



## Reconciliation

"Treaties are between partners," notes Felix Thomas, chief of the Saskatoon Tribal Council. "Reconciliation is not a one-way thing. There are two parties in reconciliation, as there were two parties in the treaties, and the common misconception is that First Nations are the only ones with treaty rights."

— page 6

## Holodomor

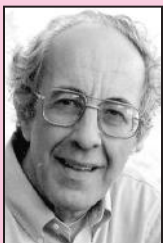
An educational bus is touring Saskatchewan featuring the Holodomor, a famine in which millions of Ukrainians died under Stalin.

— page 7

## Nouwen's letters

During his lifetime, Rev. Henri Nouwen penned some 16,000 private letters, expressing professional advice, pastoral counsel, reading recommendations and vows of friendship. Now a selection of Nouwen's letters, 204 of them, has been published in *Love, Henri: Letters on the Spiritual Life*, commemorating the 20th anniversary of Nouwen's death.

— page 12



## Fascinating Jerusalem

Jerusalem is one of the world's oldest contested properties, claimed spiritually and sometimes physically by all three Abrahamic faiths: Judaism, Christianity and Islam. An exhibition at the Metropolitan Museum of Art presents a full picture of this fascinating city.

— page 14

## Music for Liturgy

This week's Prairie Messenger features music selections for liturgy for the Advent and Christmas season from Nov. 27, the first Sunday of Advent, to Jan. 15, 2017, the Second Sunday in Ordinary Time.

— pages 8 - 10



# Bolen installed as Archbishop of Regina

By Frank Flegel

REGINA — Two days after the 25th anniversary of his ordination to the priesthood, Donald Bolen was installed as Archbishop of the Regina archdiocese Oct. 14.

It was a coming home for the popular priest who was born in Gravelbourg in the Archdiocese of Regina, obtained his early and some post-secondary education at Campion College, University of Regina, ordained priest October 12, 1991, spent seven years in Rome, a short stint as Regina vicar-general prior to his March 10, 2010, appointment as Bishop of Saskatoon where he served until appointed Archbishop of Regina by Pope Francis, July 11, 2016.

The installation ceremony in Holy Rosary Cathedral was full of music and colour with 15 bishops and archbishops, including Canada's papal nuncio Rev. Luigi Bonazzi, priests from Regina and Saskatoon and some visitors from Rome. It was ecumenical with greetings prior to mass from Rev. Lorne Crozon on behalf of the clergy, Sister Theresa Frey, OBVM, chair of the Sisters Association of the Regina Archdiocese (SARA),



Frank Flegel

**INSTALLATION MASS — Donald Bolen was installed as Archbishop of Regina by papal nuncio Rev. Luigi Bonazzi at Holy Rosary Cathedral Oct. 14.**

Carol Schimnosky of the Archdiocesan Pastoral Council representing the laity, a smudging ceremony and honour song performed by

Robert Bellegarde, Jason Agecutay and Jeramie Agecutay-Bellegarde, followed by ecumenical greetings from Rev. Mike

Sinclair, rector of St. Paul's Cathedral of the Anglican Diocese of

— INTERFAITH, page 5

# Pope reflects on climate change on World Food Day

By Cindy Wooden

VATICAN CITY (CNS) — Particularly as climate change threatens food production, people need to rediscover the benefits of living simply and with respect for the earth and stop looking at food primarily as an economic commodity to exploit, Pope Francis said.

In his message for World Food Day, an observance Oct. 14 promoted by the UN Food and Agriculture Organization, the pope said, "From the wisdom of rural communities we can learn a style of life that can help defend us from the logic of consumerism and production at any cost."

While some would claim large agribusinesses are pushing production to feed a growing population, the pope said other evidence suggests that the main motivation is money, not resolving hunger. He cited a lack of attention to fair distribution of food, increasingly using agricultural production for non-food use and destroying food to prop up prices. In addition, he said, despite scientific and technological advances, close to 800 million people in the world are hungry and undernourished.

With World Food Day 2016 focusing on the impact of climate change on food production and availability, Pope Francis urged people to take individual and collective responsibility for their use and waste of food and their actions

that destroy the environment.

"Our responsibility as the guardians of creation and its order require us to retrace the causes of the current changes and to go to their root," the pope wrote. "First

and foremost, we must admit that the many negative effects on the climate derive from the daily behaviour of people, communities, populations and states.

"If we are aware of this, a mere

evaluation in ethical and moral terms is not sufficient," he continued. "It is necessary to act politically and therefore to make the

— CHANGE, page 19

# Canada's bishops withdraw from KAIROS

By Michael Swan  
The Catholic Register

TORONTO (CCN) — Canada's Catholic bishops will no longer be part of Canada's ecumenical social justice coalition, known as KAIROS.

In a release from Ottawa Oct. 12, the bishops said: "The way KAIROS is structured, while perfectly legitimate, does not foster the kind of engagement they (the Catholic bishops) need and require."

The Canadian Catholic Organization for Development and Peace and the Canadian Religious Conference, representing both male and female Catholic religious orders, remain members of the KAIROS coalition. Canada's Anglicans and six Protestant Churches also remain as members.

CCCB president Bishop Doug Crosby said he hoped KAIROS and the bishops would continue to exchange information and consider occasional co-operation on social justice projects.

"The CCCB remains committed to working ecumenically on justice and peace initiatives which

are in keeping with fundamental principles of ecumenism," said the CCCB release.

KAIROS's present activities cover climate change, reconciliation with Canada's Aboriginal people, violence against women and the plight of migrants.

KAIROS was formed by the merger of 10 interchurch coalitions which dedicated themselves to social justice in response to dictatorships and civil war in Latin America in the 1970s, apartheid in South Africa through the 1980s, Canadian poverty, economic development in Asia and Africa and socially responsible investment issues. Since the 10 organizations were brought under the banner of KAIROS Canada in 2001, the organization has faced a series of funding issues as many of its church partners dealt with shrinking revenues and budgets.

KAIROS made headlines in 2009 when then Minister of International Development Bev Oda cut all federal government funding for the small portfolio of international development projects KAIROS managed at the time. Oda never ad-

mitted that it was she who wrote the word "not" on a CIDA funding agreement which had been approved by CIDA staff, but she later apologized to Parliament for ordering a Canadian International Development Agency document altered to deny funding.

Then-Immigration Minister Jason Kenney had told an Israeli audience the Canadian government cut KAIROS's funding because the organization had advocated for boycotts and divestments of Israeli companies with operations in the occupied Palestinian territories. KAIROS and its church members had in fact specifically ruled out boycotts and other sanctions against Israel in a 2007 vote. The Conservative government's line in 2010 became that KAIROS international programming did not fall into line with new international development funding priorities, but senior bureaucrats responsible for administering development aid funding had approved the agreement.

The ensuing controversy briefly buoyed KAIROS's funding and profile with hundreds of small donations and new memberships.



# Detroit bishops celebrate special ‘Mass for Pardon’

By Dan Meloy

DETROIT (CNS) — As Detroit Archbishop Allen H. Vigneron and Detroit Auxiliary Bishops Michael J. Byrnes, Arturo Cepeda and Donald F. Hanchon solemnly processed

down the nave of the Cathedral of the Most Blessed Sacrament, the congregation stood silent.

The four men lay prostrate before the altar, humbling themselves before God, and in view of the flock they are called to shepherd.

Then the “litany of pardon” began, with the sins and transgressions of the Archdiocese of Detroit read aloud, recalling instances in the Catholic Church’s history when it failed to live up to God’s calling. All the while the clergy and laity remained kneeling, calling to mind their own part in the transgressions.

The litany included:

— “For ignoring the word of God, living and effective, and hiding behind policies and procedures.”

— “For our failures to take to heart the Lord’s condemnation of those who scandalize ‘the little ones,’ and for failing to protect children from sexual abuse.”

— “For all the times we have not welcomed others to our parishes, especially for the times we have refused to allow African-American Catholics into our parish communities.”

Each invocation was answered with “*Kyrie eleison*” — “Lord have mercy.”

The Mass for Pardon Oct. 7 at the cathedral is a step on the archdiocese’s path to “unleash the Gospel,” Vigneron explained, saying how the mass was a necessary step on the road to becoming a “band of joyful missionary disciples.”

“We have been summoned by Pope Francis to do what it takes to be a band of joyful missionary disciples,” Vigneron said. “And that is what tonight is about. We have been summoned in a very particular way.”

Before a packed cathedral, Vigneron addressed in his homily the necessity for the Mass for Pardon, linking repentance as an

inseparable part of the Gospel message.

“Repent and believe in the good news, this is an inseparable prayer,” Vigneron said. “In this computer age, you may call it a binary prayer. The two is really one. As we share in the mission of Jesus Christ, we can never siphon these truths.

“We can never proclaim the good news without calling for repentance. And we can never call for repentance without the invitation of the good news. That’s what tonight is about.”

Vigneron said the mass wasn’t

a time for Catholics to beat themselves up for past transgressions or forget that sin has occurred within the church.

Rather, the purpose of asking for and receiving pardon is to prepare the church to become the group of evangelizers God is calling it to be.

“We’re repenting so that we can receive the good news and share the good news,” Vigneron said. “To be a band of joyful missionary disciples, we must first be evangelized. And to be evangelized, we must first repent.”



CNS/Dan Meloy

**DETROIT MASS FOR PARDON** — Detroit Archbishop Allen H. Vigneron and Detroit Auxiliary Bishops Michael J. Byrnes, Arturo Cepeda and Donald F. Hanchon lie prostrate before the altar Oct. 7 at the Cathedral of the Most Blessed Sacrament in Detroit as the Litany of Pardon is read aloud.

## Pope: Simple gestures can start a spiritual revolution

By Carol Glatz

VATICAN CITY (CNS) — All it takes is just one person carrying out one simple, loving act of mercy every day to start a revolution and stamp out the “virus of indifference,” Pope Francis said.

Sharing God’s mercy is not about expending a huge amount of effort or performing “superhuman” acts, he said during his general audience Oct. 12 in St. Peter’s Square.

Jesus showed with his words and deeds that it’s much simpler than that: It’s about making “small gestures that in his eyes, however, hold great value, so much so that he told us we will be judged upon these” actions, the pope said.

As he continued his series of talks about God’s mercy, the pope said he would begin looking at each one of the seven corporal and seven spiritual works of mercy in the following weeks.

The audience began with a reading from the Gospel of Matthew’s Judgment of the Nations (25:31-46) in which Jesus tells his disciples they will be blessed with eternal life for helping the hungry, the thirsty, the stranger, the naked, the ill and the prisoner because “whatever you did for one of the least brothers of mine, you did for me.” Those who do not bother to help will “go off to eternal punishment.”

“Jesus is always present there where there is a need, a person who is in material or spiritual need,” the pope said.

Works of mercy are concrete ways to show mercy and be genuine witnesses of the faith, he said.

“I am convinced that through these simple daily gestures we can

achieve a true cultural revolution,” the pope said, as he urged each and every person to carry out at least one work of mercy each day.

Be aware of simple, daily cries for help, he said, and don’t brush them off saying, “‘Oh, God will help you, I don’t have time.’ No. I stop. I listen. I waste time and I console.”

“This is a gesture of mercy and is done not just for (the person in need) but for Jesus,” he said.

So many saints are remembered not for their grand achievements, the pope said, but for their modest, loving ways.

When people think of St. Teresa of Kolkata, for example, they don’t think about the many homes she ran, but rather the way she embraced an abandoned child, kneeled before a homeless person or accompanied the dying by holding their hand.

But a person does not have to go as a missionary to a far-off land to help, the pope said. “Often it is those who are closest to us who need our help.”

“We don’t have to go seeking who-knows-what challenge” to tackle, he said; it’s better to start with the simplest things, which, the Lord shows, are often the most urgent.

“In a world unfortunately hit by the virus of indifference, the works of mercy are the best antidote,” and they draw people’s attention to the importance of meeting people’s most basic needs, he said.

Pope Francis recalled St. Augustine’s words: “I fear Jesus passing by,” and how it reflects the human tendency to often be distracted or indifferent so that “when the Lord passes by, we lose the opportunity to encounter him.”

## Benedictines encourage female leadership

By Marnie McAllister

FERDINAND, Ind. (CNS) — When Pope Francis called for “a more incisive female presence” in the church in his 2013 apostolic exhortation, *The Joy of the Gospel*, women in the church took notice.

And a handful of women in southern Indiana took action.

They began organizing a conference focused on female leadership in the church and brought it to fruition Oct. 7 - 9. About 250 women and a handful of men gathered for the Women of the Church conference at Monastery Immaculate Conception Church in Ferdinand.

The event was sponsored by the Benedictine Sisters of Ferdinand and St. Meinrad Seminary and School of Theology in St. Meinrad.

While participants were interested in fostering female leadership in the church, the focus of the weekend steered clear of female ordination. Instead, the conference buzzed with the notion that leadership in the church flows from baptism.

Conference co-chairs — Benedictine Sister Jeana Visel and Kimberly Baker, both on the faculty of St. Meinrad — pointed to the Second Vatican Council document *Lumen Gentium* to explain this notion. The document’s fourth

chapter, which focuses on the laity, explains that lay faithful “are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the church and in the world.”

Pope Francis also discussed this in *The Joy of the Gospel* (*Evangelii Gaudium*), in which he points out that the reservation of priesthood to men “can be especially divisive if sacramental power is too closely identified with power in general. It must be remembered that when we speak of sacramental power, ‘we are in the realm of function, not that of dignity or holiness.’”

Baker, an associate professor of church history at St. Meinrad, said: “This isn’t new, but the message isn’t out there. It flows very naturally from Vatican II. It’s something the church has been speaking about for a long time. I think Pope Francis has given a fullness to the message.”

Echoing the pope’s message, conference speaker Kathleen Sprows Cummings posed this question: “Do ordination and leadership need to be fused the way they are?”

Cummings, a historian at the University of Notre Dame, was one of three keynote speakers during the conference. She was

joined by Carolyn Woo, the outgoing president and CEO of Catholic Relief Services, which is the international relief and development agency of the U.S. Conference of Catholic Bishops. The conference’s final keynote was presented by Sister Mary Catherine Hilbert, a Dominican Sister of Peace, who is a professor of theology at the University of Notre Dame.

Woo, whose talk centered on her own journey as a female leader in the church, noted that she had trouble imagining herself as a church leader because she had few examples to follow. She drew strength and inspiration, she said, from the Maryknoll sisters who taught her in Hong Kong, where she was a refugee from China.

Hilbert repeated the emphasis on the baptismal call and encouraged her listeners also to draw strength from the gifts of the Holy Spirit. She noted that throughout Scripture, God entrusted his word to the entire church — men and women. For the church to be whole, she said, all people must be able to share their gifts.

Visel, conference co-chair, said in an interview after the conference ended that she and the other organizers “are so grateful for the work women have done (in the church) and the way they have paved the way for us.”



CNS/Gregory A. Shemitz

**PATH PEACE AWARD TO ANDERSON** — Archbishop Bernardito Auza, Vatican nuncio to the United Nations, looks on as Supreme Knight Carl Anderson speaks during a conference addressing the persecution of Christians and other minorities in the Middle East and Africa at the UN in New York City. Anderson is this year’s recipient of the Path to Peace Award.



# Hundreds attend farewell celebration for Bolen

By Kiply Lukan Yaworski

SASKATOON — The Cathedral of the Holy Family echoed with joy and thanksgiving during a 25th anniversary celebration for Bishop Donald Bolen Oct. 12. The event also served as an opportunity to bid farewell to the bishop before his installation as Archbishop of Regina later in the week.

The celebration began with an anniversary dinner with family, friends and colleagues, and words of appreciation from Leah Perrault, who worked with Bolen as director of pastoral services for five years, and from Rev. Matthew Ramsay, who was ordained by Bolen in 2011. Two of the bishop's sisters — Jeannette Moquin and Judy Corkery — also spoke at the dinner, presenting a short video of family memories.

Preceded by a smudging ceremony led by local elders, the celebration of eucharist included readings from Bolen's ordination mass Oct. 12, 1991, at Holy Rosary Cathedral in Regina. The celebration also included a Cree honour song, and praying of the Great Amen in the four directions, and prayers of the faithful in a variety of languages.

In his homily, Bolen reflected on God's call in light of the first

reading from Micah 6:6-8, which asks a fundamental question — “what does the Lord require of you?” — and gives a simple answer: “that you act justly, love tenderly and walk humbly with your God.”

Striving to reach this goal has been “a blessing, a compass and a hope” over the past 25 years, Bolen said. But a much deeper question has been about “the Giver of Wonder,” he added.

“I had the privilege of growing up in a family and living in a time and place where I was allowed to open myself to wonder, and I was taught that there was someone who stretched out his hand to save me and to give me life,” he said, echoing the refrain from Psalm 83. “That community of faith gave the one who reached out to me a name, and gave him a face.”

The second reading — St. Paul's hymn from Romans 8 about what God has done for us — traces the great gifts of God in Christ, and then ponders the vast implications, he continued.

“This reading too begins with questions. In the face of life and death and the complexity of human experience — in the face of the God who is revealed in the life and the death and the resurrection of Jesus — what are we to

say? If God has given us his very self, has sent us his son, if God in Jesus gives us his very life, will he not, in him, also give us everything else?”

That message resonated for Bolen 25 years ago, and at the centre of his life has been an experience of mercy.

“That mercy began with my parents, Joe and Rose, it began in the little community in which I was born. I have known that mercy in terms of support amidst struggle and bullying, amidst loss and grief. I have encountered it in a special way through mentors, teachers and spiritual guides, and I have known it deeply in my sisters, whom I sometimes have nicknamed ‘the sisters of mercy,’ with their husbands and families,” he said. “I have known it in terms of forgiveness, sacramentally and in daily relations. I have known mercy in the beauty of the natural world and I have felt it in friendships that abide.”

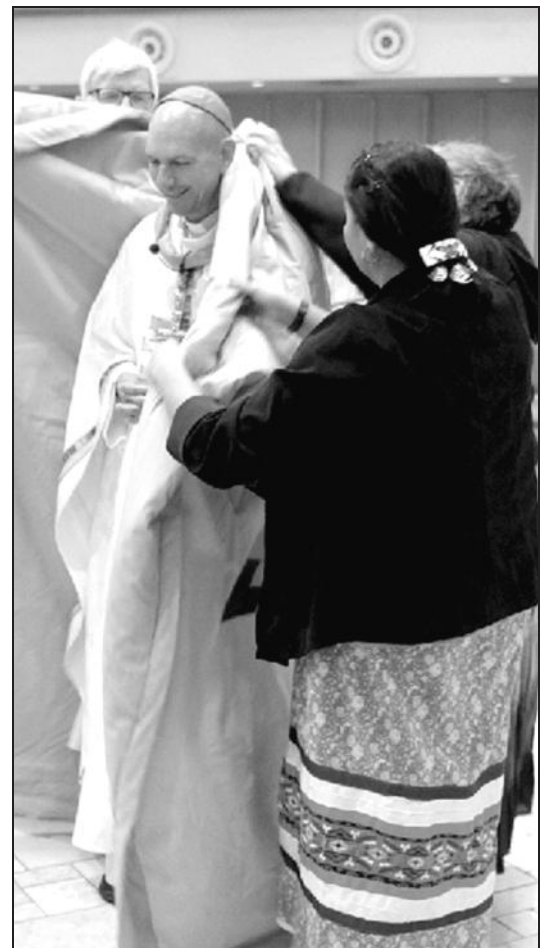
There has also been a darker side to his human experience, Bolen said, a side of suffering, doubt, brokenness and sin. “The passage at the end of Thomas Merton's *The Sign of Jonah* from which my motto comes, acknowledges that dark side of human experiences but says that somehow it is dwarfed, swallowed up by God's mercy.” Bolen then quoted the passage from Merton containing the words that he chose to put on the back of his ordination program 25 years ago, and then later selected as his epis-

copal motto when he was ordained bishop of Saskatoon on March 25, 2010: “Mercy within Mercy within Mercy.”

Darkness, death and the crucifixion we encounter in daily life are not the last word, Bolen summarized. “The last word is mercy — and that word is so great that everything else is simply part of the great work of God transforming us in time. It is the paschal mystery and nothing less that enables us to say, in the end, it is all part of the all-embracing mercy of God.”

The Gospel passage from Luke about the disciples on the road to Emmaus encountering the risen Lord includes three of Bolen's favourite things: walking, talking and asking questions.

“It is a conversation, it is a dialogue,” he said. “I am convinced that our lives are one long conversation with God. The Lord dialogues with us in



Tim Yaworski

**STAR BLANKET** — Members of the Our Lady of Guadalupe Parish honoured Bishop Donald Bolen with the gift of a star blanket, presented during a program after a 25th anniversary and farewell mass held Oct. 12 at the Cathedral of the Holy Family in Saskatoon.

## Legal costs skyrocket in lawsuit on conscience rights

By Deborah Gyapong

OTTAWA (CCN) — The Ontario Attorney General is intervening on the side of the Ontario physicians' college in defence of a policy that forces doctors to make abortion and euthanasia referrals.



CCN/Gyapong

**Albertos Polizogopoulos**

The policy would also force physicians to perform abortions or euthanize patients under unspecified emergency circumstances, said Alberto Polizogopoulos, an Ottawa-based constitutional lawyer who is acting on behalf of parties who have mounted legal challenges on Charter grounds.

This intervention and the aggressive response of the College of Physicians and Surgeons of Ontario to the lawsuits by five Ontario doctors and three groups — the Christian Medical and Dental Society (CMDS) of Canada, Canadian Physicians for Life and the Canadian Federation of Catholic Physicians' Societies —

have caused legal costs to soar.

“The college's Professional Obligations and Human Rights (POHR) policy requires a physician who objects to providing a procedure for religious or conscientious reasons to make an effective referral to another available, non-objecting, and accessible clinician or agency (or provide the procedure themselves in an emergency where it is necessary to prevent imminent harm to the patient),” said a spokesperson for the Ministry of the Attorney General Brendan Crawley in an email.

He said the college's policy “applies to religious or conscientious objection” to providing “medical assistance in dying,” the term used for euthanasia or assisted suicide.

“Ontario's position is that these policies strike a reasonable balance between the sincerely held religious beliefs of objecting physicians and the important state interest in ensuring vulnerable patients are able to access legally available medical procedures,” he said, noting that because the matter is before the courts, they can make no further comment.

In addition, the college is demanding to cross-examine all five doctors involved in the challenge, as well as all the expert witnesses.

“The college has been very aggressive in the way they are handling this case,” said Larry Worthen, a spokesperson for the five Ontario doctors and the three groups. “I think it's extremely intimidating. (The doctors) are being cross-examined by their regulator, and not only that, they are being cross-examined about their religious beliefs.”

“We all have a right to our religious beliefs,” he said. “How can

— **HEALTH CARE, page 4**

## Aid mobilizes for Haiti in hurricane's wake

By Michael Swan  
The Catholic Register

TORONTO (CCN) — With cleanup begun and some estimates putting Haiti's death toll as high as 1,000, the Canadian Catholic Organization for Development and Peace has launched a major fundraising campaign in the wake of Hurricane Matthew.

The United Nations believes there are 1.4 million Haitians affected by the Oct. 4 hurricane who need clean water, sanitation and hygiene supplies. An estimated 350,000 people are in immediate need and over 21,000 are in temporary shelters, Development and Peace international programs officer for Latin America Mary Durran told The Catholic Register.

The numbers of dead, homeless and hungry aren't half the story for Rev. Jean Marie Beaublanc, pastor to the Haitian community in Toronto.

Marking his first year in Canada, Beaublanc is on tenterhooks waiting for news from his home in the south of Haiti.

All he knows is that his home town of Jeremie is devastated. At least 80 per cent of the buildings in the city of 31,000 have been damaged — including the cathedral where Beaublanc was baptized, ordained and served his bishop as vicar. The Cathedral of St. Louis de France in Jeremie now has no roof.

“It was a beautiful cathedral,” said Beaublanc.

It's hard for Beaublanc to imagine how the four dioceses in

the southern half of Haiti are going to recover.

“All the dioceses in Haiti are very poor — all the provinces. It's a very poor country. It's difficult. Now we need support from international organizations, every kind of support,” Beaublanc said.

Development and Peace has had a major commitment to Haiti for the last 50 years, which was only amplified in response to the 2010 earthquake and the 2011 outbreak of cholera. Canadians donated more than \$20 million to Development and Peace for earthquake recovery and rebuilding. The organization used it to help Haitians build earthquake-proof housing, start new agriculture programs, protect women and girls from sexual violence and fight cholera.

The 400 homes built in the earthquake recovery program have stood the test with only minor damage, Durran said.

Henhouses that were part of the agriculture projects are also still standing.

“They're still up and they're intact. They're a symbol of hope at the moment. That's how we carry on,” said Durran.

However, gardens planted by women's organizations that Development and Peace funds have been washed away. Vegetables that women were counting on to feed their families and sell in the marketplace are gone and the danger now is hunger.

“People were already in a very difficult and fragile situation, but now with the loss of the nurseries

ways that are often hard to recognize, ways which are hidden, and

— **DIALOGUE, page 17**

people are facing acute hunger,” said Durran.

Canadian Foodgrains Bank is waiting to hear from its ecumenical church partners, including Development and Peace, to see what kind of food and agricultural aid might be necessary, said Foodgrains spokesperson John Longhurst.

On the cholera front, where the disease has killed over 10,000 in the last five years, the battle continues.

“A response to cholera could well be part of our humanitarian interventions,” said Durran.

As one of the organizations with a long history in Haiti, Development and Peace has been invited to submit proposals for humanitarian assistance this week to Global Affairs Canada. Foreign Affairs Minister Stéphane Dion announced an initial \$3.8-million fund for Hurricane Matthew-affected areas. Most of the money will go directly to United Nations agencies. On Oct. 6 \$780,000 went to Canadian organizations that specialize in disaster response, including the Canadian Red Cross, Save the Children Canada and Oxfam Canada.

The government has also sent the Canadian Disaster Assessment Team to Haiti.

Ultimately it will be Haitians who rebuild Haiti one more time, but with the help of those willing to work with them, said Durran.

“We're very committed to working with Haitian organizations,” she said. “For us, that's really the key to working in Haiti, that you work through Haitian organizations. You don't just parachute in foreigners.”



# Catholic teen stands on guard for the Maple Leafs

By Evan Boudreau  
The Catholic Register

TORONTO (CCN) — The Toronto Maple Leafs haven't given fans much to cheer about in recent years. But a 15-year-old girl from a Toronto Catholic high school hopes to help turn that around.

Martina Ortiz-Luis was sure to bring the crowd to its feet Oct. 15 when she sang the national anthem prior to the Leafs opening home game of the season against the Boston Bruins. The Grade 10 student from Cardinal Carter Academy for the Arts was recently selected from among more than 500 applicants to be the team's official anthem singer for home games.

"At my age we haven't really experienced a memorable Leafs' moment," said Ortiz-Luis. "Now because we have a lot of new players and young players I think this is the year of the Leafs. (But) the fans in Toronto really need more pumping up to help pump up our young team."

That's where Ortiz-Luis comes in.

"I'm just really excited to pump up the crowd at every home game this season," she said. "It's like a dream come true and I am so happy."

"I'm a fan of all of the Toronto teams. I really wanted to sing for one of them."

When it comes to hockey, she says all of her friends are fans but the Leafs are the only team she follows.

"When my parents moved here (from the Philippines) they started getting into hockey," she said. "You have to support the Toronto teams."

She hasn't met any of the players, although that "would be amazing," but she has quickly be-



Photo courtesy Ortiz-Luis family

**NATIONAL ANTHEM SINGER — Martina Ortiz-Luis is the Maple Leafs' first anthem singer to be given the job for the whole season. The 15-year-old is a Grade 10 student at Cardinal Carter Academy for the Arts.**

come a fan of 19-year-old Mitch Marner, the exciting rookie who, like Ortiz-Luis, spent recent weeks auditioning for a job.

"Watching Mitch Marner is actually really cool," she said. "He just flies across the ice and he's got a different vision from all of the other players — and he's young too. So he's my favourite."

Another of her first observations is the temperature at ice level.

"A lot of people don't realize how cold it is down by the ice," she said. "It's below zero."

In the 100-year history of the Leafs, this season marks the first time one person has been chosen to sing the anthem at every home game. Ortiz-Luis, who had never attended a Leaf game prior to this fall, earned the job after advancing through several audition rounds against several hundred other aspiring anthem singers. By the end of September, she had

become the top choice selected by Maple Leaf Sports and Entertainment officials, who failed to respond to a request for comment.

"There were a lot of professionals and I was really nervous because I was one of the youngest ones there," said Ortiz-Luis. "Thankfully, though, I got the gig."

Similar to the players, Ortiz-Luis spent the preseason travelling to Hamilton, St. Catharines and Halifax to hone her anthem singing at exhibition games. She made her exhibition season debut at the Air Canada Centre on Oct. 2 when the Leafs defeated the Montreal Canadiens 3-2 in overtime.

"It was surreal," she said. "The capacity of the ACC is like 19,000 and it was sold out that night. I was really pumped that night and after I was done it hit me that oh my God, I just sang at the ACC."

Her father, James, admits watching her preform "is nerve-racking for a parent like me,"

but he believes his only daughter is up to the challenge.

"As an anthem singer you've got to be able to make the people feel," he said.

He added that although working with the Leafs "wasn't even on our radar . . . until a month ago," his daughter has been preparing for such a role most of her life.

Even as a toddler, her Manila-born parents recognized her gifted voice and she began voice training at the age of three. While studying at the Royal Conservatory of Music, Ortiz-Luis' repertoire included all types of music, from classical to pop. At the age of 12 she wrote and performed her first original song, "True Friends." The video included several other students from Cardinal Carter and the song was a semi-finalist in an international songwriting contest.

Her ambition is to become a professional singer and song-

writer. Accomplished on the guitar and violin, the honours student who attends St. David Parish in Vaughan, has sang at numerous music festivals and concerts. In 2014, she wrote and performed "The Spirit Christmas," the official Christmas song of World Vision, which earned her the Father Andrew Cuschieri Humanitarian Award from the Toronto Catholic District School Board for charitable work. She hopes public recognition through the Maple Leafs will help her charitable endeavours.

"Once I started preforming for charities I realized that I wanted to use my talents to help other people," said Ortiz-Luis, a 2015 contestant in the Philippines version of the reality TV singing show "The Voice."

And while some are cynical enough to call working with the Leafs as an act of charity, Ortiz-Luis expects to see changes this season going well beyond the national anthem.

"I am just really, really excited to go out there and do my thing," she said. "I grew up with all of my friends being hockey fans . . . and we all think this will be the year of the Leafs."

## Catholic health care at stake

Continued from page 3

they be cross-examined about why their religious beliefs make them unable to refer for procedures that are basically morally wrong?"

"We are very concerned about this," said Worthen, who is executive director of the CMDS Canada, and spokesperson for the Coalition for HealthCARE and Conscience, a nationwide organization that includes the three groups involved in the lawsuit, plus the archdioceses of Toronto and Vancouver, the Catholic Organization for Life and Family, the Canadian Catholic Bioethics Institute, the Catholic Health Alliance of Canada and the Evangelical Fellowship of Canada. The coalition has put out an appeal for funds and for political action on behalf of the litigants.

Polizogopoulos said it is surprising the college is seeking to cross-examine the doctors. "The doctors basically say: 'Here's what I believe; here's what policy does: it forces me to violate my beliefs and the policy and my beliefs cannot be reconciled.'"

"This whole case turns on the religious beliefs of the applicants, so it makes sense, but I have never heard anyone, including the college, challenge the sincerity of the doctors' beliefs," he said.

Though the college can do the cross-examination via video-conferencing, Polizogopoulos must travel to Oregon, North Carolina, Manitoba, Saskatchewan, and the Netherlands to be with the expert witnesses when they testify, driving up the costs.

Worthen said the coalition approached the college and the Government of Ontario to "ask for a workaround or an accommodation," so patients could have other ways of accessing abortion or euthanasia without having to go through their physicians. They did

not even get a meeting.

"In my view, it's the future of Catholic health care that's at stake," Worthen said. "We're concerned if we lose the case in Ontario, it will affect decisions of (physicians') colleges across Canada."

"Ontario has one of the most challenging policies in the country," he said. "No other jurisdiction outside of Canada where assisted suicide is legal requires referral."

"If a patient complains and the (Ontario) college decides to act on it, the physicians could be disciplined and this includes the loss of their licence," said Worthen.

The groups and the doctors need to raise an additional \$55,000 that was not budgeted for, having already spent about \$75,000 on the action so far, Worthen said.

The parties have launched two legal applications that will be heard together, Polizogopoulos said. The first was launched in March 2015, after the college adopted a policy that governs all procedures, such as abortion and drug prescriptions, including abortifacient contraceptives. The only objections doctors can make are on medical grounds, he said.

After euthanasia and assisted suicide were legalized in June 2016, the college passed an additional policy regarding euthanasia that "refers to and incorporates" the earlier policy, he said.

The policy uses words like "emergency, and imminent harm" that are "vague and subjective, so we don't know when and how" circumstances will arise that will require physicians to do what they see as a morally objectionable act, he said.

The lawsuit is seeking a declaration the college is "subject to and bound by the Canadian Charter of Rights and Freedoms," and that the policies violate the Charter's Section 2(a) provisions of freedom of religion and freedom of conscience.

## Threat to conscience rights a concern

By Deborah Gyapong

OTTAWA (CCN) — The Ontario Catholic bishops have agreed to raise awareness of the threat to health professionals' conscience rights in their dioceses.

The Assembly of the Catholic Bishops of Ontario (ACBO) president Bishop Ronald Fabbro of London said the bishops agreed at their annual plenary Oct. 3 - 5 to make support the Coalition for HealthCARE and Conscience a "top priority."

"A lot of our people would be very upset to learn doctors were being forced to act against their conscience," Fabbro said in an interview from London, Ont.

Three member organizations of the Coalition — the Canadian Federation of Catholic Physicians' Societies; the Christian Medical and Dental Association of Canada; and Canadian Physicians for Life — have launched a legal challenge of the College of Physicians and Surgeons of Ontario's policy that requires effective referral for both abortion and euthanasia and would even require physicians to perform these actions under some circumstances (see related story, page 3).

Doctors who refuse to comply on conscientious or religious grounds could lose their licences.

"What we're talking about here are short-term goals, efforts we're making as bishops to support this Coalition for HealthCARE and Conscience," he said. "The particular goals are with respect to protection of conscience rights for health care providers — physicians and nurses and so on — and for our Catholic hospitals to continue to operate according their mission as Catholic hospitals without threats of defunding."

The bishops also set a long-term goal to oppose euthanasia and assisted suicide in order to overturn the legislation, Fabbro said.

"A second goal would be to promote palliative care, a strategy for palliative care," he said. "I think it is very much linked to the issue. If it is not available, there will be requests for assisted suicide. That is not what people are looking for if palliative care is more available to them."

During the plenary, the bishops heard a presentation by the Coalition, led by Larry Worthen, a spokesperson for the Coalition and the executive director of the Christian Medical and Dental

Society of Canada.

"This is an urgent matter and our people have to see the importance of this particular issue now," Fabbro said. "I would say it was the top priority of our plenary assembly last week. The bishops really want their strong support to these efforts."

The battle for conscience rights also has an ecumenical and inter-faith dimension, he said. "There is a Jewish group that is going to be part of the Coalition," he said.

Worthen and his team presented examples of how people can "engage in political action," and "make their concerns known," to their provincial legislators for "grassroots engagement" in defending conscience rights, the bishop said.

"They presented us with examples of bulletin inserts to make people aware of the issues, and to encourage them to make their views known to their MPPs," Fabbro said. He noted the Coalition team emphasized the advantage of contacting MPPs electronically through its website <http://www.canadiansforconscience.ca/> because "if done electronically, it's much easier for them to engage the people who are going to be concerned about this."



# Diversity the key to parish growth, survey finds

By Michael Swan  
The Catholic Register

TORONTO (CCN) — When Bishop Vincent Nguyen arrived in Toronto fresh from a refugee camp, after surviving a dangerous journey in a flimsy fishing boat, he found a home.

The place where he felt at home — where he felt understood, welcomed and valued — was an ethnic Vietnamese parish.

To this day, Nguyen considers Vietnamese Martyrs Parish his home parish in Toronto. It was his launching pad into St. Augustine’s Seminary, the priesthood, canon law and his ministry as bishop.

The importance of ethnic parishes in the Catholic mosaic of Toronto has been highlighted by a sweeping new survey of Canadian social values released last week by the Angus Reid Institute and the Canadian Broadcasting Corp.

The survey found big differences between immigrant and established Canadians in social attitudes toward sexual morality, assisted suicide and the advancement of women.

But the biggest immigrant/non-immigrant split is on the question of religion. Across Canada a clear majority told Angus Reid they thought Canada should “keep God and religion completely out of public life.” But for new Canadians, the majority of immigrants thought Canada should “publicly celebrate the role of faith in our collective lives.”

This fault line is no surprise to anyone who has witnessed the vitality and commitment on display every Sunday in dozens of Toronto parishes where immigrants are the dominant force. The Archdiocese of Toronto celebrates mass every Sunday in more than 30 languages. There are pastoral councils to co-ordinate service to Chinese, Polish, Hispanic, Portuguese, Italian, Vietnamese and Filipino Catholics. There are ethnic or national parishes for Tamil, Chinese, Korean, African, Brazilian, francophone and many other groups.

“When we talk about the multicultural, it enriches all of us,” said Nguyen. “It’s just a beautiful thing when we have so many different ethnic parishes in our diocese here, the liturgy being celebrated in so many languages in our diocese every Sunday. The life of the church is vibrant and enriched with all these languages and cultures and experiences.”

Immigrant or not, there is “a sort of fault line between people who are religious and people who are not in Canadian society today,” Angus Reid research associate Ian Holliday told The Catholic Register. “That’s certainly something we see.”

Angus Reid researchers divided Canadians into five segments. This “segmentation analysis” found 20 per cent of us are “faith-

based traditionalists.” That doesn’t mean that all these people are church-going and conservative. In fact, 15 per cent of this group claims no religious identity. But this segment of the Canadian population is at odds with the rest of the nation over assisted suicide, gay marriage and the role of religion in public life.

Three-quarters of faith-based traditionalists want safeguards and restrictions on assisted suicide versus only 27 per cent of the general population who want “lots of safeguards.” A third of faith-based traditionalists go to church or other religious services every week, versus just 11 per cent of the general population. Almost two-thirds of faith-based traditionalists want to emphasize “more recognition of the importance of traditional families” versus 64 per cent of Canadians who think “greater acceptance of people who are LGBTQ” should be our goal.

The faith-based traditionalist segment in the Angus Reid analysis is the most immigrant-heavy segment, with 26 per cent who either immigrated or are children of immigrants.

“New immigrants to Canada tend to be more religious and more interested in seeing that religion be a part of public life in society here,” said Holliday.

But that’s not really a change, said St. Jerome’s University sociologist David Seljak.

“Immigrants have always been the backbone of religious growth in Canada. It’s not a new thing,” Seljak said. “The role of immigrants has just become more stark. It’s always been there, but now we can see it in stark relief because the rest of the population has changed.”

As settled Canadians have drifted into a more secularized, skeptical mindset and stayed away from churches, synagogues and mosques, they’ve become more like other industrial and post-industrial western societies —

particularly in western Europe. The faith-filled lives of Africans, Middle Easterners and Asians stand out in contrast, said Seljak.

The role of ethnic parishes in helping new Canadians settle in and find their feet remains a great strength of the Catholic Church in Canada, Seljak said.

“The immigrant church acts as a kind of refugee and immigration integration centre,” he said. “These communities help people integrate into Canadian society.”

But it isn’t just about what the church does for immigrants. It’s also what immigrants do for the church.

“It’s also a question of enculturation,” said Seljak. “There isn’t just one form of Catholicism — a kind of Canadian form. You allow these other forms to exist.”

On church attendance, the Angus Reid numbers disprove the cliché about universities as religious deserts, where the secular spirit has crowded out and belittled any notion of religious devotion. In fact, Canadians with a university degree or better are those most likely to attend church weekly or more than once a week. Almost one in five university graduates (19 per cent) attend religious services at least once per month, compared to just 16 per cent of Canadians in general.

The numbers “speak against the kind of common mythology that universities are these secular monsters that will turn your devout children into atheists,” said Seljak, who is famous for teaching a University of Waterloo-St. Jerome’s course on Catholic social teaching known as “Evil 101.”

As other surveys have shown, the Angus Reid poll of nearly 4,000 Canadians confirms that the largest religious grouping in the nation is those who claim no religious identity. More than one-third (34 per cent) of Canadians have no religious affiliation. The second largest group is Catholics at 29 per cent.




Art Babych

**COMPENSATION OFFERED** — The RCMP has offered compensation to female officers and civilian members in a harassment-related settlement that could cost up to \$100 million. The settlement includes an independent claim process and compensation scheme for women who experienced gender and sexual orientation-based discrimination, bullying and harassment in the RCMP from Sept. 16, 1974, to the date the settlement receives court approval, the force said in a news release Oct. 6. Commissioner Bob Paulson also issued an apology to the women. “I stand humbly before you and solemnly offer our sincere apology,” he said. “You came to the RCMP wanting to personally contribute to your community and we failed you. We hurt you. For that, I am truly sorry.”

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## Many bring interfaith greetings

Continued from page 1

Qu’Appelle, and Buddhist monk Rev. Uttam Barua bringing interfaith greetings. The choir, too, was ecumenical, with participants from Holy Rosary and St. Paul cathedrals. Valerie Hall was the organist, Dr. Dominic Gregorio directed the choir and Mathew Grunert was the trumpeter.

The cathedral was filled to capacity with extra chairs at the rear and an overflow crowd watching streaming video on a screen in the downstairs hall. Rev. Barry Anwender assisted by Angela Paz and Marcus Vey set up his five-camera streaming video service, which allowed parishioners at several Regina and rural churches to watch the ceremony live.

The installation ceremony began with Regina Archdiocesan Chancellor Very Rev. James Owalagba holding high then reading the scroll from Pope Francis announcing Bolen’s appointment as Archbishop of Regina. When he finished the congregation

erupted in thunderous applause.

Two of Bolen’s sisters, Jeannette Moquin and Judy Corkery, read the first two readings, Moquin in French, Corkery in English. The reading of the petitions reflected somewhat the ethnic make up of the archdiocese, with petitions read in English, French, Polish, German, Cree, Filipino and Vietnamese.

Bolen in his homily welcomed all the guests and told a short story of what occurred two nights earlier at a farewell mass in Saskatoon. He expressed again “that there was not a little sadness there” but he told of how Crozon told the Saskatoon people “we’re not stealing your bishop; we’re just taking him back,” which prompted laughter and a round of sustained applause.

“While it was hard to leave Saskatoon,” said Bolen, “it is very good to be home.”

He focused his homily on the second reading that began the mass, St. Paul to the Ephesians. “What Paul prays for and I pray for all of us as we set out on this journey together, is that we might

come to know the breadth and length and height and depth of God’s love revealed in Christ.”

He also gave some hint of the direction he intends to bring the archdiocese. “That is that we might come to know the dimensions of God, of God’s way with us, the dimensions of God’s mercy. We could strive for something more modest, and indeed we will as we walk day by day, but hopefully with that larger vision in mind. One thing that it asks of us is that our vision of God is vast enough to speak the Gospel in our world in such a way that it truly comes alive in the hearts of our sisters and brothers and that asks something new of us today.”

The newly installed archbishop at communion stood in front of the pews where sat the ecumenical guests. Unable to accept communion each came forward and received the archbishop’s blessing. He then went downstairs to the overflow crowd accompanied by two priests and distributed communion there.



# Pro-life march joins baby memorial

By Frank Flegel

REGINA — Oct. 2, was a bright, sunny day, but for many gathered at two separate functions it was sombre. More than 100 gathered in the Regina Wascana Rehabilitation Hospital auditorium for the 27th annual memorial gathering to remember deceased babies, while a couple of kilometres' north-west about 275 pro-life supporters demonstrated against abortion.

Rev. Mary Brubacher, director of Spiritual Care for the Regina Qu'Appelle Health Region and herself a bereaved mother, organized the memorial gathering along with a committee.

"We are all here because we know that we can gain support by being together with one another," said Brubacher in a short prepared address. "Mourning the loss of a baby goes on for months and maybe even years. To remember your baby is a very natural part of life and living."

Brubacher lost two babies more than 17 years ago. She said the period of time when one mourns the loss of a baby is very personal. "For many there will be tears and that is OK. But even if tears are not shed today, that is perfectly OK too."

The memorial lasted about 20 minutes, with personal memories recited by some, including a few whose loss was recent. Some read from prepared notes with emotion; with others it was more straightforward. Poems were read, and music and vocals were performed by musicians Melinda Viera and Amanda Schenstead. A PowerPoint at the front of the auditorium named the babies who died, some going back to the mid-60s.

White balloons lined the walls during the service and were distributed after the service. Each person was invited to write the name of their deceased baby on a label attached to the string and all balloons were released from the grass area just outside the hospital while the poem "With These Balloons," composed by Adaline Leir of the Regina chapter of the Compassionate Friends, Inc., was read.

Meanwhile, Regina Pro-Life supporters lined both sides of Albert Street, one of Regina's main thoroughfares, displaying signs opposing abortion. The Pro-Life Chain is held annually on the first Sunday in October in communities around the world.

Signs read: Abortion Hurts Women; We Choose Life; Abortion Kills Children, and many more. It wasn't just members of Regina Pro-life who were present. The 275 who registered came from other locales besides the city and others simply

represented themselves. Several families showed up and stood together on the curb. Demonstrators were greeted by some passing



Frank Flegel

**LIFE CHAIN — Regina's Life Chain occurred this year on the same date as the baby memorial, Oct. 2. Pro-life supporters lined Albert Street to register their opposition to abortion.**

motorists with honking horns as a show of support.

## Reconciliation cannot be delegated: Kewistep

By Andréa Ledding

SASKATOON — The Saskatoon Health Region (SHR) raised a Reconciliation Flag at St. Paul's Hospital Oct. 14 in Saskatoon. SHR president and CEO Dan Florizone thanked all who had suffered from the residential schools for being present and leading the way.

"We owe you a debt of gratitude for being here," he noted. "We've made some strides, but today, when we reflect back, we have not, as a health system, done the best we can to serve First Nations and Métis people."

Community partners Saskatoon Tribal Council (STC) and Central Urban Métis Federation (CUMFI) sent greetings through STC Chief Felix Thomas and CUMFI president Shirley Isbister.

"Treaties are between partners," noted Thomas. "Reconciliation is not a one-way thing. There are two parties in reconciliation, as there were two parties in the treaties, and the common misconception is that First Nations are the only ones with treaty rights."

He pointed out that everyone benefits from the treaties. The First Nations have fulfilled their half of the treaty but have not seen promised benefits and reciprocity, he said, so reconciliation events and public acknowledgment serve all communities with dignity and quality of life.

He described the process as involving uncomfortable talks that have to happen, crediting Neal and Gilbert Kewistep with leading the way with this particular venture with the City of Saskatoon and the Health Region. In this way reconciliation and treaty rights are brought about for both sides.

"For me it's a commitment to this community that we will move forward — we won't get anywhere if we don't continue to partner," noted Isbister. "There are over 35 groups attending our reconciliation meetings, and I know that's going to continue to grow."

By Frank Flegel

REGINA — It was all fun and laughter, with one poignant moment as more than 200 invited guests attended a banquet at Resurrection Parish prior to the installation of Donald Bolen as Archbishop of the Regina archdiocese (see related story, page 1).

Archbishops, bishops, priests, clergy and guests from across Canada, friends and relatives enjoyed a couple of hours of relaxation with good food, greetings from several people and a presentation from two of Bolen's sisters, Jeannette Moquin and Judy Corkery, who described growing up with their youngest and only male sibling. "We loved him when he was born; we pampered him."

A video produced by Dustin Corkery, one of Bolen's nephews, showed him as a boy and young man. They also expressed a little fear that as Archbishop of Regina he may want to hear their confessions. "But that's okay because we

know a few things about him, too," they joked. "Saskatoon was good for him but now he's back home."

Winnipeg Archbishop Emeritus James Weisgerber and Bolen's friend and first cousin James Ehmann were joint MCs. Weisgerber introduced special guests who brought greetings, including Papal Nuncio Luigi Bonazzi, Sister Anna Aulie, RNDM, and archdiocesan administrator Rev. Lorne Crozon, who particularly appreciated Bolen's appointment as in a few hours he would be relieved of his duties. Bonazzi thanked Bolen's sisters and said to the audience, "I give you a new commandment, love one another and walk in each other's shoes."

Weisgerber introduced Winnipeg Archbishop Richard Gagnon, president of the Assembly of Western Canadian Bishops, suggesting those who asked about the difference between an Emeritus Winnipeg Archbishop and the Winnipeg Archbishop can see the difference

for themselves. With that, Gagnon, as he ascended the podium said, "In that case I'll keep my remarks short," prompting laughter from the audience. Gagnon is noticeably shorter than Weisgerber. Gagnon did keep it short noting that Bolen is replacing a good man (Archbishop Daniel Bohan, who died in January) and that all the bishops are praying for him.

The poignant moment came when Weisgerber told the story of Pope Paul VI who, at the end of Vatican II, gave all bishops who attended a special ring. Regina Archbishop Michael O'Neill was among them. "He (O'Neill) asked that it be passed down to his successors. It was given to Archbishop Halpin, who asked that it be passed on to the next bishop to be named from the archdiocese. When I was appointed Bishop of Saskatoon it was given to me, and I now give it to you, Archbishop Donald Bolen." Bolen came forward and Weisgerber placed it on his hand to sustained applause from the audience.

said Morrison, adding that traditional practices are welcomed into the hospital.

Other speakers noted the connection between the trauma of residential schools and overall health. SHR employee Sharon Clarke spoke about the effects on herself, her family, and the communities.

"Children were taken without consent, and parents were arrested for trying to get their children back. The RCMP often accompanied the

agents who took the children. Imagine if you were the parents, powerless to do anything. What happens to communities without children? What happens to you when you know if you have another child, that child will also be taken?" asked Clarke, adding that children were then targeted to "remove the Indian from the child" in cruel ways.

"At best we were not whipped, not starved, not sexually or verbally abused. At worst we were abused, taught to hate ourselves and our people, taught fear and anger, and worst of all, learned to do what was done to us to others."

She added that even with conditioned silencing and repression and addictions this pain still comes out in negative health outcomes. Many times institutions can replicate conditions, with even a medical exam becoming a trigger to survivors, while many survivors die young, an immense loss of potential which needs to be addressed. But she said that survivors can not only access the sadness of the experience, but the strength, and build from that place of strengths.

"I'm not just a survivor, but something stronger. Am I healed? No, I still struggle, but I work hard to live a life I can be proud of," noted Clarke, adding that to honour

survivors, change is necessary. "To start, we can utilize the TRC Calls to Action as a framework to move forward. We can create an Aboriginal model of care that includes attention to nutrition, elder services, language, and addressing gaps in care. We can provide cultural competency education to staff that meets their needs, too." Clarke added that a representational work force would also help.

Neal Kewistep commended the survivors who started the conversation by speaking their truth, and their courage in coming forward. He spoke with pride of his father Gilbert, who was forthcoming with his own stories of residential school mistreatment so that by the time Neal went to Lebret, he ran away after a week and never went back.

Kewistep credited his father for working to right the wrongs of the past. "He had to experience a trial by fire on many fronts. I was the first child he had the primary responsibility of raising. It was actually pretty awesome because we learned together. Failure meant an opportunity to learn. We can't be afraid to make mistakes, they're going to help us innovate and make our community a better and safer place for everybody," noted Kewistep. "Unfortunately we continue to experience the gross overrepresentation of our people in all the categories that nobody wants to find ourselves in. But it's important to honour our allies on this journey to reconciliation."

Kewistep noted that TRC Commissioner Marie Wilson shared that not everyone might see themselves in the TRC Calls to Action, but that doesn't absolve all citizens of Canada from their individual roles in making reconciliation happen in Canada. "So I challenge everybody to find their own personal Call to Action."

He added that reconciliation cannot be delegated, it must be undertaken by everyone.

"The flag is a daily reminder that we're working on reconciliation together."



Andréa Ledding

Neal and Gilbert Kewistep

said Morrison, acknowledging that the hospital has stood for nearly 110 years on Treaty 6 land and the homeland of the Métis people.

Morrison noted that because St. Paul's is located in the core and serving many northern patients, the hospital strives to be especially sensitive to the needs of the First Nations and Métis communities, serving a large proportion of Aboriginal patients. St. Paul's has worked to build a spiritual care program, including a spiritual care room and smudging policy, guided by elders and spiritual/cultural care workers, she said, emphasizing the importance of holistic care that includes traditional medicine and practices.

"With the flag-raising ceremony, St. Paul's confirms our commitment to provide equitable and compassionate health care, responding with love and compassion to all who enter our doors,"



# Holodomor educational bus visits Saskatchewan

By **Andréa Ledding**

SASKATOON — An educational bus is touring Saskatchewan featuring the Holodomor, a famine in which millions of Ukrainians died under Stalin. This summer, a new curriculum was developed by the Ukrainian Canadian Congress Saskatchewan (UCCS) to explore the Holodomor, with partnership from FAST (Fighting Anti-Semitism Together) to incorporate into their free curriculum available for teachers. “Voices Into Action” covers high school and adult learning on human rights and social justice, from Islamophobia and Anti-Semitism to genocides.

“The Holocaust is foundational to this program,” noted David Katzman of Congregation Agudas Israel in Saskatoon. He attributes this to the technological efficiency of Hitler’s death machine — something he described as “the industrial-

alization of death” — the UN Declaration of Human Rights being a direct product of the Holocaust. “That started a human rights revolution around the world. Indigenous groups saying, now we have an ally in the United Nations.”

When Katzman did his presentations in Saskatchewan and Manitoba on genocide, people would repeatedly ask where the Holodomor was, because between four and 10 million Ukrainians starved to death. He eventually reached out to the UCCS, who hired educators George Zerebecky and Nadia Prokupchuk to develop the Holodomor curriculum.

“The website is free, because recent history is showing a horrible rise in racism and discrimination and xenophobia,” noted Katzman, before Prokupchuk and Zerebecky went over the curriculum in detail.

“This was a gaping hole in the

list of examples of genocide, and George and I were pleased to try our hand at simplifying a very complex time in history and making a very uncomfortable topic something that would somehow grab the interest of our high school students and get them to dig deeper into the context,” explained Prokupchuk, adding they looked at the other chapters first so that they could complement the Armenian and Rwanda genocides, using inquiry-based learning.

“We started with a question to entice students to think about this time in history, and how something as horrific as this genocide could happen without the world knowing. How could it be hidden so well that even to this day we really don’t hear about it?”

The chapter includes eyewitness survivor interviews of the Holodomor; if they are written in Ukrainian there is an English translation.

“It draws up all the human emotion possible, on the Canadian

Holodomor website,” noted Prokupchuk.

Zerebecky noted that the nutshell overview in his timeline is augmented by links to further research, so that students and teachers alike can delve further into the topic, because it is also for adult education as well as young adults.

He also added that the work is based on Ukrainian historical work, not Russian historians who might have a different take. They also give the example in their chapter of “Believers and Deniers” — two prominent journalists who witnessed, and came away with, very different views and reports of the Holodomor.

“One of the journalists won a Pulitzer Prize for his reporting, which was later found to be false,” noted Prokupchuk. “Journalists have a powerful role to play in bringing history to life.”

Evidence-based research makes up the information in the difficult chapter on millions of deaths by starvation. This follows with an

action item section that take students into the research and the topics addressed in the chapter.

“If we forget the past we are going to repeat it,” said Katzman. “What scares me the most is when Putin is putting forth Stalin as a hero.”

He noted that Hitler is also being admired as a great general, and Prokupchuk noted that current Russian aggression against Ukraine is imperialism rearing its head again.

“Are we ever going to get the great bear off the back of Ukraine?” she asked. “There’s an opportunity for students to explore what happened then, and what is happening now, with the annexation of Crimea, and what the relationship is.”

The summer meeting preceded the coming of the Holodomor bus arriving in Saskatchewan in October, and the researchers were hopeful the submission would be available online in time for teachers to incorporate it in conjunction with the bus visits.

## Workshop for catechists focuses on theme of mercy

By **Paula Fournier**

PRINCE ALBERT — Director of Catechetics Christine Taylor and Rev. Doug Jeffrey, OMI, hosted a workshop on Sept. 24 at Sacred Heart Cathedral in Prince Albert. The day focused on the theme of mercy while celebrating the special upcoming day, Sept. 25, to commemorate catechists.

The presentation by Jeffrey was entitled God of Compassion, God of Mercy. An Oblate of Mary Immaculate for over 40 years, and priest for 33 years, he has served in leadership in his province and

explained in the time of Jesus, if something bad happened to a person it was because they were a sinner and deserved whatever deformity they had. However, Bartameus stands up asking to be healed as Jesus walks by. The crowd acts as though they want him to accept he is a sinner. Jesus said he didn’t deserve to be punished, he would heal him.

“Because you are willing to surrender yourself to me there is something good there, because of your faith, Jesus said, I will make you well,” said Jeffrey.

Jeffrey explained that Jesus reminds the crowd that sin never has the last word; God does.

“People don’t have to accept their sinful state and the future that sin brings; they can be forgiven. Jesus becomes an instrument of peace, reconciliation and of mercy. In the process of Jesus calling Bartameus, the attitude of the

crowds is also changed. God has an influence on the sinner, the sick or broken person, but God’s action has an impact on us, too. When we see God calling forth the sinner, we also become God-like. We, too, are invited to exercise mercy and compassion by helping those among us who are sick, to connect with Jesus. It includes even those people we think deserve what’s happened to them, those people who annoy us. God forgives them and loves them and says it doesn’t matter if it’s fair or not, I’m God and I can do that. The compassion of Jesus is for everyone and not the people we judge to be worthy of it. We are not the judges, God is. He decides where and how his mercy is going to land.”

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Paula Fournier

Christine Taylor and Rev. Doug Jeffrey, OMI

as a parish priest. As part of the charism of the Oblates, he has been involved in retreat ministry.

“Our image of God, how we see him and our relationship with him, shapes the way we structure our family, our life and the way we interact with the people God has created,” he said. “If our God is a demanding God, we pass that on to others. If he is compassionate, we pass that on too.”

St. Teresa of Kolkata, declared a saint on Sept. 4, challenged people to make mercy and compassion essential in our day-to-day lives, Jeffrey said. He said her words are those of a mother, which can be difficult to put into practice.

Various biblical images were used as part of the workshop. In one reference, Bartameus wants to be healed from blindness. Jeffrey

## Sacred Reflections for victims of cancer

By **Darlene Polachic**  
previously published in the  
**Saskatoon StarPhoenix,**  
**Oct. 15, 2016**

SASKATOON — There are many cancer-based initiatives, but Holy Spirit Roman Catholic Parish and McClure United Church offer something unique. Sacred Reflections is a special service of prayer for all those affected by cancer.

The service is organized by Charlene Nijhawan and Kelly Wormsbecker, pastoral assistants in Ministry of Care at Holy Spirit Parish, and Carol Claypool, the McClure United Church co-ordinator for Sacred Reflections.

“In Ministry of Care, we deal with people all the time who are ill with cancer,” Wormsbecker says. “We are very much in the frontlines and see the need for an event like this.”

The first Sacred Reflections was held in 2010 as a joint effort of the two churches in response to the covenant partnership they share. It was so well received, it has become an annual event that alternates between the two locations. This year the service is being held Oct. 20 at Holy Spirit Church.

“Sacred Reflections is an ecumenical evening spent in quiet reflection, prayer, and the sharing of people’s testimonies and stories of their journey with cancer,” Nijhawan says. “It’s a place where patients, caregivers, survivors, friends and family can come together in a sacred space and let go of some of the burdens they’re carrying. It is for all people affected by cancer, and all kinds of people come for a variety of reasons. Each year different people attend because of their own particular needs.”

The format of the service features sacred reflections on four main themes: courage, hope, healing and remembrance.

It integrates Taizé prayer with meditation, periods of silence and Scripture readings. There is no preaching.

“Taizé prayer involves repeti-

tive singing in a meditative spirit,” Wormsbecker says. “It is meant to show unity, because we are all singing and repeating the same phrase over and over. ‘Hear our prayer, Lord, hear our prayer,’ for instance. It is very unitive, no text is needed, and we can sing in unison or in harmony.”

“Votive candles create subtle lighting and offer an atmosphere for the Taizé prayer. It is very comforting.”

During the service, intercessory prayer is offered for patients, caregivers, medical professionals, and for the people touched by cancer who have gone before.

“In the weeks leading up to the service, we encourage people in both churches to put the names of people they wish to be prayed for in a basket,” Nijhawan says. “During the intercessory prayer time, we will hold those people up in prayer.”

The reflections part of the service is where people share their cancer stories. Sometimes it will be Nijhawan or Wormsbecker reading a story on someone else’s behalf; other times it will be the people themselves.

“The stories are always a great encouragement to those attending,” Wormsbecker says. “The most common response is, ‘So it’s not just me feeling that.’ People appreciate hearing from others who’ve survived cancer and can tell them what’s ahead and how they’ve gotten through with faith, their faith community, the Word of God, and friends.”

The service is also an opportunity to give thanks for good medical assistance and the medical community. “That’s why we say this service is not just for patients or people with cancer,” she says. “It’s for everyone who has someone in their



Darlene Polachic

Charlene Nijhawan and Kelly Wormsbecker

extended family or relationships with cancer, and that’s pretty far-reaching. Nearly everyone today knows someone who is dealing with cancer. This service is an opportunity to support one another in the larger community.”

A time of hospitality will follow the service, with refreshments and conversation afterward.

Nijhawan says the hospitality time is an opportunity for people to make connections with one another or with the pastoral associates in the Ministry of Care.

“Not everyone wants to do that. Some guard their privacy closely and the dimly lit space during the service makes that possible.

“Many people who attend for the first time tell us they didn’t know what to expect, but they cried the whole time, and they really needed to do that. Men, who are less likely to talk about their emotions, find the service to have a very comforting atmosphere. They say, ‘I had no intention of crying, but in the moment, the tears just came.’ It is very private, very healing.”

Service attendance has grown each year, and generally reaches several hundred.

“There are many cancer initiatives,” Nijhawan says, “but this addresses the spiritual aspect and we want people to have that available. It’s a bit of a touchstone in different stages in the journey with cancer.”

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. Don’t be afraid to repeat selections from week to week; consider adding just one new piece per season.

SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
November 27, 2016 1st Sunday of Advent	Opening hymn	545 Sing Out, Earth and Skies  304 Awake, Awake: Fling off the Night  305 Be Light for Our Eyes  CIS 6.34 Let Us Go to the Mountain of God	398 To You, O God, I Lift Up My Soul  573 In The Day of the Lord	529 Gather Your People  268 Psalm 122: I Rejoiced	423 Awake, Awake and Greet the New Morn  414 The King Shall Come  403 Come, O Long-Expected Jesus
	Preparation of Gifts	538 Behold A Broken World, We Pray  CIS 6.15 There Is a Longing	596 I Want to Walk As A Child of Light  73 Creator of the Stars of Night	304 Jesus, Come to Us  661 Jesus Christ, Inner Light	408 Like a Bird  420 Creator of the Stars of Night
	Communion	319 Wait for the Lord  683 All Power Is Yours  CIS 6.13 Come, Promise One	75 Bread of Life  344 Jesus the Bread of Life	522 Bread of Life  528 Bread for the World	406 Wait for the Lord  937 Now in This Banquet (Advent refrain)
	Closing	13E Blest Be the God of Israel  CIS 6.14 Return, Redeemer God	574 Soon and Very Soon  383 City of God	722 In the Day of the Lord  309 Come, O Long-Expected Jesus	865 Soon and Very Soon  401 O Come, Divine Messiah
December 4, 2016 2nd Sunday of Advent	Opening hymn	545 Sing Out, Earth and Skies  300 or 306 Come, O Long Expected Jesus  6.31 Christ, Be Our Light	48 The King Shall Come When Morning Dawns  40 On Jordan’s Bank	296 On Jordan’s Bank  310 Let the Valleys Be Raised  421 All Hail the Power of Jesus’ Name	418 On Jordan’s Bank  405 Advent Gathering Song
	Preparation of Gifts	538 Behold A Broken World, We Pray  CIS 6.15 There Is a Longing	487 Dwelling Place  390 Open My Eyes	294 A Voice Cries Out  320 Lo, How a Rose E’er Blooming	395 O Come, O Come Emmanuel  416 A Voice Cries Out
	Communion	319 Wait for the Lord  683 All Power Is Yours  CIS 6.13 Come, Promise One	324 Gift of Finest Wheat  317 Gather Us Together	293 O Come, O Come Emmanuel  515 That There May Be Bread	406 Wait For the Lord  937 Now in This Banquet (Advent refrain)  397 Maranatha, Lord Messiah
	Closing	13E Blest Be the God of Israel  302 Arise Your Light Is Come	57 Comfort, Comfort, O My People  44 A Voice Cries Out	546 God Has Chosen Me  656 Christ, Be Our Light	807 We Are Called  409 People Look East
December 11, 2016 3rd Sunday of Advent	Opening hymn	301 Advent Antiphon  310 O Come, Divine Messiah!  CIS 6.29 O God of Past and Present	43 People Look East  62 Ready the Way	536 Come, Worship the Lord  691 Praise the Lord, My Soul	423 Awake, Awake and Greet the New Morn  418 On Jordan’s Bank  409 People Look East
	Preparation of Gifts	538 Behold A Broken World, We Pray  CIS 6.15 There Is a Longing	45 See How the Virgin Waits  47 Patience People	455 Flow River Flow  660 What You Hear in the Dark	416 A Voice Cries Out  395 O Come O Come Emmanuel  422 Gift of God (Advent refrain and verses)
	Communion	319 Wait for the Lord  683 All Power Is Yours  CIS 6.13 Come, Promise One	38 O Come, O Come Emmanuel  75 Bread of Life	283 Psalm 146: Lord, Come and Save Us  485 In the Shadow of Your Wings  560 God of the Hungry	931 Come to the Banquet  406 Wait For the Lord  937 Now in This Banquet (Advent refrain)
	Closing	307 Creator of the Stars of Night (may also be sung to 304 or 13C)  315 The Advent of Our God	50 O Come Divine Messiah  65 Let the Valleys Be Raised	301 Save Us, O Lord  305 Creator of the Stars of Night	766 City of God  865 Soon and Very Soon

Gasslein holds a licence in sacred theology with specialization in pastoral catechetics from the Institut catholique de Paris. For the past 40 years she has been engaged in various liturgical and catechetical ministries, leading workshops around the country and is editor of Worship, a journal published by Liturgical Press. She and her husband live in Edmonton.

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
December 18, 2016 4th Sunday of Advent	Opening hymn	303 Awake! Awake and Greet the New Morn	38 O Come, O Come Emmanuel  605 Lord of Glory	299 Let the King of Glory Come  440 Come Now, and Praise the Humble Saint	572 The King of Glory  414 The King Shall Come
	Preparation of Gifts	538 Behold A Broken World, We Pray  CIS 6.15 There Is a Longing	42 The Angel Gabriel from Heaven Came  817 Magnificat	441 The Angel Gabriel from Heaven Came  433 Holy Is His Name	422 Gift of God (Advent refrain)  893 Mary, First Among Believers  395 O Come, O Come Emmanuel
	Communion	319 Wait for the Lord  317 Prepare the Way  CIS 6.13 Come, Promise One	699 O Holy Mary  655 One Love Released	293 O Come, O Come, Emmanuel  528 Bread for the World	406 Wait For the Lord  937 Now in This Banquet (Advent refrain)
	Closing	312 O Come, O Come, Emmanuel  315 The Advent of Our God  CIS 6.23 Holy Is Your Name	50 O Come, Divine Messiah  61 Let the King of Glory Come	300 People, Look East  307 The King Shall Come when Morning Dawns	865 Soon and Very Soon  401 O Come, Divine Messiah  894 My Soul Gives Glory
December 25, 2016 Nativity of the Lord	Opening hymn	329 A or B O Come, All Ye Faithful/Adeste, Fideles	83 O Come, All Ye Faithful  93 Hark! The Herald Angels Sing	311 O Come, All Ye Faithful/Adeste Fideles  317 Hark! The Herald Angels Sing	439 O Come, All Ye Faithful
	Preparation of Gifts	330 Of the Father's Love Begotten  339 Wake from Your Sleep  346 In the Darkness Shines the Splendour  320 Angels We Have Heard on High	88 Silent Night  77 Children, Run Joyfully	313 Angels We Have Heard on High  321 Away in a Manger  322 O Come, Little Children	452 Song of the Stable (use tune: Buinessan)  430 Angels We Have Heard On High  466 What Child is This
	Communion	338 What Child Is This  596 Let All Mortal Flesh Keep Silence  570 Laudate, Omnes Gentes  566 Sing a New Song to the Lord  CIS 6.8 Take and Eat	788 All the Ends of the Earth  99 A Child Is Born Unto Us	312 Silent Night, Holy Night  320 Lo, How a Rose E'er Blooming	441 Silent Night  436 Wood of the Cradle  941 Eat This Bread
	Closing	328 Joy to the World!  323 Hark! The Herald Angels Sing	79 Joy to the World  95 Good Christian Friends Rejoice	316 God Rest You Merry, Gentlemen  318 Joy to the World	437 Joy to the World  424 Hark the Herald Angels Sing  428 Go Tell It On the Mountain
January 1, 2017 Mary, Mother of God/World Day of Prayer for Peace	Opening hymn	467 Servant of the Word  465 Mary, Woman of the Promise  464 The God Whom Earth and Sea and Sky	698 Sing of Mary  109 Angels from the Realms of Glory	425 Hail, Holy Queen  430 Immaculate Mary	457 Sing of Mary, Pure and Lowly  423 Awake, Awake and Greet the New Morn (Christmas words)
	Preparation of Gifts	538 Behold A Broken World, We Pray  462 I Sing A Maid  CIS 6.24 Song of Mary	91 Lo, How a Rose  86 Rise Up Shepherd and Follow	323 Gentle Night  426 Hail Mary: Gentle Woman  432 Sing of Mary	458 I Sing a Maid  889 Hail Mary: Gentle Woman  892 Magnificat
	Communion	596 Let All Mortal Flesh Keep Silence  597A (597C) Bread of Life  630 Lord, Make Us Servants of Your Peace  566 Sing a New Song to the Lord  CIS 6.2 Dona Nobis Pacem	693 Holy Is His Name  324 Gift of Finest Wheat	433 Holy Is His Name  436 Mary's Song  696 Abba, Father	822 Dona Nobis Pacem (Communion verses online or in octavo)
	Closing	328 Joy to The World  141 My Soul Proclaims the Lord, My God  678 My Soul Gives Glory to the Lord  CIS 6.23 Holy Is Your Name	81 Angels We Have Heard on High  79 Joy to the World	623 May God Bless and Keep You  328 Wake from Your Sleep	454 The Virgin Mary Had a Baby Boy  429 He Came Down



SUNDAY/ FEAST	Part of the Mass	CBW III	Breaking Bread 2016	Glory and Praise (Green, 1997)	Gather
January 8, 2017 Epiphany	Opening hymn	346 In the Darkness Shines the Spondour  302 Arise, Your Light is Come!  6.31 Christ, Be Our Light	103 What Star Is This  104 As With Gladness Men	319 Good Christian Friends, Rejoice  339 As With Gladness Men of Old	461 What Star is This  455 Once in Royal David's City
	Preparation of Gifts	337 'Twas in the Moon of Winter Time  338 What Child Is This	89 See Amid the Winter's Snow  105 What Child Is This	324 Rise Up, Shepherd, and Follow  337 What Child Is This	460 The First Nowell  465 As With Gladness Men of Old  463 We Three Kings
	Communion	393 Something Which is Known  394 The Light of Christ, vss 4-5 and 3  557 Let Heaven Rejoice, esp vs 4  CIS 6.8 Take and Eat	108 First Nowell  110 We Three Kings	333 We Three Kings of Orient Are  334 The First Nowell	466 What Child Is This  436 Wood of the Cradle
	Closing	548 All the Ends of the Earth  347 O Star of Christ's Appearing (Consider using tune no. 527 or 666)	107 Songs of Thankfulness and Praise  97 Infant Holy, Infant Lowly	325 Go, Tell It On the Mountain  335 Angels, from the Realms of Glory	462 Epiphany Carol  428 Go Tell It On the Mountain
January 15, 2017 Second Sunday of OT	Opening hymn	548 All the Ends of the Earth  685 Splendor and Honour  CIS 6.34 Let Us Go to the Altar	107 Songs of Thankfulness and Praise  600 The Light of Christ	529 Gather Your People  657 We Are the Light of the World	832 In Christ There is No East or West  596 Praise to You O Christ Our Saviour
	Preparation of Gifts	350 When Jesus Comes to Be Baptized  618 Who Calls You By Name  325 When John Baptized by Jordan's River  CIS 6.39 The Summons	677 The Lord Is My Light  596 I Want to Walk As a Child of the Light	360 Behold the Lamb of God  456 Wade in the Water	782 Only This I Want  650 These Alone Are Enough  777 Here I Am
	Communion	566 Sing a New Song to the Lord  611 Take and Eat  CIS 6.8 Take and Eat	150 Behold the Lamb of God  595 We Are the Light of the World	503 See Us, Lord, about Your Altar  508 In the Breaking of the Bread  524 Behold the Lamb	783 Unless a Grain of Wheat  939 Behold the Lamb
	Closing	521 Now Let Us From this Table Rise  CIS 6.30 Table of the World	505 Out of Darkness  616 We Are Called	453 One Lord  690 Sing of the Lord's Goodness	604 All the Ends of the Earth

# Pope Francis' letter brings more harmony to extended church family

## Both Lungs

Brent Kostyniuk



Although the Catholic Church consists of 23 separate or *sui iuris* churches, more than 98 per cent of her members belong to the Latin, or Roman, church. The remainder belong to the 22 Eastern churches, which include Coptic, Maronite and Ukrainian Catholics among others. Put another way, of the 1.2 billion Catholics worldwide, only 16 million are Eastern. Inevitably, as in any family, conflicts do arise when dealing with each other. Recently, Pope Francis issued an

*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 38 years and have eight grandchildren.*

apostolic letter intended to bring a little more harmony into this family. The apostolic letter *De Concordia Inter Codices* — About Agreement Between Codes — issued *motu proprio* — on his own impulse — amends certain canon laws of the Roman Catholic Church to eliminate conflicts between sacramental practices of the Roman and Eastern churches. The changes reflect the reality that increasing numbers of Eastern Catholics live in areas where the Latin Rite predominates. This is especially true in western Europe where migration from former Soviet Bloc countries has largely not been accompanied by the establishment of Eastern-rite parish-

es. The changes also reflect the close relationship between the Eastern Catholic churches and their Orthodox counterparts. In all 11 canons were modified. Introducing his letter, Pope Francis explained the rationale for the changes: “Moved by our constant solicitude for the concordance between the two Codes we became aware of some points not in perfect harmony between the rules of the Code of Canon Law and those of the Code of Canons of the Eastern Churches. The two codes have, on the one hand, common standards, and on the other, peculiarities, which make them mutually independent. It is, however, necessary that even in the particular rules there be a sufficient amount of correlation. In fact these discrepancies could affect negatively on pastoral practice, especially in cases which pertain to the relationships of individuals belonging respectively to the Latin Church and to an Eastern Church.” In essence, Pope Francis is setting out directives which will guide those in the West toward

greater respect for certain aspects of Eastern practice. For example, in Eastern churches the sacrament of marriage may only be conferred by a priest, while in the Latin Church a deacon may officiate. Thus, Canon 1108 now contains the following text: “Only a priest validly assists at marriages between eastern parties or between one Latin party and one Eastern party whether Catholic or non-Catholic.” — NEW, p 16



**SACRAMENT OF MARRIAGE —** Placing crowns or wreaths on the bride and groom’s heads is an important part of the Ukrainian Catholic sacrament of marriage, symbolizing their new roles as joint heads of the household.



# Zacchaeus teaches about Jesus in our everyday lives

## Liturgy and Life

Gertrude Rompré



If we scratch beneath the surface of the Zacchaeus story, we can learn a lot about what it means to follow Jesus in our everyday lives. Let's look at the gospel story more closely.

As we place ourselves in the scene, we see that Zacchaeus just doesn't fit into the group clamouring to follow Jesus. First of all, he's short. He simply can't see. But he's also reviled by his compatriots. He's a tax-collector, a turncoat, a collaborator with the enemy. He takes their hard-earned money and gives it to their oppressors. It's amazing that he even has the gall to show his face in this crowd! If they weren't so focused on Jesus, they may well have run Zacchaeus out of town. But it's out of this tense relationship between Zacchaeus and the crowd that we can learn how to be better disciples of Jesus.

First, Zacchaeus is willing to go where he is not welcome in order to follow Jesus. He joins the hostile crowd because he's drawn to this prophet from Galilee that he's heard everyone talking about. He wants to get close to Jesus and he's willing to risk ridicule to get there. In this,

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

Zacchaeus challenges us to be willing to do the same, to enter into uncomfortable places in order to follow Jesus. His example calls us to ask ourselves: To which uncomfortable places do we need to go in order to get closer to Jesus, to see him more clearly?

Second, Zacchaeus climbs a tree. Not only does he join the crowd, he actually is willing to stand out from the crowd. He might well have been tempted to try and blend in but, again, his desire to see Jesus overruled this temptation. He climbs the tree where everyone can see him so that he, in turn, can catch a glimpse of Jesus. In this, too, he teaches us about discipleship. Following Jesus isn't just about following the crowd but it's also about, at times, being willing to stand out from the crowd.

I remember once being part of a crowd celebrating the 4th of July in Boston. We were hundreds of thousands of people lined up along the banks of the Charles River picnicking and waiting for the fireworks. There was a lot of energy in the crowd and it was easy to get swept away in all the excitement. Then the U.S. Airforce flew over in their

Thirty-first Sunday  
in Ordinary Time  
October 30, 2016

Wisdom 11:22-12:2  
Psalm 145  
2 Thessalonians 1:11-2:2  
Luke 19:1-10

stealth bombers. The crowd went wild, cheering and exalting these symbols of military might. No one stood outside of the crowd, in that moment, to question whether cheering these weapons of mass destruction was the right thing to do. There were no prophets in that crowd who were willing to "boo" the fact that billions of dollars were being spent on armaments rather than building a more just world. That crowd would have needed a Zacchaeus who was willing to stand out, go against the flow, in order to follow Jesus.

Zacchaeus, by his example, invites us to ask ourselves: In what ways to do we need to stand out from the crowd in order to be faithful to Jesus?

Third, Zacchaeus is willing to offer his shame to Jesus. He knows he's not a good man. He knows he's betrayed his people. He knows he needs Jesus. Unlike many of us who would rather hide our shame and shortcomings, he exposes these to Jesus. Here, Zacchaeus calls us to bring our whole selves to Jesus, not just our successes but also our failures and vulnerabilities. One of my favourite hymns is "The Summons." The lyrics ask: "Will you love the 'you' you hide, if I but call your name?" Zacchaeus answers 'yes' and shows us the way closer to our God. He challenges us to let God touch our shame and open ourselves up to transformation.

Franciscan Father Richard Rohr puts it another way. He writes, "Did you ever imagine that what we call 'vulnerability' might just be the key to ongoing growth? In my experience, healthily vulnerable people use every occasion to expand, change, and grow. Yet it is a risky position to live undefended, in a kind of constant openness to the other — because it means others could sometimes actually wound us. Indeed, *vulnera* comes from the Latin for "to wound." But only if we take this risk do we also allow the opposite possibility: the other might also gift us, free us, and even love us" (Rohr, 2016, "The Divine Dance"). Zacchaeus takes the risk and discovers the delight of God's loving, accepting embrace.

Zacchaeus shows us how to be a disciple of Jesus, inviting us to go into uncomfortable spaces, to stand out from the crowd, and to offer our vulnerabilities to Jesus. In doing so, he discovers deep acceptance and God's overflowing embrace. In light of this undeserved gift he (and we) can only proclaim: "Let all your works give thanks to you, O God!"

# Contemplative prayer is a simple reaching out directly toward God

## In Exile

Ron Rolheiser, OMI



Contemplative prayer, as it is classically defined and popularly practised, is subject today to considerable skepticism in a number of circles. For example, the method of prayer commonly called centring prayer, popularized by persons like Thomas Keating, Basil Bennington, John Main, and Laurence Freeman, is viewed with suspicion by many

people who identify it with anything from New Age, to Buddhism, to "self-seeking," to atheism.

Admittedly not all of its adherents and practitioners are free from some of those charges, but certainly its true practitioners are. Understood and practised correctly this method of prayer, which allows for some variations in its practice,

is in fact the form of prayer which the Desert Fathers, John of the Cross, and the author of the *Cloud of Unknowing* call contemplation.

What is contemplation, as defined within this classical Christian tradition? With apologies to the tradition of Ignatius of Loyola, who formats things differently but is very much in agreement with this definition, contemplation is prayer without images and imagination, that is, prayer without the attempt to concentrate one's thoughts and feelings on God and holy things. It is a prayer so singular in its intention to be present to God alone that it refuses everything, even pious thoughts and holy feelings so as to simply sit in darkness, in a deliberate unknowing, within which all thoughts, imaginations, and feelings about God are not fostered or entertained, as is true for all other thoughts and feelings. In the words of *The Cloud*

of *Unknowing*, it is a simple reaching out directly toward God.

In contemplative prayer, classically understood, after a brief, initial act of centring oneself in prayer, one simply sits, but sits inside the intention of reaching out directly toward God in a place beyond feeling and imagination where one waits to let the unimaginable reality of God breakthrough in a way that subjective feelings, thoughts, and imaginations cannot manipulate.

And it is precisely on this point where contemplative prayer is most often misunderstood and criticized. The questions are: Why shouldn't we try to foster and entertain holy thoughts and pious feelings during prayer; isn't that what we're trying to do in prayer? How can we be praying when we aren't doing anything, just sitting? Isn't this some form of agnosticism? How do we meet a loving, personal God in this? Isn't this simply some form of transcendental meditation which can be used as a form of self-seeking, a mental yoga? Where's Jesus in this?

I will let the author of *The Cloud of Unknowing* reply to this: "It would be very inappropriate and a great hindrance to a man who ought to be working in this darkness and in this cloud of unknowing, with an affective impulse of love to God himself alone, to permit any thought or any meditation of God's wonderful gifts, kindness or his work in any of his creatures, bodily or spiritual, to rise up in his mind so as to press between him and his God, even if they be very holy thoughts, and give him great happiness and consolation. . . . For as long as the soul dwells in this mortal body, the clarity of our understanding in the contemplation of all spiritual things, and especially of God, is always mixed

up with some sort of imagination." We cannot imagine God, we can only know God.

In essence, the idea is that we may never mistake the icon for the reality. God is ineffable and consequently everything we think or imagine about God is, in effect, an icon, even the words of Scripture itself are words about God and not the reality of God. Admittedly icons can be good, so long as they are understood precisely as icons, as pointing to a reality beyond themselves; but as soon as we take them for the reality, our perennial temptation, the icon becomes an idol.

The difference between meditation and contemplation is predicated on this: In meditation we focus on icons, on God as God appears in our thoughts, imagination, and feelings. In contemplation, icons are treated as idols, and the discipline then is to sit in a seeming darkness, beneath a cloud of unknowing, to try to be face to face with a reality which is too big to grasp within our imagination. Meditation, like an icon, is something that is useful for a time, but ultimately we are all called to contemplation. As *The Cloud of Unknowing* puts it: "For certainly, he who seeks to have God perfectly will not take his rest in the consciousness of any angel or any saint that is in heaven."

Karl Rahner agrees: "Have we tried to love God in those places where one is not carried on a wave of emotional rapture, where it is impossible to mistake oneself and one's life force for God, where one accepts to die from a love that seems like death and absolute negation, where one cries out in an apparent emptiness and an utter unknown?"

That, in short, is contemplative prayer, authentic centring prayer, as a discipline.



RE-ELECT

Tim Jelinski

Greater Saskatoon  
Catholic School Board

Wednesday, October 26

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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](http://www.ronrolheiser.com). Now on Facebook: [www.facebook.com/ronrolheiser](http://www.facebook.com/ronrolheiser)

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# Nouwen's intimate letters: 'theology of the heart'

By John Murawski  
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As one of the 20th century's pre-eminent Christian spiritual voices, the Catholic priest and missionary Henri Nouwen touched millions of people worldwide with his moving lectures and 39 published books.

Revered as saintly by Catholics and Protestants alike, Nouwen eschewed dogma and judgment in favour of a personal, confessional style that affirmed a theology of the heart.

In the two decades since his death from a heart attack at age 64, Nouwen's popularity and influence have spawned at least five biographies. His reflections on faith, loneliness, vulnerability, love, prayer, social justice and sexuality have won over modern audiences.

But this beloved priest had an even more intimate side, known only to those who corresponded with him privately.

During his lifetime, Nouwen penned some 16,000 letters, expressing professional advice, pastoral counsel, reading recommendations and vows of friendship.

Nouwen's letters chronicle his lifelong struggles with celibacy, his disaffection with academia and his prolonged recovery from a nervous breakdown — among the many spiritual stations that marked his remarkable journey.

Now a selection of Nouwen's letters, 204 of them, has been published in *Love, Henri: Letters on the Spiritual Life*, commemorating the 20th anniversary of Nouwen's death.

Nouwen's correspondents were friends, colleagues, public figures and total strangers who wrote to him in periods of anguish and despair. He responded to virtually all of them.

This volume contains Nouwen's letters to then-Senator Mark Hatfield, the Oregon Republican investigated on ethics violations; Fred Rogers of "Mister Rogers' Neighborhood"; and Joan Kroc, the philanthropist and third wife of the founder of the McDonald's hamburger empire.

"My own life is so broken and tainted with sin and ambiguities that I do not have the clarity of vision that is required," Nouwen wrote to the beleaguered Hatfield in 1984. "But I hope that you are

willing to receive these reflections as coming from a friend who deeply respects you, sincerely loves you and eagerly wants to offer you support and friendship during these hard times."

Nouwen wrote letters from the Yale Divinity School and Harvard Divinity School, academic posts he would later abandon for a missionary life. He wrote from Lima, Peru, where he served in a poor barrio with priests from the Maryknoll order. He wrote from the Abbey of the Genesee in New York, where he spent time among Trappist monks, baking bread, performing physical labour and praying for long hours.

He wrote from a hospital bed while convalescing from a freak car accident that he says nearly killed him. And he wrote from L'Arche Daybreak, a community near Toronto; here, Nouwen — now approaching celebrity status in religious circles — bathed, fed and clothed severely developmentally disabled residents for the final decade of his life.

"For me, the astounding thing (about the letters) is their volume — the number of people, the different types of people — and the consistency with which Henri generously wrote back," said Gabrielle Earnshaw, the project editor who compiled and selected the letters in the volume.

"People wrote to him in crisis — they were really suffering," said Earnshaw, who worked as the Nouwen archivist for 16 years until earlier this year. "This generosity of spirit coming from him was consistent over decades to the widest variety of people."

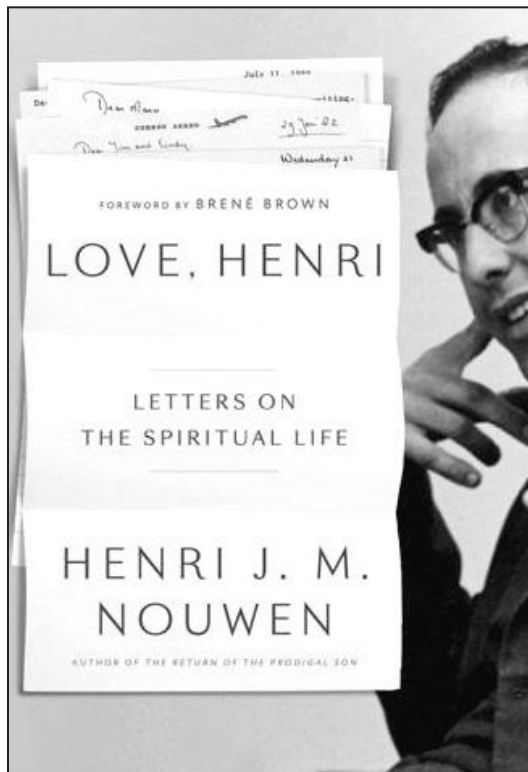
The quest to recover these letters is a story unto itself, as most of Nouwen's epistles still remain in the possession of his far-flung correspondents. Only about 3,000 of Nouwen's dictated letters were duplicated when written and form part of his archives, a collection of photos, film, audio, documents, drafts, clerical vestments and ephemera housed at the University of Toronto.

To date, some 2,000 of Nouwen's outgoing letters that were not duplicated have been recovered from his correspondents. These, along with the 3,000 duplicates, are the source of the 204 letters in the present volume.

The Nouwen letter recovery project, which got underway shortly after the priest's death in 1996,

is far from complete. Researchers are still seeking an estimated 10,000 personal letters — about two-thirds of Nouwen's epistolary corpus.

Earnshaw said many of Nouwen's correspondents aren't ready to part with these "treasured precious documents" penned by Nouwen's own hand and offering



his support to people suffering broken marriages, terminal illness and spiritual desolation. Some correspondents have notified the Nouwen archive they intend to bequeath the letters to their children, while others have said the contents are simply too private to be shared with a wider public.

Of the letters that were successfully recovered, Earnshaw said, some were sent back to the archive framed, suggesting they were displayed in private homes or offices.

"There were others that I remember were tear-stained," Earnshaw said. "There were actual tear drops on the letter."

The first letter in *Love, Henri* was written in 1973, from Holland, when Nouwen had been a priest 16 years. By then he had already participated in Rev. Martin Luther King Jr.'s march on Selma in 1965, and his discovery of the liberation theology movement in Latin America was yet to come.

He had already experienced the pangs of same-sex attraction that would tug at him his entire life

and would later contribute to a mental collapse. Nouwen never publicly acknowledged his homosexuality, and it is widely believed that he remained faithful to his vow of celibacy, against the advice of some friends.

Nouwen often based his spiritual counsel on his own personal experience, specifically his feelings of inadequacy and emotional neediness. In that vein, a 1976 letter, written from Switzerland, strives to lift a friend out of a spiritual abyss.

"A simple-minded, simple-eyed commitment to God is all that counts," Nouwen wrote. "We will never overcome the demons by analyzing them, but only by forgetting them in an all-consuming love for God. God is simple, demons are complex. Demons like to be analyzed, because that keeps our attention directed to them. God wants to be loved."

A recurring theme in Nouwen's letters is the liberation of the self by letting go of worldly ambitions and overcoming the ego. In 1980 he expressed these ideas by recounting an anecdote about the Trappist poet Thomas Merton:

"After many years in the monastery he came to town and suddenly realized the joy of being human, the joy of being part of the human race, the beauty of being a weak, vulnerable human being like all other human beings," Nouwen wrote. "When I discovered not only that my weakness was my humanity but also that my humanity was a forgiven humanity, I truly found my freedom."

At L'Arche, the community for the developmentally disabled, during recurring bouts with loneliness, Nouwen befriended Nathan Ball, an assistant half his age with whom Nouwen developed a unique spiritual bond.

This special friendship with Ball, who was not gay, became one of the most important relationships in Nouwen's life, but it also nearly broke him. In late 1987,

Nouwen's attentions became so intense that Ball broke off the friendship and cut off all contact, sending Nouwen into an emotional tailspin. Nouwen subsequently spent seven months in intensive therapy at a treatment centre for the clergy.

Nouwen's letters to Ball are among the most evocative in the collection, his sexual longing sublimated to poetic heights, an emotionally searing plea for the unattainable.

"I am more and more convinced that I will be a better friend when I have dared to face my loneliness alone," Nouwen wrote Ball in early 1986. "I am grateful that I can share with you my great, often agonizing, search for affection and deep friendship. It has been a lifelong struggle and it will probably always be with me, but having a dear friend to help me struggle faithfully and without fear makes all the difference."

After recovering from his emotional breakdown, Nouwen would come to characterize his feelings about Ball as an infatuation. The two Catholic servants later reconciled and repaired their friendship.

During this period, Nouwen's energies blazed. L'Arche was his spiritual homecoming, a time during which he published 11 books, and was working on five books that were left in various stages of unfinished drafts when his heart failed.

"He was in full bloom of his ministry when he died," Earnshaw said.

At L'Arche, Nouwen was paired with a severely disabled youth named Adam, whose basic physical and emotional needs became Nouwen's responsibility.

"Adam didn't talk and Henri was all about words," Earnshaw said. "Adam didn't read and Henri was all about books."

"And yet the two of them developed a strong peaceful bond," she said. "Henri speaks of Adam as being his greatest teacher."

The letters in the anthology continue until early August 1996, about six weeks before Nouwen's death.

Taken together, they paint "an incredibly beautiful portrait," Earnshaw said. "I'm hoping this letter book will encourage people who have letters in their care to see how valuable they are to other people."

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# Dramatic highlights to watch for from Toronto

## Screenings & Meanings

Gerald Schmitz



Away from the glitz and glamour there are a lot of cinematic riches to be savoured from the Toronto festival's wide-ranging selections which include the North American premieres of a number of major competition titles from Cannes (though I was unable to see the critical favourites German Maren Ade's *Toni Erdmann* and Iranian Asghar Farhadi's *The Salesman*). Here are a dozen titles that impressed along with others that merit mention.

### Frantz (France/Germany)

In a German town in the wake of the First World War a young woman, Anna (Paula Beer), grieving the death of her fiancé Frantz, a beloved only son, comes to know a mysterious stranger, a Frenchman named Adrien (Pierre Niney), who brings flowers to the grave. Why has he come? What was the young men's relationship before and during the war — friends sharing a love of art? soldiers ordered to be enemies? Is there any truth or forgiveness that can console Anna and Frantz's parents? This haunting story of wartime loss is realized to perfection by writer-director François Ozon who films mostly in sombre black and white with brief mood shifts into colour. For Anna the search for answers means finding the will to live after so much death.

### L'Avenir (Things to Come, France/Germany)

The great Isabelle Huppert is superb in the role of Nathalie, a philosophy professor and older woman, in this sharply observed feature for which writer-director Mia Hansen-Løve won the best-director prize at the Berlin film festival. Nathalie is in family and professional turmoil with a dotty mother, two children, and a husband who leaves her for a younger companion. An ex-communist who's older and wiser, she's friends with an anarchist former student and reluctant caretaker to a black cat named Pandora. Between endings and beginnings she is making her own way, whatever the future holds in a mixed-up world.

### La Fille inconnue (The Unknown Girl, Belgium/France)

Veteran writer-directors the Dardenne brothers Luc and Jean-Pierre continue their mastery of social realist settings and small gestures with this story that revolves around a frontline doctor in a medical clinic in a poor neighbourhood of Liège who feels the weight of a terrible crime — the murder of an unknown working girl, an African immigrant, turned away while seeking help at the clinic's door after hours. From being too hard on herself and those around her, Dr. Jenny Darvin (Adèle Haenel) undergoes a healing transformation

through pursuing the truth and justice of this case.

### Graduation (Romania)

Writer-director Cristian Mungiu was awarded the best-director prize at Cannes for this story set in a society where no one trusts anyone or anything. Romeo is a doctor determined that his daughter Eliza succeed at graduation exams to get into the right school. A rock thrown through a window, an attempted sexual assault, Romeo's infidelity and temptation to cheat — at what price is passing the test?

### Paterson (U.S.)

In writer-director Jim Jarmusch's quiet observational ode to the rhythms of small-town America, Adam Driver plays Paterson, a bus driver of Route 23 in Paterson, New Jersey, who scribbles poems in a notebook, content in a life of routine with his spirited wife Laura (Golshifteh Farahani) and their dog. Among his inspirations is the epic poem "Paterson" by William Carlos Williams. Out of the flow of the everyday, of small incidents and encounters, comes true cinematic poetry.

### Loving (U.S.)

Writer-director Jeff Nichols brings to life the inspirational true story of the Lovings, a white man, Richard (Joel Edgerton), who marries a "coloured" woman, Mildred (Ruth Negga). In 1958 they are arrested and prosecuted for violating Virginia's "anti-miscegenation" laws. After being forced to leave the state to avoid prison, their case is taken by civil liberties lawyers up to the Supreme Court resulting in a landmark ruling striking down such laws. Proof indeed that the love of ordinary people can make history.

### The Bleeder (U.S.)

Philippe Falardeau is one of several Quebec directors who have moved on to make major American movies. (TIFF also showcased the big-budget sci-fi epic *Arrival* by Denis Villeneuve.) Here Falardeau tackles the hard luck story of boxer Chuck Wepner, nicknamed "the Bayonne bleeder," whose 1970s claim to fame of lasting 15 rounds with Muhammad Ali inspired the "Rocky" mythology on screen. Liev Schreiber delivers a knockout performance as Wepner while Elizabeth Moss and Naomi Watts excel as the two most important women in his rocky personal life.

### Death in Sarajevo (Bosnia Herzegovina/France)

On the centenary of the First World War, sparked by an assassination in Sarajevo, a spectre haunts Europe as witnessed through the multiple levels of the city's troubled Hotel Europa where unpaid workers threaten to strike just as a



Gerald Schmitz

**QUEBEC DIRECTOR — Philippe Falardeau is one of several Quebec directors who have moved on to make major American movies, writes Gerald Schmitz. He is seen here at the TIFF premiere of *The Bleeder* Sept. 11, 2016.**

large European Union delegation is due to arrive. Drawing on the play by Bernard-Henri Lévy, director Danis Tanovic was awarded the Berlin festival jury's silver bear prize for this brilliant cinematic representation of a divided continent struggling with its past scars, present malaise and future fears.

### La Fille de Brest (150 Milligrams, France)

Danish actress Sidse Babett Knudsen keeps expanding her repertoire since playing a female prime minister in the great Danish TV series *Borgen*. (Fluently multilingual, she has a role in the new HBO series *Westworld*.) Here she is terrific as the feisty lung specialist Irène Frachon who, alarmed by the deadly effects of a prescription drug on her patients, waged a real-life protracted crusade against its Big Pharma maker and defender notwithstanding the consequences, notably for her hospital's embattled head of research, Antoine (Benoît Magimel), who leaves for Canada after losing his funding. Having some Breton ancestry, I also appreciated the story's stubborn underlying tension as the regional underdogs take on the patronizing powers of Paris-based decision-makers. Smartly directed and co-written by Emmanuelle Bercot, a renowned actress in her own right.

### Blue Jay (U.S.)

Alex Lehmann directs this unassuming gem produced by the Duplass brothers in partnership with Netflix. Jim (played by Mark Duplass who wrote the screenplay) is adrift when by chance he meets Amanda (Sarah Paulson), his high school girlfriend he hasn't seen for over two decades. Both are back in their California mountain hometown — Jim dealing with the house left by his mother who has died; Amanda visiting a pregnant sister. Filmed in real time in black and white, with pitch-perfect performances, their encounter moves through stages of awkward to agonized reminiscence that, in surviving a release of raw recrimination, reach an existential acceptance of the other.

### The Fixer (Romania/France)

In director Adrian Sitaru's chill-

ing exploration of a European underworld of human trafficking, the protagonist of the title is Radu Patru (Tudor Istodor), a trainee for a French news organization that produces a television program called "Mission Enquête." As translator, camera guy and all-around Romanian problem "fixer," Radu is under pressure to get the star investigative journalists what they want — exclusives from traumatized girls forced into prostitution who've been repatriated from France.

The moral dilemmas he faces at work have a parallel at home in the demands he puts on his young son.

### Burn Your Maps (U.S.)

This thoroughly engaging debut feature by writer-director Jordan Roberts revolves around eight-year-old Wes whose school project on Mongolia turns into fantasy that becomes reality. Wes's parents, Alise (Vera Farniga) and Connor (Martin Csokas), have been struggling to cope with the loss of a child. They are at a loss as to how to react when their son starts insisting he's really a Mongolian goat herder and takes it to obsessive lengths. Wes, played by Canadian Jacob Tremblay who was so exceptional in last year's *Room*, makes friends with an Indian immigrant, Ismail, who helps to realize his wish that becomes a family journey of discovery and healing in Mongolia (some of the stunning landscapes were actually filmed in Alberta's Kananaskis country). Through their encounters, including with a "retired" nun, these seekers find themselves.

I might add that the "TIFF Kids" program included the excellent Sundance documentary *The Eagle Huntress* about a remarkable young Mongolian girl who breaks the gender barrier in learning from her father the tradition of hunting with eagles.

### Briefly mentioned:

Cinema lost one of its greats with the death at age 90 of Poland's Andrzej Wajda in early October. That he never lost his master touch is shown in his last film *Afterimage* which received its world premiere at TIFF. I was moved by this powerful biographical account of how renowned Polish revolutionary artist Wladyslaw Strzeminski, a

double amputee from war injuries, was persecuted by the deadening imposition of Stalinist official ideology on Polish society.

Vikram Gandhi's *Barry* looks back at the 20-year-old Barack Obama (Devon Terrell) during his junior year at New York's Columbia University. (His white roommate is played by Ellar Coltrane, the boy in Linklater's *Boyhood*.) I found it much more convincing than the gala feature, Rob Reiner's *LBJ*, which focuses on the 1963 -64 Kennedy to Johnson transitional period with Woody Harrelson in full bluster mode as the foul-mouthed Texan. The movie also suffers in comparison to HBO's excellent *All the Way*, which featured Bryan Cranston in the presidential role.

James Franco takes heat from many critics for his prolific pursuits including adaptations of American literary classics. But he should earn respect for *In Dubious Battle*, based on the John Steinbeck novel about the Depression-era battles of oppressed California fruit pickers. It's a stirring drama about the costs of fighting injustice in which Franco both directs and takes a lead role as a leftist union organizer.

Besides *The Journey is the Destination*, a coproduction with the U.K. and South Africa, only one Canadian film was a gala presentation — L.A.-based director Mark Williams' *The Headhunter's Calling* in which Welsh action star Gerard Butler plays Dane Jensen, the ruthless recruiting shark of the title who gets the cutthroat corporate culture turned on him when family crisis forces him to become a better man. (It's a relief to see Butler sink his teeth into this after his role in the ridiculous *Gods of Egypt*.)

Finally a word about the last film I saw at TIFF, João Pedro Rodriguez's *The Ornithologist*, which follows a wildly original, provocative and transgressive bird-seeking journey along a river in northern Portugal. There are allusions to Saint Anthony of Padua and Saint Sebastian, an encounter with a pair of Chinese girls who've lost their pilgrim way to Santiago de Compostela, and much more and stranger. It's this sort of daring challenging work that helps a festival fulfil its artistic calling.



# Jerusalem: a city of peace, division, or both?

By David Van Biema

NEW YORK (RNS) — Four years ago, the co-curators of the Metropolitan Museum of Art's mind-bending new show, "Jerusalem 1000 - 1400: Every People Under Heaven," visited Theophilus III, that city's Orthodox patriarch, and solicited his community's co-operation.

After a "pregnant pause," the grey-bearded prelate asked quietly, "Whose story do you intend to tell?"

Co-curators Barbara Drake Boehm and Melanie Holcomb recall replying: "All of them and none of them."



RNS/B. Stefan via  
The Metropolitan Museum of Art

**JEWISH WEDDING RING —** Jewish wedding ring made of gold from Germany, from first half of the 14th century.

The patriarch's question was on point: Jerusalem is one of the world's oldest contested properties, claimed spiritually and sometimes physically by all three Abrahamic faiths: Judaism, Christianity and Islam.

Over the millennia, each has created an immense body of art and artifacts supporting its own story. And then there are the smaller claims on the city from, among others, Armenian, Coptic, Ethiopian, Georgian, Latin, Maronite, Nestorian, Orthodox and Syriac churches.

What museum had the resources and the judgment to present a full and balanced picture?

The Met does, it turns out. "Every People" features 202 illuminations, devotional objects, architectural elements, textiles, weapons and pieces of jewelry created in or inspired by Jerusalem. As wondrous as some of the individual items are — like a 61-cm tall, gold-plated, jewel-encrusted relic box from 12th-century Limoges, France, or a pair of elegant and frightening longwords — the show's true spectacle is aggregate.

There are dozens of compelling objects and images interacting much as their makers did: fighting, influencing and being influenced by one another, engaging in what might be called paral-

lel play, and sometimes even agreeing — but all caught up in what the two curators, who have been at this project so long that they finish one another's sentences — call "Jerusalem Fever."

The fascination, they say, began at the turn of the first millennium, when an increase in travel brought merchants and pilgrims of all three faiths into the city. The Crusader occupation of 1099 to 1187 was only the most dramatic of more than a half-dozen regime changes, each bringing new soldiers, clergy and dependents, and stoking near-obsession as far as Africa and Asia.

"The world passed through a period of intense longing for Jerusalem: to be in Jerusalem, to do things in Jerusalem, to be creative in Jerusalem," said Holcomb.

The show, which opened Sept. 26, is resolute in representing non-religious art from the city: textiles, pottery, and metalwork establishing its vitality as a merchant hub and trading post. But religion was Jerusalem's great catalyst.

Some of the pieces in the show are landmark examples of the three faith's initial stakes in the city. There is a sketch by Judaism's most famous jurist, Maimonides, of the layout of the first Jewish temple. (The Western Wall, beloved by Jews today, is assumed to be part of a later temple.)

A few steps away, something completely different: bejeweled Christian reliquaries from all over Europe, crafted to hold splinters from the cross on which Jesus was crucified. The True Cross was purportedly recovered right next to the tomb where Jesus was buried, and from which, Christians believe, he rose; together in Jerusalem's Church of the Holy Sepulchre the twinned sites are the holiest to that faith.

A delicate watercolour dating to Persia in 1314 (a locale and time where portraying Muhammad was allowed) shows the prophet, mounted on his half-human horse Buraq, arriving in heaven during what the Quran calls the "Night Journey." Their earthly jumping-

off place is understood to have been either the Al-Aqsa Mosque or its neighbouring Dome of the Rock shrine, making the city Islam's third-holiest place after Mecca and Medina.

A contested city

All this competing sanctity helped birth the Crusades, which produced some remarkable art:

\* A 12th-century Egyptian watercolour initially seems like an artistic study of heads and limbs; in fact, it's a realistic depiction of carnage.

\* A lance-wielding saint on a white horse chases a fleeing Muslim across the page of a 13th-century French picture book, impaling him under the arm.

\* A treatise on armour created for Saladin, who retook the city for Islam in 1187, includes an elegant illustration of a shield with a concealed crossbow.

Boehm explained how an image of the Prophet Isaiah before the city's walls was part of what could be called a multimedia recruiting poster.

"Imagine," she said, "You're in a church where the entrance points intentionally toward the Holy Land, you're singing 'Jerusalem the Golden,'" a famous Crusading hymn, "and in the middle of the musical page is this image."

"That's a heavily reinforced message," Holcomb added.

Even in peacetime Jerusalem's passionate observers could entertain remarkably partisan views of the city. A German nobleman-bishop brought an artist along on pilgrimage and produced a bestselling book, whose spectacular seven-page-fold-out map is at the Met.

The map accommodates both a Christian outlook from the Mount of Olives and a frontal view of the Holy Sepulchre — a perspective



RNS/courtesy of Marie-Armelle Beaulieu/Custodia Terrae Sanctae

**ISAIAH AT THE WALLS —** The Prophet Isaiah at the Walls of Jerusalem from three volumes of an antiphonary made for the Franciscan community of Bethlehem Venice, ca. 1401 - 4.

that Boehm called "almost cubist." Its detail is breathtaking, with a glaring exception: It omits most of the city's Muslim shrines.

The reverse — what might be called "unintentional inclusion" — is represented by a 700-year-old Jewish wedding ring complete with what its designer may have thought was a tiny replica of the original Jewish Temple. Instead, its hexagonal shape suggests it was mistakenly modelled on the Muslim Dome of the Rock.

'A thin membrane'

Or perhaps the jeweler just understood that to be the temple's ideal shape. Many medieval images didn't represent the "real" Jerusalem, but rather a perfected version from the holy past or the apocalyptic future.

In the New Testament book of Revelation, the narrator envisions "the new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband." Many of the show's Christian images reflect that geometrically perfect, bejeweled city.

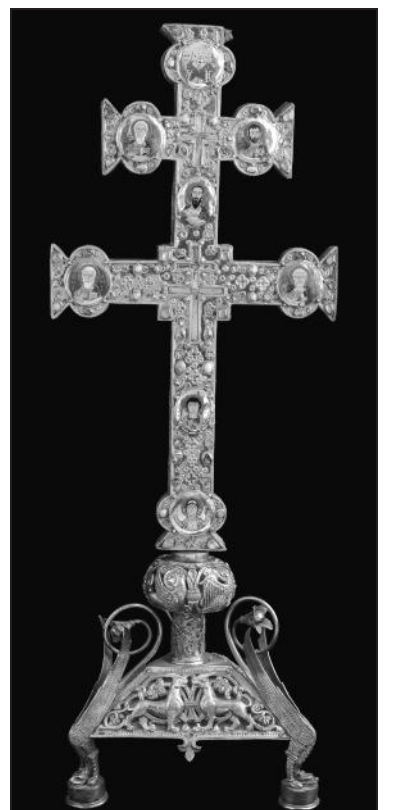
A Catalan Jewish Bible from about 1380 offers a highly stylized image of the Mount of Olives split-

ting in two as predicted by the Prophet Zechariah. And the mascot for the exhibit is the angel Israfil from a late 14th-century Syrian or Egyptian manuscript, blowing away at a trumpet to summon all humanity to Jerusalem for what the Quran calls the "Day of Resurrection."

In Jerusalem, Boehm said, there was a "very thin membrane" between the earthly and metaphysical.

That porousness is the origin of all the show's marvellous art and of many of the city's troubles, past and present. Almost lost on one wall of the show is a photograph of a glorious pulpit that stood in the Al-Aqsa Mosque from 1188 until 1969, when a

delusional Australian torched it. He was trying to destroy the mosque so that the temple could be rebuilt to facilitate Jesus' return.



RNS/courtesy of the Musée Provincial des Arts Anciens du Namurois, Belgium

**RELIQUARY CROSS —** Reliquary Cross of Jacques de Vitry. Enamels: Byzantium, about 1160 - 80; cross: Acre, soon after 1216; base: Oignies, after 1228. Cross: gilded silver, cloisonné enamel on gold, semi-precious stones, and glass; base: gilded copper.

And yet, the curators insist, the city's religious cross-currents unite as well as divide.

Many medieval Jerusalemites, they say, were proud of the city's polyglot nature. As proof the exhibit offers a 13th-century gospel book illustration by a group of monks who had been forced to leave the city and then returned.

It portrays Jesus' entry on Palm Sunday. Yet its city is not first-century Jerusalem, but 13th-century Jerusalem — or perhaps its perfected self: a cheery group of inhabitants of every kind fill the page: young, old, dark-skinned, light-skinned, the women veiled and unveiled. This, after all, is the place whose name is thought to have originally meant "City of Peace."



RNS/courtesy of The Trustees of the British Museum

**ARCHANGEL ISRAFIL —** The Archangel Israfil (detail) from The Wonders of Creation and Oddities of Existence ('Aja'ib al-Makhlūqat) by al-Qazwini (1202 - 1283). From Egypt or Syria, late 14th, early 15th-century. Opaque watercolor and ink on paper.

David Van Biema is an RNS correspondent based in New York.



# Raising kids Catholic a countercultural undertaking

By Brett Salkeld

*This the first of a series.*

Any bishop will tell you that one of the most heartbreaking parts of his job is meeting with elderly parishioners who lament that their children no longer participate in the life of the church.

Parents in my own generation, whose children are perhaps not yet teenagers (my oldest is nine), often face the future with some anxiety. Will our children continue on in the life of faith we have begun with them, or will they drift away like many in the generations before them?

It is easy to get discouraged when we see and hear about the decline of the church in the west at every turn. On the other hand, Catholicism remains the fastest growing religion in the world and there are signs of life even here in the west for those with eyes to see. One of those signs of life is the young Catholic families dedicated to passing on the faith to their children. It may be too early to tell how successful these families will be, but there is reason for hope.

While there is no silver bullet that can guarantee your kids will stay in the church (God created them as free beings after all), there is much we can do. In my own family, I am the only one of five children who still practises the faith. My wife Flannery is one of four children, and three of them (including her) continue to practise as adults.

A key difference between Flannery's upbringing and my own was that Flannery's family recognized from early on that the culture was not going to help them raise faithful children. I have seen this pattern repeated. Families that assumed the basic support of a Christian culture thought that going to mass and prayer before bedtime and meals would suffice to pass on the faith. It had seemed to work in the past. Families that consciously strove to raise kids Catholic over an increasingly post-Christian culture did things differently. And while it is no guarantee, they tended to have greater success keeping their kids engaged in the church.

Today's young Catholic families are more aware than most of our parents were that we are raising kids in a post-Christian culture. Raising Catholic kids is now widely recognized to be a countercultural activity. I believe that is step one. Given that reality, what kinds of things can we do as families and communities to help our children appropriate the faith given to them in baptism?

Over the course of this series, I want to focus on a few key ideas. Today, I want to talk about faith formation in the family. Next week, we will look at the kinds of



Design Pics

**FAMILY PRAYER** — “Our parents were right to focus on attending mass and praying together as a family at bedtimes or mealtimes,” writes Brett Salkeld. “This life of prayer in the parish and the home is the foundation for anything else we do. On the other hand, many in my generation did not experience these practices as much more than boring obligations. Is it possible to raise children who love going to mass? Who loudly protest any meal or bedtime that skips out on prayer?”

things we can do in our parishes and communities. The week after that, we will explore some of the specific challenges that today's culture presents to our children and how we can be ready to respond.

Our parents were right to focus on attending mass and praying together as a family at bedtimes or mealtimes. This life of prayer in the parish and the home is the foundation for anything else we do. On the other hand, many in my generation did not experience these practices as much more than boring obligations. Is it possible to raise children who love going to mass? Who loudly protest any meal or bedtime that skips out on prayer?

One of the things we have learned as parents trying to take kids to mass is that, far from being boring, there is always something happening at mass. There are readings to listen to, responses to recite, hymns to find in the hymnal. We have been able to engage our kids at mass by practising things like noting the readings aloud (quietly) to the kids (“oooh, Amos, this is gonna be good!”), getting them to help us find the right page in the hymnal, asking if they know this response yet (when they're drifting off and miss a response), or making subtle comments on the homily (“that's a neat idea, I've never thought of it like that before”). We talk about the readings and the homily after mass as a family and ask the kids what they found interesting or even strange.

Our nine-year-old is now a homily enthusiast, paying careful attention to how the pastor treats the thorniest questions that emerge from the readings. Our four-year-old listens carefully to each reading to see if she knows the book, once loudly and excitedly announcing, after the gospel acclamation, “I thought it would be Luke!” When we tell her she can stand for the consecration because she is too short to see over the pews, she immediately kneels to show us that, if she really stretches, her eyes can just reach over the top.

This kind of active participation

at mass is built on a foundation from home. Our family prayer time is often built on the lectionary, so the kids know about readings and how they work. This familiarity

helps them see what is happening at mass as something meaningful they can engage with. Daisy could not have expected Luke if she didn't know there is always a gospel

## Interview reveals honour despite failings



### Everyday Theology

Louise McEwan

The introduction to a CBC interview with Hunter Tootoo, the Nunavut MP who voluntarily resigned his cabinet position and left the Liberal caucus, set the stage for a multifaceted scandal. “The Hunter Tootoo story turned into a disaster. . . . What really happened? Was it alcoholism or an inappropriate relationship that sealed his fate? Who knew what and when? And when the crunch came, what was said between Tootoo and Trudeau?” queried anchor Peter Mansbridge with deadly seriousness.

No doubt CBC was trying to reel in viewers with the sexual and political innuendo implied in its introduction. And in the days following, other media chimed in with the same tune. The Star reported, “The Prime Minister's Office is not commenting on allegations about Hunter Tootoo's fall from political grace.” The Globe and Mail proclaimed, “Hunter Tootoo's messy love triangle helped spur resignation from cabinet.” The opinion concluded,

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“Mr. Tootoo's confession appears to be an attempt to repair his tattered image so he can return to the Liberal caucus.”

But the CBC interview failed to deliver on its introductory points despite Mansbridge's attempts to draw them out. Instead of revealing unsavoury facts about an inappropriate relationship, and instead of implicating the Prime Minister's Office in a coverup, the interview delivered something quite different. The interview, which I thought was honest and real, showed that a man could be honourable in the face of his own unhappy and regrettable behaviour.

In Tootoo's demeanour, I saw humility, sorrow, and repentance. His responses to Mansbridge's questions had the ring of truth. He appeared vulnerable, his voice occasionally wavering as he responded to questions about his past — a past that he tried to ignore but which affected him deeply. He refused to elaborate on childhood abuse. He neither cast blame on others nor on a system that perpetrated injustice against Canada's indigenous peoples. He made no excuses for himself admitting, “My actions hurt people I care about and that care about me.”

Perhaps Tootoo's motivation for laying bare his soul on national television was as base as The Globe

reading as the last reading, and that means one of four names.

Other things in the home also make a huge difference. Prayers before meals and bedtimes slowly take on a shape that is meaningful to the kids as we pay attention to their spiritual needs. There is need for order and regularity (kids love structure and predictability) as well as need for expressing what is going on in our life today.

One of the most important things we do as a family is to take prayer as an opportunity to apologize to one another at the end of the day and pray for the grace to be better to one another tomorrow. Few things can have an impact on the heart of a child like an apology from a parent. Children naturally assume they are in the wrong and grown-ups are in the right. To learn that grown-ups make mistakes and need God's grace as much as or more than kids is a great freedom that makes faith attractive rather than merely obligatory.

There are many more things families can do together — like paying attention to the liturgical calendar or participating in the sacrament of reconciliation as a family. Because these things start to overlap with our life in the parish and broader Catholic community, we will begin next week's piece by exploring some of them.

and Mail surmised. Maybe his public confession was nothing more than a calculated move to regain a position of prestige and privilege. Somehow I doubt it. It seems more likely that the desire to heal, to become whole, prompted him to come clean and “sealed his fate.”

I wonder why we are reluctant to accept his disclosure of the past and its effects on his life at face value. Why, as Mansbridge described it, some of us will not “buy” the “old childhood trauma excuse” (trauma, incidentally, Tootoo avoided discussing in any detail)?

For me, the “Hunter Tootoo story” cannot be reduced to “who knew what and when,” a “tattered image,” a “political fall from grace” or a “messy love triangle,” even if these elements may be present and make for a scandalous flavour of the day story. His public disclosure of personal failing deserves respect and consideration in the broader context of our flawed human nature.

This is the story of one man's struggle to understand himself, to come to grips with a troubled past and to transcend it. This is a story about hurting others and trying to set things right. This is a story about sin, contrition, forgiveness and redemption. In this, Tootoo's experience is archetypal.

We aren't too fond of admitting our own sinfulness, apologizing for it, and asking for forgiveness. When we are looking for ulterior motives or sensationalizing someone's personal tragedy and moral failure, we are, in effect, casting stones. And when we cast stones, we don't have to look at ourselves. Maybe that's why some of us will have difficulty accepting Tootoo's public confession at face value.

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# Minding our questions: the art of social niceties

By Edna Froese

So, it happened yet again, at a biannual extended family gathering. Whether this story is mine to tell or belongs to someone else who granted me permission to tell it is not germane to the matter at hand. Let's just call him Adam — or Eve. Your choice.

Adam had retired since the last family gathering and wasn't much of a hand at letter-writing, or Facebook posts. Inevitably, then, The Question came, in this case from a hearty, well-meaning cousin. "Hey, Adam. I hear you're retired now. Keepin' busy, are you?"

Dutifully, Adam began giving an account of himself, including volunteer work at the Children's Hospital and the local soup kitchen, the assorted projects around the home that had been postponed for years, the church committee work he finally had time for, and the university course he was taking for his own pleasure. At which point, the cousin expressed astonishment: "What the . . . ? Aren't you supposed to be retired?"

There you have it in two breaths — the hopelessly contradictory assumptions with which we try to cope with retirement. On the one hand, since people are valued by the work they do and the pay they get for it, not being busy is the ultimate form of uselessness. Heaven forbid that we should have time to be, to reflect, to live quietly in the moment simply because it's been given and is precious. On the other hand, our

equally common assumption about work is that it is a sentence to be served, a debt to society that once paid should be rewarded by endless days of leisure and pleasure. Thus, the only approved ways of managing retirement, to judge by most advertising and by the ubiquitous "keepin' busy?" are extended travel and perpetual golfing.

What both questions pointedly ignore is that Adam — or Eve — is not, and should not be, accountable to every Tom, Dick, and Sherry who chooses to probe Adam or Eve's use of time. For 20 or 40 or even 50 years, Eve has obediently filled out time sheets, turned in regular reports, endured yearly evaluations, completed projects, explained to her parents that she was indeed doing what they had taught her to do, met the needs of her dearest partner, raised children, served society. For 20 years and many more, Adam has wondered when he could finally call his soul his own (which, realistically, he can't ever do, since we all live and have our being in the communities and roles that make us who we are). Yet now, when he no longer owes his soul to the company store, for the sake of civility, he has to give account of himself to every Shaun, Vicki, and Harry? Doesn't that verge on being rude and unjust?

Oh, many retirees over ever so many decades have genially gone along with the joke and made up jovial replies on the fly: "Oh, I keep busy watching the paint grow old on the walls." "Hey, the grandkids keep me busier than I ever was. I don't know how I found time to work." "Man, I'm working my way through the beers that have been waitin' for me." And so on. The socially adept will find their way through this conversational minefield as they have found their way through

countless other social occasions. Such is the oil that smooths out our necessary meetings and greetings. It will not do to make too much of the usual awkwardness of finding something to say to someone one doesn't know well but would like to acknowledge.

My sympathies are extended, though, to the Eves and Adams who are introverts, those private people who treasure their newly acquired space in which to seek the inner quietness that has always beckoned them, who want to give their time to carefully chosen projects that were never meant to be loudly public. For them, the nosiness of "keepin' busy?" is an intrusion on privacy, and the often trivializing responses to an honest account given in good faith feel humiliating. Maybe we could craft some gentle rebukes that can convey the gist of "none of your damn business" without spoiling the friendly tone of the conversation. I've heard someone say, "Well, I don't have any days in which I stare at the wall and wonder to do next." Or also, "I am content. Is that what you wanted to know?" My favourite response is, "I'm doing nothing of socially redeeming value." Which deftly signals both that the question has encroached on privacy and that our assumptions about work require more thought.

While it seems a useful social service to trigger some mocking laughter at our sometimes foolish assumptions about work and not work, it is more important, I think, to practise the social niceties as peacefully as possible. Some irritations are not worth risking social unease for someone else. Nevertheless, I'm still looking for some gracious responses that will stamp out the "keepin' busy?" questions and invite my interlocutors into a more harmonious dance in the space between doing and being.



Design Pics

**COMMON ASSUMPTIONS** — There are contradictory assumptions with which we try to cope with retirement, writes Edna Froese. "On the one hand, since people are valued by the work they do and the pay they get for it, not being busy is the ultimate form of uselessness. . . . On the other hand, our equally common assumption about work is that it is a sentence to be served, a debt to society that, once paid, should be rewarded by endless days of leisure and pleasure."

*Froese taught English literature at St. Thomas More College in Saskatoon for many years until her retirement. She currently works part time as academic editor while relishing the freedom to read and write for pleasure.*

## With new codes, co-operation is the goal

Continued from page 10

The challenge in making changes to the codes has been to respect the traditions of the Latin majority, while protecting the rights of the Eastern minority. The new codes will help guide Latin priests in dealing with those Eastern Catholics. Co-operation between all Catholic communities is the goal.

According to Bishop Juan Ignacia Arrieta, Secretary of the Pontifical Council for Legislative Texts, the changes deal with situations which the Latin Code never envisioned, but which the Code of Canons of the Eastern Catholic Churches, published in 1990, did. Writing in the Vatican newspaper *L'Osservatore Romano* Bishop Arrieta explains the Eastern Code is more sensitive in dealing with matters of an ecumenical nature. This sensitivity may be seen as a natural outcome of existing in regions that have a large Orthodox presence. One such Eastern presence is now included in that of the Latin Church. Canon 868 will from now on contain a third paragraph with the following text: "Infants of non-Catholic Christ-

ians are licitly baptized if their parents or at least one of them or the person who legitimately takes their place request it and if it is physically or morally impossible for them to approach their own minister." This, of course, does not mean the child becomes Catholic. Rather, the parents receive a formal certificate and register their child's baptism later at an Orthodox parish.

The new codes also aim to help preserve the Eastern churches. If both parents are Eastern Catholics, even if the baby is baptized in a Latin parish, the baptismal registry must note that the child is an Eastern Catholic and specify the church to which he or she belongs. As well, the practice, however prolonged, of receiving the sacraments according to the rite of another church *sui iuris* does not entail enrolment in that church.

Finally, Latin priests have been extended a traditional Eastern privilege. Canon 1116 now includes the following: "In judging the case . . . the local ordinary can give to any Catholic priest the faculty of blessing the marriage of the Christian faithful

of an Eastern Church which does not have full communion with the Catholic Church if (those faithful) voluntarily ask for this, as long as nothing stands in the way of a valid and licit celebration (of the marriage). The same priest, always with necessary prudence, is to inform the competent authority of the non-Catholic Church, who are concerned, of the fact."

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# Memories of an old junkyard’s hidden treasures

## Around the Kitchen Table

Lloyd Ratzlaff



When I was a kid, the Laird junkyard was situated two miles north of the village on a few acres of scrub land. Bushes grew on two sides of it and wheat fields on the others, and inside the barbed wire fence old car bodies lay gutted and rusting under the prairie sun, empty tin cans were piled in treacherous heaps, and here and there we’d just hold our noses at stinking piles of garbage and keep moving along.

But the junkyard had its hidden treasures. Discarded *LOOK* magazines with gorgeous women in bathing suits, dry bullet lighters that could possibly be fixed and filled with fluid in case we ever got a chance to smoke, and a fair number of empty bottles to cash in at the store. Every so often the municipality sent a tractor with a front-end loader to push the trash

*Ratzlaff is the author of three books of literary non-fiction published by ThistleDown Press: The Crow Who Tampered With Time (2002), Backwater Mystic Blues (2006), and Bindy’s Moon (2015); and editor of Seeing it Through, an anthology of seniors’ writings published by READ Saskatoon. Formerly a minister, counsellor and university instructor, he now makes his living as a writer in Saskatoon.*

into bigger mounds, thus burying some treasures forever, so we had to get them while the getting was good.

There was a day when Jacky Unger and I found a battered canning tub on one of our summer visits, and immediately thought how great it would be to fill it with empty beer and pop bottles and haul them back to town and buy some cigarettes with the money. We weren’t quite in our teens, and although the hotel proprietor’s son, one of our classmates, smoked plain-end Exports openly (“Toby don’t take no filter tips,” one kid noted), in Jacky’s and my religion smoking was such a sin that our elders doubted any unrepentant smoker could get into heaven.

It took us a while, but finally the tub was full. There were Kiks and Suncrests and Old Viennas, Pilsner bottles with labels of a stagecoach and train and airplane and car, and Indians at their teepee with a little white rabbit in the grass watching the traffic. Some bottles were clean and glinting in the sunlight, others so grungy that we doubted the store would take them, but maybe were worth the try. Jacky had decided he wanted Cameos, having heard that menthol made the smoke cool, and cool was what we wanted, in both

senses of the term.

But it was a long, hot trip back to the village along the diagonal of the railway track, which gave us plenty of time to rehearse what to say to Bernice, the Co-op clerk, about why we wanted to buy those cigarettes. We set the tub down to rest every dozen ties or so, and to fine-tune our script. As we neared the village we were sweating and panting, fantasizing being cool, but more jittery than we’d hoped as we hefted the tub one final time and carried it to the sidewalk and the front door of the Co-op.

No one was inside but Bernice. She pointed at a big box in the back corner, and we went to unload our bottles. She came to count them, and Jacky and I car-

ried the tub toward the counter and began talking loudly enough to be sure Bernice overheard.

“What should we get Merv for his birthday?” Jacky asked.

“I don’t know,” I said, “what do you think?”

“Well, what does he like to do?”

Already Bernice was approaching the counter.

“Hey!” (suddenly I remembered), “doesn’t he smoke?”

“That’s right” (now Jacky remembered too), “but what brand?”

“I think Cameos” — I shot a glance at Bernice and was sure her look meant You stupid little twerps, how dumb do you think I am?

“You’re right,” Jacky said,

“Cameos. Let’s get him some.”

And the marvel of the thing was that Bernice sold us the smokes. One pack of Cameos came sliding across the counter, I peered at the door, we were so close, now wouldn’t be a good time for someone to come in.

Jacky slipped the pack into his pocket and Bernice said, “You still have a nickel left. You want anything else?”

“A pack of Spearmint gum,” I said, just that instant realizing we’d need it, and Jacky looked impressed that I’d thought of it.

Ah, back then we never looked back as we went out the door. But don’t I wish today that we could have seen the smirk on the clerk’s face.



Russ Weber

**JUNKYARD TREASURES** — Lloyd Ratzlaff speaks fondly of the old junkyard near Laird, Sask., where he grew up. Besides old car bodies that “lay gutted and rusting under the prairie sun,” were adventures with friends . . .

## Dialogue offers hope to the church

Continued from page 3

only at the end can we look back and say ‘it is the Lord; were not our hearts burning within us?’ We recognize him in the eucharist and in the many other ways that the Lord breaks bread out of and within our eucharistic, paschal lives.”

He described the gifts of walking ecumenically with brothers and sisters of other traditions, and the great hope that dialogue offers a broken church.

Bolen also addressed the priests, religious and laity of the diocese. “It has been such a gift to walk with you these past six and a half years. They have been the happiest years of my life, and walking with you has been the greatest privilege I have known. The privilege of sharing the great ministry, the great mission which the Lord gives us. God will continue to walk with you. I believe it with my whole heart.”

In a program after mass, MC Rita Taylor of the Catholic Pastoral Centre introduced guest speakers who brought greetings and messages of farewell, beginning with

Greater Saskatoon Catholic Schools board chair Diane Boyko and director of education Greg Chatlain; Emmanuel Care president and CEO Scott Irwin; and ecumenical partners Rev. Amanda Currie of St. Andrew’s Presbyterian Church and Pastor Eldon Boldt of Circle Drive Alliance Church.

“Bishop, you have had a profound influence on my life, and I believe on the lives of other evangelicals,” said Boldt, reflecting on Bolen’s overtures of friendship and the establishment of a Catholic-Evangelical dialogue in the community. “Reconciliation allowed us to appreciate one another without letting go of our distinctness or our convictions.”

Sister Teresita Kambeitz, OSU, spoke on behalf of consecrated women and men religious, bringing words of gratitude for Bolen’s friendship, support and presence.

Debbie Ledoux, parish life director of Our Lady of Guadalupe Parish in Saskatoon, spoke “on behalf of your Aboriginal brothers and sisters in Christ,” thanking Bolen for his support and encouragement, and for recognizing the importance of

indigenous spiritual traditions such as smudging, the drum, and praying in the four directions. Members of the parish leadership team then came forward to honour Bolen with the gift of a star blanket, placing it on his shoulders with care.

Rev. Kevin McGee, who served as vicar general with Bolen in the Diocese of Saskatoon, spoke on behalf of the clergy, presenting him with an icon of Mary, Mother of Tenderness. “The name Donald Joseph Bolen will be forever etched on the hearts of the priests of Saskatoon,” he said, citing words of appreciation from his fellow priests about the bishop’s humble leadership, affirmation and closeness to those on the margins.

Rev. Lorne Crozon of the Archdiocese of Regina also spoke, thanking Bolen for saying ‘yes’ to God throughout his life.

“Thank you too, to the people of the Diocese of Saskatoon, because we know you have formed our new archbishop. We want to assure you that we are going to love him as you have loved him,” Crozon said. “We want you to know it is not our intention to steal your bishop — we are just getting him back.”



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## Latin America makes it mark

Latin America is making its mark among leaders in church circles.

First to assume a greater role in the global church community was Sviatoslav Shevchuk. Though born and ordained priest in Ukraine, he served as auxiliary bishop of the Eparchy of Santa María del Patrocinio en Buenos Aires, Argentina, where he was consecrated bishop on April 7, 2009. On March 23, 2011, he was elected Major-Archbishop of the Ukrainian Greek-Catholic Church to replace the retired Lubomyr Husar. He has continued to play a major role in the Ukrainian Church since.

In Argentina he was a friend of Cardinal Jorge Mario Bergoglio, archbishop of Buenos Aires. Bergoglio came to world attention when he was elected pope on Feb. 28, 2013. He is the first Jesuit pope, the first from the Americas, the first from the Southern Hemisphere and the first non-European pope since the Syrian Gregory III, who died in 741. He took the name Pope Francis in honour of St. Francis of Assisi. He continues to make global headlines almost daily.

This month another South American has come to global attention. Jesuit Father Arturo Sosa Abascal of Venezuela was elected the 31st superior general of the



CNS/Don Doll, SJ

**Arturo Sosa  
Abascal, SJ**

Society of Jesus at the Jesuits' General Congregation 36 in Rome Oct. 14. Sosa will now lead the largest religious order of priests and brothers in the Catholic Church. There are 16,740 Jesuits worldwide. He is the first Latin American to hold the post. Sosa succeeds Rev. Adolfo Nicolas, a Spaniard who resigned at the age of 80 after serving since 2008.

Commenting on the significance of Sosa's Latin American background, Rev. Timothy P. Kesicki, president of the U.S. Jesuit conference, said: "Latin America has always been a very strong Catholic region in the world. Coming from Latin America is important, but he's the best person for the job. He has a clear command, is consultational and a visionary."

He added that the election of Sosa reflects the global demographic shift in the church, and in the Society of Jesus in particular. Nearly 60 per cent of the delegates to this year's congregation came from the Global South, from Africa to Latin America.

Last Sunday, Oct. 16, another significant Latin American was one of seven new saints Pope Francis

declared at a mass in St. Peter's Square. Argentine "gaucho priest" St. Jose Gabriel del Rosario Brochero was portrayed sitting on a donkey, his humble means of transportation when travelling thousands of miles to minister to the poor and the sick and building schools, churches and 125 miles of roads. He became known as the Gaucho Priest because he always wore a poncho and sombrero, like a "gaucho," an Argentinian cowboy.

Brochero, one of Argentina's most famous Catholics during Pope Francis' youth, suffered leprosy that left him blind until his death in 1914. Days after his death, the Catholic newspaper of Cordoba wrote, "It is known that Fr. Brochero contracted the sickness that took him to his tomb, because he visited at length and embraced an abandoned leper of the area." He was beatified by Pope Benedict XVI in 2013. At the time, Pope Francis wrote a letter to Argentina's bishops praising Brochero for having had the "smell of his sheep."

"He never stayed in the parish office. He got on his mule and went out to find people like a priest of the street, to the point of getting leprosy," Pope Francis wrote.

During the Second Vatican Council, Pope John XXIII appealed to North America and Europe to help the church in Latin America. The favour is now being repaid. — PWN

## Nice guys ultimately finish first, in business and life, contrary to myth

**By Gerry Chidiac,  
Prince George, B.C.  
Troy Media**

Phrases like, "It's a dog eat dog world," and "Nice guys finish last," suggest it doesn't pay to be kind or ethical. If you want to make it in this world, you apparently have to drive a hard bargain and look out for No. 1.

Not true, say the statistics.

According to Corpedia, the cre-

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ator of the Ethics Index, companies that are good corporate citizens, practise sustainability and are able to attract and retain employees outperformed Standard and Poor's 500 companies by 370 per cent over the last five years.

This really does make sense. Companies that cut corners, exploit employees and don't give long-term customer support may be extremely profitable in the short term. But they aren't sustainable. Eventually, customers become frustrated by the lack of service, good employees find better places to work, and the company faces legal expenses defending their unethical practices.

Companies that are ethical understand the importance of a good public image, employee satisfaction and having repeat customers. Of course, having professional expertise and a good product are important. But in a competitive market, if you want to stick around, it pays to do the right thing.

In 2008, a number of financial institutions failed in the United States. Certain companies, however, moved through the crisis with relative ease. They avoided selling sub-prime mortgages on ethical grounds. They didn't feel that they were in the best interest of their customers and they didn't want to ask their employees to sell

products they didn't believe in. Although short-term profitability was sacrificed, these companies won out in the long term and continue to be profitable.

The same is true in retail business. Whether stores are locally owned or corporate giants, those that remain open are those that behave in an ethical manner and value both long-term employees and their customers. If we ask ourselves where we like to shop and who we like to do business with, it will most likely be where we not only get a good product at a fair price, but also consistently good service.

Author and radio personality Earl Nightingale tells us, "Excellence always sells."

What is true in business is true in life. We are all trying to sell something, be it an idea or a product. As a teacher, if I'm not excellent in what I do and I don't model what I'm teaching with excellence, my students will not buy what I am presenting. I may have some success in the short term if I'm merely able to entertain, but long-term success in any field

requires integrity and expertise.

Of course, many businesses aren't good corporate citizens and they seem to do very well. Their stockholders and top executives reap tremendous financial benefits. They seem to get away with exploiting their workers and the environment.

Government regulations, labour organizations and consumer advocacy groups are needed to keep these companies in check, and these institutions are part of the reason why unethical companies eventually fail. But it almost seems that there is a greater force at work in the world.

The bottom line is that we are rewarded when we do the right thing. When we are selfish, unkind and don't do our very best, we may enjoy short-term benefits.

If we seek long-term success and happiness, however, we know we need to treat every person as the sacred individuals that they are.

The goodness that we share always comes back to us. It really does pay to be kind and ethical. Nice guys do finish first.

## Too many women die during pregnancy

**By Loubna Belaid  
and Valery Ridde, Montreal  
EvidenceNetwork.ca**

About 830 mothers die due to pregnancy and childbirth complications around the world every day. Most are preventable deaths. That's why improving childbirth outcomes was a critical issue at the recent G7 Health Ministers Meeting, and why Canada must remain committed to the cause.

We know where it's happening. The number of mothers who die relative to the number of births — the mortality maternal ratio — is much higher in low-income countries. In 2015, the ratio in low-income countries was estimated at 239 deaths per 100,000 births, compared to 12 per 100,000 in high-income countries.

We know that improving access to health care services is important for pregnant women. In

fact, it is included in the Millennium Development Goals adopted by the United Nations and 23 international organizations, including Canada, in 2000.

Canada supported that goal by spearheading the 2010 Muskoka initiative, where G8 countries invested \$7.3 billion to reduce maternal, neonatal and child mortalities globally. Canada alone invested \$1.1 billion to the cause.

But what if access to health care isn't enough? What if expecting mothers, despite the risks they see around them, reject health services offered to them?

That's what researchers discovered in a meta-analysis on the barriers expecting mothers face when seeking medical care in low- and middle-income countries.

Studies reported women were concerned about or had experienced disrespect and abuse in health care facilities. For example, care in hospitals and health facilities was often associated with physical and verbal abuse, non-consensual care, discrimination, neglectful care, lack of privacy and even detention against the patient's will.

The analysis found hospital facilities were perceived to provide too many invasive interventions, such as unnecessary vaginal examinations, that they were in-

sensitive to privacy issues and that they took away women's control over the birthing process.

Many complained of a lack of supportive attendants at birth during a hospital delivery. Some experienced long delays for care. Some had a fear of cutting (from episiotomy or caesarean section).

Some women described health providers as verbally abusive, lacking compassion or even physically abusive during delivery. Some feared compulsory HIV testing or HIV-status disclosure. And some feared stigmatization because of their unwed status.

These issues of cultural disconnect, disrespect and abuse are matters of quality of care that haven't had enough attention globally. But they are important for improving maternal outcomes. In fact, researchers have found that improving the quality of care is essential for improving maternal outcomes.

Around the world, civil and professional movements promote childbirth based on respect and dignity. The White Ribbon Alliance, for example, convenes individuals, non-governmental organizations, professional associations, government entities, youth, community leaders, academics and donor agen-

— CARE, page 19



CNS/Chris Keane, Reuters

**HURRICANE MATTHEW IN NORTH CAROLINA — Homes surrounded by floodwaters are seen Oct. 10 in an aerial view of a neighbourhood after Hurricane Matthew swept through Lumberton, N.C. The powerful storm killed at least 1,000 people in Haiti and at least 33 in the U.S.**

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Don't forget Archbishop Bolen's ecumenical commitment

**The Editor:** The Prairie Messenger's tribute in the Oct. 5 issue is a genuine celebration of his generous spirit and compassionate leadership in the church, all of it well-deserved. However, a huge part of Bishop Don Bolen's witness is shining in its absence in this special edition: his profound commitment to ecumenism.

When Bolen arrived in Saskatoon seven years ago, he initiated an unprecedented ecumenical liturgy that allowed church leaders from a wide variety of denominations to welcome him into their midst and to offer their blessing and support upon his episcopal ministry. In the seven years of his tenure he has tirelessly laboured in ecumenical (and interfaith) fields both locally and internationally.

Great, therefore, was my surprise to see not one contribution or

congratulatory ad in the PM's special edition from Bolen's now numerous close ecumenical and interfaith friends. Nothing from our evangelical brothers and sisters whom he engaged in such an innovative and fascinating dialogue; nothing from Anglican and Lutheran bishops or representatives who became his close friends; nothing from the Prairie Centre for Ecumenism whose very existence received strong support and visionary leadership from Bolen.

Anyone who engages Bolen in an ecumenical context becomes captive to his breadth of catholicity and his thirst for unity among Christ's followers. He works tirelessly fostering bonds of affection and mutual understanding outside the confines of the Roman church with an infectious

enthusiasm and faithfulness.

In this he seems far ahead of his time, yet the church keeps reminding us all that commitment to strive for Christian unity is not optional, but is Christ's own urgent command. Pope Francis exudes the same commitment and thirst, as evident in the high-profile ecumenical encounters taking place in this month of October, which ushers in the 500th commemoration of the Reformation.

We would do well to heed the example of both these powerful role models. Our best parting gift to Bolen would be to emulate his untiring commitment to work for the unity of the church in our own local settings. Meanwhile, from the Prairie Messenger, I had expected more. — **Marie-Louise Ternier-Gommers, Humboldt, Sask.**



Design Pics

the man in the moon

he tossed a scarf  
across his face  
when he felt the morning chill

then the evening wind picked up,  
so he grabbed his big wool hat  
from his pocket  
and pulled it over his ears

and finally,  
when he'd had enough of the cold  
he pulled his blanket over his head  
and tried to sleep

By Denise Young

Everyone needs to commit to change

Continued from page 1

necessary decisions, to discourage or promote certain behaviours and lifestyles for the sake of the new generations and those to come. Only in this way can we preserve the planet."

The decisions, he said, cannot be made just by governments. To effect real change and to do it equitably, everyone must be involved in the discussions and the commitment to change.

Pope Francis urged that particular attention be paid to the knowledge and experience of "those who are engaged in work in the fields, in farming, in small-scale fishing or in the forests, or those who live

in rural areas in direct contact with the effects of climate change."

Those people know, he said, "that if the climate changes, their life changes, too."

Not only do rural communities increasingly feel abandoned, the pope said, in many parts of the world they are experiencing increasing pressure to leave their land, seeking a future in cities or in countries abroad.

In his message, Pope Francis also urged great caution toward genetically modified food.

A growing number of people, he said, seem to "believe they are omnipotent, or able to ignore the cycles of the seasons and to improperly modify the various ani-

mal and plant species, leading to the loss of variety that, if it exists in nature, has and must have its role."

Genetic modification may produce excellent results in the laboratory, which "may be advantageous for some, but have ruinous effects for others," he said. "Genetic selection of a quality of plant may produce impressive results in terms of yield, but have we considered the terrain that loses its productive capacity, farmers who no longer have pasture for their livestock, and water resources that become unusable? And above all, do we ask if and to what extent we contribute to altering the climate?"

Parents the primary catechists

Continued from page 7

Participants were given time to share ways in which they showed mercy and compassion. One attendee shared that when their class was interrupted or not going as well as expected with the children, she thought what might Jesus do for the kids in their group that don't behave? The lesson might not continue as planned, and she said that was OK with her. She expressed that everyone is different and at different places in their lives and as a teacher and person of faith, we can't judge. We can just try to nourish the relationship they have with Christ.

Another attendee expressed it would be nice to have Jesus there to see what he would do with the children, while another said God constantly gives her surprises in her work. People come to visit her, each with their own faith journey, expressing their sorrows. She counts on the Holy Spirit to say what she

should say in those moments.

Taylor spoke on helping the children, adults and community in its faith, touching on the Jubilee for Catechists, a special day recognizing them Sept. 25.

"A lot is possible in your classroom, but it always depends on parents. We, as catechists and clergy, are partnering with the parents, who are the primary catechists of their children. We need to be activating parents. Using our knowledge and expertise, we are supporting the parents in what they do. If we are talking about the mercy of God, we need to understand where those we are serving are coming from. How do we invite parents to teach the faith?

Taylor said in talking about the mercy of God, one needs to understand who they are serving and where they are coming from. When asked, the participants said some of the things they see the parents struggling with are busyness, children's electronics and

distractions, fear of being judged, lack of understanding and feeling inadequate or insecure about asking questions.

The group then watched a video created by the Canadian Conference of Catholic Bishops to celebrate the Jubilee for Catechists entitled "I am a Catechist." Taylor explained the focus of the video as recognizing there is a multitude of types of people who teach the faith, such as bishops, priests, religious sisters and lay people.

"We all have a role as a catechist. Catechism teachers are thought of as only working with children, when in fact it is those in all walks of life. Why did Pope Francis have a special occasion for catechists in the world? Because it's they who are the first witnesses and teachers of the faith. We are the face of mercy to the children, teens and adults that we teach. All of us are called to be a part of the sacramental celebration in the parish."

Statistics show personal choice

**The Editor:** I was surprised to read your editorial (Oct. 5) suggesting that discrimination exists against women, simply because males hold down more of the better jobs in Hollywood.

In normal relationships, a man and his wife do not view themselves as combatants, but rather they view themselves as one. In normal relationships, the couple would normally desire a child, and once the child arrives, the career of one or the other suffers. In most cases a child affects a woman's career more than a man's, and in most cases, the woman prefers it that way so that she can be with her child.

Now if a significant number of women think that way, then of course there will be fewer women moving up the corporate ladder. If

she does not like that arrangement, the person to talk to is her significant other. Hollywood's statistics are not indicative of any widespread discrimination against women, but simply personal choice.

If there was any discrimination, it is discrimination against men who disproportionately go to work while their wife gets to stay at home, live on his salary and play with the babies. Affirmative action programs favouring employment opportunities for women are discriminatory to men and to those women who choose to rely upon their partner's income and raise children.

A Catholic paper ought to have a preferential option for couples raising children. We do not need Hollywood's moral leadership. — **Tom Schuck, Weyburn, Sask.**

Improve quality of care

Continued from page 18

cies to promote every woman's right to a safe birth.

Canada has committed to 20 projects in which Canadian researchers work with African counterparts and policy-makers to improve access and quality of care for expecting mothers and babies.

But Canada can — and must — do more. Canada can direct policies and funding to tackle disrespect and abuse at health facilities. We can insist on sensitization training for global health students and non-governmental organization workers. We can encourage more awareness on the issue for policy-makers and health professionals. We can

support more research on evidence-based policies to inform our goals.

Of course, Canada should always work with local practitioners, researchers and policy-makers to avoid the mistakes of the past. And quality of care should be an integral part of our broader commitment to addressing barriers to health care, such as access, transportation, education and more.

The government of Prime Minister Justin Trudeau has said it wants Canada to take a leadership role in global health, including infant and maternal mortality. Addressing maternal barriers to health care — including quality of care — will help the work we're doing go a lot farther.



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# Catholic students join South African protests

By Bronwen Dachs

CAPE TOWN, South Africa (CNS) — As students and police clash at South African universities, with many campuses closed because of protests against fee increases, Catholic students called on the government to increase its education budget.

“Higher education in South

Africa is chronically underfunded,” the Johannesburg-based Association of Catholic Tertiary Students said in a statement, noting that “the country spends far less on this sector than many other developing countries.”

The high cost of university education, unaffordable for most black South Africans, has become a symbol of the racial inequalities

that remain more than two decades after the end of apartheid.

In a day of violent clashes between students and security forces at the University of the Witwatersrand in Johannesburg Oct. 10, a priest was struck in the mouth by a rubber bullet fired by police.

Jesuit Father Graham Pugin, university chaplain, was urging an end to the violence while standing out-

side his parish church, where protesting students were taking shelter when he was shot. He was treated at a local hospital and released.

The Jesuits said Pugin’s shooting shocked many people, and they offered to mediate to help bring about a solution to the “crisis in the higher education sector.”

Protests at South African universities began in mid-September after the government capped 2017 fee increases at eight per cent, slightly more than the country’s rate of annual inflation. The government froze fee increases for 2016 in response to a campaign.

10 telephone interview.

“Most students acknowledge that free university education cannot happen overnight in South Africa, which faces many enormous challenges,” Dlamini said. “It is a long-term aim.”

“We believe free education is possible if the government takes responsibility” for providing this and restructures its priorities, the association said.

## Pope visits children on ‘Mercy Friday’

By Cindy Wooden

ROME (CNS) — Continuing his monthly Year of Mercy visits to people in particularly vulnerable situations, Pope Francis spent an afternoon Oct. 14 at Rome’s SOS Children’s Village.

The village, which includes five houses, attempts to provide a home-like atmosphere for children under the age of 12 whose parents cannot care for them.

A maximum of six children and a house mother live in each of the houses at the village.



CNS/L'Osservatore Romano

**POPE SPENDS MERCY FRIDAY WITH CHILDREN — Pope Francis talks with young people during an Oct. 14 visit to Rome’s SOS Children’s Village. The village, which includes five houses, attempts to provide a home-like atmosphere for children under the age of 12 whose parents cannot care for them.**

ficking and prostitution. In September, he visited the neonatal unit of a Rome hospital, then went to a hospice, spending time with people who are dying and with their loved ones.



CNS/Ana Rodriguez-Soto

**RELIEF SUPPLIES SENT TO HAITI — Workers move a pallet of donated items to the Betty K VI, a cargo ship moored on the Miami River Oct. 14, as the first load of emergency relief supplies organized by volunteers in the Miami archdiocese was prepared for shipping to Miragoane, Haiti. As a sign of his closeness and concern, Pope Francis sent aid money to hurricane-stricken Haiti. An initial donation of \$100,000 was sent through the Pontifical Council *Cor Unum* to be distributed through the hardest-hit dioceses to assist flood victims. Thousands of Haitians have been displaced by Hurricane Matthew in the country’s southwest. The number of deaths reached 1,000 on Oct. 9, five days after the storm’s 235-kilometre-an-hour winds and torrential rains slammed into the country.**

You know why it’s hard to be happy? It’s because we refuse to let go of the things that make us sad.

— Lupytha Hermin

## Leaders welcome release of 21 Chibok girls

By Peter Ajayi Dada

LAGOS, Nigeria (CNS) — Three Catholic leaders welcomed the release of some of the girls kidnapped in 2014 from a school in Chibok and urged the Nigerian government to prioritize the release of the remaining girls.

Cardinal Anthony Olubunmi Okogie, retired archbishop of Lagos, said he had mixed feelings when he heard the news of the release of 21 of the girls kidnapped by Boko Haram, because he felt like they should have been released before now. Two-hundred-seventy-six girls were kidnapped from the Government Secondary School in Chibok April 14, 2014; 57 escaped the same day and one two years later.

Their Oct. 13 release of the 21 girls was part of a deal brokered by the International Committee of the Red Cross and the Swiss and Nigerian governments.

“Yes, it is cheering news to the parents that they would be reunited with their abducted daughters after a long while,” he told Catholic News Service. “But to me, the girls must have been brainwashed and abused by their abductors during the period and some forcefully married against their wishes.”

Okogie blamed the past administration for not sanctioning the governor of the state under whose watch the incident happened then. He also said the nation’s school system was becoming a laughing-

stock following kidnappings that occurred recently in two different schools in Lagos state.

Bishop Matthew Ishaya Audu of Lafia told CNS that he was happy the girls were still alive.

“We pray that the remaining ones will be released very soon,” he said.

The bishop urged the government to arrange for counselors and psychologists so the young women could be fully integrated into society. He noted that they must have been abused by their kidnappers and thus would feel a stigma.

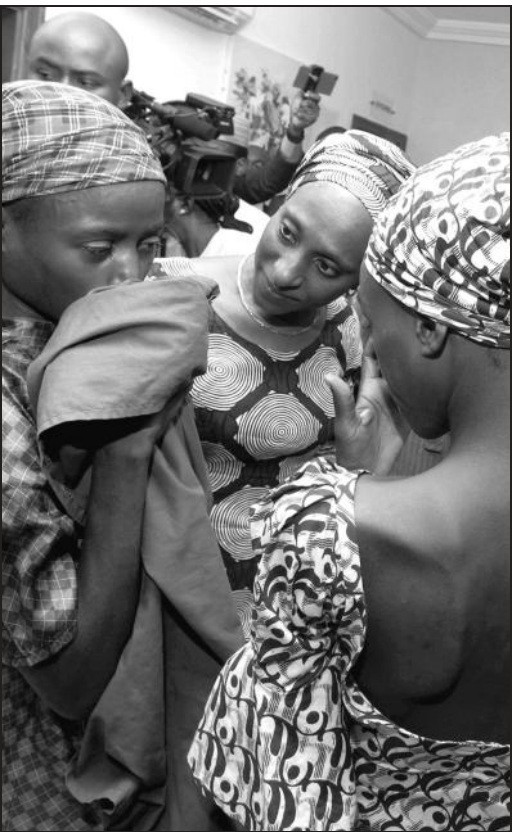
“Also, the government must keep their identities very secret from the larger society so that they will get good husbands to marry them later in life,” he said.

Bishop Felix Femi Ajakaye of Ekiti said Nigerians should thank God for the girls’ release and echoed calls for the government to help rehabilitate them.

“Nigerians must come together to fight evil and sav-

agery in our country,” he added.

Leaders of the #BringBackOur Girls campaign said they would continue to work until all the girls were released or rescued.



CNS/EPA

**SOME CHIBOK GIRLS RELEASED — Oludolapo Osinbajo, wife of Nigerian Vice President Yemi Osinbajo, consoles one of the 21 released Chibok girls Oct. 13 in Abuja. Catholic leaders welcomed the release of some of the girls kidnapped in 2014 from a school in Chibok and urged the Nigerian government to prioritize the release of the remaining girls.**