

## Campus pro-life files lawsuit

A campus pro-life group has filed a lawsuit against the University of Alberta claiming it infringed on the pro-lifers' freedom of speech by charging the group a \$17,500 security fee to host a public event on campus.

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## Women deacons

There are many sincere women out there who wish to serve the church in the ordained role of deacon, as did so many women in early and medieval times, in monasteries and outside of monasteries, in the East and in the West, writes Phyllis Zagano.



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## Grandma's hands

A grandmother's gold ring, and memories of a woman "who was someone who worked toward the greater good with determination but also such gentleness," writes Caitlin Ward in tribute to her grandmother.

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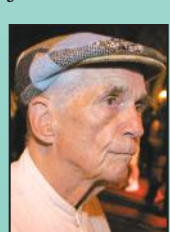
## Tribeca Film Festival

Film festivals have never been more important given the domination of movie screens by blockbuster spectacles, writes Gerald Schmitz. In its 15th edition New York's Tribeca Film Festival has earned its place among the world's best. Some dramatic highlights.

— page 9

## Dan Berrigan

No short tribute can do justice to Dan Berrigan,



writes Ron Rolheiser, OMI. "He was, at once, the single-minded, obsessed

activist, even as he was one of the most complex spiritual figures of our generation. He exhibited both the fierceness of John the Baptist and the gentleness of Jesus. . . ."

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# Vatican magazine promotes voice of women

By Junno Arocho Esteves

VATICAN CITY (CNS) — A new Vatican magazine will give attention to women's voices, something that often has been missing in the church despite women's important role in announcing the Gospel, said Cardinal Pietro Parolin.

"If we do not listen attentively to the voice of women in the great decisive moments in the life of the church, we would lose" the crucial contribution of the feminine genius in the church, Parolin, Vatican secretary of state, said at an event May 3 launching the magazine format.

Women-Church-World, which began as a monthly insert in the Vatican newspaper, will now feature two new sections: one "focusing on art with women's sensitivity and power of expression," and the other on the Bible, according to *L'Osservatore Romano's* website.

"The renovation comes in response to many women's need to share, reflect and make their voices heard," the newspaper said.

The new format and new sections were introduced to the press by Parolin; Lucetta Scaraffia, the magazine's co-ordinator; Elisa

Zamboni, a columnist from the Italian ecumenical Community of Bose; and Giovanni Maria Vian, editor-in-chief of the Vatican newspaper.

Parolin said the new magazine serves not only to make the presence of women in the church known, but to "pave the way to a new and positive habit" of listening to women.

Women-Church-World, he added, hopes to "implement the male and female synergy that so often has been invoked in official documents but not always put into practice."

"Today, therefore, it is necessary to explore together — men and women, lay and consecrated — the interpretation of sacred texts and draw ideas to reshape and expand the role and service — not the servitude — of women in the church," the cardinal said.

The front cover of the magazine's May issue features an icon of the Visitation, an image that Scaraffia said defines the publication's mission.

Mary's visit to her cousin Elizabeth, Scaraffia wrote in the magazine's first editorial, is not just a moment of solidarity between women but a manifesta-



CNS/L'Osservatore Romano

**VATICAN WOMEN'S MAGAZINE** — Women look at a new monthly women's insert called Women-Church-World in the Vatican's *L'Osservatore Romano* newspaper during a news conference at the Vatican in this May 30, 2012, file photo. The newspaper insert has now turned into a monthly magazine with the same name.

tion that both are "able to see the true and profound meaning of the events they are going through, to discern the divine even when it is still hidden."

"The Visitation therefore is the

icon of our project: women who bring to light, to the knowledge of the world, what other women have to say or have said and written in the past; what they do or have done," Scaraffia said.

# Taste of Heaven funds will help northern church rebuild

By Evan Boudreau  
The Catholic Register

VAUGHAN, ONT. (CCN) — Bishop Mark Hagemoen's plea for \$300,000 to help rebuild a demolished church in Fort Simpson, N.W.T., was answered by about 500 donors who attended the annual Taste of Heaven gala fundraiser and banquet.

Sacred Heart Church, in the Diocese of Mackenzie-Fort Smith,

was declared structurally unsound and then razed three years ago. With insufficient funds to rebuild a modern church, the community has been operating without its central place of worship.

A replacement church will cost about \$1.25 million. Despite valiant efforts, parishioners have only been able to raise about \$600,000. That's where Catholic Missions In Canada comes in.

It heeded the bishop's call for

help and designated his rebuilding project as the main beneficiary of the Taste of Heaven event, held on April 28 in Vaughan.

The fundraising dinner, organized by Catholic Missions In Canada, raised almost \$300,000 after expenses. The bulk of the funds will go toward Sacred Heart.

Another \$5,000 will be used to paint the exterior of St. Anne's Mission Church in the Diocese of Nelson and \$17,000 will go to the

St. Michael's Mission in Ross River, Yukon.

"It is part of our mandate to assist our mission dioceses with the rebuilding of sacred structures such as the church in Fort Simpson," said Kathleen Ancker, director of national development for Catholic Missions In Canada. Catholic Missions supports 17 mission dioceses.

For a northern diocese like Mackenzie-Fort Smith, most of its money comes from outside its catchment area.

"Raising money is a big challenge," said Hagemoen. "We don't have the ability on our own to raise all that we need. Money is hard to come by in the North."

A new church is essential to the life of the community, the bishop said.

"The church is not only a place to gather for worship but it is also a place of safety and blessing," he said. "When the church is present the Aboriginal people have told me over and over again that (they) feel blessed and (they) feel safe. It is important to (them) that it is there."

Since the church closed in 2013, the same year Hagemoen arrived as bishop, the community has gathered in the local elementary school for services and the sacraments. But that temporary solution is unsatisfactory as



CNS/courtesy CBC News via Reuters

**CATASTROPHIC WILDFIRES** — Flames from a wildfire rise in an industrial area of Fort McMurray, Alta., May 4. More than 80,000 people have been evacuated because of the wildfire.

— ELDERS, page 4



# Looking for one lost sheep doesn't make sense: pope

By Carol Glatz

VATICAN CITY (CNS) — There is no such thing as a soul that is lost forever, only people who are waiting to be found, Pope Francis said.

God is not part of humanity's "throwaway culture" and does not shut out the sinner and those most in need, the pope said May 4 during his weekly general audience.

Because of his immense love for everyone, God takes the illogical step of leaving his faithful flock behind in the harsh desert to seek out the one who has gone missing, he told those gathered in St. Peter's Square.

The pope reflected on the Gospel parable of the good shepherd, which, he said, reflects Jesus' concern for sinners and God's commitment to never give up on anyone.

Jesus uses the parable to explain how "his closeness to sinners must not scandalize, but, on the contrary, encourage everyone to seriously reflect on how we live our faith," the pope said.

The parable, he said, responds to the doctors of the law and the Pharisees, who "were proud, arrogant, believed themselves just," and, therefore, became suspicious or shocked seeing Jesus welcome and eat with sinners.

The parable according to the Gospel of Luke begins, "What man among you having a hundred sheep and losing one of them would not leave the 99 in the desert and go after the lost one until he finds it?"

The query, the pope said, introduces a paradox that questions how smart this shepherd could be when he abandons his precious flock, not in a safe pen, but in the dangerous desert just for one sheep.

"He could have reasoned, 'Well, let's look at the numbers: I have 99, I lost one, oh well,'" the pope said. But, "no. He goes looking for it because everyone is very important to him and that (sheep) is the one most in need, the most abandoned, the most rejected and he goes out to find it."

The story might make people think that the good shepherd doesn't care about the ones he

leaves behind, the pope said, "But in actuality it's not like that. The lesson Jesus wants to give us instead is that no sheep can be lost. The Lord cannot resign himself to the fact that even one single person may be lost."

God's desire to save all his children is so "unstoppable, not even 99 sheep can hold the shepherd back and keep him locked up in the pen."

"We are all forewarned — mercy toward sinners is the way God works" and "nothing and no one will be able to take away his will of salvation" for all of humanity, the pope said.

"God doesn't know our current throwaway culture," he said.

## Puerto Rico experiences effects of climate change

By Wallace J. de la Vega

CATANO, Puerto Rico (CNS) — Members of several Catholic groups joined representatives of more than 30 organizations for a march to "raise awareness and call to immediate action" to prepare for climate changes "that have started already" in this Caribbean island.

Despite light rain and a severe weather forecast, thousands of marchers gathered April 30 at *Cosme Beitia Coliseum* for prayer led by Rev. Heriberto Rodriguez of the Puerto Rico Ecumenical and Interfaith Coalition before a 45-minute walk on a seaside road to Esperanza Park.

Many marchers told Catholic News Service that their participation was directly tied to Pope Francis' encouragement to protect the environment as expressed in his encyclical, *Laudato Si'*, on Care for Our Common Home.

"We are here to share this moment with all these people, following Pope Francis' instructions about caring for the environment of our planet, which he says is everyone's home," Rev. Jaime Rodriguez Ricope of nearby Our Lady of Mount Carmel Parish, told Catholic News Service.

The march was co-ordinated by the Latino Link for Climate Action, known as ELAC, a movement of religious, artistic, community, academic and scientific

groups headed by *El Puente*, an activist organization based in New York City. The event was produced in collaboration with the Puerto Rico Climate Change Council.

The Catholic Church in Puerto Rico has been a strong voice within a wide group of organizations involved in environmental preservation and climate change education.

"To hear the maximum authority, so to speak, within the church speaking and placing the environment in everyone's mind, is a great contribution", said Dominican Sister Lissette Aviles, delegate of Archbishop Robert Gonzalez Nieves of San Juan to ELAC.

In anticipation of Pope Francis' encyclical a year ago, Nieves initiated an ecological ministry office. Its first program offered priests and parish administrators tips on how parishes can become environmentally sustainable.

Aviles stressed that ELAC was not strictly a Catholic effort, but "a task, a reflection, and a path formed from an ecumenical perspective."

"Faith-based people joining this process was practically imperative", she said. "It's on us to take care of creation, not to see it as merely nature and ecology, but stewardship of creation."

In Puerto Rico, however, the

environmental cause has taken a back seat to the wider roar sparked by the island's current financial turmoil. Nevertheless, the U.S. territory also faces climate-related challenges, both natural and man-made. Some environmental experts have called the set of challenges an "environmental time bomb."

The church needs to reflect often on the parable of the lost sheep, he said, because there is always someone who has strayed from the fold.

Sometimes seeing that empty place at the table, the pope said, "is discouraging and makes us believe that the loss is inevitable, an illness without a cure. And then we run the risk of closing ourselves up in the pen where there will be no smell of sheep, but the stink of stale air."

Christians, he said, must never have the musty smell of confinement, which happens when a parish or community loses its missionary zeal and cuts itself off from others, seeing

itself as "we . . . the righteous."

Christians must understand that in Jesus' eyes, no one is ever lost for good; there "are only sheep that must be found." God waits up until the very end, like he did for the good thief, who repented before he died on the cross next to Jesus, the pope said.

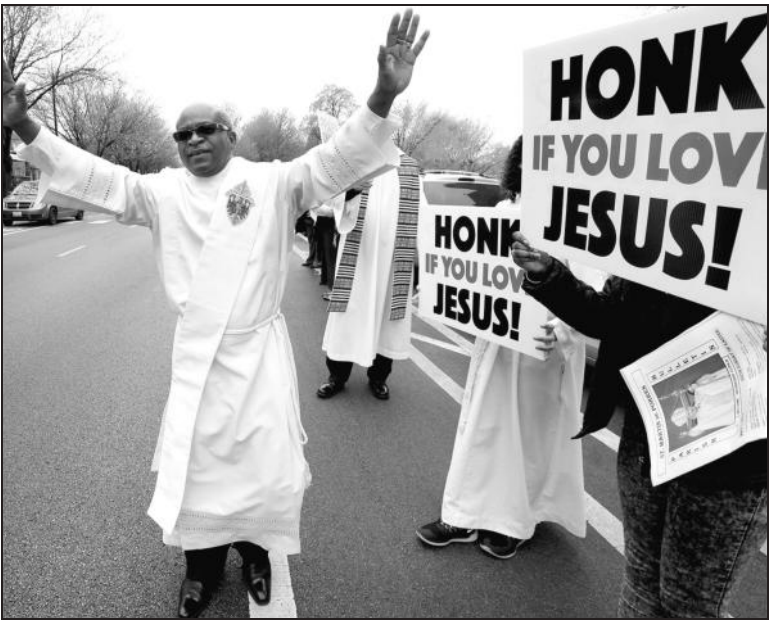
No distance is too far to keep the shepherd away, and "no flock can give up on a brother" because the joy of finding what was lost belongs both to the faithful and the shepherd, he said.

"We are all sheep who have been found again and welcomed by the Lord's mercy, called to gather the whole flock together with him," Pope Francis said.



CNS/Wallace J. de la Vega

**MARCH ON CLIMATE CHANGE—** People carry banners during an April 30 march in Catano, Puerto Rico, to raise awareness about climate change. Members of several Catholic groups joined representatives of more than 30 organizations for the march to "raise awareness and call for immediate action" to preserve the environment and limit climate change.



CNS/Karen Callaway

**CHICAGO MARCH FOR PEACE —** Deacon William Pouncy encourages drivers in passing cars to "Honk for Jesus" outside St. Martin de Porres Church in Chicago May 1. Parishioners took to the streets to witness for peace in their neighbourhood, which has experienced rising violence, after a mass celebrated by Chicago Archbishop Blase J. Cupich.

## Pope invites 6,000 homeless to fall pilgrimage in Rome

By Gaby Maniscalco

VATICAN CITY (CNS) — Pope Francis will welcome several thousand homeless and vulnerable people from all over Europe when they make a pilgrimage to Rome in November.

European organizations that help the homeless are invited to participate in the European Festival of Joy and Mercy, which will take place Nov. 11 - 13. The event organizers — the Fratello association — are inviting 6,000 homeless, vulnerable and marginalized people to take part.

The pilgrimage includes an audience led by Pope Francis, a papal mass, the Stations of the Cross and a tour of Rome. There will be a gathering to hear people's personal testimonies and a prayer Vigil of Mercy with Cardinal Philippe Barbarin of Lyon, France.

"This time of pilgrimage and

opportunity to meet Pope Francis will give people from the most vulnerable sections of society, who are often treated as outcasts, a chance to discover that their place is in the heart of God and in the heart of the church," the Fratello association said in a press release May 2. Those who assist the vulnerable on a day-to-day basis are also invited to attend.

The event follows Pope Francis' continued efforts to increase outreach to the homeless, especially those who live near the Vatican. Sleeping bags were handed out at Christmas, showers were installed in the public bathrooms in St. Peter's Square and a special, private tour of the Vatican Gardens and Vatican Museums was arranged. In 2015, the pope also opened a shelter for homeless men.

For more information on the pilgrimage visit Fratello's website at [www.fratello2016.org](http://www.fratello2016.org)



# March for Life tapping into youth to lead movement

By Evan Boudreau  
The Catholic Register

TORONTO (CCN) — Today’s pro-lifers must mentor the youth to make sure the movement keeps its momentum, says Jim Hughes, national president of Campaign Life Coalition.

“As we get older those of us who have been around for a while have the job of mentoring to the young people so that they stay on the right path,” said Hughes. “Older people have to mentor to them so that they don’t make the same mistakes. That is the real challenge here.”

Hughes’ words come as he and an estimated 20,000 pro-lifers prepare for the National March for Life, to be held May 12 in Ottawa. The theme for this year’s march, the 19th annual, is “End the Killing.”

Hughes can’t emphasize enough the importance of getting the youth voice out for the march.

“The youth are extremely important,” said Hughes.

Since pro-lifers first began marching through the downtown streets of Ottawa and gathering on Parliament Hill in 1997, the March for Life has expanded to include a number of other events such as the candlelight vigil held the night before the march, the Rose Dinner following the big event and a youth conference on the day after.



CCN/D. Gyapong

**MARCH FOR LIFE — Last year’s National March for Life on Parliament Hill was one of the largest ever. This year the march will be held May 12. “Today’s pro-lifers must mentor the youth to make sure the movement keeps its momentum, says Jim Hughes, national president of Campaign Life Coalition.”**

The march is a perfect opportunity to tap into the youth voice. Recent years have seen an influx of young people joining the march, and many have been inspired to join the pro-life movement.

“(Often) the younger people come out because it is a day away from school and it is a field trip

and all this sort of stuff,” Hughes said. “(But) when they start to learn about the issue it is amazing because we get so many calls for speakers to come into the schools to talk to the youth.”

Traditionally, the march has focused on fighting abortion. However, with euthanasia now a reality in Canada, Hughes expects

to see a greater diversity of groups represented at this year’s march.

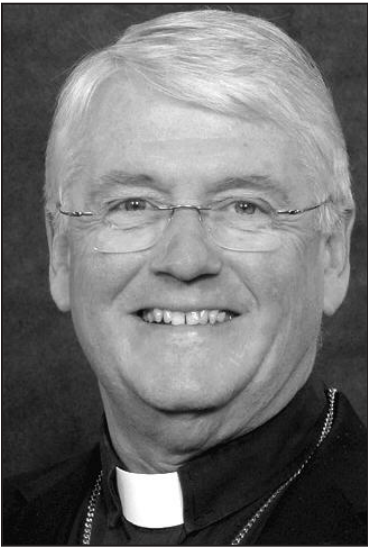
“Although we have different tactics and strategies,” said Hughes, “we all see the necessity to come together in saying no killing of innocent life before birth or at the end of life.”

Among the groups who will be present this year are WeNeedALaw.ca, LifeCanada and Right Now. A number of clergy will also be in attendance, including representatives from Priests for Life and the Canadian

## C-14 ‘fundamentally unjust,’ say bishops

By Michael Swan  
The Catholic Register

OTTAWA (CCN) — They’ve said it before and they’re saying it again.



Bishop Douglas Crosby

“Bill C-14, no matter how it may be amended, is an affront to human dignity, an erosion of human solidarity and a danger to all vulnerable persons,” the Canadian Conference of Catholic Bishops told the Standing Committee on Justice and Human Rights as it reviews a proposed law to regulate the practice of medical-assisted suicide.

“The Canadian Conference of Catholic Bishops absolutely and categorically disagrees with any attempt at justifying or supporting a ‘right’ to assisted suicide or euthanasia,” Hamilton Bishop Doug Crosby, president of the CCCB, told parliamentarians in Ottawa

who are burning the midnight oil to get C-14 passed before the Supreme Court’s June 6 deadline.

The Supreme Court of Canada decided on Feb. 6, 2015, that Canadians have a legal right to ask for and receive a doctor’s help in killing themselves. Originally the court gave Parliament one year to pass a new law to replace sections of the Criminal Code which had previously forbidden assisted suicide. That was extended four months to June 6.

The bishops call C-14 “a fundamentally unjust law.”

“No amendments could legitimate the inherent evil in the premises behind the proposed legislation,” said the CCCB brief.

The proposed legislation makes the Supreme Court decision worse on two fronts, according to the bishops. First, it threatens to throw non-complying doctors and nurses out of their jobs and risks closing Catholic hospitals. Second, it does nothing to limit the ways in which assisted suicide may be proposed or offered to vulnerable people.

An absence of conscience protections at the federal level for those health care professionals and institutions who refuse to take part or directly refer for assisted suicide means provincial regulators could set up a patchwork of conflicting policies that would result in fewer doctors and hospitals available to Canadians, according to the bishops.

“Leaving such protections to provincial legislatures or professional organizations (such as provincial colleges of physicians, pharmacists or nurses) would result in a chaotic situation,”

Crosby told the legislators.

Provincial rules “would effectively prompt the resignation or removal of many health care professionals,” he said.

On the institutional front the results could be even more dire.

“It could also potentially force the closure of hospitals operated under religious auspices, most of which are Catholic,” Crosby said.

“At a time when our health care system requires more resources, not less, the federal government should not allow lower jurisdictions to drive conscientious health care practitioners from their professions.”

The Canadian bishops are unimpressed by Bill C-14’s attempt to limit the suicide service to those whose “natural death has become reasonably foreseeable.”

“Every person who has reflected on their own mortal existence knows that their own natural death is not only reasonably foreseeable, but indeed inevitable,” said Crosby. “This ‘safeguard’ will protect no one.”

A law that would make medicine the agent of death on demand “is a violation of the sacrosanct duty of health care providers to heal, and the responsibility of legislators and citizens to assure and provide protection for all, especially those persons most at risk,” said the bishop.

Suicide as a mode of euthanasia “contradicts the fundamental responsibility that human beings have to protect one another and to enhance the quality of health and social care which every human life deserves, from conception to natural death,” Crosby said.

## Religious life will not be business as usual

By James Buchok

WINNIPEG — Religious life has a future, but it’s not going to be “business as usual” according to an American nun, attorney and canonist. “We can’t reinvent the past. We’re not going back to having a thousand members,” said Amy Hereford, a Sister of St. Joseph of Carondelet from St. Louis, Mo.

But having fewer numbers is not a bad thing, said Hereford. “Smaller groups of men and women religious have more energy and ability to take what they have received and bring it forward.”

Hereford spoke in Winnipeg April 26 at the National Conference on Vocations sponsored by the National Association of Vocation/Formation Directors. She has been in religious life for 25 years and holds degrees in spirituality, communication, and civil and canon law. She consults with many religious institutes on a variety of legal matters.

Hereford reminded her audience that it was small groups of religious that came from Europe to North America, just as her order did with six sisters sailing from France to America in 1836. “They came and did what they had to do and they made it happen through the tradition of handing on, the giving over of our charism. In the old days they started a hospital. Today, religious are helping other

Conference of Catholic Bishops.

Alissa Golob, Campaign Life’s former youth co-ordinator and co-founder of Right Now, a recently formed group focused on getting pro-life politicians elected, said events like the March for Life are critical to continuing the pro-life fight from one generation to the next.

“It’s extremely important to pass on the passion through events like the March for Life because these (younger) attendees are future parents, taxpayers and voters,” said Golob, 28. “These are the decision-makers of the future which means each attendee through various networks, connections and family members represent a large portion of the Canadian public.”

She said attending the March for Life for the first time in 2005 as a Grade 12 student played a critical role in her choosing the pro-life movement for a career.

“More needs to be done in terms of turning March for Life attendees into volunteers, advocates and activists,” she said. “Because I was one of the organizers for the March for Life for so many years, I know this is (one of the) main areas of the movement pro-life Canadians need to capitalize on.”

While Hughes acknowledges the importance of doing just that, the most important thing is prayer.

“When you have all these forces against you the most important thing is to turn to God in prayer,” he said. “Heaven only knows what will be next.”

groups, they are collaborating.”

In her 2013 book, *Religious Life at the Crossroads: A School for Mystics and Prophets*, Hereford explores the current situation of religious, re-imagines the meaning of vows, community, and mission, and examines how the emerging forms of religious life will fit into an emerging church.



Sister Amy Hereford

“We don’t know where we’re going: I hear that a lot in religious life,” Hereford said. “But we know what is, is not sustainable, it’s passing away.”

She said religious orders in North America experienced 100 to

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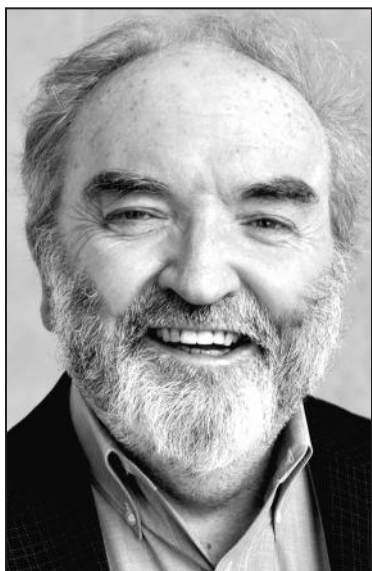


# Strong leadership needed to repair damaged relations

By Michael Swan  
The Catholic Register

OTTAWA (CCN) — A \$21-million fundraising shortfall by Canadian Catholics in meeting commitments of the Indian Residential School Settlement Agreement highlights a need for reconciliation between mainstream Canada and its Aboriginal people that goes beyond the Catholic Entities named in the legal settlement with residential school survivors, according to government spokespeople.

“Important questions have been raised about the July 2015 court decision and the agreement



CNS/Tracy Deer-Mirek

Michael Higgins

to release the Catholic Entities from its financial obligations,” said Aboriginal Affairs Minister Carolyn Bennett’s public affairs team in an email to The Catholic Register. “Minister Bennett invites Canadians to engage not only in the discussion around this issue, but in asking how all of us can promote reconciliation.”

It isn’t just the Catholic dioceses of Northern Canada and various religious orders who have moral obligations to see the Indian Residential School Settlement process through to the end, but all Canadians who are obliged to play their part in a true reconciliation with Canada’s Aboriginal people, according to Aboriginal Affairs and Northern Development Canada.

“All parties to the settlement agreement have a critical role to play in renewing the relationship with indigenous peoples in Canada. As the minister said, Canada continues to encourage the Catholic Entities — and all other parties to the settlement agreement — to continue their reconciliation efforts, regardless of legal obligations.”

But government spokespeople will not say whether Ottawa believes the Catholic Entities have fulfilled their legal obligations.

“The Government of Canada is neither the overseer of the implementation of the Indian Residential School Settlement Agreement nor the arbiter of whether or

not any of the parties to the IRSSA have fulfilled their obligations,” said the public relations team. “The supervising courts remain the authority for determining whether the terms of the Indian Residential Schools Settlement Agreement, including ‘best-efforts,’ have been met.”

The Catholic Register revealed in January of this year that a \$25-million “best-efforts” fundraising campaign mandated by the court under the Indian Residential Schools Settlement Agreement fell \$21 million short of its goal. With the deadline for the Truth and Reconciliation Commission final report coming up at the end of 2015, a Saskatchewan judge ruled the Catholic Entities had fulfilled their monetary obligations in July of 2015. On Oct. 30 government lawyers decided against appealing that decision.

While Catholic Entities chair Archbishop Gerard Pettipas regards the massive shortfall in fundraising as regrettable, he is seeking to move on from the legal process and failed fundraising campaign to focus Catholic efforts on a permanent, dynamic process of reconciliation.

“So now that we’ve done everything we were deemed to have supposed to have done, (the Catholic Entities) are closing shop,” said Pettipas.

But with The Globe and Mail

reviving the issue in a series of front-page stories, the Canadian Catholic Church as a whole needs to take over where the Catholic Entities’ seven-year Moving Together campaign stumbled, said Catholic scholar and columnist Michael Higgins.

“Really strong leadership at this time would go a considerable way to repair some of the damage that has been created,” Higgins said. “And that seems to me to be the critical imperative.”

Legal obligations may have been met, but Canadian Catholics expect more of themselves than \$3.7 million out of a \$25-million objective. The Canadian Conference of Catholic Bishops and the dioceses in southern Canada can no longer hold themselves apart from a national movement toward reconciliation, Higgins said.

“I have to confess to a little bit of disappointment that, with the exception of Archbishop Pettipas, the bishops don’t seem to be talking. Perhaps they prefer to stay below the radar, but I think this is a serious business actually,” said Higgins.

It’s not just a matter of Catholic reputation, but of credibility.

“It’s on the national agenda and quite frankly it affects our credibility,” said Higgins. “I’m not so much concerned about reputation per se. I am concerned about the credibility of the church and its Gospel mandate.”



Art Babych

Archbishop Gerard Pettipas

Blaming the Catholic Entities for failure in the near-impossible task of raising money to repair damage done by 150 years of complex, poorly understood Canadian history is both beside the point and unfair, said Higgins.

“I don’t think the Catholic Entities thought in any way that they would try to find some kind of strategy to avoid meeting their obligations. I don’t think they set out to try to raise the funds in a lacklustre way, or that they didn’t consider that there was a moral component that had to be met. I don’t think the entities in-and-of themselves should be singled out for identification as failing to take their obligations seriously.”

## Campus pro-lifers sue U of A for infringing on freedom of speech

By Jean Ko Din  
The Catholic Register

EDMONTON (CCN) — A campus pro-life group has filed a lawsuit against the University of Alberta claiming it infringed on the pro-lifers’ freedom of speech by charging the group a \$17,500 security fee to host a public event on campus.

UAlberta Pro-Life filed the court action on April 26 with the Court of Queen’s Bench of Alberta. The group is asking the court to examine the legality of the security fees that forced the cancellation of a February event.

“Our freedom of expression has been violated,” said UAlberta Pro-Life president Amberlee Nicol. “First, when the university failed to provide a safe environment for free and open expression when they allowed students to obstruct our events . . . and because of the problems they caused through their inaction, they wanted to charge us with amounts in security fees that we simply could not afford to pay.”

Nicol said the lawsuit was the result of year-long tension with the university which began when the group held a similar event last year, authorized and approved by the university. UAlberta Pro-Life displayed signs showing the consequences of abortion at the event, which was violently shut down by a counter-demonstration of pro-choice students.

“Campus security was there but they didn’t do anything,” said Nicol. “They just kind of suggested, ‘Hey you guys shouldn’t be doing this,’ but they didn’t go any

further than that. . . . Our event was surrounded by a bunch of shouting, angry students.”

Because of tensions from that event, when the group applied to hold a similar event in February, the university wanted to take extra measures.

The event was scheduled to be held on Feb. 23 and 24. Eleven days prior to the event, UAlberta Pro-Life treasurer Cameron Wilson received an email from the University of Alberta Protective Services (UAPS) with a security assessment and a bill for \$17,500.

“My jaw just kind of hit the floor,” said Wilson. “The UAPS would make us try to pay for security fees of \$500, \$600 here and there, enough to make it difficult for our group to fundraise it, but not enough to make it prohibitive. But when they threw us the \$17,500, I thought this is an obscene number.”

The security costs were to cover UAPS officers on special duty and Edmonton police, as well as a double-perimeter fence “ensuring that sidewalks remain unobstructed.”

“It seems a little odd, particularly because the university’s legal position is that nothing illegal happened when the mob surrounded our display,” said Wilson. “And yet, it was because of that event that security was required to prevent that from happening again.”

John Carpay, president of the Justice Centre for Constitutional Freedoms, has been the group’s legal adviser and will present the case in court. The Justice Centre has represented many pro-life student groups in similar battles with university administrations, including groups at the University of

Toronto Mississauga, and Durham College and University of Ontario Institute of Technology.

Carpay said that although court action is not the only way to hold universities accountable, it becomes the last resort for stu-

dent pro-life groups.

“When you’ve got a very blatant violation of rights and you’ve got a refusal of the university to uphold the rule of law on campus . . . you’re in a situation where as a last resort, you’ve

got to go and seek a court order to tell the university to enforce its own code of conduct.”

The university didn’t return inquiries before press time. All allegations have yet to be tested in court.

## Many elders say a church is needed

Continued from page 1

Sacred Heart serves not only Fort Simpson but five neighbouring communities.

“Many of the families and many of the elders are saying that we need a church,” he said. “It is so important because it is the site in the North where St. John Paul

II visited in 1987. That visit still means a lot to the Aboriginal people to this day. “There is a real need to build this church.”

The bishop said the new church will be “the first of its kind in the North.” Rather than being constructed by the community under supervision of religious leaders, the project has

been contracted out to professional contractors, resulting in higher costs.

“We are building it the way buildings are built in the south of Canada and we have to administer the project very tightly,” he said.

Christian Lecce, a medical student at Western University who attended the Taste of Heaven event, said he understands the importance of a well-maintained church.

“Every person in Canada, and across the world, should have access to the Catholic faith and establishments that offer that,” said the 20-year-old.

“Anything that benefits that should be supported.”

In addition to fundraising, Taste of Heaven organizers presented Felician Sister Celeste Goulet the St. Joseph Award in recognition of her more than three decades of work with the First Nations in northern Canada.

Goulet, from Guelph, Ont., called the award “an honour for the whole (Felician) community.”

She moved to Tulita, N.W.T., in 1973 at the age of 32 and, with a background in early childhood education, founded a school that continues to educate Dene children.



Courtesy of Bishop Mark Hagemoen

**CHURCH IN THE NORTH — Bishop Mark Hagemoen baptizes a Dene child in the Diocese of Mackenzie-Fort Smith where the Aboriginal people are “hungry for the sacraments,” according to the bishop. Hagemoen was in Toronto in late April for Catholic Missions In Canada’s annual Taste of Heaven dinner.**



# Toronto conference explores women and diaconate

By Michael Swan  
The Catholic Register

TORONTO (CCN) — If a woman comes down the aisle carrying the book of the Gospels, and if she later stands at the ambo to read the Gospel and preach on it, would your parish cease to be Catholic?



Phyllis Zagano

Right now it is illegal under church law for any Roman Catholic bishop to ordain a woman as a deacon. But that wasn't always the case. The law restricting the diaconate to men is just a church law and church laws can change.

"In reality, the issue is much more theological (doctrinal) than canonical," said Rev. Frank Morrissey, one of Canada's most senior canon law experts. "If the doctrine is clarified, then the canonical prescriptions can be revised by the proverbial stroke of a pen."

So, how do you clarify doctrine? Toronto's University of St. Michael's College took a stab at it May 6 and 7 with a faculty of theology conference titled "Women, the Diaconate and the Future of Ministry." It's a question that gained new energy when Gatineau Archbishop Paul-André Durocher brought it up at the synod on the family last fall.

The St. Mike's conference got underway with a free, public lecture from Hofstra University theologian Phyllis Zagano, one of the world's leading experts in the history and theology of ordaining

women deacons. "There is nothing specifically masculine about diaconal service and there is a dear need in the world, in the church, for the ministry of women in diaconal roles. We need it," said Zagano from New York.

Until the 13th century women commonly served the Roman Catholic Church as ordained deacons. In other parts of the church the practice of ordaining women to the diaconate never died out. Pope Benedict XIV approved Maronite canon law that outlines the work women carry out as deacons and authorizes bishops to ordain them in the mid-18th century.

The idea that women could be ordained deacons was hotly debated and thoroughly researched by canon lawyers in the 1990s. In 1997 the International Theological Commission — an advisory body to the Congregation for the Doctrine of the Faith — produced a research paper saying there was no theological reason not to ordain women as deacons.

Then prefect of the congregation, Cardinal Joseph Ratzinger, the future Pope Benedict XVI, didn't sign the International Theological Commission report and asked a new committee of the ITC, headed by one of his former graduate students, to re-examine the question. In 2002 it produced a 78-page paper printed in French which concluded the historical

roles of women deacons are not precisely the same as the modern-day permanent diaconate, but also said there is a clear distinction between the ordination of deacons and priestly ordination.

The question of whether the Roman Catholic Church should again ordain women deacons is a matter that "pertains to the ministry of discernment which the Lord established in his church to pronounce authoritatively on this question," said the 2002 report.

"One must do as the church does," points out Zagano. "What does the church do? Historically, the church worldwide ordains men as priests. The church does not worldwide ordain women as priests. But then I can flip that over, you see?"

The same logic of historical precedence that bars women from

priesthood actually argues in favour of ordaining them as deacons.

"There is basically an unbroken tradition of ordaining women to the diaconate in various parts of the world, in various cultures, in various times and places to the present," Zagano said.

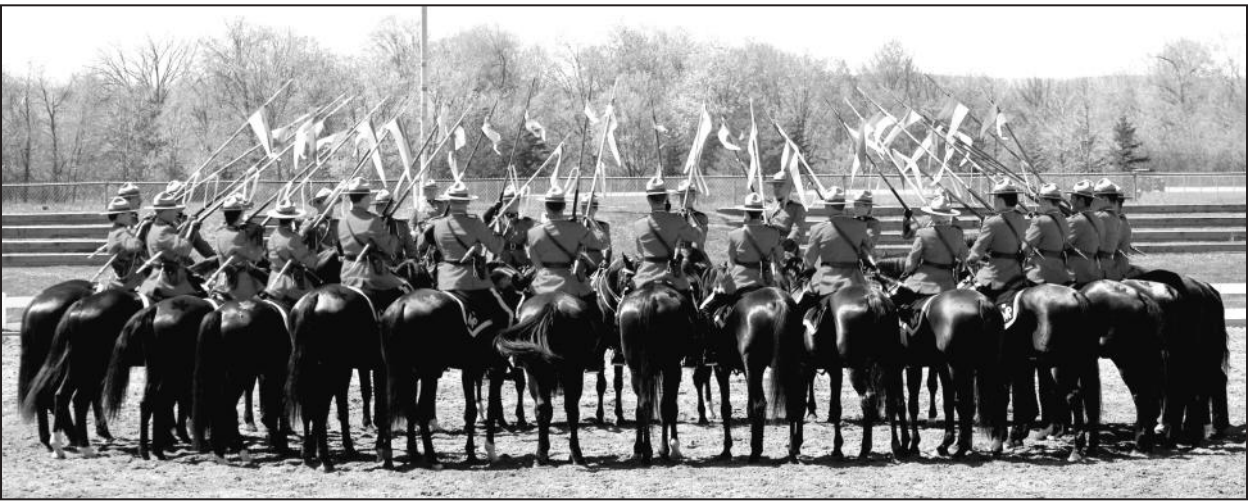
Ordination means that one is given a mission from the church and the Holy Spirit to act and exist in the person of Christ — *in persona Christi*. Some who oppose ordaining women deacons argue a woman cannot be the image of Christ and cannot act *in persona Christi*.

"Well, it's a horrible thing to say — 'women can't image Jesus.' I can't look like Jesus, but my marching orders from the Lord are to image Christ, to be Christ to all people," said Zagano.

To be formed in the image of Christ is deeply embedded in Christian baptism. To say half the human race cannot live their baptism in the sacrament of holy orders is something that is widely debated.

"The fact of the matter is — I don't know how it is in Canada, but I imagine it's very much like it is in the United States — women are walking away from the church," Zagano said. "Women are simply disgusted by the attitude that a woman cannot image Christ."

As serious, scholarly questions are debated, public debate moves the church closer to exercising its ministry of discernment. Ultimately, it will take bishops' conferences sending questions to the Vatican, prompting a theologically grounded decision, Zagano said.



Art Babych

**RIDING FOR THE QUEEN** — The highlight of this year's RCMP Musical Ride will be a special trip to London, England, to help mark Queen Elizabeth's 90th birthday celebrations. The riders will participate in an equestrian-themed party on the private grounds of Windsor Castle. The Musical Ride will also perform at the Royal Windsor Horse Show from May 12 to May 15. The first recorded public display of the Musical Ride was in 1901, in Regina.

## Ban called for on 'appalling' sex-selective abortion

By Evan Boudreau  
The Catholic Register

TORONTO (CCN) — Campaign Life Coalition is calling for a ban on sex-selective abortions after a study showed the practice is rampant in the Indian-Canadian community.

"This is quite appalling," said Jim Hughes, national president of the pro-life organization. "All human life is sacred, it is abso-

lutely precious, right from the time of conception up until natural death. There should be no exceptions, there should be no compromises and no excuses that all human life is sacred and it should be protected from the time of conception onward."

A study released April 11 offers hard evidence of a culture of gendercide, said Hughes. The study, which looked at about 5.9 million recent Canadian births, shows Indian-born mothers appear to be aborting female fetuses at a higher rate than males.

Published in the Canadian Medical Association Journal, the research found that Indian-born mothers living in Canada with two children had 138 boys for every 100 girls compared to the national average of 107 boys for every 100 girls.

In Ontario, those figures bloom to 196 boys for every 100 girls when it comes to Indian-born mothers with two children. It concluded that this preference for male children may have contributed to as many as 4,400 female fetuses being aborted by Indian-born parents over the past two decades.

The study highlighted the "magnitude of the skewed sex ratios" among Indian immigrants but did not explain why the imbalance exists, said Dr. Marcelo Urquia, lead author of the study.

Urquia is an epidemiologist at Toronto's St. Michael's Hospital's Centre for Research on Inner City Health.

"It is pointing out quite clearly that the third baby is being aborted for their sex," said Mary Ellen Douglas, Campaign Life's national co-ordinator. "It is upsetting to the pro-life movement that any beings aren't being born. Even one is too many."

Douglas and Hughes said this problem can be credited to a cultural carryover from the parents' homeland, where a preference for male children to carry on the family's legacy is engrained.

"It travelled from their country of origins to here," said Hughes. "They (have to) wake up and realize that there is equality here . . . I don't know if when they came here whether they believed there was equality or if they desire it even."

It isn't just the pro-life movement speaking out against sex-selective abortions. On April 12 Dr. Eric Hoskins, Ontario's health minister, said he is "deeply disturbed" by the study's findings and that doctors should not be supporting sex-selective abortions.

"No health care provider, including physicians, should, in any circumstances, be providing or supporting individuals or families that are attempting to deter-

mine the sex of their child in order to secure a sex-selective abortion," he said. "(The behaviour) has no place in Canada, let alone in Ontario."

Although unwilling to restrict parents learning the sex of their child in the womb — a solution Hughes also doesn't support as it suggests females deserve greater protection — Hoskins did call on the College of Physicians and Surgeons of Ontario to help curb the practice.

Hughes, on the other hand, called on Catholics, specifically clergy and educators, to speak out against this issue by promoting the sanctity of life.

"We have to stand up and speak out," he said. "That is not going on and it has to. It has to go on in churches and it has to go on in the schools."

He did praise MP Mark Warawa for attempting to raise this issue in 2014 by putting forward a motion which urged Parliament to condemn sex-selective abortions. Warawa's motion was deemed non-votable, however.

Hughes said legislation outlawing abortions is the only way to truly protect all unborn babies from being aborted.

"You have to go right back to the basic principles," he said. "The question is should we be killing either gender and the answer is no."



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# Bishop’s Appeal meets goal

By Kiply Lukan Yaworski

SASKATOON — With several last-minute donations arriving in April, the 2015 - 2016 Bishop’s Annual Appeal in the Roman Catholic Diocese of Saskatoon has reached its goal of \$1.5 million.

Earlier reports that the Appeal was just shy of its goal may have prompted the final donations that put the total “over the top,” said Cathy Gilje, development manager for the Diocese of Saskatoon Catholic Foundation, reporting that as of May 1 this year’s appeal had raised \$1,501,380.

“We are always incredibly grateful for the amazing generosity of the people in this diocese, who make a difference in the lives of so many with their gifts to the BAA,” she said.

The Bishop’s Annual Appeal

funds a range of ministry, outreach and faith development programs in the diocese and beyond, including Catholic hospital chaplaincy, Lay Formation, Marriage and Family Life, Aboriginal parish ministry, Justice and Peace, Catholic prison outreach (Restorative Ministry), Catholic Deaf Ministry, ecumenism, communications, Youth Ministry, Christian Initiation and Catechetics, Vocations promotion and the education of priests and future priests.

Donors are “reaching out in love and building up the church” through their gifts to the appeal, said Bishop Donald Bolen, expressing appreciation to donors, volunteers and parish leaders whose generosity touches thousands of lives each year.

“Because of gifts to the BAA, inmates have found faith and

healing on their journey to leave prison and rebuild their lives and families; hospital chaplains have walked with families through birth, illness and death; and ministries for youth and families, vocations, catechetics and adult faith formation continue to engage young and old — bringing them into a closer relationship with Jesus Christ, ensuring the future of our faith communities and equipping lifelong disciples to go out into our world and make a difference,” said the bishop.

This year’s theme was based on the challenging scriptural verse from Matthew 25:40: “Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me,” Bolen noted. “Jesus identifies himself with those in need, and we are challenged to respond.”

# Bill celebrates 25th anniversary

By Frank Flegel

REGINA — “I can’t believe you pulled this off without me knowing about it,” said a surprised Rev. Stephen Bill when he discovered Resurrection Parish’s plans to celebrate the 25th anniversary of his ordination. It was celebrated at the church’s regularly scheduled

Lang, who frequently referenced Father Steve, as he is known. Bill received a special blessing after the homily from Lang and Franciscan seminarian Michael Perras. He was part of Resurrection staff prior to entering the seminary. A framed blessing from Pope Francis was presented at the end of mass by Rev. Ferdinand Eusebio, assistant priest at Resurrection Parish.

The fun and games in the hall following mass began with pastoral assistant for liturgy, Kevin Harty, entering the hall with hands clasped, wearing a white robe and head bowed, a familiar pose for Bill when processing to begin mass. It provoked laughter from the audience and Bill, who recognized himself.

Harty continued for several minutes poking gentle fun, at one point holding up a huge photo of a red Camaro sports car, asking if this was in line with Pope Francis’ call for austerity. Bill owned the car but it was raffled off for charity about the time Pope Francis decided on a

small Fiat for his personal transportation in Rome. It was followed by several other speakers and skits. A PowerPoint presentation of Bill’s 25-year vocation, laced with frequent humorous references, was also shown.

A chili lunch was provided followed with chocolate and white anniversary cake.

Speaking with the PM, Bill said his vocation has been filled with blessings. “The Lord has been good for all of it. The 25 years has flown by fast and it’s been blessing after blessing and too many to remember all of them. I thank the Lord for each and every one of them and the people who have come into my life. I have seen the Holy Spirit do its work, it’s just been amazing and I look forward to the next 25 years.”

Bill was ordained May 17, 1991, in Estevan and, it was pointed out, the only ordained priest to come from Estevan. He was initially posted to St. Vincent de Paul in Weyburn, about an hour’s drive northwest of Estevan for two years then ministered to several parishes in south central Saskatchewan before postings in Regina and Swift Current. After a year’s sabbatical he was posted to the new parish of Resurrection where he has been since 2006.

# Multi-Faith project highlights visual art

By Frank Flegel

REGINA — O’Neil Catholic High School Grade 12 student Vida Mackenzy created an art piece in response to reading articles about women captured by ISIS and sold as sex slaves. “Gender equality has been a long-lasting battle throughout the ages and is frequently covered up or pushed aside,” she wrote to explain her work. It was enough to impress the judges who awarded her first place in the annual Multi-Faith Saskatchewan Visual Art Project.

The Visual Art Project was established by Multi-Faith Saskatchewan in 2010 - 11 on the theme of Saskatchewan Youth Working Through Visual Art for Peace, Unity and Care of the Earth. This year 47 entries, the largest number since the event’s establishment in 2010 - 11, were received from across Saskatchewan and 15 were adjudicated by a panel of artists to be displayed at the April 23 event held at the Royal Saskatchewan Museum (RSM). The first 10 received medals and monetary awards and the remaining five received medals and other “in kind” awards.

Mackenzy’s piece is comprised of newspaper clippings about abducted women with a hand-drawn covered head of a woman with just her eyes showing overshadowing the work. She received a cheque for \$125 plus a gold medal. Savannah Mass of Fox Valley High School received 2nd prize and Regina St. Luke student Sophie Wall received third prize. Seven of the top 10 were from Regina or Saskatoon; Saskatoon Centennial Collegiate students Ramneet Jassal, Nimra Nadeem and Jake Scriven took three of the top 10 prizes and Chris Cruz from Saskatoon’s Holy Cross High

School took the first of two honorary prizes. The second went to Aili Burlando of Rosetown High School. Two Regina students at Monseigneur de Laval High School, Galilee Mwarabu and Arielle Racette, were tied for fourth



F. Flegel

**MULTI-FAITH PROJECT —** Vida Mackenzy’s art piece in response to reading articles about women captured by ISIS and sold as sex slaves was enough to impress the judges who awarded her first place in the annual Multi-Faith Saskatchewan Visual Art Project.

place. Noella Baptist of Star City School; Amanda Tischler of Rosetown Central High School and Hailey Beckusen of Ecole Providence in Vonda rounded the list of top 10 award recipients. Kaitlin McDonald of Rosetown Central High School, Daylynn Deis of St. Luke, Ruan Pretorius of Oxbow High School, Stevie Downer of Maryfield High School and Jodi Smith of Birch Hills High School rounded out the remainder of students who had their work displayed and received recognition.

Students heard from Dr. Jim Harding retired University of Regina professor who spoke on Care of the Earth for Peaceful Living; and Dr. Glenn Sutter, RSM Curator of Human Ecology, gave students a tour of the Human Factor Gallery.

Krishan Kapila, founder of both Saskatchewan and Regina Multi-Faith organizations and the Visual Arts project was recognized for his contributions with a presentation from Multi-Faith Saskatchewan president Moses Kanhai.



F. Flegel

**SPECIAL BLESSING —** Rev. Stephen Bill receives a blessing from Deacon Joe Lang and Franciscan seminarian Michael Perras at the mass celebrating Bill’s 25th anniversary of ordination.

April 24 11 a.m. Sunday mass followed by a lunch and playful roasting in the hall. He actually discovered the surprise at an April 22 family gathering.

Bill sat in the front row listening to the homily by Deacon Joe

# Pro-life group protests C-14

By Frank Flegel.

REGINA — About 20 supporters of Regina Pro-Life showed up at MP Ralph Goodale’s office to protest Bill C-14, the federal government’s attempt to conform to a Supreme Court Ruling on Assisted Suicide. The protest and presentation to Goodale’s aid in the office (Goodale was with Prime Minister Justin Trudeau in Saskatoon) was part of a nationwide demonstration against the bill held on April 27.

Terri Bergen, president of Regina Pro-Life, read a statement outlining what are seen as flaws in the bill but first stating Regina Pro-Life’s opposition to the entire concept. “We are opposed to giving legal power to another individual person to cause another person’s death. Death is irrevoca-

ble.” Euthanasia is an act of homicide and assisted suicide assists another person to commit suicide, she continued.

Bergen also noted that C-14 also allows nurse practitioners to approve euthanasia and assisted suicide where other jurisdictions require a doctor’s approval. The person doesn’t have to be terminally ill and there is no oversight of the law. It allows a medical or nurse practitioner to approve the action, carry it out and report it.

“It’s a self-reporting system that protects those who do the act. But there is no conscience protection for health care professionals.”

Goodale’s aid said he would pass the information on to the MP.

The legislation is supposed to be in place according to a June 6 deadline imposed by the Supreme Court.



K. Yaworski

**CATHOLIC-EVANGELICAL DIALOGUE —** A public meeting to discuss the nature of the church was held April 14 at Emmanuel Baptist Church in Saskatoon, hosted by the local Catholic-Evangelical Dialogue. Five gatherings over the year will address the central differences identified within the local dialogue’s joint statement, Called to Common Witness. An earlier meeting March 10 at the Cathedral of the Holy Family featured a discussion on Scripture, authority and leadership. The dialogue’s joint statement can be found at [www.ecumenism.net](http://www.ecumenism.net)



# Playing the ‘woman card’ in politics and religion

By Phyllis Zagano

I am getting more than tired of Donald Trump’s comments about women, especially about his rival’s so-called “woman card.” Aside from calling women bimbos and manipulators, he has said women are after his money and his power.

Rather like the arguments against ordaining women.

A little while back, FutureChurch co-founder Christine Schenk ran a column in the National Catholic Reporter about three women who seek diaconal ordination in the Roman Catholic Church. With nearly 600 comments and counting, three things are obvious: there are many, many sincere women out there who want to serve the church in an ordained capacity; there are many, many sincere folks out there who do not understand the distinction between priests and deacons; and there is at least one looney-tune out there who thinks racist, anti-female jokes are just hysterical.

Let’s start with the looney-tune.

I cannot count the comments like this one, since deleted from Schenk’s column:

**Ho Li Cau** (profanity edited out of the name): *Confusus say: a bitter woman is rike a bitter vegetabre — good for you but onry in smarr doses! Many raffs, these feminists.*

The inherent problem with

*Zagano is senior research associate-in-residence at Hofstra University in Hempstead, N.Y. She spoke May 6, 2016, at the University of St. Michael’s College, Toronto. Future speaking engagements include May 18, 2016, at a FutureChurch Tele-conference; and Sept. 24, 2016, at The Catholic University of America, Washington, D.C. Her books include Women Deacons: Past, Present, Future and Women Deacons? Essays with Answers.*

blog comments is they are essentially anonymous. Few people register honestly, preferring to lob tomatoes from behind a fence of anonymity. Unfortunately, these type of comments disrupt what could be a productive conversation.

The sincere conversation in this case, the question of restoring women to the ordained diaconate, circles around two points: whether women are worthy subjects of the sacrament of order; and whether the living church today can stand the thought of a vested woman proclaiming the Gospel.

Some opinions have been rendered over the centuries about whether the Holy Spirit is actually capable of gracing women in the sacrament of order. The negative opinions seem moot because liturgies used to ordain women include the *epiclesis*, the calling down of the Holy Spirit on the one ordained. We must assume the ordaining bishops knew what they were doing and intended to do it. Are the naysayers suggesting the Holy Spirit left the ceremony, shrieking “I can’t do it! It’s a girl”?

Agitation to the point of vitriol surrounds the thought of vested women, presumably because these women would be at the altar inside the sanctuary. Why is this? We need not recite the medieval superstitions about women and blood, but we must acknowledge they perdure to this day. The fights over altar servers, even lectors in some dioceses, speak to the suggestion that a woman cannot be near the holy.

What is “the holy”? Negative comments surround the altar like a battlement; positive comments are amidst the people.

That so many of the commentators do not see the difference between a priest and a deacon, and do not know the history of the many women ordained as deacons, speaks to their poor Christian educations. And, the



Courtesy Hofstra University Faculty Computing Support

people responsible for their poor Christian educations are their bishops, many of whom will not even speak (publicly or privately) about women deacons.

Finally, but firstly, there are many sincere women out there who wish to serve the church in the ordained role of deacon, as did so many women in early and medieval times, in monasteries and outside of monasteries, in the East and in the West.

That the former president of the Canadian Conference of Catholic Bishops, Archbishop Paul-André Durocher, brought the question of women deacons

to the October 2015 synod of bishops on the family attests to the fact that there are serious hierarchs who see the serious need, in their own territories and in others, for sacramental ministry by women.

So, what happens when you try to talk about women in the diaconate? Some say the call to restore women to the ordained diaconate is a power play. Others say it is about money, and deride women who wish to earn professional salaries for professional ministry.

I am aware that most deacons serve voluntarily. In fact, since

the early 17th century and even earlier, men and women religious self-funded their “diaconal” ministries. These religious catechized and fed the poor, housed the homeless and abandoned, and built the hospitals and schools and social service institutions that even today form the ministerial face of Catholicism. That their numbers are declining, especially in developed countries, is no commentary on the need. Rather, it is commentary on the bureaucratic grasping for power and money by those hierarchs who dismiss women in much the same tone as Mr. Trump.

## Young folks fascinated by religious life

Continued from page 3

200 years of growth, with a peak in the 1960s followed by years of steady decline. “By 2050 we’ll be back to where we were in 1800,” she added, meanwhile the U.S. population and the Catholic population have been growing. The notable garb of the religious was once a uniting factor, but those days too are long past. “Now, we’re just not visible.”

“Maybe we need a marketing makeover,” suggested Hereford. “Maybe we need risk takers.”

Hereford asked how vocations can be promoted “and who would form newcomers if they come? Is it time, for now, to not accept vocations. Is it time to be inviting new people?”

Hereford asked how a group of elderly women can welcome a young novice. “How does she find a place in the community and how does the community find a place for her in their hearts and in their homes? Can we support the person? They’re not coming to stay in our guest room, we are welcoming them for life, but who will be around for her fiftieth anniversary?”

She said communities have told her nobody has entered and stayed for the past 10 to 20 years. “It might be more helpful to say ‘we have been unable to attract and retain,’ instead of, ‘it was their problem, there was nothing we could do.’ But if we say ‘we have been unable’ then we are taking responsibility.”

Hereford said it’s sometimes best that not the whole community do the inviting but there exist “pockets of energy to attract sisters and brothers. It is the work of a few, not the whole community. Communities are founded by a handful and renewed by a handful and that’s what we’re looking for.”

Hereford said in the U.S. one-quarter of a million women have seriously considered religious life. “Where are these women? They are probably not hanging out in our comfort groups. There are young folks out there fascinated by religious life. They work in soup kitchens and in the community and they want to commit to something bigger than they are. It’s a matter of connecting with them. People are sensing that call from God.”

Hereford said the best advertising “is our communities. How

many of us were brought in by those in the community?” But, she added, recruiters have to be willing to reach out of their comfort zone.

“The folks that come in and shake us up offer a chance for renewal. They provide the opportunity to tap into a tradition and bring it forward, to reinvent religious life for a new age and a new church.”

In her book, Hereford writes that the disappearance of religious orders is not to be mourned but honoured. “They are not giving up but are letting go of ministries and of many of the works and institutions they have served admirably for a century or more. They know the time is right for this; it is not defeat but rather a completion of an impressive chapter in the history of religious life. It is not denial of the dream but affirmation that the dream is fulfilled. It is not dying; it is really living.”

Hereford likened modern-day religious life to a trapeze act. “We don’t know what all the tools are going to be, to let go of what we know, what is familiar, to let go of one bar trusting there will be another bar to grab, can we trust? Can we let go?”

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# Music, the language of the soul, is a gift from God

## Soul Searching

Tom Saretsky



Whenever you listen to music on the radio, or on iTunes, or on CDs, or in any venue where music is played, the composer of the song, or the player of the song, owes their talent to someone who encouraged them to pick up an instrument and play. Maybe it was a parent who believed their son or daughter would benefit from taking music lessons. Perhaps the person needed an outlet for expression, and felt music was the best way to achieve it.

Melodies and harmonies have an impact on us in a way that begs for a response. It could be toe-tapping, humming or singing along, or simply smiling because we like the song. When you see people walking around with earbuds attached to their ears or headphones covering their ears, and their heads sway to the beat of whatever they're listening to, you know they are appreciating the music that is engaging them.

Music is the language of the

*Saretsky is a teacher and chaplain at Holy Cross High School in Saskatoon. He and his wife, Norma, have two children.*

soul, a language that is able to express what words cannot. Music has the ability to penetrate the brain in ways no other sensory perception can. It has been proven that music heals, music enhances intelligence and learning, music improves memory, concentration and attention, and physical and athletic performance. Music even fights fatigue — it calms, relaxes, and reduces stress. The therapeutic benefits of music are unmistakable. That is why it is a societal tragedy when music and arts education programs continue to be cut in schools.

Music elevates mood and helps to alleviate depression. Music's ability to "heal the soul" is the stuff of legend in every culture. Music lifts one's spirits because of its psychotherapeutic benefits — bright, cheerful music is the most obvious prescription for black and grey moods. Notice I didn't include blue moods, because the blues is a musical art form in itself. When you're into music, then blues is what you might want to hear!

Music was a non-negotiable in our household when I was growing up. My mom was the church

organist for over 50 years, and her piano playing was legendary. Mom played beautifully, and she seemed to have an endless repertoire of music stored in her memory. In fact, she always found it somewhat amusing that accomplished pianists would be helpless if called upon to play O Canada or Happy Birthday without the sheet music when she could do it so effortlessly.

All of us kids were involved in music in one way or another. We couldn't help it: music was always playing in the house. If Mom wasn't practising for Sunday mass, she might be rehearsing for an upcoming wedding with an "I-don't-need-to-practice" soloist. Those sessions were always entertaining. My sister Maureen or I would be making mistake-riddled attempts at learning new piano pieces, and my brother Terry might be blowing on his trombone or Gerard strumming his guitar. Dad was always playing his wide collection of big band records, jazz records, and classical recordings. In the summer we were treated to his collection of 45s that played constantly through speakers wired to the backyard while he grilled steaks on the barbecue. Dad exposed all of us to a wide range of music and we always anticipated what record he might bring back from Saskatoon — a stop at the record store on 2nd Ave. was a must. To this day those "songs on 45" still resonate with all of us. We've introduced them to our own children, and it

has helped to shape their musical influences.

I am thankful my parents gave me the gift of music and applaud all parents who instil in their children a love for music and a dedication to support their children to learn the language of a musical instrument, whether it's something they strum, pound, "tickle," blow, or pluck. I also

a p p l a u d teachers of music for their dedication in helping kids learn the musical language. Teachers of music really rock!

As is written in a German opera house, "Bach gave us God's word, Mozart gave us God's laughter, Beethoven gave us God's fire and God gave us music that we might pray without words." Music is a reminder of the vitality and power of God's Spirit. God's Spirit, God's music,

is infused in everything. May musicians, singers, dancers, instrumentalists, directors, and teachers continue to play, sing, teach and dance in order to give everyone a sense of God's presence in the music and in those who play and perform it. Through you, we are given the ability to pray without words.



M. Weber

**THE GIFT OF MUSIC — Music, in all its forms, provides great joy for performers and listeners alike.**

## A gold ring and memories of a grandmother: soft hands and laughter

By Caitlin Ward

As I type, I am distracted by the ring on my middle finger. It's not the sort of thing I'd normally wear. It's a dark yellow gold, probably a very high carat I'm told, though the quality mark is in Chinese characters so I can't tell. It reminds me of a scene from a book I read in my childhood: a

### Grandma's Hands

Bill Withers

dream in which a Chinese dragon lounges on a throne made of gold that is so pure and as a result, so soft that the metal shifts when the dragon does.

This ring is nearly that soft, a flat piece of gold that folds over on itself, easily bent to fit on my middle finger, to fit over the swollen knuckles on my grandma's ring finger. Up until a week ago, that's where this ring lived. It looked better on her. My skin is too pale.

I don't know if the ring was my grandma's, to start with —

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

it's got the name of one of her good friends engraved on the inside. I remember that friend, and I remember how you couldn't say you liked a thing in front of her because she'd give it to you if she owned it, and she'd try to buy it for you if she didn't. It was an overwhelming kind of generosity that one had to get used to. I imagine at some point, my grandma said that she liked this ring, and suddenly found it on her wedding ring finger.

The ring finger on her other hand, her right hand, hadn't worked the way it was supposed to in a long time. I wasn't there for it, but I heard the story. Grandma invited my mom into the house when she came over to visit, and she put the kettle on, I imagine. Grandma kept her hand behind her back for just a little too long, though, and my mom caught her out. Her fingers were wrapped in an old cotton sheet, crispy with dried blood. She'd cut the palm of her hand the day before, hadn't wanted to bother anyone, either didn't feel the pain or ignored it because . . . well, I'm guessing after you've given birth naturally seven times, anything short of losing a limb is child's play. But it turned out she'd cut the ligament at the base of her ring finger, and went in for day surgery at the urging of my mother and the insistence of her older sisters, my aunts.

This was years ago.

My grandma's hands were soft at the end, which surprised me when I held them in the hos-

Grandma's hands  
Clapped in church on Sunday morning  
Grandma's hands  
Played a tambourine so well  
Grandma's hands  
Used to issue out a warning  
She'd say, "Billy don't you run so fast  
Might fall on a piece of glass  
Might be snakes there in that grass"  
Grandma's hands

Grandma's hands  
Soothed a local unwed mother  
Grandma's hands  
Used to ache sometimes and swell  
Grandma's hands  
Used to lift her face and tell her,  
She'd say "Baby, Grandma understands  
That you really love that man  
Put yourself in Jesus hands"  
Grandma's hands

Grandma's hands  
Used to hand me piece of candy  
Grandma's hands  
Picked me up each time I fell  
Grandma's hands  
Boy, they really came in handy  
She'd say, "Matty don' you whip that boy  
What you want to spank him for?  
He didn't drop no apple core"  
But I don't have Grandma anymore

If I get to heaven I'll look for  
Grandma's hands

pital. She'd worked so hard all her life, and those hands had been cut to pieces in the garden, doing dishes, waiting tables, supporting her family — it had been a while since she'd had to do any of those things, of course, but I guess I had assumed the calluses would be so deep that no amount of time would soften them.

I think I also assumed she would never die. It wasn't until I saw her sitting on a hospital bed the Sunday before her death that I even realized it was possible she could. We used to joke that she'd bury us all, but honestly, I'm pretty sure I thought she would. So it was not just sad, but also very strange to bury her this week.

I was given the somewhat difficult honour of writing my grand-

ma's eulogy. In it, I talked about the hardships she had faced and the incredible good she had done not only in spite of those hardships, but because of them. My grandmother was someone who worked toward the greater good with determination but also such gentleness: quietly getting down to the business of changing the world, so long as no one looked at her. I was happy and proud to say those things to a room full of people; I could praise her in death in a way she never would have let me in life.

But I don't know if we particularly remember people for their explicit virtues — or their vices, come to that. Our memories, though ephemeral, are more tangible than that. It's the nights playing rummy, the ivy pattern in her bedroom, the scents of Pine-Sol and Palmolive, the never-ceasing improvements to the back porch, the front room, the kitchen. The way she swore like 91-year-old women rarely do, the way she laughed, the fact that she and I traded shoes and loved leopard print, much to the chagrin of my mother.

It's the soft hands, the blood-stained old sheet around her fingers — the yellow-gold ring from China on my middle finger. The one that doesn't look quite as right on my pale skin as it did on her brown hands. On Grandma's hands.



# New York’s Tribeca festival at 15 takes it forward

## Screenings & Meanings

Gerald Schmitz



Film festivals have never been more important given the domination of movie screens by blockbuster spectacles (*Captain America: Civil War* being among the best). It’s where one can discover cinematic gems that would otherwise be lost in the noise, and hope that they might become available to view in some form even if prospects for theatrical release are limited.

In its 15th edition New York’s Tribeca Film Festival (April 13 - 24) has earned its place among the world’s best. Selected from many thousands of submissions, the festival presented over 100 features and 74 short films drawn from some 40 countries. Beyond that, it has also expanded other offerings ranging from virtual reality installations, immersive “storyscapes” at the Festival Hub, “Tribeca Tune-In” television events (including the entire 7.5 hours of the ESPN documentary series *O.J.: Made in America*),



and a stimulating offscreen “Tribeca Talks” program of conversations with leading filmmakers and actors. Many of these can be viewed online at: <https://tribecafilm.com/videos>

A marathon of press screenings allowed me to see 59 features. Three of these arrived in theatres shortly after their Tribeca premieres and do not disappoint. Lorene Scafaria’s *The Meddler* presents a challenging and touching story of maternal dynamics (much superior to Garry Marshall’s mawkish *Mother’s Day*). Susan Sarandon is terrific as the recently widowed Marnie whose clinging presence and constant desire to be useful is driving her daughter Lori (Rose Byrne) crazy. But the movie does not indulge the stereotype of the interfering mother. Rather it allows Marnie to be a fully rounded character who genuinely helps other people with a heartfelt sincerity that softens the pain of her loss. The humour is never mean-spirited as Marnie works out her relationship with Lori and finds companionship with retired ex-police officer Randy (J.K. Simmons) that promises a new chapter for both.

Liza Johnson’s *Elvis & Nixon* is an imaginative recreation of one of the most bizarre episodes to take place in the White House oval office, a brief 1970 meeting between President Richard Nixon (Kevin Spacey) and the king of rock ‘n’ roll Elvis Presley

(Michael Shannon) that produced an iconic most-requested photo. Elvis, by then way past his prime, addled and upset over left-wing influence on the nation’s youth, decided he must help the president combat domestic threats. It would be easy to parody the gun-toting, costumed former idol and his absurd demand to be made a federal agent. But Shannon, having a banner year, invests the role with an earnestness that goes beyond caricature. Spacey captures Nixon’s shifty nervous mannerisms as his initial sharp rebuff is overcome by blandishments worked out between Elvis’s entourage (notably Alex Pettyfer as Jerry Shilling) and Nixon assistants Bud Krogh (Colin Hanks) and Dwight Chapin (Evan Peters).

Another Hanks, Colin’s dad, Tom, is the protagonist of German director Tom Tykwer’s *A Hologram for the King*, adapted from the eponymous novel by Dave Eggers who co-wrote the screenplay with Tykwer. Hanks is perfectly cast as middle-aged business man Alan Clay tasked with selling a holographic teleconferencing system to the Saudi monarchy. (Coincidentally, the April 20 Tribeca world premiere took place as President Obama arrived to a cool reception in Saudi Arabia.)

In 2010, America is recession-scarred and Clay already in the throes of existential crisis — newly divorced and having testy relations with his daughter and dad — when he lands in an unfamiliar Planet Saudi. His local guide is a jesting taxi driver, Yousef (Alexander Black), who ferries him from his swank Jeddah hotel to the surreal half-constructed desert complex, “King’s Metropolis of Economy



**A HOLOGRAM FOR THE KING** — Attending the Tribeca post-premiere panel for *A Hologram for the King* from, left: Tom Hanks, Sarita Choudhury, Alexander Black, and director Tom Tykwer. The film is now in theatres.

and Trade,” where bureaucratic runarounds compound the exasperating circumstances as Clay’s team is kept waiting to make their pitch. Clay gets a warmer greeting from Danish consultant Hanne (Sidse Babbett Knudsen, who played the Danish prime minister in the superb television series *Borgen*), and a wild embassy party to which she invites him contrasts the pleasures of the private world with the severe religious strictures imposed in public. When the stressed-out Clay has medical issues and is admitted to hospital, he is attended to by a rare female doctor, Zahra Hakem (Sarita Choudhury), whose luminous beauty is only partly concealed by her conservative attire. Clay is a burdened man. In his business past he was charged with outsourcing American jobs to China. A satirical turn of ironic justice gets his Saudi deal undercut by Chinese competitors. But that is also a signal to move on. Indeed the relationship that cautiously develops between doctor and patient is like water in the desert to Clay’s parched soul.

Here are more dramatic narratives that impressed:

**El Clásico (Norway/Iraqi Kurdistan)**

Alan and Shirwan are two dwarf brothers, “little people,” living in a small village in Iraq’s semi-autonomous Kurdistan region where they are employed by Jalal, a maker of traditional “Klash” shoes. They are passionate fans of opposing soccer teams — Alan of Real Madrid and its star Ronaldo; Shirwan of Barcelona and Messi. While Shirwan is married to another little person, Alan is in love with Jalal’s daughter Gona, and when he forbids the relationship the brothers embark on a perilous impossible journey to win Jalal over by presenting a special pair of his shoes to Ronaldo. Actual shoemaker brothers Wyra and Dana Ahmed give winning performances as Alan and Shirwan in this remarkable love story from director Halkawt Mustafa that is also a stunning portrait of contemporary Iraq, earning a cinematography award from the Tribeca jury.

**Wolves (U.S.)**

This intense father-son drama directed by Bart Freundlich was my favourite American narrative

film. The title is from the name of the St. Anthony’s High School basketball team on which senior Anthony Keller (Taylor John Smith), nicknamed “Saint,” is the star player who is browbeaten at home by his father Lee (Michael Shannon, outstanding), an inveterate boozier and gambler. As the stakes get higher and family tensions rise, Anthony’s sympathetic uncle Charlie (Chris Bauer) plays a key role in a final game showdown that is about life choices, not just the scoreboard.

**Junction 48 (Israel/Germany/U.S.)**

Winner of the jury award for best international narrative, director Udi Aloni’s story of young Palestinian Arab Israeli citizens pulses with both raw musical energy and the visceral violence of a divided society. It’s set in the town of Lod (Lydda) near Tel Aviv from which there was an exodus of Palestinians following the 1948 Arab-Israeli war, hence the title; a place also notorious for drug trafficking. Rapper Kareem and his girlfriend Manar are in a band enjoying rising success but increasingly drawn into a maelstrom of politics and personal tragedy in this gripping and illuminating drama.

**Almost Paris (U.S.)**

Domenica Cameron-Scorsese directs this family dramedy about a former hotshot Wall Street executive Max (Wally Marzano-Lesnevich, who wrote the screenplay) at loose ends in the wake of the mortgage crisis and financial meltdown. Moving back to his parents’ small-town house, which with money troubles they’ve been trying to sell, he is forced to confront the consequences of the financial tricks he used to play. He needs to repair his relationships with those close to him, to find new purpose, maybe new love, even if more distant dreams are out of reach.

**Hunt for the Wilderpeople (New Zealand)**

I finally caught this eccentric kiwi tale from writer-director Taika Waititi after missing it at Sundance and SXSW. Based on



**TRIBECA FILM FESTIVAL** — A taxi passes by the red carpet opening ceremonies for the Tribeca Film Festival in New York, which this year was held April 13 - 24 and presented over 100 features and 74 short films drawn from some 40 countries.



# We owe great debt to faith, hard work of our ancestors

## Both Lungs

Brent Kostyniuk



Whenever I look at this photograph of my grandparents, I want to ask them what they are thinking. What drove you and your family to leave your home and travel to an unknown country, with a foreign language you had never even heard spoken before? Was it the tyranny? Was it the poverty? Or was it more? What are your dreams? What trials have you overcome to get this far? There are just so many things I would like to know. There is, however, one thing I do know. I owe a great debt to my *gido* — grandfather — and *baba* — grandmother.

They came to Canada as teenagers at the turn of the 20th century. They had grown up in the same village in what is now western Ukraine, were reacquainted in their new land, and

*Kostyniuk, who lives in Edmonton, has a bachelor of theology from Newman and is a freelance writer. He and his wife Bev have been married for 37 years and have eight grandchildren.*

married in 1907. Together they overcame the hardships of pioneer life and brought 16 children into this world. Having travelled halfway around the globe, they spent the rest of their lives living on the homestead they first settled. They never became famous and were known only to family and friends.

However, to me, their lives were more remarkable. The picture shows them in front of their first house, taken perhaps six years after they were married. In that short time, they cleared land, built a home and had their first two daughters — standing on the right. Food was scarce. They often depended on nature to supplement their diet. Rabbits, wild berries, partridges and prairie chickens were all essential to keep the family from starving. Money was scarce, but necessary to purchase such things as plows and oxen. With no paid work available nearby, Gido would spend summer months working on the railway, as far away as Banff.

In spite of the hardships of



Kostyniuk

**IN THEIR DEBT** — Brent Kostyniuk's grandparents — his *baba* and *gido*, seen in this photo — came to this country as teenagers at the turn of the 20th century. Kostyniuk writes, "They had grown up in the same village in what is now western Ukraine, were reacquainted in their new land, and married in 1907. Together they overcame the hardships of pioneer life and brought 16 children into this world."

pioneer life, Gido realized life was more than just survival. His determination and enthusiasm for his new country led him to learn English quickly. He took an active part in establishing a

school for the district and served as school trustee and chair for several years. Later, three of his children would become teachers. He instilled his children with pride in their country. Two of his sons served in the Second World War and one received the Distinguished Flying Medal. Along with a number of others, in 1911 he paid a precious \$5 to purchase land for a community cemetery. Always willing to help those who had even less than they did, the cemetery sponsors also committed to burying any "poor man who didn't belong to the cemetery group." Similarly, no stranger was ever turned away from my grandparents' home without being fed. That's just the way it was. Mind you, if no stranger ever went away hungry, family and friends could expect a feast.

This story cannot be complete without mentioning Klemko, my great-great grandfather. Although well over 70, he joined the family when they emigrated to Canada. A skilled builder and craftsman, he did much of the construction for the farmstead, including the house in the photo. He carved cradles for the new babies. He could also work stone and used native granite to make grindstones to mill grain from the first crops.

Why am I in their debt? For the same reason most of us owe a debt to our ancestors. They worked hard to create better lives, not only for themselves, but for their children. Of that I am certain. More than that, however, they retained and cherished those things of their past lives which were truly important. The region east and south of Edmonton, for hundreds of miles, is dotted with the onion-shaped domes of Ukrainian churches. Those pioneers had faith so strong, they often built primitive churches

even before their own homes were completed. Sometimes they would build a church with no certainty of when, or even if, a priest would come to celebrate a divine liturgy in it.

My Gido is a relatively young man in this picture, perhaps 30 years old. Wearing a Canadian-style suit, he stands proud and upright. By the time I knew him, however, the years of unbelievably hard labour, cold, and hunger had taken their toll. He walked with a limp and his hands were gnarled. Yet he managed to find strength to give his grandson a bouncy ride on his knee. When we were leaving after a weekend visit, he would always dig into his change purse so we could buy ice cream on the drive home.

None of us are able to see the future; some would say mercifully. So what were you thinking, Gido? What were your hopes for your children? Did you even have time to think about grandchildren? If you did, what sort of world did you want for them?

Whatever your thoughts may have been, I do know this. You worked hard all your life, you kept your faith close, and somehow I am the beneficiary of that. I am indeed in your debt.

*Vichnaya pamyat.* Eternal memory.

## More highlights from Tribeca festival

Continued from page 9

Barry Crump's book *Wild Pork and Watercress*, 10 chapters and an epilogue recount the story of troubled foster child Ricky (Julian Dennison), "a real bad egg" unhappily transplanted from the city. But following the death of foster mother Aunt Bella and a fire, Ricky goes awol in the bush with cantankerous Uncle Hec (Sam Neill) and dog Tupac. The two "wilderpeople" elude police and child protection authorities for months until a wild chase catches up to them, with consequences that prove more fortunate than fearful. (Scheduled for a North American release in late June.)

### The Human Thing (Cuba)

The title of director/co-writer Gerardo Chijona's film comes from a winning story submitted by a prisoner, Maikel, which also wins him his freedom. Two years earlier Maikel and his brother, small-time thieves, had stolen the sole handwritten copy of a manuscript by famous writer Justo Morales while burgling his house. In league with a crime boss "businessman," Suave, the clever Maikel is able to rewrite it as his own for a prestigious literary competition with a rich prize. While the ruse ultimately fails, it also opens a path for Maikel to escape his past.

### As I Open My Eyes (France/Tunisia/Belgium/United Arab Emirates)

In the midst of the tumultuous

transformation of Tunisia's Arab spring, a rebellious young woman, Farah, explores themes of protest as a singer in a band whose music transgresses conservative traditions. Farah's relationships fray under pressure and when she disappears into the hands of police agents, a moment of truth must be confronted. Director/co-writer Leyla Bouzid powerfully captures the notes of resistance and song in this debut feature.

### The Fixer (U.S.)

Director/co-writer Ian Olds (*Occupation: Dreamland, Fixer*) moves the story from Afghanistan to California as Osman, an Afghan "fixer" for American war correspondent Gabe, finds refuge with the latter's mother, Gloria (Melissa Leo), a county sheriff. Taking low-paid part-time work as a crime reporter for the local paper he makes the acquaintance of an unstable character, Lindsay (James Franco), who goes missing under suspicious circumstances. Osman has escaped a violent troubled environment to find himself in unfamiliar murky territory he cannot fix.

### The Phenom (U.S.)

Like *Wolves*, writer-director Noah Buschel's story of a star teenage athlete dealing with an abusive dad goes much deeper than sports clichés about winning being the only thing. The phenom is Hopper Gibson (Johnny Simmons), an ace pitcher whose struggles as a major-league rookie

land him on the couch of a sports psychologist (Paul Giamatti) who's lost a player patient to suicide. Both have something to overcome. For Hopper it means coming to terms with the overbearing presence of a dad, Hopper Sr. (Ethan Hawke), who is in and out of prison.

### Folk Hero & Funny Guy (U.S.)

Writer-director Jeff Grace delivers a highly entertaining riff on two mismatched dudes who somehow team up on a performing road trip. The funny guy is Paul (Alex Karpovsky), a loser in love who's also falling flat in his standup comedy routine. The folk hero is childhood friend Jason (Wyatt Russell, who played the stoner ball player in Linklater's *Everybody Wants Some!!*), an easygoing singer-songwriter who has a way with the ladies. A new female singer, Bryn (Meredith Hagner), gets added to become a threesome. While that eventually falls apart, Paul gets his mojo back and the hard feelings are soothed over in song.

I should also mention the U.S. narrative jury award winner *Dean* about which I have heard good things but wasn't able to see. Surprisingly the audience award went to *Here Alone*, a horror film from the Midnight program, though it is a cut above the viral post-apocalyptic plague genre.

Next week: documentary highlights from Tribeca.

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# Mystery of the Trinity models unity in diversity

## Liturgy and Life

Gertrude Rompré



Do you remember how you learned about the Trinity? For some of us, it may have been in Lesson 3 of the Baltimore Catechism where questions like: “What is the Blessed Trinity?” were posed. (Answer: “The Blessed Trinity is one God in three Divine Persons.”) Or, perhaps our teachers used more visual aids — shamrocks — to show how three can be one. Either way, the Trinity is always a Mystery, and I’m glad of it!

Trinity Sunday	Proverbs 8:22-31
May 22, 2016	Psalm 8
	Romans 5:1-15
	John 16:12-15

I find the fact that the Trinity is beyond our rational understanding entirely comforting. It means that all the language we use to talk about God, whether the Q&As of the Baltimore Catechism or the visual metaphors of more recent catechesis, will always be inadequate. Human language just isn’t up to the task of transmitting the height and depth and width and breadth of God. So we’re left with puzzles, mysteries even, that our human minds struggle to solve. And the fact that we can’t solve them is very good. It reminds us that we are not God, that God is beyond and within us, and that God is not something we

Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

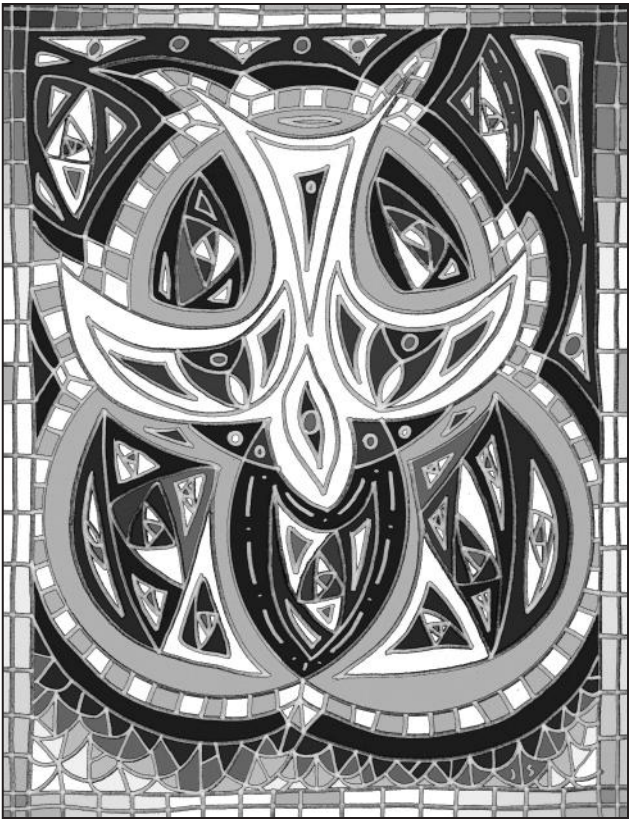
understand but Someone we know.

The mystery of the Trinity is an invitation rather than a prescription for coming to know God. By trying to fit three persons into one being, we’re left with a concept that invites contemplation. How can this be so? How does each person of the Trinity reveal Godself to us? Which manifestation of the Trinity speaks most to us in the different seasons of our lives?

Until recently, Jesus was my entryway into the divine but, as I get older, I am coming to rely more and more on the Spirit who has been with God “since before the beginnings of the earth!” I now image God as the divine breath — or *ru’ah* — that sustains me. But that’s OK. The Trinity is a big enough mystery to contain my changing images of God.

The Trinity also teaches us about being human. If we are created in the image and likeness of God (Genesis 1, 27); and if that God is one being in three persons; then, just as God is, we humans are built for relationship. Loving human relationships become the manifestation of God’s essence in creation. The relationships between humans and the planet and other non-human creatures are also the reflections of the overflowing love of the Trinity. As humans, we are called to nurture relationships, or live in “right relationship,” because we are created in the image of the One who is Lover — Beloved — and the Love that flows between them.

The Trinity reminds us in a powerful way that we don’t have to be afraid of difference. The mystery of the Trinity models for us the possibility of unity in diversity. It encapsulates the paradox that we experience in healthy human interactions: when we embrace the other with compassion we do not lose our identity but, rather, grow to a deeper understanding of ourselves. The Trinity highlights this mystery and invites us to stretch our compassion toward those we perceive as different. As Gandhi said: “Our ability to reach unity in diversity will be the beauty and the test of our civilization.” A Christian believer in the Trinity might say: “Our ability to bear witness to the unity in diversity of the Trinity will be the



Trinity Statshie Art

beauty and test of our civilization!”

Finally, the readings of Trinity Sunday tell us one more important thing about the God who is Three-in-One. They remind us that this God delights in us and in all creation. “Who are we that God is mindful of us?” asks the psalmist. We are God’s creatures, the work of the hands of the Trinity. As such, we are invited to know God, to live in relationship and embrace difference with compassion. The only appropriate response is praise so let us join in the refrain: *O Lord, our God, how majestic is your name in all the earth!*

# In memory of a fierce and gentle man: Daniel Berrigan

## In Exile

Ron Rolheiser, OMI



Before you get serious about Jesus, first consider how good you’re going to look on wood! Daniel Berrigan wrote those words and they express a lot about who he was and what he believed in. He died April 30 at age 94.

No short tribute can do justice to Dan Berrigan. He defies quick definition and facile description. He was, at once, the single-minded, obsessed activist, even as he was one of the most complex

Rolheiser, theologian, teacher and award-winning author, is president of the Oblate School of Theology in San Antonio, Texas. He can be contacted through his website: [www.ronrolheiser.com](http://www.ronrolheiser.com). Follow Father Ron on Facebook: [www.facebook.com/ronrolheiser](https://www.facebook.com/ronrolheiser)

spiritual figures of our generation. He exhibited both the fierceness of John the Baptist and the gentleness of Jesus. An internationally known social justice advocate, an anti-war priest, a poet, a first-rate spiritual writer, a maverick Jesuit, he, along with his close friend Dorothy Day, was one of our generation’s foremost advocates for non-violence. Like Dorothy Day, he believed that all violence, no matter how merited it seems in a given situation, always begets further violence. For him, violence can never justify itself by claiming moral superiority over the violence it is trying to stop. Non-violence, he uncompromisingly advocated, is the only road to peace. Like Dorothy Day, he couldn’t imagine Jesus with a gun.

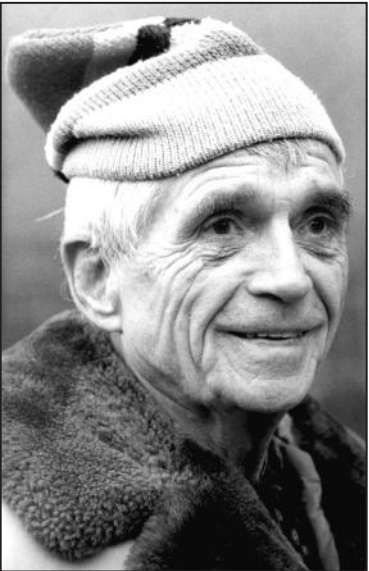
Berrigan lived by the principle of non-violence and spent his life trying to convince others of its truth. This got him into a lot of trouble, both in society at large and in the church. It also landed him in prison. In 1968, along with his brother, Philip, he entered a federal building in Catonsville, Maryland, removed a number of draft records and burned them in garbage cans. For this, he was given three-and-a-half years in prison. But this also indelibly stamped him into the consciousness of a whole generation. He was forever after known as a member of the *Catonsville Nine* and once appeared on the cover of *Time* magazine.

I was in the seminary during those tumultuous years in the late 1960s, when anti-war protests in the USA were drawing huge crowds and Daniel Berrigan was one of their poster boys. Moreover, I was in a seminary where most everything in our ethos was asking us to distrust Berrigan and the anti-war movement. In our view at that time, this was not what a Catholic priest was supposed to be doing. I wasn’t a fan of his then. I’m a late convert.

That conversion began when, as a graduate student, I began to read Berrigan’s books. I was gripped by three things: first, by the gospel challenge he was spelling out so clearly; next, by his spiritual depth; and, finally, not least, by the brilliance and poetry of his language. He was, flat-out, a very good writer and a very challenging Christian. I envied his vocabulary, his turn of phrase, his intelligence, his wit,

his depth, and his radical commitment. I began to read everything he’d written and he began to have a growing influence on my life and ministry. I had never before seen how non-negotiable is Jesus’ challenge to act not just with charity about also with justice.

Rev. Larry Rosebaugh, an



CNS Jesuit Father Daniel Berrigan

Oblate colleague who also went to prison for anti-war protests and who was later shot to death in Guatemala, shares in his autobiography how, the night before he performed his first act of civil disobedience that landed him in prison, he spent the entire night in prayer with Daniel Berrigan. Berrigan’s advice to him then was this: *If you can’t do this without becoming bitter and angry at those who arrest you, don’t do it! Prophecy is about making a vow of love, not of alienation.* There’s

a thin line here, one that’s too often crossed when we are trying to be prophetic.

Ironically, for all his critical counsel on this, Berrigan, by his own admission, struggled mightily with exactly this, namely, to have his protest issue forth from a centre of love and not from a centre of anger. At age 62, he wrote an autobiography, *To Dwell in Peace*, within which he candidly shared that he had never enjoyed a healthy relationship with his own father and that his father had never blessed him or his brother, Philip. Rather, his father was always more threatened by his sons’ energies and talents than proud of them. With this admission, Berrigan went on to ask whether it was any wonder that he, Daniel, had forever been a thorn in the side of every authority figure he ever encountered: presidents, popes, bishops, religious superiors, politicians, police officers. It took him 60 years to make peace with the absence of his father’s blessing; but, God writes straight with crooked lines — the radicalness this fired in him helped challenge a generation.

In his later years, Berrigan began to work in a hospice, finding among the dying a depth that grounded him against what he so feared in our culture, shallowness.

His own generation will give him a mixed judgment: loved by some, hated by others. But history will speak well of him. He was always on the side of God, peace, and the poor.

Daniel Berrigan RIP.

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# Abandon ‘just war’ theory, conference tells church



## Making A Difference

Tony Magliano

In John 14:27, on the night before his execution, Jesus said to his disciples, “Peace I leave with you; my peace I give to you. Not as the world gives do I

*Magliano is an internationally syndicated social justice and peace columnist. He is available to speak at diocesan or parish gatherings about Catholic social teaching. His keynote address, “Advancing the Kingdom of God in the 21st Century,” has been well received by diocesan and parish gatherings from San Clemente, Calif., to Baltimore, Md. Tony can be reached at tmag@zoominternet.net.*

give it to you.” Facing a horrible, violent death, Jesus taught the first leaders of his church to respond to violence with peace. The peace of Jesus — the only real and lasting peace — unlike the false “peace” of the world which violently conquers enemies, would be based on total non-violence. But after 300 years of countless Christians striving to follow the non-violent Jesus — often suffering severe persecution — the faith of the followers of Christ was legalized and later made the official religion of the Roman Empire. Christians then began fighting for the empire. And sadly, Christians have been fight-

ing for empires ever since. The “just war” theory was developed to offer criteria — like protecting civilians from attack — that had to be met before war could be theoretically morally justified and continued. Most unfortunately, this led to the Catholic Church’s abandonment of total Christ-like non-violence. A monumental, first-of-its-kind conference was held April 11 - 13 in Rome, with the purpose of deepening the Catholic Church’s understanding and commitment to Gospel non-violence. Conference participants urged that the just war theory be replaced with a Just Peace strategy. The Nonviolence and Just Peace Conference, co-sponsored by the Pontifical Council for Justice and Peace and Pax Christi International, gathered together an international group of approximately 80 bishops, theologians, priests, sisters and laypersons — all experienced non-violent social justice and peace leaders — to begin to formulate for the Catholic Church a Gospel-based, active,

non-violent strategy to counter violence, armed conflict, and war. One of the attendees, Marie Dennis, co-president of Pax Christi International, told me that most of the participants came from countries where war and violent conflict have been the reality for too many years. Dennis said their message to us over and over again was: “We are tired of war.” For the church to promote non-violence — to deepen our understanding of and commitment to non-violence — seemed obvious and essential, she concluded. Another attendee, Rev. John Dear, a veteran non-violent peace educator and activist, said to me there is no such thing as a just war. “Everything has to return to the teachings of the Sermon on the Mount and the non-violence of Jesus.”

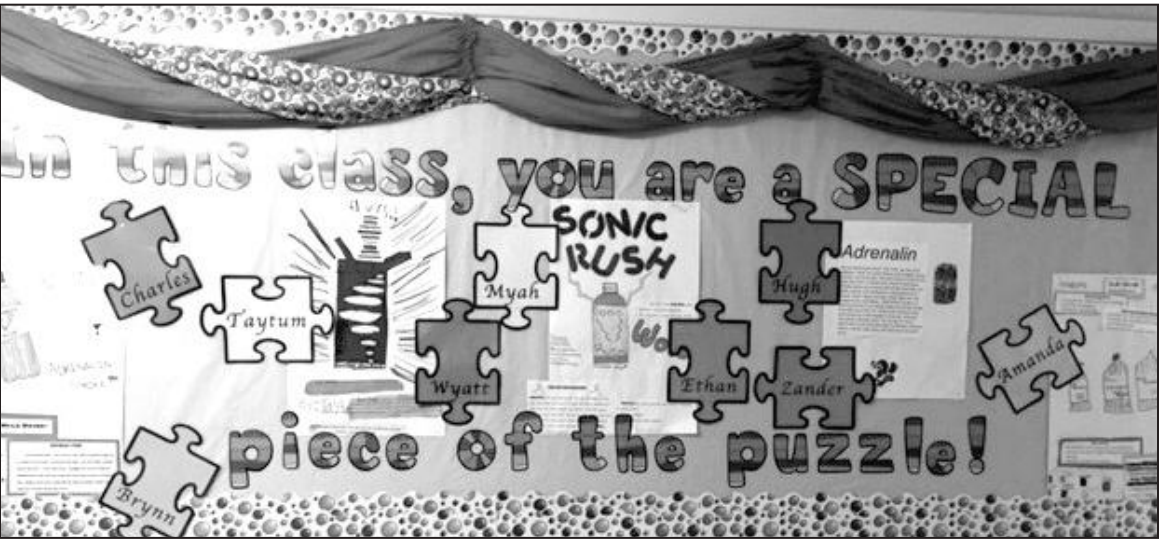
He emphasized that Jesus taught us to offer no violent resistance to one who does evil. Dear said “active non-violence is not passive.” He said we need to address the root causes of war like poverty and exclusion. But instead the just war theory has been used for over 1,700 years to justify many wars and killings. Another participant, Eli McCarthy, who represented the Conference of Major Superiors of Men, shared with me his amazement regarding stories about Catholic leaders negotiating with very violent armed actors. He spoke of an archbishop negotiating with the violent Lord’s Resistance Army in Uganda, and of a Jesuit negotiating with paramilitaries in Columbia. McCarthy said conference participants were informed about a bishop in warring South Sudan who created a peace village that has the trust of all armed actors. He said he heard that peace education is taught in all the schools

in the Philippines, and that there is a university of non-violence in Lebanon. We have much to learn from committed Christians who are already successfully replacing a just war theory mentality with a Just Peace strategy. McCarthy said, “One thing surprised me, and it is instructive. Those (attendees) living in violent conflict zones . . . were all in support, as far as I could tell, of the Catholic Church focusing on non-violence and Just Peace, and no longer using the just war theory.” The Nonviolence and Just Peace Conference produced a guiding document titled “An Appeal to the Catholic Church to Re-Commit to the Centrality of Gospel Nonviolence.” I hope many Catholics will prayerfully read it. At the end of this document there is a call for the Catholic Church to:

- integrate Gospel non-violence into life — including the sacramental life — and work of the Catholic Church through dioceses, parishes, schools and seminaries;
- promote strategies of non-violent resistance, restorative justice and unarmed civilian protection;
- no longer use or teach the “just war” theory;
- continue advocating for the abolition of war and nuclear weapons;
- and there is a request to Pope Francis to write an encyclical letter on non-violence and Just Peace.

The questions of active non-violence, the just war theory, and war itself are very personal for me. More than 33 years ago I was honourably discharged from the U.S. Army as a conscientious objector. While firing an M-16 at

— PEACE, page 13



HFRCSSD

A PIECE OF THE PUZZLE — Every student, called by name, is encouraged to recognize what an important part they are in the kingdom that God prepared for us and entrusted to our care.

# Holy Family: ‘streaming the light of Christ on 21st-century footprints’



## Catholic Connections

Lynn M. Colquhoun

“Streaming the light of Christ upon our 21st-century footprints” means a lot of celebrating but also includes significant education for staff and students alike. How do we stream Christ’s light? What are our 21st century skills? What “footprint” are we making? For the members of the Holy Family Roman Catholic Separate School Division #140, this annual theme has taken us on a faith-filled and enthusiastic journey. This has been an opportunity to broaden our understanding of the light of Christ that is within each

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

of us and recognize how we can share the light with others. Each year Holy Family schools host a number of events to celebrate the liturgical seasons of our faith. Advent, Christmas, Lent, and Easter gatherings are obvious ways for us to demonstrate how our children are growing in faith. Students lead the music, share the readings and sometimes even perform a dramatic representation of Scripture. The energy and joy that is so evident during these times reminds us that we are indeed celebrating the story of our Lord in whatever way suits us best. We embrace the story and make it our own. We are the hands and feet that God calls to build God’s kingdom. In Holy Family, we

strive to do it with grace and happiness. Beyond the “routine” celebrations, many more opportunities exist to give the light of Christ that is within each of us a good workout. Family reading nights, student-led conferences to discuss progress reports, and extra-curricular performances are more ways in which we can allow our students to shine and put a spotlight on their great efforts. So many students grow quickly in their knowledge, skills and understanding while passing through the grades of our buildings. To be able to pause and say, “well done” or “way to go” is shining the light of Christ in the perfect direction. As we continue this journey called Catholic education, we are choosing to intensify the spotlight on the 21st-century skills and competencies that we believe our young citizens need to develop to be successful and engaged in the future. Creative thinking, collaboration, and creativity are just a few areas where we have begun to help our learners understand their character and abilities. We,

as educational leaders, are on a journey ourselves when it comes to knowing this focus. We consider these “soft skills” a way for our students to learn more deeply harnessing both the physical environment around them and leveraging the digital world that is ever-evolving. Holy Family encourages them to build deep and lasting relationships that are respectful and fulfilling. We celebrate their innovative spirit — a true manifestation of the Holy Spirit at work within them. As always, Holy Family staff and students alike make their best effort to consider the stewardship of gifts, talents and environment. In his encyclical on the environment, *Laudato Si’*, Pope Francis reminds us of our call to care for the environment and one another. That is exactly how Holy Family promotes attention on the “footprint” that we are leaving. We suggest that our citizens walk gently upon this path

that God has set before us. We don’t want to stomp around and leave deep impressions that damage relationships or surroundings. We want to walk along with or beside those we love and care about. We want our “impression” on all we touch to build confidence and trust enhancing the kingdom of God. Celebrating the annual theme this year has been both a challenge and reward. We always have and always will believe that the children are at the heart of what we do and therefore have forever strived to celebrate success and achievements. Shining Christ’s light into areas we don’t usually focus upon has challenged us to find new ways to share. Taking a closer look at 21st-century skills has rewarded us all with a continued guidepost for our journey. May our families and staff always be blessed in their commitment to growth and celebration in the light of Christ.





# Spirit of suicide: death as the solution to suffering

By Brett Salkeld

*This is the second of a five-part series.*

In the first part of this series we looked at the claim that, “An assisted dying law would not result in more people dying, but in fewer people suffering.” We saw that, while the statement is true, it is irrelevant. No kind of killing increases the number of people dying for the simple reason that *everybody* dies.

But there is another problem with this statement: it imagines death as the solution to suffering. This is a dangerous idea.

People contemplating suicide do not want to die. They can simply see no other way out of their suffering. When we can give them hope that their suffering can be addressed, the desire for suicide disappears.

When comedian Robin Williams took his own life, The Academy of Motion Picture Arts and Sciences created a meme of his famed blue genie from Disney’s Aladdin, with Williams being released from lamp captivity with the caption, “Genie, you’re free.” The meme was almost inevitable.

The rapid spread of this meme was followed by the rapid spread of warnings against the meme. Here are a few excerpts from a Washington Post story:

“Christine Moutier, chief medical officer at the American Foun-

dation for Suicide Prevention, (says) ‘Suicide should never be presented as an option. That’s a formula for potential contagion.’

“The starry sky from Disney’s Aladdin, and the written implication that suicide is somehow a liberating option, presents suicide in too celebratory a light, Moutier said.

“Moutier has some advice for organizations and individuals talking about Williams’s death online: Be sure to acknowledge that suicide has underlying issues — and those issues can be addressed.”

Anyone who has ever lost someone to suicide knows why such a meme is almost inevitable. When we lose someone to suicide, we are at a loss to understand the world. We grasp for consolation without thinking about all the implications of our first attempts. We only slowly come to realize that certain ways of talking and thinking — ways that seem so comforting at first — are, in fact, dangerous.

We learn gradually how to balance compassion for the deceased and an unambiguous denunciation of suicide *per se*. We must honour the pain and suffering of the deceased while avoiding giving the impression that suicide is an option. This is not easy.

It is not easy when it is agreed that suicide is not an option.

But how shall we talk when suicide is an option, at least for some?

When Brittany Maynard, the young American woman with terminal brain cancer who advocated for assisted suicide, moved to Oregon to kill herself with help of the state and medical community not even three months after Robin Williams’ suicide, what could we say?

Could we tell those who are suffering that “suicide has underlying issues — and those issues can be addressed?”

Or do we tell people that Brittany Maynard’s suffering



Design Pics

**DANGEROUS SOLUTIONS — It is a dangerous idea to imagine death as the solution to suffering, writes Brett Salkeld. “People contemplating suicide do not want to die. They can simply see no other way out of their suffering. When we can give them hope that their suffering can be addressed, the desire for suicide disappears.”**

could not be addressed, but theirs could be?

Do we really want to be in the position of telling people which suffering legitimates suicide and which does not? Do we expect our doctors to be able to look a suffering person in the eye and tell that person that their suffering is not enough?

And even if we are comfortable telling those who suffer just how their suffering compares, or doesn’t, with those for whom we advocate a *right* to suicide, do we have any right to expect them to believe us?

What are we to say to suffering people when a parliamentary committee registers its concern that access to assisted suicide needs to be carefully provided to our northern communities so that their rights are respected while the

Attawapiskat First Nation declares a state of emergency due to a rash of suicide and suicide attempts? Does the suffering of this people count? Do we have the chutzpah to tell them it doesn’t?

The logic of suicide is inexorable. And the experience of other jurisdictions that have introduced assisted suicide is not encouraging.

Much initial argument for assisted suicide presumes the patient is terminal. We are told, then, that those who oppose it insist on adding a few days or weeks of useless suffering to a life that is basically over. But our Supreme Court recognized that, once the logic of suicide is introduced, being *terminal* is not necessary. All that is necessary is that the suffering is *irremediable*. Because what, really, is the difference between pointlessly adding days or weeks of suffering, and adding months or years?

Once the line between letting a person die and killing that person has been effaced, no other safeguards can withstand scrutiny. And so our parliamentary committee tells us that the right must include the mentally ill and, eventually, children.

There is no arguing with their logic. We can’t tell an 18-year-old that their suffering counts, while a 17-year-old needs to just wait it out.

Once death is the solution to suffering we cannot credibly deny that solution to anyone who believes they need it.

Of course, one of the problems with this “solution” is that it is permanent. But how many of us know people who have been suicidal at one point and are glad to

be alive today?

Another problem with this solution is that it very easily becomes common sense. We see in Belgium, for example, the rapid rise of assisted deaths with no explicit consent. “Of course this person would want to die. Everyone in this situation wants to die.”

But as we come to the bottom of this slippery slope, we find another danger. Once suicide is a normal, accepted, common-sense end to life (look at the recent dramatic increases in the use of the practice in the Netherlands if you doubt this can happen), another question emerges that cannot be avoided.

Once everyone has the choice to die, that choice must be faced. In a culture that makes death a choice, old age or illness will automatically present the question, “Should I kill myself?” Given the burden that the elderly and the ill often feel they place on their families and on the already overburdened health system, death can come to be seen not merely as a relief or a choice, but as a duty.

This will be our subject in part 3.

## We all need to make peace

Continued from page 12

pop-up targets, I realized as a follower of the non-violent Jesus I could not aim a weapon at another human being, pull the trigger, and kill him or her.

While writing this column on peacemaking, the Holy Spirit dropped this Loyola Press 3 Minute Retreat into my inbox. It is mystically titled “On a Peace Mission.”

I am glad to share it here with you.

“On the evening of that first day of the week, when the doors were locked . . . Jesus came and stood in their midst and said to them . . . ‘Peace be with you. As the Father has sent me, so I send you.’ ”

Let us go forth to make peace.

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## An epic disaster

The wildfire at Fort McMurray in Alberta made news worldwide this past week. The city of 80,000 and several neighbouring towns were forced to evacuate, and quickly. Damage will run into the billions of dollars, it is estimated; life has been changed forever.

Just a year ago, life looked good. Fort McMurray is at the heart of Alberta oil country. The future looked rosy. Fort McMurray was a destination, especially for people from the east looking for work.

Then the price of oil dropped. Jobs were cut. Suddenly, in the space of a week Mother Nature erupted in an uncontrolled and uncontrollable manner. Fire razed sections of the city and citizens were forced to flee. Many were able to take nothing with them. Highways north and south of the city were jammed with traffic.

But the disaster also brought out the best in people. TV newscasts showed people visiting cars stuck on the highway asking if those inside needed a fill-up of gas or if they needed food and water. It must have been a welcome gift for those feeling the panic of destroyed homes and forced flight. People and institutions also reached out to offer free lodging to strangers. And groups across the country have mobilized to raise money and goods to replace what the residents have lost.

This disaster will rank high, if not highest, in the roster of disasters Canada has suffered. It's a reminder that we are not as independent and in control as we like to think. It's also a reminder how fortunate we are to have resources available to us and how life is enriched by the generosity of our neighbours. — PWN

## Pope challenges Europe

Europeans like Pope Francis. On May 6 he was awarded the prestigious Charlemagne Prize.

The award is traditionally conferred on the feast of the Ascension in the German city of Aachen. It is presented by the citizens of Aachen to commemorate Charlemagne — the first Holy Roman Emperor — and to honour a public figure for his or her commitment in promoting European unity.

In a break with tradition, the ceremony was held not in Aachen but at the Vatican. Among the distinguished European leaders who came to Rome to honour the pope were German Chancellor Angela Merkel, Italian Prime Minister Matteo Renzi, King Felipe VI of Spain, Grand Duke Henri of Luxembourg, as well as the heads of the European Parliament, the European Council and the European Commission — three men who were also past laureates of the prize.

The mayor of Aachen, Marcel Phillip, told those assembled that “Pope Francis is a godsend for Europe.”

His perspective as a South American whose relatives were Italian immigrants, and as leader of the Catholic Church, lets him see “clearly through the veil of affluence just how warped and ensnared in contradictions our continent is,” the mayor said.

Europe has lost its bearings and “the values that we urgently need to rediscover and strengthen are essentially Christian values,” Phillip said.

In a speech reminiscent of Martin Luther King's famous 1963 “I have a dream” speech, Pope Francis delivered his own “dream” speech — a dream of a divided Europe coming together to protect the rights of everyone, especially families and migrants.

“I dream of a Europe where being a migrant is

not a crime, but a summons to greater commitment” to help those in need, he said, “I dream of a Europe where young people” can lead a simple life and see that marriage and children are a joy, not a burden because there are no stable, well-paying jobs.

“I dream of a Europe that is young, still capable of being a mother: a mother who has life because she respects life and offers hope for life,” he added. He dreamt of a new “European humanism,” involving “a constant work of humanization” and calls for “memory, courage, (and) a sound and humane utopian vision.”

His 30-minute talk also contained some admonitions and calls to greatness.

“What has happened to you?” he repeated three times. What has happened, he asked, to the glorious Europe of the past: the champion of human rights, the home of artists, the mother of heroes who upheld “and even sacrificed their lives for the dignity of their brothers and sisters?”

He called for the recollection of and courageous return to the bold ideals of the founding fathers of a united Europe — those who were committed to “alternative and innovative paths in a world scarred by war.”

“They dared to change radically the models that had led only to violence and destruction. They dared to seek multilateral solutions to increasingly shared problems,” he said.

Europe needs not just political, economic and military coalitions, he said, but also alliances built on cultural, religious and educational ideals and visions. The Catholic Church can be an important partner for this, he said.

Pope Francis shared his dream of a renewed Europe. The wisdom of the ages says: What we dream alone remains a dream. What we dream with others can become a reality. — PWN

## Saskatchewan has dramatically reduced wait times for surgery

By Janice MacKinnon,  
Saskatoon

The 2014 Commonwealth Fund Survey, which ranked Canada last in timeliness of care, was one of many studies highlighting Canada's dismal record on health care wait times. As wait times increased in the 1990s and evidence mounted about their adverse effects on patients, provincial governments

were slow to respond, in part because the health care system was dominated by providers rather than focusing on patients and the timeliness of care.

Pressure to address wait times came from the Supreme Court's 2005 decision in the Chaoulli case, which focused on patients and their right to timely treatment and the need for governments to tackle the wait time problem. And pres-

sure also came from patient accounts of suffering while waiting for treatment and the Fraser Institute's annual survey of physicians across Canada, which highlighted how actual wait times (specialist to treatment) for elective surgeries in various provinces were longer than what physicians considered clinically reasonable.

The Fraser Institute's annual study also showed that Sas-

katchewan had some of the longest wait times in the country in the late 1990s and throughout the 2000s. In 2010 the Saskatchewan government made the bold promise that by 2014 no patient would wait more than three months for elective surgery as part of its wait time reduction strategy, the Saskatchewan Surgical Initiative (SSI).

In developing the SSI, Sas-

katchewan worked with and learned from other provinces, belying the image of a fragmented health care system where leadership must come from the federal government, and built upon previous Saskatchewan initiatives to reduce waiting lists.

The SSI changed the way waiting lists were managed: waiting lists were centralized, patients prioritized and referrals pooled so that patients could use the Internet to choose their physician armed with the knowledge about the length of their wait for treatment.

The SSI also fundamentally changed the culture and decision-making process in health care.

## Our beef is not just with Earls – it's the system

By Emery Huszka,  
Florence, Ont.

When Earls announced it could not find a large and consistent enough supply of Canadian beef that met its criteria, there was a quick and emotional backlash. Yet, Earls sourcing decision also highlights Canada's need for a more diversified beef system that would create more value for both farmers and consumers.

First, we must look at where in the supply chain the decisions are made regarding synthetic hormones, antibiotics and slaughter methods. Over 90 per cent of Canada's federally inspected beef is slaughtered and processed by two foreign-owned companies — JBS of Brazil and U.S.-based Cargill — using two packing plants: one in Alberta and one in Ontario.

These companies own the feedlots where they finish a large proportion of the cattle that supply their packing plants. They have a great deal of influence

over the price paid for livestock, and thus the kinds of practices that make other feedlots economically viable.

It is understandable that family farmers feel unfairly labelled by Earls decision. Farmers do not have any say in the packing plants' slaughter methods or in the pharmaceuticals used by large feedlots.

Canadian farmers and ranchers typically raise beef animals in relatively small herds that spend their summers grazing on pasture. Cow-calf producers generally do not use hormone implants or antibiotics in the feed because they are both expensive and unnecessary. Antibiotics are used when needed to treat sick animals, which is a humane practice.

Some farmers are able to finish their beef (on grass or grain), then direct-market to consumers or supply niche markets such as restaurants and specialty retailers; they consequently obtain a good price that reflects their production methods. Most, however, must sell into the system that Cargill and JBS control and take the price offered. It is not fair to blame the farmer for the decisions of these corporations.

We would like to challenge

restaurant chains such as Earls to find a way to support Canadian farmers while also listening to their customers and avoiding the ecological footprint of importing

meat from the U.S. Couldn't they work with a network of locally owned, provincially inspected

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CNS /Sashenka Gutierrez, EPA

**MEXICANS PROTEST ABOUT MISSING STUDENTS** — Relatives of the 43 missing Mexican students protested in Mexico City March 24. The students of the school of the Ayotzinapa teachers' college near Chilpancingo, Mexico, were last seen Sept. 26, 2014. Pictures of the missing students were featured in another protest in Mexico City in 2015.

*Huszka farms near Florence, Ont. He is a National Farmers Union board member and president of the National Farmers Union in Ontario.*



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# For pope, 'gift of tears' helps one encounter Jesus

By Cindy Wooden

VATICAN CITY (CNS) — Throughout his pontificate, Pope Francis has been sharing a theology of tears: tears of compassion, compunction and consolation.

Although Pope Francis does not mask his emotions in public, he rarely is seen to cry. One obvious exception was in Albania in September 2014 when he came face to face with a priest who had been imprisoned and tortured for his faith under the country's communist regime. After a long embrace with the priest and some whispered words, the pope turned from the congregation to wipe the tears from his eyes.

Pope Francis encourages people to pray for "the grace of tears" when pleading to God to help others, when recognizing their own

sinfulness, when contemplating the greatness of Christ's sacrifice on the cross and when experiencing God's mercy.

As part of the Holy Year of Mercy, the pope scheduled a May 5 prayer vigil "to dry the tears" of those who are weeping, inviting parents who have lost a child, victims of war and torture, the seriously ill, the desperate, those enslaved by addiction and everyone else in need of consolation.

The service included special prayers for persecuted Christians; those in imminent danger of death; people enslaved; victims of war and terrorism; abused children; the seriously ill and their caregivers; the unjustly accused and prisoners; those who feel abandoned, depressed and desperate; people suffering from addictions; families who have experi-

enced a miscarriage or the death of a child; and those who have lost or been forced to leave their homes, families or jobs.

Sometimes, he has said, tears are the only true response to the question of why the innocent suffer.

In January 2015, the pope listened to a 14-year-old boy in Manila describe life on the streets as a struggle to find food, to fight the temptation of sniffing glue and to avoid adults looking for the young to exploit and abuse.

A 12-year-old girl, rescued from the streets by the same foundation that helped the boy, covered her face with her hand as she wept in front of the pope. But she managed to ask him, "Why did God let this happen to us?"

Pope Francis said a real answer was impossible, but the question itself was important and the tears that accompanied the question were even more eloquent than the words.

"Certain realities of life," he said, "are seen only with eyes that are cleansed by tears."

For people who are safe, comfortable and loved, he said, learning how to weep for others is part of following Jesus, who wept at the death of Lazarus and was moved with compassion at the suffering of countless others.

"If you do not know how to weep, you are not a good Christian," the pope said in Manila.

When the pope talks about tears, he's "very Latin and very Ignatian," said Jesuit Father Daniel Huang, the order's regional assistant for Asia and the Pacific. A flow of tears indicates that the person's heart is involved, not just his or her mind.

"Tears presumably come from a deep place within and tears suggest you are not just thinking, you are feeling, your heart is involved," the Jesuit said.

The ability to shed tears is "a grace" that allows a person to express his or her humanity and connection to other human beings,



CNS/L'Osservatore Romano via EPA

**POPE CRIES** — Pope Francis embraces Franciscan Father Ernest Simoni during a visit to Tirana, Albania, Sept. 21. Pope Francis wept when he heard the testimony of Simoni, 84, who for 28 years was imprisoned, tortured and sentenced to forced labour for refusing to speak out against the Catholic Church as his captors wanted.

he said. It expresses "what is best in humanity — that we feel compassion for people and that we are moved by people's suffering."

In meetings with priests, Pope Francis repeatedly asks if they are able to weep when pleading to God in prayer to help their parishioners. He told priests of the Diocese of Rome in 2014 that the old Missal had a prayer that "began like this: 'Lord, who commanded Moses to strike the rock so that water might gush forth, strike the stone of my heart so that tears...'" — the prayer went more or less

like this. It was very beautiful."

"Do you weep?" he asked the priests. "Or in this priesthood have we lost our tears?"

In Pope Francis' teaching, tears — and the suffering that causes them — also can be a step toward renewed faith and clarity about the love of God.

"You see, sometimes in our lives, the glasses we need to see Jesus are tears," he said at a morning mass early in his papacy. "All of us in our lives have gone through moments of joy, pain, sadness — we've all experienced these things."

## Christian, Muslim leaders say religion can 'humanize' society

By Carol Glatz

VATICAN CITY (CNS) — Catholic and Muslim leaders meeting in Rome said religion can humanize and civilize communities when followers actually adhere to their faith's teachings about loving God and neighbour.

The Pontifical Council for Inter-religious Dialogue and the Amman-based Royal Institute for Interfaith Studies held their fourth colloquium May 3 - 4 and examined "shared values in social and political life" from the perspective of Christians and Muslims.

Pope Francis met with participants May 4 and said his visit to Jordan in 2014 was "a beautiful memory that I carry with me."

He praised participants' dedication to the constructive path of dialogue, especially at a time when "we have become used to the destruction caused by wars," he said in brief, off-the-cuff remarks.

Dialogue involves stepping outside oneself and listening to the other, he said. "It is the first step of a journey. Following this meeting of the word, hearts meet and begin

a dialogue of friendship, which ends with holding hands. Word, hearts, hands. It's simple! A little child knows how to do it," he said.

The participants released a written statement at the end of the dialogue meeting, agreeing on the need to recognize and guarantee the inalienable rights and dignity God has bestowed on everyone and to protect them with use of the law.

"We believe in the humanizing and civilizing role of our religions when their followers adhere to their principles of worshipping God and loving and caring for the other," said the final statement, which was released at the Vatican May 9.

The participants said Muslims and Christians share many commonalities, which "constitute a solid basis (for) peacefully and fruitfully living together, also with persons of goodwill who do not profess a particular religion."

They pledged their solidarity with all those in need, regardless of their religious, ethnic or cultural background and they underlined that assistance "should be offered out of compassion" and "should never be used to proselytize."



CNS/Paul Haring

**MARCH FOR LIFE IN ROME** — People participate in the sixth annual March for Life in Rome May 8. The march ended outside St. Peter's Square at the Vatican where Pope Francis was leading the Regina Coeli.

## Lack of electricity breeds violence

By Barb Frazee

WASHINGTON (CNS) — Something developed countries take for granted — electricity — could go a long way to stemming violence often attributed to religion, said a Nigerian bishop.

The lack of electricity means that people cannot do ordinary work without a generator, and generators are expensive, said Bishop Matthew Hassan Kukah of Sokoto, in the country's northwest.

Only major cities, such as state capitals, have reliable electricity, the bishop told Catholic News Service during a recent visit to Washington. The problem is intertwined with pervasive corruption, he said.

"If the lights would come on... the small people would get busy," said Kukah. "Too many young Nigerians" have too much time on their hands and spend time thinking about doing bad things, he added.

Often violence in Nigeria is attributed to religious conflicts, he said, but "more often it is just

a battle for survival and a battle over resources."

Kukah said Nigerians send their children to school, and they graduate from college, but then there are no jobs. He said the country has infrastructure, but people cannot access it. For instance, people in Sokoto with cancer must travel six hours to the teaching hospital in Zaria, where there are two sophisticated cancer treatment machines. However, he said, most of the time, both machines are not working at the same time.

Cities might have a general hospital "which, in principle, is supposed to meet the needs" of patients, he said. However, because it has no equipment and drugs are too expensive, physicians who see patients at these hospitals often refer people to their own hospitals.

Nigeria is the largest oil pro-

ducer in Africa and, with information on stocks and commodities readily available to Nigerians, they see "how much must be coming into the (government) coffers," the bishop said. People are frustrated because they do not see any benefits trickling down from that money, he said.

And yet, he said, it is hard to weed out corruption because "everyone is contributing to the criminal tribe."

He said many people who take bribes have then done good things for others. For instance, he said, if a corrupt politician builds a road to a village, he is the favourite son, and people will not protest his corruption.

Chuckling, he told of an African saying: "You don't throw stones into the market until you're sure your mother did not go to the market."

Isn't it amazing that we are all made in God's image, and yet there is so much diversity among his people?

— Desmond Tutu