

Forgotten Catholics

Single people are the forgotten members of the Catholic Church, says a Catholic journalist. "There are more and more single people, yet they are almost never mentioned in the church," says Claire Lesegretain, a religion reporter for French Catholic newspaper *La Croix*. — page 4

Science and faith

Despite Gov. Gen. Julie Payette's somewhat condescending remarks about religion earlier this month, a recent forum concluded that science and faith are made for each other. — page 5

Justice advocate

Tony Haynes, longtime coordinator of the Office for Justice and Peace in the Roman Catholic Diocese of Saskatoon, passed away Nov. 15, leaving a legacy of volunteerism and passion for the Gospel that will live long after him. — page 6



Winnipeg synod

"This is about the movement of the Spirit," Rev. Darrin Gurr told some 200 delegates gathered for the first General Session of the Synod of the Archdiocese of Winnipeg Nov. 4. "We are listening to where the Spirit is leading us, and all voices are important." — page 6

Lay Formation

The new co-ordinators of the Lay Formation program in the Diocese of Saskatoon are the husband and wife team of Blair and Jennifer Carruthers. They are both passionate about their faith, and it is a passion they long to share. — page 7

End of an era

The members of Scarboro Missions have acted on the reality of their aging and declining membership. They will no longer recruit or accept new priests or lay missionaries into the Society, and have sold their property in Toronto. — page 13

Inquiry witnesses cling to faith, hope

By Thandiwe Konguavi
Grandin Media

EDMONTON (CCN) — It's been 20 years since Susie Laliberte Small's sister Marie disappeared.

Despite the pain of not knowing the fate of her sister, Laliberte Small has never lost faith that God would provide some solace, if not answers.

"I just depend on God, and hopefully one day we'll have some answers," said Laliberte Small, a member of St. Dominic Savio Catholic Parish in Edmonton. She was one of many who shared their family stories with the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) during public hearings in Edmonton Nov. 7 - 9.

"We want closure to this, we're tired. I pray all the time, I read the Bible, and I've asked, 'Why isn't God answering our prayer?' But no, I've never questioned my faith."

An estimated 1,000 to 4,000 women and girls have been murdered or reported missing in Canada over the last 30 to 40 years. The inquiry is expected to bring recommendations to the federal government to address the systemic causes of violence against indigenous women and girls in Canada.

"This isn't just an indigenous problem," said Chief Commissioner Marion Buller. "This is a Canadian problem. This is a national tragedy. We have a vital role to play in making Canada a



Grandin Media/Thandiwe Konguavi

SHARING STORIES — Many shared their family stories with the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) during public hearings in Edmonton Nov. 7 - 9.

safe place for everyone."

Laliberte Small hopes that the community hearings will help families like hers gather more information, share stories and information on cold cases, and perhaps find some solace.

"For people to hear the stories is important to me," she said. "I still have hope that Marie could be alive out there, but even if she's passed on, we just want to put a closure to it."

Rev. Sylvain Lavoie, Archbishop Emeritus of Keewatin-Le Pas, once served as the Laliberte family's priest in the northern Saskatchewan town of Beauval.

He said he hopes that the inquiry "will lead to a greater respect for and attention to the situation of so many indigenous in our country who struggle with the effects of colonization."

"My hope is that some sense of closure will come to those who testify; that perhaps some cold cases will be solved; that just sharing their stories and being heard will impart a certain sense of dignity and being cared for by those who testify," Lavoie said.

Witnesses at the inquiry say racism in police forces, the media and in Canada as a whole has con-

tributed to the tragedy.

"Why is it that when a native woman goes missing the first thing that they say is 'Oh, she must be out partying?' Do they say that to every non-native family that comes to the door? I don't think so," said Carol Bear, who testified about her mother, Mary Emily Bear.

"We're here to listen so that we can gain further insight into systemic and root causes of violence against our women, girls, and two-spirit relations," Bear said, adding it should not have taken more than 1,000 cases of missing women for the government to establish a public inquiry.

Melanie Dene, whose cousin Shelly Dene disappeared in Edmonton in the summer of 2013, said police did not take the disappearance seriously.

"Why didn't the Edmonton Police Service file a missing person report for Shelly right away?" Dene asked. "Because she's indigenous? Because they labelled her as high-risk? I don't know. That's what me and my family live through. I don't think anybody should have to live like that."

"Every day you wake up and your loved one is the first thing you think about," Dene said.

"I don't want Shelly to ever be forgotten. I want her to be found."

Paul Tuccaro's sister Amber, 20, was last seen alive in Nisku, south of Edmonton, on Aug. 18, 2010. Two years later, her body

— DIGNITY, page 5

Holy Land 'custos' lauds co-operation between churches

By Mark Pattison

WASHINGTON (CNS) — The metaphorical but impenetrable walls that separated Catholics, Greek Orthodox and Armenian Orthodox in the Holy Land are beginning to crumble.

What is formally called a "status quo," but for generations had the effect of an excuse for inaction, is now being replaced by collaboration, said Franciscan Father Francesco Patton, custos of the Holy Land. Patton, elected and papally approved, is responsible for the region's most sacred sites.

"The renovation of the (Church of the) Holy Sepulcher has been a great occasion for dialogue among the three communities," said Patton. "Under the status quo, it is impossible to do something if the three communities are not together."

"All the work was done on time," said Patton. "We have to sign off (on) a new agreement for the second step," which would

put electrical systems underground, upgrade the sewage system and install humidity controls, he added.

Relations with the two Orthodox communities are now "very, very good," Patton told Catholic News Service in a Nov. 10 interview in Washington, where he visited the Franciscan monastery in the city — which also falls under the custos' responsibilities — and met with patrons.

Members of the three churches "all know we are a minority," Patton said. "We (Christians) are only two per cent when we are together. When we are not together, each of us are less than two per cent." He said the different communities try to support each other on issues that affect just one of them.

Along the same lines, Patton said he saw unity and harmony among Christians, Muslims and Jews in the Holy Land. While some would prefer to reduce the role of religion in the region, "the meeting of the three Abrahamic communi-

ties" is essential, he added. "You can't solve the problem excluding religion. You can solve it only by including religion."

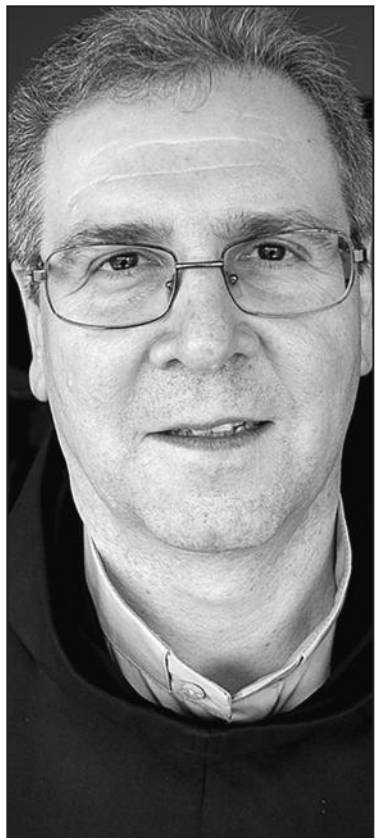
The Franciscans want to undertake further restoration initiatives at holy sites in Jerusalem, Nazareth, in the West Bank and elsewhere. He said they want to build housing for Christians who work at the holy sites so they will not have as far to travel to get to their jobs, including facing delays at Israeli checkpoints.

While there has been some success at preserving sacred sites as they were in antiquity, Patton does not begrudge residents' businesses.

"If there are no jobs, there are no people," he said.

Patton added that he expects tourism to be brisk, especially at Christmas.

"Last year was a good year," he noted. "When there is no violence, there are pilgrims." "One-third of Israel's tourists are coming to see the sacred places," he added.



CNS/Tyler Orsburn

Rev. Francesco Patton

U.S. bishops take on immigration, racism at fall assembly

By Carol Zimmermann

BALTIMORE (CNS) — At the start of their annual fall assembly in Baltimore Nov. 13, U.S. Catholic bishops faced some big issues — immigration and racism — straight on and zeroed in on how to raise the national level of discussion on these topics starting in the church pews.

They acknowledged the current polarization in the country and divides within the Catholic Church and stressed their responsibility as church leaders to promote immigration reform, educate parishioners on justice issues and listen to those affected by “sins of racism.”

On immigration, Bishop Joe S. Vasquez of Austin, Texas, who is chair of the Committee on Migration of the U.S. Conference of Catholic Bishops, said there needs to be a “path to legalization and citizenship for the millions of our unauthorized brothers and sisters who are law-abiding, tax-paying and contributing to our society.”

The bishops responded with applause and an agreement by voice vote to issue a statement calling for comprehensive immigration reform.

The bishops were keenly aware that their defence of immigrants was not necessarily the view of the U.S. church at large. For example, Chicago Cardinal Blase J. Cupich

spoke of dangers of Catholics falling prey to and believing “poisoning rhetoric” about immigrants that demonizes them.

“There’s something wrong in our churches, where the Gospel is proclaimed, and yet people leave our worship services, our masses on weekends, with that rhetoric still echoing in their hearts,” he said.

Several bishops also brought up the notion of prudential judgment — referring to the view Catholics could take on immigration that differs from the bishops — since it is not a specific matter of church teaching.

On racism, Bishop George V. Murry of Youngstown, Ohio, head of the bishops’ Ad Hoc Committee Against Racism, said the church must recognize “and frankly acknowledge” its failings. He said the issue has found a “troubling resurgence” in recent years, referring particularly to a white supremacist rally in Charlottesville, Virginia, this year where he said racial hatred was “on full display.”

“Racism isn’t going to be conquered by speech but by actions,” said Archbishop Wilton D. Gregory of Atlanta, adding that this was a watershed moment where the church could play a leadership role.

Other key issues of the day where church leaders are responding include health care, taxes and

abortion, mentioned by Cardinal Daniel N. DiNardo of Galveston-Houston in his first address as USCCB president. He took office at the close of last year’s fall assembly.

“We are facing a time that seems more divided than ever,” DiNardo said. “Divisions over health care, conscience protections, immigration and refugees, abortion, physician-assisted suicide, gender ideologies, the meaning of marriage and all the other headlines continue to be hotly debated. But our role continues to be witnessing the Gospel.”

He explained that the National Catholic War Council, created by the U.S. bishops in 1917 in response to the world refugee crisis that emerged from the First World War and the forerunner to the USCCB, was formed to address great national and international needs at a time not unlike today.

But the problems of the day should not overwhelm church leaders who should recognize signs of new hope in the church, mentioned by the papal nuncio, Archbishop Christophe Pierre, who addressed the bishops at the start of the meeting and encouraged them to make time for prayer amid “burdens of the office.”

He told them to be adventurous in the “new frontier of faith” and to make a strong effort to accompany young people who often

question their faith.

The bishops also heard from the Vatican secretary of state, Cardinal Pietro Parolin, at a Nov. 12 mass where he was the main celebrant and the homilist, and at a dinner celebrating the USCCB’s 100th anniversary.

The cardinal told the U.S. bishops that the church needs them today to “bring not only material assistance but also the spiritual balm of healing, comfort and hope to new waves of migrants and refugees who come knocking on America’s door.”

He also urged them to follow the pope’s call to accompany the modern church.

The second public day of meetings did not tackle major societal issues but examined ways the bishops can continue to uphold the Catholic faith from specific wording in the baptismal rite, a review

of catechetical materials and a pastoral plan for marriage and family life that will give Catholic couples and families resources to enable them to live out their vocation.

They also voted to move forward the sainthood cause of Nicholas W. Black Elk, a 19th-century Lakota catechist who is said to have introduced hundreds of Lakota people to the Catholic faith.

As part of the business side of the meeting, the bishops elected Archbishop Allen H. Vigneron of Detroit as the next secretary of the U.S. Conference of Catholic Bishops.

They highlighted past events such as the Convocation of Catholic Leaders in Orlando, Florida, this summer and spoke about tapping into the energy that came from that national gathering at diocesan and parish levels.



CNS/Bob Roller

U.S. BISHOPS FALL MEETING — Ukrainian Catholic Archbishop Stefan Soroka of Philadelphia, left, and Bishop Philipose Stephanos Thattahil, head of the head of the Syro-Malankara Eparchy of St. Mary Queen of Peace of the U.S. and Canada, share a light moment during a break Nov. 14 at the fall general assembly of the U.S. Conference of Catholic Bishops in Baltimore.

Climate change needs global co-operation

By Carol Glatz

VATICAN CITY (CNS) — Global problems associated with climate change demand global co-operation, Pope Francis told a group of heads of state from the Pacific Islands.

The planet Earth, when viewed from space, is a world without borders, he said, and “it reminds us of the need for a global outlook, international co-operation and solidarity, and a shared strategy” when it comes to caring for the environment.

Such a shared approach “can prevent us from remaining indifferent in the face of grave problems such as the deterioration of the environment and of the health of the oceans, which is itself linked to the human and social deterioration experienced by humanity today,” he said.

The pope spoke Nov. 11 during an audience with leaders of the Pacific Islands Forum, an organization of 18 member nations, whose aim is to increase regional co-operation and its voice on the world stage.

The meeting also came as world leaders were meeting for the UN Climate Change Conference in Bonn, Germany, Nov. 6 - 15. There, governments were looking at how they could better meet the goals of the Paris Agreement, which aims to control global temperature increases by reducing greenhouse gas emissions.

Baron Waqa, the incoming chair of the Pacific Islands Forum and president of Nauru, told the pope that their island nations “are at the forefront of the impacts of climate change. The devastating

impacts of cyclones, earthquakes and tsunamis in recent years have resulted in enormous losses for our smaller island economies, which have taken decades to build.”

Waqa praised the pope’s leadership in promoting the recognition that those who least contribute to greenhouse gas emissions often bear the brunt of the effects of climate change, and for his insistence on the inclusion of everyone in discussions and solutions.

The pope said he shared their concern and lamented the causes

that “have led to this environmental decay,” which, “sadly, many of them are due to shortsighted human activity connected with certain ways of exploiting natural and human resources.”

“It is my hope that the efforts of COP-23, and those yet to come, will always keep in mind the greater picture of that ‘Earth without borders,’ ” the pope said.

“Not only geographic and territorial distances, but also distances in time are dissolved by the realization that everything in the world is intimately connected,” he said.



CNS/Steven Saphore, Reuters

SAME-SEX MARRIAGE IN AUSTRALIA — Members of Sydney’s gay community react as they celebrate Nov. 15. After a majority of Australians indicated they favoured same-sex marriage, Australia’s bishops said legislators must ensure that any new law on marriage include protection for religious freedom.

Mass is a time of silence and prayer, not idle chit-chat: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — Mass is the highest form of prayer and not an appropriate moment for small talk, Pope Francis said.

At church, Catholics should spend their time in silence before mass, preparing “to meet with Jesus” instead of engaging in “chit-chat,” the pope said Nov. 15 during his weekly general audience.

“Silence is so important,” he said. “Remember what I told you last time: we are not going to a show. Silence prepares us and accompanies us.”

The pope continued his new series of audience talks on the mass, reflecting on the eucharist as a form of prayer that is “the highest, the most sublime and, at the same time, the most concrete” way of encountering God’s love.

“This is the greatest grace: to experience that the eucharist is the privileged moment to be with Jesus and, through him, with God and with our brothers and sisters,” the pope said.

In the Gospels, he continued, Jesus teaches his disciples that the first thing needed to pray “is to know how to say ‘father’ ” and to trust in God with the humility of a child.

Christians also must allow themselves to be “surprised by the living encounter with the Lord,” he said, and not simply “talk to God like a parrot,” repeating the words of prayers without thinking.

“The encounter with God is a living encounter,” the pope said departing from his prepared remarks. “It is not an encounter of a museum, it is a living encounter. And we go to mass, not a museum! We go to a living encounter with the Lord.”

Pope Francis said the mass is also a gift and a consolation where Christians discover that God’s greatest surprise is that he “loves us even in our weakness.”

“The Lord encounters our frailty,” the pope said. “This is the environment of the eucharist. This is prayer.”

D&P aid worker recounts visit to refugee camp

By Michael Swan
The Catholic Register

TORONTO (CCN) — More than half the Canadian population thinks the Rohingya crisis, which has created a refugee camp of over 600,000 in the Bangladeshi border town of Cox’s Bazar, is “not Canada’s problem,” according to an Angus Reid Institute poll.

But Development and Peace emergency relief program officer Stephane Vinhas wishes his fellow Canadians could walk through the muddy pathways in that town past families huddled under plastic sheeting, as he did for three days in early November.

“If people were to go there actually and see for themselves what is the situation for these human beings — I can understand that if you are far from this, or maybe you don’t want to see — but once you are there I cannot imagine that you won’t be touched by the situation of these people,” Vinhas told *The Catholic Register* after his return to Canada.

Since late August, Muslim Rohingya have been fleeing violence visited on them both by Myanmar’s military and their Buddhist neighbours. Homes have been burned, women raped and families shot at as they fled in what Zeid Ra’ad Al Hussein, UN High Commissioner for Human Rights, has called “a textbook example of ethnic cleansing.”

The Angus Reid poll, taken just after Ottawa appointed former Liberal MP Bob Rae as Special Envoy to the region on Oct. 23, found that only eight per cent of Canadians were following the crisis closely, with another 26 per cent somewhat aware of events.

But if Canadians care about women and children, or just about human beings in general, they should imagine what the refugees of Cox’s Bazar are enduring, Vinhas said.

“When you try to walk across the camp, the camp is very crowded. You walk in the middle of makeshift shelters. It is very narrow. There is mud, because we’ve just finished the rainy season. The shelters are made of bamboo and plastic sheeting. People had nothing when they arrived,” he said.

The majority of camp residents are women and children. They fear getting lost if they leave the camp. The women particularly fear being kidnapped in a region rife with trafficking in women for the sex trade. Many of the families saw relatives killed by wild animals such as tigers as they trekked through jungle to safety across the border.

Humanitarian workers in the camp are worried about impending conflict between camp residents and their host community, said Vinhas. The original population of Cox’s Bazar and the surrounding villages was 300,000. They are now far outnumbered by 600,000 new arrivals and an accumulation of 300,000 more Rohingya who have filtered across the border into the area since the early 1990s. The refugees are camped on a government-owned field which has historically functioned as common



CNS/Cathal McNaughton, Reuters

ETHNIC CLEANSING — A severely malnourished child is seen as Rohingya refugees wait to receive aid at a camp in Cox’s Bazar, Bangladesh.

cropland and grazing for local farmers. The refugee crisis is depriving the local people of their livelihoods.

“One woman told me the worst was the rain,” said Vinhas. “Roofs were leaking. They don’t have any beds or mattresses. They are sleeping on the ground. They cannot sleep during the night because the ground is wet.”

The Canadian Catholic Organization for Development and Peace has worked regularly with Caritas Bangladesh since 1992. The Canadians have already

delivered an initial \$50,000 as part of an international appeal to all Caritas organizations worldwide to fund a food distribution program that began on Oct. 8. In the first four days, Caritas had delivered rice, beans, oil, salt, sugar, plates and utensils to about 60,000 camp residents.

The Caritas network is now shifting its focus away from food distribution to embrace other essentials of camp life. Shelter, running water and latrines are among the basic necessities Development and Peace is working with partners to

provide, said Vinhas.

It’s not as simple as it sounds. The fear of kidnapping and sexual assault means some women are skipping meals in the hope they won’t have to visit the existing latrines inside the camp.

“The women are afraid,” Vinhas said. “Most of the time they spend their life inside the shelter. The problem with the shelter is that, first, there is no ventilation. It is very hot during the day. There is the rain. There is also a lack of privacy.”

Whatever shelters are built

have to be sturdy enough to withstand monsoon rains and have floors raised above the mud.

“We have to design where to put the latrines, where they will be accessible and safe,” said Vinhas.

The *Caritas Internationalis* network is planning an estimated \$4-million program aimed mainly at increasing security for the refugee population. All contributions to Canada’s Caritas agency, Development and Peace, specifically for the Rohingya crisis will be matched in a separate government of Canada fund up until Nov. 28.

Caritas Bangladesh isn’t Development and Peace’s only partner in the region. The Canadian Catholic development agency is also funnelling money to the Jesuit Refugee Service, which is delivering education to other displaced, minority people inside Myanmar. JRS will also be involved in the refugee camps in Bangladesh helping to create child-friendly spaces.

While there are immediate needs, Vinhas hopes the Canadian Catholic response goes beyond equipping a refugee camp.

“We have to provide humanitarian help to refugees in Bangladesh, but the real solution is for these people to be able to go back to their own country,” he said. “By all political means, put pressure for them to be able to go back.”

Prayer must lead to action: Rolheiser on shootings

By Andrew Ehrkamp
Grandin Media

EDMONTON (CCN) — Less than two weeks ago 26 people were killed and more than 20 others wounded by a gunman at a church in Sutherland, Texas — the largest mass shooting in the state’s history.

That church is less than 15 minutes from the San Antonio home of Rev. Ron Rolheiser, OMI, an internationally known author and speaker on religion in the contemporary world. Rolheiser served and studied in the Edmonton archdiocese for 18 years before moving south.

The impact of the shooting is still fresh, for him and for many Americans for whom this type of violence has become all too familiar. The Las Vegas Strip, the Pulse nightclub in Orlando, San Bernardino and Sandy Hook are now known not only as place names but as scenes of deadly violence.

In the aftermath, there are often calls to pray for the victims and for the U.S. as a whole. But does prayer really work, especially when there seems to be no end to the violence? Rolheiser has heard that question before.

“Some people say, ‘What’s the power of prayer in all of this?’ Oftentimes it’s the only power we have. Sometimes you watch the news and feel so helpless,” said Rolheiser, who was back in Edmonton for a series of lectures sponsored by Newman Theological College.

“Prayer, often, isn’t to change God’s mind, because God doesn’t

interfere a lot with human freedom. It’s to help us understand and cope. We don’t pray to put God on our side. We pray to put ourselves on God’s side.”

For Rolheiser, the shooting in Sutherland Springs hit close to home. He’s president of the Oblate School of Theology, only 55 kilometres away. As his community tries to come to terms with the shooting, Rolheiser stresses that prayer is more than just speaking. It’s doing.

“Prayer isn’t just a passive thing where we pray to God, ‘Stop the shooting.’ Prayer also means that we pray to God, and as Christians, that we actively . . . put skin to our prayer. You’ve got to be doing things politically and socially in your community to stop violence.”

Rolheiser was born in Macklin, Sask., and grew up on the family farm nearby. He was ordained to priesthood as a member of the Missionary Oblates of Mary Immaculate in 1972, and earned a bachelor’s degree in theology from Newman Theological College in Edmonton. He would later earn a master’s degree and PhD, and return to Newman to teach theology and philosophy.

While studying in Belgium, Rolheiser began to write a regular column — “In Exile” — in the *Western Catholic Reporter*, the newspaper of the Edmonton archdiocese at the time. Three decades later, Rolheiser’s column is published by almost 100 newspapers worldwide, including the *Prairie Messenger*.

Thirteen years ago he moved to the U.S. where, he says, the gun



Grandin Media/Andrew Ehrkamp

LECTURE SERIES — Rev. Ron Rolheiser, OMI, has lived in San Antonio, Texas, since 2005, but through the Father Mike McCaffery Pastoral Lecture Series in Edmonton, he was able to return to the city that holds a special place for him.

culture has been an education.

“It’s one thing to have a hunting rifle or a little pistol to protect yourself with. But why would someone other than a policeman or a soldier, have an assault weapon?” Rolheiser asked.

“You have a right to drive a car, but you don’t have the right to have a Formula One car on a highway. . . . Assault weapons should never be in the hands of individual people.”

Rolheiser said shootings like Sutherland Springs point to the need to address larger social issues, as well as the need to pair prayer with action.

“For a lot of these people it’s a mental illness. Why is our psyche fracturing today more and more? And not just stopping guns. A lot of it is caused by mental illness. How are we treating the mentally ill? How are we treating immigrants? We have to pray to God, but we also need to try to do things on our own.”

In the short term, Rolheiser doesn’t expect big changes in the U.S. “The sad thing is there’s one (mass shooting) almost every week, and the sad thing is there’s going to be one almost every week.”

Amid such horror, he said, there is the need for God’s mercy and for mercy toward each other. The theme of his lecture series was “A Revolution in Tenderness,” focusing on one of the central themes of the pontificate of Pope Francis.

“You don’t have to get it right because you live under God’s mercy,” he said. “God’s love is

— GROWTH, page 11

Forgotten Catholics: author speaks on single people

By Philippe Vaillancourt

QUEBEC CITY (CNS) — Single people are the forgotten members of the Catholic Church, said a Catholic journalist who has developed expertise on this issue over the past 20 years.

"There are more and more single people, yet they are almost never mentioned in the church. They are completely forgotten," said Claire Lesegretain, 58, a religion reporter for French Catholic newspaper *La Croix*.

Since she published a book

Vaillancourt is editor-in-chief of Presence info, based in Montreal.

about the reality of single people in the church in 1998, she has constantly been asked to speak on the issue. She recently wrote a document on single people for the French bishops' conference.

"This is the church's blind spot. It's there, very present, but nobody talks about it. We don't see them," she explained while touring French Canada in October for a series of conferences.

Over the years, Lesegretain estimates, she has met at least 2,000 single laypeople looking for a Christian meaning to their celibacy and a place in the church. Her interest in this issue comes from her personal experience, since she also struggled

with her faith and her own celibacy in her mid-30s.

"I did not see the meaning of celibacy as a Christian. What does the Lord want from me?" she wondered then. She felt both social and personal pressures. For many, she said, these pressures become sufferings.

"There is the question of fertility: who am I serving, who am I useful for? As a Christian, we were raised in the idea of giving ourselves, of loving one's life. And to whom am I giving my life?" she recalled wondering.

"As a single person, you hear some not-so-good things. One feels a disgrace, a contempt. I have heard many cases of singles

who were seated at children's tables at family reunions. It's humiliating," she detailed, adding it's as if singles "don't count."

"On top of that, we often end up feeling guilty. We say it's our fault, we live it as a failure. I am not enough this or that. We always think it's our fault."

She said every single person must look at his or her life story and work on openness or self-confidence. She also said she believes the relationship between the church and single people should be looked at through what it means to have a vocation.

"For centuries, we heard that there are basically two vocations: the majority, called to marriage,

and a minority, called to the priestly or religious life. When we are neither, we are led to believe that we have no vocation. And that's terrible, completely wrong and extremely devaluing. As soon as we are baptized, we have a vocation. This vocation is not related to your status. This status is a means to live this vocation," she said.

She said the church must reject the temptation to divide the baptized into "classes" that are "contrary to Vatican II and the life of the Holy Spirit."

She also argues that it is time for the church to get into solution mode.

"At a time when priestly or religious vocations are falling, lay singles can be a chance for the church," said Lesegretain, adding that, to do that, all must tackle the spiritual struggles implied.

"It's a delicate question, because singles might be upset with God. Am I forgotten by God? We have anger toward God, and sometimes we do not dare to say it because we say that he loves us . . . so we are caught in a paradox."

"Do I accept to be looked at by God as I am, in this poverty? Because celibacy is a fragility, a poverty: it is not written on your forehead, but almost," she said.

"We appear in our vulnerability in the eyes of all. But when we recognize ourselves as poor, there is something that is given. The Lord says in the Gospel: Blessed are the poor in heart, they are filled by God from now on. Since the person does not have a partner, as promised in Genesis, then he has the Lord who becomes his helper, his partner. Spiritually, there can be something very strong. It does not happen right away; it can be built over the years. Something fills us up: I feel loved by the Lord, and I can love through him."

Lesegretain said Mary Magdalene, who poured perfume on the feet of Jesus, can even become an inspiring example for singles.

"For a single person who suffers from not being able to love, the most precious perfume is his heart and his capacity to love. Rather than moping into sadness, what the Lord is proposing is to come and lay down that capacity to love on his body, in the intimacy of the relationship with Christ," she added. "To be single is to have a very pure, very expensive perfume, which has a lot of value. And the church needs this perfume, this treasure."

Promotion recognizes significance of military chaplaincy

By Deborah Gyapong

OTTAWA (CCN) — The promotion of Canada's chaplain general to major-general indicates a recognition of the significance of Canada's military chaplaincy.

Maj.-Gen. Guy Chapdelaine, a Roman Catholic priest, and former brigadier-general, received his epaulets Nov. 7 from Gen. Jonathan Vance, chief of the defence staff, and Lt.-Gen. Charles Lamarre.

"I'm very humbled by this promotion; it was unexpected," said Chapdelaine in an interview. A couple of months ago, the chief of the defence staff had commented that he wished to elevate the chaplaincy, but he had not had a chance to ask him "what he means by that."

"It's really the chaplaincy through this promotion that was elevated, not myself as chaplain general," he said. "It's a recognition of the importance of religion, especially with the new policy of the Canadian Armed Forces: Strong, Secure, Engaged."

The policy takes a "holistic approach" to well-being and health that includes "spiritual health," for personnel and their families, including a suicide strategy and the "importance of spirituality," to develop spiritual resilience, he said.

An example of a program for spiritual resilience for Catholic members of the armed forces involved a military delegation of more than 60 people making a pilgrimage to Lourdes at the end of



CCN/D. Gyapong

CHAPLAIN GENERAL — Maj.-Gen. Guy Chapdelaine, centre, receives the insignia of his new rank from Gen. Jonathan Vance, chief of the defence staff (left), and Lt.-Gen. Charles Lamarre.

May led by Bishop Scott McCaig of the military ordinariate. "It was one program that we had for spiritual resilience especially for those who are injured, for Canadian Armed Forces members and families who want to find a way to deepen their faith."

"We're looking for families facing adversity and the challenges we meet in our life to reflect on the spiritual aspect of our life and the importance of spirituality," he said.

"Our faith helps us to cope with difficult moments in our life," he said, citing divorce, illness, PTSD, the death of a loved one, the illness of a child, or the death of soldiers, including suicide, as examples.

He recalled how at this year's Remembrance Day ceremony he had prayed for all those who have considered or attempted suicide.

"It's important to be open on these questions, to give our soldiers all the possible tools," to be in good spiritual and physical health, "to help us to cope with difficult situations we can meet in our military life and in life in general," Chapdelaine said.

Since Vance took over in 2015, the chaplain general has been invited to participate in the Armed Forces Council that includes all the commanders of the various branches: the Air Force, Navy, Army, and Special Forces. It also includes advisers such as the reserve adviser, and

the judge advocate general, he said.

"I think I'm the first chaplain general to be invited," Chapdelaine said. Previously, the chaplain general was invited to give the council a 10-minute briefing once a year.

He is "now around the table" in the role of an "adviser rooted in this committee," he said. In addition, he now meets with the chief of the defence staff every three months on "moral and spiritual issues relating to the well-being of members and their families."

The interfaith team of military chaplains greeted the promotion with "a very positive reaction," said Chapdelaine. "It was a morale booster."

Along with the promotion of health and spiritual well-being is an acknowledgment of Canada's religious diversity. "We are anticipating a growth of the chaplaincy in numbers," Chapdelaine said. "That is why recruiting is very important to us."

"I would like to see chaplains coming from other religions that are not represented in the chaplaincy: Buddhist, Hindu and Sikh chaplains," he said. "We find them in the different police forces. I would like to have the same thing in the Canadian Armed Forces."

At the same time, "we need to find the right people with the right education to work in the chaplaincy, as we have all the standards for our Christian, Jewish and Muslim chaplains."

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Science and faith are made for each other: forum

By Michael Swan
The Catholic Register

TORONTO (CCN) — When Gov. Gen. Julie Payette rolled her eyes and asked a room full of scientifically literate people whether they could believe there still are people “questioning whether life



Art Babych

SCIENCE AND FAITH — Gov. Gen. Julie Payette is seen at the 2017 Remembrance Day service in Ottawa. Payette spoke at the Canadian Science Policy Conference Nov. 1 at which her remarks about religion and science caused some controversy.

was a divine intervention,” she got the laugh she was looking for. The fact that Payette’s audience at the Canadian Science Policy Conference Nov. 1 was on the same page with her doesn’t surprise University of Toronto physics student Darren Pereira, who helps organize the Genesis Faith and Science Forum at U of T’s Newman Centre. “It’s become a sort of popular narrative that the two (faith and science) are incompatible,” Pereira told *The Catholic Register*. The assumption that faith opposes science isn’t just widespread, it fuels a highly polarized

environment, said the young Catholic science student. “I rarely see online debates where there’s a strong, rational discussion between the two sides,” he said. “A lot of the time, what I see is extremists on either side.” Pereira and his friends at the Genesis Faith and Science Forum work to promote the idea that science and faith are better together. The group, which includes scientists and non-scientists from a variety of faiths — and even those of no faith — meets every couple of weeks through the academic year on the downtown university campus. The Genesis Forum has two public lectures scheduled to advance rational dialogue about science and faith. “The Catholic Perspective on Evolution” on Jan. 25 will feature Dominican scientist and co-author of Thomistic Evolution, Rev. Thomas Davenport, at the Newman Centre. A March 8 lecture by science writer Stacy Trasancos will look at The Role of Christianity in the Development of Modern Science. St. Mark’s College at the University of British Columbia is also bringing an example of scientifically literate faith to campus with a Nov. 22 lecture by Jesuit astronomer Br. Guy Consolmagno, director of the Vatican Observatory. At the University of Alberta’s Catholic college, St. Joseph’s, associate professor Denis Lamoureux holds the distinction of holding the first tenure track

position in science and religion at any Canadian university. The Evangelical Christian, who was raised Catholic and holds PhDs in evolutionary biology and theology, sees Payette’s remarks as “just a function of secularization.” “I used to hold the very same views as Julie Payette, but let me tell you I was totally and completely socially conditioned into such a view,” he said. “I can forgive an undergraduate for having those views, but I expect a little bit more from our governor general.” Lamoureux attributes the Payette understanding of religion as opposing science to a hangover from early 20th-century modernism. “This is modernity, basically out of the 1940s. Her grasp is a 1940s grasp of knowledge,” he said. In a post-modern world, we have to “get away from this simplistic idea that science solves all problems, that science is ubiquitous in its knowledge,” said Lamoureux. “I, for one, find that academically vacuous and personally insulting.”

This fall Lamoureux has launched an open, online course in science and religion on the giant coursera.org website for online university courses. Ever since St. Pope John Paul II launched a 13-year review of the Galileo trial in 1979, ending in a sweeping correction of Catholic attitudes about both Galileo and science in general in 1992, the Catholic conversation about faith and science has quietly charted a new and fruitful path, said Lamoureux. Catholics now have a scientifically literate pope who studied chemistry and worked as a chemist before he entered the Jesuits. “Science expresses its full dignity when it serves the integral development of the person and the human family,” the pope tweeted on his @Pontifex account Nov. 10. Even on subjects like the Big Bang Theory of creation, the pope has found common ground. “The Big Bang, that is placed today at the origin of the world, does not contradict the divine

intervention but exacts it,” Francis said in 2014. “The evolution in nature is not opposed to the notion of creation, because evolution pre-supposes the creation of beings that evolve.” On the other hand, popular Evangelical and Pentecostal movements in the United States continue to put their money and media empires behind literalist, fundamentalist readings of the Bible, claiming evolution is impossible and the Earth is just 6,000 years old. The Creation Museum in Kentucky refers to the Bible as the “the history book of the universe.” While faculty at Evangelical universities and a few others have begun to walk away from “young-Earth creationism,” at the grassroots the creationist Evangelicals continue to promote positions that make easy targets for anti-religious science commentators. “But if you go to their colleges, you will find the dominant position is that they’re embracing science, in particular evolution, fully,” Lamoureux said.

Trudeau urged to take back toxic waste

MANILA, Philippines (CNS) — Catholic Church leaders in the Philippines are calling on Canadian Prime Minister Justin Trudeau to take back several shipping containers of toxic waste that arrived in the country from Canada in 2013, reported ucanews.com. The prime minister was in Manila for the 31st summit of the Association of Southeast Asian Nations, a regional grouping that promotes economic, political and security co-operation. He indicated that the waste was shipped as part of a private business deal, but that Canada might now be able to take it back. On Nov. 14, Trudeau delivered an impassioned pitch to ASEAN countries to open the door to Canada joining the East Asia Summit and the region’s defence ministers’ panel. He said Canada was “ready to contribute to ASEAN’s success in an increasingly globalized world.”



CNS/Rome Ranoco, Reuters

TRUDEAU IN PHILIPPINES — Prime Minister Justin Trudeau talks with a woman at a health centre in Manila, Philippines, Nov. 12. Catholic leaders there are calling on the prime minister to take back several shipping containers of toxic waste that arrived in the country from Canada in 2013.

bishops’ social action agency, said Canada should be made accountable for dumping waste in the country. He said Trudeau needs to take “decisive action” to resolve the issue. “No community deserves to be a dumping ground for toxic waste,” he said. Anna Kapunan, advocacy specialist for the group BAN Toxics, said: “Until now, Canada has not lifted a finger for the re-importation of their waste. This is unacceptable.” “We ask Mr. Trudeau, what are you waiting for? Must someone become ill or perish before you take action?” she said. At least 75 large container vans filled to the brim with rotten Canadian trash are still sitting in Manila’s port. During the 2016 Philippine elections, then-presidential candidate Rodrigo Duterte lambasted Canada’s dumping of waste in the country as a “derogation of our national dignity.”

“Why are you making my country your dumping ground? I will call you in a room and force you to eat your trash,” Duterte was quoted as saying during the campaign, referring to Trudeau. In a press briefing on the sidelines of the ASEAN summit Nov. 13, Trudeau said it is possible now for Canada to take back the containers of trash. He said Canada had been hampered by legal regulations that prohibited the country from taking back the garbage from Manila, but “those regulations and those impediments have now been addressed, so it is now theoretically possible to get it back.” He said Canada and the Philippines need to discuss how to send back the trash, including who should pay for it. “There’s still a number of questions around who would pay for it. . . . This was, at its origin, a commercial transaction. It did not involve government,” Trudeau said.

Treating others with dignity begins with education: Bear

Continued from page 1

was found, but her killer has not. Tuccaro said he was grateful to tell his family’s story at the inquiry. “We want to help other families that are in the same boat as us. I can’t imagine how some families feel when they go to the RCMP and they say, ‘Oh, we’re working on it.’ But when a non-native woman goes missing, you see it in the news and it’s plastered all over,” Tuccaro said. “Nobody can tell me that my sister is less important than anybody. Try to explain that to her son.” Carol Bear said treating everyone with respect and dignity starts with education. “We need to start teaching our

children that God doesn’t see colour, he doesn’t see race, he doesn’t see religion,” she said. “He only sees us the way he created us, to be equal.” “We’re taught that one socioeconomic class is better than the other, and that’s not true. What happened in residential schools needs to be taught to our children.” The inquiry is holding community hearings in Saskatoon Nov. 21 to 23. It is scheduled to end in December 2018. The community hearings are open to the public and can also be watched via live stream on the inquiry’s Facebook page: <https://www.facebook.com/MMIWG> More information is available on the inquiry website: <http://www.mmiwg-ffada.ca>

All voices are important in the Winnipeg synod

By James Buchok

WINNIPEG — Nearly 200 delegates to the first General Session of the Synod of the Archdiocese of Winnipeg gathered Nov. 4 at St. John XXIII Church on Portage Avenue to deliberate and vote on a range of proposals that will set the priorities for the archdiocese into the future.

“This is about the movement of the Spirit, it is not a political arena,” said moderator Rev. Darrin Gurr. “We are listening to where the Spirit is leading us, and all voices are important.”

A mass dedicated to the opening of the synod sessions was held the previous evening. In his homily, Archbishop Richard Gagnon reminded participants that the word “synod” means “to walk together. It means that one seeks the guidance of the Holy Spirit in all that we do; it means that we structure into our church life, opportunities for prayer and listening; opportunities for being heard; it means considering what the Spirit of God is saying to the church for the good of all. In the highly secular environment we live in, this is not easy.”

The image of the washing of the feet is the biblical motif for the synod, and in that spirit a



James Buchok

SYNOD SESSION — Delegates deliberate on proposals at the first General Session of the Synod of the Archdiocese of Winnipeg Nov. 4 at St. John XXIII Church.

foot-washing ritual was part of the mass, with participants washing one another's feet.

The next day, at the first of six daylong synod general sessions to be held monthly through to April, delegates were asked to vote on proposals put forth by nine Focus Commissions that had studied the outcomes of 14 Listening Sessions held throughout the archdiocese in the fall and winter of 2016 - 2017. At the Listening Sessions, 900 of the faithful shared their thoughts and visions for, and criticisms of, the local church. Those responses led to the Focus Commission reports, and from each of those came three to five proposals.

At session one, delegates considered proposals dealing with Vocations and Leadership, Marriage and Family, Catechetics and Faith Development, Social Outreach and Church Governance.

In response to the proposals, delegates could vote: a) Accept as is; b) Accept with an amendment; c) Do not accept. Those who voted “b” or “c” were asked to communicate their reasons to the Synod Secretariat by email or in writing. Each delegate voted with a hand-held device, with the results being posted on a large screen within minutes. Delegates could also submit their own proposals on a particular topic, by email or in writing

to the Synod Secretariat.

“What we have been seeking to practice during our archdiocesan synod is precisely this: walking in the light of the Holy Spirit in all that we do. In all our meetings, decision-making and planning, our faith in Christ must be at the centre,” said the archbishop.

“The various stages of the synod over the past year had to be planned and structured so that the People of God could have the opportunity to enter into the spirit of the synod. So, too, developing a synodal way of being church in the future requires planning, effort, and a sincere heart,” he continued in his homily.

“In the account of the washing of the feet there are two move-

ments: being washed by the Lord, and we, in turn, wash the feet of others. Being washed by Jesus has everything to do with being established and anointed in Christ. All our pastoral endeavours must be seen through the lens of holiness. We are called by Christ to draw others to him.

“In all the listening and discernment that has occurred, there have been three general concerns in the hearts of the People of God, and these correspond to being washed by Jesus and washing the feet of others: the need to know our faith and to be formed in it; the need to pass on our faith to the next generations; and the need to reach out to those on the peripheries.”

Joint conference hears a variety of speakers

By Frank Flegel

REGINA — Members of the Saskatchewan Catholic School Boards Association (SCSBA) and the Catholic Health Association of Saskatchewan (CHAS) met in conference from Oct. 20 - 22 in Regina. The conference was themed “Ministering to God’s Beloved: serving and learning from those who are vulnerable.”

All the keynote speakers addressed the sub-theme of vulnerability. The opening speaker was Anne Butler, executive director and founder of Interior by Design Associates: Cultivating Wholeheartedness in Healthcare. She talked about the beauty of vulnerability and described her own struggles with imperfectness.

“We need to cultivate the vulnerability in ourselves, and recognize the beauty in that. It’s a good reflective practice,” she said. “We resist vulnerability because it reminds us of our frailty.”

She reminded her audience that we are born with an inner beauty, created in the image of God. The following day, she talked about embracing the vulnerability of others, inviting the audience to open themselves in order to properly tend to the vulnerable.

Dr. Josephine Lombardi, a professor at St. Augustine’s Seminary in Scarborough, Ont., talked about influences on human behaviour, using the family as an example. She suggested that some families are concerned about honour and what people will say. “Don’t bring shame on the family,” they say; “hide the truth.” But it’s important to know our family origins, because community is vital in human relationships. In her final session of the conference, she explored the deeper meaning of mercy and the obstacles that keep us from being God’s instruments of mercy.

Dr. Hazel Markwell, in her plenary presentation, said Canada has the most liberal approach in the world to euthanasia and assisted suicide, and that is changing everything: “If we don’t engage in this, Catholic health care will be gone,” she warned. “We need to remember our theological roots — that God created the world and it is a gift. Patients ask about this and they need to know,” said

Markwell.

Markwell is executive director of the Centre for Clinical Ethics in Toronto and an ethics consultant for the Catholic Health Alliance of Canada. Her plenary theme focused on health.

Rev. Mark Miller, CSsR, focused on education in his plenary address. Miller is a well-known bioethicist, and in his presentation he stayed with the theme of vulnerability, telling the story of conjoined twins Chang and Eng Bunker, the original Siamese twins, who lived long and productive lives, with respect and accommodation for their reality. He also talked about the reality and vulnerability of transgender people. We have to become better listeners, he suggested, and stop thinking that we have all the answers. We have to walk with the vulnerable, with their differences, and respect people as human persons.

Archbishop Donald Bolen, celebrant and homilist for the closing mass, spoke about how, in a pluralistic society, Catholic teachings and traditions are called into question in a variety of ways: “We need to make our case for our contribution to the world around us. We need to work carefully and intelligently.”

Following the conference, Bolen, reflecting on the theme of the conference to the *Prairie Messenger*, said that the church’s call to be present to vulnerable people comes from a couple of sources: “First, because God in Jesus comes in vulnerability and asks for our welcome, our care; and second, because we, too, have our failures and brokenness, and, while we sometimes conceal them, we all have our vulnerabilities. In serving others, these are a source of grace, so that we can welcome others in their vulnerability.”

Both organizations held separate AGMs during the two days of the conference and each elected a new executive. Regina Catholic School Division trustee Vicky Bonnell was elected chair of the SCSBA, and Del Wagner of the Moose Jaw Catholic School Division was elected vice-chair. Chris Donald was re-elected president of the Catholic Health Association of Saskatchewan, while Therese Michaud was re-elected vice-chair.

Longtime social justice advocate dies

SASKATOON — Longtime social justice advocate Tony Haynes passed away Nov. 15 in Saskatoon. Born William Anthony Haynes on April 6, 1929, in London, England, Haynes lived through the Depression and the bombardment of London in the Second World War, and was then conscripted into the RAF in 1947 and stationed at Singapore at the

were married in 1955.

A graduate of St. Mary’s College, University of London, Haynes taught in that city until 1957, when he and Maureen joined other British teachers who were being recruited to address Saskatchewan’s teaching shortage. The couple staffed a two-room school in Ormiston before moving to Saskatoon in 1961, where

Haynes completed his BEd and began a 28-year career teaching English at Bedford Road and Mount Royal colleges. In addition to coaching soccer teams and directing school plays, he was president of the Saskatchewan English Teachers’ Association and taught curriculum studies at the College of Education. He completed a master’s degree in geography in 1979.

Haynes’s life was characterized by his passion for the Gospel and his service to the community. He taught in Awassa, Ethiopia, with Volunteers in Christian Service (VICS) from 1991 to 1993, and served as the volunteer director of the Office for

Justice and Peace in the Roman Catholic Diocese of Saskatoon for 17 years. He advocated on many issues and reached out to many groups, including Development

and Peace, Save the Children, KAIROS, the Anti-Poverty Coalition, the Community First Development Fund, and Station 20 West. He regularly participated in ecumenical events, such as the Outdoor Way of the Cross through the downtown streets of Saskatoon each Good Friday, and multi-faith prayers for peace at New Year’s.

Haynes travelled widely after he retired from teaching, frequently returning to Britain to visit his numerous relatives and friends. He finally retired from his volunteer position with the diocese in 2011, the same year he was named the *Prairie Messenger’s* Churchperson of the Year.

Haynes published two books after he retired from teaching: *Letters from Ethiopia*, a series of columns originally printed in the *Canadian Catholic Review*; and *Ethiopian Mystery*, a collection of poems largely written and inspired by his work in the African nation in the early 1990s.

“Volunteer International Christian Service,” he wrote at the beginning of *Ethiopian Mystery*, “is a lay organization for Canadian citizens established in 1971 by the Spiritans, the Congregation of the Holy Ghost. VICS sponsors men and women of all ages to share their professional and technical skills to assist people in developing nations.

“My time in Ethiopia was challenging but rewarding in countless ways. I am grateful for the experience, and the support I received from both VICS and the Comboni Missionaries who welcomed me to their mission in Awassa. Perhaps others may be inspired to one day follow in my footsteps and donate their time and skills as a volunteer overseas.”



Kiply Yaworski

SOCIAL JUSTICE ADVOCATE — Tony Haynes, longtime volunteer director of the Office for Justice and Peace in the Roman Catholic Diocese of Saskatoon, participated every Good Friday in the Outdoor Way of the Cross through the downtown streets of the city. Originally from London, England, Haynes died Nov. 15 in Saskatoon.

start of the Malayan Emergency.

Haynes met his wife, Maureen McGuigan, at a youth club at St. Peter-in-Chains Catholic Church in Hornsey, London, where they

Lay Formation team passionate about their faith

By Kiply Lukan Yaworski

SASKATOON — The team who now co-ordinate the Lay Formation program in the Diocese



D&M Images

LAY FORMATION — Blair and Jennifer Carruthers are the co-ordinators of Lay Formation in the Roman Catholic Diocese of Saskatoon.

of Saskatoon are passionate about faith and deepening their relationship with God — and it is a passion they long to share.

For Jennifer and Blair Carruthers, Lay Formation is a forum for faith-sharing and faith growth that involves placing trust in God. Right now, it also involves learning the program’s ins and outs alongside participants and fellow team members.

“God is leading us down this path and we will humbly walk wherever he may lead,” say the husband and wife team.

The couple began co-ordinating the Lay Formation program this fall in the Roman Catholic Diocese of Saskatoon. The program is two years in duration,

with participants meeting for one live-in weekend a month for 10 months, from September to June, at Queen’s House.

An eparchial stream co-ordinated by Sisters **B o n n i e** Komarnicki and **M a r i j k a** Konderewicz of the Ukrainian Catholic Eparchy of Saskatoon also started in September, as did an Aboriginal stream (with participants from the dioceses of **S a s k a t o o n**, Prince Albert and Keewatin-Le Pas), now co-ordinated by Marlene Hansen of Buffalo Narrows.

This year for the first time, the diocesan and eparchial streams will meet Friday evening and all day Saturday, but not Sunday. The Aboriginal stream will continue to be offered on Sunday.

The change in schedule was a way to address costs and the sometimes challenging time commitment of the program, said Jennifer.

The new co-ordinators are grateful for the journey that has brought them to this point in their lives.

Born and raised in Biggar, Sask., the couple were married in 1990; Jennifer, a Lutheran, was confirmed in the Catholic Church in 1997. They were part of St. Gabriel Parish in Biggar for some 16 years before moving to Saskatoon and becoming part of Holy Family Cathedral Parish.

Jennifer is a registered nurse and Blair has been involved in banking and other businesses over the years.

Blair describes their core values as “faith, family, fitness.” Pointing to a family photo with their five children — Brandon, Rebecca, Jessica, Blaise and Amanda — he says, “Everything we have done in our lives, whether it is career or otherwise, is for this. That sums it up.”

Their family’s journey of faith was powerfully affected in 2014 when all seven participated in a parish mission trip to Haiti.

“Our lives have been forever changed. We saw God at work in the lives of the poorest of the poor, and we started a new journey of faith,” Jennifer describes.

“There are places, even in our own backyard, where we can do mission work,” says Blair. “When you do mission work you receive much more than you actually give, and that’s the message we give to people, and it’s the same thing with this: we are happy to serve.”

After their mission trip, the couple became more immersed in their faith, serving as participants and leaders in the parish Alpha program — which also had a powerful impact on their faith. The Carruthers also helped to co-

ordinate the Matthew Kelly “Passion and Purpose” program that was offered at the cathedral last year.

Ultimately, it was the seeds planted in the Haiti trip that led them to this new undertaking as Lay Formation co-ordinators in the diocese, says Blair.

The call to apply for the position was not something they were looking for or expecting, Jennifer adds. Their discernment began with people in the parish asking them to consider it. Both Jennifer and Blair stress the importance of filling the position as a couple. Together, they bring a range of skills to the position that assist them in searching for ways for people to deepen their faith and become missionary disciples — the ultimate goal of Lay Formation.

“Too many times people come to mass because they need something,” says Blair. “It’s ‘Okay, here I am, feed me, give me what I need.’ But you have to bring yourself to mass — your gifts, your brokenness — and develop this relationship with God. That’s what Alpha brought me, and what I am experiencing now with Lay Formation. You can do a lot and understand things on one level, but ultimately you’ve got to develop communication with God.”

Deepening a relationship with God is key to the transformation that happens through Lay Formation’s focus on prayer, learning, and community — three things that are at the heart of all the church does, says Blair.

“Often when we talk to friends in rural communities, we find it’s not that they don’t have faith, but they need guidance. The Lay Formation journey takes time and it takes patience. I just want to reach as many people as I can.”

“We would like to have everybody in the diocese in Lay Formation,” says Jennifer, but she realizes that’s not a realistic possibility. So it’s important that new ways are found to help those who can’t attend Lay Formation or other programs, especially people in smaller or remote parishes or those who are not deepening their faith in any way. Finding and developing programs that help people take “the next step” is part of a conversation the couple are having with pastors, Lay Formation alumni, parish and diocesan representatives.

Blair stresses that he and Jennifer, too, are still on the journey of faith, with much to learn. “We are taking Lay Formation right now; we just happen to be running it as well.”

SCSBA launches fundraising campaign

By Twylla West

REGINA — The Saskatchewan Catholic School Boards Association (SCSBA) is launching a fundraising campaign to cover the legal cost of appealing the Theodore court ruling.

The April 2017 decision to end provincial funding for non-Catholics attending Catholic schools left many parents confused and upset. The ruling essentially states that any student attending a Catholic school must be a baptized Catholic. While the majority of students in Catholic schools are baptized, this narrow and restrictive definition does not reflect the inclusive nature of the faith.

To appeal the Theodore ruling, the SCSBA is beginning a fundraising campaign to cover the costs of legal proceedings, which are estimated at some \$300,000.

“We feel strongly that education funding should stay where it belongs, in our classrooms, but at the same time, we need to pursue an appeal of the court decision to ensure Catholic education is an

option for all parents who want it,” says SCSBA president Vicky Bonnell. “So we are reaching out to our supporters for help.”

Under the theme “Schools You Can Believe In,” the campaign will cover what will be needed to appeal the decision up to the Supreme Court of Canada, should that become necessary.

All eight Catholic school divisions in Saskatchewan are participating in the fundraising campaign, and are looking to parents, families, parishioners, provincial Catholic organizations, clergy and friends of Catholic education for help so that Catholic education will remain an option for future generations.

“Starting today, we are sharing our story and reminding the Saskatchewan people of the gift we have of Catholic education in our province,” says SCSBA executive director Tom Fortosky. “This gift is accessed and appreciated by Catholics and non-Catholics alike. We do not want to deny those who want to have their children participate in our schools.”



Frank Flegel

ARCHBISHOP’S RESIDENCE — Archbishop Donald Bolen of Regina has moved into the rectory at St. Mary’s Church. His residence is behind the church building, on the right.

Archbishop moves into renovated rectory

By Frank Flegel

REGINA — St. Mary’s Church rectory in east Regina has a new tenant. Archbishop Donald Bolen was looking for accommodation when St. Mary’s pastor, Rev. Ed Hengen, offered the vacant second floor of his rectory.

“I had seven rooms up there,” said Hengen. They need some upgrading, but he offered the space to the archbishop.

Director of Pastoral Services Robert Kowalchuk, who has several trade skills, offered to oversee the project and asked his fellow Resurrection Parish Knights of Columbus to help.

“The Resurrection Parish Knights have traditionally offered their services to the archbishop,” said Kowalchuk, “and they stepped up to the plate again.”

The two bathrooms on the second floor required upgrading, there was no kitchen, and doors had to be installed in a couple of locations to make the space more private. A new floor was laid, cupboards and storage space were constructed and installed, and the space was reconfigured to provide an office, a dining area and a bedroom.

A second space will serve as a guest room which can be used, for example, when the papal nuncio visits Nov. 26 - 28. (Archbishop Luigi Bonazzi will be in Regina for the Pallium Mass Nov. 27, and will meet with diocesan staff Nov. 28.)

The renovation work began in August. “We contacted several firms who donated products, like Creative Kitchens who donated materials and helped convert one of the rooms into a kitchenette,” said Kowalchuk. The kitchenette

has a toaster oven, a small refrigerator and a coffee maker, but Bolen and Hengen will share the main floor kitchen for any serious cooking they do.

All the labour was volunteer and much of the supplies and equipment was donated. There was virtually no cost to the chancery. Bolen moved in Sept. 1.

The former archbishop’s residence, a two-storey house in Gardiner Park, will not be sold; it currently serves as a residence for a priest and a seminarian.

Kowalchuk said that the archbishop wanted to live in more modest surroundings, and St. Mary’s Church rectory was a good fit. St. Mary’s will profit from the upgraded space, as the property value has increased, and the church will receive extra income from the rent the archbishop pays.

Searching for positives beyond the power of No

Readings & Meanings

Gerald Schmitz

The Trumpian moment has provoked celebrated Canadian activist Naomi Klein (www.naomiklein.org) to release this breezy “conversational” tome (for sources see www.noisnotenough.org) seeking to inspire positive popular resistance. Klein acknowledges Trump’s victory was a “shock to the system,” in the words of his spokesperson Kellyanne Conway. But Klein also explains this as an outgrowth of the system of destructive capitalism she has been decrying for years, pointing to the scourge of free-market “neoliberalism” and the “shock doctrines” whereby societal shocks are “exploited by politicians and corporations . . . even deepened in order to gain advantage over a disoriented population.” The front jacket cover succinctly summarizes her central

off a domestic shock doctrine” through a pro-corporate “deconstruction of the regulatory state” and a war on the environment, immigrants, minorities, etc. “It’s a program so defiantly unjust and so manifestly corrupt that it can only be pulled off with the assistance of divide-and-conquer racial and sexual politics, as well as a non-stop spectacle of media distractions.” Klein offers many such sweeping assessments. It’s unfortunate that she does not dig very deeply into the motivations of the tens of millions of Trump voters who stick with him, or into the polarized media environment. (The book makes no reference to Breitbart or other “alt-right” echo chambers.) And can Trump really be the “logical conclusion” of the worst of free-market fundamen-

sociates Trump’s intemperate trade attacks from her left-populist “anti-globalization” opposition to bad “pro-corporate” trade deals. However, she skates over Trump’s blatant contradictions and the opposition to him from principled conservatives, liberal internationalists and some business elites (notably in Silicon Valley).

The book’s four parts revisit some familiar Klein themes. Part I, recalling the rise of marketing vacuous “superbrands,” observes how Trump began selling his name brand for huge sums, then as a fake-reality TV star (also associated with the mass entertainment of pro-wrestling) portrayed himself as a winner, becoming an “ultimate brand” impervious to scandal. So even though the dynastic Trump family business empire outsources many of its branded products, Trump can rail against China and claim to union backers that he will bring back jobs to America. Klein describes the Trump administration as a reactionary corporate elite with the “Trump show” at its centre. She suggests “jamming” his brand through boycotts and other forms of protest. She does not mention the power of ridicule (e.g., the revived stinging satire of TV shows like *Saturday Night Live* and late-night hosts).

Klein begins Part II, “A Climate of Inequality,” by reflecting on being in Australia near the threatened Great Barrier Reef during the 2016 U.S. election night, and her worries about the planet her four-year-old son Toma will inherit in the wake of runaway climate change and mass extinctions. She repeats the alarms of a previous book linking climate change denial and the imminent prospect of irreversible damage to fossil-fuel corporate

interests, neoliberal ideology, and global capitalism more generally. The Trump administration will make matters worse across the board. Klein does take some solace in action still going forward at the state level (no mention of cities) and internationally. She does mention price factors

the “Leap Manifesto” (www.leap-manifesto.org) spearheaded by her, husband Avi Lewis, and a network of social and environmental activists. (The full title is “A Call for a Canada based on Caring for the Earth and One Another.”) Reprinted in a postscript, it forms the basis of her

No is Not Enough: Resisting the New Shock Politics and Winning the World We Need
by Naomi Klein
Alfred A. Knopf Canada 2017

argument that “Trump is not an aberration but a logical extension of the worst, most dangerous trends of the past half-century — the very conditions that have unleashed a rising tide of white nationalism the world over.” With seizing the presidency “the crowning extension of the Trump brand,” Klein sees the Trump regime as “trying to pull

talism when he is so often illogical, lacking in any coherent ideology, and a promoter of protectionist, mercantilist, border-closing policies? I’m quite sure Milton Friedman would be appalled by Trumpian anti-free trade economics. Klein, who supported Bernie Sanders over the Democratic establishment candidate Hillary Clinton, strongly dis-

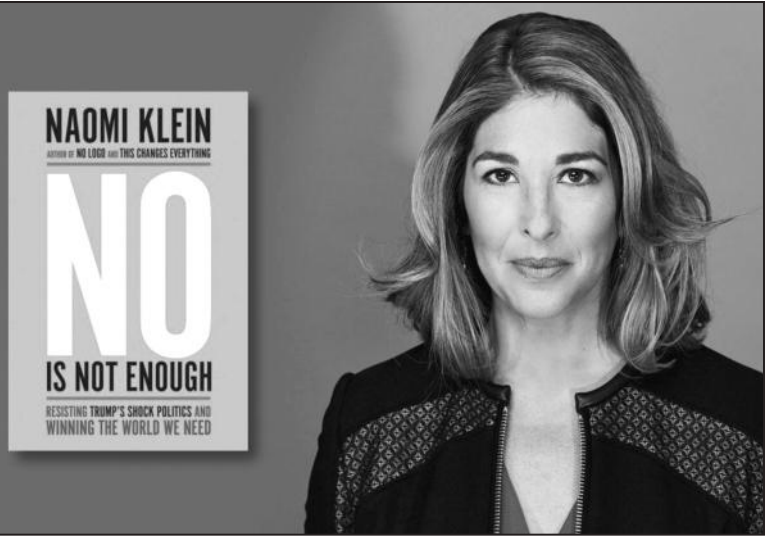
Books

Religion differences recede to background in this ‘book of joy’

THE BOOK OF JOY by His Holiness the Dalai Lama, Archbishop Desmond Tutu, with Douglas Abrams. Random House Canada, 2016. Hardcover, 351 pages. \$34.95. Reviewed by Edwin Buettner.

Archbishop Desmond Tutu and the Dalai Lama are, without doubt, two of the most well-known and revered spiritual luminaries of our time. Despite (and perhaps because of) suffering and persecution, these octogenarians have become icons of hope, compassionate love, courage, and forgiveness, within and beyond their own cultural and political contexts. As suggested by the book’s title, these men embody the joy that is the fulfilment of a life dedicated to loving service. Through their words, actions, and very beings they testify to what has been called “man (sic) fully alive.” In *The Book of Joy*, the reader is treated to a rare alchemy as these humble souls spend a week together in informal dialogue, fellowship, celebration, and no small amount of good-natured teasing. Religious differences and titles recede into the background as one becomes party to an authentic encounter of two human beings who have lived long and well, and whose lives evoke a palpable sense of humanity at its best. Thanks to Douglas Abrams’ role as a kind of “participant observer,” this book is much more than simple reportage and transcription. Interspersed among verbatim accounts of dialogue are short commentaries, often drawing on recent scientific work in support of what the archbishop and Dalai Lama are saying. The resulting text is surprisingly seamless and well-integrated. Complemented by photos that depict the pair at play, in serious discussions, and at prayer, the outcome is a sense of intimate participation and engagement for the reader.

One need not be a professed Christian or Buddhist to derive benefit from this book. Religious practices and dogma are not central (and when they arise, there is a tendency toward self-deprecating humour, such as a discussion of how God would receive the Dalai Lama at the gates of heaven — “certainly a good man, but not a Christian.”) At one point, the Dalai Lama suggests that religion itself is not sufficient to ensure a completion of humanity’s evolution because, by their very nature, religions cannot be fully universal in scope. Both of these religious leaders seem to be saying that while (healthy) religion can point the seeker toward a spiritual path appropriate to him/her, the “ultimate source . . . is within ourselves” and that the goal of human life is “to live with joy and purpose.” The final section of the book has a self-standing quality. It details a variety of spiritual practices that may be of help to some readers. Lest this collection be construed as a kind of recipe book for “how to be joyful,” the authors emphasize that any spiritual discipline is ultimately personal. Nonetheless, great care has been taken to present the suggestions in an accessible format. Few books qualify as suitable “for everyone.” This one clearly does. Read with an open mind and heart, it can only inspire one to strive toward a more hope-filled and — yes — joyful life. In the words of the authors’ introductory comments, the book is intended as a “blessing for all sentient beings . . . including you.”



Haymarket Books

limiting the feasibility of more fossil-fuel megaprojects, and briefly sketches a transition to renewable clean energy sources, later enthusing about the potential for “green” jobs. She is dismayed that there was some union support for Trump as an anti-free trader. They’ve been fooled, since he will only make bad trade deals worse, more anti-worker and anti-environment.

In targeting a broad range of deplorables that have enabled Trumpism — loss of economic security and mobility, “race hatred,” “misogyny” — Klein insists on an “intersectional” approach to progressive movement politics: “If we cannot become just a little bit curious about how all these elements — race, gender, class, economics, history, culture — have intersected with one another to produce the current crisis, we will, at best, be stuck where we were before Trump won.”

In Part III Klein raises the likelihood of shocks to come under the Trump-Pence regime, given Trump’s authoritarian streak and history as a ruthless predatory capitalist, and Pence’s as an insensitive hard-right conservative. These dystopian warnings were penned before the impacts of hurricanes Harvey, Irma and Maria, the Las Vegas massacre, and California’s raging wildfires. Things are getting worse. And what if there were a major terrorist attack blamed on foreign elements? Trump has already shown his militarism and disregard for civil rights, press freedoms and other rights.

Fortunately in Part IV Klein turns from this scary scenario to some positive thoughts on “How Things Could Get Better.” She welcomes an upsurge in civic activism and grassroots initiatives of “shock resistance,” observing that since “Trump’s election, countless people have participated in political actions and gatherings for the first time in their lives, and have rushed to show solidarity with people who have been cast as the ‘other.’” It is in this context that Klein promotes

conclusion, “The Caring Majority within Reach.”

Klein tells how she was inspired by the Standing Rock protests against the Dakota Access Pipeline, which unfortunately Trump has rammed through as well as reviving the Keystone XL pipeline.

Given such setbacks she is less convincing on how alternative policies can be implemented politically. She wants us to “dare to dream,” even if that sounds utopian. The Leap Manifesto is nothing if not ambitious. Calling for an all-embracing great green collective transformation, she says it “raises a defiant middle finger to centrist incrementalism.” She muses about personal and cultural transformations. (One hopes there is no echo of Maoist China’s cultural revolution and disastrous “Great Leap Forward.”)

This rhetorically stirring appeal to a “people’s shock” based on a “people’s platform without a party” is obviously problematic beyond the ranks of the converted. Some in the NDP are willing to debate the Leap’s radical democratic-socialist solutions. But it is a non-starter for the Alberta NDP government which needs a petroleum pipeline to tidewater. I can see the value of Leap in stimulating conversations about policy alternatives. But, to have any chance of succeeding, these cannot remain detached from a serious analysis of party and electoral politics which Klein largely ignores.

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Fantasy to reality on seamy side of American Dream

Screenings & Meanings

Gerald Schmitz



Given the state of the world and the divided states of America, I can understand the appeal of escapist entertainment, including of the superhero blockbuster kind when well-done as is the case with *Thor: Ragnarok* on screens everywhere. That this latest \$180-million Marvel Studios feature works is largely thanks to New Zealand director Taika Waititi, previously known for quirky independents *What We Do in the Shadows* and last year's *Hunt for the Wilderpeople*. This is imaginative comic book sci-fi laced with offbeat humour. There's Chris Hemsworth as Thor with the magic hammer, of course, joined by fine actors: Cate Blanchett as Hela, Tom

Thor: Ragnarok
Suburbicon
The Florida Project

Hiddleston as Loki, Mark Ruffalo as Hulk, Jeff Goldblum as Grandmaster; Idris Elba as Heimdall; Anthony Hopkins as Odin; Benedict Cumberbatch as Doctor Strange . . . even Waititi himself as the voice of a campy monster called Vorg. Unseriously, what's not to like?

Much less enjoyable but closer to home is George Clooney's *Suburbicon*, an odd piece of black

comedy that slices into rather than tickles the American funnybone. Pushing the satire into savagery — as developed by Clooney and Grant Heslov from an old Coen brothers script unproduced for three decades — only partly explains why it rates a sickly 26 per cent favourable score on rotentomatoes.com compared to *Thor*'s robust 93 per cent.

Suburbicon is the name given an ideal whitebread community circa 1950s in which the perfectly manicured façade masks behaviour that grows progressively uglier. The Lodge household consists of dad Gardner (Matt Damon), a finance executive, young son Nicky (Noah Jupe), wife and mom Rose (Julianne Moore) and her twin sister Margaret (Moore again). Rose is in a wheelchair as a result of an accident. Their neighbourhood is disrupted when an African-American family — dad, mom and little boy — moves in next door and white disapproval turns from consternation to rage and ultimately violence.

While this is going on, a sinister melodrama unfolds inside the Lodge household. A couple of thugs stage a home invasion which results in Rose's demise. Gardner's and Margaret's plans to collect on the insurance policy get derailed by a nosey investigator (Oscar Isaac) who smells a rat, and there's the problem of

what to do with the kid, Nicky, when he finds out. Murder and mayhem ensue inside and outside. Fortunately Nicky is saved twice, first by the timely intervention of a beloved bachelor, uncle Mitch, and again when faced with a fatherly choice of coverup complicity or death, by the blackest of ironies.

As the racist outrages mount along with the body count, I suppose there's a glimmer of sunshine in that the African-American family survives and the two boys go off to play as neighbours and friends. Still, *Suburbicon's* critique falls into caricature, becoming an absurdist parody of the Middle American dream turned nightmare.

This is a good time to note that the *Thor* franchise is backed by Walt Disney Pictures, and there's an eerie echo of the model American community of "Celebration" that the Disney empire established in the 1990s close to Walt Disney World in Orlando, Florida, the world's most successful theme park, that Walt originally called the "Florida Project."

Although it takes place within walking distance of the Magic Kingdom, there's nothing funny about the ending of director/co-writer/editor Sean Baker's remarkable *The Florida Project* as two little girls run toward the iconic Disney castle. One of them, and the centre of attention, is six-year-old



Marc Schmidt

THE FLORIDA PROJECT — Willem Dafoe & Brooklynn Prince star in director/co-writer/editor Sean Baker's remarkable *The Florida Project*.

Moonee (an amazing performance by Brooklynn Prince), who lives hand-to-mouth with her heavily tattooed, chain-smoking single mom, Halley (Bria Vinaite), in one of the string of cheap motels surrounded by fast-food joints, gun shops and tourist traps. Home is a low-rent garishly decked-out suburban wasteland of the soul for an underclass struggling to make ends meet.

Moonee's room is in the purple-painted Magic Castle motel, no irony intended. It's summer break and the residents' kids watch TV and run wild for lack of anything better. The precocious Moonee hangs out with a Latino boy, Scooty (Christopher Rivera), whose mom at least has a steady restaurant job, and another girl, Jancey (Valeria Cotto), who lives in the nearby Futureland motel.

Hyperactivity keeps getting them in trouble, which is more forgivable in the eyes of the kindly

motel manager, Bobby (Willem Dafoe, superb), than the pattern of irresponsibility exhibited by Halley as she scrounges to make the weekly rent money. He fixes things and stays the centre of protective calm as all around try his patience. What he cannot fix is Halley's downward spiral as she resorts to theft and turning tricks, bringing the authorities on the scene. One is left to ponder what kind of broken childhood awaits Moonee when the Disneyfied children's dream-world next door might as well be on another planet.

Baker's previous film, the award-winning *Tangerine*, was famously shot on an iPhone. He has a way of getting astonishing work from non-professional actors. *The Florida Project* deserves more plaudits and a broader audience for its unsparing look at the seamy underside of the American dream.

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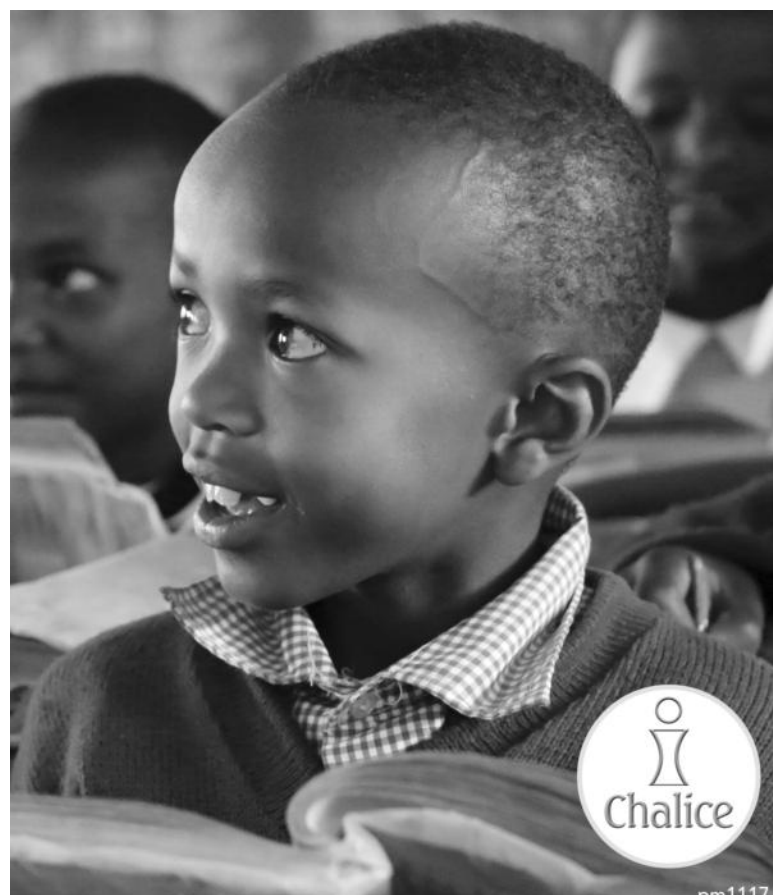
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Do we recognize the saints who daily walk among us?

Breaking Open the Ordinary

Sandy Prather



We are all called to be saints, St. Paul says, and we might as well get over our bourgeois fear of the name. We might also get used to recognizing the fact that there is some of the saint in all of us. — Dorothy Day

It's the end of mass, Sunday, Oct. 28. The pastor announces that on the upcoming Wednesday there will be a costume party in the parish hall for the children. It being Nov. 1, All Saints' Day, the children are invited to dress up as their favourite saint. The woman next to me, a good friend, says with an impish grin, "I'm going as myself."

I laughed out loud. It's a brilliant response — and a wise one. Too often, thinking about the saints, we recall the superstars of our faith, the holy men and women

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

of God whose heroic virtues and outstanding lives mark them as special and worthy of honour. We almost never think of our friends and neighbours, and even less, of ourselves. After all, the degree of sanctity necessary to be designated as saint is, we think, way beyond our reach, messy and complicated as our lives invariably are.

Yet, to be called to be saint is surely a call for all disciples. St. Paul, writing to the various communities, addresses all the members as saints, decreeing that status to them as baptized members of the community. Vatican II echoed that understanding in affirming a "universal call to holiness" for all the baptized, correcting, in the process, a historical bias that reserved saintliness for the favoured few.

To be saint was a sensibility that Eugene de Mazenod, founder of the Oblates of Mary Immaculate, knew well. His own heart hungered for it and he demanded it of his Oblates. "We



Adam Sofen Wikimedia Commons

SAINTS AMONG US — A detail from John Nava's tapestry of the communion of saints in the Cathedral of Our Lady of the Angels in Los Angeles. Represented are the great saints of our Catholic tradition, as well as of other traditions, writes Sandy Prather. "But among the 135 persons represented are 12 unnamed others, men, women and children of all ages, representing all the unknown saints in our midst. They are our neighbours, our friends, our relatives, and maybe even ourselves."

must become saints," he thundered at them time and time again. Moreover, such a message was to be carried to everyone: the goal of Oblate evangelizing was to lead people first to their humanity, then to a relationship to Christ, and then to their own sainthood.

In order to understand how such a thing might be possible for the many rather than the few,

however, it might mean revising our concept of holiness. For too long holiness has carried the aura of perfection, and we feed such a concept when we sanitize our "saints." Editing out their struggles, doubts, failings and sins, we effectively remove their humanity. Safely placing them on pedestals, we let ourselves off the hook from any challenge to be

like them. No wonder Dorothy Day vehemently declared, "Don't call me a saint! I don't want to be dismissed so easily!"

What might such a different understanding look like? I recall the time, years ago, when our parish meetings always began with a personal witnessing of

— SAINTS, page 12

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Grace in silence, and in din, of pre-Christmas activity



“It’s the most wonderful time of the year!” My wife and I used to sing this song around the house in September when the kids were headed back to school. Needless to say, it ruined the song for our kids who didn’t appreciate our enthusiasm at their return to school life. But now the song echoes throughout the holiday season, filling radios, malls, department stores and souls aching for the “something more” to life. At a time when our church calls for waiting, silent space, hunger for justice and penitential preparedness, our life around us is filled with parties, shopping, decorations, lights and laughter.

| | |
|------------------------|---------------------|
| First Sunday in Advent | Isaiah 64:1-9 |
| | Psalms 80 |
| December 3, 2017 | 1 Corinthians 1:3-9 |
| | Mark 13:24-37 |

We tend to be judgmental by condemning these cultural pulsations around us as some kind of self-centred sinfulness or misguided and crass commercialism, but this critique is too simplistic and denies the grace of God that is active and moving in that very din of activity.

Amidst the clamour there are very real and heart-felt expressions of love, forgiveness, community and kindness.

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

Acts of charity are always on the rise in December. The Salvation Army hand-bells ring and as people walk by they give money for the poor. Not all have forgotten the “reason for the season.”

But this is the very role of our waiting in Advent. In our journey of faith, some time is called for to pause from our absorbing activities, take a deep breath and wait and listen for the gentle voice of the Spirit, breathing the breath of life into all corners of our world. This takes an act of disciplined listening. Sometimes, like Isaiah, we get restless for some great act of God that will get people’s attention. In today’s first reading he prays to God: “O that you would tear open the heavens and come down!” Give us some drama, Lord, so we can say “I told you so” to all who did not believe, or ignored you throughout the year.

But the heavens do not open. They just offer to us a quiet starry sky on a cold night. This could serve as a reminder of another time when a star led a handful of attentive pagans to the Christ Child in Bethlehem.

A pause like this often brings to the surface deep and soulful needs we don’t pay much attention to through the rest of the year. But all of us carry our “aches of unfulfilment” like a weight around our shoulders, necks and brows. A sick relative, a non-communicative spouse, an aging parent, co-workers that are hard to get along with, a crabby boss, a rebellious child . . . to all of our life’s hurts we want to shout out to the heavens: “O that you would tear open the heavens and come down.”

We at times feel the poverty of our own efforts to make things better. We do well to remember that this verse in Isaiah ends with the well-known words: “Yet, you are our Father, we are the clay, you the Potter, we are the work of your hands.” We remember that God works through our chaos and uses our life to mould us and fashion our hearts, even when they are tired and filled with longing.

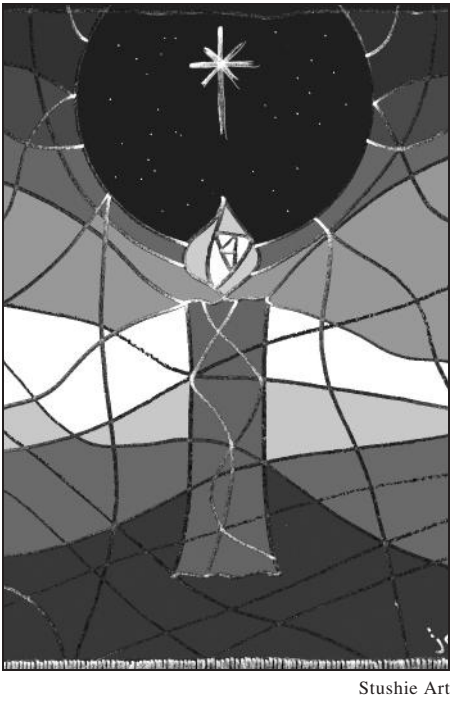
This Advent, steal some time from the hectic pace and ask some deeper questions. Where am I going? Where is life taking me? How are my relationships? What action of good can I do to grace another person’s life? Where is God in all of this? If we can share our reflections with another

significant person, all the better. For when we put voice to those issues that are deep in our hearts, we may find there a golden nugget of self-understanding.

After all, the holy longing that arises at this time of year anticipates with sensitivity and hope the very Spirit that will fulfil those deepest longings. Henry Nouwen has a wonderful reflection on the “coming of God” to us. He writes in his book *Finding Our Way Home*:

God wants to come close to us, very close, so that we can rest in the intimacy of God as children in their mother’s arms. Therefore, God became a little baby. Who can be afraid of a little baby? God became human, in no way different from other human beings, to break through the walls of power in total weakness.

This really can be “the most wonderful time of the year.” Taking time for prayer, deeper thought, meditation and hopeful waiting can help us to “keep awake” as Jesus would want us to be. Enter, rejoice, give thanks! Pray in quiet and in community. These are ways to observe Advent and to enrich our celebration of the Christmas event. Have a most wonderful Advent.



Lack of compassion for justice and the poor erodes our decency



Jesus tells us that in the end we will be judged on how we dealt with the poor in our lives, but there are already dangers now, in this life, in not reaching out to the poor

Here’s how Bryan Stevenson, *Just Mercy*, teases out that danger: “I’ve come to believe that the true measure of our commitment to justice, the character of our society, our commitment to the rule of law, fairness, and equality cannot be measured by how we treat the rich, the powerful, the privileged, and the respected among us. The true measure of our character is how we treat the poor, the disfavoured, the accused, the incarcerated, and the condemned. We are all implicated when we allow other people to be mistreated. An absence of compassion can corrupt the decency of a community, a state, a nation. Fear and anger can make us vindictive and abusive, unjust and unfair, until

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

we all suffer from the absence of mercy and we condemn ourselves as much as we condemn others.”

What needs to be highlighted here is what we do to ourselves when we don’t reach out in compassion to the poor. We corrupt our own decency. As Stevenson puts it: An absence of compassion corrupts our decency — as a state, as a church, as family, and as individuals. How so?

St. Augustine teaches that we can never be morally neutral, either we are growing in virtue or falling into vice. We never have the luxury of simply being in some neutral, holding state. There’s no moral neutrality. Either we are growing in virtue or sliding into virtue’s opposite. That’s true for all of life. A thing is either growing or it’s regressing.

So too with our attitude toward justice and the poor: either we are actively reaching out to the poor and being more drawn into concern for them, or we are unconsciously hardening our hearts against them and unknowingly sliding into attitudes that trivialize their issues and distance ourselves from them. If we are not actively advocating for justice and the poor, it is inevitable that at a point we will, with completely sincere

hearts, downplay the issues of poverty, racism, inequality, and injustice.

It’s interesting to note that in the famous text on the final judgment in the Gospel where Jesus describes how God will divide the sheep from the goats on the basis of how they treated the poor, neither group, those who did it correctly and those who didn’t, actually knew what they were doing. The group who did it right state that they didn’t know that in touching the poor they were touching Christ; and the group who got it wrong protest that had they known that Christ was in the poor, they would have reached out. Jesus assures us that it doesn’t matter. Mature discipleship lies simply in the doing, irrespective of our conscious attitude.

And so we need to be alert, not just to our conscious attitudes, but to what we are actually doing. We can, in all sincerity, in all good conscience, in all good heart, be blind toward justice and the poor. We can be moral men and women, pious churchgoers, generous donors to those who ask help from us, warm to our own families and friends, and yet, blind to ourselves, though not to the poor, be unhealthily elitist, subtle racists, callous toward the environment, and protective of our own privilege. We are still good persons, no doubt, but the absence of compassion in one area of our lives leaves us limping morally.

We can be good persons and yet fall into a certain hardness of heart because of kindred ideological circles that falsely affirm us. Within any circle of friends, either

we are talking about ways we can more effectively lessen the gaps between rich and poor, or we are talking, however unconsciously, about the need to defend the gaps that presently exist. One kind of conversation is stretching our hearts; the other is narrowing them. Lack of compassion for justice and the poor will inevitably work at turning a generous heart into a defensive one.

We all have friends who admire us and send us signals that we are good, big-hearted, virtuous persons. And no doubt this is substantially true. But the affirmation we receive from our own kind can be a false mirror. A truer mirror is

like the sun. The sun just shines. It doesn’t discriminate between vegetables and weeds.”

Rolheiser’s lectures come at a challenging time for the church. A 2011 Statistics Canada survey, the most recent on the subject, showed Christianity is the largest faith in Canada at just over 22 million with Roman Catholic being the largest group. But just over 7.8 million Canadians don’t identify with any faith at all.

The church faces challenges now around such issues as same-sex marriage, but Rolheiser said its growth has always been a “mixed bag” and he’s optimistic about the future.

“In some of the more overt issues, churchgoing, the Sixth Commandment, kids are living

how those who are politically, racially, religiously, and temperamentally different from ourselves assess us. How do the poor feel about us? How do refugees assess our goodness? How do other races rate our compassion?

And what about the mirror that Jesus holds up for us when he tells us that our goodness will be judged by how we treat the poor and that the litmus test of goodness consists in how well we love our enemies?

An absence of compassion in even one area, subtly corrupts the decency of a community, a state, a nation, and that eventually turns our generosity into defensiveness.

together before marriage, pornography and so on, there’s a clear side. On the other hand, we’re more sensitive to the poor. We’re more sensitive to race issues, which are big Christian pieces,” he said.

“In some ways we’re going backward and in some ways we’re going forward. . . . Every time they bury Christ, the stone rolls back. New things will happen.”

Rolheiser has lived in the U.S. since 2005, but through the Father Mike McCaffery Pastoral Lecture Series, he was able to return to the city that holds a special place for him.

“I spent 18 of the best years of my life in Edmonton. It’s tattooed in my heart. I love the city. I loved the Catholic community here, the archdiocese. This is a homecoming.”

Growth always a ‘mixed bag’

Continued from page 3

Canada must implement declaration on indigenous rights



Pulpit & Politics

Dennis Gruending

When they were campaigning for election in 2015 Justin Trudeau's Liberals promised that they would adopt and implement the United Nations Declaration on the Rights of Indigenous Peoples, but it appears that they are now less eager to do so.

Inherent rights

It took 23 years of effort and negotiation for indigenous peoples to have their inherent rights recognized in the UN declaration, which was adopted in 2007. Its common and recurring theme is that they have the right to dignity and self-determination, and that no actions regarding their persons or lands should be taken without their "free, prior and informed consent."

The Harper Conservatives opposed the declaration in 2007, making Canada one of only four countries to do so. Canada became a signatory in 2014, but the Conservatives provided no legislative machinery to ensure that laws

and regulations would adhere to the declaration's principles. The government resisted in large part because it believed that prior and informed consent by indigenous peoples might put in jeopardy various proposed pipelines and resource extraction projects involving their lands.

'Framework for reconciliation'

When the Truth and Reconciliation Commission investigating residential schools and their aftermath reported in June 2015, it called on Ottawa to "fully adopt and implement" the UN declaration and to use it "as the framework for reconciliation." The Liberals responded by promising they would "move forward urgently," but once in office they began to dissemble. They continue to say that they support the declaration, but they have resisted putting forward legislation which would provide a framework for its implementation.

Roméo Saganash and Bill C-262

Into this void Roméo Saganash, now an MP but formerly an indigenous leader from northern Quebec, has introduced



Art Babych

UN DECLARATION NEEDS TO BE IMPLEMENTED — In this photo from December 2015 the volumes of the final report of the Truth and Reconciliation Commission lay on top of the Bentwood Box, a lasting tribute to all Indian residential school survivors. "When the Truth and Reconciliation Commission investigating residential schools and their aftermath reported in June 2015, it called on Ottawa to 'fully adopt and implement' the UN declaration and to use it 'as the framework for reconciliation,'" writes Dennis Gruending.

C-262, a private member's bill, into the House of Commons. It is scheduled for debate beginning on Dec. 4. Saganash's bill would require a process for the review of federal laws to ensure consistency with the standards set out in the UN declaration. It would require the government to work with indigenous peoples to develop a national action plan to implement the declaration. The bill would also provide for annual reporting

to Parliament on progress made toward implementation.

People from faith-based organizations and other civil society groups are urging their elected representatives to support Bill C-62. Some who have met with MPs report that Liberals are telling them the bill isn't necessary because they are already committed to supporting the UN declaration; but first they want to do more consultation. The ques-

tion is, with whom? Bill C-262 already has support from organizations that represent over 90 per cent of indigenous peoples in Canada, including the Assembly of First Nations.

For his part, Murray Sinclair, who was the TRC's lead commissioner and who is now a senator, says he "fully supports" Bill C-262 and will do whatever he can to see that it passes in the Senate once it arrives there.

Will conscience rule?

Private member's bills such as this one are supposed to be voted upon freely by MPs and senators rather than having their party tell them what to do. It remains to be seen if in this case conscience will rule the day in Parliament.

Domestic violence treated as 'holy hush' in church

By Nancy Nason-Clark
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Domestic violence is very dangerous. Sometimes it is lethal.

Women, men and children suffer. And the impact is felt by young and old alike. So many lives are shattered by abuse, leaving in its trail broken hearts, broken promises and unrelenting fear.

On a recent Sunday, domestic violence came to church.

One angry man arrived at First Baptist Church in Sutherland Springs, Texas, on Nov. 5 and began shooting those assembled for worship. His private woes, his access to weapons, and his rage produced a tragedy that is almost unparalleled in terms of the magnitude of suffering that it spawned. This massacre changes forever the congregation and the community of which it is a part. So many grieving families. So much pain. So much heartache. They will never forget. And neither should we.

However, there is a holy hush

Nason-Clark is a professor of sociology at the University of New Brunswick, past president of the Society for the Scientific Study of Religion and the co-author of Men Who Batter and Religion and Intimate Partner Violence.

that permeates church life when it comes to thinking about domestic violence within and beyond congregational life.

Holy hush silences pastors and church leaders. Far too often they fail to speak out against abuse in intimate relationships, or to highlight the vulnerability of children who witness or experience violence at home. Sometimes they lead themselves or others to believe they do, when they don't.

When was the last time you heard a sermon condemning wife abuse or child abuse? In all likelihood, you have never heard a religious leader refer to intimate partner violence. Yet our research reveals that approximately one in three pastors say they have preached such a message sometime in their career.

Holy hush creates a chasm between the celebration of weddings and the reluctance to raise awareness about the potential of harm that permeates many families. Most religious leaders do not discuss abuse in their premarital counselling classes and, indeed, fewer pastors do so now than 25 years ago.

Holy hush disguises manipulative, hurtful, fear-inducing, controlling behaviour on the part of an angry partner as communication problems or adjustment issues. It does not name abuse for

what it is: totally unacceptable acts — outside of God's plan for relationships, or peaceful family living.

Holy hush plays a part in the refusal of congregations and their

— SILENCE, page 13

Saints are 'Spirit-bearers' in our lives

Continued from page 10

faith by an invited guest. At one such meeting the pastor, in introducing the person, lauded her as a woman of great faith, emphasizing several times that she was someone who "knows she is a sinner and in need of God's great mercy." Taking her place at the podium the woman smiled at us and gently remarked, "It's true: I am a sinner," and then she paused. "But I am also a saint," she went on, "because God and grace are at work in my life." Wife, mother, church volunteer, neighbour: she knew herself to be called to holiness precisely in the milieu she inhabited.

What does it mean to be saint? Theologian and writer Frederick Buechner describes saints as "Spirit-bearers," people who, in their lives, bear to others something of the Spirit of God, that is to say, something of love, joy, peace, compassion, forgiveness, and grace. There is our deepest truth: we each, by the grace and goodness of God, at some point or another, and some-

times even in spite of ourselves, have the ability to bring something of God to one another and to strive to do so, to desire to grow in that grace, and to never give up trying, to pursue holiness.

"What do you monks do all day?" asks the man as he passes by the field where the monastic community is working. "We fall down, we get up. We fall down, we get up," is the simple response.

I know many saints, those now passed on and those who stand beside me. Many saints of the church reside within my personal communion of saints, Eugene de Mazenod and Teresa of Avila in pride of place among them. But also included in that group are my mother, my father and my brother: they have special charge of my family and I turn to them in particular when one of my beloved ones is in need.

But I also recognize the saints who walk with me, soul friends with whom I can share faith and unburden my heart, mentors, elders and wise ones whose very lives witness to God and who

inspire and challenge me in my own fumbling attempts at holiness. I don't see perfection in their lives, but that's not what I'm seeking. I see goodness and faith; generosity of spirit and compassion of heart; peace, love, kindness and wisdom. I see something of God in them.

In the Cathedral of Our Lady of the Angels in Los Angeles there are huge tapestries lining the walls of the nave. Represented there are the great saints of our Catholic tradition, as well as of other traditions. St. Paul, St. Dominic, St. Ignatius of Loyola, St. Francis, Joan of Arc, and St. Pope John XXIII join people like Gandhi, Martin Luther King, and Dag Hammarskjöld. But among the 135 persons represented are 12 unnamed others, men, women and children of all ages, representing all the unknown saints in our midst. They are our neighbours, our friends, our relatives, and maybe even ourselves.

Dress up as your favourite saint? At least once, we should dare to go as ourselves.

Scarboro Missions and the end of a missionary era

Journey to Justice

Joe Gunn



Rev. Frank Diemert was shaking with laughter — at his own expense.

He was relieved to find himself on a flight to the Dominican Republic. Having served for two terms back in Canada as Superior General of the Scarboro Foreign Mission Society, Father Frank was anxiously anticipating this chance to return to the endeavours that had fuelled his passionate desire to become a missionary priest.

So, he thought, while on this plane, I might practise my rusty Spanish with the little girl sitting in the middle seat between me and her mom (he already knew kids are the most forgiving language teachers). Stumbling a bit, he tried a few greetings on the young girl — strangely, she remained impassive. But her mother, from the seat by the window, stared at Frank with alarm.

Undeterred, and knowing a good missionary must overcome any number of obstacles, this man of good heart tried again. Now, the mother’s visage transformed into a mask of unadulterated chagrin, while still the wee waif offered no word of response. Frank decided to smile, turn away, and return to his own, silent, thoughts.

It was only as the plane approached the landing strip in Santo Domingo did it dawn on Diemert that the little girl he tried to chat with was really a life-sized doll! Chuckling at his own mistake, he found relief in the thought that his accent (and his lisp!) might not have been the reasons, after all, for the “little girl’s”

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

refusals to engage with him!

I was on that 1974 flight with Father Frank, and have continued to enjoy wonderful adventures with Scarboro Missioners ever since.

There are millions of stories of cross-cultural mishaps (not all as humorous, perhaps) in SFM’s 99-year history. Priests and lay missionaries of Scarboro Missions have served in Africa, Asia and Latin America, making significant contributions to the missionary outreach of the English-speaking Canadian church.

Today, several aspects of this ministry are coming to an end.

At their 14th General Chapter last summer, the members of Scarboro Missions acted on the reality of their aging and declining membership. They decided to no longer recruit or accept new priests or lay missionaries into the Society. The final issue of *Scarboro Missions magazine* will be published in 2018. After Jan. 1, SFM will no longer solicit or accept donations. They have sold their property at 2685 Kingston Road to the Toronto District School Board, for construction of a new high school.

Implications of these decisions are far reaching: there is probably no member of the Canadian Religious Conference, Development and Peace, the Canadian Council of Churches or any ecumenical coalition who has not attended national meetings held on SFM’s Kingston Road property. Student retreats on social, ecological and interfaith topics have kept the building enthusiastically humming with youthful energy for years. Scarboro’s interfaith program is famously renowned for their “Golden Rule” poster, explaining the sacred writings of 13 different faith traditions — and is even said to be hanging in the Vatican.

Scarboro priests were original-



Scarboro Missions

SCARBORO MISSIONS — Scarboro’s earliest missionaries to China. Rev. John Mary Fraser (right) supervises the start of a project to build St. Joseph’s Church in Lungchuan, with (from left) his brother Rev. William Fraser, Rev. Paul Kam, and Rev. Ramon Serra. Circa 1920s.

ly missioned to China, but forced to leave there after the triumph of Mao Zedong’s Revolution in 1949. New ministries in the Dominican Republic and Japan were then opened. Scarboro men like Harvey Steele were steeped in Rev. Moses Coady’s Antigonish movement, and started co-operatives to counter the outrageous poverty and exploitation they encountered in “the missions.” Eventually, Scarboro missionaries served in the Philippines, Brazil, Guyana, Mexico, the Caribbean and Peru (among other locales), often among the poorest of the poor and in isolated situations. They were joined by Canadian religious, like the Grey Sisters of Pembroke, Our Lady’s Missionaries, The Sisters of Providence, and more.

In Canada, Scarboro missionaries have been among the most active social justice practitioners. Rev. Buddy Smith went to Chile to interview people in danger (or who had been tortured) after the 1973 military coup — and helped push our government to allow them entry to Canada. Many Chilean refugees were initially welcomed in the motherhouse.

Rev. Bill Smith, an expert on Latin America, guided the Canadian bishops, and then Development and Peace, on human rights and development issues throughout the hemisphere. Rev. Tim Ryan challenged Canadian corporations and banks concerning their practices overseas. Rev. Gerry Curry made the *Scarboro Missions magazine* a must-read publication for Catholic social activists. Rev. John Walsh helped design Development and Peace education campaigns, and today many returned lay missionaries use their overseas experience to strengthen Development and Peace’s actions of international solidarity.

The missionary era is not dead in the church. But it certainly is evolving.

To understand what this means for today, read Pope Francis’ brilliant apostolic exhortation *The Joy of the Gospel (Evangelii Gaudium)*. Francis writes: “I hope that all communities will

devote the necessary effort to advancing along the path of a pastoral and missionary conversion which cannot leave things as they presently are” (EG #25).

Scarboro Missions decided to make a series of legacy endowments to groups (like Regis College, KAIROS and Citizens for Public Justice, among others) “which share our vision and zeal for the proclamation of the Gospel of Jesus Christ.” They contributed to the Mary Ward Centre (of the Loretto Sisters) on the University of Toronto campus to ensure that youth programming will remain ongoing for years to come. Pope Francis recognizes that “missionary outreach is paradigmatic for all the church’s activity” (EG #15).

Thanks be to God that the Canadian church had SFM to define that paradigm in action for the last 99 years — and through their inspirational legacy, for years to come.

Silence of abuse must stop

Continued from page 12

leaders to talk to church youth about unhealthy dating relationships. It also plays a part in minimizing or ignoring the role of financial and emotional abuse among the elderly.

The presence of a holy hush robs any opportunity for the office of a religious leader to become a safe place to discuss the fear and the vulnerability of all family members — victim and abuser alike — when domestic violence strikes the home of the faithful.

But, little by little, that hush is being shattered. It is shattered when there is a poster in the church washroom that says Christian Love Should Not Hurt. It is shattered when there is an opportunity during the yearly calendar of congregational life for domestic violence advocates to present the work they do within the community. It is shattered when a women’s Bible study class

takes bedding or toiletries or food to the transition house, or a men’s group offers their trucks on a Saturday to help women move from the shelter to an apartment.

Recently I was invited to present a workshop on abuse to pastors and students in the Boston area at Gordon-Conwell Theological Seminary. Together we considered the prevalence and severity of abuse in families of faith and strategies for working with abusers and the abused. Workshops are one small initiative to help religious leaders harness the opportunities they have to help bring healing and wholeness to women who are victims and to bring those who act abusively to justice, accountability and change.

The tragedy Nov. 5 in Texas should prompt us all to think about what measures we can take as individuals, as congregations, as communities and as a nation to ensure the safety of all women, men and children. Abuse prevention requires that we all work together.



Scarboro Missions

SCARBORO IN BRAZIL — Bishop George Marskell, SFM, in the prelate of Itacoatiara, Brazil.

Welcome, Bishop Hagemoen

The *Prairie Messenger* is pleased to include a special supplement to introduce Bishop Mark Hagemoen.

After spending most of his life in Vancouver, he was called to serve as the sixth Bishop of the Diocese of Mackenzie-Fort Smith. Bishop Mark took up his new task with enthusiasm and vigour, where he found “in this cold place a people of warm hearts!” Now, only four years later, he has been called to serve in Saskatoon.

As readers will learn from our welcome to Bishop Mark, his passion lies in building relationships, to become aware of the gifts of the People of God. His priorities also include finding ways of communicating the Gospel in an age of rising anxiety and anger, listening to and learning from indigenous peoples, encouraging active faith and youth ministry, and supporting Catholic education.

It is with great joy that we welcome Bishop Mark. His down-to-earth pastoral style bodes well for the Saskatoon diocese. — PWN

Not ‘at all costs’

November is labelled Month of the Dead. It begins with the feasts of All Saints and All Souls on Nov. 1 and 2 and ends with the feast of Christ the King, which emphasizes the Last Judgment in the liturgy. In many European countries, weddings are avoided during this month, as a bad omen.

Pope Francis has clarified the Catholic approach to death. In a message to the European members of the

World Medical Association Nov. 16, he said people who are dying must be accompanied with the love of family members and the care of medical professionals, but there is no requirement that every means available must be used to prolong their lives. He said that Christians need not “futilely resist their death.” With advances in medical technology and new medications, people can be kept alive much longer than was possible decades or centuries ago.

Pope Pius XII had already taught that extraordinary measures are not morally required to keep a dying person alive. Referring to this, Pope Francis said that even 60 years ago, Pope Pius XII told anesthesiologists and intensive care specialists that “there is no obligation to have recourse in all circumstances to every possible remedy and that, in some specific cases, it is permissible to refrain from their use.”

“From an ethical standpoint,” Pope Francis told the medical association, withholding or withdrawing excessive treatment “is completely different from euthanasia, which is always wrong, in that the intent of euthanasia is to end life and cause death.”

The pope commended the development of palliative care, which Canadian bishops and health care workers are advocating to the Canadian government which has legalized doctor-assisted suicide. Palliative care, Pope Francis emphasized, “opposes what makes death most terrifying and unwelcome in our culture: pain and loneliness.”

In his 1995 encyclical, *The Gospel of Life*, Pope John Paul II also clarified how dying people need to be accompanied, but with no obligation to be

kept alive at all costs. He wrote:

“Euthanasia must be distinguished from the decision to forego so-called ‘aggressive medical treatment,’ in other words, medical procedures which no longer correspond to the real situation of the patient, either because they are by now disproportionate to any expected results or because they impose an excessive burden on the patient and his/her family. In such situations, when death is clearly imminent and inevitable, one can in conscience ‘refuse forms of treatment that would only secure a precarious and burdensome prolongation of life, so long as the normal care due to the sick person in similar cases is not interrupted.’ Certainly there is a moral obligation to care for oneself and to allow oneself to be cared for, but this duty must take account of concrete circumstances. It needs to be determined whether the means of treatment available are objectively proportionate to the prospects for improvement. To forego extraordinary or disproportionate means is not the equivalent of suicide or euthanasia; it rather expresses acceptance of the human condition in the face of death” (No. 65).

Because of advanced technology and medication, end-of-life decisions are becoming more complex. With doctors in Canada and many European countries given legal protection for doctor-assisted suicide, patients or their advocates need to be fully informed of their rights and the teaching of their faith. Human emotions of guilt or neglect can often play a major role in the decision to keep a person alive at all costs. And in a society that does not believe in life after death, everything ends here.

Death is the moment we are most vulnerable. In the eyes of faith, it is also the most promising. — PWN

Euthanasia deaths in the Netherlands are increasing quickly

By Alex Schadenberg
Executive director, Euthanasia
Prevention Coalition

The Guardian News published an article by Daniel Boffey concerning the increasing number of euthanasia deaths at the Levensindekliniek (euthanasia clinic) in The Hague and in the Netherlands in general. According to the article, the number of euthanasia

deaths will exceed 7,000 in 2017 representing, at least, a 67 per cent increase in deaths since 2012.

Boffey interviewed Steven Pleiter, the director of the euthanasia clinic who is hiring more staff for his death clinic. From the article:

“Steven Pleiter, director at the clinic, said that in response to growing demand he was now on a recruitment drive aimed at dou-

bling the number of doctors and nurses on his books willing to go into people’s homes to administer lethal injections to patients with conditions ranging from terminal illnesses to crippling psychiatric disorders.”

Pleiter stated that he has 57 doctors on call and he may soon require 100 doctors.

“It’s the first time,” Pleiter said of the recruitment drive, sitting in

his bright and airy office near the centre of The Hague, where the clinic’s neighbours include legal firms and a kindergarten. “Until today we rarely needed to search for doctors. That is changing now. We need a dramatic growth in doctors as the numbers have changed so much. . . .

“We ask the doctors to work eight to 16 hours a week for this organization. A full-time job

involved in the death of people is probably a bit too much, and ‘probably’ is a euphemism.”

In response to Pleiter, Boffey interviewed Prof. Theo Boer, who is a past member of a regional euthanasia review committee and now believes that the law has gone too far.

“Starting from 2007, the numbers increased suddenly,” Boer said. “It was as if the Dutch people needed to get used to the idea of an organized death. I know lots of people who now say that there is only one way they want to die and that’s through injection. It is getting too normal.”

“In the beginning, 98 per cent of cases were terminally ill patients with perhaps days to live. That’s now down to 70 per cent.

The Guardian article brought forth interesting information, but the article fails to look deeper into the Netherlands euthanasia law.

The New England Journal of Medicine (NEJM) (Aug. 3, 2017) published the data from a Netherlands euthanasia study

— DOCTORS, page 15

The route to happiness and success is dedication

By Gerry Chidiac
Troy Media

“People don’t rise from nothing. . . . It’s only by asking where they are from that we unravel the logic behind who succeeds and who doesn’t,” journalist and author Malcolm Gladwell tells us.

This is a powerful notion. How did I, for example, become a writer? Was I born with natural abilities? Is it something I had intended and worked toward? Or was it something that just happened?

The truth is that I was definitely not a gifted writer in my early years. I had a mild learning disability that made it difficult for me to decipher words and communicate my ideas on paper. By the time I reached university, my skills were adequate, but rules for writing English seemed abstract to me and I was frustrated by my lack of success. So I tried to avoid English courses as much as possible.

Then I signed up for a class in journalling. This opened up a window to a world I never knew existed. I found myself turning to writing as a way to clarify thoughts about what I saw around me, what I saw in myself, what I feared, what I hoped for and

where I found truth.

Although no one else read my work, I came to love this time alone with my thoughts and ideas as they took form on paper and guided my life in a positive way.

Being an extrovert with a sense of adventure, I also began studying other languages. The desire to communicate effectively and intelligently required that I understand structure and form, along with vocabulary. For the first time, verbs tenses, direct and indirect objects, prepositions and compound sentences began to make sense to me. I had to understand them in order to speak and write French and German in a way that others would understand.

When I went back to writing English, suddenly all of the things that my high school and university teachers had tried to teach me in grammar and composition made sense. I was able to write with a deeper sense of awareness and, thus, with much greater clarity.

I not only learned what good writing looked like, I was using effective writing skills.

Gladwell also says that, “Researchers have settled on what they believe is the magic number for true expertise: 10,000 hours.”

This would mean that I needed to spend roughly 10 hours a week writing for 20 years in order to gain true expertise.

Looking back, this is precisely what happened once I developed

a love of writing.

In order to dedicate the time necessary to gain expertise, we need to truly enjoy what we’re doing. This too is a key to success.

What then of the people who are naturally adept? Two factors come into play. The first is that without dedicated effort, they’ll soon be passed by those who are working hard. The truth is that natural ability is only one piece of the puzzle. We also need good training, an interest and a great deal of practice.

Of course, other factors come into play when predicting suc-

cess. Opportunity is vital, so it’s necessary that our societies have structures in place, such as good schools, that allow people to develop their gifts.

So what determines the success of a person?

More than anything, it’s our ability to put persistent effort into learning a particular skill. This is much easier to do when we love what we’re doing.

As more of us dedicate our careers to doing what we love, we can only imagine the tremendous possibilities in our futures.



CNS/Jim West

REMEMBERING MIGRANTS WHO HAVE DIED — Religious and community activists gather in Nogales, Ariz., Nov. 12 to remember migrants who have died trying to cross the U.S.-Mexico border.

Chidiac is an award-winning high school teacher specializing in languages, genocide studies and work with at-risk students. www.troymedia.com

Care for the dying does not mean resisting death

By Cindy Wooden

VATICAN CITY (CNS) — People who are dying must be accompanied with the love of family members and the care of medical professionals, but there is no requirement that every means available must be used to prolong their lives, Pope Francis said.

“Even if we know that we cannot always guarantee healing or a cure, we can and must always care

for the living, without ourselves shortening their life, but also without futilely resisting their death,” the pope said in a message to the European members of the World Medical Association.

“This approach is reflected in palliative care, which is proving most important in our culture, as it opposes what makes death most terrifying and unwelcome: pain and loneliness,” the pope said.

The European members of the

medical association were meeting at the Vatican Nov. 16 - 17 for a discussion with the Pontifical Academy for Life on end-of-life care. At the same time, across St. Peter’s Square, the Vatican Dicastery for Promoting Integral Human Development and the International Confederation of Catholic Health Care Institutions were hosting a meeting on inequalities in health care.

Pope Francis’ message touched both topics, which he said intersect when determining what level of medical intervention is most appropriate when a person is dying.

“Increasingly sophisticated and costly treatments are available to ever more limited and privileged segments of the population,” the pope said, “and this raises questions about the sustainability of health care delivery and about what might be called a systemic

tendency toward growing inequality in health care.

“This tendency is clearly visible at a global level, particularly when different continents are compared,” he said. “But it is also present within the more wealthy countries, where access to health care risks being more dependent on individuals’ economic resources than on their actual need for treatment.”

A variety of factors must be taken into account when determining what medical interventions to use and for how long with a person approaching the end of his or her earthly life, Pope Francis said. For those with resources, treatments are available that “have powerful effects on the body, yet at times do not serve the integral good of the person.”

Even 60 years ago, he said, Pope Pius XII told anesthesiolo-

gists and intensive care specialists that “there is no obligation to have recourse in all circumstances to every possible remedy and that, in some specific cases, it is permissible to refrain from their use.”

Determining what measures amount to “therapeutic obstinacy” or “overzealous” treatment, and are therefore either optional or even harmful, requires discernment and discussion with the patient, the patient’s family and the caregivers.

“From an ethical standpoint,” the pope said, withholding or withdrawing excessive treatment “is completely different from euthanasia, which is always wrong, in that the intent of euthanasia is to end life and cause death.”

“Let each of us give love in his or her own way — as a father, a mother, a son, a daughter, a brother or sister, a doctor or a nurse. But give it!” Pope Francis said.

Capuchin Franciscan friar second American beatified

DETROIT (CNS) — Blessed Solanus Casey always said that “as long as there is a spark of faith,” there can be no discouragement or sorrow, said Cardinal Angelo Amato, head of the Vatican’s Congregation for Saints’ Causes.

His words were accompanied by “the concrete practice of faith, hope and charity in his everyday life,” said the cardinal in his homily during the Nov. 18 beatification mass for the beloved Capuchin Franciscan friar who was known for his cures and wise counsel.

“He came from an Irish family of profound Catholic convictions. Faith for him was a very precious inheritance for facing the difficulties of life,” Amato said. “When the young Bernard (his given name) Casey, entered the Capuchins, he passed from one community of faith to another.”

Blessed Solanus “focused on

NFL’s Detroit Lions, which was transformed for the mass. The altar, placed at midfield, was created originally for St. John Paul II’s visit to the Pontiac Silverdome in 1987. To the right of the altar was a large painting of Blessed Solanus. It was unveiled after the beatification rite, which took place at the beginning of the mass.

Dozens of bishops, priests and deacons processed into the stadium for the start of the liturgy. The music was provided by a 25-member orchestra and a choir of 300 directed by Capuchin Franciscan Father Ed Foley. The singers were members of parish choirs from across the Detroit metro area.

Amato was the main celebrant, joined at the altar by Detroit Archbishop Allen H. Vigneron, Archbishop Christophe Pierre, apostolic nuncio to the United States, and Boston Cardinal Sean P. O’Malley, himself a Capuchin Franciscan.

In the congregation were 240 Capuchin friars and at least 300 members of the Casey family from across America and their ancestral country of Ireland. The Casey family’s Irish roots were reflected in the Irish hymns chosen as part of the music for the liturgy.

Casey is the second American-born male to be beatified, after Blessed Stanley Rother, a North American priest from Oklahoma who in 1981 was martyred while serving the people of a Guatemalan village. He was beatified Sept. 23 in Oklahoma City.

Among the hundreds, if not thousands, of healings attributed to Blessed Solanus during and after his lifetime, Pope Francis recognized the authenticity of a miracle necessary for the friar to be elevated from venerable to blessed after a review by the Vatican’s Congregation for Saints’ Causes was completed earlier this year.

The miracle involved the healing — unexplained by medicine or science — of a woman with an incurable genetic skin disease, Paula Medina Zarate of Panama. She was only recently identified publicly and she was at the mass. As it began, she walked up to the altar with a reliquary holding a relic of Solanus.



CNS/Paul Haring

FIRST WORLD DAY OF THE POOR — Pope Francis leads grace before eating lunch with the poor in the Paul VI hall after celebrating mass marking the first World Day of the Poor at the Vatican Nov. 19. Some 1,200 poor people joined the pope for the meal.

Pope initiates World Day of the Poor

By Cindy Wooden

VATICAN CITY (CNS) — People have a basic choice in the way they live: either striving to build up treasures on earth or giving to others in order to gain heaven, Pope Francis said.

“What we invest in love remains, the rest vanishes,” the pope said in his homily Nov. 19, the first World Day of the Poor.

Between 6,000 and 7,000 poor people attended the mass in St. Peter’s Basilica as special guests, the Vatican said. While almost all of them live in Europe, they include migrants and refugees from all over the world.

Among the altar servers were young men who are either poor, migrants or homeless. The first reader at the mass, Tony Battah, is a refugee from Syria. Those presenting the gifts at the offertory were led by the Zambardi family from Turin, whom the Vatican described as living in a “precarious condition” and whose one-year-old daughter has cystic fibrosis.

In addition to the bread and wine that were consecrated at the mass, the offertory included a large basket of bread and rolls that were blessed to be shared at the lunch the pope was offering after mass.

Some 1,500 poor people joined the pope in the Vatican’s audience hall for the meal, while the other special guests were served at the Pontifical North American College — the U.S. seminary in Rome — and other seminaries and Catholic-run soup kitchens nearby.

Preaching about the Gospel “parable of the talents” (Mt 25:14 - 30), Pope Francis said the servant in the story who buried his master’s money was rebuked not because he did something wrong, but because he failed to do something good with what he was given.

“All too often, we have the idea that we haven’t done anything wrong, and so we rest content, presuming that we are good and just,” the pope said. “But to do no wrong is not enough. God is not an inspector looking for unstamped tickets; he is a Father looking for children to whom he can entrust his property and his plans.”

If in the eyes of the world, the poor have little value, he said, “they are the ones who open to us the way to heaven; they are our ‘passport to paradise.’ For us it is an evangelical duty to care for them, as our real riches, and to do so not only by giving them bread, but also by breaking with them the bread of God’s word, which is

addressed first to them.”

Where the poor are concerned, the pope said, too many people are often guilty of a sin of omission or indifference.

Thinking it is “society’s problem” to solve, looking the other way when passing a beggar or changing the channel when the news shows something disturbing are not Christian responses, he said.

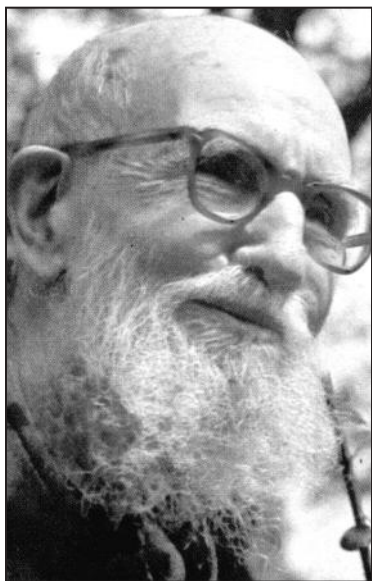
“God will not ask us if we felt righteous indignation,” he said, “but whether we did some good.”

People please God in a similar way to how they please anyone they love. They learn what that person likes and gives that to him or her, the pope said.

In the Gospels, he said, Jesus says that he wants to be loved in “the least of our brethren,” including the hungry, the sick, the poor, the stranger and the prisoner.

“In the poor, Jesus knocks on the doors of our heart, thirsting for our love,” he said. True goodness and strength are shown “not in closed fists and crossed arms, but in ready hands outstretched to the poor, to the wounded flesh of the Lord.”

Before joining his guests for lunch, Pope Francis recited the Angelus prayer with thousands of people in St. Peter’s Square.



CNS/The Michigan Catholic

Blessed Solanus Casey

the poor, the sick, the margined and the hopeless,” Amato said. “He always fasted in order to give others their lunch. For hours upon hours, he patiently received, listened and counselled the ever-growing number of people who came to him.”

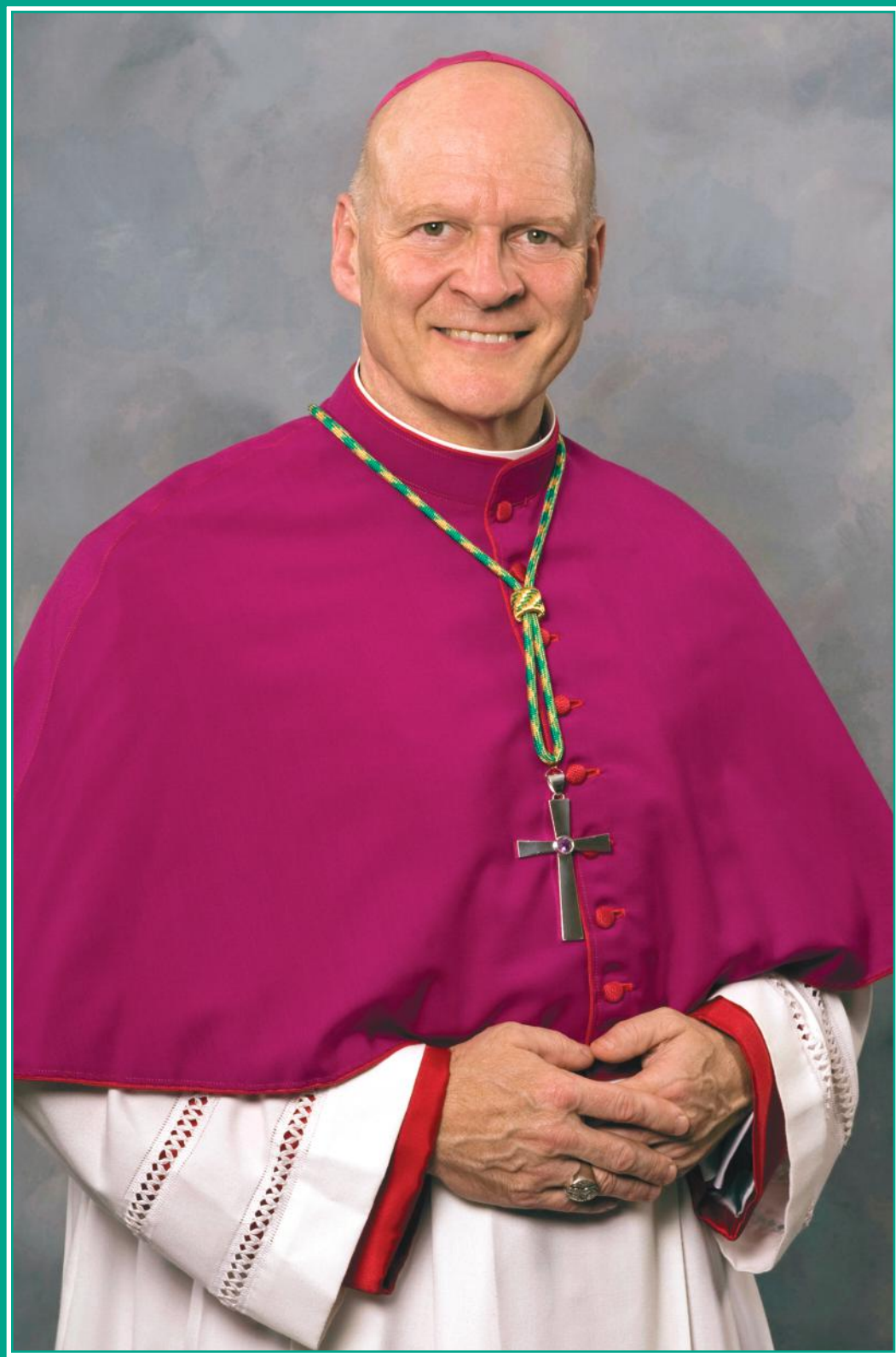
The friar saw people “as human beings, images of God. He didn’t pay attention to race, colour or religious creed,” the cardinal said.

A congregation of 66,000 people filled Ford Field, home of the

The grass is not, in fact, always greener on the other side of the fence. No, not at all. Fences have nothing to do with it. The grass is greenest where it is watered. When crossing over fences, carry water with you and tend the grass wherever you may be.

— Robert Fulghum

Diocese of Saskatoon



**Most Reverend
Mark Hagemoen**

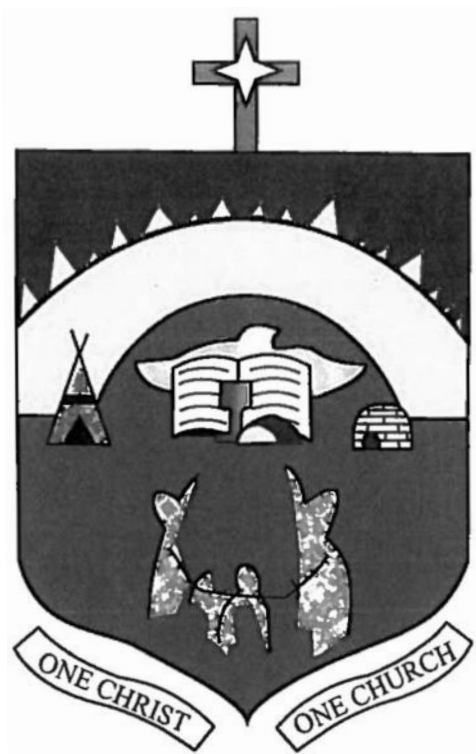


Congratulations
and best wishes to
Most Reverend
Mark Hagemoen
Bishop
of
Saskatoon

(Installation November 23, 2017)

We pledge to work with
you in your prophetic task
of making God's Word
our life.

Editors of the Prairie Messenger



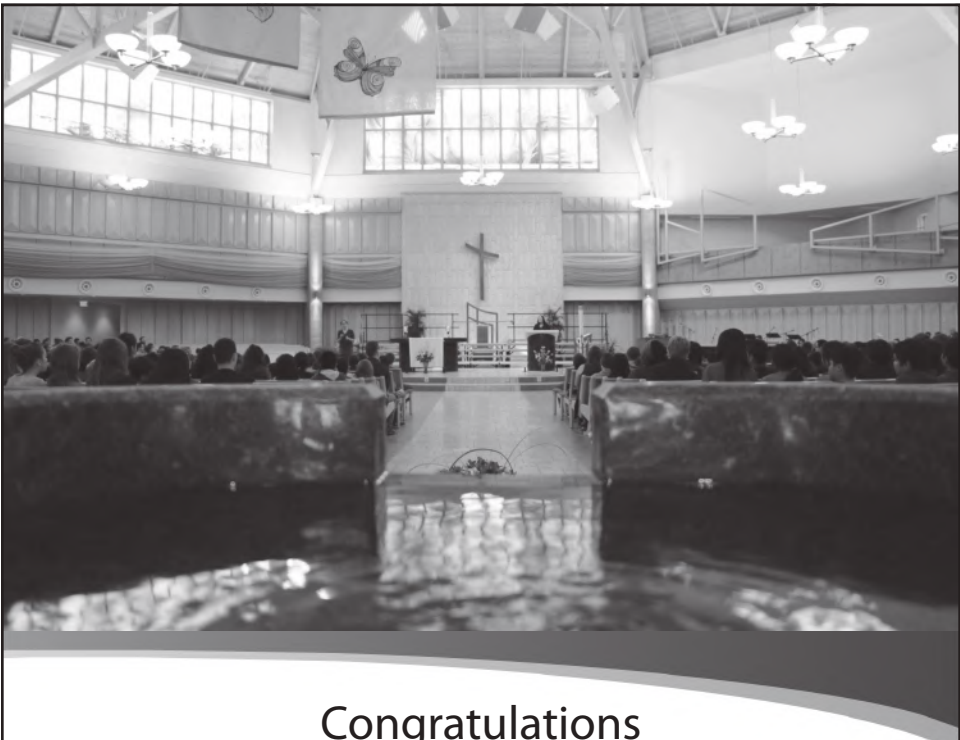
The Diocese of Mackenzie-Fort Smith
congratulates
Bishop Mark Hagemoen
on the occasion of his installation as
Bishop of the Diocese of Saskatoon.

Our blessings and prayers are with you.

*We congratulate
Most Rev. Mark Hagemoen
on his installation
as Bishop of Saskatoon.*

*We welcome you as collaborator
and we pray that your ministry
be fruitful.*

Archbishop Richard Gagnon
President
Assembly of Western Catholic Bishops/
Assemblée des évêques catholiques de l'Ouest
(AWCB/AECO)



Congratulations
Most Reverend Mark Hagemoen
on your appointment and installation
as bishop of the
Roman Catholic Diocese of Saskatoon!

From all the students, staff and Board of Education at
Greater Saskatoon Catholic Schools.

"I will give you shepherds after my own heart" (Jer. 3:15)

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**Congratulations to
Most Rev. Mark Hagemoen
on his installation as
Bishop of the
Diocese of Saskatoon

May God bless you
in your new ministry!**

Abbot Peter Novocosky, OSB
& monks of St. Peter's Abbey
Muenster, Sask.



God’s call was gentle, then more insistent

By Kiply Lukan Yaworski

For the new bishop-elect of the Roman Catholic Diocese of Saskatoon, God’s call has often been gentle and compelling, but at other times, it has been more insistent.

“There were times when I put God on hold, and he became more like the ‘Hound of Heaven,’ ” says Bishop Mark Hagemoen, citing poet Francis Thompson’s image of God’s persistence.

Hagemoen’s faith was first nurtured in the heart of a Catholic family.

Born Sept. 4, 1961, in Vancouver, B.C., he is the eldest son of Myra (nee Longworth) and Eric Hagemoen. His late mother has a Saskatchewan connection — she was born in Crystal Springs, moving to Vancouver in 1955, where she met and married Eric Hagemoen. The couple had two sons — Mark and his brother Daniel. Daniel is married to Lori and they have three children: Alana, Matthew and Jacob.

Parish life and Catholic education were important to the family, and helped to nurture Hagemoen’s faith in his early years.

“I was certainly active and



Bishop Mark’s family, from left: Eric, dad; Mark; Myra, mom; Daniel.

comfortable in my home parish,” Hagemoen recalls.

“I was an altar server and very much involved in my Catholic school of Holy Trinity elementary, and then later on, I went to a Christian Brothers high school, Vancouver College.” He is still connected to Vancouver College today, serving as a board member of the Catholic elementary and high school for boys and young men, founded in 1922.

“The life of both those schools was also one of faith and community, and in many ways supported the discernment of a vocation or a

call to priesthood,” Hagemoen describes.

Another important influence were pastors such as Rev. John Kilty, who served as a pastor at Holy Trinity Parish in North Vancouver for 33 years, and other pastors there, including Rev. Rufin Mika and Rev. John Tritschler. “I think the lives of pastors and priests are important in the life of the people. That was certainly true for me,” says Hagemoen.

“Certainly through my teen years I thought about priesthood, but I also thought about many other things — I thought about teaching, about social work. I also considered business,” he says. “I was compelled by the possibility of maybe doing some entrepreneurial work and intrigued by the ability to carry out special projects.”

After attending the University of British Columbia for his undergraduate degree, Hagemoen found that higher education had raised more questions than answers. “At the end of getting that degree, I wasn’t really sure about what I wanted to do. Along with that, personal questions about faith came up and I needed to pursue those.”

Hagemoen worked for a year in geological-mining exploration, raising money to take another year to travel around the world. “That trip was about seeing other places and countries, but it was also a pilgrim search.”

As he experienced other cultures and learned about other faiths and religious practices, Hagemoen underwent a powerful formative year of personal discernment.

“In a nutshell, it was during

that trip that I was really compelled to look at the person of Christ in a very personal way,” he says, describing how he purchased a Bible and turned first to the Gospel of Mark — partly because of the connection he felt in sharing the name of the Evangelist, but also because he knew it was the shortest gospel.

“Reading the life of Christ in the Gospel of Mark, the whole person of Christ really came alive for me in a renewed way,” says Hagemoen. “It was then that I became convinced that really, in whatever I did, I needed to hear Christ’s call to me.”

During that trip, the priesthood would persistently come to mind for Hagemoen. “The priesthood, the priesthood, the priesthood — it was not a loud voice, it was a soft voice. It was not an urgent voice, it was just a steady voice,” he describes. “Eventually I knew that I had to at least check out the possibility of the priesthood. It was not going to go away.”

Back in Vancouver, he approached Vancouver Archbishop James Carney in a letter, “kind of hoping that he would take a couple of months to respond to me.” The archbishop called him the same day. After several meet-

ings, 23-year-old Hagemoen entered St. Peter’s Seminary in London, Ont., where he completed his Masters of Divinity in 1990.

“I found the studies surprisingly intriguing and refreshing, and really very interesting. I didn’t really expect that. It was another affirmation for me,” says Hagemoen, describing how academics at the seminary — the study of philosophy and theology — opened up a whole new world. “This was really speaking to my heart, and certainly to my mind, and I wanted to pursue it.”

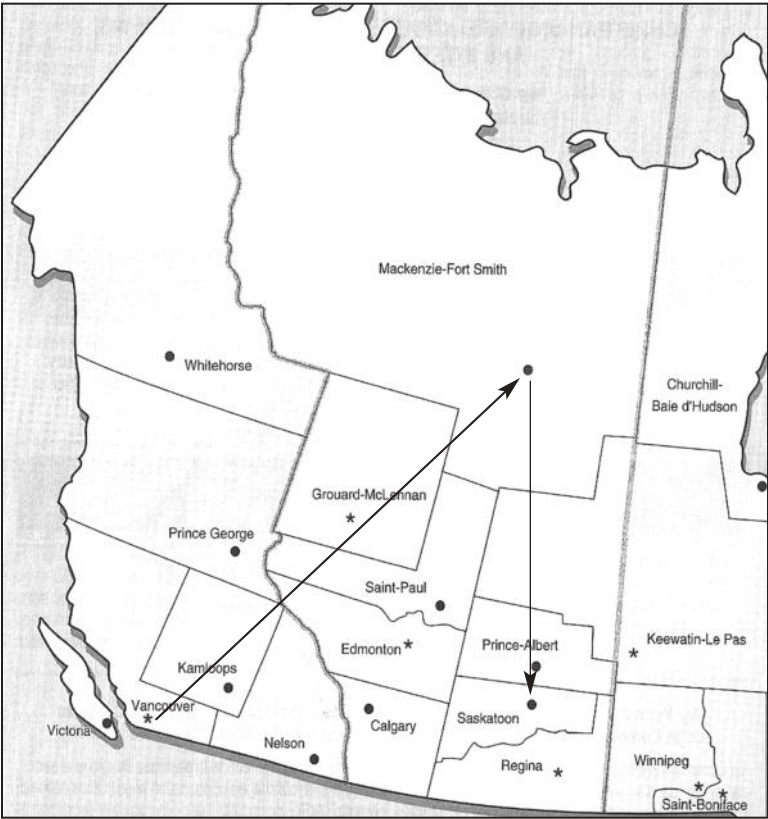
During those years in the seminary, he also began to gain pastoral experience in a variety of settings, including his year-long internship and summer ministry opportunities. “It wasn’t until my very last year that I said that I really feel this is what God is calling me to do. I said yes, not having all the questions answered — but I knew that was true in any life,” says Hagemoen.

On May 12, 1990, in Vancouver, Bishop Lawrence Sabatini of Kamloops ordained Hagemoen and his classmate Rev. Paul Than Bui on behalf of Carney (who was ill at that time).

In addition to serving in parishes, Hagemoen worked for 10 years as the director of the Office of Youth Ministry in the archdiocese — an appointment that began shortly after he attended World Youth Day in Denver as a young priest. Hagemoen described how Vancouver Archbishop Adam Exner, OMI, had a strong vision of diocesan youth ministry existing to offer support and formation to the local parishes, who would then minister with and for their own young people.

It’s a solid vision that applies to most diocesan ministry, he adds. “There is this sort of wonderful relationship between the diocesan church, and the local parish community. That relationship is so important. The diocese provides what it is appropriate for it to provide, and the local faith community is where the relationships are really fundamental and dynamic. It is a vision that speaks to the living dynamism of the People of God.”

Hagemoen completed the National Certificate in Youth Ministry Studies and the Diploma



This map shows the journey of Bishop Mark Hagemoen: starting in Vancouver, ordained for Mackenzie-Fort Smith and now serving in the Roman Catholic Diocese of Saskatoon.



Mark around 1963, two years old.

— NEW MINISTRY, page 7


Sincere congratulations and prayerful best wishes to

Most Reverend Mark Hagemoen

on the occasion of his installation as

Bishop of the Roman Catholic Diocese of Saskatoon.

May Christ the Good Shepherd abundantly bless him with wisdom, courage, openness and love. Filled with the Holy Spirit, may he be a blessing to the people whom he serves. Together, may they give honour to God and proclaim the Good News.



Archidiocèse de
Saint-Boniface
Archdiocese

Archbishop Albert LeGatt,
the clergy, the religious and laity

Congratulations ~ Félicitations

and

God’s Blessings

Most Rev. Mark Hagemoen

on your appointment as

Bishop of the Diocese of Saskatoon

We pray that your ministry be fruitful

Bienvenue ~ Welcome

Les Filles de la Providence

Daughters of Providence

Bishop finds it hard to say goodbye to former diocese

By Kiply Lukan Yaworski

It is not easy to say goodbye to the Diocese of Mackenzie-Fort Smith for Bishop Mark Hagemoen, who after four years in the northern diocese has been appointed as bishop of the Roman Catholic Diocese of Saskatoon.

“A part of me keeps wanting to say ‘I am sorry that I am leaving you so soon,’” he admits.

But the other emotion at this time of transition is a profound sense of gratitude, Hagemoen says.

“I am a changed man because of having experienced the life and the people and the ministry here in Mackenzie-Fort Smith, and I am very, very grateful for that. The People of God here will always be part of my life,” he says.

“I have heard that for some of the Dene people, there is no such thing as goodbye because we are still connected. I find that very helpful and refreshing as I take leave of this place for now.”

After his installation as bishop in December 2013, Hagemoen said he focused primarily on building relationships, learning new ways of being and thinking, and seeking how best to respond to great need across the diocese, with often very limited resources. “It became very clear that I just had to start by getting to know the needs, by getting to know the people, and building relationships. That has been a big feature of my work here as a bishop in the diocese of Mackenzie,” he says.

Eventually that led to greater clarity around the needs, and possible projects and programs for the Diocese of Mackenzie-Fort Smith. “One of the great challenges that we have had to deal with is the deterioration of buildings, especially with climate shift,” he says. “It is happening very quickly. Even in the last few years, the permafrost melt and the rainfall has so increased that it is really affecting the buildings and

their foundations.”

There has also been a strong desire to respond well to the people’s requests for programs and support from the Church. “I was quite surprised and delighted at the hunger for sacramental supports. I heard that right away in almost every community, from the people; they would say: ‘Bishop, we really want baptism, and confirmation, and communion, and marriage for our people.’ They were quite clear on that.”

Another recurring theme was healing. “It involved really trying to be present, and to understand and to hear peoples’ journeys, their healing journeys, and what that means for them. It meant trying to build the kinds of supports that they would find helpful from the Church — this was a big thing.”

Hagemoen says that in terms of the work of the Truth and Reconciliation Commission to respond to the damage caused by residential schools, he has found the northern diocese to be engaged and ahead of some other areas of the country.

“Two bishops ago, Bishop Denis Croteau, OMI, did not know that there would be a TRC, but he and the diocesan community certainly anticipated the need for healing and a response and support for people coming out of the experience of residential schools,” he notes.

Under Croteau’s leadership and then under Bishop Murray Chatlain, there was a strong focus on Returning to Spirit programs in the diocese, involving holistic healing between Indigenous people and non-Indigenous people, including representatives of the Church. “I would say that in the North in some ways, people have really anticipated some of the features of the healing calls of the TRC and are responding.”

Reflecting on what it means for Mackenzie-Fort Smith to be an Indigenous diocese, Hagemoen stresses that it is not that the Catholic Church is merely reaching

out to Indigenous people — rather “it is that the Catholic faith community, which is Indigenous, is looking at its ongoing life and journey as the People of God together.”

He adds: “It is a wonderful opportunity and such a fresh perspective . . . there are many different gifts, and there are many ways of approaching, honouring and receiving those gifts. But you only become aware of that through relationship-building.”

Hagemoen says he has learned a lot serving in Mackenzie-Fort Smith. “I tend to be a guy that likes to ‘get at’ things, so one of my challenges is trying to suspend the desire to act, and not taking any action before it is really, really clear where the Spirit is leading,” he says.

“Again, with that challenge, one of the priorities has to be relationship building — relationship, relationship, relationship,” he stresses. “That’s not easy, given all the demands and the complexities that come with leadership and administration for everybody today, but relationship has to permeate all that we do, and I hope, all that I try to do.”

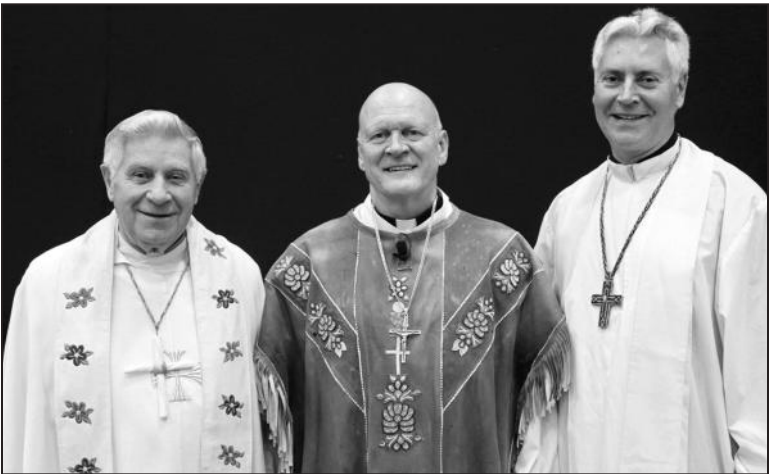
Building relationships will also be the way that he hopes to learn more about his new home, the Roman Catholic Diocese of Saskatoon.

“What I have already discovered is that there are just so many features to the Catholic diocese in Saskatoon that I am looking forward to experiencing and supporting as a bishop,” Hagemoen says. “I do value and recognize the work that the diocese has already done, especially in the leadership of my predecessors.”

Whether it is in the response to the TRC, youth ministry, evangelization, or continuing the diocese’s focus on ecumenism and interfaith dialogue, Hagemoen says: “I am looking forward to trying to continue that good work.”

He adds: “Being part of a pastoral vision that holds up the People of God is absolutely essential.”

Finding ways to communicate the Gospel in this time and place is also a con-



Retired Bishop Denis Croteau, OMI, left, and Bishop Murray Chatlain, right (former bishops of Mackenzie-Fort Smith) placed a strong focus on Returning to Spirit programs in the diocese, involving holistic healing between Indigenous people and non-Indigenous people. “I would say that in the north in some ways, people have really anticipated some of the features of the healing calls of the TRC and are responding,” Bishop Mark said.

cern for Hagemoen.

“Our world seems so angry today. There are many commentaries about why there is a rise of anxiety and anger and so forth, and one of the commentaries that strikes me, is that while we over-communicate with technology and other things, we actually communicate very poorly,” he observes.

“As the People of God we are called to look at how the Gospel calls us to communicate and share well — especially if we are going to be effective in evangelization with and for our people. In many ways, the New Evangelization is probably largely about this issue of sharing the Gospel and communicating in a

very blessed and human way.”

Hagemoen notes that he is excited about coming into a diocese that has such a vibrant Catholic community and culture.

“It seems that there is just such a range of wonderful groups and institutions in the Diocese of Saskatoon — Catholic education, and higher Catholic education, Catholic health care and the various social groups in the diocese. There is an awful lot of evangelization and outreach that has been part of the Diocese of Saskatoon for many years.”

He adds that he already has a few concrete signs that he is coming into a vibrant community: “My calendar is already filling up, and I haven’t got there yet!”



Bishop Mark mixes with his parishioners after celebrating confirmation on Church Hill, Tsiigehtchic, NT.

Congratulations and Welcome Bishop Mark Hagemoen!

The DAVIDSON ROMAN CATHOLIC PASTORAL REGION

Sacred Heart, Davidson
Holy Redeemer, Elbow

St. Andrew’s, Kenaston
Immaculate Heart of Mary, Outlook

The Cathedral of the Holy Family

warmly welcomes

Most Reverend Mark Hagemoen

as our new bishop ~

Our prayers are with you!



CATHEDRAL OF THE
HOLY FAMILY

We are Holy Family

Steiner family become lay ministers

By Therese Steiner
Fraser Lake, B.C.

Our family first met *Father* Mark Hagemoen through Bishop Gary Gordon when he was bishop of the Yukon diocese. Bishop Gary later put us in contact with Bishop Mark, newly appointed bishop of the Diocese of Mackenzie-Fort Smith, expressing the great need in this northern diocese.



Steiner Photo
Bishop Mark enjoyed snowshoeing with Matthias and Ray Steiner in Tsiigehtchic.

Bishop Mark invited us (my husband Ray and I, with our five children at the time) to serve as lay ministers in a small community north of the Arctic Circle, Tsiigehtchic, Northwest Territories.

Bishop Mark led us with patience and understanding through our time of discernment and we eventually headed north. We lived with the people of Tsiigehtchic for a year. This time was a great blessing for our family, and has had an immeasurable impact on us. Since then we have worked with Bishop Mark on other projects in the diocese.

When you have left family and friends to serve in an isolated northern community, your diocesan family becomes very important to you, as does the openness of your new community. Bishop Mark was always a very supportive father figure to us. He often called to check in on us and each of our children. He always made time to guide us on challenging pastoral issues provid-

ing clarity and compassion. Many times he made the distant journey to Tsiigehtchic to be with and pray with our family and the community. Our children would be counting down the days until his arrival.

Our home in the mission house, or rectory, was a busy place. Children from the community would drop in from noon till night. Others would call or stop by with various struggles. The phone rang often. There was dust and sawdust all around as my husband, Ray, tackled the many overdue repairs to the house and church. And this is not to mention the continuous noise and activity of our own children (aged 14, 10, seven, three and newborn at the time) and our family dog underfoot.

Arriving with five pounds of coffee under his arm, and groceries to share, Bishop Mark would move in to this grace-filled chaos.

We marvelled each morning as we watched Bishop Mark, a greatly organized person by nature, manage to say his prayers, keep up with his emails, conference calls, and major projects, and still fit in staring contests with our three-year-old daughter, Theresa. Much of this was done from the couch in the living room, as we had no space for an office.

He helped restore order to the mission house that had long sat empty, hauling load after load of garbage to the dump, with his simplified academic advice, “when in doubt, chuck it out.” He happily crammed in at the crowded table

filled with our children and others from the community as we shared a pot of soup or fried loche liver from a fresh catch from the river.

The children would giggle at Bishop Mark’s enthusiastic comments of “oh, baby” and “holy noodle!” They still laugh about competing with him at table tennis, though when it comes to Bish-



Steiner Photo
Bishop Mark invited the Steiner family to serve as lay ministers in Tsiigehtchic, Northwest Territories, a small community north of the Arctic Circle. They have since worked on a number of other projects in the diocese.

op Mark and sports, the word “competing” doesn’t tell the whole story. He would also join in making music mesmerizing the children when he cut loose on the piano.

Though undeniably different from his daily life, Bishop Mark joined in our family’s life with apparent ease.

One great memory of our time with Bishop Mark was late in the summer of 2016. Bishop Mark was again in Tsiigehtchic to celebrate confirmation and to lend a hand with the renovations. Toward the end of his stay, we pleaded with him to take a day to rest and go to the mountains — he finally agreed.

We spent a beautiful day in the Richardson Mountains. At our first stop, we lost Bishop Mark, as he wasted no time in ascending the nearest ridge, with the teens in hot pursuit. At our next stop, we asked Bishop Mark if he would like to carry our little Daniel in the backpack carrier. It was our ploy to slow him down enough to keep pace with him.

Up in the mountains, as a storm brewed in the distance, Bishop Mark celebrated mass. It was a beautiful and powerful celebration together. It was a day we won’t forget.

In working with Bishop Mark on other projects in the diocese, he demonstrated time and time again his leadership. He was

never afraid of making necessary decisions. With his tireless enthusiasm, he had a way of making projects happen, never discouraged by the challenges that arose along the way, rather trusting in God’s providence.

In his willingness to serve God and his people, Bishop Mark would do what needed to be done from the loftiest assignments to the most humble tasks. He set the example for others, particularly young adults, to not be afraid to live their faith, but rather embrace the adventure of bringing God to others by reaching out and serving those in need.

As sad as we were at the news that Bishop Mark would be leaving the Diocese of Mackenzie-Fort Smith, we were happy for the Diocese of Saskatoon. Bishop Mark is a dynamic leader full of joy and zeal with ceaseless energy and ideas. He will guide the diocese with great care.

We love you, Bishop Mark, and wish you all the best in the Diocese of Saskatoon. Steady as she goes.

As for what advice can we offer the Diocese of Saskatoon: make the coffee strong and encourage your bishop to take a day of rest every now and then. Join with him on the journey of building the Kingdom of God. You will be greatly blessed with Bishop Mark as your shepherd.

*The Oblates, Oblate Associates
and Queen’s House of Retreat
of the Province of OM1 Lacombe Canada
offer our prayers, good wishes
and support to
Most Reverend Mark Hagemoen
in the calling to service as Bishop of the
Roman Catholic Diocese of Saskatoon.*

*May the Holy Spirit guide you
in your ministry and leadership.*



CONGRATULATIONS

and prayerful support
BISHOP MARK HAGEMOEN
on the occasion of your installation
as Bishop of the Diocese of Saskatoon



Archbishop Donald J. Bolen
The clergy, religious and faithful of the Archdiocese of Regina

FÉLICITATIONS! CONGRATULATIONS!

Most Reverend Mark Hagemoen

May God bless you in your new Church Ministry. Our prayers and affection are with you.

Que Dieu vous bénisse dans votre nouveau ministère d'église. Nos prières et notre affection vous accompagnent.

The Grey Nuns of St. Boniface
Les Soeurs Grises de Saint-Boniface



Je suis venu pour que vous ayez la vie et que vous l'ayez en abondance. (Jn:10:10)

His Excellency
Most Reverend Albert Thévenot, M. Afr.
and the Diocese of Prince Albert
offer heartfelt prayers and God's blessings to
Most Reverend Mark Hagemoen
on the joyous occasion of
his installation as Bishop of the
Roman Catholic Diocese of Saskatoon



Congratulations to
Most Reverend Mark Hagemoen

on his Episcopal Installation as
Bishop of the Roman Catholic
Diocese of Saskatoon



The Sisters of Providence
of Western Canada



St. Mary's Parish
of Macklin

Congratulates Your Excellency
Bishop Mark Hagemoen

We are thankful to have you with us,
and wish you God's many blessings.

St. Mary's Parish Council,
Knights of Columbus and Catholic Women's League

A Warm Congratulations
and Welcome to the New
Bishop of Saskatoon
Most Reverend Mark Hagemoen

May God Guide and Bless
You and Give You Joy in
Your New Ministry.

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AXIOS! AXIOS! AXIOS!



Most Rev. Bryan Bayda, C.Ss.R.
Eparch of Saskatoon,
Bishop Emeritus Michael Wiwchar, C.Ss.R.
and
The Clergy, Religious and Faithful
Of the
Ukrainian Catholic Eparchy of Saskatoon

Congratulate
His Excellency
Most Reverend Mark Hagemoen
On the occasion of your installation as
Bishop of the Diocese of Saskatoon
Axios! Axios! Axios!
May God grant you many more years!

AXIOS! AXIOS! AXIOS!

Bishop has a habit of calling people to ministry

By Douglas Pham

Having worked and, dare I say, suffered, with Bishop Mark Hagemoen for a number of summers now, I know that the Diocese of Saskatoon will be blessed with a competent and eager bishop, filled with the joy of the Lord.

My journey and friendship with Bishop Mark began with a mutual interest in hiking. When he was president and principal of St. Mark's and Corpus Christi College in Vancouver, he would organize student hikes. Some of these hikes were definitely not for the faint of heart.

One particular excursion, which testifies to the awe-inspiring sense of mission and commitment that Bishop Mark exudes, was described by a Jesuit as "a summit of pain." It was a gruelling 13-hour hike that involved a slight detour, but it was a blessed time. This is but one fond memory.

Upon reflection, I realize that I have found myself involved with Bishop Mark during times where he was making some significant transitions.

While Bishop Mark was still at St. Mark's and Corpus Christi College, he called me to assist him with moving to St. Augustine's Parish. Soon after we had

completed the move and he had finished repainting his new living quarters, news arrived of his appointment as the Bishop of the Diocese of Mackenzie-Fort Smith.

This was an unforeseen event because at the time he was in the process of establishing St. Mark's Bachelor of Arts in Theology and Culture Program; yet, with much hope and resignation to the Holy Spirit, he began his transition into the North.

As the summer of 2015 began, he called me and offered me an opportunity to provide maintenance and hospitality at the diocese's retreat centre, Trapper's Lake Spirituality Centre. Similarly, he called and proposed that I return yet again during the summer of 2016.

Most recently, he called me last winter and proposed a project in Tulita, a community of 500 - 600 people. He asked me to be the team co-ordinator of a group of young men that resided at and worked on the restoration project of the Church of St. Theresa of Avila, which took place this past summer.

Bishop Mark is very effective at calling people, unabashedly for the love of God. Furthermore, in calling, he also proves to be a stalwart support and encouragement.

Personally, for a number of the projects, I did not think of myself as the best option. I reckoned he could have found someone more experienced or competent than I, but he called me by name. In his style of servant-leadership, he assisted me in my own growth in leadership and initiative; he trusted and genuinely considered my judgments and thoughts.

For example, during the summer of 2015, my knowledge of concrete work was quite limited, and I had never needed to order any notable quantities of concrete. Despite concrete work not being in the initial job description, Bishop Mark gave me an opportunity to grow and supported me through it.

Throughout my experiences with Bishop Mark, I came to hear many of his phrases. One such phrase is, especially when he asks you to do "grunt-work" or something difficult: "I would never ask of you what I would not do myself."

During my time in Tulita, the basement flooded about four inches. This flood happened primarily because of the trench that our team had dug around the perimeter of the church in order to install a membrane to help prevent water from getting to the cracked foundation.



St. Theresa of Avila Church in Tulita, in a community of 500 - 600 people, was part of a restoration project this past summer.

We needed to backfill the trench as soon as possible, before the next rain, which was forecasted to come in a week's time. After discussing the issue and its inconvenient timing with Bishop Mark, we knew what we had to do and he said, "I would never ask of you what I would not do myself." He then made a spontaneous flight from Yellowknife to Tulita to assist us with the backfilling. As Bishop Mark would say, "He's not just a pretty face."

To me, Bishop Mark is not some distant bishop, or disconnected boss; he is a friend who has compassion (the etymology of which means to literally "suffer with"), and he carries with him a strong pastoral sensitivity that is deeply rooted in an incarnate Christ.

The people of the Diocese of Saskatoon will be blessed by Bishop Mark's presence and will soon know what it means to "shake and bake"!

Bishop Mark was very excited about coming north, to new ministry

Continued from page 3

for Advanced Studies in Ministry in 1997 and earned a Doctor of Ministry program at Trinity Western University in 2007.

Beginning in 2004, he served in a number of administrative roles in the archdiocese, including Vicar of Pastoral Services, Moderator of the Curia, and Vicar-General. He also served as principal of St. Mark's and president of Corpus Christi Colleges in Vancouver from 2011 - 13.

In October 2013, Pope Francis appointed Hagemoen as the sixth bishop of the Diocese of Mackenzie-Fort Smith. The episcopal ordination and installation took place on Dec. 15, 2013, at Saint Patrick's High School in Yellowknife.

"When I came up here, and sort of got over the numbness of being called to being a bishop, I found



Bishop Mark worked for 10 years as the director of the Office of Youth Ministry in the Archdiocese of Vancouver.

that I was very excited about coming north," says Hagemoen. "I had

always dreamed about the northern frontier, and perhaps that is what the Oblates and the religious women of decades ago experienced too."

At the same time, he was rather overwhelmed at becoming a bishop, and all the learning his new role entailed. "That included the call to really learn about a people and a life that I knew very little about — in particular, the life of Indigenous brothers and sisters in the North," he says.

In a huge

northern diocese — with many needs and few resources — it soon became clear to the new bishop that he had to start by getting to know the people. "That has been a big feature of my work here as a bishop in the Diocese of Mackenzie-Fort Smith. At its heart, it was about trying to be present and to build relationship."

After four years of encounter, activity and growth for Hagemoen as bishop of Mackenzie-Fort Smith, he is now being called to serve in another diocese. On Sept. 12, 2017, it was announced that Pope Francis had appointed Hagemoen as the bishop of the Roman Catholic Diocese of Saskatoon, to succeed Donald Bolen, who was installed as Archbishop of Regina in October 2016.

A favourite scripture passage from Philippians 2:5-11 has resonated greatly for Hagemoen over the years. The verses are

featured on prayer cards for his priestly ordination in 1990 and his episcopal ordination as bishop for the Diocese of Mackenzie-Fort Smith in 2013, as well as for his upcoming installation Nov. 23, 2017, as bishop of the Roman Catholic Diocese of Saskatoon.

The passage offers both a vision and a challenge for his vocation: "Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave . . . he humbled himself and became obedient to the point of death — even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

As for his episcopal motto — *Pax, Servitus, Spes* (Peace, Service, Hope) — it will remain the same as he takes up his new role as bishop of Saskatoon. Hagemoen relates the three words to how the life of the Trinity challenges us to enter into a dynamic relationship with God and with others.

"The motto is a challenge for me too, as well as an inspiration: to believe the Holy Spirit is alive and well and leading us today in *Hope*, as the Father calls all creation and all peoples to ongoing *Shalom* (Peace), with the incarnate Son of God — Jesus Christ — who leads and inspires us in the *Servant* way to Truth and Life. The Trinity personifies something that is vitally inspirational to each one of us — including a bishop."

**Congratulations
and Best Wishes
Bishop Mark Hagemoen**

*We continue to hold you in prayer
as you serve the People of God
in the Diocese of Saskatoon.*

Sisters of Instruction of the Child Jesus

Bishop Mark writes regular online bishop's blog

By Kiply Lukan Yaworski

Reflections by Bishop Mark Hagemoen about his life as shepherd of Mackenzie-Fort Smith have been shared on the diocesan website over the past nearly four years, offering a concrete picture of life in the northern diocese, complete with compelling and beautiful photographs.

"My experience of the Diocese of Mackenzie-Fort Smith is one of finding in this cold place a people of warm hearts!" writes Hagemoen in his first blog entry at <http://mfsdiocese.org/bishops-blog> in March 2014, a few months after he was appointed bishop of Mackenzie-Fort Smith by Pope Francis.

"I have been welcomed and received enthusiastically and warmly, and people have been gracious and patient with their new bishop who comes from the lotus land area of southwestern British Columbia."

The vast diocese "features so much blessing amidst the diverse communities and circumstances of this great territory and land," observes Hagemoen in inaugurating the blog.

"However, I am thankful to Almighty God for the constant blessing of encountering warm hearts in this great cold place. It is this chief feature which is for me a great source of hope and inspiration."

The appointment of the Vancouver-born priest as the bishop of Mackenzie-Fort Smith was announced by Pope Francis in October 2013. Hagemoen's episcopal ordination and installation took place on Dec. 15, 2013, at Saint Patrick's High School in Yellowknife. He succeeded Bishop Murray Chatlain, who in December 2012 was installed as archbishop of neighbouring Keewatin-Le Pas.

For Hagemoen, the first several months in his northern diocese — geographically one of the largest in the world — were spent learning more about the realities of his new community.



Liz Baile

Ray and Therese Steiner of Fraser Lake, B.C., were invited by Bishop Mark to bring their family to the community of Tsiigehtchic in the diocese to serve as lay ministers.

Those early days included travel, celebrations, and "getting to know the talented and dedicated diocesan staff that make up the ministry team in service of the parishes and communities of the diocese." He also spent time getting to know his brother bishops at retreats and assembly meetings across Western Canada and beyond.

In September 2014, Hagemoen travelled to Rome for "bishops' school," where newly ordained bishops participate in presentations from prefects and secretaries of Vatican curia offices. "Highlights included meeting with the various bishops from Propagation of the Faith dioceses in Africa, Asia, India, and South America, including Bishop Anthony Krotki, OMI, from the Diocese of Churchill-Hudson, and the meet-

ing with Pope Francis on the last day of the conferences," writes Hagemoen. Another eventful visit to Rome would occur near the end of his time in the diocese, in the spring of 2017, when he joined the other bishops of Western Canada for their *ad limina* visit, which included a meeting with the Holy Father.

Throughout the bishop's blog, Hagemoen's priorities are evident. These priorities include walking in relationship, learning from Indigenous peoples, encouraging active faith and youth ministry, and supporting Catholic education.

"Our Catholic schools in Yellowknife are also a great treasure in our diocese, and I have had the opportunity to visit and get to know the school communities through several visits," notes the new bishop in his first blog in March 2014.

Shortly after Hagemoen's appointment, diocesan leaders gathered with their new bishop for a "working retreat" that focused on major features of the New Evangelization for the 21st century, as reflected on by Pope Francis, Saint Pope John Paul II, and Pope Benedict XVI.

"It was also an opportunity for leaders to bring forward various issues and needs of the six major communities throughout the diocese — the Tlicho, the Sahtu, the Decho, the South and North Slave, the Delta and Arctic Coast, and the Athabasca regions of the diocese," explains Hagemoen in the blog.

At that early retreat, several priorities were confirmed for the diocese, including the need for further programs and support for healing, family life, addictions recovery, and youth and young adult ministry.

As his time as bishop unfolded, Hagemoen continued to share his insights and experiences. "The Dene peoples of this diocese have taught me much about

walking with Our Lord during the sacred and holy time of Lent and now Easter," he writes in the spring of 2014.

"Lenten devotions are strong among the Sahtu Dene people, as I experienced in the communities of Deline, Tulita, Fort Good Hope, and Colville Lake. In addition to celebrating many masses, hearing many confessions, praying many rosaries, and blessing many homes, we were faced with a tragic death of a young woman in Fort Good Hope. However, I am grateful for the lessons shown me regarding how we need to support one another in crisis through prayer, presence with family and community," says Hagemoen.

"I am also in awe regarding the remarkable and amazing contribution of the Oblates of Mary Immaculate, who established many churches and provided pastoral ministry for decades to the peoples of this region. The Oblates were not only priests to

these people, but also teachers, builders, and caregivers."

As his term as bishop continued, Hagemoen shared insights into the devout faith of the people across the diocese, including the Athabasca Dene peoples of Fond du Lac, Black Lake, and Stony Rapids. "God has indeed blessed the Dene people with a deep faith and spirituality, and hunger for all that is sacred and good," he writes.

During the long summer days of his first July up north, Hagemoen visited the "vast and wondrous Arctic region," a land of sun, ice and snow. It is also the home of the Inuvialuit people, whom he describes as robust, warm-hearted and welcoming, living in a land that is "beautifully picturesque and harsh."

It was also in July 2014 that the Diocese of Mackenzie-Fort Smith under Hagemoen's leadership, entered into a covenant relationship with the Archdiocese of Edmonton.

The partnering initiative came out of the invitation by Pope John Paul II to the Church of the Western Hemisphere to look for opportunities for dioceses to work together in support of their common mission in Christ. Concelebrating with Archbishop Richard Smith and Bishop Hagemoen was Mackenzie-Fort Smith's Emeritus Bishop Dennis Croteau, OMI, Vicar-General Rev. Joseph Daley and local pastor Rev. Ben Ubani, SMMM, of St. Patrick's Church in Yellowknife.

A number of educational institutions, families, youth and individuals regularly visited the diocese of Mackenzie-Fort Smith to live, learn, and engage in ministry and mission. For instance, Ray and Therese Steiner of Fraser Lake, B.C., were invited by Hagemoen to bring their family to the community of Tsiigehtchic to serve as lay ministers (see related article, page 5).

Other visits were shorter in duration. Students and teachers from Corpus Christi College in Vancouver visit the diocese as part of a service-learning program, which features a focus on

— Continued on next page



Therese Steiner

Bishop Mark with the National Evangelization Team that visited the Diocese of Mackenzie-Fort Smith for the first time in 2014 and assisted with youth events and retreats.



Liz Baile

Bishop Mark celebrated mass near the water. In July 2015, a water conference hosted by Deline First Nation, with people from across the territories discussed "the need to be good stewards of the God-given gift of water, which is so essential for life of people and all of creation, and which is threatened today by the global mismanagement and abuse of creation."

Students give inspiring example of servant leadership

Continued from previous page

Aboriginal culture and issues in Northern Canada.

In 2014, for the fourth consecutive year, a group of undergraduate students from King's University College in London, Ont., came to the annual Pine Channel Spiritual Gathering in the Diocese of Mackenzie-Fort Smith, one of several annual pilgrimage gatherings in the northern diocese. Pine Channel is located in northern Saskatchewan on Lake Athabasca.

The great gathering of pilgrims warmly welcomed the bishop to this place of retreat and sanctuary. "I was also immediately introduced to a team of talented and energetic students who seemed to be very devoted to their role and participation in this special spiritual gathering. Students were from the Catholic teachers program and social work program at Kings," the bishop writes.

"Many afternoons and evenings featured a large group of children and young people huddling around the cooking fire, being entertained and inspired through their interaction with individual students — who were inspiring examples of servant leadership and caring friendship."

Students from both of those Catholic colleges — Corpus Christi in Vancouver and King's University College in London —

continued to visit the Diocese of Mackenzie-Fort Smith in future years.

Between October 2014 and May 2015, the National Evangelization Team (NET) also visited the Diocese of Mackenzie-Fort Smith for the first time, assisting with development of youth ministry in the diocese, and offering service at a retreat centre at Trapper's Lake. NET also returned to the diocese again in the coming years, assisting with youth events and retreats at several faith communities.

At other times, youth from the Catholic boy's school Vancouver College (a school that Hagemoen himself attended) have also visited the diocese of Mackenzie-Fort Smith — for instance, as part of a retreat exchange with Yellowknife Catholic high school students.

Peter Dai Nguyen, a young man from Vietnam served at the Trapper's Lake retreat centre during Hagemoen's time as bishop, before eventually going on to study at Christ the King Seminary at Mission, B.C.

Often when Hagemoen visited the far-flung communities of his diocese, he would reflect on the experience and share photographs on the blog.

After a visit to the faith communities of the Sahtu, including a visit to Colville Lake when one of the community's oldest members had just died, Hagemoen writes: "The faith of the Sahtu people is



From left, Gizelle Gaudron, Liz Baile, Bishop Mark and Gerri Fletcher formed the Advancement Committee.

very strong — in part because of the heroic and treasured lives of the Oblate community, along with the deep faith and spirituality that has always been present in the lives and culture of the Dene people. This faith continues to be called deeper, as the Dene people of the communities call for a broadening of life and activity in their faith communities."

In another entry, the bishop describes June 2015 events in Ottawa and Yellowknife to mark the end of the Truth and Reconciliation Commission process in Canada. Representatives of the diocese attended the Ottawa event, which featured the release

of the TRC Report and its 94 Calls to Action, as well as presentations by Archbishops Gerald Pettipas, CSsR, and Terence Prendergast, SJ.

Diocesan Study Days in the fall of 2016 took a closer look at the TRC and the Calls to Action. "Various regions of our diocese reflected on pastoral priorities that addressed these, and planned how these would be approached in the various communities in these regions," according to the bishop's blog.

In July 2015, he described a water conference hosted by Deline First Nation, with people from across the territories discussing "the need to be good stewards of the God-given gift of water, which is so essential for life of people and all of creation, and which is threatened today by

the global mismanagement and abuse of creation." Hagemoen noted the encouragement provided by Pope Francis's recent encyclical on care of creation, *Laudato Si'*.

Changing climate was also having an effect on church buildings, with an increasing need to renovate and repair buildings across the diocese — projects which involved many volunteers and partners. Updates and photos were regularly published online.

Faith in Action was the theme for the diocese's 2016 - 2017 ministry year. That included a group of young missionary volunteers known as "Team Tulita," who were repairing and restoring St. Therese of Avila parish in Tulita, N.W.T., in the Sahtu region. It also included ongoing "faith in action" work on the Trapper's Lake retreat centre, and the rebuilding of Sacred Heart Church in Fort Simpson.

Hagemoen blessed the new \$1.3-million church building for Sacred Heart Parish in Fort Simpson on Sept. 17, 2017, just a few days after his appointment as the new bishop of the Roman Catholic Diocese of Saskatoon was announced.

The building project is an answered prayer for the people of Fort Simpson, who were also marking the 30th anniversary of the visit of Saint Pope John Paul II to their remote northern community. "The project featured many years of fundraising and planning, and included supporters from within and outside the diocese," notes the bishop's blog.



Msgr. Mark Hagemoen with family at St. John the Apostle Parish.



Bishop Mark and his brother Daniel.

Congratulations

Most Reverend Mark Hagemoen

We wish you a very fruitful ministry
in your new diocese of Saskatoon.

Félicitations et Meilleurs Voeux!

Les Soeurs de Notre Dame d'Auvergne
Ponteix, Sask.

Congratulations

*The Board, Staff and Membership of the
Catholic Health Association of Saskatchewan
celebrate with you*

Most Reverend Mark Hagemoen

*on the Occasion of your Installation as
Bishop of the Roman Catholic Diocese of Saskatoon*

Catholic Health
Association of Saskatchewan



Bishop Mark is willing to be involved in everything

By Gerri Fletcher
Religious education co-ordinator,
Diocese of Mackenzie-Fort Smith

Bishop Mark Hagemoen is the eldest son of Eric and the late Myra Hagemoen. Bishop Mark spent his youth and school years as well as the majority of his years of ministry in the urban environment of Vancouver. He has worked in youth ministry, in the chancery office and prior to coming to the Diocese of Mackenzie, served as principal at St. Mark/Corpus Christi College.

One can only imagine his thoughts and feelings when called to minister in the Diocese of Mackenzie-Fort Smith. This diocese is vast, sparsely populated and a far cry from any urban setting. The weather can be harsh and the landscape is stark, but the territory and the people who live here have a beauty all their own. But, as Bishop Mark is wont to do, he rolled up his sleeves and dove into the work, culture and way of being that is the North.

Bishop Mark’s “can do” atti-

tude, and his willingness to be involved in everything — from painting buildings, snow shovelling or preaching — as well as his eye for detail in building plans and projects, has made his time here a time of rapid change, multiple construction projects, and the solidification of diocesan processes. There is no task too small or project too big that he is not willing to become a part of, as he continues to build the Kingdom of God here on earth.

Over time, staff members who work closely with him have seen this “city guy” become aware and sensitive to the needs of the Aboriginal people in the rural and remote communities he was called to serve. He has modified his language and presentations and learned a great deal about healing the wounds of colonization and residential schools.

Bishop Mark will say that a significant learning from his time here is that all of life is a healing journey and that it’s not just the participation in one program or event that means we are healed. The healing journey takes a life-

time and we journey together in our desire to be whole. During his visits to our 32 missions, and as a pastor, he made himself available to hear confessions, visit the sick, listen to the people and celebrate the liturgy. On the side, he really enjoyed the caribou and moose meat. Bishop Mark’s welcoming smile and his ability to “be” with the people has become his hallmark.

Bishop Mark’s energy has at times left us all amazed. After 10 hours in the office and numerous calls before and after hours, he can be seen running on the highway or snowshoeing across the lake at his residence at Trappers Lake.

He says that when he runs, he prays for the church, the diocese and for men and women to come to serve in the diocese. He prays that those who come to serve will love God, the Church and the people they will serve. We guarantee he has said lots of prayers while he was here.

Long after his departure, we will remember and be thankful for Bishop Mark’s enthusiasm for building the church spiritually and physically, his love of God and his desire to “shake and bake” as he often said. As staff in the diocesan office and as members of the Diocese


of Mackenzie-Fort Smith, we pray for him in his new ministry in Saskatoon and we assure him of our continued prayerful support.

We ask the Lord to continue to guide and strengthen Bishop

Mark in his walk on the healing path of life. We wish you well, Bishop Mark, and we will do our best to follow your example and truly serve the People of God.



Bishop Mark’s “can do” attitude, and his willingness to be involved in everything — from painting buildings, snow shovelling or preaching — as well as his eye for detail in building plans and projects, has made his time here a time of rapid change, multiple construction projects, and the solidification of diocesan processes. Ken Steiner, left, and his son Matthias of Fraser Lake, B.C., joined Bishop Mark in front of the church in Wrigley, where they put on a new metal roof.



Educating for Life

Ursulines of Prelate

Welcome

Bishop Mark Hagemoen!

Be assured of our

prayerful good wishes and support.

Welcome

Bishop Mark Hagemoen

Best wishes on your installation as Bishop of the Roman Catholic Diocese of Saskatoon.

Congratulations and Joyful Prayers of Thanksgiving as you join our diocesan family!



PAX SERVITUS SPES

May Our Lord Jesus Christ bless you in your ministry as our shepherd!

From the laity, religious, and clergy of the Roman Catholic Diocese of Saskatoon



rooted in
CHRIST
DIOCESE OF SASKATOON

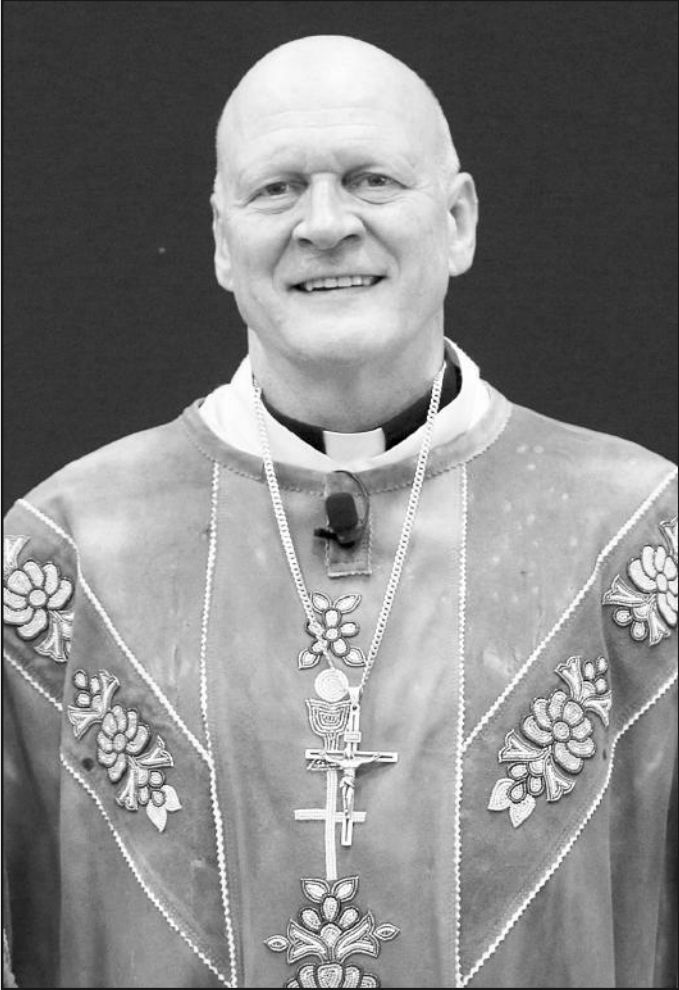


Photo by Liz Baile

History of leadership in Diocese of Saskatoon

By Margaret Sanche
Archivist, Diocese of Saskatoon

SASKATOON — Bishop Mark Hagemoen is the eighth bishop of the Roman Catholic Diocese of Saskatoon. He will follow in the footsteps of seven bishops who have ministered to the People of God in the Diocese of Saskatoon since it was established as a separate diocese in 1934.

Prior to the formation of the Diocese of Saskatoon, the Roman Catholics of the region had been under the care of Bishop Albert Pascal, OMI (Vicariate Apostolic 1891 - 1907 and the Diocese of Prince Albert 1907 - 1920). After his death he was followed by Bishop Joseph-Henri Prud'homme (Diocese of Prince Albert and Saskatoon 1921 - 1934/Diocese of Prince Albert continuing until 1937).

Although the impending formation of a new diocese in the Saskatoon region was announced by the Vatican on June 3, 1933, and the identity of the first bishop-to-be was revealed in December 1933, the Diocese of Saskatoon was not officially established until the formal proclamation and the elevation of St. Paul's to cathedral status by Archbishop James McGuigan of Regina on March 19, 1934.

Gerald C. Murray, CSsR
(1934 - 1944)

Motto: *Serviendo gubernare*
(I govern by serving)

Gerald C. Murray was born in Montreal on Dec. 26, 1885. He entered the Congregation of the Most Holy Redeemer (Redemptorists) in 1907 and was ordained to the priesthood in his home parish of St. Anne's, Montreal on Sept. 4, 1910. In 1927, he became provincial superior of the Redemptorist congregation, based in Toronto. Murray was ordained to the episcopacy in 1930 and installed as bishop of Victoria on June 4, 1930. In December 1933, Murray was informed that he was to be the first bishop of the soon-to-be-formed Diocese of Saskatoon.

Bishop Gerald Murray, CSsR, arrived in Saskatoon — travelling by ferry and train from Victoria, B.C. — on April 18 (in the midst of a Prairie dust storm,



Saskatoon Diocesan Archives

Bishop Gerald C. Murray, CSsR

a reminder that this occurred during the Depression and drought in the 1930s in Saskatchewan). Murray was installed as diocesan bishop and celebrated his first Pontifical Mass at St. Paul's Cathedral, Saskatoon on April 19, 1934.

Murray is remembered as the founding bishop of the Diocese of Saskatoon and it was during his episcopacy that a number of initiatives were carried out.

Murray invited the Redemptorists to Saskatoon to serve as pastors of St. Mary's Parish in Saskatoon, and in 1936, he cleared the way for St. Thomas More College to be established as a federated college at the university, bringing to fruition the efforts of the Catholic laity of Saskatoon and the priest-scholars of the Congregation of St. Basil (Basilians) of Toronto.

Murray guided the Diocese of Saskatoon through the remaining years of the Depression, then through the challenges of the Second World War period.

He served as bishop of Saskatoon until Jan. 27, 1944, when he was appointed coadjutor-archbishop to Archbishop Alfred A. Sinnott of Winnipeg. He served in that role until his death on June 3, 1951 in Winnipeg.

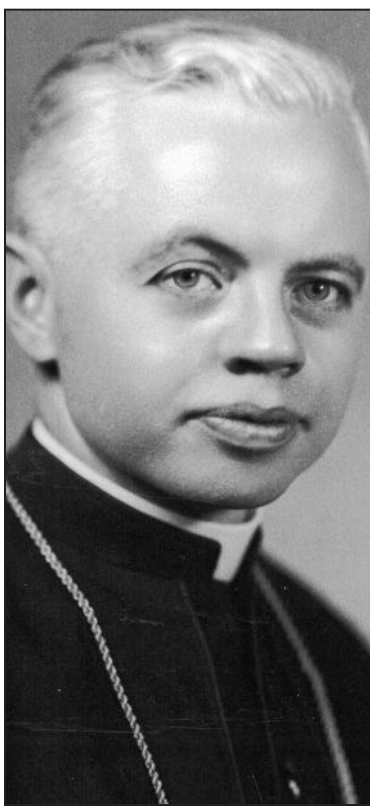
Philip Francis Pocock
(1944 - 1951)

Motto: *Plenitudo legis dilectio*
(Love is the fulfillment of the law)

Born in St. Thomas, Ont., on July 2, 1906, Philip Pocock studied for the priesthood at St. Peter's Seminary, London, Ont., and was ordained for the Diocese of London on June 14, 1930. He served as pastor until 1933, when he was sent to study in Washington and then Rome for a doctorate in canon law. On his return, he taught at St. Peter's Seminary.

Pocock was appointed bishop of Saskatoon on April 7, 1944, ordained to the episcopacy at St. Peter's Cathedral, London on June 29, and installed as bishop at a celebration in Saskatoon on July 19. He served as bishop of Saskatoon for the next seven years.

During his time as bishop of Saskatoon, Pocock oversaw development of catechetical instruction throughout the diocese, entered into controversial discussions with the government of Saskatchewan regarding proposed changes to hospital funding, initiated the Catholic Hour of the Prairies on CFQC radio in 1947, and hosted the Family Rosary Crusade in 1948.



Saskatoon Diocesan Archives

Bishop Philip Francis Pocock

Following the death of Murray, Pocock was appointed coadjutor-archbishop of Winnipeg in 1951, becoming archbishop on Jan. 14, 1952. Nine years later, he was appointed coadjutor-archbishop of Toronto and then archbishop of Toronto on March 30, 1971. He retired in 1978 to Brampton, Ont., and died there Sept. 6, 1984, with burial in Thornhill, Ont.

Francis Joseph Klein
(1952 - 1967)

Motto: *Deus Caritas Est*
(God is Love)

Francis Joseph Klein was born Aug. 6, 1911, the eldest of 13 children, at the family farm near Sedley, Sask. He studied at St. Joseph's Seminary, Edmonton, Alta., and became one of the first seminary students of Regina Cleri Seminary, Regina when it opened in 1932.

Klein was ordained to the priesthood on Sept. 2, 1934, at his home parish in Sedley. After a further year of study in Quebec, he served for several years in pastoral ministry in the Archdiocese of Regina.

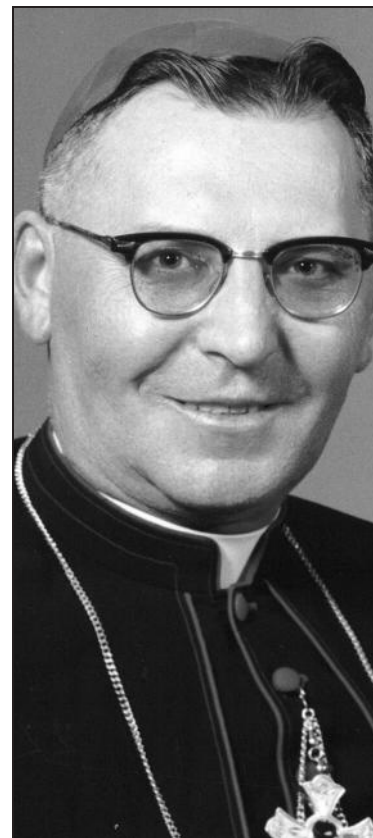
On Feb. 28, 1952, Klein was appointed Bishop of Saskatoon, ordained to the episcopacy on April 30, 1952, at Holy Rosary Cathedral, Regina and officially installed as Bishop of Saskatoon at St. Paul's Cathedral on May 8, 1952. He was the first Saskatchewan-born priest to become a bishop.

Klein served as bishop of Saskatoon for almost 15 years.

During the time Klein was the bishop of Saskatoon, he became known as a "builder" — through his role in a number of initiatives and events in the province and in the church. He supported fundraising for construction of St. Thomas More College and in 1956 began a diocesan-wide fundraising campaign for St. Paul's High School, St. Ann's Home and Queen's House Retreat Centre (operated by the Oblates of Mary Immaculate).

Klein established a seminary in 1957, housed temporarily in the former St. Ann's Home, and then oversaw construction of St. Pius X Seminary on the university campus.

Klein attended all four ses-



Saskatoon Diocesan Archives

Bishop Francis Joseph Klein

sions of the Second Vatican Council (1962 - 1965) and guided the diocese through the initial Vatican II changes.

It was primarily through his leadership that Saskatchewan's Catholic high schools were able to receive full funding. It was also during Klein's time as bishop — in response to a request by the bishop of Maceió — that the Diocese of Saskatoon embarked on a mission to Brazil.

Klein was appointed bishop of Calgary on Feb. 25, 1967, and installed there on April 25. He died suddenly on Feb. 3, 1968, while undergoing a gallbladder operation. Following his funeral in Calgary, he was buried beside his parents in Sedley, Sask.

James P. Mahoney
(1967 - 1995)

Motto: *Fidelis Deus*
(God is Faithful)

James Patrick Mahoney was born in Saskatoon on Dec. 7, 1927, and educated at St. Paul's Elementary School and City Park Collegiate in Saskatoon and St. Peter's College in Muenster.

— Continued on next page

Lisa Lambert, MLA

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*Congratulations to the Most
Reverend Mark Hagemoen
on his installation.*



*Congratulations to
Bishop Mark Hagemoen
as he begins his service as
Bishop of the Diocese of Saskatoon.*



**SISTERS
OF ST. ANN**
PACIFIC NORTHWEST

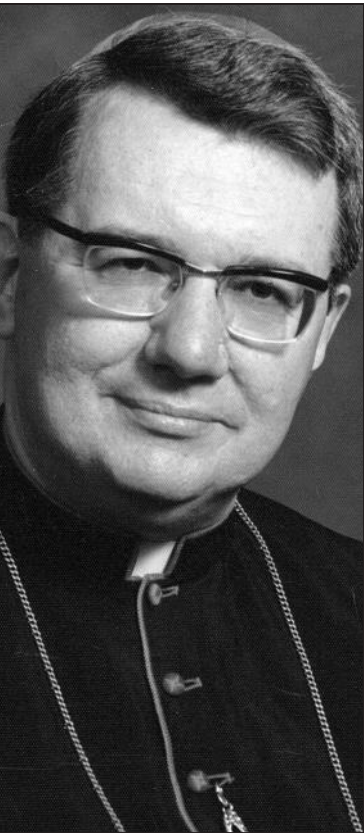
Continuing the Legacy

With prayerful accompaniment,
The Sisters of Saint Ann

Diocese has added many programs of service

Continued from previous page

After studies at St. Peter’s Seminary in London, Ont., he was ordained to the priesthood by Bishop Francis Klein on June 7, 1952, in Saskatoon. During the



Saskatoon Diocesan Archives
Bishop James P. Mahoney

first 15 years of his priesthood, Mahoney served pastorally at St. Paul’s Cathedral, Delisle, Colonsay and Blucher, taught at St. Paul’s High School, and was the first principal of Holy Cross High School in Saskatoon.

He later attended Catholic University of America in Washington, D.C., pursuing studies in Family Life and Counselling. Soon after returning to Saskatoon in 1967, he was named Bishop of Saskatoon by Pope Paul VI and ordained to the episcopacy at St. Paul’s Cathedral in Saskatoon on Dec. 13, 1967.

During his 27 years as spiritual leader of Roman Catholics in the Saskatoon diocese, in the early post-Vatican II period, Mahoney undertook and supported many works within the church and in the larger community involving Catholic education, ecumenism, health care, vocations, the spiritual formation of priests and laity, the Knights of Columbus and Catholic Women’s League, the Brazil Mission and social justice endeavours.

Many diocesan ministries were initiated and developed during Mahoney’s time as shepherd, including the Lay Formation Program and the Bishop’s Annual Appeal.

Mahoney was much loved and respected in the Catholic community and beyond — and, with his

amiable nature and sense of humour, he was able to forge important links with people of non-Catholic churches and faiths, as well as with the civic leaders of Saskatoon, many of whom participated in the celebration of his 25th anniversary as bishop in 1992.

Bishop Mahoney died in St. Paul’s Hospital on March 7, 1995, at the age of 67 and is buried in Woodlawn Cemetery, Saskatoon.

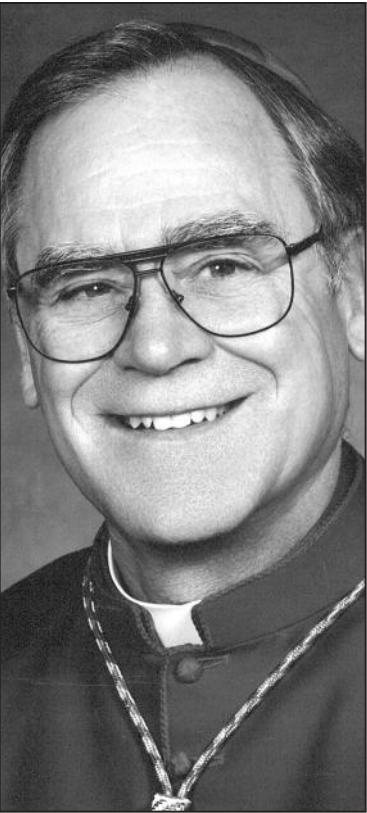
V. James Weisgerber
(1996 - 2000)

Motto: The Lord Keeps Faith Forever

Born in Vibank, Sask., on May 1, 1938, James Vernon Weisgerber studied for the priesthood at St. Paul’s University in Ottawa and was ordained at Holy Rosary Cathedral in Regina on June 1, 1963. During his years of priesthood, Weisgerber served as teacher, pastor, and director of the pastoral and social justice offices.

In 1990 he was elected general secretary of the Canadian Conference of Catholic Bishops (CCCCB), a position he held until his appointment as bishop of Saskatoon was announced on March 8, 1996. Weisgerber was ordained to the episcopacy and installed as bishop of Saskatoon on May 3, 1996, at St. Patrick’s Parish, Saskatoon.

During Weisgerber’s four years as bishop of Saskatoon, the boundaries of the southern Saskatchewan dioceses were redefined, with the Diocese of Saskatoon enlarged with the addition of the suppressed territorial abbacy of Saint Peter’s, Muenster, a portion of the suppressed Diocese of Gravelbourg,



Saskatoon Diocesan Archives
Bishop V. James Weisgerber

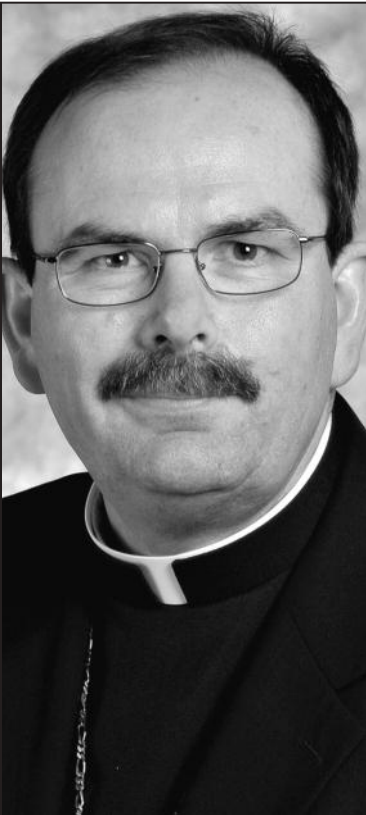
and some parishes formerly within the Archdiocese of Regina.

In 2000, Weisgerber was named archbishop of Winnipeg by Pope John Paul II and was installed on Aug. 24, 2000. Weisgerber served there until his retirement in 2013 at the age of 75; he presently resides in Regina, Sask.

Albert LeGatt
(2001 - 2009)

Motto: *Ut Unum Sint*
(That They May Be One)

Albert LeGatt was born on May 6, 1953, in Melfort, Sask. His



Saskatoon Diocesan Archives
Bishop Albert LeGatt

early schooling was at St. Brieux (1959 - 1967) and at *Le Collège Notre Dame*, St. Louis, Sask (1967 - 1971). He studied at *Le Collège de St. Boniface* (University of Manitoba), obtaining a Bachelor of Arts (with majors in Philosophy and French) in 1974.

For the next three years he served as a Canadian University Services Overseas (CUSO) volunteer in Ghana, West Africa, teaching French in a secondary school. He entered *Le Grand Séminaire de Québec* in 1977, pursuing studies in theology at *L’Université de Laval*.

LeGatt was ordained to the priesthood on June 19, 1983, by Bishop Blaise Morand in St. Brieux, Sask. He served as assistant pastor, then pastor, in a number of parishes in Prince Albert Diocese (1983 - 2000), and pursued studies in pastoral liturgy at Notre Dame University (2000 - 2001). In the Diocese of Prince Albert, he also served as co-ordinator of the Diocesan Liturgical Commission, director of voca-

tions, and consultant.

LeGatt was named bishop of Saskatoon on July 26, 2001, by Pope John Paul II. He was ordained to the episcopacy and installed by Bishop Morand on Oct. 5, 2001, at St. Patrick’s Parish, Saskatoon.

During his eight years as bishop of Saskatoon, Bishop Albert worked with the diocesan faith community on a number of initiatives, including the establishment of a diocesan Task Force on Marriage, and a Diocesan Mission Office. Diocesan offices of prison ministry and Roman Catholic hospital chaplaincy (to serve the two secular city hospitals) were also established under LeGatt’s leadership.

LeGatt also worked with the diocesan Lay Formation team and representatives from the Archdiocese of Keewatin-Le Pas and Prince Albert to establish an Aboriginal Catholic Lay Formation program, offered in conjunction with the established diocesan and eparchial programs.

LeGatt’s initiatives included the launch of the “Rooted in Christ” diocesan vision, as well as the “Uniting in Faith” fundraising campaign for construction of new cathedral and Catholic pastoral centre. He also served on the Episcopal Commission for Liturgy and the Catholic Aboriginal Council of the CCCB.

On July 3, 2009, Pope Benedict XVI appointed LeGatt as Archbishop of St. Boniface, with his installation at St. Boniface Basilica held on Sept. 21, 2009. He continues to serve in that role at the present time.

Donald Joseph Bolen
(2010 - 2016)

Motto: *Verbum Vitae*
(The Word of Life / Mercy within Mercy within Mercy)

Donald Bolen was born Feb. 7, 1961, in Gravelbourg, Sask., and, following his studies at the University of Regina and Saint Paul University, Ottawa, he was ordained to the priesthood for the Archdiocese of Regina on Oct. 12, 1991.

Following his ordination, he served in parish ministry, studied at Oxford University, taught at Campion College and, from 2001 to 2008, served on the Pontifical Council for the Promotion of Christian Unity in Rome, as well as engaging in ecumenical dialogues. In 2009, he returned to Regina to serve as vicar-general, while continuing in pastoral ministry, university teaching and continued ecumenical works.

On Dec. 21, 2009, Pope Benedict XVI appointed Bolen as



Saskatoon Diocesan Archives
Bishop Donald Joseph Bolen

the seventh bishop of the Diocese of Saskatoon. Bolen’s episcopal ordination was held on the Feast of the Annunciation, March 25, 2010, at St. Patrick’s Parish in Saskatoon.


During his six years as bishop of Saskatoon, Bolen worked on ecumenism and multi-faith initiatives, Justice and Peace, and the establishment of both the Diocesan Council for Truth and Reconciliation and the Diocesan Office of Migration.

Bolen oversaw the completion of the construction of the new Cathedral of the Holy Family and the Catholic Pastoral Centre, with the blessing of the cathedral held on May 13, 2012. Bolen and artist Sarah Hall co-authored a book about the stained glass artwork in the new cathedral, entitled “Transfiguring Prairie Skies” (2012).

In July 2016, he was appointed Archbishop of Regina, with an installation celebration held at Holy Rosary Cathedral, Regina on Oct. 14, 2016.

After Bolen was installed as Archbishop of Regina, Rev. Kevin McGee was selected to serve as diocesan administrator for the Diocese of Saskatoon until a new bishop was named.

Pope Francis’ appointment of Bishop Mark Hagemoen as the eighth Bishop of Saskatoon was announced Sept. 12, 2017. At the time of his appointment, Hagemoen was serving as Bishop of the Diocese of Mackenzie-Fort Smith. The installation of Hagemoen as Bishop of Saskatoon will be celebrated Nov. 23, 2017 at the Cathedral of the Holy Family.



*The Saskatchewan Provincial Council
of the Catholic Women's League of Canada
sends Bishop Mark Hagemoen
congratulations on the occasion of his installation as
Bishop of the Diocese of Saskatoon.*

**Congratulations and Best Wishes to
Most Reverend Mark Hagemoen
as he takes up the leadership of
the Diocese of Saskatoon**

*Father Joseph Thazhathemuriyil and parishioners from
Leader Little Flower, Lancer Sacred Heart and Liebenenthal Sacred Heart
give him our support and prayers for his ministry.*

Saskatoon diocese offers ministry to many groups

By Kiply Lukan Yaworski

SASKATOON — Made up of 44,800 square kilometres stretching across Saskatchewan, — from Macklin and Leader in the west, to Kelvington and Wadena in the east — the Roman Catholic Diocese of Saskatoon includes some 94,000 Catholics served by 94 parishes.

The diocese is largely located on Treaty 6 territory. Today it includes a wide range of national groups and ethnicities, with people from all over the world having settled there — from the United Kingdom, from central Canada and the United States, as well as from Europe, Africa and Asia. From many backgrounds, speaking a variety of languages, with a range of socio-economic profiles, Catholics in the diocese live in both urban and rural settings.

There are First Nations and Métis Catholics, many served by Our Lady of Guadalupe Parish in Saskatoon, and there are newcomers to Canada who connect to their ethnic community when gathering to pray and worship.

In the west are the many parishes of St. Joseph’s Colony, established in 1905 by German-Russian pioneers, and served for many years by priests of the Missionary Oblates of Mary Immaculate (OMI) religious order.

Around Muenster and Humboldt are parishes established as part of St. Peter’s Colony, another early settlement: this one grew up around the Benedictine Abbey established at Muenster in 1903, with many German-speaking Roman Catholics from the United States settling in the area. The area of the Abbey became part of the Diocese of Saskatoon in a shift of boundaries in 1998 (see related article/timeline).

English is the primary language of worship in the diocese today, but diversity marks the Catholic community. Within the Diocese of Saskatoon, there are Francophone Catholics in the area of Vonda, Prud’homme and St. Denis, (also known as the *Trinité* pastoral region). Sts-Martyrs-Canadiens Parish in Saskatoon



Tim Yaworski

The Cathedral of the Holy Family and Catholic Pastoral Centre opened in May 2012. The project was initiated by Bishop Albert LeGatt and was completed under the leadership of Bishop Donald Bolen (who in 2016 was named Archbishop of Regina.)

serves the Francophone Catholic community, while Our Lady of Czestochowa Parish, also located in the city of Saskatoon, serves the Polish community.

In addition to mass in English, French and Polish, the Eucharist is celebrated regularly — or on special occasions — in a range of languages — including Spanish, Tagalog (Filipino), Vietnamese, and various African languages, as well as in Latin by the Sacred Heart Latin Mass community.

Waves of settlement have included the arrival of groups fleeing violence and persecution — refugees from Hungary in the 1950s, from Central and Latin America in the 1970s, from south-east Asia (Vietnam and Cambodia) in the 70s and 80s, from Bosnia in the 90s, and today from Syria, Iraq, South Sudan, Eritrea, Berundi, and other parts of the globe. In addition to Catholics served by the Roman Catholic Diocese of Saskatoon, other Catholic rites are part of our larger community. The Ukrainian Catholic Eparchy of Saskatoon serves Byzantine-rite Catholic parishioners across the province under the leadership of Bishop Bryan Bayda. The Eastern-rite Chaldean Catholic community in Saskatoon also serves hundreds of families, many with roots in Iraq, at Sacred Heart Chaldean Parish

on Lansdowne Avenue. The Syro-Malabar Catholic rite also has a community in Saskatoon.

Within the boundaries of the diocese, and connected by bonds of faith and co-operation, are many partner groups, including Catholic schools, Catholic colleges, Catholic health care facilities and Catholic Family Services, as well as many ministry, evangelization, and outreach organizations.

Ecumenical and interfaith relationships are also fostered, in particular through the Prairie Centre for Ecumenism, established in Saskatoon in 1984.

The diocese includes some 35 diocesan priests, with a nearly equal number of religious priests (Benedictines, O b l a t e s , Redemptorists, B a s i l i a n s , Dominicans, and Vincen-tians) also living or serving in various ways in the Diocese of Saskatoon.

In addition, there are seven r e l i g i o u s brothers in our diocese, and some 150 sisters in a variety of religious orders. There are presently three deacons serving in the diocese, with a new formation program for permanent deacons currently being introduced in the Diocese of Saskatoon.

In pastoral leadership, the diocese also currently has five Parish Life Directors — lay people who are appointed to serve with a pastor as part of a parish pastoral team. This is one way in which the challenge

of fewer priests and aging priests is being addressed in the diocese. A number of missionary priests from around the world — including several from Ghana, Nigeria and India — have also been invited in recent years to provide ministry in the diocese.

The Diocese of Saskatoon uses regional deaneries to facilitate communication, consultation and co-operation. The deanery structure is designed to keep parishes in touch with one another and with the diocese; to foster collaboration, resource-sharing and problem-solving among parishes in a region; and to provide a forum to address regional concerns. There are six deaneries in the diocese: Saskatoon City, Saskatoon Rural, Humboldt, Wadena, Kerrobert and Eatonia.

When the diocese has a bishop, representatives from each of these deaneries also serve on a Diocesan Pastoral Council (DPC), along with representatives of other Catholic partner groups. The DPC acts as an advisory body to help facilitate communication between the parishes and the bishop, as well as among the six deaneries. The first Diocesan Pastoral Council in the diocese held its first meeting on Oct. 9, 1999. Now that Bishop Mark Hagemoen has been appointed as the eighth bishop of Saskatoon, the DPC will resume its work after a year-long hiatus between bishops.

As a response to the Truth and Reconciliation Commission, another council was recently created in the diocese to facilitate dialogue

and action around reconciliation and healing: the Diocesan Council for Truth and Reconciliation (DCTR) is a sharing and consultative circle of Indigenous and non-Indigenous people, established “to help the Diocese of Saskatoon to be aware of the many current issues which hinder reconciliation . . . and to discern a way forward through education and action, into right relationship in light of the Gospel.”


Through the Catholic Pastoral Centre which was originally established in 1960 by Bishop Francis Klein, and thanks to the financial support provided by the Bishop’s Annual Appeal established by Bishop James Mahoney in 1984, a variety of ministry offices have grown and evolved in the Diocese of Saskatoon over the years, to support the work of parishes, and to assist the Catholic faith community “to reach out in love and to build up the Church.”

Pastoral ministry in the diocese includes Aboriginal ministry, Christian initiation and catechetics, Catholic deaf ministry, communications, ecumenism, education of laity, hospital chaplaincy, Foundations: Exploring Our Faith Together, the Justice and Outreach Year (JOY) program, the Office of Justice and Peace, Lay Formation and Aboriginal Lay Formation programs, marriage and family life, Office of Migration (refugees), Restorative Ministry (prison chaplaincy), a resource library, scripture resources, vocations, and youth ministry.




Kiply Yaworski

Our Lady of Guadalupe Parish in Saskatoon celebrated the Feast Day of St. Kateri Tekakwitha on April 17, 2017 (Canadian observance), with a procession from Guadalupe House to St. Mary’s Parish, led by the statue of St. Kateri, with praying of the rosary and singing of hymns. St. Kateri, known as the Lily of the Mohawks, was canonized a saint of the Catholic Church on Oct. 21, 2012. One of 94 parishes in the Diocese of Saskatoon, Our Lady of Guadalupe Parish is also the diocese’s newest parish, officially created in February 2007. The parish serves Indigenous, non-Indigenous, First Nations and Métis parishioners, with programming offered at Guadalupe House and 1 p.m. Sunday mass celebrated at St. Mary’s Parish in the heart of the city.



MOST REVEREND RICHARD GAGNON,
THE CLERGY, AND THE FAITHFUL
OF THE
ARCHDIOCESE OF WINNIPEG
EXTEND SINCERE
CONGRATULATIONS TO
MOST REVEREND
MARK HAGEMOEN
UPON HIS INSTALLATION AS
BISHOP OF THE
ROMAN CATHOLIC
DIOCESE OF SASKATOON

*O save your people and bless your heritage;
be their shepherd and carry them forever.
Psalm 28:9*




Congratulations & Best Wishes

Most Reverend
Mark Hagemoen

on your appointment as
Bishop of Saskatoon.

From your brothers & sisters in




The Catholic
Archdiocese
of Edmonton

WELCOME

BISHOP MARK HAGEMOEN

**MAY GOD’S GRACE AND
PEACE BE UPON YOU
AS YOU SERVE THE PEOPLE OF
THE DIOCESE OF SASKATOON**


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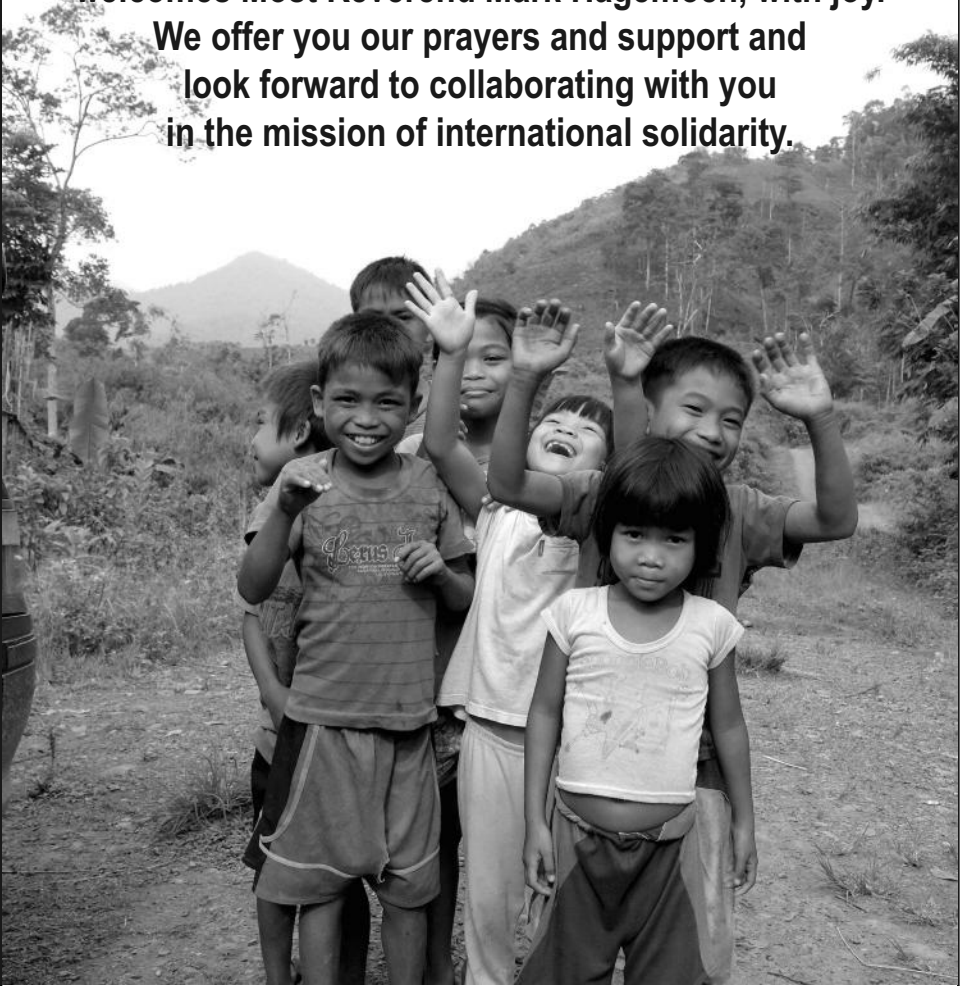
The Saskatchewan Knights
congratulate you,
Most Rev. Mark Hagemoen,
on your installation as
Bishop of Saskatoon


We will work with you
to foster charity, unity,
fraternity and patriotism.



**Saskatchewan
Knights of Columbus**

The Development and Peace region of Keewatin – Le Pas,
Prince Albert, Regina and Saskatoon
welcomes Most Reverend Mark Hagemoen, with joy.
We offer you our prayers and support and
look forward to collaborating with you
in the mission of international solidarity.





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50 YEARS
OF SOLIDARITY

Bishop characterized by practical wisdom

By Rev. Joe Daley
Diocese of Mackenzie-Fort Smith

After Bishop Murray Chatlain was called to the Archdiocese of Keewatin-Le Pas, we the people of the Diocese of Mackenzie-Fort Smith watched and waited for a new bishop.

In the fall of 2013 we got the news that Rev. Mark Hagemoen from Vancouver had been appointed to be our bishop. I recall meeting Father Mark at the airport in Yellowknife on Oct. 23, 2013. He arrived just as our diocesan staff was celebrating the 81st birthday of Bishop Denis Croteau, OMI, a former bishop.

The episcopal ordination of Bishop Mark Hagemoen was celebrated on Dec. 15, 2013, in Yellowknife, on a sunny, frosty winter day.

We soon realized that our new bishop was indeed a gifted shepherd!

He possesses the unique combination of a keen intellect and great practical wisdom. From his former ministry, he brought an understanding of youth, with a love of education, which quickly endeared him to everyone in Yellowknife Catholic Schools and to educators throughout the diocese.

During summer months, he invited university students from London and Vancouver to spend time with youth in our northern communities, where bonds of friendship were formed.

Bishop Mark — who seems to have an inexhaustible source of energy — soon visited all the communities of this far-flung diocese, which covers the Northwest



CMIC

Bishop Mark enjoys getting involved in youth ministry.



Kiply Yaworski

Bishop Mark blesses a rosary for the Bentler family.

Territories, a couple of communities in Nunavut, and part of northern Saskatchewan.

Everywhere he asked the same question: “What do you ask of the church?”

Many replied — especially the elders — that they wanted guidance in leadership.

So Bishop Mark set up a three-year lay formation program, to be held in different regions. He spends much time himself in

meeting with people and teaching.

He soon saw the need for upkeep of church property, so he began an ambitious repair and building program — which included the construction of a new church at Fort Simpson.

We are grateful for his strong

and faith-filled leadership.

In these last days of the church year, we look to the future with hope in our hearts. Next Sunday on the feast of Christ the King, we will sing or say: “The Lord is my shepherd; I shall not want” (Psalm 23).

On behalf of the Board of Education, it is indeed a pleasure to congratulate Most Reverend Mark Hagemoen as the Bishop of the Diocese of Saskatoon. May God bless you with the graces you require on this most blessed journey.



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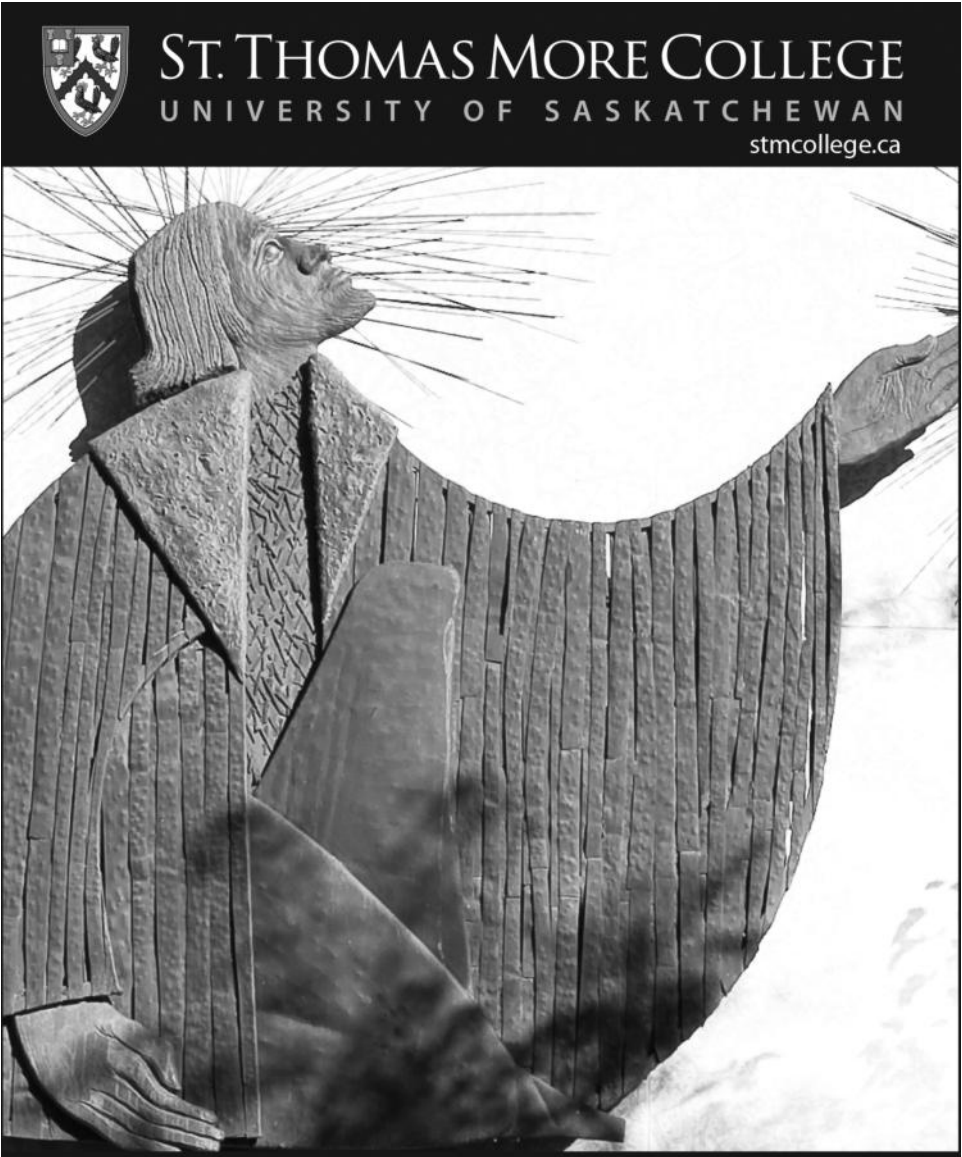


Congratulations
Bishop Mark
from your friends at

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Congratulations
Most Reverend Mark Hagemoen
from the students, faculty and staff of St. Thomas More College
on the occasion of your installation as Bishop
of the Roman Catholic Diocese of Saskatoon.