



## Climate change

Climate change is real; there is no debate. The argument is what it means to planet Earth; the challenge is how to save the world.  
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## Lobbying for Vatican II

At age 92, Bishop Remi De Roo is “trying to sound a wakeup call to all believers — Christian or non-Christian alike — to reclaim that vision of Pope John XXIII and to enter into the renewed program to which



Pope Francis invites us and which he has illustrated by his way of life.”  
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## Garage sale

A nine-year-old child’s longing to help people in another part of the world touched hundreds and raised some \$5,000 as family, parish, school and community came together for a giant garage sale June 4 at St. Anne Parish in Saskatoon.  
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## Identity

“Our goal is to help our children grow up with a strong identity, speaking their language and standing proud,” said Delvin Kanewiyakiho, master of ceremonies at the fourth annual Indigenous Language Celebration held May 15 in Saskatoon.  
— page 7

## Troubling assumptions

The new movie *Me Before You* “overflows with dehumanizing stereotypes about disability, from implications that disabled people are things no more active than houseplants, to assumptions that disability is a fate worse than death.”  
— page 16

## Music for liturgy

This week’s *Prairie Messenger* features music selections for liturgy from July 3, the 14th Sunday in Ordinary Time, to Sept. 25, the 26th Sunday in Ordinary Time.  
— pages 11 - 14



# Orlando: Cupich decries targeting of gays

By David Gibson

WASHINGTON (RNS) — Chicago Archbishop Blase Cupich has decried the apparent targeting of gays and lesbians in the Orlando nightclub massacre and called for greater efforts on gun control, the first senior U.S.

Catholic churchman to identify a likely reason the victims were singled out and raise the controversial issue of access to weapons.

“Our prayers and hearts are with the victims of the mass shooting in Orlando, their families and our gay and lesbian brothers and sisters,” Cupich said

in a statement issued June 12.

His comments came as details emerged about the early morning attack by a Florida man — a Muslim who pledged loyalty to the extremist Islamic State group — that left 50 dead and more than 50 injured.

It was the largest mass shooting in U.S. history and the worst terror attack since the Sept. 11 attacks in 2001.

“In response to hatred, we are called to sow love. In response to violence, peace. And, in response to intolerance, tolerance,” Cupich said.

Cupich, whose city faces a scourge of gun violence, also raised the issue of gun control.

After Memorial Day, the number of people shot this year in Chicago was at about 1,500 — up more than 50

per cent over last year, according to the Chicago Tribune. Of those, at least 250 had been killed.

The attacker in Orlando, Omar Mateen, 29, who was killed in a shootout at the club with police, recently bought a handgun and an AR-15-style assault rifle, the type of weapon commonly used in mass shootings.

“The people of the Archdiocese of Chicago stand with the victims and their loved ones, and reaffirm our commitment, with Pope Francis, to address the causes of such tragedy, including easy access to deadly weapons,” Cupich said. “We can no longer stand by and do nothing.”

Earlier Sunday, the Vatican released a statement saying that the attack prompted “the deepest feelings of horror and condemnation, of pain and turmoil” in the pope, who called for prayers for the victims and their families.

The Vatican statement added that Francis hopes “that ways may be found, as soon as possible, to effectively identify and contrast the causes of such terri-

— RELIGION, page 23



CNS/Tom Tracy

TRAGEDY IN ORLANDO — People gather in West Palm Beach, Fla., June 12 to mourn those killed in a mass shooting at a gay nightclub in Orlando, Fla.

## ‘Love the only power we have:’ Thévenot

By Paula Fournier

PRINCE ALBERT — The Prince Albert Seniors Advocacy Centre held their monthly workshop May 12 at Abbeyfield House. Speakers included Bishop Albert Thévenot, M. Afr., lawyer Philip Fourie, family physician Noeline Le Roux and law student Thomas Coertze. They spoke on multiple issues, including advanced medical directives, Bill C-14, and living and legal wills.

First to present was Thévenot, who related the story of creation in which God created the form of a body out of mud and called it man. “God gave his breath to us. Giving us that gift is a responsibility; we are stewards of the life within us. Therefore, we must protect, respect and love that life, because that breath is divine and makes us a spiritual person.

“God would say the only power we have is to love and be loved. How do we live together? We create moral laws. For the last 100 years, man has reasoned that our discoveries and technologies are in control. Slowly our society has started slipping to where we only understand individualism: me, myself and I. The more we discover, the less we need of God. He has been set aside.”

He linked the disposable society to the concept of life being a commodity.

“Pope Francis calls this the throwaway society. We are seeing

that who we are as human beings is that as long as I am useful, I’m good for society.”

He agreed people don’t like to see others suffer. When children are sick, no one feels they are useless. Parents and family offer comfort and presence. “Yet in our

society, we don’t always see it that way. Suffering is something we have tried to eliminate. Aches and pains are got rid of through lotions and pills.”

Having had polio at a young age, Thévenot explained his leg doesn’t always do what he wants.

## Catholics need to lobby for patient options

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Whether it’s to protect consciences or vulnerable patients, the best hope for limiting the scope of assisted suicide in Canada now is a “robust third party option for all end-of-life care issues,” said Sister Nuala Kenny as Bill C-14 wended its way from the House of Commons and through the Senate.

Kenny is the one-time head of medical education at Toronto’s Hospital for Sick Children, founding chair of the bioethics program at Dalhousie University in Halifax and a former deputy minister of health in Nova Scotia. She advises Canada’s Catholic bishops and the Catholic Health Association of Canada on assisted suicide. She was the one Catholic member of the provincial and territorial advisory panel on the issue, which also recommended a centralized patient navigator system to legislators in Ottawa.

Kenny believes Catholic health

care institutions and Catholics generally should be lobbying hard for a serious patient pathfinder system.

By referring patients to a centralized agency — whose purpose is not necessarily to deliver patients into the hands of a willing doctor but rather to lead them in a thorough look at all their options, including palliative care — doctors can be sure they are not directly or indirectly involved in effecting or approving a suicide. They can also continue to care for their patients even if doctor and patient disagree on assisted suicide, Kenny said.

“Non-abandonment” of patients is essential in the ethics of medicine, said Kenny.

As of June 6, assisted suicide is a reality in Canada, though as of The *Prairie Messenger*’s press time it remained in a legal limbo as Parliament puts the final touches on Bill C-14. The legislation is the government’s response to the Supreme Court of Canada’s Carter ruling from February 2015 that

Sometimes, he said, he has to keep it moving.

“I say to myself, isn’t that an opportunity for me to realize I’m human? I should respect myself even in my pain or discourage-

— CLARITY, page 4



Catholic Register/Swan

Sister Nuala Kenny

gave the federal government a year to have an assisted suicide law in place. That deadline was extended

— KENNY, page 8



# Jesus makes wine because tea is embarrassing: pope

By Carol Glatz

VATICAN CITY (CNS) — Jesus’ first miracle of changing water into wine expresses his invitation to share in the joy of the new covenant and reminds people to do as he commands, Pope Francis said.

The miracle also shows how he transformed the law of Moses — represented by water destined for ritual purification — into the joy of the Gospel, which is represented by wine, he said.

“A feast needs to have wine” as an integral part of shared celebration, the pope said June 8 during his weekly general audience.

“Imagine ending a wedding reception drinking tea! It would be embarrassing,” he said, as a way to emphasize why Mary was so worried when the wine was running out at the wedding in Cana.

“Water is needed for life, but wine expresses the abundance of a banquet and the joy of a feast,” he said.

After a series of audience talks dedicated to selected parables in the Gospel, the pope said the day’s catechesis would look at the first of Jesus’ miracles.

“The wedding at Cana is much more than a simple account of Jesus’ first miracle,” the pope told those gathered in St. Peter’s Square.

The story sheds the first light on the “whole mystery of Christ” — who he really is and why he

came — as well as helping open “the hearts of the disciples to the faith,” he said.

The miracles, or what John the Evangelist calls “signs,” were never meant to astonish people, but to “reveal the father’s love,” the pope said.

Jesus performing his first miracle at the wedding feast in Cana is greatly significant, the pope said. “Jesus manifests himself as the bridegroom of the people of God” and reveals the nature and depth of this relationship: “It is a new covenant of love.”

“It’s like the story of two people in love,” he said. God and humanity seek each other out, they meet, they celebrate and they love each other.

“The church is Jesus’ family into which he pours his love. It is this love that the church safeguards and wants to offer everyone.” Living a Christian life is the response to God’s love, he added.

Those Jesus calls to follow him are united to him as a community, as a family, Pope Francis said, and they are all invited to a feast.

The miracle, he said, also requires the servants to do exactly as Jesus tells them.

In fact, the pope said, the last words the Gospel writers attribute to Mary are, “Do whatever he tells you,” leaving her command as a kind of legacy she hands down to

all of humanity for all time.

At the feast, he said, Jesus stipulates a whole new covenant for “the servants of the Lord,” that is, for the church, and a new mission: “Do whatever he tells you.”

“Serving the Lord means listening to and putting into practice his word,” the pope said; it is the

guide for a Christian life.

“In Cana, Jesus’ disciples become his family and the faith of the church is born. All of us are invited to that wedding feast so that the new wine will no longer run short.”

Before beginning his catechesis, the pope honoured a group

of couples in St. Peter’s Square who were celebrating 50 years of marriage. “Now that is the good wine” for families, he said.

He thanked the couples for their “beautiful witness,” which, he said, was something newlyweds and young people today “must learn.”



CNS/Valentyn Ogirenko, Reuters

**POPE PROMISES AID TO UKRAINE** — People attend a rally organized by the trade union of atomists and nuclear workers in Kiev, Ukraine, May 31. Pope Francis has established a committee to distribute aid in Ukraine with an ecumenical, interreligious approach.

## Pope sets up committee to distribute aid in Ukraine

By Cindy Wooden

VATICAN CITY (CNS) — After making a personal donation and asking Catholic parishes throughout Europe to take up a special collection for victims of the war in Eastern Ukraine, Pope Francis has set up a predominantly Ukrainian committee to distribute the funds and has asked that they go to projects suggested first of all by the assemblies of Ukraine’s religious leaders.

“There was a great response” to the pope’s request for a special collection April 24, said Jesuit Father Federico Lombardi, Vatican spokesperson.

Some parishes and dioceses are still forwarding the money to the Vatican, so an exact figure is not known, Lombardi said June 9, but “it must be substantial” if the pope thought a special committee was need to distribute it.

Auxiliary Bishop Jan Sobilo of the Latin-rite Diocese of Kharkiv-Zaporizhia will serve as president

of the five-member committee, said a Vatican statement. The Vatican-based *Caritas Internationalis* and Pontifical Council *Cor Unum*, which promotes charitable giving, will name one committee member and Sobilo is asked to name the other three.

The committee members, the statement said, will be asked to volunteer their service “so that the funds collected will be used effectively” to assist people in

Eastern Ukraine, where fighting continues, and those who have been forced to flee to other parts of the country.

In considering requests for aid, the Vatican said, priority should be given to proposals from the ecumenical and interreligious assemblies that exist in Ukraine and from individual bishops — both Catholic and Orthodox — in parts of the country where the assemblies do not operate.

## Council of Cardinals discuss reform of curia

By Junno Arocho Esteves

VATICAN CITY (CNS) — Pope Francis and his international Council of Cardinals studied ways in which the responsibilities of Vatican offices can be simplified and harmonized.

Jesuit Father Federico Lombardi, Vatican spokesperson, briefed reporters on the council’s work on the final day of its meeting June 6 - 8.

Their reflections, he said, also delved into “possible forms of decentralization in relation to episcopal conferences” around the world.

The nine-member council, which assists the pope in matters of church governance and the reform of the Roman Curia, also discussed the work of several Vatican offices, including: the Congregation for Bishops, the Secretariat of State, as well as the congregations for Catholic Education, Eastern Churches and

Clergy and the pontifical councils for Culture, Promoting Christian Unity and Interreligious Dialogue.

Following the announcement June 4 of the establishment of a new Vatican office for laity, family and life, Lombardi told reporters that the council also discussed the possible responsibilities of a new office dedicated to charity, justice and peace.

The office would bring together four existing pontifical councils responsible for promoting Catholic charity, justice and peace, providing pastoral assistance to health care workers and for migrants, refugees and other itinerant peoples.

Several recommendations for the new office “were given to the pope for further study and the consultations he deems appropriate,” he said.

The council will meet again Sept. 12 - 14, he said.

## Vatican releases itinerary for pope on World Youth Day

By Carol Glatz

VATICAN CITY (CNS) — Pope Francis will visit the Nazi death camps of Auschwitz and Birkenau during his visit to Poland for World Youth Day in Krakow.

He will also commemorate the 1,050th anniversary of Christianity in Poland, pray at the icon of the Black Madonna of Czestochowa, and hear confessions and have lunch with some of the young people attending the youth day gathering.

The pope’s visit July 27 - 31 will be his 15th trip outside of Italy. He will visit three cities, give eight speeches and celebrate three masses.

Pope Francis will be visiting Auschwitz the year that marks the 75th anniversary of the death of St. Maximilian Kolbe, who offered his life for another prisoner at the camp during the Second World War. The official WYD website, [krakow2016.com](http://krakow2016.com), said the pope is expected to meet with

camp survivors and pray alone in the bunker where Kolbe had been locked up.

While the pope will be meeting with Polish government authorities as well as bishops and religious from Poland, the focus of his visit will be the closing events of World Youth Day, which has the theme: “Blessed are the merciful, for they will receive mercy.”

Pope Francis will visit the Shrine of Divine Mercy in Krakow and walk through its Holy Door of Mercy. Local organizers said he may pray before the tomb of St. Faustina Kowalska, who is buried there.

The 2016 WYD celebration will mark the 30th anniversary of when St. John Paul II, the former archbishop of Krakow, invited bishops all over the world to hold an annual event for youth in their dioceses. The first international gathering, now held every two or three years, was in 1987 in Buenos Aires, Argentina, where Pope Francis was born and ministered before becoming pope.



CNS/Oliver Berg, EPA

**PAPAL RELIC STOLEN** — Tourists look at a relic of St. John Paul II in 2013 at the historic cathedral in Cologne, Germany. The relic, which contains a drop of the late pontiff’s blood, has been stolen from the cathedral, police said June 5.



# Climate change is real; there is no debate

By James Buchok

WINNIPEG — Climate change is real, there is no debate; the argument is about what it means for planet Earth, and for those who believe the crisis is here, the challenge is how to save our world and ourselves.

People devoted to the cause say there is good news, with a lot being done right now, such as the Paris Climate Conference last December that brought together 15,000 people from 195 countries, including heads of state, to set greenhouse gas reduction targets.

"It was one of the biggest undertakings to address climate change in history," said Steven Guilbeault, a Paris attendee and president of Montreal-based non-governmental organization *Équiterre*. The gathering included producers of 95 per cent of the world's greenhouse gas emissions "and almost everybody put something on the table as to what they are going to do about it," Guilbeault said, including small Southern Hemisphere countries that cause far less damage than the north but suffer most from the effects of climate change.

Guilbeault was part of a panel on the outcomes of Paris, June 8 at Canadian Mennonite University in Winnipeg, brought together by the Manitoba office of Development and Peace. D&P is the international development organization of the Catholic Church in Canada. D&P



J. Buchok

**DEVELOPMENT AND PEACE — From left: Kenton Lobe, Genevieve Talbot, Steven Guilbeault, Janelle Delorme and Abraham Niziblian.**

is a membership-led organization supported by parish collections, individual donations and government grants. In its 40 years, D&P has supported 15,200 projects in agriculture, education, community action and advocacy for human rights in 70 countries.

Climate change is not about the temperature in a city today or tomorrow, Guilbeault said; "it is about tendencies." The last time Canada was covered in ice, global

temperatures were on average only four degrees cooler than today. "Now," said Guilbeault, "we are heading to an average global temperature that is three degrees higher. The scientific community agrees the planet is heading to a much warmer level than humans have ever seen."

"It's hard to talk about global warming in Canada where there is snow and cold," he said. "We're not going to stop having

winters, but it is getting less cold, and there will still be exceptions such as the extreme cold of January 2015."

Guilbeault described the Arctic as "the canary in the mine," saying since 1987 half the Arctic's ice thickness has been lost. "This is our planetary cooling system. The faster we lose ice, the faster the rest of the world warms." He said the Alberta oil sands is "one of the dirtiest ways

to produce oil," with a half barrel required to produce one barrel.

But, Guilbeault said, society is changing with increased investments in alternative energy such as solar and wind power, and a growing proliferation of charging stations for electric vehicles. "For every \$1 million invested in oil and gas, two jobs are created. The same investment in clean energy produces 15 jobs," he said.

Fossil fuel use can be cut by 60 per cent by making cities pedestrian-friendly, Guilbeault said. "The only thing we're missing is political will."

Genevieve Talbot, a research and advocacy officer with Development and Peace, was in Paris as an observer. She said D&P is new to advocating over climate change, "but our partners in the Global South are telling us climate change is having an impact. The value we bring is the focus on social justice and the mission of the church and our pope. To fight for the cause of climate change is part of social justice; it is climate justice, it is human rights and food security."

D&P has long been involved in issues of land use and there, Talbot said, Paris was a disappointment. The final documents even avoided the word 'land.' "They say 'sinks and reservoirs' of greenhouse gas. We know land is way more than that to so many

— **FOOD SYSTEM, page 5**

## De Roo still energetically lobbying for Vatican II vision

By Glen Argan  
Western Catholic Reporter

EDMONTON (CCN) — Fifty-four years after being named a bishop, Bishop Remi De Roo is still selling the merits of the Second Vatican Council. At age 92, his travel schedule is slowing down, but is far from drawing to a halt.

"I speak on the council wherever I'm invited to go," De Roo said in an interview during a recent trip to Edmonton to visit his longtime friend and co-author of several books, Douglas Roche.

At the end of the hour-and-a-half interview, the bishop is still going strong, showing no signs of fatigue or any desire to draw the conversation to a close.

He's lectured on Vatican II on several continents, made close friends in China and still gives a couple of lectures a year on the council which changed the church.

De Roo should know. He was ordained a bishop in October 1962 at the ripe old age of 38 and is one of only a handful of bishops still living who attended all four council sessions.

The travel is exhausting, but it makes life meaningful, he said.

"I don't mind getting up at 3 a.m. to catch an early flight if I'm doing something meaningful," he continued. "There's always time to catch up on sleep, but there's not enough time to speak about Vatican II."

That De Roo is focused on Vatican II might be a surprise to some. His chief claim to national fame is that he was the chair of the Canadian bishops' Social

Affairs Commission when it issued its controversial Ethical Reflections on the Economic Crisis at New Year's in 1983.

Ethical Reflections drew national headlines for months and sparked fevered debate across Canada with even then prime minister Pierre Trudeau weighing in against the statement.

De Roo recalls the bishops' objecting to Trudeau's policy of wrestling inflation to the ground. "We stood up and said, 'Inflation is not the problem; unemployment is the biggest problem.'"

For De Roo, however, the Ethical Reflections statement was but one way of living out the Vatican II vision.

That vision is, quite simply, the vision of the Gospel. Every previous church council had a negative agenda of combating heresies and meting out appropriate punishments.

Vatican II had a positive agenda; "it was a pause in history" during which the church reflected on how to live out the Gospel, how to respond to the promptings of the Holy Spirit.

That job is never complete, and Vatican II was not a four-year junket before everyone went home to let life return to normal. So, De Roo stays on the lecture circuit.

"We should re-examine ourselves as to whether we're taking the Gospel seriously," he said. "There are no pat answers or simple solutions to that."

All are invited "to ask what am I doing individually and what are we doing as communities in our respective parishes and faith groups."

The first point of renewal which De Roo raised in the interview was, perhaps surprisingly, marriage. *Gaudium et Spes* — the council's Pastoral Constitution on the Church in the Modern World — "lays out a beautiful charter for the majority of human beings which is to enter a permanent covenant of life and love."

The sacrament of marriage is not simply a church ritual, he said. "The celebration in the church is the public manifestation of the couple's intent to spend their lives together."

Marriage is an irrevocable gift of self by both partners shown in the mental and physical sharing of life. It is more than an institution. The partners give the sacrament to each other, day by day, year by year. "The physical gift constitutes the sacrament."

Another contribution of the council, De Roo said, was its "reclaiming" the biblical understanding of the church as the People of God. Even today, Vatican insiders resist using the term because it implies that all the baptized are equal.

In the 1920s and 1930s, Pope Pius XI promoted lay involvement in the church through various movements of Catholic Action. Those movements were understood as lay participation in the hierarchical apostolate of the bishops. "It was all centred on the bishops."

But as early as 1946, Pope Pius XII stated that the laity must become aware that they are the church. "Even today," De Roo said, "we talk about the church as though it were something separate

from us."

Vatican II, however, taught that the first priesthood is the priesthood of the baptized. The ministerial priesthood has more responsibility, but that responsibility is to provide order in the church so that the variety of gifts of all the baptized can be expressed more freely.

De Roo continues on through a list of other fruits of the council — that it was a liturgical event and an ecumenical event, that it condemned modern warfare, that Catholic songwriters began to use the Bible as the inspiration for their music, and that it opened the door to greater involvement by women in the church.

If the council has not been fully implemented, it is because western society has become too rich and comfortable, too soaked in individualism.

However, De Roo said he remains optimistic about implementing the council. He has seen "countless groups" trying to live out Vatican II, such as through the pursuit of peace and justice, marching for human rights, promoting the dignity and equality of women, and going to developing nations to perform simple tasks such as digging wells.

"You could make a litany of things that are being done. But they don't get headlines."

Yet when asked about the declining rate of church attendance, he responds, "My focus is not primarily on numbers. The real issue here is the quality of our discipleship. In what ways are we living the Gospel?"

De Roo's heroes include St. John XXIII who called the council and Pope Francis who is "living out the vision we had in mind in Vatican II."



WCR/G. Argan

**Bishop Remi De Roo**

"I'm trying to sound a wakeup call to all believers — Christian or non-Christian alike — to reclaim that vision of Pope John XXIII and to enter into the renewed program to which Pope Francis invites us and which he has illustrated by his way of life."

That vision is one of personal humility and a church which must accept its own frailty. "Jesus was not a Hollywood star. He was a simple person; he lived a very simple life. He lived with the down and out."

"So, why should we be surprised we're not getting the Hollywood acclaim? We're pilgrims with a pilgrim saviour."



# Battle over meaning of human dignity underlies debate

By Deborah Gyapong

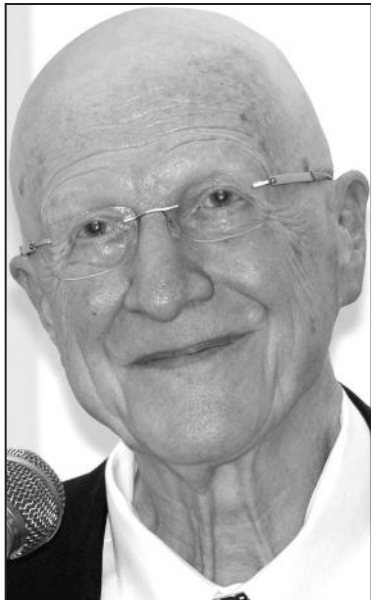
OTTAWA (CCN) — A battle over the meaning of human dignity underlies the euthanasia debate, American philosopher and author Peter Kreeft told a conference organized by Catholic doctors June 4.

This battle is more significant than that of the Second World War in the 20th century, or the battle between radical Islam and western civilization in the 21st, Kreeft told a public lecture organized by the Canadian Federation of Catholic Physicians' Societies.

The war over human dignity involves two opposing absolutes, two opposing "goods," he said, and will not be solved until the end of time.

On one side is the growing popular view that human dignity is relative, subjective and something one can lose, say for example if a wave washes away one's bathing suit, or if one "farts at a dinner party," Kreeft said. The other side holds the view each person has intrinsic, objective value, and is an end and not a means.

Kreeft dubbed one side of the



CCN/D. Gyapong

Peter Kreeft

debate "modernism" and the other "traditionalism." Though he noted some legal regimes do not treat all human beings as persons for the sake of the law, "all human beings are persons," and to deny that leads to "totalitarianism."

"You are a person because you are a human being, not because

the state says you are," he said.

Under the traditional view, a human being has dignity that no one, not even the person himself, can abrogate, he said. Even if the person declares he has no human value and wants his organs to be harvested, that human dignity is not given him by the state, by the culture, or by society and cannot be taken away from him.

One of the most popular modernist philosophies in North America is utilitarianism, he said. Utilitarianism promotes the "greatest happiness for the greatest number."

That means you can have 50 cannibals happy because they eat the 51st, he said. Values are relative; human beings do not have any objective value. "You create your own reality."

In a collective form, modernism holds that science and society create your value, Kreeft said.

Modernists and traditionalists are also in conflict regarding their view of law and of nature, he said. Traditionalists hold a belief in natural law, a law that is "discerned by reason rather than invented by the will," he said. "If the value of a human being is

dependent on us, dependent on our will, it becomes negotiable."

The modernist sees law "as a construction like a skyscraper," he said. Instead of being discerned or discovered by reason, positive law is "willed or created by human beings."

Because so many people no longer live on farms, close to nature, and their lives are so shaped by technology and personal will, the whole notion that things have natures, and that acts can be natural or unnatural is being lost, he said.

A western society, which Kreeft called Apostate-Christendom, is the first major culture in the world to depart from a natural law basis for morality. Until now, "all societies have believed in some kind of intrinsic moral law," he said.

No such society has ever survived, he said. The decay and destruction may be controlled for a time, but eventually the society will fall, as did the Roman Empire. Or the society can repent of its direction and find renewal, as did ancient Israel.

"The decline of religion has

always been a decline of morality," he said.

A rule of law, based on natural law, has always been a "wall to resist the irresistible force of passion," he said. It is also a bulwark against the demands of the will, "that tries to conform objective reality to itself."

It is important for justice and love to recognize equal human dignity for all as an essential virtue, Kreeft said.

The rejection of God and moral absolutes is also the rejection of conscience, he said.

Kreeft said as a Christian he believes the law of God is written in man's heart, even if he does not believe in God. "You can't commit a conscience-ectomy."

However, he noted Aldous Huxley's prophetic novel *Brave New World*, depicts a society where "conscience is quite dead."

"I hope Huxley's wrong," he said.

Kreeft said a basic principle underlying human dignity is the Golden Rule, to treat others as you would be treated. "No one wants to be treated as a thing, to be used as an object," he said.

## At the end of life, there is always a moment of clarity: Le Roux

Continued from page 1

ment. So what if we can't do like others? We are a bouquet of flowers with different colours and petals that make the bouquet worthwhile to look at. I see that we have lost this understanding of pain as being a contribution, an occasion of being able to express and receive love."

When Noeline Le Roux sees patients on their deathbeds, she believes there is a grace given by God in that suffering. As a Christian, she believes that we are to go when our story is done.

"At the end, there is always a moment of clarity. Sometimes it can be minutes, hours or days. After what seems to be the end comes a renewal. Families are sometimes hopeful the family member will get better."

After many years of practice and witnessing, she believes it is a moment to make amends, to deal with whatever needs to be dealt with, in order for that person to pass into heaven.

"I believe God provides an opportunity for us to give our lives to him, if at that time the person has not yet taken that step. God is gracious, loving and kind. He wants to see all the people he has given life to a chance to go to heaven to have another life there. When this whole issue with assisted suicide occurred, I was mortified and shocked."

The first thing she shared with her husband, lawyer Philip Fourie, was her concern that the people that intervene on behalf of the ill and the unconscious might not know they may be taking that time of God's grace away.

"They will take the time of grace away from that person. A commodity we use and dispose of — life is not like that. Life is sanctity."

When bodies fail, people have the feeling they don't contribute, they don't belong. "That's the

wrong perception. God's perception is you have life and purpose."

Recently, a friend whose father had terminal cancer was in horrible pain. The father begged his son to do something; he couldn't stand the pain. The son called Le Roux and her husband to ask them how he could help his father end his life.

The doctor's advice was that, through his father's suffering, God's grace was given to him and his family.

"We need to believe that God, in that time, will provide whatever they need. 'God is not done with your father yet,' I told him. 'As he is a believer, his suffering is his testimony on his belief in God. Medicine is to minimize the pain. Sometimes we cannot stop it, but wait for God to finish what he has started.'"

Fourie shared that the same family friend had personally thanked him and his wife for the advice they gave. The friend said that what Le Roux explained would happen, did in fact happen. In that time, he was able to make amends.

"I'm really thankful for Christian doctors with respect for this issue, that they acknowledge that we need God. A prevailing attitude is that we are trying to take God's position. People are saying there are moral laws. The question arises: what if someone in a position of power, someone like Hitler, says he doesn't like a certain group of people? It seems to be that if society deems something to be right and it is the fashion, we should make a law and see if it works."

Fourie spoke of the Canadian Charter of Rights and Freedoms, where it says, "Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law."

"There is a reason it says that. The moment we don't recognize that, it's us determining what's right and wrong. The moment we say there's such thing as a moral

law, we also have to acknowledge that there is a moral law giver. The question is, who is that?"

On the surface, Bill C-14 is not all bad. However, there are definitely a number of legal concerns. Prior to the bill being tabled, the Special Joint Committee on Physician-Assisted Dying made concerning recommendations in regard to the bill.

As indicated in the recommendations, the medical option for physical or psychological suffering included the non-terminally ill, minors and people with mental illness. Theoretically, Fourie said, someone with severe depression could go to a physician and request to have their life ended.

Other ways of treating that person, such as counselling, could be set aside and the physician could say, "I will respect your wishes. Let's help you administrate assisted suicide."

Fourie is involved with Christian Legal Fellowship (CLF), an organization founded in the mid-1970s that is fuelled by the conviction that, for the Christian lawyer, the practice of law is a vocation.

The organization consists of Christian lawyers represented by more than 30 denominations, and has put together recommendations on Bill C-14. A letter addressing their concerns was submitted to the Standing Committee on Justice and Human Rights during the first week in May 2016.

Among the concerns listed was that the bill does not affirm that suicide prevention and sanctity of life are important policy goals.

"Once Parliament legalizes assisted suicide, professional regulators, other bodies and societies at large may come to view it as a social good. I think the way it's unfortunately presented is that assisted suicide seems to be a legal right, which is not what the Supreme Court decision set in motion at all. It's important that

in the new Act, the government should state that it is still an important policy goal to prevent assisted suicide."

He also emphasized that it is not contrary to the public's interest to express the view that participating in a person's death is morally and legally wrong.

He believes that medically assisted suicide, referred to by Bill C-14 as "medical assistance in dying," should be considered a last resort and not a measure to be

presented as just another treatment option.

"It should be the last resort, after someone has been informed of the options, and there are many other options with respect to pain relief. Currently, the Act doesn't necessarily require the doctor to inform the patient about these other options."

Advice on possible strategies for advance medical directives and living and legal wills was also presented. The talk was hosted as part of Celebrate Life Week.



J. Weber

**CYCLING TOWARD HOPE** — "When the spirits are low, when the day appears dark, when work becomes monotonous, when hope hardly seems worth having, just mount a bicycle and go out for a spin down the road, without thought on anything but the ride you are taking." — Sir Arthur Conan Doyle



# Many disappointed in Senate amendments to bill

By Deborah Gyapong

OTTAWA (CCN) — Euthanasia opponents who hoped the Senate might tighten safeguards and add conscience protection in assisted suicide and euthanasia Bill C-14 are disappointed and concerned.

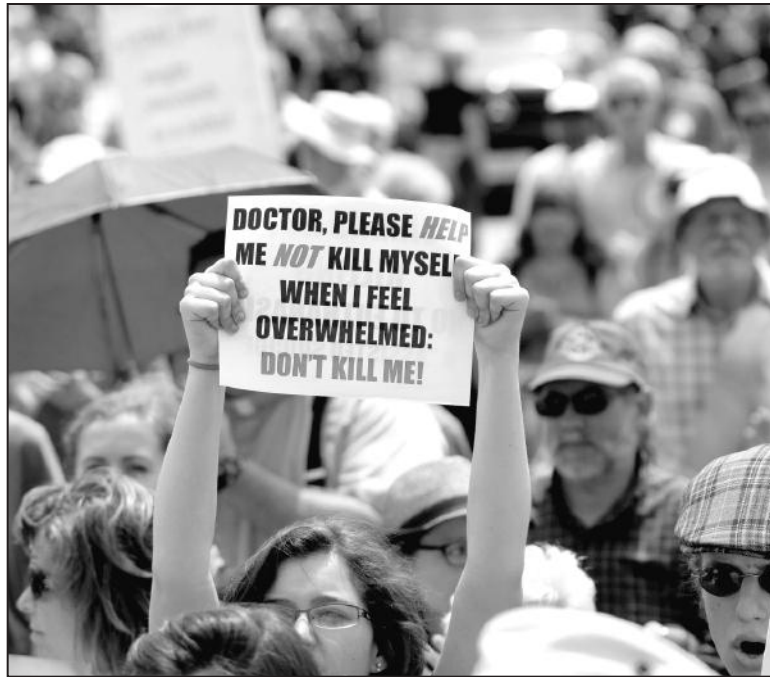
In fact, they say the Senate has made the bill worse.

The most troublesome amendment for those concerned about vulnerable Canadians is the Senate's passage of one put forward by Liberal Senator Serge Joyal to remove the bill's definition of "grievous and irremediable" and replace it with the much broader wording of the Supreme Court of Canada's *Carter* decision. Bill C-14 as passed by the House of Commons had limited eligibility for assisted suicide or euthanasia to those whose death was "reasonably foreseeable." The amendment widens the criteria to include those who are chronically ill but not near end of life, among others, putting the disabled at risk.

Senator Denise Batters told journalists the Joyal amendment "basically blew the bill wide open" by striking out 15 lines of the bill.

"It no longer says the condition has to be serious," said Batters, who also saw her amendment to protect those with underlying mental illness by extending the waiting period to 90 days and adding a psychiatric assessment defeated. Batters also put forward an amendment to restrict eligibility to those who are terminally ill, but that too was defeated.

"(The Joyal amendment) is very bad news," said Physicians' Alliance Against Euthanasia Dr. Catherine Ferrier. She noted the Quebec euthanasia requirement requires a person be at end of life.



Art Babych

**FUNDAMENTAL VALUES — Opponents of euthanasia and assisted suicide held a rally on Parliament Hill in early June. The demonstration was organized by the Euthanasia Prevention Coalition, the Living with Dignity Network and the Physicians Alliance Against Euthanasia. As stated by the Supreme Court in *Carter*, "The sanctity of life is one of our most fundamental societal values."**

The Bill C-14 wording passed by the House was "already too elastic for our liking."

"My initial reaction was pure sadness," said Campaign Life Coalition Ottawa lobbyist Johanne Brownrigg. While most Canadians she said do not realize what is happening, those who are informed and involved, "see the handwriting on the wall, the extremism that has already come into play."

"We've come to the point that Canada is so taken with the individual that it fails to see society, so the greater good of society is going to be the victim of this radical individualism." She warned that once the "collective wisdom" and "good that has infused Canadian society is gone, it's gone."

"I don't think Canadian people

at large really recognize the significance of what's being discussed here," said Conservative Senator Betty Unger, a former registered nurse. She pointed out the Senate has had little time to reflect on the bill. "The more Canadians learn about it, the less they like it. We are seeing poll numbers changing."

Joyal said he put forward the amendment because of the "preponderance" of testimony by constitutional experts, including Peter Hogg, that Bill C-14 is unconstitutional because it limited access to categories of people the Supreme Court said had a right to a physician-assisted death.

Joyal, however, also supported an amendment by the Conservative leader in the Senate, Senator Claude Carignan, that would have

required the additional safeguard of a judicial authorization for all those not near end of life. Advocates for the disabled have asked for an arm's length judicial or tribunal authorization as an important safeguard, but this amendment was defeated.

Batters said she believes Bill C-14 is constitutional, but needs more safeguards. Constitutional lawyer Gerald Chipeur, who also testified before the Senate, also said he believes Bill C-14 as passed by the House of Commons is constitutional.

Senators also rejected an amendment to protect the conscience rights of individuals and institutions to not participate in assisted suicide and euthanasia or to refer, put forward by Conservative Senator Don Plett.

Plett said many provinces are "quite clear they are not going to provide conscientious protection when it comes to referrals." He expressed concerns many doctors will retire or stop practising.

"This is something that needed to pass, and for them to just strike this down out of hand I find quite frustrating," he said.

Plett said the Liberal government will accept the bill if the Senate passes the bill with the Joyal amendment. "I believe my conscientious protection amendment would have passed had it passed here."

The government has to find the right balance between two competing rights, that of the patient seeking "medical aid in dying," and the right to object of the health care professional, he said. The courts use the principle of "minimal impairment," Joyal said, noting the provinces could look at the Quebec model that requires those who get a request for medical aid in dying to inform

a central or regional registry if they will not carry it out. Joyal also said institutions receiving public money should not have the right to object. "If it's government money, it's neutral money," he said.

Ferrier said she is not surprised the bill didn't pass. "The mood in the government right now is the 'right to be killed' is a fundamental right. The whole thing of doctors' freedom of conscience is not important to them."

"The whole notion of conscience rights is something every single Canadian should take to the streets over," said Brownrigg, adding these rights are "hand in glove with freedom of religion and freedom of speech."

One bright light, however, is the passage of Conservative Senator Nicole Eaton's amendment to include a palliative care assessment as a requirement for an assisted death. "It's not perfect," said Unger, who seconded the amendment. It's one more thing that "has to be checked off the list" so someone can be eligible for an assisted death. Unger said she hoped the assessment might help some patients change their minds.

Chipeur said the passage of Bill C-14 "whether in any form" either that passed by the House of Commons or as amended by the Senate is "critical for the safeguards that are there."

"Over time we can address any deficiencies that become apparent," he said, noting the federal law will only be the minimum. The provinces and territories can "layer on" other limitations the public deems important for protecting the vulnerable.

Bill C-14 needs the approval of the House of Commons, the Senate and the Queen, via the Governor General, to pass, said Chipeur. Otherwise the bill dies.

## Uncertainty, confusion reign for physicians over assisted suicide

By Michael Swan  
The Catholic Register

TORONTO (CCN) — With no law in place to govern assisted suicide, physicians and vulnerable patients face uncertainty, confusion

and more opinions than facts.

"It's a matter of weeks before people (in health care) are going to have to choose between their conscience and their career," said Deacon Larry Worthen, executive director of the Christian Medical

and Dental Society.

Doctors have told Worthen that some hospitals have already put in place procedures and protocols for doctor-assisted death. Some hospitals will force objecting doctors to refer for assisted suicide, even though, said Worthen, "our physicians are just unable to refer" for reasons of conscience.

Worthen and the doctors he represents want Bill C-14 passed, but they also want the Senate to add specific conscience protections for objecting doctors and health care institutions.

"We're pleased with what's there, but we want to be more specific," he said. "We want to protect facilities. We want to protect against the requirement to refer."

Through the CanadiansFor-Conscience.ca website, set up by an interfaith coalition of faith leaders and physicians, the Christian Medical and Dental Society is asking Canadians to contact senators and urge them to amend the assisted-dying legislation.

The Euthanasia Prevention Coalition is calling for the bill to be defeated if it cannot be adequately amended.

"I recognize that conscience protection language has improved . . . but the most grievous sections of

Bill C-14 were not amended," Euthanasia Prevention Coalition executive director Alex Schadenberg wrote on his blog. "Bill C-14 continues to allow anyone to cause death by euthanasia or assisted suicide."

In Schadenberg's reading of the proposed law, "the bill only requires them (doctors and nurse practitioners) to 'be of the opinion' that the person meets all of the criteria of the law. This is the lowest possible standard."

Worthen said lawmakers he has spoken to are sympathetic to the call for conscience protections.

"They feel that participation should be voluntary. We would like to see that in the actual legislation," he said.

The Pontifical Academy for Life is concerned about Canada's push for legalized, doctor-administered death.

"We share the concerns of the church in Canada, especially for the recent developments in legislation in your country," wrote the academy's co-ordinating secretary Rev. Scott Borgman in an email to The Catholic Register.

The Vatican office is in contact and collaborating with the Canadian Conference of Catholic Bishops, Borgman said.

In Ontario, doctors are being

advised to heed advice from their various professional colleges.

"Health care providers should consult their regulatory colleges about any rules, guidelines or practices regarding medical assistance in dying," said a joint press release from Health Minister Dr. Eric Hoskins and Attorney General Madeleine Meilleur.

Guidelines issued by the College of Physicians and Surgeons of Ontario are bad news for Ontario doctors who don't want to be involved in killing patients, said Catholic Health Association of Canada bioethicist Dr. Nuala Kenny.

Ontario's medical college has informed doctors they have a duty to provide an "effective referral" to a consenting doctor. The college, however, does not regulate hospitals, long-term care homes or hospices. Their guidelines and regulations only apply to individual doctors.

"CPSO has been harsh on protection of conscience with its understanding of 'effective referral,' but the Manitoba college has been better," wrote Kenny in an email. "Since conscience protection has been turfed to the provinces, we are not likely to have consistency. Protection of institutional conscience is far more unclear."

## Food system based on energy

Continued from page 3

people and especially indigenous people, and Paris did not address this. How can we make sure Paris is not making things worse for people living off the land? Paris did not consider the spiritual and cultural relationship to land."

Kenton Lobe, an instructor at Canadian Mennonite University, displayed a sun-filled scene of a glowing field of canola and called it "the most degraded land on the earth. We have distanced ourselves from land," said Lobe. "How far does my food travel? The standard answer is 1,500 to 2,000 miles, which is incredibly inefficient. The food system is based on our energy system, energy moves through our food system. Think of everything required for agriculture and all the waste that happens, the energy required and the greenhouse gases

produced." He quoted American author and journalist Chris Hedges, saying, "Food, along with energy, will be the most pressing issue of our age."

Lobe then spoke of the Metanoia Farmers Co-operative operated by CMU students and staff that produces 67 kinds of vegetables for 14 - 15 weeks each year and sells shares to the public in return for a box of locally grown vegetables every week. Lobe said the co-operative uses "a couple of jerry cans" of gas each year and the rest of the energy comes from people, the sun and the rain.

Guilbeault said environmentalists need to speak out about success stories. "We don't talk enough of the vision of the better world we're trying to build. We need to do a better job of telling stories of what we're trying to accomplish."



# Student launches garage sale for Malawi parish

By Kiply Lukan Yaworski

SASKATOON — A nine-year-old child’s longing to help people in another part of the world touched hundreds and raised some \$5,000 as family, parish, school and community came together for a giant Kids Care Garage Sale June 4 at St. Anne Parish in Saskatoon.

All proceeds will go to the charity Hope for Malawi to help St. Anne’s sister parish in Africa.

Sarah Molyneux wanted to find a way to help after she heard about the needs in Malawi during a homily at her parish. With support from her family and approval from the parish, she launched the idea of a Saturday morning Kids Care Garage Sale of donated items.

“I really like how it turned out,” Sarah said. “I am happy about what we can do for Malawi. I’m hoping we can help more people get education, and that more people there can get the things they need.”

Sarah promoted the fundraising project in her parish and school, collecting donations of toys, clothes and household items. Her father, Cary Molyneux, designed a logo for the project, and her aunt, Sharon Leyne, helped produce a promotional video.

Sarah approached her teacher at École Sister O’Brien Catholic School, who responded enthusiastically and incorporated the project into the curriculum for her Grade 4/5 class.

“Sarah told me that she had written a letter to the parish and got approved by Father Matthew to go ahead. She did everything on

her own. I was speechless,” said teacher Laura Kuzub-Tremblay.

“We had been studying saints and talking about being disciples, and I had been searching for a year-end project to wrap up the unit. It was meant to be,” she said. The Grade 4/5 class spent time brainstorming ideas on how to help Sarah raise money to support Hope for Malawi.

Ideas included a bottle drive, collecting loose change and a bake sale. “Sarah informed us that her goal was to raise \$60,” said Kuzub-Tremblay.

Pastor Rev. Matthew Ramsay visited the classroom to share stories and pictures from a recent trip to Malawi, where he visited Sacred Heart Cathedral in Zomba, the parish that has twinned with St. Anne’s Parish in Saskatoon. “He told us about the foundation Hope for Malawi and how they are making a difference.”

Hope for Malawi founders Peter and Elaine Zakreski, who are also parishioners at St. Anne’s, came to the classroom to meet the students and watch them count the change they had started collecting from friends and family, she added.

Students collected data and made graphs about Malawi and discussed ways to spread the word. “They knocked on doors, made posters and even wrote letters and emailed radio stations. A few of my students came to our staff meeting and explained to the teachers our fundraising plans,” said Kuzub-Tremblay.

“The Grade 4/5s went class-to-class to present and share the same stories and pictures Father



K. Yaworski

**CARE FOR MALAWI — Students in Laura Kuzub-Tremblay’s Grade 4-5 class at École Sister O’Brien Catholic School in Saskatoon joined forces to support their classmate Sarah Molyneux in her idea to organize a parish garage sale to help a community in Africa through the local charitable organization Hope for Malawi.**

Matthew had shared with us about the orphans in Malawi,” she said. “The details in the stories they remembered were profound. They had been touched and were now on the same mission Sarah was — to help.”

The week before the garage sale, Sarah and her classmates shared insights and reflections on what they had learned about Malawi, their ideas for helping, and why they wanted to be involved.

“I thought it was a great thing to do and it really gives the students a sense of responsibility, and

it shows that we really can make a difference,” said Seraphina.

“It makes me feel happy that we can help other people,” said Nathalie.

“A lot of people think kids can’t do what adults can, and we don’t know as much as they do, but having Sarah coming up with an idea like this, and our whole class pitching in shows that actually kids can do things,” added Sharissa.

Students shared information about Malawi and the project with family, friends and other students in the school. One student’s father slipped a photo of Malawi into a presentation at work, and talked about the project during a meeting. Other students texted

and emailed grandparents and friends to get support.

“I went home and talked to my mom about it and she was really excited because when I was younger we used to live in a third world country as well,” said Bettina, adding that her mother encouraged her to earn money for the project by setting up a lemonade stand in front of her house. “People were very generous.”

For several students with connections to Africa through family members, the Hope for Malawi project resonated. Others connected it to other outreach they were involved in. “My mom’s

— STUDENTS, page 10

## Teamwork makes everyone grow

By Kiply Lukan Yaworski

SASKATOON — Building effective teams that are both living and modelling Christian leadership while effectively growing disciples was the objective of an annual day of formation hosted by the

Lay Employees Association of the Diocese of Saskatoon (LEADS) May 25 at the Cathedral of the Holy Family.

Some 35 attended the workshop from across the diocese. Workshop facilitator was Paul Magnus, professor of leadership and management and former president at Briercrest College in Caronport, Sask., who presented practical ways to strengthen a culture of teamwork and to collaborate effectively.

M a g n u s described his goal as providing insights and resources that would help teams become “dream releasers.”

In growing disciples, faith leaders can be either “multipliers” or “diminishers,” he said. Some leaders inspire, others have a neutral impact, while some actually “squench” the mission. He challenged participants to address the question, “Is our team functioning as an intentional multiplier?”



**THANKSGIVING CONCERT — Last May Rev. Roque Concepcion, pastor of St. Joseph Parish in Prince Albert, held a thanksgiving concert to celebrate his 17th anniversary of ordination. Donations were accepted for the parish refugee sponsorship program.**

“The best leaders make everyone grow,” he said. “It starts by having a multiplier mindset and intentionally wanting to nurture the strengths of other members on the team.”

In an interdependent team model, the role of a leader is to be a liberator, “freeing people to be what God has gifted them to be,” as well as being one who challenges, empowers, and encourages debate and diversity, said Magnus.

It is not just the leader that creates and enhances teamwork, he added. “In some ways, you are more important to a team that you are on, than you are to the team that you lead.”

He encouraged parish teams to “have holy conversations,” to pray and celebrate together, and to consciously build a dream for how they want to operate as a team and what they hope to accomplish in their ministry.

In group discussion, Magnus drew out the positives of teamwork as a leadership model: teamwork brings more gifts to the table, building a synergy that is greater than the individual parts; it is life-giving, relationship-focused, builds unity and encourages staff retention.

Working as a team is ultimately more effective than a hierarchical model, he said. No single leader is an unlimited resource: a

— VITAL, page 7

## STM breaks ground for new addition

SASKATOON — St. Thomas More College at the University of Saskatchewan has officially broken ground on a new \$5-million renewal and expansion to its current facilities. The North Building Renewal Project includes major additions and renewal to STM’s research library; increased energy efficiency and protection of the environment; an expansion of the cafeteria, along with student-centred space, and installation of a five-storey elevator to provide access throughout the college.

This new development is on the opposite side of the STM campus from the major building addition that was completed in 2013. With this project, space will be added to the main floor of the STM library, bringing all the collections to one floor and enabling expansion of the cafeteria.

According to STM president Dr. Terry Downey, “this new addition will enhance access for undergraduate and graduate students to the unique collections in STM’s library while also providing additional research and study space. Our popular cafeteria, Choices, will now be able to adequately serve consistently heavy daily demand from our own students and many others

from across the campus.”

A 50-year-old air handling unit, cold winter drafts, and lack of an elevator to serve all floors posed mounting challenges for the college. CFO and Director of Administration Derrin Raffey prioritized these issues in designing the renewal project.

“We knew that to increase our energy efficiency and meet environmental challenges we needed to replace the aging air handling unit and construct a new north entrance foyer,” said Raffey. “Building an elevator to serve all floors of the college and provide access for all persons has also been a longtime goal which will be welcomed by all.”

The new student lounge and front reception area will provide meaningful new student-centred space. Student group offices and a new student lounge will form the largest part of the space. The renovation of the lower library collection into a new reception area for the college will create space for student advisers who will be front and centre at the college and allow for easier access to Student Services.

It is anticipated the building project will be completed in the late spring of 2017.



# Strong identity helps students achieve more

By Andr  a Ledding

SASKATOON — The Saskatoon Tribal Council (STC), Greater Saskatoon Catholic Schools (GSCS) and Saskatoon Public Schools (SPS) joined forces May 17 to hold the fourth annual Indigenous Language Celebration under the theme, “Honouring Our Youth.”

With support from SaskCulture, along with hosting by E.D. Feehan Catholic High School, over 400 students from kindergarten to Grade 5 participated in cultural activities that encompassed language and teachings.

“Our goal is to help our children grow up with a strong identity, speaking their language and standing proud,” noted master of ceremonies Delvin Kanewiyakiho. After greetings from the members of the grand entry, an opening prayer was said by Elder Melvina Eagle. Students from Muskoday sang the national anthem in Cree (*nehiyawak*) after the prayer and opening comments.

“We know from the Call to Action from the Truth and Reconciliation Commission how impor-



STM

**HONOURING YOUTH — The Saskatoon Tribal Council, Greater Saskatoon Catholic Schools and Saskatoon Public Schools joined forces May 17 to hold the fourth annual Indigenous Language Celebration under the theme, “Honouring Our Youth.” Here an elder does moss bag teachings with students from One Arrow First Nation.**

tant these learning experiences are to reclaim the culture and language that was taken from them,” said SPS superintendent Barry McDougall. “The goal of the day is in the name: we want our students to love their language and speak it with pride, whether it’s Michif, Cree, Dakota or Nakawe. We want our students to feel strong and be

strong; having strength in one’s identity will lift the student up more than any other strategy we try. A strong identity will help our students achieve more, become respected leaders and community members.”

“There was a time not too long ago that our language and our culture was something we were not

allowed to do, but here we are, a couple of generations later,” said STC director of education Valerie Harper. “Today we have our kindergarten to Grade 5 students demonstrating their languages.”

The partnership between the STC and the two Saskatoon school systems and reserve schools has been an innovative and indigenous-based approach that has brought elders into school spaces to share counselling, historical perspectives, traditional ceremonies, and indigenous perspectives.

“I know that many schools and classrooms start the day with prayers and smudging, again something that wasn’t allowed a few years ago,” noted Harper. “We are very pleased with the response to the TRC Call to Action. Language and culture is a priority and it is going to be supported by the government. We look forward to that government support of our

culture and our language.”

Harper thanked those who work in the classroom supporting kids in learning their languages, along with the community and partners who have worked so hard to improve the educational outcomes of all students, especially Aboriginal students, who have been historically disadvantaged. The speakers and members of the grand entry were then presented with gifts from the students, including framed artwork and wooden ceremonial feather boxes for holding eagle feathers and medicines.

The students then headed off to a full day of rotating half-hour workshops that included lacrosse, traditional games and dancing, hoops, storytelling, beading, drumming, moss bag teachings, basket weaving, and acting led by teachers, elders, community leaders and experts.

## Finance officers meet in Regina

By Frank Flegel

REGINA — Saskatoon Bishop Donald Bolen told about 40 diocesan finance officers from across Canada meeting in Regina May 29 - June 2 their work is a vital part of serving the church. Bolen talked about mercy and frequently quoted Pope Francis on the subject, but he also pointed out Gospel passages commenting on money — comments that could be troubling for finance officers.

“Dioceses need financial stability,” said Bolen, “and you provide that,” but we don’t like to talk about it, he said. “Jesus talks a lot about money and it makes us nervous.”

Jesus says not to accumulate, “but we need to accumulate to be successful,” said Bolen. He referred to the Sermon on the Mount, in which Christ told the disciples not to worry about clothes, food or shelter as they went about preaching the Word. “He realized he was sending them out ‘like sheep among the wolves,’” said the bishop, quoting Matthew.

Bolen told the finance officers that they need to be in the world in order to do their job, but not of the world. He gave some questions for them to ponder and asked each table of delegates to think about them. Each table then responded to their discussion.

“It’s not really about the numbers, it’s about serving the church,” said one group. Another said it’s about dealing with money in a just way and being good stewards of what the people entrust to them. Another said to focus on the mission and not so much on regulations.

“You are at that cutting edge between the world and the church,” Bolen said at the end of his talk.

Regina archdiocesan financial officer Barry Wood, chair of the organizing committee, said finance officers spend a lot of time walking that balance between the regula-



F. Flegel

Bishop Donald Bolen

tions and the amount of funds available with all the great programs that are brought forward to

carry out the mission of the church. The greatest challenge facing most of the financial officers is trying to keep faith communities alive in the face of declining attendance at mass and declining population in rural communities. “How do we keep them alive so that they have a sense of God, a sense of being a disciple of Christ and that they’re being renewed in faith every day?”

The conference was addressed by speakers representing banks, accounting firms, global marketing strategists, investment firms, lawyers, pension fund managers, fundraising specialists, representatives of charitable organizations and firms who work with charitable and non-profit organizations.

This year’s conference was hosted by the Archdiocese of Regina and the dioceses of Saskatoon and Prince Albert.

## Interdependence vital

Continued from page 6

team model recognizes that fact, and provides “an identity that runs deeper and wider.”

A team model also reflects the Gospel and the kind of leadership modelled by Jesus, said Magnus. “In a world where we have learned independence first and above all, it is hard for us to learn interdependence. That is why it is so important to model it,” he said.

Christ’s prayer from John 17 that his disciples might be one so that the world will see and believe, and Jesus’ words to the disciples about leading as servants were cited by Magnus, who also used a ladder as a prop to demonstrate how Christ put aside his glory to journey with us.

Magnus encouraged parish and ministry teams to work together to clarify the “who, why, what and how” of teamwork in

their setting and context, to identify challenges and team dysfunction, and then envision where the team can change and adapt to achieve greater fusion in achieving their ministry goals.

Without interdependence, team members don’t freely contribute ideas, fearing they will be undervalued, judged or brushed aside; they hesitate to speak in the team meeting and instead hold “parking lot” team meetings, said Magnus. On a team without interdependence, team members feel group meetings are a waste of time, or the agenda is forced. Over time, the best ideas are unheard.

Leaders can build interdependent teams by admitting they are a limited resource and honestly seeking to be a “learner,” he said. On an interdependent team, both the team leader and the team members help every team member find their voice.

## Heroes promote literacy

By Derrick Kunz

SASKATOON — Students at Bishop Klein School in Saskatoon recently designed their own comic books, complete with 3D-printed characters, to promote youth literacy.

Comic-Klein, an event showcasing their work, was held June 2 at the Catholic elementary school.

Special guest Tom Grummett, an artist with DC Comics who has worked on titles such as The New Titans, The Adventures of Superman, Superboy, Power Company, and Robin, was at the event, visiting classrooms, answering questions and showing some of his work.

“I was the kind of kid who would read everything I could get my hands on, and comic books grabbed my attention,” said Grummett. “I’ve been fortunate; I was able to turn my passion for reading into a career. Maybe one of these students will be able to do the same.”

Based on popular Comic-Con events featuring comic book heroes and villains, the school showcase featured the work of students in grades 5 to 8 who created their own comic books. Using a 3D printer, students brought their characters off the page and, using stop-motion animation, brought them to life in a short movie.

“Superheroes are hugely popular. We thought it would be a great way to pique the interest of our students,” said Kayla Elash, the Grade 7 teacher at Bishop Klein who spearheaded the initiative. “Blockbuster movies, action figures and other merchandise have their roots in comic books, so we went back to those roots to stress the importance of literacy and reading.”

Elash noted that adding modern touches with the 3D-printed characters and stop-motion movie made it interesting and relevant for today’s technologically driven students.



STM

**GRIFFIN’S 45TH — On May 15, the St. Thomas More College Chapel worshipping community celebrated Pentecost Sunday and a very special anniversary — Rev. Ron Griffin, CSB’s, 45th anniversary of ordination to the priesthood. The majority of his priestly ministry has been at STM, and he has been a gift to the college, to the congregation, and to the Diocese of Saskatoon. “I’m here to thank him,” said Shelley Krull of the STM community, “for all that he has been and done for us over these many years. Since I am speaking on behalf of this entire worshipping community, I hope that in my words all of you will feel represented in some measure.”**



# One year later encyclical gets to heart of the matter

By Michael Swan  
The Catholic Register

Revolution was once a bad word — even The Beatles were against it. But ever since the late Steve Jobs got hold of it and applied it to every new gadget to come off the Apple assembly line, the word has lost its threat and most of its meaning.

Pope Francis does not toss around idle talk about revolution. But a year ago, in *Laudato Si'*, his environmental encyclical that laments the degradation we have wreaked on our world, he started one.

“People often talk about it as ‘Oh, the encyclical on climate change?’ ” said Dennis Patrick O’Hara, director of Toronto’s Elliott Allen Institute for Theology and Ecology. “I say, ‘Why do you limit it so much?’ Yes, it talks about climate change. But it’s not about climate change per se. It’s about care for our common home.”

The key word is “integral.” “The word integral, when he speaks of integral ecology, reminds us that whatever we do to another we do to ourselves,” said O’Hara. “Respect others as you would respect yourself. That’s pretty biblical to me. That’s integral.”

Twenty or 30 years ago, trying to apply theology to ecology brought snickers and scorn even at Catholic universities, said O’Hara. In the last year, he has been asked to speak about

*Laudato Si'* to parish groups at least 50 times, and at high schools and colleges.

The ecotheologian finds his most enthusiastic audiences among ordinary, faithful parishioners who feel Pope Francis has connected their common-sense understanding of Catholic morality to the world they’re living in.

“This is no longer something that is outside of your faith, or something only those fringe elements in our tradition are talking about. No. This is bringing it front and centre,” said O’Hara. “If you want to be a good Catholic and a good Christian you have to take this seriously. He (Pope Francis) didn’t give any leeway on that.”

In 2013 and 2014 the pope had followed round after round of United Nations climate negotiations and decided the world deserved better than mealy-mouthed, lawyerly bureaucratic talk offered up in the teeth of a global crisis. People are dying. Refugees wander the globe. Entire species are slipping off into geological history. The pontiff decided it was time somebody said something real, urgent and true.

Issued June 18 last year, but symbolically dated to the first Christian revolution on Pentecost Sunday, the encyclical was a call to arms. Pope Francis intended to overthrow our lethargy, passivity, fatalism and selfishness when it comes to how we treat our planet. His revolution would require a renewed sense of right and wrong

as it applies to the entire human family.

“Every effort to protect and improve our world entails profound changes in ‘lifestyles, models of production and consumption, and the established structures of power which today govern societies.’ ” wrote Francis.

He wasn’t talking about business as usual. He addressed *Laudato Si'* to every human being and his subject was “Care for our Common Home.”

“The timing of it a year ago, anticipating the Paris climate conference (in December), that was very important,” said John Dillon, ecological economy program coordinator for Canada’s ecumenical social justice agency KAIROS. “Because people were looking for moral leadership going into the Paris conference.”

In Paris both scientists and diplomats talked about the power of Pope Francis’ moral vision to pull humans back from the brink of self-destruction.

Former U.S. Geological Survey director and Science magazine editor Marcia McNutt said the scientific arguments on climate change are insufficient without the moral argument Francis provided in *Laudato Si'*.

“You can argue the science until cows come home, but that just appeals to people’s intellect,” McNutt said. “The pope’s argument appeals to someone’s heart. Whenever you appeal to someone’s heart that’s a much more powerful message.”



Michael Swan

**EXPANDING THE CONVERSATION — It’s been a year since the launch of *Laudato Si'*, Pope Francis’ environmental encyclical. The encyclical is credited with expanding the conversation on the environmental degradation we have done to our planet.**

Veerabhadran Ramanathan of the Scripps Institution of Oceanography in San Diego talked about the need for a moral revolution on climate. The world will not act enough on climate change, Ramanathan said, “until we teach this in every church, every mosque, every synagogue, every temple.”

By the end of the Paris conference countries had agreed to produce plans, policies and laws that would limit global warming to less than two degrees and aim for a 1.5-degree difference in 2050.

If you really were looking for controversy, note the pope’s insistence and clarity on economics, said Dillon.

“You can’t really talk about doing something about climate change without talking about the broader economic context,” Dillon said. “There wasn’t much that was new to Catholic social teaching. The problem is that Catholic social teaching is not well known.”

On science and on economics, Pope Francis applied a moral lens that got people talking well beyond the Catholic world.

“It has reached audiences that maybe would not otherwise have been reached,” Dillon said.

“It was so new, something that was bridging across social sectors and speaking to non-Catholics in a very accessible way,” said Josianne Gauthier, director of in-Canada programs for the Canadian Catholic Organization for Development and Peace.

*Laudato Si'* has revolutionized Gauthier’s job.

“It’s actually been an incredible educational tool,” she said. “It’s made it a lot easier to have conver-

sations with people, and make them feel that they do have access to the social teachings of the church — that it’s not just for people studying in theology departments. . . . It’s about real life.”

Development and Peace was active on climate change long before *Laudato Si'*. Canada’s Caritas agency has been hearing about climate change from its partners for more than a decade. After *Laudato Si'* it became easier to get Canadians to see the connections and moral consequences rather than a series of isolated disasters that always seem to happen to the poor in far-off places.

“He’s found new words to explain these things to us,” said Gauthier. “It’s about the culture of disposal. We’re in this environment of very individualistic behaviour and he has undone that. He’s given us a new challenge.”

It’s not a new challenge that sweeps away all the moral challenges we have known in our times. War, extreme poverty, oppression of women, racism, parasitic profiteering and abortion all find their way into the pope’s sweeping application of Catholic moral reasoning to the world we live in.

“Since everything is interrelated, concern for the protection of nature is also incompatible with the justification of abortion. How can we genuinely teach the importance of concern for other vulnerable beings, however troublesome or inconvenient they may be, if we fail to protect a human embryo, even when its presence is uncomfortable and creates difficulties?” Francis wrote.

## Medicine isn’t a deli counter: Kenny

Continued from page 1

by four months at the request of the newly elected Liberal government.

Patient navigators for people considering assisted dying is not some lonely, Catholic crusade. Kenny’s demand is backed up by the Canadian Medical Association.

“It serves our two objectives — to respect conscience and as well to facilitate patient access,” said Cécile Bensimon, the CMA’s director of ethics.

The CMA believes it has a commitment from Ottawa to set up and fund patient navigators.

“When the government introduced the draft legislation, Bill C-14, as part of their response to the Supreme Court decision, they also committed to some non-legislative measures,” Bensimon said. “One of which was to work with provinces and territories to establish such a central co-ordinating mechanism. . . . We do believe that they will make it happen.”

For now, Health Canada only has plans for a website.

“When the legislation is passed, a federal website will provide information on a range of end-of-life care options, including palliative care,” a Health Canada spokesperson wrote in an email to The Catholic Register.

The website will include links to palliative care resources and contact information for assisted suicide.

The federal government is still talking to provinces about a na-

tionally co-ordinated system.

“In its final form, a pan-Canadian co-ordination system could serve a variety of functions, including: linking patients to providers for MAID (Medical Assistance in Dying) and providing information on the full range of end-of-life care options available,” said the communications department at Health Canada. “The federal government will continue to work with provinces and territories to support patients’ access to end-of-life care options and to respect the conscience rights of health care providers.”

Deacon Larry Worthen, executive director of the Christian Medical and Dental Society, has held talks with health officials in four provinces so far. He believes British Columbia, Alberta and Saskatchewan are committed to hiring patient navigators, while the Ontario government, in a press release issued June 6, committed itself to the patient navigator model.

“Ontario will establish a referral service to support physicians in making an effective referral for consultation and assessment for possible medical-assistance-in-dying cases,” said the joint Ministry of Health and Attorney General press release. “The service will help connect physicians who are unwilling or unable to provide medical assistance in dying with physicians who are willing to complete a patient consultation and assessment.”

Across Canada various provin-

cial officials have detailed plans, Worthen said.

“Like an 811 number,” said Worthen. “That 811 number would then direct them (patients) to that navigator position who would help them — hopefully first of all — to identify alternatives and also to help them get an assessment for medical aid in dying.”

The system has to be more than just a dispatch service to link up willing doctors with patients demanding a medical suicide, said Kenny. A system of private self-referral might sidestep objecting doctors, but it would also be “a capitulation to a market model of medicine,” she said.

Medicine isn’t a deli counter, and Kenny insists the doctor-patient relationship must consist of something more than patients ordering up procedures and prescriptions they’ve read about on the Internet.

Many in Catholic health care are convinced provinces won’t court the disaster of Catholic hospitals and nursing homes shutting down in the face of regulations that force Catholic institutions to refer for assisted suicide, said Kenny. But Kenny herself is not so sure.

“I am not enthusiastic that historical protections will continue to apply,” she wrote in an email. “Ob-Gyn has all but disappeared from Catholic facilities and they can be separated, but physician-assisted death will be occurring everywhere — mostly in the home and community.”

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# A city is shaken, but determined to keep the faith

By Mark I. Pinsky  
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ORLANDO, Fla. (RNS) — We may be at the centre of a metropolitan area two million strong, but this is still a small town. So the shooting deaths of 50 people early Sunday, June 12, at a dance club is sending shock waves well beyond Central Florida’s gay community.

My friend, Joel Hunter, pastor of Northland, the area’s largest Evangelical church, was one of the first from the religious community to react to the shootings.

Hunter told NPR he was notified of the shooting around 4 a.m. by an Orlando police officer, and that shortly after he joined an emergency meeting of community leaders.

“May God give comfort to the hurting and change the hearts of those who would harm others,” he said.

Central Florida’s gay community has become increasingly important to the city’s economy, including the annual just-concluded Gay Days, centred at the theme parks: Disney, Universal and Sea World. Gays are also a political force, with candidates routinely seeking their endorsement.

Resistance to the emergence and integration of the gay community was once centred among fundamentalist Christians but has largely faded. Gays, who once worshipped mostly at one or two area Metropolitan Community Churches, are now prominent members of many faith communities.

As elsewhere in the country, it’s hard to find anyone who doesn’t have a family member, good friend or co-worker who is gay.

Social connections between straights and gays are exceptionally strong. Thus the reverberations of grief from the shooting are rippling throughout the broader community, especially among young people.

Shortly after news of the shootings hit the web, my 25-year-old daughter called in tears from Melbourne, Australia, saying she could easily have been at the Pulse when the shootings took place.

The LGBT Community Center of Central Florida, which has set up counselling and a hotline for assistance, is just blocks away from the affiliated Zebra Coalition House. That organization has been providing gay adolescents and youth with an afternoon drop-in centre, mental health and



RNS/Reuters/Steve Nesius

**MOURNING FOR ORLANDO — Friends and family members embrace outside the Orlando Police Headquarters during the investigation of a shooting at the Pulse nightclub, where people were killed by a gunman, in Orlando, Fla.**

drug counselling, educational and employment support, plus a 24-hour crisis hotline.

The house, which opened its doors in 2012, is emblematic of the way Orlando has supported the emerging gay community. When it opened, Orlando Mayor Buddy Dyer cut the ribbon. In addition to the city of Orlando, support came

from corporate heavyweights with many gay employees, like Disney, Universal, and Sea World, as well as the Orlando Magic basketball team. In-kind gifts came from local outlets of Ikea and Microsoft.

The Pulse shootings have sparked concerns about what impact the Muslim faith and the immigrant parents of the shooter

might have on the Orlando community and on the charged U.S. debate on immigration.

Much as Central Florida has become more cosmopolitan, accepting of its gay friends and neighbours, it has also gotten to know the growing Islamic community.

Imam Muhammad Musri, of the Islamic Society of Central Florida, a leader of interfaith activities in Orlando, rushed to the scene of the shooting.

“We are heartbroken,” he told reporters outside the crime scene. “We are sad. It’s not time for sensationalized news, or a rush to judgment. We need to look at this issue of mass shooting because we have had one too many today.”

Imam Tariq Rasheed of the Islamic Center of Orlando also condemned the violence: “No religious tradition can ever justify nor condone such ruthless and senseless acts of violence.”

This latest, most horrific instance of gun violence will no doubt cause people to wonder

about Central Florida — again. In 2012, the Trayvon Martin shooting in neighbouring Seminole County turned the nation’s eyes this way. And just days ago, singer Christina Grimmie of *The Voice* was gunned down while signing autographs after a concert.

It is not an image the community wants. First Unitarian Church of Orlando opened their facilities for temporary grief counselling when the LGBT centre was overwhelmed.

Rabbi Steven Engel, of the Congregation of Reform Judaism in Orlando, said in an email to members of his congregation that the city “has always had the reputation as one of the most welcoming and hospitable cities in the world. Its diversity and sense of *hachnasat orchim*, or welcoming the stranger, are legendary.”

And that, he suggested will continue.

“We are a very close community especially when it comes to people of faith,” he said. “We are standing strong and not letting a deranged gun-toting fanatic move us from the values we hold dear. Our determination for mutual respect, understanding and peaceful co-existence will not waver, but on the contrary I think it will strengthen us. But for now tears flow for the indifference and desecration of human life.”

## Religious roots of hatred resurface in Orlando

By Yonat Shimron  
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One year after the United States Supreme Court ruled that gays can legally marry across the country (same sex marriage has been in place in Canada since 2005), and at a time when most polls show a majority of Americans support LGBT equality, the mass shooting in Orlando, Fla., shocked many who had begun to take gay rights for granted.

Not only did the shootings at the Pulse nightclub occur during Pride month, when LGBT people and supporters in the U.S. and Canada celebrate the gains they have made toward equality, they also took place at a gay club — historically a safe gathering place for LGBT people, especially back when no other establishments would welcome them.

Suspected gunman Omar Mateen, 29, was armed with an assault-type weapon and a handgun when he opened fire at the Pulse nightclub, killing 50 people. Mateen, who was killed in a shootout with police, was born in the U.S. to parents who emigrated from Afghanistan.

The New York Times reported that Mateen called 911 shortly before the attacks and pledged allegiance to ISIS.

But Mateen’s father, Mir Seddique, said his son was not driven by religious ideology. Instead, he said, Mateen seemed upset after seeing two gay men kissing in Miami a few months ago.

If there was one message in the massacre, it seemed to be that LGBT people are still not safe, and that religious teachings — or at least a narrow reading of them

— may be a contributing factor to hatred against gays.

Religious leaders from Pope Francis to the Florida chapter of the Council on American-Islamic Relations sharply condemned the shooting.

The Vatican’s spokesperson, Rev. Federico Lombardi, said Pope Francis shares in the victims’ “indescribable suffering” and “he entrusts them to the Lord so they may find comfort.”

Muslim groups also condemned the killings.

“The Muslim community joins our fellow Americans in repudiating anyone or any group that would claim to justify or excuse such an appalling act of violence,” read a statement from the Council on American-Islamic Relations. The Florida chapter also called on the Muslim community to take part in a blood drive for those wounded in the attack.

But such words from religious groups provided cold comfort to many gay activists.

“There’s such a cognitive dissonance for me when public officials ask us to pray when the majority of world religions promote anti-LGBT theology,” said Eliel Cruz, executive director of Faith in America, an organization that attempts to end the harm to LGBT youth it says is caused by religious teachings.

“This isn’t isolated to Muslim beliefs. It’s seen in Christianity and it’s just as deadly,” added Cruz, a former RNS columnist.

Just last month in Congress, Rep. Rick W. Allen, from Georgia’s 12th District, led a Republican policy group’s opening prayer by reading Bible passages

that condemn homosexuality and those “who by their unrighteousness suppress the truth.”

Allen read from Romans 1:28-32, which says: “God gave them over to a depraved mind, so that they do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. . . . Although they know God’s righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.”

A handful of biblical passages condemn homosexuality. These include perhaps the most oft repeated: “If a man practices homosexuality, having sex with another man as with a woman, both men have committed a detestable act. They must both be put to death, for they are guilty of a capital offence” (Lv 20:13).

Likewise, the Quran condemns homosexuality and recommends stoning as a form of punishment:

“For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds. . . . And we rained down on them a shower (of brimstone)” (Quran 7:80-84).

But for many modern readers of Scripture, such passages are meant to be read in the context of the time and should not be taken literally.

LGBT groups across the nation sprang into action Sunday. Equality Florida, the state’s LGBT civil rights organization, began collecting contributions via a GoFundMe page to support the victims of the shooting.

A host of demonstrations and

vigils were being planned across the country and in Canada, including at Stonewall, the historic Greenwich Village gay inn where riots broke out in 1969 in response to police raids.

Thousands lined Santa Monica Boulevard in West Hollywood Sunday for the 46th annual LA Pride Parade. Organizers announced that the celebration would begin with a moment of silence for the victims of the shooting.

One of the owners of Orlando’s Pulse club, Barbara Poma, started the establishment to promote awareness of the area’s lesbian, gay, bisexual and transgender community. Her brother died from AIDS, USA Today reported.

Poma opened Pulse on Orange Avenue with friend and co-founder Ron Legler in 2004.

“It was important to create an atmosphere that embraced the gay lifestyle with décor that would make John proud,” Poma wrote on the club’s website. “Most importantly, (we) coined the name Pulse for John’s heartbeat — as a club that is John’s inspiration, where he is kept alive in the eyes of his friends and family.”

President Obama, speaking from the White House, reached out to LGBT people: “This is an especially heartbreaking day for all our friends — our fellow Americans — who are lesbian, gay, bisexual or transgender,” Obama said, noting that the place where the attack took place “is more than a nightclub — it is a place of solidarity and empowerment where people have come together to raise awareness, to speak their minds and to advocate for their civil rights.”

Pinsky is a longtime Orlando religion writer and author of “A Jew Among the Evangelicals.”

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# Children of Mary has significant impact on parish

## Both Lungs

Brent Kostyniuk



In the Ukrainian Catholic Church, the months of May and October are set aside for special devotion to the Mother of God. Commonly, this devotion takes the form of a *Moleben*, or prayer service, dedicated to her. Patterned after the divine liturgy, it includes general petitions, a Gospel reading specifically about Mary, direct petitions to her, and hymns in her honour.

*Gracious Lady, you pray for all those who with faith take refuge in your powerful protection. We sinners ever in misery and affliction have no other recourse to God than you. We are burdened by many sins, O Mother of God. We bow down before you. Save your servants from every calamity.*

Although special in its own right, on occasion extra events are added to the *Moleben*. So it was that on the evening of May 25 St. Basil the Great Church in Edmonton saw children and young adults gather to add further beauty to the *Moleben* with a Crowning of Mary ceremony. Participants included very young children from the parish's preschool *sadochuk* — little garden — program, as well as girls and young ladies from the Children of Mary and Sodality organizations. Prior to the *Moleben*, a procession made its way down the church's central aisle. It began with the youngest children carrying individual flowers. Part way down the aisle, they stopped and sang a verse of *Immaculate Mary* in Ukrainian. They then proceeded to the *tetrapod* in front of the sanctuary, on which an icon of Our Lady of Perpetual Help had been placed. The children placed their flowers in vases on either side of the icon. Two of the children carried a wreath of flowers set on a pillow. They, too, sang a verse of *Immaculate Mary* before proceeding to place the wreath in front of the icon.

During the *Moleben*, the young ladies of Sodality assisted in singing the responses. As well, for one *ektenia* — litany — all the children sang the response. *O Maria Maty Bozhe, molitisia za nas* — O Mary Mother of God, pray for us.

Young girls may join Children of Mary as early as age five and continue through to their teen years, when they progress to Sodality. Both organizations aim to instil within the girls a love for the Mother of God. Through prayer and lesson, the girls learn to model their lives after her.

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

Time is also spent preparing for the girls' participation in regular divine liturgies, as well as such special events as the Crowning of Mary. In both instances, they wear blue capes and white veils in honour of Mary.

While Children of Mary and Sodality do take an active part in various liturgies, these are far from their only activities, as Victoria Kostyniuk explains. "Sodality is a tight-knit group of young ladies ranging from Grade 7 to university aged. We gather to pray and sing hymns, but we also do crafts and have fun playing other games. The members of Sodality are also active volunteers in the church community. We often teach songs to younger members of the church and lead them in hymns during the liturgy. We have the privilege of being able to grow together in faith, spiritually and physically. During times of reflection and prayer, we close our relationship with the Virgin Mary."

The impact of Children of Mary and Sodality on the life of a parish is significant. Not only do the girls grow in faith, they become active members of the parish, often leading to lifelong service in that spiritual family. The impact can also be very personal. Elizabeth Dokken recalls how her own life has been affected. "As a mother of five, I often find it difficult to find enough time in the day to offer all of my children the one-on-one faith formation that they so deservingly need. I have always believed that boys are very privileged to be given the opportunity to serve God by becoming



**CHILDREN OF MARY** — Young girls wear blue capes and white veils in honour of Mary at a Crowning of Mary *Moleben*, or prayer service, dedicated to her.

acolytes. Through this the opportunity they grow in their relationship with God. However, this same privilege may be found as a member of the Children of Mary for girls. Through my 13 years as a mother, there have been countless times that I have had to turn to Mary and pray for her strength and guidance, from one mother to another."

Elizabeth also sees how her daughter's life is already being affected. "To know that my daughter is developing her own relationship with Mary through a program like the Children of Mary is comforting. In the busy world in which we live, I value faith formation even more than ever before. To know that my daughter is, in many ways, being given the opportunity to form her faith with the loving and guiding hands of the

Theotokos is something I cannot express in words. I know that this relationship she is developing with Mary will last her a lifetime, regardless of where her faith takes her and that to me is the most

important thing."

Helping young girls form a lifelong relationship with the Mother of God is both praiseworthy and vital. Children of Mary and Sodality do just that.

## Students eager to share

Continued from page 6

friend lived in Fort McMurray, and we donated clothes there too," said Noah. "It is really nice knowing you are donating your stuff to a good cause."

"This is a good thing to do, you get to learn about other countries, and how we are so lucky," added Danika.

Students were eager to share what they had learned about Malawi, including facts about the country, descriptions of the food and housing and how people live, diseases that could be cured, as well as insights into poverty and injustice. They have also connected the project to faith and their love of God.

"The people in Malawi have many more needs than you can imagine. They have many people and orphans there, and there are classes that have to be held outside because there is no room in the classrooms," described Sarah. "When I got this idea, what I first thought about was that we were helping a country that God made.

God helped us, and God made us all. God made our world and we should do our part to help other people around us."

Nathalie added: "God sent Jesus to help people. I find that we can help Malawi. They don't deserve to live like that. It's not their fault that they were born into a poor situation. They should be helped."

Abigail agreed, saying: "God created that country and he wants us to help. It's kind of like a test to see if we will actually care."

On the day of the sale — which featured dozens of tables overflowing with donated items and a fundraising barbecue — several classmates joined Sarah and other volunteers in helping out. Unsold items were donated to the Community Living Association, the CWL Clothing Depot and the Saskatoon Friendship Inn.

In addition to collecting loose change (\$881.25), a bottle drive (\$386.60), and a bake sale (\$347.40) at Sister O'Brien School, the Kids Care Garage Sale raised \$3,397.80, for a grand total of \$5,013.05.

## Queen's House Retreat and Renewal Centre

### Retreats & Workshops

**Sacred in the City** — Margaret Silf

Thursday, June 30, 9:30 a.m. - 3:30 p.m.

Cost: \$65 commuter; + \$85, \$135 live-in

**The Other Side of Chaos: Breaking Through When Life is Breaking Down!** — Margaret Silf Friday, July 1, 7 p.m. to Sunday, July 3 after lunch. Cost: \$130 commuter; + \$165; \$275 live-in

**Moral Loneliness — The Congenital Ache of a Soulmate**

Fr. Ron Rolheiser, OMI Monday, July 11, 7 - 9 p.m.

Cost: \$30 with supper; \$15 presentation only.

**Celebrating the Year of Mercy — From Paranoia to Metanoia**

Fr. Ron Rolheiser, OMI Tuesday, July 12, 9 a.m. - Thursday, July 14 lunch.

Cost: \$200 commuter; \$260 commuter plus; \$400 live-in.

**Iconography Retreat** — Anne Mycym and Gisele Bauche

Monday, July 18 through Friday, July 22, 9 a.m. - 4 p.m.

Cost: \$450 commuter (includes lunch); \$760 live-in (includes accommodation & meals).

**Triumph: Freedom Through Healing** — Jerry and Donna Kristian

Friday, July 29, 6 p.m. - Sunday, August 7, 3 p.m.

Registration: Call or email Queen's House. Please check our website.

**5-Day Silent Directed Retreat** — Bishop Gerry Wiesner, OMI & Dianne Mantyka

Sunday, August 14, 4 p.m. - Thursday, August 19, 2:30 p.m.

Cost: \$715 live-in only. (Registration, meals, room & spiritual direction.)

### SPIRITUAL FORMATION DAYS: as part of Spiritual Direction Formation

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

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

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

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

### Ongoing Events at Queen's House

**Centering Prayer:** Monday evenings 7 p.m.

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

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

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

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

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

**Personal Day(s) of Private Prayer:** Book anytime.

For program details visit [www.queenshouse.org](http://www.queenshouse.org)

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Hymn choices prepared by Bernadette Gasslein, Karen Koester, Heather Reid and Christina Ronzio. Please note that these selections are not meant to be prescriptive, but to help you in your choice of music that works for your community, with its resources and repertoire. Please note that along with the CBW III listings we have included a few listings from Celebrate in Song (CIS), which was meant to be a supplement to CBW III. Keep in mind that in July and August, people are travelling and parish musicians are often not practising (as much as at other times!) so familiar music is a wise option. Don’t forget to check out the listings for other hymnals other than the one your parish has. Many hymnals share the same repertoire, so you will probably find at least some suggestions taken from another hymnal in your own.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
July 3, 2016 Fourteenth Sunday in OT	Opening hymn	CBW 435 Lift High the Cross  CIS 6.16 Glory in the Cross (Holy Thursday vss)	540 Glory and Praise to Our God  663 Save Us, O Lord	536 Come, and Worship the Lord  444 Lift High the Cross	515 In the Cross of Christ  881 Lift High the Cross
	Preparation of Gifts	CBW 439 The Master Came to Bring Good News (tune 438)  630 Lord, Make Us Servants of Your Peace  CIS 6.39 The Summons	490 We Walk By Faith  466 The King of Love My Shepherd Is	217 Psalm 66: Cry Out to the Lord	610 Song of the Lord's Goodness
	Communion	CBW 610 Taste and See  CIS 6.1 Bread for the World  <i>Misericordes Sicut Pater</i> (Hymn for the Jubilee Year of Mercy)	799 The Lord Is Kind and Merciful  328 Taste and See	553 Come with Me into the Fields  508 In the Breaking of the Bread	948 At the Table of Jesus
	Closing	CBW 504 Before the Sun Burned Bright  508 Go to the World  691 Lord, You Give the Great Commission  CIS 6.30 Table of the World	626 Alleluia! Raise the Gospel  377 The Spirit Sends Us Forth	401 Lord, You Give the Great Commission  599 Blest be the Lord	686 Blest Be the Lord
July 10, 2016 Fifteenth Sunday in OT	Opening hymn	CBW 650 this Day God gives Me  CIS 6.34 Let Us Go to the Altar	557 Sing of the Lord's Goodness  565 Immortal, Invisible God Only Wise	578 Anthem  558 Whatsoever You Do	742 The Church's One Foundation
	Preparation of Gifts	CBW 431 Christ, You Are the Fullness  CIS 6.31 Christ, Be Our Light	424 For the Fruits of This Creation  367 See Us, Lord, About Your Altar	342 Turn to Me  352 In Your Love Remember Me	724 I Heard the Voice of Jesus Say  590 Christ, Be Our Light
	Communion	604 Seed, Scattered and Sown  CIS 6.4 Let Us Be Bread  <i>Misericordes Sicut Pater</i> (Hymn for the Jubilee Year of Mercy)	365 I Am the Living Bread  783 How Lovely Is Your Dwelling Place	584 Earthen Vessels  503 See Us, Lord, about Your Altar	950 Take and Eat
	Closing	CBW 533 Sent Forth By God's Blessing  632 Wondrous Is Your Name  CIS 6.29 O God of Past and Present	374 Go Out, Go Out  420 How Great Thou Art	691 Praise the Lord, My Soul  699 Give Thanks to the Lord	493 Change Our Hearts  807 We Are Called
July 17, 2016 Sixteenth Sunday in OT	Opening hymn	CBW 442 Praise to You, O Christ Our Saviour  587 Gather Us In  583 As We Gather at Your Table  CIS 6.12 Gather Your People	401 To You, O God, I Lift Up My Soul  431 Seek Ye First	707 Lord of Glory  713 Rain Down	839 As We Gather at Your Table  837 Gather Your People

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Koester is a member of the National Council for Liturgical Music, a group that advises the CCCB. She earned a bachelor of education with music major at the University of Alberta, and has a graduate diploma in religious education at Newman Theological College. She has been actively involved in parish music ministry for over 30 years as a singer, choir director and occasional trumpeter at her parish, St. Joseph's Basilica, and in the Archdiocese of Edmonton.

Reid is the director of music for St. Basil's Parish in Ottawa. She has an undergraduate degree in music (Western) and a masters degree in liturgy from Notre Dame. Reid is a member of the music committee for the Ontario Liturgical Conference.

Ronzio is the director of the Liturgy Office for the Diocese of Hamilton. She holds an MA in liturgical studies from St. John's University in Collegeville, MN.



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
July 17, 2016 Continued	Preparation of Gifts	CBW 431 Christ, You Are the Fullness	399 This Alone	168 Psalm 15: Those Who Do Justice	782 Only This I Want
		444 Lord We Hear Your Word with Gladness	595 All Good Gifts		781 Lord, When You Came
		CIS 6.40 Faith and Truth and Life Bestowing			
	Communion	CBW 597 Bread of Life	353 Bread for the World	646 Christians, Let Us Love One Another	946 Let Us Be Bread
		CIS 6.4 Let Us Be Bread	324 Gift of Finest Wheat	528 Bread for the World	
	Closing	521 Now let Us From This Table Rise	421 Canticle of the Sun	693 Joyful, Joyful, We Adore You	635 Let All Things Now Living
		CIS 6.30 Table of the World	547 All the Ends of the Earth	671 Glory and Praise to Our God	
July 24, 2016 Seventeenth Sunday in OT	Opening hymn	CBW 561 O God, Beyond All Praising	303 Gather The People	613 O God, Our Help in Ages Past	818 If You Believe and I Believe
		CIS 6.34 Let Us Go to the Altar	654 Baptized in Water	351 Seek the Lord	598 O God Beyond All Praising
	Preparation of Gifts	CBW 431 Christ You Are the Fullness	431 Seek Ye First	251 Psalm 103: Loving and Forgiving	658 Seek Ye First
		CIS 6.26 All For Your Glory	476 Christians, Let Us Love One Another	710 I Have Loved You	655 Increase Our Faith
				701 Till the End of my Days, O Lord	
	Communion	CBW 597 Bread of Life	799 The Lord Is Kind and Merciful	279 Psalm 138: On the Day I Called	924 Song of the Body of Christ
		CIS 6.4 Let Us Be Bread	635 Blest Are They	525 You Satisfy the Hungry Heart	926 Life-Giving Bread
	Closing	CBW 563 Sing A New Song	666 Seek the Lord	608 Seek Ye First the Kingdom of God	759 God Sends Us Forth
			387 Sent Forth By God's Blessing	690 Sing of the Lord's Goodness	
July 31, 2016 Eighteenth Sunday in OT	Opening hymn	CBW 522 Blest Are They	663 Save Us, O Lord	301 Save Us, O Lord	855 Morning Has Broken
		657 As Morning Breaks (for a morning celebration of eucharist)	423 I Sing the Mighty Power of God	704 For the Beauty of the Earth	607 Sing a New Song
	Preparation of Gifts	CBW 483 For You Are My God	351 One in Body, Heart and Mind	342 Turn to Me	749 Where Your Treasure Is
		CIS 6.31 Christ Be Our Light	655 One Bread	652 Peace Prayer	628 You, Lord Are Both Lamb and Shepherd
	Communion	CBW 597 Bread of Life	342 One Bread, One Body	499 One Bread, One Body	932 One Bread, One Body
		658 God, My God, You I Crave	349 I Am the Bread of Life	516 Seed, Scattered and Sown	
		CIS 6.4 Let Us Be Bread			
	Closing	CBW 477 God of Day and God of Darkness	421 Canticle of the Sun	717 Beatitudes	615 Holy God, We Praise Thy Name
		534 Let All Things Now Living	547 All the Ends of the Earth	622 Lord of All Hopefulness	
		505 Disciples' Song			
		CIS 6.30 Table of the World			
August 7, 2016 Nineteenth Sunday in OT	Opening hymn	CBW 519 To Abraham and Sarah (Tune: 517)	663 Save Us, O Lord	592 Faith of Our Fathers	610 Sing of the Lord's Goodness
		571 Praise the Lord with the Sound of Trumpet	315 Let Us Go to the Altar	687 Sing Alleluia	677 A Living Faith
		CIS 6.34 Let Us Go to the Altar of God			
	Preparation of Gifts	CBW 445 Earthen vessels	596 Your Words are Spirit and Life	197 Psalm 33: Happy the People You Have Chosen	680 We Walk By Faith
		CIS 6.15 There Is a Longing	691 Be Still My Soul	575 Only This I Want	790 The Summons
				602 Be Not Afraid	
	Communion	CBW 487 You Are Near	324 Gift of Finest Wheat	477 Holy Darkness	930 Taste and See
		CIS 6.4 Let Us Be Bread	349 I Am the Bread of Life	485 In the Shadow of Your Wings	932 One Bread, One Body
				518 The Supper of the Lord	
	Closing	CBW 521 Now Let Us From This Table Rise	385 City of God	453 One Lord	579 Over My Head
		CIS 6.23 Holy Is Your Name	490 We Walk By Faith	670 Sing a New Song	



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
August 14, 2016 Twentieth Sunday in OT	Opening hymn	CBW 563 Sing a New Song CIS 6.31 Christ, Be Our Light	783 How Lovely Is Your Dwelling Place 302 Gather Us In	546 God Has Chosen Me 722 In the Day of the Lord	845 Making Their Way 604 All the Ends of the Earth
	Preparation of Gifts	CBW 414 Send Us Your Spirit	596 Your Words are Spirit and Life 608 I Have Loved You	204 Psalm 40: God, My God, Come to My Aid 481 Parable 678 May We Praise You	813 God, Whose Purpose Is to Kindle 615 Holy God, We Praise Thy Name
	Communion	597 Bread of Life 602 Eat This Bread CIS 6.4 Let Us Be Bread	799 The Lord Is Kind and Merciful 365 I Am the Living Bread	515 That There May Be Bread 513 Our Blessing Cup	937 Now In This Banquet
	Closing	CBW 533 Sent Forth by God's Blessings 497 Lord of All Hopefulness CIS 6.25 We Shall Go Out	558 Sing a New Song 197 Praise to the Lord	662 Praise to You, O Christ, Our Savior 664 Mighty Lord	578 How Great Thou Art
August 21, 2016 Twenty-first Sunday in OT	Opening hymn	CBW 583 As We Gather at Your Table 601 Gather Us Together	592 All My Days 542 From All That Dwell Below the Skies	679 O Bless the Lord 571 Church of God 567 From East and West	848 Gather Us In
	Preparation of Gifts	CBW 545 Sing Out, Earth and Skies CIS 6.26 All For Your Glory	411 Earthen Vessels 517 Come Unto Me	677 We Praise You 260 Psalm 117: Go Out and Tell the Good News	837 Gather Your People 717 Shelter Me O God 911 Many and Great
	Communion	CBW 490 Like A Shepherd CIS 6.3 The Hand of the Lord Feeds Us	349 I Am the Bread of Life 359 One Love Released	660 What You Hear in the Dark 560 God of the Hungry 511 At That First Eucharist	946 Let Us Be Bread
	Closing	CBW 591 God Is Alive CIS 6.28 Go Make of All Disciples	392 Lead Me, Guide Me 534 Lift Up Your Hearts	671 Glory and Praise to Our God 566 We Are Companions on the Journey	985 Mine Eyes Have Seen the Glory 685 How Can I Keep From Singing
August 28, 2016 Twenty-second Sunday in OT	Opening hymn	CBW 583 As We Gather At Your Table 424 I Come with Joy CIS 6.12 Gather Your People	671 Loving and Forgiving 305 Our God Is Here	536 Come, Worship the Lord 727 This Day God Gives Me 394 At the Lamb's High Feast	839 As We Gather at Your Table (or use tune 743)
	Preparation of Gifts	CBW 568 Praise to the Lord	391 Open My Eyes 523 O Beauty, Ever Ancient	576 Take, Lord, Receive 550 Servant Song 530 Table of Plenty	836 Coming Together For Wine and For Bread 837 Gather Your People
	Communion	CBW 608 Now In this Banquet 604 Seed, Scattered and Sown CIS 6.11 For Countless Blessings	635 Blest Are They 331 Eat This Bread	304 Jesus, Come to Us 522 Bread of Life	937 Now In This Banquet
	Closing	CBW 521 Now Let Us From This Table Rise CIS 6.30 Table of the World	540 Glory and Praise to Our God 603 We Are the Light of the World	548 City of God 557 Lord, Whose Love in Humble Service	766 City of God
September 4, 2016 Twenty-third Sunday in OT	Opening hymn	CBW 435 Lift High the Cross CIS 6.16 Glory in the Cross (Easter verses)	442 O God, Our Help in Ages Past 547 All the Ends of the Earth	351 Seek the Lord 668 I Sing the Mighty Power of God	801 Take Up Your Cross (alternate tunes: 885, 853) 606 Glory and Praise to Our God
	Preparation of Gifts	CBW 354 Take Up your Cross CIS 6.26 All For Your Glory	524 Holy Wisdom, Lamp of Learning 504 All That Is Hidden	228 Psalm 90: In Every Age 412 Everyone Moved by the Spirit	721 You Are Mine 782 Only This I Want
	Communion	CBW 6.11 Take and Eat CIS 6.8 Take and Eat 6.11 For Countless Blessings	770 As the Deer Longs 331 Eat This Bread	364 Ubi Caritas 524 Behold the Lamb 526 Come, Taste and See	924 Song of the Body of Christ
	Closing	CBW 532 For the Fruits of All Creation	543 O Bless the Lord 558 Sing a New Song	422 To Jesus Christ, Our Sovereign King 586 Take Up Your Cross	546 Go To the World (use tune 612) 519 Sing to the Mountains



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
September 11, 2016 Twenty-fourth Sunday in OT	Opening hymn	CBW 443 There's a Wideness in God's Mercy  CIS 6.22 Loving and Forgiving	530 Peace  318 The God of All Grace	529 Gather Your People  557 Lord, Whose Love in Humble Service	665 Healing River of the Spirit  582 Rain Down
	Preparation of Gifts	CBW 477 God of Day and God of Darkness  503 For the Healing of the Nations  538 Behold A Broken World	205 Dona Nobis Pacem  520 The Eyes and Hands of Christ	209 Psalm 51: Create in Me  468 Come Home  603 We Will Rise Again	956 Our Father, We Have Wandered (or tune 769)  964 The Master Came to Bring Good News
	Communion	CBW 496 My Refuge, My Fortress  597 Bread of Life  CIS 6.11 For Countless Blessings <i>Misericordes Sicut Pater</i> (Hymn for the Jubilee Year of Mercy)	799 The Lord Is Kind and Merciful  319 Our Blessing Cup	528 Bread for the World  708 Like a Shepherd  508 In the Breaking of the Bread	47 The Cry of the Poor  935 Draw Near
	Closing	CBW 677 or 678 O Praise the Lord, My Soul or My Soul Gives Glory to the Lord  CIS 6.23 Holy Is Your Name	720 Lift High the Cross  493 Faith of Our Fathers	657 We Are the Light of the World  700 Now Thank We All Our God	803 For the Healing of the Nations
September 18, 2016 Twenty-fifth Sunday in OT	Opening hymn	CBW 522 Blest Are They  CIS 6.34 Let Us Go to the Altar of God	310 Table of Plenty  597 In the Land There Is a Hunger	685 Praise, My Soul, the King of Heaven  686 Praise to the Lord	856 This Day God Gives Me  859 God of Day and God of of Darkness
	Preparation of Gifts	CBW 634 Stewards of Light	491 Center of My Life  658 Give Me Ears to Listen	203 Psalm 34 The Cry of the Poor  656 Christ, Be Our Light	810 Let Justice Roll Like a River  592 We Are the Light of the World
	Communion	CBW 610 Taste and See  603 Gift of Finest Wheat  CIS 6.1 Bread for the World  6.11 For Countless Blessings	464 Shepherd Me O God  338 When We Eat This Bread	601 O God, You Search Me  498 Bread of Life  593 Center of My Life	926 Life-Giving Bread  47 The Cry of the Poor
	Closing	CBW 477 God of Day and God of Darkness  CIS 6.30 Table of the World	555 Sing Out Earth and Skies  198 Now Thank We All Our God	560 God of all the Hungry Millions  453 One Lord	610 Sing of the Lord's Goodness
September 25, 2016 Twenty-sixth Sunday in OT	Opening hymn	CBW 522 Blest Are They  CIS 6.29 O God of Past and Present	614 Rain Down  303 Gather The People	686 Praise to the Lord  689 Sing, O Sing  691 Praise the Lord, My Soul	677 A Living Faith  839 As We Gather at Your Table
	Preparation of Gifts	CBW 476 Come and Journey with a Saviour  CIS 6.15 There Is A Longing	691 Be Still My Soul  509 Unless A Grain of Wheat	283 Psalm 146: Lord, Come and Save Us  650 Prayer of St. Francis	735 Blest Are They  728 Eye Has Not Seen
	Communion	CBW 603 Gift of Finest Wheat  612 Drink in the Richness of God  CIS 6.1 Bread for the World  6.11 For Countless Blessings	483 Love One Another  357 Seed Scattered and Sown	522 Bread of Life  550 Servant Song	394 May We Be One  940 Gift of Finest Wheat
	Closing	CBW 521 Now Let Us from This Table Rise  678 My Soul Gives Glory to the Lord  CIS 6.25 We Shall Go Out  6.30 Table of the World	603 We Are the Light of the World  385 City of God	415 All Praise and Glad Thanksgiving  615 Amazing Grace	576 Canticle of the Sun  882 Ye Watchers and Ye Holy Ones  606 Glory and Praise to Our God



# Discipleship is an invitation of total commitment



Elisha ploughing? He must have been a farmer. There is a story of a farmer who was much loved by all the animals on his farm. One day they all met to discuss how they could express their love and appreciation to this farmer for his caring for them. The consensus was to offer him breakfast in bed of eggs and bacon. The hens agreed immediately and enthusiastically. The pig, however, balked, saying that for the hens that would be a day’s work, but for him it would be total commitment!

The readings today invite us to follow Jesus with total commitment, allowing no other priority in our lives than to proclaim the kingdom of God by being his disciples and “loving one another as we love ourselves.”

In the Gospel, Jesus is clear about the radicalness of that call to proclaim the kingdom of God as a vocation, by our words, by our lives and by our commitment. More important than having a home, secure job, family or circle of friends is the call to proclaim that the kingdom of God, a whole new world order and way of life, has been inaugurated by Jesus in us and among us, and we are to help build up that reign of God.

*Sylvain Lavoie, OMI, Archbishop Emeritus of the Archdiocese of Keewatin-The Pas, is chaplain at the Star of the North Retreat House in St. Albert, Alta. He continues to live out his motto, Regnum Dei Intra Vos (the kingdom of God is among you), which is his overriding focus and passion.*

Rev. Bill Stang, OMI, responded to the call from the newly formed Oblate province of OMI Lacombe to serve in Kenya. He let go of his ministry as chancellor in the Archdiocese of Keewatin-Le Pas and spent the next six years ministering as a missionary and finally founder and director of a pre-novitiate in Kenya. That commitment entailed missing the death and funeral of both a sister and his mother. He literally lived the gospel we proclaimed today.

St. Paul’s description of the reign of God in Romans is clear: it is the peace, joy and justice of the Holy Spirit. To work for peace, to be full of joy and to have a right relationship with God, to be reconciled with all others in our lives, to accept ourselves as we are, and to care for all of God’s creation is now our paramount task as followers of Jesus.

Psalms 16 underlines that radical call: it is God who is our inheritance; we have no good apart from him. Those words reflect the title of a book written by Cardinal Sarah in Rome — *God or Nothing: A Conversation on Faith*.

Elisha, in the first reading, is a great example of how we are to respond to that call. After a moment’s hesitation he even let go of his profession, burning his plough to cook the oxen and feed the people so that he could be free to follow Elijah.

<b>Thirteenth Sunday in Ordinary Time</b> <b>June 26, 2016</b>	<b>1 Kings 19:16b, 19-21</b> <b>Psalms 16</b> <b>Galatians 5:1, 13-18</b> <b>Luke 9:51-62</b>
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The fact that Elisha was a farmer out in the field behind 12 yoke of oxen underlines that this call to follow Jesus is not esoteric, meant for an elite, but directed to everyone, regardless of status, position or station in life.

St. Paul, in the second reading, resorts to paradoxical language to express the magnitude of being redeemed and made holy by Christ, and how we are to respond. Christ has set us free from sin and our sinfulness, defects of character and our addictions, for freedom — but only to be slaves to one another!

What Paul is stating is simply now that we have met and experienced Christ whose unconditional love has set

us free, we are to become like Christ in making loving and serving others the greatest priority of our lives. He is careful to point out that we can do this only by being filled with the Holy Spirit of the risen Lord, and led by the Spirit who alone can give us the power to say no to selfishness or self-serving tendencies in our lives.

Jean Vanier, founder of the L’Arche homes for the mentally challenged, is one person who, much like Elisha, heard the call of God as a layperson. Giving up his career as a teacher and professor, he invited two mentally challenged men to live with him in his home in Troisly, France. His goal was to give them a caring family environment, instead of an often uncaring impersonal institution. Inspired by his radical call and response to that call, others joined him and a second home was opened by an Anglican couple at Daybreak in Toronto. With that second home, the movement of L’Arche was born.

Some years ago there was a TV series entitled *Thirtysomething*. One episode went this way: A group of married men gathered for a social evening at a hotel. One of the men felt attracted to the event manager with whom he had to relate all evening in terms of arranging food, music, and drinks. She was attracted to him, too, and as the evening went on the romantic chemistry intensified. Finally, the moment came to part. The man stalled, thanking her again for her help. She, not wanting to lose the moment, asked him, “Would you like to get together again sometime?” The man hesitated, guiltily apologized for not being more forthright earlier, and drew on the moral courage of his faith. Not without sweating a little blood, he said: “I am married. I need to go home to my wife.”

Ron Rolheiser, OMI, recounts that his father, perhaps the most moral man he’s ever known, used to tell him: “Unless you can sweat blood like Jesus, you’ll never keep a commitment, in marriage, in priesthood, or anywhere. That’s what it takes!”

The eucharist is itself a call to discipleship. We are empowered by God’s love in Jesus, through Word and sacrament, to go out as disciples to love others as he has loved us, and as we love ourselves. In short, we are to go and be the disciples that Jesus is calling us to be.

# Extraordinary sensitivity makes one more vulnerable to suffering



Daniel Berrigan, in one of his famous quips, once wrote: *Before you get serious about Jesus, first consider carefully how good you are going to look on wood!*

In saying this, he was trying to highlight something often radically misunderstood from almost every side, namely, how and why authentic religion brings suffering into our lives.

On the one hand, all too common is the idea that if you welcome God into your life you will have an easier walk through life; God will spare you from many of the illnesses and sufferings that afflict others. Conversely, many others nurse the feeling, if not explicit belief, that God means for us to suffer, that there’s an intrinsic connection between suffering and

depth, and that the more painful something is the better it is for you spiritually. There is, of course, some deep truth in this. Spiritual depth is inextricably connected to suffering, as the cross of Jesus reveals, and Scripture does say that God chastises those who draw close to him. But there are countless ways to misunderstand this.

Jesus did say that we must take up our cross daily and follow him and that following him means precisely accepting a special suffering. But we might ask: Why? Why should suffering enter into our lives more deeply because we take Jesus seriously? Shouldn’t the opposite be true? Does true religion somehow stand against our natural exuberance? Is suffering deep and joy superficial? And, what does this say about God? Is God masochistic? Does God want and demand our suffering? Why is a certain inflow of pain necessarily concomitant with taking God seriously?

Pain will flow into us more deeply when we take God seriously, not because God wants it or because pain is somehow more blessed than joy. None of these. Suffering and pain are not what God wants; they’re negatives, to be eliminated in heaven. But, to the extent that we take God seriously, they will flow more deeply into our lives because in a deeper opening to God we will stop falsely protecting ourselves against pain and become much more sensitive so that life can flow more freely and more deeply into us. In that sensitivity, we will stop unconsciously manipulating everything so as to keep ourselves secure and pain-free. Simply put, we will experience deeper pain in our lives because, being more sensitive, we will be experiencing everything more deeply.

The opposite is also true. If someone, as a crass expression might put it, is so insensitive so as to be thick as plank, his own insensitivity will surely immunize him against many sufferings and the pain of others will rarely disturb his peace of mind. Of course, he won’t experience meaning and joy very deeply either — that’s the price tag for insensitivity.

A number of years ago Michael Buckley, a California Jesuit, preached at the first mass of a newly ordained priest. In his homily he didn’t ask the newly ordained man if he was strong enough to be a priest, but rather if he was weak enough to be a priest. In teasing out what’s contained in that paradox, Buckley helps answer the question of why drawing nearer to God also means drawing nearer to suffering: “Is this man deficient enough so that he cannot ward off significant suffering from his life, so that he lives with a certain amount of failure, so that he feels what it is to be an average man? Is there any history of confusion, of self-doubt, of interior anguish? Has he had to deal with fear, come to

terms with frustrations, or accepted deflated expectations?”

Buckley then goes on to make a comparison between Socrates and Jesus, as a study in human excellence, and highlights how Socrates appears, in many ways, to be the stronger person. Like Jesus, he too was unjustly condemned to death, but, unlike Jesus, he never went into fear and trembling or “sweated blood” over his impending death. He drank the poison with calm and died. Jesus, as we know, didn’t undergo his death with nearly the same calm.

The superficial judgment, Buckley suggests, is to see their different reactions to death in the light of their different deaths, crucifixion so much more horrible than drinking poison. But that, Buckley submits, while containing some truth, is secondary, not the real reason. Why did Jesus struggle more deeply with his death than Socrates did with his? Because of his extraordinary sensitivity. Jesus was simply less able to protect himself against pain. He felt things more deeply and consequently was more liable to physical pain and weariness, more sensitive to human rejection and contempt, more affected by love and hate.

Socrates was a great heroic man, no doubt, but, unlike Jesus who wept over Jerusalem, he never wept over Athens, never expressed sorrow and pain over the betrayal of friends. He was strong, possessed, calm, never overwhelmed. Jesus, for his part, was less able to protect himself against pain and betrayal and, consequently, was sometimes overwhelmed.

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



# Troubling assumptions evident in *Me Before You*

By Charles Camosy  
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Are you generally healthy? Got all of your parts working reasonably well? The majority of those with power in our culture do.

Not surprisingly, we find that many of our culture's assumptions and actions have an "ableist" bias against those with disabilities.

Think this is just another concept made up by leftist academics pushing an agenda? That's understandable. There are plenty of examples of this kind of thing in our culture, but ableism is not one of them.

Consider, for instance, a classic example of ableism: the abortion of prenatal children because they have Down syndrome. Depending on which poll you read, between 70 per cent and 90 per cent of babies with this prenatal diagnosis are killed. Why? Is it because we have data that such children cannot have good lives? Hardly. People with Down syndrome are actually happier than those without it.

Those who study ableism know that most of us who do not have Down syndrome have an unconscious bias against those who do. We are unable to shake ourselves out of ableist assumptions about the good life.

It turns out that the kinds of lives worth living are basically the ones we happen to have. We don't need the actual data on what kind of lives those with Down syndrome have — we "just know" they are objectively worse

*Camosy is associate professor of theological and social ethics at Fordham University.*



CNS/Warner Bros.

**DEHUMANIZING STEREOTYPES** — Emilia Clarke and Sam Claflin star in *Me Before You*, a film that "overflows with dehumanizing stereotypes about disability, from implications that disabled people are things no more active than houseplants, to assumptions that disability is a fate worse than death."

off than we are. This kind of uncritical judgment is simply baked into our ableist cultural cake.

Hollywood, it should come as no surprise, bears deep responsibility for creating this kind of culture. Emily Ladau, a disability rights activist, wrote in Salon that ableist filmmakers often use disabled people to tell stories of what she calls "inspiration porn." Remember that scene in *Forrest Gump* where he somehow magically breaks free of his leg braces and runs like the wind blows? And what about the assumption in *Million Dollar Baby* when the boxer, Maggie, loses her ability to box? It is, of course, that she request help to die.

The Hollywood ableist tradition continues even more blatantly in the new movie *Me Before You*. Based on a book of the same name, Ladau notes that the story "overflows with dehumanizing stereotypes about disability, from implications that disabled people are things no more active than houseplants, to assumptions that disability is a fate worse than death."

The story portrays the life of Will Traynor, a once able-bodied man who becomes a quadriplegic and then falls in love with his caretaker Louisa Clark. Will has plans to kill himself via Dignitas, a Swiss organization that caters to "assisted-suicide tourists" who can't find anyone to help kill them in their home country. His

eventual suicide is portrayed as benefiting both characters.

The main complaint from nearly the entire disability community is that this is a cherry-picked story used to justify an ablest assumption: namely, that the life of someone who cannot walk is not worth living.

The movie doesn't portray the actual views of most disabled people. Instead, it perniciously uses the story of an exceptional case to reinforce the harmful and inaccurate stereotype.

And harmful stereotypes become harmful public policies. Lawrence Carter-Long, who became a disability activist after watching *Million Dollar Baby*, notes "In different states, insurance companies will pay for somebody's medication in order to take their own life, but somebody has to go to Kickstarter to get a wheelchair they need."

Overburdened health care systems are structurally coerced into situations where they prefer assisted suicide to, say, extended

chemotherapy or decades of paying for in-home caregivers.

Ominously, California recently legalized assisted suicide during a special legislative session designed to deal with its state Medicaid budget shortfall. And in Canada, the Supreme Court's original Carter ruling has become the law, which means doctors can't be prosecuted under the Criminal Code if they help a patient suffering from a "grievous and irremediable" illness to die.

We have a saying in bioethics, "A right to die risks becoming a duty to die."

Virtually anyone can find the one extreme case that makes assisted suicide seem like a reasonable idea. But once we allow its legality, the assumptions of our ableist culture will take over and push the law in directions its drafters never anticipated.

Physical pain doesn't even make the top five reasons people request assisted suicide. The most common reasons have to do with loss of autonomy and fear of becoming a burden on others. But why is autonomy an essential part of a life worth living? Why is it bad to need the support of others?

Our culture is so blinded by its ableism assumptions that we never really ask these questions in a serious way.

But when we make policy with these assumptions in mind, we unwittingly risk creating an ableist duty to die. Our autonomy-obsessed utilitarian culture can't help but send the message that disabled people have lives less worth living.

And when movies are made like *Me Before You*, we send a message to millions of people that may result in their feeling pressure to get out of the way in favour of those who can "autonomously choose" to be a "net benefit" to society.

We would do well to listen to the disability rights community about these matters and work hard in resisting a culture of ableism.

## Books

### Martin invites us to a deeper friendship with Jesus

**SEVEN LAST WORDS:** An invitation to a deeper friendship with Jesus by James Martin, SJ. New York, Harper Collins, 2016. Hardcover, 134 pages, \$23.99 (Can). Reviewed by Edwin Buettner

This book of reflections on the last words of Jesus as he hung dying on the cross is based on Rev. James Martin's homilies as preached at St. Patrick's Cathedral in New York, at the request of Cardinal Timothy Dolan. The text's style preserves a focused and spare homiletic format that bespeaks not only the author's depth of scriptural understanding but also attests to his personal faith. As is true of all effective preaching, Martin encourages the reader/listener to connect the lived reality with the Paschal Mystery as recounted in the Gospels.

The seven "words" (more accurately, "sayings") that form the basis of this book "offer a privileged access into Jesus' life and therefore an entrée into who he really is . . . someone with whom we can enter more deeply into relationship." Without in any way denying Jesus' divine nature, Martin emphasizes the importance of regarding Jesus' crucifixion as the quintessential sign of his humanity. When Christians enter into the Passion, they encounter "important intersection(s) between Jesus' life and (their) own." For those who can prayerfully participate in the *via dolorosa*, it is no longer an abstraction, but an experiencing of Jesus' uniting his own sufferings with the universal pain of humanity. From this perspective, atonement may best be understood as God's *at-one-ment* with creation.

Nonetheless, these homilies encourage readers not to remain fixated on the sufferings of Jesus, but to extend the compassion evoked by them toward the here and now pain of those who inhabit the

world with us: "Shed a tear for those who suffer bodily today — through thirst or hunger or nakedness or imprisonment or torture or famine or assault or abuse." Clearly, the implication for followers of Christ is action: to bind the wounds of Jesus by tending to those who suffer.

"Today you will be with me in Paradise." These words to the convicted man at his side express the hope of the glorious transformation that awaits those who suffer with Christ. Martin observes that Jesus' wounds are very much present in the Gospel accounts of the resurrection appearances. Why? Martin believes that the wounds are a graphic reminder of Jesus' solidarity with humankind. "The risen Christ carries within himself the experiences of his humanity and that includes suffering."

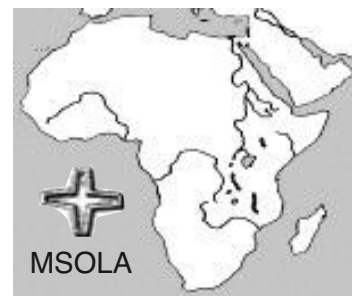
The author goes into some detail as to the physiological aspects of death by crucifixion, perhaps as a way of countering the tendency to complacency that easily attaches to familiarity. Martin explains how the cross was not simply the Romans' preferred means of execution; its design ensured a long and excruciatingly painful death, "one of the most agonizing ways to die."

The book concludes with a reflection on the spiritual blessings flowing from prayerful meditation on the crucifixion. These include: feeling less alone in the suffering that is humanity's lot, becoming more authentic in prayer ("holding nothing back"), and recognizing Jesus as the door that opens into the mystery of God's love.

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# Music-themed stories light up the big screen

## Screenings & Meanings

Gerald Schmitz



Even in the silent era music has always been an important part of the movie experience. Some soundtracks have become classics. Many stories of musicians have come to the screen in recent years. I've already given high praise for the Sundance drama *Sing Street* about teenagers who form a band in 1980s Dublin, and the award-winning Sundance documentary *Sonita* about an Afghan refugee girl in Iran who finds inspiration in rap music to overcome difficult circumstances and cultural restrictions. Here are other current titles to watch for.

### The Idol (Palestine/Argentina)

Director and co-writer Hany Abu-Assad's stirring film is a dramatic telling of the true story of Mohammed Assaf, a young Palestinian who overcame the poverty and violence of Gaza to win the 2012 "Arab Idol" singing contest. As children, Mohammed (Kais Attalah), his irrepressible older sister Nour (Hiba Attalah) and two other boys (one of whom, Omar, later becomes a religious militant), scrape together instruments and perform to earn a little money. Mohammed's remarkable singing voice draws special attention and mentorship. "We'll be big and we'll change the world," enthuses Nour. Although tragedy strikes when she suffers kidney failure, Nour remains an inspiration to Mohammed as a young man (played by Tawfeek Barhom). While driving a taxi for a living he never gives up his dream. Nicknamed "Tiger," he first gets on the show "Palestine Star" then overcomes a series of huge obstacles to get to Cairo on a forged visa for auditions. Against all odds he makes it to the final competition in Beirut where his triumph sets off scenes of mass jubilation across the Palestinian territories. Palestinians have had very lit-

tle to cheer about and Gaza has been particularly afflicted. No wonder Mohammed's musical journey lifted spirits. Yet, as the film notes, despite his position as a UN goodwill ambassador and diplomatic passport, he still needs Israeli special permission to travel in and out of his native Gaza. The power of his music is that it crosses borders that many cannot.

### Born to Be Blue (Canada/U.K.)

Canadian-born writer-director Robert Budreau takes considerable historical liberties in this inventive rendering of the high and lows of famed jazz trumpeter Chet Baker's career while still remaining true to its subject, convincingly played by Ethan Hawke. The film, which premiered at the Toronto film festival last September, opens with Baker in a prison cell in Italy in 1966, in the throes of heroin addiction and hallucination. Flash back to his sensational 1954 "Birdland" debut, heralded for its "west coast swing," though leaving the great Miles Davis unimpressed (or more likely unhappy at being upstaged). Baker's rapid rise was accompanied by a turbulent love life that introduced him to heroin. Carmen Ejogo plays a character, Jane, who is a composite of his love interests, including in a 1960s Dino De Laurentiis biopic, a misbegotten movie within a movie that was never completed. Fame only magnified Baker's personal demons. He experienced what Marilyn Monroe said of Hollywood: "They'll pay you two grand for a kiss and two bucks for your soul."

By then Baker was a full-blown junkie. A brutal beating by dealers that badly injured his mouth sent his career into a nose-dive. His longtime agent and producer Dick Bock (Canadian Callum Keith Rennie) deserted him. As Baker tries to pick up the

pieces there's an affecting sequence in which he takes Jane to meet his parents in rural Oklahoma, presenting his father, a former musician, with a recording of a favourite tune, *Born to be Blue*. Instead the old man rebuffs the gesture with harsh words.

Baker's struggles are tough to watch as he painfully relearns to play, goes on treatment programs, is harassed by a parole officer and forced to take jobs beneath his talents. But he perseveres and with an assist from Dizzy Gillespie lands a crucial comeback gig at Birdland. Tragically, it seems Baker could only hit performance high notes under the influence. The movie ends as he chooses the drugs over Jane's support, moving to Europe to relaunch his career. (He died an addict in Amsterdam in 1988.)

Budreau's unconventional approach, which takes artistic license with some biographical details, succeeds in capturing the spirit of Baker and his times. It's a complex compelling portrait that shows his charismatic charm and humorous side as well as the dark troubled moods that hurt him more than anyone else. As Hawke, who gives an extraordinary performance, joked following the South By Southwest Festival screening: "Apparently if he had money and drugs, he was a lot of fun." The important Canadian connections — partly filmed in Sudbury and financed by Telefilm — include the superb musical arrangements by Hamilton-born jazz pianist-composer David Braid, which were integral to the production process.

### Miles Ahead (U.S.)

Director/co-writer Don Cheadle casts himself as Miles Davis, another legendary jazz trumpet player whose artistic achievements were marred by addictions and personal tragedies. Again the approach taken is unconventional involving considerable invention. Rather than the arc of a life story, the film dramatizes incidents during a five-year



Gerald Schmitz

**BORN TO BE BLUE** — Director of *Born to Be Blue* Robert Budreau with Ethan Hawke, who stars as jazz great Chet Baker in the film, attend the South By Southwest festival in Austin, Texas, March 13, 2016.

period in the 1970s when the erratic Davis stopped performing publicly. An insistent reporter, Dave Brill (Ewan McGregor), claiming to be from *Rolling Stone* magazine hounds the reclusive drug-addled Davis for an interview then gets mixed up in the artist's disputatious troubles with Columbia Records over royalty monies and run-ins with a shady producer, Harper (Michael Stuhlbarg), and his protégé trumpeter "Junior" (Lakeith Lee Stanfield). In one episode an irate Davis pulls a gun on the suits and another subplot revolves around an allegedly stolen master session tape that Davis is determined to get back.

Fortunately beyond this rather ragged scattershot narrative some of Davis's musical genius shines through, especially in flashbacks to earlier career highpoints when he was still with his first wife Frances (Emayatzy Corinealdi). Cheadle is effective in capturing Davis's mercurial personality and troubled life tending to extremes. I just wish there was more of the

music and less of the melodrama.

### Janis: Little Girl Blue (U.S.)

Self-destructive personalities are certainly not uncommon in the popular music business. Director Amy Berg's documentary about Texas-born rock 'n blues singer Janis Joplin, who like too many others died of an overdose at 27, shows why her unique raspy musical voice deserves to be remembered. Berg delves into her Port Arthur child-

hood and turbulent career, drawing on biographies by sister Laura Joplin and road manager John Cooke. She was also granted access to a trove of Joplin's personal letters to family and friends, passages from which are read by singer Cat Power.

Interviews with surviving siblings, friends, partners and bandmates (Kris Kristofferson, "Country" Joe McDonald) are combined with archival footage that includes television appearances (notably with Dick Cavett) and her flamboyant presence at a high-school reunion. While Joplin's vulnerabilities are exposed we also get the full measure of her epic talent through scenes from legendary performances, first with the group Big Brother and the Holding Company, then as a solo artist backed by the Kosmic Blues Band and the Full Tilt Boogie Band.

The film had its television premiere on PBS in early May as part of the "American Masters" series.

### Hired Gun (U.S.)

<http://www.hiredgunthefilm.com/>

Director Fran Strine's documentary, which premiered at the South By Southwest Festival in March, pays homage to the elite of session and touring musicians, the go-to "hired guns" who provide key backup instrumentals for most of the biggest acts in popular music. The stars all know who the top musicians are but it's a competitive pressure-cooker business which demands that they always bring their A game. There are also plenty of stories of exploitation, unfairness and struggles between jobs. One that stands out is that of Liberty De Vitto, longtime drummer for Billy Joel, abruptly dumped after three decades. Contributions to hits may be uncredited or players replaced at a moment's notice. The film adds fascinating elements to the history of pop music from the 60s onward. Like the 2014 Oscar-winning *20 Feet From Stardom*, it introduces us to a group of little-known musicians whose talents deserve acknowledgement at centre stage.



Sony Pictures Classics

**MILES AHEAD** — Director/co-writer Don Cheadle casts himself as Miles Davis, another legendary jazz trumpet player whose artistic achievements were marred by addictions and personal tragedies.

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# This changes everything — maybe even the church

## Journey to Justice

Joe Gunn



June 18th marks the first anniversary of Pope Francis' encyclical letter on the environ-

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

ment, *Laudato Si*. Please resolve to spend some quiet time with this text, thinking about how your family and your congregation can rise to the challenge of creating the new, more environmentally just world the pope envisions.

Author and activist Naomi Klein spoke at a Vatican press conference after the release of Pope Francis' encyclical on climate change. In an article for *The New Yorker* magazine about her

Vatican experience, Klein wrote that "if transformation is as contagious as it seems to be here — well, we might just stand a chance of tackling climate change."

For Klein, "If climate change is taken seriously, it changes everything." Meeting climate targets the Canadian government has adopted will change the shape of our economy, the way we travel, and many of our consumer habits. Christians may well want to ask themselves if their family, their faith community, their church leadership and their governments have started on this journey to climate justice. If not, are we harmfully avoiding the task? Is it morally acceptable to leave such a problem to future generations that could inherit fewer opportunities

to protect creation?

The United Church of Christ in the USA has used Klein's provocative book title in a congregational education guide that asks, *This Changes Everything: Even the Church?* They ask if the climate challenge will prompt Christians to change the way they do church and live out their faith.

Here at home, there is truly much that can be done. Natural Resources Canada reports that 83 per cent of our energy still comes from carbon-emitting coal, oil and natural gas, plus uranium. Canada is seventh among G20 nations in green energy investment.

Whereas solar and wind energy doubled between 2005 and 2012, it still accounts for only three per cent of our total (and about 14 per cent comes from renewable hydro-electric power). Nonetheless, in 2013, 23,700 Canadians were directly employed by the clean energy industry, while 22,340 people were employed by the oilsands. Clean Energy Canada reports that the world will see 60 per cent of the planet's power mix come from zero-emission sources in the next 25 years. Alberta will end electricity generation from coal by 2030, as Ontario already has. Last year, twice as much money was invested globally in renewable energy as in fossil fuels.

This year the money I put aside for retirement in RSPs was all transferred to fossil-free investments. Several years ago such options were much less available. However, one family's small holdings, while important to us, pale beside the possibilities of government policy to make a real difference.

In stark contrast, the Canada Pension Plan (CPP) controls \$282.6 billion of Canadians' pension plan contributions. The Canadian Centre for Policy

Alternatives found that the CPP is more heavily invested in fossil fuels than other funds. This means the CPP is more exposed to climate risk. The CPP even spent \$900 million to buy a fracking oil company based in Colorado. According to Friends of the Earth, the CPP also owns 34 companies involved in the worst climate polluting industries — coal mining and coal burning utilities. Many Canadians believe that the fiduciary responsibilities of such investments by public entities should include minimizing climate risk, and started a campaign to pressure the CPP Investment Board to comply. Are religious organizations to which you belong changing their investment portfolios?

The federal government is currently consulting with Canadians to ascertain their views on climate change. My MP spoke at a town hall event in our riding where over 150 people participated. Will your family, or your faith community, get involved in such events? A handy guide to allow you to offer your own views to government is available at <http://www.cpj.ca/climate-consultation>

Gordon Laxer's book *After the Sands* suggests that "Every successful economic and energy revolution has been accompanied by a cultural revolution that inspires people to change their lives . . ."

Pope Francis helped Christians to understand that spiritual principles lie at the root of ecological justice. But neither religious conviction, nor leadership statements, automatically translate into service of the common good. Communities of practice and beneficial government policies are needed to encourage all of us to sustain environmentally helpful behaviours, congruent with our most deeply held spiritual values.



Sandy Normand

AN INVITATION — "There is something about the invitation at the end of a dock to dive, breathless, into the hold of water, cold and clean, completely encompassing," writes Leah Perrault.

# We outgrow childhood places, but never outgrow the need to be held

## Barefoot and Preaching

Leah Perrault



One of my favourite things about being a kid was being held. Children have the advantage in being held because they are small enough to fit into their parents' arms, into windowsills and closets, and into all the best hiding spots. Most of us outgrow the places that hold us in childhood, but none of us outgrow the need to be held.

Without noticing the day passing, I grew too big for the bottom of the linen closet, too tall for fit-

Perrault is a wife and mom, a grateful employee of Emmanuel Care, and a speaker, writer and consultant at [www.leahperrault.com](http://www.leahperrault.com)

ting in Mom's lap, and too heavy for Dad to toss me in the air and catch me. Along the road to growing into adulthood, I picked up a resistance to being small and a fear of being in need. I would far rather have the answers than say I do not know; I am more comfortable helping others than being helped. In all my boldness, I have become shy about taking the time to be held.

There is something about the invitation at the end of a dock to dive, breathless, into the hold of water, cold and clean, completely encompassing. The active push of my feet off the dock met equally by total reception. To be held up by water, buoyant, rather than annoyed.

Change has been my constant companion for almost a year now,

and several times I have been faced with a simple and sincere question in the midst of it: "Are you OK?" Each whisper of those words has propelled me inward, to sit deeply with God, to ask the question to the source, the One who knows me better than I know myself.

Strangely, I am well. I am full to the brim with life and all its many possibilities, blessings, and challenges. I am tired and waking rested for the first time in years. I am walking the dog and visiting with my biggest little in the mornings. My days are spent pouring everything I have into my people and my longings and my passion. And I am being held.

I think maybe the miracle of the last year is that I have learned, at least a little, to seek out being held precisely in the spaces where it is most difficult to do so. It feels a bit awkward sometimes, like climbing into an unfamiliar hammock which may not be tied to the same tree when I awake from a nap. It has been unsettling and comforting at the same time.

For maybe the first time in 15 years in the arms of the same man, I am letting go into him. He is hold-

ing me, not just to communicate love, but also in a way that makes it possible for me to do life. His hold gives me rest and possibility.

When the sun is shining, I am ignoring my allergies and going out to lie right down on the grass. Creation is a miraculous healer, and letting the earth bear the weight of my world is a sweet relief. Minutes with my fingers clinging to an aging young mother and my hair tangled in the grass does more for me than days with my lists and strategies for efficiency.

Depression awakened me to just how easy it is for me to isolate myself, to withdraw from the circles of support I have when I need them most. I have been setting phone dates and squeezing in visits, even if they must be short. I am calling when I need to be held by the sound of their voices, to hear them say the things I already know and the things I had forgotten. I have been grounded in my chaos by the way that their friendship and love transcends this season of my life, that their voice and presence has been constant when other things fall away.

Our big littles are swimmers,

and every week I watch the two of them jump fearlessly into the pool to learn to swim, totally unaware of the ways they are holding me. They keep me tethered to what really matters in this world when I would so easily go off wandering in search of something I already have: the deep love of being with and for each other. Three little people's hunger brings me back to the kitchen, to eat and drink and share. Their waking in the night ties me to bedtime. Their need for play holds me back from working too much and too long.

I think I am well enough, if only because I am letting myself be held enough. To be held is to know just how small and insignificant I am at the same time that I am reminded how I can be someone else's whole world. In this season of change, I have felt lost but always led. I have been held by a God whose arms and heart and mercy I cannot outgrow. God's hands and chest have beating hearts and UV rays. I am being held by a God whose love can handle the headlong way I seem to need to dive into being held, as if off the dock-end of my own strength.



# What missed deadline says about assisted dying debate

By Mary J. Shariff

"I love deadlines. I love the whooshing noise they make as they go by," English writer Douglas Adams once said. On June 6 — the deadline given to Parliament to create new legislation on assisted death — there was a pretty big whoosh. Some say this was because the Canadian government's proposed legislation, Bill C-14, is not broad enough to comply with the Supreme Court's *Carter* decision. It seems to me, however, that the missed deadline is the result of a seemingly widespread indifference to the rule of law.

On a social policy issue as serious as deciding to give criminal immunity to someone who intentionally causes the death of another, the appropriate law-making authority is Parliament, not the court. Consistent with other courts around the world, the Canadian Supreme Court in *Carter* acknowledged the law-making authority of Parliament on this controversial subject. Unlike these other courts, however, the Supreme Court found the prohibition on assisted death unconstitutional and created no end of mischief in doing so, proving the old legal maxim that "hard cases make bad law."

The Supreme Court did not provide a definition of physician-assisted death or dying (PAD), causing much disagreement as to what termination of life acts were

*Shariff is a law professor at the University of Manitoba who teaches bioethics and law. This is reprinted with permission of the Winnipeg Free Press. A version of this column appeared in the Free Press on June 8, 2016.*



Art Babych

**DIE-IN — Opponents of euthanasia and assisted suicide stage a "die-in" following a rally on Parliament Hill in early June. The demonstration was organized by the Euthanasia Prevention Coalition, the Living with Dignity Network and the Physicians Alliance Against Euthanasia.**

actually legalized in *Carter*. Should taking a lethal drug (a form of suicide) be treated differently from having a doctor administer the drug (a form of homicide)? The court never addressed this question.

Rather, the court decided that the Criminal Code prohibition against *aiding or abetting* suicide was overbroad because safeguards could be put in place to protect vulnerable people from being induced to commit suicide at times of weakness — the ob-

ject of the homicide section of the Code, they might have continued to uphold the ban on euthanasia by lethal injection. Indeed, four U.S. states that have legalized physician-assisted death restrict it to people who can administer their own life-ending medication.

The Supreme Court declared of no force or effect the prohibition of PAD for a competent, consenting adult person who has a "grievous and irremediable medical condition" and is enduring intolerable suffering. However, the court properly acknowledged that the scope of its declaration responds "to the factual circumstances of the case" and that it made "no pronouncement on other situations where physician-assisted dying may be sought."

Yet we continue to hear ongoing disagreement as to the interpretation of *Carter*. "All in" proponents of assisted death want to include mature minors, incompetent or unconscious persons pursuant to advance directives, and persons with mental suffering — none of which was at issue in *Carter*. These proponents argue that anything less than "all-in" will be found unconstitutional, either by relying on the declaration outside *Carter*'s factual context or by projecting possible future Charter arguments. This is advocacy, not legal interpretation.

The Supreme Court properly stated in the *Carter* case that "complex regulatory regimes are better created by Parliament than by the courts." The creation of

such a regime is now in the democratically elected hands of Parliament and deference is owed. While Parliament has the option of crafting a response solely based on *Carter*, the constitutionality of any new Criminal Code amendments will depend on their compliance with the Charter of Rights and Freedoms.

Future socio-legal evaluation may show that state-sanctioned lethal injection as a response to suffering is a mistake. Recent cases from European countries that permit euthanasia are providing evidence in that regard. In the meantime, Canada's House of Commons is recommending a limit similar to that imposed in four U.S. states: that criminal immunity be granted only to certain health care practitioners who give medical aid in dying to adults whose deaths "have become reasonably foreseeable."

As stated by the Supreme Court in *Carter*, "The sanctity of life is one of our most fundamental societal values." The proposed limit provides room to encourage life-affirming responses to the wide range of circumstances that shape the individual experience of suffering. Although euthanasia may now be a legal option for those who are dying, it must never be promoted as the solution. Everyone deserves equal protection and respect under the law and it is incumbent on us to continue in our efforts to maximize quality of life, participation and inclusion in our society.

## Take up the TRC Reading Challenge



### Pulpit & Politics

Dennis Gruending

It's been a year since the Truth and Reconciliation Commission (TRC) released its report into the history and legacy of Indian residential schools. Yet most of us have probably read little more than snippets of it or none at all. Now, Duncan, B.C.-based writer Jennifer Manuel has created an online campaign asking Canadians to pledge that we'll read the entire 380-page document. Manuel calls it The TRC Reading Challenge. When she began in April, she hoped to have just 1,000 people sign on, but nearly 3,000 have already done so.

The June 2015 report documents what the TRC heard from 6,700 survivors and witnesses over six years of hearings and research. For more than 130 years,

Indian residential schools were organized and largely financed by the government but operated by Canadian churches. An estimated 150,000 Indian, Inuit and Métis children were removed from their homes, often forcibly, to attend. They were punished for speaking their languages, lived in standard conditions and endured physical, emotional and — in some cases — sexual abuse.

TRC commissioners Murray Sinclair, Wilton Littlechild and Marie Wilson have described what happened in the schools as "cultural genocide," a term that has also been used by Chief Justice Beverly McLachlin, former prime minister Paul Martin and others. As such, the report provides 94 recommendations that challenge Canadians to redeem the past by walking in solidarity with indigenous peoples.

Manuel says that there are three underlying principles behind her TRC Challenge: that we care about the relationship between indigenous and non-indigenous peoples in Canada; that we believe improving the relationship

requires dialogue, which means listening to truths expressed by indigenous peoples; and that we prefer to read the TRC report ourselves rather than relying on others to interpret it for us.

Manuel wants those who make the pledge to begin their reading by National Aboriginal Day on June 21. On that day, she'll use the TRC Challenge website to publish the names of those who have made the promise. "Take as long as you need to read it," she says. "It's not a race. It's a commitment."

She also hopes that anyone taking up the challenge will invite at least one other person to do so: a friend, a local city councillor, MLA, MP, local news reporter or national journalist. She says that invitation can be made in person, on the phone or by doing so publicly using social media, such as Facebook or Twitter.

I'm among those who have read only portions of the TRC report. It's a rich resource, both in its historical detail and in the recommendations it makes for reconciliation. No longer is it possible to say that we don't know what has happened in the relationship between indigenous and non-indigenous people in the past 150 years.

You can find the TRC report online and download it for free. If you prefer to order and pay for the book, you can do so at <http://www.lorimer.ca/adults/Book/2887/Final-Report-of-the-Truth-and-Reconciliation-Commission-of-Canada-Volume-One-Summary.html>



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*Gruending is an Ottawa-based writer and a former member of Parliament. His blog can be found at <http://www.dennisgruending.ca> This piece was published as a United Church Observer blog on June 3, 2016 ([www.ucobserver.org](http://www.ucobserver.org)).*



# Muhammad Ali: boxing legend, Muslim pathbreaker

By David Gibson  
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When boxing star Cassius Clay declared himself a member of the controversial Nation of Islam back in 1964 and demanded to be called by his new name, Muhammad Ali, he shocked the world of sports and rattled a nation already struggling with social unrest over civil rights and the Vietnam War.

But Ali’s conversion also launched a pilgrimage of faith that would take him from the fringes of Islam through its orthodox heart, and from a virtual pariah to a global ambassador for faith — his own and others — as the key to peace.

For this legendary African-American athlete from the South, it was a journey spurred by the enduring racial injustice that America was only beginning to address, and it was one that presaged important religious changes and tensions that continue today.

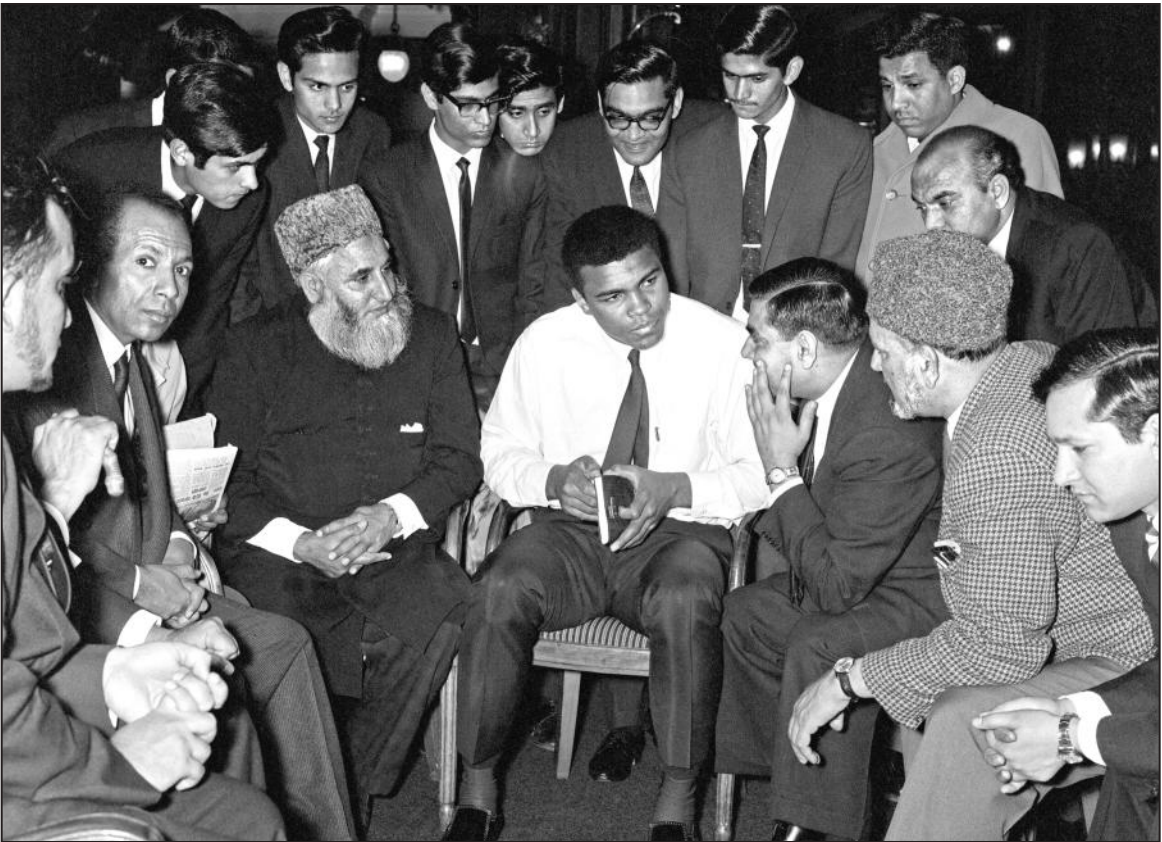
Ali’s death late June 3 in a Phoenix-area hospital at 74 brought much of that remarkable story to light once again for a public that knew the acclaimed celebrity but may not have followed his winding spiritual path.

Ali was born in Louisville, Ky., on Jan. 17, 1942, as Cassius Marcellus Clay Jr., a name shared with a 19th-century abolitionist. His father, a billboard painter, was a Methodist but allowed Clay’s mother, who worked as a domestic, to raise their children as Baptists.

Young Cassius Clay was introduced to boxing when he was 12, and was so extraordinarily gifted that through his teenage years he amassed numerous amateur titles, culminating with a gold medal in the light heavyweight category in the Rome Summer Olympics in 1960.

But Ali, always a headstrong and often brash personality, was fast becoming aware of the racial inequities of his sport. “Boxing is a lot of white men watching two black men beat each other up,” as he put it in one of his many memorable lines.

He saw the same dynamic, and restiveness, in American society. While he gained fame as a profes-



Action Images / MSI/File Photo

**MUSLIM PATHBREAKER** — In this file photo Muhammad Ali (formerly Cassius Clay) speaks to Muslims holding a book called *Towards Understanding Islam* written by Sayyid Abul Ala Maududi in London in May 1966. Ali was in London for of his rematch with British Heavyweight Henry Cooper.

sional boxer in the early 1960s he also gravitated toward the more fiery voices speaking out on behalf of African-Americans.

One of those was Malcolm X, who was key in introducing Clay to the Nation of Islam, a group that was founded in Detroit in the 1930s as an amalgam of Islamic teachings and messianic claims.

The central goal of the Nation of Islam — which traditional Islam does not consider authentically Muslim — was to empower African-Americans. Its members were often known simply as “Black Muslims,” and its message exerted a powerful draw on many disaffected African-Americans even as the movement underwent numerous leadership struggles and schisms.

(The main iteration of the Nation of Islam is currently headed by Louis Farrakhan, whose racially charged speeches and anti-Semitic remarks have become hallmarks of the modern-day movement.)

Even back then, when Clay first became involved, the Nation of Islam and its leader at the time, Elijah Muhammad, was known for demonizing whites and preaching racial separation.

In February 1964 in Miami, at the age of 22, Clay fought what would be his signature match, shocking the boxing world by taking the heavyweight title from reigning champ Sonny Liston in seven rounds.

He was at the height of his fame, and his talent, and the very next day he confirmed that he had joined the Nation of Islam. Within a few weeks he said he would be known from then on as Muhammad Ali.

“Cassius Clay is a slave name,” he said. “I didn’t choose it and I don’t want it. I am Muhammad Ali, a free name — it means ‘beloved of God’ — and I insist people use it when people speak to me and of me.”

The move was controversial not only among whites but among many blacks.

“The act of joining was not something many of us particularly liked,” Julian Bond, the civil rights activist and politician, once said, according to *The New York Times*.

“But the notion he’d do it — that he’d jump out there, join this group that was so despised by mainstream America, and be proud of it — sent a little thrill through you.”

Yet it came at a cost to Ali. The World Boxing Association barred Ali after his conversion. Three years later, when Ali was drafted to fight in the Vietnam War he cited his beliefs as the basis for his refusal to serve, and that would lead to a total exile from the sport.

“My conscience won’t let me go shoot my brother, or some darker people, or some poor hungry people in the mud for big powerful America,” as he put it. “And shoot them for what? They never called me nigger, they never lynched me, they didn’t put no dogs on me, they didn’t rob me of my nationality, rape or kill my mother and father. . . . How can I shoot them poor people? Just take me to jail.”

Ali was convicted of draft evasion in June 1967 and sentenced to five years in prison. He remained out on bond while he appealed, but he was barred from all boxing, from the age of 25 to almost 29 — his prime.

Yet those years also saw the beginning of a sea change in American attitudes about the war, and the implementation of landmark civil rights laws. Ali was no longer the outlier he had once been.

He was able to begin boxing again in 1970, and a year later, the U.S. Supreme Court overturned his draft evasion conviction in a unanimous ruling.

As Ali started re-establishing his reputation as a brilliant and fearsome fighter, he also continued to speak out against racism, war and religious intolerance. All the while, he projected an unshakeable confidence and

humour that became a model for African-Americans.

“To the degree that the world ever agrees to stop screaming and find a locus of consensus, a decent common ground, it did so on Muhammad Ali,” Thomas Boswell wrote in *The Washington Post*.

“He stood by his beliefs, which qualified as eccentric, almost alien to many, and took every form of punishment that the laws of his country demanded. He paid the price for his beliefs, right up to the Supreme Court, while never ceasing to speak out, especially against racial injustice.”

He was swept back into the ring “with joy,” as Boswell wrote.

Those years also marked a notable evolution in his religious beliefs. In 1975, Ali formally joined mainstream Sunni Islam and abandoned the Nation of Islam, denouncing its teachings.

“The Nation of Islam taught that white people were devils. I don’t believe that now; in fact, I never really believed that,” Ali wrote in a 2004 autobiography. “But when I was young, I had seen and heard so many horrible stories about the white man that this made me stop and listen.”

In his later years, Ali went on to embrace Sufism, which is a mystical approach to Islam that has been an important Muslim tradition since the faith was founded.

“Muhammad Ali, a man who stood by his principles despite criticism and hardship, exemplified a true patriot and a true Muslim,” Roula Allouch, national board chair of the Council on American-Islamic Relations, said in a statement at Ali’s passing.

Ali was also deeply affected by his declining health; he was diagnosed with Parkinson’s disease — a degenerative neurological condition — about three years after he retired from boxing in 1981.

“Now the things that once were so effortless — my strong voice and the quickness of my movements — are more difficult,” he once said. “But I get up every day and try to live life to the fullest because each day is a gift from God.”

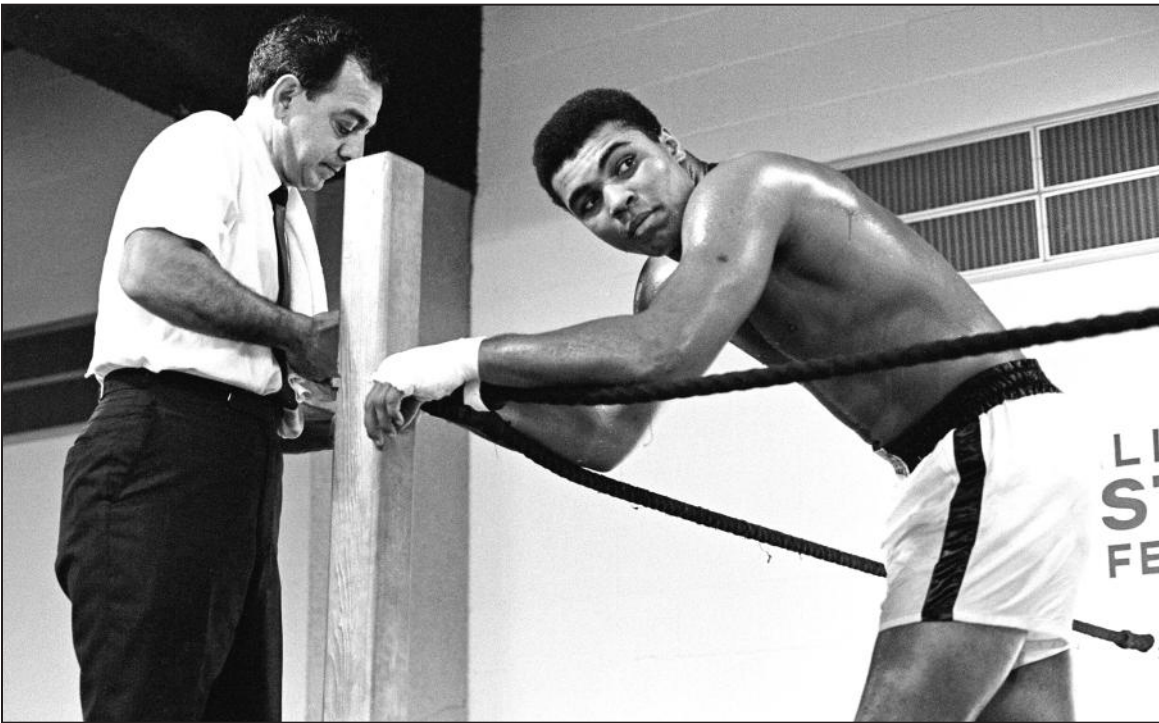
As *Voice of America* reported, Ali’s daughter, Hana Yasmeen Ali, said in 2005 that her father moved away from the staunchly religious ways of his youth.

“His health and his spirituality have changed, and it’s not so much about being religious, but about going out and making people happy, doing charity, and supporting people and causes,” she said.

But Ali could still be outspoken when he wanted to.

In December, when Republican presidential hopeful Donald Trump was threatening to bar Muslims from the U.S., Ali released a statement that said the recent global terrorism crisis has “perverted people’s views on what Islam really is.”

“We, as Muslims, have to stand up to those who use Islam to advance their own personal agenda,” he said, without mentioning Trump by name. “They have alienated many from learning



CNS/Action Images, MSI via Reuters

**BOXING LEGEND** — Boxing legend Muhammad Ali is seen in a 1967 photo with his trainer Angelo Dundee ahead of his fight with Ernie Terrell at the Astrodome in Houston. Ali died June 3 at age 74 after a long battle with Parkinson’s disease.



# The daunting experience of being first-time parents

## Around the Kitchen Table

Maureen Weber



Through a series of unfortunate coincidences I am unable to visit my daughter in Ottawa this month. Leigh is 24 weeks pregnant and counting and, rather than seeing the baby bump in person, I have to be content with Snapchats to keep me apprised of her increasing girth.

She asks a lot of questions: What does a baby wear during the day? What is a receiving blanket? Is a bassinet necessary? Unfolding an online order of baby outfits that arrived the other

day brought back memories of carefully arranged drawers filled with bright, tiny T-shirts and sleepers in anticipation of our first. I remember sitting in the nursery in our very small apartment, unable to imagine a baby in our midst. As a first-time parent I was terrified, and I suspect not much has changed.

Back in high school I remember a friend telling me her mother would sometimes say she wished she'd never had children. I've been asked if I'd do it all over

again if I had the chance. Others contemplating starting a family wonder *Why have a baby?* Why mess with a life you are handling for what is sure to be unpredictable chaos?

They remember experiences they had as a child, and project worry onto the unknown future. What if my child hates school as much as I did? What if my child has no friends or feels isolated? How will I cope with the problems I experience as a parent?

People rarely project the positives. What if I can't wait to put my baby into the stroller and walk on a shady street in the heat of a July morning? What if his art pinned to the refrigerator door brings a smile to my face every day? What if we enjoy playing catch together? What if I like sharing music with her?

The scenarios are as endless as they are unpredictable, but what is predictable for a mother and a father is that having a child expands their universe. A child forces you to become larger in spirit and be generous with your love and your time and your energy. Children take up room. Once a child comes into being she takes up room in your house, in your heart and mind, and that will never change, no matter how old the child gets.

People have kids later now and it seems there's more time to think about options. There actually are options where-as when I was a

young woman there were only expectations. When I look back, expectations might have been the thing that made my life. Without expectations, I sometimes wonder if I would have had that first child.

In the week before Mother's Day this year, first child asked me to give her a song request. She has a weekly one-hour radio show on a community radio station. Who could have predicted that?

The song request was a tough assignment. I could have gone back to my youth with a choice from The Beatles (*Here Comes the Sun*). We were a Beatles family, but at age 12 one of my favourite songs was Paul McCartney's *Maybe I'm Amazed*. It was considered traitorous to like one of the Beatles in the wake of their breakup, so I was a rebel. It might have been predictable that my kids are rebels of sorts too.

But I was more pulled to the songs that reminded me of my kids. *Route 101* — from 1982 when Janice was born — by the great Herb Alpert. It has just the sort of sunny upbeat dreamy hopefulness I needed when I wasn't feeling it with a new baby.

Or maybe something from 1985 when Leigh was born. Tears for Fears' *Everybody Wants to Rule the World*. Good choice.

In 1989 when Allison was born the Fine Young Cannibals were making the charts. How about *She Drives Me Crazy*? Just joking.

*Enter Sandman* by Metallica was released the year after Gerard was born in 1990. I didn't become a Metallica fan until the kids were a little older,

and that song holds memories of bringing Gerard and his friend Colby to see a Metallica concert when they were in Grade 7. It's predictable that a mother bringing boys to a metal concert needs to be as unobtrusive as possible.

The first concert I ever took one of my kids to was The Tragically Hip in 1996. Janice was 14. I'll never forget the huge raucous crowd moving in undulating waves as the spotlight scanned the smoky stadium, with Janice a few rows down from me because we were unable to get tickets together.

Recently the Tragically Hip's Gord Downie was diagnosed with a brain tumour and since hearing the news I've read and listened to a few of his past interviews. Asked how his family has influenced his music (Downie and his wife have four children), his response is unreserved: "They've given me a chance to see things again."

"They inspire everything. . . . You settle into the fact that you let these kids affect you in their great and positive ways, and that can only affect your work in great and positive ways," says Downie.

I can't think of a better answer to the question of why to start a family.

In the end, the song I went with was my favourite from a group that is part of the soundtrack of Janice's and her siblings' growing-up years — The Stone Roses' *This Is the One*. Significant because it was a special song at Janice and Kalon's wedding — they walked in together while it played — I chose it in honour of their 11th anniversary Mother's Day weekend. Oldest child — the "one" who first taught me about being a mother — first one married, and the first of four to teach me to "see" in new ways.

My four children have taught me how to love, and continue to teach me how to live.

Leigh might be terrified as a first-time parent, but if there's any advice I have to give it's just this: *Be not afraid*. The child will teach you everything you need to know.

known even in remote villages far from the U.S.

Once asked about his preferred legacy, Ali said: "I would like to be remembered as a man who won the heavyweight title three times, who was humorous and who treated everyone right. As a man who never looked down on those who looked up to him . . . who stood up for his beliefs . . . who tried to unite all humankind through faith and love.

"And if all that's too much, then I guess I'd settle for being remembered only as a great boxer who became a leader and a champion of his people. And I wouldn't even mind if folks forgot how pretty I was."

(*This story contains some material from Reuters.*)



M. Weber

**GETTING READY** — It can be a bit scary for first-time parents to prepare for the arrival of a new baby, but they need not be afraid — the child will teach them everything they need to know.

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## Ali denounced extremists

Continued from page 20

about Islam. True Muslims know or should know that it goes against our religion to try and force Islam on anybody."

At the same time, Ali denounced Islamic extremists:

"I am a Muslim and there is nothing Islamic about killing innocent people in Paris, San Bernardino, or anywhere else in the world," he said. "True Muslims know that the ruthless violence of so-called Islamic jihadists goes against the very tenets of our religion."

During his championship reign, but especially in retirement, Ali met scores of world leaders and for a time he was considered the most recognizable person on earth,



Orthodox Church plans synod

The pan-Orthodox synod is meeting in Crete June 19 - 26. This meeting will be watched closely by both Catholic and Orthodox faithful.

It was St. John Paul II who emphasized that the church breathes with two lungs — the East and the West. Roman Catholics have long been content to think of themselves as the main, or only, body of the church. We forget that Jesus was not born in the West. We forget that the first Christian communities were located in a dozen or more centres in the East. Rome became the centre of the western church.

Historical circumstances have made the Latin Church centred in Rome the dominant church body and over time we became more and more centralized under the pope and curia in Rome.

St. John Paul II made great efforts to reunite the eastern and western lungs of the church. A breach was made a thousand years ago for theological, historical and cultural reasons.

Part of this breach was healed by the Union of Brest in 1596 when some Orthodox churches (including the Ukrainian Catholic Church) united with Rome. But this process has been rejected by many Orthodox churches. And this remains a sticking point for the Orthodox church to this day.

The fact that some Orthodox churches don't rec-

ognize the Roman Catholic Church as a true apostolic church is another historical and theological barrier. They consider us heretics.

The pan-Orthodox synod is of interest to Catholics because, led by recent popes, the efforts to give a united Christian witness in the world is seen as a major goal. Certainly some barriers have been overcome in the last half-century, but more obstacles remain. A sign of the growing harmony is the friendship between Ecumenical Patriarch Bartholomew of Constantinople, traditionally the "first among equals" in the Orthodox world, and recent popes. It was Bartholomew who invited Pope Francis to send observers to the meeting in Crete.

One of the obstacles the Orthodox face is the lack of unity among the independent (autocephalous) churches themselves. "In a sense, the Great and Holy Council of the Orthodox Church, conceived as a gathering of all the heads of the 14 independent Orthodox churches around the world . . . has been at least a millennium in the making," says Vatican commentator John Allen Jr. "More proximately, planning has been underway since 1961, meaning more than a half-century."

Some of the objections to this year's meeting seem rather petty. "Recently, two of the 14 Orthodox churches have floated boycotting (the meeting) — the Bulgarians, because they're upset over some of the documents up for discussion and also the seating

arrangements, and the patriarchate of Antioch, over a jurisdictional dispute involving Qatar."

John Chrysavgis, an archdeacon and theological adviser to Patriarch Bartholomew of Constantinople, said he hopes the council will have an impact on Orthodoxy similar to that of the Second Vatican Council on Catholicism — especially in the press for unity, within Orthodoxy and also with other churches and the wider world.

Commenting on a possible boycott by some churches, Orthodox theologian Chrysavgis said the meeting will go ahead and will be binding: "If one or more churches doesn't attend, or withdraws during the council, or is not present and doesn't vote, all the decisions made will still hold and be binding for all Orthodox churches. A Great Council is above and beyond any individual church council or synod . . . and it remains such even without the participation of one or more church."

Orthodox leaders have fences to mend not only with the Roman Catholic Church and with the Eastern churches in union with Rome, they also have fences to mend between themselves. Many of their faithful are more conservative than their leaders. Not all, for example, were happy that Patriarch Bartholomew was present at Pope Francis' inaugural mass at the Vatican.

That's why the meeting will open June 19, which is Pentecost on the Julian calendar. — PWN

Canada needs to rethink its health care policy for the elderly

By Neena Chappell and  
Marcus Hollander  
Winnipeg

We need to revisit conventional thinking on health care services for seniors so the system is sustainable for all Canadians.

To do that, we need to overcome a number of misperceptions.

First, there is a belief that a growing seniors population will result in runaway costs that bankrupt the health care system. But research shows that growth in the seniors population will add less than one per cent a year to health costs. In fact, the main factors driving health care costs are increased use of technology (including drugs), the rising use of health services across all ages and hikes in wages for health care providers.

A second related belief is that the percentage of provincial budgets consumed by health care is increasing as a direct result of the proportion of seniors. In fact, there is no runaway rise in health care costs based on the percentage of gross domestic product spent on health care in Canada. There was only a minor increase, from 10 to 10.5 per cent, between 1992 and 2007.

After a major increase during the last financial crisis (11.9 per cent in 2009), the percentage has declined as the economy recovers. The percentage of GDP spent on health care in Canada was 10.7 per cent in 2013 — a modest increase since 1992.

A third misperception is that the health care system for seniors needs to focus on public health

and physician services. This resulted in a shift in policy priorities in the 1990s from development of an integrated national care delivery system for seniors to a focus on enhancements to

public health and physician services. This in turn resulted in the integrated systems of care for older adults being broken into component parts, each competing for additional funds.

One consequence has been an increased focus on home care. While this is helpful and home care is necessary, it is essentially an add-on cost unless it is part of an integrated system of care

where proactive tradeoffs can be made to substitute less costly home care for more expensive residential and hospital care.

— LOW-LEVEL, page 23

Eventful 1976 visit to Soviet Union remembered

By Don Telfer, Humboldt, Sask.

When Len Marchand of Kamloops died June 3 at the age of 82, his name brought back memories of a trip we made together to the former Soviet Union.

Marchand, the first status Indian elected an MP and the first status Indian to serve in the federal Cabinet, had just been appointed Minister of Small Business and led the largest trade delegation of business and government to the former Soviet Union. It was October 1976.

Before we left Ottawa on a chartered Air Canada DC-8, the RCMP gave the 150-some Canadians a pep talk on what not to do in the Soviet Union, especially talking critically of the Soviet system in taxis, excessive drinking and fraternizing with Russian women (hookers), which to our surprise there were many openly selling their wares.

One night we attended a reception at the Soviet foreign minister's lavish digs in Moscow. There were an estimated 200 or so people crowded into a room about the size of the Pioneer Bar in Humboldt. It was standing room only. And noisy. Marchand's secretary asked where the washroom was and a minute later someone walked up from the other side of the room and announced: "Over there, ma'am."

There was nothing made of the incident until we realized, as the RCMP had warned, we were bugged — including our hotel

rooms in the Intourist Hotel. The incident did not bother me as I had nothing to hide or reveal; I took it a step further and visited the "spy room" on the top floor of the Intourist Hotel where men and women joked about monitoring our rooms with an old-fashioned telephone exchange.

Later that night, we proceeded to return to our hotel to find it sealed off to vehicles — the military was holding exercises for the annual October Revolution Day.

Our taxi stopped several blocks away and we hoofed it back to the hotel, located near Red Square. When the secretary saw the might of the Soviet military pass in front of our hotel — an endless parade of squeaky-clean missiles, tanks, soldiers, armoured personnel vehicles — she had a nervous breakdown. The spying, the military force, the Cold War pressure were overwhelming and she collapsed, which also deeply affected Marchand.

Shortly before midnight the next day about a half-dozen of us, including Marchand and a French-Canadian with a bottle of scotch, boarded the Red Arrow Express for the seven-hour trip to Leningrad (since renamed Saint Petersburg). I left the merry-makers and returned to my compartment on the train, and along the way opened a blind in the hallway to view the snowy moonlit

— SOVIET AGENT, page 23



CNS/Catholic Centre for Studies and Media in Amman

Chappell is a professor in the Institute on Aging and Lifelong Health and the Department of Sociology at the University of Victoria; Hollander is a national health services and policy researcher and president, Hollander Analytical Services Ltd. They recently published Aging in Canada (Oxford University Press). www.troymedia.com

Telfer is a former editor and publisher of the Humboldt Journal.

REFUGEE WOMEN MAKE CHASUBLE FOR POPE — Iraqi refugee women who fled Islamic State group violence in their homeland pose for a photo in Amman, Jordan, in early June. The Chaldean Catholic women sent the hand-sewn chasuble to Pope Francis and asked him to pray for them and for peace in their country.



Couple not happy with artificial birth control advice

**The Editor:** In the article “Anglicans and Catholics hammer out difficulties” (May 25 PM) I was saddened to read about the opposition of Catholics to church teaching and overall acceptance of artificial contraception, with such a small percentage embracing natural family planning (NFP).  
My husband and I began our marriage in 1972 without any knowledge of NFP and quickly sought the advice of the medical community for contraception

which was seen as such a gift to women at the time. It never entered our minds to include God in decisions about having a family.  
We soon learned that artificial birth control methods did little to build relationship or make us a happy couple. By chance, a nurse in Prince Edward Island mentioned NFP to me after the delivery of our third child because I mentioned to her my frustration with birth control. What a difference.  
We were given a healthy way

to live the sexual part of our relationship. NFP necessitated communication and shared responsibility and, most important, a respect for God’s gift of fertile and non-fertile times in every woman’s cycle.  
I find it strange that today with all the emphasis on green living, people do not embrace natural family planning, but choose rather to add to the pollution of our bodies and our earth with artificial hormones. — **Shirley MacKinnon, Oak Bluff, Man.**

Religion ‘breeds contempt for gays’: bishop

Continued from page 1

ble and absurd violence which so deeply upsets the desire for peace of the American people and of the whole of humanity.”  
Cupich has been one of the few U.S. prelates to speak out against gun violence and for gun control, but his mention of the sexual orientation of the victims in the attack at a gay nightclub was unusual, as most Catholic Church leaders avoided acknowledging it.  
In a letter to the Chicago archdiocesan Gay and Lesbian Outreach, Cupich said: “For you here today and throughout the whole lesbian and gay community, who are particularly touched by the heinous crimes committed in Orlando, motivated by hate, driven perhaps by mental instability and certainly empowered by a culture of violence, know this: The Archdiocese of Chicago stands with you. I stand with you.”  
He also urged Americans to “find the courage to face forthrightly the falsehood that weapons of combat belong anywhere in the civilian population.”  
Bishop Robert N. Lynch of St. Petersburg, said the mass shooting is “a time of sorrow . . . of darkness” but all “walk in the light of solidarity and peace” and must go

forward “with the unshakable resolve to change our nation and our world for the better.”  
He addressed the gun rights issue: “Our founding parents had no knowledge of assault rifles which are intended to be weapons of mass destruction. . . . It is long past time to ban the sale of assault weapons. . . . If one is truly pro-life, then embrace this issue also and work for the elimination of sales to those who would turn them on innocents.”  
Lynch also said that “sadly, it is religion, including our own, which targets, most verbally, and also breeds contempt for gays, lesbians and transgender people.”  
Many other Catholic leaders expressed their grief and horror at the massacre, and called for prayers.  
Orlando Bishop John G. Noonan urged people of faith “to turn their hearts and souls” to God and pray for the victims, the families and first responders.  
“A sword has pierced the heart of our city,” he said in a statement.  
“The healing power of Jesus goes beyond our physical wounds but touches every level of our humanity: physical, emotional, social, spiritual,” he said. “Jesus calls us to remain fervent in our protection of life and human dignity and to pray unceasingly for

peace in our world.”  
In Washington, Cardinal Donald W. Wuerl said in a post on his blog said that “the love of Jesus Christ will prevail,” and while all too often “it appears that our civilization is walking through the valley of the shadow of death, we will fear no evil.”  
He said all people of goodwill must stand together “in making another impassioned appeal for peace and security in our communities and throughout the world.”  
Bishop Jaime Soto of Sacramento, Calif., said that “the ugly horror of hate” in Orlando “casts a chilling shadow from coast to coast.”  
“The sweetness of the Sabbath was saddened by the loss of life and the bitter taste of fear. Still, the command to keep holy that day can soothe and save us as we now wrestle with the worries and the wounds left in the wake of such brutality,” he said.  
Rev. James Martin, a Jesuit priest and popular writer, tweeted early Sunday afternoon that while he was not sure about the gunman’s motivations, “church leaders must speak out against hatred and violence directed against LGBT people.”  
(With files from Catholic News Service.)

Low-level health care not the solution

Continued from page 22

A fourth belief has been that the focus should be on individuals with high care needs and that relatively little attention need be given to preventive care for people who have a given health condition. However, the evidence seems to indicate that, overall, individuals with low-level care needs who are cut from care actually cost the system more — they deteriorate faster and are more likely to need more costly residential and hospital care than people who continue to receive minimal preventive care. The result is — perversely — an incentive to get sicker quicker to qualify for publicly funded care services.

A focus on home care for high-needs seniors has resulted in models that integrate home care and family physician services. While such models can be part of an integrated system, they don’t replace a continuum of support that enhances quality of life and delays more expensive care.  
How damaging have these popular misconceptions been to our health system? Policy makers have made choices based on them, creating an apparent acceptance of the fiscal status quo without looking for cost-saving efficiencies. Clearly we need an integrated system for older adults that increases the quality and continuity of care, and can reduce costs and enhance the sustainability of the health

care system for all Canadians.  
A first step is for decision-makers to recognize that a continuing care system for older adults is a key component of our health system — equivalent to hospital care, physician care and public health. This would allow the splintered components of home care, home support, residential care facilities and geriatric units in hospitals to be brought together.  
Such a system would be the third largest component of our health expenditures, after hospitals and physician care. Given that most of the parts are already in place in most jurisdictions, it would cost relatively little to set up integrated systems of care for the elderly. It would be money well spent.



G. Schmitz

Stone of Remembrance

The stone of grief  
settled in my heart  
with edges so rough and sharp  
they cut each time I moved.  
All I could do was cry  
as life dragged me on.  
Days turned to weeks,  
weeks into years,  
slowly, bit by bit,  
the sharp edges wore away.  
Life buffed the roughness,  
turning the jagged rock  
into a smooth stone of remembrance.

By Marilyn Paul

Letters to the editor

We welcome your response to articles published in the Prairie Messenger. Two-way communication assures everyone of a better exposure to the truth.  
We cannot publish any letters to the editor unless you give us your full name, your address and your telephone number. (It is especially important to remember this if you are sending your comments by email).  
Due to limited space we ask you to keep your letters short — 300 to 350 words maximum. The Prairie Messenger reserves the right to edit letters to conform to space requirements and newspaper style.

Soviet agent prevents view of landscape

Continued from page 22

landscape, which resembled a winter scene out of the movie Dr. Zhivago. Seconds later a KGB agent who had been pretending he was hammered with the merry-makers burst into the hallway and slammed down the shutter, “Nyet! Nyet!” he shouted. That was the end of viewing what obviously the Soviets did not want westerners to see, the horribly decrepit peasant life.  
It is unknown how well the trade mission fared, though one business executive did well. Jack Nodwell of Calgary, whose father Bruce invented the famous huge tracked transporters to traverse muskeg in northern Alberta, landed a multimillion-dollar contract through their Foremost Industries for firefighting vehicles in Siberia. Incidentally, many on the trade

mission were planning contracts for the 1980 Summer Olympics, which never happened because of a U.S. protest over the Soviet invasion of Afghanistan.  
Meanwhile, Marchand, the son of illiterate parents who grew up on a reserve and attended a residential school, was one of the first aboriginal students to enrol at the University of British Columbia. He obtained a bachelor’s degree in agriculture, and a master’s degree in range management.  
He leaves his wife of 55 years, Donna Parr, daughter Lori Marchand, who is general manager of Western Canada Theatre, and son Len Jr., who is a provincial court judge.  
A memorial service was held June 11 at Tk’emlups Indian Band Pow Wow Arbour Grounds in Kamloops with the burial to follow in Vernon.



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# Alvare says gender equality is ‘to be asserted’

By Colleen Dulle

WASHINGTON (CNS) — When Helen Alvare first read that Jesus did not “count equality with God a thing to be grasped” (Phil 2:6), she was shocked.

“Of course he was equal, why would we even be talking about grasping?” Alvare asked.

She realized that this model applied to gender equality, an idea she shared in her talk on The Feminine Genius, addressed to 350 women in their 20s at the Given Catholic Young Women’s Leadership Forum June 8 in Washington.

Her goal, she told Catholic

News Service, was for the women at the conference to see that “even suggesting that there are two sexes who are other but can collaborate has become controversial,” and that Christians need to confirm God’s intention for men and women to be different but equal.

In modern society, “we are encouraged to reject things that are associated with women and instead to be either like men or androgynous or sexually fluid,” Alvare told the all-female audience, yet “the two sexes symbolize all that can happen when different things work together: They create, they grow, they give new life.”

She continued, “An environ-

ment stacked against the twoness of the sexes is also an environment against diversity of every type, coexistence in perfect equality in the eyes of God.”

Alvare, who is a family and religion law professor at George Mason University and a consultant for the Vatican’s Pontifical Council for the Laity, serves as a Holy See delegate to various United Nations conferences on women and family issues.

She said that women need to recognize their feminine gifts and assert them in collaboration with men rather than “grasping at” an equality that they already have in the eyes of God. Practically and theologically, she said, the sexes working together are better than either men or women working alone.

She cited studies showing that mixed-gender marketing teams are effective because the men tend to develop strong marketing systems while the women are often better at figuring out how the system will practically be applied, and how to pitch the system in an appealing way.

She also explained theologian N.T. Wright’s view of the sexes as symbols of the unity of heaven and earth.

Heaven and earth “are different,

radically different, but they are made for each other in the same way as male and female,” she said, quoting Wright. “Opposite poles within creation are made for union, not competition.”

She said that while women cannot forget that they are heirs to a long struggle for equal rights, “as Christians, this model of not deeming equality something to be grasped at means that we assert it. We live it. We can be lawyers seeking to get it in the law; we can be lay women seeking to assert it in a group or at our job, but the end goal that we’re seeking is not ‘I am better than men,’ ‘I reject men,’ ‘I don’t trust men,’ et cetera. It is to assert and achieve this equality but not by harming the opposite sex.”

She said that she would have liked to see this equality represented in church decision-making, for example, at the synod of bishops on the family or in the sexual abuse scandal.

“I would have said that you needed a great deal more women and families at the synod on the family. I really didn’t understand the absence of a significant number of more women,” she said.

Alvare chaired the commission that investigated the abuse scan-



CNS/Bob Roller

Helen Alvare

dal in the Archdiocese of Philadelphia.

She told CNS that she wanted to end her talk by saying women must be the ones to speak out in favour of femininity and increased collaboration between the sexes.

“No male can say the things that I said today,” she said. “If it’s going to be said at all, it has to be said by women.”

## Swiss approve genetic testing of embryos

By Jonathan Luxmoore

OXFORD, England (CNS) — Swiss Catholic Church officials deplored the approval by voters of a modification to the country’s in vitro fertilization law that would permit genetic testing of embryos, allowing imperfect human embryos to be discarded.

The president of the Swiss bishops’ conference called the revision in voting June 5 “a step backwards.”

“It jeopardizes the full protection of human life,” Bishop Charles Morerod of Lausanne, Geneva and Fribourg, said in a statement.

“It is important for us to reassure handicapped people that we believe in their full dignity and rejoice that their lives are accompanied by help from many others. Recognizing the full dignity of all human beings, above all the most vulnerable, is essential for a just society,” he said.

The measure will allow embryos to be stored and screened for genetic defects before implantation. It was approved by 62.4 per cent of voters June 5. Switzerland, with about 44 per cent of its 7.1 million citizens identifying as Catholic, is the last European country to approve the practice.

Morerod said medical research should be “creative and innovative” in finding ways “to accept every life and cure diseases.”

However, he added that the newly legalized practice would eliminate life “instead of dealing with people,” in apparent violation of Switzerland’s 1999 federal constitution, which states in its preamble “the strength of a people is measured by the well-being of its weakest members.”

Experts said genetic testing would help eliminate chromosomal abnormalities such as Down syndrome, and involve the storing of 12 embryos for each treatment cycle.

The vote defied warnings by the bishops’ conference in April that the measure raised “serious ethical problems” by arbitrarily increasing the number of “stored embryos,” as well as by selecting “who deserves to live” and stigmatizing those already living with disabilities.

In another vote, the Catholic Church’s Justice and Peace Commission welcomed the approval of a modification in Switzerland’s asylum law that will allow quicker processing of applications and free legal advice and representation for asylum seekers. The measure was approved by two-thirds of voters.



CNS/Fiona Basile

AUSTRALIAN MISSIONARY OF MERCY — Jesuit Father Richard Shortall is a missionary of mercy for the Jubilee Year of Mercy, at St. Patrick and St. Brigid Church in Cooranbong, Australia. Shortall, one of two missionaries of mercy in Australia, is travelling throughout the Maitland-Newcastle diocese in a motor home to rural parishes that have no resident priest.

## Pope sending observers to Orthodox meeting

By Cindy Wooden

VATICAN CITY (CNS) — Pope Francis will send high-level observers to the pan-Orthodox council meeting in Crete as a sign of respect, support and encouragement of the Orthodox Church.

The Holy and Great Council of the Orthodox Church was scheduled to open June 19, which is Pentecost on the Julian calendar, and run through June 26.

Ecumenical Patriarch Bartholomew of Constantinople invited Pope Francis to send observers to the meeting on the Greek island of Crete, and the pope chose Cardinal Kurt Koch and Bishop Brian Farrell, respectively the president and secretary of the Pontifical Council for Promoting Christian Unity.

Sending the Vatican’s top ecumenical officers demonstrates that “it is the Holy Father’s judgment that this is supremely important for the Orthodox, for our relationship with the Orthodox Church and, beyond that, it’s supremely important for the Christian witness in a world that is ever more confused about the role of religion,” Farrell told Catholic News Service June 8.

Council members — 24 bishops from each of the 14 autocephalous Orthodox churches — are scheduled to approve six documents, including statements on: the mission of the Orthodox Church in the contemporary world; the pastoral care of Orthodox living outside their church’s traditional homeland; how the autonomy of new Orthodox churches is determined; rules regarding marriage; the importance of fasting; and relations with other Christians.

Leaders of the Orthodox churches have been discussing

hopes for such a meeting for almost 100 years. Planning meetings began in the 1960s, but even as the start date drew near, there were some fears that not all 14 self-governing Orthodox churches would send delegations.

The Orthodox Church of Bulgaria demanded June 1 that the meeting be postponed until a discussion could be held on its list of concerns, which included criticism of the how little the texts under consideration could be amended. The Bulgarians also objected to the invitation of observers from non-Orthodox churches and said they would not participate if the meeting went ahead as scheduled.

After the Antiochian Orthodox Church also asked for a delay and signalled a willingness to stay away from the meeting, a Russian Orthodox leader asked June 3 that a pre-council meeting be held by June 10 to work out some of the remaining concerns.

The ecumenical patriarchate, however, issued a statement June 6 saying the process already agreed upon by the heads of the 14 churches would not change and calling upon all 14 churches “to rise to the occasion and participate, on the pre-determined dates, in the sessions of the Holy and Great Council.”

The Catholic Church is hopeful that the council will take place, Farrell said.

“Every process that highlights and strengthens unity among Christ’s followers is in line with the Gospel and every process that

does not bring about unity is a negation of the prayer of Jesus at the Last Supper” that his disciples be one, the bishop said. “It is hugely important for Christianity and, therefore, for the Catholic Church that the pan-Orthodox council be an effective sign of the unity of Orthodoxy.”

Farrell said the Orthodox decision to open the meeting on Pentecost is not simply symbolic, but is a spiritual affirmation that the meeting and its deliberations must be guided by the Holy Spirit.

Among all the churches and Christian communities the Catholic Church has formal relations with, the Orthodox are unique. The Catholic Church recognizes the Orthodox as a “sister church,” which has maintained apostolic succession of its bishops, a valid priesthood and sacraments. However, different Orthodox churches and, especially different sectors within those churches, do not always recognize the Catholic Church as a “sister church” with valid sacraments; the draft Orthodox document on relations with other Christian churches does not directly address the issue, but insists ecumenical dialogue is “imperative.”

“In the Catholic view,” Farrell said, “Orthodoxy is the eastern part of the church and, as Pope John Paul often repeated, we long for the day that the church can breathe with both lungs” — East and West. The council could be “a big step in the right direction,” he said.

“In response to hatred, we are called to sow love. In response to violence, peace. And, in response to intolerance, tolerance.”

— Chicago Archbishop Blase Cupich, June 12, 2016