



## Publication dates

With the completion of Volume 95, the *Prairie Messenger* will cease to publish. The two remaining issues are dated May 2 and May 9.

## Emmanuel Health

Jean Morrison, former president and CEO of St. Paul's Hospital in Saskatoon, has been appointed inaugural president and CEO of Emmanuel Health Incorporated.

— page 3

## Keeping the faith

A religion professor at Brandon University has just published research in which she has found that Filipinos are by and large not abandoning their faith despite the increasingly secular influences around them.

— page 4

## Co-ordinator named

Marilyn Jackson is the new co-ordinator for the office of Evangelization and



Catechesis in the Roman Catholic Diocese of Saskatoon. Centred at the Catholic

Pastoral Centre, the office used to be operated by three part-time, rural-based staff. The change was made in response to demographic, sociological and technological shifts that have occurred in the diocese over the years.

— page 6

## Looking back

The *Prairie Messenger* continues to feature reflections as the paper comes to a close. This week former associate editor Marian Noll, OSU, Eric Durocher, editor emeritus, *Catholic Times Montreal*, and Russ Weber, an employee of the press in his student days, share their stories.

— pages 8, 9

## Remembering the children

April 19 marked the 75th anniversary of the Warsaw Ghetto uprising. There are crushing stories about nameless Jewish children who did not survive the Nazi depravity.

— page 11

# Abbeys offer hectic world oases of peace

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis asked the world's Benedictines to continue to offer oases of peace and silence to a busy and distracted world.

So many people today "do not have enough time to listen to God's voice," he told about 400 members of the Benedictine Confederation April 19 at the Vatican.

In this hectic world, Benedictine monasteries and abbeys "become like oases where men and women of all ages, origins, cultures and religions can discover the beauty of silence" and regain their bearings so they can be "in harmony with creation, letting God re-establish a proper order in their lives," he said.

St. Benedict, their order's sixth-century founder, acted as a

guiding light during an age that was marked by "a deep crisis of values and institutions," Pope Francis said. "He knew how to discern between the essential and the secondary in spiritual life, firmly placing the Lord in the forefront."

"May you, too, his children in this time of ours, practise discernment to recognize what comes from the Holy Spirit and what comes from the spirit of the world or the spirit of the devil," he said.

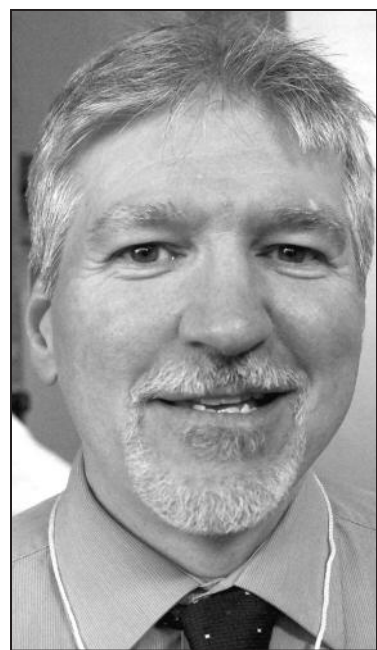
Without the wisdom of discernment, he said, "we cannot do anything," and people can easily become "puppets" at the mercy of every passing trend, he said quoting, from his recent apostolic exhortation, *Gaudete et Exsultate* (Rejoice and Be Glad).

— WISDOM, page 15

## Aid agencies concerned about war in Syria

By Deborah Gyapong

OTTAWA (CCN) — Catholic aid agencies that help Syrian and Iraqi refugees say the recent escalation of conflict in Syria has increased despair and heightened the call for peace from Christian leaders.



CCN/D. Gyapong

Carl Héту

"They all told us the same thing," said Carl Héту, national director of Catholic Near East Welfare Association (CNEWA) Canada, who made a pastoral visit to Lebanon from April 15 - 19 with Vancouver Archbishop J. Michael Miller to encourage partners who are working with refugees. "The region needs peace. They don't need more bombs, and the refugee crisis cannot be sustained any more in Lebanon."

"The burden economically and socially on Lebanon is unbearable," he said, noting the country

of four million people had received 1.5 million refugees from both Syria and Iraq.

Héту and Miller met with Lebanese political leaders, the Maronite, Syriac and Melkite Greek Catholic patriarchs, and a number of religious orders helping the refugees.

American, British and French forces had carried out a bombing mission in retaliation for an April 4 chemical attack blamed on the Assad regime, that has refocused world attention on the conflict.

One patriarch told the CNEWA delegation he noted reports that the western countries had dropped \$100 million dollars' worth of bombs in the most recent attack. "Think of what that would have meant in aid," Héту said he told them.

"People in general just want peace," he said. "They have had enough with the war. They can't cope with this anymore. They are stressed out."

They met with Good Shepherd Sisters who have a dispensary in the poorest neighbourhood of Beirut. "They are totally overwhelmed by the pain of the people, the need, of the local Lebanese, Iraqi refugees and Syrian refugees," he said. "They have new people coming in every day. It's beyond their capacity."

Mario Bard, director of communications for Aid to the Church in Need, Canada, says the recent news they are hearing from Syria is "worrisome."

Many had felt the war was almost over, with only a few pockets of resistance, he said, but suddenly it has escalated again. "It really scares me," Bard said.

— WAR, page 5



CNS/Vatican Media

**POPE MEETS BENEDICTINES** — Pope Francis greets Illinois-born Abbot Gregory Polan at the Vatican April 19. Polan led Conception Abbey in Conception, Mo., before being elected in 2016 abbot primate of the Benedictine Confederation and head of the Benedictine university of St. Anselm in Rome.

## Lives transformed by restorative ministry

By Kiply Lukan Yaworski

SASKATOON — Each month, lives are being transformed through a program adapted from "Returning to Spirit" being provided to men at the Saskatoon Correctional Centre by Dianne Anderson of the diocesan Restorative Ministry Office.

Calling forth and working with volunteers from parishes in the diocese, Anderson provides outreach, prayer and programs at the local prison, funded by the Bishop's Annual Appeal.

Anderson recently began using the Returning to Spirit reconciliation model to help men in prison find healing, offering a process for moving from blame and despair to hope and connection.

"If you could see the men when they start, and then again as they leave the program, you can actually see the change it makes in them," says Anderson. "It starts them on a new path."

Some participants sharing the impact of the program say it is not what they expected. "It was informal, educational, knowledgeable and it made me aware of many things," said one participant. He said he finally realized "how my past or 'story' controlled every aspect of my life and how that affected the people I love."

The program provides a tool

for change, others noted in their evaluations. Comments from the men have included:

"It got me to love myself, (and) to let other people love me."

"It brought some things to light, and (is) giving me the tools to push forward."

"It is going to help with many different aspects of my life — as a partner, a father, a brother, and as a son."

"I feel strong and like a new person, ready to tackle life and all the challenges that come with it."

"Dianne has a way with words and how she carries herself. She made me feel special, like I was human. (She) gave me valuable tools that I can use once I leave here, for my new beginning."

"Knowing I'm not alone, and people know what it's like, and they can help me move forward."

"I feel like I have been re-born."

In another part of Restorative Ministry outreach, high points on the liturgical calendar are celebrated at the prison — most recently the Easter Triduum. This year, Rev. Mark Blom, OMI, presided at Holy Thursday mass, washing the feet of prisoners. An outdoor Way of the Cross was held Good Friday in the prison yard, while Bishop

— GIVING, page 6



# Lives of unborn and poor are ‘equally sacred’: pope

By Cindy Wooden

VATICAN CITY (CNS) — When Pope Francis insisted that the lives of the unborn and of the poor are “equally sacred,” he was not trying to shift the focus of Catholics from fighting abortion to fighting poverty, he was trying to show they are part of the same battle, said Archbishop Vincenzo Paglia, president of the Pontifical Academy for Life.

The life of the unborn must be “promoted and defended with great determination and given an effective priority,” the archbishop told Catholic News Service April 17.

“At the same time,” he said, “we must keep in mind that the dignity of every human being is

equal and inviolable at every stage throughout his or her life.”

In “Rejoice and Be Glad,” his apostolic exhortation on holiness, Pope Francis wrote that living a Christian life involves the defence of both the unborn and the poor, and he criticized what he termed the “harmful ideological error” of thinking one’s own cause is the only important one.

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

elderly exposed to covert euthanasia, the victims of human trafficking, new forms of slavery, and every form of rejection.”

Pope Francis’ words reminded many people of the “seamless garment” approach to life issues promoted by the late Cardinal Joseph L. Bernardin of Chicago. While applauding its recognition of the sacredness of all human life, some people criticized the approach, saying it could give people a mistaken impression that, for example, the church teaches abortion and capital punishment are equally serious sins. Others worried that some Catholics would claim their defence of life in one area meant that they did not have to pursue the protec-

tion of life in other areas.

But “Pope Francis has reaffirmed that abortion is evil without mincing words,” Paglia said. At the same time, he asks that “the pro-life commitment be enlarged.”

The pope’s words in the exhortation reflect the same vision the pope had in renewing the statutes and membership of the Academy for Life, he said; the pope believes “true support for life cannot be limited to isolated moments of its existence, but also must promote the conditions of justice and peace” life needs to thrive.

What Pope Francis is telling Catholics, he said, is “to be pro-life always, in every situation and everywhere, not only in one moment, in one country or one aspect. We must rediscover the prophetic call to defend life in its concrete situations, not as an abstraction, by defending human beings from the very beginning of life to its end.”

Rather than watering down Catholics’ commitment to ending abortion, the archbishop said, attention to defending life at every stage and in every circumstance “should make us stronger, including in effectively combatting the absurd prospect of abortion.”

By putting together abortion, euthanasia, hunger, immigration, the death penalty, weapons trafficking, war and other serious issues, he said, Pope Francis makes it clear that all human life always must be defended.

A prophetic pro-life stance, Paglia said, “has no limits,” while an “ideological approach” zeroes in on particulars. “Ideology moves the mind, while prophecy moves the mind, but also the heart and the hands because it dares to dream of a future that is beautiful for everyone.”

“We must never do death’s job,” the archbishop said. “Never.”

## Pope calls German cardinal to Rome

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis has asked the president of the German bishops’ conference to come to Rome to discuss pastoral guidelines for possibly allowing some non-Catholics married to Catholics to receive the eucharist, the conference spokesperson said.

Reports that “the document was rejected in the Vatican by the Holy Father or by the dicasteries are false,” said Matthias Kopp, the conference spokesperson.

For one thing, Kopp said April 19, the guidelines still have not been finalized and, therefore, they have not been reviewed by the Vatican. Members of the German

bishops’ conference were asked to submit proposed amendments to the draft document by Easter; the heads of the conference’s doctrinal and ecumenical committees and the president of the conference were to formulate a final draft and present it to the conference’s permanent council April 23.

Cardinal Reinhard Marx, conference president, had announced Feb. 22 at the end of their plenary meeting that three-quarters of the German bishops approved the development of pastoral guidelines for determining situations in which a non-Catholic spouse married to a Catholic could receive communion.

The cardinal said that “the background is the high proportion

of mixed marriages and families in Germany, where we recognize a challenging and urgent pastoral task” to determine if and under what circumstances couples of different denominations who regularly go to church together can receive the eucharist together.

The possibility, he had said, would require a discussion with the pastor or a designated member of the parish staff to ensure that the non-Catholic receiving communion “could confess the eucharistic faith of the Catholic Church.”

“This assistance will give help in concrete cases of mixed-denomination marriages and create a greater clarity and security for pastors and married people,” the cardinal had said.

About a month later, however, seven German bishops, including Cardinal Rainer Maria Woelki of Cologne, sent a letter to Archbishop Luis Ladaria, prefect of the Congregation for the Doctrine of the Faith, and Cardinal Kurt Koch, president of the Pontifical Council for Promoting Christian Unity, asking for confirmation of their belief that a bishops’ conference does not have the authority to expand permissions for non-Catholics to receive communion.



CNS /L'Osservatore Romano



CNS/Jaclyn Lippelmann

**DOMINICAN HILLBILLY BAND** — The Hillbilly Thomists perform at the Catholic Information Center in Washington April 11. The bluegrass band consists of 10 Dominican friars from the Dominican House of Studies in Washington.

## Mexican priest stabbed to death

MEXICO CITY (CNS) — A Mexican priest has been stabbed to death in his parish, the latest attack on clergy in the heavily Catholic country.

Rev. Ruben Alcantara Diaz was attacked April 18, just prior to the 7 p.m. mass at Our Lady of Carmen Parish in Cuautitlan Izcalli, the Diocese of Izcalli said in a short statement.

The priest, who was also the diocesan judicial vicar, was accosted by the assailant and was involved in a discussion prior to the attack, according to Mexican media.

The assailant alleged abuse in his shouts and fled the scene, the newspaper *Reforma* reported. His whereabouts remains unknown.

Attacks on clergy have become common in Mexico, where the homicide rate reached historic high levels in 2017 and the violence consuming large swaths of the country has not spared the Catholic Church.

The Catholic Multimedia Centre has counted 22 priests killed in Mexico since December 2012, when the six-year administration of President Enrique Pena Nieto began.

**POPE BAPTIZES BABY** — Pope Francis baptizes an infant Jan. 7 in the Vatican’s Sistine Chapel. Continuing his series of Easter-season talks on baptism, the pope said that a person’s name, asked during the welcoming rite of the sacrament, “takes us out of anonymity” and is the first step in a person’s journey as a Christian.

## Name given at baptism gives sense of identity, belonging

By Junno Arocho Esteves

VATICAN CITY (CNS) — Naming a child is an important task for parents, because it gives children a sense of identity and belonging to their family and to God, Pope Francis said.

“Without a name, we remain unknown, without rights and duties. God calls each one of us by name, loving us individually in the concreteness of our history,” the pope said April 18 during his weekly general audience.

“Therefore, the name is important. Parents think of the name to give to their child already before birth,” he said. “This, too, is part of the expectation of a child who, in his or her name, will have an original identity, including for the Christian life linked to God.”

Continuing his series of Easter-season talks on baptism, the pope said that a person’s name, asked during the welcoming rite of the sacrament, “takes us out of anonymity” and is the first step in a person’s journey as a Christian.

“Baptism ignites the personal

vocation to live as Christians, which will develop throughout one’s life. It implies a personal response and not a borrowed answer that is ‘copied and pasted,’ ” he said.

Another important designation given to children and adults who receive baptism is the sign of the cross, the pope said.

Making the sign of the cross, he added, “is the badge that shows who we are: Our way of speaking, thinking, looking and working is under the sign of the cross, that is, the love of Jesus until the end.”

Departing from his prepared remarks, Pope Francis once again asked parents and grandparents to teach their children how to properly make the sign of the cross, which at times “is not done well.”

“To make the sign of the cross when we wake up, before eating, when facing danger, to defend against evil and at night before going to sleep means telling ourselves and others who we belong to, who we want to become,” the pope said.



# Emmanuel Health launched as single entity

By Sandra Kary

SASKATOON — With a formal launch date of April 1, Emmanuel Care has aligned its



Photo supplied

Jean Morrison

Emmanuel Health is comprised of 12 Catholic health care facilities

St. Paul’s Hospital, Saskatoon  
St. Joseph’s Hospital, Estevan  
St. Joseph’s Hospital, Gravelbourg  
St. Anthony’s Hospital, Esterhazy  
St. Peter’s Hospital, Melville  
Radville Marian Health Centre, Radville  
Santa Maria Senior Citizens’ Home, Regina  
St. Ann’s Senior Village, Saskatoon  
Providence Place, Moose Jaw  
St. Joseph’s Integrated Health Centre, Macklin  
Foyer St. Joseph Nursing Home, Ponteix  
Samaritan Place, Saskatoon

12 acute and long-term care facilities under a single governance entity known as Emmanuel Health. These 12 not-for-profit, publicly funded Catholic facilities include five acute and seven long-term care facilities from across the province.

“This transition from 12 different facility boards of directors to one province-wide board follows extensive consultation with local facility leaders, boards and other stakeholders,” states Scott Irwin, CEO of Emmanuel Care.

The change mirrors the province’s transition from 12 health regions to one health authority overseen by a single governing board of directors.

“Given the province’s recent amalgamation, our restructuring will allow us to better relate, interact and partner with the Saskatchewan Health Authority,” added Irwin.

Drawn primarily from the facilities’ communities, the new Emmanuel Health Board of Directors consists of 22 skilled and committed volunteers, many of whom come with experience as previous local board directors.

The appointment of Jean Morrison as the inaugural president and CEO of Emmanuel Health Incorporated also took effect on April 1. Morrison will provide oversight for these 12 Catholic health care facilities, reporting to the Emmanuel Health Board of Directors. With over 30 years of experience in health care, and serving as the president and CEO of St. Paul’s Hospital since 2009, Morrison comes with the respect and trust of her colleagues as she steps into this new leadership role.

Change always produces a measure of anxiety, yet amidst a sea of greater provincial systemic change, this alignment has created a sense of solidarity, a transition without casualties, as facility leaders at each site retain their positions and ongoing responsibilities, reporting directly now to Morrison as the new Emmanuel Health CEO.

“Although the governing structures have changed, the transition will not affect the great care we offer to our patients, residents and their families,” remarks Morrison.

A key consideration for Emmanuel Health is to ensure that strong local councils are in place. For Emmanuel Health to succeed, fostering strong relationships and a mechanism for local councils to meaningfully participate in the governance of the facility will be needed.

“They have a finger on the pulse of the community,” states

Morrison. “We see them as ambassadors, and will rely on their voice and presence from the community.”

Local councils for each facility will serve as committees of the Emmanuel Health board, with their work being the monitoring of the mission of the facility, quality and safety performance, financial position, and community needs and engagement.

Although under one governance umbrella, each facility will maintain its unique culture and celebration of its own founding story.

“Fostering each unique char-

ism and identity is what makes us Catholic,” notes Irwin. The new model will continue to reflect community presence, input, and involvement.

Still under the ownership of the Bishops of Saskatchewan, the new provincial footprint of Emmanuel Health will offer the advantage of seeing trends, cultivating and sharing best practices, advocacy, and adding value to the health system as a whole, all while holding to the overarching vision, mission and values of Catholic health care ministry.

For more information, see [www.emmanuelcare.ca](http://www.emmanuelcare.ca)

## Investing in women farmers benefits entire communities

By Shaylyn McMahon

WINNIPEG — Esther Beza has many responsibilities. The 29-year-old Malawian farmer takes care of her four children, three of her brother’s children, and her elderly parents, all while farming two hectares of land.

It’s not easy, but Beza tries to look on the bright side: “I am happy because I can provide for my family and share my excess crops with others.”

Beza’s husband left for South Africa in search of work two years ago, leaving his wife to do all the farming and household work on her own.

Due to changing rain patterns, low soil fertility and poor access to seeds, Beza’s crops did not yield enough food to feed her family. She struggled to cope and often skipped meals herself so that her children could eat.

Then she heard about an agricultural training project supported by Presbyterian World Service and Development, a Canadian Foodgrains Bank member, being offered to some 6,000 families in the area.

“I decided to participate in the project so that I could depend on myself to help my family and friends,” she says.

Beza began implementing the farming techniques that she learned through the project, which was implemented locally by the Central Africa Presbyterian Church. She also received seeds and learned how to save some to use in following years.

“There have been many benefits since the project,” she says. “I no longer struggle to find seeds, and I have learned to use pig manure for fertilizer.”

In the past, Beza’s goals for her family would have been simply to prevent hunger. Today, she no longer worries about anyone going hungry and grows almost all the food she needs to provide healthy meals for her family.

“When I have excess food, I share with my neighbours if they are in need,” she says. “But when they aren’t, I sell the food and am saving up to pay school fees.

My goal is to send my relatives and kids to school.”

Beza is one example of how investing in women farmers has spinoff effects that benefit entire communities.

For Foodgrains Bank executive director Jim Cornelius, that’s why supporting female farmers in the developing world plays a critical role in ending poverty: “By providing female farmers like Esther with access to the same kind of training and resources as men, we could reduce the number of people living with chronic hunger by as much as 150 million people around the world.”

Beza is grateful for the support that has allowed her to use her intelligence and willpower to improve her life.

“I thank Canadian Foodgrains Bank for what it has done for me,” she says. “Because of the project, my farm and my family are better off.”



Kiply Yaworski

**BLANKETS FOR BRONCOS —** Rev. Joseph Salihu, pastor of St. Augustine Parish in Humboldt, drops off donated “Hope’s Hugs” blankets at the diocesan Office of Hospital Chaplaincy for those affected by the recent bus crash. It is only one example of the outpouring of love and caring that has happened since the tragedy, said Salihu. The soft, green and yellow blankets were created by students at Lord Nelson Public School in London, Ont., led by Sydney Hope Vickers, 13, who initiated the project to make blankets for “people who are in need of a hug.” In a message to those affected by the tragedy, she said: “With every tie we thought of you and how your lives have been turned upside down. Know that we are thinking of you every day and are keeping you in our prayers for today and the days that follow.”

## ‘Triple crisis’ afflicting Venezuelan refugees

By Michael Swan  
The Catholic Register

TORONTO (CCN) — While the biggest refugee crisis in the Western Hemisphere languishes in media obscurity, one Catholic agency is working with the most vulnerable Venezuelan refugees flooding the back country of Colombia’s borderlands.

Jalena Kaifenheim, Malteser International Americas’ regional manager for Latin America and the Caribbean, calls the situation of indigenous Wayuu refugees in Colombia’s northern Guarjira Peninsula “a refugee crisis within an IDP (internally displaced persons) crisis.”

Wayuu indigenous people, whose traditional territory straddles the Colombia-Venezuela border, are forgotten amongst 600,000 to one million refugees who have inundated Colombia over the last year as Venezuela descends into economic chaos.

Malteser International was working in Wayuu communities before the crisis, helping them with agricultural projects and access to markets for their crops. Since the flood of new Wayuu refugees from Venezuela, the Maltesers have distributed 1,800 emergency hygiene kits, provided emergency medical relief to 1,800 refugees plus another 800 indigenous people in the host communities and offered opportunities for the Wayuu to discuss their problems.

At the same time and in the same region as poor indigenous refugees are scrambling to feed themselves and fight off diseases

that come with malnutrition, Colombia is trying to reintegrate thousands of former guerrillas into civilian life as part of a peace process agreed to last year.

“So really, it’s a triple crisis,” Kaifenheim told *The Catholic Register*.

There are at least 8,000 Venezuelans a day pouring across the border into Colombia, but the numbers are uncertain given that there are only three official crossings and approximately 280 unofficial crossings along the jungle border. The Colombian border region is among the poorest areas in the country. It was also devastated by the 53-year-old war fuelled by the cocaine trade.

Cocaine cartels playing both sides of the war forced the indigenous Wayuu people off the best agricultural land through the 1980s and ’90s, leaving them stranded away from roads and easy access to water. This left Colombia’s Wayuu poorer and many of them left for the expanding economy of Venezuela in the early 2000s.

Now, given hyper-inflation that has left 90 per cent of Venezuelans saying they don’t have enough money to buy food and 61 per cent saying they go to bed hungry in a country with the world’s largest oil reserves, many of those Wayuu have come back home. The Colombian Wayuu have welcomed them back, even though they were already starving themselves.

“They also have this conception of being one people beyond borders,” Kaifenheim said. “For them, if Wayuu from Venezuela come they accept them as part of

their people. . . . Basically, they’re sharing what little they have, but they actually don’t have anything to share.”

Colombian Bishop Victor Ochoa Cadavid has raised the alarm. “These people are suffering a lot, and we are trying to do what we can to provide some charity,” he told the Catholic News Service.

Colombian president Juan Manuel Santos has sent the army to patrol the border and revoked the border passes of 1.5 million Venezuelans, but at the same time he has offered temporary residency permits to the refugees already in Colombia.

“We are calling for the Venezuelan people to be treated with dignity,” said Caritas Colombia director Msgr. Hector Fabio Henao. “We think the problem should be tackled by focusing on their dignity and rights. . . . There are no voices in the church calling for restricting their entry into our country.”

While there’s an obvious need for emergency food and medical aid among people who are eating once a day, Malteser International is thinking longer term.

“What they need are livelihoods. There’s a very clear path to long-term solutions, that is rural development for people who arrive, for refugees, migrants, etc. — and also for host communities,” Kaifenheim said. “The way forward is creating opportunities, especially for youth.”

Malteser International is the humanitarian relief and development agency of the Order of Malta.

(With files from Manuel Rueda of the Catholic News Service.)



# Filipinos keep faith despite new country: researcher

By Agnieszka Krawczynski  
The B.C. Catholic

VANCOUVER (CCN) — A Canadian researcher has discovered immigrating to a largely secular country from a religious one is not necessarily turning pious worshippers into atheists.

Alison Marshall, religion professor at Brandon University, has just published research suggesting the vast majority of Filipinos are far from abandoning Catholicism.

“Almost all of the Filipinos I interviewed remained Catholic long after migration,” said Marshall in an interview with *The B.C. Catholic*.

She conducted 200 surveys in the Philippines and interviewed more than 130 Filipinos in Canada before publishing “Bayanihan and Belonging: Filipinos and Religion in Canada” earlier this year.

She found Filipinos are by and large not abandoning their faith despite the increasingly secular influences around them.

“I found very few people who converted (from Catholicism). In fact, the opposite: people said they really needed their religion as migrants. That provided them the anchor,” she said.

When immigrants from the Philippines started arriving in waves to Canada in the 1950s,

they would enter a town and go to the nearby Catholic church. “It was home, it was their culture, and that has remained to this day.”

Marshall, an ethnographic researcher from Brandon, Man., immerses herself in situations and cultures to understand and describe them. She visited the Philippines, interviewed Filipino immigrants in Canada (with help from research assistants in Vancouver and Toronto), and visited plenty of churches at home and abroad to get a sense of the relationship between Filipinos and religion.

“People often talk about the Catholic Church as being unaccepting, and yet in my research, I found in Filipino culture, they found acceptance in the church,” she said.

“They don’t convert because the Catholic Church is home. They know the songs, they like the feel, it is a place of their culture.”

In addition to a sense of familiarity and belonging, Marshall suggests Filipinos feel at home in Catholicism because of its acceptance of home altars and private devotion. “Devotional groups are huge. I see Santo Nino (the Child Jesus) everywhere — restaurants, businesses, in homes, in kitchens,” said Marshall.

“Life has to change when you move from the Philippines where you can go to a noon service along with 1,000 other people on your lunch hour. That really can’t happen in Canada,” so many devotions are instead on display at work or at home, she said.

“I found lots of Filipinos may work two or three jobs, and for that period they can’t go to church, they will set up a home altar. They

will make their prayers, they will say their novena.”

Events like the visit of Cardinal Luis Tagle of Manila to Vancouver in March 19 go further to make Filipino Catholics feel welcome and supported in a new land. “It makes them feel like they are part of home. It’s continuity. It’s like having a rock star come.”



B.C. Catholic/Agnieszka Krawczynski  
Alison Marshall

It doesn’t take translating everything into Tagalog to make Filipinos feel welcome either, she added. “Having services in Tagalog is not necessary; all the churches seem to be thriving whether they offer Tagalog or not.”

She observed the same thing Deacon Greg Barcelon, head of Filipino Ministry in the Archdiocese of Vancouver, described when he first launched the program in 2016.

“We realize that, even if as a church we’re not doing anything directly with the Filipinos,” said Barcelon, “they are still populating our parishes and making the parishes alive.”

Marshall, not a Catholic, visited Vancouver churches this Holy Week and noticed this trend.

“European churches are dwindling. I went to St. Patrick’s on Easter, an Irish church, right? But filled with Filipinos. They are invigorating these churches.”

Despite the good news, some Filipino clergy in Canada told her they are worried about the future of their people.

One is “worried about screens and media. Because of the needs for work and the demands of putting bread on the table, you have to look at your iPhone. Instead of God first in the morning, it’s iPhone or iPad first,” she said.

But even immigrants she interviewed who don’t make it to church every Sunday would say they value Catholicism.

“I think people feel overwhelmed. They’ve got to make money. They’ve got to be the migrant that sends home remittances. But at the same time, they feel their prayers are answered when they are pious,” said Marshall.

Even less-than-regular churchgoers “said faith and family were paramount, like those were the most important things in their lives. The evidence to me does not show that it’s going to disappear.”

Marshall visited Vancouver to lead a discussion about Bayanihan and Belonging at Simon Fraser University April 5. She has also published two books on Chinese religion and history.

## Canadian Jesuit plays role in papal launch

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Canadian Jesuit Deacon Adam Hincks was one of the first people in the world to read Pope Francis’ latest apostolic exhortation, a distinction that isn’t lost on the 36-year-old astrophysicist.

“All moments in the life of the church are important,” Hincks told *The Catholic Register* by email from Rome. “Sanctification can happen here in this very moment of history and in this very place.”

Hincks, an astrophysicist who specializes in the history of the universe, was selected by the Vatican to be one of four people asked to read an advance copy of the new papal document *Gaudete et Exsultate*. Along with a cloistered sister, a Muslim refugee from Afghanistan, and a former Italian actress and Catholic convert, Hincks was given a few days to read the 22,000-word document before being offered to the Vatican press corps for interviews during the April 9 release of the apostolic exhortation by Archbishop Angelo De Donatis, the pope’s vicar in Rome.

When introducing major new documents or initiatives, the Vatican press office frequently organizes one-on-one interviews for reporters with a variety of people. This ensures that the picture of the church which emerges in news coverage includes a broad spectrum of perspectives and not only the interpretations of bishops and theologians.

Hincks’ perspective is certainly broad, no surprise given his background. The Toronto native earned his first science degree at the University of Toronto and a PhD in physics from Princeton. He joined the Jesuits in 2009, studying philosophy at Regis College before continuing his studies of astronomy and physics at the University of British Columbia.

Hincks is finishing his theological studies in Rome. A date for

his priestly ordination has not been set, but it’s likely to come in 2019.

The thing Hincks loves about the pope’s advice is that it’s for everybody.

“It is aimed precisely at ordinary people,” he said. “As he says at the beginning, he is not writing a treatise but wants to ‘re-propose the call to holiness in a practical way for our own time.’”

In preparation for press interviews, Hincks concentrated on the most important strand of the pope’s thinking rather than pick the exhortation apart for clues on particular issues.

“The pope is inviting people to enter fully into their Christian faith in all aspects of their lives,” he said.

Hincks said he was well treated by the journalists in Rome and they mostly got the quotes right.

“The only (question) I wasn’t expecting, from an Italian journalist, was on whether the document has something to say to non-believers,” he said.

Hincks believes a parish study group or a college class could tackle *Gaudete et Exsultate* and apply it in their lives.

“His commentary on the Beatitudes, for instance, could make for great spiritual reading or spiritual discussion,” he said.

Though a lot of analysis has cast the pope’s advice on living a good life against the fearful obsessions of populist politicians who rail against migrants and refugees — from Hungary’s Victor Orban to Washington’s Donald Trump — Hincks wasn’t thinking in political terms when he read the document.

“The Holy Father is simply restating the perennial Christian doctrine that every human life is sacred,” he said.

“In this sense it is not new. But by mentioning the unborn and the situation of migrants — as well as many other situations in which human dignity is threatened — he is highlighting issues for which this doctrine is particularly relevant and pressing today.”

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[www.prairiemessenger.ca](http://www.prairiemessenger.ca)



# Quebec bishops discuss ordination of married men

By Deborah Gyapong

OTTAWA (CCN) — When the Assembly of Catholic Bishops of Quebec (AECQ) met in March, they discussed the ordination of married men to the priesthood, but reached no conclusions, said the assembly’s president.

“I don’t want people to have the impression a decision was made,” said Bishop Noel Simard of Valleyfield. “It was the beginning of a reflection. There was no statement.”

Simard said the private but “free, open discussion” among the bishops was prompted by Pope Francis’ decision last November to open the debate on whether *viriprobat*i, married men of proven faith, could be ordained under special circumstances to meet

priest shortages. Pope Francis did so after a request from Cardinal Claudio Hummes, president of the Episcopal Commission for the Amazon, where, in parts of Brazil there is only one priest for every 10,000 Catholics.

The matter will be discussed at the 2019 synod of bishops focusing on the pan-Amazon region.

“We decided to have among ourselves a reflection,” Simard said. “It’s a question that we need to ask, especially, what the Spirit is telling us concerning the lack and the shortage of priests, and also, do we really want new priests?”

So the question of cultivating priestly vocations in general also came up, he said.

The discussion also looked at some downsides. If the *viriprobat*i are deacons, do we want to create

“super deacons?” Simard asked. And if deacons are ordained to the priesthood to celebrate the eucharist and other sacraments, what will happen to their service to the poor and to charity?

“We must consider the impact on deacons,” he said. The other aspect was the potential of creating a two-tier priesthood, a “high priest and a low priest,” such as can be found in jurisdictions that allow married priests but require bishops to be chosen from among the celibate priesthood.

The bishops also discussed the types of formation required for “having two types of clergy,” he said.

“If we speak of *viriprobat*i, what about the role of women in the church and possibly of ministers?” Simard said.

The reflection will likely continue, as there was no consensus regarding married priests. “The responses will be different,” the bishop said. “What we need to reflect upon is the need of the community to have leaders, and to have insight and direction and leadership.”

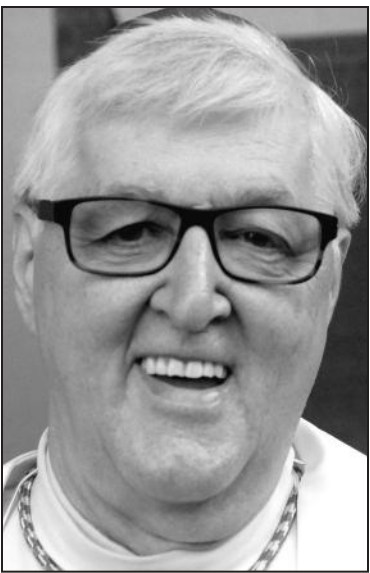
“I think our communities need desperately men to accompany them, support them and bring them the Word of God, the Good News and also the sacraments, and also that they be guided in the exercise and the practice of charity,” he said.

“Faith is so important today,” he said. “We need leaders responsible for communities, who will take into consideration all the dimensions of faith: deepening faith with formation; with prayer.”

“Faith has to be celebrated; we need to be committed to faith,” he said. “We need these *viriprobat*i, very mature men who are capable not only of speaking but also of giving an example and guiding the community on a Christian’s role.”

Some bishops said maybe ordaining married *viriprobat*i would be “only for exceptional circumstances, but “we need to think not only of exceptional situations but also for the need of present communities to have leaders,” Simard said.

“What is the Spirit telling us about the shortage?” he asked.



CCN/D. Gyapong

Bishop Noel Simard

“Do we want priests? How can we answer the needs of today and the need for priests for our communities? How do we promote vocations?”

“The initiative of Pope Francis corresponds to a real need in the church that we have to take into great consideration, and I think the pope worries about also, what task should be given to these *viriprobat*i, this ministry responsible of Christian community, how it should be considered?”

“What should be remembered, it cannot be as a super deacon or as a low priest,” he said.

## NDP softens motion on papal apology

By Deborah Gyapong

OTTAWA (CCN) — The NDP has considerably softened a motion to invite Pope Francis to apologize for Indian residential schools after a previous motion failed to get unanimous consent April 18.

The new motion no longer would have Parliament call upon the Canadian Conference of Catholic Bishops (CCCCB) to invite the pope, but would invite the pope directly, bypassing the bishops.

The NDP will use its Opposition day April 26 to put the new motion before the House for debate. The vote is likely to take place the following Tuesday.

The new motion calls on the House to “invite Pope Francis to participate in this journey with Canadians by responding to Call to Action 58 of the Truth and Reconciliation Commission’s (TRC) report and issue a formal papal apology for the role of the Canadian Catholic Church in the

establishment, operations and abuses of the residential schools.”

“We are very confident that Pope Francis will respond positively to this demand,” said NDP MP Charlie Angus, stressing the importance of responding to the TRC’s finding that the schools represented a form of “cultural genocide” aimed at “destroying the indigenous identity” of the children who attended.

“We believe that Pope Francis will do the right thing,” Angus said. “Pope Francis has a reputation as a social justice leader. We believe it is now straightforward to ask the pope to participate directly and respond.”

“The issue of reconciliation is the fundamental question for our nation at this time,” said Angus, adding the residential school system “oversaw horrific levels of abuse.”

He urged the Catholic Church to “step up,” and “recognize the role of the Catholic Church” in an “attempt to destroy indigenous

identity.”

“It would be an honour for the pope to come to Canada,” said NDP MP Georgina Jolibois, who described herself as a Dene-speaking indigenous woman and a practising Catholic.

The representative of the Desnethé-Missinippi-Churchill River riding said a papal visit would be an honour “for all Canadians” whether practising Catholics or not.

“It’s Important that my church, the Catholic Church, issue an apology and I would like to see that from the pope,” Jolibois said.

The CCCCBB responded to the new motion with the following statement from its communications director: “The bishops in Canada overwhelmingly support the pastoral plan as expressed by the president in his recent letter to indigenous peoples.”

In that March 27 letter to the indigenous peoples of Canada,

— RESUME, page 11

## War arena for foreign powers

Continued from page 1

“The Syrian people don’t want any more of this war,” he said. What had started out with rebels protesting against the government has become an arena for foreign powers.

“The Syrian people have the feeling the war is passing over their head,” Bard said. “This is not our war; it is passing over our head.”

Many Syrians suspect the outside powers are interested in Syria’s oil and gas resources, as they are in Iraq’s, he said. Nor do they know who or what to believe, Bard said.

“The war is like taking a hammer to hit a small bug,” he said, noting, other things could have been done to change the regime or improve human rights.

Both Bard and Héту agree that for peace to come to Syria, the regional powers like Saudi Arabia and Iran need to agree, as do the international powers, including Russia, the United States and European countries.

“Until they do, there’s going to be war in Syria,” Héту said.

Of the Iraqi refugees the CNEWA delegation met, none want to go back to Iraq, he said. They met with 100 parents who all are hoping to go to places like Canada, the United States and Europe, he said. “For them, Iraq is finished. It’s over.”

While there have been news stories of some Christians returning to Mosul, “it’s dangerous, the destruction level is very high, and they are such a minority there, they don’t know what to expect,” Héту said.

The story is different, though, among Iraqis who had fled to Erbil in the Kurdish region of Iraq. They are returning to villages in the

Nineveh Plain, in a rebuilding effort supported by Aid to the Church in Need, CNEWA, Development and Peace and other Caritas agencies.

“A lot of the Syrian refugees want to go home, but they don’t know when,” Héту said. “So many, of course, live in a situation of limbo, of despair.”



“Finding work is very hard; they are not well paid, and sometimes it’s impossible to find, so they rely solely on aid from agencies like CNEWA to survive and live in dignity,” he said.

“People are grateful for all the aid they receive,” Héту said. Christians and Muslims told them to thank the people in Canada and ask them to pray for peace, saying, “We cannot live like this anymore.”

Though refugee camps are illegal in Lebanon, the CNEWA delegation visited an illegal camp at Zahle that the Melkite Church has put together to help between 350 - 400 Muslims who have been living in tents. CNEWA has been helping to upgrade the tents, provide basic supplies such as stoves, gas, blankets, clothing. Many of the Christian refugees are being helped in the cities.

“(The refugees) are resilient,” said Héту. “They have to live; they have to survive and they are. But how long is that going to last? That’s what’s hard for people, how long are they going to have to live like that?”

“We should be proud of the important role the church is playing for peace, reconciliation and to bring hope to people,” Héту said. “Let’s not hesitate to continue to support CNEWA and Aid to the Church in Need to help the churches there. It is important. They are playing a vital role.”



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# Co-ordinator named for Office of Evangelization

By Blake Sittler

SASKATOON — Marilyn Jackson is the new full-time co-ordinator for the renamed diocesan office of Evangelization and Catechesis. Jackson was involved in sacramental preparation for 18 years at St. Ann's Parish in Flin Flon, Man.

Jackson said she is excited about working for the diocese and is intrigued by the new ministry opportunity. "I love that my Catholic faith touches every aspect of my life," she said. "I love that I am not just doing a job but that I've been called to a mission."

The newly renamed Evangelization and Catechesis office was formerly called Christian Initiation and Catechetics and was operated by three part-time staff over several years. Previous to that, the office was known as Rural Catechetics — one of the earliest

offices established at the Catholic Pastoral Centre. Over the years the work of the office was facilitated by a variety of part-time and full-time staff either working from the Catholic Pastoral Centre in Saskatoon or in offices based in rural areas of the diocese.

The shift in the office from three part-time, rural-based staff to one full-time staff working out of the Catholic Pastoral Centre was a response to the changing ways of offering services of the office to the diocese.

"This decision was made after a period of discernment and stems from the major demographic, sociological and technological shifts that we have seen in the diocese over the decades," wrote Rev. Kevin McGee in a letter sent to parishes in September 2017.

In addition to supporting parishes in offering sacramental preparation and RCIA (Rite of

Christian Initiation of Adults), the diocesan office of Evangelization and Catechesis will have an increasing focus on what Pope John Paul II called the "New Evangelization."

"The New Evangelization is an opportunity for a renewal of faith, not only for those not associated with a religion, but for the baptized who are distant from the church," said Jackson. "It's all about relationship and sharing the joy."

"Evangelization is sharing the Good News of salvation (and) although the Good News has not changed, the methods of evangelization must change," she explained. "We must recognize popular culture methods and take advantage of them."

The new title for the office comes directly from the title of the Canadian Conference of Catholic Bishops' document, *On Good Soil: Pastoral Planning for Evangeliza-*

tion and Catechesis of Adults.

To many Catholics, catechesis and evangelization may sound like two different activities. Catechesis is generally conceived as teaching "head knowledge" about the Catholic faith, while evangelization is often deemed to involve more emotional rhetoric that converts someone's heart to the message of the Gospel. Jackson recognizes that while the terms sound like separate concepts, both work together and serve the same purpose.

"Catechesis and evangelization go hand-in-hand. Catechesis is a learning process through which people discover the history and beauty of the Catholic Church and deepen their Christian faith through initiation rites, instruction and formation," she said. "Evangelization is being in relationship with one another and in relationship with Christ."



Blake Sittler

Marilyn Jackson

She continued, "It's walking alongside someone and sharing your encounter with Christ. It's saying, 'Hey, I was starving and this is where I found bread.'"

One of the goals of the office is to blend these two facets of ongoing conversion together, but Jackson noted that there is much to do in the first months of orientation.

"I have been familiarizing myself with the diocese and parishes and the people who are involved," she said. "I've spent a lot of time on the phone, getting to know some of the needs of the rural parishes, and I have gone out and met a few people. People have been patient and kind."

Jackson envisions the office as being like the lungs of the Body of Christ in the diocese, where there is a sense of drawing people together.

"I would like this office to be a centre of evangelization, a place where we can come together to share our passion for the beauty of Catholicism and share the joy of knowing Jesus," she said. "I'm also looking forward to making my way out to the different deaneries and meeting more of the people who make up our faith community."

## Bishop's Annual Appeal raises \$1.487 million

By Kiply Lukan Yaworski

SASKATOON — Thanks to the support of donors and volunteers, the 2017 Bishop's Annual Appeal (BAA) has raised \$1,487,322.29, just short of the \$1.575 million goal for ministries and outreach in the Roman Catholic Diocese of Saskatoon.

The theme of this year's appeal was "Let Your Light Shine," with a focus on the words of Jesus about salt and light in the Gospel of Matthew: "let your light shine before others, so that they may see your good works and give glory to your Father in heaven."

BAA co-ordinator Cathy Gilje gave thanks to all who supported this year's appeal.

"The light of Christ shines in families and parishes across our diocese, as we encounter Jesus Christ in God's word, in sacraments and in each other, and then go forth to carry that light to the world in love and service. The

light of Christ is also shining in the generosity of so many to the Bishop's Annual Appeal," she said.

"Gifts to the BAA make a beautiful difference to people who are served by the important programs and ministries within our diocese, as well as providing continued support for the community organizations that share in our faith-filled mission," added Gilje. "The light of Christ is shining brightly in our midst."

During this year's appeal, the new bishop of Saskatoon also expressed his appreciation for the generous support for the BAA, which allows ministry support and outreach of many kinds to happen across the diocese.

"Good stewardship is so important in the life, work, and mission of Christ and his church," said Bishop Mark Hagemoen, who was appointed just as the annual appeal was launched in the diocese.

Gilje noted that ministries supported by gifts to the appeal both "reach out in love" and "build up the church," and include outreach and faith development programs such as Hospital Chaplaincy, Youth Ministry, Lay Formation, Marriage and Family Life, Aboriginal parish ministry, Justice and Peace, prison outreach (Restorative Ministry), Deaf Ministry, Evangelization and Catechesis, Vocations promotion, ecumenism, communications, and the education of priests and future priests.

"Through our gifts to the BAA we are reaching out in love — by shining light into the darkness of sickness and suffering through the ministry of Hospital Chaplaincy and into the lives of prisoners through the outreach provided by the Office of Restorative Ministry. The diocesan Office of Justice and Peace shines a Gospel light as it advocates for justice and an end to poverty, and the protection of the life and dignity of every human

person at every age and stage," described Gilje.

"Through ministries supported by the BAA, those who are grieving find companionship, those in need find an advocate."

She added: "Gifts to the Bishop's Annual Appeal are also building up the church by ensuring that the light of faith burns brightly through ministry to youth and families, in vocations promotion and the education of priests, in catechetics and adult faith formation."

Gilje emphasized the generosity of donors and volunteers. "I keep thinking I will get used to it, but I never do — I am in awe all over again."

For more information or to donate online, see [www.dsccatholicfoundation.ca](http://www.dsccatholicfoundation.ca) or contact Cathy Gilje at (306) 659-5851.

## Giving small gifts can be part of a healing journey

Continued from page 1

Mark Hagemoen presided at Easter Sunday mass at the prison.

Thanks to donations, a chocolate Easter bunny was given to each of the men at the Correctional Centre as a way of sharing the joy of the Good News of Jesus Christ, and to let the men know they are not forgotten, says Anderson. The outreach of giving small gifts at Easter and at Christmas has a big impact on the men, and for some, is part of a healing journey of turning their lives around, she says.

Meanwhile, at the Regional

Psychiatric Centre in Saskatoon, Rev. Steve Morrissey, CSsR, provides chaplaincy services, spending time with men and women in their respective units, celebrating mass and the sacraments, and providing a listening ear.

This year at the RPC, he also baptized five people at Easter, as well as welcoming one already baptized candidate into the Catholic faith community.

"God was present," said Morrissey.

For more information, contact Dianne Anderson at [danderson@rcdos.ca](mailto:danderson@rcdos.ca) or (306) 659-5845.



Photo provided

EASTER IN PRISON — Bishop Mark Hagemoen and Restorative Ministry co-ordinator Dianne Anderson pose with some of the men at the Saskatoon Correctional Centre who celebrated Easter Sunday mass in the prison chapel.

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

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



# Plans underway to renovate St. Ann’s Home

By Heather Macdonald

SASKATOON — As in other small communities, life at St. Ann’s Home in Saskatoon involves coffee with friends, celebrations like weddings, and interactions with pets.

“Like the retired men who go down to the coffee shop and chat for the morning, we try to replicate that here,” says Rae Sveinbjornson, executive director of the Saskatoon long-term care home operated by Emmanuel Care.

Last fall, 14 couples recalled their wedding day by renewing their vows in the chapel, then joining their families for a reception with music, dancing and cake.

“It was really special to see,” says Carla Eager, St. Ann’s director of Recreation. Participating residents and their families embraced the occasion.

Welcoming a rescue dog named Squirrel into the home recently added yet another dimension to the quality of life for senior citizens living there. Residents enjoy watching for their furry neighbour trotting freely throughout the home. Visitors, especially the younger ones, enjoy playing with the friendly community pet.

St. Ann’s employees strive to ensure residents of the long-term care home live life to the fullest in an environment that treats them with dignity and respect.

The range of recreational and social activities are just as essential to residents’ lives as nursing and personal care, says Eager: “Many people view a nursing home as their last place. I try to keep their days meaningful.”

Seniors living at St. Ann’s Home can join the popular hymn singing, attend daily mass, ride out

in the bus on various excursions, participate in outdoor wiener roasts, help with activities for visiting school children, interact with volunteers, or simply spend quiet time by themselves.

Employees also ensure a resident is respected on his or her death. The body is covered in a special quilt and staff members form an honour guard. “We welcome them at the front door and honour them as they leave through the front door, surrounded by friends,” says Sveinbjornson.

Over 60 years ago Bishop Francis Joseph Klein, Saskatoon’s third bishop, who served the diocese from 1952 to 1967, along with lay leaders of the Roman Catholic Diocese of Saskatoon and the Sisters of St. Elizabeth from Humboldt, formed a “circle of care” and promised the Saskatchewan community that quality, faith-based care would be available to them in their senior years.

Their vision for St. Ann’s included: providing quality housing and health care for the sick and the elderly; recognizing the spiritual and physical integrity and dignity of each person; providing care in a compassionate and loving manner; and affirming the spiritual and corporeal needs of the residents, enabling them to live in dignity with the companionship of their peers.

While the employees focus on nurturing lives and providing compassionate care, the 80 residents live surrounded by aging bricks and mortar. Plans are underway to renovate and improve the aging facility to enhance their comfort and safety.

Leaking windows chill residents’ rooms, most of which contain commodes because the bath-



Photo submitted

**ST. ANN’S — Bud and Marie were among the couples to participate in a wedding vow renewal ceremony held at St. Ann’s Senior Citizen Village last year. Outings, activities, and special events keep days meaningful for residents of the home, which is planning to renovate and upgrade its facilities to enhance their comfort and safety.**

rooms are not wheelchair accessible. Both challenges will disappear with the planned renovations.

Upgrades include installing energy efficient windows that open easily and making every resident’s bathroom wheelchair accessible, which will increase privacy and eliminate the problem of hallways cluttered with commodes.

Comfort, privacy, mobility, ease with daily tasks, safety and communication will be improved for residents, their loved ones,

employees and volunteers with upgrades that will make all 80 resident rooms more home-like. Recreational, spiritual, social and educational experiences will be enhanced, and families and friends, employees and volunteers, will all benefit from the planned renovations to common areas.

For more information, contact rae.sveinbjornson@saskhealthauthority.ca, or (306) 374-8900, extension 223. “Your support will make a real difference to countless people today and well into the future,” he says.

## Prayer Breakfast hears dentist speak

By Frank Flegel

REGINA — Swift Current dentist Lawrence Reimer compared his work in Third World countries to planting trees. Reimer was

a look at her. She didn’t have the \$10 fee, so I paid it.”

The woman had walked two kilometres to see the dentist, and Reimer called that first experience his “subway tree”: “For the price of a Subway, I may have saved the woman’s life.”

He described removing a coffee bean from a child’s ear with tweezers, and called it the “tweezer tree.”

At a clinic in Africa he noticed a women sitting against a tree, holding her hand on the side of her face — a familiar posture to anyone who has ever suffered a toothache. She hadn’t been standing in line with the others, so at the end of the day she was called over.

“She probably had never been to a dentist in her life,” said Reimer. Her teeth were so bad he decided to extract them. One particular tooth did not want to come out. He could feel her jaw moving

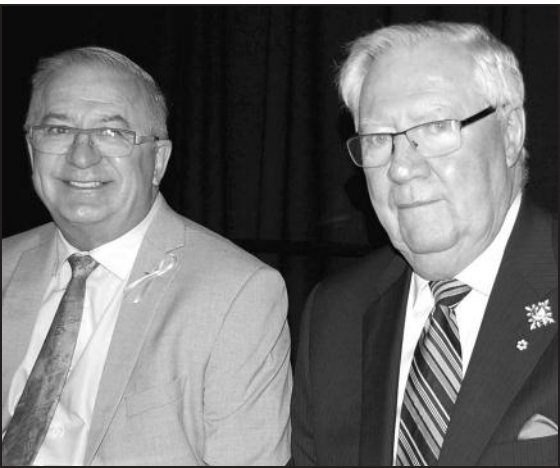
as he struggled with it. Finally, “with one big heave,” the tooth came out.

“This woman had probably had been suffering in pain for years,” he said. She later returned and thanked Reimer. This was his “patience tree,” he said, marveling at the woman’s patience.

He had started his talk by quoting the Dalai Lama: “If you think small things don’t matter, try sleeping with a mosquito.” He concluded by challenging the audience to plant their own trees by sending messages of appreciation and thanks to caregivers. He mentioning specifically those involved in the Humboldt Broncos bus crash: “One hundred thousand ‘mosquitos’ contributed over \$15 million in support.”

Lt.-Gov. Thomas Molloy was MC for the occasion. Moose Jaw Mayor Fraser Tolmie offered the opening prayer, and Rev. Carla Blakley of Canadian Lutheran World Relief offered a prayer for the province. Premier Scott Moe and Opposition leader Ryan Meili read from the Bible. Jordan McFarlane of Conexus Credit Union offered the closing prayer.

Attendance at the breakfast this year was 640, similar to last year’s numbers.



Frank Flegel

**Dr. Lawrence Reimer and Lt.-Gov. W. Thomas Molloy**

guest speaker at the 48th annual Saskatchewan Prayer Breakfast held April 11 at the Conexus Art Centre in Regina.

Reimer’s first experience was in Honduras, where he extracted a diseased tooth from a woman suffering with malaria and typhoid. “I didn’t think she was strong enough to handle the procedure, so I asked the local doctor to have

### Queen's House Retreat and Renewal Centre

#### Retreats & Workshops

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

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

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

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

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

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


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

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

#### Ongoing programs include:

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

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# Stellar reputation, prophetic voice will be missed

By Eric Durocher

The final press run for the *Prairie Messenger* and for St. Peter's Press would be incomplete without paying tribute to the PM's unique role in establishing Canadian Catholic News (CCN), a co-operative news service that brings the story of the Catholic Church in Canada to readers across the nation and beyond.

Today, major Catholic newspapers and some digital news sites in English Canada carry the CCN dateline; reports originate in St. John, Ottawa, Toronto, Regina, Saskatoon, Edmonton, Vancouver and, occasionally, Montreal and Quebec City.

While the coverage of the church in Canada is far from complete, it is indisputably better than it was three decades ago. At that time, most English-language Catholic newspapers covered their region well and, if they subscribed to the American Catholic news service (NC), they also carried a few articles on the Vatican and the American church. But Canadian news beyond their provincial borders — except for the weekly bulletin from the Canadian bishops' conference — was virtually absent. The church in Canada — its concerns, diversity, challenges and successes — was essentially invisible to the faithful from east to west.

There was a dearth of Catholic news "from across the land in our

*Eric Durocher is editor emeritus, Catholic Times Montreal.*

regional publications," lamented the new Benedictine editor from Muenster, Sask., and that needed to change. It was 1984 and the beginning of my relationship with the *Prairie Messenger* as a prime mov-



ARCCC

Eric Durocher

er and shaker in the establishment of a made-in-Canada Catholic news service and with one of its prophetic and prolific editors, Andrew Britz, OSB.

## Before CCN

Andrew Britz's passion for sharing stories "from across the land" — a passion grounded surely in his experience of the prairies itself — fuelled the dream of a national news service.

However, Britz soon learned that the dream had been around for a while.

Replying to Britz's request for

support from the Canadian Conference of Catholic Bishops (CCCC), Rev. William Ryan, SJ, said: your "proposed news service is a return to a previous plan, as we see it."

The CCCC General Secretary was referring to a 1950s initiative of the Canadian bishops' conference (then known as CCC) to operate an information service, which continued until 1967.

"It was dedicated to a general news service for the Catholic press," he explained, with about 10 per cent to public relations work for the CCC.

Around 1967, the conference decided it needed a full-time public relations service, he noted, "and perhaps even more importantly, insights into subsidiarity and co-responsibility in the church prompted the view here that the Catholic newspapers themselves, and not the bishops through one of their offices, should have the role of gathering and reporting the news about the life of the church that was essential for a healthy public opinion in the church."

The inability of the Catholic press to set up such a service, Ryan observed, "meant, in our view, that something important has been and is lacking in the life of the church in this country. . . . We sincerely hope that your project will go forward."

However, it was not as though Canada's English Catholic press had ignored the challenge.

Several attempts had been made, including a February 1979 meeting in Toronto, convened by CCCC information officer Bonnie

Brennan.

Eight Catholic regional newspapers were present, plus Richard Daw of the Washington, D.C.-based NC news service, now CNS.

"Editors, it was agreed, could make special arrangements with other editors for the use of special articles," reported Leo MacGillivray, editor of the *Catholic Times Montreal*, to his colleagues. At the same meeting, representatives of the *B.C. Catholic* (Gerry Bartram), *Prairie Messenger* (Brother Bede Hubbard, OSB) and *Presence* (Sister Anne McLaughlin) agreed to study the establishment of a permanent organization for news sharing. Aside from good intentions, the meeting produced few tangible results.

It took a papal visit, five years later, to galvanize the editors into co-operative action. As a result, Catholics were able to follow Pope John Paul's 1984 nationwide visit in their regional publications because Catholic editors had agreed to share news reports and photos with their sister papers.

That initiative turned out to be a one-shot deal, recalled Glen Argan, then *Western Catholic Reporter* editor, but it did capture the imaginations of the newly appointed *PM* editor from Saskatchewan and of the youthful *Catholic Times* news editor from Montreal.

## Up to the challenge

After much correspondence, discussion and lobbying, the *PM/Catholic Times* team concluded that for CCN to succeed, three things were needed: a com-

mon and mutually acceptable editorial approach, an affordable service, and the technical means to ensure timely news sharing.

The *PM* had the ear of prominent church leaders and pushed the project forward; the *Catholic Times* waded through the various concerns expressed, and developed an affordable, pragmatic co-operative structure. But it was an uphill battle on many fronts.

In a January 1988 letter of exasperation to Bishop Power, chair of the CCCC Social Communications Committee, English Sector, Britz said: "Maybe my propensity to optimism (I am always dreaming about something) has gotten the better of me, but I still believe that we can put a proposal before you that will reap rich rewards for the church in Canada."

In May 1988, a meeting of six Canadian Catholic newspapers agreed to establish Canadian Catholic News and to begin, that fall, sharing news through electronic mail. The editors of the *PM* and *Catholic Times* agreed to serve as co-chairs.

At that meeting, the *Catholic Register* was a founding CCN member; however, when Rev. Carl Matthews, SJ, succeeded Rev. Sean O'Sullivan as publisher in 1990, the *Register* pulled out of the news co-operative. It rejoined in 1993 with the appointment of Bernard Daly as editor.

Nevertheless, CCN grew and thrived. Ten years later, CCN had completed the three-phase plan it

— NEWS, page 9

# From regular mail to email: the evolution of a paper, and an editor

By Marian Noll, OSU

Shortly after we Ursulines of Bruno closed our Ursuline Academy at the end of June 1982, two Benedictine monks, Fathers Andrew Britz and Peter Novacosky, visited me. Andrew was editor of the *Prairie Messenger*, and Peter was the press manager.

They had one request: since I was no longer teaching, would I consider working at the *Prairie Messenger*? My plan was to take some months off to regain some energy and enthusiasm for ministry, so I told them yes, I would come, when I was ready.

Before I was a "regular" at the office, I became a regular contributor to the Liturgy and Life column on the Sunday liturgy. In May 1983 my employment on *PM* staff began. I thought I was simply to proofread the pages to approve them for printing, but soon learned other tasks had to be done before there were any pages to proofread. The stories for each page had to be selected and edited.

There was a steep learning curve. When you think you know, you learn quickly that you don't.

As an English teacher I thought I knew about spelling and punctuation, but then I made the acquaintance of a new "bible,"

*Marian Noll was associate editor of the Prairie Messenger from 1983 - 1998. An Ursuline of Bruno, she now lives in Saskatoon.*

the *Canadian Press Stylebook* and accompanying "Caps and Spelling." No more American spelling. No more "meter," but "metre." And did you know that Scotch whisky doesn't have that "e" between the k and the y like the American whiskey does? I didn't either, and soon learned many more spelling peculiarities.

On my first day I received the tools of the trade: a red ink pen for editing, an apron with pockets to hold the turquoise-blue proofreading pen, and an Exacto knife, useful in the proofreading business at that time. A steel-edge ruler completed the tool kit. I even had my own desk. Ready for the world of journalism!

The early 1980s was the pre-computer age. Stories were typeset onto photographic paper and then printed in long columns. A layout artist cut the columns apart and waxed them to be affixed to grids on a board with the dimensions of an actual page. Sometimes a minor mistake could be cut out rather than having the page or the paragraph typed over.

Story headlines were prepared by whoever edited the story. Unfortunately, that machine did not show what was typed — heads were typed blind. We didn't know whether the spelling was correct or not, until the head was developed in a tiny darkroom. Sometimes a variety of expletives emanated from that room, as mistakes came to light.

In my early days 8 1/2 x 11

packages of photographs from Catholic News Service out of Washington would arrive (with luck) by mail on Monday morning. We never knew what was coming until we opened the envelope, hoping for good news photos to accompany whatever stories we'd chosen. If the photos weren't suitable, we'd have to resort to our large files of photos saved over the years and hope we could devise a suitable caption.

The advent of computers with stories arriving via email made the work much easier. Now there were more choices. Catholic News Service and Religion News Service in Washington were our sources for international news. That was easy. Diocesan and national Roman Catholic news, however, was hard to come by, except from the local diocesan editors.

Father Andrew worked hard to remedy the situation. He set up an organization called Canadian Catholic News, based in Ottawa and with rights to work in the Parliamentary Press Gallery (see related story by Eric Durocher, this page).

Art Babych, co-editor with Andrew Britz until 1989, was selected by CCN to head the office in Ottawa. While we missed him in the *PM* office, it was a joy to those of us who edited the Canadian news pages to receive Canadian stories from across the country.

Already for years before the *PM* entered my life, I had been conscious of the lack of gender-

inclusive language in most print material, especially church material. It wasn't long before the other associate editor and I discovered a book, *The Nonsexist Word Finder*, with suggestions for getting around non-inclusive language. Father Andrew wasn't impressed when we substituted "they" for "him," but we made it work. That was the power of the proofreader!

Proofreading was a challenge. Some readers took unseemly delight in finding a spelling or grammar mistake somewhere in the 12 or 16 weekly pages. And sometimes the dear editor put a mistake in intentionally to see whether the proofreader would find it.

I'll never forget the time Andrew submitted an article containing the phrase, "and the devil she made me do it," then waited with bated breath for some response from the proofreader. How

pleased he was when an indignant roar, "The devil SHE? No way;



PM file

**EDITORS AT WORK** — Marian Noll, OSU, and Art Babych (circa 1989), make final changes on a page before the *PM* is approved for printing.

it's the devil HE!!" broke the office silence.

One of the more difficult elements of working at the *PM* was dealing with letters to the editor. I generally opened and distributed the mail each morning, and so was the first to read the letters, some of which had to be called hate mail.

The contents of a newspaper never please everyone, and naturally some stories or an editorial aroused some readers' intense anger. That vitriol was unleashed in letters or sometimes in phone

— MESSENGER, page 10



# Prairie Messenger staff had lasting impact on student

By Russ Weber

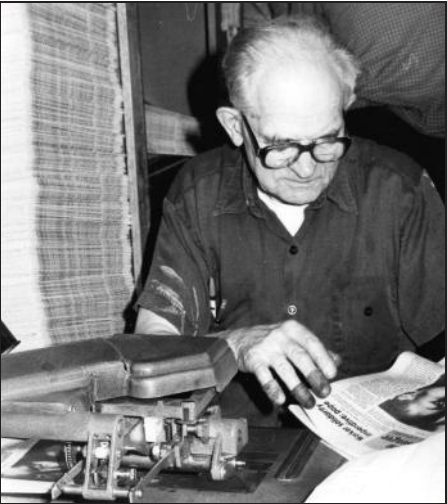
The hours were brutal: 8 a.m. to 6 p.m. At the age of 14, I got a summer job at St. Peter's Press. It was 1967, when summer jobs for students were rare — no fast food restaurants, no service stations, no hotels in Muenster. It was great to have the opportunity to make some money during the week (some of it squandered later on a Volkswagen Beetle), but I didn't appreciate having no free time on the weekends. On gorgeous sunny Saturday afternoons I would walk more than a mile to St. Peter's Cathedral to study the Baltimore Catechism in preparation for confirmation. At least the walk was nice.

Notwithstanding the hours, working at the press was a pleasant experience, and I worked there during summers and after school until I finished high school at St. Peter's College.

In these closing weeks you have heard about brilliant editors and writers, and what each brought to the *Prairie Messenger*. I want to tell you something of three people who printed and mailed the *PM*.

My job involved working for Brother Conrad Abs in the mailing department. He was born in Germany in 1906 and came to Canada to work as a farm labourer in the Lake Lenore area at age 24. Ten years later he joined the Benedictines.

When I began work, Conrad was 51, a short, thin man, slightly stooped. He spoke rarely, mostly in what seemed like grunts, and was quite hard of hearing. I think Conrad spent most of his life in the press building. He was CBC's greatest fan. Sometimes I would walk past the press on a summer evening to hear Barbara Frum's voice waft through the open doors and out into the warm evening air with her "As It Happens" interviews.



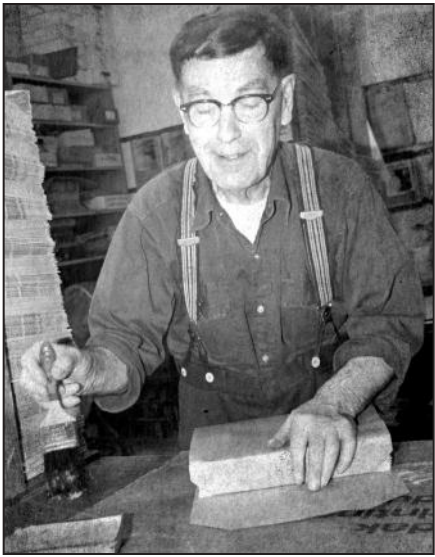
PM file

**BROTHER CONRAD — Brother Conrad Abs, OSB, addresses *Prairie Messengers* with the Addressograph machine.**

Conrad was devoted and worked hard. The tips of his fingers were flat from getting them caught in the various machines and rollers at the press. But he always had an interesting sense of humour. When he dropped a wrench he would say, "Good thing it doesn't fall up."

Conrad was in charge of mail-

*Russ Weber was born and raised in Muenster, Sask. He lives in Humboldt with his editor (and wife), Maureen.*



PM file

**BROTHER DOMINIC — *Prairie Messengers* going to each destination were wrapped in paper sealed with Brother Dominic's glue, applied with a paintbrush. Each week Brother Dominic made the glue from flour and water.**

ing, using a system called Addressograph. A subscriber's name and address were embossed by machine on an approximately two-inch by four-inch metal plate. The plates were lined up in two-foot-long trays, which were loaded one after another into the Addressograph. A foot pedal started the plates to move, one by one, over the surface, just under an inked ribbon. The operator would place a *Prairie Messenger* onto the surface and a roller put pressure on the paper, resulting in the address being inked onto the paper. It sounds slow, but the whole process took place at great speed.

A clever and inventive man, Conrad constructed a pulley device with a ceiling trolley when it was time to replace the old massive printing press. Parts could be unhooked and winched up, one at a time, and slid along the ceiling trolley to the door and lowered onto a truck.

Outside of work and prayer, Conrad's hobby was visiting and photographing historic sites in Saskatchewan and then making elaborate scrapbooks he took pride in sharing. On one occasion I joined Conrad and then-Brother Bede Hubbard to Batoche. Bede drove a Honda Civic with standard transmission. It was in the early days of Japanese cars in Canada and the Honda was newly acquired by the abbey. Bede thought the red line on the tachometer was the indicator as to when to shift to the next gear. I was sure the motor would fly apart.

Bede taught at St. Peter's College and was editor of the *PM* from 1976 - 1981. You know those password verification questions? A standard one is, "Who was your favourite high school teacher?" Now that you know my answer is Bede, I need to change it — to Andrew Britz, a close second.

The other Benedictine I worked with at the press was Brother Dominic Distel. Dominic also came to Canada from Germany as a farm labourer, at age 16. He joined the Benedictines at age 22. Dominic was 52 when I began work at the press. Like Conrad, he

was also short and a bit stooped, but not as thin as Conrad and much more gregarious.

Dominic also had a sense of humour. On my first day he showed me the sign he had placed above the small door leading to the dungeon where lead print slugs were melted in a Harry Potter-looking cauldron and poured into forms to be reused in the Linotype, a hot metal typesetting system. The sign read, "Ve gedt too soon oldt und too late schmardt."

One of Dominic's jobs was working with Conrad on mailing days. After the papers had passed quickly through the Addressograph, Dominic wrapped them in bundles labelled to go to the town or city of the subscribers. On mailing day, Dominic made glue from water and flour. The *PMs* going to each destination were wrapped in paper sealed with Dominic's glue, applied with a paintbrush. Sometimes Dominic had to wait with the wrapping while Conrad, head lowered, dozed off for few moments.

Dominic took great pleasure in bringing cookies from the abbey kitchen for coffee break. His gait was very brisk, almost running, his steps short. I can see him coming over from the abbey with a container in his hands and a grin on his face. Sister Isabelle made outstanding pancake-sized cookies, not bite-sized tasters.

Dominic was a friend of the boys in Muenster. Before the

indoor rink was built at the college, there was an outdoor rink. My friends and I walked over from Muenster in the evenings after study hall began. When Dominic thought we might be coming, he started some wood in the pot-bellied stove in the "shack" beside the rink. More fun than the hockey was lounging in the shack, smelling the smoke, feeling the radiant heat and looking around at the wood walls where members of the "squad" had earned the privilege of burning their names onto the walls. I saw the names of my father and my uncles, including the late abbot, Jerome Weber, OSB.

As I gained experience at the press my job expanded to operating one of the two Linotypes. The Linotype melted lead to produce slugs with one line of a column. It came out of the Linotype upside down and backward, so that when it was inked and the newsprint pressed over it, it would print right side up. The keyboard was entirely different from that of a typewriter and, later, the computer.

Dominic patiently taught me to operate the Linotype. Once, inexplicably, the machine spewed out a small splash of the molten lead, which landed on my wrist. It takes a long time for molten lead to cool on warm flesh, and I keenly remember shaking it out of my skin. A small pizza-shaped scar is a reminder of my days at the press.

The third member of the *PM* production and mailing trio was a layperson, John Stewart, who was a wonderful, humble and unas-

suming man. John operated the other Linotype. I doubt the wages were stellar, but John and his wife were resourceful people and raised a large family, including twin daughters and twin sons.

Each of the trio was unique, but the same in their dedication, their humility, their calm and their ability to live in the moment. Always they imparted a sense of peace and harmony.

Notwithstanding the long hours for a teenager, I enjoyed my time working at the press and helping in the production of the *Prairie Messenger*. Though I may no longer have use for the skills needed to run a Linotype, the life lessons these men taught I carry with me to this day. You could say they've been imprinted.



PM file

**PRODUCTION TEAM — John Stewart, one of the lay members of the *Prairie Messenger* production team, operated the Linotype, a hot metal typesetting system.**

## News outlet must have autonomy to function

Continued from page 8

had set for itself in 1988. After four years of developing its electronic news-sharing service, it opened an Ottawa news bureau in 1992, with former *PM* news editor Art Babych as its correspondent. With an Ottawa bureau, CCN was ready to build its bank of subscribers. It began negotiations with CNS in 1994 and signed a news-provider contract in 1997.

As CCN marks its 30th year, the Catholic newspaper landscape in English Canada has significantly changed. Three of the original members — *Catholic New Times*, *Catholic Times Montreal* and *Western Catholic Reporter* — have ceased publication; soon the *Prairie Messenger* will join the list.

Nevertheless, CCN will survive, assures co-chair Jim O'Leary of the *Catholic Register*. Together with the *B.C. Catholic*, the *New Freeman* and now Grandin Media, the communications arm of the Archdiocese of Edmonton which succeeded the *WCR* as a member, CCN will forge ahead.

"Obviously, dues have had to increase for the remaining members," O'Leary noted, "but there is a commitment to keep CCN going, due in part to the sense that its mission is more important than ever in these times of euthanasia, summer jobs attestations, First Nations reconciliation, etc."

Deborah Gyapong, who succeeded Babych as Ottawa corre-

spondent, continues in her post, and CNS remains a valued client of CCN material, O'Leary reported.

### Catholic journalism at risk

The loss of a prairie voice is not only the absence of prairie news, storytelling and perspective, but also of a reporting standard that, when at its best, cuts across theological preferences and ideological positions to help nurture an informed readership.

At the heart of the western-world style of journalism that has evolved over the last century is the moral obligation to inform citizens through a balanced, fair presentation of news and events. Our news institutions live up to that standard to varying degrees — the popularization of "fake news" challenges that standard — nevertheless, offering a balanced, fair presentation remains the primary goal.

Catholic journalism embraces this objective but, just as important, it incorporates a pastoral dimension as well, which may be broadly or narrowly defined, in practice. To achieve this standard, Catholic news agencies need a degree of autonomy and must function and be perceived as functioning as independent of the public relations arm of the church.

The church needs both aspects in its communication apostolate (news reporting and public relations), as Father Ryan explained in his 1987 letter to Britz. Each

contributes in a unique way to the church's mission of evangelization, but they are essentially different in focus and approach.

This standard of Catholic journalism formed a key element in establishing CCN and remains at the heart of its mission, even if the application of that standard has been questioned from time to time.

It's a standard that the *Prairie Messenger* exemplified throughout its 114-year history and to which it has remained faithful under the current editorial leadership of Abbot Peter Novocosky, OSB, assisted by long-serving associate editor Maureen Weber, Don Ward and the whole *PM* team. With the *PM's* departure, the void created by the absence of this standard grows.

The creation of diocesan digital news sites might be heralded as addressing this void, but unless these news outlets are invested with the autonomy to function as a news vehicle and not as a public relations tool, they will miss a crucial aspect of the communications apostolate.

The *Prairie Messenger's* stellar reputation as a reasonable, credible, prophetic Catholic voice in a secular world, as chronicled by Rev. Paul Paproski, OSB, will be sorely missed in the Catholic news landscape, but its living legacy, Canadian Catholic News, will continue to keep the faithful informed from east to west.



# Central work of our lives is learning how to love

## Liturgy and Life

Margaret Bick



A few years ago, on a Sunday morning at church, I was helping a small group of catechumens to break open the Gospel passage just proclaimed at mass. I cannot remember what the Gospel was about that day, but I do remember the completely off-topic question one of the catechumens asked afterward. Her question was: “How do I know if I’m being good?” Because of the way she asked the question, I knew this was an important moment in her life journey. As she continued, giving context to her question, it turned out that, like a lot of mothers, she was questioning her parenting skills and sometimes felt guilty about how she was handling difficult days with her children.

Now, I’m a teacher, not a mother, and there is a big difference between teaching children and raising them. After a silent prayer for wisdom and a calm mind, it soon came to

*Bick is a happily retired elementary school teacher who lives in Toronto. She is a liturgist with a master’s degree in liturgy from the University of Notre Dame and is a human rights advocate working for prisoners who have experienced prolonged solitary confinement.*

me that the answer, regardless of the context in which the question arose, would begin with one word: love.

She seemed surprised. I offered her the example from Matthew 22 of Jesus’ teaching on the greatest commandment being love. We can’t be too far from good if our actions are rooted in love of the other, rather than in one of our other reflexive, impulsive emotions. We can all very well ask ourselves: What role does love of others play in what I do and in my decisions? Today’s readings provide some spiritual meat to chew on while we wrestle with this question. The tricky part is understanding what Jesus means by “love.”

If we read today’s Gospel passage casually, it appears God’s love for us is conditional on our obeying the rules. (I think my catechumen was expecting a list of rules.) But if we slow down and look carefully, Jesus soon tells us, “This is my commandment, that you love one another as I have loved you.” That’s it. “Love.” No long list, no do’s and

Sixth Sunday of Easter	Acts 10:25-26, 34-35, 44-48 Psalm 98
May 6, 2018	1 John 4:7-10, 22-25 John 15:9-17

don’ts. If we live in love, act in love, speak in love, all the bases on our private little sin lists will take care themselves.

When I was teaching in the primary grades in Toronto’s Catholic school system, “love” was one of my students’ “go-to” answers during our religious ed lessons. Jesus was always talking about love in our stories, so throwing the word into our discussions was an easy way, they felt, to move the lesson along. The Beatles also seemed to think that love was an easy answer. They sang “All You Need is

Love.” The song claims that you can achieve anything easily, all you need is love. The problem is that love is not easy! We only have to follow Jesus’ life to see that.

Taking a longer look these many years later, it seems to me that the central work of Christian life can be seen as learning to love and how to love. It’s a lifelong process. The kind of unconditional love Jesus invites us to is something we grow into. The love Jesus offers and teaches about is life-giving to others. It is intended to give others deep joy. And it will require the giving of oneself. This is something we must grow into over time.

Possessive love, jealous love, love that is conditional on the other person making me happy, these are not what Jesus is teaching us. If we say that Jesus died for us, one meaning for this phrase is that Jesus died to show us that love might ask us to give to others to such a degree that it hurts. Giving of oneself can take many forms. Following the news for a day or so will show us many examples: first responders at a disaster site, protesters speaking out for the voiceless, parents placing their family’s needs ahead of their own wants, day in and day out. All these people are giving of themselves to give life to others and lay the foundation for deep joy.

For the baptized, daily life is a journey during which we learn to love. And what if we fail? The answer to this is the best news of all! When we know we have failed, we must remind ourselves that God is love and God loved us first.

A few lines after the end of today’s second reading, John writes that we can only love because God loved us first. Paul says in Romans 5:8, “God proves his love for us in that while we were still sinners Christ died for us.” We might fail to love, but God never does. And our failures cannot change God’s love for us.

# Moral outrage is the opposite of genuine morality and religious practice

## In Exile

Ron Rolheiser, OMI



*Moral outrage is the antithesis of morality.* Yet it’s everywhere present in our world today and is everywhere rationalized on the basis of God and truth.

We live in a world awash in moral outrage. Everywhere individuals and groups are indignant and morally outraged, sometimes violently so, by opposing individuals, groups, ideologies, moral positions, ecclesiologies, interpretations of religion, interpretations of Scripture, and the like. We see this everywhere — television networks outraged at the news coverage of other networks, church groups bitterly demonizing each other, pro-life and pro-choice groups angrily shouting at each other, and politics at its highest levels paralyzed as different sides feel so morally indignant that they are unwilling to contemplate any accommodation whatever with what opposes them.

And always, on both sides, there’s the righteous appeal to morality and divine authority (however explicit or implicit) in a way that, in essence, says: *I have a right to demonize you and to shut my ears to anything you have to say because you’re wrong and immoral and I, in the name of God and truth, am standing up to you. Moreover, you’re immorality gives me the legitimate right to bracket the essentials of human respect and treat you as a pariah to be eliminated — in the name of God and of truth.*

And this kind of attitude doesn’t just make for the angry

divisions, bitter polarizations, and the deep distrust we live with today within our society, it’s also what produces terrorists, mass shootings, and the ugliest bigotry and racism. It produced Hitler — someone who was able to capitalize so powerfully on moral outrage that he was able to sway millions of people to turn against what was best inside themselves.

But moral outrage, however much it tries to justify itself on some lofty basis — religion, morality, patriotism, historical hurt, or personal injustice — remains always the opposite of genuine morality and genuine religious practice? Why? Because genuine morality and religious practice are always characterized by the opposite of what’s seen in moral outrage. Genuine morality and genuine religious practice are always marked by empathy, understanding, patience, tolerance, forgiveness, respect, charity, and graciousness — all of which are glaringly absent in virtually every expression of moral outrage we see today.

In trying to draw us into a genuine morality and religiosity, Jesus says this: *Unless your virtue goes deeper than that of the scribes and the Pharisees, you will not enter the kingdom of Heaven.* What was the virtue of the scribes and Pharisees? On the surface, theirs was a very high virtue. To be a good scribe or Pharisee meant keeping the Ten Commandments, being faithful to the prescribed religious practices

of the time, and being a man or woman who was always just and fair in your dealings with others. So what’s lacking in that?

What’s missing is that all of these things (keeping the commandments, faithful religious observance, and being fair to others) can be done with a bitter, accusatory, unforgiving heart just as easily (and perhaps even more so) than with a warm, empathic, forgiving heart.

Keeping the commandments, going to church, and being a just person can all be done (as is only too clear sometimes) out of moral outrage. To paraphrase Jesus: *Anyone can be gracious to those who are gracious to you. Anyone can love those who love you. And anyone can be good to those who do good to you . . . but can you be gracious to those who are bitter toward you? Can you be loving toward those who hate you? And can you forgive those who kill you?* That’s the litmus test for Christian morality and religious practice — and nowhere inside of anyone who passes this test will you still find the kind of moral outrage where we believe that God and truth are asking us to demonize those who hate us, do us evil, or try to kill us.

Moreover, what we do in moral outrage is deny that we are ourselves morally complicit in the very things we demonize and pour our hatred out on. As we watch the world news each day and see the anger, bitter divisions, violence, injustices, intolerance, and wars that characterize our world, a deep, honest, courageous scrutiny should make us aware that we cannot fully separate ourselves from those things.

We live in a world of longstanding and present injustice, of ever-widening economic inequality, of endemic racism and sexism, of countless people living as victims of plunder and rape in history, of

millions of refugees with no place to go, and in a society where various people are branded and ostracized as “losers” and “sickos.” Should we be surprised that our society produces terrorists? However sincere and innocent we might personally feel, how we’re living

helps create the ground the breeds mass killers, terrorists, abortionists, and playground bullies. We’re not as innocent as we think we are.

Our moral outrage is not an indicator that we are on the side of God and truth. More often than not, it suggests the opposite.

## Prairie Messenger did not shy away from controversy

Continued from page 8

calls. During one call Andrew took he was mostly silent. Eventually he emerged from his office as pale as a ghost.

Father Damian Yaskowich, OSB, was an artist, photographer and did layout at the *PM*. His series of photo meditations called “Behold” featured his photographs matched with appropriate quotations. When Damian was killed in a car accident, something had to replace his meditations. Since we once in awhile received poems in the mail for possible publication, the editorial staff decided to follow this option: each week we’d select a poem that had been submitted, and pair it with a photo from the files.

That task fell to me. It wasn’t always easy to find an appropriate photo, so the files were regularly searched. What photo would fit with a poem about gossip? Surely not one of people, but a flock of birds sitting on telephone lines worked.

One choice raised a lot of controversy. The poem, “Did the Woman Say . . .,” asked whether Mary said of Jesus when she held him, first in the stable, and finally on Golgotha, “This is my body; this is my blood.” The poem ended with the words, “Well that she said it for him then. / For dry old men, / Brocaded robes belying barrenness, / Ordain that she not say it for him

now.” The picture I selected, for better or for worse, showed rows of bishops at a session at the Vatican, all dressed in robes and mitres.

The reactions were swift and fierce! After several weeks of heightening debate in the letters section, I ended it by inserting a note on the letters page, saying that this item had been discussed sufficiently, and thank you for your contributions.

I worked at the *Prairie Messenger* as associate editor for almost 15 years, and left only because I had been elected to leadership in my religious community. I found it hard to leave, having come to love and value the work and deeply appreciate the staff. As a tribute to my years there, my very worn and dirty apron was elevated to the rafters in one of the press rooms. What an honour — just like Jean Béliveau’s sweater in the Montreal Forum!

I’m sorry, but not surprised, that the *PM* is following the path of so many other Catholic newspapers that have ceased publication. The print medium today has in many ways been replaced by online social media, and excellent church information is available to anyone who uses a computer. But while we mourn the loss of this prairie voice, we must find other ways to educate ourselves in the areas covered so well by the journalism of the Benedictine monks for the past 114 years.







# Best SXSW documentaries, and Earth Day thoughts

## Screenings & Meanings

Gerald Schmitz



Austin lies on the banks of the Colorado River, also called “Lady Bird Lake,” named for the spouse of U.S. president L.B. Johnson. She loved the wildflowers that emerge in spring and described the environment as “where we all meet, where we all have a mutual interest; it is the one thing all of us share. It is not only a mirror of ourselves, but a focusing lens on what we can become.”

If only that shared earth consciousness was more prevalent in these challenging times. Troubling trends were manifest in some South By Southwest Festival documentary selections.

The grand jury prize went to Hao Wu’s *People’s Republic of Desire* (China), an astonishing and revelatory look at the phenomenon of online celebrity creation and exploitation that has exploded in the nominally “communist” people’s republic. We follow the rise and fall of Internet “hosts” who compete to entice followers to their personal webcam sites, to spend money to vote for them and to send gifts.

Many of these followers are low-wage workers earning a pittance compared to what their virtual objects of desire and envy rake in. They can forget their poor prospects and lack of political rights for the passing vicarious thrill of watching conspicuous consumption beyond their reach. “Bread and circuses” goes online. The favoured hosts too are often trapped in this empty fevered business, tied to agencies backed by uber-wealthy patrons in which, as one says, “money determines everything.” The decadence of late-stage capitalism could not be more dispiriting. Marx and Mao must be turning over in their graves.

Turning to disturbing signs closer to home, the first film I saw was Adam Bhala Lough’s *Alt-Right: Age of Rage*, which delves into the polarized politics of populist anger amplified by Trumpism and social-media echo chambers. The focus is on several prominent figures at opposite poles: white supremacist Richard Spencer, who has emerged as an intellectual force within the far-right, and Daryle Lamont Jenkins, an imposing black man at the forefront of so-called “Antifa” activism (for anti-fascist, just as “alt-right” stands for alternative right).

While Lough gives Spencer an ample platform to expound his philosophy, which claims inspiration from Nietzsche, his neo-Nazi sympathies show through culminating in the violent confrontation in Charlottesville with Jenkins among the anti-racist protesters. The movie digs deeper into the roots of the alt-right (e.g., Jared Taylor’s “American Renaissance”) and the mounting threats to civil rights and organizations like the Southern Poverty Law Center. It begins with a flashback to the

February 1939 pro-Nazi mass rally in New York (the subject of the short film *A Night at the Garden* I have previously mentioned), and with a sobering quote from Hegel: “We learn from history that we do not learn from history.” Spencer welcomes division and hostilities, whereas Jenkins insists on solidarity and common cause. The direction of our democracies is at stake.

Fortunately there’s also evidence of empathetic personal explorations, of youthful intelligence and enthusiasm, of faith and tolerance, of fighting for human rights and dignity.

I loved *The World Before Your Feet* (<http://theworldbeforeyourfeet.com/>) and was able to interview director Jeremy Workman, and subject Matt Green, who after walking across the continental U.S. in 2010, embarked on a project to walk every block and public space in New York City’s five boroughs in all seasons, uploading details of his progress to his blog: <https://imjustwalkin.com/>. In six years and counting Green has covered some 12,875 km and is still at it. His dedication to encountering people from all walks of life in their daily surroundings has meant not having a fixed address or steady relationship. But through highlights from his peregrinations as recorded by Workman we are offered a valuable window on ordinary American lives and communities.

Today’s Big Apple is famously cosmopolitan, diverse and liberal-minded, but there are historical reminders, as when Green comes across an old marker for a slave market. And he doesn’t skip dodgy neighbourhoods either. These walking encounters have had a life-changing effect of overcoming fear of the other. Green told me that the negative polarizations we keep hearing about occur when we don’t meet and listen to our fellow citizens. Here is one man’s disarming perambulatory witness that could help open connections between people instead of putting up more walls.

*Science Fair*, directed by Cristina Costantini and Darren Foster, topped the list of audience favourites at SXSW, as at Sundance. It’s a thoroughly engaging look at the local to global competitions among high school student science projects, with entrants profiled from different countries and socio-economic circumstances. The success of a shy young American Muslim girl who faces discrimination is among the most affecting. And the enthusiastic embrace of creative progress through science is encouraging.

Human rights struggles were at the core of several films. Receiving a special jury mention was *Las Sandinistas!* (<https://www.lassandinistas.com/>) directed by Jenny Murray, whom I interviewed about the amazing Nicaraguan women who were

combatants on the frontlines of the Sandinista revolution of the 1970s but whose contributions have been suppressed in the official historical record. These women were part of a profound transformation breaking gender as well as class barriers, fighting a “revolution inside the revolution.” Their crucial role in those years was subsequently marginalized by an all-male political leadership.

Women’s rights have suffered “total regression” as the regime has taken a reactionary turn. But these women fighters refuse to be silenced. As one says: “We have to make the revolution all over again.” And as Ms. Murray told me, this is an important story to tell when women’s voices are being raised in resistance in many places seeking justice and equality.

A young Yazidi woman, Nadia Murad, is at the heart of *On Her Shoulders* (<http://www.onher-shouldersfilm.com/>), which earned a Sundance directing award for Alexandria Bombach. A survivor of the genocide and sexual slavery perpetrated by ISIS against the Yazidi minority in northern Iraq, Nadia was thrust into a challenging role of global advocacy on their behalf. The film is an intimate behind-the-scenes look at this demanding, draining campaign from the floor of the UN to the Canadian House of Commons, from refugee camps to bureaucratic back rooms.

A justice issue close to home in Austin is the subject of Jason Outenreath’s *They Live Here, Now* (<https://www.theylivehere.com/>), a hybrid of documentary with some scripted elements set in “Casa Marianella,” a homeless shelter run by volunteers that has become a haven for migrants, refugees and asylum seekers with moving stories of their struggles to escape violence and seek a better life.

A revelation on diversity and acceptance issues is *The Gospel of Eureka*, directed by Michael Palmieri and Donal Mosher, set in tiny Eureka, Arkansas, where a right-wing “Christian nationalist” erected a Christ statue decades ago and which still puts on an annual passion play, while at a local club drag queens and transgender singers perform, often belting out gospel songs. A Christian store owner is among the voices for inclusion.

SXSW always showcases excellent music documentaries. While Sundance presented *The King*, reflecting on Elvis Presley’s enduring legacy, Austin premiered HBO’s remarkable four-hour *Elvis Presley The Searcher*, first broadcast April 14. Thom Zimny directs this definitive portrait of the singer and actor who rose from Mississippi poverty to global iconic stardom, taking the country’s youth by storm and prefiguring the sexual and civil rights revolutions of the 1960s. Present was Priscilla Presley who spoke from the heart about the impact of Elvis losing his mother and being drafted into the army in 1958 - 60. The performer who had shaken up society would never be the same.

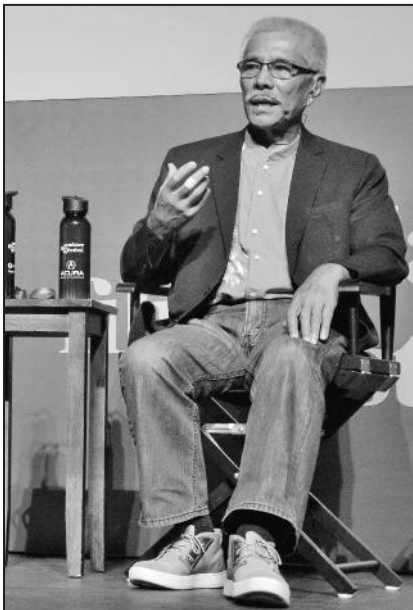
Several other films deserve mention. Tiller Russell’s *Operation Odessa* is the incredible true story

of how, in the wake of the USSR’s dissolution and corrupt looting of state assets, a rogues’ gallery of characters conspired to sell a Soviet submarine to a Colombian drug cartel. Dirty money has no conscience or allegiance.

An audience award went to *The Dawn Wall*, directed by Peter Mortimer and Josh Lowell, an account of the harrowing back story and ultimately successful “impossible” ascent in winter of the sheer rock face of El Capitan in California’s Yosemite National Park by legendary free climber Tommy Caldwell and partner Kevin Jorgeson.

\* \* \*

Mountains, in all their aspects, attractions and challenges, are also the subject of the Australian documentary *Mountain* (<https://www.madmanfilms.com.au/mountain/>), directed by Jennifer Peedom and narrated by Willem Dafoe. Opening with a shot of a solitary free



Gerald Schmitz

**Anotong Tong, president of the Pacific nation Kiribati.**

climber scaling a stunning vertical rock face, what follows is an enthralling cinematic symphony of moving images from around the globe set to music. (There is a snippet from an ascent of Pigeon Spire in the Bugaboos range of B.C.’s Purcell mountains, which I climbed in August 2000, my most adventuresome moment.) Although in modern times mountains have become sites of manic and commercial thrill-seeking, most mountain places retain their sense of awe and mystery as vast landscapes against which humans appear as insignificant specks.

What Dafoe says in closing — “More than ever we need their wildness” — echoes the words of author Wallace Stegner: “We simply need that wild country available to us, even if we never do more than drive to its edge and look in. For it can be a means of reassuring ourselves of our sanity as creatures, a part of the geography of hope.”

Today reflecting on humanity’s relationship to earth must also include the challenges of human-caused climate change. These are especially urgent for some small island nations whose very existence is at stake as sea levels rise.

Montreal filmmaker Matthieu Rytz’s Sundance documentary *Anotong’s Ark* (<http://www.anotesark.com/>) profiles the global activism of Anotong Tong, president

of the Pacific nation of Kiribati until 2016, pressing the case for concerted action to reduce greenhouse gas emissions, without which the country will be vulnerable to increasingly powerful typhoons and, in a few decades, the first country to be inundated with its people becoming climate refugees. As a precaution, Kiribati has already purchased land in Fiji and has made plans for “migration with dignity.” As he puts it, “we are the canary.” If climate targets continue to be missed, many major coastal cities will also be threatened. Supported by the island archipelago’s predominantly Catholic population, Tong has become a forceful campaigner for climate justice, using his voice to urge world leaders to face up to this “greatest moral challenge facing humanity.”

During Sundance Tong was joined by several indigenous activists — Bart Powauke of Utah, a water quality and environmental director for the Ute Indian Tribe, and Tashka Yawanawa, Chief of the Yawanawa Tribe in Acre, Brazil — on a “New Climate” panel moderated by Janaya Khan, a “storyteller, organizer, and futurist” who is a co-founder of Black Lives Matter Canada. In setting the context, she emphasized the interrelated nature of local to national to global justice struggles that are transformative: bearing witness to sometimes inconvenient truths; mobilizing individuals and communities to resist unjust, unsustainable systems and to work together on alternative solutions.

Powauke and Yawanawa described their peoples’ efforts to overcome extractive colonial patterns, to restore their cultures, to defend their rights, and to preserve and protect the integrity of their lands and water. (Powauke observed that the Trump administration has made this more difficult domestically as well as reneging on America’s international commitments.)

Somehow the responsibility for care of the earth and for climate justice has to be brought home to people everywhere. Doing so raises deep questions about a society’s values and how “progress” is measured. Does economic growth take priority over environmental impacts, or will economic considerations be subject to making the transitions necessary to achieve truly sustainable patterns of production and consumption?

At the Sundance panel I found it interesting that all the speakers brought up the importance of including the spiritual dimension in the conversations we need to have about the direction of our societies. When we give primacy to material outputs — to always producing and consuming more — these can become disconnected from a deeper sense of living well while respecting others and the natural environment. We lose sight of what really matters.

Climate scientists are telling us that human civilization has reached a crossroads, and the choice is ours.



# In our strange world, evil will not have the last word

## Around the Kitchen Table

Donald Ward



There is a racist, lying, self-confessed abuser in the White House. He has systematically alienated his nation’s natural allies, antagonized its enemies, and rendered the world’s most powerful democracy a global laughingstock at a critical moment in human history.

Children and innocent bystanders are routinely slaughtered in a nation that values its right to bear arms over the lives of its children. What was once a bright light of hope to the world has surrendered its ideals to the self-serving policies of a narcissist.

“Give me your tired, your poor, your huddled masses yearning to breathe free,” it says on the Statue of Liberty. “As long as they’re not Muslim or from one of the ‘shithole countries’ of Africa or Haiti” is the current codicil to the historical hospitality of what used to be the most generous nation on earth.

That nation’s National Rifle Association is not a gun club for sportspeople and hunters, as it claims, but one of the most powerful

erful lobby groups in the United States. It has uncountable wealthy supporters — gun manufacturers not least among them — and almost limitless resources. For reasons known only to itself, it wants to arm any person at any age for any reason. It routinely purchases American politicians by contributing generously to their election campaigns, then holding them to ransom by threatening to withdraw their financial support if they do not support the NRA’s criminal aims in the public forum.

Hatred blooms on the Internet, and thrives among the ignorant and the evil. Religious and racial intolerance is rampant, and appears even among trusted colleagues and former friends. Immigrants are reviled, in direct violation of the teachings of Moses and the prophets, Jesus Christ, and Muhammad.

This is not the world Colleen and I worked for and struggled to leave to our children. This is an apostasy, an abomination, and a travesty.

In the midst of it, however,

alternative philosophies are taking root.

A sick friend and I spent an afternoon recently watching hundreds of thousands of heroic children marching on Washington and major cities across the United States in protest and in contempt of their nation’s lack of rational gun controls.

I watched footage of a cowardly president fleeing Washington the day before to avoid having to face the righteous outrage of American youth.

What the politicians fail to acknowledge, from myopic self-interest or militant ignorance, is that these youthful and outraged Americans will soon have the power to vote. And they will not forget that their leaders, bought and sold, stubbornly defended the Second Amendment of the American Constitution in the face of the relentless slaughter of their own children.

After that, my ailing friend and I watched the women’s curling championships, and our Canadian rink, led by the almost mystically talented Jennifer Jones, was well ahead of their American rivals when I left. My friend later texted me that Canada had won with two in the 10th end.

“A really close game,” he wrote, “as the Americans came on very strong in the latter part of the game. The Jones rink now plays for the gold medal.”

I had never dreamed, when my father took me to the curling rink as a child to watch him play, that the sport would one day prove infinitely more powerful on my senses than the delusional sophistries routinely uttered by the

most powerful man on earth.

A friend posted on Facebook: “Evil will not have the last word.”

Hopeful words from a faith-filled woman. I want desperately to be able to share her courage.



CNS/Paul Jeffrey

**HEROIC CHILDREN** — “What the politicians fail to acknowledge, from myopic self-interest or militant ignorance, is that these youthful and outraged Americans will soon have the power to vote. And they will not forget that their leaders, bought and sold, stubbornly defended the Second Amendment of the American Constitution in the face of the relentless slaughter of their own children,” writes Don Ward.

## Growing older usually results in more maturity, and a change in perspective

By Caitlin Ward

I’ve been reading back over the nearly 10 years of music columns I’ve written for this paper. Sometimes I’m amazed at how candid I have been about personal things. Sometimes I have been cagey about things I probably could have been more open about. Sometimes I have contradicted myself philosophically quite spectacularly — not just from year to year, but occasionally from week to week.

One thing that has been fairly constant is this: I always feel old. Considering I started writing this column when I was 23, that’s a little funny. At the age of 33, I don’t think I’m over the hill just yet, either. That said, a

**To Be Young**  
Ryan Adams

not insubstantial number of columns have been about how stupid I used to be, and have ceased to be at the moment of writing.

One column I wrote from late 2009 talks about how I must be a grownup now because I didn’t like getting home at 5 a.m. anymore. I was still staying out until

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5 a.m., mind you. I just wasn’t enjoying it as much.

In fairness to my younger self, that same piece of writing does acknowledge that it’s a bit silly to think of oneself as old “at the ripe old age of 25.” At the time, I posited that the song “To Be Young” by Ryan Adams had new meaning for me because I was shifting from being the young, sad subject of the song, to becoming the slightly older, slightly wiser narrator of the song.

Of course now, at the ripe old age of 33, I can’t actually remember the last time I got home from someone’s birthday party at 5 a.m. So once again, I feel old.

It may be the curse of someone with a good memory and a tendency to self-reflect a little too enthusiastically. But then, it may just be part of being human. Not everyone feels as old as I always seem to have done, but people do tend to feel very grown up, regardless of their age. It stands to reason, I suppose. At any given moment, we are the oldest we have ever been, so of course we feel devastatingly mature all the time. We’ve only ever been younger and stupider than we are right now.

In that first column on “To Be Young,” I posited that in five years I’d have a different perspective on it. I wrote about it again nearly five years later, and had, at the ripe old age of 29, come to the conclusion that the subject of the

song was an idiot for getting high, and that it was far from the best track on that album. My younger self was right, though: the song meant something different to me at 29 than it did at 25. I wasn’t just transitioning out of being young and sad, anymore. I had grown out of being that person, and because of that I understood the song differently than I had previously.

It’s been a long time since I’ve listened to the album regularly, but a few weeks ago I was vaguely trying to prove to my boyfriend, a small-town prairie boy who lives in cowboy boots, that I did, indeed, listen to country music sometimes. I didn’t really prove that point. He thought I was saying Bryan Adams, which descended into a brief and completely misdirected argument about whether or not Bryan Adams is country (he’s not, and neither of us thought he was). But when I said country I meant alt-country, bluegrass, and Johnny Cash. He meant Garth Brooks and . . . other people I don’t know the name of, because really, I don’t listen to country music very much.

I don’t think I’m quite out of alternative interpretations of the Ryan Adams song, and so I find myself writing about it once again. It’s not just down to the fact that I feel old, because that seems to be a constant in my life, but that I actually am quite a bit older than I was when I first wrote on the subject.

The thought that occurred to

me this time must be a mark of proper maturity. Reading the lyrics now, I’m not thinking about whether I am the sad person, or I’m the person remembering what it’s like to be the sad person. I’m thinking about what an asshole the sad person is. He’s not just sad and self-pitying; he’s proudly admitting to hurting people because he is sad and self-pitying. As if that’s a good reason. What a jerk.

Well, perhaps not a jerk, but

certainly someone lacking in basic empathy. Which, actually, is another feature of being young. You’re not just sad and self-pitying; you can easily be quite selfish simply because you are young and thoughtless.

I don’t suppose I’ll have an opportunity to write about it again in another four years, but regardless of whether or not I have a new interpretation of the song at the age of 37, I can promise you this: I’ll probably feel old.

Young boy, done me bad, I went and did you wrong  
Young boy, done me bad, I went and did you wrong  
Then I got high. Lord I got high  
I got a bone to pick with you  
And I’m sure you know it’s true

Oh, one day when you’re looking back  
You were young, and man you were sad  
When you’re young you get sad  
When you’re young you get sad, then you get high  
Oh man

Young gal, done you bad, I went and did you wrong  
Young gal, you done me bad so I went and did you wrong  
Then I got high. Lord, I got high  
Now you got a bone to pick with me, but I wish you’d let me be

Oh one day when you’re looking back  
You were young and man you were sad  
When you’re young you get sad  
When you’re young you get sad, then you get high  
You get high

Oh the days the rain would fall your way  
Oh the days the rain would fall your way  
Then you’d be high, ’cause you got sad  
’Cause you got sad  
Oh man.



Two important documents

This week we are featuring two important documents. The first is a commentary on Pope Francis’ most recent apostolic exhortation, *Gaudete et Exsultate* (Rejoice and Be Glad). The second is a clarification made by the Canadian bishops about the legacy of the former Indian residential schools — information sometimes ignored by the media.

Rev. Laurence Freeman, director of the World Community for Christian Meditation, opens up the contents of the pope’s now exhortation on holiness. The pope talks about “a holiness of small gestures but also of clear, Christo-centric mysticism,” he comments. “It is not a theological treatise about holiness but a faith-filled pitch for promoting the desire for holiness.” Reflecting the desire of all humans to be happy, the pope says the desire for holiness “should

bring true happiness, in contrast to the isolating superficialities of consumerism.”

A motion made in the House of Commons on April 18 failed to receive unanimous consent. The Canadian bishops noted some misunderstandings and factual errors behind the draft motion. We are making their background information available to our readers so they can appreciate the background to this historical tragedy. — PWN

Pope Francis explains holiness as a practical lifelong process

By Laurence Freeman, OSB

The pope’s idea of holiness embeds a prophetic anger against the dull mediocrity of consumerist individualism but, no less, against intellectualized religiosity. In the five short, well-crafted chapters of his new exhortation Pope Francis speaks from a Catholic pulpit but his audience is the whole of humanity in its contemporary crisis of faith.

Laurence Freeman, OSB, is a monk of Lendinara. He is director of the World Community for Christian Meditation. His article was published in *The Tablet: The International Catholic News Weekly* of April 14, 2018. Reproduced with permission of the Publisher. <http://www.thetablet.co.uk>

He exposes the degradation of humanity produced by empty lifestyles, conspicuous consumption and the refusal to see God in the poor and marginal. Francis is driven by an incarnational spirituality, the defining motif of his papacy, captured in his phrase: “Reality is greater than ideas.”

His third apostolic exhortation — after *Evangelii Gaudium* and *Amoris Laetitia* — *Gaudete et Exsultate* (Rejoice and Be Glad) is not a theological treatise about holiness but a faith-filled pitch for promoting the desire for holiness. To explain why this desire should bring true happiness, in contrast to the isolating superficialities of consumerism, Francis reminds us that holiness is not about individual moral perfection or the approval of others. “Not everything a saint says is completely faithful to the Gospel,” he

reminds us. We need to contemplate the totality of a saint’s life.

The first saints he mentions by name are women and he writes of a “feminine style” of holiness. He illustrates the theme of an incarnational, experiential holiness with the example of a woman who goes shopping, extricates herself from a gossip conversation, comes home exhausted but gives her attention to a needy child and then ends her day in quiet prayer. Holiness is not about being a special sort of person or living apart from the world but about being a good next-door neighbour, finding a more perfect way of doing what we are already doing, and doing the ordinary in an extraordinary way. Holiness needs times of quiet, solitude and silence but “it is not healthy to love silence while fleeing interaction with others.”

Holiness is a practical lifelong process grounded in the mysticism of incarnation. Community is both the laboratory and the flower of a way of life that runs through every moment of every day. Prayer is precious because it nourishes a daily commitment to love and that special benefit of deep prayer that St. Ignatius identified as discernment, the intelligence of the heart.

This is a holiness of small gestures but also of clear, Christo-centric mysticism. In his encyclical on the environment, *Laudato Si’*, Francis combines the mysticism of creation with a challenging social and economic commentary. In *Gaudete et Exsultate* he hits hard at the enemies of holiness who, like Jesus, he identifies not as obvious external enemies but as much closer to home.

He points out that Gnosticism

and Pelagianism are two heretical viruses that still flourish in the church. He sees Gnosticism in a disembodied, absolutized religious intellectualism; it is a feature of the clericalism that he often criticizes. And Pelagianism persists as a self-satisfied blindness to the ever pre-emptive role of grace. It is essential to his incarnational understanding of holiness that Francis intuitively elevates uniqueness above conformity.

This is a passionate and prophetic understanding of holiness. Francis is angry, as prophets should be, at fake holiness; but he moves quickly from anger to affirmation. His program of holiness applies to everyone. It avoids both a complacent elitism and the dull mediocrity that it saddens him to see our culture creating. The loneliness of the human condition is aggravated by consumerist individualism. Holiness is the cure.

Scripture excites him. Francis urges us to go back directly to the words of Jesus, which unsettle us by demanding a change of lifestyle. In his commentary on the Beatitudes, he sees “Blessed are the poor in spirit” as an invitation to peer into our hearts to find out exactly where we find our true security. He sees meekness as a countercultural virtue that saves us from being exhausted by constantly trying to dominate and control; in a memorable insight, he says that: “our deepest desires are fulfilled by meekness.”

Francis circles his themes, coming back to them with new examples. Holiness, he writes, is not “swooning in mystic rapture.” Rather, it is exemplified in our response when we meet a person sleeping outdoors on a cold night. The refugee crisis is a higher priority in the practical program of holiness in today’s world than bioethical issues. But he warns

Background on church’s role with residential schools

A motion relating to the Catholic Church and the operation of the former Indian residential schools was debated in the House of Commons April 18. The motion called on the Canadian Conference of Catholic Bishops to invite Pope Francis to apologize for the Catholic Church’s role in abuse at Indian residential schools, as requested by the 2015 report of the Truth and Reconciliation Commission.

Earlier in the day, Bishop Lionel Gendron, president of the Canadian Conference of Catholic Bishops, and Archbishop Richard Gagnon, CCCB vice-president, held a news conference on Parliament Hill to attempt to “clear up misconceptions and inaccuracies” related to the motion.

Here are excerpts from their background document. The complete text is on the CCCB website: <http://www.cccb.ca>

Context

The Catholic Church is a decentralized structure. Each diocesan bishop is autonomous in his diocese. Although Roman Catholic bishops relate to their national conference of bishops, they are not accountable to it.

Approximately 16 out of 61 Roman Catholic dioceses in Canada were associated with the former Indian residential schools, in addition to about three dozen out of over one hundred Catholic institutes (commonly referred to as religious orders). Each diocese and institute is corporately and legally responsible for its own actions. The Catholic Church as a whole in Canada was not associated with the residential schools, nor was the Canadian Conference of Catholic Bishops (hereafter CCCB).

In a brief submitted to the Royal Commission on Aboriginal Peoples in November 1993, the CCCB acknowledged that “various types of abuse experienced at some residential schools have moved us to a profound examination of conscience as a church” (citing the 1991 Saskatoon conference). Canadian Catholic bishops and the leaders of men’s and women’s institutes meeting in Saskatoon in 1991 had issued a statement that “We are sorry and deeply regret the pain, suffering and alienation that so many experienced” at the residential schools.

In 2009, the national chief of the Assembly of First Nations, Phil Fontaine, along with other representatives, had a moving encounter with Pope Benedict XVI at the Vatican. In describing the meeting, Chief Fontaine told the media he hoped the expression of regret would “close the book” on the issue of apologies for residential school survivors. Another attendee at the meeting with Pope Benedict, Edward John, grand chief of the First Nations Summit in British Columbia, said the pope acknowledged the suffering of those who are still living with the consequences of their experiences at the schools. In comments to the media he said, “I think in that sense, there was that apology that we were certainly looking for.”

The Catholic Church continues to work alongside and with indigenous communities in order to foster an ongoing culture of reconciliation. There have been, and continue to be, numerous initiatives by Catholic dioceses, institutes and organizations in Canada to help heal the sufferings of the indigenous peoples. The process of healing and reconciliation is ongoing.

Misunderstandings and factual errors in the draft motion

A. *Invitations to Pope Francis re Call to Action #58*

The Holy Father has already been invited by the present and pre-

vious prime minister. The Catholic bishops of Canada, including the current and past presidents of the conference, have assured the pope they would joyfully and gratefully welcome him in a visit to Canada. Likewise, in a number of instances, Canadian bishops, individually and collectively, have formally invited Pope Francis to visit, including with specific reference to Call to Action #58. Such a visit, however, depends on many factors, including timing, nature, intention, human, structural and financial resources, as well as the surrounding protocol.

B. *Response of Pope Francis to the invitations*

As stated in the CCCB president’s recent letter to indigenous peoples, Pope Francis, after considerable consultation with the bishops of Canada as well as with the Holy See’s secretariat of state, and while being aware of and taking seriously the findings of the Truth and Reconciliation Commission, has decided as regards Call to Action #58, that he cannot personally respond. The Holy Father’s decision is based on the factors outlined above under point A; but also stems from the fact that each bishop, aware of local needs and aspirations, is best positioned as the principal faith leader and pastor of his diocese to take concrete steps toward reconciliation.

For this reason, Pope Francis is encouraging the bishops to continue taking leadership and assuming their proper role in pursuing nationally and locally their pastoral engagement and reconciliation efforts with indigenous peoples, including ongoing conversations by the bishops with elders. This work builds on past apologies, dialogue and the desire to move forward together.

Pope Francis remains open to a future visit when it is opportune and after discerning the circum-

stances indicated above. Sharing in the pain of indigenous peoples, he would certainly ensure such a visit includes meaningful encounters with them. The Gospel calls to forgiveness, reconciliation, solidarity, and communion guide the Holy Father and his brother bishops in these matters. The Gospel of mercy is an invitation to go even further and beyond the Truth and Reconciliation Commission’s Calls to Action, and that is what the bishops in Canada intend to do.

C. *Apologies on behalf of the Catholic Church to indigenous peoples for the church’s role in the residential school system*

To suggest that the Catholic community has not accepted responsibility for its involvement in residential schools is simply inaccurate. The Catholic Church has apologized in the way it is structured. The Truth and Reconciliation

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CNS/Jorge Cabrera, Reuters

**VIOLENT PROTESTS IN NICARAGUA — People walk away with looted goods in Managua, Nicaragua, April 22. Pope Francis called for an end to violence in Nicaragua after several days of protests against proposed social security legislation led to the deaths of more than two dozen people.**



# Fifty ‘entities’ signed contracts

Continued from page 14

Commission of Canada website provides a link to the numerous apologies provided by Canadian Catholic entities that operated residential schools.

Historically, the Government of Canada entered into individual contracts with about 50 autonomous “Roman Catholic Entities.” These entities, as they are referred to by the Settlement Agreement, were mainly Catholic institutes. Some mission dioceses were also involved in the former schools. These entities collectively issued a public apology in 1991. Individual public apologies followed by these entities in the years to come.

The bishops of Canada collectively, through the CCCB, have on a number of occasions expressed regret and remorse at the involvement by various Catholics in the former schools.

The concern of the Catholic bishops and faithful for the sufferings of indigenous peoples was reiterated on several occasions by Pope John Paul II during each of his three visits to Canada. Pope Benedict XVI, in a particular way, received a delegation of indigenous representatives in 2009 and expressed sorrow and regret for the abuses suffered in the residential schools. The indigenous par-

ticipants, including the then national chief of the Assembly of First Nations (AFN), not only recognized this as an apology but expressed satisfaction with it.

In his statement to Pope Benedict, AFN National Chief Phil Fontaine, acknowledging the work done by others over “decades and generations to bring the residential school problem to a close” but who “never lived to see this day,” and recognizing that healing “the wounds of the residential school legacy will take years, perhaps even decades of work,” called the meeting with the pope “an important milestone on the road out of darkness” that offers hope “we can work together to shape a new Canada for our people.”

Following the meeting, Fontaine said “this visit with the Holy Father closes the circle of reconciliation. In the past, we received apologies from the Anglican, United and Presbyterian churches and the Government of Canada for the residential schools. Today’s expression of understanding, acknowledgment and emotion by His Holiness on behalf of the Catholic Church closes the circle.”

Internationally, both Pope John Paul II and Pope Francis have on a number of occasions apologized to indigenous peoples everywhere for past wrongs. Pope Francis holds

indigenous peoples everywhere in the world close to his heart and advocates the value of engaging them as critical dialogue partners.

*D. Questions regarding financial settlements, payments, etc., relating to the 2006 Indian Residential School Settlement Agreement (IRSSA)*

The Holy See and the CCCB were never involved in running the former schools. The “Roman Catholic Entities” named as parties in the IRSSA were legally deemed to have fulfilled the requirements of the settlement agreement by a judicial review. Following this review, the former Conservative government released the entities from further obligations — a decision which the present Liberal government did not appeal.

The 50 or so individual entities which signed the IRSSA paid

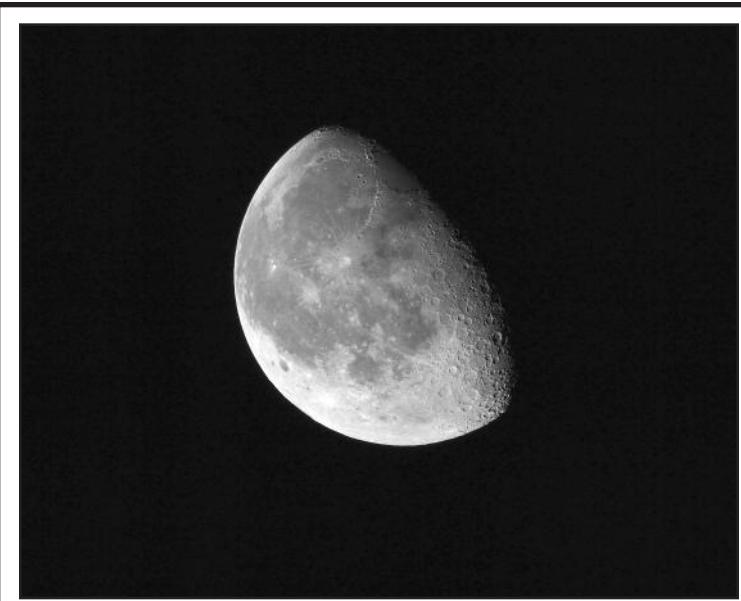
- i) \$29 million in cash (less legal costs);
- ii) more than the required \$25 million of “in-kind” contributions; and
- iii) an additional \$3.7 million from a “best efforts” campaign with a goal of \$25 million.

Those same entities, together with other dioceses, institutes, and national Catholic organizations, continue to be involved in efforts across the country to provide in-kind contributions which financially speaking go well beyond the scope of the Settlement Agreement.

*E. Questions regarding the turning over of relevant documents when called upon by survivors of residential schools, their families and scholars*

The CCCB does not have any residential school records. Nor does the CCCB have authority over any of the Catholic entities which may hold records.

Among the entities, there is a spirit of co-operation with indigenous peoples with regards to personal records and information relating to the former schools. At the same time, as stated on the public record, there are also privacy concerns, including those of indigenous peoples, which need to be taken into consideration on a case by case basis.



## In the Third Quarter

Pale in the early morning light  
like a wafer snapped in half,  
the moon lies on the tarnished silver,  
motionless water of a reservoir.

Even an image ought to sink  
or at least dissolve  
just as actual bread would.  
And the moon is fading.

But look up and you can still see it,  
sometimes in the afternoon,  
elevated above the low hills  
kneeling in the west.

By Don Thompson



## 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.

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# Holiness is in ‘small, everyday things’

Continued from page 14

against Christianity becoming “a sort of NGO stripped of luminous mysticism.”

Finding Christ within ourselves allows us to welcome him in everyone. The unceasing prayer of the heart practised by the writer of the Russian spiritual classic The Way of the Pilgrim does not separate him from what is going on around him. “We simply cannot do without the silence of prolonged prayer,” this very

active pope reminds us.

We also see Francis the Jesuit in this document: discernment, daily examen, contemplation in action. He sees the union of Martha and Mary in the life of every saint. Many remark how regular the pope is in his Divine Office and personal prayer. This doubtless explains the importance he attributes here to the times of daily prayer. In this we see Francis’ instinctive respect for tradition operating in a radical way, refreshing the Christian way of holiness for the alienated genera-

tion of our culture.

In 1943 Simone Weil predicted a “new holiness demanded by the present moment, a fresh spring and invention.” In *Gaudete et Exsultate* Pope Francis eloquently promotes this “new holiness” by seeing the inclusive mystery of “small everyday things” in a program of incarnate holiness that rejects dull mediocrity and religious elitism. He has refreshed the church’s call to holiness as the goal of all human life.

“Do not be afraid of holiness,” Francis exhorts us.



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# Rome's poor celebrate pope's name day with gelato

By Cindy Wooden

ROME (CNS) — Cones raised in the air, the crowd gathered for dinner at the Sant'Egidio Community's soup kitchen toasted Pope Francis on his name day, the feast of St. George.

The gelato was offered by the pope, born Jorge Mario Bergoglio, as part of his name day celebration April 23. He provided 3,000 servings of ice cream — mostly vanilla cones with chocolate and nuts on top, but also a few pistachio cones and a couple strawberry ones — to soup kitchens and homeless shelters around Rome.

"It's not like gelato is the only thing he gives away," said Ruggiero, who passed on the cones because, he said, at his age — 70-something — "I'm watch-

ing my physique."

"Everything this pope does he does for the poor," Ruggiero told Catholic News Service. "And then there's his smile."

Alberto, roughly the same age, was seated next to Ruggiero for the dinner, which began with a course of gnocchi, then moved on to the main course of veal and potatoes and would normally have finished with fruit. Oranges were the day's offering.

"It's a very charming gesture," said Alberto as he unwrapped his cone at the kitchen in Rome's Trastevere neighbourhood.

The two men, along with five other friends, had begun their evening in the tiny Church of San Calisto, where they join in singing evening prayer and prayers for peace twice a month. Then

they walk to the soup kitchen nearby for dinner.

One of the seven gentlemen wrote their names in big letters on the paper placemats to save their seats. But there is always room for one more. And they take turns filling each other's water glasses, passing out the food and collecting the dirty plates before the next course.

Across the room, Antonino Siragusa was eating, but also helping to serve. He said he has met the pope "six times. He's a good person, very lively. He smiles and will meet anyone."

Before the meal began, he admitted he had not known it was the pope's name day, but he was glad to hear it.

"I love sweets," he said. "This is great!"



CNS/Paul Haring

**POPE'S NAMES DAY CELEBRATION—** People eat ice cream cones donated by Pope Francis at a Sant'Egidio soup kitchen in Rome April 23. In honour of his name day, the feast of St. George, the pope donated 3,000 servings of ice cream to soup kitchens and homeless shelters around Rome.

## In 'historic' move, pope names three laywomen to Doctrine of Faith

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis appointed three women as consultants to the Congregation for the Doctrine of the Faith. It marks the first time women and laypersons were named as active contributors — not support staff.

The Vatican newspaper, *L'Osservatore Romano*, called the decision to appoint the women "historic." The Vatican announced the appointments April 21.

The new female consultants are:

- Linda Ghisoni, born in Italy in 1965, is one of two women Pope Francis named to be undersecretaries of the Dicastery for Laity, the Family and Life in 2017. Leading the dicastery's section on the laity, Ghisoni is a seasoned canon lawyer and jurist, having served as both a lawyer and a judge on the Diocese of

Rome's tribunal, the Roman Rota and the Congregation for Divine Worship and the Sacraments.

After completing her studies in philosophy and theology in Tübingen, Germany, she obtained her doctorate in canon law at the Pontifical Gregorian University in Rome. She did further specialized studies and earned diplomas from the Congregation for Divine Worship and the Sacraments in 1994 and, in 2002, from the Roman Rota, a Vatican court that deals mainly with marriage cases.

She also has authored several scientific publications relating to canon law.

- Michelina Tenace, born in Italy in 1954, is a professor and head of the department of fundamental theology at Rome's Pontifical Gregorian University.

An expert on Christianity in the East, she is also part of Rome's Aletti Centre. The centre, which is connected to the Jesuit-run Pontifical Oriental Institute, encourages studies of European Christianity and bringing together the cultures

and spirituality of the continent's eastern and western traditions.

She was one of the six men and six women the pope appointed in 2016 to a commission to study the issue of women deacons, particularly their ministry in the early church.

- Laetitia Calmeyn, born in Belgium in 1975, is a consecrated virgin and teaches theology at the *College des Bernardins* in Paris. She is a nurse specializing in palliative care and received her doctorate from the John Paul II

Pontifical Theological Institute.

The pope also named two priests as consultants for the doctrinal congregation: Italian Father Sergio Paolo Bonanni, who teaches theology at the Gregorian University; and Spanish Claretian Father Manuel Arroba Conde, a judge serving the Diocese of Rome, professor at Rome's Pontifical Lateran University and head of the university's *Institutum Utriusque Iuris*, which specializes in the relationship between canon law and civil law.

## Pope meets advisory commission on child protection

By Carol Glatz

VATICAN CITY (CNS) — In its efforts to help advise the pope, the Roman Curia, bishops' conferences and local churches on protecting minors from abuse, a Vatican commission listened to abuse

survivors from Great Britain and discussed the results of Australia's public inquiry into its country's institutional responses to abuse.

The plenary assembly of the Pontifical Commission for the Protection of Minors (PCPM) April 20 - 22 was the first gathering with a group of new members appointed in February.

Pope Francis met with the commission members in a private audience April 21 and had met the day before with Cardinal Sean P. O'Malley of Boston, who is president of the 17-member commission. The commission secretary is U.S. Msgr. Robert W. Oliver, a Boston priest, canon lawyer and former promotor of justice at the Congregation for the Doctrine of the Faith.

The pope said he wanted to confirm the commission's statutes, which were issued April 21, 2015, *ad experimentum* for a period of three years, according to a press statement by the commission April 22.

During their meeting, according to the statement, members "heard presentations on 'The outcome of the Australian Royal Commission,' on 'The UN Convention on the Rights of the Child,' and on 'The role of faith communities in overcoming abuse trauma.'"

Members also listened to the survivor advisory panel of the National Catholic Safeguarding Commission from England and Wales.

An unidentified speaker from the advisory panel said, "I hope our visit will help the PCPM to



CNS/Vatican Media

**PROTECTION OF MINORS COMMISSION MEETS —** Pope Francis listens as Cardinal Sean P. O'Malley of Boston, president of the Pontifical Commission for the Protection of Minors, speaks during a meeting with members of the commission at the Vatican April 21.

develop a wider network of survivors who are willing to advise and support the ongoing work of the commission in a similar way."

The panel's contribution was meant to reflect the papal commission's "ongoing commitment to ensuring that the thoughts and contributions of people who have been abused inform all aspects of the commission's work," the statement said, as well as "help the commission to develop effective ways to integrate the voice of survivors into the life and ministry of

the church."

After Pope Francis founded the commission in 2014, two abuse survivors were named as members. However, one survivor, Peter Saunders, was asked to take a leave of absence in 2016 after he publicly criticized the way some church leaders had handled accusations of abuse; the other survivor, Marie Collins, quit the group in 2017 over what she described as resistance coming from Vatican offices against implementing recommendations.

## Divest from fossil fuels

By Dennis Sadowski

WASHINGTON (CNS) — *Caritas Internationalis*, the Catholic Church's worldwide network of humanitarian aid agencies, three German banks and more than 30 other Catholic institutions are planning to divest at least part of their financial portfolios from the fossil fuel industry.

The divestment announcement by the Global Catholic Climate Movement April 22, Earth Day, is part of a continuing campaign to convince Catholic entities to move investments to renewable energy enterprises.

Divestment from the fossil fuel industry is crucial to addressing climate change and upholding the commitments to reduce carbon emissions set in the 2015 Paris climate accord, Tomas Insua, GCCM executive director, told Catholic News Service.

"This announcement is the result of many months of hard work. Our team has been working pretty hard raising awareness. I think there is so little understanding about the fossil fuel industry being at the core of the environ-

mental crisis," he said.

The divestment campaign also falls in line with the message of Pope Francis' 2015 encyclical on the environment, *Laudato Si'*, on Care for Our Common Home, Insua explained.

"It's just unacceptable to treat the fossil fuel industry as just another industry, he added. "The call of *Laudato Si'* to move away from fossil fuels is crystal clear."

Desmond Wilson, chief financial officer at The Catherine Donnelly Foundation in Toronto, told CNS the divestment decision falls in line with the organization's ties to the religious community.

"We came to understand that there were moral and ethical issues in play here," Wilson said, explaining that the world's poorest people are most affected by a changing climate. "If climate change is caused by the action of humans, we have a responsibility to reflect on that and take some measures to keep that threat under control."

While its fossil fuel investments totalled just \$1 million in a \$45-million portfolio, Wilson said the foundation felt it was important to adhere to its Catholic roots.

The whole world is a series of miracles, but we're so used to them we call them ordinary things.

— Hans Christian Andersen