



Annual prayer breakfast

Hundreds attended the 2016 Saskatoon Prayer Breakfast at Prairieland Exhibition. The event acts as a fundraiser for charities in and around Saskatoon.

— page 7

Famous filmmaker

“It’s easy to knock much of contemporary American cinema considering how Hollywood products flood the market,” says Gerald



Schmitz. Fortunately, independent filmmakers like Richard Linklater are working to their own distinctive beat while managing to make movies with significant audience appeal.

— page 11

Clericalism

“We have been called to form consciences, not to replace them,” writes Pope Francis in *Amoris Laetitia*. He is challenging the centuries-old parent-child paradigm between the hierarchy and the laity, writes Isabella Moyer.

— page 12

Climate accord

On Earth Day, 175 world leaders signed the Paris Accord on climate change. Although it is remarkable that they came to a consensus, Paris didn’t solve our climate problem, writes Michael Swan. There is much to be done.

— page 15

Olympic spirit

After completing a life-threatening journey from Syria to Germany, Yusra Mardini is picking up the threads of an Olympic dream with help from the International Olympic Committee, which has identified her as one of 43 promising refugee athletes vying for a spot on the Refugee Olympic Athletes (ROA) team.

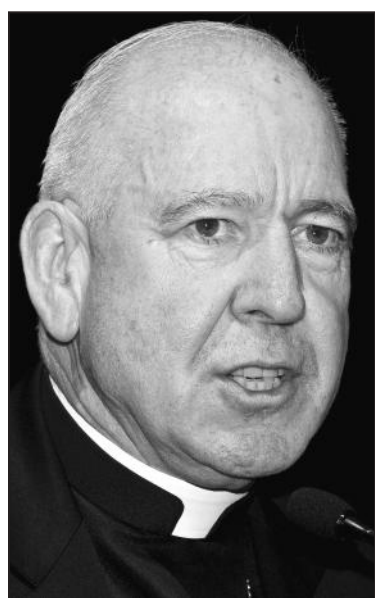
— page 16



Catholic Entities: best efforts were made

By Michael Swan
The Catholic Register

TORONTO (CCN) — A \$21-million shortfall on a \$25-million fundraising campaign was a fiasco, but it wasn’t an attempt to weasel out of the legal or moral obligations Catholics have in the wake of the residential schools tragedy, Grouard-McLennan Archbishop



CCN/D. Gyapong

Archbishop Gerard Pettipas takes issue with a Globe and Mail report that the Catholic Church “weaselled” out of its obligations on Indian residential schools.

Gerard Pettipas told The Catholic Register.

This newspaper first reported the shortfall in January of this year, but a Globe and Mail report that hit the front page April 19 has raised accusations that the 50 Catholic organizations party to the 2006 Indian Residential Schools Settlement Agreement used legal trickery to sidestep their obligations.

“It isn’t accurate,” said Pettipas, who chairs the board of 50 Catholic Entities who are party to the

settlement. “There was a cash contribution. There was in-kind payment. There was a best-efforts campaign. We did all those. There wasn’t any weaselling out.”

As the final report of the Truth and Reconciliation Commission was pending last year there was a disagreement between the federal government and Catholic lawyers over whether or not the Catholic Entities had fully paid the last \$16.6 million of \$29 million owing in cash contributions to healing pro-

grams that would be run by First Nations organizations. The government contended the Catholic entities had paid \$15 million and still owed a final \$1.6 million.

All sides were seeking to conclude the settlement before the TRC issued its final report.

The contested \$1.6-million payment went to arbitration before Justice Neil Gabrielson in Saskatchewan. He ruled in July last

— **SHORTFALL**, page 5

Clericalism undermines role of laity

By Cindy Wooden

VATICAN CITY (CNS) — Clericalism is a danger to the Catholic Church not only because on a practical level it undermines the role of laity in society, but because theologically it “tends to diminish and undervalue the baptismal grace” of all believers, whether they are lay or clergy, Pope Francis said.

“No one is baptized a priest or bishop,” the pope said in a letter to Cardinal Marc Ouellet, prefect of the Congregation for Bishops and president of the Pontifical Commission for Latin America. The fundamental consecration of all Christians occurs at baptism and

is what unites all Christians in the call to holiness and witness.

In the letter, released at the Vatican April 26, Pope Francis said he wanted to ensure that a discussion begun with members of the Pontifical Commission for Latin America March 4 “does not fall into a void.”

The topic of the March discussion, he said, was on the public role of the laity in the life of the people of Latin America. In the letter, Pope Francis said that in lay Catholics’ work for the good of society and for justice, “it is not the pastor who must tell the layperson what to do and say, they already know this and better than we do.”

“It is illogical and even impossible to think that we, as pastors, should have a monopoly on the solutions for the multiple challenges that contemporary life presents,” he said. “On the contrary, we must stand alongside our people, accompany them in their search and stimulate their imagination in responding to current problems.”

Pastors are not conceding anything to the laity by recognizing their role and potential in bringing the Gospel to the world; the laity are just as much members of “holy, faithful people of God” as the clergy, the pope said. “We are called to serve them, not use them.”

Pope Francis insisted that the discussion on the role of the laity must not fall into the trap of thinking “the committed layperson is one who works for the church or is involved in matters of the parish or diocese” — creating a “lay elite” — but must recognize that most Catholic laypeople live their Christian commitment in their homes, neighbourhoods, cities and countries.

“The faith we have received is a gift that came to us, in many cases, from our mothers and grandmothers. They were the living memory of Jesus Christ within our homes. It was in the silence of family life that most of us learned to pray, to love and to live the faith,” the pope wrote. Ignoring the role the laity always have played in passing on the faith is dangerous, he said.

In societies where “the disposable culture is established, leaving little space for hope,” the pope wrote, committed Catholic laity and their families “seek not only to survive, but among the contradictions and injustices, they seek the Lord and desire to give witness to him.”

“What does it mean for us pastors that the laity are working in public life?” the pope asked. “It means we must try to encourage, accompany and stimulate all the attempts and efforts that they already are making to keep alive hope and faith.”

Pastors must be close to their people, he said, “opening doors, working with them, dreaming with them, reflecting and, especially, praying with them.”

Climate change requires intervention

By Frank Flegel

REGINA — Dr. David Sauchyn is a research professor at the University of Regina’s Prairie Adaptation Research Collaborative (PARC). He studies climate change, particularly as it applies to the prairies, and he believes if we are to survive what the current trends predict, we need intervention from philosophers and theologians.

“Fundamentally, it’s going to take a change in attitude where we place more value on human relations, families and communities and less of an emphasis on material things.” Politicians love to talk about economics and technology, said Sauchyn, but they won’t talk about values. Politicians won’t get up at election time and say we have to practise restraint, because it means our economy won’t grow.

Sauchyn visited the Panama Canal a few months ago and watched huge container ships going through the system, some with as many as 14,000 containers of consumer goods. “Think of all the resources it takes to make those things and transport them.” If we keep using up life-giving resources, he said, “in a couple hundred years we’re all going to be toast.” But he’s mostly optimistic. “We’re smart people; we can figure out how to adapt.”

He recently presented his research to Adaptation Canada 2016, a conference on climate change held in Ottawa attended by 600 delegates, mostly from Canada but with representatives from the U.S. and Australia.

Sauchyn has been with the U of R for 34 years, first in geography where he researched environmental change. He began researching climate change about 20 years ago and in 2000 was involved in the creation of PARC. “It was established by the federal government to do the science that’s necessary to enable people to adapt to climate change.”

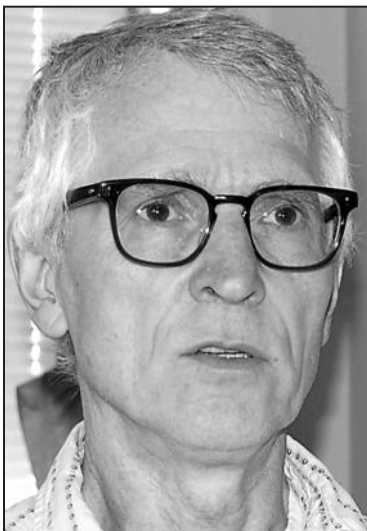
Ralph Goodale was the Minister of Natural Resources and he saw to it that it would be established at the U of R, said Sauchyn. “We tell governments, industry and communities what climate change looks like and they decide what are we going to do about it.”

Sauchyn says their research has shown that climate change is happening at an unusual rate. “Winters in Saskatchewan are much warmer than they used to be,” said Sauchyn, “the warm temperatures are not much higher but the low temperatures are much higher.”

There are advantages and disadvantages to that for farming and ranching, said Sauchyn. With a longer growing season fall crops

can survive through the winter, but the warmer temperatures are also good for pests, diseases and invasive species.

“All this stuff is showing up in our crops, pastures and soil, in the forests. It’s not good.” But farming and ranching is the prac-



F. Flegel

Dr. David Sauchyn

tice of adaptation, he said. Farmers and ranchers have always adapted to changes, mostly for economic or sustainable practices. “And anything that makes agriculture more sustainable also makes it less vulnerable to a changing climate.”

Good Samaritan teaches lesson

By Cindy Wooden

VATICAN CITY (CNS) — To ignore the suffering of another person is to ignore God, Pope Francis said.

And going to church does not automatically make someone love their neighbour, the pope said April 27 as he reflected on the Gospel parable of the Good Samaritan during his weekly general audience.

Christians are called to imitate the Good Samaritan, stopping to help the injured, because the Good Samaritan is a symbol of Jesus, who bent down to help and to heal all humanity, the pope said.

By describing the priest and the Levite who passed by without offering help, Pope Francis said, the parable makes it clear that “it is not automatic that one who frequents the house of God and has known his mercy knows how to love his neighbour.”

“You can know the whole Bible, you can know all the liturgical rubrics, you can know all the theology, but that knowledge does not make loving automatic,” he said. “Love has another path.”

Pope Francis insisted there is no such thing as “true worship if it does not translate into service to one’s neighbour. Let us never forget: in the face of the suffering of so many people worn out by hunger, violence and injustice, we cannot remain spectators.

“To ignore human suffering — what does that mean? It means ignoring God,” he told an estimated 25,000 people in St. Peter’s Square. “If I do not draw near to the man or woman or child or older person who is suffering, I cannot draw near to God.”

While the priest and the Levite — the two orthodox religious figures in the story — have “closed,

cold” hearts, the pope said, the Samaritan, who was considered an impure pagan, had a heart that was “synchronized with the heart of God.”

The sign that one is close to God, the pope said, is showing compassion to others like God shows compassion to us. “What does that mean? He suffers with us. He feels our suffering.”

Like the Good Samaritan, he said, God “does not ignore us. He knows our pain. He knows how much we need his help and consolation. He draws near to us and never abandons us.”

Pope Francis asked those at the audience to consider whether they believe that God has compassion for them, as they are — with their sins and their wounds — and that he “draws near to us, heals us, caresses us. And if we refuse him, he waits. He is patient and always alongside of us.”



CNS/Paul Haring

POPE GENERAL AUDIENCE — Chief Rod Alexis and Chief Tony Alexis of the Alexis Nakota Sioux Nation in Canada leave Pope Francis’ general audience in St. Peter’s Square at the Vatican April 27.

Vatican finance watchdog reports change

By Carol Glatz

VATICAN CITY (CNS) — The Vatican’s financial watchdog agency reported a huge jump in the number of financial transactions flagged as “suspicious” and in the value of assets it has blocked or frozen.

During 2015, the Financial Intelligence Authority “received 544 reports of suspicious activities — almost three times as many as 2014,” it said in its annual report, released April 28.

“This was not due to a higher financial crime rate,” it said, but because policies were being implemented, procedures for reporting had been strengthened and Vatican personnel were more

aware of their duty to report questionable activity.

The financial authority also suspended eight transactions in 2015, totalling more than \$9.3 million and froze four accounts or assets totalling more than \$8.6 million. It had blocked just three operations in 2014 for a total of \$637,000.

Rene Brulhart, president of the Financial Intelligence Authority, and Tommaso Di Ruzza, its director, presented the agency’s annual report for the fourth time since the agency was established by Pope Benedict XVI in 2010. It monitors Vatican financial operations to ensure they meet international norms against money laundering and the financing of terrorism.

The 27-page report said, 2015 “marked a turning point” in that the agency helped the Vatican transition from setting up a structural and legal framework to bringing about “its effective functioning” and implementation.

“Complex processes,” it said, were finally wrapped up, including a complete review of all Vatican bank accounts, resulting in a total of 4,800 accounts being closed, following stricter guidelines for identifying and verifying customers entitled to hold accounts there.

It said they received a huge increase in the number of reports of suspicious financial activities: There were 544 reports in 2015; 147 in 2014; and 202 in 2013.

Once cases are flagged, Di Ruzza told reporters, the authority “filters” out which ones merit investigation and passes the report on to the Vatican’s judicial system.

In 2015, just 17 reports of suspicious activity out of the 544 received were handed over to judicial authorities. Vatican judges received only seven and eight reports in 2014 and 2013, respectively.

European experts on preventing financial crimes said last year that the Vatican’s lack of indictments and prosecutions for financial crimes needed improvement.

In its report released in December 2015, Moneyval — the Council of Europe’s Committee of Experts on the Evaluation of Anti-Money Laundering Measures and the Financing of Terrorism — praised the Vatican for significant steps in establishing laws and procedures in line with international protocols, but called for “real results” in cracking down on infractions.

Vatican prosecutors had received 30 reports for investigation, frozen millions of euros and launched 29 money-laundering investigations, Moneyval said, “however, no indictments or prosecutions have, as yet, been brought in money-laundering cases.”

The Financial Intelligence Authority also said in its 2015 report that it no longer has oversight control of the Administration of the Patrimony of the Holy See, commonly referred to by its Italian acronym APSA.

Russia’s Catholics, Orthodox to rebuild church in Syria

By Jonathan Luxmoore

WARSAW, Poland (CNS) — Russia’s Catholic Church has launched a joint project with Russian Orthodox leaders to rebuild churches and monasteries destroyed during the war in Syria.

Msgr. Igor Kovalevsky, secretary general of the Russian bishops’ conference, said the project should be viewed as the “first concrete outcome” of Pope Francis’ February meeting in Cuba with Russian Orthodox Patriarch Kirill.

The official also said the move did not indicate support for the regime of Syrian President Bashar Assad.

“While we’ve been in contact with the Assad government, this isn’t a political matter,” he told Catholic News Service April 27.

Less than a week earlier, the Catholic Church and the Russian Orthodox Moscow Patriarchate representatives announced the project. Kovalevsky said the announcement did not include details of money raised or the program’s likely starting date.

“We hope all Russia’s denominations will actively help this work and all Christians participate in raising necessary funds,” Kovalevsky said.

“It’s very important the pope’s talks with the patriarch were observed by the whole world, thus fo-

cusing attention on the plight of Syria’s Christian communities. But we must occupy ourselves, as religious confessions, in settling this catastrophe with humanitarian aid and avoid being drawn into the politics.”

In early April, a Russian ecumenical delegation visited Lebanon and Syria. Peter Humeniuk, Russia director of the international Aid to the Church in Need, said the group had met local Christian leaders and visited a refugee camp in Lebanon’s Bekaa Valley before travelling on to Damascus.

He added that the project would include rebuilding destroyed parish houses, as well as helping children in the embattled city of Homs.

Pope Francis met Kirill at the Havana airport Feb. 12 and urged an end to the persecution of Middle East Christians in a 30-point joint declaration.

More than one-quarter million Syrians have been killed and nearly half the population forced from their homes since war erupted in March 2011. At least five million Syrians now live outside the country, according to UN data.

Pope Francis led prayers April 24 for Catholic and Orthodox clergy kidnapped in the country, where Christians have been targeted for acts of violence by terrorist organizations such as the Islamic State and the Nusra Front.



CNS/Paul Haring

VATICAN FINANCIAL REPORT — Rene Brulhart, president of the Financial Intelligence Authority, holds a copy of the 2015 annual report of the Vatican’s financial watchdog agency as he shows it to photographers during a briefing at the Vatican April 28. Also pictured is Jesuit Father Federico Lombardi, papal spokesperson. The report said 2015 marked a turning point as the agency moved from setting up a structural and legal framework from its foundation in 2010 to “effective functioning.”



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10:45 An hour with God's family
Sunday eucharist
Bishop Donald Bolen, presiding
Blessing of fields
Blessing of the sick

12:00 An hour with our diocesan family
Lunch & quiet time with the Blessed Sacrament

1:30 An hour with the Lord
Hymns
Stations of the Cross
Blessing with the Blessed Sacrament

Anglican-Catholic dialogue to take place in Canada

By Michael Swan
The Catholic Register

TORONTO (CCN) — One of the most important and troubled projects from the Second Vatican Council arrives in Toronto May 11 for some serious, scholarly and saintly talk.

The Anglican-Roman Catholic International Commission, better known as ARCIC, rolls into town to puzzle over how Catholics and Anglicans make decisions over ethical questions and to find new ways to sum up its work over the last five decades.

ARCIC is the official ecumenical dialogue between the world's 85 million Anglicans and 1.3 billion Catholics set up by the Vatican and the Archbishop of Canterbury in 1969.

This is the first time ARCIC has met in Canada, and it gives Canada's own Anglican-Catholic dialogue partners a chance to rub shoulders with their international counterparts.

The public will have a chance to pray with the theologians and bishops involved in the dialogue and then hear them speak about their work for unity on May 11, beginning with an evening prayer

service in the Basilian chapel on the University of St. Michael's College campus. Afterward the ecumenists will walk across the street to Brennan Hall to hear the co-chairs of Canada's national Anglican-Catholic dialogue and the international co-chairs speak about the state of the dialogue.

Unknown to most Anglicans and Catholics, their official international dialogue has deeply studied and

declared broad agreement on such contentious issues as the importance of the pope's role as guarantor of Christian unity, Mary's role in the life and the devotion of the church, the centrality of the eucharist and the church's self-understanding that it is first and foremost a communion in Christ. ARCIC documents such as The Gift of Authority, Mary: Grace and Hope in Christ, Life in Christ, Morals, Communion and the

Church, The Church as Communion and Salvation and the Church are praised in theological circles as among the most important and articulate statements of Christian belief in our time.

But while the theologians continue to talk, there have been sharp, public disagreements over women and homosexuality.

When Episcopalians, the American branch of the Anglican

communion, ordained an openly gay bishop living with his partner, Pope John Paul II shut down the dialogue in 2003. Ordination of women, particularly as bishops, prompted Cardinal Walter Kasper to accuse the Anglicans of forsaking apostolic tradition. Then the move by Pope Benedict XVI to create a means for entire Anglican

— ISSUES, page 4

New Evangelization Summit live-streamed

By Ruxandra Ristea

SASKATOON — "All evangelization begins with the ache, the hunger, the longing for something . . . for God," well-known author and speaker Christopher West remarked at the New Evangelization Summit (NES) held April 15 - 16 in Ottawa.

NES was live-streamed to 32 satellite sites across North America, including St. Anne's Parish in Saskatoon, where some 100 participants from across the diocese gathered as part of the international event held "to inspire, to form, and to connect."

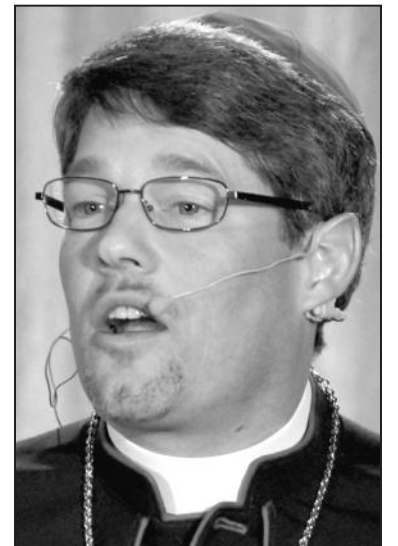
Through the use of technology, thousands of leaders in parish renewal heard about practical ways to share the Gospel message. World-class speakers for NES included West, who is known for his presentations on John Paul II's theology of the body; author and philosopher Dr. Peter Kreeft; Rev. Raniero Cantalamessa, preacher to the papal household; Sherry Weddel, director of the Catherine of Siena Institute; and Angele Regnier, co-founder of Catholic Christian Outreach.

Each talk focused on a specific aspect of evangelization, with speakers sharing what had worked in their own churches and communities. Many talked about the Alpha program, which invites people of all backgrounds to come together to hear about Jesus Christ

and have conversations about the Christian faith.

One key message of the weekend was that reaching out to already baptized Catholics is just as crucial as connecting with those who lack any connection to faith. "Too many Catholics of our day have not had that personal encounter with Christ," pointed out Bishop Christian Riesbeck, auxiliary bishop in the Archdiocese of Ottawa. He added that Alpha "had a huge transforming effect on (his) parish."

Held for the first time in 2015, the New Evangelization Summit was started by Michael Dopp, founder of Mission of the Redeemer Ministries, as a way to inspire Catholics to make their churches places of constant growth. Recent popes have called



CCN/D. Gyapong

Ottawa Auxiliary
Bishop Christian Riesbeck

the church to renew efforts at proclaiming the Gospel message, Dopp noted.

The summit was centred around a theme of having prayer as a fundamental component of ministerial efforts. Saskatoon NES participant Luke Hergott of St. Anne's Parish in Saskatoon observed that he was "inspired about the primacy of prayer; everything begins with, is sustained by, and results from prayer."

In his conclusion, however, Dopp said that prayer must be accompanied by action, cautioning that it is not enough to say that we are going to pray while others go out and actually do the work. "As lay people we are not called to be contemplative or active. We are called to be both."



Ruxandra Ristea

NEW EVANGELIZATION SUMMIT — Saskatoon was one of 32 satellite sites across North America for an international New Evangelization Summit April 15 - 16, in which local participants were able to share insights and practical ideas for evangelization presented by a number of speakers.

Euthanasia battle lost, time now to cut losses

By Michael Swan
The Catholic Register

TORONTO (CCN) — One of Canada's two members of the Pontifical Academy for Life — a leading bioethicist and major researcher into disability issues — is urging Catholics to engage legislators to minimize the damage of the new assisted suicide law.

At the same time, Catholics should realize that the Supreme Court has spoken and no law regulating physician-assisted death in Canada will ever match the Catholic ideal of respect for life, he said.

"Get involved. Continue to communicate the ethical basis of our opposition," Dr. Bill Sullivan told a small audience of physicians, scholars and activists at the University of St. Michael's College April 20.

The founding executive director of the Canadian Catholic Bioethics Institute and former president of the International Association of Catholic Bioethicists warned against trying to stop the inevitable.

"The law is not on your side. You can kind of grieve it, but accept it. We lost," Sullivan said.

Sullivan's advice at the CCBI-Knights of Malta event was to concentrate on strengthening whatever protections for the vulnerable may be written into the new law.

"This is a very important time, when the legislation is being debated, to get involved," he said.

It isn't only legislators and regulators who need to be convinced, said Sullivan.

"A lot of people, even Catholics, need education on these issues," he said. "We're all affected by a culture that is death deny-

ing and idolizes youth and health and independence. . . . It actually is part of being human to be interdependent."

The long game for opponents of assisted suicide will be to fund and sponsor high-quality palliative care along with serious research into end-of-life and mental health issues. In particular, depression among the frail elderly is often not recognized by doctors and poorly understood among researchers, said Sullivan.

"Whenever anybody asks to be made dead, think depression," he said. Depression is "a treatable illness at any stage of life."

The debate over assisted dying goes further than cut-and-dried issues of science, medicine and law.

"The Supreme Court is not claiming to make a moral judgment, but they are dealing with a moral issue," Sullivan said.

Queen's House Retreat and Renewal Centre

Retreats & Workshops

Holy Yoga Retreat: Mindfulness & Mercy —

A Holy Yoga Day — Elaine Zakreski and Diane Waldbillig

Saturday, May 7, 8:30 a.m. - 5 p.m. Cost: \$100 (includes workshop, lunch & refreshments).

Knights of Columbus Brothers Keeper Breakfast

Second Tuesday of each month, next gathering May 10.

7 a.m. - 8 a.m., followed by breakfast and fellowship.

Gathering for Spiritual Directors

Kim Morrison on Codependency and Spiritual Direction

Saturday, May 14, 9:30 a.m. - 4 p.m. Cost: \$55 (includes lunch and refreshments).

Imagining Another Way

A Webcast with Richard Rohr, OFM, and Christena Cleveland at Queen's House and the Community Gathering Place in Humboldt.

Thursday, May 19, 7 p.m. - 9 p.m. Cost: \$10 (please register at Queen's House).

Exhale . . . Life Beyond Cancer A retreat or women touched by cancer. Friday, May 20, 7 p.m. - Sunday, May 22, 1 p.m.

Cost: \$325 registration by May 6 / \$345 after May 6. (includes accommodation and meals).

Iconography Retreat — Anna Mycyk and Gisele Bauche.

Monday, May 23, 9 a.m. - Friday, May 27, 4 p.m.

Cost: Commuter \$450 (includes lunch); Live-in \$760 (includes accommodation and meals).

Ecospirituality and the Cosmos

Sr. Maureen Wilde, SC

Saturday, May 28, 9 a.m. - 4 p.m. Cost: \$40 (includes lunch)

SPIRITUAL FORMATION DAYS: as part of Spiritual Direction Formation

Saturdays 9 a.m. - 4 p.m.

May 28 Eco Spirituality and the Cosmos — Sr. Maureen Wild, SC

June 18 Monastic Way: Benedictine Spirituality for Today — Sr. Mary Coswin, OSB

July 9 Biblical Spirituality: Spirituality of the Psalms — Bp. Wiesner & G. Bauche

Cost: \$40 per session (includes registration, refreshments and lunch).

Ongoing Events at Queen's House

Centering Prayer: Monday evenings 7 p.m.

Holy Eucharist: Wednesdays, 3 p.m. (call to confirm time — all are welcome!)

Journey with Scripture: Fr. Paul Fachel. \$25 w/lunch. First Wed. of the month.

Taizé Prayer for Christian Unity: Second Tuesday of the month, 8 p.m.

Day Away: Gisele Bauche. Second Wed. of the month. Cost: \$25 w/lunch.

24-Hour Eucharistic Adoration: Fourth Monday of the month, 12 p.m. - Tuesday, 12 p.m.

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Social media campaign highlights daily abortion stats

By Evan Boudreau
The Catholic Register

TORONTO (CCN) — A pro-life message aimed at bringing to light the 280 abortions that take place in Canada each day has hit multiple social media platforms.

On April 28 LifeCanada began importing hundreds of messages on popular social media platforms such as Facebook and Twitter, filling them with the hashtag #280today, along with an informational message explaining the campaign.

“The benefit of social media is . . . you are not controlled, you are free to share the message and you don’t have to rely on someone to publish it,” said Anastasia Bowles, the campaign’s director. “It is a fairly easy campaign to join, it is just a click of your mouse. So it is a way of reaching as many people as possible.”

Joining the campaign requires one to visit LifeCanada’s website (lifecanada.org) to register. On April 28 at 2 p.m. a mass message was sent on the supporters’ news-feeds accompanied with the hashtag.

Bowles estimates that for every one person who joins the cam-



Courtesy of LifeCanada

SOCIAL MEDIA CAMPAIGN — LifeCanada launched its #280today social media campaign April 28 to highlight the number of abortions in Canada each day.

paign, another 100 will see the message, a number which will grow exponentially as people share the original messages. Within the first week of launching the sign up page on April 11 about 180 people had joined.

“LifeCanada’s #280 social media campaign represents the new and innovative face of the right-to-life movement,” wrote Natalie Sonnen, LifeCanada’s executive

director, in a news release. “Our campaign uses technology and creativity to engage youth and to reach people in unprecedented numbers.”

Along with the mass message component of the campaign, a YouTube video has been circulating on social media.

The campaign is part of a joint effort with the Diocese of Hamilton, once again sponsored the Culture of

Life Conference which brought almost 300 students together on April 21 for an annual pro-life information seminar.

“The focus of the conference is to educate young people regarding the sacredness of life,” reads a statement from Rev. Murray Kroestch, chancellor and spokesperson for the

Diocese of Hamilton.

LifeCanada was one of the presenters that day.

Kroestch went on to say that the LifeCanada campaign “will help students to see the possibilities of using social media both to remind people that all human life is sacred and to realize the number of lives destroyed by abortion each day.”

Getting to the youth of today is critical for the pro-life movement of tomorrow, said Bowles.

“They are the future of Canada, they need to be educated on the issues and they need to know what the facts are,” she said. “Most Canadians aren’t aware of all the facts about abortions in Canada.”

She referenced an Angus Reid poll showing up to 80 per cent of Canadians are unaware that “abortions are fully legal right up until birth” because there are no laws regarding the procedure.

“I encourage people to join because for every person that joins we reach hundreds more,” she said. “It is vital to raise awareness that 280 unborn babies are aborted every day in Canada.”

Issues strengthen case for dialogue

Continued from page 3

congregations to be received into the Catholic Church while retaining elements of Anglican liturgy gave offence to many Anglicans.

“They certainly are stumbling blocks,” Bishop Linda Nicholls, Anglican co-chair of the Anglican Roman Catholic Dialogue of Canada, told The Catholic Register. “They’re not going away. They’re going to continue to be there for us.”

But Nicholls argues that the Anglican communion’s internal struggles over just how gays are welcomed and recognized in the church and over the equality of women before all the sacraments, including ordination, has only strengthened the case for dialogue.

“One of the things we’ve certainly learned in my own church is, we’ve learned how to have better conversations when we’re in conflict on deeply painful issues,” she said. “We’ve learned how to sit down together and listen in ways we didn’t seem to know how to do before. And that’s not a bad thing.”

The challenge before ARCIC is to find ways to make its excellent theology available, understandable and acceptable to ordinary Christians, said Archdiocese of Toronto Ecumenical and Interfaith Affairs director Rev. Damian MacPherson.

“That’s the hope of all the ecumenical world, that the grassroots would shake the foundations,” he said.

“(The ARCIC documents) certainly speak to the theology-geek world, that’s for sure,” said Nicholls. “The harder question is certainly how do those documents and that ongoing conversation, how do those filter down to the

grassroots level. . . . These documents will only exist in the theological-geek world unless we can find ways to put them into practice in working together.”

If the grassroots haven’t been brandishing their copies of The Gift of Authority in the pews, there have been signs of almost accidental hope at the top end of the hierarchy. As Pope Francis has urged a rediscovery of synods and open, frank talk among bishops, Anglicans have been able to see

something in Catholics that reflects their understanding of Christian tradition.

Whatever the stumbling blocks, Anglican-Catholic dialogue in itself is a major development in church history, said Adriana Bara, executive director of Montreal’s Canadian Centre for Ecumenism.

“Discussion between different Christian groups is very important for Christian unity, and Christian unity is the desire of our Lord Jesus Christ,” Bara said.

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6-7:45 p.m. Confessions (and other times as priests are available)
8 p.m. Mass followed by Living Rosary, Candlelight Procession, Exposition & Adoration of the Blessed Sacrament

Feast of the Assumption of Mary - Monday, August 15

8:30 a.m. “Godzinki” Morning devotional prayers in Polish
9 a.m. Mass in Polish
10 a.m. Divine Liturgy in Byzantine Rite in Ukrainian and English
11 a.m. Stations of the Cross & Anointing of the Sick and the Aged
12:15 p.m. Final Mass - Blessing for Plenary Indulgence
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7 p.m. Fri. May 13 - 4 p.m. Sat. May 14 Live in: \$150; Commute: \$100

Fr. Matthew Linn, SJ: The Beatitudes: Key to Peace & Healing in the Worst of Times

The most difficult Christian doctrine is not the trinity nor the resurrection but the Beatitudes – that we are to be happy when poor, mourning, insulted, persecuted, and suffering injustice. We will explore what Jesus may have meant in the original, lost Aramaic text and the Greek that survives. We will look at how we have lived the reality of each beatitude so the gift of each grows within. Where we are not able to live the beatitudes, we will begin to heal the underlying hurts, so in everything God works for good with those who love him. (Rm 8:28) **Fr. Matthew Linn, SJ**, is a highly respected and world renowned Jesuit priest, Spiritual Director and author. His ministry has focused on integrating physical, emotional and spiritual healing.

7 p.m. Fri. June 17 – 1 p.m. Sun. June 19
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Directors: Archbishop Sylvain Lavoie, Fr. Mike McCaffery, Pat Jameson
11:30 a.m. Mon. Aug. 22 - 1 p.m. Fri. Aug. 26 \$525 Register by August 12

Follow the Star!

Shortfall in fundraising campaign led to questions

Continued from page 1

year that the Catholic Entities owed another \$1.2 million and that this payment would conclude all the Catholic obligations under the Indian Residential Schools Settlement Agreement.

"So, from our 50 Catholic Entities, we made another cash call," said Pettipas. "We had to do it before the end of the TRC mandate, so we paid \$1.2 million. . . . We said, here's \$1.2 million and we get our release."

While no one is disputing the final cash settlement, the glaring shortfall in the fundraising campaign has led some to question whether the Catholic Entities should have been released from their obligations.

Indigenous Affairs Minister Carolyn Bennett said the government would pressure the church into restarting its fundraising efforts.

"I think we want to explain to the Catholic Church that we're serious about them honouring this obligation and we will apply

deeper pressure," Bennett told The Globe and Mail.

The original 2006 agreement did not commit the Catholic Entities to anything more than "best efforts." Former Assembly of First Nations Chief Phil Fontaine, a residential school survivor who chaired the Moving Forward Campaign for the Catholic Entities, believes best efforts were made to raise as much money as possible.

"We tried very hard to meet the commitment that the Catholic Church Entities faced. We were unsuccessful," Fontaine told The Globe and Mail.

Ketchum Philanthropy senior vice-president Joanne Villemaire told The Catholic Register the campaign was "disappointing" but that every effort was made against some very bad odds.

"This was a very tough project, a tough project going in," Villemaire said. "There was significant effort that was put into it. Everyone took it seriously."

Even before Ketchum took on the project, the fundraising professionals advised the Catholic Entities

board it would be a tough slog. Ketchum is one of Canada's largest fundraising organizations whose client list includes every major hospital and university in the country and extends to organizing United Way appeals across Canada. While the seven-year Moving Forward campaign did manage to raise money from Catholic dioceses, religious orders and associations, neither wealthy individuals nor corporations were ready to step up and become lead donors, said Villemaire.

"A lot of people had given an indication that they would be at the table, but at the end of the day it was very low levels or it was not there," she said.

Many Canadians find it difficult to understand where the Indian residential schools fit into the complex history of colonization that has marginalized and oppressed Aboriginal Canadians over the last four centuries. At least half of Canada's Catholics arrived as immigrants over the last 50 years. Many have trouble seeing the 150-year history of the residential schools as their fault.

"It's not necessarily that Canadians are not supporting this. I think

they're probably saying this is a government issue and government should probably be supporting this. It's a government responsibility," said Villemaire. "The Catholic Church and other religious entities have been brought into this because they were all part of delivering the services on behalf of government."

Ketchum and the Catholic Entities decided to part ways on the campaign in 2013.

"We dismissed them," said Pettipas. "Not because they were doing a bad job. They were doing a terrific job, but it wasn't working. We were spending more money doing administration and promotion than we were taking in. On a \$25-million campaign, you can expect to spend 10 per cent or \$2.5 million on all that. But we had already spent \$2 million and got almost nothing. So what do you do? Do you keep spending that kind of money and go broke yourself? What would you do?"

With the departure of Ketchum, the Catholic Entities decided to launch a nationwide pew collection. Some dioceses decided to give a lump sum rather than distribute envelopes, but most participated.



Art Babych

Indigenous Affairs Minister
Carolyn Bennett

However, a week before the envelopes landed in pews Typhoon Haiyan, one of the strongest tropical cyclones ever recorded, hit the Philippines.

"The needs or the plight of Canadian Aboriginals sort of paled in comparison to the immediacy of that one," said Pettipas.

The final tally on the pew collection was just shy of \$1 million.

As for the moral obligation of reconciliation, the church is still there in remote Aboriginal communities doing all it can, said the archbishop. In fact, the Catholic Entities have over-fulfilled their obligation for in-kind services under the Indian Residential Schools Settlement. Where the court had ordered \$25 million in services to be delivered between 2007 and 2017, the Catholic Entities had spent nearly \$30 million on community-based projects and services within just seven years.

"I think reconciliation is about relationship," Pettipas said. "It's about being able to meet one another. When I see what continues to happen in Canadian society around First Nations, I say we have a whole lot of reconciliation to do yet. Because things are still happening. It isn't that it stopped happening with the residential schools closing. There are things still happening and we are seeing the effects — La Loche in Saskatchewan; now we're talking about Attiwapiskat again. Canadians have to be concerned about this as a Canadian problem."

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Diarmuid O'Murchu is a priest, social psychologist and workshop leader, with a specific interest in Adult Faith Development. Author of many books, including *In the Beginning was the Spirit* (2012), and *God in the Midst of Change* (2013).

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Fr. Michael Crosby, OFM CAP

Building on themes presented in his *Repair My House: Becoming a "Kindom" Catholic*, Michael Crosby will stress the scriptural basis and understanding of our plan in God's cosmic project that invites the development of contemplation and compassion.

Fr. Michael Crosby is a Capuchin Franciscan of the Midwest Province, USA. He lives in Milwaukee in a downtown parish that serves people in economic need. His ministry is divided between preaching/writing and socially responsible investing. He has written many books. His latest is *Fruit of the Spirit: Pauline Mysticism in the Church Today*.

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Wednesday, Oct. 19, 4 p.m. - Wednesday, Oct. 26, 1 p.m.

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Fr. Roy Boucher, OMI, and PSC Team

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Hilary Musgrave from Ireland is a former teacher, principal and Religious education adviser who works extensively in the area of sacred clowning, storytelling and facilitation. *Monica Brown* is an internationally acclaimed Christian composer and workshop facilitator. Her music is used throughout the world and is touching the hearts of many. www.emmausproductions.com

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Hundreds gather to celebrate Divine Mercy Sunday

By Kiply Lukan Yaworski

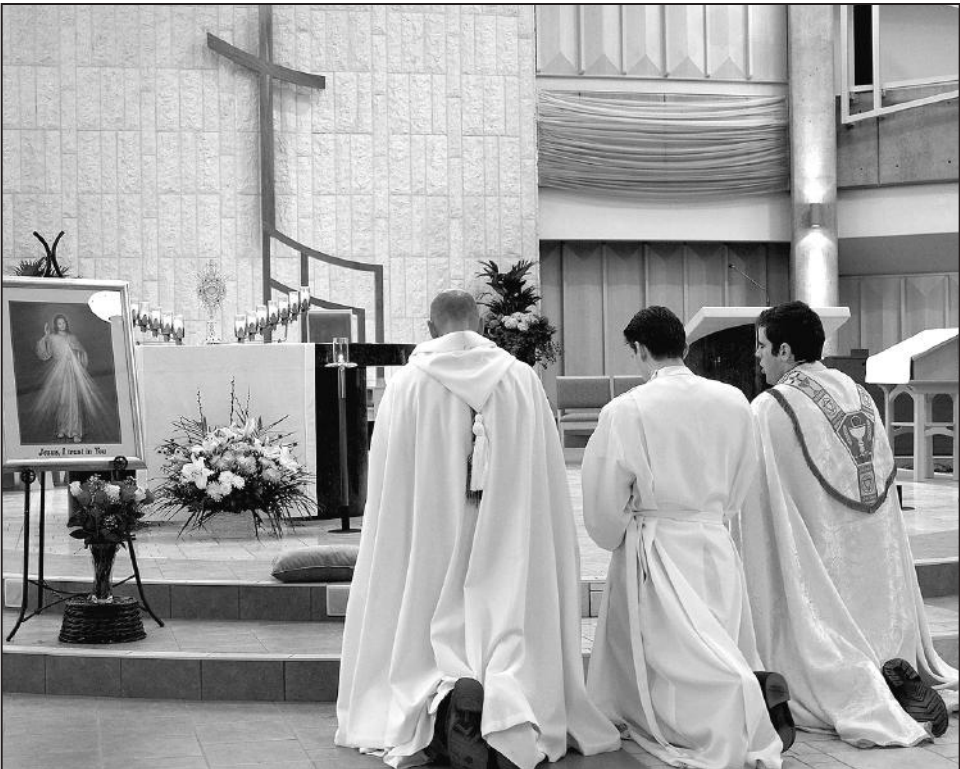
SASKATOON — “For the sake of his sorrowful passion, have mercy on us and on the whole world,” sang hundreds of worshippers who gathered at the Cathedral of the Holy Family April 3 to celebrate Divine Mercy Sunday.

The words of the Divine Mercy Chaplet echoed through the nearly full cathedral during the diocesan prayer service led by Bishop Donald Bolen and Rev. Greg Smith-Windsor. The celebration included the exposition of the blessed sacrament, adoration, and a reflection by the bishop.

The Divine Mercy devotion is centred on the mercy of God and trust in Jesus. It grew out of the writings of a Polish nun, St. Faustina Kowalska (1905-1838), with Divine Mercy Sunday established by Pope John Paul II, celebrated each year on the Sunday after Easter.

This year’s celebration resonated with themes of the Extraordinary Jubilee of Mercy declared by Pope Francis, which is being observed from the Feast of the Immaculate Conception Dec. 8, 2015, to the Feast of Christ the King Nov. 20, 2016.

“This Year of Mercy is a time



K. Yaworski

DIVINE MERCY — Bishop Donald Bolen, seminarian Michael Yaremko and associate pastor Rev. Greg Smith-Windsor led prayers before the blessed sacrament April 3 during a diocesan Divine Mercy Sunday celebration at the Cathedral of the Holy Family in Saskatoon.

to focus on the mystery that is at the heart of our faith, which is the mystery of God’s boundless love for us,” said Bolen.

Christian hope is grounded in the mercy of God, the bishop said. “It is God’s mercy that allows us

to believe that it is going to be fine in the end. We believe that confidently, because of the power of the resurrection, because of the power of the Holy Spirit, because God desires nothing more than to pour out boundless mercy upon us.”

faith and the teachings of the church, said Bolen, whose episcopal motto is “mercy within mercy within mercy.”

Recent popes have been speaking about mercy because the world needs mercy, Bolen observed. “That understanding of our need for mercy has never been stronger.”

He quoted Pope Francis’ homily for Divine Mercy Sunday: “The Gospel is the book of God’s mercy, to be read and reread, because everything that Jesus said and did is an expression of the Father’s mercy.”

That is the lens that we should use to approach the Gospel, our

“What we have encountered with God in Jesus, is that God desires nothing more than to show us mercy, and as recipients of mercy, our hearts are called to be transformed,” said Bolen. “We are then called to show mercy to others.”

God is sending us forth to be artisans of reconciliation and mercy to others, the bishop said. “As apostles of mercy, what we are called to do is precisely in the light of the resurrection — to go into places of darkness and suffering and pain in the lives of others, and to be there, a balm of mercy. Only the power of the resurrection allows us to do that and not be overwhelmed.”

Bolen added that mercy brings peace — the peace that comes from the heart of the risen Lord, the peace that has defeated fear and death.

“It is a peace that does not divide, but unites; it is a peace that does not abandon us, but makes us feel listened to and loved; it is a peace that persists even in pain and enables hope to blossom. To be bearers of his peace: this is the mission entrusted to the church on Easter day. It is why Jesus Christ says three times: peace be with you.”

Divine Mercy observed in Prince Albert

By Paula Fournier

PRINCE ALBERT — The celebration of Divine Mercy is a relatively new solemnity in the church. Instituted by Pope John Paul II, the feast is celebrated on the Sunday after Easter. Traditionally, the mass is celebrated after the completion of the nine-day Divine Mercy Novena at 3:00 in the afternoon, the time Jesus died on Good Friday.

As a way of extending the mercy of God in this Year of

Mercy, Bishop Albert Thévenot, M. Afr., celebrated Divine Mercy Sunday at Mont St. Joseph Home in Prince Albert. Local pastors, residents, staff and many parishioners from the city and surrounding areas overflowed the care home’s worship space.

The rosary was recited before mass, followed by the singing of the Divine Mercy Chaplet. The Trudel family from Albertville led the prayer and music ministry.

“St. Faustina learned how to believe and put her confidence in

Christ, no matter what people were saying around her,” said Thévenot. “Today we are in that same situation in which we have to say, ‘Yes Lord, I believe, through my lifestyle.’”

Thévenot spoke of the messages St. Faustina received from God early in childhood and later on as a young religious sister. She kept a record of her visitations and messages in her notebooks, known today as the Diary of Saint Maria Faustina Kowalska.

“She helped us to experience the image of a Christ opening his heart to all people. The first gift that Christ wants us to have is peace. We have fear in our heart. We are afraid of who we are: a baptized person in Christ, affirming our faith in him through our actions, prayer, and being that joyful person we are supposed to be. Jesus, by saying ‘Peace be with you’ to his apostles, wants to take away our fear. Why are you afraid? We are sinners. Our problem is that we can’t admit it. We don’t want to be sinners, no matter who we are. That’s why Christ comes to say ‘Peace be with you. I am with you in your fears, anxieties; why are you worried?’”

He described another beautiful gesture: God breathing on them, bringing them life. The first breath was given at Creation when he formed human life in his own image, making humanity stewards of life, full of love and compassion. He emphasized that God pushes us because we are too afraid to proclaim that all of us need not only to be stewards, but disciples of Christ, called and sent, to bring the breath of the Spirit to the world.

Eucharistic Apostles gather in Regina

By Frank Flegel

REGINA — Mercy Sunday, April 3 in the Year of Mercy — what better day to hold the 15th annual conference of the Eucharistic Apostles of Divine Mercy (EADM) of Canada?

They gathered in St. Mary’s Church at noon on April 3 for an afternoon of prayer and talks around the theme of God’s Mercy. Chancellor of the Regina archdiocese and EADM spiritual director Rev. James Owolagba opened the conference in a brief ceremony for the exposition of the blessed sacrament on the altar. He was the first speaker and devoted his talk to Mercy and the Extra Ordinary Jubilee Year. His talk was followed with Praises of the Divine Mercy following which EADM Canada director Shirley Oleskiw spoke about St. Faustina, The Year of Mercy, witness, fidelity and prayer.

The afternoon also featured several local priests hearing confessions. There were lineups at each confessional until mass began.

Several prayers associated with St. Faustina Kowalska, as well as recitation of the rosary, were recited in the hour after Oleskiw’s talk. Benediction preceded the mass to end the afternoon.

People lined up at the end of mass to receive a “healing blessing” with one of St. Faustina’s relics.

The relic is usually housed in the EADM chapel in north central Regina, where it is constantly displayed. The chapel holds daily adorations of the blessed sacrament as well as a shrine honouring St. Faustina. The shrine has on display two first-class relics of the saint. There is also a shrine which contains a relic honouring Our Lady of Guadalupe, EADM’s patroness. The chapel is open to the general public.

Van Gennip ministered to First Nations communities

By Paula Fournier

PRINCE ALBERT — Sister Christina Waltera Van Gennip, who kept pastoral care of Sturgeon Lake First Nation, died peacefully at Victoria Hospital in Prince Albert on April 13 at the age of 74 after a long battle with cancer.

Bishop Albert Thévenot, M. Afr., expressed his gratitude for all the work she gave so willingly in First Nations ministry and to the people of Sturgeon Lake.

In 1975, as a Sister of Loretto, Van Gennip and her friend and ministry partner, Sister Pat Grisé, taught in First Nation ministry in the community of Mobert, Ont. In 1982 they travelled to the Diocese of Prince Albert to mission to the population of Sturgeon Lake First Nation, northwest of Prince Albert, for Bishop Blaise Morand.

In August 1983 they founded Kateri House, keeping the ministry home-based to offer flexible hours and a welcoming environment for those seeking pastoral care.

Sent as a missionary by the Archdiocese of Cincinnati, Roy Wilmhoff joined Kateri’s Companions in April 2004. In 2009 he became a permanent member of

the lay mission association.

Although Grisé passed away in 2010, Van Gennip and Wilmhoff continued to work with a permanent commitment to mission, always open to other individuals looking to join a ministry with a similar calling. The year 2013 marked the 30th anniversary of the association.



Sister Waltera Van Gennip

The funeral took place on April 16 at Sacred Heart Cathedral in Prince Albert. A memorial service will be held at a later date in Ontario. Donations in honour of Van Gennip’s life may be made to Kateri’s Companions in Ministry, 410 12th St. W., Prince Albert, SK S6V 3B8.

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Annual prayer breakfast well attended in Saskatoon

By Blake Sittler

SASKATOON — Prairieland Exhibition hosted the 2016 Saskatoon Prayer Breakfast on April 23. The annual event was attended by hundreds of local Christian leaders and faithful.

The event acts as a fundraiser for charities in and around Saskatoon. This year proceeds went to Saskatoon Christian Counselling and Lighthouse Supported Living.

The event was also attended by a number of politicians and civic leaders, including Saskatoon mayor Don Atchison. The gathering is co-ordinated locally by Leader Impact, an international group of Christian business leaders who act as consultants and mentors to other entrepreneurs and managers, primarily in Canada, as well as Ecuador, Mexico, Colombia and Panama.

Trish Cheveldayoff, who MCed the morning, introduced the keynote speaker, Dr. Brian Stiller.

“I was told that Dr. Stiller was raised in a minister’s home on the prairie in the town of Naicam, Saskatchewan,” she said. “He has served as World Ambassador for the World Evangelical Alliance, which represents 600 million evangelicals around the world.”

Stiller began by telling the story of Jesus feeding the multitude and then asked a series of questions.

“How do you solve a problem?” he asked. “What do you do when you are facing a catastrophe? Jesus gives us a template to lay over our life that tells us how

to deal with a problem.”

Stiller gave some exegesis on the reading and argued that Jesus modelled how we need to face the challenges in our life by looking around us to the people and resources within our reach.

“The people around Jesus were poor and they were attracted to him like a magnet,” said Stiller. “Jesus could have called on the miraculous — for a 747 to land on the lake with a plane load of food — but he didn’t do that.”

He asked those in attendance to reflect on who was around them and what resources they could call on. “Jesus sees what others miss,” said Stiller. “And Jesus affirms what others dismiss.”

Stiller told the story of a widow named Lillian Marshall in Moncton. Marshall’s pastor asked Marshall to house a mother who was visiting her son in prison from Alberta. After a week, the man’s mother had to go home, but she asked if Marshall would continue to visit her son in prison.

Afraid but determined, Marshall went to the prison and related to Stiller, “When he walked into the room, I heard somewhere between these two ears say, ‘Woman, behold your son’ and I loved him.”

Other inmates began to ask for her to visit. “As she visited more inmates, the violence rates dropped. The drug rates dropped. Guards started taking inmates home on their days off.”

Stiller explained that Marshall thought she had nothing to offer, but God used her old age to make

her a grandmother to the prison.

“What are the ‘loaves and fishes’ of your life?” Stiller challenged. “Take an inventory: we have our life experience. That’s how God begins.”

Stiller explained that all the experiences of our life, ranging from childbirth to miscarriage, from successes and losses to imprisonment — God could use it all for ministry and outreach.

“You do not know what you have until you give it away,”

Stiller said. “We are often afraid of sharing the little we have because we want to make sure we have enough for our self, but enough isn’t enough until we give it away.”

We know the Golden Rule, said Stiller, “but Jesus gives us the Platinum Rule: love your enemy. Give expecting nothing in return, because that is how God has given to us.”

Stiller explained how, on the spectrum between people who are “takers” and those who are “givers,”

the givers are happier because there is always more to give.

“When my grandson jumps into my lap for a snuggle, my other grandson runs up because he thinks Papa has only so much love to give but he doesn’t realize that the more love I give, the more love I have,” he concluded.

The expenses of the Saskatoon Prayer Breakfast are covered by corporate sponsorship, so profits go directly to the charities being promoted.

Hospital chapels becoming more inclusive

By Frank Flegel

REGINA — Hospital chapels in the Regina Qu’Appelle Health Region are becoming more inclusive to reflect a more diverse society. Most religious symbols have been removed from the Wascana Rehabilitation Centre chapel to accommodate recent renovations, and a decision has yet to be made to determine what, if anything, will go up on the walls.

“We met with all the faith groups that are part of the affiliation agreement — Roman Catholic, Lutheran, Anglican and United, as well as representatives from other faiths — and shared what is important for all faiths,” said Jan Besse, executive director of Rehabilitation, Spiritual Care and Native Health Services. More meetings are to be held in May before any decisions are made.

A survey was undertaken by

the health region to determine the future of its faith-based services. The results have yet to be compiled and presented to senior administrators of the health region, who are then expected to make some decisions particularly regarding displays of religious symbols within the multifaith rooms/chapels. Concern had been expressed that attempts were being made to make the rooms more secular, but in interviews with the PM, Besse and director of Spiritual Care Mary Brubacher indicated that is not the intent.

The General Hospital multifaith centre is used by all faiths. No religious symbols are displayed on the walls. Instead, the health region had artists present works on the themes of compassion and meditation. Seven of those works now hang in the room. Locked cabinets are provided for Roman Catholic sacramental articles, including the eucharist, but no scheduled regular religious services of any faiths are offered. The paintings were carefully hung so as not to interfere with a Muslim prayer corner. The space is sometimes used for memorial services.

The chapel at the Wascana Rehabilitation Centre was renovated in January 2016 and a raised platform that was deemed a hazard was removed, new carpet installed and the room painted. The altar has been returned to its place, hymnals were also returned and regular



F. Flegel

Jan Besse

weekly Roman Catholic, Anglican and Protestant services are offered, and a United Church communion service is also held “from time to time,” according to Brubacher. The chapel is also used for funerals and memorials, and Brubacher recently united in marriage a couple who work at the centre. The walls of the chapel are bare, but a familiar print of Christ hangs on the wall just outside the entrance.

The chapel at the Pasqua Hospital, formerly the Grey Nuns Hospital, offers weekly Sunday Roman Catholic masses, but no other faith communities offer regularly scheduled services. It has not undergone any recent renovations.

Meehan professes final vows

By Frank Flegel

REGINA — It took about 15 years, but Dr. John Meehan, SJ, the president of Campion College at the University of Regina, is now a full member of the Jesuit community. He professed his final vows April 17 in the Campion

the service, a special Cree prayer by May Desnomie, and an honour song performed by University of Regina student Lee Prosper. It was an ecumenical event as well, with representatives of other Christian faiths in the congregation and the Psalm response read and chanted by Rabbi Jeremy Parnes of Beth

Jacob Synagogue. Parnes read in Hebrew, then chanted a response and prompted the congregation, who joined in.

Meehan knelt before the eucharist, held high by Rev. Sami Helewa, local Jesuit superior, just prior to communion being distributed. It’s a relatively simple profession that includes the traditional vows of poverty, chastity and obedience. It also contains a statement of special care for the instruction of children “according to the manner of living contained in the apostolic letters of the Society of Jesus and its Constitutions.” The last line contains a promise of “special obedi-

ence to the Sovereign Pontiff in regard to the missions according to the same apostolic letters and Constitutions.” Meehan expressed five “simple” promises privately after mass with Helewa (and in the presence of God, said Meehan to the PM), mostly about internal Jesuit expectations.

The mass was concelebrated by Helewa, Meehan and Rev. Frank Obrigewitsch, SJ, former local superior and former Campion dean.

In his homily, Helewa said that a “Jesuit is a sinner called by God to be a companion of Jesus Christ.” It is a journey of faith to be called by God, said Helewa. “When Jesus is calling no power on earth can stop it.”

Meehan, of course, is already a priest and as such lives his life according to earlier vows. To understand what this final step means, an insert in the program written by James Martin, SJ, reprinted from the publication America, gives an explanation. It’s something like making tenure as a professor, or being accepted as a partner in a law firm, he explains. Usually after ordination and after the long training required of a Jesuit, he is invited into what is called tertianship. That includes making the full Spiritual Exercises of St. Ignatius Loyola, the founder of the Jesuit community. Other Jesuits then fill out evaluations of the individual, which eventually end up in Rome where (you pray, writes Martin) the superior general approves full incorporation into the Jesuits.



F. Flegel

FINAL VOWS — Dr. John Meehan, SJ, president of Campion College at the University of Regina, professed his final vows as a Jesuit April 17 in the Campion College chapel.

College chapel in the presence of his parents, a brother and sister, along with more than 200 friends, colleagues and associates.

Meehan has developed a close association with the First Nations community and it was celebrated with a smudging ceremony by Elder Robert Bellegarde that began

New era for Métis education

By Derrick Kunz

SASKATOON — The Central Urban Métis Federation Inc. (CUMFI) and Greater Saskatoon Catholic Schools (GSCS) recently welcomed a new era of Métis education in Saskatoon.

Building on a 10-year partnership intended to strengthen the voice of Métis education in the division’s schools and support Métis students and families, the two groups signed an Educational Alliance agreement at St. Michael Community School on April 18.

Explaining the foundation of the agreement that began in 2005, superintendent Gordon Martell said, “Métis are one of Canada’s original peoples; they have a special place and voice in Canada. But that voice got left out of schools.”

Board of Education chair Diane Boyko expressed gratitude for CUMFI’s years of support to “increase participation and a sense of belonging” among Métis students and to give an “accurate portrayal of Métis culture and history

in all our schools.”

In 2015, St. Michael Community School began offering a Métis cultural program that focuses on the educational outcomes and well-being of all students. It offers academic and cultural programming such as dance, drama and art, and introduces students to Michif, the indigenous language of the Métis people.

The new agreement continues the work of the past 10 years and establishes a working group and governance committee, information-sharing protocols and parameters for consultation and planning to help establish the necessary supports for learning, retention and success of Métis students.

Martel is optimistic this next phase of the relationship will improve educational outcomes of Métis students and will allow all 17,000 students in the division to know the story and culture of the Métis people, making schools “a welcoming place for all students, and a special place for Métis students.”

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Church makes art ‘everyday sacred’ and secular, too

By Kimberly Winston

LOS ANGELES (RNS) — To walk into First Congregational Church of Los Angeles on a Sunday morning is to see all the trappings of the mainline Protestant denominations pundits say are dying for lack of innovation, of relevance, of connection to the world outside church walls.

There’s the robed pastor and choir, the 20,000-pipe organ playing the expected Bach interlude, the white-draped communion table set with silver goblets, the well-thumbed pew Bibles and the paper church bulletin being used as a fan by a couple of overly warm parishioners.

But step into the hall next to the main sanctuary and it’s a different story. There, the church has been transformed from 1930s Gothic-style cathedral to 21st-century art gallery, with painting, etchings, photographs, drawings, collages and prints by artists as renowned as Rembrandt van Rijn and Albrecht Durer and as obscure as the Latino neighbourhood’s young men and women, hanging side by side.

Titled “Art & Spirit,” the show features 85 works by 69 artists that showcase what is sacred to each of them. So renderings of the stations of the cross hang next to a cross composed of brain scans, and the Virgin of Guadalupe hangs above an acrylic painting of a single upholstered chair.

“The arts are a powerful way of accessing the spiritual journey,” said Rev. R. Scott Colglazier, First Congregational’s senior minister and the show’s co-curator, as he conducted a tour of the show on a Saturday. “Art and religion are both trying to help us understand the fact that none of us chose to be born, but we are here and we are

all going to die and we are trying to understand everything in-between. They are about the journey that we are on.”

From sanctuary to gallery

The show began with a question bounced between Colglazier and Joan Agajanian Quinn, host of “The Joan Quinn Profiles,” a locally produced syndicated television show about art. How, they asked, could they use the Shatto Chapel, a gemlike sanctuary adjacent to the main church that was constructed on the measurements of the Mayflower, to bring more art into the church and the community?

They took the question to Dan McCleary, a contemporary artist and founder of Art Division, a program that introduces underserved youth to art instruction and art history in a storefront within walking distance of the church near downtown Los Angeles.

“I just was flabbergasted when I saw the space,” said McCleary. “I was overwhelmed by how beautiful it was and I had never seen it.”

The three came up with an idea for a show that would blend works by great masters, established contemporary artists and local unknowns. It would explore the idea of what is sacred to each artist and how the sacred impacts the artists in their work and their communities.

“Everyone we asked to be in the show said yes,” McCleary said. “No one said no.”

The show took about three years to put together. It opened in February and has attracted as many as 300 people at a time, Colglazier said. The church had to take out extra insurance to secure the Rembrandt — an etching of “The Good Samaritan” — and the

Durer — an engraving of “Adam and Eve” — as well as a Robert Graham bronze of Mary valued at \$250,000.

In-between, anything goes. There are woven tapestries of female saints by textile artist John Nava and an abstract acrylic by student artist Alex Gonzales. There is a black-and-white photograph titled “Praise Dance, 2005” by Rick Nahmias and another of a solitary person in profile, perhaps in prayer, against a venetian blind by student Luis Hernandez. That last one hangs within spitting distance of the Rembrandt and the Durer.

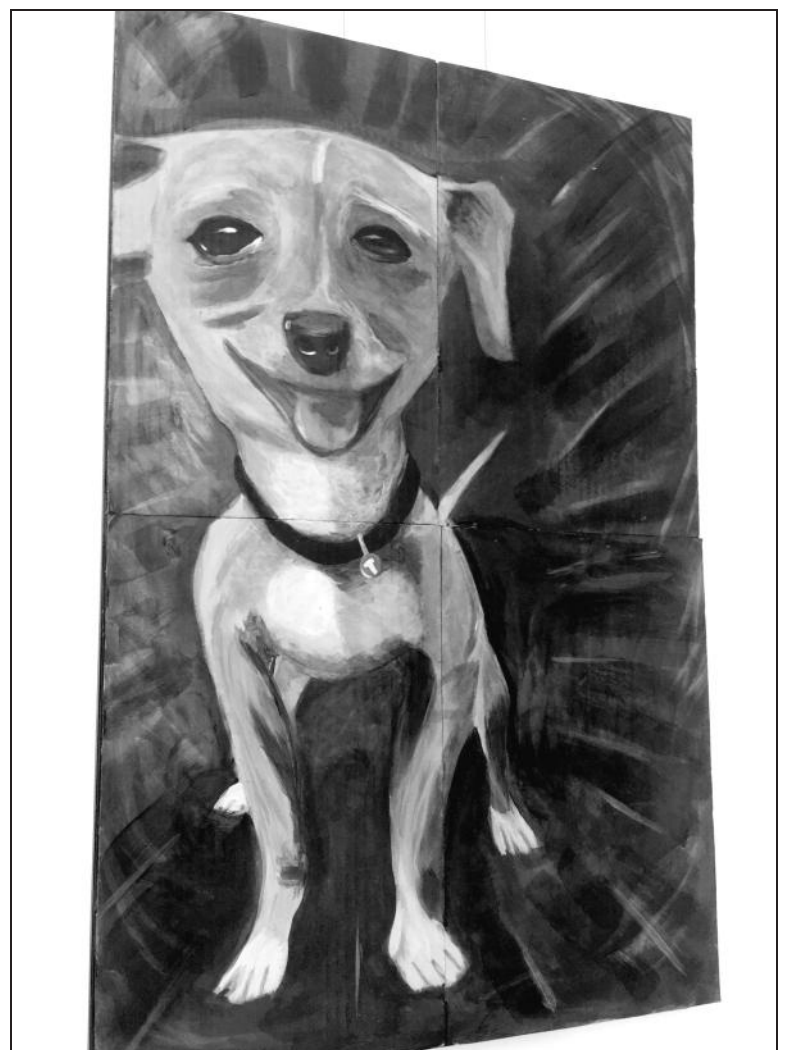
Colglazier, who conducts tours of the art on Sundays, said he hoped the show would open up for viewers a sense of what he calls “God consciousness” — a sense of the interconnectedness of all people to something greater than themselves.

“Anytime you are in the presence of something beautiful, you are in the presence of the creative God,” he said.

Secular and sacred

If there is a star of the show it is “Taquito,” a rainbow-hued acrylic of a Chihuahua who gazes straight at the viewer, his tail pointed like an arrow, his tongue lolling in a goofy grin. The artist, Alfredo Alvarado, 19, said he was inspired by a figurine of a dog licking its owner he saw during a trip to the Los Angeles County Museum of Art.

“It reminded me how my dog interacts with me and how loving it is between us,” Alvarado said, taking a break from some algebra homework to explain what is sacred about “Taquito.” “It was seeing that relationship embodied in the past that made me realize I



RNS/Kimberly Winston

EVERYDAY SACRED — “Taquito” represents what student artist Alfredo Alvarado, 19, finds sacred — his relationship with his dog.

am part of this greater connection of relationships, that this relationship I have with my dog is very universal.”

Alvarado who was reared Catholic, described himself as not religious — a description McCleary says fits the majority of the students in the show. Some of their work on display in the church is overtly secular — even atheistic. Jeff Wagner’s pen-and-ink asks, “God, are you there?” and Guillermo Perez’s untitled print includes the words, “I was never taught to believe.”

Other works are religious, but not Christian — two watercolours of Buddhas, a photograph of a woman as the goddess Shiva and a painting of a pagan goddess. Non-Christian faiths and religious doubt have a place in the show, Colglazier said, because they also have a place at First Congregational.

“My perspective is God is bigger than any one religion, including the Christian religion,” Colglazier said.

‘Everyday sacred’

The work Colglazier most enjoys discussing during tours is another secular piece, “Walt Disney Concert Hall Chair #4” by student artist Robert Ortiz. Ortiz works as an usher at Disney Hall

and his rendition of one of its seats against a white backdrop has a prominent spot left of the altar, high above the chapel’s organ.

“Yes, it is a pretty picture of a chair, but it takes you to the religious significance of sitting, a religious practice to open up consciousness,” Colglazier said. “That makes me think of Quakerism, where you sit and wait upon the Lord. It reminds you to be in touch with a different perspective of life. This is one of the great values of art.”

Colglazier, who has written about religion and literature, especially poetry, wants people in the church and in the community beyond to see that perspective in the show’s artworks.

“What this exhibit does is remind us the sacred is found in the ordinary and that all things, given the right light, have the ability to shine — whether it is a dog or a chair or a flower or a flying pig. I like that. I think if I understand anything at all about Jesus Christ it is that he was constantly pointing people to the ordinary things of life. He said, ‘Consider the lilies.’ Because it is the ordinary that breaks open to the extraordinary.”

One Sunday in early April, Deanna Wilcox, a First Congregational member for 25 years, walked among the art before the service in which she would read the day’s Scripture lesson. She had toured the art before but was drawn back for a moment of quiet contemplation.

“I wanted to spend some time with it,” she said. “There are so many things that are stunning about it for me. It isn’t about the attribution of the work — which work is whose. It is the substance of the work, that I could just let it sink in.”

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Everyday epiphanies: walking the Camino of Life

By Gerald Schmitz

When I discovered the documentary short film *Phil's Camino* (<http://philscamino.com/>) on the program of Austin's South By Southwest Festival I knew not only that I had to see it but that I

Phil's Camino
(U.S. 2016)

wanted to meet the people involved. Reaching out to the film's publicist Nadine Jolson, I arranged an early interview with producer/director Annie O'Neil who was one of the pilgrims profiled in the acclaimed 2013 feature documentary *Walking the Camino: Six Ways to Santiago* and is the author of *Everyday Camino with Annie* (<http://www.everyday-caminowithannie.com/>). I would

also meet co-director Jessica Lewis who with cinematographer Todd Pinckney captured the images from Spain, executive producer/supervising editor Doug Blush, and other members of the production team. Most of all I had the privilege of meeting the remarkable subject Phil Volker, an encounter that brought back what the Camino, the Way of St. James, had meant for me as I walked it in 2013.

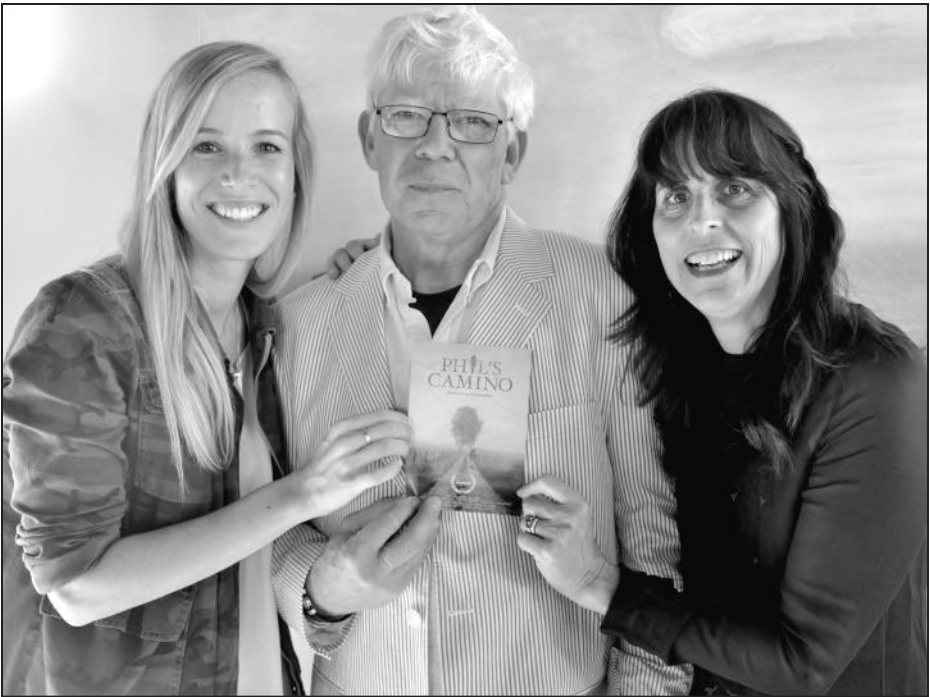
Phil is a veteran and woodworker by trade living on Vashon Island near Seattle. When diagnosed in middle age with stage four cancer in his liver and lungs, his response was one of body and soul. A man of deep Catholic faith, he was aware of the Camino through Spain and had been inspired by the movie *The Way with Martin Sheen*. However, the rigours of cancer treatment ruled out any such travel. So Phil

created his own path, a circuit of just under a kilometre, in the woods and pastureland near his home. He began walking that daily, often saying the rosary, recording his progress in a journal as if on the Camino to Santiago. In six months he walked it over 900 times.

After seeing *Six Ways to Santiago* Phil contacted Annie by letter in early 2014 and invited her to "come walk with me." The letter arrived just as she was due to go to a conference in Vancouver. Intrigued, she made a side trip to see Phil, a meeting she describes as "transformational," and the first step in an extraordinary collaboration.

An important break came when Phil's doctors gave him a "holiday" of 28 days between chemotherapy treatments. He was prepared for pilgrimage. He had a spiritual adviser, Rev. Tom Hall, a retired navy chaplain, and a letter from his parish priest. With no time to lose he literally went from the hospital to the airport to start walking the actual Camino to Santiago, accompanied by several close friends through different stages.

So we follow Phil as he makes the most of the blessing bestowed by this interval, crossing the Pyrenees and taking to the path in which "everything seems more intense." The film beautifully conveys the meaning of Phil's walking, which is not without challenges — as when the camera captures a dramatic moment in which he faints during a mass, probably due to heat exhaustion. Reaching Santiago de Compostela



CAMINO CREW — Director of *Phil's Camino* Jessica Lewis, Phil Volker, and producer Annie O'Neil in Austin, Texas, March 13.

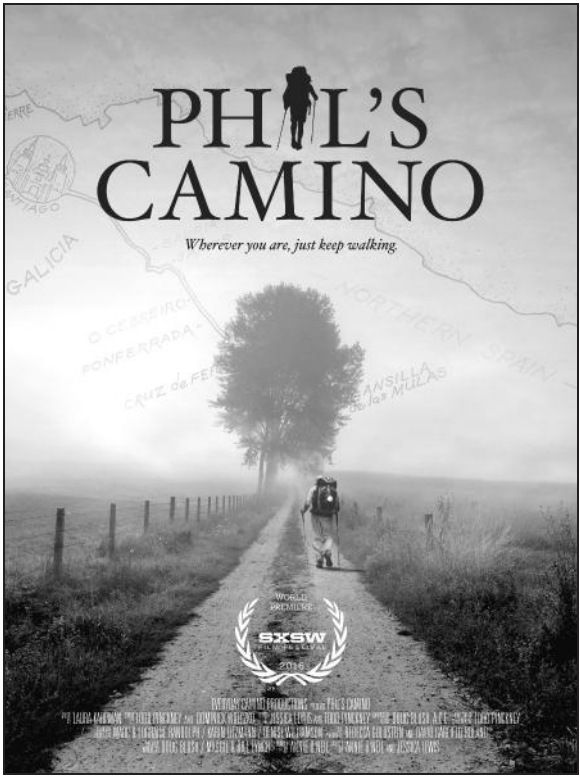
was an emotional high point but in no way an ending. Phil returned home to resume his walking and welcoming others to walk with him. (You can follow his blog at: <http://caminoheads.com/>)

The film doesn't set up Phil as a saintly figure. We see him in a family setting of ordinary joys and sorrows. His son Wiley candidly observes that his dad used to have a rather "authoritarian outlook." What his Camino has achieved most importantly are not destinations but openness to the everyday epiphanies of a journey as much internal as physical. The Camino is not something to be conquered but to be

accepted in the act of walking. Phil speaks of "the difference between being cured and being healed . . . of being reconciled with God and in all the important things."

That is the life lesson coursing through *Phil's Camino*. In describing her encounter with Phil to me, Annie spoke of the "depth of receiving" the gifts of his experience that are shared in this soul-stirring film.

As Phil's example shows, the Camino is above all a way of living. And it's never too late to make yours. As written on the T-shirt Phil gave me: "Wherever you are, just keep walking."



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Why we should celebrate Linklater's Austin spirit

Screenings, Readings & Meanings

Gerald Schmitz



It's easy to knock much of contemporary American cinema considering how Hollywood product floods the market. Fortunately, beyond this picture are independent filmmakers who are not only surviving but thriving, working to their own distinctive beat while managing to make movies with significant audience appeal. I can think of no better example than Austin's own Richard Linklater whose widely released 19th feature *Everybody Wants Some!!* (<http://www.everybodywants-somemovie.com/>) opened the city's South By Southwest Film Festival in March.

Linklater has been trying for years to make a "spiritual sequel" to *Dazed and Confused* (1993), his iconic drama of late adoles-

the period details: the music (the soundtrack is outstanding), the cars, the hairstyles, the clothes, the cultural reference points, the atmosphere in every sense.

The central character, and closest to Linklater's own, is Jake (Blake Jenner), a freshman pitcher eager to join the team. He's polite and rather shy, a thoughtful type who also wants to be accepted as one of the guys as he gets settled into the ramshackle house they share. He's along for the ride as they hang out, check out the fairer sex, and go looking for fun. Linklater has cast a group of diverse and sometimes clashing wisecracking personalities — from an annoying self-centred hotshot (also a pitcher) to a much older stoner whose advice is to

(where most of Linklater's films have debuted) and was also a presentation of SXSW. For its Austinite co-directors, Louis Black (a co-founder of SXSW and the Austin Chronicle) and Karen Bernstein, whom I interviewed prior to its last SXSW screening, having the Sundance validation was significant beyond an expected hometown appreciation of the city's most famous moviemaker.

Linklater is that rare talent who tells human stories touching universal themes while remaining rooted in a specific regional place — namely the progressive liberal environment of Austin — that nurtures his art. That symbiosis is evident from his earliest outside-the-mainstream work — the little-seen self-financed *It's Impossible to Learn to Plow By Reading Books* (1988), the Sundance breakout *Slacker* (1991) made on a micro-budget of \$23,000 — to his latest big release reviewed above. The narratives Linklater explores have a resonance with what happens to real people in real situations at real moments in time. Throughout, whether working with studios or not, Linklater has held to an independent vision, earning the respect of actors interviewed for the documentary. "He isn't willing to compromise" on that, says *Boyhood's* Patricia Arquette. "He doesn't care how Hollywood sees him," observes Austin-born longtime collaborator Ethan Hawke.

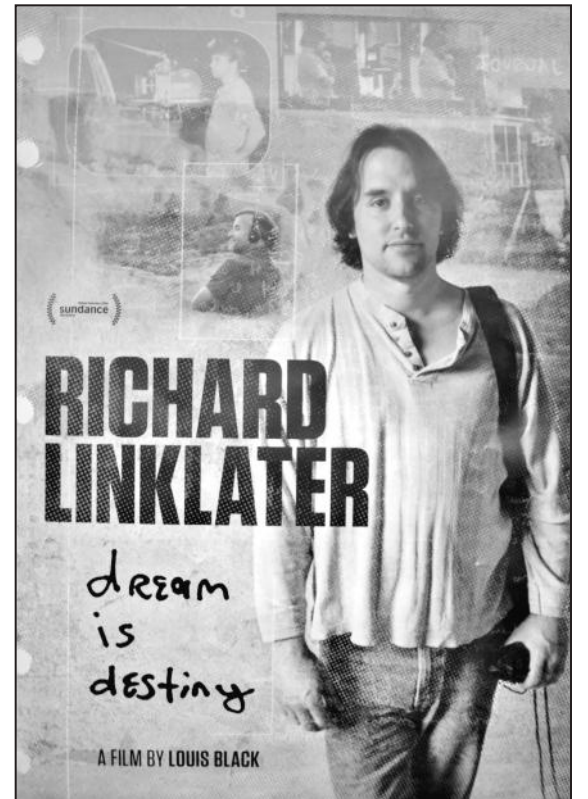
Black and Bernstein provide some background on Linklater's Texas upbringing and his youthful ambitions to be either a baseball player or novelist, which explains his feel for athletic endeavour along with protean literary and artistic appetites. They don't intrude further on his private life. Their focus is on the development of his largely self-taught filmmaking prowess. As a college student Linklater fell in love with the movies, helping found the Austin Film Society and creating a supportive, collaborative community

2004, *Midnight* (2013) starring Hawke and Julie Delpy, and in the 12-years-in-the-making *Boyhood* (2014). The flow of time and narrative is so natural that Linklater's movies often feel improvised, yet that quality arises from rigorous preparation and rehearsal. There's nothing accidental about his approach.

Secure in his Texas home base, Linklater can perhaps afford to keep some distance from the film business even as he worries about the current difficulties facing independent filmmakers. As he says, "I prefer to spend my time dreaming about stories."

Although Linklater, 55, is still only in mid-career, his work has already inspired several scholarly books published even before the release of his best films, *Before Midnight* and *Boyhood*. As David Johnson observes, Linklater has an exceptional ear for the rhythms of language and speech, for how his characters talk (and they talk a lot) and experience everyday existential moments. Time itself, the flow of life moments and the spaces in-between, is a major character in and subject of his films. This is expressed most explicitly in the musings of *Waking Life*: "We don't live in the past or the future but always in the present moment, the eternal 'now.' . . . There's only one instant and it's right now, and it's eternity." Moreover, a key theme for

his celebration of cultural non-conformity and in a questioning and questing spirit that offers imagination and reflection as alternative priorities to those of a competitive capitalist society.



G. Schmitz

DOCUMENTARY FILM — This is the poster for the documentary *Richard Linklater: Dream is Destiny*.

Everybody Wants Some!! (2016)

Richard Linklater: Dream is Destiny (2016)

Richard Linklater by David T. Johnson

(University of Illinois Press, 2012)

The Cinema of Richard Linklater by Rob Stone

(Columbia University Press, 2013)

cence set on the last day of high school in 1976. Originally titled "That's What I'm Talking About," the project stalled for lack of financing in 2009. But the necessary elements came together following the success of his masterwork *Boyhood* (which should have won the 2015 best-picture Oscar). *Boyhood* ends at the point of entering college and embracing the freedom of young adulthood. That's where *Everybody Wants Some!!* begins, at a southeast Texas college campus on August 28, 1980, three days before classes are due to start. The main guy characters are players on the college baseball team.

There's a semi-autobiographical touch in that Linklater attended Sam Houston University on a baseball scholarship. An English major, he gravitated toward the arts, then immersed himself in film culture. The movie's storyline is rooted in authentic experience and, drawing on the director's "Rickipedia" arsenal, nails

"embrace your inner strange." The baseball coach's house rules against sex and partying are soon broken with abandon as Jake navigates a boozy testosterone-fuelled long weekend in which he is teased and tested by his new mates. Some of the hijinks are hilarious — the freshmen "batting practice"; the "Manitoba moose" game of doing the "Winnipeg flip" while singing "Oh Canada."

Amid all the spirited male camaraderie and incessant competitions, however, Jake finds a deeper connection with fine arts major Beverly (Zoey Deutch), the girl who first notices him as the likeable "quiet one" squeezed in the back seat of a car cruising the campus. He pursues her with an intelligence that speaks to a wider horizon on which they are embarking. This isn't really a movie about baseball (there's only one scene of the players on the field) as much as it is about a particular moment of passage into adulthood when the future beckons and seems open, when as Jake sees written on the blackboard of his first class, "frontiers are where you find them." Behind the college pranks, this is the added layer of human observation and self-discovery that Linklater leaves us with in a rambunctiously entertaining comedy made without pretensions by a superb ensemble of little-known actors.

Delving into Linklater's filmmaking career is the excellent documentary *Richard Linklater: Dream is Destiny* (<http://linklater-doc.com/>) which premiered at this year's Sundance Film Festival



out of which emerged the non-conformist ethos of *Slacker*, a film that connected with a post-Reagan generational *Zeitgeist*.

Moving into bigger-budget productions backed by studios, Linklater had very mixed experiences and results. While the documentary doesn't gloss over career low points and commercial failures, its emphasis is on the work that has enhanced his reputation. The subtitle *Dream is Destiny* comes from his most haunting and metaphysical feature, the animated *Waking Life* (2001). Linklater's process of multi-year collaborations with actors has achieved remarkable results in the "Before" trilogy (*Sunrise* 1995, *Sunset*

Linklater, writes Rob Stone, is that "when allowed the time to express themselves freely, most people find a spiritual quality within themselves that suggests a potential for transcendence."

Waking Life was notably for its use of "rotoscoping," an animation technique akin to a computerized camera-pen that transforms live action into images with the appearance of a "lucid dream." Linklater's only other animated feature, *A Scanner Darkly*, an adaptation of Philip K. Dick's science-fiction dystopia, was less successful.

Overall Linklater remains essentially optimistic about the human prospect as can be seen in

While his work is seldom overtly political, he has said "there's a rebellious, subversive streak in everything I do." In issue terms that's most apparent in *Fast Food Nation* (2006), based on Eric Schlosser's exposé of an exploitive industrial food system. In interviews Linklater has attacked such corporate behaviour as "sociopathic." More generally, argues Johnson, his films "often engage in an ongoing critique, progressive in nature, related to the darker side of consumerism, market economies, and the workers who make those systems possible."

Austin has been a very congenial place in that regard. Notes Rob Stone: "The importance of Austin in the work of the filmmaker is that it is not just a location, but a representation of an alternative state of mind and lifestyle to that of the country that encloses it." (While I was staying in northeast Austin for SXSW, I noticed the number of lawn signs supporting Bernie Sanders, the socialist contender for the Democratic presidential nomination. My filmmaker hosts jokingly referred to the area, popular with artists, as the "people's republic of Texas.")

The protagonists in Linklater's films are mainly young, or young at heart, who resist being captive to conventional constraints, who, as Stone puts it, "build identities based on literary, philosophical and pop culture references, classic tracks, friendships and the ache of romantic possibilities."

As Linklater himself ages, it will be interesting to follow how his cinema evolves. What is clear so far from his cultural humanism is its contribution to exploring the moments in people's lives that make meaningful connections possible.

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Pope Francis seeks to overturn distrust of the laity



catholic dialogue

Isabella R. Moyer

"We have been called to form consciences, not to replace them." This is one of the most quoted lines from *Amoris Laetitia*: (*The Joy of Love*), the post-synodal exhortation by Pope Francis. It challenges the centuries-old parent-child paradigm between the hierarchy and the laity. It challenges the old-school clericalism that imposes undue power and control over lay and family life.

Much has been written about the lack of any visible change in doctrine and church teaching regarding marriage and family life in *Amoris Laetitia*. Traditionalist hearts breathed a sigh of relief. Liberal hearts mourned the missed opportunity for major reform.

I would have loved to see Francis single-handedly sweep away all church teachings that have caused women and men to feel excluded from the Body of Christ. I also know that I would not want all popes to have this kind of power.

Pope Francis is a believer in a synodal church. He initiated a more open and transparent synod than those of his predecessors, and his respect for the process is reflected in *Amoris Laetitia*. The document includes many references to Vatican and synod documents. Francis is, after all, a man of the church and he is speaking for the church.

Francis is also a man of the people. If you want to know the mind and heart of this pope, read

Chapter 4 of *Amoris Laetitia*. It's a practical reflection on "Love in Marriage" written by a true pastor. Or, read any of the daily reports on the homilies, speeches and letters of Francis. His message is unmistakable. Doctrinal and theological wrangling take a back seat to mercy, love and service.

What Francis is doing is greater than simply changing laws. He is challenging minds and hearts to prepare the way for a more participatory, egalitarian and inclusive church. A truly synodal church must allow all voices to be heard, not just priests and bishops.

The National Catholic Reporter's Rome correspondent Joshua J. McElwee recently wrote an article titled "Francis: Spirit works in laypeople, 'is not property of the hierarchy.'" The context of the article was a letter written by Pope Francis to Cardinal Marc Ouellet in his role as head of the Pontifical Commission for Latin America. The pope's letter was a followup to the commission's recent plenary assembly on the theme "The indispensable role of the lay faithful in the public life of Latin American countries."

On the one hand, it's sad that Francis needs to remind bishops and priests that the Holy Spirit is not an exclusive gift given to those in the hierarchy. And, yet, how many times have we been led to believe that those with the sacred oils of ordination have a direct line to the Divine while we, the great unwashed in the pews, are wallowing in ignorance?

Clericalism is the antithesis of a participatory, egalitarian and inclusive spirit. In his letter Francis called clericalism "one of the great-



CNS/Ettore Ferrari, EPA

POPE FRANCIS AND THE LAITY — Young pilgrims display a banner that says "Pope Francis One of us" as the pontiff celebrates an April 24 mass for the Youth Jubilee in St. Peter's Square at the Vatican. Francis "is challenging minds and hearts to prepare the way for a more participatory, egalitarian and inclusive church," writes Isabella Moyer. "A truly synodal church must allow all voices to be heard, not just priests and bishops."

est deformations that Latin America must confront." Francis speaks often about the evils of clericalism, and the damage it has imposed on the church. Writing to Cardinal Ouellet he stated, "Clericalism, far from giving impulse to diverse contributions and proposals, turns off, little by little, the prophetic fire from which the entire church is called to give testimony in the heart of its peoples. Clericalism forgets that the visibility and the sacramentality of the church belongs to all the People of God and not only an elect or illuminated few."

Historically, this mentality led to the belief that lay people were not to be trusted with reading the Scriptures in case they strayed from or questioned the official

church interpretations of the Word of God. We were also not to be trusted with our own consciences in intimate, moral matters.

Francis is seeking to overturn this distrust of the laity.

"We trust in our people, in their memory and in their 'sense of smell,' we trust that the Holy Spirit works in and with them, and that this Spirit is not only the 'property' of the ecclesial hierarchy."

The Holy Spirit works in each of us. God can speak directly to us in God's Word. We might have better knowledge than a priest of what is right and wrong in our own situation. For some this is obvious, but many generations of women and men have suffered from clerical control in

all aspects of their lives.

Clericalism is at the heart of much that is wrong with our church. Clericalism feeds, supports and shelters the power and control that has been associated with the hierarchy for centuries. Clericalism wraps itself in finery and surrounds itself with symbols of prestige. Clericalism demands to be served rather than to serve.

Francis is nudging the People of God to an adult faith, a faith that sheds an unhealthy and dysfunctional dependence on "Father." Father does not always know best. Clericalism stifles the independence and freedom needed to form spiritually, emotionally, physically and intellectually mature women and men.

Moyer blogs at <http://catholic-dialogue.com/>. She lives in Gimli, Man., with her husband, David. They have five adult children and four grandchildren.

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July 3 to September 4 – Sunday Mass 4 p.m.

Friday - July 15

3 - 3:45 p.m. Opening Procession / Adoration (*Grotto*)

3:45 - 4:30 p.m. Talk by guest speaker Archbishop Emeritus Sylvain Lavoie

6 - 7 p.m. Opening of Holy Door / Marian Prayer

7 - 7:45 p.m. Continuation of talk by Archbishop Emeritus Sylvain Lavoie

8 - 9:15 p.m. Celebration of Eucharist

9:15 - 11 p.m. Candlelight Procession / Adoration (*Log Church*)

Saturday - July 16

9 - 11 a.m. Pipe Ceremony and Cree Mass (*Pieta*)

11 a.m. - 12 p.m. French Eucharist Celebration (*Grotto*)

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3:30 - 4 p.m. Anointing of the Sick / Benediction

Monday - August 15

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6:30 - 7:15 p.m. Talk by Rev. Jim Kaptein

7:30 - 8:30 p.m. Celebration of Eucharist & Candlelight Procession

Thursday - September 8

6:30 - 7 p.m. Divine Mercy Chaplet / Evening Prayer

7:30 - 8:30 p.m. Celebration of Eucharist & Candlelight Procession

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Power of Pentecost: unity among a disparate people



The Feast of Pentecost begins with a description of the disheartened and paralyzed disciples of Jesus. The first reading from Acts describes them huddled together in one place. The Gospel of John has them cringing behind locked doors for fear of the authorities. This is not a confident group of followers. Their leader has died, their plans for future glory have been destroyed, and they are in hiding lest they meet the same fate as their master. You couldn't paint a more bleak picture. The "gospel project" of Jesus is "on the rocks."

Into this chaos of "locked-down" souls comes the mighty initiative of God. The door may have been locked, but the Holy Spirit comes from heaven like tongues of fire filling the whole house! Like a mighty wind, the Spirit penetrates their paralysis and gives them power to communicate, to speak so others understand and are stirred!

Pentecost Sunday	Acts 2:1-11 Psalm 104
May 15, 2016	1 Corinthians 12:3b-7, 12-13 John 20:19-23

The parallel in John is the appearance of Jesus after the resurrection. Here it is noteworthy that in the Gospel of John, all of these major events take place on Easter Sunday. Jesus rises from the dead, appears to Mary Magdalene in the garden, appears to the disciples, breathes on them the Holy Spirit, all in one day! Though the door was locked,

Williston is a retired Parish Life Director for the Diocese of Saskatoon and a former missionary with the Redemptorists. He is also a song writer and recording artist.

Jesus breaks through the barriers to bring a blessing and a mission: "Peace be with you! As the Father sent me, so I send you." And he breathes on them the Holy Spirit. As they begin to preach, the amazing thing is that everyone understands them in their own language.

This whole story is made even more meaningful against the backdrop of another story from the Book of Genesis. It's the story of the Tower of Babel in Chapter 11. The story goes something like this:

The people were making a move toward their radical independence from God. They decided to build a city with a tower to the heavens, so that they could gain the "place of control" and make a name for themselves, thus rendering God powerless or irrelevant. During this great and foolish construction project, God strikes them with different languages. Not being able to understand each other, they were dispersed across the world and here we find the beginnings of separate languages, nations, tribes, and races.

In contrast to this "dis-integrating" event, the Pentecost event is the exact opposite. It begins with a small despondent cluster of believers. The disciples are blessed with the Holy Spirit and preach in a way that all peoples of different tongues can understand. As opposed to the alienation and division found in the Babel story, here we have understanding, unity, and a bringing together of the disparate people under the Gospel witness of the disciples. This action pulling all things into one is best described in our second reading from Paul's letter to the Corinthians, where he writes about the varieties of gifts but the same Spirit and many members, but one body.

The power of Pentecost is the indwelling of the Holy Spirit, creating unity among a disparate people. By God's intervention, a new thing is happening. It has been called the "birthday of the church!" The first and most important move is on the part of Jesus, who sent the Holy Spirit. We call this the "Divine Initiative." Pope Francis names this action beautifully in his reflection when he first opened the Holy Door of Mercy at St. Peter's Basilica:

"It is God who seeks us! It is God who comes to encounter us! This will be a year in which we grow ever more convinced of God's mercy. Let us set aside all fear and dread, for these do not befit men and women who are loved. Instead, let us experience the joy of encountering that grace which transforms all things."

So we pray for a powerful Pentecost event in our life

and in the life of the church.

Pray for more moments of understanding, empathy and mercy between people who have been distanced from each other. Pray for unity in our church that is born of a willingness to walk with those who think, talk, or act differently from me. Pray for unity in our families where lack of com-



Stushie Art

munication has caused painful distance in our relationships. Above all, trust that the Holy Spirit will break into the locked doors of our hearts and bid us to begin something new!

As the fourth Eucharistic Prayer says: "So that we might live no longer for ourselves, but for you, he sent the Holy Spirit from you, Father, as the first fruits for those who believe."

Happy birthday, believer! Happy birthday, church!

Celebrating the 200th anniversary of the Oblates of Mary Immaculate



What we cease to celebrate we will soon cease to cherish. This year, 2016, marks the 200th anniversary of the founding of the religious congregation to which I belong, The Missionary Oblates of Mary Immaculate. We have a proud history, 200 years now, of ministering to the poor around the world. This merits celebrating.

As a writer, I don't normally highlight the fact that I am a professed religious, just as I don't usually highlight the fact that I'm a Roman Catholic priest, because I fear that labels such as "Catholic priest," "Father," or "Oblate of Mary Immaculate" attached to an author's name serve more to limit readership than to increase it. Jesus, too, was pretty negative on religious labels. Mostly, though, I avoid writing under a specific religious label because I want to speak more through the wider prism of my humanity and my baptism than through the more specific prism of my priesthood and vowed religious commitment. It's a

choice I've made, respecting the choice of others.

With that being said, I want to break my own rules here and speak more specifically through the prism of my identity as vowed religious. So I write this particular column as *Father Ronald Rolheiser, OMI*, proud member of *The Missionary Oblates of Mary Immaculate*.

Let me begin with a little history. Our congregation was founded in Southern France in 1816 by Eugene de Mazenod, declared a saint by the church in 1995. Eugene was a diocesan priest who immediately upon entering the ministry saw that the Gospel wasn't reaching many of the poor, and so he began to focus his own ministry very much on reaching out to the poor.

It takes a village to raise a child and, soon enough, he realized that it takes more than one person to bring about effective change. It takes a community to make compassion effective: What we dream alone remains a dream, what we dream with others can become a reality. So he sought out other like-minded men, diocesan priests like himself, and called them together around this mission and eventually they began to live together and formed a new religious congregation dedicated to serving the poor.

That was 200 years ago and the Oblates (as we're commonly called) have had a proud, if not always comfortable, history since. Today we are ministering in 68 countries on every continent on earth and our mission is still the same. We serve the poor. That's why you'll find us ministering mainly on the margins of society, where mainstream society prefers not to cast its glance, on the borders with migrants, on First Nations reserves, in immigrant areas of our cities, in tough inner-city places where the police are reluctant to go, and in developing countries where access to food, health, and education are still scarce commodities. Our mission is not to the privileged, though we try to bring them onside with our mission, and our members themselves are often drawn from among the poor and our message to the young men entering our ranks is: *If you join us, consider what's not in it for you!*

And we're missionaries, meaning that we understand our task to be that of establishing communities and churches, helping them to become self-sufficient, and then moving on to do this over and over again. That may be a noble task, but it's also a formula for heartache. It isn't easy on the heart to be forever building something only to give it over to someone else and move on. You don't ever get to have a permanent home, but there's a compensa-

tion: as a missionary, after a while every place is home.

We aren't a large congregation, with only about 4,000 members scattered in some 68 countries, humble in comparison to the likes of the Jesuits, Franciscans, and Dominicans. Indeed in an early version of the famous French *Larousse* Dictionary, we were described as "a kind of mini-Jesuit found mostly in rural areas." We are flattered by this description. Our call is not to be in the limelight, but to be at the edges. No accident that it's there, at the edges, in a rural area, where I met the Oblates.

We also pride ourselves on being robust, practical, earthy, and close to those we serve, and our dress often betrays this. Our families and close friends are forever buying us clothing to try to upgrade our less-than-stellar wardrobes. It's not that we deliberately cultivate an image of being somewhat unkempt; it's more that we tend to draw men to our ranks who have other priorities.

And our founder? He wasn't an easy man, obsessed as he was, as sometimes saints are, by a single-mindedness that doesn't easily tolerate weaknesses among those around him. He could exhibit blessed rage sometimes. I'm secretly glad I never met him in person, fearing his judgment on my own weaknesses; but I'm wonderfully glad for his charisma and for that motley group of men, often over-casually dressed, who continue his mission.

Physician-Assisted Suicide:
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Walking into enemy territory with an open heart

The following is from a recent issue of Canadian Mennonite (www.canadianmennonite.org) and is reprinted with permission.

By Will Braun

A reader sent an email admonishing me not to associate our Mennonite faith with the “fear narrative” of climate change. He provided some links to seemingly credible people who refute the common global-warming argument. My impulse was to either delete or politely — or impolitely — sidestep it. Instead, I took it seriously.

Some of you, like me, probably feel immediately defensive when someone questions climate change. Others probably feel immediately vindicated. We should not follow either of those impulses.

People on both sides of many issues scoff and sneer at each other, instead of engaging in mature dialogue. Just watch Question Period, raise same-sex issues with church friends or tell your lefty friends you’re studying the climate dissenters.

But experience has taught me the value of letting that initial impulse pass and then crossing the boundaries of my ideological enclave. So I propped a stone up against the door of my mind to keep it from slamming shut and I

Braun lives in Morden, Man., and writes for Canadian Mennonite magazine.

entered, for the first time, the realm of climate dissension.

I watched videos of Patrick Moore, the Greenpeace founder who has since changed his tune; Nigel Lawson, former finance minister under British Prime Minister Margaret Thatcher; Richard Lindzen, professor emeritus at the Massachusetts Institute of Technology; energy policy expert Alex Epstein; and others. I cross-referenced their arguments with reports of the Intergovernmental Panel on Climate Change (IPCC), NASA and seemingly official ice-monitoring organizations.

What did I learn?

1. It’s complex, involving many academic disciplines, complex computer modelling and almost countless variables.
2. Science is not always scientific. You can find duly credentialed scientists on both sides of pretty well any issue. Many times the outcomes of funded studies predictably align with the bent of funders.
3. The popular notion that 97 per cent of scientists agree about global warming is at best a dubious and decidedly unscientific assertion. Lindzen says science, which is commonly distorted by political agendas and financial interests, too often “becomes a source of authority rather than a mode of inquiry.” Groups find scientists to place in their corner,



P. Paproski, OSB

TAKING CARE — “Wendell Berry — an elder in the progressive realm — says we should back off of apocalyptic predictions, whether religious or climate related, and, instead, focus on taking care of the actual places we live right now,” writes Will Braun.

instead of engaging in genuine pursuit of knowledge.

3. Beware the graph. Facts are not necessarily as factual as we think. Stats are remarkably malleable.
4. It is not hard to poke holes in the arguments on either side. Both sides cherry pick data, focus on their strengths, gloss over their weaknesses, and refute the other side’s weakest arguments, instead of their best ones. They lazily seem to assume people will not do

Second, the 114 different computer-climate-modelling tools that the IPCC draws on cannot yet account for the seeming fact that the warming trend has flattened significantly over the past 15 to 20 years.

Yes, last year was the warmest on record, but not as warm as the models predicted and not warm enough to bend the graph line significantly upward. The IPCC addresses this modelling shortcoming — which is foundational to its most basic predictions —

any double checking.

5. I cannot dismiss all climate dissension based on the assumption it is funded by big oil. I don’t believe it all is.
6. Among climate change believers, I found two key areas of uncertainty. First, within the past 150 years — the period of most accurate record and most frequent reference — the warming started before, not after, significant greenhouse gas emissions.



but only by offering possible, as yet unproven, explanations.

In the end, it boils down largely to who you are going to trust and to what extent. I’m still inclined to take seriously the IPCC, but I have less confidence in their confidence, and less respect for the climate campaigners.

Wendell Berry — an elder in the progressive realm — says we should back off of apocalyptic predictions, whether religious or climate related, and, instead, focus on taking care of the actual places we live right now.

He also says the following: “I always suppose that experts may be wrong. But even if they are wrong about the alleged human causes of climate change, we have nothing to lose, and much to gain, by trusting them.” By trusting them, he means reducing “waste and pollution.” I agree that we should reduce waste and pollution, but to say we have nothing to lose is simplistic. We all need to be more rigorous in our analysis.

In part, I’m just using climate change as a case study. My point is, life is complex; we need to embrace that complexity. I found it invigorating and healthy to look carefully at both sides of an issue. We need to talk to each other. We need to be humble enough to accept our limitations and confident enough to venture straight into enemy territory with an open heart. I believe that is where we find creativity, community and maybe even God.



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Friday, July 22, 7 p.m. to Friday, July 29, 1 p.m.
Gerry Wiesner, OMI
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Sunday, August 7, 7 p.m. to Saturday, August 13, 4 p.m.
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Much to do to achieve goals of climate accord

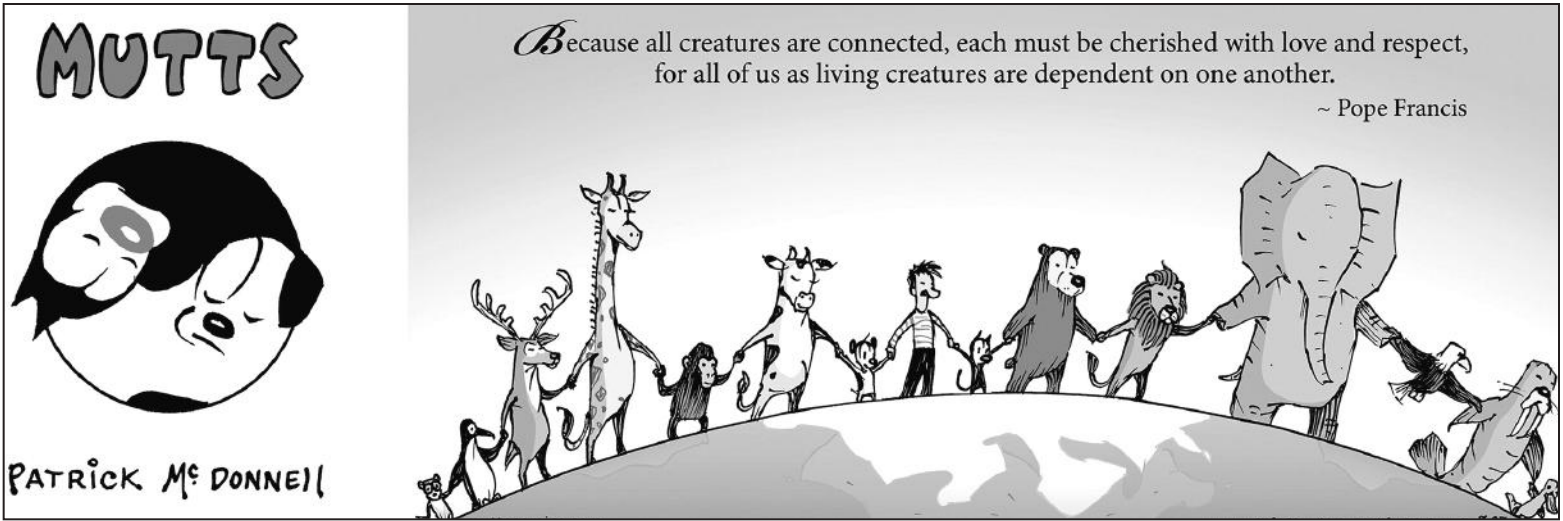
By Michael Swan
The Catholic Register

Maybe Pope Francis got his wish.

On Earth Day, April 22, 175 world leaders signed the Paris Accord on climate change — a new one-day record for any international agreement. Fifteen countries immediately ratified it, making it law in those countries.

Justin Trudeau put his name on the Paris Accord, and committed to making the treaty binding on Canada by October of this year. Ratification will come with greenhouse gas emission targets and a plan for Canada to reach these goals.

When Pope Francis issued his environmental encyclical *Laudato Si'* last June his explicit, political purpose was to push rich nations such as Canada to agree to a substantial and enforceable plan to avoid the worst effects of global warming. Canada not only agreed to reduce its own greenhouse gas emissions by 30 per cent by 2030, it has pledged \$2.65 billion in development aid by 2020 to help



LAUDATO SI' — This is an image from the comic strip “Mutts,” which is created by Patrick McDonnell and appears in 700 newspapers. In this illustration McDonnell features seven quotations from Pope Francis’ encyclical *Laudato Si'*.

poor countries cope with their changing climate.

“I give you our word that Canada’s efforts will not cease,” Trudeau said as he signed the accord in the United Nations assembly hall in New York. “Climate change will test our intelligence, our compassion and our will. But we are equal to that challenge.”

While that \$2.65 billion Canadian aid commitment sounds very generous, Canada’s fair share of the \$100-billion climate adjustment fund agreed to in Paris should be \$4 billion, Equiterre co-founder Steven Guilbeault told a small gathering of Catholic environmental activists at the Loretto Sisters’ Mary Ward Centre in Toronto the evening before the New York signing ceremony.

The Canadian Catholic Organization for Development and Peace distributed 330,000 postcards in parishes across Canada last year. They gave Catholics the opportunity to pledge to reduce their own environmental footprint while demanding the Government of Canada do its part. Canada’s Catholic aid and development agency is still waiting to find out how many of those postcards reached the Prime Minister’s Office.

Although remarkable that 195 countries came to a consensus, Paris didn’t solve our climate problem.

“We’re only just beginning,” said Sister Linda Gregg, director of the Villa St. Joseph Retreat and Ecology Centre in Cobourg, Ont. “As a Catholic community, as a Christian community and as a global community we really need to address this.”

In Gregg’s view, governments, bankers and corporations will all play a part in bringing new technologies to bear, reducing our collective reliance on fossil fuels and recalibrating our economies away from wasteful overproduction. But that doesn’t let the rest of us off the hook.

“We need to have parish groups that start to explore what Pope Francis is talking about,” she said. “We need to work in parishes to bring this wonderful document to life.”

For Pope Francis the goal is something more than avoiding environmental catastrophe. What the pope asks for goes beyond survival. He demands a more human, more just world. *Laudato Si'* warns us against the sin of blindly holding on to all of our possessions and comforts even if it means robbing the poor and future generations.

“Our failures are that we over-consume and that we do not share the gifts of creation. This has dire consequences for the poor of the planet,” Cardinal Peter Turkson, head of the Pontifical Council for Justice and Peace, told a conference on *Laudato Si'* in Lusaka,

Zambia, April 25. “It is urgent that we change our sense of human progress, our management of the economy and our style of life. Such change is going to require major shifts in our thinking and commitments — indeed, a conversion of groups and institutions at every level, from local communities to global humanity.”

As you might expect, the pope talks about sin. But he doesn’t want us just to avoid sin. He wants us to embrace a fuller and more meaningful life — to shift our focus away from things and the personal independence we gain from our cars, our phones and our houses. Participation in creation, rather than using creation up as if it were a broken piggy bank, is what Pope Francis calls “integral ecology.”

Integral ecology might be a little too much to ask of our government or the United Nations. But it’s not too much to ask of ourselves as Christians, although there are hard choices involved in turning away from fossil fuels and the car-centred, consumerist lifestyle most of us have known all our lives.

Development and Peace has aligned with Quebec NGO Equiterre in opposing new pipelines that would get Alberta bitumen to refineries in New Brunswick, the United States and Asia. Even as unemployment soars in Alberta, Equiterre has persuaded more than 300 Quebec municipalities to officially oppose the Energy East pipeline project.

“It’s not because I don’t like people in Alberta,” said Guilbeault.

If Canada is going to turn away from oil and find a more sustainable path for its economy it has to start with turning off the taps to oil that is among the world’s dirtiest, he said.

“We will continue to use oil for some time,” said Guilbeault. “At least we should use less polluting oil.”

The American union-driven environmental group Blue-Green Alliance has studied the outcomes of different kinds of energy investment. The group claims that \$1 million of investment in oil and gas produces two full-time, permanent jobs. The same \$1 million directed to solar, wind and nuclear energy results in 15 jobs.

“We can produce jobs. We can be a prosperous society,” said Guilbeault. “If we invest in clean energy.”

This same debate about energy choices is tearing apart Canada’s New Democratic Party, where in

Alberta, the only province governed by the NDP, there is anger over the Leap Manifesto, which calls for a radical rejection of Canada’s traditional resource-based economy.

“It’s not an NDP issue. It’s an issue for the Canadian federation,” said Guilbeault. “Do we continue to lock ourselves into a fossil fuels model of development?”

Trudeau told a Vancouver business crowd back in March that the choice isn’t quite so stark.

“We want the low-carbon economy that continues to provide good jobs and great opportunities for all Canadians,” he said. “To get there, we need to make smart strategic investments in clean growth and new infrastructure, but we must also continue to generate wealth from our abundant natural resources to fund this transition to a low-carbon economy.”

The Conservatives say the new Liberal government is being less than honest about the costs of getting to a low-carbon economy. Environment critic Ed Fast points to the Parliamentary Budget Officer’s finding that cutting Canada’s greenhouse gas emissions by 30 per cent could cost the economy up to three per cent in GDP growth.

“The Liberals are misleading Canadians by saying everything is a win-win,” Fast said. “Fighting climate change is serious business and Canadians need to be prepared to have a frank discussion about who pays for it.”

So are the pipelines going to lock Canada into a high-carbon, oilsands-dependent economy or are they going to pay for a greener, cleaner future? Is the post-industrial, post-oil economy going to give us more good jobs or slow economic growth? These are political choices and economic choices. But it doesn’t end there, according to Pope Francis. He believes these are also questions for spiritual discernment.

“We are free to apply our intelligence toward things evolving positively, or toward adding new ills, new causes of suffering and real setbacks,” wrote Pope Francis in *Laudato Si'*. “This is what makes for the excitement and drama of human history, in which freedom, growth, salvation and love can blossom, or lead toward decadence and mutual destruction. The work of the church seeks not only to remind everyone of the duty to care for nature, but at the same time she must above all protect mankind from self-destruction.”

Opening doors of mercy

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“Blessed are the merciful, for they will receive mercy.” *Matthew 5:7*

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The IOC puts sport at the service of refugees



Everyday Theology

Louise McEwan

Yusra Mardini may very well exemplify the best of Olympism. After completing an arduous and life-threatening journey from Syria to Germany, the 18-year-old swimmer is picking up the threads of an Olympic dream with help from the International Olympic Committee, which has identified her as one of 43 promising refugee athletes vying for a spot on the Refugee Olympic Athletes (ROA) team.

The elite swimmer showed the stuff of which she is made during a perilous nighttime crossing of the Aegean Sea. Twenty people were crammed into a small dingy that began taking on water when its motor failed. Mardini, her sister

Sarah, and another woman were the only passengers who could swim. The trio jumped overboard, and for three-and-a-half hours they pushed and kicked the dingy toward shore.

Mardini eventually made it to Berlin, and when volunteers discovered that swimming was one of her skills, they put her family in touch with a German swimming club. Now Mardini is on a different journey — that of competing in Rio. She does this not only for herself but also for all refugees, saying, “I want to represent all the refugees because I want to show everyone that after the pain, after the storm, comes calm days.”

Mardini’s story is appealing for multiple reasons. It has a fairy-tale quality with its expectation of a happily ever after ending. It is a heroic tale of bravery, full of grit, self-sacrifice, and the will to survive and save others. It provides a refreshing counterpoint to the tragic images of refugees drowned at sea, turned back at borders, or lan-



Alexander Hassenstein/Getty Images for IOC

OLYMPIC SPIRIT — Yusra Mardini during a training session at the Wasserfreunde Spandau 04 training pool in Berlin in March. “Mardini may very well exemplify the best of Olympism,” writes Louise McEwan. “After completing an arduous and life-threatening journey from Syria to Germany, the 18-year-old swimmer is picking up the threads of an Olympic dream with help from the International Olympic Committee, which has identified her as one of 43 promising refugee athletes vying for a spot on the Refugee Olympic Athletes (ROA) team.”

guishing, their lives on hold, in refugee camps. And, Mardini’s journey speaks to the universality of struggle that is part of the human experience.

In a metaphorical sense, we are all refugees. We live in exile; we are spiritually separated from a state of “wholeness.” Like refugees

longing for home, we seek to transcend the brokenness in our self and in our world. We look to others to help us when all appears lost. We cling to the side of the dingy when the motor fails and the night is dark. We push toward the beach and daybreak. We abide in hope.

The IOC understands the importance of hope, and with the creation of ROA, it wants to send a message of hope to refugees. It also wants to draw the world’s attention to the magnitude of the global refugee crisis. While ROA will not solve the present crisis of mass human migration, its creation is a tool in the box for promoting understanding among people.

In many ways — opening and closing ceremonies, podium presentations, medal standings, team uniforms — the Olympics are about nationhood. National pride, with the podium representing the pinnacle of success for both the athlete and her country, is encouraged and feted during the Games.

But the athletes who will comprise ROA are stateless; they no

longer have a country to support them or for whom they can compete. They exist in a kind of civic limbo, dependent on the generosity of a global community that is not always welcoming, and on nations that are increasingly concerned with protecting borders. This team of refugee athletes, though it will be small in number, brings a face to the 60 million displaced persons around the globe for whose well-being the global community must take responsibility.

With the creation of ROA, the IOC has given us a metaphor for tearing down walls, for building bridges, for opening our hearts, and for expanding our definition of “neighbour.”

Olympism puts sport at the service of society for the purposes of uniting people, fostering peace and bridging conflict. With the creation of team ROA, and through the support and training that it is providing for 43 refugee athletes, including the inspiring Yusra Mardini, the IOC is putting its money where its mouth is.

Well-intended advice less than helpful

Outlooks from the Inner Life

Cedric Speyer



“I have heard the key/ Turn in the door once and turn once only/ We think of the key, each in his prison/ Thinking of the key, each confirms a prison.” — T.S. Eliot

“The noise does not disturb you; you disturb the noise.” — Japanese saying

“Resist not evil.” — Jesus of Nazareth

When it comes to the question of how people change with the motivation of becoming a “better person” (aside from nature taking its course through developmental stages of growth), consider the oxymoron of the familiar injunction: “try to relax.” The effort is obviously counter-productive. In fact, it can add a layer of suffering to the original pain, the meta-pain involving self-judgment of the original condition, in this case nervous tension.

It can split the psyche right

Speyer is a Benedictine Oblate as well as clinical supervisor of e-counselling for a major employee & family assistance program, and creative director, InnerView Guidance International (IGI). He also directs a documentary series titled GuideLives for the Journey: Ordinary Persons, Extraordinary Pathfinders. <http://www.guide-lives.ca/> Connect with Cedric on <https://www.facebook.com/cms94> or via cms94@hotmail.com

down the middle. There is the “I” who knows better than to worry about a pending job interview vs. the “me” who lacks confidence in the vocational call. This leads to another well-intended piece of advice: “just be yourself” once the preparations are in place and the time comes. Yet that “self” is already pitted against itself with no way out, because “thinking of the key” confirms the mental trap of self-division.

Let’s say that our job candidate is trying to get to sleep the night before the interview. The more she struggles against the worrier within, the more fleeting sleeplessness escalates into a bout with insomnia. We can only hope that, exhausted by the battle, she gets a few hours rest.

In the interests of “lie down in peace and sleep comes at once” (Psalm 4), fulfilling one’s vocation, overcoming anxiety and depression, or going and sinning no more, it helps to know we belong to God, who loves us unconditionally including the

good, the bad, and the ugly, while we go about our lives learning which is which. Then we can drop the notion that there is so much at stake in our self-improvement project. Then we can afford to recognize evil and choose otherwise without reinforcing it with fear, anger, blame, shame, that is, all the forms of resistance. And then we don’t have to engage in a wrestling match between our impulses and inhibitions, between the true and false self, between the old person and the new, between our higher and lower natures — the classic Christian inner civil war.

As the mischievous Irishman asked his parish priest, “When I die, my body will be in the grave, and my soul in heaven; but where will ‘I’ be?” If he had asked St. Paul, it would have been another occasion so say, “(That’s why) I live, no, not I; Christ lives in me.” We don’t need to hold onto our being so tightly, if at all, especially in the name of uprooting our shortcomings, perceived defects, and moral or psychological weaknesses. It never works because the whole project needs a villain of the piece, a “me” who is nevertheless attached to my attachments, colluding with my illusions, and cleaving to my conditioning. Those will ripen, fester and fall away when we drop the self-monitoring of both virtue and vice, and just closely attend to “let God be God in you” (Meister Eckhart) doing God’s job.

Insight, discernment, prayer and intention all point toward acting better and good actors pay more attention to what the director wants in each scene than on winning an Academy Award (we hope).



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Aunt's legacy of encouragement gift for a lifetime

By Alma Barkman

Even as a small, shy preschooler, I enjoyed visits to Aunt Ede's big green house with the front porch shaded by Virginia creepers. She was not only my mother's best friend; she made me feel about 10 feet tall by always saying something kind. "Oh haven't you got the shiniest braids, my dear! And just look at that pretty dress!"

I enjoyed trying to live up to her high opinion of me. Even if I just sat quietly and watched the birds at her feeder while she and Mom visited, Aunt Ede noticed my good behaviour. "My, but you are such a quiet little girl. Would you like to look at my big bird book?"

After I started school, I discovered that telling her about my good marks was better than getting a big gold star. "I just knew you could do it!" she would say. She gave me hope that, one day, I might be a

confident young woman instead of a timid farm girl.

I couldn't help but reminisce as I prepared to go and visit her. By this time I was a middle-aged woman, and Aunt Ede had recently reached her 90th birthday, but her mind was as bright and lively as ever. She toddled across her kitchen to meet me, her frail little body bundled in the folds of a fuzzy blue sweater. "Oh, but don't you look better than ever," she exclaimed. "It does my old heart a world of good to see you!"

I was glad I had dressed up, just for her. She wiped away her tears of happiness and as we visited, I took photos of the birds flocking about her feeder, and yes, she still had that bird book I so enjoyed as a child. Her eyes twinkled when she quizzed me about my achievements that by then included several books and published articles. "I always knew you could do it. I just knew!"

A few weeks later I got word that Aunt Ede's life was slowly ebbing to a close. Her final weeks in hospital were like that of an injured bird resigned to its cage — confined for the care she required but longing to

be free, free to watch her many feathered friends returning to her bird feeder after the long hard winter. "Why it would just do my old heart good to see that first big black crow of spring flapping along overhead."

But her dear old heart needed more than the encouraging signs of birds returning from the south, bringing with them the hopes and promises of another summer. And so as quietly as one of her feathered friends would do, at the end of her days she tucked her soul beneath the everlasting Wings and fell asleep.

Driving out to the country for Aunt Ede's funeral, I saw a big black crow fly lazily through the morning mist, and the sight of it did me good, in a sorrowful kind of way.

The minister wove Aunt Ede's love of bird watching into his eulogy. "Not even one sparrow can fall to the ground without God the Father knowing, and she was of infinitely more value than many sparrows." I thought of her petite body and bright eyes, and how in death she so resembled the empty shell of a little bird that had suddenly lost its song.

With gentleness and care we tucked her away beneath the sod of the little rural cemetery, while the soft spring rain mingled with our tears and a returning meadowlark trilled resurrection hope.

Its song brought to mind all the many birds Aunt Ede and I had watched when I was young, and how in lieu of a bird feeder, I had

resorted to observing our little flock of chickens on the farm. Aunt Ede had listened to me with as much delight as if I were a birder who had just caught sight of a rare species, especially when I told her of how the baby chicks scurried in under their mother's wings when a hawk flew overhead. Safely sheltered there, the chicks found loving reassurance and acceptance, just like Aunt Ede offered me when I was so young and insecure.

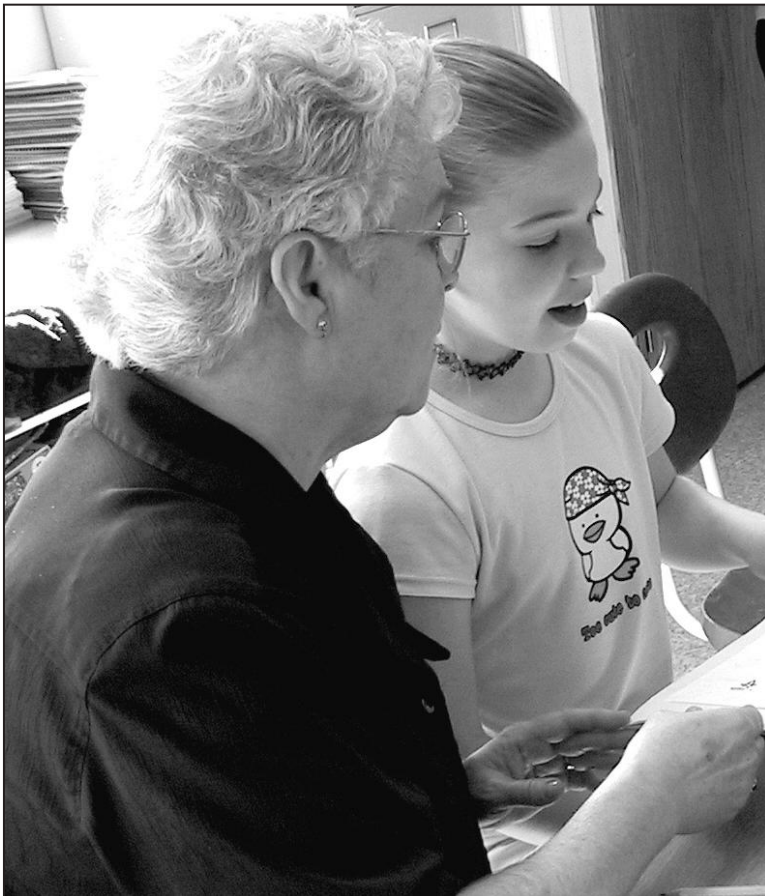
Her encouragement was a haven when at times I wanted to run for shelter from the poverty that hovered over my childhood, or hide from the rude remarks of peer pressure that threatened to swoop down and destroy my teenage years. Not only did I make it through my problems, I managed to rise above my disadvantages. Aunt Ede would have been pleased. I could almost hear her saying, "I always knew you could do it. I just knew!"

And when the talons of gossip threatened to rip apart my reputation, making me feel small and vulnerable, I remembered how Aunt Ede always believed in me, and I was able to hold my head up high instead of cringing in fear.

"I just knew you could do it. I just knew."

When I found myself cowering under the gaunt spectre of death as it loomed over my husband, Psalm 91:4 came to mind. "He will cover you with his feathers, and under his wings shalt thou trust." I always associated that verse with Aunt Ede, and she would have expected me to flee to God for courage and strength, and I found shelter in him.

Over the years I did my best to pass Aunt Ede's legacy of encouragement on to our own children. I have now seen it thriving in the fourth generation of our family. The other day our toddler grandson managed to drink his milk without spilling any, and I heard our daughter exclaim, "Good job! I knew you could do it!"



A. Barkman

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Stem cell research

Stem cell research and the Catholic Church are probably linked in the public mind as at opposite ends of a pole.

However, it is not true. Several past articles in the Prairie Messenger have pointed this out. In the public mind, stem cell research is usually linked to experiments with human embryos. This is indeed opposed by the church, because it involves the destruction of human life.

But the more promising field of adult stem cell research has always been supported by the church, even though often ignored by the public media.

This past week the Vatican hosted its third conference on stem cell research. The April 28 - 30 meeting brought together religious leaders, scientists, physicians, patients, philanthropists and government officials to discuss the healing potential of stem cell ther-

apy. Titled “Cellular Horizons: How Science, Technology, Information and Communication Will Impact Society,” this was the third conference on regenerative medicine organized in the Vatican. The first was held in 2011 and the second in 2013.

During his address to the participants in 2011, Pope Benedict XVI clearly announced the Catholic Church’s support for adult stem cell research. “It opens up possibilities for healing chronic degenerative illnesses,” he said.

This year’s conference was co-hosted by the Vatican’s Pontifical Council for Culture, headed by Italian Cardinal Gianfranco Ravasi, and the U.S.-based Stem for Life Foundation, a non-profit based in New York originally created to foster treatments based on the use of adult cells.

Dr. Robin Smith, president of the Stem for Life Foundation, said science essentially has already

resolved the debate about the promise of adult stem cells compared to embryonic stem cells. Pioneers in the field who initially thought embryos would be more promising, she said, have since realized that it’s not the case. Smith said that today there are more than 5,000 clinical trials with adult stem cells in everything from cancer to heart disease to diabetes, but only 38 - 40 using embryonic cells.

This is a welcome and promising turnaround.

The conference was focusing on how to help young people who are sick and suffering as well as those who are marginalized by society. These are areas of special concern to Pope Francis, who often reflects on the Christian meaning of suffering.

Adult stem cells can be “harvested” from most tissues in the body and have proved more stable than embryonic stem cells. For those doing medical research, this field is rich with promise. — PWN

Reasons why we don’t celebrate Earth Day much in Saskatchewan



We didn’t hear a lot about Earth Day in Saskatchewan this year. There is a reason why.

I had the honour of speaking at a multifaith/multicultural event at the Natural History Museum which awarded art created by Saskatchewan students on the theme “caring for the planet.” Regina’s Community Radio station also did an interview on how the environmental movement was doing. CUPE and the Saskatchewan Environmental Society (SES) promoted Earth Day.

But we didn’t hear anything from the government.

We’re dead last

There’s a huge elephant in the room. It was there throughout the provincial election, but even the NDP opposition refused to speak of it. It’s probably time we faced the music. Saskatchewan is at the bottom of the heap when it comes to caring for and protecting the earth.

Yes it’s true.

We like to think of ourselves with our rural background and open spaces as being close to nature. Many residents even harbour some kind of identity about liking to spend time in recreation in “natural settings.” But the indicators are clear; we’re abusing the earth and we don’t stand up well in Canadian or global terms.

The Conference Board of Canada ranked Saskatchewan “dead last” in its just released 2016 Environmental Report Card. We were dead last among the provinces and “among all 26 jurisdictions” surveyed. The conference board talked frankly of how the resource-driven economic growth about which the Saskatchewan Party brags comes “with a hefty environmental price tag.” We got a D on eight of their 10 indicators. As they said:

“Saskatchewan relies heavily on fossil fuels for generating electricity, and so earns a D on low-emitting electricity production. The province also does poorly on the air pollution indicators, earn-

Seeking Sustainability

Jim Harding

ing a D grade on SOx emissions and D– grades on NOx, VOC, and PM10 emissions. Saskatchewan earns D– grades on the remaining climate change indicators because primary industries compose a large proportion of Saskatchewan’s economy, resulting in a high energy intensity and a high GHG emission rate.”

And these are just the tip of the iceberg. If we look honestly at a wider range of indicators we find our ecological footprint is among the most destructive on the earth. And that’s probably why we don’t like to acknowledge Earth Day

Radioactive footprint:

Saskatchewan extracts around one-quarter of the uranium on the earth. We have been a main source since the nuclear arms race began in the 1950s. We are a major supplier for nuclear power plants worldwide, including those at Fukushima, Japan. From mining and milling, to refining and enriching, to nuclear plant and weapon wastes, there’s a huge radiological footprint.

There’s no other jurisdiction that has contributed as much to the accumulating global radioactivity which starts with mining uranium. Much of this radioactivity remains at “home,” and it’s mostly “out of sight and out of mind,” though the awakening northerners don’t see it this way.

It’s hard to find accurate figures on the buildup of uranium tailings here. This is not something the government wants to be on the tip of the tongue of our students and youth, who do care and worry for the environment.

But by 2008 there were at least 43 million tonnes of uranium tailings left at the nine mines that have been closed or are still operating. That means that by 2008, 43 tonnes of radioactive tailings have accumulated for each of us alive now. And they continue to amass and will be radioactive for thousands of generations.

Both NDP and Saskatchewan Party governments have bragged

about the royalties and jobs from uranium mining; this is largely spin. After the uranium boom the North remains where it was before — still the second poorest region in Canada.

But our province is No. 1 in the world when it comes to the accumulation of toxic uranium tailings.

Chemical footprint:

Not only is the northern environment being abused; with the expansion of industrial agriculture (mining the soil) we’ve become

the biggest users of toxic chemicals. This, too, is an elephant in the room; it’s not yet discussed on coffee row, though it should be.

Our chemical footprint is huge, certainly the highest in Canada. In 1997 Saskatchewan used at least 18 million kg of pesticides, 36 per cent of the whole country. We are only eight per cent of the population. From 2001 - 2003, partial records which excluded some agricultural and all domestic pesticides, showed us using seven to 10 million kg of these toxic chemicals.

If we assume we use at least 15 million kg a year that would leave a pesticide footprint of 15 kg for each man, woman and child in Saskatchewan. That’s a lot of chemicals going into the environment year after year, to find their way into watersheds, food chains and the web of life. And that’s just pesticides!

Habitat footprint:

Mining the soil and resource

— HABITATS, page 19

Families are called ‘schools of mercy’

On the occasion of the National Week for Life and the Family, May 8 to 15, the Catholic Organization for Life and Family (COLF) has released its message “Is My family: A school of mercy?”

Every year the church in Canada sets aside one week as a special time for prayer and reflection on life and the family. During this Year of Mercy, it is particularly appropriate that we turn our attention to the privileged role of the family as the first and most important school of mercy — the place where parents sustained by God’s grace, are meant to become icons of Divine Mercy.

As followers of Christ, each of

comings overcome, so that we can become the loving and merciful spouses, parents and friends that the Lord calls us to be and on which the future well-being of humanity depends.

Pope Francis invites us, “Let us be renewed by God’s mercy, let us be loved by Jesus, let us enable the power of his love to transform our lives too; and let us become agents of this mercy, channels through which God can water the earth. . . .”

Recent developments in our

— FAILURE, page 19



CNS/Dai Kurokawa, EPA

IVORY BONFIRE IN KENYA — A worker moves elephant tusks from storage to a container outside the Kenya Wildlife Service headquarters in Nairobi, Kenya. On April 30 about 105 tonnes of elephant ivory and 1.5 tonnes of rhino horn were burned in 11 large pyres, about seven times the amount previously burned in a single event. The bonfire highlights the continuing crisis in elephant populations. About 30,000 to 50,000 elephants a year were killed from 2008 to 2013 alone, according to the Born Free Foundation, and the rate of killing is outstripping the rate of births in Africa.

Habitats destroyed in Saskatchewan

Continued from page 18

extraction has degraded prairie habitats; unbeknownst to many



CNS/Nancy Wiechec

CUBAN ARCHBISHOP — Pope Francis named Archbishop Juan Garcia Rodriguez, who has worked quietly to help rebuild the Cuban church, physically and spiritually, to be the new archbishop of Havana. He succeeds 79-year-old Cardinal Jaime Ortega Alamino, whose retirement was accepted by the pope the same day. The 67-year-old native of Camaguey has been described as a bishop in the style of Pope Francis.

residents the prairies are the most transformed eco-region in all Canada. We’ve already lost 80 per cent of our native prairie and 50 per cent of our wetlands. With deregulation and off-loading by the Saskatchewan Party government, and the passivity of the public, the ecological carnage will continue. The Harper government off-loaded nearly two million acres of PFRA community pastures to the province. With its disposal of crown land, without public consultation or environmental assessment, things do not look good.

On a per capita basis we are No. 1 in Canada for habitat destruction.

Carbon footprint:

The conference board rightly gave Saskatchewan a D for GHG emissions and lack of action on climate change. But they didn’t give the figures. Our carbon footprint is outrageously and embarrassingly huge.

Canada has a large footprint; over 20 metric tonnes (mt) per person per year. This is much higher than Europe which has gone down to 12 mt because it has embraced renewable energy.

But Saskatchewan is off the scale. In 2000 our per capita emission was 61 mt per person. By 2005 we had caught up to Alberta and by 2011 we had surpassed

Alberta, now having the highest carbon footprint in the country of 68 mt for each of us per year.

This was more than three times the Canadian average and nearly six times the average for the industrialized world. Again we are No. 1 for this ecological abuse.

Water footprint:

The conference board has some work to do before its next Environmental Report.

In 2016 it gave Saskatchewan top grades for water protection, saying “The province doesn’t use much water and provides adequate treatment for most of the waste water collected, and so earns A grades on the water withdrawals and waste water treatment indicators.”

I’m not sure what it means by “adequate” but this grade will not go over well in the Qu’Appelle River Valley, where Regina sewage still flows. Meanwhile the government stands ready to greatly industrialize the use of surface and aquifer water for potash solution mines.

With our huge radioactive, chemical, carbon and habitat footprints, water quality will inevitably deteriorate. And avoiding Earth Day won’t make any of this ecological abuse stop or disappear.



Gamache

My Prayer

Against the sky
stand towering
castle-rocks.
I gaze in awe
and wonder,
and give you thanks
for leading me to them.

By Donna Gamache

Failure to love weakens family

Continued from page 18

country relative to the issues of euthanasia and assisted suicide reveal the degree to which we are suffering from a “failure to love” and the very real urgency of our calling. Sadly, many of our contemporaries appear to believe that some lives are simply not worth living. It is difficult to imagine any person who feels loved and wanted drawing such a conclusion or choosing to end life prematurely.

As long as we live we can both give and receive love. Let us recall the words of Blessed Mother Teresa, “If you want to bring happiness to the whole world, go home and love your family.”

Many ask: “What kind of a world are we bequeathing our children?” Let us rather ask: “What kind of children are we bequeathing to our world?” Reflecting on the state of our society, it is time for each of us to ask ourselves, “Have I loved well enough?” If I have failed to love as Christ bids me perhaps it is only because I have failed to draw from the transforming and merciful love that flows freely from his heart.

During this year’s Week for Life and the Family let us turn to the Lord with confidence and ask him to make our homes and families schools of his merciful love. Let us not forget that with the Lord’s help, all things are possible!

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UN focuses on human rights abuses in Middle East

By Daphnie Vega

UNITED NATIONS (CNS) — While religious freedom in much of the Middle East is under siege and the civil war in Syria seems to have no end in sight, Carl Anderson, CEO of the Knights of Columbus, and others called the United Nations to action.

The UN plays a crucial role in securing the future of the region, particularly for people being tortured, kidnapped and killed because of their religious beliefs, Anderson said during a daylong conference April 28.

Anderson’s presentation came during one of three panel discussions at the conference sponsored by the office of the Vatican’s permanent observer to the UN and joined by In Defence of Christians and other organizations focusing on human rights abuses in the Middle East.

Presenters included people who experienced or witnessed atrocities being committed against religious minorities.

Led by remarks from Archbishop Bernardito Auza, the Vatican’s permanent observer to the UN, the event had an intensely sensitive agenda.

A 278-page report submitted to

U.S. Secretary of State John Kerry that was co-authored by the Knights of Columbus and the group In Defence of Christians in March outlined what it called “genocide” being carried out against religious minorities by the Islamic State. Its contents focused largely on Christians who have been murdered and those indigenous communities who will or have been displaced from their region.

On March 17, Kerry designated Islamic State actions as genocide, but the United States has yet to offer a plan to respond.

The UN estimates that more than half of Syria’s pre-civil war population of about 22.1 million people are in urgent need of humanitarian assistance. Four million Syrian refugees now live outside of their homeland. Overall, at least eight million people have been displaced throughout the region, human rights organizations estimate.

Anderson mentioned published threats in the Islamic State’s magazine, *Dabiq*, specifying what the group has called the “Crusader army” from the West. Such threats have not only been carried out in many parts of the Middle East but have haunted the lives of innocent men, women and children, he said.

The Knights of Columbus has

raised more than \$10.5 million for relief since 2014 while partnering with dioceses and religious organizations to provide victims with food, clothing, shelter, education and medical attention, he said.

Anderson concluded his presentation by proposing that the UN take legal action against the Islamic State and other terrorist groups to prevent the eradication of long-standing and indigenous communities in the Middle East. He called for punishment of the perpetrators and for the establishment of international standards of justice, equality, the rule of law and religious freedom.

Sister Maria de Guadalupe Rodrigo, a member of the Congregation of the Incarnate Word who has spent 18 years in the Middle East as a missionary, spoke of her experience living in Aleppo, Syria, a major battleground in the civil war.

“I remember the first two months when this all started, we all remained inside,” she said. “There were constant explosions and gunshots. We couldn’t sleep. But these weeks turned into months and the months into years.”

Rodrigo described how children playing on the street collect bullets and trade them with one another because they could find

nothing else to play with. Children should not be concerned about safety, but safety is all they think about, she said.

A child captured and tortured by ISIS also addressed the conference. Samia Sleman, 15, of Hardan, Iraq, a village north of Mount Sinjar, gave an emotional speech about her time in captivity. A member of the Yazidi minority, Sleman spent six months sequestered along with other girls who were starved, raped and sold to other Islamic State members.

Sleman brought attention to the many girls whom Islamic State members take as sex slaves while their mothers are killed for being “too old.” Some enslaved girls are as young as seven or eight years old, she said.



CNS/Gregory A. Shemitz

UN CONFERENCE ON MIDDLE EAST — Samia Sleman, 15, a Yazidi who was held hostage and raped by members of the Islamic State when she was 13, cries while speaking at a conference addressing the persecution of Christians and other minorities in the Middle East and Africa at the United Nations April 28. Also pictured is human-rights advocate Jacqueline Isaac. The Vatican mission to the UN was a co-sponsor of the conference.

At-home test a ‘game-changer’ for NFP

By Jennifer Brinker

ST. LOUIS (CNS) — A Colorado biologist looking to produce an at-home test to confirm ovulation has piqued the interest of natural family planning users in a big way.

Ovulation Double Check is an at-home urine test that will detect the presence of progesterone, a

hormone that indicates ovulation has taken place.

Amy Beckley and her business partner, patent lawyer Christina Chamberlain, are working on the test under their Erie, Colorado-based company, MFB Fertility Inc., which is dedicated to supporting fertility and young children. Beckley also is working on a quantitative test that would read more specific progesterone levels.

The duo launched a crowd-funding campaign — bit.ly/1UhezN4 — in March to support production of Ovulation Double Check. As of April 27, they had met 92 per cent of their \$28,000 goal. The campaign was to end May 12.

“I can see that the need is very, very apparent,” Beckley said. “I didn’t think it was going to be this huge in this community. As soon as we meet the goal, we hope to have the prototypes out there.”

About a year into trying to start a family, Beckley began charting her cycles to better understand her body. But it was not working well. She used several methods of tracking ovulation, which left her with mixed results and an uncertainty that she had ovulated.

With her background in microbiology, Beckley focused on progesterone, a hormone present in a woman’s body in the latter part of her cycle, called the luteal phase. A rise in progesterone is an indicator that ovulation has taken place. During pregnancy, progesterone levels typically remain high to support the baby’s development.

Looking at methods to chart fertility, Beckley thought: “Why can’t I just test for progesterone?”

Conducting research, Beckley discovered little had been published on such testing.

After having her children, Beckley knew she wanted to help other women who were trying to

conceive. “I kept thinking back about how horrible I felt that I could not conceive a child,” she said. “I kept coming back to the idea . . . a lot of my friends I have met because of our troubles to conceive. This is such a big problem, and I felt like I have the power in me to make one of these.”

Beckley originally pitched the idea to several infertility support groups but did not get much response. However, Facebook interest groups produced overwhelming response.

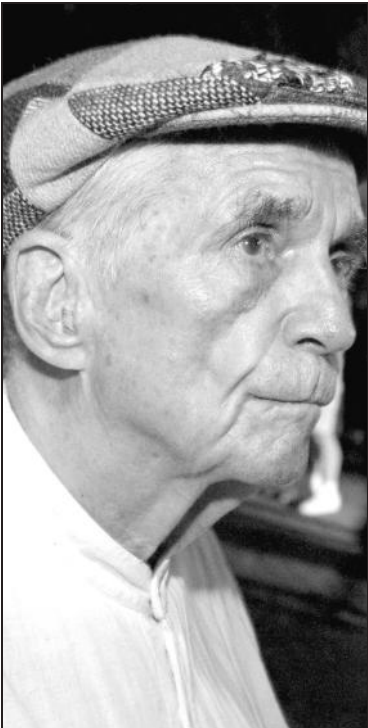
“It was just amazing,” she said. “I did not realize what an interest there would be. I thought, how did we miss this?”

In April, Beckley emailed Dr. Richard Fehring, director of Marquette University’s Institute for Natural Family Planning, about incorporating the test into the protocols used with the Marquette Method, one of several church-approved methods of natural family planning. The method relies on the Clearblue Fertility Monitor, which measures hormone levels in urine to estimate the beginning and end of the time of fertility in a women’s menstrual cycle.

Fehring and others have been discussing the use of an at-home urine test for progesterone for almost two decades. Most companies who manufacture tests and devices to help couples achieve pregnancy do not have an interest, because they don’t see a market for it.

The progesterone test fits with natural family planning because women monitor the entire cycle.

Dr. Mary Lee Barron, a family nurse practitioner who leads Marquette Fertility Education in St. Louis, said the test, if it comes to fruition, will be a game-changer for NFP users.



CNS/Bob Roller

BERRIGAN DIES — Jesuit Father Daniel Berrigan, an early critic of U.S. military intervention in Vietnam who for years challenged the country’s reliance on military might, died April 30 at 94. He is pictured in a 2002 photo in New York. Berrigan’s name became synonymous with anti-war activism in the Vietnam era. He has been called among the most influential American Jesuits of the past century.

Suspects arrested in alleged plot against Vatican, Israel

By Junno Arocho Esteves

VATICAN CITY (CNS) — Italian authorities arrested six suspects who allegedly received orders from the Islamic State terrorist group to attack the Vatican and the Israeli embassy in Rome.

The arrests made in Lombardy and Piedmont April 28 were the result of a joint operation co-ordinated by the district attorney of Milan and the Italian anti-terrorism agency.

According to the Italian news agency ANSA, authorities arrested Abderrahim Moutaharrik and his wife, Salma Bencharki; Abderrahmane Khachia, and three people who have maintained contact with a couple that left Italy to join the Islamic State in Syria. All of the suspects are of Moroccan origin.

A warrant has been issued for the couple, Mohamed Korachi and his Italian wife, Alice Brignoli, who are believed to have left for Syria in 2015.

Authorities monitored a series of conversations between the suspects via WhatsApp. One of the messages sent to Moutaharrik said: “Dear brother Abderrahim, I

send you . . . the bomb poem . . . listen to the sheik and strike,” ANSA reported.

Milan prosecutor Maurizio Romanelli told reporters authorities believe the word “sheik” is a reference to Islamic State leader Abu-Bakir Al-Baghdadi. He also said the messages, intercepted in February and March 2016, mentioned a strike against the Israeli embassy as well as against Christian pilgrims in Rome for the Jubilee Year of Mercy.

“I swear I will be the first to attack them in this Italy of crusaders, I swear I’ll attack it, in the Vatican God willing,” a message from one of the arrested suspects stated, according to ANSA.

Jesuit Father Federico Lombardi, Vatican spokesperson, expressed his confidence in the current security measures in place for the Holy Year.

“The preventative security measures in place to protect pilgrims during the jubilee year are serious and functioning properly, as everyone can see and have witnessed. Therefore, there appears to be no need to modify them,” he told Catholic News Service April 29.

The trees, the flowers, the plants grow in silence.
The stars, the sun, the moon move in silence.
Silence gives us a new perspective.

— Blessed Mother Teresa