



## Witness to Mission

Mission formation is helping those working in Catholic health care facilities to understand how their personal values connect to the mission and ministry of Catholic health care.

— page 3

## Sisters serve

The Sisters Handmaids of the Holy Child Jesus carry out their pastoral ministry among the First Nations of northern Manitoba. While there are many positive aspects to their ministry, there are also some heart-breaking challenges facing Aboriginal communities.

— page 6

## Ontario bishops

The 21 Ontario bishops making their *ad limina* visits to the Vatican spent almost two hours talking with Pope Francis April 25. The topic of euthanasia in Canada was a particular concern.

— page 8

## Coptic Christians

The attacks in Egypt were just the latest in a string of terror incidents at Coptic churches over the last five years. Once again, it left Canadian Copts reeling with sorrow and grasping for an explanation.

— page 9

## Mercy and hope

Author Anne Lamott said she “accidentally” found herself writing a book about mercy: *Hallelujah Anyway: Rediscovering Mercy*. She believes that mercy is our only hope.

— page 10

## Radical humility

For popular activist and author Joan Chittister, OSB, freedom comes from living out the 12 degrees of humility found in the Rule of St. Benedict, which guides her life as a Benedictine nun. And they’re just as applicable today as they were 1,500 years ago.

— page 15



# Be ‘fanatical’ about loving, pope says

By Carol Glatz

CAIRO (CNS) — The only kind of fanaticism that is acceptable to God is being fanatical

about loving and helping others, Pope Francis said on his final day in Egypt.

“True faith,” he told Catholics, “makes us more charitable, more

merciful, more honest and more humane. It moves our hearts to love everyone without counting the cost.”

The pope celebrated an open-

air mass April 29 in Cairo’s Air Defence Stadium, built by the anti-aircraft branch of the Egyptian armed forces. The pope con-celebrated with Coptic Catholic Patriarch Ibrahim Isaac Sedrak of Alexandria and leaders of the other Catholic rites in Egypt.

After spending the first day of his visit in meetings with Muslim leaders, government officials, diplomats and members of the Coptic Orthodox Church, the pope dedicated the second day of his trip to Egypt’s minority Catholic community.

Arriving at the stadium in a blue Fiat, the pope was slowly driven around the stadium’s red running track in a small and low golf cart, far from the estimated 15,000 people seated in the stands high above. Yellow balloons and a long chain of blue balloons tied together like a rosary were released into the sky as a military helicopter circled high above the venue.

Helicopter gunships circled the perimeter of the stadium, while military jeeps patrolled Cairo’s streets.

Surrounded by security, the pope managed to personally greet

— PAPAL VISIT, page 19



CNS/Paul Haring

**POPE VISITS EGYPT** — Pope Francis, Coptic Orthodox Pope Tawadros II, Ecumenical Patriarch Bartholomew, spiritual head of the Eastern Orthodox churches and other Orthodox leaders attend an ecumenical prayer service at the Church of St. Peter in Cairo April 28 during the pope’s two-day visit to Egypt.

# Home care agencies becoming euthanasia facilitators

By Deborah Gyapong

OTTAWA (CCN) — Provincially funded home care agencies are becoming facilitators for patients seeking euthanasia at home instead of in hospital.

The Champlain Community Care Access Centre (CCAC) that serves the Ottawa area even posts on its websites the items it offers in a MAID (Medical Aid in Dying) supply kit. CCAC will help co-ordinate the MAID procedure for eligible patients and supply nursing help and support for the patient, family and caregivers, while the patient’s physician administers the lethal dose.

The CCACs in Ontario, similar agencies in British Columbia and other provinces, are “being told they have to be involved in this as an agency receiving money from the government,” said Alex Schadenberg, executive director of the Euthanasia Prevention Coalition. “They not only help people get home care or get into nursing homes, they are helping them get lethal injections.”

“It’s being considered an obligation on their part because they receive government money,” Schadenberg said. “People who would normally not be involved with such things at all are now involved in killing people or promoting it.”

“A lot of people are shocked,” he said. “They thought they never

would have to be directly involved but are now finding they have to do so.”

“This issue is all-encompassing, it’s affecting all of us, all of us are being forced to be involved in it one way or another,” he said. “It’s a very difficult problem, especially for those who believe life has intrinsic value and that we don’t kill people.”

“We have similar initiatives staking shape, mostly around Montreal and Quebec City,” said Living With Dignity executive director Aubert Martin. “It’s not as organized as it seems to be in Ontario.”

Martin said it is “quite shocking” that Quebec is providing services for euthanasia, such as a physician on call who can be

paged to provide the service within 24 hours to an eligible person in great pain. The doctor is there “not to help them adjust their pain medication but to answer their request to die,” he said.

Palliative care physicians know that patients who have been in great pain for months need 24 hours to

— PATIENTS, page 4

# Theodore court case to be appealed

By Kiply Lukan Yaworski

SASKATOON — The Saskatchewan Catholic School Boards Association (SCSBA) has announced that an appeal of the recent decision in the Theodore court case will be filed on behalf of Christ the Teacher Catholic School Division.

“The decision to appeal has been unanimously endorsed by all eight Catholic school boards in the province. The case is specific to Christ the Teacher division, but affects all Catholic education in the province,” said SCSBA spokesperson Tom Fortosky at an April 28 news conference.

On April 20, Justice Donald Layh ruled that the government of Saskatchewan could no longer fund non-Catholic students attending Catholic schools in Saskatchewan, starting June 30, 2018.

In 2005, Good Spirit public school division filed a legal com-

plaint against Christ the Teacher Roman Catholic school division and the government of Saskatchewan over the creation of a new Catholic school in Theodore, Sask., after Theodore public school was closed. Layh ruled that funding non-Catholic students in Catholic schools violates the Charter of Rights and Freedoms and “the state’s duty of religious neutrality.”

“The legal team representing Christ the Teacher school division in this case has carefully reviewed the trial judge’s lengthy decision, and we believe that there are several strong grounds for appeal,” Fortosky said.

“At its essence, the Constitution provides the Catholic minority with the right to operate a school system in accordance with Catholic values and beliefs,” said Fortosky.

“We believe that this includes the right to have an inclusive and



Kiply Yaworski

Tom Fortosky

welcoming admittance policy consistent with the church’s ecumenical efforts since the Second Vatican Council. This benefits the

— APPEAL, page 8



# Unmask violence posing as holy, pope tells Egypt

By Carol Glatz

CAIRO (CNS) — Calling his visit to Egypt a journey of “unity and fraternity,” Pope Francis launched a powerful call to the nation’s religious leaders to expose violence masquerading as holy and condemn religiously inspired hatred as an idolatrous caricature of God.

“Peace alone, therefore, is holy, and no act of violence can be perpetrated in the name of God, for it would profane his name,” the pope told Muslim and Christian leaders at an international peace conference April 28. Ecumenical Patriarch Bartholomew of Constantinople was in attendance.

Pope Francis also warned of attempts to fight violence with violence, saying “every unilateral action that does not promote constructive and shared processes is, in reality, a gift to the proponents of radicalism and violence.”

The pope began a two-day visit to Cairo by speaking at a gathering organized by Egypt’s al-Azhar University, Sunni Islam’s highest institute of learning.

He told reporters on the papal plane from Rome that the trip was significant for the fact that he was invited by the grand imam of al-Azhar, Sheik Ahmad el-Tayeb; Egyptian President Abdel-Fattah el-Sissi; Coptic Orthodox Pope Tawadros II; and Coptic Catholic Patriarch Ibrahim Isaac Sedrak of Alexandria.

Having these four leaders invite him for the trip shows it is “a

trip of unity and fraternity” that will be “quite, quite intense” over the next two days, he said.

Greeted with a standing ovation and a few scattered shouts of “viva il papa” (long live the pope), the pope later greeted conference participants saying, “Peace be with you” in Arabic.

He gave a 23-minute talk highlighting Egypt’s great and “glorious history” as a land of civilization, wisdom and faith in God. Small olive branches symbolizing peace were among the greenery adorning the podium.

Religious leaders have a duty to respect everyone’s religious identity and have “the courage to accept differences,” he said in the talk that was interrupted by applause several times.

Those who belong to a different culture or religion “should not be seen or treated as enemies, but rather welcomed as fellow-travellers,” he said.

Religion needs to take its sacred and essential place in the world as a reminder of the “great questions about the meaning of life” and humanity’s ultimate calling. “We are not meant to spend all of our energies on the uncertain and shifting affairs of this world, but to journey toward the absolute,” he said.

He emphasized that religion “is not a problem, but a part of the solution” because it helps people lift their hearts toward God “in order to learn how to build the city of man.”

Egypt is the land where God gave Moses the Ten Commandments, which include “Thou shalt not kill,” the pope said. God “exhorts us to reject the way of violence as the necessary condition for every earthly covenant.”

“Violence is the negation of every authentic religious expression,” he said. “As religious leaders, we are called, therefore, to unmask the violence that masquerades as purported sanctity and is based more on the ‘absolutizing’ of selfishness than on authentic openness to the absolute.”

“We have an obligation to denounce violations of human dignity and human rights, to expose attempts to justify every form of hatred in the name of religion and to condemn these attempts as idolatrous caricatures of God.” God is holy, the pope said, and “he is the God of peace.”

He asked everyone at the al-Azhar conference to say “once more, a firm and clear ‘No!’ to every form of violence, vengeance and hatred carried out in the name of religion or in the name of God.”

Not only are faith and violence, belief and hatred incompatible, he said, faith that is not “born of sincere heart and authentic love toward the merciful God” is nothing more than a social construct “that does not liberate man, but crushes him.”

The pope again appealed for people to address the root causes of terrorism, like poverty and exploitation, and stopping the



CNS/Paul Haring

**NO VIOLENCE IS HOLY — Pope Francis embraces Sheik Ahmad el-Tayeb, grand imam of al-Azhar University, at a conference on international peace in Cairo April 28.**

flow of weapons and money to those who provoke violence.

“Only by bringing into the light of day the murky manoeuvrings that feed the cancer of war can its real causes be prevented,” he said.

The challenge of turning today’s “incivility of conflict” into a “civility of encounter” demands that “we, Christians, Muslims and all believers, are called to offer our specific contribution” as brothers and sisters living all under the one and same sun of a merciful God.

The pope and Sheik el-Tayeb embraced after the sheik gave his introductory address, which emphasized that only false notions

of religion, including Islam, lead to violence. The grand imam expressed gratitude for the pope’s remarks in which he rejected the association of Islam with terror.

The sheik began his speech by requesting the audience stand for a minute’s silence to commemorate the victims of terrorism in Egypt and globally, regardless of their religions.

“We should not hold religion accountable for the crimes of any small group of followers,” he said. “For example, Islam is not a religion of terrorism” just because a small group of fanatics “ignorantly” misinterpret texts of the Qur’an to support their hatred.

## Zambian bishops say people live in fear

LUSAKA, Zambia (CNS) — Zambians are living in fear as police brutality increases and the southern African country approaches dictatorship, Zambia’s Catholic bishops said.

The bishops “are deeply saddened” by police officers’ “unprofessional and brutal conduct,” arbitrary arrests, “horrific torture of suspects,” and the “careless, inflammatory and divisive statements of our political leaders,” Archbishop Telephore Mpundu of Lusaka, president of the bishops’ conference, said in an April 23 statement.

“Anyone who criticizes the government for wrongdoing is sure to have the police unleashed on him or her,” the statement said.

Zambia’s main opposition leader, Hakainde Hichilema, was arrested and charged with treason for failing to move off the road for President Edgar Lungu’s motorcade in early April.

The charge allows no bail and can carry the death penalty.

While the bishops “do not in any way condone illegality,” they “deplore the massive, disproportionate and entirely unnecessary force with which the police acted in apprehending” Hichilema, Mpundu said.

Hichilema was narrowly defeated by Lungu in an August 2016 election. He has unsuccessfully tried to challenge in court what he claims were fraudulent election results.

Zambia’s judiciary has “let the country down by failing to stand up to political manipulation and corruption,” the bishops’ state-

ment said.

“Our democratic credentials . . . have all but vanished in this nation that loudly claims to be God-fearing, peace-loving and Christian,” it said.

“As a result of brutalizing the people through the police,” Zambians are “reduced to fear so that the order of the day is corruption and misuse of public funds,” the statement said.

“There is fear and trembling among the people, shown in the way they are afraid to speak out against injustices,” it said.

The bishops called for an immediate halt to intimidating statements by ruling party leaders and said “the continuous tension

between the ruling party and opposition affects the lives of the public. Zambia “is now, all except in designation, a dictatorship and if it is not yet, then we are not far from it,” they said.

“We therefore demand” that the government “puts in place concrete measures to reverse this worrying and dangerous trend,” the bishops said.

Noting that “it is sad to see the police being used and acting like political party cadres,” they called on the government to depoliticize the police service.

The bishops also strongly denounced “attacks on the Law Association of Zambia and the government’s plans to undermine it.”



CNS/Max Rossi, Reuters

**LAUNDRY FOR THE POOR — A woman checks on her clothing April 21 at the Pope Francis laundry facility in Rome, a new laundromat opened April 10 by the Papal Almoner’s Office for the city’s homeless.**

## Why be afraid when God is always showing the way: pope

By Carol Glatz

VATICAN CITY (CNS) — Christians always have hope, no matter how bleak, bad or uncertain the journey, because they know God is always by their side, Pope Francis said.

In fact, “even crossing parts of the world (that are) wounded, where things are not going well, we are among those who, even there, continue to hope,” he said at his weekly general audience in St. Peter’s Square April 26.

Just a few days before his visit to Cairo April 28 - 29, the pope continued his series of talks on the nature of Christian hope, saying it is rooted in knowing God will always be present, even to the end of time.

The Gospel of St. Matthew, he said, begins with the birth of Jesus as Emmanuel — “God with us” — and ends with the risen Christ telling his doubtful disciples to go forth and teach all nations, assuring them that “I am with you always, until the end of the age.”

The apostle shows how “ours is not an absent God, sequestered in a faraway heaven. Instead he is a God ‘impassioned’ with mankind,” so tenderly in love that he is unable to stay away, the pope said.

Human beings are the ones who are really good at cutting off ties and destroying bridges, not God, he said.

“If our hearts get cold, his re-

mains incandescent,” the pope said. “Our God always accompanies us even if, through misfortune, we were to forget about him.”

In fact, the decisive moment between skepticism and faith is “the discovery of being loved and accompanied by our Father,” the pope said.

Life is a pilgrimage, a journey in which “the seduction of the horizon” is always calling the human “wandering soul,” pushing people to go and explore the unknown, he said.

“You do not become mature men and women if you cannot perceive the allure of the horizon — that boundary between heaven and earth that asks to be reached” by those who are on the move, he said.

Christians never feel alone “because Jesus assures us he not only waits for us at the end of our long journey, but accompanies us every day,” even through dark and troubled times, he said.

God will always be concerned and take care of his children, even to the end of all time, he said. “And why does he do this? Quite simply because he loves us.”

The pope said the anchor is one of his favourite symbols of hope.

“Our life is anchored in heaven,” he said, which means “we move on because we are sure that our life has an anchor in heaven” and the rope “is always there” to grab onto.



# Ontario Vincentians adopt Nunavut communities

By Deborah Gyapong

OTTAWA (CCN) — Ontario members of the Society of St. Vincent de Paul have adopted five Nunavut communities to support through the shipments of food and other goods.

Parishes in Ottawa, Windsor, St. Catharine's, Kitchener-Waterloo and elsewhere are collecting needed items to fill sea containers that will go to Rankin Inlet, Whale Cove, Gjoa Haven, Taloyoak and Nauyasat, formerly Repulse Bay.

"We've got a great committee going on it," said Bernie Hartlin of Holy Redeemer Parish in Ottawa, and co-ordinator for Ottawa's English-speaking Society members. They are now filling one of two sea containers Ottawa members will fill. "Everyone's being fired up around it."

Pegg Leroux, one of the two vice-presidents for the Society's Ontario region, has spearheaded Ontario's involvement. Ontario decided to take on Nunavut at the region's annual general assembly (AGA) in 2015. "We only had an inkling of what the situation is," she said.

In October 2015 Leroux visited Rankin Inlet, a regional hub of more than 3,000 people, and Whale Cove, a small community of about 400.

Her 10 days there were "a learning experience," Leroux said. "I listened to their daily lives. I listened to the differences in our northern brothers and sisters."

While she knows there are poor in the south, the desperate situation in the north "has become a part of every wakeful moment I've had since then."

She has been up three times now, "just to learn."

"What I learned from my brothers and sisters up north was the biggest thing we have to establish was trust," she said. "There have been so many promises made, either not lived up to or broken promises."

In 2016, the Society was able to send up two sea containers. "Last year, I lost my kitchen, my dining room, my basement and my garage to food," she said. They were also able to send some shipments by plane.

Ontario has followed the template created by Peter Ouellette, a Vincentian in Edmonton. Ouellette was able to mentor Leroux for about six months.

The North of 60 project started through a personal relationship between Eileen Orysiuk and Sister Faye Trombley who organized friends and family to put things into a sea container for Tuktoyaktut, N.W.T., Ouellette said. "I came in the second year they were working on this. Eileen was on her deathbed. She said to me, 'Don't forget the north.' She made me promise and I took that to heart."

Ouellette moved aggressively to enlist corporate donations from trucking companies, storage companies and others to facilitate the project. After the Vincentians took over, they increased donations to three communities by the next year. They now serve 12.

He hopes as Vincentians in Ontario, Quebec and elsewhere catch the vision, the Society will



Rev. Lukasz Zajac

**NORTH OF 60 PROJECT — A resident of Taloyoak stands by an open sea container after a shipment was sent from the Society of St. Vincent de Paul Society in Ontario.**

have the capacity to assist all of the people in need in the Arctic.

"When we start with a community we don't accept failure, so it's a long-term commitment," he said. "We are hoping to move from providing the assistance to helping them change with a hand

up in various aspects of their life and that has worked."

The Society was able to initiate a driver's training program through a donated Jeep Cherokee that helped people get their licence and through that government identification and help at getting a better job.

## CHAS launches Witness to Mission program

By Kiply Lukan Yaworski

SASKATOON — Mission formation is helping those working in Catholic health care facilities to understand how their personal values connect to the mission and ministry of Catholic health care.

"Our facility leaders are already accessing national-calibre leadership development opportunities, but what we really needed were more facility-wide opportunities in mission formation," says Sandy Normand, Mission Education co-ordinator for the Catholic Health Association of Saskatchewan (CHAS).

To answer that need, CHAS launched a multi-year venture of developing, piloting and presenting a new resource for staff and professionals at every level in Catholic health care facilities across the province.

Witness to Mission: A Mission Formation Experience is not just for those in leadership or administration; it is for frontline professionals, staff in all departments, and people across the hierarchies in any participating facility.

"We want to create a cultural impact, to create some cohesiveness among all those in the Catholic health care community," says Normand. "We want to penetrate to the spirit of all those working in Catholic health care, whatever their faith background."

It is the whole person who comes to work each day, Normand points out. "You cannot leave your feelings or a great part of who you are in the parking lot." Finding where an individual staff member's personal values resonate with the mission and legacy of Catholic health care brings renewed commitment, energy and engagement.

It took a year to create the Witness to Mission content, which provides a mission formation experience rather than just information,

she says. Piloting the program in a number of facilities took another year. The program was then fine-tuned with the help of facilitators who work in different teams to present each of the five days of the program.

Witness to Mission has the feeling of a retreat, presented off site, with one-day sessions held every two to three weeks.

Day 1 is entitled "Who am I?" and is designed to deepen each individual's personal sense of vocational calling and connection to Catholic health care. Day 2 addresses "Who are we?" in an effort to foster workplace diversity by embracing differences and encouraging individuals to work together toward a common end. Day 3 examines the biblical foundation for Catholic health care, while Day 4 delves into the history and traditions of Catholic health care — particularly the mission, charism and values of the founding religious communities. Finally, Day 5 tackles "Love your neighbour as yourself," exploring the social teachings of the church that offer direction to providing ministry in health care.

The program has three goals: facilitating personal growth, enhancing workplace culture, and strengthening quality care grounded in relationship.

"Our spiritual health and well-being affects life in the workplace," says Normand, noting the importance of a holistic and healthy work/life balance, and the ongoing need to deepen spirituality and integrate prayer, contemplation, reflection and dialogue as part of personal formation.

In offering Witness to Mission, the facilitating teams for each day of the program are sensitive to religious pluralism. The program respects different faith traditions and spiritual practices.

"Systemic change is the long-term objective," Ouellette said.

The program is primarily one of food security and nothing is shipped that is not requested, he said.

During a trip to Nunavut last May, Leroux asked what people wished to receive for Christmas. "The first thing out of their mouth was flour, then sugar, baking powder," she said. "I kept writing."

"They could have asked for the sun, the moon and the stars, but they asked for essential food items so they could make bread — bannock."

Leroux went into the stores to take pictures of how much items cost. A 2.5 kg bag of flour costs nearly \$32, she said. Three boxes of Kleenex go for \$17.99. Toilet paper is also exorbitant, because most items have to be flown in and even though these items are light, they are bulky.

"They've been paying these prices for years," Leroux said. "The parents can be hungry for days to make sure their children eat."

At Ontario's fall AGA, Leroux gave a PowerPoint demonstration on how to stuff a container and communities stepped forward. Ottawa will send two sea containers to Rankin Inlet; St. Catharine's will send one to Nauyasat; and Windsor/Essex will send one to Gjoa Haven, Leroux said. Containers will also go to Taloyoak and Whale Cove through donations from Society conferences across the province.

Some of these communities can only receive sea shipments once a year; the rest of the time they are supplied by plane, thus making the goods so expensive, she said.

"I represent a lot of people when I go up there from Ontario," Leroux said. "I tell all those brothers and sisters stuffing containers, 'Put your picture in. Say, hi and one day I hope to meet you.'"

We call each other brothers and sisters because "you are family and you don't give up on family," Leroux said. "I am hoping we will instill that with our brothers and sisters up north."



Sandy Normand

**WITNESS TO MISSION — "We want to create a cultural impact, to create some cohesiveness among all those in that Catholic health care community," says Sandy Normand, Mission Education co-ordinator for the Catholic Health Association of Saskatchewan. "We want to penetrate to the spirit of all those working in Catholic health care, whatever their faith background."**

"Witness to Mission offers people from every background a deeper understanding of how their own personal story is part of Catholic health care," stresses Normand.

"We are not asking you to do more, but we are inviting you to be more — that, in turn, changes the way you work. Each day asks, 'Why do you do what you do?'" By diving deeper into that question and connecting personal values to the values of Catholic health care, many involved in Witness to Mission have found the process to be transformational.

Comments from participants confirm the program's impact. Among the realizations recorded by participants are statements such as: "Giving real service to others results in us receiving more than the one being served" and "I saw my role/place in carrying on the legacy of the founding sisters of our facility."

Another participant wrote: "It has helped me to realize that all

people here on earth are very important, even when it crosses your mind some days that they're not or when you hurt somebody intentionally or unintentionally or someone hurts you. There is always forgiveness and another new day to do better if you messed one up."

Others describe the profound impact of the journey of self-discovery: "The experience of mission formation has brought me to a renewal of my beliefs and why I originally chose my path of employment. It renewed the compassion and caring that I was still doing, but now doing it with the guidance of Jesus. It gave me back my sunshine."

Reflecting on the transformational impact of Witness to Mission, Normand expresses appreciation for the support that the CHAS board and staff have given to the project over the years of development and implementation, and the dedication and input of the different teams of facilitators who lead the program.







# Ontario doctors seek to stop 'cherry-picking' patients

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Helping poor people is a lousy business model.

As a customer base, the poor are often stereotyped: they're never on time and often have untreated mental health problems. Some are addicts or have spent time in prison. They're so desperate that they constantly are trying to get something more out of you.

It might seem inconceivable this line of reasoning would enter into a medical practice, but don't be so sure.

"In London (Ont.) a lot of doctors interview (prospective patients) and they only accept healthy, rich patients. I'm not joking," London family doctor Ramona Coelho recently told The Catholic Register. "The reason I carry such a heavy, marginalized group — and it's totally unprofessional — is that doctors will refuse patients. Why? Because they can make tons of money if they can have 6,000 healthy patients and work 30 hours (a week)."

The College of Physicians and Surgeons of Ontario (CPSO) has long had a policy against cherry-picking patients and has labelled the screening interviews for new patients "not appropriate." A new draft policy attempts to strengthen the policy with clearer, more direct language, but there are worries that it doesn't go far enough to address medical access for the poor.

"Physicians must employ the first-come, first-served approach," says the new policy, which will likely come up for a vote at the CPSO board in May.

Coelho's observations about some of her colleagues have been backed up in a 2013 study by the

Centre for Research on Inner City Health at Toronto's St. Michael's Hospital.

St. Mike's researchers had volunteers call doctors' offices to try to book an appointment. The volunteers were given a script that



Dr. Ramona Coelho

hinted about their socio-economic status — some said they were bank managers, others that they were waiting for a welfare cheque. The better-off patients landed appointments 22.6 per cent of the time, compared to 14.3 per cent for the poor patients. The difference comes despite the fact OHIP pays doctors exactly the same amount for seeing a patient on welfare as it pays for seeing a bank manager.

The CPSO's new policy is driven largely by Ontario's human rights code, which specifically prohibits discrimination.

"They're trying for fairness. They have their values of transparency and service and so on," said Catholic bioethicist Bridget Campion. "That (first-come, first-served) sounds like a really good way of doing it, except it kind of isn't."

If the goal is to ensure equal access to primary health care, telling doctors to take whoever shows up in the waiting room first will still mean that more rich people have family doctors and more poor people will get their health care in emergency rooms and walk-in clinics, said Campion. Registering with a family doctor requires planning and stability. You have to have an address, a phone number and the ability to show up for appointments.

"We cannot underestimate the disorganization that comes with poverty, that the person is simply overwhelmed by her or his circumstances," said Campion.

Catholic ethical principles would dictate that doctors have to find ways to favour poorer, sicker and more disadvantaged patients, said Campion.

"We have in our social justice tradition the idea of the preferential option for the poor and oppressed," Campion said.

Dr. Fok-Han Leung, a family doctor at St. Michael's Hospital

and an assistant professor at the University of Toronto, understands why the CPSO needs a straightforward rule to prevent cherry-picking. But he rejects the idea it will result in better delivery of health care to those who need it most.

"The more privileged you are, the more likely you are to know who is accepting new patients and to be able to attend these appointments on time," he said. "Outpatient care is very doctor-centred. We have patients come to our office during our time. The folks with significant mental health problems, the working poor, the ones with significant disability, the ones with immobility — they are all going to be disadvantaged in this first-come, first-served model."

The CPSO can set minimum standards, but rules are no substitute for the idea that practising medicine is a vocation and a sacred trust. "Regulatory bodies really work on that policy and legal side, which is going to be fairly mechanistic. That's the way it has to be," Leung said.

"Taking on marginalized, complex patients is going to hands down be more work and thereby be less financially rewarding. What then is going to be the impetus to do this?"

The CPSO policy has to be concerned with "avoiding a violation of justice," said Catholic bioethicist John Zamiska, but it can't stop there.

"I could see the Catholic

view including this (CPSO rule) but also going further by using it as a reflective guide for the physician as to why he chose the profession in the first place and why she or he is conscientious of the goals of continued, reflective, compassionate care," Zamiska wrote in an email. "Otherwise, the profession can degrade to a 'going through the motions' and persons become viewed as objects or means to the end of an efficient business operation."

This notion of a vocation in medicine isn't something that requires some heroic, impossible ideal imposed exclusively on doctors. The ethics of health care are built on a simple, basic human vocation to care, said Campion.

"Honestly, when we forget care in health care we don't have health care anymore," said Campion. "We have an industry of some kind. And everybody suffers, including the care providers."

Coelho is keenly aware how important the care ethic is to her practice. "As a family doctor, I get to build relationships with people over years," she said.

"I love the relationships. Because my patients are sicker, I see them more frequently. I know them very well. I usually know everything about their lives and their families. Often they bring their grandkids to see me. I think, I really love that. That's a big part of my vocation as a doctor."

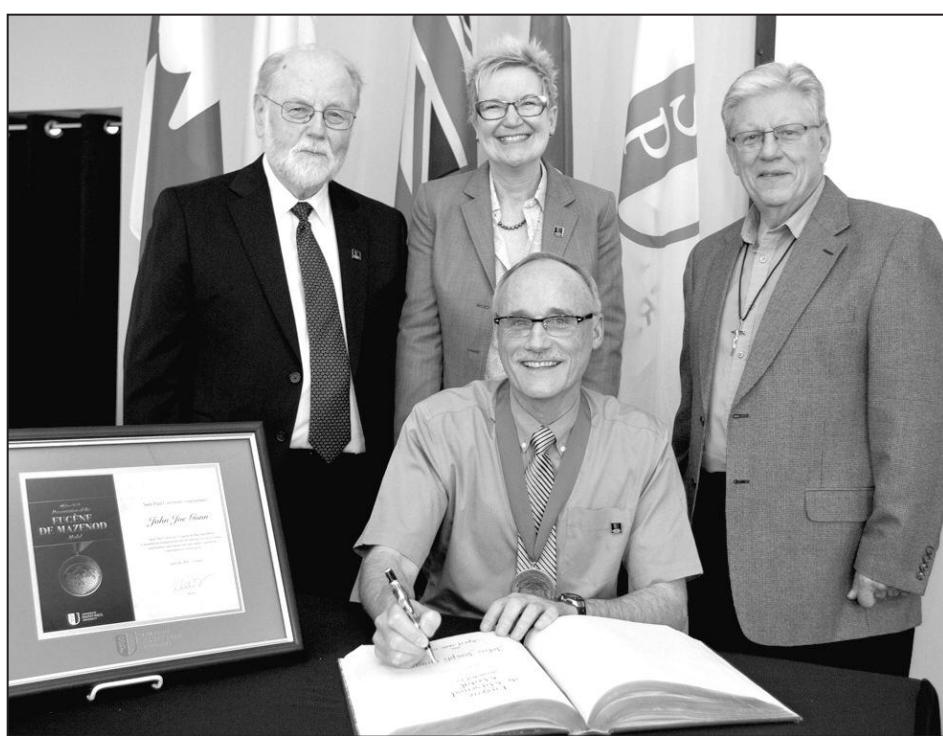
## Gunn presented with Eugène de Mazenod Medal

OTTAWA — Saint Paul University (SPU) has awarded the Eugène de Mazenod Medal to John Joe Gunn, a volunteer for the Oblates of Mary Immaculate and

a citizen actively involved in social justice.

The medal, which bears the name of the founder of the Oblates of Mary Immaculate, recognizes Eugène de Mazenod's approach in showing boldness and zeal in addressing the urgent social issues of his time. The Eugène de Mazenod Medal honours individuals who have made a significant contribution to the development of human capital in their community, in their environment or in society as a whole.

Gunn has worked in social justice in several capacities: at the diocesan level, as a staffer for religious congregations of women and men, and as director of the Social Affairs Office of the Canadian Conference of Catholic Bishops. In December 2012, Gunn was awarded the Queen Elizabeth II Diamond Jubilee Medal for "exemplary service and commitment to the betterment of the community," and in 2013, he was granted a certificate of honour from Development and Peace (CARI-



Gunn outline

**GUNN RECEIVES AWARD** — Saint Paul University awards the Eugène de Mazenod Medal to CPJ's executive director Joe Gunn (front). Back row: Rev. Eugene King, OMI, Saint Paul University Conseil d'Administration; Dr. Chantal Beauvais, Saint Paul University Rector, Rev. Richard Beaudette, OMI, St. Joseph's Parish, Ottawa.

TAS Canada) in recognition of his efforts in international solidarity. Throughout his career he has been a leader in promoting and defending social justice.

"Throughout his career and volunteer work, Mr. Gunn has consistently demonstrated leadership, boundless energy and commitment to the cause of justice, fairness and decency. Saint Paul University is proud to bestow one of its highest honours on such deserving recipient," said SPU

Rector Dr. Chantal Beauvais.

Gunn has written the Journey to Justice column in the Prairie Messenger for a number of years.

Saint Paul University is the founding college of the University of Ottawa (1848), with which it has been federated since 1965. Bilingual and on a human scale, it offers programs in social communication, counselling and psychotherapy, canon law, public ethics, conflict studies, social innovation, philosophy, human relations, and theology.

### Advertise in the Prairie Messenger

Monday - Friday 8:30 - 5 p.m.

Ph. 306-682-1772 Fax 306-682-5285

email: pm.ads@stpeterspress.ca

**Prairie  
Messenger**  
CATHOLIC JOURNAL

Receive 45 issues per year

**NOW AVAILABLE  
e-Edition subscriptions**  
visit: [www.pmonline.ca](http://www.pmonline.ca)  
for more information

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

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



Name: \_\_\_\_\_

Address: \_\_\_\_\_

City/Town: \_\_\_\_\_ Prov: \_\_\_\_\_

Postal Code: \_\_\_\_\_ Tel: \_\_\_\_\_

Visa/MC: \_\_\_\_\_ Expiry: \_\_\_\_\_



# Sisters serve First Nations in northern Manitoba

By Eucharía Mgbeadichie, HHCJ

ST. BONIFACE — “The work of God must be done at all costs, no matter the inconvenience,” taught Mother Mary Magdalene Walker, foundress of the Sisters Handmaids of the Holy Child Jesus (HHCJ). The God of all cre-

ation is so loving, regardless of colour or race.

The sisters continue to carry out their pastoral ministry among the First Nations of northern Manitoba, a ministry started in the spring of 2013. Their work includes catechesis, faith sharing and prayer meetings, radio outreach, counselling and home visi-

tations.

The most challenging part of their ministry is home visitations, regardless of religious denomination. Witnessing by actual presence has an immense impact. People are happy when they are listened to and prayed for; they are able to share their feelings and experiences.

“It is really helpful not only to the people but also to us,” says one of the sisters. “It calls us to meditation and sober reflection on God and life generally. We meet with many different people. I feel sad when we meet those who need financial help and we are not able to help. We never stop praying for them.”

Inasmuch as there are positive aspects to their ministry, there are also some heartbreaking chal-

lenges facing Aboriginal communities: there is alcoholism, smoking and solvent sniffing, sometimes in children as young as 10, who also experience bullying at school. This can lead to their dropping out and hanging out aimlessly. It can even lead to suicide.

In these challenges, the sisters note, God is still good. “We continue to pray for these good people, who hope and trust in God for a better tomorrow.”



**FIRST NATIONS MINISTRY** — In this file photo, St. Boniface Archbishop Albert LeGatt visits St. John Bosco Catholic Church in Poplar River, Man., for a celebration of first communion and confirmation. At the back is parish priest Rev. Arturo Negraba. On the left is Sister Eucharía Mgbeadichie, HHCJ; Sister Glory Umoh, HHCJ, is on the right.

## Wyrzykowski receives Caritas Award

By James Buchok

WINNIPEG — In the Archdiocese of Winnipeg there are many family names that have become synonymous with generosity. One of those names is Wyrzykowski.

On April 20, Conrad Wyrzykowski was presented with the Catholic Foundation of Manitoba's Caritas Award at the Annual Caritas Award Dinner. Wyrzykowski was described as “a quiet, humble man of exceptional public service.”

Earlier in April the Wyrzykowski family donated \$100,000 to

the Catholic Women's Leadership Foundation in memory of Conrad's wife Evelyn, an honorary life member of the Catholic Women's League. Evelyn died in 2001.

“The family felt that as a CWL member Evelyn would have wanted to support the CWLF and made the donation in her memory,” said Alicia Ambrosio, communications chair for the Catholic Women's Leadership Foundation. “The CWLF is currently in the final stages of a major fundraising campaign and while we have approached several other organizations and individuals, this has been one of the largest single donations

we have received.”

Ambrosio said the CWLF was established in 2014 through the shared vision and joint effort of the Catholic Women's League and the Sisters of Service. The foundation aims to empower Catholic women to take on leadership roles where they live and work by providing a one-year leadership education program.

Evelyn Wyrzykowski's service to her church and the greater community, including the Girl Guides, the Interfaith Pastoral Institute, the Ursuline Sisters, couples ministry through marriage encounters and retreats at Winnipeg's Villa Maria and across Canada, and the pro-life movement. She was known for her care for unwed mothers and others in need who lived in her home for extended periods, and her support for L'Arche Winnipeg, which she helped originate and continued in for more than 30 years as a companion and companioner.

Among the honours Evelyn received were the Queen's Jubilee Medal for Community Service, the Interfaith Pastoral Institute Service Award, the CWL National Life Membership Award, the Father Gorieu Lay Apostle Award and the St. Boniface Archdiocese Evangelium Award. Her 35 years of commitment to the Catholic Women's League culminated in her election as national president.

After Evelyn's passing, Conrad, a lawyer, established the Wyrzykowski Family Bursary in her honour at St. Paul's College at the University of Manitoba. The bursary provides gifts for students enrolled in the Catholic Studies pro-

— JESUITS, page 7

## Thévenot celebrates Chrism Mass in P.A.

PRINCE ALBERT — “We Are All Consecrated to Serve” was the theme for the Diocese of Prince Albert

Chrism Mass that was held at Sacred Heart Cathedral April 8. Bishop Albert Thévenot, M.Afr., presided at the mass, concelebrating with diocesan parish priests.

The Chrism Mass is the celebration of the blessing of the oils that are used throughout the year in the parishes. There are three oils that are blessed: the Oil of the Sick is used for anointing in times of illness, the Oil of the Catechumens is used for anointing in the sacrament of baptism, and the Oil of Chrism is used to anoint at baptisms, confirmations and ordinations. A perfume is added to the Oil of Chrism as a sign of the joy we have in Christ.

The bishop, in his address to the faithful, asked those gathered to mark the sign of the cross on their foreheads as a reminder that

all are anointed priest, prophet and king; therefore, all are called to be servants to their families, their neighbours and their communities.

“Be sealed with the Holy Spirit, is what is said at our confirmation. We are all called to be sealed with the spirit of love, the spirit of forgiveness and the spirit of spreading the Good News to all in our world. We are all called to announce the truth, and the truth is Christ.”

Thévenot also challenged the clergy to “recognize their sheep” and to be with them during their times of sorrow and joy. During the celebration, the clergy of the diocese participate in the annual Renewal of Commitment to Priestly Service.

The mass concluded with the commissioning of the Fire Mission Group. This group is composed of local youth who go out to visit homes in Prince Albert, inviting all to the various Triduum and Easter Mass celebrations that are held in the city. They also take the time to pray with those they visit, if requested, and to solicit prayer requests.

After the celebration, all were invited to gather at St. Mary High School for fellowship and refreshments.

## Deacon ordained

By Louis Hradecki

BATTLEFORD, Sask. — A full church gathered at St. Vital Church in Battleford, Sask., on the feast of St. Mark the Evangelist to celebrate the diaconal ordination of seminarian Kendrick Beler.

Beler, a local resident, has been interning at St. Vital Parish under the guidance of parish priest Rev. Greg Elder.

Being ordained a deacon is another step on Beler's journey toward ordination to the priesthood, which is scheduled for sometime in 2018.

Prince Albert Bishop Albert Thévenot, M.Afr., presided at the ordination. A large number of diocesan priests, visiting clergy, and Beler's family and brother seminarians attended to support and celebrate with the new deacon.

Thévenot in his homily stressed the need for all gathered to continue to support Beler on his journey to the priesthood. “He will be asked to pray every day. He also will be asked to serve every day. To assist at the altar in the church, to serve at the altar of life, to serve at the altar of the world will be what Kendrick will be asked to do. We, as a community, must continue to walk with him on that journey.”

After mass, the celebration continued with a reception at the Alex Dillabough Centre.



**YOUTH MINISTRY** — Mireille Grenier is the co-ordinator for Youth Ministry in the Archdiocese of St. Boniface. Originally from La Broquerie, she holds a bachelor's degree from *Université de Saint-Boniface* and has just completed a baccalaureate in Recreation Studies from *Université de Moncton*. With experience in event organizing, working with volunteers and community help, Grenier supports those who work in youth ministry in parishes and schools, and assists those who wish to initiate youth ministry in their own parish. She also acts as liaison to local and national groups and youth ministry organizations.



Dianne Anderson

**EASTER MINISTRY** — The Way of the Cross was held outdoors at the Saskatoon Correctional Centre on Good Friday, with parish volunteers and leaders from the diocesan Restorative Ministry Office journeying with inmates in prayer and reflection about the suffering and death of Jesus. Prison outreach at Easter also included celebration of the Triduum with mass and washing of the feet on Holy Thursday, the Good Friday liturgy with veneration of the cross, and Easter eucharist. Volunteers also went through the prison delivering chocolate bunnies to the men, purchased with donations from across the diocese.



# Annual art show highlights multi-faith themes

By Frank Flegel

REGINA — A young artist from Oxbow High School took first prize in the sixth annual Multi-Faith Saskatchewan Visual Arts Presentation held April 22 at Westminster United Church. Her work is titled “Make Love Not War” and features a helicopter dropping hearts and flowers on a city.

Emily Creusot got the idea for her theme mostly from the Internet, she said, but also with help from her

art teacher at Oxbow High School. First prize is \$125 and inclusion with other entries in the travelling art show that will tour Saskatchewan schools this summer.

The project is not about the money, it’s about encouraging and assisting students to create art that will celebrate all those things that will make life better for all, says the brochure that invites entries.

Krishan Kapila, co-founder of Multi-Faith Saskatchewan and the Visual Art Project, said that in the

six years of its existence, 250 student art works have been created from 29 different Saskatchewan schools. This year, 30 pieces were entered by students from eight Saskatchewan schools. Several schools had multiple entries, with the largest number — five from Central Collegiate in Saskatoon; three came from Oxbow High School and two from Holy Cross High School in Saskatoon.

There was just one entry from

Regina: St. Luke’s Yulya Golden focused on the earth and everything in it as God’s gift to us and we must work and live together as family to ensure the health and well-being of everyone.

Fifteen of the entries were adjudicated by Regina artists Elmer Brenner, Madhu Kumar and Anne Campbell.

Denton Dietz of Holy Cross High School in Saskatoon took second prize, and because of his

theme, “the wisdom that nature holds,” his artwork will be entered in an international competition in Massachusetts this summer.

Kapila said an organization called Charter of Compassion is holding the competition for art depicting the environment. Denton’s work depicts a wrinkled, aged face in the bark of a tree. This illustration of his theme fits the environment description of the Charter of Compassion art competition.



Frank Flegel

**MULTI-FAITH ART SHOW** — Emily Creusot of Oxbow High School took first prize in the sixth annual Multi-Faith Saskatchewan Visual Arts Presentation held April 22 at Westminster United Church in Regina. Her work is titled “Make Love Not War” and features a helicopter dropping hearts and flowers on a city.

## Ecumenical studies program offered

By Darren Dahl

SASKATOON — The Program in Ecumenical Studies and Formation is a three-year accredited program developed by the Prairie Centre for Ecumenism in Saskatoon.

Offered annually during the third week of June, the 2017 program will be held June 20 - 23 at Redeemer Lutheran Church.

Upon completion of three years, participants are awarded a certificate in Ecumenical Studies and Formation from St. Andrew’s College and the Prairie Centre for Ecumenism (PCE).

The Program in Ecumenical Studies and Formation is of particular interest to ecumenical officers, those training for ministry, those engaged in ministry in an ecumenical setting, and lay people wishing to increase their knowledge of the ecumenical movement. Local scholars, ecumenists and international visiting scholars lead the program.

One of the 2017 visiting scholars is Rev. Thomas Ryan of Minnesota, a member of the Paulist Fathers. His ministry has been marked by three passions: spirituality, Christian unity, and inter-religious understanding and collaboration. Ryan is currently the director of the Paulist North American Office for Ecumenical and Interfaith Relations in Washington, D.C. He is a former director of the Canadian Centre for Ecumenism, and of Unitas, an ecumenical centre for Christian meditation and spirituality in Montreal. He is the author or co-author of 14

books, and leads retreats internationally.

The other 2017 visiting scholar is Natasha Klukach, a lay theologian of the Anglican Church of Canada, who began serving the World Council of Churches as a program executive in 2010, with responsibility for Church and Ecumenical Relations, deepening and strengthening the fellowship of 348 member churches. Her appointment for a term to the International Commission for Anglican-Orthodox Theological Dialogue culminated in a consensus document called *In The Image And Likeness Of God: A Hope-Filled Anthropology*. She is a former ecumenical officer for the Anglican Church of Canada, and was a member of the Faith and Order Standing Commission of the World Council of Churches (WCC) from 2007 to 2010. She worked on the consensus text *The Church: Towards a Common Vision* adopted by the WCC in 2013. She is presently furthering her research of the contemporary ecumenical movement, writing a doctoral dissertation at King’s College, London.

A video and more information is available on the PCE website at [www.pceecumenism.ca](http://www.pceecumenism.ca). For more information contact (306) 653-1633 or email: [programs@pceecumenism.ca](mailto:programs@pceecumenism.ca)

A program sampler is also available on the website, offering an opportunity to take a small part of the program for a reduced cost in order to determine whether to enrol in the June 20 - 23 program this year.

## Passion Play in its 18th season

ST. BONIFACE — Seventeen years ago, Belita Sanders and a group of collaborators challenged themselves and created Manitoba’s Passion Play. This year once again Oak Valley Productions, Inc., is presenting the drama at its outdoor theatre site near La Rivière, Man.

Catechism takes many forms, says Sanders, and she and her team use the play to bring the story of Jesus to life while creating a sense of community for the volunteers who set it up and the audiences who attend.

It is an enormous task. It started with a man who donated some pasture land to provide a site to build a stage. Sanders has always been the artistic director, and the first play was written by Sarah Pasafield. Over the years, some scenes have been added or re-written.

In 2016 Sanders wrote some additional scenes for the beginning of the play, incorporating the biblical stories of Jesus’ birth and childhood, his baptism in the Jordan River, a number of his miracles and the Sermon on the Mount. The current version follows Jesus’ life from the annunciation to the resurrection.

In 2011 a permanent set was built, complete with an expanded concrete stage and prefabricated flats. Backstage improvements

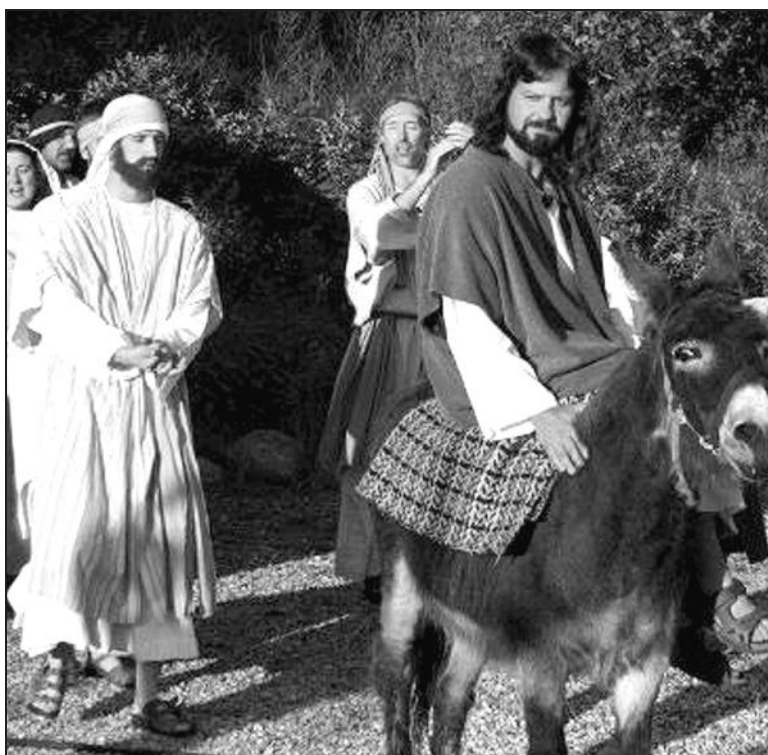


Photo courtesy Oak Valley Productions, Inc.

**PASSION PLAY** — A scene from a past production of Manitoba’s Passion Play depicts Christ riding into Jerusalem on Palm Sunday. The yearly event is presented at an outdoor venue near La Rivière, Man., in July.

were incorporated, providing additional enclosed storage and preparation areas. A crew of volunteers spent many hours constructing, painting and assembling the set.

Every year the non-profit organization requires between 60 and 80 actors and approximately 120

support staff and musicians who volunteer their time to make it work. This year a group of musicians led by Christian Kantz and Jason Dyck of Winkler, Man., will be providing live musical accompaniment composed by Micheal Janzen and commissioned by Oak Valley.

“It is a moving experience,” Sanders notes, “especially if the story of Jesus is close to your heart. The biggest experience that we see is how audience members are moved when talking to the people who usher them out. For us it’s great because we give the little that we have and God does the rest.”

“We have attended our church services for many years,” one couple shared, “and we have seen movies about the stories of Christ’s death and resurrection, but never before have we actually felt like we were a part of Christ’s story of who he was, how he and his mother and disciples and others acted and reacted.”

The passion play is also a great example of Christian unity, because from the beginning it has always been different churches working together. The board is very ecumenical with a common purpose of bringing the story of Christ to the forefront.

“It highlights the beauty of the people in this area,” says Sanders, “because no matter the denomination, people have embraced this project.”

The 2017 performance dates are July 8 and 9 at 6:30 p.m. and July 14, 15 and 16 at 7:30 p.m.

## Jesuits a major influence

Continued from page 6

gram. Another fund was established to give \$5,000 scholarships to students who attain high marks in Catholic Studies and have engaged in travel courses, field study, and social learning programs.

In July 2014, Conrad, an alumnus and a longtime supporter of St. Paul’s College, provided a significant funding opportunity for the college’s Jesuit Centre for Catholic Studies. The Wyrzykowski Family Ignatian Scholars Fund was established to augment the Catholic Studies program, which is offered through the U of M’s Faculty of Arts and administered by the Centre.

“The Jesuit Fathers had a profound influence in my life,” said Conrad. “As teachers, their personal attention to try new activities, such as debating and public speaking, gave me the needed stability and sense of belonging to achieve my post-secondary education.”

By the end of the 2014 - 15 fiscal year, his pledge of more than \$1 million would be leveraged to over \$1.5 million with the remain-

ing gifts coming from the Wyrzykowski family and the Manitoba Scholarship and Bursary Initiative (MBSI) through the University of Manitoba.

Wyrzykowski is an emeritus board member of the St. Paul’s College Foundation, Inc. In 2008 he was named Outstanding Volunteer Fundraiser by the Association of Fundraising Professionals, Manitoba Chapter.

The Catholic Foundation of Manitoba is a non-profit community foundation that has distributed close to \$1.5 million in grants over its 53-year history. The foundation was originally created by the Knights of Columbus and, with gifts from generous people, is committed to support Catholic causes and values in Manitoba.

The foundation recently announced it has distributed 39 grants to non-profit organizations throughout the province of Manitoba over the past year. These funds support a range of charitable organizations that care for the needy and underprivileged, educate youth, and promote Catholic values within the province of Manitoba.



**By Cindy Wooden**

## The meeting with Pope Francis

Crosby, who is president of the Canadian Conference of Catholic Bishops, said the Ontario group spoke particularly about members' concerns that proposed On-

Because the court decision was unanimous, the cardinal said, it will not be easy to overturn. In the meantime, the bishops of Ontario are working hard to get conscience protections into provincial norms, educating the faithful and providing material and moral support to Catholic health care providers

The *ad limina* visit, Fabbro said, is built around the pilgrimage to the tombs of the apostles, “praying to the apostles to intercede for us as bishops in our ministry as their successors.” Making that prayer in Rome emphasizes that connection in a unique way.

In some ways, Crosby said, the *ad limina* does for a bishop “what the bishop does for the diocese in

Pope Francis spoke “of the importance of evangelization and how nowadays you aren’t preaching to force people into the church, but you want to attract them to the message,” Crosby said. “As I was listening to him I thought he has a very attractive personality. He is not loud. He is calm-thinking. The way he explains things is simple. You have a sense that he has a good understanding of humanity. And he’s a light. He’s a light to us.”



**ONTARIO BISHOPS IN ROME** — Bishops Ronald P. Fabbro of London, Ont., and Douglas Crosby of Hamilton, Ont., pose with St. Peter's Basilica in the background during their *ad limina* visits to the Vatican April 25.

## Continued from page 1

"We are fortunate that Saskatchewan has enjoyed a separate school system since our inception," Fortosky added. "Parents have obviously endorsed Catholic education by entrusting Catholic schools with the education of their children. And we'll do everything we can to ensure that choice for faith-based education in Saskatchewan remains for future generations."

In a message to parents and guardians earlier in the week, Boyko said the most common questions she has heard in the

"I believe that it is time to help our community leaders understand how important Catholic education is and encourage their continued support," she told parents and guardians, urging all those who value Catholic education and parental choice to contact elected officials to express support for Catholic schools and concern about the court decision.

*The schedule for the day includes: Mass, Stations of the Cross, Confessions Healing service, Blessing of Religious Articles, Talk and Video and Religious Articles store. Lunch will be available. Watch for times posted on the St. Theresa website and the Diocesan website.*

*“Mary, Mother of Mercy”*

(Saturday 4 p.m., Weekdays 7:30 p.m.)

**July 9 to August 27 ~ Mass on Saturday at 4 p.m.**

### Sunday - July 16

3 - 7:30 p.m.	Priests Available for Individual Confessions
3 - 3:30 p.m.	Opening Procession ( <i>Log Church to Grotto</i> )
3:30 - 5 p.m.	Charismatic Prayer Time (Grotto)
6 - 7 p.m.	Talk by Bishop Emeritus Gerald Wiesner, OMI
7 - 7:25 p.m.	Rosary
7:30 - 9 p.m.	Celebration of Eucharist / Candlelight Procession
9:15 - 10 p.m.	Private Adoration ( <i>Log Church</i> )

**Monday - July 17**

10 a.m. - 1:30 p.m. Priests Available for Individual Confessions  
9 - 11 a.m. Pipe Ceremony and Cree Mass (*Pieta*)  
11 a.m. - 12 p.m. French Eucharist (*Grotto*)  
1 - 1:30 p.m. Anointing of the Sick  
1:30 - 3 p.m. English Eucharist

### Tuesday - August 15

3 - 7:30 p.m. Priests Available for Individual Confessions  
6 - 6:30 p.m. Marian Prayer / Rosary (Grotto)  
6:30 - 7:15 p.m. Talk by Rev. Mark Blom, OMI  
7:30 - 8:30 p.m. Celebration of Eucharist / Candlelight Procession

### Friday - September 8

4 - 6:30 p.m. Priests Available for Individual Confessions  
6 - 7 p.m. Exposition / Divine Mercy Chaplet / Presentation of Roses  
7 - 8:30 p.m. Celebration of Eucharist, Closing Procession  
*(Please bring a long-stemmed Rose to present to Mary before Mass begins)*

For more details go to:

[www.padiocese.ca/stlaurentshrine](http://www.padiocese.ca/stlaurentshrine) or [www.stlaurentshrine.com](http://www.stlaurentshrine.com)

*Donations to Our lady of Lourdes Shrine greatly appreciated.*



# Canadian Copts ponder future of faith back in Egypt

By Shenaz Kermalli

TORONTO (RNS) — A 13-year-old girl with long, flowing black hair and dark eyes stands poised at the head of a massive church hall, flanked by a bishop and several priests. More than a hundred community members sit before her.

Her voice shakes with conviction.

"When my parents told me about the bombings I was in shock that it was done on a day when we as Coptic Christians celebrate our faith," she told the congregation at the Church of Virgin Mary and St. Athanasius in the Toronto suburb of Mississauga recently. "I have many close friends and a few best friends who are Muslim. But our religion does not define us as good or bad. It is how we are as human beings that shows that."

It was a tough lesson for the Canadian teenager, whose family asked that her name be withheld for fear of repercussions in Egypt. They have relatives and friends who live close to the Coptic churches in Egypt where two suicide bombers blew themselves up on Palm Sunday (April 9). More than 40 people were killed and 106 injured.

Her sentiments were echoed by 11-year-old Mark Chairallah, who like the girl was nominated by his Coptic Sunday school to address the congregation. "I have come here today because I want to let you all know that the people who say they are 'Muslims' that have done the bombings cannot have a religion," he said.

"I do not know much about

other religions but I am sure that every religion of God has love, care and kindness and can never say to anyone to go and kill certain people."

The attacks in the cities of Alexandria and Tanta were just the latest in a string of terror incidents at Coptic churches in Egypt over the last five years. Once again, it left them reeling with sorrow and grasping for an explanation of what is happening to their church in a country that has been its home for almost two millennia.

"The Coptic community feels the pain of Christ," said Sherry El-Rashidy, a church representative who hosted the memorial service.

"We are like lambs on this earth. Our weapons are harmless yet powerful — they are our prayers and churches."

## The 'golden years'

Copts are the largest minority population in the Middle East and make up 10 per cent to 15 per cent of Egypt's population. Founded in the first century by St. Mark the Apostle, it is believed to be one of the oldest Christian denominations in the world.

"We are the descendants of Pharaoh and have lived for 2,000 years in Egypt," said Hani Tawfilis, a church board member. "We love Egypt as our country."

Today a sizable Coptic diaspora exists in the West, including about 200,000 Coptic Christians in the United States and 50,000 in Canada (of which over 80 per cent reside in Ontario). While data on Copt migration are scarce, it is clear that the number increases each year — both because of terrorism and economic instability.

Tawfilis, who emigrated 27 years ago, recalled what some



RNS/Reuters/Amr Abdallah Dalsh

**COPTIC CHRISTIANS MOURN —** Relatives mourn the victims of the Palm Sunday bombings during the funeral at the Monastery of Saint Mina "Deir Mar Mina" in Alexandria, Egypt, on April 10, 2017. The attacks in the cities of Alexandria and Tanta were just the latest in a string of terror incidents at Coptic churches in Egypt over the last five years.

Egyptians call the "golden years" in the 1960s and 1970s. "When we were brought up, no one asked what your religion was. People would never ask. They knew — but they didn't care."

"If you watch any of the old movies from that time," he added, "you won't find anyone wearing a veil in those videos. No one is completely covered in black, and no men have big beards. It doesn't mean they didn't go to mosques or weren't religious."

Tawfilis said that after 1979, when the Soviet-Afghan war began and the Islamic Revolution swept Iran, a more austere style of Islam of the type practised in Saudi Arabia began seeping into Egypt and contributed to the radicalization of militants.

"I feel sorry for those guys," Tawfilis said, referring to the terrorists. "Someone gave them the wrong information. Someone told

them that when you kill yourself and kill those people who are innocent you will reach heaven quicker than me."

## Resilience is key

The attacks happened minutes after Coptic Pope Tawadros II and government officials left the church in Alexandria. It was also a week before Easter Sunday, and ahead of a late-April by Pope Francis to Egypt, where he met the Coptic leader.

From a geopolitical perspective, the timing of the church bombings signals a clear message: The Islamic State group is waging war on Christianity in Egypt and the Middle East.

"The fact that the head of the Coptic church was on site indicated that it wasn't a random attack. It was meant to go to the top of the church," said Scott Kline, a professor of religion at the University of Waterloo, Ont.

But attacks like this also have deep repercussions in American domestic politics, he said, because many conservative Christians who support President Trump are also alarmed that Christians are under attack in the Middle East.

"This puts a tension in the Trump coalition because you have a lot of alt-right-first nationalists like Steve Bannon and a lot of religious right (activists) who want more action on the part of the American government to protect Christians around the world," Kline said. "You can't have it both ways."

"The government needs to ask themselves: Do we take a national bent — put America first and follow the alt-right part of the base? Or do we expand ourselves and become a bit of a moral police?"

For others, the solution to stemming attacks on Copts lies ultimately in the hands of President Abdel-Fattah el-Sissi and his government. In speeches, el-Sissi regularly describes Egypt as unified and has promised to reduce Muslim-Christian tension. "But there remains little Christian representation in government, and sectarian violence is all but commonplace," said Sarah Yerkes, an international relations fellow at the Council on Foreign Relations in Washington.

"Many Christians supported Sissi's rise to power, but there's no group that's safe," she added, in reference to civil society activists and political opposition groups such as the Muslim Brotherhood, hundreds of whose supporters were massacred in a 2013 raid on a protest encampment. "Anyone deemed to be a threat to Sissi is under this state of oppression."

Meanwhile, Copts in the diaspora have confidence in the survival of a faith that has known suffering since St. Mark established the church in Alexandria in the first century.

"The Christian group has always lived in the blood of their martyrs," Tawfilis said, connecting the early persecution of Coptic Christians to the latest attacks. "We don't know when the next one will be, but we know there will be one."

# Medjugorje

# Pilgrimages

**\$1,299.00** Anniversary  
Jun 20-28/17

**\$1,499.00** Youth Festival  
Jul 30-Aug 9/17  
(Ages 8-88)

**\$1,399.00** Month of Rosary  
Oct 10-18/17

**INCLUDES:** airfare from Toronto and transportation to Medjugorje, two meals/day, double accommodation in Pansion near the church, local English-speaking tour guide.

**EXCLUDES:** taxes (approx. \$487), tips, insurance.

**800-663-6279**

**WWW.FAITHTOURS.CA**

*We have been taking pilgrims to Medjugorje for 25+ years*

**Star of the North Retreat Centre**  
3A St. Vital Ave., St. Albert, AB T8N 1K1  
Please call to register: 780-459-5511  
More info at: [www.starofthenorth.ca](http://www.starofthenorth.ca)

**Mary: Powerful Disciple and Compassionate Mother**  
A concise summary of Catholic theology is that we make our way back to the Father through Jesus, with Mary our Mother, in the Holy Spirit. Using Scripture to help us "be with Mary," this retreat will explore the many dimensions of Mary, human and holy. We will ponder together her qualities of strength, humility, mercy and justice. Presentations, prayer, silence, and moments of fellowship will make for a faith-filled and enriching retreat experience. Come and discover the joy of Mary.  
*Facilitators: Archbishop Sylvain Lavoie & Christine Foisy-Erickson*  
**7 p.m. Friday, May 26 - 1 p.m. Sunday, May 28**  
*Live in: \$250; Commute: \$175*      **Registration deadline: May 19**

**Brother Sun, Sister Moon - Laudato Si' - You and Me!**  
*A contemplative retreat weekend guided by Maureen Wild, SC, MEd*  
Take time for a special summer weekend to reflect on and pray with "the wisdom of Francis in my life" — the Francis that lives within us resounding with our creation-loving hearts, and the Francis who challenges us to greater depths of living courage and love for the sake of all life and creation's children yet to come. This contemplative retreat invites silence, morning & evening praise and reflection time outdoors. Daily conferences weave teachings with prose and poetry, prayer and music — the Canticle of Creation and vignettes from the life of St. Francis woven with threads of *Laudato Si'* (on the care of our common home) and the inspiration of Pope Francis — all then woven within the tapestry of our own lives and where Love is leading us.  
**7 p.m. Friday, June 2 - 1 p.m. Sunday, June 4**  
*Live in: \$250; Commute: \$175*      **Register by May 21**



# Author Lamott believes ‘mercy is our only hope’

By Emily McFarlan Miller  
©2017 Religion News Service

Bestselling Christian author and patron saint of writers everywhere Anne Lamott didn’t set out to write a book about mercy. Lamott simply realized when she heard the word “mercy,” it had the power to change her day. This



AP/Nati Harnik

Anne Lamott

was during the height of the U.S. presidential campaign, amid what she called “the general toxic frenzy of modern life, especially if you’re politically active and a Sunday school teacher.” And so she found herself thinking about mercy and reading about it and talking about it and writing about it. And then, she said, she “accidentally” found herself writing a

book about it — *Hallelujah Anyway: Rediscovering Mercy*, published in April by Riverhead Books. “I just felt just to point out to people how merciful they are or used to be and can be again and the beauty of living from your merciful heart instead of your tickertape brain — judgmental brain — is the way home,” she said. “It’s the way to peace, the way to feeling safe and connected. It’s all the things we long for.” Lamott talked to RNS about her new book and how to offer mercy in the middle of the Twitter fight and in a politically divided country. This interview has been edited for length and clarity.

**How do you define mercy?**

To me, it’s sort of like grace in action. It’s grace as that unmerited, beautiful energy of assistance and second winds and buoyancy and fresh air and help to our feet. That’s how I define grace, and mercy seems more like the action of that. It’s the miracle that we’re forgiven, the miracle that we forgive even the most impossible people, including relatives, the miracle that we have found mercy in our hearts for people who have hurt our children.

I think probably synonyms are compassion and loving-kindness in the Buddhist tradition and forgiveness almost. (It’s) the tenderheartedness of my relationship with God, the extreme forgiveness of God and, of course, the wonderfully low standards of God so that even someone like me is completely adored and welcomed in the great shalom of God wanting us.

So mercy is all of those things. To have a merciful heart means your heart has been softened by the meat tenderizer of grace so that even if somebody is wrong or has wronged you, you feel mercifully toward them. You get it. You get that they have suffered. You get what an effort it is for them just to get through the day.

**You’re transparent about your politics and your disapproval of the current administration. What do you think is the role of mercy at a time when our country is so divided politically?**

I just think mercy is our only hope.

Arlie Russell Hochschild wrote a beautiful book called *Strangers in Their Own Land*, and it’s about all these years she spent recently with the Tea Party movement in the bayou in Louisiana, just getting to know people and really just getting to listen, eating with them and going to church with them and going to work with them and staying home with them. I started foisting it on everyone after the election. For those of us who are, say, troubled by Trump, because it’s a very dark, scary time for those of us who are passionate about care for the elderly and the poor and the disabled and the environment, this book brings so much light in terms of reminding

us most miracles, I would say, really begin with people listening to each other instead of judgment and arms crossed.

There’s an acronym in the recovery movement of WAIT: “Why Am I Talking?” What if we stopped talking? What if our goal was a merciful heart? That intention changes things, but so does hearing the word “merciful.” It just changes things. It shakes you up a little bit. It’s like, “Whoa, that didn’t come up today yet because I’ve been plugged in to the TV and Internet.”

I try to make the case that anything but mercy and forgiveness just hurts you. It just keeps hurting you and keeping you clenched and defensive. This other thing leads to communion and community and a softening of these scared hearts.

**You mentioned being plugged into the Internet. You write in the book about a particular tweet you posted that your son had urged you to apologize for.**

I wrote this thing just spur of the moment. While cleaning out a drawer, I found a note scribbled on a napkin. I’m old. I’ll be 63 next month. When I grew up, there was only paper and pencils and typewriters. And so what I said without thinking was, “Carry a pen. Write on paper as much as you can,” and I had as savage an attack just about as I did with the Caitlyn Jenner thing. I made a mistake, but the savagery of the response — if you read the Twitter responses to my thing, it’s crazy.

I don’t actually respond to Twitters I hate. I also don’t go places where I know the person’s theology or political positions are going to drive me crazy. There seems to be a thirst to be made crazy. Sometimes I’ll get into it with my family or with something more local, and it’s really a hit. It’s like cocaine or an espresso. Anger is very mood-altering, and self-righteousness is very mood-altering, and I can say that absolutely from my own experience.

I love to block people who are rude and awful, and I’m sure Jesus would be blocking everybody like crazy too if he was around.

**So how can we better extend mercy to each other on social media?**

I got clean and sober 30 years ago, and one of the first things I heard was, “If you’ve got a problem, go look in the mirror.” First of all, I’m probably the only aspect of the problem I can change, and it’s almost certainly a spiritual solution, and it probably has all or something to do with the problem. I have to look at why I want to feel angry, why I want to continue something that is so stupid.

I’ve always said in probably every book I’ve written, you take the action and then the insight follows. You don’t have to break some sort of mercy code, or you don’t have to break some sort of “how to live morally” code, you have to take merciful actions. If you want to have loving feelings, you have to do loving things, period.

76th Annual Pilgrimage

Shrine of Our Lady of Lourdes, Rama, Sask.

**Vigil of the Assumption - Monday, August 14**

5 p.m. Supper (Pre-book by Aug. 4, by calling 306-593-6120)

6 p.m. Hymns of Praise to Mary (Filipino Choir)

6 - 7:45 p.m. Confessions (and other times as priests are available)

8 p.m. Unveiling and Blessing of the statues of St. John Paul II and St. Mother Teresa. Procession of “travelling” International Pilgrim Virgin Statue of Our Lady of Fatima with a Fatima Message in celebration of the 100th Anniversary. Mass with Archbishop Don Bolen (main celebrant), followed by Living Rosary, Candlelight Procession, Exposition & Adoration of the Blessed Sacrament

**Feast of the Assumption of Mary - Tuesday, August 15**

8:30 a.m. Morning devotional prayers to Mary in Polish (church)

9 a.m. Mass in Polish (church)

10 a.m. Divine Liturgy in Byzantine Rite (grotto)

11 a.m. Stations of the Cross & Anointing of the Sick and the Aged

12:15 p.m. Final Mass - Blessing for Plenary Indulgence

Blessing of Religious Articles

Lunch in the Parish Hall

**Sunday, August 20**

5th Annual Mass for the Unborn at the grotto at 12:15 p.m.

Rosary led by the K of C before Mass

Procession and prayers at statue of St. Gianna Beretta Molla

Luncheon at the Parish Hall following Mass.

For more information call: 306-593-6120 or email: [maryjoe@sasktel.net](mailto:maryjoe@sasktel.net)

or visit our website: [www.ramashrine.com](http://www.ramashrine.com)

Loyola House

Retreats &

Ignatian

Training

An international

reputation for excellence

Spiritual Retreats

• 2 to 8-Day Silent Retreats

• 40-Day Spiritual Exercises of St. Ignatius Loyola

Training Programs in

Ignatian Spirituality &

Spiritual Direction

Walking Pilgrimage

Overnight accommodation &

on-site dining

Make us your first choice

**Ignatius Jesuit Centre**

A Place of Peace

Loyola House Retreats & Ignatian Training

Guelph, Ontario Canada 519 824 1250 ext 266

registration@ignatiusguelph.ca **loyolahouse.com**



# Strong documentaries stand out at SXSW festival

## Screenings & Meanings

Gerald Schmitz



Among the strong points of SXSW film programming are the quality of its documentary selections, several of which it has taken from the always impressive Sundance lineup. Like Sundance, and New York's Tribeca festival from which I've just returned, SXSW gives equal attention to the expanding world of documentaries. Although they rarely reach mainstream theatres, more are becoming widely available online through digital streaming platforms such as Netflix which has emerged as an important production and distribution partner.

Here are some titles to watch for:

**Chasing Coral** (U.S. <http://www.chasingcoral.com/>)

The winner of the Sundance audience award for U.S. documentary, this film directed by producer/cinematographer Jeff Orlowski (*Chasing Ice*) has been picked up by Netflix which ensures it global distribution — a very good thing in this era of Trumpist climate change denial — though the stunning underwater images are best appreciated on the big screen. The result of years of intensive work by a dedicated team of scientists, divers and photographers, incontrovertible evidence is presented of the severe impacts on the amazing ecosystems of ocean corals, which have suffered a 50 per cent loss globally over the past 30 years. The time-lapse sequences are remarkable, and proof that the health of the oceans is at stake. You won't see a more informative or important film this year.

**Bill Nye: Science Guy** (U.S.)

Directors David Alvarado and Jason Sussberg have fashioned a compelling profile of former television personality and science educator Bill Nye, a student of renowned astrophysicist Carl Sagan who now heads The Planetary Society, which he founded. Nye, a popular entertaining figure to a generation of students, has famously debated anti-evolutionists and climate change deniers. Nye is concerned that the anti-science movement is more powerful than ever, with views once considered marginal now held by those occupying high political office. While championing scientific endeavour, the film to its credit also acknowledges Nye's critics.

**Kim Dotcom: Caught in the Web** (New Zealand/Germany/Hong Kong/U.S. <http://kimdotcom.film/>)

Kiwi writer-director Annie Goldson gives a fascinating account of the web's "most wanted man online." Kim Schmitz (no relation!), who changed his surname to Dotcom after founding a lucrative global file-sharing empire (megaupload.com), stands

accused of Internet piracy on a grand scale. After serving time for fraud in his native Germany Dotcom moved on, living large at palatial headquarters in New Zealand, which were spectacularly raided in a quasi-military assault by government agents in 2012. Wanted by the FBI, Dotcom has become embroiled in New Zealand politics while still fighting extradition to the U.S. The ongoing story of his notoriety is more bizarre than anything Hollywood could dream up.

**The Work** (U.S. <http://www.theworkfilm.com/>)

Directors Gethin Aldous and Jairus McLeary's powerful account of a four-day therapy session inside Folsom Prison was awarded the grand jury prize in the documentary competition for good reason. It is a prison documentary like no other, capturing the raw emotional intensity of the group encounters in which, guided by facilitators, male participants from the outside are paired with inmates serving long to life sentences for major crimes. Some of the deepest wounds rising to the surface come from the former. By showing the catharsis of these human interactions the film raises questions about the role of "correctional" institutions and the possibilities for psychological healing taking place behind bars.



**The Blood is at the Doorstep** (U.S. <https://www.thebloodisatthedoorstep.tv/>)

This film directed by Erik Ljung also stands out among others dealing with police violence against minority individuals — in this case a schizophrenic unarmed 31-year-old Milwaukee black man, Dontre Hamilton, who was sleeping outside a Starbucks location when accosted by a police officer and fatally shot 14 times in April 2014. Hamilton was falsely alleged to be a homeless ex-convict but his close-knit family (present for the SXSW premiere) has been tireless in pursuing justice for him. Ljung is meticulous in exploring the protracted complications, including for the officer involved, of this notorious case that has sparked community outrage similar to that provoked by other police shootings. It opens with a quote from James Baldwin that also resonates through Raoul Peck's acclaimed Oscar-nominated documentary *I*

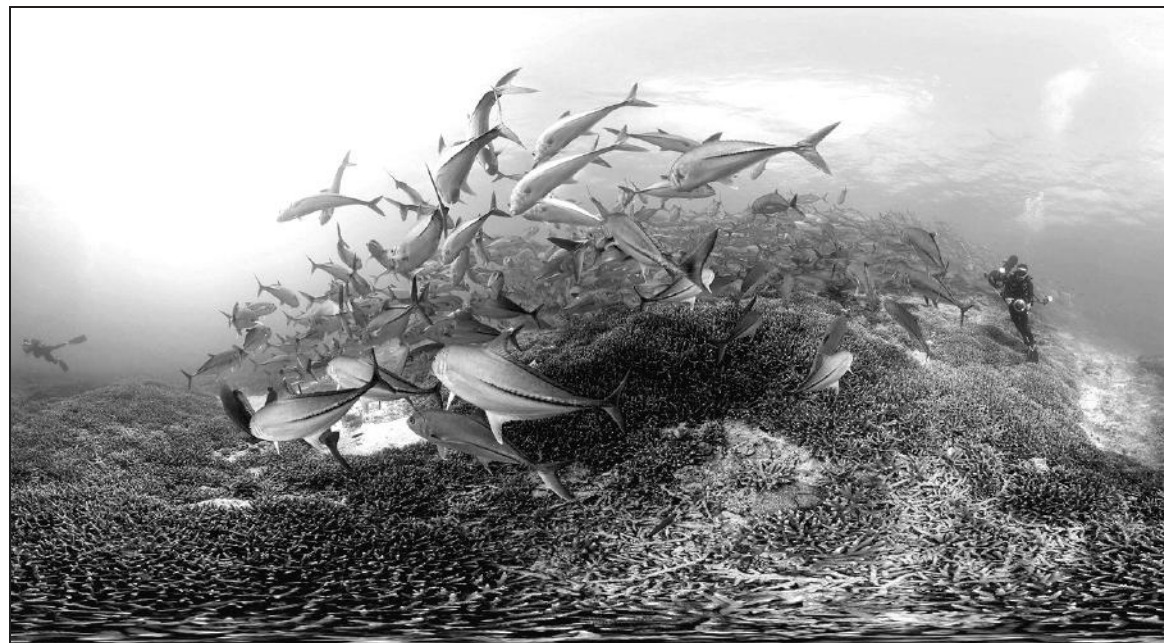


Photo from Chasing Coral courtesy of The Ocean Agency/ L Catlin Seaview Survey/Christophe Bailhache

**CHASING CORAL** — After building a persuasive case in *Chasing Ice* that the planet's glaciers are melting at an alarming rate, documentarian Jeff Orlowski turns his attention to imperiled reef ecosystems in this powerful wakeup call.

*Am Not Your Negro*: "Not everything that's faced can be changed. But nothing can be changed until it is faced."

**Unrest** (U.S. <http://www.unrest.film/>)

Awarded a special jury prize at Sundance, Jennifer Brea uses film to document how her life and that of fellow sufferers has been upended by the ravages of Myalgic Encephalomyelitis (ME), more commonly known as Chronic Fatigue Syndrome, a spectrum autoimmune disorder that can be severely disabling but has been too often misdiagnosed or dismissed as psychosomatic. Once an active doctoral student, Brea contracted ME at age 28. One million in the U.S. and 17 million globally are afflicted, 85 per cent of whom are women. Showing

**Give Me Future** (U.S./Cuba)

Given SXSW's renowned musical component, the "24 beats per second" category is always a strong point of the film program. This Sundance selection directed by Austin Peters is a bracing behind-the-scenes account of the breakthrough electronic music concert held in central Havana on March 6, 2016, that pulses not only with the energy of the 400,000 in attendance but the aspirations of young Cubans in a time of transition. The performers were the well-travelled trio known as Major Lazer (Diplo, Walshy Fire and Jillionaire), who were determined to use an all-Cuban support crew. Following on the Obama administration's reopening of relations with Cuba, everything about this event was exceptional. The film also delves into the extraordinary file-sharing network of "paquete," developed by an enterprising 27-year-old, by which a wealth of external information and cultural programs reach the vast majority of Cubans without Internet access, bypassing the Communist state's bureaucratic controls.

**Song of Granite** (Canada/Ireland <http://www.harvestfilms.ie/>)

Pat Collins helms this docudrama relating the story of legendary Irish folk singer and musician Joe Heaney, who learned the a cappella singing (known as sean nós) of traditional Irish ballads in Gaelic at his father's side in the hard-scrabble Galway countryside. Heaney became the undisputed master of this repertoire even as he left Ireland for London and then North America, working briefly in Montreal before settling in New York City. His recordings are justly famous. The film is an artful blend of archival materials with dramatized recreations of key periods in Heaney's life portrayed by three different actors and evocatively shot in black and white.

**On the Road** (U.K.)

Directed by veteran British filmmaker Michael Winterbottom, this is another musical hybrid inserting dramatic narrative into a vérité documentary about the rock

band Wolf Alice as it tours Britain. We get an engaging look at what it's really like backstage, onstage, and on the road between gigs, including when a key band member is hospitalized with an injury before the final London concert. But that perspective is also filtered through a romance that develops between two fictional characters, a young woman, Estelle (Leah Harvey), and a roadie named Joe (James McArdle). There aren't any outrageous antics or incidents. Instead what impresses is the human scale of the emotional notes.

**Becoming Bond** (U.S.)

Still another hybrid of documentary and drama is involved in writer-director Josh Greenbaum's account of the incredible rise of a lowly Australian car mechanic, George Lazenby, to become a top London-based model who, despite having no acting experience, took on the iconic role of James Bond in *On Her Majesty's Secret Service* (1969) for which he received a Golden Globe nomination. Then just as suddenly he turned down a huge sum and gave it all up. The film toggles between direct-to-camera narration by Lazenby, now 77, and actors portraying colourful episodes from his highly unusual life and career.

**Disgraced** (U.S.)

Pat Kondelis helms this disturbing story of a 2003 scandal that erupted at the Baptist Baylor University over its basketball team, one that rocked the world of American collegiate sports. At the centre was its controversial coach, Dave Bliss, who was forced to resign over ethical violations involving star player Patrick Dennehy, found murdered by ex-teammate Carlton Dotson. The film's examination of the events and their aftermath reveals a system prone to corruption. While Bliss's African-American assistant coach was banished, Bliss has made a redemptive comeback, hired as the basketball coach for Southwestern Christian University (from which he resigned in April after the film's premiere).

— NETFLIX, page 14



# Essence of Good News is found in feast of Easter

## Breaking Open the Ordinary

Sandy Prather



Easter hasn't always been my favourite liturgical feast. I was like many others in that Christmas claimed the privileged spot in my affections. The symbols and celebration, the sentimentality of the nativity story complete with baby, the familiar songs carolled into the night, the bright lights and decorations embellishing every household, mysterious wrapped packages under the tree, and the unparalleled holiday feel of it all: Christmas was joy. It would be hard for anything to compete with all that Christmas brought to the table.

But, over the years, Easter has assumed its proper place in my heart as the ultimate Christian feast day. Undoubtedly the restoration of the Triduum with its powerful liturgies contributed greatly to this advancement. Replete with potent Scripture readings, a wealth of symbols and an abundance of ritual, together they make for an impressive immersive experience into salvation history.

Easter's story begins at the beginning and moves through patriarchs and prophets, exile and kingdoms, promise and failure. We run the emotional gamut from

*Prather, BEd, MTh, is a teacher and facilitator in the areas of faith and spirituality. She was executive director at Star of the North Retreat Centre in St. Albert, Alta., for 21 years and resides in Sherwood Park with her husband, Bob. They are blessed with four children and 10 grandchildren.*

shouting Hosanna in triumph, to standing anguished at a brutal execution, to wondering, bewildered, before an empty tomb. We go from one garden to another as the paradisiacal Eden gives way to suffering Gethsemane, which still is not the end of the story. The agony therein gives way to a final celebrated garden where a stone is rolled away and a gardener calls each of us by name. Thus begins the new and final chapter of God's gracious saving activity.

All of this has shaped my love for Easter, but it is not the defining cause of it. The deep reason I love Easter is because of what God, in Christ, has done in the Easter event. I have come to appreciate that while the Incarnation is a profound gift that embraces all of creation with its grace, it is Easter which holds the glorious finale. "Death," we can now cry along with Saint Paul, "where is your sting?" Therein lies the essence of the Good News.

This is not an abstract idea for me. My passionate appreciation for Easter has come through early, hard experiences of loss and death. The first was when I was age 16 and my family was hit with the irrevocable, overwhelming grief of losing our 42-year-old father to suicide. Like a young Alice, I fell through the rabbit hole and life took on a strange and unwelcome shape. A new "normal" of sadness took over and everything was changed. A short five years later, the second derailment occurred when my eighteen-year-old brother

was killed in a late-night car accident. Blasted into sorrow, buried in grief, I angrily turned away from a God who could allow such tragedies, and abandoned a faith that failed to protect.

But strangely enough, God did not abandon me and while I wandered through the valley of death for almost 10 years, it seems I was still held in love. It took shape in the compassionate people who surrounded me, continued to speak words of hope and continually invited me back to God. Eventually, at a breaking point, I hesitantly turned to the faith I had forsaken, desperately seeking answers for the anguish that lay deep within.

I returned to eucharist and, for over a year, wept at every mass I attended. I prayed privately, in distress, beseeching a God whom I wasn't even sure I believed in, to help me. I joined a Bible study group and was shocked to learn that it wasn't necessary to believe literally in Adam and Eve; a lot had changed since my Catholic school days! I was intrigued, drawn in. Eventually I found my wandering way to a theology class where I was introduced to a God of love and compassion, who stops at nothing to save us. Feeling that here at last was something that offered answers to my ailing heart, I began to study and, as my misconceptions fell away, I fell in love with Christ and the God I was encountering.

It was, though, the Paschal Mystery that finally healed my heart. The revelation of the sheer extent of God's love for humankind, caught as we are in sin and death, blew away the last vestiges of my resentment and hurt. Christ's suffering, death and descent into hell spoke volumes to me about the suffering of my father, while the resurrection spoke of the healing embrace with which God embraced him. Years later, when I eventually reached the point of writing my master's thesis in theology, it is not

surprising that the topic I chose was "Revisiting Hell." I felt both my father and I had been there existentially and that it was Christ who had reached in to bring us both out.

The Paschal Mystery: accompanied suffering, death overcome, resurrection into transformed, eternal life. Easter's gifts are unparalleled. In popular imagination, the Easter Bunny and

coloured eggs may not match Santa and a sack full of presents, but that's OK. The two are intertwined. The unique gift of Jesus' life, which begins with the Incarnation, and the consummation of that life in the Paschal Mystery, both elicit the same response from hearts awash in wonder and drenched in gratitude: Halleluiah!



Design Pics

**EASTER'S GIFTS — "The Paschal Mystery: accompanied suffering, death overcome, resurrection into transformed, eternal life. Easter's gifts are unparalleled."**

# Life's interruptions can help us to learn in unexpected ways

## Confessions of a Night Owl

Alisha Pomazon



Confession: this is not the column I meant to write this week. I originally planned to write something like this in a few weeks, when a particular anniversary was upon me. But, when I was doing research on my vocation project today, a particular quote caught my attention. And interrupting life is primarily what this quote reminds me of, so here I am interrupting my writing schedule.

"Before you tell your life what you intend to do with it, listen for what it intends to do with you. Before you tell your life what truths

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

and values you have decided to live up to, let your life tell you what truths you embody, what values you represent" (Parker J. Palmer, *Let Your Life Speak: Listening for the Voice of Vocation*).

I am fully aware that certain times of life are meant for reflection rather than action, but I'm not quite sure which is harder — the self-reflection or the action. Both have been incredibly hard these past few years. I have suffered immensely and have completely lost my confidence in myself, my health, my life. Why? Because my life was interrupted. Rudely.

On June 20, 2015, I went to the doctor because my stomach hurt. On May 26, 2016, I finished treatment for uterine cancer. My treatment was the doubled trifecta of

fun: two surgeries, two chemo drugs, and two sites of radiation. I lived on my bed, and on the couch, and eventually in the bathtub because radiation burns are best soothed by water, baking soda, and salt. I was hospitalized for dehydration and learned to drink a cup of water every hour. Water became both my enemy (during chemo when everything hurt so bad I could barely move, so getting that water was the hardest thing to do), and my saviour (which was weird because baths have never been my thing).

In all of those places, I thought when I could, and prayed, and prayed. Breathing was prayer, and prayer was breathing.

All I wanted to do during that time was get back to the classroom. Before cancer, teaching was breathing for me. After cancer, teaching is prayer.

Two things in particular strike me. First, my students are writing their final today. I pray I have given them the tools to write their final, and be proud of the work they have done. I hope I have given them everything they need. I hope they will be able to take what

they have learned into the rest of their lives. I pray they will remember what they have learned from each other and our time together. Teaching is important to me because my teachers gave me the tools and the drive to get where I am today.

Second, writing this column feels strange. For those who know me, I'm generally a private person. But cancer has opened me up in more ways than one. So here is my reflection.

Walking into the classroom the first day after cancer, I was shaking so badly I thought my teeth would fall out. Was I nervous? I was terrified. Was I excited? I was thrilled. Did I gain back a piece of confidence? Yes. Did I lose that confidence soon after? You betcha.

This year has been a rollercoaster. Sometimes I miss the apathy of chemo because my emotions have been all over the map, and I thought I was going to lose my mind. But I pray. Every night when I lie down, I pray. I talk to God. Some semblance of sanity comes back, and moments of comfort come to me in the day.

I have never paid much attention to what others thought of me. I've always liked being a little bit different. After cancer, I was shaky and people's opinions became of utmost importance. I could no longer look inside myself for that comfort, because my insides were literally cancerous. But lately I've been pushed into different kinds of prayers, reflections, and interactions. I've started regaining confidence. And now I've opened myself up to you.

When I asked one of my beloved teachers for tips on writing theology, he told me: "Be yourself. You were asked, so write you."

So this is me. I am a cancer survivor. I am a teacher. I like bunnies, and monsters, and all things bright and shiny. I'm not afraid of the dark, and will do everything I can to bring light into life. I value fun, sweetness, and you. I am a budding theologian. And I pray I have interrupted your day, because interruptions are my favourite thing. Interruptions have changed my life.

Life, they say, is the best teacher. Interrupt your life a little, and see what you learn. I think God likes that kind of thing.



# Gifts are meant to be opened, used, and appreciated



## Liturgy and Life

Sylvain Lavoie, OMI

A man was gathering up clothes, with the help of his sister-in-law, to take to the mortician for his wife’s funeral. He opened a drawer and took out a very expensive slip that still had the price tag on it, and placed it on the bed. Sadly, he told his sister-in-law that his wife had never worn it because she had been saving it for a special occasion. Now, that special occasion would be her funeral.

Gifts are meant to be opened, used, and appreciated. Father Bob remembers his 10th anniversary as a priest. There was a reception after the eucharist. People brought gifts that he received and placed in the dining room. Only after everyone had left did he realize he had not opened any of the gifts. He felt chagrined — surely the people who brought them would have liked to see him open the gifts and acknowledge their generosity. Bob felt he had stolen from them some of the pleasure of gift-giving.

Imagine how our loving Father must feel when we fail to appreciate or use the priceless gift of our faith in him; when we take the gift of his Son’s life, death and resurrection for granted.

The readings today urge us to open, appreciate and use this great gift of faith.

In the gospel today, St. John is using mystical language to describe what faith in God is all about and stretching the

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

apostles’ belief system. We can summarize the gospel in the following three sentences: The Father and Jesus are one, as the Father dwells in Jesus; Jesus is the Way to the Father, and no one comes to God as Father but through Jesus.

Jesus is the way because he reveals the Father, shows us the way to the Father, and alone gives access to the Father. When Philip asks for some marvellous manifestation of the Father, he falls short of that deeper faith by which alone the Father is seen to be in the Son, and the Son in the Father. Philip asks for a marvellous sign, and learns that the only secure vision of God in this life is through Jesus Christ and faith in him. The works of Jesus were merely signs of the revelation and salvation that he brought.

For the *New Interpreter’s Bible*, John 14:4-6 is the high point of John’s theology. “No one comes to the Father but through me.” These words reflect John’s deep belief that the coming of Jesus, the Word made flesh, decisively altered the relationship between God and humanity. Jesus is the tangible presence of God in the world, and God can only be truly known through that incarnate presence.

<b>Fifth Sunday of Easter</b>	<b>Acts 6:1-7</b>
	<b>Psalm 33</b>
<b>May 14, 2017</b>	<b>1 Peter 2:4-9</b>
	<b>John 14:1-12</b>

Humanity’s encounter with Jesus the Son makes possible a new experience of God as Father.

The Incarnation has redefined God for St. John and his flock, because it brings the tangible presence of God’s love into the world. This is a world-changing theological affirmation of an understanding of the truth of God that is coming from a small community that had Judaism as its previous home. John 14:6 is thus the core claim of Christian identity; what distinguishes Christians from peoples of other faiths is the conviction given expression in John 14:6 “It is, indeed, through Jesus that Christians have access to their God.”

In the second reading, we find that faith in Jesus reveals our identity as well. We are living stones, like Jesus, special to God who sees our faith in Jesus and takes us in his arms. We are a chosen race, a royal priesthood, a holy nation, a people set apart, God’s own people.

Faith also demands of us a response. We are invited to stay close to God through prayer and the study of God’s Word. Our prayer will be more effective because we are one with Jesus in the Spirit. We are also to spend our lives in loving service. We will do even greater works because Jesus has left behind the limitations of the Incarnation and can now act more freely and does “works” through believers in and through his Spirit. Thus the faith and love of the disciples makes visible the invisible presence of the glorified Lord.

Those who truly live and work the 12 Step program of Alcoholics Anonymous experience a faith that transforms their lives. That program involves a balance of faith, fellowship and self-awareness. Four of the steps are all about our relationship with God; four of the steps are all about fellowship with others; and four of the steps are all about self-awareness, having faith in and love for ourselves. No wonder those who truly work the program and enter into the fellowship have achieved marvellous years of joyous, free sobriety.

One day a Father John received a phone call from an elderly widow who suffered from bipolar disorder. She was allergic to the medication she had been prescribed, and at that moment was feeling suicidal, depressed, alone, lonely and abandoned. He listened to her feelings with compassion, then invited her to see that she was helping carry Jesus’ cross, and ultimately, was with Jesus on the cross. That simple spiritual awareness gave her the strength to carry on. Her faith in Jesus helped her to experience the Father’s love for her in her suffering, and gave meaning to that suffering. It reminded him of a saying he saw on a cup one time: “When someone, somewhere, cares, someone, somewhere, survives.” Father John was someone who was a living stone in the temple of the church for that woman, and so many others that he cares for in the same way.

The eucharist we celebrate now is an intimate communion with our God in Jesus through the Spirit. It is faith in action, as we listen to God’s voice in the Scriptures that are proclaimed, and recognize Jesus in the breaking of the bread.

So do not wait for a special occasion — choose now to open and use the gift of faith in Jesus Christ that we were given in baptism.

# As youth gives way, our calling is to become a holy beggar

## In Exile

Ron Rolheiser, OMI



With the exception of Scripture and a few Christian mystics, Christian spirituality, up to now, has been weak in presenting us with a vision for our retirement years. It’s not a mystery as to why. Until recently, the majority of people died shortly after retire-

ment and so there was no need for a highly developed spirituality of generativity after our active years.

What are our retirement years meant for, spiritually? What’s our vocation then? What might generativity mean for us, after our work’s been done?

Henri Nouwen, one of the first contemporary writers to take up this question, makes this suggestion: *There comes a time in our lives when the question is no longer: What can I still do to make a contribution? Rather the question becomes: How can I live now so that my aging and dying*

*will be my final great gift to my family, my community, my church, and my country?*

How do I stop writing my resumé in order to begin writing my eulogy? Happily, spiritual writers today are beginning to develop a spirituality around these questions and, in doing that, I believe, we can be helped by some rich insights within Hindu spirituality.

In Hinduism, life is understood to have five natural stages: First, you are a *Child*. As a *Child*, you are initiated into life, you learn to speak, you learn how to interact with others, and are given time for play.

The second stage is that of being a *Student*. In Hinduism, you’re a *Student* until you get married, begin a family, and establish a career. As a *Student*, your primary focus is to enjoy your youth and to prepare for life.

Then you become a *Householder*. This, the third stage of life, begins with marriage and ends when your last child is grown up, your mortgage is paid, and you retire from your job. As a *Householder*, your task is family, business, and involvement with civic and religious affairs. These are your duty years.

The fourth stage is that of being a *Forest-Dweller*. This period should begin when you are free enough from family and business duties to do some deeper reflection. *Forest-Dwelling* is meant to be an extended period wherein you withdraw, partially or fully,

from active life to study and meditate your religion and your future. Practically, this might mean that you go back to school, perhaps study theology and spirituality, do some extensive retreats, engage in a meditative practice, and take some spiritual direction from a guide.

Finally, once *Forest-Dwelling* has given you a vision, you return to the world as a *Sannyasin*, as a holy beggar, as someone who owns nothing except faith and wisdom. As a *Sannyasin*, you sit somewhere in public as a beggar, as someone with no significance, property, attachments, or importance. You’re available to others for a smile, a chat, an exchange of faith, or some act of charity.

In effect, you’re a street person, but with a difference. You’re not a street person because you do not have other options (a comfortable retirement, a golf course, a cottage in the country), but rather because you have already made a success of your life. You’ve already been generative. You’ve already given what you have to give and you’re now looking to be generative in a new way, namely, to live in such a way that these last years of your life will give a different kind of gift to your loved ones, namely, a gift that will touch their lives in a way that in effect forces them to think about God and life more deeply.

A *Sannyasin* gives incarnation-al flesh to the words of Job: “Naked I came from my mother’s womb and naked I return.” We

come into this world possession-less and possessionless we leave it. A holy beggar incarnates that truth.

Imagine what a witness it could be if very successful people — bank presidents, doctors, athletes, journalists, teachers, business people, tradespeople, farmers, and happily married persons who had raised children successfully — people who have all kinds of comfortable options in life, would be sitting as holy beggars, in coffee shops, in fast-food outlets, in malls, on street corners, and in sporting arenas. Nobody could feel superior to them or treat them with pity, as we do with the street people who sit there now. Imagine the witness of someone becoming a voluntary beggar *because* he or she has been a success in life. What a witness and vocation that would be!

But this concept, being a holy beggar, is obviously an idealized image that each of us needs to think through in terms of what that might mean for us concretely.

In the early centuries of Christianity, spirituality saw martyrdom as the final expression of Christian life, the ideal way to cap off a faith-filled life. Justin, Polycarp, Cyprian, and countless others “retired” into martyrdom. Later, Christians used to retire into monasteries and convents.

But martyrdom and monasteries are also, at a certain place, idealized images. What, concretely, might we retire into?

### HOLY LAND PILGRIMAGE

**Nov. 21 - Dec. 3, 2017, with Fr. Pius Schroh**

Visiting: Jerusalem, Mt. of Olives, Bethlehem, Church of Nativity, Dead Sea, Sea of Galilee boat ride, Cana, Nazareth, Mount Tabor, Masada, daily mass & more . . .

**CALL: GOSPA TOURS**  
RR 5, Site 502, Box 9, Saskatoon, SK S7K 3J8  
**Ph: 306-931-7741 or Toll Free: 1-888-261-0781**  
Email: [gospatours@sasktel.net](mailto:gospatours@sasktel.net)



# A post-Easter reflection on trusting natural processes

By Edna Froese

The customs of Easter in the small Mennonite town in which I grew up were relatively simple. By the standards of Eastern Christian communities or even by the secular measure of an affluent society, they were too simple — abbreviated, even. No beautiful baskets of elaborately decorated eggs and lovingly braided Easter bread to be blessed by the priest on Easter Sunday; no Easter egg hunt or abundant chocolate eggs and chocolate rabbits, either.

Instead, the official highlight of the day was a more celebratory church service than usual, with choir and congregation making the square wooden building resound with favourite hymns, sung in four-part harmony. I always loved “Up From the Grave He Arose.” The lilt of rising chords in the chorus seemed as lovely as a meadowlark’s song.

On the women’s side of the church there was also unspoken, half-guilty pride in some new dresses or hats, all suitably conservative in style and colour. My mother always sewed my new “goin’-to-meeting” dress for Easter Sunday (if I had grown enough to need one). For me, Easter still looks and feels like the morning sun in spring, its rays slanting through the back door of our farmhouse to gather itself in glory on the landing of the stairs to the second floor. To

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



Froese

**MYSTERY AND SURPRISE — The joy of colouring Easter eggs is a reminder that mystery and surprise are preferable to perfection.**

skip down into that sunshine, wearing my new dress, was as close as I could get to rapture.

In the days before Easter my mother often helped me dye eggs. This was nothing like the elaborate art of Ukrainian Easter eggs. We just immersed boiled eggs in water with vinegar and food colouring. That was it. Then the bold red, green, blue, and yellow results were put away in the cold room, to be brought out for the light supper that was traditional on Sunday evenings. I still remember carefully lifting the cracked shell with the side of my thumb to uncover the lightly tinted egg, perfect for slicing and putting on homemade rye bread with butter, or eating alongside iced Easter bread (*paska*), sprinkled with orange rind.

This Easter we hosted one of our sons and his wife and three children. A mixed-culture family, they had already established a tradition of an Easter egg hunt for small foil-wrapped chocolate eggs, indoors or outdoors as weather determined. In a nostalgic mood, I suggested we colour real cooked eggs, using fruit juices and infusions made from onion peels, beet peels, and various flowers. The children (aged five and three) had to be convinced, first of all, that we were not going to draw designs with markers (is that the primary designing tool in kindergarten and pre-school these days?).

Each egg was lowered into its colour bath and then rotated slowly, with a teaspoon, to make sure the colour “took” evenly. There

was astonishment that grape juice really does make eggs deep purple, almost instantly. That was the favourite choice. Raspberry juice produced a delightful wine-red, although it took longer. The onion peel infusion was so slow that I impatiently added turmeric powder, which produced a deep yellow with odd streaks. The black pansy infusion seemed to make no difference at all, not until the almost white egg began to dry. Then, to the children’s amazement, it turned pale aquamarine. Having often made flower jellies, I knew the first colour to emerge from black pansy petals was a dark turquoise, even though the completed jelly was always purple. That miraculous colour transformation has never ceased to delight me.

There were giggles, messy splashes of dye on the counter, happy exclamations. Whether we dried the eggs or just let them drip, the results were surprisingly varied. The colours had marbled and streaked in inexplicable patterns. Who knew that would happen? None of them turned out exactly as I had expected. Yet the finished products were beautiful. Not perfect, but beautiful.

On Easter Sunday the eggs were served at lunch. “I want this purple one,” one granddaughter declared, while her twin sister reached for the raspberry dyed

egg. “Look, it’s pink inside!” Shards of coloured shells accumulated beside each plate.

Easter is indeed a time of mystery and simple joys — the sacred face of spring. All things resurrect in spring, when dry grasses and barren trees (lovely in their austerity if we choose to see them as they are) breathe out a wispy green, and colour-starved people wander the open prairie looking for the first crocuses. None of those first colours are dramatic; they’re gentle, as if only patience can overcome the resistance of frost. As if colour has been brushed on with a divine, pussy-willow touch in the midst of winter detritus.

As if failed expectations and shameful mistakes and loves gone cold need to be recognized as doorways into grace, before our hard, protective shells can be cracked open. Sometimes, indeed, the wisdom of winter is that surrendering to whatever processes are underway and abandoning our compulsive desires to achieve proud perfection is the first step to regeneration.

As I was reminded this past weekend, mystery and surprise are preferable to perfection. Next year, whether we have grandchildren as guests or not, I shall still dye some eggs with whatever natural food stuffs come to hand, and wait to see what happens.

## Mary: a mediator for humanity



### Figure of Speech

Dr. Gerry Turcotte

*And Mary said: “My soul magnifies the Lord.”*  
— Luke 1:41

The 100th anniversary of the apparition of Our Lady of Fatima is approaching, a celebration of one of the most dramatic accounts of apparitions in our time. Beginning with three visits by the Angel of Peace in 1916, three shepherd children in Portugal claimed to see the Virgin Mary via six apparitions ending on the 13th of October 1917. Our Lady promised to reveal three secrets to the children, and offered a miracle upon her last visit, which was witnessed by upwards of 60,000 people. One of these secrets is said to have predicted the attempted assassination of Pope John Paul II in 1981. Lucia Dos Santos, the eldest of the three chil-

dren, later saw an apparition of the Child Jesus and the Virgin Mary in her convent room in 1925.

Dating back to the 1500s, the Anglo-French word *aparicion* references the Epiphany as an opening of heaven to the world. Just as the revelation of the Christ Child to the three wise men offered a glimpse of a greater glory, so an apparition can be understood to open a door to divine understanding. Over time the word has come to be used as a signifier of anything ghostly and unexpected, but it traces itself back to holy origins. Marian apparitions, in particular, occupy a unique place in the Catholic faith, and pilgrimages to major sites in Lourdes, Guadalupe, or even Medjugorje are legendary.

As important as the visions themselves, however, are the “messages” Mother Mary is said to have brought, from requests to build churches, to prayers to end a world war. The visions all reveal a

call to hope, though they also warn of challenges and crises, for which faith is offered as a refuge and an antidote. A particular feature of Marian apparitions is the disclosing of secrets that tell of impending tragedies or momentous events. In the end, though, such apparitions are powerful reminders of our belief in Mary, and her place as a mediator for humanity — a bridge to Our Lord.

As a university named in her honour, St. Mary’s understandably looks forward to the month of May, which is traditionally understood as Our Lady’s month. As Marge Fenelon, writing in *The National Catholic Register* puts it, “The idea of a month dedicated specifically to Mary can be traced back to baroque times. . . . It was in this era that Mary’s Month and May were combined . . . with special devotions organized on each day throughout the month. This custom became especially widespread during the 19th century and remains in practice until today.” For many, however, myself included, every day is Mary’s day: a time to celebrate a blessing of incredible mystery and approachability. As St. Josemaria Escriva once said: “When you see the storm, if you seek safety in that firm refuge which is Mary, there will be no danger of your wavering or going down.”

## Documentaries on Netflix

Continued from page 11

### Nobody Speak: Trials of the Free Press (U.S.)

This Netflix release directed by Brian Knappenberger originally premiered at Sundance with the longer subtitle “Hulk Hogan, Gawker and the Trials of a Free Press.” It still starts off with the infamous legal case brought by Terry Bollea (a.k.a. Hulk Hogan) against Gawker Media and unrepentant founder Nick Denton over the website’s 2012 posting of an embarrassing sex tape. When Bollea was awarded damages of \$US115 million in 2016 it bankrupted and shut down Gawker. The film links this to Trump’s war on the media by accusing the

eccentric Silicon Valley billionaire Peter Thiel, a Trump supporter, of underhanded funding of the case against Gawker (which had once ousted him as gay). That Gawker trafficked in sensationalism and sleaze makes it a less than ideal paragon of press freedom. The material added since Sundance doubles down on broader more current political threats to investigative journalism and First Amendment rights. The film’s examination of the takeover of the respected Las Vegas Review-Journal by another billionaire Trump backer, Sheldon Adelson, resulting in the dismissal of its best reporters, proves especially effective in exposing that troubling trend.



95th annual

### Mount Carmel Pilgrimage

(two miles north of Carmel, Sask.)

Sunday, July 16

#### Program:

- 9:30 An hour with Mary  
Marian hymns, rosary, Sacrament of reconciliation
- 10:45 An hour with God's family  
Sunday eucharist  
Blessing of fields  
Blessing of the sick

- 12:00 An hour with our diocesan family  
Lunch & quiet time with the Blessed Sacrament
- 1:30 An hour with the Lord  
Hymns  
Stations of the Cross  
Blessing with the Blessed Sacrament

*Turcotte is president of St. Mary's University in Calgary.*



# Chittister’s ‘radical’ take on humility, social media

By Emily McFarlan Miller  
©2017 Religion News Service

Sister Joan Chittister opens her latest book with the story of Abba Zosimas, a fifth-century monk in Palestine.

Abba Zosimas taught his followers, “The soul has as many masters as it has passions.”

Chittister wants her readers to look “gently, kindly but clearly” at those masters and passions in their lives, she said.

For the popular activist and author, freedom from those things comes from living out the 12 degrees of humility found in the Rule of St. Benedict, which guides her life as a Benedictine nun. And they’re just as applicable today as they were 1,500 years ago, as she explains in *Radical Spirit: 12 Ways to Live a Free and Authentic Life*, which was published April 25 by Convergent.

“The one phrase that I’ve come to in my own life is these 12 degrees of humility are a veritable program of liberation,” she said.

Chittister talked to RNS about how St. Benedict of Nursia’s words about humility apply to a culture of self-promotion on social media, what role wisdom has amid fake news and alternative facts and where she sees religious life going in the future. The interview has been edited for length and clarity.

**Your book goes through the 12 degrees of humility in St. Benedict’s Rule, and yet the subtitle isn’t “12 Ways to Live a Humble Life.” It’s “12 Ways to Live a Free and Authentic Life.” Why?**

Humility is authenticity. It comes from the (Latin) word *humus*, meaning “earth.” As the church has taught, we’re made of dust, and unto dust we shall return.

The God who made us dust knows we’re dust. We don’t have to feel like perpetual failures because we aren’t more than we are, and we don’t have to be in contest and contention with everybody around us, because once I know myself and realize I have limitations, then two things happen: I realize my need for you, and I do not expect more from you than I expect from myself. So mercy comes with it, joy comes with it, authenticity comes with it and freedom comes with it.

**You write that the quest for a free and authentic life is common to everyone in every generation and era. How do you think the Internet has contributed to this, or does it?**

It has contributed to certainly a new kind of communication among us — not all of it good; a lot of it, dangerous. When we talk about human community, we certainly now have a tool in our hands that enables us to reach out as we never have before. It broadens our sense certainly of what community is and even of our own place in it.

When I get on the Internet and hide behind a false identity and then allow that hiding to free me from the standards of decency to begin to use language I would never use in front of my mother, all of a sudden, there’s nothing between me and you, but worse than that, there’s nothing between me and my worst self.

So is this an instrument of community? Yes, it is, but it depends on the kind of person I am when I come to it, and that’s where the 12 degrees of humility are absolutely essential. They create a windowpane through which I see the world, but in that windowpane, I also get a reflection of myself and

the way I’m seeing the world and interacting with it.

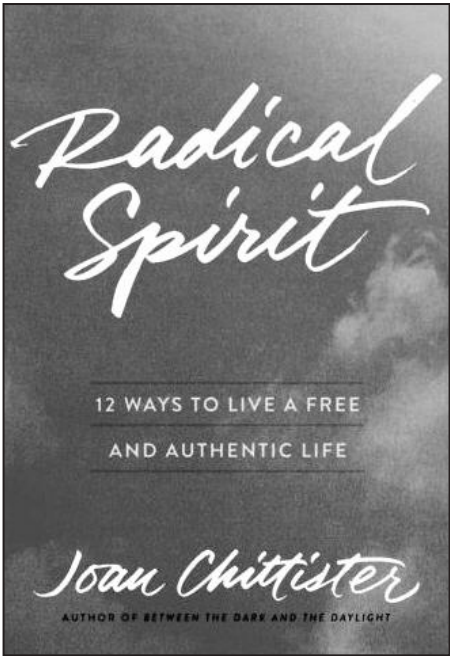
**You encourage readers to seek wisdom, rather than facts. In a culture of alternative facts and fake news, what does this look like?**

I have to be honest with you, it never occurred to me as years went by that my country would look like this as I grew into it and as it grew into a different world. That’s why I keep pressing the notion that we must seek wisdom.

We must ask ourselves, “What is wisdom?” It is the synthesized truth of life. Let me put it this way: If I’m nine years old and get my first bike, my parents say to me, “Do not ride this bike on gravel.” What’s the very first thing I do? I ride that bike on gravel. When I come in at night, my face is scratched and my shirt is cut, my elbow is broken open and everybody at my kitchen table knows exactly what I’ve done.

There are two facts here: I was told not to. Second fact is I did it anyway. What is wisdom? Wisdom is what I learned from doing it, from misrepresenting this fact by refusing to accept the obvious reality of this fact. I now have a new piece of wisdom: my parents were right. Older people know things I don’t know yet. Experience teaches me different things. That’s wisdom.

**Also in the book, you note how slow your own evolution was on the role of women in the**



RNS/Crown Publishing Group

**RADICAL SPIRIT — Radical Spirit: 12 Ways to Live a Free and Authentic Life, is by Joan Chittister.**

**church. Are you seeing movement on this in the church?**

The movement is simply that, all of a sudden, most of the world and certainly most of the church at least understands two things: women are indeed *human* human beings, fully *human* human beings with everything that implies. Whatever anybody else can be, do, want, desire, contribute to, women likewise, as full human beings, have a role and a place in that. The second thing is that, in the present time, we also know that the women’s agenda is not going to go away. The whole world is being run by half of our resources. The human race sees with one eye, the male eye; hears with one ear, the male ear; and thinks with one half the human mind, the male mind. And the decisions we are making show we are not bringing to the agendas and the questions and the problems of the world all the resources of the world to solve them.

Will we have a break? Yes, it will happen. Has Pope Francis contributed to that? Yes, this pope has. He has very clearly, for instance, created a commission to examine the return — of the restoration — of the female diaconate for women in the church, but, more than that, the equality of women is not about

ordination. It’s about humanity.

Now, it doesn’t mean any of us — starting with me — can just sit back and assume it is going to happen. Some people want to go back to a nice 1950 social system where women are some kind of domestic servants and men run the world. I repeat: that is a deficient body of resources. That’s not enough to solve our problems. We need the intelligence, the spirituality and the creativity of the entire human race to deal with human problems.

**This book is rooted in the Rule and religious life. What do you see as the future of religious life in America?**

It’s not going to go away. It will take a different form. Why am I so sure it’s not going to go away? Because there are people whose personalities and gifts and interests and soul are simply immersed in living this kind of a spiritual lifestyle. That only makes sense. If you can live an artistic lifestyle, why can’t somebody live a spiritual lifestyle? We’ve always, in every single great tradition, had a percentage of the population that stands in the middle of us being the beacon that calls us to realize that the spiritual life is an essential part of every life.

Citizens *for* Public Justice

# 2017 ANNUAL MEETING

Thursday, May 25, 2017

6:00pm – gathering and refreshments  
6:30pm – business meeting  
7:30pm – keynote address

## Guest Speaker: Shaun Loney


*“An Army of Problem Solvers:  
Reconciliation and the Solutions Economy”*

**Respondents:**

**Rev. Adrian Jacobs**, Keeper of the Circle,  
Sandy-Saulteaux Centre, Beausejour, Manitoba  
**Joe Gunn**, Citizens for Public Justice, Ottawa, Ontario

*For more information contact: 1-800-667-0275*

**Location: Micah House**  
**1039 Main Street**  
**Winnipeg, Manitoba**

CITIZENS FOR  
PUBLIC JUSTICE   
WWW.CPJ.CA



**Mount St. Francis  
Retreat Centre**  
Box 430, Cochrane, Alberta, T4C 1A6, T: (403) 932-2012 E: mtfrancis@shaw.ca



CONTACT US

## Summer Week-Long Retreats For Men and Women

**June 19 - 25, 2017**  
**Preached Retreat — Cost: \$600**  
*“Keeping an Open Mind about God”*  
Presented by: Fr. Bob Mitchell, OFM

**July 30 - August 6, 2017**  
**Directed Retreat — Cost: \$650**  
*“All Praise be Yours”*  
Spiritual Directors: Retreat Team

**Retreats begin with supper.**

To register call: 403-932-2012 or email: mtfrancis@shaw.ca  
Booking deposit of \$50 is required for each retreat.

**www.mountstfrancis.ca**



# Holy Family school division: highlighting our journey



Do you ever feel you might not be growing anymore? Does it sometimes concern you that you have been doing the same thing over and over again? Perhaps, like our division, it is time to dig a little deeper and find a way to step forward renewed and refreshed. The theme for our school year, You and Me, Stepping Forward in Mercy and Love, has been an open invitation for us to explore and reflect.

You can imagine that we would believe we already are a merciful and loving bunch of people, so when the Year of Mercy was declared, we had to revisit our belief and discover the ways in which we could stretch and challenge ourselves — all students and staff.

The first order of business was to recognize that this would be both a public and personal journey. We know very well the tried and tested motto, “Together Everyone Achieves More — TEAM,” and tru-

*Colquhoun is the religion/curriculum co-ordinator for Holy Family Roman Catholic School Division.*

ly believed this would be our way of attacking the development of the activities and celebrations related to our theme. We had to take a step back and allow for each individual to come to know themselves better in terms of their capacity for mercy and love. Could we each offer mercy to the “least of our brothers”? Could we show love for those who didn’t seem to offer love in return?

In order to “step forward” we needed to find ways to enrich or enhance our daily experience. We already have many practices that show we are kind and caring and that we demonstrate mercy in our lives. Where would we find a way to offer someone something expecting nothing in return? Soon we were gifted with a few opportunities!

Our Catholic community in Weyburn partnered with other denominations and public entities to sponsor a number of Syrian refugee families. To date, three families have come to make Weyburn their home. We have supported their arrival and settlement with a collection of household items. We have attended and volunteered at fund-raising events. Our youth welcomed

them at Christmas by carolling at and delivering groceries to their homes. Some of our families volunteer to drive the them to the Sunday masses celebrated at St. Vincent de Paul Parish.

The father of twin boys enrolled in our system had the following to share with local media: “Even during the Christmas holidays . . . school officials reached out to them. Mike and Alex, who speak English, were prepared to begin classes when the Christmas break came to a close and are enrolled at St. Michael School . . . it’s like the entire community are prepared to help us, and they did every possible thing that someone dreamed about it, it was offered to us. I doubt there is anything better.”

Another example took place right on our school grounds. Buddy benches were introduced to each of the schools. When a child is feeling left out or alone, they take a seat on the bench. Very quickly it seems, another student joins them there offering to chat or join in some form of play together. The creation of a dedicated space has helped to reduce the number of students experiencing that struggle at recess and increased the caring and compassionate nature of our children.

The schools in all four communities, Estevan, Weyburn, Radville and Wilcox, have generously offered Good News stories to be published on the Saskatchewan Catholic School Boards Association website each month of the school year. These publications are filled

with examples of our students and staff living out the theme.

A fall 2016 submission from Sacred Heart/Sacré Coeur in Estevan tells of the legacy project the Grade 7 and 8 students have undertaken. Throughout the autumn months, 39 youngsters were meeting weekly with 17 seniors residing in a local nursing home to learn of their stories of joy and struggle. Sometimes there would be laughter, sometimes tears. In the end, the students learned what it was to face all of the new beginnings our senior citizens have experienced.

They have developed a love for learning personal and historical information. They celebrated by creating keepsake photobooks for their partners to cherish. The organizing teachers “the students have learned of the legacy and impact one person and their story can have on another and how acts of love, mercy and compassion can tear down stereotypes and create an atmosphere of friendship.”

A final example comes with a focus on self-regulation. Holy Family RCSSD #140 has begun the process of “diving deeper” into learning. We are striving to produce high-functioning, successful and productive citizens for this 21st century. We are generating learning experiences that help our students to recognize the skills and abilities needed to accomplish all tasks in life, whether for work or for pleasure. We are focusing on the value of knowledge but also on the skills of being creative, collab-

orative and a critical thinker.

In order to do so, we needed to step back and discover how it is that we prepare ourselves to engage fully in each task presented. We needed to determine how we each individually deal with distractions and frustrations which can block progress.

We began by focusing on mindfulness and then participated in profiling ourselves, both students and staff. We have now been able to manipulate environments and routines to offer a place where self-regulation is real and achievable. Doing so is a true act of mercy and love, because what is good for you may not be good for me.

We have identified strategies that are acceptable in gathered learning spaces and have supported our people in using what suits them best by managing well the use and limiting the disturbance to others.

“When we offer each other a merciful mind and heart, we no longer experience envy or frustration. We give each other the space and time needed to best prepare for any experience or opportunity coming our way,” shares a staff member.

We have indeed found ourselves growing and changing our ways of doing things over the course of the year. We have “stepped forward” by dedicating our efforts to finding ways to improve our actions mercifully and in loving kindness. We don’t believe we are doing the “same old, same old,” but instead are creating new ways to offer one another support and compassion on our journey.



A Sacred Place in a Busy World

### Pathways to a Sacred Summer

Providence Renewal Centre invites you to spend time with us this summer. Indulge in self care, pray with others, find unity, and integrate God’s love into your life.

**TAPPING INTO WHOLENESS:**  
**Self-Care and the Resilient Spirit**  
**Friday, May 12 (7 p.m.) to Saturday, May 13 (4 p.m.)**  
*Margaret Clark and Joanne Olson*  
\$180 (suite) \$155 (single) \$100 (commute)

**PRAYING ON THE MOVE** ✨  
**Saturday, June 10 10 a.m. to 3 p.m.**  
*Debbie Doornbos*  
**\$60 includes buffet lunch**  
\*starts Friday, June 9 @ 7 p.m. for Following Sacred Pathways

**CENTERING PRAYER SUMMER RETREAT**  
**Sunday, July 9 (4 p.m.) to Sunday, July 16 (3 p.m.)**  
*Susan Storey/Fr. Raymond Sevigny*  
\$675 (suite) \$550 (single)

**MAKING JESUS’ PRAYER FOR UNITY OUR OWN** ✨  
**Friday, July 21 (7 p.m.) to Thursday, July 27 (1 p.m.)**  
*Thomas Ryan, CSP*  
\$675 (suite) \$550 (single) \$375 (commute)

**INTEGRATING GOD’S LOVE THROUGH CREATIVE EXPRESSION**  
**Sunday, August 13 (7 p.m.) to Friday, August 18 (1 p.m.)**  
*Gerry Wiesner, OMI and Gisele Bauche*  
\$675 (suite) \$550 (single) \$375 (commute)

**JOURNEY TOWARD AN UNDIVIDED LIFE: A Circle of Trust® Program** ✨  
**Friday, August 25 (7 p.m.) to Sunday, August 27 (1 p.m.)**  
*Dan Hines*  
\$270 (suite) \$230 (single) \$185 (commute)

✨ *This symbol identifies the retreats included in our summer Following Sacred Pathways program.*

### FOLLOWING SACRED PATHWAYS

#### Journeys of Personal Spiritual Formation

#### SUMMER 2017

**FOLLOWING SACRED PATHWAYS (FSP)** is a personal spiritual formation program intended to help you grow in self-awareness and to deepen your encounter with the Divine. It will provide ‘space’ for you to hear the gentle voice of the Spirit as you listen deeply and compassionately to one another within the context of community, and continue your individual journey of faith.

The retreats that make up the summer 2017 Following Sacred Pathways program are part of the scheduled Providence Renewal Centre summer program retreats: *Praying on the Move*, *Making Jesus’ Prayer for Unity our Own*, and *Journey toward an Undivided Life*.

Each retreat will include an additional time of community prayer and faith sharing just for the Following Sacred Pathways participants to help you deepen your retreat experience.

\$1,050 includes overnight accommodations, meals, snacks, and fees for all three programs.

**For more information or to register for any of these programs, visit [www.providencerenewal.ca](http://www.providencerenewal.ca) or call 780-701-1854.**



Coming Soon!  
**HEALING THE HEALERS**  
**Workshop Series**  
Richard Groves, *Sacred Art of Living Centre for Spiritual Formation*

Providence Renewal Centre  
3005 119 St NW  
Edmonton, AB T6J 5R5  
[retreats@providencerenewal.ca](mailto:retreats@providencerenewal.ca)



# Just one pair of shoes: Pope Paul VI's challenge

## Soul Searching

Tom Saretsky



Poverty isn't restricted to a lack of material possessions. You can have all the money and possession in the world and still be poor. Poverty is emptiness and it has many differing faces. Sometimes the loneliest people in the world are those who have every advantage and luxury available to them. A marriage can be a place of

poverty when a couple has fallen out of love and the home falls apart. War is a poverty of sorts. It isn't simply a militaristic campaign or an absence of peace. War, too, has many faces — homelessness, mental illness, hunger — that's war; that's poverty.

In 1967 Pope Paul VI issued his social justice encyclical, *Populorum Progressio* (On the Development of Peoples). The encyclical can, essentially, be summarized in one sentence: "No one in the world should have two pairs of shoes until everyone in the world has one pair."

This is not easy to live. It is a challenge that speaks directly to the many excesses we have in our lives. While millions of people don't have the basic necessities for life, we have more than we need, and really, more than we could ever want.

Our Canadian Conference of Catholic Bishops felt the same way when they organized the Canadian Catholic Organization for Development and Peace (D&P) 50 years ago. "Development," they declared, "is the new word for peace." This is why they responded to Pope Paul's encyclical. They responded to the challenge and the call to work toward developing a more equitable, a more just and a more peaceful world.

What would it mean to take this challenge literally — to go barefoot until everyone in the world has one pair of shoes? Especially in our Canadian climate, living this would be next to impossible. We need shoes to protect us from the elements. We need shoes to protect us from disease and injury. We need our shoes for proper podiatric health.

We "need" our shoes to coordinate with our clothing. We "need" our shoes to display the latest fashion. We "need" our shoes because we like a certain colour and style. Shoes are a necessity, yet we also have the luxury of owning many pairs.

There are people who could only dream of having one pair of shoes. In some developing nations children must walk for miles to find food, clean water and to seek medical attention. This is their reality, but it would be much easier to do this . . . if they only had one pair of shoes.

Millions of children do not attend school because they aren't allowed to go barefoot . . . if they only had just one pair of shoes. In Ethiopia, for example, over one million people are suffering from disfiguring and debilitating foot dis-



M. Weber

**FIRST-WORLD LUXURY** — Shoes are a necessity, but in some developing nations there are people who can only dream of having one pair of shoes. We have the luxury of owning many pairs.

ease caused by walking on volcanic soil. This disease is 100 per cent preventable by wearing shoes . . . if they only had one pair of shoes.

There is a worldwide movement called "One Day Without Shoes." In my former high school I had a student who took the challenge, literally, and walked to school with no shoes on her feet. She went the entire day without any shoes because she had a burning desire to bring her friends and her school community to a greater awareness of those issues pertaining to world poverty, injustice, inequality, and wastefulness.

Canadians of all religious beliefs have a responsibility to help the world's poor and disadvantaged, either by urging governments, corporations and others to implement change, or by donating time or money to support development efforts.

I'm blessed to be a part of a school community that has a close partnership with Development and Peace — Holy Cross High School. Our school is truly a development and peace school, through the history it has had with seeking ways to help people of all faiths in the Third World break the

cycle of poverty through community-based, sustainable development initiatives. The funds generated through the passion, commitment and desire from both staff and students at Holy Cross have been sent abroad to support grassroots organizations run by people who know, first-hand, the issues facing the developing world.

There is a tremendous thirst for equality in the world today, especially among young people. They have a hunger for justice, as the cry for help gets louder each day.

There is much we can do if we educate ourselves to what is going on in the world. Perhaps we will better understand what we can do to help. Ours, for example, is not a reality to walk around barefoot in solidarity with those who have no shoes — although for one day that might not be such a bad idea. However, if we can't walk around barefoot, perhaps we could walk around in another person's shoes so we can better empathize with what others go through on a daily basis.

If we actually managed to walk around in another person's shoes for even one day, we might discover how much we like the fit of our own shoes better.

## Providence Spirituality Centre

Kingston Ontario [www.spiritualitycentre.ca](http://www.spiritualitycentre.ca)

We share in the mission of the Sisters of Providence of St. Vincent de Paul

### June Guided Retreat:

**"Images, Sounds and Thoughts of Our Christian Faith Today"**  
Wednesday, June 14, 6:30 p.m. – Wednesday, June 21, 1 p.m.  
Register by Wednesday, May 31 Cost: \$525

Fr. Trevor Scott, SJ

Trevor Scott, SJ, is an ordained priest with the Society of Jesus. After his theological studies at Regis College in Toronto, Trevor was assigned to Halifax in the autumn of 2014 to work in the Ignatian spirituality apostolate. Here he works with the Jesuit Centre of Spirituality creating and conducting Ignatian retreats and spirituality workshops for the Maritime region of Canada and beyond, as well as providing individual spiritual direction. In addition to working in the Ignatian spirituality apostolate, Trevor is the Ecclesial Assistant to the Christian Life Community (CLC) of Canada — an international lay religious association whose members strive to live out the Ignatian charism in their daily lives. Trevor is also the Jesuit liaison to the Atlantic Association of the Spiritual Exercises Apostolate (AASEA), an association of lay spiritual directors in the Ignatian tradition.

**August Guided Retreat: "Savoring Life in Every Season"**  
Wednesday, Aug. 9, 6:30 p.m. - Wednesday, Aug. 16, 1 p.m.  
Register by Wednesday, July 26 Cost: \$525

Fr. Thomas Ryan, CSP

Awareness and acceptance of the realities of aging, health challenges and the loss of loved ones can bring a clarity and richness to the limited, precious moments of life, and foster a special care for relationships and priorities. This will be both a "retreat" and an "advance". It will provide opportunities for you to awaken on a deeper level and motivate you to move forward with respect to yet unfulfilled hopes and dreams. It will also provide opportunities to tame inner fears and resistance to the frontiers in this season of our lives and to cultivate appreciation for the gifts and growth opportunities contained in it. *Paulist Fr. Thomas Ryan, CSP*, leads retreats throughout the U.S. and Canada. He has served as chaplain at McGill University in Montreal, director of the Canadian Centre for Ecumenism and the Unitas centre for spirituality and meditation. He has authored 15 books on a wide variety of themes in the spiritual life. [www.tomryancsp.org](http://www.tomryancsp.org)

### October Directed Retreat

Wednesday, Oct. 18, 6:30 p.m. - Wednesday, Oct. 25, 1 p.m.  
Register by Wednesday, Oct. 4 Cost: \$495 or \$75/day

Fr. Jim Casper, RSCJ, and PSC Team

**Retreat: "Once Upon A Cosmos . . . Discovering and Nurturing Your Own Story within the Cosmic Story"**  
Thursday, Nov. 2, 7 p.m. - Saturday, Nov. 4, 1 p.m.

(Thurs., 7 - 8:30 p.m., Fri., 9:30 a.m. - 8:30 p.m., Sat., 9:30 a.m. - 1 p.m.)  
Cost: \$135 (includes meals) - Accommodation + Thurs. supper add \$100  
Call to pre-register with deposit ASAP. Full payment by Oct. 5  
Joyce Rouse — Earth Mama

Great stories begin with "Once Upon a Time". Our Big History story began almost 14 billion years ago and teaches us lessons in every discipline, including those profoundly spiritual. The continuing revelation of the New Story reflects new light on our sacred texts, and may lead us to new opportunities to deepen faith, hope and joy. Come join us in deepening the journey through the Cosmic Story with contemplation, celebration, music and expressive arts. Whether this New Story is new to you, or you are a seasoned scholar, you will be welcome! We will unpack fresh ideas from the ongoing unfolding of the Universe, and weave in new threads of our own journey. We will explore how we are called to carry on the story in our time and our communities. Pray and Play! Create and Contemplate! Come shake off the dust of old understanding about our Story and weave a new sparkle of beauty into your life. *Joyce Rouse*, a native of the Iowa prairie holds a Master's Degree in Earth Literacy from Saint Mary-of-the-Woods College, Saint Mary-of-the-Woods, Indiana, in 2002. *Joyce Rouse*, 'Earth Mama' has been creating music for Helping Heal the Planet One Song at a Time. Songs from her 11 recorded CDs are in active use on six continents for contemplation, education, celebration and co-creating a New Story for a sustainable future. Songwriter, singer, educator, author Rouse brings music and humour to diverse audiences for Cosmic Education and eco spirituality. More at [www.earthmama.org](http://www.earthmama.org). Retreat (includes meals)

To register: 1200 Princess Street Box 427, Kingston, ON K7L 4W4  
Telephone: 613-542-8826 • Email: [info@psck.org](mailto:info@psck.org)

## PRAIRIE MESSENGER PROFESSIONAL DIRECTORY

### KAPOOR, SELNES, & KLIMM

Barristers & Solicitors

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

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

### WEBER & GASPER

Barristers & Solicitors

Russel Weber (B.A., LL.B.)  
Tabbatha M. Gasper (B.A., LL.B.)  
517 Main Street, Humboldt, Sask.  
Phone: 306-682-5038  
Fax: 306-682-5538  
E-mail:  
[weber.gasper@sasktel.net](mailto:weber.gasper@sasktel.net)

### VOLUNTEER INTERNATIONAL CHRISTIAN SERVICE

requires Teachers, Administrators, Medical Professionals and Trades People, aged 21 - 65. If you are interested in serving overseas for two years, we may have an assignment for you! Please call 780-485-5505, Email: [vics1@volunteerinternational.ca](mailto:vics1@volunteerinternational.ca) or visit our Website at [www.volunteerinternational.ca](http://www.volunteerinternational.ca)

**St. Peter's Press**  
Commercial Printers Since 1904  
Fine Quality Printing

Muenster, Sask.  
S0K 2Y0  
Ph: 306-682-1770  
Fax: 306-682-5285  
[press@stpeterspress.ca](mailto:press@stpeterspress.ca)

Place your professional ad here  
Call 306-682-1772

MCKERCHER LLP BARRISTERS & SOLICITORS

### SASKATOON:

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

### REGINA:

306.565.6500  
David E. Thera, QC

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

**McKERCHER LLP**  
[mckercher.ca](http://mckercher.ca)

### MOURNING GLORY

FUNERAL AND CREMATION SERVICES

John Schachtel

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

### Schuler-Lefebvre Funeral Chapel

"Dedicated to those  
WE SERVE"

Ph: 306-682-4114 Humboldt, Sask.

### MALINOSKI & DANYLUK FUNERAL HOME

HWY 5 EAST HUMBOLDT

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

### Satisfaction Hearing Systems Ltd.

Hearing Aid Sales, Service & Repair

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

### RAYNER AGENCIES LTD.

[www.rayneragencies.ca](http://www.rayneragencies.ca) Est. 1948

General Insurance Broker  
Motor Licences & Notary Public

1000 Central Avenue, Saskatoon  
Phone: 306-373-0663  
Shawn Wasylenko Norbert Wasylenko

### MAURICE SOULODRE Architect Ltd.

Maurice Souloandre, B.A., B.Ed., M.Arch., SAA, MRAIC  
1815C Lorne Ave., Saskatoon, SK S7H 1Y5  
Tel: (306) 955-0333 Fax: (306) 955-0549  
E-mail: [soularch@sasktel.net](mailto:soularch@sasktel.net)

**Emerald Tree**  
ACCOUNTING SERVICES

Specializing in parishes and parishes with schools.  
Mira Salter ~ [mira@emeraldtree.ca](mailto:mira@emeraldtree.ca)

Bookkeeping,  
Charity Returns,  
GST Filing,  
FRAME Reports



## A visit to Egypt

When Pope Paul VI published his landmark social encyclical, *Populorum Progressio* (On the Development of Peoples) in 1967, he made famous the phrase, “Development is the new name for peace.” This phrase has since become a mantra for people working for social justice and global development.

Pope Francis’ phrase, “the only fanaticism believers can have is that of charity,” which he used in his recent visit to Egypt, will likely join Pope Paul’s as a mantra to guide Christian motivation for actions. It neatly sums up what the Gospel message is all about.

It is, of course, a slam at the fanaticism, getting more common every day, that promotes violence as an exercise of religion. Violence and destruction is the mantra of ISIS which purports to be religious, but which is repudiated by Muslim faith leaders. But fanaticism can take many forms in religion and Pope Francis has given us a principle by which to

guide our motivation.

In his April 29 address to the 15,000-strong crowd at the Air Defense Stadium, the pope said, “True faith is one that makes us more charitable, more merciful, more honest and more humane. It gives us the courage to forgive those who have wronged us, to extend a hand to the fallen, to clothe the naked, to feed the fallen.”

In his remarks at different venues in Egypt, Pope Francis not only called on Islamic leaders to join him in condemning violence carried out in God’s name but he also called for respect for religious liberty and human rights in a speech in front of Egyptian President Abdel-Fattah el-Sissi. “History does not forgive those who preach justice, but then practise injustice,” the pope told the president.

In a speech at the Coptic Catholic seminary — a formation centre for priests — the pope warned believers against falling into seven temptations, including gossiping, individualism, complaining and comparing themselves with others. He also warned

against acting like “pharaohs” which leads people to ignore their neighbours. “Here the temptation is to think we are better than others, and to lord it over them out of pride; to presume to be served rather than to serve,” he explained.

Reaction to this papal message is in marked contrast to a similar message by Pope Benedict XVI in 2011. Vatican commentator John L. Allen Jr. noted that six years ago Pope Benedict XVI expressed outrage over an attack on a Christian church and called for efforts against religious extremism. The Egyptian government denounced his comments as “unacceptable interference” and withdrew its ambassador from the Vatican.

Now, Pope Francis came to Egypt and said much the same thing and was embraced by Egypt’s political and religious leaders. One thing that seems to have changed, Allen comments, is the mounting frustration of ordinary Egyptians with terrorism and violence.

There was a sense of apprehension before the papal visit. Now, there’s a sense of hope. — PWN

## Interfaith leaders call for a palliative care strategy for Canada

*This op-ed first appeared in The Hill Times, Ottawa.*

Canada is overdue for a well-funded, national initiative to improve palliative care access and quality. An important first step is for parliamentarians to vote for Bill C-277, introduced by MP Marilyn Gladu, which calls for the development of a pan-Canadian palliative care strategy.

How a country cares for its most vulnerable reflects our national values and priorities. Those approaching the final stage of life are, unquestionably, among our most vulnerable. While much of the conversation around end-of-life issues in Canada has focused on what is often referred to as “Medical Assistance in Dying,” far too little attention has been paid to palliative care.

As a comprehensive approach to end-of-life challenges, palliative care combines pain management with efforts to attend to a patient’s psychological, emotional, social and spiritual needs, as well as caregiver support. There is a broad consensus across the political spectrum that palliative care is an indispensable part of our health care system and should be available to every patient who desires it.

We affirm the World Health Organization’s definition of palliative care, as well as the official positions of the Canadian Society of Palliative Care Physicians, the Canadian Hospice Palliative Care Association, and the Canadian Medical Association that the practice of palliative care does not include interventions which intentionally cause the death of the patient. This has been central to the philosophy of palliative care and is a fundamental distinction that must be maintained.

Indeed, the proportion of Canadians likely to seek palliative care far exceeds those who would

request “Medical Assistance in Dying.” Unfortunately, the Canadian Hospice Palliative Care Association (CHPCA) has estimated that a mere 15 per cent to 30 per cent of patients nearing end of life have access to palliative care. For those who have access to palliative care, the CHPCA observes that patients currently pay around one-quarter of associated costs.

According to the CHPCA, “compared to usual acute care, hospital-based hospice palliative care may save the health care system approximately \$7,000 to \$8,000 per patient.” They further cite a 2013 Ontario study that estimated expanding in-home palliative care could save \$191 million to \$385 million in health care costs annually. It notes that residential hospices are far more cost-effective than acute care settings, with daily costs of approximately \$400 versus \$1,000, respectively.

While economic figures reveal the significant cost-savings associated with palliative care, our interest in this issue is rooted not in dollars and cents, but in the incalculable worth of every person.

This is why we and other faith community leaders came together in June of last year to call on the Government of Canada to develop a pan-Canadian palliative and end-of-life care strategy. Our faith traditions instruct that there is meaning in supporting people at the end of life. Visiting those who are sick, and caring for those who are dying, are core tenets of our respective faiths and reflect our shared values as Canadians. Compassion is a foundational element of Canadian identity, and it is therefore incumbent on elected officials at all levels of government to support a robust, well-resourced, national palliative care strategy.

This requires increasing the availability of hospice and palliative care in all settings and improving the quality and consistency of services provided. The government should also explore ways to expand support for family caregivers, such as through flexible financial and tax benefits. A comprehensive approach to palliative

care must include measures to empower those at the centre of supporting loved ones reaching life’s end, and who in turn play an indispensable role in the system.

It is encouraging that the 2017 federal budget allocates \$6 billion over a decade for home care, from which — the government notes — Canadians can expect improved access to home, community and palliative care. It is vital that Ottawa

co-ordinate with the provinces to deliver these funds efficiently, with particular attention to ensuring that all Canadians, regardless of their place of residence, can access palliative care.

As Health Minister Jane Philpott observed: “As a physician, I’ve witnessed the vital role palliative care plays in our health care system, providing much needed support to patients and their families at one of

the most difficult times of their lives. Whether it is provided at home, in a hospice or medical institution, palliative care is critical to an effective health care system.”

We couldn’t agree more. We hope that all Members of Parliament will vote for Bill C-277 when it comes before the House, as a critical first step toward addressing the need for palliative care for all Canadians.

## Homeless in Canada need \$11 billion

By Jino Distasio, Winnipeg

We’ve grown accustomed to seeing homeless people walk among us in countless North American cities. They’re often in the shadows, and often show visible signs of duress from addiction, mental illness or basic hopelessness. We’ve become desensitized

to their experiences.

Many cities in Europe and Australia share North America’s inability to address chronic homelessness through policy, programs or funding that offer long-term solutions to improve well-being and improve housing stability.

But change is possible.

The federal government’s Budget 2017 earmarked a whopping \$11 billion for housing and homelessness across Canada.

This will have a big impact.

However, these funds must not only build affordable housing. They must align with existing poverty reduction strategies, and

mental health and recovery initiatives, if we’re to truly reduce long-term homelessness.

Meaningful impact requires funding a broad range of supports to ensure fewer Canadians are among the estimated 35,000 who have no place to call home on any given night. Perhaps this historic funding and the pending release of the National Housing Strategy (NHS) give reason for hope.

It’s important to consider where we have come from.

There’s little doubt this federal investment will change lives sim-

— ROOT CAUSES, page 19



CNS/Miguel Gutierrez, EPA

**PROTEST IN VENEZUELA** — A group of people protest during an opposition march April 22 in Caracas, Venezuela. In response to a renewed constitutional crisis in the country, the Venezuelan bishops’ conference has called for “peaceful civil disobedience” to restore constitutional order.

Bruce Clemenger, president, Evangelical Fellowship of Canada; Shimon Koffler Fogel, CEO, The Centre for Israel and Jewish Affairs; (Most Rev.) Douglas Crosby, OMI, president, Canadian Conference of Catholic Bishops; Imam Sikander Hashmi, Canadian Council of Imams.







# In surprise TED talk, pope urges ‘real connections’

By Keanine Griggs

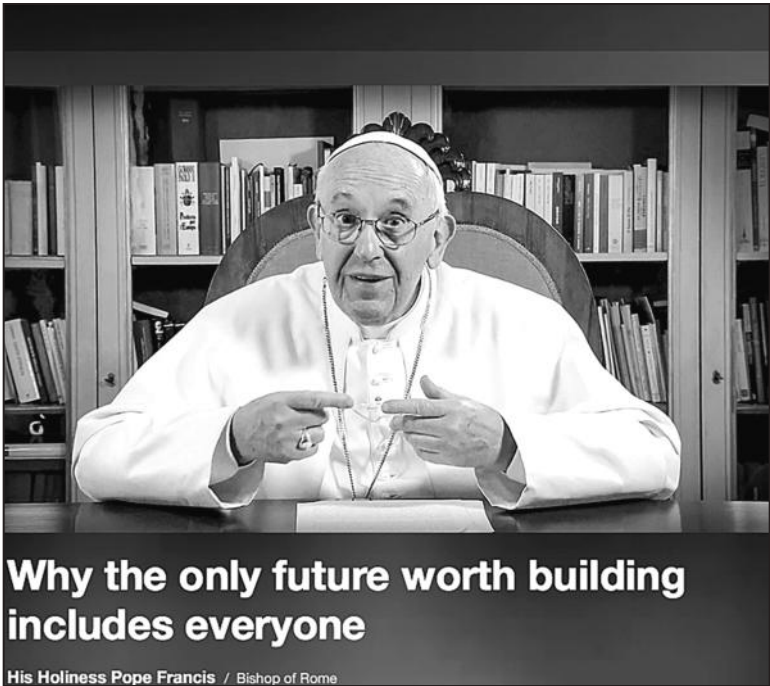
VATICAN CITY (CNS) — While searching for a connection today often means looking for Wi-Fi, Pope Francis said real connections between people are the only hope for the future.

“How wonderful would it be if the growth of scientific and technological innovation would come along with more equality and social inclusion,” he said in a video talk played April 25 for 1,800 people attending TED 2017 in Vancouver and posted online with subtitles in 20 languages.

“How wonderful would it be, while we discover faraway planets, to rediscover the needs of the brothers and sisters orbiting around us,” the pope said in the talk that TED organizers had been advertising as that of a “surprise guest.”

Pope Francis spoke to the international conference about combating the current “culture of waste” and “techno-economic systems” that prioritize products, money and things over people.

“Good intentions and conventional formulas, so often used to appease our conscience, are not enough,” he said. “Let us help



**POPE FRANCIS TED TALK — This is a screen grab with an image of Pope Francis from [www.ted.com](http://www.ted.com). The pope was a surprise presenter in a video talk played April 25 for 1,800 people attending TED 2017 in Vancouver and posted online with subtitles in 20 languages.**

each other, all together, to remember that the other is not a statistic or a number. The other has a face.”

Many people in the world move along paths “riddled with suffering” with no one to care for them, the pope said. Far too many

people who consider themselves “respectable” simply pass by, leaving thousands on “the side of the road.”

“The more powerful you are, the more your actions will have an impact on people,” he said, the greater the responsibility one has

to act and to do so with humility. “If you don’t, your power will ruin you, and you will ruin the other.”

“There is a saying in Argentina,” he told his audience: “ ‘Power is like drinking gin on an empty stomach.’ You feel dizzy, you get drunk, you lose your balance, and you will end up hurting yourself and those around you, if you don’t connect your power with humility and tenderness.”

“The future of humankind isn’t exclusively in the hands of politicians, of great leaders, of big companies,” he said, even though they all have power and responsibility. “The future is, most of all, in the hands of those people who recognize the other as a ‘you’ and themselves as part of an ‘us.’ ”

Pope Francis said that when he visits someone who is sick or in prison or has been forced to flee war, he always asks himself, “Why them and not me?”

Telling the tech-savvy crowd that he wanted to talk about “revolution,” the pope asked people to join a very connected and interconnected “revolution of tenderness.”

Tenderness, he said, is “love that comes close and becomes real,” something that begins in

the heart but translates into listening and action, comforting those in pain and caring for others and for “our sick and polluted earth.”

“Tenderness is the path of choice for the strongest, most courageous men and women,” he insisted. “Tenderness is not weakness; it is fortitude. It is the path of solidarity, the path of humility.”

Pope Francis also urged the crowd to hold on to hope, a feeling that does not mean acting “optimistically naive” or ignoring the tragedies facing humanity. Instead, he said, hope is the “virtue of a heart that doesn’t lock itself into darkness.”

“A single individual is enough for hope to exist,” he added. “And that individual can be you. And then there will be another ‘you,’ and another ‘you, and it turns into an ‘us.’ ”

TED (Technology, Entertainment, Design) is a media organization that posts talks online for free distribution, under the slogan “ideas worth spreading.” TED was founded in February 1984 as a conference, which has been held annually since 1990.

*The pope’s TED talk is online at [https://www.ted.com/talks/pope\\_francois\\_why\\_the\\_only\\_future\\_worth\\_building\\_includes\\_everyone](https://www.ted.com/talks/pope_francois_why_the_only_future_worth_building_includes_everyone)*

# Virginia Catholics join zero waste movement to promote green living

By Zoey Maraist

SPRINGFIELD, Va. (CNS) — The trash Jane Crosby generated during the month of March fits into the palms of her hands.

Minus the green cup she drank from at a friend’s St. Patrick’s Day party, the receipts, bandages and other non-recyclable scraps of plastic and paper easily fill a litre glass jar, her version of a trash can.

Crosby is a member of the growing zero waste movement, an effort to live a more practical and environmentally friendly life. To be virtually trash free, the parishioner of St. Bernadette Church in Springfield composts her food waste and recycles a little. But mostly she relies day to day on reusable products such as Mason jars, cloth napkins and canvas shopping bags.

At the heart of the undertaking is a desire for a more just economy.

“Products are created basically to break or be thrown away,” Crosby said. “Nothing’s really designed the way it used to because we have such cheap production (costs).”

“The whole goal of the zero waste movement is to move from a linear economy back to a circular economy. Products are created to last, they’re built with sustainable materials but also material that can be reused or repurposed or recycled when the life of the product is over,” she explained.

Before using time and money to purchase something, zero wasters, as they are known, make sure they need the product. They shop second-hand, try to repair what they already have and share with their neighbours. “Buying

something new should be at the bottom of the list,” Crosby said. Even then, she will look at who made the product, under what conditions and with what materials.

For this reason, most zero wasters eschew plastic items, especially single-use plastics such as straws and disposable cutlery.

“(Plastic is) cheap, it’s made from oil and it never breaks down,” Crosby added. “Most of it’s not recycled even when it goes to recycling. Plastic is ugly, anyway. It’s convenient, but in general, glass or metal makes for a more beautiful home.”

Crosby’s journey to zero waste began when she picked up Bea Johnson’s book, “*Zero Waste Home*.” At the time, Crosby had relocated to northern Virginia after graduating from Franciscan University of Steubenville in Ohio. Although she knew it would be difficult to change her consumer habits, she took on the challenge. At the same time, she was struggling to practise her faith. Her new environmental interest brought her back to the church.

“The whole transition required a lot of stretching and change and rethinking, but I was so excited about it that it didn’t seem hard, and I realized that’s how faith could be,” she said. “As I did more research, I discovered care for the planet is a social justice issue that is important for every Christian and every Catholic.”

Now, a composting apparatus she made with her brother sits in her backyard next to a freshly planted garden. She purchases bulk food, fresh baked goods and produce in her own bag or bins. Neat rows of refillable glass jars line her pantry. It has taken time

to phase out everything from plastic-wrapped food to beauty products, but she knows her efforts keep heaps of plastic from surfacing in the ocean or piling up in a landfill.

Over time, Crosby has realized that the occasional use of disposable items is unavoidable in today’s world. But it doesn’t give her the “trash-guilt” it once did. “Like faith, it’s like a journey,” she said. “It’s not always going to be perfect.”

Betsy Zolper, a geologist and the co-chair of the Care for Our Common Home team at St. Mark Church in Vienna, Virginia, recently began her zero waste journey. She has grown accustomed to the questions she gets when she brings her own containers to the deli counter and the sidelong glances when she takes out her own utensils to forgo plastic cutlery.

Co-chair Annette Kane remembers when zero waste was not a trend, but a simple fact of life. As a child during the Second World War, “you used everything over and over,” she said. Kane often took old food to the compost heap in her family’s backyard. Products typically were sold in paper or cloth sacks.

“I remember when plastic began being used for various containers. My mom washed them all out and had them in the laundry room drying,” she said.

The St. Mark environmental ministry formed this year after a group of parishioners finished studying Pope Francis’ encyclical “*Laudato Si*,” on Care for Our Common Home.”

“(I started) to pause and think, how are my actions making the world a better place or degrading the world?” Zolper said. “(God)

created everything and when you degrade something that’s been

given to you, you’re not in union with God or your fellow man.”



CNS/Zoey Maraist

**ZERO WASTE MOVEMENT — Jane Crosby stands April 17 next to a composting apparatus that she made with her brother outside her home in Springfield, Va. All her food scraps are composted so they can be used later as fertilizer, instead of decomposing and emitting methane gas in a landfill.**

I would rather have it said “he lived usefully” than “he died rich.”

— Ben Franklin