

Home of Hope

The Home of Hope in Lviv, Ukraine, is a safe house that teaches girls employable skills and keeps them off the street, where they can be sexually enslaved and trafficked. It is owned by the Eparchy of Edmonton and managed by the Sister Servants Mary Immaculate Foundation in Winnipeg. — page 3

Ecumenical dialogue

Speaking in defence of the faith while engaging in ecumenical dialogue is not a contradiction, said Regina archdiocesan theologian Brett Salkeld, describing an April 22 workshop. — page 3

Opioid crisis

In 2016, more than 900 people in British Columbia died of drug overdoses, an all-time record and an 80 per cent increase from 2015. Christian recovery houses are responding with addiction counselling and spirituality. — page 3

Death-row sister

The harrowing and powerful story of a sister meeting a



man on death row in *Dead Man Walking* has captured audiences in print, film, and

now opera. An interview with Sister Helen Prejean, CSJ. — page 5

Bioethicist

Mary Deutscher has been appointed bioethicist at St. Paul's Hospital in Saskatoon, where she will work with a mission integration team in the development, implementation, evaluation and integration of ethics support services as well as engaging in ethics research. — page 6

Fifty years

Throughout the ups and downs of its 50-year history, Development and Peace/ Caritas Canada, has helped the Canadian church move beyond merely doling out the necessities of life to others, writes Joe Gunn. — page 12

Genocide of Christians 'going on now'

By Kiply Lukan Yaworski

SASKATOON — An annual information and fundraising evening in support of persecuted Christians was held April 30 in the Roman Catholic Diocese of Saskatoon.

The event included prayer, entertainment by classical guitarist Zeljko Bilandzic, an Indian buffet, and information about the situation facing persecuted Christians in Pakistan and some 60 other countries around the world.

"Again this year the funds that we raise will go toward sponsoring refugees who are living in areas of the world where Christians are being heavily persecuted right now," said Myron Rogal, co-ordinator of the diocesan office of Justice and Peace and a member of the local committee that organizes the event.

Donations generated through the event provide seed money for parishes sponsoring refugees

from vulnerable areas of the world, said Rogal. "Last year we had four church groups apply for that funding.

The persecution of Christians is a multi-faceted problem that requires action on many fronts, Rogal said, noting that the sponsorship of refugees is only one part of "a very complicated solution."

He called on those present to do what they can to raise awareness about the persecution of Christians — for instance, by visiting their members of Parliament and having a conversation; by sharing information with family members, in the workplace or community; and raising the issue with other charitable organizations they may be involved in.

"Often people have not heard about the persecution of Christians and of churches. Bring it up at an AGM, or with discussions in your volunteer groups."

Rogal also stressed the power of prayer, and of growing in the understanding of faith — one's



Tim Yaworski

PERSECUTED CHRISTIANS — Myron Rogal of the diocesan Justice and Peace Office and Nadeem Imtiaz Bhatti spoke at an event in support of persecuted Christians April 30 at the Cathedral of the Holy Family in Saskatoon.

own Christian faith as well as learning about other world religions.

He noted that the local aware-

ness committee that organizes the annual fundraising dinner works

— **THOUSANDS**, page 4

Church officials recall spiritual roots of Montreal

By Francois Gloutnay

MONTREAL (CNS) — Montreal's 375th anniversary celebrations kicked off inside Notre-Dame Basilica with a celebration emphasizing that Montreal was not born out of violence or greed, but as a spiritual endeavour.

Prime Minister Justin Trudeau, Quebec Premier Philippe Couillard, Cardinals Gerald Lacroix of Quebec and Thomas Collins of Toronto attended the May 17 mass, along with some 30 bishops, 400 priests, religious men

and women and special guests.

The mass celebrated the birth of Ville-Marie — Montreal's original name — in 1642. Archbishop Christian Lepine of Montreal recalled the memory of the founders of Montreal, "those adventurers of hope" who dared "set out without being sure of tomorrow."

It is through "their faith in the beauty of the project of a city founded on spirituality, togetherness and solidarity" that Montreal was born, said Lepine. These "founding values have gone through time and are still current," he said, recalling that "the value of living together is part of the genes of Montreal and its history."

Gloutnay is a reporter for Presence info, based in Montreal.



CNS/Dario Ayala, Reuters

MONTREAL ANNIVERSARY CELEBRATION — Archbishop Christian Lepine of Montreal smiles as he greets Prime Minister Justin Trudeau and his wife, Sophie Gregoire Trudeau, before the ceremonial mass May 17 at Notre-Dame Basilica in Montreal for the city's 375th birthday celebrations.

In a message to Lepine, Pope Francis also noted the solidarity that drives Montreal and its inhabitants.

"In fidelity to the evangelical intuitions of the founders of Ville-Marie, the Holy Father encourages all inhabitants of Montreal to build bridges between men, respecting their differences and thus contributing to the building of a more just and fraternal society," read Archbishop Luigi Bonazzi, apostolic nuncio to Canada.

Iroquoians had a fortified village called Hochelaga at the site of what is now Montreal. French explorer Jacques Cartier visited

the village in 1535. Cartier gave the name "royal" to the mount on the island.

On May 17, 1642, a permanent settlement called Ville-Marie was established with a group of priests, nuns and settlers.

French noble Paul Chomedey de Maisonneuve and Nurse Jeanne Mance are known as the co-founders of Montreal. Mance — recognized as venerable, a step toward sainthood — established the Hotel-Dieu de Montreal, the city's first hospital, still active today. The Sulpicians also played

— **MONTREAL**, page 4

Ideological fanatics divide the Christian community

By Junno Arocho Esteves

VATICAN CITY (CNS) — Christians who turn doctrine into ideology commit a grave mistake that upsets souls and divides the church, Pope Francis said.

From the beginning, there have been people in the church who preach "without any mandate" and become "fanatics of things that aren't clear," the pope said May 19 in his homily during mass at *Domus Sanctae Marthae*.

"This is the problem: When the doctrine of the church, the one from the Gospel, the one inspired by the Holy Spirit — because Jesus said, 'He will teach you and remind you of what I have taught!' — when that doctrine becomes ideology. And this is the greatest mistake of these people," he said.

The pope reflected on the day's first reading from the Acts of the Apostles (15:22 - 31), in which, after much debate, the apostles and presbyters send representatives to allay the concerns of the gentile converts after they were ordered by overzealous believers to follow Jewish practices if they wished to be saved.

However, the apostles ruled that "it is the decision of the Holy Spirit and of us not to place on you any burden beyond" abstaining from meat sacrificed to idols and from strangled animals, blood and unlawful marriages.

The initial debate about how to deal with the gentiles, the pope said, was between "the group of the apostles who wanted to dis-

— **HEARTS**, page 15

Malnutrition in Venezuela a humanitarian crisis

By Junno Arocho Esteves

VATICAN CITY (CNS) — With soaring food prices and a free-falling economy, child malnutrition in Venezuela has crossed the threshold of a humanitarian crisis, the local chapter of *Caritas Internationalis* said.

The latest figures from a Caritas Venezuela report published May 16 show that in four states, including the country’s capital, Caracas, 11.4 per cent of children under the age of five

“are suffering either from moderate or severe acute malnutrition.”

“We are extremely worried, which is why we are going public with this series of reports. We have been monitoring levels of malnutrition and providing assistance to under-5s since October across four states: Distrito Capital, Vargas, Miranda and Zulia,” said Janeth Marquez, director of Caritas Venezuela.

The number rises to 48 per cent when children under five, who “are at risk or suffering

lower levels of malnutrition, are included,” the report stated.

“You see the wasting and in some cases the edema — all the classic images of starving children. In the villages, it’s the children who are worst affected, but also the adults are very wasted,” said Susana Raffalli, a humanitarian specialist in food emergencies for Caritas Venezuela.

Although Caritas Venezuela distributes kits containing food supplements and medicine, fresh supplies are becoming increasingly

difficult to obtain due the country’s deteriorating situation, according to *Caritas Internationalis*.

The report, which surveyed households across 31 parishes, also said that members of more than eight in 10 households are eating less, often due to family members going without food so another can eat. It also revealed that people in one in 12 households were “eating from the street.”

“You still see fancy restaurants and people living a normal life in the capital, but even in those areas, in the early morning, you see people going through trash bins looking for food,” Raffalli said.

Marquez said that another major health risk affecting the country is the lack of clean drinking water. With the country’s reservoirs not properly maintained and no supplies to make water drinkable, malnourished children are at a high risk of

falling ill from parasites.

“We are running workshops to show people how to protect themselves from water-borne parasites,” Marquez said. “We are also distributing handmade fresh water filters that were developed for use in Africa, and training people to use them so that especially children, pregnant women and old people can drink better water.”

The Caritas report urged national and world leaders to intervene and provide “direct food relief” as well as assistance in restoring “adequate facilities for health care, clean water and sanitation.”

“The response to the food crisis must be a social and economic priority, taking the politics out of protecting the most vulnerable people and facilitating the relief work of all those who, officially or unofficially, have direct contact with those most in need throughout the country,” the report stated.



CNS/John Mc Elroy

COPTICS VISIT IRELAND — Dublin Archbishop Diarmuid Martin greets Coptic Orthodox Pope Tawadros II, second from left, and his delegation, May 18 at the archbishop’s residence. “Christians in Egypt are now struggling for their existence,” Tawadros told Martin. Tawadros also met Irish President Michael Higgins, other foreign officials and members of the Coptic Orthodox communities. He also consecrated two Coptic Orthodox churches in Dublin and Waterford. The Coptic leader’s visit follows his pastoral visit to Britain, where he was received by Queen Elizabeth, Anglican Archbishop Justin Welby of Canterbury and the Prince of Wales.

God dreams big, wants to transform world

By Carol Glatz

VATICAN CITY (CNS) — God is right by the side of each person on earth, seeing each individual’s pain and wanting to bring hope and joy, Pope Francis said.

“He calls us by name and tells us, ‘Rise up, stop weeping, because I have come to free you,’” the pope said May 17 at his weekly general audience in St. Peter’s Square.

The pope continued his series of talks on Christian hope by looking at the Gospel of John’s account of St. Mary Magdalene visiting Jesus’ tomb.

She was the first to go to the tomb after his burial, he said, pointing out that the same love and loyalty can be seen today in the many women who head to the cemetery, visiting their dearly departed for years, showing how not even death can break the bonds of love.

In Mary Magdalene’s case, however, she experienced not only the sadness of Christ’s death, but also the discovery that his body had disappeared, the pope said.

Just as she is weeping near the tomb, “God surprises her in the most unexpected way,” the pope said, even though she is stubborn-

ly “blind” to recognizing the two angels and the risen Christ.

Eventually, he said, “she discovers the most earth-shattering event in human history when she is finally called by name.”

“How beautiful it is to think that the first appearance of the Risen One, according to the Gospels, happened in such a personal way. That there is someone who knows us, who sees our suffering and disappointment,” whose heart breaks “for us and who calls us by name,” he said.

Reading the Gospels, one can see how many people seek God, he said, “but the most extraordinary fact is that God was there in the first place,” long before, watching, worrying and wanting to bring relief.

Each and every person “is a story of love that God has written on this earth,” the pope said. “Each one of us is a story of God’s love” and he patiently waits and forgives each person.

Hearing God call her name revolutionized Mary Magdalene’s life just as it will revolutionize and transform the life of every man and woman, he said.

Christ’s resurrection brings a joy that does not come in dribs

and drabs “with an eyedropper,” he said, but as “a waterfall” that will envelop one’s whole life.

The life of a Christian isn’t pervaded by “soft bliss, but by waves that knock everything over,” Pope Francis said. Think about it right now, he told the 15,000 pilgrims gathered in St. Peter’s Square. “With the baggage of disappointments and defeat that each one of us carries in our heart, there is a God near us, calling us by name,” he said.

This God is not “inert,” he doesn’t bend to the whims of the world, and he will not let death, sadness, hatred and the moral destruction of people have the last word.

“Our God,” the pope said, “is a dreamer, who dreams of the transformation of the world and achieved it with the mystery of the resurrection.”

The pope prayed that St. Mary Magdalene would help people listen to Jesus calling their name as they weep and mourn, and that they then venture forth with hearts filled with joy, proclaiming his living presence to others.

Having witnessed the Lord, “is our strength and our hope,” he said.

Pope voices serious doubt on presumed apparitions

By Philip Pullella

ABOARD THE PAPAL PLANE (RNS) — Pope Francis has voiced serious doubt about the authenticity of alleged continuing apparitions of the Madonna in Medjugorje, a once-obscure village in Bosnia boosted by the pilgrim business.

“These presumed apparitions don’t have a lot of value. This I say as a personal opinion,” he told reporters on his plane returning on May 13 from Portugal where he gave the Catholic Church two new child saints.

Six children first reported visions of the Virgin Mary in 1981 in a scenario reminiscent of famous apparitions in the French town of Lourdes in the 19th century and 100 years ago in Fatima, which Francis visited May 12 - 13.

In the following years, the Bosnian village became a major pilgrimage site, giving many visitors a renewed sense of spirituality and locals a steady source of much-needed revenue.

It also became the focus of controversy as local Franciscan priests running the site promoted their claims in such open defiance of warnings from the Vatican that some were expelled from the order and the local bishop called them schismatic.

Some of the alleged visionaries, now adults, say they still experience apparitions regularly, and that the Madonna tells them ahead of time when she will appear to them.

Many say the apparitions are a hoax.

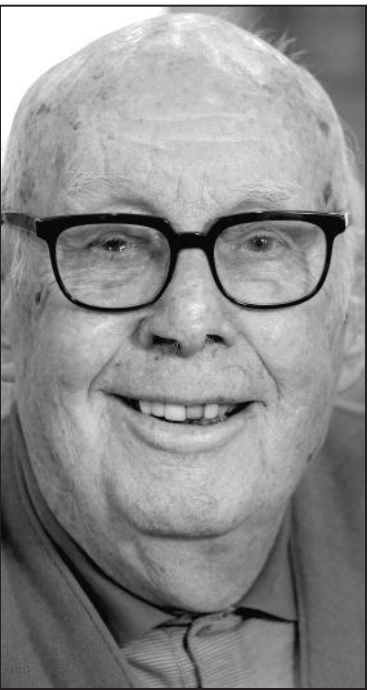
Former Pope Benedict set up a commission of theologians and bishops to study the situation. Its report has not been published but was given to Pope Francis in 2014.

Pope Francis said investigations are continuing into the first alleged apparitions when the reported visionaries were children or teenagers, but again made it clear that he is highly skeptical about today’s claims.

“The (commission) report has its doubts. I personally am more nasty. I prefer the Madonna as mother, our mother, and not a Madonna who is the head of a telegraph office, who every day sends a message at such-and-such an hour. This is not the Mother of Jesus,” he said.

“Who thinks that the Madonna says, ‘Come tomorrow at this time, and at such time I will deliver a message to that visionary?’ ” he said.

But he acknowledged that some people who go to Medjugorje experience a spiritual renewal and “encounter God, change their lives.”



CNS/Jerry L Mennenga

IOWA ALTAR SERVER — Dr. Leo Samson, 96, poses for a photo at Sacred Heart Church in Ida Grove, Iowa, May 5. In June he turns 97 and marks 91 years as an altar server. Samson and his wife, Peg, became daily massgoers following his retirement from dentistry in 1985. Peg died in 2013 at age 93 and her husband continued attending weekday mass. Samson was invited to serve at the altar immediately following his first communion at St. John Church in Onawa.

Vancouver recovery programs respond to drug crisis

By Alicia Ambrosio

VANCOUVER (RNS) — Freddy’s addiction started with alcohol, moving up to methamphetamines and heroin. He was in and out of juvenile detention as a teenager and ended up in jail as adult.

After trying four other rehab programs, he came to Luke 15 House, a faith-based recovery centre.

“I always felt like there was something missing,” says the 33-year-old recovering addict.

Freddy, who asked that his full name not be published, smoothed his short, dark hair and smiled.

“Other programs don’t talk about God or faith,” he says. And at the other centres, he was sometimes able to pay off house managers to let him stay out all night or get high.

“Facilitators didn’t really care. I don’t think anyone got clean.”

On a recent day, Freddy was one of 20 men singing Christian praise and worship songs in the dining room of Luke 15 House,



Photo courtesy of Luke 15 House/Kathy Shantz

RECOVERY PROGRAM — Graduates enter a ceremony at the Luke 15 House recovery program in Vancouver, in September 2016. David enters the festivities carrying the Luke 15 House therapy cat, Tyke, whom David credits with helping in his recovery. Graduates who have completed the recovery program are ready to transition back into the community.

named after a chapter of the New Testament that contains parables of loss and redemption.

“When I first came here I was nervous and I questioned everything,” says Sean Wild, 34, a resi-

dent who says he’s been off drugs for a year. “But there is such a sense of peace from the moment you walk in the door and people are so welcoming, you feel like ‘Wow, I’m loved here. I changed totally.’”

In 2016 more than 900 people in British Columbia died of drug overdoses, a record and an 80 per cent increase from 2015. The culprit: fentanyl, an opioid painkiller 100 times more powerful than morphine. The smallest error in dosage can be fatal.

Overprescription of opioid painkillers created demand for the powerful drugs. In the early 2000s Canadians were being prescribed opioids such as oxycodone even

arrive straight out of jail and are encouraged to stay for at least 10 months. They go on a 12-step program that combines an Alcoholics Anonymous-type plan with Scripture study and are assigned a structured daily routine that includes daily prayer and dinners with former residents to see that a drug-free life is possible.

“We don’t tolerate fighting, and there is no swearing in the house,” says Jeremy Ruud, the program director at Luke 15 and a recovering heroin addict himself.

While publicly funded agencies focus on harm reduction measures — such as distributing

naloxone kits to counteract overdoses — the 19 Christian-run recovery homes and other Christian outreach services in the area seek to address the spiritual emptiness that pastoral workers here believe is one of the key factors in drug addiction.

“Having an encounter with Jesus breaks every chain in our lives,” Ruud says.

Still, that claim is hard to substantiate. Recovery centres are not regulated and neither the faith-based homes nor the British Columbia Health Ministry defines standards for success.

“Because addiction is a lifelong process there is no conclusive way” to keep statistics on recovery rates, says Nigel Vincent, the executive director of Luke 15 House.

And to him, success also means being able to give “many people who have been in darkness (the chance) to encounter Christ . . . and (the chance) to work on healing they’ve never done before.”

Rev. Matthew Johnson runs the Street Outreach Initiative at St. James’ Anglican Church on Vancouver’s downtown east side. The goal of the program is to bring the church to the area’s homeless and addicted residents. Johnson spends his days walking the neighbourhood, talking and praying with residents.

“A lot of people whose lives are characterized by chaos find

— HOUSING, page 12

Ecumenical dialogue a seeking of truth

By Frank Flegel

MOOSE JAW, Sask. — Speaking in defence of the faith while engaging in ecumenical dialogue is not a contradiction, said Regina archdiocesan theologian and chair of the Archdiocesan Ecumenical Commission Dr. Brett Salkeld in an interview with the *Prairie Messenger*. He was describing what took place at an Archdiocesan Ecumenical Commission Workshop held April 22 in Moose Jaw.

The workshop theme was: the relationship between apologetics (giving an account of our beliefs and the defence of our faith against different objections), and ecumenism (the process of dialogue oriented to the unification of the church).

“Many people see these two things as opposites and we wanted to show that’s a false opposition,” said Salkeld.

Three speakers were featured at the workshop: Matt Nelson, a Catholic apologist who works from his home in Shaunavon, Sask.; Regina Archbishop Donald Bolen, a specialist in ecumenism who described how dialogue is not a watering down of the truth; and Dr. Bryan Hillis, president of Luther College, University of Regina. Hillis was asked to respond to comments from both Nelson on apologetics dialogues, and from Bolen about ecumenical dialogue, and, from a non-Catholic’s perspective,

what Catholics sound like.

Nelson was asked to share how apologetics works and, within that concept, to talk about how it’s an appropriate dialogue to engage in with ecumenical partners. He gave participants at the workshop some words, some reasons, some tips on what they could use in conversations where they were defending themselves as being Catholic.

“Archbishop Bolen said dialoguing is not a watering-down of the truth but a mutual seeking of truth together,” said Salkeld. “Where we are very clear about our own convictions and the arguments that convince us and support our own positions, but where we are also very interested in listening carefully to what our Christian brothers and sisters believe, and where they disagree, we try to find common ground.”

Two things that stood out for Hillis in his response to Bolen’s comments, Salkeld said, were that as a Lutheran, it was great to hear Catholics rely so much on Scripture for their arguments, even if he disagreed with those arguments. He was also appreciative to hear that a Catholic’s understanding of ecumenism didn’t simply mean Lutherans need to become Catholics, but that it is a little more complicated than that.

Hillis and Bolen were described by Salkeld as two old friends who had an amiable back-and-forth at the end of the day which was enlightening for everyone.

“It was a very nice summary of the day where Bryan offered a critique and Bishop Don responded. It was helpful to hear that back-and-forth. It was good for the whole day because one of the things we wanted to see was an honest and forthright critique. It is actually a healthy part of dialogue. Dialogue doesn’t mean avoiding issues where you disagree. To actually see that engagement at the end of the day was really wonderful.”

Home of Hope a safe house for girls

By Terri Scott

WINNIPEG — Our Lady of Perpetual Help (OLPH) Council president Janet Brunger welcomed 72 CWL members and guests on April 30 to the annual luncheon and presentation of years-served pins.

Invited guest, CWL provincial president Faith Anderson praised the council for its work, saying, “Councils are the unsung heroes of the league; parish CWL councils do all the work and the league gets the credit!”

After lunch there were presentations by two guest speakers from the Home for Hope: Lesia Sianchuk, CEO for the Lubov Sister Servants Mary Immaculate (SSMI) Foundation, an order of Ukrainian-rite nuns; and Natalie Tataryn, a young woman who is living her faith by fundraising for the Home of Hope.

The Home of Hope is located in Lviv, Ukraine, and is a safe house for 16-year-old and older girls who must leave the safe haven of an orphanage and have nowhere to go. The home, which has space for up to 23 girls and three SSMI to administer to it, teaches the girls employable skills and helps to keep them off the streets where they can be sexually enslaved and trafficked. Currently the home is filled to capacity.

The sisters are helping the girls to understand the value of helping others, and changes are happening quickly. The girls who have moved



Terri Scott

Natalie Tataryn, Janet Brunger and Lesia Sianchuk

away are employed, married, and have established themselves. One girl thanked the sisters for being the parents she never had.

Tataryn spoke about how she was born in Ukraine 25 years ago and had to be placed with a family within a month or face life in an orphanage. Luckily, one of the sisters knew of a family looking to adopt a baby in Canada and her life was spared. Tataryn noted that many girls in an orphanage commit suicide before they are 16.

Tataryn feels a special kinship with the girls in Ukraine and started knitting toques to send them. When someone she works with wanted to buy a toque from her, she realized it was easier to sell them here and send money to the home. She made over a thousand dollars before Christmas.

Last year Tataryn went to

Ukraine to visit the girls and saw that the facility is truly a home. They communicated using Google Translate. She saw first-hand how the girls made meals, studied their courses and baked cookies for Ukrainian soldiers fighting the Russians.

The home was purchased by the Eparchy of Edmonton and the SSMI Foundation in Winnipeg manages it. Operating the home costs \$20,000 per year.

Tataryn noted how the Ukrainian Catholic Women’s League of Canada began serving Home of Hope brunch fundraisers in 2014 and have raised over \$90,000 in partnership with the Lubov SSMI Foundation.

“This is more than a Ukrainian issue,” says Tataryn. “It’s a global issue, a humanitarian issue, and a women’s issue.”

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Students back for soccer in First Nations' community

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — Anthony Macedo is used to playing soccer with intensity, but nothing prepared the 18-year-old goalkeeper for the emotions that spilled out when his school's club travelled to Attawapiskat last year.

"Honestly it was a really emotional time," he said of the trip that turned a soccer camp into an inspirational experience for both the Toronto high schoolers and the First Nations community. "A lot of us were crying up there when we were leaving. We'd made so many great connections with these kids and it was a great experience for us."

It was such a great experience that Macedo, along with his BMTM Royals teammates and

coach, will once again make the more than 1,000-km journey from Bishop Marrocco/Thomas Merton Catholic Secondary School in Toronto to the remote northern Ontario community. The team is currently raising funds for the June 18 - 25 trip that will see them run soccer camps for elementary and high school students.

"While we were up there we ran camps in the mornings for the elementary kids and in the afternoons we do it for the high school," he said.

"But it didn't just stop there. After we'd go back to the community centre where we were staying, the kids would be knocking on our door until two in the morning because they wanted to play to soccer with us."

For Macedo, the joy he saw on

the faces of the Attawapiskat students was in stark contrast to their living conditions in a community accessible only by air and seasonal ice road.

"(When we arrived) it was really a shock because we're used to city life here in Toronto and once you get out, like far out, you don't even see dirt roads and things like that," he said. "We just didn't expect that. It was just really a big culture shock to us."

It was not that Macedo and his peers were unfamiliar with the Attawapiskat community prior to their trip. In fact, the initiative was prompted by the never-ending news articles about the living conditions in Attawapiskat and the impact it is having on youth who are turning to suicide as an escape at alarming rates.

Last year, in a six-week span there were 39 confirmed suicide attempts in Attawapiskat, about a dozen of which involved teenagers.

"There was a lot of younger kids that were falling into it. . . a lot of kids our age," he said. "We just wanted to help out and try to put a smile on their face. (Soccer) gives them something to do, they can say to their friends let's go to the park and play."

To aid their efforts this year the team is looking to raise \$30,000 which will be used to cover the cost of

travel and purchase a variety of soccer equipment for the Attawapiskat players.

"When we attempted to implement this camp in 2016, the community support was simply overwhelming and we were able to raise just over \$30,000 in less than a month," said Paulo Pereira, head coach of the BMTM Royals. "This year we continue to count on (donor) support in order for us to be able to ease some of the pain that the youth of Attawapiskat experience. One hundred per cent of (the) donations will go completely towards the implementation of the program."

To help reach their goal the team set up a Go Fund Me page, <http://www.gofundme.com/attawapiskatsoccercamp>.

Macedo said anyone wonder-

ing about the value of a weeklong soccer camp for a community which struggles with the basics such as clean drinking water need only look to the children who participated last year.

"There was this one kid up there Eddy (and) he was I guess you could call a rebel," he said. "But after we came up there and showed him the game and he was with us, he kept going to his teacher and saying 'now I have to go to school and be there every day (because) I want to be on the soccer team, but if I don't go to school then I cannot be on the team.'"

It's because of kids like Eddy that Macedo, a Grade 12 student, hopes to return to Attawapiskat for the soccer camp next year.

"I really do want to keep going back."

Montreal has religious origins

Continued from page 1

an important role in the development of Montreal.

Strategically located on the St. Lawrence River, Montreal grew under the French regime, then under the British. The city is associated with many major Catholic figures, including St. Marguerite Bourgeoys (1620 - 1700), St. Marguerite d'Youville (1701 - 1771), and St. Brother André (1845 - 1937), the founder of St. Joseph's Oratory of Mount Royal. The Archdiocese of Montreal is the most populated in Quebec, and some archbishops have been named cardinals over the years.

In his intervention at the mass, Montreal Mayor Denis Coderre also emphasized the religious origins of Montreal.

"Montreal was not born in the

tumult of war or in the blood of a revolution. Montreal was not born in the fervour of conquest or in the race for wealth and gold," he said. "Montreal was born of a dream: that of transmitting the Word of God to the inhabitants of the confines of the New World."

He recalled that on May 17, 1642, "Paul de Chomedey de Maisonneuve, Jeanne Mance and the 40 or so settlers and religious who founded the village of Ville-Marie dreamed neither of glory nor of fortune. Their only ambition was to build a missionary city." This mass, the mayor said, is "a tradition that reminds us who we are and where we come from."

"Montreal was built first and foremost on the teaching of the Catholic Church. We inherit this legacy entirely," said Coderre. His words were greeted with applause.



Photo courtesy of Anthony Macedo

SOCCKER IN ATTAWAPISKAT — Players from the Bishop Marrocco/Thomas Merton Royals run a soccer camp in the northern community of Attawapiskat. The team is raising funds to head back north this summer to run another camp.

Thousands flee Pakistan

Continued from page 1

with other Christian groups in the community to hold an information evening about the issue of persecuted Christians every fall.

Committee member Nadeem Imtiaz Bhatti described the persecution happening in Pakistan, where blasphemy laws have been abused to imprison the innocent, to attack and kill Christians, and to burn communities and churches.

He described the case of Asia Bibi, a Christian mother imprisoned in 2009 and still behind bars, who faces a death sentence, accused of blasphemy, and of the assassination of his own close relative, Shahbaz Bhatti, a minister in the government working to help religious minorities.

Bhatti described how thousands of Christians have fled Pakistan, and are struggling to survive as refugees in countries like Sri Lanka and Thailand.

"There is so much unrest in the world. Genocide of Christians is going on right now," he said. "Fanatics believe that by killing human beings, including innocent children, in the name of religion, this will lead them to heaven."


The attack on a Coptic Christian church in Egypt on Palm

Sunday is another example of the dangers Christians around the world face for practising their faith, he noted. "We Canadians take for granted freedom to worship and so many choices of life that are not common in so many other countries," Bhatti said.

"We need to support those facing big challenges in their lives. We need to stand with our brothers and sisters. We need to extend our prayer support as well as our financial support to help them."

Rev. Greg Smith-Windsor, associate pastor at St. Augustine Parish in Humboldt, also spoke at the dinner. "The strife of persecuted Christians is something that we can often forget. It doesn't get much coverage," he said. "Our faith began and is rooted in the cross of Our Lord. It began with persecution, suffering and death. When we look at the early church, 29 out of the first 30 popes were martyred."

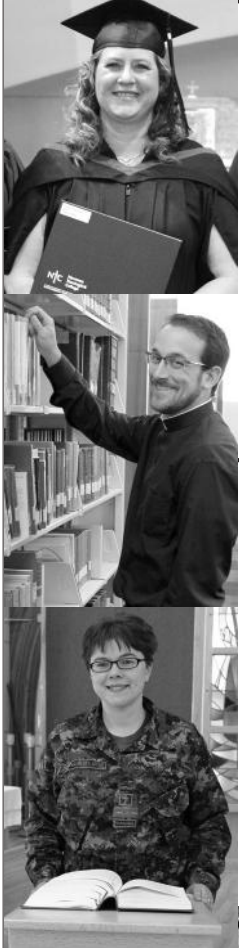
The persecution of Christians happens around the world every day, and too often we think of them as mere statistics. "These are families, husbands, wives, children, with whom we are united in baptism," Smith-Windsor said. "We are called to care for them and to pray for them and to love them and to fight for them very deeply."



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St. Therese Institute offers spiritual formation

By Kiply Lukan Yaworski

WATROUS, Sask. — Celebrating its 10th anniversary this year, St. Therese Institute of Faith and Mission at Bruno, Sask., provides spiritual formation for young Catholic adults trying to find their place in the world, Chris O'Hara told delegates at a Saskatoon diocesan CWL convention held May 1 in Watrous.

"St. Therese exists in order to provide something for these young Catholics who desire to serve the church, who desire to live out their faith, but who feel like they are alone and don't know where to turn. So we are a school for 18- to 35-year-olds to come and learn how to live out their faith actively."

Some 200 alumni have graduated from the formation program over the past decade.

Originally from Halifax, O'Hara himself experienced St. Therese when he took a break from university to enrol in the nine-month formation program offered at the former Ursuline convent.

"I signed up about seven years ago, and encountered a wonderful community and a bunch of teachings that challenged the way that I

lived, and that ultimately challenged me to recognize who God was — a Father who loved me perfectly, wanted to take care of me, who I could trust entirely, just as St. Therese of Lisieux did."

After returning to Halifax to complete a degree in music, he eventually returned to St. Therese as co-ordinator of program promotion. He is also studying for his masters in theology, and teaches introduction to Scripture at St. Therese.

O'Hara described the St. Therese program as a blend between a university curriculum and a spiritual retreat.

"It is a nine-month retreat where the sessions that you take are the classes," he said. "We have mass every day, rosary offered every day, opportunities for eucharistic adoration multiple times a week, and times for prayer together as a community."

He added that sessions offered during the day are university-calibre courses in subjects related to church history and teachings, critical thinking and philosophy, Scripture and "the fundamentals of Catholic life."

St. Therese alumni can apply to transfer credits toward classes



Kiply Yaworski

Chris O'Hara

at several post-secondary institutions, including St. Stephen's University in New Brunswick, Trinity Western University/Redeemer Pacific College in British Columbia, St. Philip Seminary in Toronto and Holy Apostles College and Seminary in Connecticut, USA.

"We have a very strong academic formation where students are challenged to learn, to study, to try their best," O'Hara said. "What we find is that when stu-

dents really embrace their vocation as a student, approach it with an attitude of prayer, that they do try their best and really glorify God through the excellent work that they are doing."

However, the program is primarily about spiritual formation rather than academics, he stressed.

"We are there to teach young people how to be involved in the church, how to encounter God in a deeper way, how to learn to pray and be close to God at all times — so that when they leave St. Therese they will be equipped with the tools they need not only to stay strong in university, in their vocations, in their careers, wherever God might be leading them, but actually to be a light of Christ to the world, bringing young people back to the church, bringing their peers and co-workers and family members back into communion with the church."

St. Therese alumni are serving as leaders in many settings, he noted. Some graduates are getting involved in mission projects or youth ministry initiatives, while others are going on to discern religious life or the priesthood.

"Roughly a 10th of the men (sent forth from St. Therese) are going off to the seminary, so I guess that's a good sign. And there are young women who are pursuing religious life all over North America, and there are more every year signing up to do vocation years at different convents."

O'Hara added that all the academic and spiritual growth takes place in the context of Christian community, with enrolment kept at about 40 students each year in

order to foster a family environment.

"We often pray to the Holy Family, we like to talk about Nazareth spirituality," he said. "Students can learn how to relate to each other as brothers and sisters in Christ, how to practise virtue, how to pray for each other, how to really do what we would see as an ideal Christian community," he said. "St. Therese is a training place for all that to happen — not so that it stays in the bubble of St. Therese, but so that students can go outward and create Christian communities all over North America, wherever they might go."

O'Hara also noted that throughout the year St. Therese holds conferences and events that are open to the public. This includes a series of weeklong intensive Springtime of the Faith courses on subjects such as Ignatian spirituality, the theology of the laity, or Pope John Paul II's Theology of the Body, as well as Advent and lenten conferences featuring facilitators and speakers from across North America.

St. Therese partnered with the Roman Catholic Diocese of Saskatoon to be a host site for the New Evangelization Summit, which was live-streamed from Ottawa May 12 - 13. Another notable event was the 10th anniversary celebration and commissioning of this year's class on May 20, with special guest Archbishop Luigi Bomazzi, Apostolic Nuncio to Canada.

Donations to support St. Therese are also appreciated, O'Hara added, pointing to a fundraising project underway to repair the roof of the building.



Kiply Yaworski

EMERGE CAMP — Leaders for a new diocesan Emerge camp gathered recently for a training session at the Cathedral of the Holy Family in Saskatoon. The summer camp for students going into Grade 8 or 9 will be held Aug. 21 - 25 at the Blackstrap Youth Camp south of the city.

Youth initiatives outlined for diocese

By Kiply Lukan Yaworski

SASKATOON — A week-long summer camp designed to help youth grow as disciples of Christ will be offered this summer in the Roman Catholic Diocese of Saskatoon.

Emerge will be held Aug. 21 - 25 at the Blackstrap Youth Camp facility south of the city for campers going into Grade 8 or 9.

"Emerge will invite youth into a deeper personal relationship with Christ, and give them experiences of church community at an important time in their lives, when they are seeking who they are, who they are in Christ, and what they want to do with their lives," says Colm Leyne, co-ordinator of Youth Ministry in the diocese.

Leyne adds that the Scripture

theme chosen for Emerge — from 1 Peter 2:9 — reflects that vision: "For you are a chosen generation . . . of him who called you out of darkness into his marvellous light."

A team of older youth are preparing to lead the Emerge camp, and are already gathering regularly for enrichment, training and planning.

"These young leaders are also deepening their relationship with Christ and the church," Leyne stresses. "They are deepening their confidence as leaders and are being equipped as the next generation of disciples, as world changers who will encounter Christ, grow in Christ, and bring Christ to the world."

The vision for Emerge is to have youth register and attend in groups from parishes across the

diocese, along with a youth leader or adult volunteer who will attend as a chaperone.

Group registration for Emerge will give local chaperones, parish leaders, volunteers or parents an opportunity to be energized and to deepen their faith walk as well, notes Leyne. It will also strengthen parish connections and local youth ministry.

"If even two or three youth from a small parish get together and enrol with a willing parent volunteer as chaperone, they will now have others to share this experience with, building connections in their local faith community around an unforgettable experience."

Emerge will be an opportunity for youth and their leaders to have

— CHURCH, page 7

Mary Deutscher appointed bioethicist at St. Paul's

SASKATOON — Mary Deutscher has been appointed to the position of bioethicist at St. Paul's Hospital (SPH) in Saskatoon. She fills the position left vacant after the departure of Joy Mendel.

As ethicist, Deutscher will work with and for the faith-based institutional members of the Catholic Health Association of Saskatchewan (CHAS) in urban and rural Saskatchewan, and in a collaborative partnership with the Saskatoon Regional Health Authority, said Jean Morrison, president and CEO of St. Paul's.

The ethicist works in the context of a Mission Integration team of SPH — which includes leading Catholic health care facilities — in the ongoing development, implementation, evaluation and integration of ethics support services as well as some potential ethics research, said Morrison.

Deutscher received her doctoral degree in philosophy and public policy and her BA (with high honours) in philosophy from the University of Saskatchewan; and she holds a master's degree in public ethics from the University of Ottawa.

She recently worked as a Clinical Ethics Fellow for the Centre for Clinical Ethics in Toronto, and presented workshops in various locations among sever-



Tim Yaworski

Mary Deutscher

al provinces on "Euthanasia and Assisted Suicide in Canada." Her presentations have also included "Ethics of Human Reproduction" and "Ethical Decision-Making in Health Care."

Deutscher brings experiences in clinical and organizational ethics, which she has obtained through her graduate programs, serving as hospital chaplain, her volunteer activities and role on the St. Paul's Hospital Ethics Committee, and the work she completed with the palliative care team at St. Paul's Hospital.

Spanish community gathers at St. Mary's Church

By Darlene Polachic

SASKATOON — St. Mary's Catholic Parish is the second-oldest Roman Catholic parish in Saskatoon. It was established in 1919 and was originally named "Our Lady of Victory" to celebrate the end of the First World War.



Darlene Polachic
Rev. Darlene Polachic

The first church building was destroyed by fire in 1927 and the present red brick church on Avenue O South was opened in 1930. The Oblates turned over the parish to the Redemptorist Order in 1934.

Rev. Darlene Polachic, the current pastor of St. Mary's, is a Redemptorist. He was ordained in Colombia in 2000 and after eight years working in cities, villages and missions there, he came to Saskatoon at the invitation of Bishop Albert LeGatt to work with the burgeoning Spanish-speaking Catholic community in the city.

Today the Spanish-speaking congregation of St. Mary's numbers well over 100 and represents people from 18 different countries in Latin America, South America, Central America and Mexico.

From its beginnings, Polachic says, St. Mary's was a culturally diverse parish. It started with English, German, Ukrainian and Irish Catholics, and from its earliest days was identified as a parish

whose goal was to build community from diverse cultures.

"In the past two decades, St. Mary's has become significantly more culturally diverse," he says. "We have welcomed people from all over Africa, the Middle East, Palestine, Iraq, Syria, and Asia, as well as people from Europe.

"In all, 40 to 60 different countries are represented at St. Mary's. When I look out on the congregation, I see every colour of face. It's beautiful. English is their second language, as it is mine. I preach more slowly here, with shorter, simpler homilies, often on themes concerning adjusting to life here and how we can support one another. I encourage them to face their new challenges with faith. It's not always easy."

The English-speaking and Spanish-speaking communities within St. Mary's hold some activities together, but Polachic says the Spanish congregation is the most active group.

Spanish-language mass is held every Sunday at 4 p.m. and once a month is followed by a supper hosted by one of the Spanish-speaking countries; all are welcome to attend. The menu is representative of the country, as is the musical entertainment.

"It has been a great experience for me to work with this community," Polachic says. "We may speak the same language, but each Spanish-speaking country has its own traditions and customs. Some are more liberal, others are more conservative. How we celebrate our faith is different, and that includes how we celebrate the holy holidays like Christmas, Easter, and others."

Polachic says the Spanish-speaking congregation is involved in many activities beyond the weekly mass and the monthly suppers. "We hold regular Bible studies, prayer groups, a charismatic prayer group, young peoples' group, catechesis for the children, and meetings for couples. One congregation member teaches guitar lessons, and a man from Chile is starting drama classes. In May someone else is beginning a

drum class." The Spanish community also conducts a welcome program to help newcomers.

Last fall, St. Mary's Church organized a cultural festival to highlight and help integrate the various cultures and nationalities represented in the parish. Polachic says it was so successful, the church is planning another festival for this fall. "Our aim is to showcase the various cultures and celebrate diversity and unity in

our community."

Though St. Mary's is one of the poorest parishes in the city in terms of economics, it is well-known for its charity. Polachic describes several programs at St. Mary's that provide help and support for those in need.

"We operate a Back Door Ministry that serves sandwiches and coffee, and at Christmas we distribute 300 to 500 food hampers. The rest of the year, we give

out as many as five food hampers a day to needy people. We also give away clothing, especially in winter.

"A big thing for me at St. Mary's is counselling people in distress," Polachic says. "There are so many of them — people with addictions and many other difficult circumstances. I listen, I pray, and I bless them."

This article originally appeared in the Saskatoon Star-Phoenix.

CGS a good catechesis for children

By Kiply Lukan Yaworski

SASKATOON — "Awe and wonder." Those are the words Lisette Fontaine of the Trinity Pastoral Region uses to describe the introduction of the Catechesis of the Good Shepherd to Trinity's three rural parishes.

What began as Fontaine's search for more visual aids to enrich a parish sacramental preparation program has turned into "an amazing catechesis" for three - six-year-old children, she reports. A presentation introducing the Catechesis of the Good Shepherd at a Catholic mothers' group initiated enough interest that a training session for catechists was held in January and May 2016.

"By the fall, after help from the three communities of Prud'homme, St. Denis and Vonda, we began our first year in the Trinity Atrium," says Fontaine. Atriums have also been established at St. Patrick and St. Francis Xavier parishes in the city of Saskatoon, in addition to the very first atrium established in the province at St. Vincent of Lerins Orthodox Church, Saskatoon.

In the Catechesis of the Good Shepherd (CGS), an atrium is a sacred, hands-on space created by catechists, where the Montessori-inspired religious formation program is offered to children, exploring the mysteries of the Christian faith as revealed in Scripture and liturgy.

CGS began in Rome some 60 years ago, and has since spread to 37 countries, including Canada in the 1980s.

"CGS is Catholic, yet adaptable

for all denominations. It is Montessori-based faith education, where children are given time to work with material with their little hands and bodies in mind, responding to their needs, and guiding them with the essential truths of our faith in an organized environment, where the catechists ponder alongside each individual child, and the Holy Spirit does the rest," summarizes Fontaine.

The Trinity Atrium is a sacred space where children gather for 90 - minute sessions. Specially prepared for small children, a CGS atrium features child-sized furnishings, as well as items such as a small baptismal font, altar, tabernacle and work stations.

The response to the program has been overwhelmingly positive. Fontaine shared comments from parents, such as: "The atrium gives my child the opportunity to grow in wonder at our faith, to become comfortable with the liturgy he sees at mass and to make his own relationship with God."

Another parent mentioned the format of the program: "It seems to allow the children to grow and discover their faith in their own way. Even at such a young age my

child is learning how to be silent and listen to the Holy Spirit."

Response has been such that the Trinity Atrium is hosting two sessions on Saturday mornings,

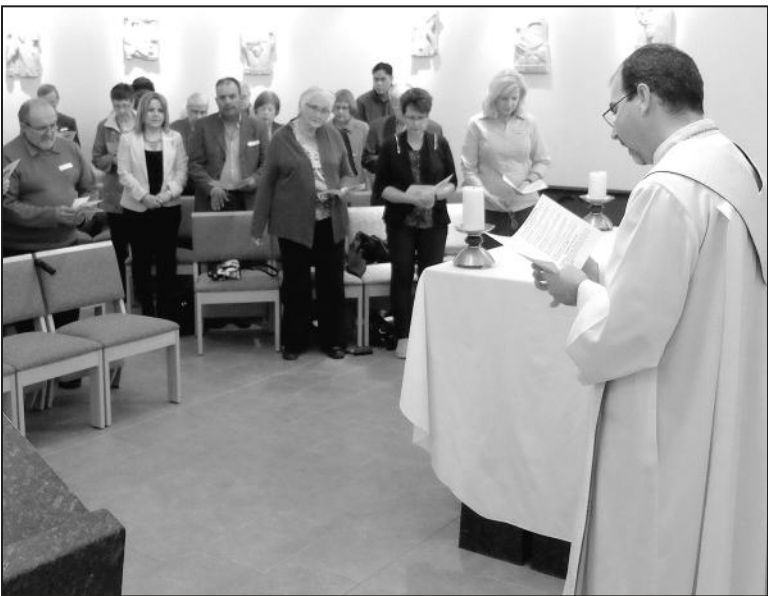


Kiply Yaworski

CATECHESIS OF THE GOOD SHEPHERD — In this file photo, a child uses hands-on material at one of the Catechesis of the Good Shepherd atriums established in the Roman Catholic Diocese of Saskatoon. Trained catechists are now offering the Montessori-inspired program in the Trinity pastoral region of Vonda, Prud'homme and St. Denis, as well as at several Saskatoon churches.

with plans for expansion if enough catechists can be trained, says Fontaine. Other helpers are also needed to assist with sessions, she adds.

"The gift must be shared, as well as the responsibility. And so we seek people to register for training and pray that many more will be interested and called to become catechists," she says. For more information about catechist training, see www.cgsac.ca or call Cynthia Foster at (306) 955-4854.



PASTORAL CARE APPRECIATION — Rev. Rhéal Bussière, who serves as a hospital chaplain, led a prayer service May 2 to open a Pastoral Care Appreciation evening at the Cathedral of the Holy Family in Saskatoon. Volunteers providing pastoral care in hospitals, care homes, through parishes and in the community were honoured at the diocesan celebration, which also included a presentation by volunteer Craig Edwards on the impact of pastoral care, and entertainment by Ruth Eliason, the music therapist from the Palliative Care Department of St. Paul's Hospital.

Church not called to 'stay in basement'

Continued from page 6

fun and to experience God and God's creation in a safe, sacred and incarnational way, says Leyne. "The church is not called to stay in the basement, but to go out and evangelize all corners of the earth, including on the beach, in the forest, or under our prairie sky."

Other youth ministry initiatives in the diocese include a Momentum youth rally for Grades 6 - 8 May 27 at E.D. Feehan High School, with the diocesan Youth Ministry Office working in collaboration with FacetoFace Ministries and Pure Witness Ministries, two local evangelizing groups.

Momentum will include talks, drama, and "epic games," says Leyne. Mass will be celebrated at 5 p.m., followed by a family supper and family dance.

In addition, Search weekends continue to be offered to youth ages 15 to 18 years, co-ordinated through the diocesan Youth Ministry Office. The next Search will be offered in the fall of 2017.

An intense weekend of spiritual growth that was revived in the diocese two years ago, Search challenges high-school-aged youth to deepen their relationship with Jesus and to make a conscious, adult commitment to their faith, explains Leyne.

Consisting of talks, music, prayer, spiritual direction, fellowship and sacraments, the live-in weekend encourages youth to "Search for Christian maturity." Searchers come to know themselves, others, and God in a more loving and personal way.

Followup is important, Leyne adds, saying that team members

stay connected with the Search participants.

"This is a mountain-top experience, but we're not just going to say, 'Go back to the valley,'" he says. "There'll be opportunities to connect, and to follow up, and also to serve as disciples, in parishes or beyond."

Another new initiative in the diocese is Oremus, a prayer-centred evening for young adults (over 19 years) held on the fourth Friday of every month at the Queen of Peace Chapel in the Cathedral of the Holy Family.

"Oremus is a time to be still, pray and intercede for the needs of each other, our community and the world," describes Leyne. Oremus also includes time for faith testimonies and table-sharing, followed by a social time of refreshments, cards and board games.

First Nations peoples the true founders of Canada

Around the Kitchen Table

Donald Ward



The Cree author Harold Johnson, a Harvard-educated lawyer from Treaty 6 territory, and my adopted niece Tenille Campbell, a Dene woman from the English River First Nation in Treaty 10 territory, tell me that the proper way to introduce yourself is to state not only who you are, but where you're from. This may be a relatively simple task for people who have lived here for millennia, but for mongrel Canadians like me it can be rather complex.

I am Donald Bruce David Ward. I was named after my father's only brother, and Robert the Bruce, King of Scots, who defeated a superior English force at the Battle of Bannockburn in 1314. David I chose as my confirmation name, after the patron saint of Wales — and with a nod to King David the psalmist, for whom my mother had a special devotion. I am the first Catholic in my family in several generations.

My father was Norman Ward,

an author and academic from Hamilton, Ont. His father was Arthur Ward, a jeweller by training and a stalwart member of the Masonic Lodge whose prejudice against Catholics grew in proportion to his advancement in the order. His family emigrated from England in the 19th century. There was an Irish connection there, too, dating back to the 1700s, but no one spoke of it.

My father's mother was Rachael McQueen from Glasgow, Scotland. She and a gang of irascible siblings arrived in Ontario early in the 20th century.

My mother was Betty Davis, a journalist and social historian from Stratford, Ont. Her father was Ernest David, a veteran of Vimy Ridge who managed to come through the Great War without a scratch. His people were ship-builders in Wales, and before that they were rumoured to be pirates.

My maternal grandmother was Edith Reynolds, who died when



Art Babych

ACKNOWLEDGING OUR TRUE FOUNDERS — As we approach Canada's 150th birthday, it is fitting that we acknowledge those who came before us, and who sacrificed so much so that we could enjoy the lives we lead today, writes Donald Ward. "Foremost among them are not the war heroes, the pioneers, the politicians and the industrialists, but the people who had been here for thousands of years before Europeans arrived."

my mother was two. Her people fled to Upper Canada during the American Revolution in 1776, and before that they came from Scotland.

My parents came to Treaty 6 territory in 1948. My father had a one-year contract with the University of Saskatchewan, which was extended year after year until they ended up spending the rest of their lives in Saskatoon. Their ashes are buried at Wakaw Lake,

where my family spent the summers throughout my childhood.

What this demonstrates, among other things, is that I am a product of the British Empire. I cannot apologize for this accident of history, nor do I wish to. I love my language and I love my culture. I cherish my faith, and the rights and freedoms I enjoy as a free citizen in a constitutional monarchy. I love being Canadian.

Having said that, I am not igno-

rant of history, nor of the injustices that have been committed in the name of progress and settlement. The history of humankind is one of migration, invasion, conquest and colonization. The Romans invaded Britain and subdued the Celts, then the Celtic remnant were conquered by the Saxons, who in turn were overrun by the Normans. The English invaded Ireland, and then

— TREATY, page 13

Listening to others for a few minutes is worth more than pocket change

By Caitlin Ward

He knocked on my car window. Said "hey," rather loudly, and then laughed after I said "hello . . .?" back.

"Sorry, I didn't mean to say it like HEYO," he said.

I said it was fine. It was after midnight, though, and outside a 7-eleven, so I was a little startled.

He asked me if I had two dollars. He asked me if I wanted to hear a joke, and came out with something that had something to do with a million dollars and two dollars, and when I looked at him uncomprehendingly, he laughed again.

Ferry Cross the Mersey

Gerry & the Pacemakers

I was running out to pick up a chocolate bar for a cake I'd decided to bake at 11 o'clock that night. It was my friend's birthday the next day.

I didn't have two dollars. I rarely carry cash. Once upon a time in this situation I'd offer the fellow a cigarette, so I asked him if he wanted that. I bought a pack of Number 7 Reds along with my baking ingredients and went outside.

I worked out his name was Jordan — not because he'd introduced himself, but because

he started telling me stories about himself, told me how his foreman told him not to pick up that 47-pound slab after his knee made that cracking sound.

"Jordan," he said. "Jordan, that'll wreck your knee," "Jordan said to me. He said that's why he was out of work.

I kept trying to get into my car, but I ended up standing outside, right foot in the car and left foot on the asphalt, leaning on the open door, listening to him talk about how he didn't like to live with his auntie because he didn't want to wipe his nephews' bums, how the doctor made him get an HIV test but he was clean, how the doctor told him he had the brain of a 50-year-old because he'd done so many drugs, how he didn't like to drink but he thought he should get drunk because maybe he could stay in the Lighthouse tonight that way. He explained to me how to write a resumé, how to apply for a job, how to dress appropriately for your position.

I kept trying to say goodbye, but I couldn't find a break in the monologue. It was only when he made a racist comment about Pakistani people that I'd decided I'd exit the conversation. I wished him a good night.

I'm notorious for having "a face like that," whatever that means. When I lived in London people often came up to me, asking for change; asking me to help them phone the shelter where they lived; asking me to listen to them, more often than not.

My sister said I should come out to the small city where she lived. She told me it wasn't like

that there and if I wanted to sit outside and have a coffee I wouldn't be approached.

The first time I ventured out on my own when I was visiting her, I sat outside a café, packet of cigarettes and black coffee. Within 20 minutes a man who looked to be in his 60s but was more likely in his 40s sat opposite me at the table. If the word "grizzled" were a person, it would have been him. A line of tiny crosses the colour of a ball-point blue Bic pen were tattooed over his eyebrows. He cradled his left wrist, purple and swollen, clearly broken. He slurred his words. He sat with me for the better part of an hour. I don't remember much of what he said, but I do remember at the end of that hour he asked me if he could have 20p. I gave him a pound.

Lately I've been reading a memoir my mother introduced to me many years ago — a series of four books by Helen Forrester about growing up impoverished in Liverpool in the 1930s and during the Second World War: *Twopence to Cross the Mersey*, *Liverpool Miss*, *By the Waters of Liverpool*, and *Lime Street Station at Two*. Her family, living in the south of England, had been wealthy and feckless; when they lost everything in the 1929 crash they had no skills to rely upon, and fled to the city of her father's birth, Liverpool. They couldn't manage their money; they treated Forrester, as the eldest, quite cruelly. The family spent the entirety of the 1930s crawling out of destitution and constantly backsliding because of their parents' shortcomings. In the books, the

sense of physical deprivation is constant and palpable, and Forrester is very matter-of-fact about it. She is always hungry and always cold. *Liverpool Miss* opens with a description of Forrester taking her youngest siblings out in a baby carriage, and having to stand up very straight while she walked for fear that people on the street would realize she didn't have any knickers — not that she didn't happen to have any on. That she didn't own a pair.

What underlies the narrative, though, and is not nearly as explicitly stated, is how lonely she clearly was. Her family was a greater source of frustration and sorrow than consolation. In all four books, only one friend appears regularly — a young woman she meets while working as an office girl at a charity. Cultivating friendships takes time and money and stability, all of which are luxuries in the Liverpool slum she inhabits. The friendliness suggested in Gerry

& the Pacemakers songs, written some 30 years later, must have come from the stability of the welfare state.

In the end, what drives Forrester to the brink of a nervous breakdown at the age of 20 is not the constant hunger of the past nine years, not sleeping under a worn old coat and on balled up newspapers instead of under sheets and on a mattress. It's the lack of dignity her mother affords her, the loneliness of her life, the unfairness of her treatment compared to her six brothers and sisters.

I will not pretend I can understand how any of this actually feels: the physical deprivation, the social deprivation, the feeling of profound instability. But these books by Helen Forrester, and that man outside the Costa in Cambridge so many years ago, and this fellow Jordan: they do make me wonder if for some people, listening for 10 minutes counts more than the change in your pocket.

Life goes on day after day Hearts torn in every way	People around every corner They seem to smile and say We don't care what your name is boy
So ferry, cross the Mersey 'Cause this land's the place I love And here I'll stay	We'll never turn you away
People they rush everywhere Each with their own secret care	So I'll continue to say Here I always will stay
So ferry, cross the Mersey And always take me there The place I love	So ferry, cross the Mersey 'Cause this land's the place I love And here I'll stay And here I'll stay Here I'll stay

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

Tribeca at 16 offers range of memorable moments

Screenings & Meanings

Gerald Schmitz



The 16th edition of New York’s Tribeca film festival screened a limited number of feature film selections (97 from 28 countries) while expanding its offerings in previews of made-for-television work and virtual reality experiences at the Tribeca Hub. Television and streaming services are allowing quality filmed content, both narrative and documentary, to reach much greater audiences than independent films can hope to achieve through a traditional theatrical release. Tribeca TV presented a world premiere episode of Hulu’s acclaimed *The Handmaid’s Tale* (showing on the Bravo network in Canada, it’s adapted from Margaret Atwood’s 1985 novel), and excerpts from a forthcoming PBS series *The Vietnam War* by master documentarians Ken Burns and Lynn Novick. In the area of VR, especially notable was the Earth Day world premiere presentation at the Tribeca Hub of National Geographic’s *The Protectors: A Walk in the Ranger’s Shoes*, a closeup look at efforts to combat elephant poaching, directed by Kathryn Bigelow, with Hillary Clinton as a surprise guest.

Enriched by a number of “Tribeca Talks” (for example, Tom Hanks with Bruce Springsteen at the storied Beacon Theatre), the festival also opened and closed with special events at the Radio City Music Hall. On April 19 a new documentary, *Clive Davis: The Soundtrack of Our Lives*, was followed with a performance by Aretha Franklin and Jennifer Hudson among others. On April 28 the RCMH hosted a 45th anniversary screening of *The Godfather* and *The Godfather Part II* followed by a panel discussion with director Francis Ford Coppola and original cast members which can be viewed online at: <https://www.facebook.com/Tribeca/>

Turning to the feature narratives, several premiered just prior to theatrical release. Co-written with Dave Eggers by director James Ponsoldt, adapted from the former’s novel *The Circle* underwhelms as a cautionary near-future tale in which the corporate entity of the title seeks a global all-seeing reach (imagine the end of privacy through total Internet-of-things surveillance). Emma Watson is the rising recruit, Mae, who turns the tables on founder guru Bailey (Tom Hanks channeling Steve Jobs) after her off-grid friend Mercer (Ellar Coltrane from *Boyhood*) becomes a victim of this online chimera. In raising issues of accountability for invasive spying on citizens, *The Circle* barely scratches the surface.

Oren Moverman’s *The Dinner* leaves a bad taste. The centerpiece is a meeting of two couples over an absurdly lavish dinner, ostensibly to settle what to do about teenage sons who have committed an appalling crime

against a homeless person. Flashbacks between courses fill in details and a backstory of conflict between the Lohman brothers, Stan (Richard Gere), and Paul (Steve Coogan), accompanied by wives, Claire (Laura Linney), and Katelyn (Rebecca Hall, also in *Permission*). Stan is an ambitious congressman; Paul a sour depressed former history teacher obsessed with the Civil War. Watching the four squabble, one feels increasingly awful. Small wonder their kids are screwed up. As commentary on the distemper of a divided America, the Sundance selection *Beatriz at Dinner*, due for a June release, is much more to the point. And Coogan, a fine actor, is so much more enjoyable in another Tribeca film, trading quips and impersonations with Rob Brydon in Michael Winterbottom’s latest, *The Trip to Spain*.

I was also not that taken with most of the relationship movies (*Aardvark*, *Love After Love*, *The Lovers*, *The Clapper*, *The Boy Downstairs*, *Permission*, *Thirst Street*, *One per cent More Humid*, *Paris Can Wait*, *Literally Right Before Aaron*) even if they were more interesting than formulaic



Hollywood rom-coms. And I had qualms about *Keep the Change* which won the jury prize for U.S. feature narrative as well as an award for first-time director Rachel Israel. Brandon Polansky plays David, a 30-year old autistic New Yorker living with his upper-class parents who develops an odd romantic relationship with Sarah (Samantha Elisofon), whom he meets through court-mandated attendance in a support group. There can be sweet gentle humour in these “weirdos” desire for “normal” connection, but I sometimes had the uncomfortable feeling of laughing at the characters.

Here are the dramas that I found more compelling:

Nobody’s Watching (Colombia/Argentina/Brazil/U.S./Spain)

Guillermo Pfenning won a jury best actor award for his affecting performance as Nico, an actor and gay man, in this New York story directed by Julia Solomonoff. Having left behind loves, fame and a successful career in Argentina, he struggles to make it while

taking jobs as a bartender and a friend’s babysitter. The bitter-sweet poignancy of his new roles as a solitary immigrant is beautifully observed.

Holy Air (Israel)

Writer-director Shady Srour is terrific as Adam, a Christian Arab-Israeli citizen residing in Nazareth, with his pregnant wife. Facing financial difficulties he comes up with a scheme to bottle air from biblical Mount Precipice as filled with the Holy Spirit. It’s both a brilliant satire on Holy Land tourism and a pointed commentary on the vexations of Palestinians living under Israeli control.

King of Peking (China/U.S./Australia)

Love of cinema drives this father-son story from Beijing-raised Australian writer-director Sam Voutas. Big Wong (Jun Zhao) has an eager helper in Little Wong (Wang Naixun). But that changes after his mobile projection of old Hollywood movies fails and he resorts to selling bootleg DVDs while living as a janitor in a movie theatre. An unusual and captivating twist on growing up with the movies.

The Wedding Plan (Israel)

Writer-director Rama Burstein (*Fill the Void*) excels with another story set within Israel’s Orthodox Jewish community as Michal (Noa Koler), an exasperated but determined 32-year-old woman, sets her marriage date

trusting God to provide the groom. Through the human comedy of mis-matchmaking that ensues, including a trip to Bulgaria and an offer from a secular pop star, will the bride’s prayers be answered?

The Divine Order (Switzerland)

Winner of the audience award, writer-director Petra Volpe also received the jury’s Nora Ephron prize and Maria Leuenberger its international narrative best actress award for her stirring portrayal of Nora, a married woman with children in a small conservative Swiss village who takes a brave stand in the fight to get women the vote (not achieved until a 1971 referendum). The so-called “divine” order of things yields to this housewife as she unmasks longstanding prejudices and mobilizes women of all generations.

Newton (India)

Director and co-writer Amit Masurkar offers a sparkling lesson in the value of the vote in the world’s largest democracy. New-



Gerald Schmitz

THE EXCEPTION — Director David Leveaux’s adaptation of a story of deadly wartime intrigue is *The Exception*, starring Christopher Plummer who, at 87, still commands the screen, and Janet McTeer. They’re seen here April 26, 2017, at the Tribeca Film Festival in New York.

ton (Rajkummar Rao) is an idealistic election worker parachuted into a remote jungle polling area where Maoist guerrillas have ordered the mostly illiterate locals not to vote. But they and the cynical commander of accompanying security forces have not reckoned with Newton’s dutiful determination.

The Exception (U.K./U.S.)

At 87, Canadian Christopher Plummer can still command the screen, which he does as the aging Kaiser Wilhelm II in David Leveaux’s adaptation of a story of deadly wartime intrigue. In 1940 the kaiser and wife Princess Hermine (Janet McTeer) wait anxiously in their Dutch exile as Hitler’s armies advance. Guarding them is Capt. Stefan Brandt (Jai Courtney) and serving them a young Jewish woman, Mieke de Jong (Lily James). A high-stakes visit by SS head Heinrich Himmler proves the ultimate test for the bond that has formed between the uniformed exception and the secret agent.

Dabka (U.S./South Africa/Kenya/Somalia/Sudan)

Writer-director Bryan Buckley used a number of Somali refugees to tell this bracing true story of how Torontonian Jay Bahadur (Evan Peters) went from living in his parents’ basement to becoming the only western journalistic voice reporting from the ground on Somalia’s lawless conflict zones and offshore piracy, leading to a bestselling book and international recognition. Al Pacino plays a crusty veteran journalist and Barkhad Abdi (*Captain Phillips*) Bahadur’s Somali translator and fixer in this daring improbable venture.

Pilgrimage (Belgium/Ireland)

The 13th century strife-torn west of Ireland is a gauntlet facing a band of monks when ordered by a zealous Cistercian papal envoy to deliver their sacred relic (a reliquary containing a stone used in the first martyrdom) to Rome to aid in the Crusades. Director Brendan Muldowney fully recreates the ominous atmosphere of the jour-

ney in which religious compulsion must contend with the unholy impulses of violent men.

Ice Mother (Czech Republic/Slovakia/France)

Zuzana Króněrová is wonderful as Hana, an older woman living alone in writer-director Bohdan Sláma’s affectionate story. Escaping the nagging of several adult sons, she goes out with her grandson Ivanek and ends up joining a group of competitive winter swimmers. That starts by rescuing Brona (Pavel Novy), another elder ice swimmer with a pet hen, proving it’s never too late to find a new life of love and friendship.

Honourable Mentions:

Son of Sofia (Greece/France/Bulgaria) — Winner of the jury award for international narrative, Viktor Khomut gives a great child performance as Misha, a Russian boy who after his father dies is sent to Athens where he must cope with his mother’s situation in the summer of the 2004 Olympics.

Saturday Church (U.S.) — In this audience award runner-up, Luka Kain shines as Ulysses, a transgender teen who must overcome family and religious pressures as he discovers a different world of compassionate acceptance.

Dog Years (U.S.) — Octogenarian Burt Reynolds delights playing himself as a cranky guest of honour, including sending up his own screen legacy, after accepting a misleading invitation to a low-rent Nashville film festival put on by film-geek fans Doug (Clark Duke) and Shane (Ellar Coltrane).

Blame (U.S.) — In writer-director-producer-editor Quinn Shephard feature debut she also plays a lead role as the outcast Abigail in a fraught highschool setting of rivalry with mean girl Melissa (jury best actress award winner Nadia Alexander) for the attentions of a male substitute drama teacher, brought to a head through a school production of the play “The Crucible.”

— COMPELLING, page 13

Our loneliness does not keep us from resurrection



Questioning Faith

Mary Marrocco

One of the loneliest moments of my life happened on an Easter Sunday morning. I was working in a new place where I knew nobody. During Lent and Holy Week, I'd attended all the services, culminating in the Easter Vigil service the night before. Each was moving and intense. But as the light of paschal dawn broke, I was alone, and felt alone in every way. Something had happened; death and resurrection had happened; new life and communion had happened. Or had they? Was it all imaginary? Had anything changed, really? Why this bleakness and emptiness, then? "If this resurrection of yours is real," I said aloud without thinking, "You had better prove it!"

Since that morning the reality of the resurrection has been shown to me. I'm still capable of doubting, but my spontaneous challenge was met, in the flesh. It couldn't have happened except through the loneliness I experienced then.

Loneliness is a real place, and itself a teacher.

There are different kinds of loneliness. We tend to be ashamed, and hide our loneliness. Who knows why? It isn't particularly shameful, though it often seems so.

There's the anguish of being lonely by circumstance, seeing others surrounded by companions while you, yourself, have nobody. Maybe you never had them, maybe they were taken from you. For the person who's lonely in this way, the suffering is deep,

often hidden and overlooked. There's something of an epidemic of this kind of loneliness among us, and an urgent call for others to reach out to the lonely one, in Jesus' exhortation to "welcome the stranger" (Mt 25:35).

There's loneliness in marriage, in community life, and in singleness. There can be loneliness in accepting one's vocation, giving leadership, or acting with integrity. A teacher colleague of mine felt lonely at a school staff meeting, speaking up on behalf of having Advent prayer rather than Santa parties before Christmas. There's loneliness in living after one's beloved dies, loneliness in parenthood, and even in creativity. I'm not sure which kind of loneliness Dorothy Day was thinking of when she entitled her autobiography *The Long Loneliness*, but surely she underwent several of them.

A missionary I know remarked once, with wisdom surprising for her youth: "Somebody has to be on the cross for the community. And that's incredibly lonely." Was Jesus lonely there — abandoned by God and humanity — turning for companionship to the thief on the neighbouring cross?

There's a loneliness at the heart of each of us. Loneliness is a real place inside us, as real as Mount Robson or the Pacific Ocean. Even when we're happy, engaged and surrounded by friends, we may hear its echo. Inside us all is a sacred space, and that space can feel like loneliness. We may protect it by erecting

boundaries, laws or fences to ward off others from coming there. Sometimes we need to. Creating boundaries can keep us from creating worse things. But they're no replacement for respecting and cherishing the sacred space within. Even when that sacred space feels like loneliness, or emptiness.

It was emptiness and loneliness that clued the disciples in to Christ's resurrection. They'd experienced the emptiness of beholding their leader's broken, battered body, of seeing their hopes and dreams mocked, beaten, nailed, and buried. Some knew the long loneliness of keeping vigil there, into the dark night. Some knew the loneliness and emptiness of letting their own fears lead to betrayal and fleeing.

Whatever their inner emptiness, the women brought it to his tomb. Whatever they were expecting, it was not that they would be met by more emptiness. When Mary Magdalene beheld the emptiness of the tomb, she wept. She wept as though it was the same emptiness that was inside her. The loneliness that Jesus' coming had changed. Now his going had torn it open again, far more wildly and deeply than before. She dared to feel it, as she'd dared to feel his love.

Perhaps because of that, she was able to feel something new and unexpected. She was able to hear a voice, see a face, and feel a presence in the desolation. "Mary," he said, and she turned.

She discovered that the dread-



Design Pics

LONELY MOMENTS — The word of the resurrection is that the empty space inside us is the doorway to heaven, the gateway to boundlessness. Our loneliness doesn't keep us from it, but opens us to it.

ed emptiness — contained now by the earthen walls of Christ's tomb — is the opening where the eternal light gets in.

The word of the resurrection is that the empty space is the doorway to heaven, the gateway to boundlessness. Our loneliness doesn't keep us from it, but opens us to it.

It's a word she, and Peter, John, Mary and the other Marys,

Cleopas, and all the disciples, were unable to keep to themselves. They found it unbearable to keep it locked inside. They had to share it with each other, and ultimately take the risk to share it beyond themselves.

What if the loneliness inside us is a vast space, where we can hear a word and see a face? That does change everything.

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Holy Yoga — Finding Joy in Imperfection

Elaine Zakreski & Diane Waldbillig
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Register with Diane at dianew@holyyoga.net or phone 306-379-6682

Taizé Prayer for Christian Unity

Second Tuesday of the month, June 13, 8 p.m. - 9 p.m.
Donation at the door.

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Sarah Donnelly, MDiv. Thursday, June 15, 7 p.m. - Sunday, June 18, 1 p.m.
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All proceeds for programming and maintenance of Queen's House.
See website or call 306-242-1916 for details.

Silent Directed Retreat: "Be Still and Know"

Dianne Mantyka, MDiv. Monday, June 26, 6:30 p.m. - Thursday, June 29, 1 p.m.
Cost: Live-in only \$499

Summer Stillness

— Fr. Ron Rolheiser, OMI
Public Lecture: Monday, July 10, 7 - 9 p.m. *A Secret Hidden Since the Foundations of the World — The Cross as Revealing the Basis for Trust.* Cost: \$20
Tuesday, July 11 - Thursday, July 13, 9 a.m. - 5 p.m.: *A Spirituality of Charity, Justice and Prophecy — Why Simply Being Good-hearted is Not Enough.*
Cost: \$400 live-in; \$200 commute (includes lunch).

Companions on the Journey: A Retreat for Religious Men and Women

— Fr. Ron Rolheiser, OMI
Thursday, July 13, 1 p.m. - Tuesday, July 18, 11 a.m. Cost: Live-in only \$500

For program details visit www.queenshouse.org

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Spirit opens closed hearts and lights fire of faith



Liturgy and Life

Deacon Bob Williston

The Feast of Pentecost is the celebration of God’s will breaking into the lives of a frightened and paralyzed group of Jesus’ followers. Huddled behind locked doors and incapable of moving out to witness to Jesus, the disciples needed something or someone to help them, to bring them courage and to move them to action.

That was the role of the Holy Spirit. The Spirit of Jesus took hold of their hearts and they were a different bunch after. They moved from fear to courageous witness in the greatest intervention by God since the Incarnation.

Feast of Pentecost	Acts 2:1-11 Psalm 104
June 4, 2017	1 Corinthians 12:3b-7, 12-13 John 20:19-23

The fruits of this intervention were immediately obvious. They began to speak a “universal language,” a language all races could understand. They boldly proclaimed a message of life, radical love and resurrection from the dead. This message, they knew, would lead to hardship, persecution, and even martyrdom, but this did not stop them.

Williston gives parish missions and is a former missionary with the Redemptorists. He is also a song writer and recording artist.

We are indebted to these first believers who risked it all for their faith in Jesus. It is no wonder, when the church comes to the point of ordaining a person for servant-leadership, they put them on the ground (prostrate) and pray over them the names of the saints and martyrs in a litany. This is an act of “branding” into the psyche of every servant that they are being placed on the shoulders of every saint who has followed the movement of the Holy Spirit in their lives and, through fidelity, has kept this church of ours alive, vibrant, and faithful to the Gospel.

So wherever that Gospel is proclaimed, lived out and Spirit-led, we, with all humility can see the work being accomplished, not solely by our own efforts, but the work of God’s Holy Spirit: renewing, unifying and sanctifying the world!

Under that sacred influence, divided worlds will unite: the east with the west, the conservative with the liberal, the estranged husband and wife, the divided communities. Such is the power of the Holy Spirit.

That is why we call this feast day the birthday of the church. As long as we were imprisoned by fear and incapable of witnessing to faith, we were simply taking up space in the “upper room.” But, thanks be to God, the fire of the Holy Spirit reached into the closed door of our hearts to set alight a flame of faith and witness that changed the course of history. What a proud tradition for every Christian to belong to.

The fruits of this Spirit-led force are everywhere to be found: in moments of healing, times of renewed communication, in unity beyond our own limited capacities. The Spirit will lead us to a more intimate “togetherness” at a

time when so many divisions and hostilities surround us. We will witness not only with our words but our works as well. We will be inspired to reach out to the poor, the sick, the imprisoned and the lonely. God will literally drive us out of our self-preoccupations and move us more deeply into the hearts of a needy humanity.

So, the celebration takes the form of a prayer: *Veni Sancte Spiritus!* Come, Holy Spirit! Yes, I’m frightened, maybe somewhat discouraged, maybe a weak example of a disciple. But come anyway. Fire me up, and let me loose on a world so in need of the Gospel message of Jesus Christ.

As Pope John Paul II puts it: “It is he, the Spirit of truth, the Paraclete sent by the Risen Christ to transform us into his own risen image . . . and this

Redemption is, at the same time, constantly carried out in human hearts and minds — in the history of the world — by the Holy Spirit, who is our counsellor.”

So today we celebrate God acting in our life and the life of the world. Pray again that prayer of invitation to the Holy Spirit and be filled today with the power of God’s divine love.

Veni Sancte Spiritus!



Stushie Art

Coming full circle in love of literature: from storybook to spirituality

In Exile

Ron Rolheiser, OMI



My first love was literature, novels, and poetry. As a child, I loved storybooks, mysteries, and adventures. In grade school I was made to memorize poetry and loved the exercise. High school introduced me to more serious literature: Shakespeare, Kipling, Keats, Wordsworth, Browning. On the side I still read storybooks, cowboy tales from the old West, taken from my dad’s bookshelf.

During my undergraduate university years literature was a major part of the curriculum and I learned then that literature wasn’t just about stories, but also about social and religious commentary, as well as about form and beauty as ends in themselves. In classes then we read classic novels: *Nineteen Eighty-Four*, *Lord of the Flies*, *Heart of Darkness*, *The Heart of the Matter*, *East of Eden*. The curriculum at that time in Canada heavily favoured British writers. Only later, on my own, would I discover the richness in Canadian, American,

African, Indian, Russian, and Swedish writers. I had been solidly catechized in my youth and, while the catechism held my faith, literature held my theology.

But after literature came philosophy. As part of preparation for ordination we were required to do a degree in philosophy. I was blessed with some fine teachers and fell into first fervour in terms of my love of philosophy. The courses then heavily favoured Scholasticism (Aristotle, Plato, Augustine, Aquinas), but we were also given a sound history of philosophy and a basic grounding in Existentialism and some of the contemporary philosophical movements. I was smitten; philosophy became my theology.

But after philosophy came theology. After our philosophical studies we were required to take a four-year degree in theology prior to ordination. Again, I was blessed with good teachers and blessed to be studying theology just as Vatican II and a rich new theological scholarship were beginning to penetrate theological schools and seminaries. There was theological excitement aplenty, and I shared in it. In Roman Catholic circles we were reading Congar, Rahner, Schillebeeckx, Schnackenburg, and Raymond Brown. Protestant circles were giving us Barth,

Tillich, Niebuhr, and a bevy of wonderful Scripture scholars. The faith of my youth was finally finding the intellectual grounding it had forever longed for. Theology became my new passion.

But after theology came spirituality. After ordination I was given the opportunity to do a further graduate degree in theology. That degree deepened immeasurably my love for and commitment to theology. It also landed me a teaching job and for the next six years I taught theology at a graduate level. These were wonderful years; I was where I most wanted to be — in a theology classroom. However, during those six years, I began to explore the writings of the mystics and tentatively launch some courses in spirituality, beginning with a course on the great Spanish mystic, John of the Cross.

My doctoral studies followed those years and while I focused on systematic theology, writing my thesis in the area of natural theology, something had begun to shift in me. I found myself more and more, both in teaching and writing, shifting into the area of spirituality, so much so that after a few years I could no longer justify calling some of my former courses in systematic theology by their old catalogue titles. Honesty compelled me now to name them courses in spirituality.

And what is spirituality? How is it different from theology? At one level, there’s no difference. Spirituality is, in effect, applied theology. They are of one and the same piece, either ends of the same sock. But here’s a difference: theology defines the playing field, defines the doctrines,

distinguishes truth from falsehood, and seeks to enflame the intellectual imagination. It is what it classically claims itself to be faith seeking understanding.

But, rich and important as that is, it’s not the game. Theology makes up the rules for the game, but it doesn’t do the playing nor decide the outcome. That’s role of spirituality, even as it needs to be obedient to theology. Without sound theology, spirituality always falls into unbridled piety, unhealthy individualism, and self-serving fundamentalism. Only good, rigorous, academic theology saves us from these.

But without spirituality, theology too easily becomes only an intellectual aesthetic, however beautiful. It’s one thing to have coherent truth and sound doctrine;

it’s another thing to give that actual human flesh, on the streets, in our homes, and inside our own restless questioning and doubt. Theology needs to give us truth; spirituality needs to break open that truth.

And so I’ve come full circle: from the storybooks of my childhood, through the Shakespeare of my high school, through the novelists and poets of my undergraduate years, through the philosophy of Aristotle and Aquinas, through the theology of Rahner and Tillich, through the Scripture scholarship of Raymond Brown and Ernst Kasemann, through the hermeneutics of the post-modernists of my post-graduate years, through 40 years of teaching theology, I’ve landed where I started — still searching for good stories that feed the soul.

Mistakes abound

Continued from page 5

We now have 158 wrongfully convicted people on death row who have been exonerated. It’s a lot of mistakes.

BCC: Have you seen any changes in the U.S. since you started speaking out against the death penalty?

SHP: Big changes are happening. It’s become very clear that a small percentage of prosecutors, like two per cent, are responsible for over 65 per cent of people being on death row. It comes to geography — the Deep South states that practised slavery — and the politics where you have racism and the legacy of slavery and politics driven by “elect me and I’ll be tough on crime.”

There were only five states last

year responsible for executions. Death penalties are handed out very rarely and executions are way down. We’re on our way. The wave is about to hit the shore, but caught in the pipeline of death are people like in Arkansas, where we just heard the governor (Asa Hutchinson) say we’re going to kill eight people.

Part of the dynamic is the people (responsible for executions) are losing hard in doing it. Deep down, to have a defenceless man you helped kill, in their gut they know something is wrong with this.

Sister Helen Prejean also wrote *The Death of Innocents: An Eyewitness Account of Wrongful Executions*, and is currently working on a prequel to *Dead Man Walking* called *River of Fire*.

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

D&P anniversary momentous occasion of faithfulness

Journey to Justice

Joe Gunn



How do you celebrate an important anniversary?

Often we join friends and loved ones to remember the good times and the tough times. We stop our busy lives to express gratitude, deep gratitude, for having been able to belong to each other. Without pausing to reflect and hold up these memories we miss the chance to go deeper into the meaning of our lives. We can easily lose the sacramental depth of an unexamined life — but anniversaries offer an opportunity to recall, relate, celebrate and recommit.

The Catholic Church in Canada celebrates an important anni-

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

versary in 2017, the 50th year of Development and Peace — Caritas Canada. This organization, established by the bishops and still guided by them, raises funds for international development, educates Canadians as to the causes of poverty, and has succeeded in changing our very conception of how Lent should be observed.

Every Catholic should send a love letter to Development and Peace to mark this momentous occasion of faithfulness — and the promise of ongoing challenge.

A wonderful new book, *Jubilee: 50 Years of Solidarity* (recently published by Novalis), brought home to me the many contributions of this international solidarity movement. Short stories of key historical moments are highlighted in sections on organizing “The Movement,” “Partnership” (both with organizations in the Global South as well as in Canada), “Advocacy” (which highlights many of the fall action campaigns

that engaged our parishes), and “Renewal” toward the future. Throughout the coffee-table formatted volume we find many photographs of the original leaders who created the agency, overseas projects that captured our imagination, visitors from the regions where Development and Peace works, and Canadians involved in development education, fundraising and engagement with our government. We read about larger-than-life Romeo Maione (D&P’s first executive director and long-time *Prairie Messenger* columnist) from 1967, and then see a photo of his granddaughter, Katie, accompanied by my own son, Ben, marching in a 2014 climate change rally!

Why celebrate Development and Peace?

Saskatchewan’s Gertrude Rompré writes an entry saying that “Prairie D&P members are more disciples than they are activists.” No other organization has been so immersed in the tradition of Catholic social thought, and done so much to promote these teachings and their implications in Canada. The bishops started D&P in 1967 as a response to *Populorum Progressio*, the first entire encyclical devoted to international development. It began by stating, “Today the principal fact that we must all recognize is that the social question has become worldwide” (PP#3).

In 1987, in his encyclical *Sollicitudo Rei Socialis*, Pope John Paul II deepened our understanding of the concept of solidarity, suggesting it was much more than the name of a trade union in his native Poland. Solidarity is “undoubtedly a Christian virtue” (#40). And today, Pope Francis’ *Laudato Si’* promotes an “integral ecology” (#137) that melds social and ecological justice. One can watch the analysis of Development and Peace deepening over the decades, in parallel to Catholic social thought’s new understandings.

Overseas partners were always the main concern of the organization, and many of them have stated their appreciation for D&P’s constant accompaniment in their development work. Nelson Mandela wrote to D&P three months after his release from prison, stating his appreciation for the organization’s “genuine demonstration of support for our struggle.” D&P staffer Marthe Lapierre was asked by Guatemalan human rights activist Rigoberta Menchu to accompany her to receive her Nobel Peace Prize, and Bishop Carlos Belo of Timor-Leste invited Asia Program Officer Jess Agustin to accompany him to Norway in 1996 to receive that same honour.

Remember the many fall action campaigns of D&P? Mailing Christmas cards to innocent political prisoners in South Africa (1978) and the Philippines (1982); targeting sweatshops of Nike and Levi’s in 1995 - 1996 (when almost 240,000 postcards were sent to these companies, they were moved to disclose the factories they subcontracted); the jubilee debt campaign (by 2012, Canada wrote off more than one billion dollars worth of debts owed by 15 low-income countries); the years of calling Canadian mining companies to account (2006 - 2010) by calling for an independent ombudsman (when D&P members visited more

than 100 MPs.) “For D&P, education is not just to inform or create awareness. Education means to develop the will and ability to transform oneself and society.”

Not all the stories in *Jubilee: 50 Years of Solidarity* are so positive, of course. The book recalls D&P’s 2000 fall campaign that criticized Export Development Canada’s financing of mega-projects like the Urra Dam in Colombia, which threatened the livelihoods of the Embera Katio people. Their spokesperson, Kimy Pernia, twice came to Canada to raise our awareness of their struggle against this project. I shared a room with Kimy during his 2001 speaking tour that included an appearance before a Parliamentary Committee. Less than three months later, however, Kimy was “disappeared” by Colombian paramilitaries.

Struggles have also been encountered with some Canadian bishops. A few dioceses will not allow the annual collection. Traditional and conservative Catholics have attempted to discredit D&P partners, epitomized in the 2011 accusations that a Mexican Jesuit priest and D&P solidarity visitor was pro-abortion. In 2012, the bishops cancelled the fall action campaign, deemed by them to be “too politically sensitive” (after the Conservative government administered a drastic cut in aid funding.)

Nonetheless, throughout the ups and downs of this 50-year history, D&P has helped the Canadian church move beyond merely doling out the necessities of life to others. In his foreword to the book, the president of *Caritas Internationalis*, Cardinal Tagle of Manila, reminded D&P of the greater demand of our faith: “The church must also allow herself to be evangelized by the poor.” No group tries harder to do just that. Which is why D&P is a love letter to the Canadian church.

Rising: the impossible work of resurrection

Barefoot and Preaching

Leah Perrault



Easter has arrived and we have celebrated the resurrection. I have small bits of foil all over my house as evidence. The stone has been rolled away and Jesus is not there. The empty cross proclaims the good news and ushers me into a 50-day season for practising resurrection. And I’m staring at the pile of candy wrappings realizing that I do not know how to rise.

It isn’t as if I am particularly good at lenten discipline, but at least I know what I ought to do and how frequently I fail. That is easy enough to confess. But, over this last Holy Week, God met me and repeatedly asked to let him do the heavy lifting. *Let me wash your feet. Give me the cross you’re carrying. Allow me to kiss your wounds. Let me wrap you and bless you. And let me roll away the stones.* I do not know how to let God because I cling to the suffering and the dying.

I keep dropping the sadness I am trying to carry, and then tripping in it and falling. I’m making backup plans for the backup

plans, just in case. I know nagging my kids isn’t working, but I am afraid the silence will leave their shoes and backpacks on the floor for all of eternity. I am exhausted, but what if, in my absence, someone discovers my irrelevance?

In reading and remembering the resurrection stories, mostly in desperation, I discover I am in good company. It turns out that many early disciples had trouble with resurrection.

Like Mary and the disciples on the road to Emmaus, I do not recognize the risen Jesus. My eyes have been so imprinted with the destruction that I cannot see what is new. I know the pain will have some meaning when it is over, but I cling to it in the present because I’m afraid of having nothing instead. Because the story is not yet over, I do not know how to talk about what is happening. Until Jesus rises.

Like Thomas, I refuse to believe. Even though Jesus has carried me before, I am afraid he won’t be able to lift me again. I am heavier than last time. The mess is less manageable. What if I hope and he does not show up when I think he should? It would be easier not to hope at all than deal with my disappointment. I

do not know how to wait long enough. It hurts too much. Until Jesus rises.

Like Peter, I’m so stunned by the risen Jesus that I put my clothes (back) on to jump into the sea. I am ashamed about what I have done and what I have failed to do. Part of me does not even want the resurrection to be real, so I can at least have the self-righteous satisfaction of being right about my unbelief. I have only my old practices to make sense of a new reality, so I do ridiculous things. Until Jesus rises.

He rises. And he shows up to teach them, to open their eyes, to let them touch him. He makes breakfast and gives them the chance to say again how much they love him after they have failed him.

Maybe I am not supposed to know how to rise because it is Jesus’ work. Could it be that I need to stop doing and let him work resurrection in and around me? The dividing line between the crucifixion and the resurrection is a tiny sliver of passing over the burdens. Maybe this effort it takes to let Jesus work in me is how his burden is lighter than carrying it myself? Maybe this is the work of the resurrection that stretches me over 50 days and a lifetime?

I am blind and doubtful. Ashamed and afraid of being the kind of ridiculous I already am, I don’t know how to rise. Come, Jesus, and find me here. Open my eyes and let me feel your touch. Ask me again if I love you, and help me to tell you that I do. Work your resurrection in me, and let me rise, again. Amen.

Lack of affordable housing is a growing concern

Continued from page 3

great power in structured liturgy,” he says. “It makes an enormous difference when you address issues of the human spirit. It strengthens the part of the person that is capable of resilience.”

When a parishioner decides to change his or her life, Johnson helps the person figure out which options are best and how to access those services. This brings him face-to-face with the holes in the government-run health system.

“When people decide to quit they have to wait a long time for detox. After detox most do not end up in a program to help them shape a drug-free life,” Johnson explains.

A report by the Canadian Broadcasting Corp. published in 2016 revealed the challenges of finding a bed in a recovery program in British Columbia. Aside from the lack of a centralized database to track available beds, there is no regulation of recovery programs, so cost and effectiveness

can vary widely from program to program.

“If somebody wants to quit, they can’t,” says Scott Small, who manages a staff of 15 at the Catholic Charities of Vancouver Men’s Hostel. Those who do get clean often cannot find affordable housing and continue to rely on shelters, where they live side by side with addicts who are still using. “Try staying clean in that situation,” Small says. The lack of affordable housing has been a growing concern for several years in the metro Vancouver area.

Small’s hostel serves 102 men. The relatively small size of the hostel means staff can spend time working to find longer-term solutions for each guest.

Similarly, at Luke 15 House, caps on the number of participants allow the staff to focus on each resident individually.

Freddy thinks back on his previous life. “I was totally different. I was a jerk, always in a bad mood and I was really skinny,” he recalls. Now his housemates and staff describe him as “a teddy bear.”

Perrault is a wife and mom, a grateful employee of Emmanuel Care, and a speaker, writer and consultant at www.leahperrault.com

Peace requires religious leaders to address grievances

By Safi Kaskas
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We are living through dangerous times. Christians and Muslims cannot afford more misunderstanding.

The challenges our world is facing are profound: The U.S. has forces engaged in armed conflicts in Afghanistan, Iraq and Syria, among other places. We have global poverty and starvation, threatening several places such as Yemen and East Africa.

The more wars we fight in Muslim lands, the more grievances Muslims will have. You would think that after decades of fighting these unwinnable wars we would have learned that negotiations will bring better results. But no, we are still expanding our engagement; it seems war is our default position.

In the meantime, organizations with warped ideas about Islam, like ISIS, keep finding new recruits as long as they can claim that Islam is under attack from the U.S. and its allies and that the future of Islam is in grave danger.

Intellectuals of goodwill, both Christian and Muslim, thought peace would begin if we could only identify convincing common ground for adherents of the two religions. They launched the Common Word Initiative. But this was not enough.

People on both sides have

Safi Kaskas is co-author with David Hungerford of The Qur'an – with References to the Bible, a new contemporary English translation of the Quran with 3,000 references to similar passages found in the Christian Bible.

grievances and they need to feel their grievances are recognized and properly addressed.

The U.S. feels it was targeted by Islamists on 9/11, and is still targeted for attacks. Its war in Afghanistan and its invasion of Iraq were a direct response to that attack, but so far the war on terror did not produce more security in this part of the world. It probably created more terrorists.

Christians here feel that Christian minorities in Muslim-majority countries are often persecuted. They don't have equal rights and they are targeted in certain areas by Islamists who commit atrocities against them.

Muslims, on the other hand, feel Europeans committed atrocities while colonizing Muslim areas. The Europeans fragmented Muslim lands by creating national states with artificial borders. This led to conflicts that are still raging. Borders are still being redrawn.

The Muslim world feels the West facilitated the creation of the state of Israel but is not taking responsibility to solve the resulting problems between Israel and its neighbours. Peace, the Muslim world feels, is theoretically possible, but practically out of reach.

While the U.S. was not a colonizing power, it is seen today as the legal heir to the western interests and the power that is keeping conflicts in the Muslim world raging. Oil, many think, is all the west cares about.

Muslims, especially in the Arab world, say that after the American tanks rolled into Iraq, an army of missionaries tried to convert them. They accuse the U.S. of not only using false pretexts to invade their land, but also suggest its real aim is to spread



RNS/Reuters/Nasir Wakif

UNWINNABLE WARS — Afghans perform prayers at the funeral for the victims killed by an air strike called in to protect Afghan and U.S. forces during a raid on suspected Taliban militants, in Kunduz, Afghanistan on Nov. 4, 2016.

the Christianity of the conqueror.

The grievances on both sides are real and need to be addressed. We can't afford to keep this conflict growing. People of goodwill are doing their best to build trust and to help put an end to the conflict.

More than a year ago, 250 of the world's eminent Islamic leaders convened in Morocco to discuss the rights of religious minorities and the obligation to protect them in Muslim-majority states. The meeting was successful and we now have the Marrakesh Declaration, calling for the writing of constitutions to guarantee individual freedoms.

The declaration was followed by an important conference at Egypt's Al-Azhar, one of the

most authoritative religious institutions of the Sunni world. The conference's concluding document was called the "Declaration of al-Azhar on Mutual Islamic-Christian Coexistence."

The grand imam read the final communiqué, which spoke of replacing the language of "minorities" and "majorities" with the principle of citizenship, with equal rights and responsibilities for all citizens, regardless of religion, ethnicity or language. He went on to issue a strong call for protecting freedom of belief, particularly religious belief, rejecting all religious coercion. This is a major step forward.

On April 24, Al-Azhar hosted Pope Francis for yet another conference to forge stronger ties and

call for peace and reconciliation among Christians and Muslims. In a video message posted online, Francis said his visit was "a message of brotherhood and reconciliation" with the Muslim world.

"Our world is torn by blind violence, a violence that has also struck the heart of your beloved land," Francis said. "Our world needs peace, love and mercy."

These Christian and Muslim leaders are giving us hope, telling all of us that they recognize the grievances we have and offer solutions based on mutual respect. It is high time for our political leaders to join the effort, assuring all of us that a new language of reconciliation will be used for the sake of our future generations.

Compelling stories mark new films

Continued from page 9

My Friend Dahmer (U.S.) — In this adaptation of a graphic novel about the notorious serial killer Jeffrey Dahmer, Ross Lynch convincingly portrays Dahmer's troubled teenage years, the antics egged on by schoolmate "friends," and the increasingly disturbing impulses that became a prelude to abduction and murder.

Abundant Acreage Available (U.S.) — Amy Ryan gives a compelling performance as the sister adamant about holding on to a failing North Carolina farmstead after the father dies and her repentant religious brother wants to give it to a strange trio of elderly brothers who camp out on these acres' edge bringing their own memories.

Rock'n Roll (France) — Actor-director Guillaume Canet and actual life partner actress Marion Cotillard play satirical versions of themselves in this rowdy affair that pokes fun at the anxieties and vanities of the celebrity artistic lifestyle to the point of comic absurdity. (Quebecers, however, may find less funny Cotillard's exaggerated imitation of a coarse Québécois patois slang, claiming to be preparing for a role in a Xavier Dolan film being shot in Montreal.)

A few final notes:

Drawing on 19th century Estonian folklore and myth,

November (Estonia/Netherlands/Poland) merited the jury's cinematography award for its spectral black and white visual landscapes (shades of Canadian maverick Guy Maddin). *Sweet Virginia* took a satisfying noirish crime thriller turn as anything but what the title suggests. There were some effective chills in *Super Dark Times* and *The Endless*. While I'm not big on the horror-cult tropes typical of "Midnight" program selec-

tions, Australia's *Hounds of Love* is a stunner dealing with the abduction, rape and murder of young girls. (The creepy couple involved will remind Canadians of psycho-killers Paul Bernardo and Karla Homolka.) Lastly, the aptly named *Devil's Gate*, a Manitoba-Quebec production, evokes a desolate rural outpost of menace and mystery before turning into an aliens-from-a-dying-planet monsterfest. Viewers beware.

We live here by right of treaty

Continued from page 8

much of the rest of the world. Canada is one result, an ongoing experiment in democracy.

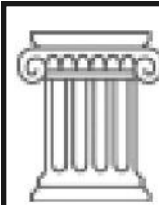
As we approach the nation's 150th birthday, it is fitting that we acknowledge those who came before us, and who sacrificed so much so that we could enjoy the lives we lead today.

Foremost among them are not the war heroes, the pioneers, the politicians and the industrialists, but the people who had been here for thousands of years before Europeans arrived. They welcomed us, they traded with us, they taught us how to survive in a hostile environment, they intermarried with the early traders and explorers and created the new nation of the Métis, they negotiated treaties with us so

that we might share the land and its resources, and they called us *kiciwamanawak* — cousins.

Alexander Morris negotiated many of the numbered treaties on behalf of the Crown in the 19th century. He did so in good faith, but as he grew older he became increasingly disillusioned with a myopic federal government and its subservient bureaucracy for their refusal to honour these sacred agreements. A hundred and fifty years later, many of us — Aboriginal and non-Aboriginal alike — remain disappointed and disillusioned.

I was born here, and if my life has taught me anything, it's that this is where I belong. But I live here by right of treaty. If I forget that fundamental fact, I dishonour the true founders of this nation.



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Judgment on Medjugorje

The happenings in Medjugorje have been in the Catholic news for several decades. The site in Bosnia-Herzegovina has attracted thousands, if not millions, of pilgrims over the years.

It all started in 1981 when the Blessed Virgin Mary allegedly appeared to six visionaries. Then she allegedly appeared to them and gave them messages on a daily basis afterward.

What has been lacking has been an official judgment of the authenticity of the apparitions of Mary to the seers. More problematic for many has been the unprecedented scheduling of Mary’s visits.

Now it seems a clarification is at hand.

A commission established in 2010 by Pope Benedict XVI to study the alleged apparitions at Medjugorje reportedly voted overwhelmingly to recognize as supernatural the first seven appearances of Mary in 1981. The commission was headed by Cardinal Camillo Ruini and included cardinals, bishops, theologians, experts in psychology and psychiatry and an anthropologist.

However, according to the Vatican Insider website, the commission was much more doubtful about the thousands of alleged visions that have occurred since July 4, 1981.

The committee met 17 times and screened all documents filed in the Vatican, the parish of Medjugorje and the archives of the secret services of the former Yugoslavia. The commission heard all the seers and witnesses involved, and in April 2012, they carried out an inspection in the village.

The commission noted a very clear difference between the beginning of the phenomenon and its development. Therefore they decided to issue distinct votes on the two different phases: the first seven presumed appearances between June 24 and July 3, 1981, and all that happened later.

Members and experts came out with 13 votes in favour of recognizing the supernatural nature of the first

visions. The committee argues that the six young seers were psychically normal and were caught by surprise by the apparition, and that nothing of what they had seen was influenced by either the Franciscans of the parish or any other subjects. They showed resistance in telling what happened despite the police arresting them and Their being threatened with death. The commission also rejected the hypothesis of a demonic origin of the apparitions.

Vatican Insider published its piece on the report May 16, three days after Pope Francis spoke about some details of the Ruini report to journalists traveling with him from Fatima, Portugal.

He said that, regarding the Medjugorje commission’s work, “three things need to be distinguished.”

“About the first apparitions, when (the ‘seers’) were young, the report more or less says that the investigation needs to continue.”

“Concerning the alleged current apparitions, the report expresses doubts,” he said. Furthermore, “personally, I am more ‘mischievous.’ I prefer Our Lady to be a mother, our mother, and not a telegraph operator who sends out a message every day at a certain time — this is not the mother of Jesus.”

Pope Francis said his “personal opinion” is that “these alleged apparitions have no great value.”

The “real core” of the commission’s report, he said, is “the spiritual fact, the pastoral fact” that thousands of pilgrims go to Medjugorje and are converted. “For this there is no magic wand; this spiritual-pastoral fact cannot be denied.”

The spiritual fruits of the pilgrimages, he said, are the reason why in February he appointed Polish Archbishop Henryk Hosier of Warsaw-Praga to study the best ways to provide pastoral care to the townspeople and the pilgrims.

If the Catholic Church recognizes as “worthy of belief” only the initial alleged apparitions of Mary at Medjugorje, it would be the first time the church distinguished between phases of a single event, but it also would acknowledge that human beings and a host of complicating factors are involved, said a theologi-

cal expert in Mariology.

Servite Father Salvatore Perrella, president of the Pontifical Institute Marianum and a member of the Ruini commission, said that although Pope Francis has not yet made a formal pronouncement on the presumed apparitions, “he thought it was a good idea to clear some of the fog.” Perrella said he could not discuss specifics that had not already been revealed by Pope Francis to the media. But he acknowledged that one of the complicating factors was the tension existing at the parish in Medjugorje between the Franciscans assigned there and the local bishop. In some of the alleged messages, Mary sided with the Franciscans.

The Catholic Church’s evaluation of alleged apparitions sees them as “a gift of God and a sign of God’s presence at a certain time, in a certain place and to certain seers,” Perrella said. “The mother of Jesus who appears, if it is real, as the pope says, does not and cannot add anything to the revelation of Christ, but she reminds people and calls them back to the Gospel.”

Authentic messages are “simple and in line with the Gospel,” he said. If they are “banal, superficial” they cannot be truly from God.

Throughout history, the Servite said, the church has reacted to reports of apparitions with extreme caution and even “painful reserve,” but its first obligation is to protect the integrity of the faith and uphold the truth that no messages or revelations are needed to complete what Christ revealed.

The Medjugorje commission also recommended that Pope Francis lift the ban on official diocesan and parish pilgrimages to Medjugorje and that he designate the town’s parish Church of St. James as a pontifical shrine with Vatican oversight.

Allowing pilgrimages and designating the church as a shrine would be a recognition of the prayer, devotion and conversion millions of people have experienced at Medjugorje.

At the same time, he said, it would ensure that “a pastor and not a travel agency” is in charge of what happens there. — PWN

When Jesus wants to be close to God, he goes to Creation to pray

Soul Mending

Yvonne A. Zarowny



“Jesus often slipped away to the wilderness to pray.” — Luke 5:16

Have you ever noticed how many passages there are in our

sacred Scripture of Jesus slipping off to the desert, mountain, garden to be alone with God to pray?

In the part of Canada in which I live, signs of spring are all about me — in my garden, the nearby

forests and the sea.

That and the annual May March for Life prompted my reflection on this practice of Jesus going to Creation to be close to God to pray.

Do you ever do that? I do.

I particularly did it this February and March when I had the good fortune to realize a dream since Grade 3.

I had the opportunity to visit Aotearoa/New Zealand on a program that included numerous “cultural immersion” experiences with various iwi (extended families) descended from the first human Earthlings to occupy these islands.

What I learned and experienced gives me great hope for us, our church and our capacity together with Spirit to transform our dominant culture of death into a variety of cultures of life.

Because of the isolation of the islands, the fact there were no mammal predators, and the abundance of available food — once they got to these islands — over millennia many birds stopped growing wings. They became ground dwellers.

They also developed the tendency to lay only one egg each reproduction cycle so as not to over-populate their isolated island home.

One such bird was the moa — a much

bigger relative of the ostrich.

The first human occupants of these physically “isolated” islands were Polynesian migrants who arrived around 1100 - 1300 CE.

Because they were not accustomed to mammal predators, the moa had no fear of the Polynesian

— CHURCH, page 15

TV show sympathetic to girl who chooses virginity

Building a Culture of Life

Mary Deutscher



A few weeks ago I did something I never thought I'd do: I started watching a television show called *Jane the Virgin*. Now, I know what you're thinking. You're thinking: “That sounds like the stupidest show ever. Were you wanting to feel righteously indignant, or was that just a happy side effect?” But here's the thing. “*Jane the Virgin* is not what you think it is.

When I first saw this show's title, I assumed it was a show about a girl losing her virginity, which would, of course, be really stupid. But in reality it is a show about a young Latina woman who is committed to remaining chaste and the trials and tribulations she experiences while navigating her romantic relationships.

Oh, and also she's accidentally artificially inseminated and becomes pregnant due to this medical error and the whole thing is told in the style of a telenovella

complete with a Spanish-accented narrator, which is strangely entertaining.

Where was I? Right. Jane. Rather than being your typical naive wallflower, Jane is portrayed as a confident, intelligent woman in her early 20s. What's even better, her motivations for choosing chastity are complex as well. Although she is religious, she is not simply “saving it for Jesus.” She is motivated by her commitment to her family, as well as her belief that this is a smart decision — a decision that will help her to achieve her goals in life.

What I like the most about this show is its honest portrayal of the challenges facing a woman who wants to live a chaste life. For example, in the early episodes, Jane tells a new romantic interest about her commitment to remain a virgin

— WOMAN’S, page 15



CNS/Paul Haring

MENORAH EXHIBIT IN ROME — The Vatican Museums and the Jewish Museum of Rome are exploring together the significance of the menorah, although they also give a nod to the centuries-old legend that the Vatican is hiding the golden menorah from the Temple of Jerusalem. A two-part exhibition, one at the Vatican and the other at the Jewish Museum of Rome, prominently features a replica of the first-century Arch of Titus, showing Roman soldiers carrying the menorah and other treasures into Rome. The exhibit, *The Menorah: Worship, History and Myth*, documents the use of the seven-branched candelabra both as a religious item and a symbol of Jewish identity. The exhibit is scheduled to be open through July 23.

Hospice volunteer questions article on euthanasia

The Editor: The article “Home care agencies becoming euthanasia facilitators” (PM, May 3) is misleading to readers.

The writer suggests that few guidelines exist in the recent Canadian legislation on medical assistance in dying (MAID). The people she quotes provide incorrect information suggesting, for example, that people living with Alzheimer’s disease or with a disability are particularly at risk.

The article notes that health providers have no choice but to participate in MAID and that nurses and personal support workers go into homes encouraging patients to opt for medical assistance in dying. This is not the case.

The legislation provides restrictive eligibility criteria for medical assistance in dying. For one thing it clearly outlines that the person must be competent and capable of making the decision and that the request must be voluntary and not the result of outside pressure or influence.

A physician or nurse practitioner must make sure that the eligibility criteria are met and a second physician or nurse practitioner must provide a written opinion confirming the eligibility. A 10-day reflection period is required

from the time of the written consent, and withdrawal from the process can take place at any time.

I have been a volunteer at a hospice for more than 10 years and in my experience I have never encountered a medical professional who has attempted to influence patients to request medical assistance in dying. The impression left in the article is that since the legislation was passed people receiving health care services in facilities or at home are targeted for assisted death.

Inciting fear is not helpful and suggesting that this is the approach in our health system is deceptive.

— **Martha Wiebe, Ottawa**

Church must follow Jesus to wilderness

Continued from page 14

migrants and no means of protecting itself.

One moa could feed an iwi for approximately a week. In a little over a century the Polynesians had feasted on moa — to extinction.

The Haast eagle, a giant eagle much larger than anything we have in Canada, then began to die. The moa was its main food source. It too became extinct.

Another mammal had come with these Polynesian migrants — the rat. It feasted on the eggs of the slow reproducing wingless birds. To this day, they and other mammal predators are a threat to a much smaller wingless bird — the kiwi.

The Polynesian migrants to Aotearoa observed what was going on.

They observed how inter-connected and inter-dependent God’s web of life is and that they are a part of this web.

They changed their dominant story and culture to reflect these observations.

Respect and thanksgiving for all life became a core operating tenet upon which the unique Maori culture of Aotearoa was based.

Taking care of the land and giving thanks for all it provides to enable the land to keep taking care of them became integral aspects of how the Maori of Aotearoa lived.

A different “choice” was made by their Polynesian cousins who, along with a few rats, migrated at approximately the same time to Rapa Nui/Easter Island.

Like Aotearoa, Rapa Nui was lush at the time of the arrival of its first human occupants.

There again, a unique and

An educator, writer and engaged citizen living in Qualicum Beach, B.C., Zarowny is also on the leadership team for her parish’s Justice and Life Ministry.

sophisticated culture developed over the years.

The human and rat population rapidly grew.

Unlike the Maori, the Polynesians on Rapa Nui put their faith in a socio-economic/religious elite who ignored the numerous signs from Creation they were destroying Rapa Nui’s capacity to support them.

They continued the deforestation, which lead to the desertification of the island, in order to construct religious artifacts called “moai.”

Meantime, the rats ate the stores of seed the people had collected for planting. . . .

The people were told by their elite the gods would save them. They didn’t.

By the time Europeans arrived in 1722, the Rapa Nui civilization had collapsed.

Most of the rat and human populations had died from starvation, warfare over scarce resources and disease.

We are currently on the same path, except on an unprecedented global scale, as the Rapa Nui.

They, unlike Jesus and the Maori, did not go to God’s own Creation to be close to the Divine, to pray and to listen.

Both Pope Emeritus Benedict XVI and Pope Francis have made repeated statements basically stating we have freedom of choice.

If we choose to self-destruct as the Rapa Nui did by not listening to God’s revelation through Creation . . . they state nothing is going to stop us from self-destructing.

However, we could choose to be like the Maori and change our stories to change our culture that flows from them.

Unfortunately, too many of our socio-economic and religious elite persist with a story about what constitutes “pro-life” that does not include what the Divine is screaming at us through Creation and wars.

Which brings me to the annual May March for Life.

How much longer will it promote a version of “pro-life” which perpetuates our culture of death?

When will we, as church, follow Jesus into the wilderness to be close to and hear God?

How might we be transformed, as individuals and as church, so we can better facilitate transforming of our cultures to ones of life?

Young woman’s experience not unique


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until her wedding night. It takes her awhile to find a good moment to share this, and when she does, the man’s reaction is a mixture of confused, upset and condescending.

Jane’s pain is realistic when she hears him say, “it’s fine” in a tone that suggests it is a silly ideal. What woman would want to spend her life sacrificing present physical pleasure for future long-lasting joy only to have the man she cares about shrug it all off?

Unfortunately Jane’s experience is not unique. Choosing to remain chaste is a counter-cultural choice that often comes with ridicule, pain and rejection. Perhaps at first our society just wanted to move away from shaming people who had sex outside of marriage, but sex before marriage very quickly moved from something that was tolerated to something that is expected. It takes a strong character to remain true in the face of this social pressure.

This seems to be the way many morally permissive shifts go in all areas of life. We start by allowing something in the name of freedom, but it quickly turns into an expectation. We want to provide women with reproductive choice through hormonal contraception, but soon women who want to use natural methods need to spend their time justifying themselves. We turn the other way when pornography becomes widely available, but soon young boys feel that consum-



P. Paproski, OSB

There is an appointed time for everything.
Ecclesiastes 3:1

Nature’s Patience

Spring still takes its time
along old prairie trails
where pussywillows do not hurry
nor roses rush
nor saskatoons speed up.
They bud and bloom and swell
at Nature’s pace,
oblivious to all
the advocates of haste.

By Alma Barkman

ing violent materials is a right of passage. We go along with euthanasia in the name of mercy, but if we are not careful we will easily move to a world where sick people who won’t chose death are seen as imposing themselves on their caregivers.

These outcomes are not set in stone, and I am not stating that this slippery-slope reasoning is enough to legally prohibit things that I consider to be immoral on religious grounds. Rather, I am saying that if we are going to lift legal and cultural restrictions, we need to be aware of the pressure this places upon people who still want to make healthy decisions.

Making positive life choices is difficult, but it is not impossible. The only thing that makes things

like chastity seem impossible is the thought of doing them in isolation. In *Jane the Virgin*, Jane is supported by her grandmother, her mother, and perhaps most importantly, a boyfriend who loves her because of her commitment to chastity, not in spite of it. Not everyone is so lucky.

It takes a village worth of support to remain chaste, to reject rape culture, or to die a peaceful, natural death. If you know someone who is making a life-affirming choice, don’t assume it is easy because chances are it is harder than you could imagine. No matter how conflicted a person might be, they still need support.

Only a caring community can make good choices possible at any stage of life.

Hearts closed to Spirit

Continued from page 1

cuss the problem and the others who go and create problems.”

“They divide, they divide the church, they say that what the apostles preach is not what Jesus said, that it isn’t the truth,” he explained.

Those who sow discord and “divide the Christian community,” the pope said, do so because their “hearts are closed to the work of the Holy Spirit.”

These individuals, he added, “weren’t believers, they were ideologues.”

Pope Francis said the exhortation sent to the gentiles by Peter and the other apostles encourages all Christians to be unafraid before “the opinions of the ideologues of doctrine.”

“The church has its own magisterium, the magisterium of the pope (and) the bishops,” and it must follow along the path “that comes from Jesus’ preaching and the teaching and assistance of the Holy Spirit,” the pope said.

Doctrine, he said, unites the Christian community because it is “always open, always free” while “ideology divides.”

Beaubien, 101, remembered as ecumenist, theologian

By Alan Hustak

MONTREAL (CNS) — Jesuit Father Irenee Beaubien, 101, who founded what is believed to be the world's first centre for ecumenism, is being remembered as a progressive theologian and a pioneer.

He died in Richelieu, Quebec, May 15.

In 1963, Beaubien opened the Canadian Centre for Ecumenism in Montreal, widely regarded as the first of its kind and designed to promote interfaith relations. He is also credited as being a driving force, working with the United and Anglican churches, in expanding the annual Week of Prayer for Christian Unity from being a sole-

ly Catholic affair into an international ecumenical event.

"He made a marvelous contribution to extending the boundaries of the church's mission," said Paulist Father Thomas Ryan, a former director of the centre, now head of the Paulist North American Office for Interfaith Relations in Boston.

Archbishop Anthony Mancini of Halifax-Yarmouth called Beaubien "a pioneer."

"He was in on the ground floor of ecumenism when these conversations were taking place in private, before Vatican II, when it was not the official church line," said Mancini, who worked with Beaubien in the 1970s.

"It was a big deal in those days. He was very affable, very persuasive. In the secular world, he would have been an effective politician. He could put a positive spin on things," the archbishop said.

Baubien's success was largely rooted in prayer and his abilities as "a good listener, very sociable, and an effective organizer," said Ryan. "I was blessed to have him as my mentor for three years before he handed me the baton of director of the Canadian Centre for Ecumenism."

After devoting 21 years to Christian unity, Beaubien, then 68, founded *Sentiers de Foi* to reach out to alienated or no-longer-practising Catholics, Ryan recalled.

Baubien was born in Shawinigan, Quebec, Oct. 20, 1916, the third of 11 children in a barber's family. An athletic and physically fit teenager, he dropped out of school to work as a lumberjack to support his family during the Great Depression.

After a spiritual retreat in 1936, he decided to become a Jesuit. During his formation, he was sent to then-St. Boniface College in Manitoba, where he coached the



CNS/Archdiocese of Montreal

Rev. Irenee Beaubien

hockey team before being ordained in 1949.

Returning to Montreal, Beaubien was sent by Archbishop Paul-Emile Leger to Milwaukee on a pilot project to explore the idea of opening relations between Catholics and Protestants. At Leger's encouragement, Beaubien started the Catholic Inquiry Forum, which brought together Catholic priests and Protestant ministers for informal meetings. Those meetings were the genesis of the Canadian Centre for Ecumenism.

Baubien was the director of the Christian Pavilion at the Expo 67 fair in Montreal. He was then named by Pope Paul VI as a consultant to the Vatican's Secretariat for Christian Unity. He ran the Canadian Centre for Ecumenism until 1984.

He received the Order of Canada in 2012 and was presented with the *Pro Ecclesia et Pontifice* Cross, a papal honour bestowed by Pope Benedict XVI, in 2012.

Vatican finance watchdog kept busy

By Carol Glatz

VATICAN CITY (CNS) — The Vatican's financial watchdog agency has beefed up its investigations with increased outreach to foreign authorities in a continued effort to prevent suspected money laundering and the financing of terrorism.

Given the growing number of agreements it has made to share information with other foreign financial intelligence authorities

and the "increasing complexity of potential money laundering schemes," the Vatican Financial Intelligence Authority (AIF) made more than 700 requests to foreign authorities in 2016 — up from about 200 requests in 2015 and just 20 requests in 2014. The requests can be for documents, data and information deemed relevant for preventing or counteracting criminal activity.

"The main driver of the increase of the figures relating to

the international co-operation and exchange of information is, on the one hand, the preventive and proactive approach taken by AIF at the international level and, on the other hand, the increase of counterparts, and lastly the sophisticated feature of cases . . . involving several subjects and foreign jurisdictions," said the agency in its annual report for 2016.

Rene Brulhart, president of the Financial Intelligence Authority, and Tommaso Di Ruzza, its director, presented the report at a Vatican news conference May 16.

The 28-page paper noted a drop in the number of reports of suspicious activity AIF received: 207 reports in 2016 compared to 544 reports in 2015. Vatican law requires the reporting of suspected funds or activities to the AIF.

The agency said the number of reports was still higher than those received before 2015, which indicates improved and increasingly effective "implementation of reporting requirements" by the entities the agency oversees. The authority monitors financial operations at the Vatican bank, formally known as the Institute for the Works of Religion (IOR), to ensure they meet international norms against money laundering and the financing of terrorism.

A handful of cases were then forwarded on to the office of the promoter of justice at the Vatican City State's tribunal after the agency determined there were reasonable grounds to suspect money laundering or the financing of terrorism.

The finance agency did not specify the number of suspicious cases it had looked into, listing only the number of reports — 22 — it made.

New cardinals fit pope's formula for faith, catholicity

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis, who described himself as coming from "the ends of the earth," continues to go to the far reaches of the globe to seek those who will advise him and possibly elect the next pope.

Announcing May 21 that he was adding five churchmen to the College of Cardinals, Pope Francis said their geographic mix — two Europeans, an African, an Asian and a Central American — reflect the catholicity of the church.

After the June 28 consistory, 62 countries will have at least one cardinal elector — a cardinal under the age of 80 and, therefore, eligible both to vote in a conclave to elect a new pope, but also available for membership on various Vatican congregations, councils and dicasteries.

The five churchmen who will become cardinals June 28 are: Auxiliary Bishop Gregorio Rosa Chavez of San Salvador, El Salvador, 74; Archbishop Jean

Zerbo of Bamako, Mali, 73; Archbishop Juan Jose Omella of Barcelona, Spain, 71; Bishop Anders Arborelius of Stockholm, 67; and Bishop Louis-Marie Ling Mangkhankhoun, apostolic vicar of Pakse, Laos, 73.

— Rosa Chavez, who worked closely with Blessed Oscar Romero before he was assassinated in 1980, is the president of Caritas El Salvador and president of Caritas Latin America and Caribbean.

— Zerbo played an active role in the Mali peace process, trying to end years of civil strife that began in 2012.

— Mangkhankhoun is known for training catechists and making pastoral visits to remote mountain villages.

— Arborelius is a convert to Catholicism and the first native-born Swede to serve as a Catholic bishop in Sweden since the Protestant Reformation.

— Omella has been a longtime member and two-term president of the Spanish bishops' social concerns commission.



CNS/Baz Ratner, Reuters

FOOD AID — People wait in line for food distribution outside a church April 27 in Makunzi Wali, Central African Republic.

Pope goes door to door, blessing homes of the poor

By Cindy Wooden

VATICAN CITY (CNS) — Like parish priests throughout Italy do during the Easter season, Pope Francis spent an afternoon May 19 going door to door and blessing homes.

Continuing the "Mercy Friday" visits he began during the Year of Mercy, Pope Francis chose a public housing complex in Ostia, a Rome suburb on the Mediterranean Sea.

The Vatican press office said Rev. Plinio Poncina, pastor of Stella Maris Parish, put up signs May 17 announcing a priest would be visiting the neighbourhood to bless houses. The signs, which indicate a date and give a time frame, are a common site in Italy in the weeks before and after Easter.

"It was a great surprise today when, instead of the pastor, the one ringing the door bells was

Pope Francis," the press office said. "With great simplicity, he interacted with the families, he blessed a dozen apartments" and left rosaries for the residents.

"Joking, he apologized for disturbing people, however he reassured them that he had respected the hour of silence for a nap after lunch in accordance with the sign posted at the entrance to the building," the press office said.

The pope's Friday visits to hospitals and hospices, homes for children, rehab centres and other places of care were planned for the Year of Mercy as tangible ways for the pope to practice the corporal and spiritual works of mercy.

Although the Year of Mercy ended in November, the pope restarted making Mercy Friday visits in March when he visited a home and educational centre for the blind and visually impaired.

Give me six hours to chop down a tree and I will spend the first four sharpening the axe.

— Abraham Lincoln