



D&P celebrates

This week's issue pays tribute to the work of Development and Peace, which was established in 1967 by the Canadian bishops in response to Pope Paul VI's encyclical *Populorum Progressio*, on the development of peoples.

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Notwithstanding

Premier Brad Wall has decided to invoke the notwithstanding clause of *The Canadian Charter of Rights and Freedoms* to put on hold a recent court decision denying funding for non-Catholic students attending Catholic schools.



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Holocaust memorial

The annual Yom Hashoah memorial service at Beth Jacob Synagogue in Regina was more sombre than usual this year this owing to the unexpected death of the guest speaker, Holocaust survivor Amek Adler.

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Trudeau visit

Following in the footsteps of his father, Pierre Elliot Trudeau, Prime Minister Justin Trudeau recently paid a visit to Miller Comprehensive Catholic High School in Regina. The elder Trudeau had visited the school during a national tour in 1972.

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Islam and two popes

The global growth of Islam and in particular the rise of Islamic extremism have forced recent popes to set out, with increasing urgency, a strategy for engaging the religion. The two divergent approaches of Francis and Benedict are explored.

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Development and Peace marks 50th

By Kiply Lukan Yaworski

SASKATOON — Past, present, and future were highlighted during a program held April 30 in Saskatoon to mark the 50th anniversary of Development and Peace.

Speakers at an anniversary banquet held at St. Mary's Parish in Saskatoon related the history of the Canadian Catholic organization, and highlighted local heroes who have supported, nurtured and furthered efforts by Development and Peace to "put the Gospel into action" both globally and locally over the past 50 years.

Emceed by Michelle Dinter-Lipinski, the evening began with a prayer led by Christine Zyla, "lifting up our hearts in gratitude and joy" to thank God for "50 years of camaraderie, of solidarity, of partnership and learning."

Gertrude Rompré spoke about Development and Peace as a movement coming out of the Second Vatican Council, and encounters among bishops from all over the world.

Vatican II also opened the doors and "imagined the laity in a whole new way," Rompré pointed out. "The laity were called to become leaven in the world, and

the empowerment of the laity shaped Development and Peace in a profound way."

Finally, the focus in Development and Peace has always been on partners in the global south, and relating to them in a way that is "truly empowering and respectful."

A lively "reader's theatre" panel presentation written by Sister Teresita Kambeitz, OSU, gave an overview of the history of the Canadian Catholic Organization for Development and Peace (CCODP), created by the Catholic bishops of Canada in response to Pope Paul VI's ground-breaking encyclical *On the Development of Peoples* and his observation that "the new name for peace is development."

The panel of Brendan Bitz, Kim Paisley, Judy Corkery, Larry Yakimoski, Celeste Woloschuk and Richard Medernach recalled the visit of Romeo Maione, the first executive director of CCODP (1967 - 1973), who spoke at Holy Cross High School in Saskatoon in the 1970s.

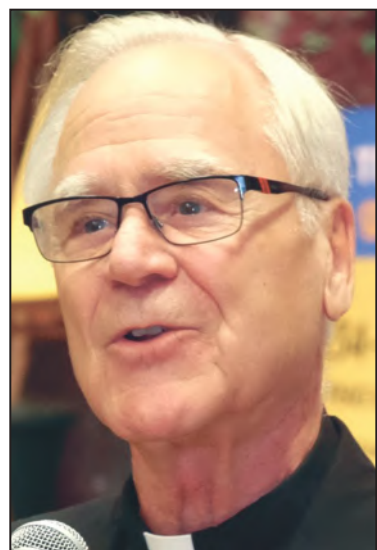
They also discussed which departed Development and Peace supporters they would like to meet in heaven, including Susan Eaton, who in 1976 became the first full-time Development and Peace ani-

mator in Saskatchewan; Nettie Macala, a social activist and supporter in the Archdiocese of Regina; Therese LeClair, named president of social justice for the Diocese of Gravelbourg in 1983; Joe Meehan, "a fierce defender" of Development and Peace from North Battleford; and Sister Margaret Bernard, a Bruno Ursuline in St. Peter's Abbey "who fearlessly chaired" the Development and Peace committee there for many years.

The work of Development and Peace was also highlighted by the panel, including Share Lent, which began in 1968 and has raised some \$650 million for projects in 120 countries; and the Fall Action Campaign, which was initiated in 1982 with a three-year education and action campaign on militarization as an obstacle to development.

"In 1996, when there was a national ecumenical campaign on the forgiveness of debt, Saskatchewan collected almost 28,000 signatures, the highest percentage of all regions of Canada," said Corkery.

As the program continued, Danny Gillis presented information on a book and other merchandise created for the anniversary



Kip Yaworski

Archbishop Emeritus
James Weisgerber

year, while youth delegate Desiree Nelson spoke about the importance of official membership, and the impact of supporting CCODP with a monthly donation year round.

Margaret Schwab of the Catholic Women's League spoke about the league's longtime program of support for Development and Peace, while Lawrence Townley-Smith spoke on behalf of the Knights of Columbus.

Former provincial animator Michael Murphy explained the origin of the name of the Development and Peace newsletter, *The Caragana*, sharing a song about how the hardy prairie hedge with its strong roots "keeps the topsoil

Vatican investigates euthanasia in Belgium

By Simon Caldwell

MANCHESTER, England (CNS) — The Vatican is investigating the decision of a group of psychiatric care centres run by a Catholic religious order in Belgium to permit doctors to perform euthanasia of "non-terminal" mentally ill patients on its premises.

Brother Rene Stockman, superior general of the Brothers of Charity, told Catholic News Service that Cardinal Pietro Parolin, Vatican Secretary of State, is personally examining the situation.

Stockman complained directly to Rome after the Brothers of Charity Group, which runs 15 centres for psychiatric patients across Belgium, rejected a formal request from him to reverse the new policy.

In a May 4 email to CNS, Stockman said: "Because it is a matter of the Belgian group, I informed the Belgian bishops' conference in order to ask for their opinion and to ask a clear statement of them."

"At the same time, I am in con-

tact with the Vatican — the Congregation (for Institutes) of Consecrated Life (and Societies of

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— ECONOMICS, page 7

Christian leaders issue appeal to help South Sudan

By Deborah Gyapong

OTTAWA (CCN) — Canada's Catholic bishops have joined other Christian leaders in making an urgent appeal to Prime Minister Justin Trudeau to help South Sudan.

"Mr. Prime Minister, if the violence continues unabated, the ethnic tribes in South Sudan risk becoming further alienated from one another, making the governing of this young country more difficult and complex when eventually there is a cessation to the violence," said an April 27 letter signed by the president of the Canadian Conference of Catholic Bishops (CCCCB) Bishop Douglas Crosby of Hamilton, the Primate of the Anglican Church of Canada Archbishop Fred Hiltz, and the Moderator of the Presbyterian Church in Canada Rev. Douglas H. Rollwage.

The ecumenical leaders urged Canada to consider increasing the number of peacekeepers it has committed to the UN mission in South Sudan, a new country formed in

2011 that has been wracked by civil war since 2013. Canada has contributed 10 peacekeepers so far.

"We are continuing to hear disturbing reports of gross violations of fundamental human rights carried out with total impunity," the religious leaders' letter said.

The letter pointed to recent communications from the Catholic bishops of South Sudan who report human rights violations on the part of both the opposition and government forces. These include: the killing and torture of civilians; rape and sexual violence as a tool of war; unlawful detention; mutilation, burning or dumping of human bodies into sewage tanks; collective punishment on civilians; crop destruction; and the blocking of humanitarian assistance, the ecumenical leaders said.

In a Feb. 16 communiqué the South Sudan bishops warned 4.9 million people will soon face a "food crisis across the country" and the number could grow to 5.9 mil-

— CANADA, page 5



CNS/Julien Warnand, EPA

BELGIUM PUSHES EUTHANASIA — Activists of the collective Yellow Safety Jacket take part in an anti-euthanasia protest Feb. 11, 2014, in Brussels. A group of psychiatric care centres run by a Catholic religious order in Belgium has announced it will permit doctors to undertake the euthanasia of "non-terminal" mentally ill patients on its premises. The Brothers of Charity have asked the Vatican to investigate the decision of their lay board of directors.

American Catholics join People’s Climate March

By Dennis Sadowski

WASHINGTON (CNS) — Carrying banners and signs with quotes from Pope Francis’ encyclical *Laudato Si’*, hundreds of Catholics joined the People’s Climate March to call for moral and prayerful action to protect creation.

On a sweltering day that reinforced the message about the need to respond to climate change — the 91-degree temperature at 3 p.m. April 29 tied a 43-year-old Washington record for the date — many in the Catholic contingent said they felt they had a moral obligation to witness in the streets.

“We march for our grandchildren. Stop global warming,” read one sign propped up in the back of St. Dominic Church in Washington, where about 300 people gathered before the march for mass celebrated by Dominican Father Hyacinth Marie Cordell, the parish’s parochial vicar.

“The Vatican is solar. What about US?” read another. “We resist, we build, we rise,” read a sign from St. Francis and Therese Catholic Worker Community in Worcester, Massachusetts.

Underlying the messages on the signs and banners were people who shared a heartfelt concern to carry out Pope Francis’ call in his 2015 encyclical to live responsi-

bly with the planet, remember the needs of others around the world and to reduce consumption and energy usage for the sake of God’s creation.

They also wanted to send a message to President Donald Trump that his policies on the environment and energy development do not follow the pontiff’s call to protect Earth.

For Manny and Mary Hotchkiss, the march was their second in two weeks. Both scientists, the couple from Portland, Oregon, joined a regional March for Science in New Orleans April 22 as they made their way on a cross-country trip to a meeting of Maryknoll affiliates in Ossining, New York.

After the mass, Mary Hotchkiss, 72, a chemist, said the couple’s involvement was required by their Catholic faith. Manny Hotchkiss, 74, a mechanical engineer, expressed dismay about the president’s policies.

“The most important thing I see with this political scene, and it brings a tear to my eye to think about it, is that everything I tried to teach our kids growing up (about science) is fully rejected by the current administration,” he said.

The 300 people at the mass heard Cordell call for an “ecological conversion” during his homi-



CNS/Dennis Sadowski

MARCH FOR CLIMATE CHANGE — Faithful gather at St. Dominic Church in Washington prior to the start of the People’s Climate March April 29.

ly. He said each person must act in any way possible to protect God’s creation: reducing energy usage; limiting waste; choosing carpooling or biking and walking more; and buying less.

“We can learn increasingly to act not only with our own good and convenience in mind, but above all to think and choose

according to what is best for all, especially for the poor and for future generations,” the Dominican said. “This ecological conversion calls us to self-examination, to make an inventory of our lives and habits so that we can learn to be better stewards of our common home and its resources, which are meant for the good of all.”

He said such steps require a revolution of the heart, as Pope Francis has called each person to undertake. He described it as a “change toward responsibility and virtue, a transition to thinking about the common good, future generations, the poor, other living beings, God’s glory and the environment in all of our decisions instead of thinking only in terms of a short-term, fleeting and superficial good or convenience for ourselves.”

Sister Kathy Sherman, a member of the Congregation of St. Joseph in LaGrange Park, Illinois, was pleased to hear Father Cordell stress the encyclical’s themes.

“I feel like I’m marching for the children, for the future,” she told Catholic News Service. “Earth is getting bad for us. If we don’t do something there’s not going to be anything like we’ve known for the future generations, and it breaks my heart.”

Other members of Sherman’s congregation joined a satellite march in Chicago, but she made the trek to Washington on her own because she said she felt it was important to take a message directly to administration officials.

“I think it’s so essential that we connect climate degradation with economic and racial justice,” Sherman added. “It’s just the whole sense of the oneness.”

Egypt is a beacon of hope and refuge

By Junno Arocho Esteves

VATICAN CITY (CNS) — Just as it had been for centuries, Egypt can be a sign of hope for those who long for peace, Pope Francis said.

During his weekly general audience May 3, the pope reflected on his recent visit to Egypt and said that because of its religious and cultural heritage as well as its role in the Middle East, Egypt has the task of promoting a lasting peace that “rests not on the law of force but on the force of law.”

“For us, Egypt has been a sign of hope, refuge and help. When

that part of the world suffered famine, Jacob and his sons went there. Then when Jesus was persecuted, he went there,” he said. “Egypt, for us, is that sign of hope both in history and for today, this brotherhood.”

The pope’s April 28 - 29 visit to Cairo began with a gathering organized by Egypt’s al-Azhar University, Sunni Islam’s highest institute of learning.

The visit to the university, he said, had the twofold purpose of promoting Christian-Muslim dialogue and promoting peace in the world.

Peace between Christians and

Muslims in Egypt, he said, is a sign of the country’s identity “as a land of civilization and a land of covenant.”

“For all of humanity, Egypt is synonymous with ancient civilization, treasures of art and of knowledge, of a humanism that has, as an integral part, a religious dimension — the relationship with God,” he said.

Christians in Egypt, the pope continued, play a pivotal role in contributing to peace in the country and are “called to be a leaven of brotherhood,” but that is possible only if Christians themselves are united in Christ.

The historic agreement signed by Pope Francis and Coptic Orthodox Pope Tawadros II ending a longtime disagreement between the churches over the sacrament of baptism “renews the commitment” to peace and is “a strong sign of communion,” he said.

“Together we prayed for the martyrs of the recent attacks that tragically struck that venerable church,” Pope Francis said. “Their blood made fruitful that ecumenical encounter, which included Ecumenical Patriarch Bartholomew of Constantinople, my dear brother.”

Talking about his mass with the country’s Catholic community and his meeting with the country’s priests and religious men and women, Pope Francis said he encountered a “community of men and women who have chosen to give their lives to Christ for the kingdom of God.”

“I have seen the beauty of the church in Egypt,” he said, “and I prayed for all Christians in the Middle East so that, guided by their pastors and accompanied by consecrated men and women, they may be salt and light in that land.”



CNS/Paul Haring

POPE MEETS MYANMAR LEADER — Pope Francis exchanges gifts with Aung San Suu Kyi, leader of Myanmar, during a private audience at the Vatican May 4.

To evangelize, one must get up, go out and listen: pope

By Cindy Wooden

VATICAN CITY (CNS) — The best formula for Catholic evangelization is “go and listen,” not “go and proselytize,” Pope Francis said.

“All men and women have a restlessness, whether good or bad, in their hearts. Listen to that restlessness,” the pope said May 4 during his early morning mass.

The first step in sharing the faith, he said, is always to go out and the second is always to listen to the joys, questions and concerns of the people one meets.

To evangelize one must know what the other person thinks. “But if they have wrong ideas? I want to hear those wrong ideas in order to understand where the restlessness comes from,” he said.

Pope Francis told those attending mass in the chapel of the *Domus Sanctae Marthae* that the first eight chapters of the Acts of the Apostles, used for the mass readings in the Easter season, “summarize the whole history of the church,” from the initial preaching of the apostles, to the miracles and persecutions, but also the “ugly sin” of those like

Ananias and Sapphira, who used their position in the early Christian community for their own gain.

The day’s first reading was from the eighth chapter and described the story of the Apostle Philip and the Ethiopian. The “angel of the Lord” tells Philip to “get up and go” along the road where he will eventually meet the Ethiopian.

“To evangelize,” the pope said, one must “get up and go. It does not say, ‘Stay seated, relax, make yourself at home.’ No. To be faithful to the Lord, the church always must be on its feet and walking.”

Next, the angel tells Philip, “Go and join up with that chariot” in which he found the Ethiopian reading the Book of Isaiah. Philip draws near and asks the Ethiopian what he thinks the prophet is saying, giving Philip an opportunity to explain who Jesus is.

“But this was possible only because Philip drew near and listened,” the pope said.

He ended his homily praying, “May the Lord gives all of us the grace of living in the church on our feet and going out, listening to the restlessness of the people and always full of joy.”

Premier Wall to invoke notwithstanding clause

By Kiply Lukan Yaworski

SASKATOON — Premier Brad Wall announced May 1 that the Saskatchewan government will invoke the notwithstanding clause of *The Canadian Charter of Rights and Freedoms* to put on hold a court decision denying funding for non-Catholic students attending Catholic schools.

Section 33 of the Charter gives provincial legislatures the authority to override certain portions of the Charter for a five-year term. Invoking the notwithstanding clause requires an Act of the Legislative Assembly, which is being initiated, the premier said.

The decision to invoke the clause comes after an April 20 Court of Queen's Bench ruling addressing the enrolment of non-Catholic students in a Catholic separate school in Theodore, Sask., which was formed after the public school district announced plans to close the community school. The court ruled that the provincial government must stop funding non-minority faith students to attend separate schools.

If allowed to stand, the ruling would force some 10,000 non-Catholic students out of Catholic schools in the province, according to a government media statement, which also said that the ruling could also risk provincial funding of 26 other faith-based schools, including Luther College, the Regina Christian School, the Saskatoon Christian School and the Huda School.

"We support school choice, including public, separate and faith-based schools," Wall said. "We will defend school choice for students and parents."

The premier said the government decided to announce their intention to invoke the notwithstanding clause in order to provide parents with clarity and assurance that there will be no change to the situation in Saskatchewan schools in the immediate future.

Greater Saskatoon Catholic Schools board of education chair Diane Boyko sent a message to parents, guardians, staff and community members about the government decision to invoke the notwith-

standing clause, and to provide details about a recently announced appeal of the court ruling.

"The government's decision does not lessen the need for an appeal," said Boyko. "A successful appeal would overturn the decision."

"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 Saskatchewan Catholic School Boards Association (SCSBA) spokesperson Tom Fortosky at an April 28 news conference. "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."

Boyko said the premier's announcement about invoking the notwithstanding clause was good news for parents, as it removes some of the uncertainty around the court ruling.

"Know that things will contin-

ue as usual within our division for the foreseeable future," she said. "We will continue to provide the highest quality Catholic education in partnership with our families, church and community for anyone who chooses that for their children. We are proud of the education our Catholic schools provide, and we believe Catholic education matters."

She reminded the GSCS community to contact elected officials to endorse the government's recent action to support parental choice in education, and to encourage the government also to appeal the ruling.

The Catholic bishops serving in Saskatchewan also issued a letter addressing the court decision and encouraging the faithful to contact elected officials.

"The outcome of the current tensions regarding funding for faith-based education will have a deep, lasting impact on the Catholic Church in Saskatchewan, its role in education, our relations with our ecumenical and inter-faith partners, and with the community at large," the bishops stated.

"As leaders of the Catholic churches in Saskatchewan, it is our strong hope that our society will allow religious faiths to play a constructive role in education as in other areas of our common life;

and that Catholic schools might continue to welcome the children of families who aspire to faith-based education," said the letter signed by the bishops of Prince



File photo

Premier Brad Wall

Albert, Regina, Keewatin-Le Pas Catholic dioceses, the bishop of the Ukrainian Catholic Eparchy of Saskatoon, and the diocesan administrator of the Diocese of Saskatoon.

"We have much to offer, and society has much to lose if religious faith is marginalized and our values are not able to contribute to the common good," said the bishops' letter.

Holocaust memorial held in Montreal

By Eric Durocher

MONTREAL (CCN) — Decades before nations started observing Holocaust Remembrance days — Germany (1996), Canada (2003), United Nations (2005) — Montrealers have been gathering to remember, to build bridges and to remain vigilant so that no group be subject to such atrocities again.

More than 400 packed Holy Family Church in Montreal's Little Italy for the 38th Christian Commemoration of the Shoah (Holocaust). The city is home to Canada's oldest Jewish community; the nation's first synagogue was established here in 1768.

The 90-minute eucharistic celebration, held April 30 at the conclusion of Holocaust Remembrance Week, included the lighting of seven memorial candles and the

recital of the traditional Jewish prayer for the departed, Kaddish, sung by cantor Heather Batchelor.

Holy Family pastor John Baxter presided at the liturgy; Rabbi Sherril Gilbert from Synagogue Dorshe Emet joined him for the commemoration service.

Following the homily, which emphasized inviting the loving God into our lives, Eva Kuper focused on the theme of love as well in her poignant testimony as a "hidden child" and Holocaust survivor (see related story, page 5).

Born in Warsaw in 1940 just months after the German invasion, Eva narrowly escaped death several times during her first five years of life, all due to the selfless courage and sacrifice of her Jewish parents, a cousin, a kind woman and a Franciscan nun. It was through the latter, Sister Klara Jaroszynska, that Eva was protected for three years from the raging inhumanity that saw 12 million people butchered in con-

centration camps, among them six million Jews.

Reunited with her father after the war — her mother perished at Treblinka — the family emigrated when Eva was eight.

Wanting to be "just another Canadian kid," Eva did not actively seek information about her difficult childhood until 2005, when she made her first of several return trips to Poland.

To her astonishment, she discovered that Sister Klara was still alive. Although Eva remembered neither her face nor her voice, she experienced an instant "emotional connection" once again in the arms of her 94-year-old protector. It was a life-changing moment for Eva. "It made me aware of the most precious gifts she had given me . . . not only the gift of life but also, the gift of love."

Eva's powerful witness was followed by the lighting of seven

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Religion is still a strong force in Canada: poll

By Michael Swan
The Catholic Register

TORONTO (CCN) — Canadians are mostly faithful believers in God who value family life, honesty and concern for others, according to an Angus Reid Institute survey.

The vast majority extol forgiveness and morality. Solid majorities believe in heaven, life after death and that God is active in our world.

In a country that is less than 40 per cent Catholic, almost three-quarters of us (72 per cent) view Pope Francis as a positive influence in the world. Even the majority of non-believers (54 per cent) endorse Pope Francis' positive effect.

Four out of every 10 Canadians pray regularly to God or some other higher power and just over a quarter of us say we experience God's presence.

Despite all this positive religious feeling, a sizeable number of Canadians are suspicious of religion, don't like overtly religious people and shy away from religious institutions.

Only a quarter of Canadians told the Angus Reid Institute they believe the word "religion" has a positive meaning, compared to a third (33 per cent) who said they view the word negatively. Even among the most religiously committed, more than 11 per cent said they thought the word "religion" had negative connotations.

These numbers are all part of an Angus Reid Institute poll undertaken in partnership with the Cardus think-tank's Faith in Canada 150 program — the first of as

many as six surveys planned this year to look at what and how Canadians believe.

"We live in a religious society," Cardus vice-president Ray Pennings told *The Catholic Register*. "We may have a secular state, but our society is not secular. You see that all around in everyday life."

The negative perceptions Canadians have of religion as an institution reflect a problem in Canadian religious literacy, said Pennings.

"Institutions are part of what creates the private religious faithfulness. You don't get the one without the other," he said. "It's somewhat naive to make that distinction — to say you can have good religion without good religious institutions. It's not possible."

The Angus Reid study divides Canadians into four groups or mindsets on religion: non-believers, the spiritually uncertain, the privately faithful and the religiously committed. The religiously committed, who take an active and public part in their religious tradition, represent 21 per cent of Canadians. Those who simply don't believe in God and organized religion are 19 per cent.

The mushy middle is divided between 30 per cent who are "spiritually uncertain" — who keep a distance from religious institutions and are reluctant to commit to a creed, but concede that there are spiritual realities — and another 30 per cent who are "privately faithful." This last group may be queasy about committing to a faith or a faith community themselves, but at the same time they believe such commitment can be a good thing.



Eric Durocher

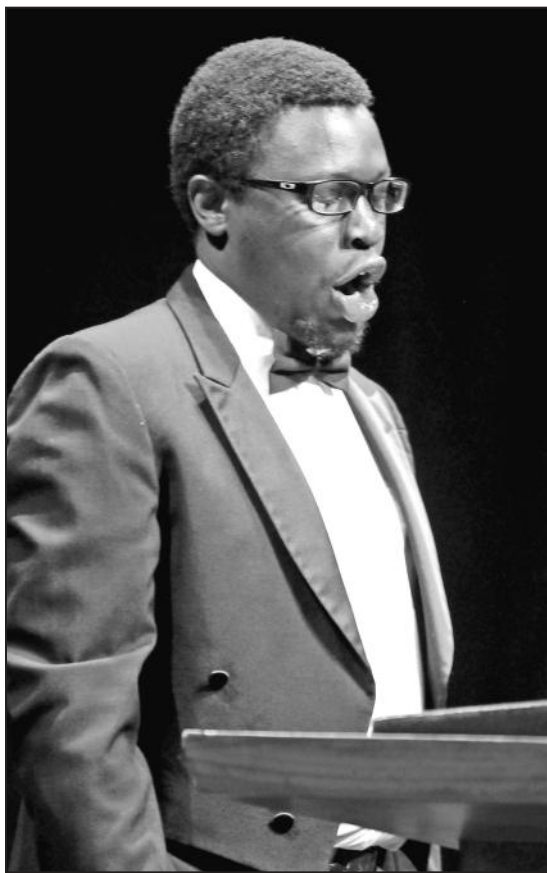
HOLOCAUST MEMORIAL — Rev. John Baxter looks on as Jorge Falla Luque, an ecumenical animator with the *Université de Québec à Montréal*, lights the seventh memorial candle.

Aspiring opera star meets his benefactor at concert

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — What do you say to a stranger who changed your life?

Eddie Baraka Mony has been



Catholic Register

PURSuing A DREAM — Eddie Mony was sponsored through Chalice as a child growing up in Kenya. Because of the sponsorship of a woman named Mirijam Spoelstra, Mony has been able to pursue a dream of becoming a star on the opera stage.

contemplating that question as he prepares to visit Canada for the first time.

Mony, 24, arrived May 6 to finally meet the woman who helped change his life by sponsoring him through the Catholic

agency Chalice since he was a child growing up in Kenya. Because of the support of Mirijam Spoelstra, Mony has been able to pursue a dream of being a star on the opera stage.

“To finally go and meet her and see the person that made this possible. . . . It’s very exciting, but also emotional, sentimental. It’s many things I cannot explain,” said Mony.

It is only fitting that Mony and Spoelstra intend to celebrate their first meeting through their passion of music.

Spoelstra, who is director of the Belleville Choral Society, organized a spring concert May 14 in Belleville, Ont. Mony performed a collection of classical arias, opera excerpts and traditional Kenyan folk songs.

Mony has sung on many international stages, performing as a tenor soloist in Kenya, Finland and the United States. This first performance in Canada, though, will be extra special.

Three years ago, Mony wrote to Spoelstra and told her that he was admitted to the prestigious Jacobs School of Music at the University of Indiana, with a partial scholarship

and the support of the U.K.-based Martyn Donaldson Music Trust. Since then, it has been their shared dream to meet and perform together.

But before the world of music opened up to Mony, there was Chalice.

Chalice is a Canadian Catholic charity that supports community initiatives in developing countries through sponsorship of children and elderly in need. Last year, it sponsored almost 50,000 children and elderly in 15 developing countries.

Mony was 14 years old when he first applied for Chalice’s sponsorship program in 2007. His father died when he was only seven years old, which made it difficult for his mother to afford schooling for him and his four siblings.

Mony’s mother works as a primary school teacher in the public sector. With her salary alone, the family could not afford to send all five children to school without help from an organization like Chalice.

Through Spoelstra’s monthly donations, Mony was able to leave his small village to attend high school at Starehe Boys’ Centre and School in Nairobi. Chalice helped pay for his tuition, his uniform, his books and anything else he needed for his education.

Mony said studying in Starehe opened the world to him. He began to dream about being a lawyer and maybe perhaps a chief justice in Kenya.

Then a group of volunteers from the Martyn Donaldson Music Trust program came to visit the school one summer. He always loved singing Kenyan folk songs, but this was the first time that he encountered classical, opera music.

“That sort of exposure to music strengthened my desire to actually select music as a career,” he said. “It inspired me and I just loved it. Music has given me more gifts than I could have ever imagined.”

Spoelstra’s encouragement also played a significant role in Mony’s desire to pursue music. Even with their very different life experiences, their shared passion connected them through the distance.

Mony vividly remembers when he first heard Spoelstra’s name. A Chalice sponsorship officer had just told him that he had been matched with a sponsor.

Mony remembers saying her name over and over again in his mind because he wanted to memorize it together with his Chalice sponsorship number.

“I mean, it’s a stranger that you don’t now know that decided to invest in your future,” said Mony. “The kind of emotion that one has in hearing of such news cannot be clearly explained. I was just thankful. That’s the simplest way I can put it.”

Most of the boys that attended Starehe school were also sponsored through Chalice. They were all encouraged to write letters to their sponsors and keep in touch.

Mony said delivery days were an event at the school. He and his friends would sit together under the shade of a tree to share stories from their sponsors and then talk about what they would write back.

“The letters were precious not just because they came from our sponsors but because they were

from outside of Kenya,” he said. “It had that exotic feeling to it.”

When letters arrived in Spoelstra’s mailbox, it was an event for the family, too.

“It was very, very exciting when we would get a letter in the mailbox,” said Spoelstra. “We would sit down and read it and see the pictures and we became very connected. . . . For me, it was a parental connection.”

Spoelstra has sponsored many children through Chalice and various organizations. In fact, it was her late husband, Stuart, who first began sponsoring children in his early 20s. When they were married in 2001, the couple decided it was something that they would continue to do.

Stuart died of brain cancer last year, but Spoelstra hopes to continue sponsoring children for many years to come.

“It is a privilege to be able to help someone,” said Spoelstra. “I feel just as grateful probably as Eddie. We’re so happy and so grateful that we’re able to do this.”

Spoelstra said watching a child’s life change because of your individual support is the most humbling experience. Sponsoring a child is contagious, she adds.

In fact, her daughter, Julianna Psarris, is sponsoring a child in India through Chalice. Psarris has written a new novel entitled *The Faded Yellow Envelope*, and will be donating 70 per cent of profits to Chalice’s sponsorship program.

Spoelstra sponsored Mony through his four years in high school and his first two years at Kenyatta University. Mony has since transitioned out of the sponsorship program but they still keep in touch via email. They communicate almost every day, especially as they have been planning for the concert.

Mony said he will always be grateful for the opportunities he was afforded through Chalice, and now through his partial scholarship and support from the Martyn Donaldson Music Trust.

He dedicates his summers going back to his high school in Kenya, volunteering as a music teacher.

“It’s me giving back to my society,” said Mony. “Besides having good Kenyan music teachers at Starehe, I was inspired by a volunteer from the Martyn Donaldson Trust music program. . . . Now, I volunteer to do the same for someone else.”

Memorial stones placed

Continued from page 3

memorial candles. The Holocaust survivor lit the first candle, dedicated to the memory of all Jewish Holocaust victims.

Successive candles were lit by designated representatives in memory of: Jewish survivors; Holocaust victims; those persecuted because of difference (origin, culture, religion, etc.); Righteous Gentiles (those who risked their lives to save others during the Holocaust); soldiers who liberated the camps; and finally, the millions for whom there is no one to mourn.

In a Jewish gesture of remembrance, about 10 youth placed memorial stones before each candle signifying that future generations will continue the tradition of remembering.

The event was organized by the Christian-Jewish Dialogue of Montreal, which meets monthly and is comprised of eight Christian denominations and representatives of the major Jewish traditions in the city.

The dialogue was formally established in 1971, after Archbishop Paul Grégoire, Roman Catholic leader of Montreal, and Rabbi Langner, president of the Board of Jewish Ministers, ex-

pressed a mutual desire for their clergy to have a forum to share information and to collaborate.

The group soon became ecumenical and included lay members. In 1980 it organized the first Christian Commemoration of the Shoah, held at Christ Church Anglican Cathedral.

During the last 38 years the commemoration has been held in different Montreal-area churches, both French- and English-language. It is usually incorporated into the regular worship service of the host church, Dialogue vice-president Jean Duhaime explained, “to make the memorial experience available to the widest group of people within their own faith context.”

While Christian leaders in some Canadian cities attend Holocaust memorial observances organized by their fellow Jewish citizens, Montreal appears to be the only city that organizes a Christian commemoration of the Shoah, as far as Duhaime knows.

Mary Deros, the mayor of the Montreal borough where Holy Family is located, attended the event and lit the sixth candle. No provincial or federal representatives were present, although invitations had been sent.

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Cost: \$400 live-in; \$200 commute (includes lunch).

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Hidden child of Holocaust believes in power of love

By Eric Durocher

MONTREAL (CCN) — Eva Kuper believes in the power of love. It's the reason the 77-year-old Holocaust survivor agreed to speak at Holy Family Parish April 30 to mark the annual Christian Commemoration of the Shoah.

The first Christian Commemoration was held here in 1980, organized by the Christian-Jewish Dialogue, probably the first held in Canada.

Kuper is among the few European Jewish children who escaped the genocidal policy of Hitler's Germany. Only an estimated six to 11 per cent survived, mainly because they were hidden. Kuper was such a "hidden child" and she shared the intimate, stark details of her early life in Poland under Nazi and then Soviet regimes.

For most of her adult life, Kuper did not want to know too many details of her tragic childhood nor did her father talk much about it. It was her daughter, Felisa, who later on urged her to look into her traumatic past.

It was only in 2005 that Kuper steeled herself to travel back to the country of her birth, where her mother, Fela, perished in 1942, having been summarily included in one of the regular roundups that occurred in the Warsaw Ghetto.

Clutching two-year-old Eva, her mother was herded into a cattle car bound for Treblinka. Her cousin Regina, upon learning that Fela was in the roundup, dashed to the queue, shouting that Eva was, in fact, her child and that Fela had been minding her," Kuper told the assembly.

"For some unfathomable reason, my mother was permitted to pass me hand-to-hand until I was literally thrown off that cattle car into Regina's arms," Kuper recalled.

"Only as a mature adult did I truly understand the choices made by Regina and by my mother . . . to pass a beloved child off forever in order to take the infinitesimal chance that she could be saved from certain death, a choice un-

natural to a mother, whose every instinct cries out to hold her child close."

Soon after, Eva and her father escaped from the ghetto. He assumed a Catholic identity and entrusted Eva to a kind Catholic woman, Hanka. However, within months the woman's health deteriorated as she had tuberculosis.

"Desperately looking for a place for me, she came upon a group of nuns, one of whom she knew," Eva learned decades later. "She pleaded with the nun to take 'her little girl,' since these nuns were already looking after a number of blind children." The nun reluctantly agreed, and Eva remained at the convent for three years, until the end of the war when she was reunited with her father.

The family lived as Catholics in Soviet-occupied Poland, emigrating in December 1948. It was only when they were safe at sea that the eight-year-old learned she was not Catholic, but Jewish. After a short stay in Toronto, the family settled in Montreal in 1950.

"I was appalled. I was a Catholic child who prayed, had made her first communion . . . it could not be true," she recalled. "It took me many years to become comfortable with my Jewish identity and to take pride in the history and contributions of my people."

During her 2005 trip to Poland, she met with American genealogist Yale Reisner, based at the Jewish Historical Institute in Warsaw. After learning her story, he consulted a book listing convents instrumental in saving Jewish children and found a passage that said: "a nun, Sister Klara Jaroszynska, a member of the Franciscan Sisters of the Cross, whose mission was to educate and care for blind children, had saved the life of a Jewish little girl."

"I was speechless," Eva exclaimed, "certain that this little girl was ME!"

Eva then learned that Sister Klara, now 94 years old and blind, was not only alive but her memory and sense of humour were very much intact.

Arriving at the convent in Laski, Sister Klara emerged, supported by two younger nuns. She immediately spread her arms wide, and Eva said she "flew into them."

"Because I was so young during the war, I had no memory of her, not her face, her voice . . . nothing. Yet, when I was in her arms, and we were holding each other and crying, I felt like I had come home . . . a strong connection. I call it 'emotional memory' and it was very moving."

"She told me that she had fallen in love with me . . . a tiny child with bright dark eyes and an engaging manner. When she met Hanka Rembowska, who begged her to take me, I apparently ran to her, put my arms around her legs and looking up at her face said: 'please pick me up.' She said that God had brought me to her, and she had no choice but to risk her life and the lives of all who were with her during the war, by taking me."

It was, the elderly nun said, "the right, the moral thing to do."

Sister Klara died in 2010, but during the last five years of her life, their relationship grew.

"My reunion with her changed my life. It made me aware of the

most precious gifts she had given me . . . not only the gift of life, but also the gift of love. She made it possible for me to be the person I am today . . . a person who loves her family, her friends, her community and who finds pleasure and sustenance through contact with others and through 'giving back' to society."

"Sister Klara filled in a black hole for me, telling me stories about myself as I grew up," Eva explained later during a telephone interview. "It was healing."

This leads Eva to conclude: "I share my story believing that it will make my audiences understand our history with the hope, however slim, that we can create a world in



Eric Durocher

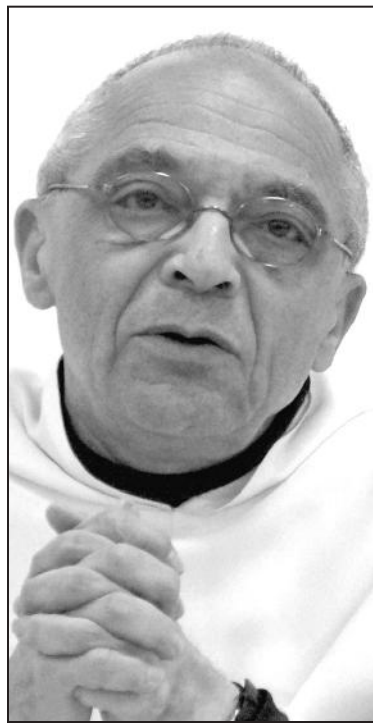
WAR MEMORIES — Eva Kuper recounts war memories for Holy Family parishioners in Montreal.

which all that we have in common as human beings, will be more important and binding than the differences which tear us apart."

Moral theologians have a duty to listen

By Deborah Gyapong

OTTAWA (CCN) — Pope Francis' post-synodal apostolic exhortation *Amoris Laetitia* has left moral theologians an important duty to listen, says the master of the Dominican Order.



CCN/D. Gyapong

Brother Bruno Cadore

"We have to listen to the experience of faith of those who are believers who are living these situations," said Brother Bruno Cadore, a moral theologian who has led the Dominican Order since his election as master in 2010.

"The church doesn't exist just as a group or as an institution," said Cadore, who was a medical doctor before joining the Dominicans in his native France. "The church is the community of believers and of only one Christ who would like us to be his body in this history."

"So the time now is to sit down where we are to listen to what is the experience of faith of those who are not in the line of discipline of the church," said Cadore, who was at Dominican University College May 1 as part of a visitation to Canada.

Asked whether *Amoris Laetitia* represents a development in moral theology, or needs clarification in the five "Dubia" or doubts put forward by four cardinals, Cadore said: "I'm not one to say anything about what Pope Francis is doing."

But the duty to listen is "not just to promote a decision," he said. "For me the point is to promote a conversation."

"One first step in the theological work is to listen to the faith of the others, the faith of the members of the church," the master said. "And this is true for the family, this is true for the technical, scientific mastering of the world, this is true in ecology, this is true for the youth, this is true for everybody."

"We have first to listen to what is the experience, the difficulties, the joys, of faith of the believers," Cadore said. And through this listening, see how the long tradition of the church would make the conversation more intelligible — the conversation "the Lord would like to have with this concrete, present world."

"The Catholic Church is the sacrament of God's friendship," he said. "We just have to do that. Friendship."

"What is friendship? To speak about friendship in the world is not just to use an easy word," Cadore said. "When you are friends with someone, the Catholic Church has to be like a sacrament of this friendship of Our Lord with the Creation."

Cadore spoke of confidence in

friendship. "When you are friend, the first point is that you are confident," he said. "If I am your friend, I will be confident with you. I am not sure you will always do something right, but I am confident that, if you do something wrong, I will be able to talk with you and you will be able to listen to me and we shall have new conversation even if I did something wrong, or you did something wrong, the confidence is that we can go on in conversation."

"This is the conviction of the Catholic Church, not because we decided that, but because the Lord used to do that, to do the same."

When asked about the state of the Dominican Order in Canada, Cadore said he was "very impressed."

"We are facing a difficult time in the church in so many movements in so many countries so we could complain about what is going on," he said.

Though the church has been fortunate and very strong in Canada, "we are in a different age," he said. "But when I look my brothers and my sisters, I see that they are doing exactly what is needed, to see what we have to do to proclaim that the kingdom of God is coming, and there are some reasons to hope."

He praised the work of Dominican brothers and sisters working with migrants; in equipping laypeople to proclaim the faith; in organizing communities; in being present among those who have no voice; and in organizing academic institutions to help people "think about what is happening in the world."

"I see them trying to find an equilibrium in this country between the French-speaking culture and the English-speaking culture," he said.

Canada needs to speak up

Continued from page 1

lion people by July. The Canadian religious leaders pointed to the bishops' concerns about the "dreadful and man-made famine being inflicted upon the country."

The ecumenical leaders cited news reports that 100,000 are now experiencing famine. They urged Canada to speak up about the food crisis at home and abroad and to encourage more food assistance in addition to helping restore the rule of law and protecting human rights. They also asked that Canada work with the United Nations Security Council, the international community and business interests to prevent weapons and war materials from coming into the area.

The letter included thanks to Canada for \$37 million allocated to South Sudan out of a \$119-million funding package to that country, Yemen, Somalia and Nigeria, in March.

The UN World Food Program

has been dropping food aid from planes to famine-afflicted areas.

The Canadian bishops' overseas development agency, Development and Peace, has been assisting Catholic aid groups under the Caritas umbrella since before South Sudan's independence to help with food shortages.

Development and Peace also "prioritized peacebuilding efforts" in the run-up to the independence referendum and supported the newly formed Caritas South Sudan in supporting up to 27,000 households, according to its website, www.dev.org

Aid to the Church in Need is also active in South Sudan. "In the last three years, more than 50,000 have died and nearly 2.5 million people have been forced from their homes in this, the world's youngest country," says the Holy See charity's website. "The faithful continue to live the horrors of bloodshed, abduction and assaults on women and girls."

D&P regional assembly held in Saskatoon

By Kiply Lukan Yaworski

SASKATOON — “Solidarity at the Heart of Action” was the theme of an annual regional assembly of the Canadian Catholic Organization for Development and Peace held April 28 - 30 in Saskatoon.

Reconciliation and solidarity with indigenous peoples were highlighted in presentations at the annual gathering, as was the 50th anniversary of Development and Peace, the Canadian Catholic Church’s international development organization.

Development and Peace was established in 1967 by the Canadian Conference of Catholic Bishops. It is now also known as Caritas Canada, as a member organization of *Caritas Internationalis*, a confederation of 162 Catholic relief and development organizations working on behalf of the poor and oppressed around the world.

Local responses to the Truth

and Reconciliation Commission’s calls to action were highlighted during a public lecture April 28 at Queen’s House.

D&P member Christine Zyla of the diocesan Office of Migration, who also works in the area of reconciliation, described the work of a Diocesan Council for Truth and Reconciliation (DCTR) which was established in the Diocese of Saskatoon in response to the national TRC process.

“We are guided by elders who are part of the consultation, because of their input and deep engagement. I feel we have moved forward in a very real way,” she said.

Through the work of the DCTR, understanding is growing, and initiatives are underway in the diocese, she said. For instance, space has been provided for elders and children to meet regularly and speak the Cree language, and treaty plaques have been installed at the cathedral and in other locations in the diocese “in cere-

monies that call together indigenous and non-indigenous people who really hear what it is to be treaty people — because we are all treaty people,” she said. Treaty elders have also been invited into parishes to share their insights and wisdom.

Zyla also spoke briefly about Reconciliation Saskatoon, an effort in the wider community to engage in what it means to be on this journey of reconciliation.

“What a gift we have been handed as settler people in this land by the indigenous peoples who have been terribly wronged by so many actions and attitudes,” she said.

The Truth and Reconciliation Commission’s final report and its 94 calls to action are a gift to this country, said Zyla. “Every one of the calls to action is a hand reached out to us, to say, ‘Come, let us move forward together.’”

Chris Hrynkow of St. Thomas More College also spoke on the



Kiply Yaworski

Chris Hrynkow

first evening of the regional assembly, in the absence of keynote Harry Lafond of the Treaty Commissioner’s Office, who was unable to attend.

Repeating a presentation that

he recently gave at the University of Edinburgh, Scotland, Hrynkow described efforts to foster welcome and reconciliation at STM, the federated Catholic college at the University of Saskatchewan.

An associate professor in the department of religions and culture at STM, Hrynkow also serves as chair of the college’s Academic Working Group on Indigenous Engagement.

Hrynkow gave an overview of STM’s location on traditional indigenous territory, and of indigenous-settler relations, including the history, abuses and ongoing impact of the residential schools. He then outlined the college’s efforts to respond to the TRC, including curriculum development, hiring indigenous staff and faculty, and engaged learning opportunities that further dialogue and reconciliation.

A Chair in Indigenous Spirituality and Reconciliation has been established at STM and the new chair’s advisory circle has launched a number of initiatives, including hosting a public address on reconciliation by former national chief Phil Fontaine.

Hrynkow also described how the college’s working group on indigenous engagement sponsored a public forum in January entitled “What should a Catholic college know to be truly welcoming to indigenous peoples?” Panelists Marie Battiste, Verna St. Denis, Erica Violet Lee, and John Merasty offered insights and suggestions for nurturing relationships and understanding, and building a welcoming community and positive academic experience for indigenous students.

The theme of reconciliation continued the next day, with dele-

— D&P AIDS, page 7

Regina Holocaust memorial a tribute to Amek Adler

By Frank Flegel

REGINA — The annual Holocaust memorial service, Yom Hoshuah, held April 25 at Beth Jacob Synagogue, was more somber than usual this year owing to the unexpected death of Amek Adler.

A Holocaust survivor, Adler was scheduled to speak to a morning audience of about 1,000 students from the Regina Catholic and Public school divisions gathered at Resurrection Roman Catholic Church, and again to the evening congregation at the synagogue. The waiting audience was shocked to hear that Adler had died earlier that morning.

Synagogue president Barry Braitman welcomed everybody to the evening service and announced Adler’s death. He referred to the candles set up in a row on top of the lectern and lit the first one.

Regina Wascana member of Parliament Ralph Goodale, representing the Government of Canada, said, “It is essential for us to be here tonight. It is about 70 years ago that this happened and it is fading into history. We have a responsibility to speak out for future generations to come to live up to the

promise of ‘Never Again.’ There is no such thing as a faceless individual; it did happen to people like us sitting here tonight.” He then lit the second candle.

Other guests brought greetings and each lit a candle until six were burning, representing the six million Jews who died during the Holocaust.

MLA Muhammad Fiaz said it was an honour for him to be at the service on behalf of the Government of Saskatchewan. He asked for a moment of silence for Adler. “The world cannot be silent,” said Fiaz. “We have to teach our children that the freedom we have in Saskatchewan cannot be taken for granted. We remember, because millions still suffer, and we must face the terrible Holocaust.” He then lit the third candle.

Interim NDP leader Trent Wotherspoon described the loss of Adler as profound, but his story lives on in his book, *Six Lost Years*. “It is a story of resilience to an unimaginable evil, and about strength. Adler never lost hope.” He then asked everyone to take some time to reflect on Saskatchewan’s motto, ‘From Many, Strength.’ ” He lit the fourth candle.

Regina city councillor Barbara Young said the Holocaust teaches

the high cost of prejudice. She lit the fifth candle.

David Arnot, chief commissioner of the Saskatchewan Human Rights Commission, reminded everyone that Saskatchewan passed the first Bill of Rights in Canada in 1948. The Bill was written by Morris Shumatcher, a Canadian lawyer noted internationally for his work in human rights and civil liberties, and a member of Beth Jacob Synagogue.

“Canada is very blessed,” Arnot said, but noted that 52 per cent of Canadians do not support multiculturalism. Arnot noted that anti-Semitism is on the rise and that the Holocaust began with words: “Education is the base that leads to

understanding, tolerance and empathy.” He lit the last of the six candles.

Rabbi Jeremy Parnes lit a seventh candle as a memorial to Adler. Parnes continued with the program that had been prepared prior to Adler’s demise and announced specific dates in Adler’s Holocaust journey. He read a brief excerpt from *Six Lost Years*, which was followed by a short video of Adler talking about what happened on that date.

The Leo Morgan Community Choir performed several short pieces and the 23rd Psalm was recited at the end of the service. The memorial service was well attended and was a meaningful presentation in spite of the loss of the intended speaker.

Regina CWL elects new executive

By Lynn Rogers

SHAUNAVON, Sask. — The 2017 Regina diocesan CWL convention took place at Christ the King Parish in Shaunavon April 23 - 24 with 169 members, dignitaries and guests attending.

Activities began on Sunday at 1:30 with registration, the rosary and opening mass at 4 p.m., celebrated by diocesan spiritual adviser Rev. Ed Hengen, with attending priests concelebrating.

Following mass, the banquet was held in the parish hall. Guest speaker Carla Carlson — author, lawyer and CWL member from Swift Current — spoke on her book *Everyday Grace: Finding Your Extraordinary in Ordinary Everyday Life*. She challenged participants to discover their everyday grace and live a life incorporating daily acts of mercy. Her stories inspired members to start their works of service from a foundation of love.

Staying Alive, a local entertainment group, capped off the evening with familiar tunes and some musical theatre.

Monday began with morning devotion, followed by the Presentation of Colours. Notice of Calling of Convention com-

menced the business session. Provincial president Jean Reader updated the members on provincial business. Prince Albert diocesan president Shirley Lamoureux and Saskatoon diocesan president Marlene VanDresar brought greetings. Greetings were also read from national CWL president Margaret Ann Jacobs, MP David Anderson, and MLA Doug Steele.

The diocesan executive delivered their reports, mentioning the 12 Hours of Prayer for Palliative Care, Euthanasia and Doctor Assisted Death, the Theodore School Board decision, and other areas of concern. Lynn Rogers, outgoing president, was presented with the Maple Leaf Service Pin.

This year was an election year. The following is the diocesan executive for 2017 - 19: president — Marilyn Schuck; past president and archivist — Lynn Rogers; president-elect and organization chair — Yvonne Bachelu; first vice-president and resolutions chair — Janette Rieger; recording secretary — Marilyn Mudry Lautsch; corresponding secretary — Wendy Pitre; treasurer — Donna Seebach; spiritual development — Denise Soroka; Christian family life — Bernice Gobeil; communications — Lynn Jones; community life —

Marjorie Butel; education and health — Sharon Mayor; legislation — Vicki Mayer. Hengen remains as spiritual adviser.

Following tradition, the Travelling Madonna was passed on from the Regina Regional Council to Our Lady of the Prairies and Our Lady of the Fields Regional Councils, co-hosts of the 2017 convention.

Regina Archbishop Donald Bolen, speaker for the afternoon, spoke on “Beyond the Year of Mercy.” He shared four central points with regard to mercy: mercy is here to stay — it is the heart of the Gospel; mercy is a kind of love — God loves us and cares for us despite our sinfulness; mercy gives rise to internal virtues of faith, hope and love; and mercy gives rise to external virtues such as justice, compassion and reaching out to others, especially the poor. He encouraged members to carry forward the Year of Mercy by being people of hope.

The convention ended with the retiring of colours and a closing mass celebrated by Bolen, with other priests in attendance concelebrating. The new executive was installed at the mass. A commissioning prayer was celebrated following the installation.



ST. PETER’S CHORUS — St. Peter’s Chorus celebrated its 50th anniversary with two concerts and an anniversary banquet: one concert at Knox United Church in Lanigan, Sask., April 28 and another at home in St. Peter’s Church, Muenster, April 30. Over 500 people have been involved in the choir since it was first organized in 1967.

Prime minister visits Miller Catholic High School

By Frank Flegel

REGINA — Forty-five years ago, in 1972, Prime Minister Pierre Elliot Trudeau visited



Frank Flegel

TRUDEAU VISIT — Prime Minister Justin Trudeau, following in his father’s footsteps, visited Miller Catholic High School in Regina. The elder Trudeau had visited the school during a national tour in 1972. Behind the prime minister is school principal Liza Donnelly.

Miller Catholic Comprehensive High School in Regina. It was an election year, and while on a national tour Trudeau wanted to visit this nationally recognized school for which the federal government had provided funding.

School principal Liza Donnelly, in an interview with the *Prairie Messenger*, said that in 1964 provincial legislation included Catholic high schools in the provincial tax-supported education system; two years later construction began on Miller with the aid of federal funding.

Miller was a state-of-the-art institution and received national recognition in at least one Canadian magazine. In planning the celebrat-

ing of Miller’s 50th anniversary in 2016, organizers reached out to member of Parliament for Regina-Wascana, Ralph Goodale, to facilitate an invitation to the current prime minister to repeat the visit of his father.

After several false starts the schedules came together and he showed up on April 27 with a security entourage, to the delight of students, staff and trustees.

Trudeau’s entry through the front doors was greeted with squeals, shouts, applause and flashes from cellphone cameras. After greeting Donnelly — with staff and trustees lined up outside the principal’s office door — he was whisked away for a quick tour of the facility. He was shown

the school’s Makerspace, where he briefly played with some of the robotics created by students. He then spent some time in the Grade 12 classroom of teacher Dave Hambleton.

Trudeau answered a variety of questions from the students, but made no speeches. “The questions asked were probably answered by him hundreds of times, but he was relaxed and respectful of each student’s question and they were respectful of him,” said Rob Bredin, photographer for the Regina Catholic School Board. He was one of the few people allowed into the classroom because of the limited space. There were no selfies taken but Trudeau jumped into

the middle of the classroom and both Bredin and the official photographer for the Prime Minister’s entourage took several group shots.

A few minutes later, Trudeau was escorted to the main floor, down the main hallway and out a side door to his waiting vehicle and drove off leaving the school abuzz about his visit. The 1972 visit of his father was never referred to during the visit.

The prime minister’s visit received advance coverage on some radio and TV newscasts, but it attracted little attention in the surrounding neighbourhood and there were no demonstrators to interrupt the occasion.

Knights hold annual convention

REGINA — The Saskatchewan Knights of Columbus held their 95th annual convention in Regina the weekend of April 28 - 30. The business meetings focused on informing all present about the important issues facing the church, the community, and the order with guest speakers instructing delegates on the information they should be taking back to their home councils. The delegates passed the following resolution in support of health care workers who believe in the sanctity of life:

“That the Saskatchewan Knights of Columbus continually lobby our elected MLAs and MPs by letter, phone calls and personal visits until Health Care Workers Rights legislation is adopted.”

There is constant pressure on health care workers to violate their religious and conscience beliefs to perform abortions and euthanasia.

Another resolution adopted by the 122 delegates representing 160 councils and 10,600 members was an endorsement of action to defend access to Catholic education:

“That the Saskatchewan Knights

of Columbus fully support the Catholic School Boards of Saskatchewan, and that the Government of Saskatchewan be encouraged to join in the appeal of the decision regarding the funding of non-Catholic students attending Catholic separate schools.”

Other resolutions included continued prayers for the cause for the canonization of the founder, the Venerable Rev. Michael J. McGivney; memorial donations to the Saskatchewan Knights of Columbus Charitable Foundation on the passing of a member; and increased recognition of a council’s financial secretary, who plays the weightiest role in the viability of a council through his actions by preparing and maintaining council records and keeping accurate fiduciary accounts.

The state council re-elected the following executive effective July 1: State Deputy — Brian Schatz of Regina; State Secretary — Chris Bencharski of Meadow Lake; State Treasurer — Joe Riffel of Saskatoon; State Advocate — Larry Packet of Davidson; State Warden — René Gaudet of St. Louis. The order is

honoured to have Bishop Bryan Bayda of the Eparchy of Saskatoon continuing as State Chaplain and Denis Carignan, Battleford to continue as Immediate Past State Deputy.

From the opening mass celebrated by Archbishop Donald Bolen, Saturday’s mass celebrated by Bayda, to the memorial mass celebrated by Rev. Danilo Rafael and concelebrated by Bayda, the convention was a great success, holding firm to the principles of the order: charity, unity, fraternity and patriotism.

The delegates left Regina better informed and inspired to go back to their communities and join together to “Be the Light of the Lord.”

D&P aids Global South

Continued from page 6

gates participating in the blanket exercise — an interactive representation of the history of indigenous peoples and the effects of colonization.

In another session, Gillio Brunelli presented information about Development and Peace’s collaboration with indigenous partners in the global south.

Jackie Block, regional representative of the Canadian Foodgrains Bank, and Hélène Tremblay-Boyko of Development and Peace gave a presentation on learning tours to Lebanon.

The 50th anniversary was highlighted early in the program by Danny Gillis, and was later celebrated with the wider community at a mass and banquet held April 29 at St. Mary’s Parish.

Bishop Albert Thévenot of Prince Albert presided at mass with Archbishop Emeritus James Weisgerber and Rev. Lawrence DeMong, OSB, who is presently serving as pastor of parishes in La Ronge and Southend, Sask.

A program of speakers, presentation and awards was part of the 50th anniversary banquet that followed (see related article, page 1).

The regional assembly concluded April 30 with an annual general meeting, including a report from Saskatchewan and Keewatin-Le Pas animator Armella Sonntag.

Economic system ‘a disaster for most of the world’

Continued from page 1

from blowing away and holds down a way of life.”

Sister Miriam Spenrath, OSU, and Rev. Lawrence DeMong, OSB, discussed how religious communities have intersected with Development and Peace over the past 50 years.

Development and Peace strengthens “our relationship with our creator God and with every nano-piece of creation,” Spenrath said. “It pulls us forward to more actively embrace the cry of the impoverished and the cry of the earth.”

DeMong spoke about the relationship that *The Prairie Messenger*, published by the Benedictines, has had with Development and Peace over the past 50 years. “One thing I always noticed as a member of the community was how D&P was an instrument of education that became a dialogue with the PM. Those editors not only promoted D&P, they were educated by D&P.”

At the end of the evening, Archbishop Emeritus James Weisgerber, former bishop of Saskatoon and retired archbishop of Winnipeg, reflected on moving forward into the future.

He noted that Development and Peace has always had two arms: the financial arm, which has been “a success extraordinaire” thanks to people’s generosity, and the educational arm, which has not had quite the same success. “This is not for want of good programs, but because people think this is optional,” said Weisgerber.

The economic system that we live under “is a disaster for most of the world,” said Weisgerber, summarizing the papal encyclical *Laudato Si’*. “It (the economic system) benefits such a small number of people and in order to benefit from it, we have to sell our

souls to it.”

This economic system “consumes us and we end up consuming much more than we have a right to, and much more than we need, and we think this is OK,” he said. “The economic system benefits us by depriving a lot of the world, more than half of the world, of any possibility of getting ahead. They are poor because we are rich. It is very clear. And secondly, this unbelievable consumption really is destroying our planet.”

Disciples of Jesus must let their lives go, Weisgerber asserted. “We have to be countercultural people. We can’t continue living the way we live. And our young people I think are telling us that: they want a vision, they want a purpose — and the Gospel is that purpose.”

Over the past 50 years, Development and Peace has shown us a way of understanding and living the Gospel, he said. “But our challenge is to move that into the centre of the church.

“This is at the centre of our faith as Catholics, as Christians, as disciples. This is not optional for people who like it; this is what it means to be a disciple. And when we look to the future, unless we do that, I don’t think there (will be) any Development and Peace, and there will be no church in Canada.”

Weisgerber continued: “We need to allow the Gospel to challenge us, because that’s the only way to know the love that God has for us. That’s the only way. There is no other. Jesus said very clearly: if you hang onto your life for yourself, you will lose it all. If you give it away, you discover who you truly are.

“God passionately wants us to discover that we are his beloved children. He wants us to be filled with joy. I think Development and Peace truly is the way forward. It is a way in which we can and will build hope.”



Tim Yaworski

DIVINE MERCY SUNDAY — Hundreds gathered at the Cathedral of the Holy Family on April 23 to celebrate Divine Mercy Sunday at a diocesan service that included the Divine Mercy Chaplet and prayer before the Blessed Sacrament. Presiders were Rev. Deyre Azcuna and Rev. Nestor Silva, OMI. In the year 2000, Pope John Paul II presided over the canonization of Sister Faustina Kowalska (1905 - 1938), a Polish nun who spread the Divine Mercy message, and he established Divine Mercy Sunday as a feast to be celebrated worldwide on the first Sunday after Easter.

We are unbearably thirsty, though not just for water



Growing up by the shores of one of the largest fresh-water lakes in the world, I never thought of water as a resource needing to be conserved, or an essential commodity over which people would fight wars. I loved looking at it, drinking it, and playing in it. Though I knew I needed it, I had never come anywhere near the limits of that need.

Then, a friend of mine went to work in an orphanage in Haiti. During a coup d'état there, she had to return to Canada temporarily. When visiting me, she kept turning off the water faucet I'd turned on, and scolding me for wasting water. Wasting water? Was that even a category? Apparently, and certainly from that day on, for me. Amidst all the desperate need she'd observed, she emphasized the need of water, its preciousness, and the care taken to care for it.

She brought stories and pictures of the children and community she was getting to know. She'd visited Mother Teresa's sisters in Port-au-Prince, and loved their austere chapel: a white-draped altar, a white wall behind it, and stark and simple against the white, a dark bowed figure on a dark wooden cross. Written on the wall, in dark plain lettering: I thirst. Arrested by the photograph, I marvelled that the Haitians had written their cry of thirst on the wall over the altar. Eventually it broke in upon me that this was Jesus' cry of thirst from the cross (John 19:28). Wait . . . whose cry was it . . . theirs or his? Who was the "I" crying out? Or . . . were they two different cries at all?

Jesus, the Gospels leave no doubt, was unbearably thirsty amid the slow, tortuous asphyxiation of crucifixion. He wasn't affecting thirst to make a good story or exaggerating it to teach a lesson. He cried out in the anguish of an unbearable need for water.

What was Jesus' suffering on the cross? Centuries of thought, experience and reflection have been devoted to this question. John's Gospel gives only three sentences Jesus spoke from the cross. The Evangelist wants us to know Jesus suffered thirst — physical, agonizing thirst. We humans get thirsty, and we can't get out of it. It's part of being human, like it or not. Our need can turn us against each other: the battle for water is ancient, contemporary, and perpetual in human history.

Yet our thirst really leads us

Marrocco is a marriage and family therapist, teacher of theology, and writer, and co-ordinates St. Mary of Egypt Refuge. She can be reached at marrocco7@sympatico.ca

Brothers may withdraw from health care

Continued from page 1

Apostolic Life) and the secretary of state who asked me for more information," said Stockman, a psychiatric care specialist.

"I hope that there will come a clear answer from the Belgian bishops and the Vatican," he continued. "I have trust in it."

He suggested that the new policy could force the brothers from providing psychiatric care in Belgium.

Stockman said: "I wait for the clear answer of the church and that answer will be presented to our organization, in the hope that it will adapt its vision . . . I hope we will not have to withdraw our responsibility in the field of mental health care in the place where we started as a congregation with such care more than 200 years ago."

The Brothers of Charity was founded in 1807 in Ghent, Belgium, by Rev. Peter Joseph Triest, whose cause for beatification was opened in 2001.

Inspired by the spirituality of St. Vincent de Paul and dedicated to working with the elderly and the mentally ill, the order initially was known as the Hospital Brothers of St. Vincent and spread to 30 countries.

In the Flanders region of Belgium, the group is considered to be the most important provider

of mental health care services, serving 5,000 patients a year. The order also runs schools, employing about 12,000 staff nationwide.

The Brothers of Charity Group announced it would allow euthanasia on its premises in a nine-page document in March, about a year after a private Catholic rest home in Diest, Belgium, was fined \$6,600 for refusing the euthanasia of a 74-year-old woman suffering from lung cancer.

About 12 psychiatric patients in the care of the Brothers of Charity are believed to have asked for euthanasia over the past year, with two of them being transferred elsewhere to receive the injections to end their lives.

The new policy document harmonizes the practices of the centres in the group with Belgian law on euthanasia.

It sought to balance the Catholic belief in the inviolability of innocent human life with duty of care under the law and with the demands of patient autonomy.

Stockman said, however, that for the brothers, "respect of life is absolute and cannot be offered for the autonomy of the patient."

The group's largely lay board of directors, he said, see euthanasia as a medical act, but the brothers "cannot accept it as a medical act."

"Finally, they agree that euthanasia should be done inside the



M. Weber

NEED FOR WATER — Water: looking at it, drinking it, playing in it. “We humans get thirsty . . . it’s part of being human. . . . Yet our thirst really leads us somewhere else. In recording Jesus’ need of water, John’s Gospel also points to a different, equally human, need. There’s an emotional, psychological thirst in us, too . . .”

somewhere else. In recording Jesus' need of water, John's Gospel also points to a different, equally human, need. There's an emotional, psychological thirst in us, too: for one another, for connection and companionship, meaning and purpose, *especially when we suffer*. This deep human longing is as burning as the physical thirst of the dying man on the cross, or of the deprived child suffering from the political chaos she didn't create and cannot escape. Our thirst for water echoes the profound thirst inside us. Alcoholics discover their seemingly insatiable thirst is really, as in Carl Jung's description of

addiction, "a thirst for wholeness."

All this we hear resounding poignantly across the centuries through these two simple words, given in John's Gospel, "I thirst."

We may be only vaguely aware of our physical thirst. Even more, we may be astonishingly unaware of our deeper thirst. Perhaps Jesus' thirst is also for this, that we waken to our real, inner thirst.

And what is this inner thirst?

The white-walled Haitian chapel, the printed words, and the ambiguity in the "I" of "I thirst," confused me. Fortunately. That confusion opened me to a new awareness that changed everything. The Haitians' thirst is Jesus' thirst. Even at my safe distance, I could feel Jesus' thirst that these, his suffering people, be cared for. In the need of water. In the need not to be abandoned. In the need of Jesus himself, the living water, the revelation of the one God who is Lord of life and shepherd of all.

Our thirst is God's thirst —

God's thirst that we might have life, life to the full. Abundant life means only one thing: relationship and communion. Because of who God is, that's the only life there is.

No wonder we can never get "out" of thirst.

We can't get out of thirst; but we can get into it. In accompanying Jesus to and on the cross, we can discover that our thirst is God's thirst in us. In accompanying Jesus to humiliation, abandonment and death, we can receive our true humanity with its outer and inner thirst. In descending with Jesus into hell, where he conquers rather than being conquered, we can receive the gift of life, the human life God gives us and the divine life God equally shares with us. In rising with Jesus from the tomb, we can receive one another, thirsty and weary and confused as we are, yet somehow radiant, luminous with the taste of living water on our lips and in our hearts.

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A journey of discovery with Development and Peace

By H  l  ne Tremblay-Boyko

I first became aware of the work of Development and Peace through its advocacy. As the teenaged daughter of a very involved parish volunteer, I heard about the injustices perpetrated by multinationals in the Third World. In addition to her parish work on fall campaigns and Share Lent, my mother organized and facilitated a parish youth group which allowed my friends and I to begin our journey of caring for our sisters and brothers around the world. A few years later, as I began my teaching career, I participated in Development and Peace’s 10th anniversary conference in Montreal. Then, I moved away from home and family influence. I spent the next several years building my own family and career, venturing out to Western

H  l  ne Tremblay-Boyko, National Council member for Saskatchewan, lives in Yorkton.

Canada and finally settling down on a farm in Saskatchewan. Sometime in the mid-90s I was teaching Grade 8 Christian ethics when Al Gerwing came to our school to present a slide show of the street kids who frequented the shelters in S  o Paolo, Brazil, for which he was fundraising. My students were moved by the saga of peasant families kicked off the sugar plantations where they had worked for generations, and whose dreams of finding work in the city were shattered in the slums where they found themselves. In response, and carried by the students’ own compassion, I declared that they would all have to boycott candy since the mechanization of sugar plantations was responsible for this terrible injustice. Silence. Then, from the back of the classroom, a voice piped up: “Don’t they grow coffee down there too?” I considered the coffee cup in my hand and felt the world shift. I could not, in fairness, ask them to do what I was not also prepared to do.

I agonized over the prospect of giving up coffee on my way home that night (an 80-km drive). I knew I had to teach by example, but how could I possibly face the morning without that all-important cup of java? Then, it came to me: fair trade! This would be a rich teaching opportunity! We would research the many and varied NGOs working to improve the lives of the marginalized. In the next few weeks the students would scour Google in pursuit of information. Then, one day, another voice rose from amid the chatter of classroom work: “Madame H  l  ne! We have to do this!” The students had stumbled upon a play on fair trade coffee published by Ten Days for Global Justice. This would prove to be a watershed moment. The students put the play on for the parish and brought in fair trade coffee for sale. In addition, I attended a Ten Days conference in Fort Qu’Appelle where I met a Development and Peace activist, Christine Zyla. I had finally found my way back to

my early D&P roots. I started my service in Development and Peace as my mother had, at the parish level. Then I became deanery leader, diocesan co-chair, and was eventually elected national member for Saskatchewan Keewatin-Le Pas. Throughout that time, we started a Just Youth group in the school, organized many ThinkFasts, petition and card signings in the parish, school presentations with Solidarity visitors and we even pulled off a Social Justice Fair! Development and Peace has been many things for me over the years. It has taught me how my lifestyle here has an impact glob-

ally. It has called me to stretch beyond my comfort zone and develop skills I never dreamed I had. It has allowed me to broaden my worldview through travel to El Salvador and more recently in the Middle East. D&P has also challenged my paradigms through my participation at the COP 21 Climate Summit in Paris and the World Social Forum in Montreal. The work of Development and Peace is the one coherent and insistent voice of the Catholic Church which has nourished my faith through the years and called me to personal growth. I can’t wait to see what the next 50 years brings! Happy 50th anniversary D&P!

Holy Cross with D&P from the beginning

By Holy Cross staff

Since 1967, Holy Cross High School in Saskatoon has been involved in educational and fundraising activities for Development and Peace. From the very beginning, the staff and students celebrated Share Lent by holding a “Poverty Week” during which they hosted speakers from developing countries, showed movies about D&P partners and held social justice prayer services. Fundraising activities included dance-a-thons, cake auctions, box lunch auctions, international talent shows, bake sales and raffles. One year during the famine in Ethiopia they collected a “barrel of rain” by rolling a barrel around to all 40 home rooms daily for about a month, inviting students

to contribute loose change. For several years activities extended beyond the school. One Lent, many students took part in a “candle drive” throughout the east side of the city, offering small candles to homes in the area with the request that these be placed in windows on Good Friday as prayers for peace. All of these activities were always planned, organized and carried out by a committee of students and staff. The teacher-facilitators believed that the medium is also the message. That is, as they supported Development and Peace, they also supported the development of leadership skills among the students in a peaceful, co-operative way. Many years later, former students claimed that these D&P activities were some of their most meaning-

ful educational experiences during their high school years. More recently, Holy Cross students and staff have participated in ThinkFasts and a school-wide Box Lunch Auction where classes create themed lunches which are auctioned off to the highest bidders. These meals always sell for more than their actual value, thus developing a spirit of generosity or the idea of “giving more than we get.” This auction is about solidarity, awareness and education in keeping with the values of Development and Peace. However, the funds raised — over \$300,000 in the past 17 years — have also gone a long way to supporting partners in the Global South. Holy Cross High School and Development and Peace — 50 years of partnership and participation.



BOX LUNCH AUCTION — Each year the staff and students at Holy Cross High School in Saskatoon organize a Box Lunch Auction. Each homeroom is invited to organize a meal to be auctioned off. Creativity is at its peak with regard to the menu, the location, the number of people to partake in the meal and sometimes even the method of dining. The top-dollar coveted meal is lunch in the staff room. It has become the tradition that the Grade 12 class goes to heroically generous heights to have the bragging rights of winning and eating that lunch. On auction day the entire school gathers in the gym, with students waving placards and cheering. An auctioneer is brought in and the bidding begins! As much as \$42,000 has been raised in one auction.



H  l  ne Tremblay-Boyko participates in the opening march at the World Social Forum in Montreal in August 2016.

Development and Peace helps me put my faith into action. The work we do through D&P allows me to respond to the real needs of those who are suffering in the world in a way that respects the wisdom, agency and dignity of our partners. D&P transforms my activism into discipleship!

— Gertrude Rompr  



CRISIS IN IRAQ — A child of the village of Kharsinia (Iraq) proudly shows us the heating system donated by our organization that allows her to stay warm during the winter months. See more about programs in Iraq at <https://www.dev.org/en/emergencies/iraq>

Happy 50th birthday, Development and Peace!

By Joe Gunn

1967 seems like such a long time ago — heck, Canada celebrated its Centennial Year, and it was the last time the Leafs won the Stanley Cup!

I was still in grade school that year when the Beatles released “Sgt. Pepper’s Lonely Hearts Club Band” and Twiggy heralded that fashion breakthrough called the miniskirt. Almost half a million American servicemen were fighting in Vietnam, while the number and frequency of peace rallies multiplied at home.

In church history, 1967 marked a momentous occasion. In the previous 70 years before the 1960s, only two social encyclicals had guided Catholic social thought. Then, Pope Paul VI released *Pacem in Terris* in 1963 and on March 26, 1967, *Populorum Progressio*, his encyclical on the development of peoples. The church now recognized that the “social question” had international implications, and development became “the new name for peace.”

In response, the Canadian Catholic bishops established an international agency with dual objectives: to collect money to finance projects overseas, and to develop education-

al activities among parishioners to illuminate the causes of underdevelopment. The Canadian Catholic Organization for Development and Peace was born — now referred to as “Development and Peace — CARITAS Canada.”

Looking back, my own faith life, theology and action in the world seem to follow a path guided by the struggles that D&P has encountered and overcome.

In the 1970s, diocesan representatives from across Saskatchewan would meet periodically in Saskatoon on Friday evenings for long meetings to discuss D&P’s annual education campaigns and other business matters. Frank Hegel (back then a teacher, but later ordained as a Scarborough Missionary priest who served in Ecuador), Tim Lilburn and Rev. Bill Mahoney represented the Diocese of Gravelbourg. Rev. Jim Weisgerber and I travelled from Regina, Prince Albert was represented by Michael Doherty, and Saskatoon by Colin Stuart. Only in the later 1970s did the province’s first animator, Susan Eaton, get hired.

I represented Saskatchewan on D&P’s National Council for three years, and that was the first — not the last — time I saw bishops in



serious disagreement. By 1982, after two years of consultations, D&P was ready to approve a new constitution for the organization. The Archbishop of Toronto (who preferred the national offices be moved from Montreal to Ottawa) argued for delay, but the Bishop of St. Jean-Longueuil countered that the bishops were in agreement with the process and contents. The vote passed, much to the chagrin of the archbishop. (Evidently, archbishops were then not used to serving on boards where a democratic vote could go against their wishes.)

My favourite D&P volunteer experience was when I served on

Gunn is the Ottawa-based executive director of Citizens for Public Justice, www.cpj.ca. In the interest of full disclosure, while he has never worked for D&P, in 2013, the organization granted a certificate of honour to Joe for his “international solidarity efforts.”

the Latin American Projects Approval Committee. It was exciting and inspirational to approve financing for Christian activists in a region struggling to defend human rights and the promotion of the poor, girded by liberation theology and overcoming vicious dictatorships. The lay staff of D&P in those early years were all militants from the movements of Catholic Action and Young Christian Workers, people like Romeo Maione, Jacques Champagne, Tom Johnson and Mike Flynn. They knew Catholic social encyclicals by heart, and were trained in the “See, Judge, Act” methodology of Belgian Cardinal Cardijn. The staff with overseas experience, however, were mostly former missionaries — the few Canadian Catholics then who had good, lived knowledge of the countries of the Global South.

From 1982 - 1990, I lived in Central America where I was extremely proud of the groundbreaking projects and selfless promotion of beneficial social change that D&P partners represented.

I remember organizing a tour and translating for a delegation of Canadian members of Parliament in Honduras and Nicaragua, helping them understand the guerrilla war then raging with the covert and illegal support of U.S. President Ronald Reagan. Leaving from the militarily secure Tegucigalpa airport, the Canadian Embassy and Honduran Foreign Ministry staff invited our delegation into the diplomatic lounge for quick and comfortable processing. But I first had to dash off to the men’s room on the departures level to meet Rev. Bill Smith, SFM, D&P’s Latin American Projects Officer. Bill had been visiting D&P’s part-

ners, and we stuffed photographic proof and written testimonies of human rights violations into every piece of clothing and luggage I had. All this material left the country in my uncomfortable possession through the diplomatic lounge, safely and without official questioning. Bill later made sure the documents were carefully delivered to North American and European human rights groups who challenged those militarized Central American dictatorships.

In Canada, D&P has mobilized church support for positive social change like no other Catholic organization. When I worked for the Catholic bishops, they wanted to respond to John Paul II’s call to make the Jubilee Year 2000 come alive by cancelling the debts of the countries of the Global South. But how? Working with other Christians, in the Canadian Ecumenical Jubilee Initiative, D&P supporters gathered over a half million signatures on a petition toward this end. (Other Christian churches gathered about 70,000 more signatures.)

I’ll never forget preaching in favour of debt cancellation in a Catholic pulpit, and hearing the priest celebrant announce at the end of mass that Finance Minister Paul Martin was among the congregation, “and surely got our message loud and clear.”

D&P’s ministry has not only been about financing projects — we also learned that “solidarity” was a virtue, and a way of making our faith come alive, even before John Paul II established this fact in his 1987 encyclical *Sollicitudo Rei Socialis*.

Ad multos annos D&P! Southern partners working for justice, and the Canadian Catholic Church, need your example more than ever.

D&P has given me the opportunity to understand specific issues that those in the Global South face at a given time. It then affords me a tool to reflect on how my lifestyle, actions and/or inactions contribute to those issues and to consider implementing ways that will create a positive change in our Global Village.

— Maureen Sonntag

The pain of one is the pain of another

By Armella Sonntag

“D&P and I have a long history,” Sister Margaret Sadler, sej, wrote me in an email recently. Indeed they do! Sister Margaret said she has been involved with the work of D&P for 49 years and remembers helping with the first Share Lent campaign.

In the early years she animated D&P in the high school in B.C. where she worked. When she was in Manitoba, where she spent most of her years, she was Winnipeg diocesan president for three years, and served on the national Education Committee for six years in the 1980s.

She promoted the work of D&P wherever she could, in the parishes, missions, among CWL members, in her religious congregation and among the associates of her congregation. Her most recent years of service have been in the northern Archdiocese of Keewatin-Le Pas from 2000 to 2015.

Sister Margaret will be receiving a D&P 50th Anniversary Certificate of Recognition. In response, she wrote, “I certainly learned a lot and was influenced by many people within the organization. I think my

appreciation for this acknowledgment is primarily a celebration of the ways the Canadian bishops and the members of D&P (and now D&P - CARITAS Canada) have helped our Canadian Catholic Church be more informed and connected to our brothers and sisters in the Global South and elsewhere.”

One of the campaigns that stands out particularly for Sister Margaret was the 1979 letter-writing campaign supporting the Grandmothers of the Plaza de Mayo in Argentina. Their children and grandchildren had disappeared under the military dictatorship. In 1993 she visited Argentina for her congregation and had the opportunity to visit the Plaza de Mayo. “I walked in the plaza and prayed and I felt that I was touching something very important; connecting people,

connecting the whole. It was a powerful experience (telling me) that we aren’t separate. The pain of one is the pain of another.”

Thank you, Sister Margaret, for connecting people and connecting the whole!



A. Sonntag

Sister Margaret Sadler, sej

D&P become a member

Are you an existing member or want to become a member of Development and Peace? To celebrate our jubilee, we are offering free lifetime memberships.

As part of Development and Peace’s 50 year celebrations, existing members will be recognized with lifetime memberships and will no longer have to renew their membership cards!

Additionally, as part of our membership drive efforts leading up to our 50th birthday, those who become members before Oct. 20, 2017, will also be offered lifetime membership cards free of charge.

A special lifetime membership card with a new logo will be mailed out to all individuals who qualify for this exciting membership!

Making informed choices, strengthening faith

By Desiree Nelson

Who invited and/or inspired you to be involved with D&P?

I was introduced to Development and Peace by Sarah (Dauk) McKay and Gertrude Rompré at St. Thomas More College during my first year of university. I was interested in helping others, especially those on the margins, and through the STM Just Youth group I learned that there were others with the same heart, a heart for social justice.

Through Development and Peace I was finally able to define the way I looked at the world and have a place where I could invest my gifts to help others here and abroad. Gertrude's mentorship and personal involvement helped me to find my roots in this wonderful organization and I knew early on that this foundation was only going to grow.

What role(s) have you had within D&P and when?

I began as a member of the STM Just Youth group in 2006, assisting with the campaigns on campus, as well as helping lead the annual high school retreat. I also was involved with the Dioc-

san D&P council for a couple of years, taking on a secretarial role.

I started in the Youth Rep position when our current youth rep was unable to attend the National Youth Assembly. From that point on, I was involved as a youth rep for several years in both Saskatoon and Regina. During this time I also gave presentations on Share Year Round, as I truly believe in the importance of this monthly giving program, even as a university student on a budget.

I have attended the National Youth Assembly a few times and one year I was also named the anglophone delegate at the francophone Youth Assembly. That was a wonderful opportunity to meet the francophone youth members and practise speaking French. This past year I was blessed to have been chosen as an anglophone youth dele-

gate to the World Social Forum, where I had the opportunity to represent D&P and work as a bilingual team to present workshops on specific themes, such as fair trade.

I have participated in core meetings and our regional assem-

bly, and recently became a Co-Youth Rep again to assist in a vacancy until we are able to elect the new one. This year I have also taken the lead at a parish level to present on the Fall Action and Share Lent campaigns.



Gertrude Rompré (left) and Desiree Nelson

D&P

When I learned of the term social justice, I felt like pieces of the puzzle had finally come together. The further I journeyed to become Catholic, the more fulfilled I felt, knowing that this was a part of our Catholic faith and supported by the CCCB.

I loved that D&P was working for long-term and sustainable practices, while not neglecting the needs for immediate charity or emergency relief. It was vital to me that D&P work at a grassroots level with the people. Not only do I feel like I have been able to invest myself in an organization that makes a difference, but I also know that I have been given an education through D&P that has informed my worldview and also informed those around me.

I received a degree in sociology and believe that choosing this major was also influenced by my involvement with D&P. Because of D&P, I understand a vocabulary that has become part of my daily language (such as solidarity, sustainable, mining justice, social justice, grassroots, agroecology, etc.) and this has been shared with family and friends. As an example, through this passing of knowledge, there have been others I have spoken with who have chosen to purchase ethically mined diamonds, thanks to the information I was taught during a fall action campaign focused on mining.

That is a huge part of my love for D&P: we are given information to make informed choices, we can share that information with others, we can contribute with our time and/or finances and we can improve the lives of those living in developing countries, all while building up our church community and strengthening our faith.

How has the Canadian Catholic Organization for Development and Peace developed your faith, yourself as a person and your understanding of the world?

When I first joined D&P, I wasn't Catholic. I had started the RCIA process but knew nothing about social justice or Catholic social teaching. I just knew that I had a heart for others, especially those who were vulnerable, had no voice, or anyone to advocate for them.

Celebrating 50 years

By Bernice Daratha

"I have come so that you may have life and have it to the full."
— John 10:10

Do you remember these events and projects?

1960s: Emergency appeal for the war and famine in Biafra, Nigeria.

1970s: Peasant land struggles in Brazil; Pastoral land commission becomes an important Development and Peace partner.

1980s: Opposition to the Apartheid regime in South Africa — 120,000 signatures requesting that the Canadian government increase sanctions against South Africa.

1990s: Canadian Ecumenical

Jubilee Initiative, with the support of Development and Peace, raises 640,000 signatures to cancel the debts of the world's poorest countries.

2000s: \$21 million raised for relief and reconstruction efforts for victims of the Indian Ocean tsunami.

2010s: Water for All campaign encourages water bottle-free zones across the country.

Amazing! The "new life" that these and so many other projects have helped to bring and continue to bring to our sisters and brothers around the world. That's why I have been drawn, led, called to be involved in Development and Peace. In giving I have also received that "fullness of life."



D&P/Khoudia Ndiaye

MISSION IN DRC — In the Democratic Republic of Congo, Development and Peace takes on issues of non-violence, democracy and civic engagement. The organization has been supporting RCK (Katanga's community radio for over a decade and organizing public markets to help promote women's activities.) In the Democratic Republic of Congo, 47 per cent of the population is under the age of 15. To learn more about Development and Peace's work in the Democratic Republic of Congo, visit <https://www.devdp.org/en/emergencies/drc>

Share Lent: a legacy of generosity

By Armella Sonntag

As we are enjoying this happy Easter season, we look back to having just completed Development & Peace's 50th Share Lent Campaign. This is a remarkable feat in the history of our Canadian Catholic Church and remarkable in the tireless generosity of its people.

On Ash Wednesday of 2016, D&P launched a Solidarity Quilt Pilgrimage. Beginning from the east and west coasts, Catholic dioceses in Canada created a quilt square, which was added to the pil-

grimage as it made its way across the country. This pilgrimage was an opportunity for Development and Peace to thank Canadians who have so generously made these 50 years of solidarity possible.

There are countless images of selfless work in fundraising, education and advocacy in parishes, schools and the communities at large. People of all ages have given of themselves in so many ways — the penny and stamp collections, monthly giving, fasting, prayers, meetings, workshops, talks, baking, marches, petition-

signing, hosting of people from the south and visits to the south, meetings with media and members of Parliament.

People's creativity has known no bounds in raising money for our human family in need. Development and Peace has been primarily an organization blessed by the Widow's Mite (Luke 21:1-4). Thousands of people have contributed what they could in time and money. This legacy of generosity is a foundation for our future and for which we are profoundly grateful.

D&P has helped me to live my life in solidarity with people in need, and has shown me the courage and resilience they have and need to live their lives. May God bless them and may he give us the strength and courage to continue our work.

— Agnes Parisloff

Anniversary celebrated with publication of new book

The following excerpt is from *Jubilee: 50 Years of Solidarity*, published by Novalis. Reprinted by permission of the Publisher.

Our Jubilee

50 Years of Solidarity and Partnership

In the world of international solidarity, partnership is a word used by all stripes, so much so its meaning feels diluted. However, since the early years of its existence, Development and Peace has worked to define a meaning of partnership that is deeply and uniquely its own and lies at the heart of our identity.

The organization’s partnership policy describes the rich relationships, based on equality and mutual engagement and benefit, that should exist between ourselves and our partners. The characteristics of partnership have been learned, articulated, and practiced through hundreds of relationships and thousands of experiences. But where does this vision spring from? What is so unique about it?

Our vision of partnership starts with ‘a look.’ It begins in how we

see the poor. We do not see the poor as ‘less than.’ They are poor because they are victims of injustice and oppression. But neither do we see them primarily as victims. Nor do we see them as beneficiaries, recipients or development targets. For Development and Peace, we see the poor as the protagonists of their own history. We see the poor as agents of their own development and creators of their own future. It is for that reason that we want to become partners with the poor. We want to support their right to live in fullness and dignity. We want to be an ally in their struggles for liberation.

Our vision of partnership also springs from our faith in the Nazarene and our trust in a loving God. The poor are especially privileged of this love. Like the Good Samaritan, Development and Peace responds by protecting life, by joining with the poor in their desire to achieve the fullness of life, and doing for the poor what we would not hesitate to do for Jesus. This is the ultimate test of faith and of action that is consistent with faith. We look to and we contribute to the social teachings of the church (inset) as we strive to put this vision into practice.

Jubilee: 50 Years of Solidarity is available from Novalis (www.novalis.ca) in English or French. 160 pages; \$34.95



HELLO FROM TACLOBAN — This is one of a number of portraits of the people who survived Typhoon Haiyan, the strongest typhoon on record in the Philippines. The photos were taken over a period of 18 months in the context of visiting reconstruction projects supported by Development and Peace. To learn more about Development and Peace’s work in the Philippines, visit www.dev.org/Philippines

Justice work: bringing Gospel to life

By Judy Corkery

How has the Canadian Catholic Organization for Development and Peace developed your faith, yourself as a person and your understanding of the world?

In the mid 1990s I joined the social justice group in our parish and was introduced to Development and Peace (D&P). Here I learned about the trials and tribulations of my brothers and sisters in the Global South. I learned that although it is vital that Canadians share, it is even more important to

determine the root causes of poverty. What are the unjust social, political and economic structures that keep people from flourishing as God intended?

I learned about the Catholic social teachings, particularly “the Preferential Option for the Poor, Solidarity and The Common Good,” and how to bring these Gospel values to life in justice work. It was inspiring to see that D&P didn’t send “Canadian experts” to tell people how to solve their problems; instead they supported local groups who were working to dismantle the causes

of poverty and injustice.

Later on came even harder questions: How is my lifestyle contributing to the conditions of poverty in the Global South? This was a call to examine my own actions and the actions of our government and Canadian corporations. D&P taught us how and when to be political activists in a positive and respectful manner. As an individual I have often felt powerless to effect change, but when I gathered with other enthusiastic, hope-filled people, I began to see that together we can and are making a difference!



IN NEPAL — Sarasuoti Kalki, a 30-year-old farmer, sprays natural pesticides on his crops. Development and Peace and its partner ICCO provided the seeds and farm equipment. For more information on the work in Nepal visit <https://www.dev.org/en/emergencies/nepal>

The vision is also rooted in how we understand social change. The rich and even those who are neither rich nor poor have no real interest in transforming the world. It is the poor who are interested in

changing things. They are the true drivers of change and it is from the poor that real change will come. Consequently, when those who believe in social justice want to join in struggles against poverty and injustice, it is to the people’s movements and other organizations of the poor that we must turn, and it is their struggles we must support.

Challenges

We face two main challenges in trying to implement our vision of partnership. The first is true of any organization that has a funding component. Money gives power and tends to establish an uneven relationship. This has the potential of creating dependency among the ‘funded.’ Overcoming the inequality created by money requires rare spirit and intellectual courage.

The second challenge comes from being an organization of the Church. The mandate given Development and Peace by our bishops propels us into the heart of the modern world and into the complex alliances and networks we need to effectively fight poverty and injustice. As we struggle for justice without discrimination, and therefore without regard for religion, we face accusations of infidelity by Catholic groups that

consider themselves ‘pure.’

How will Development and Peace remain faithful to the mission that has been entrusted to it by the Church? How will we overcome these challenges over the next 50 years?

Proclaiming Jubilee

Near the beginning of his public ministry, Jesus visited the temple in his home town. He stood up and announced what we would today call his ‘mission statement.’ He said that he had been sent to win liberty for the oppressed and to proclaim a year of jubilee. This was good news for the poor. The men in the temple were very familiar with the idea of jubilee. They knew what God had said to Moses on Mount Sinai: “And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you” (Lev. 25:10)

Jubilee was an important social regulation in the Old Testament: a time to share resources, forgive debt, grant freedom and let the earth rest. Society has a tendency towards becoming unequal. Inequality breeds poverty, injustice and oppression. These realities were far from the covenant made between God and God’s people. Jubilee was a way to restore the covenant to its true and original promise. From the beginning of his preaching, Jesus sought to restore the prophecy. Jubilee was at the heart of the good news.

This is the deeper meaning to be taken from the 50th anniversary of Development and Peace. Celebrating a 50th year is like declaring a jubilee in the biblical sense. It is a time to join the poor in their struggles for liberation. It is a time to reinvest in the radical transformation that is occurring today. It is an opportunity to restore the movement with the same prophetic power that gave it birth and which must continually rejuvenate us.

Development & Peace means lobbying for and working towards Peace and Justice. Like Pope Paul II says, “You cannot have peace without justice.”

— Marcella Pedersen

Earth care: country wisdom and global challenge

Screenings & Meanings

Gerald Schmitz



Our economy where it meets the landscape is violent, toxic, community-destroying, family-destroying, and there is no perception of it in the places that matter, except perhaps indifference.

— Wendell Berry

Earth Day was April 22. But shouldn't we care for our mother earth every day? Reflecting on that this springtime, I'm grateful for having grown up on a family farm in Saskatchewan. There's a connection to nature, to habits of work, and to simple country wisdom that has stayed with me through decades of urban living. It's also a source of enduring earthy values that can be pushed aside in a society and economy driven by technology, consumption, the aggrandizing ideologies of new and improved and bigger is better.

A major voice calling attention to those values is the American writer-poet-philosopher-farmer Wendell Berry, a passionate defender of agrarian life and the recipient of many awards and honours.

Among the impressive documentaries at the 2016 South By Southwest festival (SXSW) was director/producer/editor Laura Dunn's portrait of his work entitled *The Seer*. An updated version, *Look and See: A Portrait of Wendell Berry* (<http://lookandsee.com/>), was a selection of the 2017 Sundance film festival and is the one reviewed here.

It opens with a speeded-up montage of our current manic industrial civilization addicted to "progress" set against the warning lines of W.B. Yeats' poem "The

and old, unfolds over six chapters and an epilogue. Berry, who has an aversion to being photographed or filmed (he's only shown in archival footage), is nonetheless powerfully present as an observant narrator reading from his work. "Imagination in Place" situates his life and words in the nurturing agrarian environment from which he draws inspiration. Mary recalls being taught from an early age how to appreciate it, to "look and see." The evocative cinematography throughout, which received a SXSW special jury award, is by Lee Daniel, renowned for his work with Richard Linklater. (The film's producers include Terrence Malick, Robert Redford, and Nick Offerman.)

The Unsettling of America lays bare the effects of the industrialization of agriculture — the pressures to "expand or get out," the resort to chemicals, the imperatives of agribusiness and a food-industrial complex (some of which is dependent on Mexican migrant labour). It's an ideology that's been pushed by both government and corporations, often leaving farmers trapped in a cycle of debt. At the same time, as the chapter "Nowhere" shows, family farms disappear, communities decline from depopulation and rural areas suffer from a stereotype of "backwardness."

The fourth chapter, "It All



Courtesy of Collective Eye Films

SEED: THE UNTOLD STORY — Harvesting corn in the Sierra Norte Mountains north of Oaxaca, these corn varieties are endangered of disappearing forever. The photo is from the documentary *Seed: The Untold Story*.

brother Den runs The Berry Center (www.berrycenter.org), says her father "doesn't watch screens." But this film inspired by him is definitely worth watching on any screen.

Another compelling Sundance documentary, *Rancher, Farmer, Fisherman*, directed by Susan Froemke and John Hoffman, draws on the eponymous book by Miriam Horn that celebrates the example of "conservation heroes of the American heartland" (see <http://rancherfarmerfisherman.com/>). At one time 80 per cent of Americans made their living from the land and sea. Today only one per cent do. And they have become the front line in protecting the country's precious natural assets from multiple pressures.

With narration by television broadcaster Tom Brokaw, the film's trio of stories unfold down the middle of America from Montana to the Mississippi Delta. The first profiled is Montana rancher Dusty Cray, who is committed to the protection of remaining wild places and wildlife habitats. That has led to involvement with the Coalition to Protect the Rocky Mountain Front and organizations like The Nature Conservancy. Heritage legislation isn't popular with some landowners who protest any restrictions as "extreme environmentalism." But the five-generation rancher sees no contradiction between his belief in property rights and in "wilderness values."

We next visit the operations of Kansas farmers Justin Knopf and Keith Thompson. Their concern for the care and conservation of the soil has led them to develop practices of "no-till farming" that avoid the cycle of plowing and chemical spraying. Instead they use crop diversity and rotation to build up and maintain healthy soils that are resistant to erosion and infestations (weeds, insects, disease). Calling themselves "rugged co-operators," their success has attracted a lot of interest.

The third segment focuses on the Gulf Coast fishery, notably for

red snapper, which has been put at risk from poorly controlled exploitation of the resource. Veteran fisherman Wayne Werner describes how the commercial fishery had to learn to curb overfishing through regulations and individual fishing quotas. He's concerned that a lack of rules governing that catch by well-heeled and well-connected recreational fishers will upset the balance and once again imperil fish stocks.

These are plain-speaking folks who are "conservative" in the best sense of that term. They might be described as salt-of-the-earth (and sea) working men with a message to the country worth heeding.

* * *

Also deserving attention are several excellent documentaries examining the growing vulnerabilities in our industrialized food systems. Directed by Jon Betz and Taggart Siegel, *Seed: The Untold Story* (<http://www.seedthemovie.com/>) addresses the threats to seed biodiversity, noting that 94 per cent of vegetable varieties have disappeared over the course of the 20th century, and that some 90 per cent of current crop seeds in common use are controlled by huge biotech chemical corporations like Monsanto. The film underscores the importance of seed seekers, savers and preservers, including the role of public seed banks and Norway's Global Seed Vault on the high Arctic Svalbard archipelago, which I visited last summer. It follows the efforts of farmers, scientists, lawyers and indigenous peoples determined to protect access to seed diversity. They worry about the corporate patenting of seeds and genetic modifications for profit, and about compromised regulatory systems that are a "revolving door between governments and corporations." Their message in a nutshell: "human

health over corporate wealth."

"The environment doesn't know any boundaries" is an underlying theme of *Circle of Poison* (<http://www.circleofpoisonfilm.com/>), the title of which draws on a book by David Weir and Mark Schapiro, *Circle of Poison: Pesticides and People in a Hungry World* original published in 1987. This led to a "Circle of Poison Prevention Act" being introduced in the U.S. Congress in 1991, but it never became law. The investigation by directors Evan Mascagni and Shannon Post reveals how chemicals developed for military use were adapted for agro-industrial applications, stating bluntly: "Without war we wouldn't have pesticides." Giant multinational chemical corporations control a global pesticide market estimated to be worth \$US65 billion. They spend heavily on lobbying legislators and co-opting regulators. There are examples of chemical compounds (e.g. endosulfan) that were banned for use in America but still allowed to be exported.

The filmmakers' message is that contamination of the earth's soil, water and air is "an unforgivable sin" that threatens the long-term human prospect. Harmful chemicals have spread to all parts of the globe including the polar regions. Exposure can lead to genotoxic effects and deformities in children. So-called "chemical corridors" that contain concentrations of chemical plants have also become known as "cancer alleys."

All of these films question the prevailing industrial-corporate model of agriculture and food production on the basis of human and ecological costs. We know the harms. Like getting off our addiction to carbon-polluting fossil fuels, restoring the earth and moving toward sustainable alternatives is the challenge facing this generation.

Look and See: A Portrait of Wendell Berry
Rancher, Farmer, Fisherman
Seed: The Untold Story
Circle of Poison

Second Coming" that "the centre cannot hold." Contrasted to this compulsive frenzy the camera then follows a serene path in the woods of rural Kentucky's Henry County where Berry has lived and farmed with his wife, Tanya, since the mid-1960s. We've entered a place with space to breathe and contemplate what has served as a creative wellspring. "When we make art," observes Berry, "we are also making our lives and I'm sure the reverse is equally true."

Berry isn't some backwoods character. He achieved academic distinction and taught at big-city universities before moving back to the country where he has since published over 30 books including the seminal 1977 volume *The Unsettling of America: Culture & Agriculture*.

Look and See, which includes interviews with wife, Tanya, and daughter Mary as well as friends and fellow farm advocates young

Turns on Affection," is an appeal for the restoration of values rooted in family and community bonds that are not beholden to the idolatry of the money economy. Against an "age of divorce" that divides and polarizes, the core of Berry's philosophy proposes a search for connection and coherence. The last chapters, "A Homecoming," and "The Handing Down," see the rural and agricultural vocation as devoted to the care of the earth. One of the farmer commentators, Steve Smith, who switched from growing tobacco as a cash crop to organic farming, explains that the land responds to care as people do. Recovering such agrarian values will take more than "local food" movements and the like; a cultural shift toward earth care is needed. Much has been lost, but the film's epilogue gives hopeful expression to that vision.

Mary Berry, who with her

www.prairiemessenger.ca

Francis and Benedict: two divergent approaches to Islam

By Christopher Lamb
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The global growth of Islam and in particular the rise of Islamic extremism have forced recent popes to set out, with increasing urgency, a strategy for engaging the religion.

As Pope Francis' brief trip to Egypt demonstrated, the most recent pontiffs have come up with starkly different approaches — though it's not yet clear if one is better than the other, or if either will be effective.

When Pope Emeritus Benedict XVI addressed the question of Islamic extremism he did so during a speech at a university in his Bavarian homeland where, as a priest and professor, Joseph Ratzinger had worked decades earlier.

That 2006 address in Regensburg, Germany, was a theological master class on the relationship between faith and reason. But it also angered Muslims who objected to Benedict citing a 14th-century Christian emperor who claimed that the Prophet Muhammad had only brought the world things that were “evil and inhuman.”

Moreover, Benedict also delivered his message to Islam from afar.



CNS/Paul Haring

PERSONAL ENCOUNTER — Pope Francis and Sheikh Ahmad el-Tayeb, grand imam of al-Azhar University, attend a conference on international peace in Cairo April 28. The pope was making a two-day visit to Egypt.

fact, is the “personal encounter” with Muslims that the pontiff put his own safety at risk by going to Cairo, a trip that took place less than three weeks after 45 worshippers were killed in bomb attacks on two Egyptian churches.

The pope even shunned a bullet-proof vehicle and when he arrived at a sports stadium for an open-air mass he greeted the crowds from an open-topped golf buggy.

“Whereas previous popes — even in more secure places — have ridden in bulletproof vehicles, Francis showed his courage in Egypt, and his will to be close to the people, by this simple gesture,” explained Gabriel Said Reynolds, a professor of Islamic studies at the University of Notre Dame.

Reynolds took part in a recent Vatican-Muslim forum at Cairo's Al-Azhar university, a major centre of Sunni-Islamic learn-

ing with global influence and expertise in interpreting the Qur'an. The dialogue that Reynolds is part of only restarted under Francis — who was elected in 2013 — after relations had soured under Benedict.

Yet even as the current pope pushes for a personal encounter with Islam, his predecessor's legacy of engaging Islam via a theological challenge to extremist elements among Muslims continues to hold some sway.

Indeed, just as Francis was heading to Egypt a letter appeared from the retired pope to the president of Poland in which Benedict accused “radical Islam” of creat-

ing an “explosive situation in Europe.”

Catholic defenders of Benedict's Regensburg address insist that he correctly addressed some uncomfortable truths within Islam and they point out that the speech led 138 Islamic scholars to write to Benedict in 2007, a letter that paved the way for a new Catholic-Muslim dialogue initiative.

Yet while it was Muslims who approached Benedict a decade ago, under Francis things are the other way round.

Francis' approach to Islam is characterized by a willingness to “cross over to the other side” — Egypt is the seventh Muslim majority country he has visited in his four years as pope. And a papal visit to Bangladesh, where almost 90 per cent of the population are followers of Islam, is planned for later this year.

This has always been his style. When he was archbishop of Buenos Aires, Francis — then Cardinal Jorge Mario Bergoglio — became the first Catholic bishop to visit Argentina's Islamic Center, and the Jesuit pope has continued to focus on building personal connections with Muslims.

In Egypt, this was symbolized by his embrace of Sheikh Ahmed el-Tayeb, the grand imam of Al-Azhar mosque, following the pope's address to their peace conference.

Powerful image

It was a powerful image of Muslim and Christian fraternity that had echoes of St. Francis of Assisi's mission to Islamic leader Sultan Al-Kamil 800 years ago.

This personal approach has been bolstered by Francis' consistent refusal to link the Islamic faith per se to terrorism, and has made the Islamic world take notice.

It also meant that when Francis issued one of his strongest and most detailed condemnations of religious violence during his Al-Azhar address, his speech was welcomed and frequently interrupted with applause.

“He knows that the only effective way for his message of peace to touch the hearts of the larger global community is to speak together with leaders of other reli-

gious communities,” Reynolds explained.

“He is counting on the prestige of Al-Azhar and its grand imam in particular, to join with him in broadcasting this message.”

Al-Azhar, an influential 10th-century mosque and university, and its leaders are taking an active role to try and crack down on extremism in Islam. They are revered experts in interpretations of the Qur'an and that is key to countering the largely Sunni-inspired ideologues of the Islamic State, or ISIS, who use Scripture to justify terrorist violence.

Uphill task

But those religious leaders also face an uphill task and a power struggle with the Egyptian government over who gets to reform what.

President Abdel-Fattah el-Sissi has made it his business to keep a lid on extremist violence since taking power in a 2013 coup that overthrew the country's first democratically elected president, Mohammed Morsi of the Muslim Brotherhood.

El-Sissi's administration has, for example, tightly controlled the content of Friday sermons delivered at the country's 100,000 mosques in an effort to curb growing fanaticism. It hasn't, however, stopped ISIS from picking off disaffected members of the Brotherhood. This puts the pope's attempts into perspective.

“It is not clear what kind of an impact a Catholic pope can have in reaching the hearts of Muslims who are attracted by extremist ideology, even if the pope is speaking with the grand imam of al-Azhar,” Reynolds added.

What all this underscores is how intertwined religious problems are with the politics of Egypt, a phenomenon that is common across the Arab world.

Special challenge

That is also a special challenge to those in the secular West who think if religious faith was sidelined then the problems go away.

Yet it presents an opportunity to the pope and the Vatican as leaders of an ancient western religious institution that is also experiencing major growth in the

developing world — precisely where Islam is growing, often in competition, but sometimes in collaboration.

The risk for religion, Francis explained at Al-Azhar, is not just about finding a balance between faith and reason, as Benedict tried to explain. It is also about striking a balance between the public and personal realms.

“Religion tends to be relegated to the private sphere, as if it were not an essential dimension of the human person and society,” Francis said.

“At the same time, the religious and political spheres are confused and not properly distinguished,” he warned. “Religion risks being absorbed into the administration of temporal affairs and tempted by the allure of worldly powers that in fact exploit it.”

In this context, the pope urged Egyptian Christians to be a positive force within society; to be people of dialogue who are “sowers of hope” and able to forgive those who wrong them.

This is no easy task in a country where the ancient Christian communities suffer growing persecution and in some places are being driven out.

Nevertheless, Francis told them that “true faith” makes people “more merciful, more honest and more humane” and that the only fanaticism for a religious believer should be that of charity.

The increased vulnerability of Egypt's nine million Christians, the vast majority of whom are Coptic Orthodox — there are only around 272,000 Coptic Catholics — could be bringing them closer together.

In Cairo, Francis reprised a favourite phrase about an “ecumenism of blood” between Catholic martyrs and Orthodox ones while signing an important joint declaration with the Coptic Orthodox pope, Tawadros II. In that accord, they recognized a common baptism among their believers.

Historic moment

Perhaps even more significant, however, was the historic moment when Francis, Tawadros and Patriarch Bartholomew of Constantinople, the leader of Eastern Orthodoxy, sat alongside each other during an ecumenical prayer service.

It is believed to be the first time these leaders of three ancient streams of Christianity have shared a platform, and it represented an important — if symbolic — united front in defence of their flocks.

In the end, however, Francis' short Egypt trip will primarily be remembered for his willingness to take risks in the cause of peace and his demonstration that the Catholic Church can work with Islamic leaders on combating religious extremism.

That the pontiff and the imams are on the same page can only be a good thing for peace, and a crucial step forward following the contested approach of Benedict XVI.

But whether the extremists will heed any counsel other than their own is the real question, and one that may not have an answer anytime soon.



CNS/Paul Haring

COURAGE IN EGYPT — Pope Francis greets the crowd as he arrives to celebrate mass at the Air Defense Stadium in Cairo April 29. He shunned a bullet-proof vehicle when he arrived at the stadium.

Francis, on the other hand, has made it his business to try to build bridges with the Muslim world with the energy of a missionary.

That approach was on display during his 27-hour trip to Egypt, viewed as the leader in the majority Sunni Islamic world, and a nation that is making a serious — though controversial — effort to crack down on extremist-inspired violence.

So important to Francis, in

Christopher Lamb is the Vatican correspondent for The Tablet of London.

Visions of a radiant mother, pinning sheets to the sky

Porch Light

Stephen Berg



The day my father first saw my mother he was driving a team of horses hitched to a wagon. Passing by a farm he saw a figure through a thin stand of trees. He leaned back, reining in the horses. The trees moved by slowly, allowing him to see a young woman bending over a rake. She was in a garden, close to the road. She was wearing a light-coloured dress but he was drawn to her profile. She caught him staring when she raised her head and looked back over across the shallow ditch. Dad said he remembered her face: shy smile, bright clear eyes, wavy long brown hair. “She

Berg, a freelance writer and poet, currently lives in Victoria, B.C., where he also volunteers at Our Place, a care facility for homeless people. His poetry and prose have been in staged performances and have appeared in such publications as the Edmonton Journal, Orion, Geez, and Earth Shine. He blogs at www.growmercy.org

was sure pretty,” he said, allowing himself a bit more candour.

When my father told this story the creases on his forehead smoothed out and his blue eyes deepened.

One day my dad stopped the horses, or the car, or whatever he was driving, and said *Hi*. A cracked and yellow-edged picture from their courtship shows Mom sitting on the front of a 1930-something Chevrolet. Dad has his arm around her waist and is leaning into her, one foot is raised and is resting on the running board. My mom’s face has that shy smile and those bright eyes that dad spoke of; and she seems light, ready to float up off the fender. They married, raised a family, and settled into the vagaries of farm life.

Mom’s faith was displayed in Bible verses: needle pointed, embroidered, stitched into pictures that hung on the walls. Most of all they were taped to her fridge. If she was worried, more verses would appear on the fridge door.



Design Pics

RADIANT — “My mother was a vision, as radiant as an angel, beautiful as she stretched and stood on her toes pinning white sheets to the sky.”

The greater the difficulty, the more Bible verses. They also showed up in the tobacco pouch I thought I had hid well enough. During my high school years I think the entire New Testament passed across the refrigerator door.

It was her that welcomed me home, as prodigal. It was late afternoon when I stood at the

stoop of our house after three years of almost no contact. I couldn’t just walk in like I had always done before, and I felt sad about this. I knocked on the green screen door. My mother answered and for a brief second stood before me without a sign of recognition. I couldn’t blame her. My hair hung in long strings over my shoulders half-way to my waist, and I was rail thin. I said, “Hi Mom,” and waited. Suddenly she reached out and pulled me through the entrance like she was pulling a drowning man into a boat.

The years evaporated and I was home, and, to Mom, nothing else mattered. The only thing that came between us was my own guilt at being absent all that time. She soon set about making me a sandwich and boiling water for instant coffee. And in-between slicing bread and trips to the fridge she asked to hear all about my time away. I told her the things I could and then I said I was coming home to get re-established. The words made it sound like I was implementing a career change. I was surprised at how I could still pretend in the face of all the contrary evidence. I was reaching for a bit of dignity. She nodded and knew what I meant and knew what I needed just then. She let me be and she was beautiful to me.

I saw her beauty in other unexpected ways. Being raised in an evangelical home we were taught a doctrine known as the *rapture*. It was preached about with some intensity and it made an impres-

sion on young imaginative minds. The *rapture* is the belief that before the great tribulation, mentioned in the book of Revelations, God will rapture, that is, take up, all true Christians from the earth.

I was nine or 10 years old the day it happened. It was Saturday and I had slept in. The morning was fresh and bright. But the house was still. There was no usual muted mid-morning clamour. No squeak in the floor that told me dad was leaning back in a chair. There was no little sister rustling around, no usual rattle in the kitchen.

I went downstairs. I stood at the landing and knew the rapture had happened. The door was wide open, they hadn’t gone through the ceiling, they were sucked through the door. I was left behind. And this amazingly bright day turned dark.

I ran outside in a blur. I turned toward the street — nothing. I ran to the back of the house, my mother was hanging up clothes. Oh no! Mom didn’t make it either! I stood blinking. Noises from the world around me returned, my sense returned, and I realized that if my mother was still here, nothing happened. She would easily have been one of the first to be snatched up.

The day returned to me in a blaze, twice as fresh and twice as bright, as a result of my survival. My mother was a vision, as radiant as an angel, beautiful as she stretched and stood on her toes pinning white sheets to the sky.

And to me, this is how she remains.

Life is held together by polarities

Outlooks from the Inner Life

Cedric Speyer



“Enlightenment is not a simplified state. Not at all. It is the supreme tolerance of cognitive dissonance.” — Robert Thurman

“The test of a first-rate intelligence is the ability to hold two opposed ideas in the mind at the same time, and still retain the ability to function.” — F. Scott Fitzgerald

I remember seeing an interview on CBC that the brilliant Barbara Frum did with Maharishi Mahesh Yogi. He was the guru who established Transcendental Meditation™ and brought the spiritual practice of twice daily 20-minute meditations to the masses (even into corporate culture!). At first he was endorsed by The Beatles and other celebrities; then his organization became a kind of McDonald’s of meditation. Yet the inevitable spiritual materialism involved in such mass marketing was outweighed by the fact that he did introduce my generation to contemplative practice, and for that I am eternally grateful. In my case, the practice

evolved into Benedictine Christian meditation and centring prayer.

There was a telling moment in the interview when the Maharishi said with his characteristic “transcendent” giggle that “life is bliss.” Without missing a beat, Barbara replied, “Not in my experience.”

Fast forward to this past Easter and reflections I read positing a mystical resurrection before death in counterpoint to the one afterward. Here is the description of the former: *“It is awakening to the infinite or eternity within us. This happened to Jesus at the moment of his baptism. He transcended the horizontal moment of time and entered into the realm of infinity and eternity.”* Now it’s my turn to say . . . not in my experience! In fact, as far as I understand the call of Christianity, with Saint Thérèse of Lisieux for backup, the Sacred Heart doesn’t do away with the crux of the horizontal and vertical, i.e. the contradictions and tensions of life. It

contains and embraces them.

This very life, on all levels, is held together by polarities and opposites. “Conflict is Life” is the first chapter in the best little book I’ve read on the subject, entitled *Tensions* by H.A. Williams (1919-2006), the eminent British priest and theologian. He goes on to explore what we all have to navigate if we’re not going to collapse our consciousness into the rigidity of fundamentalism on one hand, or the false peace of disengaged detachment on the other. We have to find our way through the narrow gate between dependence and autonomy, faith and doubt, contemplation and activism; not to mention the ground level dilemmas of city or country, staying put or travelling, solitude or community. As Thérèse famously said as a child, *“I choose all!”*

St. Thérèse herself was characterized by extreme paradox and contradiction. A pampered child who became selfless. A tortured soul full of joy. An uneducated woman who became a Doctor of the Church. A self-proclaimed saint professing “the little way.”

Yes, we are called to embrace infinity and eternity . . . yet as long as we inhabit a mortal body in finite time, all the other tensions ensue: believing in a God we can’t see; learning to love when pierced by hatred; seeing abundance in spite of lack; discovering freedom where control is the state religion; maintaining self-worth when stripped of dignity; finding beauty in the midst of ugliness; keeping faith when faced with uncertainty. “Everything is a grace . . .”

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

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Abandon security and risk living with both arms

Around the Kitchen Table

Lloyd Ratzlaff



"It costs so much to be a full human being that there are very few who have the enlightenment or the courage to pay the price. One has to abandon altogether the search for security and reach out to the risk of living with both arms. One has to embrace the world like a lover. One has to accept pain as a condition of existence. One has to court doubt and darkness as the cost of knowing. One needs a will stubborn in conflict, but apt always to total acceptance of every consequence of living and dying" (Morris L. West, *The Shoes of the Fisherman*).

I was born just after the Second World War ended. In my adolescence the Vietnam conflict was a distant fray to our pacifist Mennonite community. In midlife I

learned that we humans have waged about 14,000 wars in 3,000 years of history, and my gratitude began deepening as I realized that not one of these wars had involved me directly.

At my last birthday I turned 70, and feel I'm still beginning to fathom how rare it must be to live out a lifetime spared the horrors and carnage others have endured — or are enduring — in our species' crazy penchant for war-mongering. In my youth I was haunted by the *King James Bible's* forewarning, "The days of our years are threescore years and 10; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off and we fly away." And by now the adage has become even more trenchant.

While growing up I was vaguely aware of some leftover stigma attached to "COs" — the dismissive label given to conscientious objectors, like my father, who had claimed this status on religious grounds at a time when pacifism in Canada was highly unpopular. Yet it hardly seemed to me that many of my people fought with God the way I did. Take for instance the man who operated the "loudspeaker" in the Salem country church. As Sunday services got underway he sat at the end of

a pew far back in the sanctuary, adjusting the volume and tone controls on the amplifier, then settled down, his main sabbath duty done, and dozed off.

I used to turn my head often to check, and can't recall ever seeing him awake during a sermon. On weekdays he ran a business called "Underground Services." Sometimes I'd watch him on the seat of his yellow Massey-Harris industrial tractor, manipulating hydraulic levers as the bucket dug a trench through a pasture to bring running water to someone's farmyard, looking nearly as relaxed as he did in church rotating his dials. I had no idea what such a serene life might be like, and in a way envied it.

But then, I had my own.

In hindsight, it's astonishing how many missionaries that small country church produced, and among them were a good number of my own kin. These relatives travelled far from home geographically — not to fight wars, but to save souls — although (also in hindsight) their minds mostly seem to have stayed at home in the prairie revivalism that had shaped them. To me as a child, their tales were exotic. One letter from Uncle Ed and Aunt Edna described their approaching an Ethiopian village in a jeep. Several miles out, they were met by a contingent of natives who jumped from the bushes and raced ahead of them just inches in front of the bumper. Every few seconds someone leaped aside, and darted back into formation a step or two ahead of the moving vehicle, and this continued all the way into the village. This (as they explained later) was to kill the evil spirits that would be accompanying the missionaries, so what had looked like a welcoming ceremony was also to get the spirits run over by the jeep without any harm coming to the people themselves. And

how those missionaries rejoiced to be arriving with news of the Jesus who would forgive them and take their benighted souls to heaven someday, no matter the fate of the pursuing demons.

I did not venture so far geographically, only far enough to learn for myself the mind's heavens and hells and voids. Henry David Thoreau claimed to have "travelled a good deal in the town of Concord," and reluctant as I am to suggest any comparison with such a towering mystic, my own small "Concord" has been the life of this one mind. Often enough it's been a battlefield with Old Jehovah (and I have a limp in my psyche to show for it), or with the Lucifer who was almost as fearsome as God himself, or with a horde of lesser devils like those my Uncle Ed's jeep was supposed to quash.

"Threescore and 10 years" — this biblical maxim requires me to think about the measure of a life, and the full cost of its living. And I'm still not sure. I've been spared the outer butchery of war, which may account for the dubious "luxury" I feel of living an inward life to its own kind of

resolution. Private life is, after all, what humans go out in public to fight for. The subjective half of reality is where ecstasies and terrors and guilts are lived, and where peace amid commotion seems almost as rare and tenuous as any accord reached in the outer world after enough agony has been borne.

One of my aging friends who, for most of his life has suffered the assaults of both physical and mental illnesses, says that his main objective is to leave the world the way he found it. I hope I can do at least that much — or as little.



Design Pics

RISK LIVING — One has to abandon altogether the search for security and reach out to the risk of living with both arms. One has to embrace the world like a lover.



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Euthanasia in Belgium

This week’s front-page story about Belgium Catholic psychiatric hospitals allowing doctors to euthanize “non-terminal” mentally ill patients will raise alarm bells across Canada. History warns us that developments in Europe eventually find their way to Canada.

The Brothers of Charity Group stated in a nine-page document that it would allow doctors to perform euthanasia in any of its 15 centres which care for more than 5,000 patients a year. There are carefully stipulated criteria.

The decision was made by a board made up mainly of lay members. Brother Rene Stockman, superior general of the Brothers of Charity, explained that “only a few brothers are still involved in the government of the organization, so the majority are lay people.” He said the board faced a lot of political and financial pressure. But, he added, “Pressure doesn’t mean that we have to capitulate.”

Stockman has opposed the decision. He took three steps. 1) He informed his congregation of Brothers that the religious congregation did not accept this decision because it went against their charism of charity. 2) He informed the Belgian bishops conference and the papal nuncio. 3) He informed the Vatican. Secretariat of State Cardinal Pietro Parolin is investigating the situation personally.

The group’s new policy document, drafted in March, comes about a year after a court fined the St. Augustine Catholic rest home in Diest, Belgium, for refusing to allow the euthanasia of a lung cancer patient on its premises.

The home was ordered to pay 6,000 euros after it prevented doctors from giving a lethal injection to Mariette Buntjens, 74, who instead was taken by ambulance to her private address to die “in peaceful surroundings.”

Carine Brochier, a Catholic bioethicist from Brussels, said the pro-euthanasia movement “is really happy about what is happening.” She believes internal as well as external pressures influenced the recent decision.

“The Brothers of Charity work with laypeople,” she said. “Those people think that euthanasia should be allowed in the premises.”

The new policy harmonizes the practice of the hospitals with Belgian law on euthanasia. It seeks to balance Catholic belief in the inviolability of innocent human life with duty of care under the law and with the demands of patient autonomy.

The policy promises to take requests for death seriously and it argues that “a carefully guided euthanasia can prevent more violent forms of suicide.” The policy acknowledges the difficulties in providing euthanasia to psychiatric patients because Belgian euthanasia law was “primarily written for physical suffering in a terminal situation.”

The suffering of psychiatric patients must be considered hopeless, unbearable and untreatable if a request for euthanasia is to be granted, the policy says. It adds that requests must be voluntarily and repeatedly made by a competent adult.

After three doctors assent to the patient’s request, the euthanasia can go ahead on the Brothers of Charity premises, the document concludes.

Raf De Rycke, chair of the board, said April 25 that the group was guided by three fundamental values in producing the policy: respect for the patient’s life, the autonomy of the patient and the relationship between the care provider and the patient.

Belgium joins two other European countries that allow assisted suicide for people with psychiatric problems. Canada is debating similar measures.

Commentators note that dozens of psychiatric patients have already been euthanized in Belgium. Now it will be easier for people suffering from schizophrenia, personality disorders, depression, autism or loneliness to access it.

There are few institutions in Belgium where euthanasia is not offered as an option.

The Brothers of Charity wonder if they can continue to sponsor their ministry to the mentally vulnerable. It’s a development Canadians will have to monitor closely. — PWN

Redemptorist is missionary in remote Western Canadian Arctic

By Rev. Jon Hansen, CSSR

I am a missionary priest. My mission territory is not in Africa or Asia but right here in Canada, north of the Arctic Circle. The diocese in which I work is Mackenzie-Fort Smith, the second largest diocese in the world geographically speaking.

Over 1.5 million square kilometres, the diocese ranges from the Alberta border in the south (with parts of northern Saskatchewan), Nunavut in the east, the Yukon to the west and then north as far as you can go. To give you an idea of how large that is, it takes a two-hour flight in a jet to

go south to north from Yellowknife to Inuvik. If you want to drive you can count on about three and a half days. It’s pretty big.

In the northwestern corner is the area of the diocese where I live. It is the Land of the Midnight Sun, gateway to the Beaufort Delta and western Canadian Arctic. This mission territory was pioneered and nurtured by the priests and brothers of the Oblates of Mary Immaculate, the Sisters of Charity of Montreal (Grey Nuns) and most recently tended by missionary priests, brothers and sisters from across Canada and around the world.

I have some big shoes to fill and I am grateful to be here now with the support of my Redemptorist brothers of the Congregation of the Most Holy Redeemer and my Bishop, Mark Hagemoen.

Inuvik is the commercial and government centre of the commu-

nities in the Beaufort Delta. It is a town of about 3,500 people and is a mixed community of Inuvialuit, Gwich’in and people from the south of Canada and around the world. The parish in Inuvik is called Our Lady of Victory but the church is most often referred to as the “Igloo Church” according to its architectural similarity with the traditional winter shelter of the northern nomadic peoples. From the parish in Inuvik the Redemptorists serve three other missions.

Tsiigehtchic sits high on a prominent bluff overlooking the confluence of the Arctic Red River with the mighty Mackenzie. It is a Gwich’in community, the home of fishermen and fur trappers as well as teachers and government workers. There are very few services here; the nearest police detachment is an hour away. Connection to the highway relies on a short ferry ride or the use of the ice road across the river once winter arrives which is usually in early October. The church here, Holy Name of Mary, is served by Grace Blake. Grace presides at Sunday service when the priest is not around. In Grace’s words, “not too many attend church anymore but it is important that we pray and lift up the community.”

Tuktoyaktuk is an Inuvialuit community located on a peninsula jutting into the Beaufort Sea. Barren describes the land’s lack of

trees but it does not do justice to the beauty that is present here. As one flies into the community your senses are overwhelmed as the sun sparkles off the thousands of tiny lakes glistening like diamonds highlighting a mossy green and crimson canvas.

Sister Fay Trombley, SCIC, has been serving the mission of Our Lady of Grace for the past 12 years along with local elders, Jean Gruben and Dorothy Loreen. Together they foster the faith of the small Catholic community as well as serve the needs of the larger community through the St. Vincent de Paul outreach

Paulatuk, also an Inuvialuit community, lies at the head of Darnley Bay on the Arctic coast 300 kilometres to the east of Inuvik. Marlene Wolki is the lay leader of the parish community of Our Lady of Lourdes serving this primarily Catholic community of



Rev. Jon Hansen in his winter cap.

350 people. Services take place in a little quonset hut that was built next to the old Oblate mission

— ISOLATION, page 19



The Mackenzie-Fort Smith diocese north of Alberta and Saskatchewan is the second largest diocese in the world geographically. The region Rev. Jon Hansen works in is in the northwest part of the diocese (circled).

Canada answering global need for health research

By Steven Hoffman, Ottawa

April 7 was World Health Day, which should remind us that the health of Canadians is interlinked with the health of people everywhere.

Canadians know this best. In addition to being the “globaliza-

tion nation” of immigrants and travellers, we’ve had a stake in nearly every major global health threat of the last two decades.

Many Canadians’ first encounter with a global health threat was the severe acute respiratory syndrome (SARS) outbreak in 2003. It was caused by a virus that originated in China and spread around the world. Toronto was hit particularly hard with a travel advisory slapped against the city.

Nor will Canadians forget the recent Ebola outbreak — for better and worse. While we fortunately had no cases in Canada, it was front-page news for most of 2014 - 2015 and we closed our borders temporarily to people from West Africa.

Today, the threat is Zika. This virus, which has most recently erupted in South America, has been found to cause debilitating microcephaly in babies. We’ve had 478 travel-related Zika cases in Canada — so far. With summer



This map shows the parishes where Redemptorist Father Jon Hansen ministers.

— DISEASE, page 19

A dramatic moment of awakening

By Tillie Aessie, Saskatoon

Have you ever felt an uneasiness in your life and had strong feelings that God wants you to do something more? Do you hear his voice in Scripture, in a dream, or from one of his earth angels? Do you think you might be summoned by the Holy Spirit? How do you respond?

This is my story.
“I slept and dreamed that life was a joy. I awoke and saw that life was service. I acted and behold, service was joy” (Rabindranath Tagore, Huffington Post).
As I reflected on this quote, I soon realized that indeed service is joy. Perhaps I should explain why I feel that way. In the year 2000, I had a full-time job in a retail store. I would spend most days and weekends at work, coming home tired and dissatisfied, even though in retail lingo, I had a good and profitable day and store sales were up. But, I knew there was something missing. I often thought to myself, “Is this all there is? Why do I feel so unfulfilled and sad?”

Aessie is a life member of the Catholic Women's League and national chairperson of the Spiritual Development Committee. This article appeared in the CWL league magazine to introduce their theme for the next two years, "Inspired by the Spirit, women respond to God's call."

My awakening moment was really quite dramatic. I was attending my usual one hour once a week Sunday mass, giving homage and performing my duty as a Catholic.

The gospel reading of the day was from Matthew 6:19-21. As my pastor was proclaiming this Gospel, I suddenly began to feel chilled; tears welled up in my eyes, and then came an ache in my heart. My heart was burning and heavy with regret for those words had a powerful effect on me. I immediately knew what I had to do. The next day I terminated 17 years of employment.

Shortly after that, I enrolled in a two-year Lay Formation program. This course of study gave me a greater understanding of the Scriptures, and through prayer and discernment, discovered what God had in store for me. It is where I learned the value of the phrase, “Strive not to be served, but to serve.” I presently serve in many ministries available to Catholic women and indeed have been rewarded with “the joy of service.”

I am frequently asked, “Why do you do this? What do you get in return?” I simply smile and answer, “This is my ministry, I do not expect to be paid for the work I do and I do not need to see my name in the newspaper or be on television. Sometimes I do not even receive any thanks, but, when I look into the person’s eyes,

I notice the approving glint of gratitude and see we have made a good connection.

Their body language says it all when I receive a hug, and it gives me a feeling of self worth and satisfaction. Being caring, compassionate and doing something for another human being that money cannot buy and people cannot pay back is joy in itself.

A few years ago and several days before Christmas, feeling stumped on how to entertain my family, I suggested we all go to the church to help assemble and deliver Christmas hampers. They were skeptical of the idea, but afterward I asked, “How do you feel now after helping and knowing that you unselfishly gave of your time and helped the poor?”

Everyone replied, “I feel great, it was something I always wanted to do!” It is this wonderful euphoric feeling you experience after doing a good deed.

It is through this action that we acknowledge we are brothers and sisters to one another and the more often we surrender ourselves to service, the more we grow. It’s like a divine circular exchange: God gives us grace, and we grow. When we surrender our time and priorities we grow some more. And God gives us even more grace.

I have found nothing but happiness and contentment responding to this call. Yes, there is joy in service!



Tom Grant

By The Old Waterfront Station

By the old Waterfront Station
I sat down and wept
for the victims of war and terrorism,
the wounded from gender battles,
and the poor and the outcast
gathering at the barricades
waiting for the second coming.

And I remembered the old streets
of my younger days
where fire and wind flowed
over placards and slogans,
over marches to Jerusalem
over Eden’s deep peace.

Why did You bring us to
this station of brick and glass
where ads shill for souls
where every inch is rented,
and nobody knows your name?

Still, Your autumn sun
falls through the windows,
between pedestrians
striding for home
and through the glass I see
youth coming down Seymour Street
heading for the front doors
hope from the ages sparking
off their cellphones
reaching north of night.

By Michael Dallaire

Disease causing bugs becoming immune

Continued from page 18

travel looming, many more cases are expected.

If the threat of pandemics wasn’t enough, our nation also faces heightened risks from antimicrobial resistance where disease-causing bugs become immune to the drugs available to kill them.

Canadians also face an avalanche of fact-free misinformation on the Internet and social media. It can spread faster than the fastest pandemics through the Twitter accounts of celebrities like Jenny McCarthy and Gwyneth Paltrow.

There is good news, though. Canadian researchers have built a strong foundation for mobilizing scientific efforts to respond to global health threats. With support from the Canadian Institutes of Health Research (CIHR) and other

Hoffman is the scientific director of CIHR's Institute of Population and Public Health and an associate professor of Law, Medicine and Public and International Affairs at the University of Ottawa. www.troymedia.com

funding agencies, Canada has made scientific contributions to global health that have been celebrated internationally.

For example, Canada spearheaded critical research in developing an Ebola vaccine — both in its original development at our National Microbiology Laboratory and in conducting the innovative trial in West Africa that showed its effectiveness in protecting people against the virus.

Today, through CIHR, we are funding three Canadian teams to work with researchers in Latin America and the Caribbean to answer key questions about the Zika virus and how it spreads.

Canada is also helping to tackle the worldwide rise of non-communicable diseases as a member of the Global Alliance for Chronic Diseases. Through this alliance, we’re funding research projects on hypertension, diabetes and lung disease that will help low- and middle-income countries prevent or manage these chronic diseases.

Canadians can be very proud of these accomplishments. They are wins for Canada and wins for the world.

But we have so much further to go.

As the world gets more interconnected, we’ll depend more on research to learn how to improve the health of all — and that dependence means an increasing need to invest in this area.

Whether it’s developing new vaccines, researching the health effects of climate change, or finding ways to ensure antibiotics remain effective against deadly pathogens, global health research benefits Canadians and is key to solving collective health problems. The challenge is to build greater public support for such global engagement and to continue growing this research field within Canada.

The recent federal budget was generally good news for health with targeted research investments in two areas: climate change and substance misuse. As a researcher, I’m pleased to see the value Canada is placing on tackling global health challenges that so desperately require a global effort.

But the world needs more Canadian global health research. We all need to mobilize to act on that need.

Sense of isolation palpable

Continued from page 18

house which still stands strong, even if a little weather beaten after many Arctic winters.

Paulatuk is accessible only by air or sea. The sense of isolation is palpable. To imagine the conditions the early missionaries must have endured, not to mention the people who have thrived on this land for 5,000 years, is both daunting and inspiring.

What these communities share is the friendliness and welcoming attitude of the people. While there is a real sense of independence and self-reliance, it does not hinder the desire for relationship and community building. Perhaps it even serves as a catalyst because even

the most self-reliant person understands that they can’t do everything on their own. Some things take the work of a community.

There is also pain here. Social issues and addiction are evident. The legacy of the residential school system is a memory that is not very distant and although there is a deep spirituality among the people, resistance and a cautious attitude toward the church is sometimes apparent.

Therefore, ministry here requires more listening and less talking, more time spent being present with and less presiding over, more consoling and less cajoling, taking the time to first listen, learn and discern what the Spirit is asking while I am in this magnificent land among these wonderful people.



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Trump signs executive order on religious liberty

By Carol Zimmermann

WASHINGTON (CNS) — Many religious leaders viewed President Donald Trump’s executive order on religious freedom, which he signed in a White House Rose Garden ceremony May 4, as a step in the right direction.

In a ceremony for the National Day of Prayer prior to signing the executive order, Trump told the assembled religious leaders: “We’re

taking big steps to protect religious liberty” and he assured them the government “won’t stand for religious discrimination.”

Three religious leaders, including Washington Cardinal Donald W. Wuerl, offered prayers during the ceremony. Just prior to the event, Wuerl and Cardinal Daniel N. DiNardo of Galveston-Houston, president of the U.S. Conference of Catholic Bishops, met with Trump about the order.

In an interview with Catholic News Service at Reagan National Airport just after the White House ceremony, DiNardo said the meeting with the president was brief but productive.

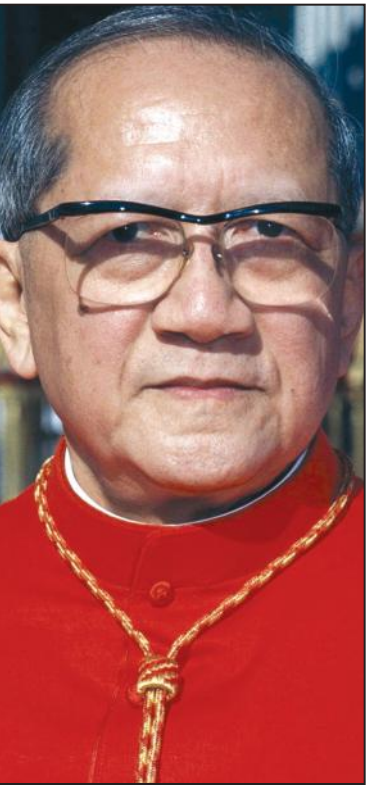
Earlier, in a statement, the cardinal said the executive order “begins the process of alleviating the serious burden of the HHS mandate,” referring to the mandate issued by the federal Department of Health and Human Services

requiring most religious employers to provide coverage of artificial birth control for their employees even if they morally oppose it.

But DiNardo also stressed that the U.S. bishops will “have to review the details of any regulatory proposals.”

The text of the order, “Promoting Free Speech and Religious Liberty,” states that cabinet offices “shall consider issuing amended regulations, consistent with applicable law, to address conscience-based objections to the preventive-care mandate.”

Trump told the religious leaders that the order’s attempt to lessen restrictions of the amendment will be “giving our churches their voices back.”



CNS/L'Osservatore Romano via EPA

‘Major defects’ in American health act

By Mark Pattison

WASHINGTON (CNS) — The American Health Care Act that passed by a four-vote margin May 4 in the House has “major defects,” said Bishop Frank J. Dewane of Venice, Florida, chair of the U.S. bishops’ Committee on Domestic Justice and Social Development.

“It is deeply disappointing that the voices of those who will be most severely impacted were not heeded,” Dewane said in a May 4 statement. “The AHCA does offer critical life protections, and our health care system desperately needs these safeguards. But still, vulnerable people must not be left in poor and worsening circumstances as Congress attempts to fix the current and impending problems with the Affordable Care Act.”

He added, “When the Senate takes up the AHCA, it must act decisively to remove the harmful

proposals from the bill that will affect low-income people — including immigrants — as well as add vital conscience protections, or begin reform efforts anew. Our health care policy must honour all human life and dignity from conception to natural death, as well as defend the sincerely held moral and religious beliefs of those who have any role in the health care system.”

One of 20 Republicans to vote against the bill was Rep. Chris Smith, R-New Jersey, co-chair of the Congressional Pro-Life Caucus.

“I voted no on the AHCA largely because it cuts Medicaid funding by \$839 billion; undercuts essential health benefits such as maternity care, newborn care, hospitalization and pediatric services; includes ‘per capita caps’ and weakens coverage for pre-existing health conditions — all of which will hurt disabled persons, especially and including children and adults with autism, the

elderly and the working poor,” Smith said in a May 4 statement.

“Over the past several years, we have seen the flaws of Obamacare, including increased premiums and deductibles, diminishing health care options and patients losing plans they were assured they could keep. These very real problems underscore the need for meaningful bipartisan reform,” Smith added.

Those opposing the bill cited reductions in coverage and cost increases. Those favouring the bill cited its pro-life provisions.

“The vote falls far short of protecting the millions of Americans who have insurance or gained it under the Affordable Care Act,” said a May 4 statement from Dominican Sister Donna Markham, president and CEO of Catholic Charities USA. “It also fails to provide access to affordable health care for the millions who still live without coverage.”

During the White House ceremony, Trump told some of the Little Sisters of the Poor in the crowd: “Your long ordeal will soon be over.” The sisters are just one of the groups that challenged the federal contraceptive mandate all the way to the U.S. Supreme Court.

Mother Loraine Marie Maguire, superior of the Little Sisters’ Baltimore province, said in a statement that the sisters are “grateful for the president’s order and look forward to the agencies giving us an exemption so that we can continue caring for the elderly poor and dying” without fear of government punishment.

Another aspect of the order is a weakening of what Trump called the “unfair” Johnson Amendment during the May 4 event. The 1954 amendment bans churches and non-profit organizations of all types from participating in partisan political activity at the risk of losing their tax-exempt status.

VIETNAMESE SAINT — Vietnamese Cardinal François Nguyen Van Thuan is pictured at the Vatican in this 2001 file photo. Pope Francis advanced the sainthood cause of the cardinal, who spent 13 years in solitary confinement during his country’s communist regime.

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