



Endowed chair

St. Thomas More College at the University of Saskatchewan has established an endowed chair in Indigenous Spirituality and Reconciliation, the first in Canadian history in a Catholic institution. — page 3

Foster care

The foster care system in Saskatchewan is badly broken, according to parent Lynn Chotowetz. “People have run out of words to explain how bad it is.” — page 6

Mental health

“One in three people across Canada will have a mental health issue at some point in their life-time,” says Donna Bowyer of the Mental Health Association of Saskatchewan. “There isn’t anyone who goes untouched.” — page 7



Money game

The intense debate over the role of money in America’s troubled democracy is the subject of Jodie Foster’s new movie Money Monster, also in a documentary, and in the book Dark Money by Jane Mayer. Gerald Schmitz reviews. — page 9



Media firestorm

When Pope Francis agreed, during a recent off-the-cuff chat with nuns gathered in Rome, to explore the idea of ordaining women as deacons, he touched off what has by now become a typical Francis-like media storm, writes David Gibson. — page 11

Lived wisdom

For most families, wisdom and support is more readily found among family and friends and in the love between families, writes Isabella Moyer. “We learn more from personal stories than doctrinal diatribes.” — page 12

Synod commences in Winnipeg

By James Buchok

WINNIPEG — Under the banner of “Disciples: Established, Anointed, and Sent in Christ,” the Archdiocese of Winnipeg embarked on the first synod in its 100-year history with solemn evening prayer May 15, Pentecost Sunday, at St. Mary’s Cathedral.

“We ask the Holy Spirit to guide and protect this local church over these next two years and beyond,” said Archbishop Richard Gagnon.

A Synod Office and Preparatory Commission have been established for the initial task of convening up to a dozen Listening Sessions to take place in the fall to gather thoughts and opinions from all who are a part of the archdiocese. The Listening Sessions will be followed by Focus Commissions over



R. Arsenaault

SYNOD COMMENCES — The Archdiocese of Winnipeg Synod Preparatory Commission meets with Archbishop Richard Gagnon.

next winter; General Sessions from April to November 2017, and an Implementation Commission from

November 2017 to April 2018. The synod will close on Pentecost Sunday, May 20, 2018.

Gagnon, who had been a participant in a synod in the Archdiocese of Vancouver, said the question that the Winnipeg synod is being called to answer is discipleship: “How are we to be disciples and how are we to live out our disciple-

ship during these current and very challenging times? I have often asked myself, what would it be like if every Catholic looked at themselves as disciples of Jesus rather than as members of the church? There is a world of difference between the idea of membership

— DISCIPLE, page 5

First-graders grow treasure in unique lenten project

CHICAGO (CNS) — More than 100 first-graders, teachers and proud parents packed the cafeteria at a Catholic elementary school in Chicago to present their unique lenten project gift to Catholic Extension, a national fundraising organization that supports the work and ministries of U.S. mission dioceses.

During an afternoon ceremony at Frances Xavier Warde School May 6, the first-graders handed Catholic Extension’s president, Rev. Jack Wall, a handmade oversized cheque for \$11,025.11.

Inspired by the parable of the gold coins from St. Luke’s Gospel — in which the king’s servants

were rewarded for making their treasure grow — each first-grader had been given \$1 and the challenge to make it grow for a Catholic Extension-funded ministry during Lent.

This is the ninth year that the school’s first-graders have supported a Catholic Extension project, and this year the first-graders chose Cajun Camp, a two-week summer camp for deaf and deaf-blind children organized by the Office of Persons with Disabilities of the Diocese of Lafayette, Louisiana.

Upon receiving the cheque, Wall expressed his gratitude and

— CHILDREN, page 15



CNS/Kathryn Eardley, Catholic Extension

GENEROUS STUDENTS RAISE MONEY — Rev. Jack Wall, president of Catholic Extension, holds an oversized cheque for \$11,025.11 given to him May 6 by the first-graders of Frances Xavier Warde School in Chicago. For nine years in a row, first-graders there have participated in a fundraiser inspired by the Gospel parable about 10 gold coins and making one’s treasure grow to help others.

Anglicans and Catholics hammer out difficulties

By Michael Swan
The Catholic Register

TORONTO (CCN) — After nearly 50 years of discourse between the Catholic and Anglican communions, the official dialogue body wants to fine-tune how it studies the differences and similarities between two churches which both call themselves Catholic.

“ARCIC III hasn’t proved itself yet,” Sir David Moxon, Anglican co-chair of the Anglican-Roman Catholic International Commission, told The Catholic Register following an ecumenical evening on Pentecost Sunday.

This third stage of the dialogue has been meeting since 2011, but has yet to publish a major document. It is currently studying how the church arrives at moral teaching.

The official dialogue sponsored by the Vatican and the Archbishop of Canterbury met in Toronto until May 18, when a concluding communiqué was expected from the meeting of 22 bishops, theologians and support staff. It is the first time the body has met in Canada and, to the knowledge of the participants, the first time in 50 years that ARCIC has met during Pentecost, when the Holy Spirit first revealed the global unity of the Christian message expressed in the diversity of languages from around the world.

ARCIC III expects to publish its first book within the next four

months, said Moxon. The Anglican representative to the Holy See in Rome is currently in negotiations with publishers to bring out “Towards a Church Fully Reconciled,” a series of essays that “will tackle the tough difficulties,” Moxon said.

ARCIC has looked at its work since the Second Vatican Council and divided the issues into three categories — areas of agreement, issues on which the churches are still seeking agreement and areas of disagreement.

Despite 80 per cent agreement on such questions as church structure, eucharist, liturgy and ethics, disagreements on ordination of women to the priesthood and as bishops, ordination of openly gay bishops, blessings of same-sex relationships and moves in some parts of the Anglican communion to redefine marriage to include same-sex unions have derailed or slowed talks over the past decade.

The current topic of discussion at ARCIC is meant to meet these controversies head-on, said Canadian Anglican Bishop Linda Nicholls.

“If we’ve come to so much agreement in ARCIC I and ARCIC II, why is it we’ve arrived in such different places (on sexual equality and sexual ethics)?” asked Nicholls, summing up the current work of the commission. “We’re almost so close that the last little bit is so hard.”

— DISAGREEMENTS, page 4

Mexican bishop defends farmers who grow poppies

By David Agren

MEXICO CITY (CNS) — A Catholic bishop in the southern Mexican state of Guerrero has called for compassion toward the impoverished populations harvesting opium poppies out of necessity, saying such people are not sinners and are neglected by the government.

He asked the army to stop fumigating small farmers’ poppy fields “until there are other options for opium poppy growers” and said the practice was “taking food out of their mouths (and) starving them to death.”

“People who grow opium poppies are the most marginalized people in the state and the country. . . . It’s *campesinos* (peasant farmers) who plant the flower, not narcotics traffickers,” Bishop Salvador Rangel Mendoza told the newspaper *El Universal*. “Those that plant (opium poppies) are somewhat enslaved, receiving a minimal benefit, and they grow it to get by. . . . The church must not condemn it because the majority of people (growing poppies) do it because of a lack of options.”

Priests in drug-producing Mexican states often confront the realities of local people growing illegal cash crops such as mari-

juana and opium poppies to put food on the table. Rangel made his comments as violence consumed the state of Guerrero, which lies south of Mexico City and includes some of the country’s most marginalized municipalities.

The state is still reeling from the attack on 43 students by police in 2014 as they commandeered buses to travel to protest in Mexico City. One of the buses may have been transporting opium paste, provoking the attack. Experts from the Inter-American Commission on Human Rights, who reviewed the case, called on Mexican investigators to probe that angle.

For decades, Guerrero has been coveted as a trafficking corridor and a site for planting and harvesting opium poppies. Increased heroin use in the United States is believed to be driving a demand for opium poppies produced in Mexico, which are processed into paste and smuggled to the United States.

“Growing is nothing new,” said Rev. Mario Campos, a priest in the Diocese of Tlapa, which serves the marginalized La Montana region, populated by isolated and impoverished indigenous communities sustained by illegal cash crops and remittances.



CNS/Watan Yar, EPA

POVERTY DRIVES OPIUM POPPIES — Afghan farmers extract opium to be processed into heroin in Helmand province, Afghanistan. A Catholic bishop in southern Mexican has called for compassion toward the impoverished populations harvesting opium poppies out of necessity, saying such people are not sinners and are neglected by the government.

“The problem is not the growing of opium poppies,” Campos said. “The problem is unemployment. People have to work. They need economic resources so that their children go to school. They need income to buy the basics.”

Guerrero Gov. Hector Astudillo is floating the idea of decriminalizing some poppy production and selling the crop to the pharmaceutical industry for medicinal purposes as a way of reducing violence among the criminal groups

buying and processing opium poppies.

Antonio Mazzitelli, the UN Office on Drugs and Crime representative in Mexico, told the Associated Press that demand was lacking to justify producing more opium poppies.

Rangel supported the decrimi-

nalization idea, but said he wanted to see more alternatives offered to farmers.

“If the government invested a little more in the Sierra . . . and paid closer attention to education, invested in highway infrastructure, health centres and hospitals, it would be different,” he said.

To ignore the poor is to despise God: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — How Christians treat the poor is

the clearest demonstration of their relationship with God, Pope Francis insisted.

“To ignore the poor is to despise God! And we must learn this well: To ignore the poor is to despise God!” the pope said May 18 during his weekly general audience.

The pope focused on the Gospel parable of the rich man and Lazarus and said the story is a reminder of the “harsh reproach” that will come at the final judgment for those who ignore the needs of the poor.

Lazarus represents both “the silent cry of the poor of all time and the contradiction of a world in which vast wealth and resources are in the hands of a few,” the pope said.

By excluding Lazarus, the pope said, the rich man “made himself the centre of everything, closed in his world of luxury and waste.”

In the parable, the rich man has no name, he noted, while Lazarus’ name — which means “God helps” — is mentioned five times.

“Lazarus, lying

at the door, is a living reminder to the rich man to remember God, but the rich man does not welcome this reminder. Thus, he is condemned not because of his wealth, but for being incapable of feeling compassion for Lazarus and helping him,” the pope said.

Only in death and in suffering the torments of hell does the rich man remember Lazarus’ name, the pope said. And then the rich man asks Lazarus for help while in life he pretended to not see him.

“How many times so many people pretend to not see the poor; for them the poor do not exist!” the pope lamented.

The parable offers a clear warning that the mercy of God “is tied to our mercy toward our neighbours” and if one’s heart is closed, even “God’s mercy cannot find space” to enter, Pope Francis told those gathered in St. Peter’s Square.

“If I don’t throw open the door of my heart to the poor, that door remains closed, even to God, and this is terrible!” the pope said.

The rich man’s request to send Lazarus to warn his family is a reminder that Christians should not wait for a miraculous event to convert, but “to open their hearts to the word of God, which calls us to love God and neighbour.”

“No messenger and no message can substitute the poor we meet along the way because through them we meet Jesus himself. Thus, the mystery of our salvation is hidden in the reversal of fortunes the parable describes, in which Christ links poverty to mercy,” the pope said.



CNS/Gregory A. Shemitz

HOMELESS IN NEW YORK — A pedestrian gives money to a homeless man sitting outside St. Francis of Assisi Church in New York City in 2009. How Christians treat the poor is the clearest demonstration of their relationship with God, Pope Francis said May 18 during his weekly general audience.

Transgender directive is ‘deeply disturbing’: bishops

WASHINGTON (CNS) — The Obama administration’s May 13 directive on transgender access to bathrooms “that treats ‘a student’s gender identity as the student’s sex’ is deeply disturbing,” said the chairperson of two U.S. Catholic bishops’ committees.

“The guidance fails to address a number of important concerns and contradicts a basic understanding of human formation so well expressed by Pope Francis: that ‘the young need to be helped to accept their own body as it was created,’ ” the two bishops said in a statement May 16.

The statement was issued by Bishop Richard J. Malone of Buffalo, New York, who is chair of the U.S. Conference of Catholic Bishops’ Committee on Laity, Marriage, Family Life and Youth, and Archbishop George J. Lucas of Omaha, Nebraska, who chair of the USCCB’s Committee on Catholic Education.

The directive, or guidance, was issued by the U.S. Department of Justice and the U.S. Department of Education. The departments said it applies to all public schools and colleges and universities that received federal funding. It “summarizes a school’s Title IX obligations regarding transgender students,” they said, and also explains how the Education and Justice departments will “evaluate a school’s compliance with these obligations.”

The federal Title IX statute prohibits sex discrimination in educational programs and activities, like sports. AP reported that the Obama administration earlier had warned schools that denying transgender students access to the facilities and activities of their choice was illegal under its interpretation of federal sex discrimination laws.

In their statement Malone and

Lucas noted that the Catholic Church “consistently affirms the inherent dignity of each and every human person and advocates for the well-being of all people, particularly the most vulnerable.”

“Especially at a young age and in schools, it is important that our children understand the depth of God’s love for them and their intrinsic worth and beauty. Children should always be and feel safe and secure and know they are loved,” they said.

They said that children, youth and parents in “difficult situations,” such as the focus of the federal guidance, “deserve compassion, sensitivity and respect.”

“All of these can be expressed without infringing on legitimate concerns about privacy and security on the part of the other young students and parents,” the two prelates said, but pointed out that the guidance issued May 13 “does not even attempt to achieve this balance.”

“It unfortunately does not respect the ongoing political discussion at the state and local levels and in Congress, or the broader cultural discussion, about how best to address these sensitive issues,” they said. “Rather, the guidance short-circuits those discussions entirely.”

They quoted Pope Francis, who said recently that “biological sex and the sociocultural role of sex (gender) can be distinguished but not separated.

“We pray that the government make room for more just and compassionate approaches and policies in this sensitive area, in order to serve the good of all students and parents, as well as the common good,” Bishop Malone and Archbishop Lucas said. “We will be studying the guidance further to understand the full extent of its implications.”

Endowed chair established at St. Thomas More

SASKATOON — In consultation with an advisory circle including elders, the executive director of the Office of the Treaty Commissioner, and other indigenous leaders, St. Thomas More College at the University of Saskatchewan has established an endowed chair in Indigenous Spirituality and Reconciliation. The chair, the first in Canadian history in a Catholic institution, was formally inaugurated May 17 in the new Gordon Oakes Red Bear Student Centre, University of Saskatchewan.

The chair’s guiding principles affirm: “Wisdom listens, and understands, values and respects diversity of experiences and ways of knowing, and appreciates that profound learning is of necessity multicultural, multidisciplinary,

multidimensional and relational. Divine revelation is not confined to any culture or faith tradition; to be spiritual is to be reconciled with nature and with others, and amenable to honouring diverse beliefs.”

According to STM president Dr. Terrence Downey, “the chair is to ardently explore with humility, respect and courage the history, cultures and traditions that have shaped the intricate nature of indigenous spiritualities in Canada; to interact with and listen thoughtfully to elders and community leaders who have preserved, protected and communicated this fertile spiritual heritage down through the generations; to consider and analyze the complexities of the interaction between indigenous spirituality and

Christian traditions historically and currently, and to advance reconciliation.”

Co-chair Harry Lafond, executive director of the Office of the Treaty Commissioner, noted that “the elders teach *mana tciwin* (respect) especially about how we express our belief in God. The chair is our opportunity to give life to this Cree teaching.”

The chair, endowed by an initial major gift through a legacy of

the Congregation of St. Basil, who founded St. Thomas More College, will in its formative stage before a full-time chair holder is appointed sponsor various projects such as guest lectures, conferences, ceremonies and indigenous appointments focused on spirituality and reconciliation through the study of history, culture, traditions, language and understandings of formal or informal religious and/or spiritual practices.

By facilitating dialogue within the academic community and the broader society, and through teaching and research, the chair is to be a source of intellectual leadership both inside and outside the academy. In the Cree language, *oskâpêwis* refers to an elder’s helper or servant, one who brokers relationships; the chair is to be *oskâpêwis* between indigenous traditions and the academic community.

Archbishop responds to abuse stories

By Deborah Gyapong

OTTAWA (CCN) — Ottawa Archbishop Terrence Prendergast responded to a series of clerical sexual abuse news stories in the archdiocese by acknowledging the great evil and pledging vigilance.

“This shocking moment can become a moment of purification for us in the Catholic community and serve to remind us to keep vigilant in protecting the vulnerable, especially children,” said Prendergast in a statement released to CCN as well as to the Ottawa Sun. “We will continue to commit to making sure that our protocols for safety and security are being followed and are effective.”

“We Catholics may see in this reminder of our past failures a call from God to our church to let go of all that does not come from the teaching and life of Jesus Christ, the Lord who loves, forgives, heals, and above all is merciful,” he said.

reveal the archdiocese has paid nearly \$600,000 to abuse victims in the seven out of 12 lawsuits filed since 2011 that have been settled. It said five other lawsuits are still in the works, with claimants seeking a total of \$7.4 million.

The archbishop said seeing the shocking news stories all in one place “laid out the enormity of the evil committed and the need for ongoing healing.”

It also provided Prendergast with an opportunity to “reassure people” new procedures are in place to “create safe environments for all.”

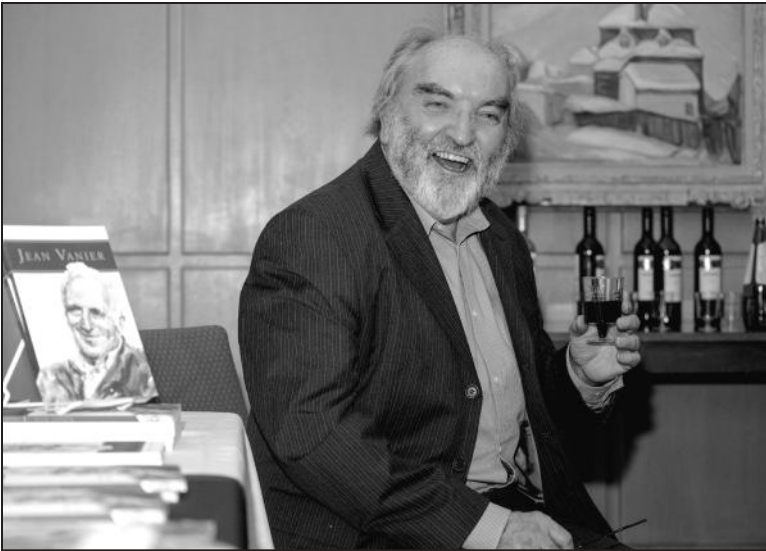
He pointed to the September 2015 Code of Pastoral Conduct that details requirements for all priests and others in pastoral ministry to maintain proper boundaries with children and vulnerable persons.

The code also restricts priests from giving or receiving gifts; from giving financial advice, signing wills or accepting bequests from any vulnerable persons. The code forbids the use of alcohol, tobacco or any other drugs in the presence of children and youth and forbids physical discipline or abusive language.

The archbishop noted everyone in ministry, whether priest or volunteer, must commit to signing the code. “We will continue to commit to making sure that our protocols for safety and security are being followed and are effective,” he said.

The recent days have been difficult for Ottawa’s priests, the archbishop said.

“In reality, the priests’ reactions are mixed, like those of the faithful laity: some feeling great sadness, others shame, many a wounded sense of déjà vu,” he said. “Some manifest optimism despite the present pain drawn from the fact that we are indeed doing many good things despite this negative publicity, while others quietly remain at their posts in ministry seeking the good of God’s people.”



Catholic Register/M. Swan

BOOK LAUNCH — Author and academic Michael Higgins celebrates the launch of his latest book, *Jean Vanier, Logician of the Heart*, in Toronto May 16.

Vanier shows us how to become more human

By Michael Swan
The Catholic Register

TORONTO (CCN) — The inspiration and wisdom of L’Arche founder Jean Vanier teaches us not only how to become more human, but also how to be people of faith in a world wary of religion, author and academic Michael Higgins told about 100 people present for the Toronto launch of his new biography of the Canadian philosopher.

Published in Canada by Novalis, *Jean Vanier, Logician of the Heart*, has seen record-breaking pre-publication orders pour in to its American publisher, Liturgical Press.

“I have no illusions that this has anything to do with the author,” said Higgins. “It’s all about the subject.”

Higgins describes his 110-page biography as a brief introduction to the life of one of the last century’s most influential writers and thinkers, and “a spiritual mentor to millions irrespective of religion.”

Vanier, who turns 88 this year, founded the worldwide L’Arche community in 1964 for people with developmental disabilities and those who assist them. Founded in Trosly-Breuil, France, it has spread to more than 35 nations worldwide, with a number of communities across Canada.

Higgins asks how it is possible

for Vanier to take strong, uncompromising and unpopular positions against medically assisted suicide in Canada and against last year’s “*Je Suis Charlie*” protests in France. (After the satirical weekly Charlie Hebdo’s Paris office was attacked by Islamic gunmen who killed 12 of its staff, Vanier publicly opposed protests that gave blanket approval to the magazine’s constant denigration of religion in general and Islam in particular.) Higgins’ answer is that Vanier knows how to state his case positively and in Christian charity.

“He shows us how you state your case without eviscerating, vilifying or diminishing those who hold other positions,” Higgins said.

The Vanier method of argument humanizes and ennobles everyone, he said.

“Here is a religious figure for whom the secular can find something admirable,” said Higgins.

Vanier has authored numerous books and has been honoured with the Order of Canada, the French Legion of Honour, the *Pacem in Terris* Peace and Freedom Award and the Templeton Prize.

He is the son of Georges and Pauline Vanier and was born in Geneva while his father was on diplomatic service for the Canadian government in Switzerland.

It reported court documents



M. Weber

SPRING — “It is spring again. The earth is like a child that knows poems by heart.” — Rainer Maria Rilke

Pope wants to review women's role in church

By Michael Swan
The Catholic Register

TORONTO (CCN) — An exclusive focus on whether or not women might be ordained deacons misses the real point of the conversation Pope Francis had with leaders of 900 orders of nuns May 12 at the Vatican, said a Canadian sister who was present for the gathering.

“What he’s actually saying isn’t that we’re going to be studying if women can become deacons,” said Sister Rita Larivée, congregational leader of the Sisters of Ste. Anne and president of the Canadian Religious Conference.

“What he’s saying is, we’re going to go back and study what was the role of these women deacons we have read about from the writings of the early church. We

want to get to the substance of this and really explore what would be the options.”

An international media furor erupted after the pope, in response to a question on whether he would establish a commission to study if women could become deacons, responded: “I accept. It would be useful for the church to clarify this question. I agree.” (See related story, page 11.)

His reply sparked international headlines and caused the Vatican to issue a clarification to make it clear the pope had no plans “to introduce a diaconal ordination for women,” nor was there reason to speculate about the ordination of women priests.

Rather than whether or not to ordain women, the point of a study would be to look at what the history of women deacons teaches us about how women

exercise leadership and authority in the church, said Larivée.

The church today has a problem with how women’s voices are heard in decision-making, but the solutions to that problem will only come by examining history and building on tradition, Larivée said.

“The next step is to try to figure out, OK, where do we go from here in building the best church we can, because the world deserves nothing less,” she said.

Pope Francis said his understanding was the deaconesses in the early church were not ordained, but they mainly assisted with the anointing and baptism of women.

The pope also said he would obtain a full explanation of why women are not permitted to give a homily at mass.

The history of women in the diaconate is well-known in acade-

mic circles, Saint Paul University theologian Catherine Clifford said in an email.

“The historical research has indeed been done, but remains largely ignored,” she wrote from Ottawa.

The issue of whether or not to ordain women as deacons bubbled to the surface last fall when Gatineau’s Archbishop Paul-André Durocher brought it up at the synod on the family.

“Archbishop Durocher is asking that women who already accomplish this ministry (of service) be sacramentally incorporated into the ministerial structure of the local church,” said Clifford. “Much as the bishops at Vatican II asked that married laymen acting in roles of service be ordained to the permanent diaconal office. In my view, this would be a significant step in the continuing process of restoring a permanent order of the diaconate in the structuring of ecclesial ministries.”

While ordaining women deacons is one possible outcome, the conversation between the pope and sisters from around the world in Rome was about the bigger issue of how women are included and involved in decision-making, said Canadian Religious Conference executive director Rev. Timothy Scott.

“I don’t think it (ordain or not) was the substantive question that was being put to the Holy Father,” Scott said. “The question was really about this whole question of roles and responsibility of women in the church, especially how to involve women in decision-making bodies.”

The pope’s overriding concern about the sin of clericalism ensures that any future Vatican study of women in the diaconate

won’t result in a simple case either for or against ordaining women deacons, Scott said.

“It was a very preliminary kind of conversation. It’s a very modest, modest step,” he said. “The issue that was really being discussed was the role of women within decision-making organs within the church and how they can be enhanced. That’s what the focus was on.”

This was the second time Pope Francis has met with members of the International Union of Superiors General, the UISG. But it was the first time the meeting had interpreters available to facilitate conversation in the 11 languages the UISG uses.

Though conversation was natural, sometimes humorous and free-flowing, it was no free-for-all, said Larivée. For more than one hour the pope took prepared, pre-submitted questions from each language group represented.

The pope’s openness to dialogue is itself a sign of hope, Larivée said.

“It’s a very big affirmation of the fact that we need to have this conversation,” she said. “It says, there’s nothing wrong with discussing any question. We can talk about it. And that was refreshing.”

The pope understands and recognizes the frustrations of women who feel themselves excluded or underrepresented in pastoral, liturgical and other kinds of decisions, she said.

“For many women it has been frustrating,” she said. “He’s trying to face the reality that we represent 50 per cent of the human family. And how do you even begin to do this if you can’t even talk about the question. So what he does is he says, ‘Sure, we can talk about the question.’”

Disagreements no excuse to do nothing

Continued from page 1

Nicholls is also a member of the Anglican-Roman Catholic Dialogue of Canada, which, since it was founded in 1971, has always had at least one member on the international body. The Canadian group scheduled its meeting this year to overlap with the interna-

questions that did not exist at the beginning of the official dialogue, said Longley. While there’s been a lot of focus on the Anglican storm over same-sex marriage, Catholics have their own issues when it comes to moral teaching, including the reception of *Humanae Vitae*, said Longley. The church’s official teaching against artificial birth control has failed to persuade many married Catholics. A 2011 study found that only two per cent of Catholic women between 15 and 44 in the United States use natural family planning and a 2014 survey of 12,000 Catholics in 12 countries found that more than 90 per cent of Catholics in France, Brazil, Spain, Argentina and Colombia have no problem with artificial birth control.

Official ecumenical dialogues have traditionally called upon some of the most distinguished thinkers in theology and church history to contribute to their work. Including the 1967 preparatory commission’s Malta Report, the three stages of ARCIC have produced 20 agreed statements which have included thorough examinations of the theologies of eucharist, ordination, the church as communion, authority and leadership and the role of Mary in the church. But when it comes to how the church actually understands and carries out official teaching, the dialogue may in fact need the help of sociologists and others in the social sciences, said Boston auxiliary Bishop Art Kennedy. The dialogue can’t be maintained in a closed room sealed off from the life and culture of the church on the ground, he said.

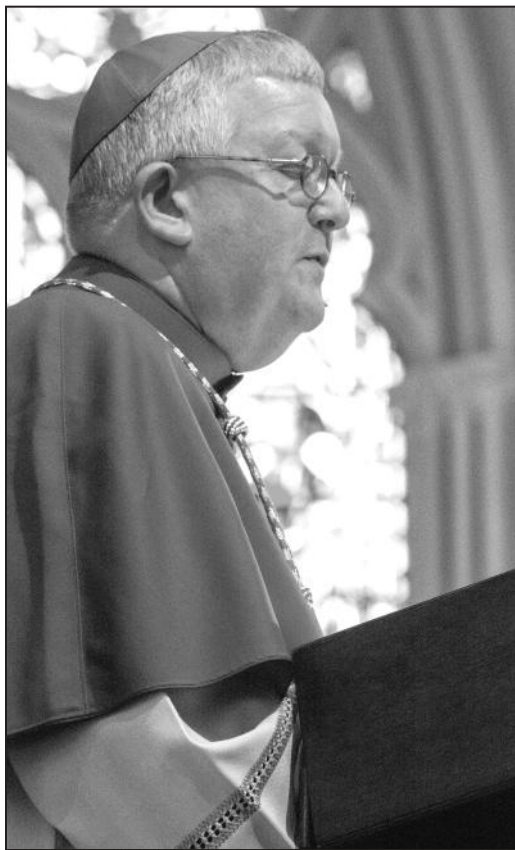
“We all live in this post-modern culture. It’s in the air that we

breathe,” said Kennedy.

Getting the achievements of ARCIC to date translated from theological papers into practical pastoral plans and programs is going to require help from ARCIC’s big brother, the International Anglican-Roman Catholic Commission for Unity — IARCCUM. This organization of bishops was established in Toronto in 2000 and maintains a website at iarccum.org.

ARCIC hopes to bring together 36 pairs of Anglican and Roman Catholic bishops in Rome Oct. 5 and 6 for a meeting with Pope Francis and Archbishop of Canterbury Justin Welby.

“Now the time has come for it to become an action,” said Moxon.



Catholic Register/M. Swan

Archbishop Bernad Longley,
British co-chair of ARCIC III

tional meeting in Toronto so there could be discussion between the two levels, Nicholls said.

ARC plans to publish this year a collection of all the ARCIC II papers issued between 1983 and 2005, ending with “Mary: Grace and Hope in Christ.” The Canadian collection of these documents will include commentary and essays.

That there are tough issues and serious disagreements “cannot be an excuse for doing little or nothing,” Archbishop Bernard Longley, the British Catholic co-chair of ARCIC III, said in his homily at evensong in St. James’ Cathedral.

ARCIC is now faced with

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Parish focuses on mental health issues

By Thandiwe Konguavi
Western Catholic Reporter

EDMONTON (CCN) — Faith Paul was a regular parishioner at St. Charles Parish in north Edmonton until she could no longer fight the feeling that the church should do more about mental illness.

One year after she joined the parish’s social justice committee, the group sponsored its first mental health awareness event at the parish on May 4, called “Yes I Can: Path to Mental Wellness.”

“So many people that have mental health problems don’t have a voice, and I really wanted to give people a voice,” said Paul.

The purpose of the event was to provide hope through education and awareness of available resources.

“If you don’t know there’s anything out there to help you, if you don’t know there’s many people out there to help you, you feel isolated and you have no hope,” she said.

Paul carries with her a container of salt and a tea light. “When you start laying diagnoses on

people, you grind them right down into the earth and they lose their salt. So this is about giving people back their salt so that they can become light to the world.”

Paul has lost friends, a niece and two cousins to suicide.

About 10 agencies set up information booths at the event including Alberta Health Services (AHS) and Catholic Social Services (CSS).

Charlotte McKay, CSS vice-president of community outreach and disability service, said the event was an opportunity to learn more about other agencies offering services in the community. CSS has more than 130 ministries including crisis, counselling and referral services.

McKay said the people she spoke to at the event did not realize the depth and breadth of services available. “I think it is vital that there are venues like this to help inform people.”

Trevor Vezina, of AHS’s Addictions and Mental Health Services, said such events are important for broadening the focus on mental illness to leave a message that people can get better.

Hollie Pretty and Anjelic Smith, Queen Elizabeth High School students who volunteered at the event, have seen many people affected by mental health issues at school. One student who was being bullied committed suicide in Grade 10.

“Definitely if friends or family could see how they can help themselves or help each other, it can change some minds,” said Pretty about why they volunteered at the event.

“There’s ways to help you cope,” added Smith.

As a Wellness Recovery Action Plan (WRAP) facilitator, Paul, a member of the Oblates’ associate group Volunteers of God, not only teaches people about mental wellness but also has a lived experience, having struggled with mental health issues herself.

Treated early in life for mental health issues, Paul and her family had to move to Edmonton due to the lack of services for people with mental health problems in northern Alberta. She also struggled with suicide.

“Twenty-seven years ago I



WCR/T. Konguavi

MENTAL HEALTH AWARENESS — Faith Paul has faced the spectre of suicide in her own life as well as with family and friends.

tried to take my life and, thanks to God, I’m still here,” she said.

Today, Paul and her husband Doug, a psychiatric nurse, have been married 41 years. They have three sons and a daughter, grandchildren and great grandchildren.

Pat Roth, chair of the St. Charles social justice committee, was encouraged by the positive information available.

“Everybody knows someone that has these issues,” said Roth, adding the committee would hold the event again.

Despite the turnout of only about a dozen people, Paul was

encouraged by one woman, who saw the poster for the event when she was having it printed.

“Where is this? I have to send my daughter and my grandson,” she said, explaining that her 17-year-old grandson was suicidal.

Paul gave her information about resources for help. “I also gave her my card because that boy cannot be lost. So if we help just that boy, we’re a success.”

For help, the Wellness Network can be found at [m http://wellness-networkedmonton.com/](http://wellness-networkedmonton.com/) m and has a 24-hour distress line: 780-482-HELP (4357).

Liberals introduce transgender bill

By Deborah Gyapong

OTTAWA (CCN) — As the United States deals with turmoil over so-called “bathroom bills,” Canada’s attorney general has introduced a bill to extend protection to transgender Canadians under the Canadian Human Rights Act.

Attorney General Jody Wilson-Raybould tabled Bill C-16 in the House of Commons May 17. Later, flanked by dozens of transgender advocates, she boasted that for the first time the transgender flag took its place in the House of Commons foyer.

The bill adds gender identity and gender expression to the list of prohibited grounds of discrimination — alongside sex, religion, disability and race — in the Canadian Human Rights Act. It would add “gender identity or expression” to the list of identifiable groups protected from hate propaganda and hate speech in the Criminal Code.

“In Canada, we celebrate inclusion and diversity,” said Wilson-Raybould. “All Canadians should be safe to be themselves.”

The proposed law encountered immediate opposition.

“The prime minister has been drinking too much Kool-Aid with the president of the United States,” said Conservative MP and Justice Committee co-chair Ted Falk, who noted that Justin Trudeau has already visited the United States twice since his election.

“For them (Canada and the United States) to come out almost simultaneously with the same agenda . . .” he said. “It’s very disheartening. It will be an assault on morality and on families.”

“I think people will be in an uproar about it,” he said. “I hope people will get engaged and say this is too much.”

American President Barack Obama recently issued an edict to require all publicly funded



CCN/D/ Gyapong

TRANSGENDER BILL — Among the trans advocates was Charlie Lowthian-Rickert, 12, who identifies as a girl. Lowthian-Rickert thanked the government for introducing this bill, noting it might not stop all bullying, but it will protect transgender people from hate propaganda.

schools to allow students who self identify as a gender different from their biological sex to use the bathroom, locker room or other school facility corresponding to their gender of choice.

Wilson-Raybould said she wants an “explicit” law that ensures “transgender and other gender-diverse persons have a right to live free from discrimination, hate propaganda and hate crime.”

Falk said people are being asked to “give up ground” in their personal rights and freedoms to not have to share a bathroom with someone who may not identify with their biological sex.

“I don’t think that’s appropriate,” he said.

“We’re talking about the morality of a country and its citizens, what has been for decades accepted as normal and moral is now being challenged. I think the traditional family is actually being bullied on this.”

Wilson-Raybould wants a speedy passage of her bill, but she

would not answer repeated questions on whether the government will whip the vote. In a previous Parliament, an NDP private member’s bill had passed the House of Commons, but failed to pass the Senate.

The news conference ended before the Attorney General could face questions concerning the use of women and girls’ washrooms and locker rooms, or eligibility to play on sports teams of the gender with which one identifies.

McGill University Professor of Christian Thought Douglas Farrow said the agenda behind legislation such as Bill C-16 goes far beyond debates about privacy in bathrooms. He said such bills create “civic strife for which there is no obvious resolution and from which there is no obvious exit.”

“In short, it is doubling down on its euthanasia decision,” he said. “The combined effect of such moves will be to destroy the existing, rather tenuous, social contract.”

Being a disciple means that something radical has occurred

Continued from page 1

and the fact of being a disciple. To be a disciple means that something radical has occurred within us due to an encounter with a living person who calls us and leads us to a responsibility and a mission. Pope Francis, in *Evangelii Gaudium*, his blueprint for the church today, mentions many times that the words disciple and mission go together. He speaks, rather, of missionary disciples. It is for this reason that we entitle our synod: ‘Disciples: Established, Anointed and Sent in Christ.’ ”

The number of Listening Sessions has yet to be finalized but will be held, for example, with the faithful in each of the six deaneries, with clergy, deacons and other religious, with Catholic Schools, with First Nations people, with youth, and with those who partake of archdiocesan outreach efforts such as *Chez Nous* drop-in centre in downtown Winnipeg.

Gagnon, supported by synod staff, will attend each listening session to hear what people believe is good in the archdiocese, to hear about their vision for the archdiocese, and what should be priorities. Participants will have the choice of speaking openly in a session, or providing thoughts in writing or online on the Archdiocese of Winnipeg website.

The Focus Commissions will identify main themes that emerge from the Listening Sessions, and create a report that will become the basis for the General Sessions at which delegates from all churches and communities in the archdiocese will decide the final priorities for the archdiocese.

The Implementation Commis-

sion will formulate final recommendations for Gagnon to establish policies enabling implementation of the recommendations. Full details and dates will be available soon on the Archdiocese of Winnipeg website.

“The word synod means to walk together,” Gagnon said. “As we walk together and share our experiences, we can ask ourselves: How well do we walk together? How are we doing in living out our faith today? What are the blessings that we see in our lives and what are the challenges we face? How well do we pass on the gift of faith? How do we worship together?”

“A synod is an exercise in living our faith together. It is an experience of communion, of unity, of what is known as *koinonia*,” the archbishop said, “the communion among us that comes from our relationship with Christ. Paul reminds us of this in his Letter to the Ephesians: ‘Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force.’ ”

“Our synod will look at our discipleship through the prism of our baptismal call to be priest, prophet and king, the threefold ministry of our Lord,” Gagnon said.

“In living our priesthood of the baptized, in being teachers and witnesses of the faith and in sharing in the shepherding of souls toward God, we are sent out into the world to be agents of God’s mercy. And we are to do this with the confidence that comes from Our Lord’s abiding presence in our lives as Paul reminds us: ‘There is one Lord, one faith, one baptism; one God and Father of all, who is over all, and works through all, and is in all.’ ”

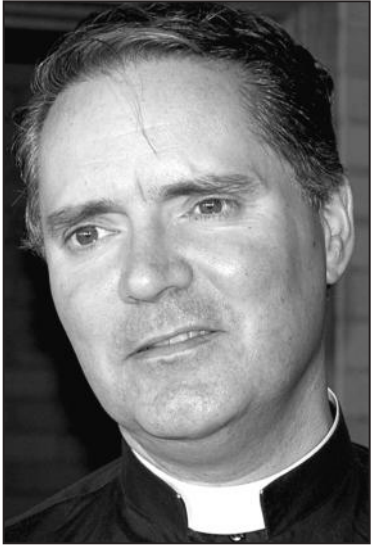
Regina clergy go on retreat

By Frank Flegel

LUMSDEN, Sask. — Rev. James Mallon said today’s priests never trained to be leaders, yet it is one of the essential paths of the church. Mallon was the retreat master for the Regina archdiocese clergy annual retreat held May 4 - 7 at St. Michael’s Retreat in Lumsden.

Salt and Light describes Mallon as one of Canada’s finest young priests. He has produced two internationally acclaimed DVD series: Catholicism 201 and Dogmatic Theology, as well as Divine Renovations, a guide for parishes seeking to cultivate communities of discipleship and vibrant and dynamic faith communities. Mallon is pastor of St. Benedict Parish in the Halifax-Yarmouth archdiocese.

“Many of us are operating out of a model of priestly minister of 50 years ago when the priest did everything, was a chaplain to everybody, was involved in everything.” In an interview with the PM he said priests have to move more toward models of ministry that is not essential to the priesthood and equip lay people to do that work. It was one of several themes Mallon talked



Rev. James Mallon

about in the four-day retreat.

Priests do the sacraments and read the Gospels and he is not suggesting otherwise, but everything else should be done by laypeople with the priest as leader of the community. The New Evangelization is a missionary call for the church, said Mallon, but parishes have “proven incredibly resistant to the call to the new evangelization because there is a particular kind of culture in parishes that resists those things.”

We need to look at our sense of identity, then we need to clarify what the mission is, said Mallon, quoting Matthew 28 and Pope Francis to go make disciples, to form missionary disciples.

He told the priests that one of the most important paths of leadership is to define where you are going. “That’s a question of vision and communicating that vision.”

The meaning of being a Christian community was also one of the subjects he talked about. Mallon said Jesus told his disciples that the people will know you are my disciples by your love for one another, but “some of us say Catholics go to mass, like going to McDonald’s. You go in, get out, don’t talk to me, I want my hamburger and I want to go home.”

The Holy Spirit has a role in all of this, he said, noting that the original evangelization started in the church with the original Pentecost. “I really believe we need a new Pentecost for the new evangelization. Trying to do this without the power from on high is futile and frustrating; it’s also not being obedient with what Jesus told us to do so we have to seek empowerment from the Holy Spirit.”

Foster care system ‘badly broken’

By Blake Sittler

SASKATOON — Ten years ago, Lynn and Jayme Chotowetz packed up their comfortable life in Calgary and boarded a plane for Africa. They had decided, with some trepidation, to participate in a mission called Hands At Work.

The aim of Hands At Work was to mobilize Christians in African communities to support and take responsibility for the grandmothers

“We are looking for people who are willing to make this personal,” said Lynn at a gathering of 40 interested people at an interdenominational information gathering session on April 24 at Lakeview Church in Saskatoon.

“If you need someone to build a computer, hire an expert,” he said, “If you need someone to heal a human heart, you need friends. You have to make it personal.”

Lynn explained briefly the situation he and his wife saw in Africa: cycles of drought and poverty and the crushing responsibilities of the grandparents left behind to care for a neighbourhood of children.

Chotowetz saw the response to the crisis in Africa as a gift to the church. “Who will bring hope to those who are the hardest to love?” he asked. “Of course it is the church. There is no

illusion that someone else is coming to do this. There is no government or big NGO coming in to save the day.”

Lynn did not sugar-coat the experience of returning to Canada to adopt two boys. “There are days where we have to scrape each other up off the floor,” he laughed. “There is great joy, though; it is exactly what we are created for.”

Jayme and Lynn knew it would be difficult to try to make a family with two newly adopted children. What they didn’t expect was how eerily similar it was to the situation they had experienced in Africa.

“Today in Canada, there are nearly 100,000 children who are in

a situation where it is not safe for them to go home,” he stated.

Many Canadians know that the state of the foster care system has been in crisis for some time. Six years ago, Tim Korol, past deputy minister in the provincial Social Services Department, wrote a scathing report entitled The Secret Shame, which pointed at the critical situation that had been facing the foster care system for years.

“Originally, the foster care system aimed at finding families who would be willing to temporarily house children who needed to be away from their homes for a while,” Lynn explained. “For a time, that happened. Now it is badly broken. People have run out of words to explain how bad it is.”

The Chotowetzes organized the meeting to bring together churches interested in offering hope and a ministry of presence to foster parents and grandparents who feel isolated and overwhelmed.

Sharing results from a survey done by the Child Welfare League, Lynn said that people of faith used to make up a majority of foster parents, but in recent years, faith is no longer a primary motivation.

“This is not because people have lost faith,” he said. “It is because people of faith are no longer involved.”

Lynn is not just bemoaning the facts, but is trying to offer a solution. “There is someone missing in the system, an empty seat at the table; there is a hole in the social fabric,” he said. “That hole is exactly the shape of the church.”

The Chotowetzes’ plan is to mobilize a group of churches who are willing to be involved and then undertake a pilot project with four foster families, offering them support and time through the churches. The concrete next step includes a day celebrating foster families on June 18.

Parisloff receives volunteer medal

By Frank Flegel

REGINA — Agnes Parisloff has been working with and for refugees for about 20 years, and those years of dedication to others were recognized by the government of Saskatchewan presenting her with the Saskatchewan Volunteer Medal in an April 6 ceremony at Government House.

“Surprised, honoured and humbled,” said Parisloff in an interview with the PM after the ceremony. She was one of 10 people awarded the provincial honour. Part of the citation for her medal reads: “The term social justice warrior has become almost pejorative on the Internet, but for Agnes it could not be a more apt and warm description. She has worked with the Regina and Area Refugee Support Group since its inception in 2002 and the Regina Open Door society since the 1990s and continues to assist newcomers in the present time.”

“The way to change the world is to give everybody a grandmother like Agnes Parisloff,” said Archdiocesan Social Justice co-ordinator Bert Pitzel. “She’s about doing things, she’s about serving. She’s very much run by the needs of the moment and driven by her compassion.”

Parisloff became involved with refugees, she says, about 20 years ago, when Jim Mercer a Regina prosthetist who worked at the Wascana Rehabilitation Hospital, went to Afghanistan to provide his skills for the benefit of soldiers who had lost limbs.

“When he came back I became involved with a group that was helping set up a house for a family that he was instrumental in getting to Canada and then I got the bug, I guess,” said Parisloff. “It was just incredible and then Marianne Skoropad (who received a Citation

for Citizenship from the Canadian government in 2005 for her work with refugees that began with the Vietnamese boat people) approached us at Holy Child to help a young man sponsor his mother and father and five sisters from Afghanistan.” Her interest and work with refugees just continued. It was a natural fit with her longtime involvement in social justice issues.



Agnes Parisloff

The Saskatchewan bishops about six years ago decided they wanted to do something for the Iraqi Christians who were being persecuted. “A group of us got together with the late archbishop and we got to helping one family. We went to the different churches and they donated money. The first family came about four years ago and the last family arrived last October.”

In-between all of that Parisloff has been involved in sponsorship of families and individuals from Myanmar, Eritrea, Somalia, Congo and other areas. “We’ve set up many houses by collecting furniture and storing it in my garage,” she said, laughing. “It’s been lots of fun.”

Performance art gives students voice for change

By Derrick Kunz

SASKATOON — Drama, spoken word poetry and dance were used by students from Greater Saskatoon Catholic Schools to speak out against racism at the third annual Voices for Change performance art show held April 20 at Georges Vanier Catholic Fine Arts School in Saskatoon.

Students from the St. Edward EcoJustice program, the St. Mary Wellness and Education Centre, Georges Vanier, St. Marguerite School and Bishop James Mahoney High School used a variety of art forms to spread a message of compassion and equality for all.

“Students are learning about forms of oppression and how they

can marginalize people,” said Rod Figueroa, a teacher at Georges Vanier. “Performance art can be powerful in giving a voice to people and creating change, locally, nationally and globally. Students become the teachers and send a meaningful message to parents and members of the community.”

Voices for Change is an initiative of the GSCS Anti-Oppressive Education Committee.

With 44 schools and nearly 17,000 students, Greater Saskatoon Catholic Schools provides Catholic education from pre-kindergarten through Grade 12, rooting students in their faith, helping them grow in knowledge, and encouraging them to reach out and transform the world.



The Chotowetz family: Brayden, Lynn, Justin and Jayme.

and other primary caregivers across Africa caring for the millions of orphans left after the AIDS epidemic. Hands At Work also mobilizes church volunteers from outside Africa to support and serve the local effort, entering into relationship with the families on the ground, and offering whatever kind of hope and help they can offer.

When the Chotowetzes returned to Canada 10 years later, they adopted two boys out of the foster care system. Almost immediately, the couple saw a clear parallel between the experience of the AIDS orphans and their caregivers in Africa, and the experience of foster children and their caregivers in Canada.

One in three will experience mental health issues

By Kiply Lukan Yaworski

WILKIE, Sask. — Suicide awareness and mental health issues were explored during this year’s diocesan convention of the Catholic Women’s League held April 25 at St. James Church in Wilkie, Sask.

“One in three people across Canada will have a mental health issue at some point in their lifetime,” said guest speaker Donna Bowyer of the Mental Health Association of Saskatchewan. “There isn’t anyone who goes untouched. If it doesn’t happen to us, or in our families, it happens to somebody that we know and care about,” she said. “It affects us all.”

Unfortunately, not everyone with mental illness receives the support and the services they need, added Bowyer, saying that this situation wouldn’t be tolerated for any other illness. “With mental health, because of the stigma, we don’t speak out.”

There is a lot of blaming and judgment around mental illness, she said, describing the barriers and the isolation that such stigma causes.

“You become your illness instead of a person who happens to have an illness,” Bowyer said. “Remember that no one is to blame

for illness. They are a person first, who happens to have an illness. It does not define who they are.”

She listed factors that affect mental health, such as self-understanding, resiliency, relationships and supports, and capacity for loss.

Working through unresolved losses is vital to mental health, she said, noting that our response to someone experiencing loss is often to try and minimize it and focus on the positive. A person must be allowed to work through a loss or they cannot move beyond it, Bowyer said. “Whenever you have a change in life, there is a loss.”

She pointed out that young people today are dealing with a lot: friends, peer pressure, relationships, school, self-esteem, stress, hormones, mood swings, and expectations, with many also affected by alcohol abuse, drug abuse, sexuality and identity, bullying and cyber-bullying.

Depression and anxiety are serious mental health problems for all ages, said Bowyer. Generally those suffering depression are regretting the past, while those experiencing anxiety fear the future — some experience both depression and anxiety at the same time. “What we need to do is spend time in the present,” she said.

Men and women often deal with depression and anxiety differently, she added. Depression continues to go unrecognized in some cases, underlying other problems such as addictions or stress in relationships.

Suicide awareness is crucial, Bowyer said, describing her work as a trainer with Friends for Life, a suicide prevention program offered by the Mental Health Association.

The program is designed to provide awareness and knowledge of suicidal symptoms and provide skills for supporting and offering resources to those at risk. The program includes a range of workshops designed for different audiences, including youth, students, educators, and those dealing with grief and trauma after a suicide. These offerings range from short introductory sessions to longer, more in-depth programs, such as Applied Suicide Intervention Skills Training (ASIST).

When someone is speaking about suicide it is important to stay calm and non-judgmental, and let the person talk about their feelings and why they want to die, said Bowyer. “You have to be able to listen to that, before they will listen to why you want them to live,” she said. “Take any threat seriously, and don’t promise secrecy.”

Workshops and awareness can have a big impact in preventing suicide, she said, pointing to statistics showing how suicide rates dropped in one area after schools introduced a mere two hours of suicide awareness training a year.

Bowyer described ways to foster resilience in ourselves and others, and to engage in “mental health first aid.” She stressed the importance of self-care, striving to live life to the full, and actively taking time to build up our own resiliency and mental health. “If you don’t take time for mental health, you will need to take time for mental illness.”

The 81st annual diocesan CWL convention also included a presentation from Bruce Acton, CEO of St. Paul’s Hospital Foundation.

Highlighting the national CWL theme — “One Heart, One Voice, One Mission” — the convention began with greetings from dignitaries and special guests, and featured reports from the provincial council, the diocesan president, and a number of standing committees of the diocesan CWL council, touching on a wide range of issues and topics.

An election of diocesan officers was also held, with the installation of the new executive celebrated during mass with



K. Yaworski

Donna Bowyer

Bishop Donald Bolen.

The new executive includes president Marlene Van Dresar; past-president Frances Stang; president-elect Ingrid Eggerman; corresponding secretary Edna Hodgson; recording secretary Audrey Zimmerman; treasurer Melanie Fauchoux; Our Lady of Grace chair Marion Laroque; Clothing Depot chair Mary Jacobi; and spiritual adviser Claire Heron. Other standing committee chairs include Marie Vogelgesang, Shelly Ternes, Denise Bachmier, Edie Lozinsky, June Gorgchuck, Doreen Possberg and Mary Kehrig.

Bishop and teacher given awards by school division

NORTH BATTLEFORD, Sask. — On May 13, board members of the Light of Christ Catholic School Division (LOCCSD) in North Battleford presented the Lumen Christi awards to two individuals whose lives of faith have transformed the lives of others and affected society as a whole at Staff Appreciation Night.

The Staff Award was presented to Eugene Rice, a longtime employee of the school division, and the Friend of the Board award

was given to Bishop Albert Thévenot, M. Afr.

Board member Stephanie Merkowsky presented the staff award to Rice. Co-emcee Pam Spence noted that Rice had been a part of the division since 1981, beginning at St. Thomas College. According to Spence, students and parents knew when they interacted with Rice, they had not only his utmost respect, but his heart and his prayers. Rice thanked the division for the opportunity to work in an environment that allowed him to live his faith every day.



J. Cairns

FRIEND OF THE BOARD — Keith Koberinski, longtime member of the Light of Christ Catholic School Division board, presents the Friend of the Board award to Bishop Albert Thévenot of Prince Albert, noting that the bishop has been a pillar in faith education for students and the province.

Presenting the Friend of the Board Award was co-emcee Keith Koberinski, longtime member of the LOCCS board. Koberinski noted that Thévenot has been a pillar in faith education for students and the province as a whole, calling him “a true shepherd of God.”

Earlier that day, Thévenot visited almost 150 students in five Grade 2 classrooms. Many students were in preparation to receive the sacraments of confirmation and first eucharist. The bishop said he felt it was important to meet with them prior to the events.

When asked what the favourite part of his job was, he responded, “The time I get to be with you students!”

K of C deliver wheelchairs to Ukraine

By Kiply Lukan Yaworski

SASKATOON — The gift of a wheelchair changes lives, says Bishop Bryan Bayda, CSsR, of the Ukrainian Catholic Eparchy of Saskatoon. Bayda, who serves as state chaplain for the Knights of Columbus in Saskatchewan, is accompanying a delegation to Ukraine this month to deliver 280 wheelchairs.

The purchase and shipping of wheelchairs to areas of need around the world is an ongoing Knights of Columbus project, undertaken in conjunction with the Canadian Wheelchair Foundation.

“Often a dozen or more people are required to assist with day-to-day mobility tasks for a person who has lost a certain amount of independence owing to some tragedy,” said Bayda. “The gift of a wheelchair changes lives. It changes not only the lifestyle of the victim of an accident but having restored some measure of independent mobility to that person, those who assist them also have their lifestyles improved.”

From May 9 - 17, the Saskatchewan delegation delivered the much-needed wheelchairs and other equipment to locations in Lviv, Kiev and Dnipropetrovsk and surrounding areas.

“We have partnered with Caritas Ukraine to receive the shipment, distribute the chairs to the various

locations and then arrange for the presentation of some of the chairs by those in our group,” said Bayda.

In addition to Bayda, those travelling to Ukraine at their own expense include Saskatchewan state deputy elect Brian Schatz and his wife Lois; the director of the wheelchair program for the Knights of Columbus in Saskatchewan, Eugene Achtemichuk and his wife Brenda; John and Marie Lebersback; and Ken and Betty-Ann Piecowye. Christiana Flessner, representing the Canadian Wheelchair Foundation, is also on the trip, “as she continues to work tirelessly to improve the lives of thousands around the world with the help of the Knights of Columbus,” said Bayda.

The group left Canada May 9, arriving first in Lviv, where they

distributed wheelchairs before flying to Kiev. They celebrated Divine Liturgy at the Sobor of the Resurrection of Christ Cathedral in Kiev May 15, in addition to distributing wheelchairs there, and then travelled to Dnipropetrovsk May 16 - 17.

“All 280 wheelchairs delivered to Ukraine were purchased by funds received from donations made by Saskatchewan Knights and/or individuals living here,” said Eugene Achtemichuk. Each wheelchair costs about \$190. With exchange rates, the cost for this particular shipment totalled some \$58,800.

“To a person in need, a wheelchair can deliver dignity and hope for a better future,” said Achtemichuk. “We are transforming lives through mobility.”



CWL

CWL EXECUTIVE — Election of officers was held during a diocesan convention of the Catholic Women’s League April 25 at St. James Church in Wilkie, Sask. The newly elected diocesan council includes (from left) past president Frances Stang; president Marlene VanDresar; president-elect Ingrid Eggerman; corresponding secretary Edna Hodgson; recording secretary Audrey Zimmerman; standing committee chairs Marie Vogelgesang, Shelly Ternes, Denise Bachmier, Edie Lozinsky, and June Gorgchuck; and spiritual adviser Claire Heron. Other executive members (missing from photo) are treasurer Melanie Fauchoux; standing committee chairs Doreen Possberg and Mary Kehrig; Our Lady of Grace chair Marion Laroque; and Clothing Depot chair Mary Jacobi. The 81st annual convention also included greetings from special guests, reports, guest speakers, mass with Bishop Donald Bolen, and a banquet.

A look at the money game and why it is important

Screenings, Readings & Meanings

Gerald Schmitz



It's been 40 years since Jodie Foster became a global star as a child actress in *Taxi Driver*, which won the Cannes film festival's coveted *Palme d'Or*. This year she's back as a director with *Money Monster*, which had its world premiere May 12 at Cannes on the eve of its North American release. The same day she led off the festival's "Women in Motion" talks. Last month she also participated in a series of talks at the Tribeca festival where *Taxi Driver* had a special anniversary screening.

corruption that is easily exploited? In a way, yes. There's a TV end clip of Robert Reich warning: "Wall Street is a casino. It's gambling with your money." A pointed rap song, *What Makes the World Go Round?* (*Money!*), plays over the closing credits. But the show will still go on. The movie, with its elements of parody, isn't so much an attack on the system as a black comedy of flawed characters. As Foster has said in a May 11 interview with Mike Fleming of *Deadline*: "Both men (Gates and Budwell) are filled with self-

Monty Python, and co-written by Theo Kocken, an economics professor and entrepreneur. Humour is cleverly applied to understand the cyclical crises that are "the Achilles heel of capitalism." In a brisk 70 minutes the documentary uses sprightly animation and a jazzy score to enliven the points made by a range of experts including Nobel Prize-winning economists.

Puppets like those on the BBC series *Spitting Image* help to explain the machinations behind the subprime mortgage meltdown that triggered the 2008 financial crisis. It's a lesson in the hazards of deregulated market mania without the character complications of last year's drama *The Big Short*. Bad loans and risky investments were pushed by those earning fat transaction fees until the bubble of toxic assets burst. Enormous losses froze credit, spreading shock waves across the economy and the recovery required massive bailouts from government.

Capitalist markets have a long history of booms and crashes — periods of "irrational exuberance" in which speculation encourages the illusion that everyone can get rich, followed by a panicked implosion causing fear and deep recession if not depression. It's an inherently risky game of unequal rewards. In 2008 inequality in the U.S. had reached levels not seen since 1929. Surely there must be a better way to manage economies to avoid such financial crises.

The film dips into theoretical work on the causes of financial instability, notably that of Hyman Minsky, and elaborates critiques of the standard neoclassical economics model with its laissez-faire faith in the self-correcting nature of unregulated markets. Although the University of Limerick's Stephen Kinsella worries that "nothing is ever learned for long," hope is expressed that in challenging free-market orthodoxy a new generation of economists — reference is made to the "International Student Initiative for Pluralism in Economics" — will address the systemic failures at the root of recurrent financial crises.

Economics may be known as the "dismal science" but this sor-



G. Schmitz

FILM DIRECTOR — *Money Monster* director Jodie Foster is seen in conversation with Julie Taymor at Tribeca Talks on April 20, 2016.

tie into what ails it manages to inform in a way that is highly entertaining.

The corrupting influence of money in American politics has become a prominent theme given the vast sums routinely spent in primary and electoral campaigns. The extent and the sources behind it are revealed in Jane Mayer's *Dark Money* (<http://www.jane-mayer.com/>), the result of five years of research. Some of America's uber-wealthy have promoted their libertarian anti-government philosophy as a populist cause through the funding of a vast network of organizations advocating for a right-wing agenda and working to block or overturn progressive legislation. The aim has been to infiltrate and influence opinion-makers, the media, academe and the political system at all levels. In conjunction with rising inequality and declining social mobility there is the irony of a plutocracy exploiting, indeed fanning, popular anger against government in ways that serve the interests and protect the fortunes of the one per cent.

It's appropriate to call this gush of money "dark" since its sources are often deliberately

obscured. Until quite recently extreme libertarian conservatism was at best a fringe ideology in American politics with little public support. To move these views to the centre of American political life required a concerted "stealthy effort," often using tax-exempt philanthropy to funnel money through an array of benign-sounding organizations (e.g. Americans for Prosperity) harbouring the right ideological intentions.

Among the chief architects of this strategy are the Koch brothers, Charles and David, both of whom rank among the world's 10 richest men. (Koch Industries is heavily involved in the energy sector and is the largest exporter of Canadian oil to the U.S.) Family patriarch Fred Koch had done business with the Stalin and Hitler regimes in the 1930s but was a member of the far-right John Birch Society. The brothers had also joined briefly but their interest was less combatting an international Communist conspiracy than the American welfare state. Their aim was to "destroy the prevalent statist paradigm," as Charles put it in 1978. Yet when David ran for vice-president on the Libertarian Party ticket in 1980 it received only one per cent of the vote.

Part One of *Dark Money* details the solution of "weaponizing philanthropy" in order to wage a "war of ideas" to get libertarian notions into the mainstream. Ostensibly charitable donations would have the added benefit of minimizing taxes on huge estates. Private foundations were set up that found ways to distribute monies to organizations sharing the funders' ideology. Especially effective for (disguised) political purposes were front organizations claiming to represent ordinary citizens and advance non-partisan objectives. The Koch network has been described as the "Kochtopus." Mayer also outlines how a number of other secretive arch-conservative billionaires (e.g. Richard Mellon Scaife, John Olin, Joe Coors) have used their inherited empires to promote radical conservatism.

Part Two of the book on "secret sponsors: covert operations" focuses on how the 2008 election of Barack Obama galvanized the right's richest funders into a determined counterattack on government regulation as the problem not the solution. Unrest over fallout from the financial crisis proved fertile ground for stoking anti-Washington sentiment as in the growing "Tea Party" protests. The Kochtopus and similar networks were mobilized to turn public opinion against health care reform and action on climate change. Then the January 2010 "Citizens United" Supreme Court decision (a 5/4 split) set aside a century of campaign finance reforms in granting to corporations free speech "rights" allowing a flood of big money to influence the political process as long as it was not given directly to candidates. The Democratic party suffered major losses in the 2010 midterm elections.

— ROLE, page 10

Money Monster (U.S.)

Boom Bust Boom (U.K./Netherlands/U.S.)

Jane Mayer, *Dark Money: The Hidden History of the Billionaires Behind the Rise of the Radical Right* (New York, Doubleday 2016)

"*Money Monster*" is the name of a crass TV show whose host, Lee Gates (George Clooney), is a bombastic Trump-like huckster dispensing hot stock tips in a carnival atmosphere. He's about to interview Diane Lester (Caitriona Balfe), spokesperson for Ibis Clear Capital, about its stunning sudden \$800-million loss — deceptively blamed on a computer "glitch" with its high-frequency trading "algorithms" — when an aggrieved young truck driver, Kyle Budwell (Jack O'Connell), storms the set. Brandishing a gun with his thumb on a detonator, he forces Gates to put on an explosive vest, demanding on-camera answers. Budwell wants an accounting for why he lost his life savings in the crash of a stock heavily promoted by Gates. "It's not the Muslims, the Chinese," rants Budwell, but a rigged financial system that's stealing from people like him. Gates' lifeline is his constant communication with control-room director Patty Fenn (Julia Roberts) who talks him through keeping the situation from blowing up. She's his ace, though preparing to leave for another job.

As the hostage crisis unfolds in reality-TV fashion, attracting a huge audience, the game also becomes about chasing down Ibis Capital's deceptively unreachable CEO Walt Camby (Dominic West) and the real reasons behind the loss. While a SWAT team moves into position Gates tries a money-monster gambit and the cops stage a histrionic intervention from Budwell's pregnant girlfriend. The tactics fail miserably but meanwhile Fenn has initiated a furious pursuit for the truth. Budwell and Gates become strange allies, breaking out of the studio leading to a climactic scene in which Camby is cornered into an on-air confession.

Is Budwell a symbol of the populist rage against high-finance

loathing; they don't understand their own value so they're looking for money to tell them that they're valuable. That's what the financial markets are. Dominic West's character, Camby, feels the same thing. People see themselves as failures and have to create these personas that have to do with money and winning."

In her Tribeca talk Foster called *Money Monster* her "popcorn Hollywood genre" movie. It offers strong performances and a dose of well-crafted entertainment, not deep social criticism. Yet the portrayal of a money-mad and media-maniac world is just close enough to reality to carry a sting of sympathy for the Kyle Budwells who are its casualties.

Boom Bust Boom (<http://boom-bustclick.com/>) is co-directed by Terry Jones, an original member of the British comedy troupe



G. Schmitz

MONEY MONEY — A Manhattan mural near the corner of 8th Ave. and West 4th St. fits the theme of this week's film and book features.

Restoring life a key theme for difficult times



Liturgy and Life

Michael Dougherty

“O Lord, you brought up my soul from Sheol, restored me to life from among those gone down to the Pit.” A common thread linking us to the global human family can be found in the stories we personally tell of relatives affected by war, revolutions or violence. These remember lives lost or scarred across generations.

Reaching back, one family memory grieves a long lost uncle who died during the U.S. Civil War in the notorious Confederate Camp Sumter prison camp in Andersonville, Georgia, in 1864. This young man had been the mainstay of his widowed mother and younger siblings. The collective history of my clan records other family members marching off to do battle in the War of 1812, the Mexican American War, the Spanish American War, the First World War, the Second World War and other conflagrations. A nephew and niece currently in uniform represent the latest in a long unbroken generational line in harm’s way. This trend looks unlikely to end anytime soon.

Most of my kin survived their conflicts. However many, I am sure, suffered from the consequences of the violence they were exposed to. My father served during the Second World War as a pilot of a tiny Stinson L-5 in Burma. He primarily flew in emergency supplies to front-line forces and evacuated the wounded, one stretcher at a time, from

Dougherty is co-chair of the Social Justice Committee at Sacred Heart Cathedral in Whitehorse, Yukon.

small airstrips hacked out of dense jungle. Twice the recipient of the Air Medal and holder of the Distinguished Flying Cross, his war didn’t really end upon his return home. My mother told of his fit-filled sleep-deprived nights for several years following his homecoming. The way his sisters described him in his youth bore little resemblance to the post-war father I grew up knowing.

Today we have begun to recognize the plight of those experiencing the long-lasting effects of trauma especially from deep, prolonged exposure to violence. Post-traumatic stress disorder (PTSD) can affect many individuals from first responders to residential school survivors, from the victims of constant micro-assaults due to gender identity or beliefs to refugees. With treatment now for PTSD sufferers many can be restored fully to life. A fundamental question for us, though, must be how do we eliminate the sources of this misery.

Jesus lived in a violent era too. Foreign troops occupied his homeland. Structural injustices left many impoverished and landless. Sepphoris, just six kilometres northwest of Nazareth, had been the scene of an independence uprising triggered by the death of Herod the Great. It was lead by Judas ben Hezekiah around the time Jesus was born. Roman legions swept down from Syria and cruelly repressed opposition to the new ruler of its client state.

Did Jesus smell the smoke from the burning of Sepphoris? Did he see with young eyes the rebels crucified at the crossroads or hear the cries of those sold into slavery? Were the horrific results of the crushed Zealot rebellion a contributing factor in Jesus contemplating another way to resist oppression: a fervent non-violence? Can we see his empathy as a foundation for change now? No matter what, the destruction meted out on the peo-

ple and town of Sepphoris would have had a powerful social and psychological impact on the people of Nazareth. Stories of the suffering of friends and families would have been told for generations. Jesus, some commentators believe, knew these well. They would likely have been told over and over as Jesus followed Joseph and other skilled craftsmen from Nazareth on their daily hour-and-a-quarter walk to Sepphoris where they could find work rebuilding the neighbouring city.

Restoring life can be seen as a key theme in the readings for the Tenth Sunday in Ordinary Time. In the chapter from Kings, the prophet Elijah pleads directly with God to let life come back into the breathless body of the widow’s child. The passage from Luke’s Gospel pictures Jesus, his disciples and the large crowd following them approach the city gates of Nain. A young man from there, only son of a widow, is being carried out on a pallet for burial. Jesus feels compassion for his grieving mother and restores life to the dead man.

Life can be restored in many ways. Paul in the second reading speaks of his own rebirth. He heard of his call through God given grace to break him away from his violent past of persecuting the emerging Christian church.

Our wounded world must also be raised up. Global military spending rose in 2015 to a record \$1.7 trillion. We know there is the grace to change this. The Pontifical Council for Justice and Peace and Pax Christi International sponsored a gathering in Rome a few weeks ago. Participants at the Non-violence and Just Peace conference heard arguments that all war is immoral and “just war theory” used since the times of Augustine and Aquinas condones war rather than prevents it. The closing statement urges “that the Catholic Church develop . . . a Just Peace approach based on Gospel non-violence. A Just Peace approach offers a vision and an ethic to build peace as well as to prevent, defuse, and to heal the damage of violent conflict.”

Our hope is the psalmist’s hope, “You have turned my mourning into dancing.”

Tenth Sunday in Ordinary Time June 5, 2016	1 Kings 17:17-21a, 22-24 Psalm 30 Galatians 1:11-19 Luke 7: 11-17
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Look beyond the surface appearance and see the real youth of today

In Exile

Ron Rolheiser, OMI



A seminarian I know recently went to a party on a Friday evening at a local university campus. The group was a crowd of young college students and when he was introduced as a seminarian, as someone who was trying to become a priest and who had taken a vow of celibacy, the mention of celibacy evoked some giggles in the room, some banter, and a number of jokes about how much he must be missing out on in life. Poor naive fellow!

Initially, within this group of millennials, his religious beliefs and what this had led to in his life was regarded as something between amusing and pitiful. But, before the evening was out, several young women had come, cried on his shoulder, and shared about their frustration with their boyfriends’ inability to commit fully to their relationship.

This incident might serve as a parable describing today’s young people in our secularized world. They exhibit what might aptly be called a bipolar character about faith, church, family, sexual ethos, and many other things that are important to them.

They present an inconsistent picture: on the one hand, by and large, they are not going to church, at least with any regularity; they are not following the Christian ethos on sexuality; they seem indifferent to and even sometimes hostile to many cherished religious traditions; and they can appear unbelievably shallow in their addiction and enslavement to what’s trending in the world of entertainment, fashion, and information technology. Looked at from one perspective, our kids today can appear irreligious, morally blasé, and on a heavy diet of the kind of superficiality that characterizes reality television and video games. More seriously still, they can also appear myopic, greedy, pampered, and excessively self-interested. Not a pretty picture.

But this isn’t exactly the picture. Beneath that surface, in most cases, you will find someone who is very likeable, sincere, soft, good-hearted, gracious, moral, warm, generous, and searching for all the right things (without much help from a culture that lacks clear moral guid-

ance and is fraught with over-choice). The good news is that most young people, at the level of their real desires, are not at odds at all with God, faith, church, and family. For the most part, youth today are still very good people and want all the right things.

But, that isn’t always so evident. Sometimes their surface seems to trump their depth so that who they really are and what they really want is not so evident. We see the surface and, seen there, our youth can appear more self-interested than generous, more shallow than deep, more blasé than morally sensitive, and more religiously indifferent than faith-filled. They can also manifest a smugness and self-sufficiency that suggests little vulnerability and no need for guidance from anyone beyond themselves.

Hence their bipolarity: mostly they want all the right things, but, too often, because of a lack of genuine guidance and their addiction to the culture, they aren’t making the kinds of choices that will bring them what they more deeply desire. Sexuality is a prime example here. Studies done on millennials indicate that most of them want, at the end of the day, to be inside a monogamous, faithful marriage. The problem is that they also believe they can first allow themselves 10 to 15 years of sexual promiscuity without having to accept that practising 10 to 15 years of infidelity is not a good preparation for the kind of fidelity needed to a sustain marriage and family.

In this, as in many other things, they are caught between their cultural ethos and their own fragile securities. The culture

trumpets a certain ethos, liberation from the timidities of the past, complete with a smugness that belittles whatever questions it. But much of that smugness is actually whistling in the dark. Deep down, our youth are pretty insecure and, happily, this keeps them vulnerable and likeable.

Maybe Louis Dupre, the retired philosopher who taught for some many years at Yale, captures it best when he says that today’s young people are not bad, *they’re just not finished*. That’s a simple insight that captures a lot. Someone can be wonderful and very likeable, but still immature. Moreover, if you’re young enough, that can even be attractive, the very definition of cool. The reverse is also, often times, true. More than a few of us, adults, suffer from our own bipolarity: we are mature, but far from wonderful and likeable. This makes for some strange paradoxical binaries.

So who is the actual young person of today? Is it the person who is wrapped up in his or her own world, obsessive about physical appearance, addicted to social media, living outside marriage with his or her partner, smug in his or her own non-traditional moral and religious views? That, I believe, is the surface appearance. The actual young person of today is warm, good-hearted, generous, and waiting, waiting consciously for love and affirmation, and waiting unconsciously for God’s embrace.

Role of money debate ongoing

Continued from page 9

The last section of *Dark Money* on “privatizing politics: total combat” details the success in terms of “Tea Party” influence in the Republican party, in an obstructionist Congress, and especially at the state level. (Significantly, states control the post-census redistricting process whereby congressional boundaries can be gerrymandered to maximize Republican seats.) Notwithstanding Obama’s 2012 presidential reelection and the failure of legal challenges to “Obamacare,” opposition to his legislative agenda became stronger than ever. Democrats lost the Senate in the 2014 midterms as radical right ideology became ascendant in the Republican majorities. What

Obama’s 2012 win did do was prompt the Kochs to seek to broaden the appeal of this ideology through an “image overhaul” that would make it seem public-spirited, devoted to the nation’s “well-being,” not the self-interests of the ultra-rich. As a final irony, for all the Kochs’ antipathy to Obama, their wealth has roughly tripled since 2009.

It’s too early to tell whether a Trump presidential candidacy and takeover of the Republic party through a largely self-financed primary campaign will blow up this carefully laid strategy. In any event, the prospect of a belligerent billionaire in the White House promises an even more intense debate over the role of money in America’s troubled democracy.

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. Follow Father Ron on Facebook: www.facebook.com/ronrolheiser

As for the old farmhouse lion, even in its new function as a book-end, when I steal into my office at night with all the lights off, it looks fearsome enough to recall childhood's shivers, and show in its stance that it's very much undefeated by the broken nose.

Experiential wisdom trumps doctrinal pronouncements



catholic dialogue

Isabella R. Moyer

In addition to the small circle of the couple and their children, there is the larger family. . . . Friends and other families are part of this larger family, as well as communities of families who support one another in their difficulties, their social commitments and their faith. — Amoris Laetitia, 196

The English title of *Amoris Laetitia*, the post-synodal exhortation by Pope Francis, is *On love in the family*. The basis of the document are the two recent synods on the family. Bishops, consultants and lay observers gathered from around the world to discuss modern realities facing families and how the church can help them.

But, perhaps it is time to move beyond the model of the church (and her male leadership) as an all-knowing body to turn to for answers to life's questions and

crises. Perhaps it is time to acknowledge that, for most families, wisdom and support is more readily found among family and friends; in the love between families.

Recently my husband and I spent a glorious evening with our faith community of friends. We are part of a Marianist lay community that has been meeting in one form or another for almost 40 years. Our life journeys have intertwined through university years, to newlyweds, and the parenting years. Our children are all adults now, and many of us are grandparents.

We sat on the deck, enjoying the first warm evening of spring. Good food, good drink, good conversation, good friends — a touch of heaven! Talk came around to how our community



Design Pics

WISDOM AND SUPPORT — Perhaps, writes Isabella Moyer, “it is time to move beyond the model of the church (and her male leadership) as an all-knowing body to turn to for answers to life’s questions and crises. Perhaps it is time to acknowledge that, for most families, wisdom and support is more readily found among family and friends; in the love between families.”

was truly church for us.

Over these many years we’ve celebrated the joys of family life and found support for the many struggles and challenges. We talk of faith easily and naturally. We sing and we pray from the heart. We swap stories of parish and

diocese. Many of us have had close ties and connections to the local church. Some still do. We never did “suffer fools gladly,” and do so less and less as we age.

Our faith community and many other longtime friends have been both gift and life-saver over the years. Weekly mom’s and tot’s tea-times, rowdy multi-family dinners and gloriously chaotic weekend family sleepovers: these are the “big heart” moments that fed and nourished us.

It is natural to look to peers for support. Newlywed couples seek other couples. Young moms seek other young moms. Empty-nesters seek other empty-nesters. Families facing health crises seek others travelling the same difficult journey.

We look for mentors among those who are further along in the family adventure. Mentors can be found a generation or two ahead or simply a few months or years. Parents of a three-month-old or a toddler can be great mentors for friends with a colicky newborn.

We see our children forming these same bonds of friendship and support. After long work-weeks and sleepless nights, they will schedule family time with their friends despite the extra work of travel or hosting.

When family life is discussed in the church, well-meaning souls wave the Catechism of the Cath-

olic Church while deploring the present state of families, blaming it on a lack of catechesis. The simple and obvious solution, then, is to provide more adult education in parishes — preferably from the “official” teachers in the church.

Debate the theology of family all you want, but experiential wisdom will usually trump ivory tower pronouncements. Black and white rules no longer speak to many of us who are living in the messiness of the grey in-between. We learn more from personal stories than doctrinal diatribes.

Families are often best qualified to minister to other families. Churches could support this ministry by encouraging and empowering existing family networks and small communities, and provide opportunities for encounters where none exist.

Flame of compassion burns for community



Figure of Speech

Dr. Gerry Turcotte

“See how great a forest is set aflame by such a small fire!” — James 3:5

The fires of Fort McMurray have catalyzed the world, and they have proven once again how large the heart of Albertans are at all times, but especially in moments of crisis. Over the coming months commentators will speculate on what could have been done better and on how to prevent future such catastrophes. They will inevitably draw comparisons to other fires: the Great Fire of London, 1666, where 70,000 out of the city’s 80,000 residents were left homeless; or the 2011 Great Slave Lake Fire in Alberta where the entire community of 7,000 residents were evacuated. In the end, however, what will be remembered are the tales of courage and compassion, celebrating the many who fought the fire, fled the inferno, assisted in housing the displaced, or who raised money and supplies to help.

We will remember the educators, like the principal at Father Turcotte School, who loaded a

bus full of stranded students and fled the inferno all while liaising with anxious parents and guardians. We will remember the fire chief who led a campaign against “the Beast,” leading a team of gallant and exhausted firefighters, many of whom had themselves lost their homes. We will also remember the politician who called for unity rather than partisan politics, even as his home burned, and that only a year after he had lost his son.

Seneca the Younger, one of early Rome’s most famous philosophers, once said that “Fire tests gold, suffering tests brave men,” and his words are proven true in the aftermath of this tragedy. Possessions are lost, but courage prevails. The scale of the tragedy is enormous, but the relief effort is bigger. The churches are filled with prayer and compassion; the volunteers are opening their hearts and giving of their time. Many of the post-secondary institutions have made their residences available to help the displaced. And charity is plentiful and moving: the eight-year-old girl who donated a \$100 of her own money; the runner who undertook a charity marathon even though he had never heard of Fort McMurray until the fire;

the Syrian refugees who raised almost \$4,000 for fire relief even though they themselves had recently lost everything they owned.

It is always difficult to put tragedies into context. At St. Mary’s University I looked at a photo of a staff member’s street in Fort McMurray. Five houses with For Sale signs stood untouched by fire; hers, not for sale, was aflame. Who can say why bad things happen to good people. What is clear is that how we respond to tragedy is what defines the human spirit, and it is what helps a community to heal. In that sense it’s true to say that Fort McMurray will be stronger when it is rebuilt, not just because new infrastructure will be developed, but because every resident will know that the hearts of many are behind the reconstruction. This is the flame of compassion that will rebuild the town.

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

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‘Choice’ to die takes away essential freedoms

By Brett Salkeld

This is the third of a five-part series.

We live in a culture that makes an idol out of choice. In our basic and unquestioned public discourse choice per se, without any reference to the object of that choice, is seen as a basic good. Choice is understood as the *sine qua non* for authentic human freedom. Take away someone’s choice in any matter and you limit their freedom. This is seen as acceptable only when their choice might harm others.

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

It should not be surprising, then, that while the initial public arguments in favour of assisted suicide tended to hinge on eliminating unnecessary and extreme physical suffering, the discourse is quickly infused with the language of choice. “Who can presume,” we are asked, “to deny another person the right to choose to die?”

Indeed, children of one of Canada’s first assisted suicides told the media that, “Our father’s legacy comes down to one word: choice.”

We can leave aside, until our next instalment, the fact that a refusal to deny someone the right to choose assisted suicide includes a concomitant insistence that someone else actually kill them — and that our government is seriously countenancing not giving health care professionals any choice in that grave matter.

For our purpose in this piece, however, we need to look more carefully at the relationship between choice and freedom. Because while it is easy to imagine that more choice always equals more freedom, further

reflection indicates that this is not always the case.

There are times when we find ourselves crippled by bad options, not freed. What does the choice to die look like to a mentally ill person? Or to the elderly?

Consider my grandparents. George and Esther White (names changed for privacy) are, by a certain kind of calculation, two very inconvenient people. They just celebrated their 70th wedding anniversary and took the opportunity to effectively say goodbye, realizing that there is little chance of them being together with all of their family at one time again in this life.

George and Esther are in their mid-90s. They each have a variety of health issues. One is nearly deaf, and the other virtually blind. They need help bathing. They have to choose between catheters and incontinence pads. Esther recently had a complete mastectomy. They are homebound in the assisted-living seniors’ community where they live.

Their daughter, my mom, goes in to see them several times a week. Though recently retired, my mother cannot take extended holidays. She would like to be able to travel to see her grandchildren, to spend a week or two helping her daughter and daughters-in-law with the burdens of being moms with young kids, but George and Esther can’t be left alone for that long.

George and Esther are blessed by the fact that they have lived until very recently in a time and a place where the question of their committing suicide may never be broached. They have not had to consider, on top of all of the other problems that come with aging and dying, whether or not they have some responsibility to hasten the process. The possibility that suicide is a “choice,” a legitimate option, was (and I pray still is) blissfully far from their radar screen.

They are *free* to live without counting the cost that their existence puts on their families and the health care system. The so-called “choice” to die would take



Design Pics

CHOICES — Are people of value just because they *are*? Or are those who are labelled “inconvenient” going to feel pressured to end their lives prematurely because of the choice of assisted suicide? Will a choice to die eventually become a duty to die?

away that freedom.

The French literary critic and anthropologist Rene Girard has said in an interview that: “The experience of death is going to get more and more painful, contrary to what many people believe. The forthcoming euthanasia will make it more rather than less painful because it will put the emphasis on personal decision in a way which was blissfully alien to the whole problem of dying in former times. It will make death even more subjectively intolerable, for people will feel responsible for their own deaths and morally obligated to rid their relatives of their unwanted presence. Euthanasia will further intensify all the problems its advocates think it will solve.”

On top of the physical suffering that accompanies dying, the legal availability and social acceptability of assisted suicide will add immense psychological duress. And it will add it for people who are already in an extremely vulnerable situation.

Even if legal safeguards are able to stand against the logic of choice, and we are able as a society to determine which people’s

suffering legitimates suicide and which people’s suffering does not, all of which seems completely fanciful, there is simply no way legal safeguards can protect such inconvenient people as George and Esther from the psychological pressure that this “choice” introduces into the experience of dying.

Once someone *could* choose to die, there is no avoiding the question of whether they *should* choose to die.

And couples in their mid-90s with loving and stable families that they can still recognize and converse with are not the only inconvenient people in our society.

Any one of us should not have any trouble imagining someone of our acquaintance who would be under vastly more pressure than George and Esther. If you doubt me, consider the epidemic of elder abuse, or the kinds of fights even relatively stable families have over inheritances. If we imagine those considerations will play no role in the pressure exerted on certain inconvenient people, we are naive.

The same logic that extends the “right” to die from those close to death due to age or illness to those suffering people who are not terminal — a logic already insisted upon by the Supreme Court — will extend the pressure to die from the terminal to the severely disabled and the mentally ill and from there to anyone who might feel themselves to be a burden on society.

This pressure does not need to be overt to be real. Even if we can somehow manage to avoid health care practitioners and families ever bringing up assisted suicide with suffering individuals — which seems sheer fantasy when considered at the population level — individuals who know how much time, work, and resources their existence demands will not be able to avoid the question of their responsibility to society to cut their lives short.

We are now in a situation where our sick and elderly, our mentally ill and severely disabled are under automatic pressure. How we respond to this new situation is part of what we’ll consider in part four.

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Fatima rumour squashed

Pope emeritus Benedict XVI has again been forced to deny rumours about the Third Secret of Fatima.

First, some background.

On May 13, 1917, Francisco and Jacinta Marto — nine and seven years old — and their cousin, 10-year-old Lucia dos Santos, were with their sheep near the Portuguese town of Fatima when they saw a figure of a woman dressed in white and holding a rosary. The Virgin Mary would appear to the children on the 13th of each month until October.

In 1930, the Catholic Church proclaimed the supernatural character of the apparitions and a shrine was erected at Fatima. Popes Paul VI, John Paul II and Benedict XVI have all visited Fatima during their pontificates. Pope Francis plans to visit Fatima in 2017, the 100th anniversary.

The message of Fatima can be summarized primarily as a call to repentance and prayer. However, it has gained a lot of notoriety over the so-called Third Secret.

According to one of the visionaries — Sister Lúcia — on July 13, 1917, Our Lady entrusted the

children with three secrets, which she later wrote down and delivered to the pope.

According to the official Catholic interpretation, the first two secrets — which were revealed in 1941 — involve hell and the devastation of the First and Second World Wars.

In the 1950s and 1960, at the height of the Cold War, rumours abounded as to the dire predictions made in the Third Secret — not yet revealed. One of the apparent requests of the Virgin was to pray for the conversion of Russia. Only this would save the world from an apocalyptic disaster.

While the Vatican accepted the supernatural character of Fatima, it never succumbed to Fatima devotees whose promises and demands continued to spiral beyond reason as they promote a whole “theology” about Fatima.

Pope John Paul II decided to reveal the Third Secret in the Jubilee Year of 2000. He had credited the Virgin of Fatima with saving his life when he was shot and wounded at the Vatican on May 13, 1981. The secret was released by the Congregation for the Doctrine of the Faith and was signed by its then-secretary, Archbishop Tarcisio Bertone.

He implied that the secret was about the 20th

century persecution of Christians that culminated in the failed assassination of Pope John Paul II. In an accompanying commentary, Cardinal Ratzinger published a theological commentary which stated: “A careful reading of the text of the so-called third ‘secret’ of Fatima . . . will probably prove disappointing or surprising after all the speculation it has stirred. No great mystery is revealed; nor is the future unveiled.”

A new denial was needed May 21 this year. Some reports quoted Rev. Ingo Dollinger as saying Ratzinger told him in 2000 there is still a part of the Third Secret that has not been published. Vatican Radio reported Pope emeritus Benedict XVI has said he never told anyone the publication of the Third Secret was incomplete and he confirmed the document was published in its totality.

The Holy See press office said, “Pope emeritus Benedict XVI declares ‘never to have spoken with Professor Dollinger about Fatima,’ clearly affirming that the remarks attributed to Professor Dollinger on the matter ‘are pure inventions and absolutely untrue’ . . .”

Fatima devotees don’t give up easily. Expect more “tribulations” this jubilee year. — PWN

Some U.S. doctors are calling for Canadian-style medicare coverage

By Karen Palmer, Burnaby, B.C.
Troy Media

In a dramatic show of support for deep health care reform in the U.S., more than 2,200 physician leaders are calling for sweeping change. Their proposal published in the May 5 American Journal of Public Health calls for the creation of a publicly financed, single-payer national health program to cover all Americans for all medically necessary care.

If that sounds familiar, it should. These American doctors are calling for Canadian-style medicare. They want a decisive break from the expensive and inefficient private insurance industry at the heart of the U.S. health care system.

How ironic that at the same time that U.S. physicians are calling for a single-payer health system like ours, Canada is in the midst of a legal battle threatening to pave the way for a multi-payer system resembling what has failed Americans.

What’s at stake? A trial later this year in British Columbia threatens to make the Canada Health Act unenforceable.

The Canada Health Act guides our health care system. The federal legislation strongly discourages private payment for medically necessary hospital and physician services covered under our publicly funded medicare plans. This includes out-of-pocket payments in the form of extra billing or other user charges. Legislation in most provinces further prohibits private insurance that duplicates what is already covered under provincial plans.

If patients are billed for medically necessary hospital and physician care, the federal government is mandated to withhold an equivalent amount from federal cash transfers to provinces or territories violating the act.

At least that’s what is supposed to happen.

Unfortunately, the last decade saw a proliferation of extra billing in several provinces and few instances of government clawing back fiscal transfers. Perhaps things will change. Federal Health Minister Jane Philpott recently stated that the government will “absolutely uphold the Canada Health Act.”

In B.C.’s upcoming trial, the plaintiffs — including two for-profit investor-owned facilities, Cambie Surgery Centre and the Specialist Referral Clinic — want the court to strike down limits on private payment. They support the creation of a constitutionally protected right for physicians to bill patients, either out-of-pocket or through private insurance, for medically necessary care,

while also billing the public plan.

In other words, the plaintiffs want to undo our elegantly simple single-payer system for hospital and physician care, creating a multi-payer system like the U.S. If the constitutional challenge is successful, the door will swing wide open in B.C. — and across Canada.

The outcome could be that those who can pay for care

will jump the queue, drawing doctors and other resources out of the public system. Those who can’t pay would likely wait longer.

Rather than a solution for wait times, private payment in the Canadian context would make them worse.

Global evidence shows that private insurance does not reduce

— CHALLENGE, page 15

Amazon entry into food gives nightmares to retailers

By Sylvain Charlebois, Halifax
Troy Media

E-retailing giant Amazon has signalled a clear commitment to food products — and to millennials — with its new line of private-label foods.

Amazon’s move to food bearing its label follows in the footsteps of Target and Wal-Mart. And the shift sends a clear signal

about greater strategic intentions that should shake the foundations of the food retail industry.

More than anything, Amazon’s creation of the private-label food portfolio is driven by millennials.

The generation that grew up with the Internet is embracing Amazon’s evolution. Millennials appreciate quality, taste and affordability. Most importantly — and unlike previous generations —

they are brand agnostic. Boomers are historically brand loyal but they are gradually becoming less active buyers. So major retailers like Amazon have their sights clearly set on millennials.

As the battle for millennials’ money heats up, the private label game in the food business will only intensify.

In Canada, Sobeys recently moved to entice customers to visit

the centre of their stores with an aggressive discount strategy. The intent

is to keep customers buying the food retailer’s high-margin private labels, Our Compliments and Sensations. It may not be a good fit with Sobeys’ core strategy, but the chain opted to at least play defence in the private-label game.

Not surprisingly, Wal-Mart Canada also ramped up its private-label strategy in response.

Private labels are a goldmine for food retailers. While they have been in Canada since

the end of the Second World War, they have been in greater demand over the last couple of decades. Retailers, who already control their own shelf space, also gain control of quality, manufacturing conditions and product development with private labels.

Typically, they rely on outsourced innovation. That allows retailers to develop marketable products without taking the high-risk road of spending millions on research and development. This, too, is a powerful tool for low-margin food retailers.

Amazon has yet to release an exact list of products for its label, but reports suggest that suppliers like Happy Belly, Wickedly Prime, Presto! and Mama Bear are under consideration. So millennials are clearly on Amazon’s mind.

These products will reportedly be available only to Amazon Prime members. The company’s Prime members pay \$99 now to get quick product shipment, access to movies and TV programs, music streaming and unlimited photo storage. And with food product purchases, they will avoid having to fight through busy aisles and a long wait at the cashier, as you find at retail giants like Costco. This is another very attractive feature for millennials, who really value their time.

Loblaws, Canada’s No. 1 food retailer, has had a different approach with its President’s Choice label, one of the most recognized Canadian brands. Not only does it have a strong market position, but the infrastructure

— DATABASE, page 15



Christiana Flessner

WHEELCHAIRS DELIVERED TO UKRAINE — A delegation of Saskatchewan Knights of Columbus distributed wheelchairs to those in need in Ukraine in May (story on page 7). Among the delegates are Bishop Bryan Bayda, eparch of Saskatoon (behind the wheelchair) and Brian Schatz of Regina, Saskatchewan state deputy-elect, on his left. The program “Wheelchairs for People with Disabilities” was launched in 2014. The first delivery of wheelchairs resulted from the partnership of Caritas Ukraine and the Knights of Columbus of British Columbia and supported by the Canadian Wheelchair Foundation. Since that time Ukrainian Special Needs people have received 1,120 wheelchairs, 60 support poles, 200 crutches and 50 walkers from generous Canadians and Knights from Saskatchewan, British Columbia and Manitoba.

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Venezuelans fight hunger amid civil unrest and crime

By Hildegard Willer

BARQUISIMETO, Venezuela (CNS) — Under other circumstances, Jonny Lopez might have been happy that he was losing weight.

“I’ve been running around the city so much, looking for food, that I’ve lost 20 pounds,” said the father of two.

Standing in line has become a routine as he tries to buy food for his family and to supply a fast-food stand that he runs on a street corner in their neighbourhood.

“The longest line was 11 hours once, to buy a package of corn meal, a little milk, rice and meat,” he said, adding that the money he and his wife earn does not cover necessities. “The money we used to spend on a week’s groceries now buys just a small bag of things.”

“The Venezuelan people are dying of hunger,” Lopez said.

In December, Venezuela’s minimum wage covered only half of a family’s basic food needs, according to sociologist Luis Pedro Espana.

The downturn in international oil prices in 2015 sent Venezuela’s oil-dependent economy into freefall, immersing the country in an unprecedented crisis marked by shortages of food and medicine and social unrest.

Embattled President Nicolas Maduro has blocked opposition

efforts to force a recall election and has called out the military to help maintain control.

The city where Lopez and his wife, Aura Gallardo, live with their two daughters, Aurimar, 13, and Marijose, three, is the fourth-largest in Venezuela. Lopez and his wife grew up in the youth movement in their parish, Jesus of Nazareth, and now participate in the Marriage Encounter movement.

In their parish and within their own families, they feel the sharp polarization between “*chavistas*” — Maduro supporters who take their name from former President Hugo Chavez — and opponents of the government.

“We never talk about politics in the parish, because there are people on both sides, and I have seen families destroyed by the conflict,” said Gallardo. She and Lopez said they are disillusioned with the government, but have little enthusiasm for the political opposition, which claims to have collected more than one million signatures to recall Maduro.

Fear is palpable everywhere.

“I don’t like the fact that voting in the referendum won’t be secret,” Gallardo said.

The government has asked that everyone who signed recall petitions should verify their signatures and has threatened that government workers who sign could lose their jobs. Gallardo, a

teacher, is afraid of losing hers.

And that’s not the only fear. Besides hunger, violence has increased throughout the country, especially in her family’s neighbourhood.

“In the past month alone, 16 young people were murdered in this neighbourhood,” said Medical Mission Sister Maigualida Riera, who co-ordinates the parish’s youth ministry.

She and the pastor, Jesuit Father Jorge Ulloa, are trying to help people survive. They have offered workshops on preparing healthy meals with leftovers, collected excess medicines, encouraged a music program for children and youth and asked for donations of food for distribution in the parish.

“But people no longer have food to donate,” Riera said.

That is true throughout the country, said Yaneth Marquez, co-ordinator of *Caritas Venezuela*.

“In the *Venezuelan Caritas* offices, we survive on what the faithful and some companies donate, but we’re receiving almost nothing now,” she said. “We’ve had to cut our nutrition and health care programs in half.”

She said she hopes the government will grant the Venezuelan bishops’ request to allow the church to bring donations of food and medicine into the country. So far, however, there has

been no response.

Throughout Venezuela, businesses are empty and many stores in shopping centres have closed. Besides a food shortage, there is a lack of health care supplies, even in hospitals, and an energy crisis is causing rolling blackouts.

Pharmacies sell soft drinks and snacks instead of medicines, and in cities in the interior of the country, electricity is cut off for four hours a day. To save energy, public employees work only two days a week, and students attend classes only four days a week.



CNS/Hildegard Willer

VENEZUELAN FACING SEVERE HUNGER — Jonny Lopez and his wife, Aura Gallardo, pose April 7 with their children Aurimar, 13, and Marijose, three, in Barquisimeto, Venezuela. Standing in line has become a routine as Lopez tries to buy food for his family and to supply a fast-food stand that he runs on a street corner in their neighbourhood.

Pfizer bans supplying drugs for executions

WASHINGTON (CNS) — The pharmaceutical giant Pfizer, in a position statement issued earlier this spring, said some of its drugs are not meant to be used for executions and that it would restrict those drugs’ availability to

government agencies that might use them to make compounds for lethal injections.

The action was hailed by Karen Clifton, executive director of the Catholic Mobilizing Network to End the Use of the Death Penalty.

“The medical community’s mission is to save lives; Pfizer’s actions . . . are consistent with that mission,” Clifton said in a May 16 statement. “As Catholics, we hold human life to be sacred and we are encouraged when we see that value reflected in our wider culture.”

“Pfizer makes its products to enhance and save the lives of the patients we serve. Consistent with these values, Pfizer strongly objects to the use of its products as lethal injections for capital punishment,” said the statement, dated March 28 but made public May 13.

The statement said Pfizer would restrict sales of seven specific drugs “to a select group of wholesalers, distributors and direct purchasers under the condition that they will not resell these products to correctional institutions for use in lethal injections.

“Government purchasing entities must certify that products they purchase or otherwise acquire are used only for medically prescribed patient care and not for any penal purposes,” the statement continued. “Pfizer further requires that these government purchasers certify that the product is for ‘own use’ and will not resell or otherwise provide the restricted products to any other party.”

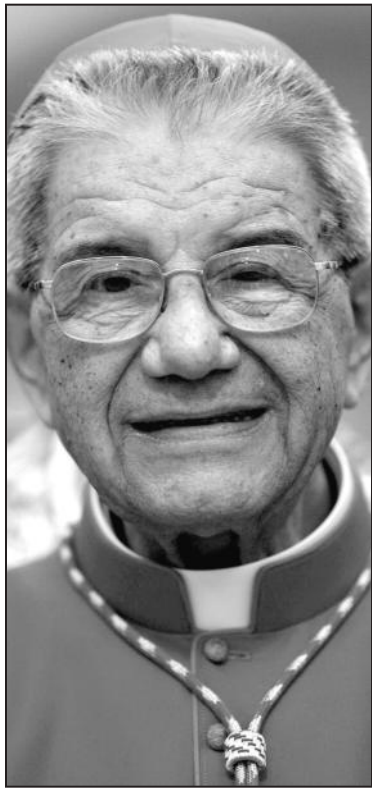
Concerns over the use of the drugs have come from many

quarters.

Pfizer, whose corporate headquarters are in New York, and other drug manufacturers have been concerned that their drugs have been used for executions. Death penalty opponents have been concerned over the use of prescription medications being used for lethal injections. Courts have grown concerned over the constitutionality of drug cocktails being used to enforce the death penalty, and some have ruled they violate constitutional protections against cruel and unusual punishment. States with prisoners on death row have likewise become concerned over the supply of drugs to use in executions, going so far in some cases to shield the identities of the wholesalers or retailers who supply the necessary drugs.

“Pfizer joins other major pharmaceutical companies, the American Pharmacists Association, and the International Academy of Compounding Pharmacists, in banning their products and member participation in executions,” Clifton said in her statement. “States that insist on carrying out executions are going to increasingly turn to pharmacies that are willing to go against their profession’s ethical standards.”

The Pfizer policy statement said that while its distribution network is intended to get these drugs to the people who need them for medical reasons, it will “consistently monitor the distribution of these seven products, act upon findings that reveal non-compliance, and modify policies when necessary to remain consistent with our stated position against the improper use of our products in lethal injections.”



CNS/Alessandro Bianchi, Reuters

CARDINAL DIES — Italian Cardinal Giovanni Coppa, an expert Latinist and former nuncio, died May 16 at the age of 90. He served as a Latinist at the Second Vatican Council and later worked in the Vatican Secretariat of State. Given the task of promoting communications between the Vatican and its diplomatic missions abroad, he visited all of the nunciatures, travelling around the world five times.

Economy of exclusion creates inequality and poverty: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — An economic vision geared solely toward profit and material well-being has led to an economy of exclusion and inequality that has increased poverty and the number of people discarded “as unproductive and useless,” Pope Francis said.

The impact is clear even in the most developed countries where poverty and social decay “represent a serious threat to families, the shrinking middle class and in a particular way our young people,” the pope said May 13.

The pope addressed business leaders and experts in Catholic social teaching, who were attending an international conference on “business initiatives in the fight against poverty” sponsored by the *Centesimus Annus Pro Pontifice Foundation*.

Established in 1993, the foundation seeks to promote the teaching of St. John Paul II’s 1991 encyclical on social and economic justice.

Recalling his recent visit to the Greek island of Lesbos, the pope said the refugee crisis was “especially close to my heart,” adding that the international community is challenged to “devise long-term

political, social and economic responses” to the situation that “affects the entire human family.”

“The fight against poverty is not merely a technical economic problem, but above all a moral one, calling for global solidarity and the development of more equitable approaches to the concrete needs and aspirations of individuals and peoples worldwide,” he said.

Pope Francis encouraged the business leaders attending the conference to build “the foundations for a business and economic culture that is more inclusive and respectful of human dignity.”

Youth unemployment, he continued, is a scandal that must be addressed “first and foremost” not only in economic terms, but as an urgent social ill that robs young people of hope and squanders “their great resources of energy, creativity and vision.”

The pope encouraged Catholic business leaders to generate new models of economic progress geared toward the universal common good “in accordance with the values of God’s kingdom.”

“Yours is in fact a vocation at the service of human dignity and the building of a world of authentic solidarity,” Pope Francis told them.

Courage is fear that has said its prayers.

— Annie Lamott