated by the Whirlpool Corporation while Procter & Gamble will provide a free supply of laundry detergent and fabric softener for the new facility.



CNS/Armando Arorizo, EPA

LAETARE MEDAL — Jesuit Father Greg Boyle, who started Homeboy Industries in Los Angeles to help young people avert a life of gangs, drug abuse and street violence, is pictured in a 2005 photo. Boyle will receive the University of Notre Dame's Laetare Medal during commencement ceremonies at the university May 21.

One must have chaos in oneself in order to give birth to a dancing star.

— Friedrich Nietzsche