

Called to mission

“We can’t rely on our maintenance mode anymore,” said Katherine Coolidge at a Study Days session in Saskatoon. “We are now called to mission.” — page 3

SCSBA conference

Delegates to the Saskatchewan Catholic School Board Association’s annual conference and AGM spent the Nov. 4 - 6 weekend learning about the impact of residential schools on First Nations people. — page 6

The Wonder

Author Emma Donoghue’s latest book, *The Wonder*, nominated for the recent Scotiabank Giller Prize, is her ninth novel but it is her first to deal so centrally with religion. Steph Cha of USA Today called the book “a rich Irish bog of religion and duty and morality and truth.” — page 8



Love and loss

Among “seaside stories of love and living with loss” is the film *Manchester by the Sea*. “This is grownup complex human-scale moviemaking of the highest order — an American cinema truly worth celebrating,” writes Gerald Schmitz. — page 9

Helping Trump

A strong white evangelical, white Catholic and Mormon vote for Donald Trump belied the condemnation many religious leaders had levelled at the tycoon and paved the way for a stunning upset after a long and polarizing campaign. — page 12

Working together

“The fruit of ecumenical learning leads to a realization that we need all churches together in order to provide a full and complete witness to the Gospel,” writes Marie-Louise Ternier-Gommers. “For the neglect of one church could well be the strength of another, and vice versa.” — page 13

First Nations youth in crisis need support

By Mickey Conlon

REGINA — With six First Nations youth recently taking their own lives in northern Saskatchewan, Canadian bishops who have ministered in mission territory say the church must continue to be a presence in these remote communities for those experiencing deep pain.

Archbishop Murray Chatlain is the Archbishop of Keewatin Le-Pas, a vast diocese that takes in large portions of northern Saskatchewan and Manitoba and a small corner of northwest Ontario. It’s an area heavily populated by First Nations, Métis and Dene people. Chatlain has seen far too many youth from these communities take their lives in an ongoing crisis that has only recently garnered much attention in Canada.

“The amount of grieving takes its toll,” said Chatlain. “You can get weighed down by the darkness of the situation.”

The Catholic Church needs to go beyond helping families during the grieving process, said the archbishop. It has to be there for families that deal with despair on a daily basis.

“There’s something with the

Conlon is a freelance writer in Regina.

whole culture and community, there’s a lot of despair and lack of hope and purpose,” said Chatlain. “That’s all contributing to these number of suicides.

“So as church, our presence, our trying to help with grieving and then trying to find some ways of helping young people see the big picture of knowing how to pray, how to reach out to God and trying to reach out to the other people God gives them to.”

The despair and lack of hope in these communities saw six Aboriginal girls, all between the ages of 10 and 14, take their lives over a four-week period in northern Saskatchewan communities during October. Crisis teams have been deployed to the affected communities, La Ronge, Deschambault

Lake, Stanley Mission and the Makwa Sahgaiehan First Nation.

La Ronge has been especially hard hit, with two of the girls coming from that community. Chatlain said there has been a strong ministerial presence at St. John Vianney Church, a mission parish that does not have a resident priest. Its pastor, Rev. Lawrence DeMong, OSB, spends about one-third of his time in the town, said Chatlain. That means a lay presence is essential.

“Definitely a lot falls on the laypeople,” he said. “They have tried to have some youth ministry going in that region, there have been efforts to reach out to the young people. But there’s so

— PEOPLE, page 4



CCN/D. Gyapong

Keewatin Le-Pas
Archbishop Murray Chatlain

Pope visits former priests on Mercy Friday

By Cindy Wooden

VATICAN CITY (CNS) — Nearing the end of the Year of Mercy, Pope Francis paid a visit to seven families formed by men who left the priesthood to marry. The Vatican said the visit was a sign that God loves and is merciful to everyone experiencing difficulty.

“The Holy Father wanted to offer a sign of closeness and affection to these young men who made

a choice that often was not shared by their fellow priests and families,” the Vatican said in a statement about the pope’s visit Nov. 11.

The visit was part of the Mercy Friday initiative Pope Francis began in December for the Holy Year, which ends Nov. 20. Almost every month throughout the year, the pope visited a group of people — people recovering from addiction, women rescued from prostitution, infants in a hospital neonatal unit — as his own expression of the corporal works of mercy.

The destinations were not announced in advance and journalists were not invited.

Travelling to an apartment in the Ponte di Nona area on the far eastern edge of Rome, the pope met the families of the former priests. Four of the men had been priests in Rome. A former priest from Madrid and a former priest from Latin America, both now living with their new families in Rome, also were in attendance as was a visiting former priest from Sicily.

After serving in parishes, the Vatican said, “solitude, incomprehension and tiredness because of the great requirement of pastoral responsibility put in crisis their initial choice of priesthood.” The crises were followed by “months and years of uncertainty and doubts that in many cases led them to believe they had made the wrong choice with priesthood. So they decided to leave the priesthood and form a family.”

Pope Francis entered the apartment and was greeted by the priests’ children, who embraced him. The adults, the Vatican said, “could not hide their emotion.”

The former priests and their families did not feel judged by the pope, the Vatican statement said, but felt his closeness and affection. He listened to their stories and paid particular attention to the concerns they raised about “juridical procedures,” apparently in reference to the process of releasing a priest from his priestly promises.

Pope Francis’ “paternal words reassured everyone,” the Vatican said. “In this way, once again, Pope Francis intended to give a sign of mercy to those who live in a situation of spiritual and material difficulty, showing the obligation to ensure no one feels deprived of the love and solidarity” of the church’s pastors.

The Qur’an and the Bible explored

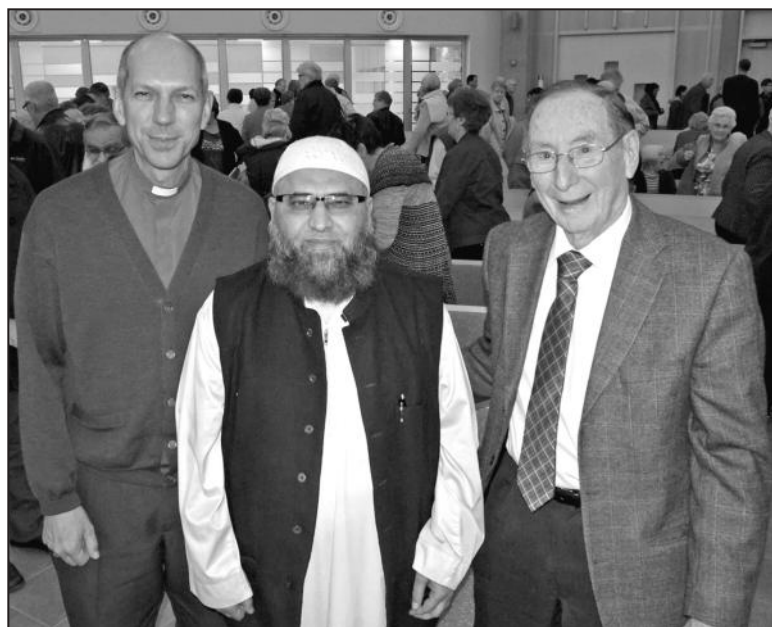
By Kiply Lukan Yaworski

SASKATOON — The relationship between the Qur’an and the Bible was explored in the third session of a Christian Study of Islam series underway in the Roman Catholic Diocese of Saskatoon.

Scholar, author and Lutheran minister Dr. Roland E. Miller was guest speaker at the public lecture Nov. 3 at the Cathedral of the Holy Family, offering an overview of the function of each holy book.

Summarizing his topic, Miller said: “Two books, two different primary purposes, different perceptions, yet many points of contact, much to talk about, much to bring us together — for who in the world does not need guidance, and who in the world does not need salvation?”

In addition to presenting passages to show the primary purpose of the Qur’an (to offer God’s guidance) and the primary purpose of the Bible (to reveal God’s plan of salvation), Miller’s presentation also examined the Qur’anic understanding of Jesus. Imam Sheikh Ilyas Sidiyot of the Islamic Association of Saskatchewan provided a response to the lecture to conclude the evening.



Kiply Yaworski

THE QUR’AN AND THE BIBLE — Archbishop Donald Bolen of Regina, Imam Sheikh Ilyas Sidiyot of the Islamic Association of Saskatchewan, and featured speaker Dr. Roland E. Miller (from left) participated in the Nov. 3 session of a Christian Study of Islam series underway in Saskatoon. Some 500 attended the public lecture at the diocesan cathedral about the relationship between the Qur’an and the Bible.

Archbishop Donald Bolen of Regina introduced Miller as “one of the great teachers of my life” to some 500 assembled for the lecture. Another of Miller’s former students — Sister Phyllis Kapucinski, NDS — is a member of the organizing committee of

the diocesan Foundations series, along with Rev. Bernard de Margerie and Rev. Colin Clay.

Born in Saskatchewan, Miller served for years as a missionary among Mappila Muslims in India.

— EDUCATION, page 6

U.S. voters reject most Catholic issues

By Carol Zimmermann

WASHINGTON (CNS) — In this year's election, voters went against nearly all of the ballot initiatives backed by Catholic leaders and advocates, except the referendums on minimum wage increases and gun control measures.

Voters passed an assisted suicide measure in Colorado and voted in favour of the death penalty in three states and in favour of legalized recreational marijuana in four states and against it in one. They also voted for minimum wage increases and gun control measures in four states.

In Colorado, the only state with an initiative to legalize assisted suicide, voters passed the measure, making the state the sixth in the nation with a so-called "right-to-die law," joining Washington, Oregon, California, Vermont and Montana.

"The decision the voters of Colorado have made to legalize physician-assisted suicide via the passage of Proposition 106 is a great travesty of compassion and choice for the sick, the poor, the elderly and our most vulnerable residents," said Jenny Kraska, executive director of the Colorado Catholic Conference.

"Killing, no matter what its motives, is never a private matter; it always impacts other people and has much wider implications," she said in a Nov. 9 statement.

Kraska also said the state's initiative will only "deepen divides

along lines of race, ethnicity and income in our society and entrench us deeper into a culture that offers a false compassion by marginalizing the most vulnerable."

The three death penalty referendums before voters this year all ended in favour of capital punishment. Oklahoma voters re-approved the use of the death penalty after the state's attorney general had suspended executions last year. Nebraska voters also reinstated the death penalty that had been repealed by state lawmakers last year. In California, voters defeated a ballot measure to repeal the death penalty in the state and narrowly passed an initiative aiming to speed up executions of death row convictions.

Karen Clifton, executive director of the Catholic Mobilizing Network, the national Catholic organization working to end the death penalty, said in a Nov. 9 statement that "despite referendum losses" in those states, she was hopeful "the country will continue to move away from the death penalty and toward a greater respect for life." She also praised the work of Catholics on the state level to end the death penalty.

Clifton said the state ballots gave Catholics the chance to "prayerfully reflect on the dignity and worth of all life during this Jubilee Year of Mercy and to continue moving away from violence as the answer in our criminal justice system."

The California Catholic Conference said it was "extremely



CNS/Bobby Yip, Reuters

REACTION TO U.S. ELECTION — A street performer dressed as the Statue of Liberty holds photos of U.S. presidential candidates Donald Trump and Hillary Clinton in Hong Kong's financial district Nov. 9 after Trump won the election.

disappointed" that the ballot to repeal the death penalty didn't pass, stressing "it would have been the fitting culmination of a year-long calling to live out the works of mercy." And the Catholic bishops of Nebraska expressed similar disappointment, saying in a statement they would "continue to call for the repeal of the death penalty when it is not absolutely necessary to protect the public safety."

Voters in California, Massachusetts, Nevada and Maine approved recreational marijuana initiatives, while Arizona voters rejected it. California, Massachusetts and Arizona bishops spoke out against the initiatives.

The Boston archdiocese spent \$850,000 in a last-minute effort to defeat the ballot measure, saying increased drug use was a threat to those served by the Catholic Church's health and

social service programs.

In a statement opposing the ballot measure, the Massachusetts Catholic bishops referenced a report from the National Institute of Drug Abuse that said marijuana is the most commonly used illicit drug in the United States.

"Its widespread use and abuse, particularly by young people under the age of 18, is steadily increasing while scientific evidence clearly links its long-term damaging effects on brain development," the bishops said.

On minimum wage ballots, voters in Maine, Arizona and Colorado voted to increase the minimum wage to at least \$12 an hour by 2020 and in Washington they voted to increase it to \$13.50 an hour by 2020. Catholic Charities USA has long been a proponent of raising the minimum wage as have other groups

that work to reduce poverty.

Gun control measures passed in three states — California, Nevada and Washington — and lost in Maine.

Although gun control has not been taken up by the U.S. bishops as a body, some bishops have spoken out in favour of gun control measures, including Cardinals-designate Blase J. Cupich of Chicago and Kevin J. Farrell, the former bishop of Dallas who is prefect of the new Vatican office for laity, family and life.

Measures on climate change, an issue backed by the Catholic Climate Covenant, were rejected by voters. In Washington state, a ballot initiative called for the first carbon tax in the U.S., and a Florida measure would have restricted the ability of homeowners to sell electricity created through rooftop solar panels.

Pro-life supporters denounce Pavone over Facebook video

By Rhina Guidos

WASHINGTON (CNS) — Pro-life supporters in the Catholic Church are denouncing activist Rev. Frank Pavone for what he said was an "emergency situation" on the eve of the U.S. presidential election.

"What did he do?" wrote Ed Mechmann, a public policy director whose areas of concern include pro-life issues, in a blog for the Archdiocese of New York. "He used a dead aborted baby, laying naked and bloody on an altar, as a prop for his video."

But Pavone, no stranger to controversial situations, said he was trying to drive home, in a visual and impactful way, what it meant to choose one presidential candidate over the other on election day. Pavone, appealing for votes for Republican presidential candidate Donald J. Trump, said he was showing "the Democrats' support of baby-killing."

"I'm showing the reality," he said in an interview on election day with Catholic News Service. Pavone is a member of Trump's Catholic advisory group.

But some say what he did, how he did it and where he did it — a body on an altar via Facebook Live — amounts to desecration of a body and also is sacrilegious because it was done on an altar, which should be used only for

sacramental purposes, not to advance a political candidate.

"When a photo of a pro-life priest with a naked corpse of an unborn child on an altar is used to get out the vote, it's time to say: ENOUGH!" wrote Dominican Father Thomas Petri of Washington on Twitter Nov. 7.

Mechmann, of the New York archdiocese, wrote: "It is hard for me to express in calm, measured terms, the revulsion I feel about this."

But Pavone said that everyone should be repulsed by the act of abortion and that's what he was trying to show.

"You can't do it with words," he said, about why he chose to do a Facebook Live video.

Pavone said he was alone, in a chapel with the body, which he said was given to him by a pathologist who had received it from an abortion clinic.

But the viewing was a very public affair. By election day, it had been viewed 707,000 times. Pavone said he has apologized to those who were offended and has posted an apology but has not taken down the video.

In 2014, New York Cardinal Timothy M. Dolan cut ties with Pavone and his group Priests for Life, saying the priest refused to allow an audit of the group's finances. Priests for Life is based in Staten Island, New York.

"Christmas is joy, religious joy, an inner joy of light and peace."
Pope Francis

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Sister sews hope for war-ravaged children

By Jean Ko Din
The Catholic Register

TORONTO (CCN) — Sister Rosemary Nyirumbe firmly believes that a woman’s most valuable asset is her resilience.

Women, she says, have the inner strength that can overcome any hardship. She is living proof of that — her own resilience has changed the lives of more than 2,000 Ugandan women and girls.

“Sister Rosemary is one of the most outstanding African nuns that is living today and it’s not just an overstatement,” said Rev. Stan Chu Ilo, founder of Canadian Samaritans for Africa. “She personifies the Gospel values in its highest form through the sacrifices she has made to the development of African girls and women, her commitment to eradicate poverty in Africa, but also her commitment to build a culture of peace.”

Nyirumbe is a spunky ball of energy known to many as the African Mother Teresa. The five-foot tall Sister of the Sacred Heart of Jesus first caught the world’s attention when she was awarded the 2007 CNN Heroes Award for her work as director of St. Monica Girls Tailoring Center in Gulu, Uganda.

The story of her fight to restore hope to her war-torn country began to gain traction when the 2013 documentary, *Sewing Hope*, received critical acclaim. The documentary was about the Sewing Hope Foundation, an organization she established in 2012 to build a sustainable business for girls, selling handmade pop-tab fashion bags.



Sister Rosemary Nyirumbe

The documentary was followed by a book of the same name in 2014, when she was also named one of *Time* magazine’s 100 Most Influential People.

Last July Nyirumbe was among the inaugural recipients of the *Veritatis Splendor* Award during World Youth Day in Krakow, Poland. The award, named in honour of John Paul II, is presented for lifetime achievement and service to the Catholic Church.

“Sometimes you hear these strange titles being given to me and I always find myself taken by surprise that I have been called this and that,” said Nyirumbe. “But on the other hand, I find that I’m not going to be buried in

these titles. I like them because they have given me a platform that I can use to bring a voice to the voiceless.”

On Nov. 5, Nyirumbe was the guest of honour at the Canadian Samaritans for Africa’s annual African Awareness Night in Mississauga, Ont. Chu Ilo invited Nyirumbe to speak to Canadians about “supporting the African woman in Africa’s march to modernity.”

“One of the greatest values of African women is resilience, and of course, I must speak about the young women I work with is resilience,” said Nyirumbe. “We are to teach them by giving them practical skills to sustain their life and to sustain their children.”

Nyirumbe said her mission has always been to dedicate her life in service of Africa’s future. By helping girls who were forcibly enlisted as child soldiers by warlord Joseph Kony and his guerrilla group, the Lord’s Resistance Army (LRA), Nyirumbe and her small Catholic school became a beacon of hope for a new life.

Decades of brutal conflict, which began in 1987, left a deep scar in the Ugandan people. Kony and the LRA have been implicated in abducting at least 66,000 children and forcing them to become armed soldiers against their own families and communities.

Young girls were especially valuable, both as soldiers and sex slaves for commanding officers. At the age of 13 or 14, these girls would be forced to become “wives” to the rebel men. Many of them became pregnant.

Kony and the LRA are now on the run, but in their wake they have left thousands of children tormented and broken.

When these young women returned to their homes, they faced a cultural belief that women and

their children belong to their husbands. The girls were often rejected for having children of LRA rebels. They had nowhere to go.

“It was a demand-driven idea,” said Nyirumbe. “Some having children, some expecting children and of course, they didn’t really know where to go and they needed somebody to rely on. For me, I felt it was a great opportunity that God had put us there as religious women. And not just as religious women, but African religious women who could show these girls exactly how to be mothers again.”

When Nyirumbe first came to St. Monica’s as director in 2002, she knew instantly that she had to open the school doors to these girls. The school, which originally opened in 1982 to help school dropouts, had a capacity for 300 students. Only 30 girls were enrolled.

Nyirumbe and her fellow Sisters of the Sacred Heart of Jesus faced many challenges, including hostility from the community for taking in former child soldiers and their children. To help fund the school, Nyirumbe worked as a driver for her sister, a government minister.

When she wasn’t doing that, she drove around looking for girls living on the streets.

Nyirumbe believed that the

— SEWING HOPE, page 4

We are called to mission, not maintenance: Coolidge

By Kiply Lukan Yaworski

SASKATOON — Parishes are called to be places of lay formation, said Katherine Coolidge of the Catherine of Sienna Institute, at a Study Days session offering practical suggestions for how parishes can create intentional disciples.

Creating a parish culture of discipleship is not a quick fix, but a process of conversion and transformation that can eventually build a faith community where Christians are called and equipped to be intentional disciples, she said.

“We can’t rely on our maintenance mode any more,” she said. “We are now called to mission.”

Beginning in prayer with the account in Acts 9:10-19 about Saul and Ananias, Coolidge asked participants to envision a model of church in which parishioners would be formed and equipped to act like Ananias, going out to walk as companions to those who are seeking to follow Jesus.

She stressed the importance of “thresholds of conversion” along an individual’s faith journey — a movement from initial trust to spiritual curiosity, that continues through spiritual openness, spiritual seeking and finally intentional discipleship.

Building parishes as a place of trust, with a culture of spiritual

accompaniment and evangelization, becomes the basis for calling forth a deeper, life-changing commitment to living as a disciple of Jesus Christ, she described.

Coolidge provided “a few rules of thumb,” that included keeping the end in mind: making disciples and forming apostles. “Institutions do not make disciples. People make disciples.” Parishes should begin by making disciples of adults, who will then be key to making disciples of children and youth, she added.

At times, a parish’s culture will unintentionally suppress spiritual growth and conversion, she pointed out. “We have too often come to accept religious identity without personal faith as normal,” she said. The consequence is that the graces many Catholics have received may “bear little fruit” — it is as if we have received a gift that sits unopened.

Using examples of personal conversion, of parish transformation, and historical moments of renewal, Coolidge shared stories and encouraged participants to visualize steps to be taken in their own ministry or parish.

Rather than being “seed sowers,” Christians are called to be “fruit farmers” — actively working to nurture and support the

— SHARE, page 7

Mercy must remain church’s focus

By Deborah Gyapong

OTTAWA (CCN) — Mercy is not merely a project for one year, but the way the church continues to reveal the loving face of God in Jesus Christ, says Cardinal Gerald Cyprien Lacroix, Primate of Canada.

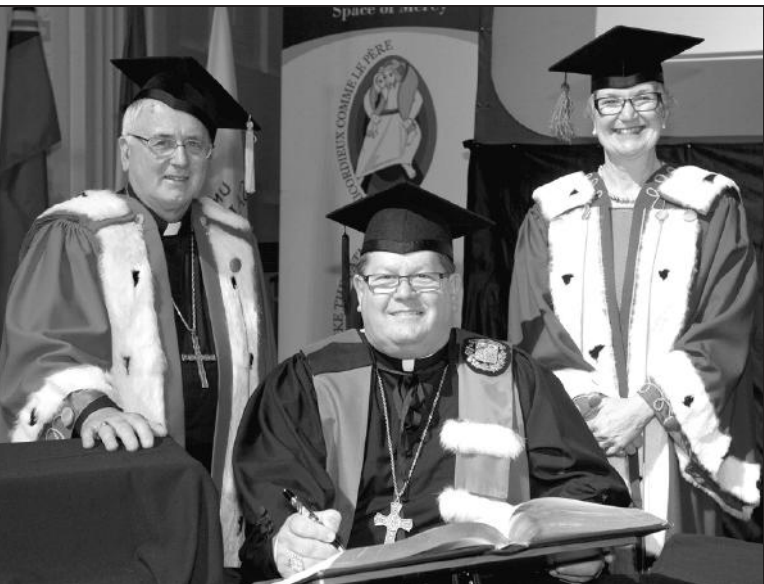
In a speech at Saint Paul University Nov. 4 after receiving an honorary doctorate, the Archbishop of Quebec said he hoped the fruits of the Jubilee Year of Mercy would continue to inspire the faithful to spread the Good News.

The Archbishop of Quebec said he committed himself to working with his brothers and sisters to “open the doors of the Good News that frees hearts from the anguish of doubt and fights illusions that lead to dead ends.”

He outlined the need for God’s mercy in a world beset with the horrors of genocide, terrorism and war. Quebec has not escaped the “powerful wave of secularization that swept the West” and transformed a traditionally believing society, he said. The narcissistic vision that maintains the importance of autonomy and individualism makes it difficult to present the history of salvation since our creation in the image of God.

Can we speak of mercy without an awareness of a deep need to go beyond the limits of this narrow, selfish “self” that may be secretly suffering and aspiring to the kindness of a higher power? he asked.

It is urgent to remind our Christian communities — and even the outskirts of our teeming, noisy cities where the joy of the



Sylvain Marier, courtesy Saint Paul University

MINISTRY OF MERCY — Saint Paul University awarded Cardinal Gerald Cyprien Lacroix an honorary doctorate Nov. 4, recognizing his ministry of conveying the mercy of God. He is shown here with Chancellor Archbishop Terrence Prendergast of Ottawa and Rector Chantal Beauvais.

Gospel has not dispelled the torpor of indifference — that “Jesus Christ is the face of the Father’s mercy,” he said.

Lacroix urged Christians to move beyond their comfort zone to “reach out to people wherever they are,” whether in geographical or ideological peripheries, and do so with the confidence instilled at Pentecost, without fear.

“I am convinced our forces to achieve the mission do not reside in our ecclesial structures, in new parish groupings, and in majestic churches with steeples pointing to the sky to which people no longer look,” he said in French. The spreading of the Good News and the transmission of faith is “no longer the responsibility of public institutions,” especially when it

comes to sharing it with young people. Success can no longer be measured in the number of baptisms or the size of crowds at religious celebrations.

“We need to invent new paradigms for the transmission of an enlightened and life-giving faith,” he said. “The door is wide open to innovation projects, renewal and consolidation and I am delighted to see the enthusiasm for the mission among the priests and deacons, consecrated persons in the variety of charisms of the committed laity all ages and all backgrounds.”

Lacroix spoke of the millions of people who have crossed through Holy Doors established

— LACROIX, page 5

Euthanasia opponents: getting accurate stats a problem

OTTAWA (CNS) — With euthanasia occurring in Quebec at triple government predictions, obtaining accurate statistics on medically assisted deaths across Canada is almost impossible and could lead to abuse, according to opponents of the practice.

A recent report from the Quebec government showed 262 euthanasia deaths in the first seven months after the province legalized the practice last December.

Quebec Health Minister Gaetan Barrette told journalists he was surprised at the figure, which is about three times higher than anticipated. He said the number of euthanasia deaths in the province could reach 300 by the end of the year, but the executive director of the Euthanasia Prevention Coalition believes the figure will be closer to 450.

Alex Schadenberg, coalition director, told Canadian Catholic

News that, even in Quebec, where the requirements for reporting and oversight are the most rigorous, euthanasia deaths are likely being underreported. He also expressed frustration at a lack of transparency in other provinces, making it impossible to compile accurate statistics on assisted suicide and euthanasia, leaving no way of identifying instances of abuse.

"A system was promised, but we don't know what it is," Schadenberg said.

Quebec's law resembles those of Belgium and the Netherlands, which rely on doctors to self-report instances of euthanasia, Schadenberg said.

"The doctor does the death," but there is no way of knowing if he or she reports all of them, especially those that fail to meet the government's criteria, he said.

Across the rest of Canada, there is no co-ordinated system to com-



Art Babych

Alex Schadenberg

pile information on euthanasia and assisted suicide, Schadenberg said. The federal law passed in June

that legalized assisted suicide requires the government to establish reporting guidelines to record requests and approvals for assisted suicide, but those guidelines remain unwritten.

As of mid-October, in addition to the euthanasia cases in Quebec, there had been about 200 known cases of assisted suicide in other provinces, according to various media reports.

But Schadenberg said some smaller hospitals are not releasing any data for privacy reasons, and he predicted that could become a trend.

In Quebec, the government report included three cases of euthanasia that did not comply with the law, but there is no information on what, if anything, will happen in those cases, said Aubert Martin, executive director of the province's grassroots anti-euthanasia organization, Living

with Dignity.

"We're talking about killing a human being," Martin said. "This is criminal. Is there going to be any followup?"

Schadenberg said the Quebec government will not divulge the circumstances of those three euthanasia deaths. One patient was not terminally ill, as required. There is no sign "they are even slapping the wrist of the doctor involved," he said.

Quebec's oversight commission, which examines whether doctors have followed the criteria for euthanasia, is already being criticized as "too demanding and too curious," said Martin. He said he was not surprised at the high number of euthanasia requests in Quebec.

A report after six months had already shown the numbers were "exceeding predictions by two or three times," he said.

Despite its surprise at the high numbers, the Quebec government is considering proposals to soften safeguards, such as no longer requiring approval of a second doctor for each euthanasia request, Martin said.

He estimated only 10 to 12 doctors have been involved in Quebec's reported 262 deaths. In Quebec City, where most of the deaths by euthanasia have occurred, "there are only two of them doing the job," Martin said. "They're the two complaining (about the requirement for a second doctor)."

The government claims there is a consensus regarding euthanasia, but it contradicts this by claiming it is hard to find a second doctor to OK it, Martin said.

"Every precautionary measure sold as a way to pass the law is now seen as an obstacle," he said. "So if we follow that logic, it's easy to predict in the next years, what we call the slippery slope will be felt as wanted progress."

People encouraged to educate themselves on Aboriginal reality

Continued from page 1

much more that needs to happen."

It's something the community itself recognizes, said Chatlain. One program that has been tried is White Lightning, where peers support peers around suicide issues.

"It's not flying in experts from other places — which can be helpful — but it's trying to build up the capacity to deal with some of the situations from the community itself," he said.

"They're trying to figure out what can we do today for the young people that gives them some spiritual tools to try to find more hope and support in their ups and downs."

Corey O'Soup is the new Saskatchewan children's advocate and

was thrust into dealing with the suicide crisis in his first days on the job. The father of five from the Key First Nation agreed that the solutions must come from within. He told MBC Radio that the solution doesn't originate in Regina or Saskatoon, "the community has to lead the discussions."

Community leaders in La Ronge have been working with the Red Cross to develop a community safety plan that would see youth workers hired for each of the Lac La Ronge Indian Band's six communities. The youth workers would offer suicide prevention training to parents, schools and the community, as well as creating activities and programs to meet the different needs of the community.

The Catholic Church, among

other denominations, has "to offer the covenant of healing, compassion and love that Jesus brought to us by his incarnation and redemption," said Bishop Noel Simard of Valleyfield, Que. The church, he said, must share in the responsibility to help because of its role in the residential schools where the Canadian government co-opted churches in trying to assimilate Aboriginals.

"We caused big problems, lots of tension, in their families," said Simard, who before his current appointment served as auxiliary bishop in northern Ontario's Sault Ste. Marie diocese, with its significant First Nations' population. "So we need to attempt to reconcile with them and to help them reconcile with themselves and each other. The family is very broken on the reserves."

Still, it remains a complex sit-

uation, said Chatlain.

"I ask people to refrain from making simple analysis or quick solutions, but to engage and try to get a sense of how much depression and how much cultural upheaval there has been in northern communities," he said. "There's no simple answers but I think the ways we are all trying to wrestle with what little parts we can do, what God is asking us to do, to try and make a positive difference."

And it goes beyond just the suicide crisis, according to Chatlain.

"There's a lot of expression of the pain that is there," he said.

"I encourage people to pray and educate themselves more on our Aboriginal reality. This isn't about us doing it for the people, but it is how do we helpfully accompany."

(With files from Evan Boudreau.)

Sewing Hope to expand

Continued from page 3

best way to help the young women through their trauma was to teach them practical skills. Learning to sew became an allegory to help girls stitch together a new livelihood for themselves.

In 2012, she established the Sewing Hope Foundation with Rachelle Whitten. The organization promoted a trendy global brand that sells pop-tab fashion bags. Funds raised were used to pay the girls that sewed each bag by hand.

"I like to talk about these bags with a lot of joy and pride," Nyirumbe said. "These bags are made by pop tabs thrown away by people and once they are collected, the girls use just needle and thread. It represents these young women who were once discarded and are now rebuilding their own lives."

The Sewing Hope Foundation has allowed St. Monica's to expand its training programs that include agriculture, basic computer skills and hairdressing. Nyirumbe expanded the catering program to include a restaurant and a catering business. A local health clinic also operates within the building.

Recently, the school added a day-care and a kindergarten for the girls' children.

The school that was once a humble refuge has become a central hub for the town of Gulu. Graduates from St. Monica's are able to find jobs in local hotels and community centres. Many have even started their own businesses.

My hope is to replicate what she is doing in many places in Africa," said Chu Ilo.

Chu Ilo and the Canadian Samaritans for Africa are working with Nyirumbe on a new venture to expand the Sewing Hope Foundation to other regions. He is also hoping to strike partnerships with Catholic school boards in the Greater Toronto Area to create an experiential learning program that might give students the opportunity to go on volunteer mission trips to St. Monica's school.

"The Catholic social teaching, sometimes, we think of texts of documents . . . but really, Catholic social teaching is the everyday experience," said Chu Ilo. "That is exactly what we see Sister doing and what we try to inspire now."

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New multi-faith approach to old economic problem

By Michael Swan
The Catholic Register

TORONTO (CCN) — Every armchair economist in the country wonders how a country so rich can have so many people who are poor.

Canada’s economy annually produces \$1.6 trillion worth of goods and services. On a per



Catholic Register/Swan
Michael Fullan

capita basis, Canada ranks 10th among all nations in economic output. In 2014, our per person GDP (gross domestic product) was \$56,076.52. But one in

seven Canadians, 4.9 million of us, lives in poverty, according to a review of 2015 tax data by the Christian ecumenical policy think-tank Citizens for Public Justice.

If you doubt the statistics, just take a walk, Ayesha Valliani recommends.

“You only have to walk through the streets of Yorkville on a Friday night,” said the researcher for the United Nations Special Rapporteur for Freedom of Religion and Belief and the British Foreign and Commonwealth Office. “You can see cars that you can’t drive around in the city because they’re so expensive, so absurd and cost over \$1 million. And a homeless person sleeping beside that car.”

What role can people of faith play in closing that income gap? Finding answers to that question is what drove Valliani, a Muslim, to work with people of other faiths in setting up a multi-faith symposium on basic income at St. Michael’s College last month.

It was a close look at an old idea — that every citizen should have enough money for necessities and a dignified life. The symposium was the brain-child of Christian-Jewish Dialogue of Toronto. They brought together politicians, business leaders, social workers, theologians and poor people themselves to talk about ways of ensuring that all

Canadians have the basics.

“Those of us from Judaeo-Christian backgrounds, such as myself, seem to have lost our way in being able to translate our faith into more meaningful action to support the most vulnerable in our society,” Catholic real estate investor David Walsh told the conference. “The culture of individualism and secularism dominates our lives.”

Walsh is dismayed by knee-jerk reaction from businesses against any new taxes or innovation in social policy.

“Business seems to be brain dead as far as a lot of these issues go,” said Walsh.

Conferences on basic income have become a growth industry in recent years. The Ontario government committed to running a pilot program on basic income in its 2016 budget, with the expectation that it will begin in 2017.

It’s not a new idea. In the first Pierre Trudeau government, the prime minister’s principal secretary, Marc Lalonde, talked up a Guaranteed Annual Income in 1970. The “Mincome” pilot was run in Dauphin and Winnipeg,

Man., from 1974 to 1979, but lost momentum with the changes in government and policy. Conservative libertarian economist Milton Friedman proposed a guaranteed income as early as 1962.

From Brazil to Finland, at least half-a-dozen countries are experimenting with variations on the basic income idea.

The union-funded economic think-tank Canadian Centre for Policy Alternatives believes that, depending on how the system is designed, anywhere from \$49 billion to \$177 billion a year in new spending could wipe out poverty in Canada. This isn’t money to be derived from efficiencies. It would mean double-digit tax increases.

The sticking point is the idea that basic income would mean giving some people money for nothing while the rest of us go to work everyday. In Switzerland earlier this year voters rejected a basic income proposal by a whopping 77 per cent majority.

Basic income systems already exist for certain groups of Canadians. The Canada Child Benefit

amounts to a guaranteed basic income for children under 18. Just by filling in a tax form, Canadian seniors receive the Guaranteed Income Supplement. But in between all we’ve got is welfare.

Social workers spend their days navigating the maze of social assistance restrictions and programs. Michael Fullan, executive director of Catholic Charities, says social work could be much more than a bureaucratic paper chase if there was a straightforward basic income in place.

“You would be dealing with a clientele, for lack of a better word, that would come in and have some of the basic necessities of life. So that would help you to deal with some of the other kinds of issues happening in life — whether it be marriage, family, child problems. But you’re not having to deal with the abject poverty issues,” said Fullan.

Catholic Charities recently submitted a brief to the federal government urging a national housing policy. If people could be decently and reliably housed that’s half the battle, said Fullan.

Lacroix says he is inspired by Pope Francis

Continued from page 3

in dioceses around the world during the jubilee year who have “tasted through prayer God’s mercy.”

“In all cases and all situations, the Lord reached out, listened and touched the heart,” he said. “Prayer meets our human mercy of hunger and love. His power is endless as the love that nourishes eternal.”

Any new paradigms will require our taking responsibility to personally enter through the “holiest door” — that of prayer, he said. It is through prayer we encounter the God who is both wholly Other yet completely present. It is through prayer we unite our hearts and minds with the love of God the Father, and the face of his mercy, Jesus Christ, in the fire of the Holy Spirit, he said.

Prayer is a place of adoration, worship, dialogue and humility as we express our needs, he said. It is the “cry, breath and energy of the Spirit” that propels us “into the joy of the mission toward our brothers and sisters wherever they are.”

Lacroix spoke of how Pope Francis in his writings, his words and his actions inspires and guides him, especially in his call for pastors to dwell closely with their people and take on the smell of the sheep, and to exhibit the tenderness, compassion closeness of the Good Shepherd, especially those who suffer.

The cardinal’s keynote address crowned a symposium on Being a Church of Mercy Nov. 4 - 5 to mark the closing of the jubilee year that ends officially Nov. 20.



Art Babych
REMEMBRANCE DAY CEREMONY — Assembly of First Nations National Chief Perry Bellegarde laid a wreath at the Remembrance Day ceremony at the National War Memorial in Ottawa Nov. 11, 2016.

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Sunday afternoons from 2 - 3:30 p.m., Nov. 20 & 27
Cost: \$10 / session.

Holy Scripture, Holy Lives: Bible Study for Busy People
Gisele Bauche. Come for one, some or all sessions. Nov. 22 & 29,
10 a.m. - 12 noon, repeated from 6:30 - 8:30 p.m. Cost: \$15/session.

An Introduction to the Enneagram
Sarah Donnelly and Sr. Marie Gorsalitz, OSU.
Saturday, Nov. 26, 9:30 a.m. - 3:30 p.m. Cost: \$55 (includes lunch)

A Gospel Series: John — Gisele Bauche
Saturday, Dec. 3, 8:30 a.m. - 3 p.m. Cost: \$40 (includes lunch)

Advent: Waiting in Joyful Hope — Sarah Donnelly, MDiv.
Saturday, Dec. 3, 9:30 a.m. - 2:30 p.m. Cost: \$55 (includes lunch)

Spirituality & Psychology in Sexuality & Intimacy
Dr. Bill Nelson. Saturday, Dec. 10, 9 a.m. - 4 p.m.
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Day Away: Gisele Bauche. Second Wed. of the month. Cost: \$25 w/lunch. Sept. 14.

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SCSBA focuses on reconciliation

By Frank Flegel

SASKATOON — Delegates to the Saskatchewan Catholic School Board Association's (SCSBA) annual conference and AGM spent the Nov. 4 - 6 weekend learning about the impact of residential schools on First Nations people, their children and grandchildren.

The conference theme, "Healing Through the Living Gospel: Truth and Reconciliation in Catholic Education," featured speakers and a panel who spoke

about hurt and the road to reconciliation.

Eugene Arcand was a member of the Truth and Reconciliation Commission's (TRC) Residential School Survivor Committee. He spoke about the 94 TRC recommendations, but spent more time describing his experience in residential school. He said he learned animal instincts when he was in school.

"I was a party animal; I loved to fight; I was a bad parent, but I have a good wife. I tried to forget with drugs and alcohol" — all

behaviours learned in school. Things have improved somewhat, said Arcand, but he sees bad behaviour among young people in indigenous communities, "because they don't know who they are."

Reconciliation has no boundaries, said Arcand. "We've never done this before and we don't know how to do it. It is a call to action for everyone, not just the government."

Other speakers had similar themes about lack of identity.

Joanna Landry is First Nations, Métis and Inuit Education co-ordinator for the

Regina Roman Catholic School Division. She described several support programs for indigenous students that the Regina Catholic school division has developed and maintained, especially since 2000.

Shane Henry and CeCe Baptiste, second- and third-generation descendants of parents and grandparents who attended residential schools, described their own experiences of taunts and abuse in school.

Henry, a researcher/writer for the Saskatoon Tribal Council, said he has a complicated relationship with the Catholic Church. "It is not compatible with my indigenous identity." Reconciliation may be a bridge too far for some, said Henry. "Give First Nations some latitude to come to a good place. Genuine love is the order of the day, but conditions have to be right for that to happen."

Baptiste is a financial analyst with the University of Saskatchewan's Institutional Planning and Assessment Unit. She shared her experience as the only Aboriginal in her school and the abuse she experienced when she took grades 9 and 10 on her reserve. "I had to take care of myself. I didn't belong in the city and was too white for the reserve."

George Lafond was Saskatchewan's first indigenous treaty commissioner, from 2012 - 2016. He said there are five steps to reconciliation: spiritual, legal, economic, political and educational. "Indian kids need more to allow them to compete in the world," arguing that equality with non-indigenous students is not enough.

Boyko re-elected Catholic board chair

By Derrick Kunz

SASKATOON — Greater Saskatoon Catholic Schools' Board of Education held its organizational meeting, the first meeting since October's civic election, on Nov. 7, at which Diane Boyko was re-elected chair of the board.

The 10-member board has nine returning trustees: Debbie Berscheid, Ron Boechler, Diane Boyko, Jim Carriere, Tom Fortosky, Todd Hawkins, Tim Jelinski, Alice Risling and Wayne Stus. Sharon Zakreski-Werbicki was elected to fill the 10th seat.

Trustee Wayne Stus, who represents rural areas around Saskatoon, including the cities of Martensville and Warman, was elected vice-chair for the second consecutive year.

"The electorate appears pleased with the direction of the board," Boyko said, referring to the fact all nine incumbents were re-elected. "We have the opportunity to build on the momentum of the past several years. Catholic faith-based education is as strong as it ever has been. Our growing enrolment, opening six new schools next year and an increasingly diverse student body, demonstrate the support of our parents and the community. We continue to improve student outcomes and achieve the academic excellence



PM file

Diane Boyko

we strive for as a division."

Fiscal challenges around funding and uncertainty around "transformational change" for education in Saskatchewan are also top of mind for trustees. "We will go forward doing the good work that we do. Our board and our administrative team will continue to show great care for our students, our staff and for each other."

Rev. Kevin McGee, administrator for the Roman Catholic Diocese of Saskatoon, began the meeting with a prayer and a short commissioning service. He spoke about trustees using their God-given gifts in service to students, parents and staff.

www.prairiemessenger.ca



Kip Yaworski

CALLED AND GIFTED — A Called and Gifted workshop was presented by facilitator Katherine Coolidge of the Catherine of Siena Institute (left) Oct. 21 in the Roman Catholic Diocese of Saskatoon, working with a local organizing committee that included Rita Taylor, executive assistant to the director of Pastoral Services (right). Parishioners and ministry leaders from across the diocese and beyond participated in the workshop, designed to help individuals discover God's call, discern their charisms, and equip them as apostles for their mission in the world.

Education will always bring us together, says Saskatoon imam

Continued from page 1

In 1976 he moved to Regina as professor of Islam and World Religions at Luther College, working with the late Rev. Isidore Gorski of Campion College to establish the Religious Studies Department at the University of Regina.

"To bring Muslims and Christians together to discuss fundamental issues is a very good idea indeed," said Miller, pointing out that together the two faiths make up some 55 per cent of the world's population.

"Surely it is plain that if Christians and Muslims are friends and mutually co-operative, the world would be a better place. In fact it might be said they have the fate of the world in their hands."

For Muslims, he said, the Qur'an "is the guiding star for life in this world and it is the compass for the Muslim's journey to the next world. The Qur'an is the tangible symbol of God's reality, the exposition of his eternal will. . . . Because of its divine place in Muslim belief, it is unhesitatingly referred to as the ultimate and infallible authority in all of human affairs. It can safely be said that nothing is more important to Islam and to Muslims than the Qur'an."

Christians have similar feelings about the Bible, Miller added, applauding the idea of a

dialogical approach. "You know in this field almost everything depends on mutual trust," he said, sharing stories about how he came to love his Muslim neighbours when serving in India.

It is not easy to compare any two books, Miller pointed out, questioning by what criteria the Qur'an and the Bible might be compared.

"The Qur'an is a monograph — that is, a single text given through a single person, the Prophet Muhammad, peace be upon him, over a period of only 22 years, coming from one cultural context. The Bible is made up of 66 booklets, given to a variety of authors over a period of 1,500 years, living in several different regions and cultural contexts."

From a historic point of view, since the Bible is some 600 years older than the Qur'an, it might seem possible to examine how the Bible influenced the Qur'an, but this is a very limited approach, said Miller, as the first Arabic translation of the Bible did not appear until 200 years after the death of the Prophet.

"From a purely historic point of view, Prophet Muhammad, peace be upon him, had to receive his information orally from the few Jews and Christians who happened to be resident in Arabia, or from traders passing through Mecca and Medina, or through semi-Christianized tribes. It

would be hard for a clear picture to emerge from that kind of source."

Instead, Miller proposed examining what each sacred book says about its own primary function. "I call it Function Analysis. What is the Qur'an intended for? What is its purpose? What is the Bible intended for? What is its purpose?"

To answer those questions, Miller cited texts from the two books. "When it speaks about itself, there is no mystery in regard to the primary purpose of the Qur'an. Its self-description includes such phrases as sure knowledge, a reminder and a warning, a plain sign, and true guidance," he said.

"Among its topics is a great double theme. On the one hand, the Qur'an emphasizes God's unity and power, and on the other hand it emphasizes human surrender and obedience to the will of God. What links the two is divine guidance. From the Muslim point of view it is God's infallible word. Its overriding function is to teach one how to surrender to Almighty God and how to lead a God-pleasing life of piety."

As for the Bible, its overall theme is that human beings consistently fail to obey God, and that God in his mercy continually goes beyond guidance to save them. "Salvation is the Bible's central theme, the golden thread that

holds it together," Miller asserted.

"The Bible is also the story of God's Word at work, for God carries out his renewal plan and acts of salvation through his Word, his self-expression," added Miller, pointing to the first words of John's Gospel, which describes Jesus as the Word incarnate: "In the beginning was the Word and the Word was with God and the Word was God."

The Bible's testimony about God's salvation began with the promises of the Old Testament about a saviour Messiah, and their fulfilment in the New Testament in the life of Jesus.

Miller also described the Qur'anic understanding of Jesus. "The Qur'an does not report the activity of Jesus as the saving Word of God. Rather, it looks at him through the lens of guidance." He stressed the Muslim admiration of Jesus, who is esteemed as one of a small group of revered prophets: Adam, Noah, Abraham, Moses, Jesus and Muhammad. Jesus is mentioned in 93 verses of the Qur'an.

"For many Muslims, Jesus is not only a humble prophet and teacher of love, but he is also a saint and a symbol of true piety."

Qur'anic verses about Jesus centre on his birth and childhood, without much reference to his later ministry, said Miller, recounting the Qur'anic verses about the Angel Gabriel's appear-

ance to Mary (Miryam), and the birth of Jesus.

According to the Qur'an, the message Jesus proclaimed was plain and simple: "Lo Allah! He is my Lord and your Lord, so worship him. This is the straight path." Although his enemies put Jesus on a cross, God did not allow Jesus to die there, "but took him to himself."

In responding to Miller's lecture, the Saskatoon imam described Miller's lecture as "very heart-touching and thought-provoking."

Imam Sheikh Ilyas Sidiyot shared stories from the life of the Prophet Muhammad that show peaceful co-operation and care between Christian and Muslim communities, and quoted a verse from Chapter 5 of the Qur'an about the closeness of Christians to Muslims. The imam noted that Muslims hold that all of the previous books and previous prophets (including those in the Bible) were sent by God for the guidance of humanity.

"We should always try to understand, read, dialogue, (have) questions and answers, further our education. Education is always power and will always bring us together," said the imam. "I do not want you to become Muslim, or to make me Christian. Let us sit together, be strong in your faith, but at the same time let us try to understand."

Loehndorf given meritorious service award

By Frank Flegel

SASKATOON — Ken Loehndorf's life has been dedicated to his faith and to Catholic education in Saskatchewan. For that service he was the recipient of the Saskatchewan Catholic School Board's 35th annual Julian Paslawski Meritorious Service Award. The award was presented by Julian Paslawski and SCSBA president Paula Scott during the SCSBA annual meeting held at Saskatoon's Sheraton Cavalier Hotel Nov. 4 - 6.

Loehndorf ended his teaching and administration career in 2007 after 25 years as director of education for Light of Christ Catholic School Division in North Battleford. He was immediately hired by the SCSBA to be its executive director and will continue to serve in that position until his official retirement in July 2017.

Two other longtime Catholic educators received appreciation awards: Doug Robertson, retired director of education at the Lloydminster Catholic School Division, and Robert Currie, who retired from the Regina Catholic School Division at the end of July and took a position as Assistant Deputy Minister of the Saskatchewan Ministry of Education.

Robertson began his teaching career in Rabbit Lake, Sask., where he became a vice-principal. He then moved to Spiritwood, Sask., as a principal as well as technology co-ordinator. He joined the Lloydminster Catholic School Division in 1997 as superintendent of curriculum and instruction and became director of education 10

years later. He retired in 2015. Robertson is active in his church, serving as acolyte, lector and communion minister. He was also active in LEADS (League of

Education Directors and Superintendents) and served a term as president.

Currie began his teaching career in Moose Jaw and joined

the Regina Catholic School Division in 1985, rising through the positions of vice-principal, principal, and supervisor of school operations, becoming

director of education in 2008. Currie is active in his church, as well as charitable and sports organizations. He also served a term as president of LEADS.

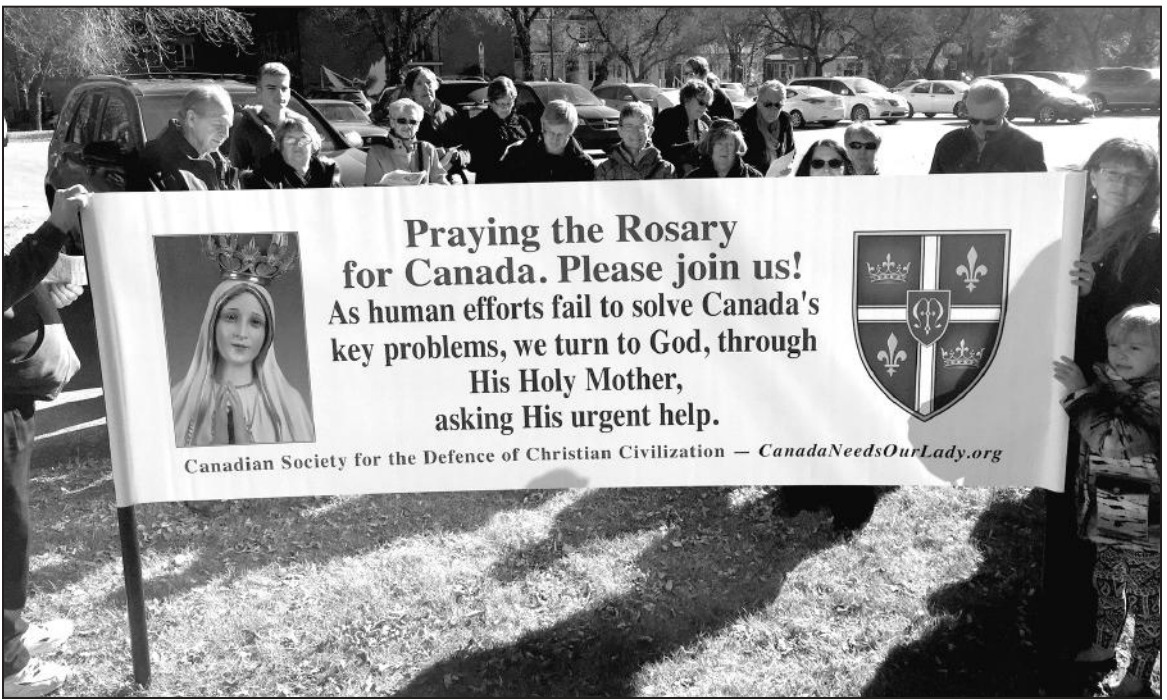
Rosaries said in Regina for Canada and the world

By Frank Flegel

REGINA — Two groups publicly said the rosary Oct. 15 in Regina: one group in front of the Saskatchewan Legislative Building at the south end of the flower garden across the road, and the other prayed in front of Holy Rosary Cathedral.

The Public Rosary Rallies were initiated by a relatively new organization called the Canadian Society for the Defence of Christian Civilization. It was established as a non-profit in 2013 to advance religion by the promotion of the teachings, tenets, doctrines, morals, and observances of the Roman Catholic faith and their application to individuals, families, and society in Christian culture and civilization. The public square rosary campaign is called Canada Needs Our Lady, according to the group's web page. Rallies were held by 337 groups across Canada, all praying for Canada and the world.

Sharon Martorana organized the group praying in front of the cathedral and Jessica Hernando's group was in front of the Legislature. "There are many reasons to pray in public," said Martorana in an interview with the PM. "It is really important to honour Our Lady and pray for Canada. It is an opportunity for the public to see us," she said.



Frank Flegel

PRAYING THE ROSARY — A public rosary campaign Oct. 15 saw some 337 groups across Canada praying for Canada and the world. Two groups said the rosary in Regina: one in front of the Legislature and the other in front of Holy Rosary Cathedral.

Hernando said the exposure helps Regina to pray. "I think the rosary is a powerful prayer." She said several people approached her group and asked for a rosary. "They were probably Catholic but not going to church." She believes some of the people who

asked for rosaries may have attended the Oct. 14 installation of Donald Bolen as Archbishop of Regina.

Both groups had about 30 people take part in praying the rosary; according to Hernando, her group was about

double the number who participated in 2015, the first year it was held.

The rallies are held on the Saturday closest to Oct. 13, which this year is the 99th anniversary of Our Lady's appearances at Fatima.

Regina Catholic School Board elects new chair

By Frank Flegel

REGINA — Donna Ziegler is the new chair for a one-year term of the Regina Catholic School Division. She was acclaimed at the board's annual organizational meeting held Nov. 7 in the Catholic Education Centre Board Room. Rob Bresciani was acclaimed deputy chair and will also serve a one-year term.

Three new trustees elected in the Oct. 26 civic election also took their seats: Robert Kowalchuk, Deb Bresciani, and Richard Dittrick, all retired education administrators or teachers, were elected in their first attempt to run.

Kowalchuk, former Education Superintendent with the Regina Catholic School Board, now

serves as director of Pastoral Services for the Archdiocese of Regina. Bresciani retired at the end of June after serving 27 years as an educator, and Richard Dittrick retired after 30 years as a teacher, chaplain and principal.

The three filled vacancies left by Lisa Polk, who decided not to run this time in order to concentrate on new responsibilities in her parish; Nicole Saurer, who was elected an NDP MLA in the April provincial election; and Gerald Kiesinger, who retired after a career spanning 37 years as teacher, educational psychologist and trustee. Ziegler, Rob Bresciani, Vicky Bonnell and Frank Flegel were all re-elected to the seven-member board of trustees.

Ziegler, in a statement to the Prairie Messenger, said education is in interesting times given financial and growth challenges. "We have been meeting and exceeding the goals under the Education Sector Strategic Plan (ESSP, established by the Ministry of Education) and we have been prudent with our finances and currently have a balanced budget. Our challenge is to balance expectations of stakeholders in light of challenges and deliver the best practises possible given those challenges."

Continued from page 3

branches of the vine, she said, citing John 15 about the vine and branches. "Our relationship with Christ is supposed to bear fruit for the life of the world."

She noted that in a vineyard, each branch affects the ability of the other branches to bear fruit. Apprenticeship into the Christian life is needed to encourage a fruitful profession of faith and an authentic discipleship focused on the person of Jesus Christ.

Steps to becoming a parish of intentional disciples were provided, and included laying a foundation of organized intercessory prayer in the parish, offering multiple opportunities to encounter Jesus in the midst of the church, and "breaking the silence" to encourage and equip Catholics to share both their personal faith story and the Jesus story with others.

Throughout the two days Coolidge challenged participants to come up with practical ideas for what they can do in terms of intercessory prayer, opportunities to encounter Jesus and ways of encouraging personal faith sharing. She encouraged participants to identify concrete actions for their own faith community that would be within reach (but still a stretch) and sustainable, which would honour the parish's culture, gifts and traditions, and would call the community to mission.

All evangelization and discipleship is grounded in the *kerygma* —



Kiply Yaworski

STUDY DAYS — After small group discussion and brainstorming during Study Days Oct. 19 - 20 in Saskatoon, parish representatives came forward to share concrete ideas about implementing the steps needed to make a parish a place of formation for intentional disciples.

the great story of Jesus. As Pope Francis wrote in *Evangelii Gaudium*, "The first proclamation must ring out over and over: 'Jesus Christ loves you; he gave his life to save you; and now he is living at your side every day to enlighten, strengthen and free you.'"

Coolidge stressed that all Christians are called to know and share the great story of Jesus, and to know the impact it has made on their own lives. As for how to share it with others, respect is key, she said. This includes respect for a person's situation, respect for what they need, and respect for their conscience and convictions. Every person has the right to a "real spiritual choice," she said, which includes the right

to choose to follow Christ.

Most people need to hear the *kerygma* multiple times before they can personally respond. It must become normal for Catholics to talk about Jesus Christ, his life, teachings, death and resurrection, she said, with personal testimony serving as a bridge to Jesus.

There is a need for multiple opportunities for evangelization, and ongoing parish-based proclamation of the *kerygma* that matches the unique character and culture of each parish.

Following Study Days, Coolidge offered a "Called and Gifted" workshop on Oct. 21, designed to help individuals discover God's call and to discern their charisms and gifts.

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Author Donoghue finds 'The Wonder' in fasting girls

By Kimberly Winston
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SAN RAFAEL, Calif. (RNS) — Emma Donoghue often finds the kernel of her critically acclaimed, best-selling novels in stories of dead women and girls.

Hood (1995) has a young woman's accidental death at its heart; *Slammerkin* (2000) is based on a 1763 murder of a prostitute; and *Frog Music* (2014) is based on the unsolved 1867 murder of a woman who illegally hunted frogs and hung out in railroad saloons.

Then there's *Room*, her 2010 novel that was shortlisted for the Man Booker Prize. It told the story of Ma, a kidnapping victim shut away in a tiny shed with her young son. It became a 2015 film for which Donoghue wrote the Oscar-nominated screenplay.

Now, Donoghue, 47, has written *The Wonder*, a story based on "fasting girls" — a crop of pre-adolescent Victorians, some of them religiously motivated, who seemed to survive for months or years on no food and little water. Some were revealed as frauds, some gave up their fast, while others wasted away while family, friends, doctors and clergy watched.

The Wonder (which was also nominated for the 2016 Scotiabank Giller Prize) fictionalizes the latter,



RNS/Little, Brown and Company

Emma Donoghue

though the plot is not as simple as any of the real-life dramas it is based on. Set in post-famine Ireland, *The Wonder* spins out the drama between Anna O'Donnell, a devout Catholic child who believes she is surviving on "manna from heaven," and her nurse-turned-guard, Lib Wright, who has no use for religion.

Steph Cha of USA Today called the book "a rich Irish bog of religion and duty and morality and truth," while author Stephen

King said in *The New York Times Book Review*, "Donoghue's grave consideration of the damage religion can do when it crosses the line into superstition lifts that narrative rather than weighing it down."

Donoghue, who was raised in Ireland but lives in Canada, first encountered fasting girls 20 years ago when she was working on her doctorate. She was particularly struck by the story of Sarah Jacob, a 12-year-old Welsh girl who died quickly after doctors and nurses began watching her around the clock. Her parents were convicted of manslaughter and sent to prison.

"I was struck by the horror of all these well-intentioned people wanting to know the truth who ended up killing her," said Donoghue before giving a sold-out reading recently of *The Wonder* at a bookstore in San Rafael. "I was also struck by the weird fact that while she was being watched nobody said stop, this is evil, and as soon as she died people started throwing blame in every direction. It is as if people were paralyzed by their fascination with the case. It was like some terrible reality television situation."

Some social historians have linked fasting girls to anorexia nervosa, exerting control over their own bodies in a culture that otherwise gave them little control.

"Many young women wanted to be pure and live an ascetic life without any of the appetites of the flesh," social historian Joan Jacobs Brumberg writes in "Fasting Girls: The History of Anorexia Nervosa." "The so-called fasting girls were still considered by many to have miraculous powers. The public discussion of these cases revealed the staying power of traditional piety and belief."

But Donoghue couldn't find a way into the story through one real case — her usual method of approaching historical fiction — so she shelved the idea. Then she realized combining elements of several cases — the religious passion of one fasting girl, the family involvement of another — would allow her to explore questions of fervent faith and cool reason, religion and of science and the extent to which love of family and of God can drive someone.

The Wonder is Donoghue's ninth novel, but it is her first to deal so centrally with religion. It is, she said, a subject she is both fascinated by and wary of.

"It's like bringing an instrument into your music that you know some people will be deaf

to," she said. "But I hoped that if I made the movement between Anna and Lib sufficiently dramatic, with a lot of sympathy on both sides, there would be no character the readers would be cold to."

Religion, she continued, is a rich mine for writers because "it allows your characters to have entirely different worldviews from each other. There is no overlap. It's as if one of your characters can see a mountain in the distance and the other says, 'Where? I see no mountain.' That always creates a sort of electrical charge."

But that does not extend to talking about her own faith. She is religious, she said, but doesn't speak publicly about it the way the novelist Marilynne Robinson and writer Anne Lamott do.

"I think some writers talk about their faith very eloquently and they become, effectively, spokespeople, religious people who talk about it to the world, but I really don't," she said. "I am religious and I practice but I don't talk about it."

Donoghue's next book will be a novel for middle-grade children — she and her partner of 22 years have two, a boy, 12, and a girl, 9. Then she is working on a contemporary novel set in France. Asked if there would be any religion in it, she paused, then grinned and said, "There's always a little bit of religion."

Those with a passion for writing benefit from thoughtful encouragement

Around the Kitchen Table

Lloyd Ratzlaff



One afternoon in my early teens I stood enthralled watching a press operator at the *Saskatchewan Valley News* in Rosthern a few miles from my home in Laird. To my village sensibilities, the printing press loomed huge and silent on the far side of the room (the *News* came out only once a week), but meanwhile the operator was busy at a coal-black machine resembling two giant ping-pong paddles that rhythmically slapped together. He inserted blank sheets of paper one at a time between flaps, and extracted pages of words that advertised (I think) some local farm auction

Ratzlaff is a former minister, counsellor, and university lecturer. He has authored three books of literary non-fiction published by Thistle-down Press, and edited an anthology of seniors' writings published by READ Saskatoon. He has been short-listed for three Saskatchewan Books Awards, won two Saskatchewan Writers Guild literary non-fiction awards, and served on local, provincial, and national writing organization boards. He has taught writing classes for the University of Saskatchewan Certificate of Art and Design (USCAD) and the Western Development Museum.

sale. Although I had scarcely any idea of the difference between printing and publishing, I could see that the operator's job was to help get the words out, and watching him at work, I felt a mighty pull toward my own fascination with words.

But I was nearly 50 and living in Saskatoon before I left my other professions to begin a writing life. I had shifted (not yet into high gear) from the religious and academic styles of writing to which I'd been accustomed in previous lives as a minister, counsellor, and university lecturer, and was beginning to explore regions I considered "spiritual" but which I couldn't imagine being of interest to a literary publisher. I had been struck by Northrop Frye's characterization of his own fundamentalist background, which in some ways resembled mine. He was still in his teens in Moncton, New Brunswick, walking to high school one day and grappling again with "the Old Bugger in the Sky," when suddenly "that whole shitty and smelly garment of fundamentalist teaching I had all my life just dropped off into the sewers and stayed there." *

My shedding took a lot longer. I considered my new writing too heretical for any denominational house, but still too preoc-

cupied with the collapse of an outdated mythology to be considered literary. I was essaying toward my own kind of non-fiction, sending pieces to remote magazines — mostly American — and of course grateful whenever something was accepted. Yet I never got to meet the people associated with those periodicals, or knew whether anyone but the editors had read my work, and I began to yearn for a local community of writers.

I had occasionally met Glen Sorestad in a group who convened on Thursday nights at Bud's on Broadway for a weekly draught of the blues. I knew he was a respected English teacher and a poet himself, who with his wife Sonia and some friends had founded Thistle-down Press in 1975. For more than a year I had thought of asking Glen to point my nose in an appropriate direction, and never imagined having a publisher right in my own city. By then he and Sonia had relinquished their shares in Thistle-down, but retained close ties with the whole literary community. I put off calling Glen until one day in a fit of resolve — perhaps aided by a dose of liquid courage — I phoned to ask him whether I could buy him a coffee and talk a bit about writing.

He said without hesitation, "How about three this afternoon?"

After all those months of *tiewling!* (pronounced *tveevelling*), my Mennonite tradition's word for "qualming."

We met at Emily's Jazz Restaurant around the corner from our blues bar. Within a few minutes, and from that hour on,

the gifts began coming. Glen assured me, first, that spiritual concerns need not be at odds with literary discernment or merit; and well before the discussion's end he'd arranged to put me in touch with Jesse Stothers, the acquisitions editor at Thistle-down Press, and I felt reassured that maybe sometimes an old dog can learn a new bark after all.

A few months later I submitted a manuscript, and was heartened further when Al and Jackie Forrie said in what seemed an offhand way, "We believe in your writing." Seán Virgo was appointed my editor, and seeing I could not possibly ascend to his literary orbit, he graciously descended to mine, and I began to understand more clearly than ever why I had wished to be a

writer. In 2002, shortly after I turned 55, Thistle-down published my first book, *The Crow Who Tampered With Time*.

In 2006, when by certain calculations I was officially a senior, Thistle-down released my second collection, *Backwater Mystic Blues*, and in 2015 published *Bindy's Moon*, the book I'd often imagined would be my first, but which appeared as the third in a series of literary non-fiction essays, filling still fuller a writing dream I could trace back at least as far as that adolescent hour in a smalltown print shop.

My gratitude to Thistle-down Press goes as deep as those roots.

*Quoted in Joseph Adamson, *Northrop Frye: A Visionary Life*, ECW Press, 1993.



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Seaside stories tell of love and living with loss

Screenings & Meanings

Gerald Schmitz



This Friday sees the theatrical release of writer-director Kenneth Lonergan’s acclaimed drama *Manchester by the Sea* (<http://manchesterbythesea-the-movie.com/>) which had its world premiere at Sundance and its international premiere at the Toronto film festival. It’s only his third feature in 16 years and definitely worth the wait. This is grownup complex human-scale moviemaking of the highest order — an American cinema truly worth celebrating.

At the centre is the taciturn character of Lee Chandler (Casey Affleck), a loner and lost soul who has withdrawn from a hurtful world. He rents a bleak basement apartment in Boston, working as a handyman and janitor. His minimal social life is limited to having a few beers at the local bar where he is more likely to pick a fight than to make friends. Lee has a huge chip on his shoulder or is carrying a burden of private tragedy; maybe both. The layers of his past life are unfolded gradually through period-

ic flashbacks, revealing the source of his estrangement from his wife Randi (Michelle Williams) and family that has hardened into a defensive solitude.

But life has a way of cracking open our defences. That’s what happens when Lee’s older brother Joe (Kyle Chandler), who had been diagnosed with a congenital heart condition, dies suddenly of a heart attack and thrusts an unwanted responsibility on him. Joe’s marriage has also broken up, with ex-wife Elise (Gretchen Mol) in no condition to be a guardian to their 16-year-old son Patrick (Lucas Hedges). Instead, Joe’s will expressly appoints Lee to be Patrick’s legal guardian.

The funeral and aftermath force Lee to return to the hometown of Manchester-by-the-Sea that he had abandoned, to deal with the issues of familial crisis and obligation he

has tried so hard to leave behind. Lucas is a handful who rules out any move to Boston. He’s a star hockey player. He plays in a rock band. He juggles several girlfriends, Sandy and Silvie (Kara Hayward and Anna Baryshnikov). Reacting aggressively to parental loss, there’s no way he’s going to make anything easy for uncle Lee. But, in struggling to reach out to this boy on the threshold of manhood, Lee starts a painful process of reconnection. This was a place of much happier times — of

memories of sailing with Joe and young Patrick in Manchester harbour; of Lee as a loving husband and father of three children. There’s no simple formula for recovering from loss or picking up the pieces of relationships, and this genuinely affecting story, with its ear for dialogue, nuances and subtle details, indulges none.

The movie is an understated masterpiece of moods and the rhythms of ordinary people coping with life’s sometimes cruel challenges and healing possibilities. While the performances are all excellent (including Matthew Broderick in a small role), special praise is due Michelle Williams and, above all, Casey Affleck (Ben’s younger brother) as the troubled Lee. Oscar nominations would be richly deserved.

Also from Sundance, where it won the world cinema audience award, comes Colombian director Carlos del Castillo’s *Between Sea and Land*, a story of parental love inspired by an idea of principal actor Manolo Cruz who wrote the screenplay and is also a producer on the film. The Colombian setting is the swampy marsh of Santa Marta on a coastal inlet next to the Caribbean Sea where those too poor to own land have constructed a small makeshift village on stilts over the stagnant water, making do without electricity or any amenities. In one of the huts lies 28-year-old Alberto (Cruz), a severely disabled young man who is bedridden and cared for with constant devotion by his mother Rosa (Vicky Hernandez).

Alberto suffers from a chronic muscular neurological disorder that contorts his appearance, and he requires a breathing machine, hooked up to a generator, in order to survive. While Rosa barely ekes out a living from selling fish, Alberto makes sketches and dreams of going to the sea beyond, escaping the suffocating confines of his sickbed room with its oppressive heat and humidity. Adding to that longing are the visits he receives from childhood friend Giselle (Viviana Serna), now a beautiful young woman whose desire to help him stirs a faint hope of easing his condition. Her presence creates an underlying tension with the intensely protective Rosa and makes Alberto even more acutely aware of being imprisoned by his crippled body and dependent circumstances. He becomes more insistent about being taken to see the sea using a neighbour’s boat. Beyond a mother’s love and the machine keeping him alive, he’s desperately reaching for a horizon to set his spirit free.

To portray the disabled Alberto, Cruz lost a great deal of weight and lived among people with disabilities in order to effect a challenging transformation that is emotional as well as physical. Veteran actress Hernandez is equally convincing in the maternal role. Their work was recognized at Sundance with a special jury prize.

Apart from its coffee, Colombia is a country mainly known for bad news — of drug wars, human rights violations and displaced

populations. (A recent peace deal to end the half-century-old civil war between the government and FARC guerillas was narrowly rejected by referendum, although President Juan Manuel Santos was subsequently awarded the Nobel Peace Prize.) Cruz explains his motivation to tell the story:

Manchester by the Sea
(U.S. 2016)
Between Sea and Land
(Colombia 2016)
The Book of Love
(U.S. 2016)

“Because in a country like mine . . . violence has left a trail for generations and to the world we have this very bad image, which is why I felt the need for something more intimate, our other reality, that fact that there are good people, to rescue wonderful human beings who live here, people who are happy giving as much love as they can.”

Between Sea and Land will have a North American release in January.

Also scheduled for a January release is director and co-writer Bill Purple’s *The Book of Love* which was originally titled “Between the Devil and the Deep Blue Sea” when it premiered at the Tribeca Film Festival in April.

New Orleans architect Henry (Jason Sudeikis) is in charge of a major waterfront restoration project when he receives the devastating news that his pregnant fun-loving wife Penny (Jessica Biel) has been killed in a car accident. Happiness and future hopes dashed, Henry retreats into a housebound world of grief until a chance encounter with a ragamuffin teenage street kid named Millie (Masie Williams) pries it open. Millie scavenges the streets with her dog “Ahab” looking through trash for items that can be used to build a makeshift raft. Speaking a poor-girl slang, she’s steeped in stories of the sea and claims to have the diary of a lost sailor found by her father. Her improbable goal is to cross the Atlantic to the Azores.

Henry and Millie form a bond that takes increasingly bizarre turns as he neglects his responsibilities and evades his mother-in-law (Mary Steenburgen). He stops shaving and becomes almost as feral as Millie while in his backyard the raft is assembled with the help of a couple of eccentric construction workers named Dumbass (Orlando Jones) and Pascal (Richard Robichaux). For Henry, believing again in life and love means shedding personal and corporate baggage, embracing Millie’s plan of escape through the Louisiana delta to the open sea.

Unfortunately the narrative elements are so strange as to stretch credulity and what could have been genuinely moving too often sinks into maudlin melodrama amplified by a swelling musical score (by Biel’s husband Justin Timberlake). Some seaside stories exert a powerful undertow. Others simply don’t hold water.



Gerald Schmitz

FILM PREMIERE — Casey Affleck, Anna Baryshnikov, and Lucas Hedges, actors in the film *Manchester by the Sea*, and director Kenneth Lonergan, are seen at the Sundance premiere Jan. 24, 2016.

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English *Christ our Pascha* is a ‘wonderful resource’

Both Lungs

Brent Kostyniuk



Those who are old enough will remember the Baltimore Catechism. We spent religion class after religion class memorizing the commandments, the prayers, and those concise statements that defined our relationship with God. At the time, that catechism, more than anything, seemed to encapsulate the Catholic faith. However, as important as it was, the catechism did not address the spiritual needs of Eastern Catholics.

While reliance might today seem to have been over emphasized, the need for a catechism, in whatever form it takes, is essential to any religion. In that light, publication of the *Catechism of the Catholic Church* in 1992 was a significant milestone. For Ukrainian Catholics, a further milestone was reached in 2002 when a Ukrainian translation of the catechism was published. However, even this did not fully meet the needs of Ukrainian Catholics and all the other members of Eastern Catholic churches. Those needs were expressed by St. John Paul II in the Apos-

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.

tolitic Constitution on the Deposit of Faith. “This catechism is not meant as a substitute for the various local catechisms. . . . Rather it is meant to encourage the creation of new and local catechisms that are better equipped to take into account the unique nuances of particular cultures, while at the same time remaining diligently faithful to the unity of faith and Catholic teaching.”

A major step forward was publication in 2011 of a Ukrainian language catechism specifically for the Ukrainian Catholic Church — *Christ Our Pascha*. Once again, however, this was not the total solution. A large number of Ukrainian Catholics live in the diaspora — outside Ukraine — and many of these are not fluent in the Ukrainian language, hence the necessity of an English language catechism. Now, with the publication of the English version of *Christ Our Pascha*, this need has been met.

While far from an old-fashioned concept, a catechism is relevant in today’s world, as head of the Ukrainian Catholic Church, Major Archbishop Sviatoslav, explains in the introduction to *Christ Our Pascha*. “A profound grasp of our Christian roots aids in the discovery of our own identity in the modern world, with its challenges of globalization and assimilation,

and also helps us discern the universal value of our Eastern heritage.”

By its very title *Christ Our Pascha* — Greek transliteration of the Aramaic word meaning Passover — directs us to the paschal foundations of our faith. “Christ is risen from the dead trampling death by death and to those in the tombs giv-

recited at every divine liturgy and is familiar to Catholics in both the East and West. As such, it not only reveals God to us, it is the source of Christian unity. The Anaphora of St. Basil describes the entire history of salvation. As we liturgically recall the events of the passion and resurrection we become witnesses to those events and share in the new life of Christ. “(Historical) truth and the solemnity (celebration of it) are not at variance,” expressed St. Augustine.

Christ Our Pascha is divided into three main parts — The Faith of the Church, The Prayers of the Church, and the Life of the Church. These three themes reflect the very essence of Christian salvation. Recalling the Baltimore Catechism, we are all called to know, love and serve God.

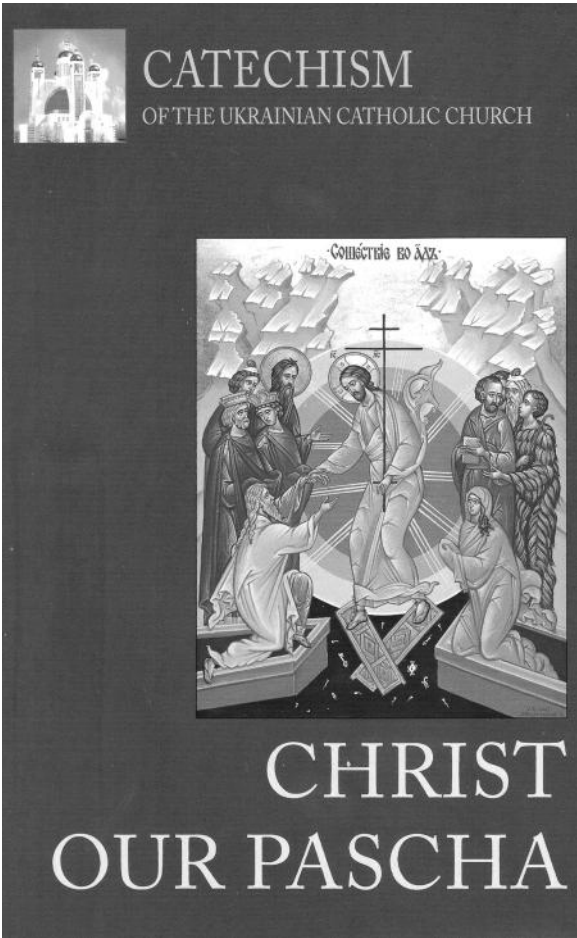
Rev. Greg Faryna, pastor of Protection of the Blessed Virgin Mary Parish in Camrose, Alta., sees *Christ Our Pascha* as an invaluable resource. “It is a won-

derful gift. Until now, we have had to rely on the *Catechism of the Catholic Church* to explain church teachings. However, we have had to temper that information from our seminary training in order to present a correct Byzantine perspective.” Even that was not without pitfalls, as Faryna remarks. “That is, if we remembered our seminary training correctly!”

One of the beauties of *Christ Our Pascha* is that it is intended not only for clergy, but for the laity as well. “It is a wonderful resource for the laity, provided they take the time to go through it. It can provide them with answers to questions about their faith, without having to turn to Internet catechisms. There is a difference between the two. They can be assured the answer they find in *Christ Our Pascha* accurately reflects the teaching of the Ukrainian Catholic Church. It presents the teachings of the Church Fathers and how those teachings fit in with eastern spirituality.”

Looking ahead, Faryna would like to see a *Christ Our Pascha* app that would appeal to the new generation of Ukrainian Catholics who rely on digital communications rather than the printed word.

Another innovation might be a guide that would cross-reference content of the *Catechism of the Catholic Church* with *Christ Our Pascha*. Being able to easily see how elements of eastern and western spirituality and theology are alike, and yet different, would help us all appreciate how the church truly does breathe through both lungs.



ing life.” — Easter Hymn

The catechism relies on two key sources — the Nicene Creed and the Anaphora of the Divine Liturgy of St. Basil for both its structure and its content. The Creed, or Symbol of Faith, is

Coordinator, Martha Ministry of Social and Ecological Justice

Sisters of St. Martha, Antigonish, N.S.

Founded in 1900, the Sisters of St. Martha (CSM) were greatly influenced by the rich social consciousness present in the Antigonish Movement and the Social Teachings of the Roman Catholic Church. Justice and the dignity of the person, with an option for the poor, have been key values in the Congregation from its earliest roots, and have been manifested in many ways over the years through its ministries.

When the Motherhouse moved to a farm on the outskirts of Antigonish, Care of Earth became another key value. For the last few General Chapters, the Congregation committed themselves to deepening consciousness of the Living Universe Story and expressing it through reverence for all creation.

Full-time position, starting early 2017

The Sisters of St. Martha, Antigonish are seeking a coordinator for the Martha Ministry of Social and Ecological Justice. This is a new position. Justice and the Care of Earth are essential values to the Sisters of St. Martha. We believe that the addition of a Coordinator will enable us to move into the future with renewed energy and commitment to continue to promote these values on the local, national and global scene.

Overview

The purpose of this position is to further the Mission, Vision, Values of the Sisters of St. Martha around social and ecological justice through education, advocacy and deepening of our theological understanding. Key areas include:

- ✓ Create and facilitate learning and educational opportunities, experiences, methods processes, and co-ordinate actions directed by a Core Committee.
- ✓ Support and serve as a resource to the Congregation Leadership, local communities, associates, and others.
- ✓ Assist in deepening the Martha commitment to the ideals of Catholic Social Teaching, the Living Universe Story and Living in Right Relationships.
- ✓ Represent the Sisters of St. Martha at local, regional or national conferences and gatherings related to social and ecological justice; in the public forum, through emails, letter writing, phone calls, public statements, and by participating in relevant public events.

A job description and application details are available from Sr. Joanne O'Regan csmladership@themarthas.com Please include **Coordinator Social/Ecological Justice** in subject line.

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Advent may be quiet, but we wait with alertness

Liturgy and Life

Gertrude Rompré



Let us go!
Keep awake!
Be ready!
I'm surprised to hear these very active phrases as we embark on our Advent journey. Often Advent is billed as a still, silent time — a time of expectant waiting. We light candles, we sing, "O Come Divine Messiah." We pray in the dark evenings and contemplate the period of gestation before the birth. What the readings remind us, then, is that gestation is a holy and active time, even if this activity remains hidden. It is a time to be ready, awake and go!

Be ready for the journey ahead. We are a pilgrim people on a journey toward the "mountain of the Lord." In that holy place everything is transformed. Swords are turned into plowshares and spears into pruning hooks. What is at war within us is invited to lay down its arms. So, this somewhat understated season of Advent becomes an invitation to engage the greatest activity of

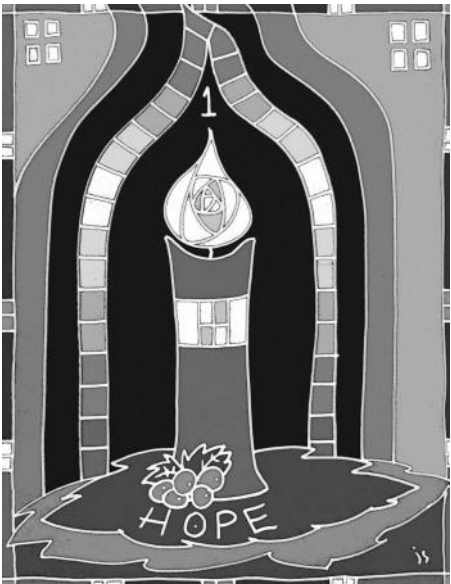
Rompré is the director of Mission and Ministry at St. Thomas More College in Saskatoon.

all, that of inviting peace into our troubled souls and broken world.
Peace-making is an activity. None know this more than those who are committed to non-violence. They know being pacifists does not mean being passive. They know building peace is hard work that, like gestation, is often hidden in the recesses of our everyday lives. It means setting out into the deep, casting our nets into the unknown, and crossing the boundaries of our own security. Inviting peace into our lives means finding the courage to enter into relationship with those — and those parts of ourselves — that we perceive to be the enemy. It's hard work. It's active. It's the call that is put forth to us today.
The Advent call also requires us to be vigilant, to be awake! The gospel reminds us that the householder would not have lost her treasure if she had kept awake. In this Advent season we are called to open our eyes, pay atten-

First Sunday in Advent, Yr. A	Isaiah 2:1-5 Psalm 122 Romans 13:11-14 Matthew 24:37-44
November 27, 2016	

tion, and recognize the presence of Christ in our midst. Being awake means being alert to the coming of the Lord in unexpected places. As we move toward Christmas, there will be a lot of static, a lot of background noise. We'll be bombarded with tinsel and tinny-sounding carols about red-nosed reindeers. Will we be awake and recognize the coming of the Lord in the midst of the distractions?
Yes, we wait during Advent, but we wait actively. We wait for the coming of our Lord. It strikes me, though, that often waiting and vulnerability go hand and hand. I remem-

ber once waiting with a friend for food at the food bank. It took forever, waiting in a waiting room full of other hungry people. The time of those living in poverty has little value so we waited, aware that the next meal was in another person's hands. The waiting we engage in during Advent is that same sort of waiting. It is the waiting that makes us aware of our vulnerability and our desperate need for the One for whom we wait. It reminds us that everything about us depends on the grace of the One who comes to us "through the cry of a tiny babe." In the waiting we actively embrace our own vulnerability and peace is born.
Let us go rejoicing to the house of the Lord! What a wonderful invitation. In the house of the Lord peace is born. In the house of the Lord, we come to recognize Christ in unexpected places. In the house of the Lord, our vulnerability is embraced by the One who has loved us into being. May you be blessed in your waiting this Advent season.



Stushie Art

The real presence is both in a person and in an event

In Exile

Ron Rolheiser, OMI



When I was a graduate student in Belgium, I was privileged one day to sit in on a conference given by Cardinal Godfried Danneels of Brussels. He was commenting on the eucharist and our lack of understanding of its full richness when he highlighted this contrast: If you stood outside of a Roman Catholic church today as people were coming out of the church and asked them, "Was that a good eucharist," most everyone would answer on the basis of the

homily and the music. If the homily was interesting and the music lively, most people would answer that it had been a good eucharist. Now, he continued, if you had stood outside a Roman Catholic church 60 or 70 years ago and asked, "Was that a good mass today," nobody would have even understood the question. They would have answered something to the effect of: "Aren't they all the same?"
Today our understanding of the eucharist, in Roman Catholic

circles and indeed in most Protestant and Anglican circles, is very much concentrated on three things: the liturgy of the Word, the music, and communion. Moreover, in Roman Catholic churches, we speak of *the real presence* only in reference to the last element, the presence of Christ in the bread and wine.
While none of this is wrong, the liturgy of the Word, the music, and communion are important, something is missing in this understanding. It misses the fact that the real presence is not just in the bread and wine, it is also in the liturgy of the Word and in the salvific event that is recalled in the eucharistic prayer, namely, the death and resurrection of Jesus.
Most churchgoers already recognize that, when the Scrip-

tures are celebrated in a liturgical service, God's presence is made special, more physically tangible, than God's normal presence everywhere or God's presence inside our private prayer. The Word of God, when celebrated in a church is, like Christ's presence in the consecrated bread and wine, also the real presence.
But there's a further element that's less understood: *The eucharist doesn't just make a person present; it also makes an event present.* We participate in the eucharist not just to receive Christ in communion, but also to participate in the major salvific event of his life, his death and resurrection.
What's at issue here?

At the Last Supper, Jesus invited his followers to continue to meet and celebrate the eucharist "in memory of me." But his use of the word "memory" and our use of that word are very different. For us, "memory" is a weaker word. It simply means calling something to mind, remembering an event like the birth of your child, your wedding day, or the game when your favourite sports team finally won the championship. That's a simple remembering, a passing recollection. It can stir deep feelings but it does nothing more. Whereas in the Hebrew concept out of which Jesus was speaking, memory, making ritual remembrance of something, implied much more than simply recalling something. To remember something was not simply to nostalgically recall it. Rather, it meant to recall and ritually re-enact it so as to *make it present again in a real way.*

For example, that's how the Passover supper is understood within Judaism. The Passover

meal recalls the Exodus from Egypt and the miraculous passing through the Red Sea into freedom. The idea is that one generation, led by Moses, did this historically, but that by re-enacting that event ritually, in the Passover meal, the event is made present again, in a real way, for those at table to experience.
The eucharist is the same, except that the saving event we re-enact so as to remake it present through ritual is the death and resurrection of Jesus, the new Exodus. Our Christian belief here is exactly the same as that of our Jewish brothers and sisters, namely, that we are not just remembering an event, we are actually making it present to participate in. The eucharist, parallel to a Jewish Passover meal, remakes present the central saving event in Christian history, namely, Jesus' Passover from death to life in the Paschal Mystery. And just as the consecrated bread and wine give us the real presence of Christ, the eucharist also gives us the real presence of the central saving event in our history, Jesus' passage from death to life.
Thus at a eucharist, there are, in effect, *three real presences*: Christ is really present in the Word, namely, the Scriptures, the preaching, and the music. Christ is really present in the consecrated bread and wine; they are his body and blood. And Christ is really present in a saving event: Jesus' sacrificial passing from death to life.
And so we go to eucharist not just to be brought into community by Jesus' Word and to receive Jesus in communion, we go there too to enter into the saving event of his death and resurrection. The real presence is in both a person and in an event

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White religious voters carried Trump to victory

By Lauren Markoe
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A strong white evangelical, white Catholic and Mormon vote for Donald Trump belied the condemnation many religious leaders had levelled at the tycoon and paved the way for a stunning upset after a long and polarizing campaign.

Preliminary exit polls indicate these religious groups voted for Trump by wide margins — and, in the case of white evangelicals, wider than they had given to GOP presidential nominee Mitt Romney in 2012.

Christians who described themselves as evangelical and born-again gave Trump 81 per cent of their votes, up three percentage points from their support for Mitt Romney, the 2012 GOP presidential nominee. Democratic presidential nominee Hillary Clinton garnered 16 per cent of their votes.

“Donald Trump made the most full-throated and aggressive appeal to evangelical voters . . . since Ronald Reagan spoke to the Religious Roundtable in August of 1980,” Ralph Reed, chair of the Faith & Freedom Coalition, said the day after the election (Nov. 9).

“He made these voters of faith a centrepiece of his campaign.”

White evangelical support for Trump surged even as prominent evangelicals, including Southern Baptist Russell Moore, railed against Trump’s behaviour toward immigrants, women and other groups as un-Christian.

Trump never cast himself as a particularly religious person. And

Hillary Clinton made her commitment to her Methodist faith known on the campaign trail.

But no one should be surprised by evangelicals’ turnout for Trump, said Robert P. Jones, CEO of the Public Religion Research Institute.

“White evangelicals in this election aren’t values voters. They’re nostalgia voters,” he said. “Trump’s line — ‘let’s make America great again’ — and his last-minute saying — ‘look folks, I’m your last chance’ — was really powerful for white evangelicals who see their numbers in the general population slipping.

“White Christians are declining every year by a percentage point or more as a proportion of the population,” Jones added. “So when Trump says, ‘I’m your last chance, folks,’ there’s a real truth to that.”

Scott McConnell, who studies evangelicals as executive director of LifeWay Research, said its pre-election studies showed that economics — not religious belief — was driving evangelical voters.

That research also revealed clear divides along ethnic and party lines within the group: white and Republican evangelicals favoured Trump while African-American, Asian and Hispanic evangelicals favoured Clinton.

“These divides are powerful in America today, and they are deeply entrenched in the church,” McConnell said.

Some prominent evangelicals who supported Trump acknowledged that his lifestyle and behaviour had given them pause. But he actively sought evangelical votes



ELECTION REACTION — Many reacted with shock and despair at the news of a Donald Trump victory. A majority of white Catholics, Evangelicals and Mormons, however, were among those who helped catapult him to victory.

and proved himself, said Tony Perkins, president of the conservative Family Research Council.

“Donald Trump went out of his way to build a relationship with evangelicals. I’m not saying there’s 100 per cent trust, nor embracing what he has done in the past,” Perkins said. “But one thing evangelicals understand is that everybody has a past, but everyone has the promise of a future as well.”

“Once he captured the nomination, he didn’t say ‘well I’ve checked the box with evangelicals, I’m moving on,’ ” Perkins added. “He continued throughout the course of his campaign and the general election to communicate with, go to events of, and build upon the relationship with social conservatives.”

White Catholics also favoured Trump, casting 60 per cent of

their ballots for him, compared to 37 per cent for Clinton.

But it was the reverse for Latinos: 67 per cent went for Clinton and 26 for Trump.

Trump had alienated many Latinos during the campaign: lambasting the criminals and “rapists” among Mexican immigrants, promising to force Mexico to pay for a wall he would build on America’s southern border and denigrating a judge because of his Latino parentage.

Perhaps there was a little more Latino support for Trump than expected, said Greg Smith, associate research director at the Pew Research Center. But otherwise, he said, the divided Catholic vote — between whites and Latinos — split as earlier polls had predicted.

“Talk about a ‘Catholic vote’ as a whole can obscure as much as it reveals because there are identifiable subgroups of Catholics who tend to vote in particular ways, and that is exactly what we saw in this election,” he said.

Catholics overall voted for Trump over Clinton 52 per cent to 45 per cent. That’s despite Pope Francis and other prominent Catholics’ rebuke of the candidate for railing against minority groups. Earlier this year, the pope had suggested that Trump, who identifies as Presbyterian, was “not a Christian” for his rhetoric about wall building.

Though white Catholics in both 2012 and 2016 went for the GOP candidate, their support for Trump this year was not as strong as the 59 per cent they gave to Romney. And while Latino Catholics in both elections threw their support behind the Democrat, their support for Clinton trailed the 75 per cent they gave to Obama four years ago.

Mormons nationally, according to exit polls, preferred Trump to Clinton by 61 to 25 per cent.

The Mormon vote, key in overwhelmingly Republican Utah — where more than 60 per cent of people belong to the Church of Jesus Christ of Latter-day Saints — gave Trump an easy win in the state.

Trump won 46 per cent of Utah votes, compared with Clinton’s 27 per cent. Independent Evan McMullin won 21 per cent.

Prominent Mormon politicians in the state — including Gov. Gary Herbert — had expressed outrage at Trump after a video released last month revealed the candidate’s lewd comments about assaulting women, and pulled their support for him.

Given Mormons’ reputation for clean living and their embrace of traditional values, there was even some talk in the past few weeks about the red state turning blue, or at least purple.

But the backlash against Trump in Utah did not benefit Clinton. Anti-Trump votes instead seemed to gravitate to McMullin, who is Mormon.

The voting statistics on mainline Protestants make drawing meaningful conclusions difficult. Available exit poll data, compiled by a firm hired by a consortium of major national news organizations, does not break down the group by race — an important factor in analyzing the vote.

The Jewish vote in this presidential election looked much as it did in the past, with overwhelming support for the Democrat: Clinton garnered 71 per cent compared with Trump’s 24 per cent. That’s not far from the 69 per cent for President Obama and 30 per cent for Romney in 2012, and the 78 per cent for Obama and 21 per cent for rival John McCain in 2008.

Do not hold your breath for statistics on the Muslim vote in 2016.

Though the Muslim population of the nation is growing, and despite robust get-out-the-vote efforts among Muslim Americans, they still represent less than one per cent of the electorate.

But the numbers are in for the religiously unaffiliated, who now account for a quarter of U.S. adults but do not tend to vote as a bloc: 68 per cent voted for Clinton and 28 for Trump.

RNS Editor-in-Chief Jerome Socolovsky contributed to this report.

Trinity Manor a Catholic health care good-news story

Catholic Connections

Sandra Kary



The Catholic Health Association of Saskatchewan recently hosted its 73rd annual conference in Moose Jaw with the theme Hope Floats: Serving in Health Care as People of Faith. It inspired me to look around the province to find a few hope-filled success stories of those serving in Catholic health care. I didn’t have to look too far.

I was reminded that Trinity Manor at Stonebridge in Saskatoon recently celebrated its second anniversary. On Oct. 8, 2014, Trinity Manor opened its doors — a two-year project of Emmanuel Care that culminated in creating a private residential retirement community in Saskatoon — offering both independent and personal care suites (174 in total). Today, they are at 100 per cent



occupancy with a vibrant community that happily calls this place home.

What was the key to Trinity Manor’s success? I contacted Suzanne Turmel, Trinity Manor’s executive director, for a chat.

First of all, let me tell you about Suzanne. She is personable, passionate and competent. A nurse by trade, Suzanne found her way into administration and ultimately leadership of a health region in Montreal before coming to Saskatchewan. It’s evident to me that one of the key reasons for Trinity Manor’s success is due to having the right person at the helm. I watched as amazing people envisioned this project, and then built the building, but the bricks and mortar are just that without the right person in place to build a community.

Suzanne takes little credit and points to a unique advantage they had from the outset — the sisters

and religious men that were a significant percentage of the initial population from day one. What a gift to have those at the core of a community who come imbued with the mission of “loving their neighbours as themselves.” And, no doubt, building a strong community was also the aim of the staff and other residents as well. Altogether, that intangible sense of culture and diversity was wonderfully mixed together. And it gelled.

Mission-mindedness is the next key to Trinity Manor’s success. You see it everywhere — in the way they plan programs and activities that tend to the body, mind and spirit; their attention to quality and security; and their intentional connection to the community at large. Interestingly, the mission of Trinity Manor is not simply prescribed to its residents, it’s held as a conversation with its residents. One practical example of how Trinity Manor has listened is the ways in which they tend to health care needs — they are attentive to when someone is transitioning from independent living to more assisted care, they make it a policy to always accompany residents to and from the hospital, and in an environment where medication errors can be a serious concern, they have added licensed nursing care to the team to help with monitoring.

Finally, Trinity Manor is a success because they are amazing bridge-builders. They know how to offer space and comfort for pri-

vate independent senior living, and respectfully journey with people to assisted care and higher level needs of care. In a complex environment of publicly funded health care, and the often “bumpy ride” to acute or long-term care, Trinity Manor does its utmost to smooth the path for its residents. With Samaritan Place across the way (a sister Catholic health organization that is a publicly funded long-term care facility) many find comfort and companionship from their friends and community that are close by.

Of course, there is no straight (or magic “Catholic”) line for direct access to Samaritan Place. Saskatoon Health Region’s Client Patient Access Service (CPAS) oversees admissions to long-term care throughout Saskatoon, and admission to Samaritan Place is no different in that regard. CPAS employs an equitable process that must be adhered to, and that process determines who is admitted to long-term care facilities in Saskatoon, but the staff from Trinity Manor and Samaritan Place make it a priority to maintain open and strong lines of communication to make transitions as seamless as they can.

At the heart of any healthy community are good leaders, good listeners and good neighbours — congratulations to all those at Trinity Manor for your successes, and may God bless you in the years to come!

Kary is executive director for the Catholic Health Association of Saskatchewan.

Witness to Gospel requires all churches together

By Marie-Louise Ternier-Gommers

The month of October was eventful on the global ecumenical front, in no small way thanks to Pope Francis. A man of action, and cognizant of the power of gesture and relationship, Francis spent October 2016 — inaugurating the 500th anniversary of the Reformation — in key encounters with leaders from the Orthodox Church, the Anglican Communion, and the Lutheran World Federation (LWF).

Archbishop of Canterbury Justin Welby and LWF President Bishop Mounib Younan both signed joint statements with Pope Francis; a joint statement with the Russian Orthodox Patriarch Kirill was signed earlier this year. Each statement confesses the sins of conflict and strife over the past 500 years (1,000 years in case of the Orthodox), reaffirms Christ’s own animating and salvific presence in one another’s traditions, and commits its leaders and members to new paths of joint witness, prayer and mission. Without glossing over disagreements still present, each statement includes a clear commitment to address these differences by “walking together” as one Body of Christ.

These are no small matters. This is history in the making. Publicly signing formal agree-

Ternier-Gommers, MDiv, a well-known author and preacher, retreat leader, spiritual director and facilitator, lives in Humboldt, Sask. She is currently preparing for ordination in the Anglican Church of Canada. She blogs at <https://graceatsixty.wordpress.com>



CNS/Nigel Roddis, Reuters

ECUMENICAL GIFTS — Anglican priests in York, England, are pictured in this 2014 photo. “The fruit of ecumenical learning leads to a realization that we need all churches together in order to provide a full and complete witness to the Gospel,” writes Marie-Louise Ternier-Gommers. “If we could truly realize how much we need each other, then the gifts and graces of one tradition, including ordained women, can serve to guide and hold accountable the other traditions.”

ments at the highest ecclesial levels has clout and raises the bar to a new level. Many are bursting with joy and relief, praise and thanks to God at this monumental development in the Body of Christ. Not everything is resolved, to be sure, but our conflict-ridden world is in dire need of concrete global examples of reconciliation and healing.

The Christian family has a particular responsibility in this regard as we claim to follow our Lord and role model, God’s own Son Jesus Christ, who came to “reconcile the world to himself” (2 Cor 5:19) and that “all may be one” (Jn 17:21).

While many positive steps are being made, however, it is hard

to keep the negative at bay. Dan O’Grady, a psychologist, has been quoted as saying that “our negative and critical thoughts are like Velcro, they stick and hold; whereas our positive and joyful thoughts are like Teflon, they slide away.” A bit of this happened in the aftermath of these momentous ecumenical gatherings. When interviewed by journalists aboard the papal plane returning from Lund, Sweden, Pope Francis once again reiterated the Roman Catholic ban on the ordination of women. Instantly social media erupted with knee-jerk reactions, expressing outrage and profound disappointment in some quarters and dismay over pestering the Holy

Father with this question in other quarters.

That is too bad, for the positive ecumenical steps of the past 50 years can nevertheless provide some important solace, however small. Let me try to tease out a few.

It is a monumental step for church traditions, which have shared literally centuries of suspicion, judgment and conflict, to acknowledge Christ’s saving action in one another’s faith and spirituality, liturgy and mission. In other words, Christ is present and active in those ecclesial communities which have developed separately from Rome. This acknowledgement is extended to several major traditions that ordain women, i.e. the Anglican and Lutheran churches. Rome does not consider itself to have the authority to change its teaching on women’s ordination. However, Rome has never claimed that their own prohibition precludes that Christ can work through ordained women in other traditions.

Even acknowledging that the fullness of the church subsists in the Catholic Church (Par. 8, *Lumen Gentium*) may be acceptable to other Christian traditions. The same paragraph in *Lumen Gentium* adds that “many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.”

But the burden of proof and of greater responsibility rests on the


one who makes the claim to total fullness. Just because the “fullness of the church” subsists in the Roman Catholic Church, it does not follow automatically that it lives each aspect of that fullness to its best. Some aspects have gathered dust in obscure corners of the church’s own archives; other aspects have withered because of neglect. In fact, the Roman Catholic Church’s failure to live that fullness to the full is precisely what may have given rise to other traditions, some of which live these aspects better and more faithfully, as articulated eloquently in paragraph 4 of the Decree on Ecumenism (*Unitatis Redintegratio*). Could it be that ordaining women is one of those aspects?

The fruit of ecumenical learning leads to a realization that we need all churches together in order to provide a full and complete witness to the Gospel. For the neglect of one church could well be the strength of another, and vice versa. If we could truly realize how much we need each other, then the gifts and graces of one tradition, including ordained women, can serve to guide and hold accountable the other traditions.

My personal response to Pope Francis’ reiterating the ban on the ordination of women is simple: *If women are not to be ordained, then please tell God to stop calling us.* God’s calling activity in the heart and mind of a faithful Roman Catholic woman is a mysterious and challenging dance, one rarely chosen at will by the woman herself and despite her fear and resistance. Rather, it is a dance in which we women (yes, I speak from personal experience) feel seduced (in the loveliest sense of that word) by a divine Partner who fuels our human desire for fullness and surrender, for wholeness in priestly ministry despite the official teaching of the church, a dance which is surprisingly recognized by the faith community despite the prohibition from on high to do so. People know a priest when they experience one.

There is an authenticating power that emerges when one has lived with such a deep divine calling for a lifetime, a calling that will not rest until it is consummated in ordination. Yes, I have moved into another room in the Christian household to pursue this priestly ordination. But I have not left the Christian household. The tradition I have embraced, with valid differences in some key aspects, is nevertheless endowed with many of the gifts and charisms as the one which gave birth to and nurtured my calling so well in the first place, thereby affirming the words in *Lumen Gentium*.

If the ecumenical agreements of the past 50 years mean anything, it is that denominational moves such as mine are no longer the scandal they once were. I am convinced of one thing: Christ is still leading me, and guiding me, and will continue to bless my journey. What’s more, Rome’s best ecumenical insights now agree with this.



2016 GUEST LECTURER:
Margaret Somerville


The Song of Death, the Lyrics of Euthanasia *versus* The Song of Life, the Lyrics of Love and Hope

Margaret Somerville is Samuel Gale Professor of Law Emerita, Professor Emerita in the Faculty of Medicine, and Founding Director Emerita of the Centre for Medicine, Ethics and Law at McGill University, Montreal. In 2016 she returned to Sydney, Australia to become Professor of Bioethics in the School of Medicine at the University of Notre Dame Australia.

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Teens face new challenges

The recent suicide of six girls aged 10 to 14 in northern Saskatchewan has caught the attention of all Canadians.

Everyone is anxious to understand what the problem is and what are the solutions.

Archbishop Murray Chatlain of Keewatin-Le Pas says he has seen far too many young people from northern communities take their lives. Some of the underlying factors, he said, include a sense of despair in the north and a lack of hope and purpose.

He is encouraging local community leaders to reach out to their youth. More has to be initiated on the local level, he says, including church programs.

Recent American and Canadian studies suggest some answers to this epidemic. CBC News reported that teen depression is on the rise in the U.S. and depression is a growing deadly threat.

One of the drivers of this trend, the U.S. researchers say, may be increased cellphone use among teens and girls in particular. They looked at data from national surveys on drug use and health from 2005 to 2014 for teens aged 12 to 17 and young adults aged 18 to 25.

The 12-month prevalence of major depressive episodes increased in adolescents from 8.7 per cent in 2005 to 11.3 per cent in 2014, Dr. Ramin Mojtabai

of Johns Hopkins University in Baltimore, Md., and his co-authors said in the Nov. 14 issue of the journal *Pediatrics*.

They list cyberbullying as a major concern. “Cyberbullying may have increased more dramatically among girls than boys,” they write. “As compared with adolescent boys, adolescent girls also now use mobile phones with texting applications more frequently and intensively and problematic mobile phone use among young people has been linked to depressed mood.”

Dr. Sandra Mendlowitz, a psychologist in the child and youth psychiatry outpatient program at Toronto’s Sick Kids Hospital, blames social media for the rise in teen depression and anxiety. She said having a social media presence is important in teens’ lives.

“You can have a number of likes and dislikes that many teenagers see as destroying their sense of self,” Mendlowitz said in an interview with CBC News Network. “That’s why it’s important to be careful about posts and how you’ll handle the responses,” she said.

In July, the Centre for Addiction and Mental Health (CAMH) reported that a survey of more than 10,000 Ontario students in Grades 7 to 12 during the 2014 - 15 school year suggested that youth experiencing moderate to serious psychological distress

jumped to 34 per cent in 2015 from 24 per cent in 2013. The survey showed 86 per cent of students were on social media daily. About 16 per cent spend five hours or more a day on social media.

Robert Mann, co-lead investigator of the Ontario survey, comments: “We often think of the adolescent years as the prime of life where you’re young, you’re healthy, and these data are telling us for many young people that’s not the case.”

The survey noted that levels of high distress increase significantly in the later teens, to an average of nearly 41 per cent of students in Grade 12.

Cyberbullying is prevalent on social media. The more time young people spend on social media sites, the greater the risk of cyberbullying, CAMH researchers say. About 22 per cent of students report being cyberbullied.

Social media’s power to scrutinize how we look and to permanently publicize embarrassing moments can be a liability if young people forget to live in the moment, says a child and adolescent psychiatrist at CAMH. Dr. Corine Carlisle advocates practising mindfulness to manage strong emotions before young people turn to social media. She also suggests adults need to model how to manage stress to teens.

These are practices the church also advocates: practising mindfulness and being good role models. — PWN

Bolen responds to criticism of CCCB’s withdrawal from KAIROS

By Archbishop Donald Bolen, Regina

In two recent issues of the *Prairie Messenger*, my friend Joe Gunn took issue in a very strong way with the CCCB’s recent decision to withdraw from KAIROS, an ecumenical social justice coalition of churches and church agencies of which the CCCB had been a founding member. As one engaged in the establishment of KAIROS 15 years ago, Joe has particular reason to be frustrated and disappointed.

Like him, I have also been committed to the pursuit of ecumenical

collaboration wherever possible, including in the pursuit of justice. Like him, I wish the relationship between the bishops’ conference and KAIROS was such that it could continue and be strong into the future.

That said, the CCCB’s struggles with KAIROS structures, policies, strategies and functioning are long-standing. A letter sent by CCCB President Douglas Crosby to the members of KAIROS, announcing the conference’s withdrawal, articulated some of these concerns: “1) the paramount emphasis (KAIROS) gives to projects, advocacy and immediate

action, without what we consider sufficient attention to searching for a common understanding of the underlying biblical and theological principles involved; 2) an approach to ‘consensus’ which often effectively translates into a decision made by the majority, in contrast to our understanding of ecumenism in which the concerns of each participating church are fully taken into account; 3) the lack of a mechanism by which a participating member can opt in or out of specific KAIROS projects.”

Bishop Crosby’s letter notes that these concerns have been raised numerous times over the past years, but that regrettably, efforts by all concerned have failed to find a means to address them adequately. Bishop Crosby’s letter doesn’t say that KAIROS is functioning in a wrong way; it is “a valid way of operating” but is “incongruent with the type of oversight and consultation required by Catholic bishops engaged in a given ecumenical venture.”

Christian churches have very

different decision-making structures. There are faith foundations to how and why a church acts as it does. To compromise those for expediency’s sake would be of long-term benefit to no one.

Ecumenical efforts the world over in recent decades have taught us again and again that it is tremendously difficult to create structures by which churches can act together in such a way that each one’s polity, decision-making structures, and social teaching are well reflected, such that the integrity of their faith shines forth in their actions. The creation and maintenance of such healthy ecumenical structures is a cause worthy of our greatest efforts.

Our witness to the world asks it of us. The Lord who prays that we be one and who summons us to justice asks it of us.

But it is not easy to achieve. To say that KAIROS’ methodology is not compatible with the decision-making practices or role of a national conference of bishops is not a copout. Joe noted that

“the bishops’ decision to abandon KAIROS is a defeat for social justice in Canada,” adding that “the ability of Christian faith groups to speak together publicly on a range of issues has now been dealt a massive blow.”

I would put it this way: the inability at this time for KAIROS and the CCCB to resolve their differences is a defeat for ecumenical social justice work in Canada, is deeply disappointing, and hopefully is a stimulus for further efforts and conversation.

Bishop Crosby’s letter noted appreciation for the opportunity to collaborate with KAIROS in numerous life-giving and grace-filled initiatives over the years, adding the CCCB’s particular gratitude for the special attention given by KAIROS to indigenous rights and to the environment. The letter added that this decision “does not affect our church’s and our conference’s ongoing commitment to ecumenism, social justice,

— OTHER, page 15

Thinking outside the lab to help us all live longer

By Ted Bruce and David Peters, Vancouver
EvidenceNetwork.ca

The life expectancy of Canadians has lengthened significantly in the last century, but we need to spend more on public health initiatives to continue this trend.

The Canadian Public Health Association (CPHA) recently celebrated the fact that the average lifespan of Canadians has increased by more than 30 years since the early 1900s. That’s something we can all celebrate.

If you asked Canadians why life expectancy in our country continues to rise — now 79 years for men and 83 for women — many might attribute it to advances in medicine, such as new pharmaceutical research and surgical interventions. Scientists working in labs, in other words.

Most would be surprised to learn that 25 of the 30 added years

in life expectancy since the early 1900s are not a result of medicines. Instead, they’re thanks to public health measures.

Instead of curing disease, public health measures work on preventing disease by addressing factors that create illness: social, economic and physical environments, personal health practises and access to health services.

Examples that have significantly affected life expectancy over the decades include improved nutrition and housing, clean drinking water, hygienic sewage disposal, safe deliveries of babies, vaccination programs, tobacco policies, workplace safety, better education and higher standards of living, to name a few.

Here’s a modern example: Statistics Canada showed that from 1981 to 2011, life expectancy in Canada increased by 6.2 years. The largest gain was due to the decline of cardiovascular deaths — and public health initiatives had a significant role.

Addictive nicotine, second-hand smoke and smoking during pregnancy contribute to cardiovascular disease. Public health initiatives paved the way for effective tobacco taxation and smoking re-

— LAWS SHIFT, page 15

Bruce served as chair of CIHR’s Institute of Population and Public Health. Peters is professor and chair of the Department of International Health at Johns Hopkins Bloomberg School of Public Health. www.troymedia.com



CNS/Yonhap, EPA

NUNS, PRIESTS MARCH IN SOUTH KOREA — Nuns and priests walk with others through the streets of Gwangju, South Korea, Nov. 7, to call for South Korean President Park Geun-hye’s resignation over an influence-peddling scandal involving her longtime confidante Choi Soon-sil.

CCCB ends historic role in withdrawal from KAIROS

The Editor: As the Canadian Conference of Catholic Bishops withdraws from KAIROS, they end a historic role in ecumenism that began with the inter-church coalitions of the 1970s. Very sad news for many Catholics.

CCCB was once proud of this work and funded it very generously. Their funding will be reduced to zero by the end of 2017, a pulling away that began years ago.

Over the years, the bishops have disagreed with some positions that call for change — on such issues as fossil fuels and climate change, for instance. When they were present at the table as policies were being developed, they helped shape them. What

they wanted was a veto on the board of directors, which holds on to consensus as its goal, with a majority vote if needed.


From its origin, the founding church and church-related organizations agreed that KAIROS be considered a special program of the United Church, enabling tax credit receipts for donors. KAIROS policy and program themes are set by all members, together; and the United Church has never interfered with the policies, or projects of KAIROS.

With vision and courage, KAIROS responds to the call of Jesus that we carry his love into action for the poor and the oppressed — here in Canada and around the world. KAIROS is

Christianity as a living, transformative faith.

Pope Francis, speaking of ecumenism in 2015 at the Basilica of St. Paul Outside-the-Walls, said: “When the Son of Man comes, he will find us still discussing! We need to realize that, to plumb the depths of the mystery of God . . . we need to encounter one another and to challenge one another under the guidance of the Holy Spirit. . . .”

Now, it’s up to Catholics in parishes and dioceses to continue their faithful ecumenical engagement in KAIROS, inspired by visionary religious communities whose engagement and leadership remains vital. — **Mary Corkery, Toronto**



P. Paproski, OSB

a moment or two

In the palm of my hand
I hold you
for a moment or two

Hoping to delay Your
departure
for a moment or two

After giving me more than
I’d dreamed of
for a moment or two

By Denise Young

Disappointed with pope’s view on women’s ordination

The Editor: I have to say I am disappointed and bewildered by Pope Francis’ recent statement regarding women’s ordination. In light of what we had been hearing regarding the discussion about women deacons, I thought some movement was on the way. The quote: “St. Pope John Paul II had the last clear word on this and it stands” totally surprised me. Alpha and Omega? Who knew that John Paul II was “Omega”?

I was equally surprised to read

that “this teaching is an infallible part of Catholic tradition.” The good OSUs and RNDMs taught me that there were only two “infallible” statements, both in reference to Mary (egad, a woman) and neither one had any bearing on my eternal salvation.

The six additional beatitudes are fitting for our time. The last one makes me wonder if there ever will be “full communion” between Christians. It seems to me that for that to happen there will be a lot of competing, com-

paring, someone being right so someone else has to be wrong. That hasn’t worked well for us thus far; conceding (dying to self) isn’t something we easily gravitate toward.

Maybe the Body of Christ needs to remain broken/fragmented to keep our hearts soft and tender, other-oriented, to keep EGO at bay so we can revel in the mystery of the Cosmic Christ. Merton got it right; we ARE all ONE. — **Jacklyne Guimond, Fort Frances, Ont.**

KAIROS brings churches together to work for justice and peace

The Editor: The cry of those made poor, a cry which includes the Earth, is louder than ever. That Christians and all people of goodwill try to work even more closely is imperative. More than ever I am grateful for KAIROS, Canada’s largest faith-based social justice organization, for bringing together religious communities and Christian churches in the mission of justice, peace

and care of the earth.

Thank you also to the United Church of Canada, who since the early 2000s, has assumed the responsibility of issuing tax receipts to KAIROS donors. Until Refuge Juan Moreno was granted charitable status, the United Church did the same for this Montreal emergency shelter for refugee claimants. KAIROS is not a project of the United

Church alone; it is the project of 72 religious communities and 10 Christian churches and organizations.

I applaud the fact that the CCCB participates in the Canadian Council of Churches. I am deeply saddened that the CCCB has decided to leave KAIROS especially at this time in global history. — **Maura McGrath, CND, Montreal**

Other Catholic groups active in KAIROS

Continued from page 14

and interchurch collaboration”; and there are abundant examples of the conference’s continuing commitments in that regard.

Finally, Bishop Crosby’s letter reiterated the value of ecumenical co-operation in the work of social justice, and expressed gratitude that Catholics will continue to be officially represented on KAIROS (through Development and Peace and through Catholic religious communities).

Joe’s letter referred to CCCB’s withdrawal from KAIROS as initiating an “ugly divorce.” I would like to think that when the dust settles, even those deeply committed to KAIROS, including Joe, could come to see that it is unhelpful to say that all the problems were on one side.

More importantly, the CCCB’s withdrawal from KAIROS doesn’t need to be interpreted as a divorce, and doesn’t need to be one. The CCCB’s letter leaves room for joint engagement on future initiatives: “We would hope that in the future there would be not only a continuing exchange of information between KAIROS and our conference, but also consideration about occasional co-operation on a project-to-project basis.”

Those needn’t be idle words. It is for KAIROS to discern whether it desires such collaboration, and for the CCCB to be open to that possibility.

The Catholic Church’s Ecumenical Directory guiding its ecumenical activities states that the effort of Christians in responding to the world’s needs

“will be more effective when they make it together, and when they are seen to be united in making it. Hence they will want to do everything together that is allowed by their faith” (para. 162).

A few days ago in Rome, Pope Francis pointed us back to the Lund Principle of 1952, namely that Christians should do all things together except where deep differences require that we act separately. What he could certainly have added, and has said elsewhere, is that this requires hard work, a patient and persevering commitment to dialogue when there are differences, and an abiding attentiveness both to the world’s needs and to the Lord’s desire that his disciples be one.

May those guide the works of KAIROS and of the bishops’ conference into the future.

Laws shift public behaviour

Continued from page 14

Consider diabetes, a chronic illness projected to increase in Canada from affecting 2.4 million in 2008 to 3.7 million by 2018. This could raise health care costs by \$4.7 billion in 2020. Another chronic condition is obesity, afflicting 30 per cent of Canadians and 10 per cent of Canadian children. Yet another chronic illness, cardiovascular disease, is estimated to cost \$7.6 billion.

Public health research, along with basic and clinical sciences, has a significant role to play in finding solutions.

For example, public health research is gaining better understanding of the food system, barriers to accessing healthy food and the effects of marketing unhealthy foods. Research shows that food marketing predominately promotes unhealthy choices and this significantly impacts children’s diets. This research provides guidance on how families should get information about food and how food marketing should be restricted.

Public health research also shows how urban design can encourage active, healthy lifestyles. Changing policies on urban density and transportation will make the healthy choice the easiest one as we encourage walkability in cities.

Such public health strategies could change outcomes for the interrelated conditions of diabetes, obesity and cardiovascular disease all at once.

It’s time for Canada to think outside the lab — and invest more in public health and the research that supports it.

restrictions in many work and living spaces — initiatives backed by population health research. Most significantly, population health evidence supported legislative changes so that today, tobacco products include health warnings and can’t be sold to minors.

All these public health measures led to a seismic shift in how Canadians view smoking and their health, saving countless lives and reducing health care spending on premature illness.

With such a high rate of return — in life expectancy and dollars saved — you would think Canada would invest heavily in public health research.

Sadly, this isn’t the case.

Last year, the research budget of the Canadian Institutes for Health Research (CIHR) was \$973 million. Less than eight per cent of that budget — \$81.9 million — went to population health research, with the bulk going to biomedical and clinical research.

Investments in clinical interventions aimed at curing disease are important but public health research should not be largely overlooked in the process.

In fact, biomedical sciences should work with public health research — to address issues like emerging infectious diseases, antimicrobial resistance and chronic diseases like obesity, for example. But that can’t happen if we forever put public health research in the back seat instead of the driver’s seat.

Reducing infant deaths is a pressing global issue

By Carol Glatz

VATICAN CITY (CNS) — The lives of one million newborns could be saved by encouraging simple practices like washing hands, exclusively breastfeeding, keeping umbilical cord stumps clean and wrapping babies warmly and closely to the caregiver, said representatives of USAID.

In 2015, 2.7 million newborns died within one month of birth, three-fourths of them within the first week of life, the representatives told Catholic News Service Nov. 8.

Ariel Pablos-Mendez, assistant administrator at the USAID global health bureau, and Elizabeth Fox, director of the bureau's office of health, infectious diseases and nutrition, were in Rome for meetings with Vatican officials.

The agency's representatives,

based in Washington, D.C., were looking to strengthen co-operation with the Catholic Church in these efforts. And they also were asking the Vatican to consider launching an "interfaith partnership" at an April meeting in Addis Ababa, Ethiopia, where ministers from all 25 low-income target countries will come together with other faith leaders to look for ways to save infants' lives.

So far, USAID's maternal and child survival programs have resulted in nearly 2.5 million more children surviving and 200,000 maternal deaths averted since 2008 in priority countries, according to a USAID report in 2015.

By expanding and supporting interventions that have proven to be successful, Pablos-Mendez and Fox said another one million newborn lives could be saved over the next five years.

Some of the skills and medical care that are key to saving lives, they said, include: hygienic delivery conditions; resuscitation tools; better nutrition and immunization for pregnant mothers; urging caregivers to seek medical help when a newborn shows signs of a fever; consistent skin-to-skin contact with or "wearing" infants, especially those who are low-weight or prematurely born; using an antiseptic on umbilical cord stumps; and immediate and exclusive breastfeeding.

Pablos-Mendez said if children can make it to their fifth year, they "enter the safest period" in life, between the ages of 6 and 10, and increase their overall chances of survival.

The first 1,000 days in a child's life are crucial for brain development and building "social connections" through touch and affection from caregivers, Fox said.

The bulk of the work that needs to be done is communication by teaching and reinforcing changes in behaviour through friends, family and faith leaders, she said.

Not only do members of a faith community frequently have consistent and one-on-one contact with families, the faith community "is a trusted source," Fox said.

They can get the word out through radio spots, sermons, counselling or implementing new procedures at health clinics, she said.

Trust is extremely important when trying to get people to change their behaviour or do something new, Fox said. For example, doctors might come to an area to vaccinate children, but parents won't show up if they don't trust or believe in what is being offered.

She said foreign health and aid agencies learned a lot from the Ebola outbreak in western Africa in 2014, especially in what they did wrong by not listening to and consulting with communities first when trying to implement practices to stop infections.



CNS/Piyal Adhikary, EPA

INFANT HEALTH IN INDIA — A woman carries her child near a hospital in Kolkata, India, in this 2013 file photo. In 2015, 2.7 million newborns died within one month of birth because of poor health practices.

Pope asks forgiveness from homeless

By Junno Arocho Esteves

VATICAN CITY (CNS) — Looking directly at thousands of homeless and marginalized persons, Pope Francis asked for their forgiveness for failures to recognize their dignity and alleviate their suffering.

"I ask your forgiveness if I have ever offended you with my words or for not having said something that I should have," the pope said Nov. 11 during an audience with pilgrims attending special Year of Mercy events for people who are homeless or otherwise socially excluded.

Pope Francis, speaking in the name of all Christians, asked their forgiveness for times when they were not treated with the dignity the Gospel says they have.

"I ask your forgiveness for all the times that we Christians stand before a poor person or a situation of poverty and look the other way," the pope said.

The forgiveness of those who have felt unloved and unwanted

by men and women of the church "purifies us and helps us to believe once again that at the heart of the Gospel is the great message of poverty and that we — Catholics, Christians, all of us — must form a church that is poor for the poor."

"All men and women from any religion must see in the poor the message of God who comes close to us and made himself poor to accompany us in life," he said.

The audience kicked off the final jubilee celebration before the conclusion of the Holy Year of Mercy Nov. 20. The pilgrimage was organized by *Fratello* (Brother), a French association which organizes and hosts events for people in situations of exclusion.

François Le Forestier, spokesperson for *Fratello*, told Catholic News Service Nov. 8 that over 4,000 homeless and socially excluded persons from 22 different European countries were expected to attend the jubilee celebration in Rome. Three days later, the association's website said the number

of pilgrims had risen to 6,000.

While donors from across Europe contributed to help pay the costs of travel and accommodations, Le Forestier said pilgrims were also asked to give a small contribution as "a way for them to participate and a way for them to be responsible for their decision to attend this jubilee."

Le Forestier told CNS that the idea for the jubilee celebration for the homeless and excluded became a reality when Etienne Villemain, founder of *Lazare* — an association that assists the homeless — wrote to Pope Francis asking for a jubilee celebration for homeless people.

"At the very beginning, I thought the idea of a jubilee for homeless people was a bit mad" because it would be too complicated to organize, Le Forestier said. Due to logistical challenges, the event was organized solely for European countries in the hopes that it would lead to an annual worldwide pilgrimage to Rome for the homeless.

Ancient works of mercy still relevant today: pope

By Junno Arocho Esteves

VATICAN CITY (CNS) — Visiting the sick and the imprisoned are works of mercy that not only benefit the suffering and the abandoned, but benefit the visitors who are enriched by being with those who suffer like Christ, Pope Francis said.

While the works of mercy are ancient, they still are relevant today for those who are deprived of freedom and "suffer one of the greatest hardships of human beings," the pope said Nov. 9 at his weekly general audience.

When the living conditions "often devoid of humanity" in which many prisoners are housed are added to the equation, "then it is indeed the case that a Christian should feel the need to do everything to restore their dignity," he said.

Continuing his series of talks on the works of mercy, the pope began with visiting the sick and highlighted Jesus' ministry as an example of the Christian duty to be close to them, especially since "they often feel alone."

Simple gestures such as smiling, caressing or shaking their hand, he added, can go a long way for those who feel abandoned.

"Do not leave sick people alone!" he said. "Let us not prevent them from finding relief and for us to be enriched by the closeness to suffering. Hospitals are the true 'cathedrals of suffering,' where, nonetheless, the strength of charity that supports and proves compassion becomes evident."

Turning his focus to the im-

prisoned, the pope said that visiting those who are incarcerated is "above all, an invitation to not be anyone's judge" and a reminder that while prisoners are paying the price for their crimes, they "will always remain loved by God."

"I think often of the imprisoned, I think of them often, I carry them in my heart," he said. "I feel they are all in need of closeness and tenderness because the mercy of God works wonders. How many tears I have seen fall from the cheeks of prisoners who have never cried in their lives; and this is only because they feel welcomed and loved."

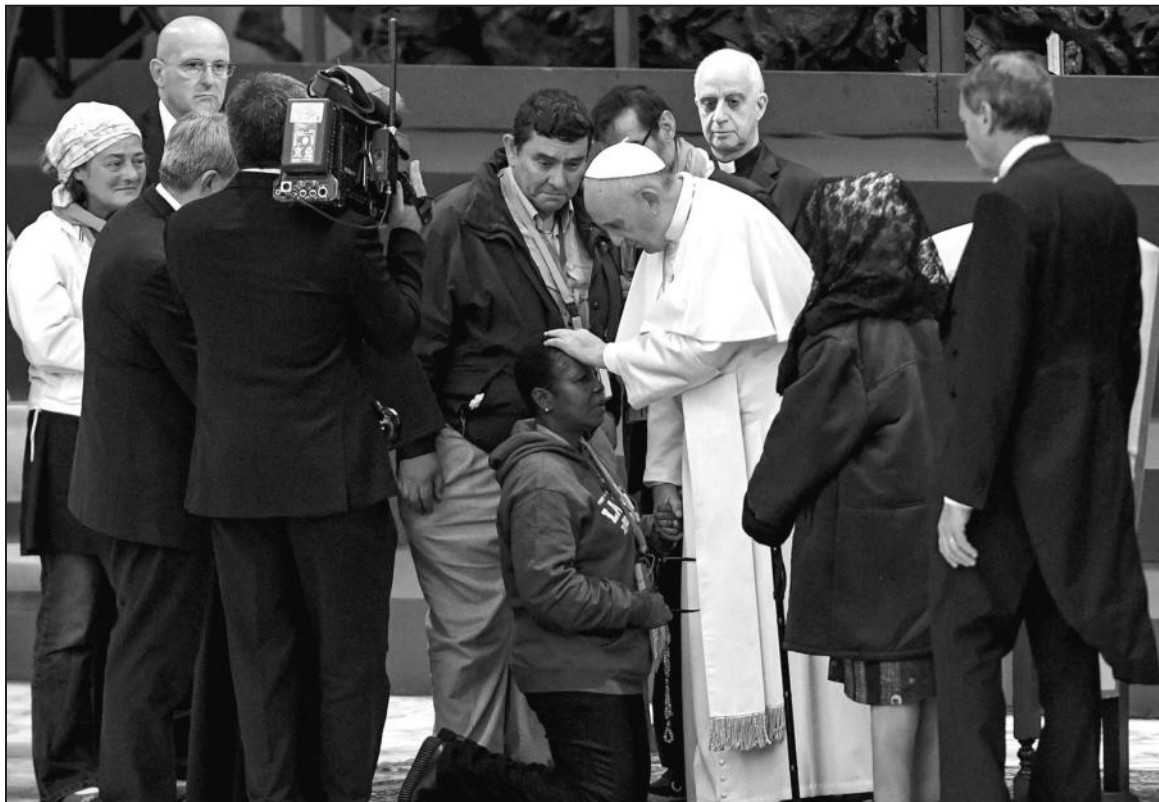
Departing from his prepared text, Pope Francis recalled a visit from a group of prisoners from Padua after the Holy Year celebration for prisoners Nov. 6.

The pope asked them where they were going before returning to Padua, and they said they wanted to visit the ancient Mamertine jail where Sts. Peter and Paul had been imprisoned.

"It's beautiful. Hearing this did me much good. These prisoners wanted to go in search of the imprisoned Paul," the pope said. "Even there, in prison, they prayed and evangelized."

Pope Francis called on Christians not to fall prey to "indifference" and instead follow Christ's footsteps and "become instruments of God's mercy."

"We all can be instruments of God's mercy and this would do us more good than to others because mercy passes through a gesture, a word, a visit. And this mercy, it is an act to restore joy and dignity," the pope said.



CNS/Alessandro Di Meo, EPA

VATICAN CELEBRATES WITH HOMELESS — Pope Francis blesses a pilgrim during a special audience with homeless people in Paul VI hall at the Vatican, Nov. 11.

The universe is full of magical things patiently waiting for our wits to grow sharper.

— Eden Phillpotts