



Mercy is pro-active

"Mercy is pro-active," said speaker Matt Halbach at the annual spring Diocesan Pastoral Council meeting in Prince Albert. "It doesn't wait for an apology. It is lavish and generous. Mercy is messy, it can divide." — page 3

Holocaust memorial

Some 2,100 students attended a Holocaust memorial service at the Cathedral of the Holy Family April 18 in Saskatoon. — page 6

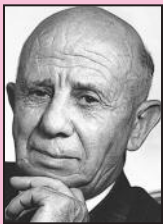
Energy

conservation

Through a program sponsored by Affinity Credit Union, non-profit organizations such as churches can get control of their energy costs and reduce greenhouse gas emissions by reducing their energy consumption. — page 7

Remembering Gagliano

Communications entrepreneur and visionary Gaetano Gagliano died recently at 98. "The great dream of Gagliano's life had



everything to do with communications, but more to do with the church than with his business empire," writes Michael Swan. — page 9

Interesting history

Newspapers have a tradition of publishing editorials that raise the ire of the public and the Prairie Messenger is no exception. In 1926 a well-known public figure threatened to sue the PM over an editorial written by Cosmas Krumpelmann, OSB. — page 14

Difficult discussions

In the first of a five-part series, Regina theologian Brett Salkeld discusses what Catholics are for and against in the highly charged issue of assisted suicide. — page 15

Being born Jewish an automatic death sentence

By Andréa Ledding

SASKATOON — A childhood survivor of the Holocaust, Nate Leipziger was born in Poland in 1928, and emigrated to Toronto with his father in 1948. He attended the 34th annual Yom Ha Shoah at Congregation Agudas Israel April 17, giving the keynote address.

Leipziger began by noting that there were many who risked their lives, their families, and sometimes entire communities in order to protect Jewish people during the Holocaust. "Would you have the courage to hide a human being not of your religion, not of your knowledge, a stranger who just knocked on your door?" asked Leipziger. "Those are the real heroes of the Shoah, the brilliant stars in the darkness."

He and some members of his family were saved by such stars, who restored humanity to him, Leipziger said.

"I believe that we all have the capacity to do good, and we should do whatever is in our capacity," said Leipziger. He spoke about the heroes of the Warsaw ghetto, Jewish youth and women who fought to the death rather than be taken. Sharing his



Andréa Ledding

HOLOCAUST SURVIVOR — Holocaust survivor Nate Leipziger greets Saskatoon Bishop Donald Bolen at a Holocaust memorial service at Congregation Agudas Israel April 17.

own story, he said he was left alone in his generation, with only a father remaining of all his friends and family.

"As a child I did not know that being born Jewish meant an automatic death sentence," he said, adding that he would be beaten up by his best friend at Easter because he was deemed to be "a Christ-killer."

"These were my friends and yet their minds were poisoned

against me because I was a Jew." He added that much changed in 1965 when Pope Paul VI declared Jews were not responsible for the death of Jesus.

Leipziger noted that during the Holocaust, the Nazis imprisoned and killed the spiritual leadership and intelligentsia, schools were closed, then businesses, then homes were seized as cities were declared "free of Jews."

"By the time they came for us

Terrorism needs global response, UN told

UNITED NATIONS (CNS) — Only a "collective international response" can thwart the spectre of terrorism that crosses borders, according to the Vatican's permanent observer mission to the United Nations.

"This response must also ad-

dress the root causes upon which international terrorism feeds," said Archbishop Bernardito Auza April 14 during a UN Security Council debate titled Threats to International Peace and Security by Terrorist Acts.

"The present terrorist challenge

has a strong sociocultural component," he added. "Young people travelling abroad to join the ranks of terrorist organizations are disillusioned by what they experience as a situation of exclusion and by the lack of integration and values in certain societies."

Auza urged the international community to stop Islamic State's international reach.

"Their access to cyberspace must be denied. Their access to funding must be cut off. No country, no company and no individual must be permitted to 'do business' with terror groups, in particular in arms and ammunition," the UN nuncio said.

"Collaboration with terror groups, whether for profit or for ideological complicity, must be outlawed. Member states that abet violent extremism or shelter terror groups must be rigorously challenged by this council," he said.

— NOUWEN, page 9

— ACTS, page 19

Twenty years beyond the grave, Nouwen still teaching

By Michael Swan
The Catholic Register

TORONTO (CCN) — Rev. Henri Nouwen is still trying to help us understand. He's been dead 20 years, but he's still there talking to us about our gifts and our failures, our hopes and our doubts, God and love and sin and community and loneliness.

Thirty-eight of Nouwen's 39 books are still in print, some available in half a dozen or more languages. The books are studied in Catholic and Protestant seminaries, assigned as spiritual reading by retreat masters and passed from friend to friend. More than seven million copies have been sold. U.S. presidential hopeful Hillary Clinton has named his most popular book, *The Return of the Prodigal Son*, one of the most influential books in her life.

A new Nouwen book is scheduled to hit the presses this fall, con-

sisting of excerpts from 16,000 letters he wrote over more than 20 years to readers who sought his advice.

This extraordinary legacy from a single spiritual writer only partly explains Rev. Ron Rolheiser's enthusiasm for a three-day conference on Nouwen scheduled June 9 to 11 on the University of Toronto's Mississauga campus. As a popular writer, a priest and psychologist, Rolheiser has found himself following a path laid by Nouwen for almost 40 years.

"This is not my most favourite topic. I love Nouwen," said Rolheiser. "He's influenced me in both the academic world and the non-academic world."

As a popular writer whose weekly column has been featured in The Catholic Register for close to 30 years and in the Prairie Messenger for more than 20 years,

in 1943, many things had happened," said Leipziger, explaining that Hitler saw there would be no consequences for what he was doing, as refugees were turned away from country after country. The only country to open its doors to Jewish refugees was the Dominican Republic. "By '43 when we were taken from our hiding place, all of this was unknown to me as a boy of 15," said Leipziger. "At age 12 I had gone to apprentice school and that saved my life."

When the family was taken to Auschwitz (Birkenau), a Nazi pulled Leipziger's father out of the lineup to work. His father realized that only by lying about his son's age and capabilities could he save him from the gas chambers. He said the boy was 17 and that he had been apprenticed as an electrician. The officer thought Leipziger looked young for 17; he was in fact 15, but the officer let him go into his father's line.

"My father knew what he was doing; he knew he was taking me out of the gas chamber line and putting me into the camp," said Leipziger, who never saw his mother and sister again. They were taken with the others and "processed" in the gas chambers.

"Now when I got into the camp they took our clothes, they put a number on our arm, they shortened our hair, they gave us a lecture. They said your life span here in the concentration camp of Auschwitz-Birkenau is four months: either you

— KILLING, page 6



Art Babych

THE QUEEN AT 90 — Queen Elizabeth II, seen on her visit to Ottawa in 2010, is the longest-reigning monarch in British history. She turned 90 on April 21 with little fanfare, "Just a gentle stroll outside the grounds of Windsor Castle, the lighting of a beacon, and a night at home with family are all that are on the royal plate," reported the Associated Press. The Queen will save the pomp and ceremony for official celebrations: the week of May 12 - 15, and then a weekend of events June 10 - 12.

Immigrants share stories of wage theft, exploitation

JAMAICA, N.Y. (CNS) — Immigrant workers shared stories of wage theft and exploitation with college students April 16 at



CNS/Simon Caldwell

GENOCIDE MOTION — **Fiona Bruce, a member of the ruling Conservative party, speaks April 16 at the New Life Evangelical Church in Congleton, England. Bruce introduced a motion calling on the British government to demand that the UN Security Council and the International Criminal Court act swiftly to pursue the Islamic State group for genocide. The motion passed the House of Commons unanimously April 20.**

the first Solidarity Festival to be held on the campus of Vincentian-run St. John's University in the Queens borough of New York.

Meena Sunuwar said she and other women from Nepal suffered health problems from exposure to hazardous chemicals in nail salons. Perla Zuniga described a fast-food restaurant manager who denied her three weeks of wages when she quit her job.

Event organizer Meghan Clark said the festival was an effort to engage students in a conversation about local and global worker justice. Clark, an assistant professor of theology and religious studies at St. John's, teaches a class on Catholic social teaching.

Students in her class used materials and interactive programs from Catholic Relief Services, the U.S. bishops' overseas relief and development agency, to begin research on international fair-trade practices. For their culminating projects, they worked in teams to do case studies of companies that provide fair-trade versions of popular products, including smartphones, athletic clothing, chocolate, bananas and diamonds.

Fair trade is a set of business practices voluntarily adopted by producers and buyers that are designed to advance many economic, social and environmental goals. Adherents of fair trade commit to pay a fair wage to the producer and offer opportunities for advancement, use environmentally sustainable practices and safe working conditions, build

long-term trade relationships and offer public accountability.

Carina Acosta and Shivani Shah researched Brilliant Earth, a Canadian diamond company that extracts stones in an environmentally sound way, pays fair wages, provides educational opportunities for the children of mine workers, and eschews violence and extortion associated with some mines in central African countries, they said.

"Before this project, I had no idea about the condition of labourers in these industries," Acosta said.

"I took this class because I thought it would be interesting to learn about world issues and their relationship to Catholic social teaching. I feel like my eyes have been opened and I have information to become a better consumer," Shah told Catholic News Service.

Ryma Iftikhar and Miguel Rubin de Celis traced athletic performance clothing made in the Dominican Republic by Alta Gracia and sold on the St. John's campus. They said Alta Gracia operated in a former Nike factory and paid its workers more than three times the wages formerly offered in the factory.

"We're trying to spread awareness. That's what we can do as students," Iftikhar said. "Some students don't know about fair trade."

To help students understand local justice issues, Clark developed a partnership in 2013 with

Don Bosco Workers, a worker-led immigrant justice organization in Port Chester that receives funds from the Catholic Campaign for Human Development, the American bishops' domestic anti-poverty program.

"I was looking to create relationships with CCHD-funded groups in the area and specifically to incorporate them into my Catholic social teaching class. Since then, members of Don Bosco Workers have come each semester to share their stories and teach students about wage theft and their campaign against it," Clark told CNS.

Zuniga, the former fast-food worker, was directed to Don Bosco Workers for help to recover her last three paycheques. She filed a claim with the state's department of labour and eventually got her money, she said.

Don Bosco Workers began as a parish charitable outreach to day labourers who congregated on local street corners hoping for work with contractors and land-

scapers. At the end of the day, employers did not always pay the agreed-on wage, and the labourers had little recourse. Ann Heekin, a founding board member and the group's president, said it was a challenge to evolve from a "very good charitable organization on behalf of low-income workers into a justice organization whose daily challenge is to prevent and overcome wage theft."

Wage theft refers to the denial of wages or benefits rightfully owed an employee and can include failure to pay overtime, minimum-wage violations, illegal pay deductions, working off the clock, and not being paid at all.

Today, Don Bosco Workers runs an indoor hiring site, helps workers and contractors agree on wages and work conditions, and, through a partnership with Local 1103 of Communications Workers of America, offers training in wage and hour regulations, federal Occupational Safety and Health Administration requirements, and leadership development.

Spence resigns as director of Catholic News Service

WASHINGTON (CNS) — Tony Spence has left his position as director and editor-in-chief of Catholic News Service, a post he held since 2004.

Spence's years at CNS "marked significant contributions to the Catholic press," said James L. Rogers, chief communications officer for the U.S. Conference of Catholic Bishops. He said the search process for a successor would begin immediately. In the interim, Rogers has assumed Spence's administrative duties.

As head of CNS, Spence oversaw the work of its Washington staff, its Media Reviews office in New York City, its Rome bureau and a cadre of stringers around the world.

CNS is the oldest and largest English-language religious news organization in the world. During Spence's tenure, CNS formed global partnerships with Salt + Light Television in Canada, Bayard Presse and other Catholic press agencies in Europe, Africa and Asia. Those partnerships have helped CNS reach even more English- and Spanish-speaking Catholic news and media consumers around the world.

As head of CNS, he also helped



CNS/Nancy Wiechec

Tony Spence

two other agencies get off the ground: Presence religious news service in Montreal and a Catholic news service for Africa based in Nairobi, Kenya.

Look at your own sins before judging

By Junno Arocho Esteves

VATICAN CITY (CNS) — Christians must look to their own sins and failings and not fall into the temptation of hypocrisy that causes them to believe they are better than others, Pope Francis said.

"The relationship of salvation" with God cannot move forward if people justify themselves and look at the mistakes of others instead of fixing their gaze on the

Lord, he said at his weekly general audience April 20.

"This is the line of salvation, the relationship between me — the sinner, and the Lord," he told tens of thousands of people gathered in St. Peter's Square.

The pope reflected on one aspect of mercy exemplified in Jesus' encounter with a woman who was considered sinful. While Jesus dined with one of the Pharisees, she entered the house weeping, bathed his feet with her

tears and wiped them with her hair.

"Her many sins have been forgiven; hence, she has shown great love. But the one to whom little is forgiven, loves little," Jesus said.

Although the Pharisee questions Jesus' reason for allowing himself to be "contaminated" by the woman "as if she were a leper," the pope said Jesus' reaction is a lesson on how to "distinguish between the sin and the sinner."

"With sin there is no need to compromise, while sinners — meaning all of us — we are like sick people who are being cured and in order to be cured, we need the doctor to come close, to visit us, to touch us. And naturally the sick person, in order to be healed, must recognize the need for a doctor," he said.

By allowing himself to be free of prejudice "that impedes mercy from expressing itself," he added, Jesus puts an end to the isolation caused by the hypocrisy of "ruthless judgments."

Pope Francis said the encounter between Jesus and the woman teaches "us the link between faith, love and gratitude."

"Let us allow Christ's love to be poured in us. A disciple draws from and is rooted in this love. From this love, everyone can be nourished and fed. In this way, through the grateful love we pour out to our brothers and sisters, in our homes and in society, the Lord's mercy can be communicated," he said.



CNS/Jose J.come, EPA

ECUADOR EARTHQUAKE SURVIVORS — **Earthquake survivors wait in line April 18 to get water in Pedernales, Ecuador. The April 16 magnitude-7.8 earthquake off the country's Pacific coast claimed the lives of nearly 500 people and left thousands homeless and is the worst disaster the country has faced in decades, said a top official.**

D&P joins other NGOs calling for food security

By Deborah Gyapong

OTTAWA (CCN) — The Canadian Catholic Organization for Development and Peace is among 26 NGOs in the Canadian Food Security Policy Group calling for Canada to help small family farms.

“Our current modes of food production are not only contributing massively to climate change but are also inadequate for feeding a world facing a climate crisis,” said Development and Peace’s director of in-Canada programs Josianne Gauthier at an April 21 presentation marking the release of the group’s report calling on Canada to re-invest in food security.

Gauthier pointed out the ones suffering the impacts of climate change the most are small family farmers facing drought, floods, and pressures from agribusiness and unfair trade policies.

“Indeed, something is very wrong when nearly one billion people are going hungry, and most of those are small family farmers,” she said. “They work to feed 70 per cent of the world, yet can’t earn a dignified living — and climate change is only adding to their poverty.”



CCN/D. Gyapong

CALLING FOR FOOD SECURITY — An April 21 presentation launched the Canadian Food Security Policy Group’s report calling on Canada to reinvest in food security. From left: Paul Hagerman of Canadian Foodgrains Bank, Josianne Gauthier of Development and Peace, moderator Catherine Clark, Renaud De Plaen of IDRC, and Dennis Prouse of CropLife Canada

“Women are particularly vulnerable, when simply investing in and recognizing their significant contribution could feed up to 150 million more people,” she said.

Gauthier joined a panel hosted by broadcaster Catherine Clark, including representatives from CARE Canada, Canada Foodgrains Bank, CropLife Canada and IRDC. Other NGOs included in

the group are World Vision, Canadian Feed the Children, OXFAM Canada, the Mennonite Central Committee, the United Church of Canada and the Canadian Red Cross, among others.

In its report, “Agenda for Food Security and Resilience,” the group calls for Canada to reinvest in food security. The report notes Canada launched a food security

policy six years ago, but investment has dropped to \$346 million in 2014-2015 from a high of \$670 million in 2009.

The report identifies threats to food security such as poverty, climate change, gender discrimination, conflict and natural disasters, diversion of farmland for other purposes, food waste and loss, and unfair trade.

It recommends investing in improving the livelihoods of small-holders; targeting opportunities for women and youth; focusing on nutrition and nutrition-centred agriculture; improving livestock practices; strengthening eco-system resilience in the face of climate change; and linking emergency relief and long-term security.

“Small family farmers know, and are already using practices that produce food that is more sustainable, more reliable, more nutritious, and also more climate friendly,” Gauthier said.

Seed saving and exchanging is one traditional method that maintains biodiversity and creates natural resilience, she said.

Gauthier noted how Pope Francis’ encyclical on the environment *Laudato Si’* “reminds how all is interconnected, how there is but one crisis which is both environmental and social, and that the cry of the earth is also the cry of the poor.”

“But most of all he reminds us of our moral, human responsibility toward one another and the earth, and speaks with hope about finding the solutions together,” she said.

‘Mercy is pro-active,’ says speaker; ‘it doesn’t wait for an apology’

By Paula Fournier

PRINCE ALBERT — Speaker Matt Halbach chose Pope Francis and the Church of Mercy as his theme for the annual spring Diocesan Pastoral Council (DPC) meeting on April 2 in Prince Albert.

Halbach is an assistant professor at the Felician University, a Franciscan university in New Jersey where he teaches history and heritage in the Catholic Church and sacramental theology for religious educators. He received his PhD in religious education and catechetics from the Catholic University of America in Washington, D.C., and is currently director of the St. Joseph Educational Center in Des Moines, Iowa, where he develops and co-ordinates adult faith formation events and curriculums for regional parishes and works with other faith formation co-ordinators.

His book, *Building a Parish of Mercy*, will be published in July. The book offers specifics for small groups and parishes to reflect together on how they can exhibit attitudes and actions of mercy

within their sphere of influence.

Almost 200 representatives from parishes across the diocese travelled to listen and participate in the day’s sessions and activities.

Halbach described Pope Francis as an ice breaker who has done so much in so little time, reaching across denominational and religious lines, making it safe to have difficult, frank discussions about the Catholic faith and its role in the world today.

“When I see him, words that come to mind are sincere, authentic and humble. It endears him to me. A man not standing on a perch, trying to be higher. I feel like he’s with me, next to me.”

As an ice breaker, each table of mixed parish representatives was asked to share its descriptions of Pope Francis. Impressions included “ordinary,” “down to earth,” “bringing hope to the poor,” “answers hard questions,” “non-judgmental,” “straightforward,” “welcoming,” “father figure,” “always joyful” and “radiates Christ.”

Halbach felt that Pope Francis “gets” the human experience. In a

homily given to newlyweds, Pope Francis spoke on some of the dynamics of married life. He said it’s a struggle and a sacrifice, and the dishes are going to fly, “That’s okay, because what matters is, are you going to clean up the mess together?”

Halbach shared his love for the writings of Pope Francis; for example, the exhortation, *The Joy of the Gospel*. He expressed his delight that the magisterial document included the colloquial “sourpuss.”

“We need that kind of talk. It’s the kind a father would give.”

He shared the story of the newly elected pope asking a Swiss guard stationed outside his room if he would like a chair or something to eat. The guard said no, he would get into trouble. Pope Francis brought him food and a chair anyway. The guard was adamant that he couldn’t. So the pope asked him who he was going to get into trouble with: “I’m the pope.”

“Can you imagine the impact on the guard’s life?” asked Halbach. “Do you think he will ever forget that moment? It breaks protocol, boundaries and tradition. Sometimes we need to break from the norm in order to grow and experience God’s love. The papacy is structured; there is a protocol for every possible scenario. To be so ‘off the cuff’ with God’s love and mercy is a wonderful thing. Francis is unconventional in his attire and leadership. He doesn’t walk in front of people, he walks alongside them, he is a fellow sojourner. He has asked everyone in the church to learn the art of accompaniment. How do we accompany each other as Christians? How do we walk with each other on our faith journeys?”

He described Pope Francis’ style of evangelization as accompanying people, not converting them; he is interested in where a

person is in that moment and he is conscious of who needs to be for them. He is promoting a merciful church, crafting it to what he wants it to be.

“What does the church need to be, then, if we’re all in the same boat? Should we be about rules and regulations? Theology? Service? Mercy? Care-giving? It’s not just the church taking care of the world, because everyone’s in the same boat, it’s the church trying to take care of herself, and the evangelization that needs to happen from within that comes through care and accompaniment, giving people what they need here and now, to help them take another step on their faith journey.”

Halbach asked the crowd how they felt when someone opened a door for them.

“Think about times in your life that things opened for you? Pope Francis says the church, sacraments, eucharist, all need to be open doors. We need to discern and study where the barriers are in our church.”

Halbach approached difficult subjects with mercy, saying “building a church of mercy takes small steps with great love.” He explained mercy as an orientation toward and for the good of the other, and that includes forgiveness of self and others, and is the way of holiness and perfection.

Using the parable of the prodigal son, he uses the example of the father who broke out the wine and robes before an apology was heard.



Paula Fournier

PRINCE ALBERT SPEAKER — Matt Halbach (left), speaker at the annual spring Diocesan Pastoral Council meeting in Prince Albert on April 2, stands with Bishop Albert Thévenot, M.Afr.

“Mercy is pro-active; it doesn’t wait for an apology. It is lavish and generous. Mercy is messy, it can divide.” He repeated Jesus’ words from the Bible: “Do not suppose I have come to bring peace to the earth. I have come not to bring peace, but a sword.”

He spoke of mercy as the face of the Father, incarnate in Jesus, the work of the church and the fundamental law that dwells in the heart of every person who looks sincerely into the eyes of his brothers and sisters. Mercy avoids judgments and condemnation, judging actions and hearts.

Bishop Albert Thévenot, M. Afr., ended the meeting, admitting sometimes change can be scary.

“We need time for conversation and sharing what is precious for us all, our faith: big or small, brave or not. It’s your gift. It was put into your hearts at your baptism to grow. I never saw a farmer transplanting full grown plants. We plant small seeds. We need to learn

Pope Francis appoints new auxiliary bishop for Montreal

OTTAWA (CCN) — Pope Francis has appointed Msgr. Alain Faubert, CSS, as a new auxiliary bishop for the Montreal archdiocese.

Born in 1965, Bishop-elect Faubert was ordained a priest for the Montreal archdiocese in June 1995. At the time of his appointment he was serving as pastor of Montreal’s Saint-Germain Parish.

In January 2011, the bishop-elect had been appointed episcopal vicar of the archdiocese’s eastern region and in May of that year, he was named monsignor (Chaplain of His Holiness).

After his ordination and five

years as an assistant pastor, Faubert pursued theology studies at the *Institut catholique de Paris* and at Laval University in Quebec City.

In 2004, he resumed full-time pastoral work in the Outremont district of Montreal while teaching at the *Institut de formation théologique de Montréal* and serving as assistant director of the Diocesan Office for Faith Education.

Montreal serves a population of 1,494,132 Catholics with 394 diocesan priests, 562 religious priests; 78 permanent deacons, 3,000 religious sisters, 230 religious brothers and 121 lay pastoral workers.

Faith leaders make appeal for conscience rights

By Deborah Gyapong

OTTAWA (CCN) — Catholic, Protestant, Jewish and Muslim faith leaders made an appeal April 19 for protection of conscience rights for health professionals and institutions in the assisted-death bill.

“We stand together today, leaders within our respective faith communities — Jewish, Muslim and Christian — to express our grave concern over the decriminalization of assisted suicide and euthanasia,” said Evangelical Fellowship of Canada (EFC) president Bruce Clemenger. “We believe that any action intended to end human life is morally and ethically wrong.”

Toronto Cardinal Thomas Collins, representing both the Canadian Conference of Catholic Bishops and Coalition for Health-CARE and Conscience, pointed out faith-based communities “established havens of hope” to serve suffering and sick people. For his faith

tradition alone, the Catholic Health Alliance of Canada represents 110 facilities with almost 18,000 beds and 60,000 staff, he said.

“Whether it is the outstanding work of the Salvation Army, the Jewish community or many other faiths, we would be a much colder, harsher country were faith communities not serving on the front lines of care and outreach,” he said. “We ask, simply, for the same protection that has been provided to these facilities in every foreign jurisdiction in the world that has legalized euthanasia/assisted suicide; that is, never to force hospitals, nursing homes, hospices and other care facilities to go against their mission and values, which are their institutional conscience.”

“These facilities are committed to caring for people, to journeying with patients and being with them till their final moments. What we object to is taking their life,” he said. “It is important to note that no health care facility in Canada



CCN/D. Gyapong

CONSCIENCE RIGHTS — Toronto Cardinal Thomas Collins joined faith leaders from the evangelical, Jewish and Muslim traditions to make a call for conscience rights in the assisted-dying legislation Bill C-14.

makes every procedure available to its patients. It is not practical, fiscally responsible or prudent to do so.”

The cardinal noted the lack of any protection for conscience

rights in the draft Bill C-14, and is leaving the matter to the provinces and territories. If the government wants consistency in the delivery of legislation across Canada, it must have “consistency in the protection of conscience rights across the country,” he said.

Rabbi Dr. Reuven P. Bulka, of the Congregation Machzikei Hadas in Ottawa, made an appeal for the individual conscience rights of medical professionals.

He warned forcing doctors to kill their patients or to be complicit in their killing by referring them for euthanasia “is to turn the world of medical practice upside down.”

“Additionally, we need to be sure that in all instances of such principled objection, the physician, nurse, pharmacist, or any other social or health care professional who refuses to take part in such action is not in any way to be discriminated against,” Bulka said. “Whatever protocols are adopted in the wake of the impending legislation must build in rock solid protections to prevent this from happening.”

Commissioner Susan McMillan, Territorial Commander for The Salvation Army in Canada and Bermuda, made a plea for palliative care, noting only 30 per cent of Canadians have access to end-of-life care that “cares about” patients as well as for them.

“If there is a lack of quality palliative care available, then we can’t expect people to make a truly informed choice about how to respond to their health care needs,” she said.

Imam Sikander Hashmi, of the Canadian Council of Imams, said while he could understand why those suffering at end of life might want to end their lives, the response should be prayer and “providing the best possible care.”

He warned “opening the door to death as an acceptable option for relief sends a deeply troubling message to those living on the margins of our society,” whether those with terminal illness, physical disability or psychiatric illness who “deserve to be embraced and welcomed as cherished members of society.”

“Support for euthanasia and assisted suicide does the exact opposite. It sends the terrible message that sometimes, life is just not worth living,” he said. “In simple terms, it presents death as

ning of this year, she and other colleagues have sensed a threat of reprisals if they refuse to participate in killing their patients.

She said a palliative care colleague had also been threatened with discipline if he did not comply with so-called medical aid in dying in his Montreal hospital.

Being obliged to refer is morally unsustainable for me, she said in French. Girouard said she and others would leave medicine rather than comply. She asked for the federal government to protect conscience rights rather than leave it up to the provinces.

Asked if patients should also have rights to go to an institution where they know no one will kill them even if they dip into depression, Collins said faith institutions should be “havens of hope” where many would choose to come.

Girouard said she had a young patient who was suffering a great deal including having problems breathing. She offered him medication to bring relief but he adamantly refused, for fear of being killed.

Growth comes from God

Continued from page 3

to give them time and have patience, we all need time for growth. A farmer doesn’t plant today and harvest tomorrow. He knows that growth doesn’t come from him, it comes from God.”

Thévenot compared the church to a field hospital. He asked the crowd who they thought was the patient, nurse or caretaker. He explained that through the experiences of life, we are the doctors.

“We need one another for that hospital. The battle is there, we have been challenged and we might get hurt, but you will continue, because we are encouraging and supporting one another in our faith. Serving and listening: how do you listen?”

Recognizing Christ in others, he said, is where catechesis begins. When a conversation on faith begins, we should begin where people are at, not where we want them to be.

“Let us live out our baptismal promise, our commitment we remade at Easter. Say, ‘Yes. I do!’ What does it mean to say yes? How are you living that ‘I do’?”

Pro-life MPs face quandary on euthanasia

By Deborah Gyapong

OTTAWA (CCN) — Though pro-life groups are calling for the federal government to invoke the notwithstanding clause on euthanasia Bill C-14, some pro-life MPs do not see that option.



CCN/D. Gyapong

Michael Cooper

The Supreme Court of Canada has given Parliament until June 6 to pass legislation on euthanasia and assisted suicide, otherwise its Carter decision that struck down the Criminal Code provisions against assisted suicide as unconstitutional, will come into effect, leaving a legal vacuum.

“It is important that legislation is passed,” said Conservative MP Michael Cooper, who co-chaired the recent special joint Parliamentary Committee on Assisted Dying. He and the other two Conservative MPs on the committee issued a dissenting report that he is pleased influenced the drafting of Bill C-14. “I don’t think there could be anything worse than not having legislation.”

Cooper is concerned no legislation would create a legal “vacuum” similar to that on abortion, where there are no laws restricting abortion until the child exits the birth canal. That legal vacuum

would also create “uncertainty for physicians, for patients and leave no safeguards for vulnerable persons,” he said.

“That is a completely unacceptable situation,” he said. “I’m going to look at the bill carefully. There are some important positives, but some serious shortcomings.”

Cooper said he is glad the bill reflected elements of the committee’s dissenting report and did not go as far as the committee recommended in allowing advanced directives for those with dementia, for those with mental illness, and an opening for competent minors. But he would like some substantial amendments and will consult with his St. Albert-Edmonton constituents before he decides how to vote.

Conservative MP Garnett Genuis (Sherwood Park-Fort Saskatchewan) said Bill C-14 has left him “gravely concerned.”

“This legislation does not protect the conscience rights of health care practitioners,” he said. “The trumpeted ‘safeguards’ are highly subjective and do not provide the necessary certainty that the vulnerable will be protected, and there is no mechanism in this legislation for advance legal review.”

“The absence of conscience protection will have a significant negative impact on the medical profession,” he said. “The absence of objective safeguards or advance legal review makes the so-called ‘safeguards’ in this legislation a matter of mere smoke and mirrors.”

Cooper said one of the main safeguards in the legislation is limiting euthanasia and assisted suicide to physical illnesses. But a lack of a referral to a psychiatrist to determine whether there are underlying mental illness issues limiting capacity and consent is a problem in the bill.

“It is also concerning that nurse practitioners can make the decision alone, without the involvement of physicians, as to whether a patient meets the criteria for physician-assisted death,” he said. “That is

particularly concerning in the context of persons with underlying mental health challenges.”

Like Genuis, Cooper sees lack of conscience protection for physicians and allied professionals as a serious shortcoming. “It is important that everyone’s charter rights are respected, both patients and health professionals,” he said.

But Liberal MP John McKay questioned whether adding protection for conscience rights into Criminal Code amendments is possible. Since the rules governing physicians, pharmacists and other health care professionals are under provincial jurisdiction, “I just don’t know if the Criminal Code has the jurisdictional authority to intrude into provincial jurisdiction.”

McKay warned Bill C-14 in its present form may be as good as it gets, given strong pressures to have even more “progressive” legislation as recommended by the Parliamentary Committee and the Provincial/Territorial panel. The Liberals will be allowed to vote their conscience on the bill.

As pro-life groups and individuals push for the notwithstanding clause, McKay warns: “Don’t let perfection be the enemy of the good.”

“That’s what happened in the original pro-life debate,” he said. “If they want to repeat the same stupid mistakes all over again that’s the way to go about it.”

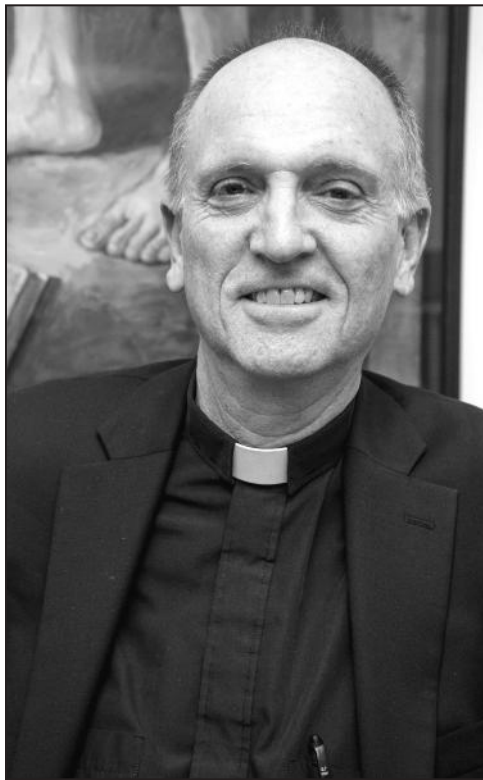
“The Supreme Court of Canada made a unanimous decision,” he said. “That’s the way it is. It will be the law of the land June 6, whether we have no legislation or we have some legislation. I think the government under the circumstances got it about as right as they can get.”

McKay had been included in what once was a substantial pro-life minority in the Liberal caucus. However, during the last election campaign Justin Trudeau declared all candidates must vote in favour of so-called “abortion rights” in order to run. According to Campaign Life Coalition’s rankings of candidates, for this reason, McKay is no longer ranked as pro-life.

Jesuit education plan puts ‘Mercy in Motion’

By Michael Swan
The Catholic Register

TORONTO (CCN) — The Jesuit Refugee Service has a very specific answer to Pope Francis’ call to put mercy on the leading edge of a church reaching out to the peripheries. The answer is education.



Catholic Register/M.Swan

CAMPAIGN — Jesuit Father Tom Smolich, director of the Jesuit Refugee Service International, said its “Mercy in Motion” campaign aims to give refugee children the chance for an education.

With a campaign called “Mercy in Motion,” the JRS is trying to

raise \$35 million (U.S.) this year so that by 2020 it can educate an additional 100,000 refugees per year.

Just 36 per cent of the world’s refugee children go to some form of high school. Less than one per cent get anything beyond high school. In the world’s largest refugee crisis, more than 2.6 million Syrian children are out of school.

The Jesuit Refugee Service has more than 150,000 students in its educational programs around the world. But that’s not much in a world with 60 million people living as refugees or at risk of becoming refugees, especially when the United Nations High Commissioner for Refugees says 51 per cent of them are under the age of 18.

The refugees who will shape the 21st century are all over, not just in the Middle East, JRS International director Rev. Tom Smolich told The Catholic Register.

“People are realizing now, finally, it really is a global phenomenon,” said the Jesuit from Sacramento, Calif., who is currently stationed in Rome. “This is not about Syria and Europe. This is a whole interconnected reality.”

Pope Francis has endorsed the

JRS’s Mercy in Motion campaign.

“To give a child a seat at school is the finest gift you can give,” Francis told the JRS at an audience in December. “For children forced to emigrate, schools are places of freedom.”

“We’re doing this because the pope invited us to do it,” Smolich said.

“Education is the real game changer. If the average stay in a refugee camp is 17 years, what are you going to do with those 17 years?” Smolich asks. “We’re trying to respond to needs — trying to respond as part of the church doing that. . . . That, to me, makes sense whether Pope Francis calls a Year of Mercy or not.”

In the world of international NGOs, the JRS is a small player. But its niche in education makes it a critical player. In Syria — where the Jesuits have deep, historical ties — the JRS finds itself doing education and more.

“We’re playing, I think, a very distinctive role in Syria. We’re one of the few NGOs who are actually in Syria,” he said. “Part of our goal and our way of working is that we don’t see this response (to the refugee crisis) as

a sectarian response. We serve Muslims. We serve Christians. Our staffs are made up of Christians and Muslims. Our goal here is that eventually this war will end. Eventually Christians and Muslims will be working together in Syria again. How do we start laying the seeds for that?”

Every JRS education program includes a psycho-social component because every JRS school is trying to teach traumatized, displaced children. In Lebanon that means a social worker in every school and program.

Online courses designed and delivered from the Jesuit network of elite universities in the United States have enabled the JRS to dramatically expand its offerings to post-secondary refugee students, but the critical need is with younger children where a human, interactive process of teaching and learning is more important than content delivery, Smolich said.

“Jesuit education has a very personal quality where you want to say the Spirit is working in that person,” Smolich said. “There’s a certain amount, yes, that can be done with books, it can be done

on tapes, it can be done by computer, it can be done online. But I think there’s a personal quality, especially in the refugee community, that we should never take out.”

For refugees who have been treated as objects and obstacles by regimes, armies, border guards and officials, healing begins by humanizing their experience. Smolich wants refugee schools to be places of human encounter.

“Pope Francis is onto something here. You start with the encounter,” he said. “The church is at the frontiers. We figure out what to do based on that encounter.”

Math class in a refugee camp doesn’t solve all the problems. But it does solve some of them.

“I hope it gives them a sense of stability. I hope it gives them access to jobs. I hope access to some future beyond being moved from camp to camp when the going gets tough,” said Smolich. “What’s the cumulative effect of that? I don’t know. But it’s better than not doing anything. I’m hoping a small group of educated people will grow and grow and grow and perhaps bring something different.”

Blitz could open doors to 700 refugees

By Michael Swan
The Catholic Register

TORONTO (CCN) — In what will be a record year for refugees finding a new home in the Archdiocese of Toronto, an 18-hour flurry of paperwork may have

made the difference for as many as 700 Syrian refugees.

At the end of March, Office For Refugees staff were surprised by an invitation to submit as many applications as possible to sponsor Syrian refugees before April 1. March 30 and 31, staffers locked the office doors and took the phones off the hook while they assembled final documentation and filled in the pages of forms necessary for each of nearly 700 refugees to be considered for resettlement in Canada under Ottawa’s private sponsorship program.

Before March 30, Toronto’s Office For Refugees — just like almost 100 sponsorship agreement holders nationwide who bring the lion’s share of privately sponsored refugees into Canada — were waiting for word from Immigration, Citizenship and Refugees Canada. The federal ministry assigns each sponsorship agreement holder a quota. Organizations may not apply to sponsor more refugees than the quota they are assigned.

Suddenly, on March 30, Immigration Minister John McCallum announced all privately sponsored refugee applications already in the system before the end of the day March 31 would be allowed in addition to whatever quota is eventually assigned.

“My first assumption was somebody made a typo,” said Office For Refugees director Martin Mark. “I’m sure they will correct it.”

But when Ottawa refused to disown its March 30 memo, staff came to realize they had 18 hours to get in as many applications as they could.

“The whole staff really did their best until midnight and they submitted applications for nearly 700 people,” said Mark.

The government has set an overall target of 17,800 privately

sponsored refugees in 2016. Included in that target will be 10,500 spots allocated to sponsorship agreement holders.

“Every effort will be made to finalize the processing of these Syrian refugees by the end of 2016 or early in 2017,” said Immigration, Citizenship and Refugees spokesperson Nancy Caron in an email to The Catholic Register.

The Archdiocese of Toronto has asked for 4,000 of the 10,500 quota spots available. So far there’s been no word from Ottawa.

The quota for privately sponsored refugees does not apply only to Syrian or even other Middle Eastern refugees. Canada has multi-year commitments to the United Nations High Commissioner for Refugees to resettle Congolese, Eritreans and Colombians. In 2015 the government fulfilled commitments to resettle 23,800 Iraqi refugees and 6,500 Bhutanese.

The Archdiocese of Toronto’s Office For Refugees is following up its early-April trip to Lebanon with an end-of-April trip to Ghana to interview Ivorian refugees who have been languishing for years in camps there.

For the first three months of 2016, the flow of Syrian refugees from Lebanon, Jordan and Turkey received special attention as Ottawa assigned extra staff to the visa station in Beirut and laid on government-chartered flights from Jordan and Lebanon. From 250 interviews this spring in Lebanon, Mark is hopeful his office will be able to find places for 150 families in Toronto.

But the open tap from the Middle East is about to come down a notch.

“We know refugees and sponsors are disappointed that expedited processing is not continuing, but the accelerated pace of recent months could not be sustained indefinitely,” said Caron.

Education goes beyond curriculum

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — American Jesuit Father Greg Boyle told Ontario educators they must stand with the poor, the vulnerable and anyone who is rejected by society.

“How is that not your job description?” he asked a crowd of about 200 educators and community members from across the province. “What you have to do sometimes is dismantle the messages of shame and disgrace that keep people from seeing the truth and feeling their worth.”

“From Service to Kinship” was a daylong conference held April 13 and organized by the Catholic Education Foundation of Ontario, with the Toronto Catholic District School Board, to discuss how educators can go beyond just their curriculum.

Boyle is the founder of Homeboy Industries, the largest gang intervention and rehabilitation program in the United States. The organization welcomes more than 12,000 former gang members, addicts and ex-felons to its training and re-entry programs every year. His New York Times bestseller, *Tattoos on the Heart*, tells dozens of stories about kinship and redemption.

Boyle shared his 30 years of experience working with marginalized youth. He said society’s success lies in creating a kinship

with each other. By building kinship with the youth at risk, they no longer have the need to resort to violence and addiction.

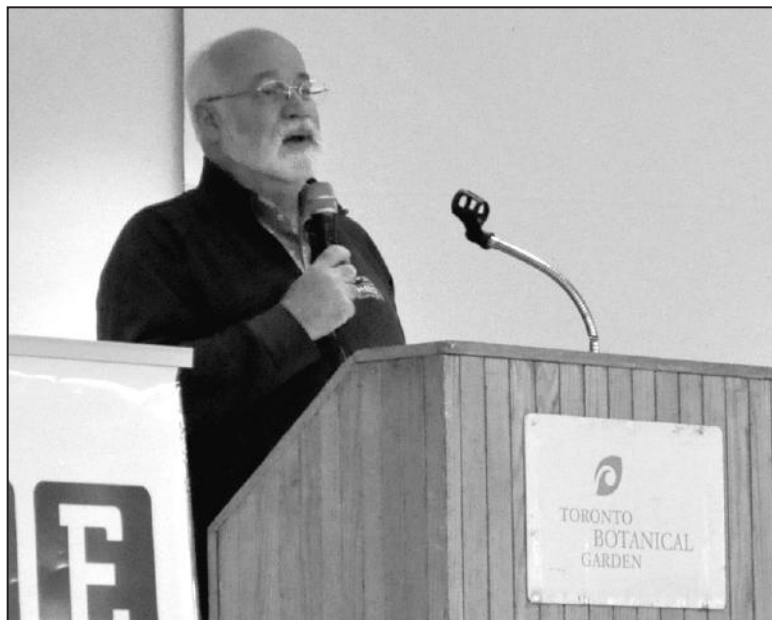
“There is a distance sometimes between service provider and service recipient, teacher and student,” he said. “Some of it is appropriate, but some of it is you want to somehow arrive to some kind of mutuality.”

Boyle said kinship is the key to fulfilling God’s dream that humankind be one. Cultivating this connection helps the community “dismantle the messages of shame and disgrace that keep people from feeling their worth.” It allows for a

more productive and united society.

“You stand at the margins because that’s what Jesus would do,” said Boyle. “And you look under your feet and the margins are getting erased because you’re standing there and then you cease to care whether anybody accuses you of wasting your time.”

“I think for me, it’s just wonderful to have someone articulate who we are as teachers and what does it mean,” said CEFO executive director Don Walker. “It’s so much more than just the curriculum . . . It’s all about how we reach out and how we are in relationship.”



Catholic Register/Ko Din

Jesuit Father Greg Boyle

Saskatoon schools gather for Holocaust memorial

By Kiply Lukan Yaworski

SASKATOON — Some 2,100 students gathered in Saskatoon’s Catholic cathedral April 18 to hear Holocaust survivor Nate Leipciger speak about his experience in Nazi concentration camps, in an event organized by the local synagogue, Congregation Agudas Israel.

Listening in rapt attention at the Cathedral of the Holy Family, students heard how Leipciger’s family members were killed in the gas chambers of Auschwitz, and the horrors and hardships he and his father endured before being liberated by the American army on May 2, 1945.

Throughout his presentation, Leipciger engaged his listeners by inviting them to imagine themselves in the situation that he found himself in, as a boy in Poland living with persecution and fear after the Nazi invasion, and then as a 15-year-old told to pack one small bag and board a box car with his family, “jammed together like sardines,” and taken

to Auschwitz (Birkenau).

Leipciger described the despair and suffering of his years of captivity, and how the prisoners would cry to God: “How come people are being murdered in cold blood and the whole world is not turning upside down? How come the water is not turning to blood? How come there is no miracle to save millions of people? And how come the world is silent?”

Leipciger and his father survived the camps and the forced march of prisoners by the Nazis when they began retreating from the advancing allied forces. More than once it was the determination of his father to keep them together that saved their lives.

Among their large extended family, only two of his mother’s sisters survived the Holocaust, because they were hidden at great risk by “unusual, special, extraordinary people . . . bright stars in an otherwise black sky,” said Leipciger.

“There is charity and there is such a thing as compassion, and

that is what we are asked,” he told the gathering.

“We are asked to be compassionate toward the new immigrants, toward our fellow citizens, that may have different traditions, a different background, a different religion. And we are asked to have compassion and accept them the way they are, provided they accept us, and that we have mutual respect. Those are the operating words: mutual respect.”

Rabbi Claudio Jodorkovsky of Congregation Agudas Israel said that partnering with the Catholic Church to hold the annual Holocaust awareness event at the Cathedral of the Holy Family would have seemed unbelievable to previous generations.

“Many things have changed, and I am so happy to be here, and I am so proud of our relationship with the Catholic Church,” said the rabbi. He recalled the biblical story of the conflict between Jacob and his brother Esau, and how when Jacob awoke from his dream of a ladder to heaven, he declared the spot a holy place, saying, “Certainly, God is in this place, and I didn’t know that”

(Gen. 28:16).

The cathedral is “a house of God for us, too,” said Jodorkovsky. This is not because God is in the walls or in the bricks, but because “God is in the relationship; God is where we live in peace. God is when we live in friendship.”

The 50th anniversary of the Vatican II document *Nostra Aetate* was recently celebrated, marking a transformation of Jewish-Catholic relations, he noted. “But more important than declarations, is what we do with the declarations,” Jodorkovsky said. “And in Saskatoon we have such a deep and beautiful relationship between Jews and Catholics — we are so proud and thankful for that.”

Invited by Jodorkovsky to offer



Kiply Yaworski

HOLOCAUST MEMORIAL — Heather Fenyes of Congregation Agudas Israel and Holocaust survivor Nate Leipciger addressed some 2,100 students at the Cathedral of the Holy Family April 18 in Saskatoon.

greetings, Bishop Donald Bolen said it was a privilege to partner with Congregation Agudas Israel to host the event. “I think this is

— HEALING, page 7

Regina CWL holds 93rd annual convention

By Frank Flegel

REGINA — Just one resolution was presented at this year’s annual archdiocesan CWL convention held April 17 - 18 at Holy Child Parish; it called for a standard for print on over-the-counter medication containers. Carol Deters, chair of the CWL’s Standing Committee on Education and Health, introduced the resolution.



Frank Flegel

Theresa Hilbig

“People have trouble reading the ingredients because the print is so small.” As well, she said, sometimes it is placed in a location that makes it harder to read.

The resolution will eventually make its way to the national convention. Deters also suggested in her report that medical schools have to be taught about palliative care.

Winnipeg Archbishop Emeritus James Weisgerber delivered three talks on the Year of Mercy proclaimed by Pope Francis. He also spoke about the pope’s latest writing, *Amore Laetitia*, the Joy of Love, as “a wonderfully positive message.” Jesus is the mercy of God, said Weisgerber, “he shows us how to be human,” and he described how Jesus was human in every way, even to the point of perhaps being

disciplined by his mother.

Council president Lynn Rogers in her annual report said member councils of the Regina Archdiocese Catholic Women’s League had a good year of service to their churches and communities, but one of the challenges is recruitment of members to serve in leadership roles.

“Leaders are the same for many years and that causes burnout or lack of new ideas.” She urged members to increase recruitment efforts, especially among young women. The 2015 report lists 74 councils with 3,277 members. Fourteen councils achieved total membership increases of 67 new members. St. Gerard Council, in Yorkton added 16 new members and Resurrection Council in Regina was close behind with 14 new members. The remaining 12 councils added 47 members.

National CWL president Barb Dowding said the CWL national theme of “One Heart, One Voice, One Mission” is to “build a community among communities where we are. We are called to be a presence in our church and in our world.”

About \$1,500 collected at the opening mass was donated to two organizations: Visitation House in Regina and the Archdiocese Refugee Fund. Theresa Hilbig, executive director of Visitation House, accepted the donation and described some of the Visitation House activities and services it provides for women. Agnes Parisloff, chair of the Archdiocesan Iraqi Refugee Sponsorship Committee, accepted the second donation and spoke briefly about the two Iraqi Christian families the committee has sponsored. The first arrived several years ago and now owns its own home, and the second arrived October 2015 and its members are in various stages of settling in.

This is the second year in a two-year term for the executive, so there were no changes in the executive ranks.

Killing the Jewish nation an end in itself

Continued from page 1

go to another camp or you will be processed like the others in the gas chambers of Birkenau. Processed. My father and I both knew that processed meant murdered, processed with gas.”

Leipciger survived being in the biggest concentration camp, where 6,000 people were gassed every day, before being transported to several other camps before being liberated in Bavaria, emaciated and sick with typhus.

Leipciger’s liberation was the beginning of his journey as a survivor, and he urged Canada to continue to allow refugees from wartorn places.

“We cannot afford to say, ‘none is too many.’ We must respect the right of the refugee to come and share our good fortune.”

He urged listeners not only to bring refugees to safety, but to welcome them, because “we are our brothers’ keepers.”

“We pledge never to forget, and we recommit ourselves to re-ensuring it never happens again,” said Rabbi Claudio Jodorkovsky of Congregation Agudas Israel, before talking about Hannah Senesh, a young Jewish woman who parachuted into Yugoslavia to rescue Hungarian Jews during the Second World War.

Caught, tortured, and executed, she was a poet who wrote while imprisoned, “There are stars whose light reaches the earth only after they have themselves disintegrated and are no more. There are men, women, and children, whose radiance continues to light the world after they have passed from it. This light, which shines in the darkest night, are those who illumine for us the path.

“Six million such lights shine brightly for us in the darkness,” noted the rabbi, adding that Congregation Agudas Israel was proud to open its spiritual home to the

Saskatoon community during the most intense day of memory and reflection in the Jewish calendar. “Humanity witnessed how an entire nation and its allies designed and implemented a plan with the sole purpose of exterminating every man woman and child of a specific nation or ethnic group.” Without any political or economic motivation, killing the Jewish nation was an end in itself, Jodorkovsky noted, and one of the worst dimensions of humanity was revealed. Deaths were carried out by normal citizens who would work all day in a concentration camp before returning home to walk the dog. The word “Shoah” means calamity, and it reflects the magnitude of the tragedy and horrific characteristics, he noted, adding that the Shoah must not be trivialized.

Saskatoon Mayor Don Atchison noted how the Yom Ha Shoah has grown over the past 34 years.

“When I think of the Holocaust I think of the news reels when you see a ship coming full of Jewish families that are only feet away from the ports of North America and they’re all standing on the rail, and they’re looking at freedom, and for the ships to be sent away and sent back to Europe and certain death,” noted Atchison, before talking of some of the death camp sites he saw in Europe, and of the still-present anti-Semitism. “To think of six million Jewish lives lost: all of Manitoba, Saskatchewan, Alberta, and most of B.C. — gone. We belong to one race, and it is in fact the human race.”

Judge David Arnot, chief commissioner of the Saskatchewan Human Rights Commission, noted that his organization was founded on the United Nations Human Rights Declaration, created because of the Holocaust.

“The civilized world was shocked, appalled, and ashamed at the end of the Second World War,” noted Arnot. “As a result, the UN Declaration of Human Rights was

created. . . . We are all one human family, that comes directly from the Declaration.”

While he noted Canada is multi-ethnic, it is also fragile in that the price of freedom is constant vigilance, and every citizen has the responsibility to confront ignorance and hatred.

“Words matter, and the power of words can maim,” noted Arnot, adding that maintaining both the rights and responsibilities of good citizens needs to be rigorously pursued.

“On behalf of the Catholic Church and the many Christian communities who understand that the Shoah is a memory we can never afford to forget, we are honoured to be present,” said Bishop Donald Bolen of the Roman Catholic Diocese of Saskatoon. “Memory is deep within us, memory is sacred, and the Shoah holds a memory for the Christian community of the ways in which we were complicit in a profound and radical evil. The memory of Shoah for the world is a reminder of what human beings are capable of.”

Part of memory is story; giving witness to what God has done for us as both Jews and Christians is part of the community of faith’s message and responsibility, said Bolen, noting that Leipciger’s memories were an opportunity for transformation, to take on his story and memories as our own.

David Katzman presented Leipciger with the Miklos Kanitz Holocaust and Human Rights Education Award for his many years of sharing his own story. Kanitz was a Saskatoon congregation member and Holocaust survivor, who has since died.

The ceremony ended with the lighting of memorial candles, with Bolen representing Righteous Among the Nations, a memorial prayer for the martyrs of the Holocaust, and the blowing of the shofar. (See related story, above.)

Churches can benefit from conservation program

By Kiply Lukan Yaworski

SASKATOON — When it comes to energy conservation and cost savings, community organizations such as churches can benefit from a program available to non-profit groups through the Saskatchewan Environmental Society (SES).



Angie Bugg

Through the program sponsored by Affinity Credit Union, non-profit organizations can get control of their energy costs and reduce greenhouse gas emissions by reducing their energy consumption.

The SES Energy Conservation for Non-Profits Program includes a building assessment and a close look at energy and water use, says Angie Bugg, SES Energy Conservation co-ordinator and a member of McClure United Church in Saskatoon.

Past participants have included Station 20 West, Abbeyfield House, the Community Clinic, Friendship Inn, the Canadian Mental Health Association, Crocus Co-op, and the Saskatchewan Abilities Council, as well as several churches.

The parish pastoral council of St. Francis Xavier Catholic Church in Saskatoon recently applied for the program.

"It was well worth it," says St. Francis council chair Jim Moorhead. Several initiatives recommended in the report have already been implemented and others, including the replacement of three inefficient furnaces with high-efficiency furnaces, are expected to realize significant savings to the parish, he reports.

"Basically, we do a 'walk through' assessment," Bugg says of the process. Data from utility bills, showing use and patterns, is examined carefully. "After going through that data, we will take a walk through the whole building, looking at windows, furnaces, water heaters."

St. Francis was an interesting building because the space includes a number of areas, each used differently: there is the sanctuary that has intermittent use, an office space that has regular hours, as well as an attached residence.

Taking such simple steps as using programmable thermostats, caulking windows and updating weather-stripping can have a significant impact on energy use, Bugg stresses.

Since the program started some 16 years ago, assessments have been conducted on some 59 buildings, identifying savings "averaging

\$6,000/year per building, for a total potential greenhouse gas saving of almost three million kg CO₂/year," reports the SES website.

Affinity Credit Union sponsors the program for non-profit groups as a way to support community development. But congregations can also do their own analysis of energy use. The website at <http://greeningsacredspaces.net> has a resource for conducting an energy audit. Ideas for cutting energy and water use are also highlighted on the SES website at: <http://environmentalsociety.ca>

Common sense is part of good stewardship, with a basic recommendation being: "When you buy something, buy the most energy-efficient one you can find — and when you are not using it, turn it off," summarizes Bugg.

Having worked with about a

dozen Saskatchewan churches, SES has several success stories and has tips to share. "Some churches have kitchens with walk-in refrigerators or freezers. At Circle Drive Alliance, replacing a water-cooled compressor with an air cooled one has led to savings of \$2,000 a year," Bugg reports.

If a church sanctuary is used only on Sunday mornings, energy and cost savings can be attained by keeping the temperature set low for the rest of the week. "Let it get cold in winter, hot in summer," she suggests. "There is no need to heat and cool unused spaces."

One local church installed two thermostats — one to keep the building warm enough in winter to keep it from freezing. Then on Sundays, the second thermostat takes over to warm up the sanctuary.

"Most churches I've been in

have many large, drafty windows. Getting your maintenance crew together with tubes of caulking can reduce heat loss and improve comfort greatly. As you are caulking windows, think about how many actually need to be openable. Seal up as many as you think you can while keeping the ability to have a cross breeze," suggests Bugg.

It can also help the environment to think about landscaping practices, she notes. "If your church has a large yard, instead of just having lawn, what about starting a community garden like St. Martin's United Church (in Saskatoon)?"

Regardless of how busy your building is, always remember to turn stuff off when it's not needed — lights, computers, data projectors, ventilation system. And check and repair weather stripping and caulking annually.

Leboldus High School among the best

By Frank Flegel

REGINA — There are 450 schools in Canada that have a Best Buddies program, and Regina's Dr. Martin Leboldus Catholic High School is among the 20 best in the country.

"We have expectations of performance," said Canadian Best Buddies executive director Steven Pinnock in a telephone interview from Toronto, "and Leboldus consistently exceeds those expectations."

The Leboldus program has been going for about 10 years, said Pinnock. "The whole school gets involved; it's an important part of their everyday life," Pinnock gave as the main reason for the school's selection among the top 20.

Leanne Barnes is head of the program at Leboldus. Her University of Regina teaching degree has a minor in special education. She received her degree six years ago, was employed by the Regina Catholic School Division and placed at Leboldus to teach in the Functionally Integrated Alternative Education Program (FIAEP) for students with intellectual disabilities, and head up the Best Buddies program.

Best Buddies matches students with intellectual challenges with mainstream students who become



Frank Flegel

Leanne Barnes

friends and spend time with each other. "We expect those friendships to develop and carry on beyond high school," said Barnes. "We expect participants to attend at least one function a month outside school time with their buddies, in whatever interests them. We also plan one or two group outings a month. We've done laser tag, cookie decorating, an Easter egg hunt, that sort of thing. It's pretty much a social group."

There are 13 students in the FIAEP program and they are called Buddies, whereas their mainstream partners are called

Peer Buddies.

The Peer Buddies are selected from volunteers recruited at the beginning of the school year and matched with Buddies with similar interests. "We had 20 volunteers for the program this year but could only accept 13."

Barnes thinks it's the commitment of the students at Leboldus that has been recognized nationally. "They are well-educated and familiar with students with intellectual disabilities and are willing to go the distance and actually become friends, not just hang out and do it out of Christian service, but do it out of the goodness of their hearts; they really want to do friendships with the students in my class. And year after year we had really committed students who have helped our school to be more inclusive."

Best Buddies began in 1989 at Georgetown University, a Jesuit school in Washington, D.C., and has since spread to 450 chapters in 50 countries.

There are 10 chapters in Saskatchewan, including chapters at the Universities of Regina and Saskatchewan.

Swift Current Comprehensive High School, just two years into the program, was also recognized as one of the 20 best programs in Canada.

Fiolleau celebrates longtime volunteer service

By Paula Fournier

PRINCE ALBERT — On April 7, the Prince Albert Parkland Health Region (PAPHR) held a Long Service Awards celebration recognizing the commitment and contributions of longtime individual and organizational volunteers. Among them was Diocese of Prince Albert vicar-general Rev. Maurice Fiolleau, who received an award for his 25 years of service with the region.

When he was first ordained in 1991, Fiolleau was appointed assistant pastor at Sacred Heart Cathedral in Prince Albert, chaplain to the Holy Family and Victoria Union Hospitals, the Provincial Correction Centre, as well as the Pineview Terrace long-term care and Herb Bassett care homes in Prince Albert.

From January to June of 1993, he was appointed to parishes in Melfort and Kinistino, visiting homes and hospitals in both cities while carrying on as chaplain in Prince Albert two days a week.

Later that year in August, he was moved to St. Louis, where he cared for Domremy and Crystal Springs as well. He continued to visit the Prince Albert and Wakaw hospitals and nursing home. In 1998, the town parishes of Alvena, Bonne Madone and Wakaw were added to his pastoral responsibilities.

In 2000, he moved to Sacred Heart Cathedral in Prince Albert as



Paula Fournier

Rev. Maurice Fiolleau

full-time pastor, continuing pastoral care to Pineview Terrace and visiting parishioners in the hospital as needed. He was appointed vicar general of the Diocese of Prince Albert in 2010, and chaplain for the Herb Bassett Care Home in 2011.

Fiolleau expressed his surprise at receiving the letter in the mail informing him of the volunteer service awards.

"I love what I do, it's part of who I am. If it's the gift God gave me, I have to use it."

Celebrating five-year milestone volunteer service awards were Revs. Travis Myrheim, D.J. Vu and Tuan Doan.

There is a healing that is needed: Bolen

Continued from page 6

as important an event as any that has ever taken place in this cathedral," said Bolen. "And hearing the memory of what happened, hearing the witness, hearing what human beings are capable of doing, is sobering for all of us."

The Catholic community has a role to play in preserving that memory and in working for healing, said the bishop. "Many Christians were complicit in what happened. Many Nazis were Christians, many were Catholics. Presumably even during the terrible period of persecution of Jews, many of the Nazis would have gone to church. Many more were silent, while evil happened in their midst.

"There is a wound that needs to be addressed and a healing that is needed; and (there is) a summons for us today to stand in solidarity; to carry and give witness to that memory," he said, thanking Leipziger for the blessing of his words and of his presence.

Leipziger then stepped forward and embraced the bishop, laying his hands upon Bolen's head and quietly conveying a blessing.

Judge David Arnot, chief commissioner of the Saskatchewan Human Rights Commission, described the event as historic. "This is part of reconciliation. Saskatoon is a model for Canada, it is a model for this country," Arnot said, pointing to the leadership of Jodorkovsky and Bolen. "These two spiritual leaders are commit-

ted to social justice. What they want for this community — what they want for this province and this country and this world — is harmony."

Just as the events of the Holocaust led to the creation of the United Nations Declaration on Human Rights and the "rights revolution," ongoing steps toward reconciliation will bring about a 21st-century "responsibility revolution," Arnot told the students gathered for the event. "Every citizen must take responsibility," he said.

"I hope, having heard this story, you strive to be the best Canadian citizen you can possibly be, to be an engaged citizen, to be an empowered citizen, to be an empathetic citizen, and to be an ethical citizen," he said.

Prairie Messenger grateful to all our supporters

Dear friends,

It gives me great pleasure to acknowledge again the faithful supporters of the Prairie Messenger. We thank all those listed on this page and those who encourage friends and neighbours to subscribe to our paper. Whatever monetary contribution you have made, it's all a show of support for the PM staff that is appreciated.

This has been an eventful year in the universal church. And we have an exciting leader in Rome who garners global attention almost every week. He's calling us to a critical examination about the situation in today's world, whether it's climate change, changing patterns of family life, our consumer lifestyle in the West, our outreach to refugees and those on the peripheries of society. The list goes on and on. And his words are made all the more striking by the example he sets. He has made "mercy" his overall theme this year.

His recent trip to Lesbos to stand in solidarity with the refugees was featured in our last issue. Pope Francis also issued a strong statement on family life since Easter. This was in followup to the synods on family life that he initiated the last two years.



The PM has also followed stories on the local and national scene in Canada. This year was an important one for the Truth and Reconciliation Commission which made a series of recommendations to move forward from the harm done by the residential schools in Canada. We've also been able to highlight some of the efforts being made to respond to the refugees around the world and in local parishes.

The issue of doctor-assisted suicide continues to dominate our news at this time, as a bill is being debated both in Parliament and in the news media and coffee shops. The PM tries to bring some much needed critical evaluation to the discussion around the table.

Our culture is going through some rapid changes, and if we want to be part of them, we need to clarify our thoughts and our opinions.

The Prairie Messenger also is a valuable aid in keeping

up with what's going on in our local dioceses. Some of the news is now on diocesan and parish websites, which are an evolving source of information in our digital age. We appreciate our diocesan editors who faithfully highlight events in their dioceses for the PM.

On this page, I want especially to thank our supporters. You help us make the Prairie Messenger a vehicle of good news for many people.

I use this occasion to ask you for your continued support. We depend on your generous help. Please make your cheques payable to: Prairie Messenger Sustaining Fund, Box 190, Muenster, Sask. S0K 2Y0.

Another way to help the Prairie Messenger is to remember us in your will. Think of us when you make, or revise, your will.

Sincerely,

Abbot Peter Novecosky, O.S.B.

Abbot Peter Novecosky, OSB
Editor

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Nouwen achieved combination of simplicity, insight

Continued from page 1

Rolheiser has aspired to achieve Nouwen’s combination of simplicity and insight.

“You go back further, when I was young and I was in the academic world, I tried to be colourful and use bigger words. Through the years, I have adopted Nouwen’s formula. How simple and clear can I make it?” said Rolheiser. “The deepest things are the simplest things. It’s easy to write complexity. It’s not easy to write simple.”

Despite Nouwen’s success, or perhaps because of it, his books have never had an enthusiastic embrace among academic theologians.

Academic snobbery directed at the author of *The Wounded Healer*, *The Way of the Heart* and *Life of the Beloved* does not leave Rolheiser serene.

“That’s academic bias. You can use the word jealousy if you want,” he said. “He was trying for a language of the heart. His formula was simple, but not simplistic.”

In his own career as a university professor, Rolheiser has taught Nouwen’s books despite the murmurings in the staff lounge.

“I’ve had that argument with faculties I’ve taught on,” he said. “They said, ‘Well, he’s not academic.’ I look at them and say Harvard and Yale didn’t seem to think so. Harvard and Yale both gave him sweetheart contracts.”

Nouwen’s teaching career began at the University of Notre Dame in South Bend, Ind. From 1971 to 1981 he was professor of

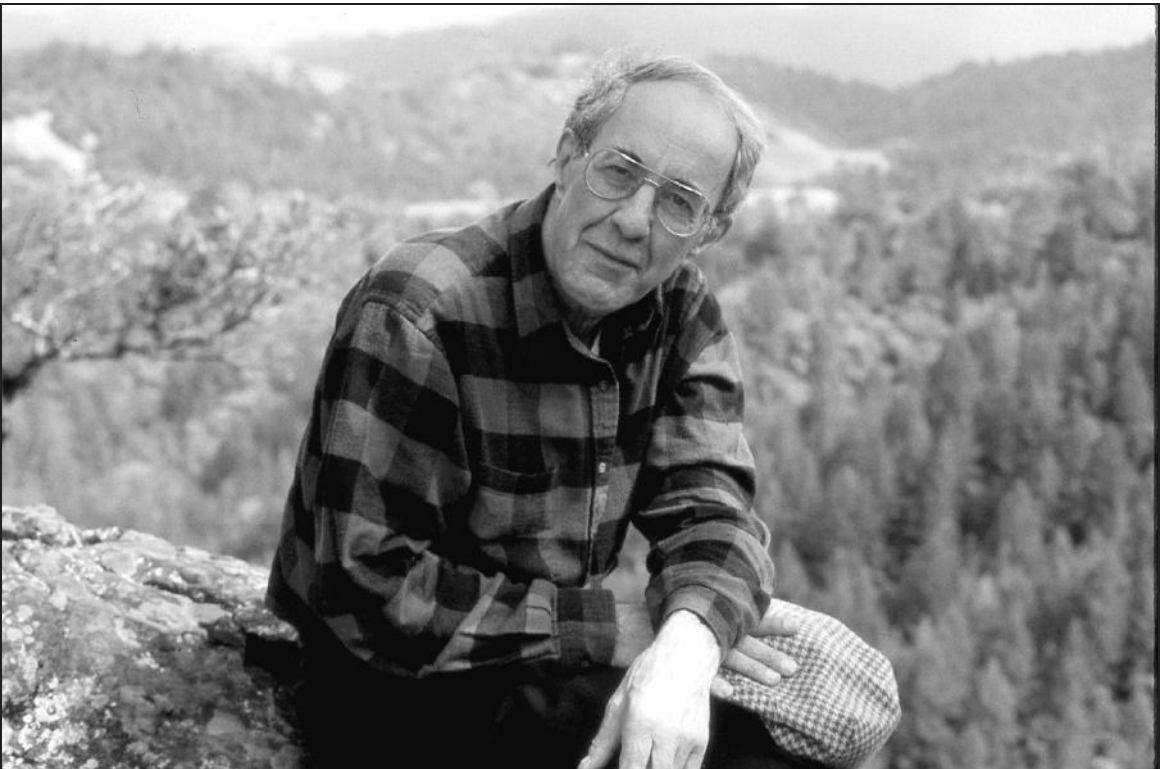
pastoral theology at the Yale Divinity School. He also was a fellow at the Collegeville Institute for Ecumenical and Cultural Research at St. John’s Abbey in Collegeville, Minn., and a scholar-in-residence at the Pontifical North American College in Rome. In 1983 he was appointed Horace De Y. Lentz Lecturer and professor of divinity at Harvard.

Throughout this time he maintained a career as a popular writer with a column in the *National Catholic Reporter*, and as a widely sought speaker.

Nouwen was born into a middle class family in Nijkerk, Netherlands, in 1932. He followed a very traditional, unremarkable path into the priesthood, studying at the minor seminary in Apeldoorn and then the major seminary in Rijsenburg. He was ordained for the Archdiocese of Utrecht on July 21, 1957.

While his desire to help others was sincere enough, there may have been more to it. Nouwen struggled with depression throughout his life. These struggles were certainly related to another, unspoken, struggle.

While today there are studies that quite readily acknowledge anywhere from 25 to 30 per cent of Catholic clergy are homosexual, 50 years ago it was a forbidden topic. Nouwen found his sexual self, his desire for intimacy, a deep struggle he had to face almost entirely alone. There is no evidence he ever acted out sexually. But the struggle was there in the background through the years — a concrete



Kevin Dwyer, courtesy of Henri Nouwen Society

NOUWEN CONTINUES TO INFLUENCE — Rev. Henri Nouwen has been dead 20 years, but he’s still there talking to us about our gifts and our failures, our hopes and our doubts, God and love and sin and community and loneliness, writes Michael Swan.

experience of doubt, loneliness and confusion.

“He was extremely intelligent and he was also extremely sensitive,” said Nouwen’s friend and literary executor Sister Sue Mosteller. “He allowed those two things to work together. He wasn’t totally sensitive and he wasn’t totally intellectual. What he tried to do is find a balance.”

In 1985 Mosteller was the community leader at L’Arche Daybreak in the Toronto suburb of Richmond

Hill and confronted with a problem of diversity. L’Arche was a very Christian sense of welcome and generosity it had brought into the community developmentally disabled Jews and Muslims. There could be no justification for L’Arche to deny the benefits of community to disabled adults on the basis of their religion.

But how were these new members to fit into a community that revolved around Christian prayer

and assumptions about community life?

Mosteller invited Nouwen to come and look at the situation.

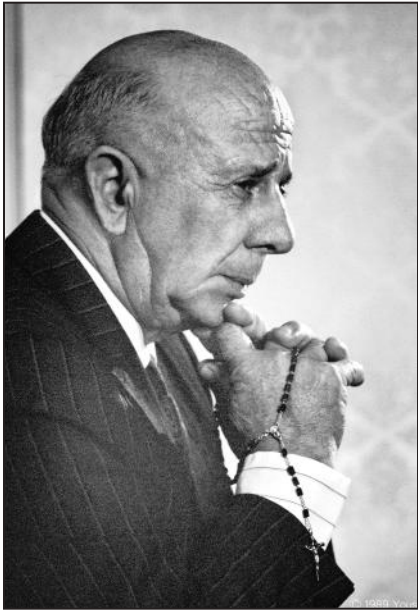
“Our primary mission was to help people to live and to grow and to help people be accepted into society. It wasn’t to solve the ecumenical problems of the world,” said Mosteller.

Nouwen moved into the community and quickly saw that people were worrying over a non-existent problem.

For Gagliano, church came before his business empire

By Michael Swan
The Catholic Register

TORONTO (CCN) — From a distance Gaetano Gagliano was a perfect representative of Toronto’s Catholic establishment. He was a rich man whose business empire employs more than 1,300. In the hands of his children, St. Joseph’s Communications is today Can-



©1989 Yousuf Karsh

Gaetano Gagliano

ada’s largest privately owned communications company. The well-known magazines — *Toronto Life*, *Fashion*, *Canadian Family* and *Quill and Quire* — are just the visible tip of a business that provides branding, customer engagement

and strategic positioning for all sorts of corporations.

Mr. Gagliano was a Knight of the Pontifical Equestrian Order of Saint Sylvester, Pope and Martyr, a member of the Order of Canada and held the title of Commendatore from the Italian government.

But money and success were never what made Gagliano who he was. No matter how much he achieved, Gagliano remained the southern Italian immigrant who arrived in Canada in 1956 with \$40 in his pocket, four kids following him and his wife Guiseppina, a fifth on the way.

At 98, Gagliano died at home, surrounded by his 10 children and many grandchildren, on April 13. His funeral took place at St. Clare of Assisi Catholic Church in Woodbridge, Ont., April 18.

The great dream of Gagliano’s life had everything to do with communications, but more to do with the church than with his business empire. Born in the village of Cattolica Eraclea in 1917, young Gaetano was chosen for something special when he was sent to school at a minor seminary. His mentor was Blessed Father James Alberione, beatified by Pope John Paul II for his bold embrace of new methods of communication before the Second World War.

It was a lasting disappointment to Gagliano that illness interrupt-

ed his education and dashed his hopes. But he made a life — served in the Second World War, married and then tried his luck in Canada at the age of 38.

In Canada he worked for Canadian Pacific laying track 12 hours a day. When he got laid off that job, he worked a night shift at a print shop sweeping the floor. And there he saw an opportunity.

He bought a tiny letterpress and put it in his basement. He picked up business printing wedding invitations, bulletins, programs — anything. He also went back to work for CP. That tiny little printing business couldn’t stay tiny. Gagliano saw his opportunities to add new equipment, expand its capacity, accumulate new clients.

As the business grew he gave 10 per cent of his earnings to the church. He also looked for other ways to serve the church. He printed lectionaries and sacramentaries for the Canadian Conference of Catholic Bishops, printed *Living With Christ* for the Canadian Catholic publisher Novalis, printed *Columbia Magazine* for the Knights of Columbus.

But it wasn’t until he was 86 years old that Gagliano’s vision of a way to serve the church took a truly bold turn.

“He had this passion inside of him to use the media,” recalled Salt + Light Media Foundation CEO Rev. Tom Rosica. “He didn’t understand the technicalities and stuff like that, but he realized we had to move beyond the tradition-

al ways of thinking small. He thought big. He did that quite profoundly.”

In the fever of excitement around World Youth Day in 2002, Gagliano decided Canada needed a Catholic television service. As the age of digital broadcasting dawned everything was up for grabs. Bishops and others ignored him, thinking Gagliano’s notion was a pipe dream, but by 2003 he had a licence from the Canadian Radio-television and Telecommunications Commission and Salt + Light TV was born.

Gagliano remained deeply connected to the tiny Catholic broadcaster for the rest of his life. He hand-picked Rosica to be his CEO after the success of the 2002 World Youth Day in Toronto.

“He badgered me to take the job,” recalled Rosica.

Gagliano was very aware of how he had been chosen to take up the legacy of his patron Alberione.

His charitable work over the years included printing hundreds of thousands of Bibles for mission countries around the world in many languages, but Salt + Light was the true apple of his eye.

The old man taught his children that they never became rich for the sake of being rich.

“He had every good reason to boast and to flaunt what they had,” said Rosica. “He lived extremely simply. He had a tremendous sense of philanthropy and of giving things away, and that’s what he did.”

whether we can move from saying it’s a problem to saying it’s a gift.”

Nouwen got Daybreak to begin celebrating the different religious traditions. More than 30 years on, such an insight might seem commonplace. But in 1985 it was a brave new world.

Mosteller is quite ready to concede that Nouwen’s books are really all about the same thing.

“My sense is that he is giving the same message in most of his books, but he’s going down,” she said. “He’s going deeper and deeper in terms of knowledge of Scripture and experience — life and Scripture, life and what the teaching of Jesus is.”

In 1996 Nouwen died suddenly of a heart attack in the Netherlands. He is buried in St. John’s Anglican Church Cemetery near his L’Arche friends, in a coffin built in the Daybreak carpentry workshop.

For the Henri Nouwen Society the 20th anniversary of his death is an opportunity to see him again through the eyes of his literary heirs. Popular spiritual writer and novelist Anne Lamott will give a lecture titled “Henri and me” at the University of Toronto’s Convocation Hall May 13. “The Way of the Heart — Exploring the Inner Journey Through the Lens of Henri Nouwen” will feature singer-songwriter Steve Bell, Evangelical theologian Shane Claiborne, Mosteller and Rolheiser in panel discussions and presentations at U of T’s Mississauga campus June 9 to 11.

Song is invested in what a woman actually wants

By Caitlin Ward

So, my friend’s band is looking for some new songs to learn. They have a cool laid back 70s soul vibe, but they’d been thinking about adding something a little more dance-friendly to the mix.

Please Decide
The Slackers

He remembered a song from his younger days, something in keeping with the band’s sound but more upbeat than what they’ve been doing. Listening to the lyrics, though, he wasn’t as sure he wanted to cover it.

“It’s a little . . . it seems kind of non-consensual,” he said.

He’s right. The song, Faded by soulDecision, is about the singer getting ready to make a move on a woman he’s known for a while. That in itself is not a problem; it’s the way he talks about it that makes one feel uncomfortable. The thing has something of a

I agreed with my friend about Faded’s questionable nature, but I was much less incredulous about it than he was, and I wasn’t sure what to say besides something to the effect of, “yeah, that’s definitely a thing.” As sexual aggression in songs goes, I’ve seen worse.

I thought about the conversation again later, though, while watching a television show that generally I like but has some irritating subplots. There’s a male character, for example, who is infatuated with a female character, and the general theme of the now three-season arc is that if he just stands there long enough, eventually something is going to happen between them. That’s not a particularly unusual plot for a sitcom to have, but what got to me that day was a throwaway joke about how this character was hiding in the back of her car. It was supposed to be funny, and we’re supposed to like this character, and we’re supposed to be rooting for the female character to

end up with him, despite the fact that up to that point she’s never expressed interest in return. Like the song, though, what she wants is pretty much irrelevant. Him hiding in the back of her car is just funny and maybe a little cute.

But if we take that moment out of its comedic premise and put it in our lives, what does it actually look like? If I told you that some guy who’d been making gross sexual comments about me for years was hiding in the back of my car while I drove over to my sister’s house, how funny would that actually be?

And yes, I know. It’s just a television show. It’s just a joke. Faded is just a song. But shows and jokes and songs reflect our culture, and they inform our culture, as well.

And I wondered at that point if the conversation we had about Faded was in some ways tied back to the previous week, when a group of us had been together at a show. Toward the end of the night I was alone at the bar with a female acquaintance while my friend gave someone a ride home. The difference between how we were treated when he was there and how we were treated when we were on our own was palpable. We went from having a perfectly normal, pleasant night at a venue to studiously avoiding eye contact with everyone, turning toward each other and shielding ourselves from the rest of the bar. I didn’t think much of it at the time; that’s just what women do when they don’t

feel safe in a place. When my friend returned, he was surprised that his presence made any difference to how our night went, and insisted that he wasn’t an imposing enough presence to scare anyone off.

Oh, but he was. In the 20 or so minutes he was gone, I was groped five times. The point was not that he could or would beat up any of the guys in that venue. The point was that he was a guy, and to many of the other guys in the venue, that’s all that mattered. They respected him in a way they clearly would not respect us.

While we were talking about it, I said something that almost exactly mirrored what I would

say to him about the song Faded a few days later: “yeah, that’s definitely a thing.” And as with the song, I wasn’t nearly as incredulous as he was, and not as distressed by it, either. The next day, when he said he was sorry there were so many creepers there, I replied flippantly, “eh, no worries. Occupational hazard.” As sexual aggression in bars goes, I’ve experienced worse.

It took my friend’s distress about the situation and the song to make me realize I had got so used to all of those things that I had stopped being angry about them. I was becoming resigned to the creepy songs and TV characters that perpetuate a culture that damages and objectifies women,

and the creepy men in bars and on streets who embody it. In conversation, I will tell you everything that is wrong with those practices, and why, but in practice, I have just come to accept them as the price of being a woman.

But I know it doesn’t have to be like that, and that’s why I’m not going to leave you with the song Faded. I’m going to leave you with a different song about the same sort of night. It might be read as more raunchy or suggestive than other songs, and perhaps it is, but I love it deeply. Unlike so many other songs written by men on the subject of sex, this one is invested in what a woman actually wants.

Darling please, please decide
I can’t wait any longer
See the night is long and I ain’t getting any younger

Darling please, please decide
I’ll obey as you order
See I’m running dry and baby you got all you wanna

When I look in your face
Something deep happens inside
If you could stand in my place
Girl you know I need to be satisfied

Oh please, please decide
I’ll obey as you order
You see the night is long and I ain’t getting any younger

When I hold you in my arms
Girl you know it feels so good
You say you wanna do me no harm
But honey I wish that you would!

Oh please, please decide
I can’t wait any longer
See the night is long and I ain’t getting any younger

I say the night is long and I ain’t getting any younger (x2)

creep vibe, but the most obviously troubling part is probably the last line of the chorus: “at the end of the night when I make up your mind you’ll be coming on home with me.”

I suppose one could read a turn of phrase like that as merely confidence, but that would be to ignore a lot of other problems with it. There’s no real indication how this woman might feel about the situation, and it’s not clear if the singer cares about her feelings, anyway. Despite the fact that the song is ostensibly about her, she doesn’t have much say in what’s going to happen.

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



Disney


THE JUNGLE BOOK — In Disney’s remake of *The Jungle Book*, Mowgli is played by Neel Sethi. “Whether it’s the sleek, glistening coat of the panther Bagheera (voiced by Ben Kingsley) or each individual hair painstakingly undulating on a she-wolf and her pups, every inch of *The Jungle Book* pulses with life, grace and authenticity,” writes Ann Hornaday of *The Washington Post*. “Even when this idyllic world turns ugly, it’s a thing of rare beauty. . . . Like all classic Disney productions, *The Jungle Book* possesses its share of fear, suffering and loss. But somehow the audience comes out whistling — in this case, with joy and quite a bit of awe.”

Monastic and Benedictine Spirituality in Today’s World


Date: Thursday, May 5th, 2016 at 7:30PM
Location: St. Peter’s College - Jerome Assembly Room
Cost: Free Admission - Refreshments Provided

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Rt. Rev. Lawrence Stasyszen, O.S.B., is a native of Oklahoma. His specialization in theology focuses on monastic spirituality and its model of Christian anthropology, human development and growth.



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South By Southwest shines spotlight on super docs

Screenings & Meanings

Gerald Schmitz



Kudos to SXSW for an extremely strong documentary selection. A short film that merits special praise is **Phil’s Camino**, which follows an extraordinary man and his journey while living with cancer. I had the privilege of meeting him and interviewing co-director Annie O’Neal who was one of the pilgrims profiled in the 2013 documentary *Walking the Camino: Six Ways to Santiago*. That’s a subject for a separate future column.

Among the feature-length films, here are highlights from the many that impressed.

Tower (U.S.)
A triumph for Austin director Keith Maitland (winner of the grand jury, audience and Louis Black/Lone Star awards), this is an awesome accounting of the terrible events of a half-century ago when a lone shooter positioned near the top of the nearby University of Texas clock tower shot 49 people at random, killing 13, before being gunned down. It was a mass shooting heard around the world, the first of more such tragedies to follow. Maitland brilliantly blends archival footage with life-like animation — using digital rotoscoping — to recreate the terror of that awful day and combines this with the recollections and reflections of survivors — in particular those of undergrad Claire Wilson, whose boyfriend and

eminent rural philosopher. From his contemplative home base in Kentucky, in over 30 books — notably *The Unsettling of America* — and numerous talks, Berry has championed the virtues of simple living connected to nature versus the “expand or get out” commercial imperatives of an agribusiness-industrial complex with its debt traps, farm consolidations, depopulation effects and idolatry of the money economy. More than a lament for a lost rural America, his appeal calls for a restorative ethical approach to the land. The stunning cinematography by Lee Daniel (Richard Linklater’s veteran collaborator) earned a special jury award.

Gleason (U.S., <http://thegleasonfilm.tumblr.com/>)
The audience award winner in the “festival favourites” category (having premiered at Sundance), writer-director Clay Tweel gives an exceptional insight into the challenges facing former New Orleans Saints football star Steve Gleason who, following his retirement from the NFL, was given the devastating diagnosis of ALS in 2011. He is determined that “it’s not going to crush my life even if it crushes my body.” With access to Steve’s video journals and with remarkable candour, the camera records his struggles, family rela-

tionships, and resolve to persevere by helping others.

Accidental Courtesy: Daryl Davis, Race & America (U.S.)
Winner of a special jury award, director Matthew Ornstein’s only-in-America story profiles veteran African-American jazz pianist Daryl Davis who makes a chance connection that leads him into a series of amicable encounters with members of the Ku Klux Klan and neo-Nazis. Indeed in changing the white supremacist beliefs of some KKK leaders (Davis has a collection of their cast-off robes and hoods), he argues that his singular approach to friendly persuasion works better than anti-racist “preaching to the choir.” That may be debatable at a time of growing racial tensions and numbers of hate groups, but it certainly is novel and noteworthy.

Tony Robbins: I Am Not Your Guru (U.S.)
One of several Netflix docs to premiere at SXSW, veteran director Joe Berlinger was granted unprecedented access to record what happens during a five-day “Date with Destiny” event which takes place annually in Florida, organized by global self-improvement superstar Tony Robbins and his army of assistants. Several thousand shell out big bucks to attend, and among the curious and the seekers, a few are suicidal. There are some intense moments as Robbins works the room, often aggressively using “taboo words” (sensitive ears beware) to provoke personal breakthroughs. He’s not offering simplistic “positive thinking” or claiming guru-like healing powers. Still Robbins’s highly profitable practice of “practical psychology” at times resembles the potent group dynamic of a religious revival.

The Bandit (U.S.)
Director Jesse Moss (*The Overnights*) examines the close relationship between 1970s Hollywood action star Burt Reynolds and his go-to stuntman Hal Needham, who hit the jackpot when allowed to direct his buddy (and housemate for 11 years) opposite Sally Field (the former “flying nun”) in the 1977 comical road trip caper *Smokey and the Bandit* that became an unexpected monster hit. In this affectionate look back at two legends of a bygone era, Needham is fondly remembered by his family while Reynolds, the bachelor who made some notoriously bad career moves, is shown aging gracefully and still giving acting lessons.

I Am the Blues (Canada, <http://iamthebluesmovie.com/>)
Canadian writer-director Daniel Cross has fashioned a stirring homage to the less celebrated pioneers of “blues” music that emerged among the poor black folk of the American south. Gathered in famous bayou haunts like Bentonla, Mississippi, these old-timers share tunes and memories, including of the racist barriers they faced. Among them is the amazing 81-year-old Bobby Rush who has been performing for six decades with some 326 recordings to his name. His spry presence playing the harmonica at the SXSW premiere was an added bonus of this terrific tribute to the original blues legends on their home ground.

We Are X (Japan/U.S./U.K., <http://www.wearexfilm.com/>)
Director Stephen Kijak takes the



G. Schmitz

FILM PREMIERE — Director Keith Maitland and Terry Lickona with *A Song for You* poster, at the SXSW world premiere March 17, 2016.

viewer on a wild musical ride in this Sundance award winner that follows the extreme highs and lows of the heavy metal rock band X Japan whose extravagantly theatrical shows became a giant cult phenomenon in that country as well as attracting legions of fans globally. At its charismatic centre is Yoshiki, a complex figure who lost his father and several bandmates to suicide, and who sometimes pushed himself to collapse in performance. It’s an astonishing and often painful story from which Yoshiki is a fortunate survivor. Indeed following the screening he wowed the SXSW crowd in Austin’s historic Paramount Theatre with a moving piano concert, accompanied by his string quartet, in poignant contrast to the manic energy of X Japan’s metal heyday.

A Song for You: The Austin City Limits Story (U.S.)
Helmed by *Tower* director Keith Maitland, this is a much happier Austin story about the four decades arc of what has become the longest running music show in television history and the city’s greatest export. Under longtime producer Terry Lickona, Austin City Limits has been an incubator of country-rock-pop styles and a showcase for the talents of a string of legendary musical acts from Willie Nelson to Wilco. Compellingly combining concert and behind-the-scenes footage, here is cinematic confirmation of Austin’s reputation as the best music town in the world.

Other excellent American music-themed docs included the “24 Beats per Second” audience award winner **Honky Tonk Heaven: Legend of the Broken Spoke** (with cinematography by Lee Daniel), and two focused on musicians who backed up some of the rock and blues scene’s biggest acts: **Hired Gun**, and **Sideman-Lord Road to Glory**.

I would be remiss not to mention a half-dozen other documentaries with strong elements:

Mr. Gaga (Israel), audience award winner in the documentary spotlight category, which profiles the life and influential career of renowned modern-dance choreographer Ohad Naharin.

Best and Most Beautiful Things (U.S.) refers to what, in Helen Keller’s words, “can only be touched by the heart,” exploring the boundary-pushing hopes and dreams of Michelle, a legally blind but spirited young woman.

My Beautiful Broken Brain (U.K.), a Netflix production about the remarkable recovery from a near-fatal hemorrhagic stroke of a precocious young woman, Lotje Sodderland.

Chicken People (U.S.) focuses on three contenders in the obsessive world of exotic chicken breeders competing to achieve the “American Standard of Perfection.”

Orange Sunshine (U.S.) tells the incredible true story of how a 1960s California group of hippie and surfing spiritual seekers — known as the Brotherhood of Eternal Love — became the world’s largest supplier of LSD, hash and other opiates.

The Liberators (U.S.) recounts the dogged sleuthing of German art historian Willi Korte in tracing to a tiny Texas town a lost medieval treasure trove, valued at \$350 million, taken from its hiding place in eastern Germany at the end of the Second World War by American soldier Joe Meador, a complex character whose story is almost as strange as that of the religious artifacts removal and partial return to their rightful owners. Like so much of historical fact, it’s too bizarre to be made up.



unborn baby were killed. More in a forthcoming column on films dealing with gun violence in America.

Boone (U.S., <http://www.boonethefilm.com>)
Set on a communal goat farm in Oregon (there are also chickens, cats, a lame dog and a donkey), this is a remarkable raw and close-up look at the hopes and travails of rural life gleaned from over 500 hours of footage shot by director Christopher LaMarca. In striking cinema verité style we see that it’s bloody hard work in all seasons, day and night, but also with moments of great tenderness. Given the precarious finances of such operations, the film is also an immersive elegy for a way of life that struggles to survive.

The Seer (U.S., <http://www.theseerfilm.com/>)
In five chapters and an epilogue, director/producer/editor Laura Dunn presents an absorbing portrait of Wendell Berry, America’s pre-

God’s call is gentle persuasion, not brute force

Breaking Open the Ordinary

Sandy Prather



“When you encounter difficulties and contradictions, do not try to break them, but bend them with gentleness and time.” — Saint Francis de Sales

It’s that time of year once again when the biggest decision you have to make before going out for walk is what kind of jacket to wear. It’s spring and the warmer temperatures beguile one into thinking that maybe just a windbreaker will do. But I have learned that chilly winds often belie the bright sunshine and so I most often choose discretion over valour and wear a sweater and a jacket, layering my clothes and even donning gloves and a scarf.

The other day found me stripping off those various layers of clothing as I walked through the neighbourhood. Off with the gloves, then the scarf and, as the bright sun continued to warm me, the windbreaker and eventually the sweater followed. As I was tying my jacket around my waist, I ruefully remembered Aesop’s wonderful fable about the North Wind and the Sun. I was experiencing the truth of it as I walked.

The fable, in case you don’t remember it, goes like this:

The North Wind and the Sun were arguing about which of them was stronger when they noticed below them a traveller passing along the road wrapped in a cloak. “Let us agree,” said the Sun, “that the stronger of us is the one who can strip that traveller of his cloak.” The North Wind agreed and, leaping into action, immediately sent a cold, howling blast against the traveller.

With the first gust of wind the ends of the cloak whipped about the traveller’s body. But he quickly wrapped it more closely around

him, and the harder the North Wind blew, the tighter the traveller held his cloak, making the North Wind’s efforts unsuccessful.

Then the Sun began to shine. At first his beams were gentle and in the pleasant warmth the traveller unfastened his cloak. The Sun’s rays grew warmer and the traveller took off his cap and

mopped his brow. At last he became so heated that he pulled off his cloak, and, to escape the blazing sunshine, threw himself down in the welcome shade of a tree by the roadside.

While the fable might not have much traction these days as a morality tale for children, we know its truth. We have all been that traveller hunkering down and pulling coats and scarves about us as the wind howls and blows. And we’ve all done the opposite: stripped those layers off as we’ve basked in the warmth of the sun.

What happens physically is mirrored with spirit. Who of us has not stiffened and become more fiercely intransigent, clinging to opinions and habits when faced with harshness, criticism and withering instructions? Equally, when approached with gentleness, acceptance and kindness, do we not find our spirits expanding, soften-

ing and becoming more amenable?

Walking in the warmth, recalling the fable, I examine my own heart. It can be, I realize, harsh and angry. Faced with difficulties and contradictions in my relationships with others, my temptation is to rail against them, trying to bring about change by sheer force of will. It is often only with effort and a sober second thought that I am able to let go of the severity that grips me in order to approach the other with gentleness.

It is the approach that both wisdom and my faith call me to take. Gentleness and persuasion are indeed the very means that God uses to call us to God’s self. Isaiah describes a Messiah “who will not break the bruised reed” or “snuff out the smouldering wick.” Jesus describes himself as “gentle and humble of heart,” and his approach to people, especially sinners, is always one of compassion and tenderness, even in the face of their weaknesses and limitations.

We have been guilty as a church, however, of abandoning this language of tenderness. Pope Francis,

in declaring a Year of Mercy, has decried the anger and severity that marks too much of the church’s discourse. Such harshness, he points out, is a distortion of the God whom Jesus calls “Abba,” and inimical to bringing people to conversion. Warmth, not severity, should mark the follower of Christ: “Let your gentleness be evident to all (Phil 4:5),” St. Paul writes, and it is a challenge for us all.


To the follower of Christ, the way is clear. Gentle persuasion is always more effective than harshness. Years ago, Eugene de Mazenod, writing to one of his Oblate priests, urged him to use kindness rather than severity in his approach to people, citing the following reasoning: “The human heart is made this way; God himself does not enter it by force but knocks at the door: ‘Open your heart to me, my child.’ (St. Eugene de Mazenod, Letter to Father Boisrame, September 1858). The lesson of the Sun is indeed the lesson of the Son: choosing gentleness is always the wisest choice.



Design Pics

A GENTLE LESSON — The lesson of the Sun, from The Fable of the North Wind and the Sun, “is indeed the lesson of the Son: choosing gentleness is always the wisest choice,” writes Sandy Prather.

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



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Time to bring Jesus’ message to ends of the earth



Liturgy and Life

Michael Dougherty

In our passage from Acts for Ascension Sunday we hear a recounting of the last moments of Jesus among his disciples. Finally written down several decades after Jesus’ Ascension, this narrative, heard by the faithful then and across the centuries to us now nearly two millennia on, promises that the power of the Holy Spirit will come among us. Luke addresses this first reading to Theophilus, “lover of God.” Is he writing directly to us?

A still questioning group gathered to hear a teaching from their resurrected leader. For 40 days he had again appeared among them. Patiently he gave them a final mandate, “you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.” Then taken up, a cloud enveloped Jesus.

Those gathered “returned to Jerusalem with great joy,” as Luke reports in the Gospel. The Holy Spirit would soon touch the disciples. Emboldened, the nascent Christian community grew. Years passed. The evolving Gospels recited by many voices shared the word far and wide out from the homeland of Christianity in Jerusalem and Palestine. The hope spoken of by Paul in his Letter to the Ephesians reached peoples of different cultures in distant lands.

Committed Christian messengers took the Gospels afar. They found expressions and culturally relevant interpreta-

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tions which made the texts more accessible to the peoples they evangelized. By word and deed, our faith spread. Those newly converted peoples also influenced the emerging church. The impact of Greek philosophical traditions and Roman institutions and laws are clearly interwoven into the fabric of our church. But can we see the role the peoples on the fringes of the Roman Empire and even further away played?

Teutonic tribes of central Europe, for example, gave us the term Easter. *Éastre*, the name of a Germanic goddess associated with spring, remains today with us and with linguistically linked cultures. Eggs and rabbits, ancient fertility symbols also associated with spring, wrapped themselves into the celebration.

Ascension of the Lord May 8, 2016	Acts 1:1-11 Psalm 47 Ephesians 1:17-23 Luke 24:46-53
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On our continent similar examples of the interplay of cultures abound. Do you know where the largest pyramid in the world is? (Not the tallest — this is a trick question!) About 125 kilometres east of Mexico City you come to the small town of Cholula. When the Spanish conquistadors arrived there under Hernan Cortés in 1519 they found a huge pyramid. This large structure ranks among most enormous ever constructed anywhere in the world, with a total volume estimated at over 4.45 million cubic metres. The land it arose from was considered sacred and the Great Pyramid of Cholula was initially dedicated to a rain goddess called Chiconauhuiauhitl (Goddess of the Nine Rains). The Spanish honouring a pledge by Cortés built a church at the top of the pyramid. The Church of Our Lady of Remedies, which my son and I climbed up to along with a steady stream of other pilgrims some years ago, replaced the old altars. However, Sept. 8, the traditional date for the veneration of the ancient rain goddess, transferred over to the gilded image of the Virgin Mary.

Closer to home, remember the well-known musical piece composed by Jean de Brébeuf, the famed martyred Jesuit missionary, the Huron/Wendat carol *Jesous Ahatonhia* or the *Huron Carol*? Composed around 1643 for the Hurons at Ste. Marie among the Hurons near present day Midland, Ont., it used evocative imagery designed to bridge the wide cultural gap between a First People here and the Christian message brought from Europe. It has always been one of my favourite carols.

Along the South Saskatchewan River not far from Duck Lake a natural gathering spot drew people to it. Possibly for millennia a nearby gully used as a buffalo jump served as the reason for Plains Cree hunters and their families to choose it. Early Oblate missionaries travelling along the Carleton Trail, which linked the Red River Colony with Fort Ellice where Edmonton is now located, camped there. They recognized the spiritual significance local people attributed to the area. The pilgrimage site of St. Laurent evolved. The Oblates recognized and incorporated the deep spirituality of the First Peoples annually meeting there. Years ago on a visit to the site I recall seeing spirit bundles tied into the branches of trees looking over the river.

Those very last words of Jesus to his disciples, “you will be my witnesses . . . to the ends of the earth,” continue to inspire us to reach out. This process brings us necessarily into contact with people with differing beliefs. In this era of globalization inter and intra-faith dialogue is more crucial than ever.

“Only through dialogue,” Pope Francis stated as he announced his monthly prayer intention this past January, “will we be able to eliminate intolerance and discrimination.” Inter-religious dialogue is “a necessary condition for world peace.” “We must not cease praying for it or collaborating with those who think differently.” Given this wide range of beliefs, Pope Francis concluded, “there is one certainty: we are all children of God.”

“Clap your hands all you peoples . . . God has gone up with a shout,” the psalmist sings. Why are you just sitting there reading this? Time to get up and get about the task of bringing Jesus’ message alive to the ends of the earth today.

Build community on love, rather than on hatred and demonization

In Exile

Ron Rolheiser, OMI



In a recent article in *America* magazine, Grant Kaplan, commenting on the challenge of the resurrection, makes this comment: “Unlike previous communities in which the bond among members forges itself through those it excludes and scapegoats, the gratuity of the resurrection allows for a community shaped by forgiven-forgivers.”

What he is saying, among other things, is that mostly we form community through demonizing and exclusion, that is, we bond with each other more on the basis of what we are against and what we hate than on the basis of what we are for and hold precious. The cross

and the resurrection, and the message of Jesus in general, invite us to a deeper maturity within which we are invited to form community with each other on the basis of love and inclusion rather than upon hatred and demonization.

How do we scapegoat, demonize, and exclude so as to form community with each other? A number of anthropologists, particularly Rene Girard and Gil Bailie, have given us some good insights on how scapegoating and demonization worked in ancient times and how they work today.

In brief, here’s how they work: Until we can bring ourselves to a certain level of maturity, both personal and collective, we will always form community by scapegoating. Imagine this scenario: a group of us (family or colleagues) are going to dinner. Almost always there will be some divisive tensions among us — personality clashes, jealousies, wounds from the past, and religious, ideological, and political differences. But these can remain under the surface and we can enjoy a nice dinner together. How? By talking about other people whom we mutually dislike, despise, fear, or find weird or particularly eccentric. As we “demonize” them by emphasizing how awful, bad, weird, or eccentric they

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are, our own differences slide wonderfully under the surface and we form bonds of empathy and mutuality with each other. By demonizing others we find commonality among ourselves. Of course, you’re reluctant to excuse yourself and go to the bathroom for fear that, in your absence, you might well be the next item on the menu.

Moreover, we do that too in our individual lives to maintain balance. If we’re honest, we probably all have to admit the tendency within us to steady ourselves by blaming our anxieties and bad feelings on someone else. For example, we go out some morning and for various reasons feel out of sorts, agitated and angry in some inchoate way. More often than not, it won’t take us long to pin that uneasiness on someone else by consciously or unconsciously blaming them for our bad feeling. Our sense is that except for that person we wouldn’t be feeling these things! Someone else is to blame for our agitation!

Once we have done this we begin to feel better because we have just made someone else responsible for our pain. As a colourful commentary on this, I like to quote a friend who submits this axiom: *If the first two people you meet in the morning are irritating and hard to get along with, there’s a very good chance that you’re the one who’s irritating and hard to get along with.*

Sadly we see this played out in the world as a whole. Our churches and our politics thrive on this. Both in our churches and in our civic communities, we tend to form community with our own kind by demonizing others. Our differences do not have to be dealt with, nor do we

have to deal with the things within ourselves that help cause those differences, because we can blame someone else for our problems. Not infrequently church groups bond together by doing this, politicians are elected by doing this, and wars are justified and waged on this basis — and the rich, healthy concepts of loyalty, patriotism, and religious affiliation then become unhealthy because they now root themselves in seeing differences primarily as a threat rather than seeing them as bringing a fuller revelation of God into our lives.

Granted, sometimes what’s different does pose a real threat, and that threat has to be met. But, even then, we must continue to look inside of ourselves and examine what in us might be complicit in causing that division, hatred, or jealousy, which is now being projected on us. Positive threat must be met, but it is best met the way Jesus met threats, namely, with love, empathy, and forgiveness. Demonizing others to create community among ourselves is neither the way of Jesus nor the way of human maturity. Loyalty to one’s own, loyalty to one’s religion, loyalty to one’s country, and loyalty to one’s moral values must be based upon what is good and precious within one’s family, community, religion, country, and moral principles, and not on fear and negative feelings toward others.

The lesson in Jesus, especially in his death and resurrection, is that genuine religion, genuine maturity, genuine loyalty, and genuine patriotism lie in letting ourselves be stretched by what does not emanate from our own kind.

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Benedictine raises ire of future prime minister

By Paul Paproski, OSB

Newspapers have a tradition of publishing editorials that raise the ire of the public. The *Prairie Messenger* is no exception. Its editors have a century-old legacy of pulling no punches when expressing their opinions.

One reader who became upset, in 1926, over the editorial of a Benedictine was a future prime minister. The reader was the subject of the editorial and he responded, not with a letter to the editor, but with the threat of a lawsuit. John Diefenbaker informed *St. Peter's Messenger* (the forerunner to the *Prairie Messenger*) that he was suing the newspaper for \$10,000 over an editorial about him that was written by Rev. Cosmas Krumpelmann, OSB. Diefenbaker was a Conservative candidate in Prince Albert Constituency during the 1926 federal election.

The editorial was based on one of Diefenbaker's campaign stops in MacDowall where he addressed an audience of Orangemen. Krumpelmann was no friend of the Orangemen whom he often accused of intolerance and anti-Catholicism. He not only took offence to what Diefenbaker told the crowd, but was outraged over the idea of a federal candidate addressing such a group.

"The Conservatives of Prince Albert Constituency could not have committed a more fatal blunder than the nomination of Mr. John G. Diefenbaker," he wrote. Diefenbaker stood on a platform alongside two Orangemen who were "two veteran advocates of bigotry and fanaticism."

A strong proponent of British values, Diefenbaker is quoted as saying he wanted "to make Canada all Canadian and all British." These remarks, Krumpelmann wrote, were suggesting that Canada become a slave to Britain. Canada is meant to be a self-governing dominion within the British Empire, united to Britain through social and economic ties. The imperialism advocated by Mr. Diefenbaker is based on Orange values, he wrote.

Another issue addressed by Diefenbaker was the Canadian flag. The Conservative candidate told the Orangemen that those "who wish to change the Canadian flag should be denounced by every good Canadian." The opposition to a change in the Canadian flag is largely Orange propaganda, Krumpelmann retorted. Diefenbaker was echoing the feelings of Orangemen, Krumpelmann wrote, who were not on the committee to study the "Flag question" and who opposed the idea of French Canadians from Quebec making up the committee.

"Mr. John G. Diefenbaker, in

Paproski is a Benedictine monk of St. Peter's Abbey and pastor of St. Peter's Parish, Muenster, Sask.

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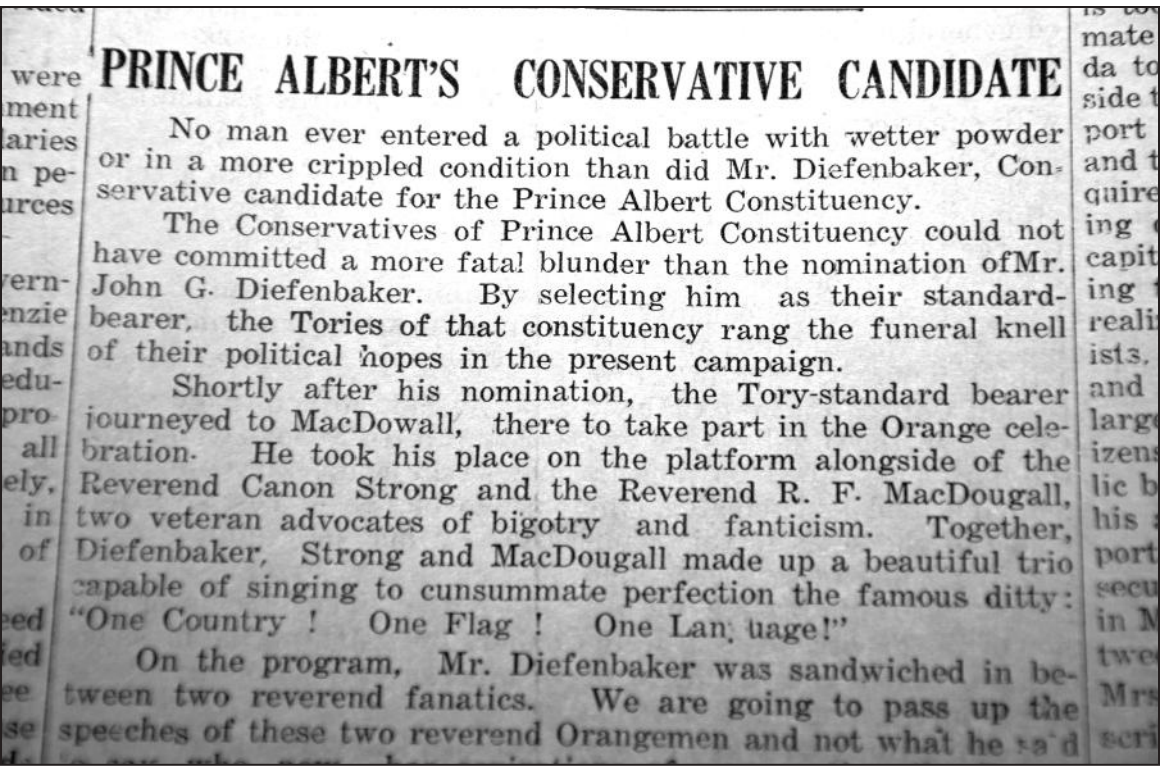
making his speech at MacDowall and thus espousing the cause of the Loyal Orange Lodge, broke his own political neck. . . . There is no assurance that he may not make another just like it or worse. . . . He will discover that to ride the stormy seas of politics to Ottawa in a rickety Orange tub is an impossible task in Saskatchewan," the editorial reads.

The outcome of the election did not go in Diefenbaker's favour. Opposing him was Mackenzie King, leader of the Liberal opposition. King became prime minister after he and the Liberals were swept to power.

As editor of *St. Peter's Messenger*, Krumpelmann was a staunch defender of the Catholic Church. Tensions were often rife between the Catholic Church and the Anglo-Protestant establishment in Saskatchewan. The tensions heightened in Saskatchewan during the 1920s as new immigrants from eastern and southeastern Europe changed the demographic landscape. The prejudice of the British establishment reared its ugly head during the late 1920s through the popular support of the Ku Klux Klan.

After learning of the lawsuit, Krumpelmann defended his editorial, which he said was in response to Diefenbaker's sympathy to the Orange cause. Krumpelmann was accused of making inaccurate statements about Diefenbaker's speech. The Benedictine assured his superiors that he had checked his sources. The editorial was based on a story in the *Prince Albert Daily Herald*, Krumpelmann said, and he consulted with the editor who assured him of the story's accuracy. The veracity of the article was confirmed, further, by an editor of another Catholic newspaper, *The Patriot*. Krumpelmann also consulted with two active Conservatives in Saskatoon who informed him the report in the *Prince Albert* newspaper was correct.

"With all this corroborating testimony, I was certain that I had the facts, and went ahead to denounce Diefenbaker as he richly deserved to be denounced," Krumpelmann wrote in a letter to Prior Peter Windschiegel, OSB. The editor of *St. Peter's Messenger* shared his editorial with government offi-

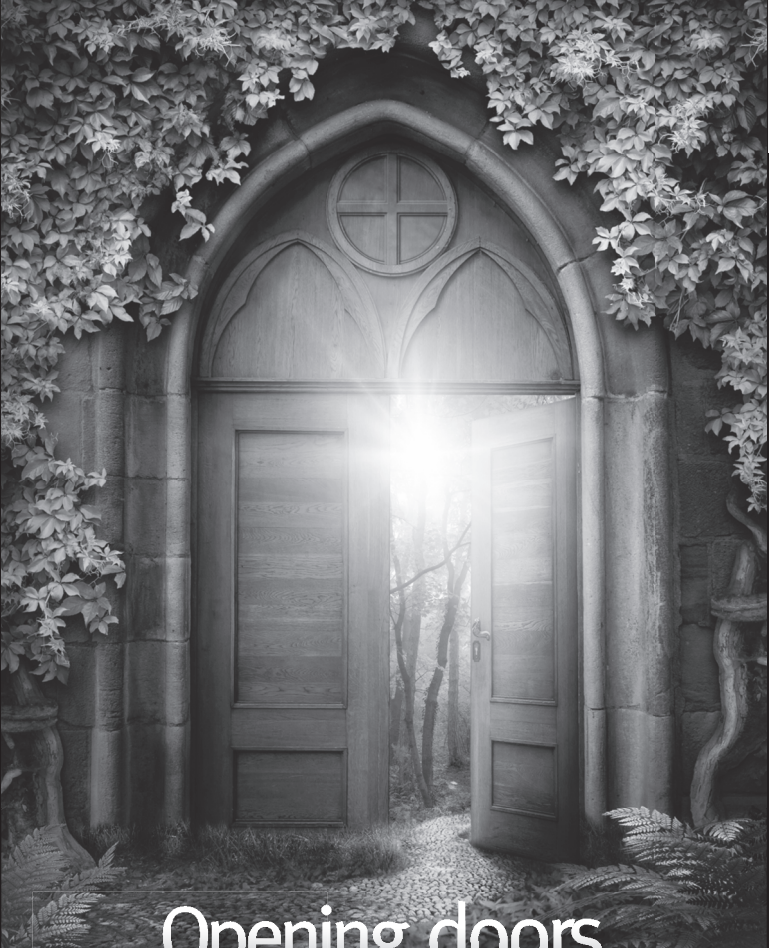


1926 MESSENGER — The August 11, 1926, edition of *St. Peter's Messenger* carried an editorial on John Diefenbaker, the Conservative candidate in the federal election for the Prince Albert Constituency. Editor Rev. Cosmas Krumpelmann, OSB, harshly criticized Diefenbaker for his decision to address a gathering of Orangemen and voiced his disapproval of the candidate's speech. Diefenbaker threatened to sue the *Messenger* over the editorial.

cials, including Liberal Premier James Gardiner. The premier, he said, gave his assurance there was nothing libellous in the editorial. The provincial secretary and attorney general felt the same way.

The lawsuit was dropped by the Conservative candidate. Some 35 years later he responded, again, to a letter of a Benedictine editor of the *Prairie Messenger*. In 1961, Prime Minister Diefenbaker wrote a personal letter to Rev. Augustine Nenzel, OSB, thanking him for his kind message of condolence on the death of Diefenbaker's mother.

"It is interesting that you mention having landed in Rosthern on March 21, 1903," Diefenbaker, the representative of the Prince Albert Constituency, wrote to Nenzel. "My father and mother, brother and I arrived on August 18, and after staying a day in Rosthern drove out to the Carlton district where we lived for some two years and then crossed the North Saskatchewan River and took up a homestead in an area which was just opening up for settlement. Your letter brought these memories back to me."




Opening doors of mercy

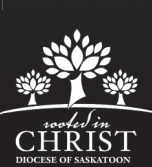
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"Blessed are the merciful, for they will receive mercy."
Matthew 5:7


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Assisted suicide: What are Catholics for and against?

By Brett Salkeld

The following is the first of a five-part series.

When faced with difficult discussions surrounding highly politicized hot-button topics, it is important to be clear about just what one is arguing for and against. In our sound-bite, talking-point social media culture, it is easy to get sidelined by being manipulated into arguing for things one does not actually believe.

Have a look at these two statements:

“An assisted dying law would not result in more people dying, but in fewer people suffering.”

“I know that keeping people on life support, so drugged up they are a mere shadow of their former self, is not the best option for everyone.”

I’ve seen both these statements on Facebook in response to posts raising concerns about physician-assisted suicide. Both, in different ways, misrepresent the position of those who believe physician-assisted suicide is not in people’s or the nation’s best interests.

The second statement is easier to refute: no one is advocating keeping people alive indefinitely. Everyone knows full well that simply allowing a person to die is often the right decision in health care. Indeed, it will be the right decision for each of us at some point. Furthermore, it is even sometimes permissible, according to Catholic teaching, to administer treatments for pain that can foreseeably shorten life span. No one believes in keeping people alive as long as physically possible, quality of life be damned. But we believe in *not* killing people.

The first is more slippery because it is true. But its truth is irrelevant to the question. It is only true because everybody dies. And so, despite its surface truth, it is deceptive. According to the comment’s logic, murder does not increase deaths, nor do epidemics or natural disasters. The only way to increase deaths is to increase reproduction! Nor does the fact that a death prevents future suffering make it an automatic good. It is a good bet that if I die today I will avoid significant suffering. Actually, the best way to avoid suffering is to never exist.

The supposition underlying

Salkeld is archdiocesan theologian for the Archdiocese of Regina where he is responsible for the academic formation of diaconate candidates. He serves the CCCB on the national Roman Catholic - Evangelical Dialogue. Salkeld lives in Wilcox, Sask., with his wife, Flannery, and a growing family (numbers 5 and 6 are due this summer).



Art Babych

DEMONSTRATION — An opponent of physician-assisted suicide and euthanasia demonstrates on Parliament Hill April 19 as religious leaders hold a news conference inside to express their “grave concern” over the decriminalization of assisted suicide and euthanasia.

both these statements is that those who oppose physician-assisted suicide necessarily support needless suffering.

And let us not imagine that social media is the only place such false suppositions are employed. On the day the Supreme Court ruled the former legal prohibition on physician-assisted suicide unconstitutional, this was the lead from CBC anchor Wendy Mesley: “For an incurably ill Canadian suffering unbearable pain, the choice has long been clear: endure or take their own life. Today, this country’s top court called that choice cruel, struck down the laws that created it and opened the door to a third option: doctor-assisted death.”

The same false dichotomy is at the heart of all three statements: one is either for assisted suicide or for prolonging suffering.

The idea of relieving suffering or, heaven forbid, sharing the burden of it, is never mentioned.

But this is precisely what we are for. We are committed to easing suffering in as far as that is possible and to sharing the burden of whatever suffering remains.

Because of this, we do not simply oppose assisted suicide for abstract reasons of principle while holding out the easing of suffering and accompaniment in suffering as a kind of consolation prize. We oppose assisted suicide because, even in its well-meaning attempt to limit suffering, it will itself unavoidably introduce new forms of suffering.

This will be addressed in more

detail later in this series. For now, suffice it to say the introducing suicide as a socially approved solution for one set of problems makes it difficult to denounce suicide as a solution for other problems (we’ll look at this in part 2), and that the social acceptability and promotion of suicide for some makes it impossible for many people to avoid the devastating question of whether they have a duty to die (part 3).

Related to the falsification of the position of those who oppose physician-assisted suicide (and, let it be said, *any* suicide) from “Thou shalt not kill” into “Thou

One’s dignity is rooted in one’s humanity (and, for those of faith, in their creation by God and in God’s image). It cannot be lost through accidents of personal history and health. A person in a diaper has as much dignity as you or I, whether they are 1 or 100.

Socially promoted suicide does not respect the dignity of the person by preserving them from the normal processes that often accompany death and dying. It works against a proper understanding of human dignity by saying that some lives are worth more than others.

Similarly, we are told that allowing assisted suicide is the compas-

sionate thing to do in the face of suffering. But compassion means “to suffer with.” Research and experience shows that people contemplating suicide fear three things: physical pain, being alone, and being a burden. When these concerns are addressed, the desire for suicide disappears. That is because no one really wants suicide; they are just convinced there is no other way out of their situation.

True compassion does not say, “You’re right, there’s no way out. Your best bet is to kill yourself or have someone else kill you.” It says, “You are not a burden. I will not let you die alone. We will do everything we can to manage your pain.”

One of the great dangers of assisted suicide is that in promoting a false version of compassion, it undermines real compassion throughout our society. It promotes the radical individualism that drives us further from each other and impedes our ability to be deeply present with those who cannot care for themselves all the time, that is to say, all of us.

So, what are Catholics for? We are for working to reduce pain and suffering wherever possible. We are for recognizing the dignity of every human person, regardless of their health or age. We are for a compassionate response to the suffering of each person. We believe that no one is a burden — or perhaps better — that *everyone* is a burden and that life is better when we carry each other.

What are we against? We are against killing people. It is that simple. And, by taking this simple stand, we can offer hope to many vulnerable and threatened people in a society that has put them at risk by confusing the basic distinction between killing someone and letting someone die. More on that hope to follow.

A Knight’s tale, or using your gifts to serve



Figure of Speech

Dr. Gerry Turcotte

Each of you should use whatever gift you have received to serve others. — 1 Peter 4:10

Both my father and uncle were Knights of Columbus. Unfortunately they were also inveterate pranksters, so that when I asked them about becoming a Knight the picture they painted for me of the process almost drove me into therapy.

“The Knights?” my uncle said, raising his voice alarmingly, and then he melodramatically scanned the surroundings for spies and agitators. “You mean, the . . . Knights?” He looked at my father who inexplicably began to shake

his head and mop his brow. Then began what can only be construed as a handshake performed by two men being electrocuted.

“I could tell you about them,” my dad finally whispered, “but then I’d have to kill you.”

My uncle was quick to clarify: “Actually, even if we don’t tell you, we may have to kill you. Just in case they’re listening.”

“Who’s listening?” I asked naively.

“Can’t tell you,” said my dad. “But the initiation was hell. That’s even more top secret.”

They then went on to speak of their initiation ceremony where they were made to scale enormous cliffs, live in an isolation chamber, eat raw goat (I think they suggested it was dead at the time but my memory is a bit hazy on this), and

then walked a high wire across sacred sites. It was at about that point I began to understand that maybe I would never learn the truth until I myself became a Knight, but I still made a mental note to delay this as long as possible just in case. I’ve never been a fan of goat.

I think it’s safe to say that many people have a sense of curiosity about the Knights of Columbus. Despite their incredible presence in the community, their extensive support of a staggering number of charities and social causes, the Knights are also rather humble players, supporting, but rarely taking centre stage. Perhaps this is why they are so valued and respected.

For St. Mary’s University we are the beneficiary of their legendary fundraising ability, and can proudly thank the Knights for the restoration of the building in which our education program is housed: Father Michael J. McGivney Hall. Over 130 years after they were founded, the Knights continue to be a force for good in an age of need, and for this I will always be grateful to them.

And, for the record, I did not need to eat raw goat!

Turcotte is president of St. Mary’s University in Calgary.

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Religious educators must both teach and model faith

Big Picture, Small Steps

Ryan LeBlanc



“The birth of my child was a special moment for me,” I hushed my voice for dramatic effect on returning to my Grade 10 religious education classroom. “The midwife said, ‘Reach for your baby!’ and placed her hands over mine so that I caught my daughter safely as she entered the world.”

A silent moment followed to emphasize how important the experience was for me, the teacher.

“Can you imagine if you squeezed too hard and the baby squirted across the room?!!?”

A class clown (that is, one of many) demonstrated with large motor skills the flailing, slippery hilarity he imagined into my emotionally and spiritually charged story.

I don’t know if anyone laughed; the steam whistling from my ears

LeBlanc is the author of Clarifying the Confusion of Purposes: Religious Educational Objectives and the New Taxonomy of Learning. He can be found at BigPictureSmallSteps.com

drowned out other noise.

I admit it — I was angry. I had placed a vulnerable part of myself in my students’ hands, seeking to share something of the miracle of human existence with them. And one of them, at least, made wet squelching noises with it.

Only later did I realize the problem was not this student’s disrespect, nor even that I shared a personal story, but rather my angry response came from my frustrated desire to be validated, to have my students react as I wanted them to — to feel as I felt and believe as I believed. When teenagers heard what might have been the first birth story they had ever heard, and responded in what they incorrectly thought to be an inappropriate way, I felt wounded. And angry.

Pushing our angry buttons is something every teacher has experienced in interactions with students. No matter how professional and detached we are, it is true that at some point, often innocently enough, students will strike too close to home.

For the religious educator,

commissioned not just to teach about the faith but to model a faithful life, this dynamic carries important meaning.

In my last column I wrote about the importance of affording religious freedom to students who are learning about the church’s teaching. That is, the freedom to know what the church teaches, and then make their own decisions of faith in response to it.

What does this ask, then, of the religious educator? As a religious educator I need to be able to place my baby in my students’ hands — that is, my faith.

In my spiritual reading I encountered the kenotic Christ, the one who pours himself out for the sake of others, with no thought for himself. Becoming more like the kenotic Christ means I teach without seeking my own validation. In accepting the commission to teach in the name of the church, I agree to set down my own personal interpretation of God’s self-revelation. The

religious educator must be willing and able to pour out the church’s teaching for students, clearly and correctly, whether they accept it or not. This is not easy to do. Church teaching is expansive, sometimes complicated, and always challenging.

But the role of any teacher is not to make the students’ critical judgments for them. That is, if the religious educator leaves out the essential aspects of church teaching they are uncomfortable with, or do not perceive as important the students’ chance to make their own judgments, to accept church teaching or not to accept it has been hijacked.

Similarly, if the teacher presents and instructs in his own perspective of faith more clearly than he does the authoritative teaching of the church, he obscures that which he has been entrusted to make known. Again, what is sabotaged is the ability of the student to consider and decide freely upon the Gospel message entrusted to the church.

A commission to teach children in a Catholic school — that is, in the name of the church — is

not a license to teach one’s own spiritual expression to impressionable children. To use the position of authority to self-justify one’s worldview to a captive audience is more than irresponsible — it is an abuse. As with all professional obligations, the commitment to self-examination and further learning, so as to avoid abusing one’s authority, does not end.

Perhaps, by now, the key distinction between the positions of student and teacher in a religious education classroom becomes more visible. A student must be able to “play with” church teaching as part of getting to know it better and more clearly. A teacher, I would argue, cannot, at least not in the sense of confusing or challenging church teaching.

While the student must experience religious freedom from external coercion and pressure if they are to experience an authentic teaching of the Gospel, the teacher must practise religious fidelity if they are to provide such an experience, fidelity to the Catholic tradition which they have received.

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Silence and presence: memories on an anniversary

Around the Kitchen Table

Lloyd Ratzlaff



The spring equinox this year marked the 25th anniversary of my father's death. On the night it happened, Lorraine and I were up in the bleachers of Sask Place enjoying an INXS concert when my cousin Jim tried to have us paged. We didn't hear the call above the band's volume, and it was not until midnight when we got home to a half-dozen phone messages that we knew my father had died. My mother's message was terse and it ended abruptly: "He's no more."

Dad had surprised her that day by volunteering to attend Salem

Ratzlaff is the author of three books of literary non-fiction published by Thistledown Press: The Crow Who Tampered With Time (2002), Backwater Mystic Blues (2006), and Bindy's Moon (2015); and editor of Seeing it Through, an anthology of seniors' writings published by READ Saskatoon. Formerly a minister, counsellor and university instructor, he now makes his living as a writer in Saskatoon.

Church's choral Easter cantata with her. He didn't care much for these "highbrow" events, being more inclined toward the fiddle which he'd learned to play himself, preferring his rhythms simple and the tunes familiar. My mother, also largely self-taught, had just recently withdrawn from her duties as church pianist after many years of devoted service, and for once was looking forward to sitting in the audience with a husband who normally shunned such concerts. That evening for some reason he'd offered to accompany her, but as it turned out, he was spared from having to listen to the music after all.

They drove to church, he dropped my mother off at the entrance and went to park the car. When he walked in the pastor greeted him with, "It's a great day," and he responded with his usual shy grin, "Tomorrow will be even better." Then a few minutes before the service started he went to the washroom, and he never came out again.



Ratzlaff

FAMILIAR TUNES — Lloyd Ratzlaff's father, Albert Ratzlaff, enjoyed the fiddle, "which he'd learned to play himself, preferring his rhythms simple and the tunes familiar."

The cantata got underway and Mom began to fret. Finally, she signalled an usher to check the washroom. My father was found unresponsive, lying with a bruised head on the floor of a locked bathroom stall. The usher called for an ambulance, then went to escort my mother out of the sanctuary, but it was obvious that Dad had "flown away," as she often referred to his death after that bitter night.

Strange that on this 25th anniversary I should have recalled an uneasy memory from youth, of a time when Dad and I were con-

finied in a space almost as small as the church cubicle in which he died.

One fall day he and I had been working at the river flat where our farmland was located, gathering straw bales and packing them on a wooden rack to take home for our animals' bedding. Around mid-afternoon the sky had begun clouding over, and by the time our load was filled the rain was threatening. We still had nine miles to go till home, and Dad may have been hurrying as he steered the Massey 30 tractor uphill toward the cattle gate we had to open and close with every passage, and I sat atop the bales trying to balance to the lurching of the rack. The road up the riverbank was rugged and narrow, scarcely more than a trail we drove with trucks and tractors, even with cars when family reunions were held "downhill" as our clan referred to the river flat. We were already within sight of the gate when a wheel struck a protruding stone, the rack toppled over and I flew from my perch, landing among the scattered bales without

that kids might build, or, as I at first imagined more exotically, like an igloo in which Eskimos outwaited a blizzard raging over their land, except that Dad and I could look out at the swaying trees and falling rain.

In a way it felt cozy enough. But as the moments passed, it became apparent that we had very little to say to each other. I wish now he could have initiated some conversation, anything at all: "Well, boy, we're stuck here for awhile, so here's a story for you," or even simply, "It looks like this won't last too long. So, how are things going at school?"

But there were only the sounds of rain on the straw and wind in the poplars. I suppose my dad was thinking about repacking those sodden bales, while I felt more and more alone in a presence that was almost an absence — much like the Deity (I realize at this distance) we called our Heavenly Father. And it wasn't until I was well into my own middle age that the conversations between us acquired any degree of intimacy, but these of course are the ones I treasure.

Eventually the rain let up. We dismantled the crude shelter and put our shoulders to the hayrack, rocked it upright and straightened the hitch, and arduously began restacking the bales, which now were twice as heavy as they'd been when dry. Then we drove slowly through the gate and over the slippery backroads, the silence between us now filled by the little Massey engine pulling us toward home.



Ratzlaff

LISTENING TO THE SILENCE — Lloyd Ratzlaff shares memories of his father, Albert Ratzlaff (Dec. 19, 1915 - March 22, 1991).

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The pink tax

It's the end of April. It's income tax season. For those who procrastinate, it's a time of stress.

However, consumers pay federal and provincial taxes throughout the year on all kinds of products. No one likes it, but it's a necessary fact of life.

And there are taxes that are gender-based. Many consumers are unaware of them. Why does a pink razor or a purple pen cost more than a blue razor or a black pen, for instance? Logic dictates it shouldn't, but in some cases, it does, especially on personal care items.

Gender-based pricing is known as the "pink tax." It means women end up paying thousands of dollars more for goods and services than men — from deodorant to cologne to haircuts to dry cleaning. A recent study found that women pay an average of 43 per cent more for toiletries such as razors and shampoo than men do.

Toronto-based ParseHub studied price tags on 3,191 personal care products for women. They found

they are substantially higher than the corresponding products for men. ParseHub noted, for instance, that women pay about \$47.57 for items similar to those for which men pay \$44.84. Men's products are frequently sold in different sizes than women's are, and that makes a direct price comparison tricky.

Clothes and vehicles are also subject to a pink tax. One American store charged \$12 - \$15 more for plus sized women's jeans than the standard sized ones. But there was no such difference between the prices of men's plus and regular sized jeans. Dry cleaners are another service where women pay more. Men's shirts cost an average of \$2.86 to be cleaned whereas women's cost \$4.95.

Another study had men and women call various car repair shops and ask the cost of having a radiator replaced. Women who seemed clueless on the phone were quoted \$406 for a job that should cost \$365. Men who acted similarly uninformed were quoted \$383.

A study in December by New York City's department of consumer affairs examined the prices of 800

products, with clear male and female versions from 90 brands. It found products for women, on average, cost seven per cent more than similar products for men. In addition, across the entire sample, women's products were priced higher 42 per cent of the time.

One of the most surprising items was a little red scooter that was advertised at \$24.99, while a little pink scooter was selling for \$49.99. The retailer quickly lowered the price, blaming the discrepancy on what it called a system error.

Christine Whelan, a consumer science professor at the University of Wisconsin in Madison, says consumers need to raise their awareness and fight for equality. Women should fight the pink tax by voting with their wallets. Buy the men's version of certain products and do your homework. One women's rights groups in France started a website and uploaded photos of products that had unequal pricing.

That should make some faces turn from pink to red. — PWN

Vets suffer after euthanizing animals

Building a Culture of Life

Mary Deutscher



I read an article recently on the negative impact that euthanasia has on the people who perform it. As the article explained, in places where euthanasia is legal, doctors "are trained to heal, but they are routinely confronted with ending life rather than saving it." This can lead to moral distress and eventually burnout. Another quote from the article further explained: "You can't devote your life to one purpose and flagrantly violate that on demand without paying a high psychological price. . . . Can you imagine, four years earlier a dog

Deutscher holds an MA in Public Ethics from St. Paul University in Ottawa. She is currently pursuing a PhD in Public Policy at the University of Saskatchewan.

was hit by a car. . . . Wait, what was that? Did that say *dog*?

Yes, that's right. The article that I'm referring to comes from a veterinary magazine's website, dvm360.com. As I read the article I started to imagine what would happen if I rewrote every quote to apply to physicians instead of veterinarians. For example, think about this quote that originally spoke to the psychological impact on veterinarians who perform euthanasia: "I was recently reminded that (*medicine*) is one of the toughest professions because it is the only one that deals with elective killing. And it's a wake up call on why depression, anxiety, turnover, substance abuse and sometimes, in really extreme cases, suicide, is present in the (*medical*) profession."



CNS/Ole Martin Wold, EPA

NORWAY ACCEPTS GAY WEDDINGS — Church leaders and other officials voted April 11 on gay marriage within the Norwegian Church in Trondheim, Norway. A Norwegian bishop said the country's clergy will no longer officiate at civil weddings, after the predominant Lutheran Church's governing synod voted to conduct gay marriages in Norway. Bishop Bernt Eidsvig of Oslo said that he would have to seek permission from the Vatican, but added, "It's clear we must distinguish our own church marriages from others." He said politicians may now get aggressive toward churches who resist gay weddings, so the best option is for us "to stop conducting marriages on the state's behalf."

Euthanasia is not an easy task, and in our whole discussion about who has a right to what, we have completely overlooked who it is that we are asking to commit this act. Health care professionals, whether they are physicians, nurses, pharmacists, or anyone else, chose their profession because they are committed to saving lives. While I know there are some who want to participate in euthanasia, a much greater number will not feel comfortable working in an environment where they are required to kill (or watch someone else kill) the people in their care.

Reflecting on the impact that suicide can have on the people present, I am reminded of my own time working as a distress centre volunteer. At this distress centre, most callers were looking for someone to help them avoid suicide, but every once in a while, there would be a caller who intended to carry through on his or her plans. In these situations, the volunteer on the phone would contact his or her supervisor, explain the situation, and continue to try to talk the caller out of completing suicide. If it became clear that there was nothing left to do to help the caller, the supervisor would decide when it was time to part ways.

When I first heard this protocol, I did not understand why it was the supervisor's job to decide when to end the call — after all, wasn't I the one who had just built a rapport with the caller? Shouldn't this be my decision?

However, after experiencing one such call myself, I realized what a gift it was to have the support of my supervisor. No human being should ever have to choose between hanging up that phone and listening to someone else take their own life. In my own experience, I know that it would have been impossible for me to hang up the phone.

Although my experience with a caller who was intent on completing suicide was several years ago, I still carry the feelings of helplessness and failure that were imprinted on me that night. I can only imagine how much worse it would be for me if I had stayed on the line longer, and I am grateful that the Distress Centre cared enough about my psychological well-being to remove me from that situation.

— CAREGIVERS, page 19

Students told about lies Planned Parenthood tells

By Richard Szczepanowski

WASHINGTON (CNS) — Abby Johnson, the former Planned Parenthood employee of the year who has become an outspoken pro-life advocate, told Georgetown University students April 20 that even the most strident abortion provider can have a change of heart.

"I'm standing in front of you today as a testament to the power of conversion. No one is beyond the power of conversion. No one is beyond the power of Christ," Johnson said.

Her address — attended by nearly 100 people — came just hours after a controversial lecture on the Jesuit campus by Cecile Richards, the president of Planned Parenthood.

Noting that the president of the largest abortion provider was invited to speak at the Catholic university, Johnson said, "I keep thinking, I keep believing and I have faith that one day instead of me standing here speaking on defending the sanctity of human life, it will be Cecile Richards standing here."

Michael Khan, a sophomore at Georgetown and president of the university's right-to-life chapter, criticized Georgetown University's defence of having Richards deliver a lecture on campus as an issue of academic freedom and free speech.

"Cecile Richards is not an academic. She is an activist," he told the Catholic Standard, newspaper of the Washington archdiocese. "Even if you believe in open dialogue (on the issue of abortion), she brings nothing substantive to the table. I am disappointed in Georgetown's leadership for allowing her (Richards) to speak unchallenged."

"It is as if they (university officials) are treating both sides of this issue as equal," Khan added. "I fault Georgetown from the top on down for not instilling a respect for life."

When Richards' appearance was announced in early March, university officials said the issue was a matter of "sustaining a forum for the free exchange of ideas . . . even when those ideas may be difficult, controversial or objectionable to some."

Johnson's talk in the campus' Dahlgren Chapel was part of a Life Week offered at the university in response to Richards' appearance on the campus. Life Week events

also included a talk on pro-life issues at the end of life, a panel discussion on life affirming alternatives to Planned Parenthood and a Mass for Life celebrated by Washington Cardinal Donald W. Wuerl.

Johnson, a former Planned Parenthood clinic director in Texas, is the mother of five, including one adopted son. She is a convert to Catholicism and is a natural family planning instructor.

Without directly mentioning Richards' appearance on the Georgetown campus, Johnson noted that she herself was recruited to work for Planned Parenthood when representatives came to her college campus. She said that she was raised in a pro-life home but believed what Planned Parenthood recruiters told her because "I was an easy target for them because I knew nothing about the organization."

"I was told that Planned Parenthood was the only place where low-income women could get health care," she said. "Planned Parenthood told me that pro-lifers are good people, but they are misguided because they would cause women to have back-alley abortions."

Johnson worked for the organization in Texas for eight years, eventually becoming a clinic director who was named employee of the year in April 2009.

She said, "I have no silver bullet answer" as to why she continued to work for the organization after it became obvious to her that it was more interested in performing abortions than providing health care to women.

"It was one justification after another, one rationalization after another," she said. "When you are immersed in that lifestyle, when you are immersed in that evil, you literally become numb to it."

Johnson said that in 2009, she began to question her work at the abortion facility when "I noticed changes in how we treated the underinsured and uninsured women we were supposed care about."

She recalled that in preparing a budget for the fiscal year, she was told to double the number of abortions her clinic provided.

"I always thought we (Planned Parenthood) were about reducing abortions," she said.

— ULTRASOUND, page 19

Ultrasound exposes the lie of abortion

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Pointing out that there are 700 Planned Parenthood centres across the United States, she said “you can walk into any Planned Parenthood facility for an abortion and the protocol is the same.”

She said, “We bring the woman in, lay her on the table and start the sedation right away so that the physician does not have to talk to the woman — and we really don’t want her to know what we are doing.”

An ultrasound is performed before any abortion, Johnson said, “to see how far along she is so we could know what to charge her.”

“Ultrasound exposes the lie of abortion and that is another reason we sedate the women — we don’t want them to pop their head up and see that,” Johnson added.

The fetus, she said, is referred to as POC, for “product of conception.” Once the abortion is complete, she said, “the sucked-out tissue is brought to a lab and put in a baking dish and someone makes sure all the body parts are accounted for.”

She said that the body parts are then thrown in a bag and at the end of the day all of the aborted fetus remains are placed in a freezer — jokingly called a “nursery” for later pickup by a biohazard removal company.

“Our goal was to have women on the table, off the table with the

abortion completed in five minutes,” Johnson said. She added that abortion providers do not want to talk to the women because that would take up time and “the doctors are paid by the number of abortions (they perform) and not by the hour.”

Her own disillusion began when she was pregnant with her own daughter and continued to participate in providing abortions. “My baby was a baby because she was wanted,” Johnson said, adding that the Planned Parenthood mentality is, “If a baby is unwanted, it magically becomes just tissue — easily discarded and easily thrown away.”

She said, “The most frequently asked question (by women about to have an abortion) is, ‘Will my baby feel this?’ and we tell them, ‘No.’ “

“We were given a script with answers to tough questions,” Johnson said. “I had to believe the lie because believing anything else would have been much too difficult.”

Johnson said watching an abortion on ultrasound was what made her decide to quit.

“I remember watching the suction tube going into the uterus and I could see it getting closer and closer to the side of a 13-week-old baby. When it touched his side, he jumped,” she said. “He began flailing his arms and legs as if trying to move away, but there was

nowhere to go.”

“As bad as it was seeing a baby dismembered, the worse part was that when I had the opportunity to intervene, to do something, I just stood there. I did nothing,” Johnson added.

After it was over, she said, “I looked at my hands and thought, ‘These hands that held my baby as she nursed, these hands that comforted my baby when she was upset — these hands just took a life.’ ”

It was then, Johnson said, “I realized I’d been lied to by Planned Parenthood, but worse than that, I lied to so many women . . . I looked them in the face and lied. I hate lying.”

After leaving Planned Parenthood she thought, “What do I say? ‘I’m sorry’ doesn’t seem like enough.” Johnson founded the And Then There Were None organization three years ago to help others leave the abortion industry. She said originally her aim was to help about 10 people quit the industry each year, but in last three years, she has helped 218 people — including six abortion doctors — to leave.

“My goal is not just to make abortion illegal, my goal is to make abortion unthinkable so that a woman never again darkens the door of an abortion facility or ever thinks that taking the life of an innocent human being is acceptable,” Johnson said.



Design Pics

Dance of the Aurora

Across the jet black sky
the auroras dance.
Robed in red, green,
white and yellow,
they twist, turn, leap and roll
to the unheard rhythm
of the universe.
Wild and mysterious
they fling themselves
in abandonment
captivating their audience
of late-night viewers.

By Marilyn Paul

Terrorists use barbaric acts

Continued from page 1

“Violations against international humanitarian law and all crimes against humanity committed by terror groups must be vigorously pursued.”

Auza blasted “the mendacity and blasphemy of terrorist groups who claim to kill and oppress in the name of religion,” saying they “must be openly denounced in the strongest possible terms. Religious leaders, in particular, have a grave responsibility to condemn co-believers who seek to instrumentalize their religion as a justification for violence. No one of whatever religion or culture must ever be allowed to carry out acts of violence and oppression in the name of that religion or culture or under whatever pretext.”

He added, “The utter barbarity of their behaviour and crimes leaves us dismayed and asking how the human heart can plan and carry out such horrible acts.”

During an April 18 UN Security Council debate on the Middle East, Auza held fast to his theme of denouncing religiously inspired violence.

“Hear the cries of the beleaguered communities of Christians and other ethnic and religious minority groups in the Middle East, who are discriminated against, persecuted, slaughtered, set afire or drowned because they do not share the ideological or religious views of their persecutors,” he said.

“Their very peaceful enculturation as minorities into the majority culture has made them specific

targets of extremist violence that forces them to flee their homes and abandon their properties and homeland, risking everything as they cross inhospitable deserts and perilous seas in search of calmer shores and welcoming communities which, unfortunately, they do not always find.”

Auza also voiced his concern that “the two-state solution between Israel and Palestine is in danger of failing, as peace talks stall and inflammatory rhetoric, acts of terror and unilateral actions scupper efforts to restore a process of meaningful dialogue and compromise.”

He said, “The Holy See firmly believes that the two-state solution provides the best possibility of a peaceful settlement.”

Auza noted what Pope Francis had remarked at the airport in Tel Aviv, Israel, during his 2014 visit to Jordan, Israel and Palestine. “He pleaded both for a universal recognition of the right of the state of Israel to exist and to flourish in peace and security within internationally recognized borders, and the creation of a viable state of Palestine, a sovereign homeland in which the Palestinians can live in peace, dignity and freedom,” the archbishop said. “The two-state solution must become reality and not remain merely a dream.”

Full relations between the Vatican and Palestine took effect Jan. 2. “The Holy See hopes that the agreement may serve as an example of dialogue and co-operation, in particular for other Arab and Muslim majority countries,” Auza said.

John R. (Jack) Harrigan, MD, KCSG September 21, 1924 - April 16, 2016



Jack is survived by his wife and best friend, MaryLou, seven children, Nancy (Pierre), Denis (Josie), Meg (Ron), Arthur (Kath), David, Brian (Brenda), Richard (Kath), one stepson, Jason (Deb); 15 grandchildren and eight great-grandchildren. He was predeceased by his parents, Arthur James and Margaret (Galvin), his first wife, Barbara, and one grandson, Patrick Lee.

Raised in Prince Albert, Jack was President of the Student Body at St. Thomas More at the University of Saskatchewan, and obtained his medical degree at the University of Manitoba in 1948.

Jack was a leader in his profession, his community, and his church. He practised family medicine in Trail, B.C. where he was chairman at the C.S. Williams Clinic, Medical Director at the Trail Regional Hospital, and a member of the Board of Directors of British Columbia Medical Association. The College of Physicians and Surgeons was an important part of his life, serving on the Council, as President of the College and concluding his career as Deputy Registrar (Ethics).

In Trail, for decades he served on the Board and Executive of many organizations: The Family Court Committee, Association of Community Planning, United Way, Big Brothers, Kootenay Savings Credit Union, Trail Smoke Eaters Hockey Club, Kinsmen Club, Liberal Association and the Canadian Council of Christians and Jews. He also served as Coroner for many years.

In the Diocese of Nelson he served on numerous boards including the Board of Administration, Catholic Independent Schools Association, St. Michael’s School, and Notre Dame University. In Vancouver, he served on the Board of St. Mark’s College at the UBC, L’Arche Greater Vancouver and the Newman Association. Active in the Knights of Columbus, he served as State Deputy and Master of the Fourth Degree for British Columbia and Yukon.

In recognition of his contribution to the Church and Society, Pope John XXIII awarded him a Papal Knighthood — a Knight Commander of Saint Gregory the Great. He will be remembered as a man of compassion, of equanimity, of solid common sense and of great good humour.

Prayers took place on April 22, and a funeral mass April 23 at St. Mark’s Parish, UBC, 5935 Iona Drive, Vancouver, B.C., followed by a reception.

In lieu of flowers, donations would be appreciated to L’Arche Greater Vancouver; the Newman Association Scholarship Fund, c/o St. Mark’s College; or Tapestry Foundation for Health Care.

Caregivers face impossible task

Continued from page 18

And so my reflections return to people who have chosen to serve in health care. Here we are, forcing an impossible choice on them: either walk away from someone that you have built a relationship with, or stay and feel like your heart is being torn from your body. Do whatever you want, but make sure you’re ready to go to work again after your coffee break.

This is cruel and unusual punishment for people who have dedicated their lives to the care of others, and I am convinced it will burn out anyone who decides to stay in Canada long enough to be exposed to this choice.

Taking the life of another human being is not a simple task. In their eagerness to open the door to euthanasia and assisted suicide, proponents of these practices seem to have forgotten the people who will have to respond to requests for death. Our health care professionals deserve to be protected so they can continue to provide compassionate care to the most vulnerable among us. Protecting their consciences is necessary to ensure that all Canadians receive the care they deserve.



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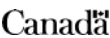


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When it comes to happiness, there’s no app: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — Happiness “is not an ‘app’ that you can download on your phones nor will the latest update help you become free and great in loving,” Pope Francis told thousands of teenagers.

Youth from around the world flocked to Rome for a special Year of Mercy event for teens aged 13 - 16. The celebrations began April 23 with confessions in St. Peter’s Square.

The pope caught many off guard as he made an unannounced visit to the square. After greeting several people, he placed a purple stole over his shoulders and sat down, joining more than 150 priests offering the sacrament of reconciliation.

Jesuit Father Federico Lombardi, Vatican spokesperson, said the pope “listened to the confessions of 16 boys and girls,” spending more than an hour in the square.

Celebrating mass with the young people April 24, the pope told them true freedom is priceless

and comes from making the courageous decision to do good and not from the mediocre belief that happiness can be easily obtained through worldly possessions and fashion.

A person’s happiness “has no price and cannot be bought,” the pope told them during the mass in St. Peter’s Square.

Grey clouds looming over St. Peter’s Square did little to deter an estimated 100,000 young teens and pilgrims from attending the final mass of the jubilee celebration.

In his homily, the pope encouraged the youth to carry out the “enormous responsibility” entrusted to the disciples by Jesus in the Sunday Gospel reading: “By this everyone will know that you are my disciples, if you have love for one another.”

Love, he said, is the “only valid ‘document’ identifying us as Christians” and the only path to happiness.

True love is free “without being possessive” of people or worldly things, he said. “There is always a temptation to let our



CNS/L'Osservatore Romano via Reuters

SACRAMENT OF RECONCILIATION — Pope Francis hears confession of a youth April 23 in St. Peter’s Square at the Vatican.

affections be tainted by an instinctive desire to take, to have what we find pleasing; our consumerist culture reinforces this tendency. Yet when we hold on too tightly to something, it fades, it dies and then we feel confused, empty inside,” he said.

The freedom that comes from love, he continued, does not come from “doing whatever you want,”

which only makes people “self-centred and aloof,” but is a gift that comes from “being able to choose good.”

“Be skeptical about people who want to make you believe that you are only important if you act tough like the heroes in films or if you wear the latest fashions. Your happiness has no price; it cannot be bought,” the pope stressed.

Gender-neutral facilities could lead to school lawsuits

By Simon Caldwell

MANCHESTER, England (CNS) — Catholic schools that voluntarily set up gender-neutral toilets or changing rooms to accommodate increasing numbers of transgender students could be sued in the event of a sex attack, a Catholic lawyer warned.

Neil Addison, director of the Liverpool-based Thomas More Legal Centre, said schools that adopted such arrangements voluntarily would leave themselves open to legal action if a crime was committed because of their policy. Britain does not have a law that would force schools to set up such facilities.

His remarks came just days after Sir Michael Wilshaw, the chief inspector of schools and head of Ofsted, the government body regulating standards in state schools, suggested head teachers might introduce gender-neutral facilities.

“I don’t see why schools should not have that (gender-neutral facilities) if it’s well-policed and well-supervised and well-monitored,” he said in an interview with London-based LBC Radio.

“As circumstances change and . . . perhaps more parents want this, then obviously head teachers will try and accommodate that where possible,” said Wilshaw, a Catholic and former head teacher.

However, Addison, a former senior prosecutor who has advised the English and Welsh Catholic bishops on legal matters, said such arrangements would be reckless.

“We are getting cases of young children getting arrested for sexual offences even below the age of

criminal responsibility,” he told Catholic News Service in an April 15 telephone interview.

“What happens if you have a gender-neutral toilet and a sex attack of some sort takes place? Could the school be liable? I think the school could be,” he said.

Addison said if gender-neutral toilets were made compulsory by the government, schools would be protected from legal action following an assault because they would have been “only obeying the law.”

But if a head teacher had chosen to introduce the facilities then the school could be “in breach of a duty of care if something happened in these mixed toilets.”

U.K. teaching unions and health services are reporting increases in the numbers of young people who claim to be a different gender from the one in which they were born. Teachers and others have expressed a desire to be more accommodating.

There has been a 75 per cent increase in sex-change operations since 2002, while one London clinic has seen referrals to its Gender Identity Development Service — which treats children up to the age of 18 — increase from 139 cases in 2010 - 2011 to 697 cases in 2015 - 2016.

In February, the Gloucester High School for Girls accepted its first and only transgender student after Jordan Morgan, 13, changed her gender.

Similar debates are underway in other parts of Europe where “gender theory” — which asserts that gender is determined by the individual rather than biologically — is starting to take root.

Pope highlights suffering in wartorn Ukraine

By Gaby Maniscalco

VATICAN CITY (CNS) — Pope Francis’ pleas for humanitarian aid for Ukraine is bringing needed attention to a forgotten war, said Ukrainian Catholic leaders.

The two-year-old war has caused thousands of deaths and forced more than one million people to seek refuge abroad, the pope said.

After mass April 3, Divine Mercy Sunday, Pope Francis asked that Catholic parishes throughout Europe take up a special collection April 24 as a sign of closeness and solidarity with people suffering because of the war in Eastern Ukraine.

He prayed that the collection also “could help, without further delay, promote peace and respect for the law in that harshly tried land.”

Ukrainian Bishop Borys Gudziak of Paris, head of external church relations for the Ukrainian Catholic Church, said the three things needed most are “to pray for peace and justice in Ukraine, to stay informed regarding the true situation in this ancient European land and to show your solidarity.”

In a statement sent to the media on April 14, Gudziak said that after two years of war, there are “1.7 million internally displaced people and a million refugees in neighbouring countries. Half a million do not have basic food and hundreds of thousands do not have access to safe drinking water.”

In March 2014, Russia annexed the Crimea region of Ukraine, and about a month later, fighting began along Ukraine’s eastern border. Russian-speaking separatists with support from the Russian govern-



CNS/Alexander Ermochenko, EPA

WAR RESULTS IN UKRAINE — A man stands in front of his damaged house after shelling March 24 in the Ukrainian town of Makeevka.

ment and its troops have been battling Ukrainian forces.

Jesuit Father David Nazar, rector of the Pontifical Oriental Institute and former superior of the Jesuits in Ukraine, said April 13, “There is a great human need that’s been lost in the media,” which is no longer covering the war.

“The Russian military presence is still very strong, and increasing day by day,” said Nazar. “The diplomatic community knows this, the parliament knows this, there are always negotiations going on at that level. But the general populace has forgotten about this.”

But Gudziak said the Ukrainian people have not lost their hope

and faith: “Despite their suffering, Ukrainians believe that God has not forsaken them. Indeed, he has not forgotten them.”

Since the crisis began, *Caritas* Ukraine, the charitable agency of the Eastern-rite Ukrainian Catholic Church, and *Caritas Spes*, the charity of the Latin-rite church, have been assisting the displaced as well as those still living in the conflict zone.

The Canadian bishops’ organization Development and Peace, CRS and other Caritas members also help *Caritas* Ukraine provide small cash grants to displaced families to help them pay rent and buy food and other necessities.

I would rather be able to appreciate things I can not have than to have things I am not able to appreciate.

— Elbert Hubbard