

# Spiritual Care

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We focus on :

“ Health: What Does  
It Mean To You?”

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## Editorial

by Rev. Glen R. Horst

### Health—A Matter Of The Soul

Health is a highly prized possession that affects our ability to care for ourselves, to enjoy life, and to contribute to the well-being of family, friends, and society. A chronic lack of physical strength and well-being limits our options and complicates our living. Serious mental or emotional disturbances intrude into our daily living in painful ways. A loss of physical health, whether sudden or gradual, disturbs our lifestyle and may lead to significant changes in our quality of life.

Although most people want to be healthy and believe that they are entitled to good healthcare, understandings of health vary greatly. Objective measurements of health may be helpful in developing strategies and programs for population-based healthcare and in doing medical assessments at the clinical level. However, objective measurements will not give a complete picture of an individual's, family's, or community's health concerns or sense of health. At these levels health is a personal and subjective matter.

A person's sense of health and well-being is strongly affected by where she came from, what she wants or needs to do in the present, and where she hopes to go in the future. Illness, injury, and disability are more than the experience of a set of symptoms. They are significant factors in a person's story – experiences that can damage or destroy the story's thread and meaning. To know the significance and meaning of an individual's or community's health problems we need to hear the story of how the problems developed and how they have affected the individual's or community's life and hopes for the future. In hearing the story we will begin to uncover what those affected want done to restore health or to help them live with irreversible health problems.

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# Spiritual Care Newsletter

Welcome to Spiritual Care, a newsletter for Spiritual Care Providers across Manitoba.

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This bulletin is made available through the support and cooperation of a variety of interfaith organizations and Manitoba Health.

We welcome the participation of any and all Manitoba Interfaith organizations. To submit an article or for more information, please contact a member of the editorial committee.

Please feel free to contact a member of the editorial committee with your suggestions.

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We are keenly aware that the old proverb is true:

“Wherever there is no vision the people perish.”

Herein is our intention to spell out a renewed vision of Spiritual Care, and to offer some ways of fulfilling that vision.

## Mission Statement

The Spiritual Care Newsletter articulates, affirms and explores the essential role of spirituality in holistic health and healing.

## Intention

This mission is carried out by providing information, fostering collegiality within and amongst disciplines, affirming the provision of professional care, and connecting persons in all regions of Manitoba.

The content of articles in Spiritual Care newsletter does not necessarily reflect the views of the Editorial committee or Manitoba Health.

## Vision

The Newsletter will:

- Offer a format that is fluid, organically relevant, and open
- Provide a format for the exploration of issues of access and barriers to care for marginalized people and communities
- Promote and reclaim the spirituality of wholeness and healing
- Include all disciplines
- Encourage diverse and complementary approaches
- Dialogue with other fields of Spiritual Care: prisons, schools, etc.

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To hear the story is to touch the person's or community's spirit. To touch the spirit is to open the possibility of soul work. Soul work is needed to respond to the threats health problems pose – threats that may deeply disturb an individual's or community's spirit.

While health is easily taken for granted, the loss of health seldom goes unnoticed. It demands attention. Initially our health problems may be little more than a nuisance, but if they persist or get more serious, we begin to feel vulnerable. The flow of life is interrupted and anxieties about our roles in the world begin to develop. Thoughts of disability and dying may creep in.

New health problems change relationships too. The reciprocity and mutuality that mark friendships and family relationships shift. One becomes a *caregiver*; the other becomes a *care recipient*. Changes in identity, sense of worth, and power accompany this shift. Together we wonder how to love and care for each other in these new circumstances.

Health problems also raise questions about how we fit into the larger scheme of things and into what the Holy One is doing in the cosmos. What is my vocation or mission in life and how does this illness, injury, or limitation fit into it? Viktor Frankl insisted that in living it is necessary for us to think of ourselves as “being questioned by life” and to take responsibility for finding answers to life's problems. In Frankl's view experiences of suffering point us to our vocation or mission. Such an attitude, however, requires a lot of soul work.

To do soul work we must face the challenge illness poses to our sense of control and worth in the world. Our automatic inclination is to meet the challenge by fighting the illness with the best medical interventions available. At one level this is necessary, but in spite of all appearances it is not the road to health. The road to health re-

quires soul work that moves beyond automatic patterns of thinking, feeling, and acting.

Soul work involves opening to the experience of illness and allowing the experience to open our heart (our emotional centre). Soul work is done as we review our life story and deepen our consciousness of who we are, how we are living, and what our vocation or mission in life is. Soul work takes us beneath the surface of the illness experience and connects us deeply to ourselves, to others who care about us, and to the Sacred Mystery that embraces all of life.

Soul work is tough and difficult to do alone, but through it we can create a quiet space in the midst of chaos for choosing how to live through a loss of health in meaningful and loving ways. Soul work is the path to health. When soul work is engaged, healing may occur even without a cure.

Today we have a growing awareness of the relationships between religion and a variety of mental and physical health outcomes. Researchers like Harold Koenig and Kenneth Pargament have deepened our understanding of religion's positive and negative effects on health and of how people use religion to cope with health crises. There is a wealth of evidence now that religion is an important resource for remaining healthy and for becoming healthy again after an illness. This information supports the role and function of spiritual care providers within the healthcare system.

However, spiritual care providers must recognize that while religious beliefs and practices may be helpful resources for coping with the stress of the illness, they do not necessarily lead people into soul work. In times of illness religion is frequently used to reinforce automatic ways of thinking, feeling, and acting and to maintain a sense of control.

Religion may be used as a substitute for soul work rather than as a resource for it.

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## "Health - Who Defines it?"

As a family physician my greatest professional rewards have come from the relationships I have been fortunate to develop with patients. Physicians are often placed in positions of trust by patients who allow us to share in their intimate life events; from the miraculous first cry of the newborn to the heart wrenching sharing of a life threatening diagnosis. Each event can draw the physician and patient into a unique relationship, but only if they are each open to the sharing required to nurture this relationship. In my experience almost all patients are open to this relationship building, while many physicians will not risk the emotional investment required.

One of the important underpinnings to this relationship is an understanding on the part of the physician of the values and beliefs that the patient holds about health and illness. This becomes clear as the physician gets to know the patient and the values that he/she holds dear. For some, the physical components of health predominate while others place more importance on psychological or emotional wellbeing. Many include their spiritual wellbeing within their own definitions but often do not see this as the domain of the medical encounter.

The assumption I am making is that patient defines health for him or herself. Some people may still take the paternalistic position that the physician's knowledge of health issues gives him/her the responsibility or even duty to define this for the patient. From my own perspective, it is the knowledge of the individual's values rather than their blood chemistry levels, which is evidence of my truly knowing the patient in a therapeutic manner. My understanding of the person as an integrated complex being incorporates the physical, mental, social and spiritual components of health. Furthermore, each person defines the relationship between these different components of the whole for him/herself and the balance between these aspects of health may change over time.

I would be naïve to assume that the relationship I have described above is the norm. While many physicians and patients may recognize this situation as ideal, we often lack the time and patience required for these relationships to develop. Instead we are often thrown into emergent situations where we are required to seek an understanding of a particular patient's values immediately rather than learn about this over time. To have a discussion about values and definitions of health in this context is difficult as it is usually precipitated by a health crisis. However, what initially appears to be a crisis to the physician may not be a crisis in the eyes of the patient. Patients often understand situations that appear to be hopeless to their physicians in a different, more spiritual way.

Ultimately it is less important to decide who defines health, or to even define it all, than to understand the complexity and personal nature of our values. It is these personal values that guide our decisions about life in general and our health in particular. It is by respecting these personal values that physicians can build trusting relationships with patients and help them maintain their health in all domains.

*Dr. Alan Katz is Associate Professor in the Departments of Family Medicine and Community Health Services, University of Manitoba*

## Editorial

by Rev. Glen R. Horst

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It is the task of spiritual care providers to guide people into that soul work. Health and illness are matters of the soul. Health is not so much a possession as a process of soul work in which we seek a meaningful place in our life stories for the adversities of life and all the questions, challenges, and uncertainties they bring. I believe that soul work is necessary for a deeper, fuller experience of health. A loss of physical or mental health provides an opportunity for such work.

*Rev. Glen Horst is coordinator and educator of Spiritual Care at Riverview Health Centre.*

## The Concept of Health

The Ottawa Charter for Health Promotion (1986), and another important health care document entitled *Achieving Health for All: A Framework for Health Promotion* (1986), both clearly articulate the principles of health promotion. These two documents have proposed strategic frameworks for action. It is important for us as nurses to revisit these frameworks while caring for clients who are chronically ill and their families. Actually, the essential step is not only to share the vision and values of health promotion, but first, to embrace a definition of health that is all encompassing, and secondly, to focus on the client's health experience while providing nursing care.

What is health, really? Many definitions have been generated to define the concept. One definition of health, which is continuing to gain popularity, conceptualizes health as a dynamic process in which wellness and illness co-exist (Eastlick Kushner, 2003). A body of recent research related to the concept of health within illness alludes to the fact that people living with chronic conditions actually feel essentially happy. Lindsey (1996) conducted a research study to explore the experience of the health-illness embodiment. The participants were eight people with a variety of chronic illness and/or disabilities. The findings indicated that the phenomenon of feeling healthy, while living with a chronic illness, emerged through the explication of six themes. The six themes which came from the participants' own words are: 1) honouring the self; 2) seeking and connecting with others; 3) creating opportunities; 4) celebrating life; 5) transcending the self, and 6) acquiring a state of grace.

The results of this study provide guidance for understanding and promoting the health experience for clients with chronic ailments. Lindsey (1996) emphasizes that no claim should be made that all people with chronic conditions have the same experience. It is becoming clear, however,

that nurses need to become increasingly more sensitive to the phenomenon of health within illness.

In addition to becoming sensitive to this phenomenon, it is important that nurses utilize a holistic nursing practice framework in caring for the chronically ill client and their families. Holistic nursing recognizes that two views exist regarding holism. The first view is that of identifying the inter-relationships of the bio-psycho-social-spiritual dimensions of the individual, recognizing that the whole is greater than the sum of its parts. The second view urges that the person needs to be understood as a unitary whole in a dynamic process with the environment. Holistic nurses honour the client's subjective experiences about health, health beliefs, and values (Dossey, 2001). The practice of holistic nursing calls nurses to integrate self-care, self-responsibility, spirituality, and meditative reflection in their own lives. This awareness enhances the understanding that nurses have of all individuals, regardless of cultural implications; and such an awareness can facilitate the nurse's relationships – even into the global community. The process enables nurses to facilitate the healing process, not only with chronically ill clients and their families, but with all others as well, so that these clients and those around them can maximize their quality of life.

*Verna Pangman is Senior Instructor at the Faculty of Nursing, University of Manitoba*

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### "Dark Nights of the Soul. A Guide to Finding Your Way Through Life's Ordeals" by Thomas Moore

Thomas says, "Every human life is made up of the light and the dark, the happy and the sad, the vital and the deadening. How you think about this rhythm of moods makes all the difference."

In this book, Thomas considers many kinds of dark nights, cites many personal experiences, and relates wisdom, and insights gained from many well-known personalities including Bogart, Keats, Anne Sexton, and of course, John of the Cross. He indicates that there are many ways to deal with them: pills, psychotherapy, expert advice, spiritual guidance, books and tapes, workshops, churches, communities, government guidelines and spas. However, he seems to believe these are all suggestions to "get out of the darkness quickly" He is suggesting, alternatively, "The real task is to live in, and with, the darkness, appreciating its unredeemed value, and loving its irreversible qualities. What is needed is a view of life that includes the dark. ... that insight may not heal you or give you the sense of being whole, but it may give you some intelligence about life."

I appreciated the challenge this book presents, and the wise, refreshing insights offered. It reminded me of the book, "**The Spirituality of Imperfection. Storytelling and the Journey to Wholeness**", by Ernest Kurtz (Author of "Not-God") and Katherine Ketcham.

I thought these books worth mentioning as well:

"Wherever You Go There You Are" Mindfulness meditations in everyday life by Jon Kabat-Zinn. He has also written "Full Catastrophe Living" and "Coming To Our Senses".

"The Voice Of Knowledge", a Toltec Wisdom Book, by Don Miguel Ruiz. He has also written "The Four Agreements", and "A Companion To The Four Agreements". This is translated from Spanish, and seems to be in a style of speaking that is quite delightful.

### What Health Means To Me

I have just recently felt that I've started to achieve good mental health and overall health in general. (After struggling for eight years with a mental illness.) Although, I've not yet obtained the optimum health I'm striving for, I'm slowly getting there. I truly believe in order to attain or maintain health of any kind you need to address the needs of body, mind, and soul. If one or the other is not taken care of good health is not easily attainable.

Mental illness is a good example. We often overlook other aspects of ourselves. It's not just the brain that needs to be targeted. The mind could benefit in some therapy. (To learn how to better cope with often extremely disturbing mental illness symptoms. These symptoms can be severely destructive to one's life.) Also the rest of the body needs to be taken into consideration. For example mood disorder symptoms could be the result of an under active or over active thyroid. Therefore you deal with the thyroid and the symptoms could possibly minimize or go away all together.

The soul is even more important than the mind and body. There is no way I could have made it through the "storms" without God's presence. He was right there beside me. It's my faith that carried me through my darkest hours. I believe spirituality could bring you through any life experience no matter how difficult or unbearable.

I've also learned that you don't need to be cured to live a happy, healthy, and successful life. Being "healed in the moment" is good enough. Everybody can cope with the moment. It's all a matter of perspective. I've learned that living in fear of the future, or else remaining stuck in the past has been detrimental to my road to recovery, and my peace of mind. Mental illness is usually a life long journey that often does not leave us with much hope.

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## Letters from A Family Member

When someone asks you, "How are you?", the expected answer, "I'm quite well, thank-you" or "could be better" usually refers to your physical being or health whether they be ailments or absence of same.

Another type of health is a feeling good or bad sensation. With the former, world seems to be running smoothly. For example, you are married happily to a wonderful person. The kids are doing well in school and also staying out of trouble. There are no money worries, and so on. These are positive points. Conversely you could be upset. Your spouse has passed away. The creditors are on your back. Perhaps your physical health has deteriorated or your boss has overlooked you for a promotion. These are all negative points. All these emotions are examples of your mental health, good and bad.

Spiritual health is another aspect of health. It involves, to a degree, the previous two types of health, but is guided more by an acceptance of a greater power who has your well being in mind, some being who can relieve your worries in time of stress. Prayer is an excellent way to seek some solutions. It makes you verbalize your problems to a higher power. Often, thinking things out leads you to a solution. Knowing your minister can make suggestions to help you through trying situation makes you feel better; ergo positive spiritual health.

Keeping a positive attitude into today's world can be difficult. Many things and events are to be avoided. Some way to achieve this are study groups of the Bible or general discussion groups of like minded people.

Spiritual health is reflected in a concern for others. It is a natural offshoot for those who have faith in God, who live their lives according to His word. Satisfaction, contentment are rewards, but it doesn't stop there. The joy is in the doing, the giving. Some people volunteer their time.

Some volunteer the services of their company or their products. Others help financially. Regardless of how it is shown, spiritual health will be perceived positively.

Physical health, mental health, spiritual health. That would be the perfect package. Not many attain it. The most important is spiritual health. It enables you to accept the pains and shortcomings of the other two. No matter what happens, there is a source you can tap into. Spiritual Health provides a hopeful positive attitude for whatever may come.

*Dick Bloemheugel is the son of a resident in a long-term care facility in Winnipeg. His late father had also been a resident in a personal care home in Winnipeg.*

## Mental Health

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Knowing that we can be "healed" provides us with hope, faith, and strength. It's worth striving for and attainable at any walk of life.

I've come to terms with the life-style that I need to live to be free of constant, disturbing symptoms. I no longer drink, do drugs (never did much of that to begin with), or self-harm in any way. In a way this illness has been a catalyst in enabling me to live the best, healthiest life possible. That's the way I choose to look at it.

It's the people in my life who have made this journey and at most times enjoyable process. Other times it's been at least bearable. I have to say, I have great people in my life. It's these people along with God who have helped carry me through the "horrendous rapids". (I would not have been able to attain my current health without them.)

*Tamara Lambert is a person living with mental illness.*

## Healing the Spiritual Psyche through Hatha and Kundalini Yoga in Prison

Roughly one year ago when I was at my lowest levels and ready to give up to my anger again, a friend (whom I admire dearly due to the continual support, guidance, compassion and inspiration she offers me) introduced me to something called 'Yoga'. I was hesitant and had my reservations towards it. However, she was very persistent and I relented.

This Yoga she introduced me to is Hatha Yoga which has two areas of study. Hatha Yoga's first study is something called "Asana's", which is basically stretching poses to bring strength and flexibility to the body. Hatha Yoga's second study is the yogic control of breath called "Pranayama" or "vital airs".

Learning this Yoga has revitalized my spirit and my daily living. It has invited compassion and love in my heart and raised my consciousness to new levels of understanding.

If you were here two or three years ago you'd never figure me for the same person. I still have flaws, after all I am human. I no longer say or do hurtful things to myself or others. I no longer have selfish desires that I would do anything to fulfill. I abstain from all intoxicants, sex or sexual acts and I do my best to see the positive in everything and everyone around me.

I now spend my days trying to convince others to learn the healing powers of yoga. I have reached a couple of people and I see the same intuitiveness and curiosity that I have.

Many people, who once feared me, now insult me and some even get angry with me, but I hold no grudges towards them as I see much of who I used to be before accepting the power of positive spiritual health Yoga offers. Besides, my studies in Kundalini Yoga forewarned me of such behaviour from those who are afraid of change.

I now study Hatha Yoga on a daily basis and roughly three months ago I learned of Kundalini Yoga. Kundalini Yoga is a very complex yet very powerful Yoga to the aspiring yogi (person). The Kundalini is a power of understanding that we all have, if we choose to research and understand ourselves.

All forms of Yoga (in my opinion) are the greatest spiritual achievements of man. I have always been a 'naturalist' therefore accepting the old philosophy of the spiritual yogic masters that man, animals, birds, fishes, trees, earth, rocks and elements are one, is a theory that came to me well, ...naturally! This philosophy is becoming truth for more aspiring yogis behind these huge stone walls, guns, guards, razor wire, fences and bars.

It is truly empowering to live so free and positive, within so much confinement, negativity and violence. All thanks must go to one beautiful, compassionate woman, and an introduction to freedom..., to Yoga.

I would like to finish this article by saying this:

"Whether you believe in God, the Creator, Buddha, or a Divine Light or Power, believe in something and the healing powers of a great spirit will fill your life with love, compassion, generosity and kindness and may even perform healing miracles before your very eyes."

Namaste' (Thank you)

*Douglas Browne is a Lifer inside Stony Mountain Penitentiary.*

## Not-so-Grim Reaper

Cyrus McCormick, who invented the reaper and founded the company that became International Harvester, was a generous contributor to Chicago's Presbyterian Theological School. Because of that fact, the school later changed its name to McCormick Theological Seminary. Faculty and students have quipped that death is never referred to as "The Grim Reaper" at McCormick, but always as "The International Harvester."

"Grim" is not a word which describes the experience of many people who find themselves nearing life's end. Like Dr. Abraham Maslow commented after a heart attack which made him realize that his own death was not far away:

"Death, and its ever present possibility makes love, passionate love, more possible. I wonder if we could love passionately, if ecstasy would be possible at all, if we knew we'd never die."

Likewise, psychiatrist Irvin Yalom, who worked with terminally ill cancer patients, reported that "grimness" was far from their attitudes about passing on. In Dr. Chris Thurman's book, "The Truths We Must Believe" (Thomas Nelson Publishers, 1991), Yalom tells us that once his patients accepted the fact that their lives were rapidly drawing to an end, positive and exciting changes occurred:

- \* They felt a sense of freedom to do what they wanted to do.
- \* They lived in, and enjoyed, the present.
- \* They learned to vividly appreciate the world around them.
- \* They joyously anticipated holidays.
- \* They communicated more deeply with loved ones.
- \* They feared less and risked more.

Because these people knew they were dying, they figured out how to live! Nothing grim here.

They came alive in ways never before possible.

Oh, maybe you don't want to volunteer to leave this life today, but we'll each set off on that journey soon enough. And it promises to be an exciting adventure.

But in the meantime, what if you set out to live every moment as if your short days here were truly numbered?

When "The International Harvester" someday reaps your life, may it have been joyful, fearless and well-lived.

## Sites for Sore Eyes

Definitions that may assist in the concepts of defining health

[www.pnf.org/DEFINITIONS\\_OF\\_HEALTH.pdf](http://www.pnf.org/DEFINITIONS_OF_HEALTH.pdf)

Looks at a variety of faith groups and how people may wish to be treated on health and culturally related issues.

[www.healthsystem.virginia.edu/internet/chaplaincy/jewish.cfm](http://www.healthsystem.virginia.edu/internet/chaplaincy/jewish.cfm)

A self test to assess your faith and health.

[www.spiritualityhealth.com/newsh/items/selftest/item\\_234.html](http://www.spiritualityhealth.com/newsh/items/selftest/item_234.html)

Aging and Religions / Spirituality factors and how they interact with your health.

[www.helpguide.org/life/spirituality.htm](http://www.helpguide.org/life/spirituality.htm)

Prayer and Spirituality: Ancient Practices and Modern Science.

[nccam.nih.gov/news/newsletter/2005\\_winter/prayer.htm](http://nccam.nih.gov/news/newsletter/2005_winter/prayer.htm)

## Reminiscing From The Margins: The Homecoming That I Did Not See Coming

*“Your people will be my people, and my people will be your people.” Ruth (Hebrew Scriptures)*

*“Come then, Night Standing, let us be misunderstood together toward the understanding of The Great Mystery Spirit” - Sacred Spirit Messenger (Sweat Lodge, North Saskatchewan River, 1982)*

As I theologically decipher the nature of the myriad of mysterious and curious holy interventions that weave throughout my life to this place of 50 years of my being on this planet, my consciousness is increasingly awe filled by the awareness of my having been “set apart” as it were from my mother’s womb to live out something of the implications of what the ministry of Reconciliation looks like. From the side of my eyes, it is now evident that Jesus was decisively pleased to lead me in ways that I could neither have anticipated, or for that matter, have been inclined to seek if left to my own devices. What I do know is that I am irrefutably a better person, and a respondent to The Holy One as an outcome of my having been brought into the centre of the field of Plains Cree prayer and healing practices, as well as those of the Medewin some years before that. Moreover, in the process, I learned more about how to detect, and deeply appreciate the odd ways of Jesus that one would presume would have been obvious to me in my encountering of Him in our Scriptural legacy.

To be sure, I discovered that much of Jesus’ manner of functioning and conduct frequently more closely resemble that of a Traditional Plains Cree Medicine praxis than what is reflected of the same of Him overall in Western Ecclesiastical settings. He speaks to spirits, He talks to the weather, He engages in a magnificent vision quest thirst-fast for 40 days in the wilderness, He heals the sick and the possessed with odd gestures and symbolic requirements, and sacrificially hangs off the tree in what amounts to be

the ultimate intercessory Thirst Dance offering. Consideration of the aforementioned leads me to deliberate about how the dynamic contributions of First Nations Spirituality can assist folk of other orientations of rapport with The Holy One. So, I might as well make the attempt to exemplify some kind of a witness pertinent to how it has significantly assisted me, and on occasion, even in life saving ways. For whatever reasons, I feel prompted to present this witness in the form of three vignettes.

The scene is on the Frog Lake Reserve in Alberta where years ago, Big Bear had attempted to constrain the ravaging rage that had overtaken various members of his band who were in the throes of contending with the desperate situation of starvation imposed upon them by their new living “arrangement” under the federal government. I am sitting face to face on a grass butte with a reputable healer from the Sweetgrass Cree who was already well immersed into the twilight of his life span. The occasion is defined by his decision to sing the authority of his Sweat Lodge into my life, and to entrust me with the Sacred Pipe of his father. For hours we sat in silence with our eyes fixed on each other’s face.

Eventually, he spoke to me in this way; “I am ending and you are beginning. Be careful with holy things, for in these things reside tremendous power to do either good or harm depending upon the spirit of your heart as you use them. If you choose to keep good faith with The Creator’s purposes, then you will find yourself to be in friendship with everything, the creatures, the storms, the sun, the night, the seasons, the earth....because you will, with this Pipe be praying with and for everything that is...Remember that few good things can happen without ordeal, and this is especially so for those who walk the path of healing as their pilgrimage. I can teach you no more beyond this day...You will not need it anyway, because from now on, it is inside you entirely. I am ending... and you are beginning..”

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We then constructed the Sweat Lodge, and he conferred a new spiritual name upon me. Less than a month later, on the day of his death, I dreamed a dream in which two children led the name of the animal that I had been named after to my presence. This became one of a succession of occurrences in which I was taken up and cuddled by The Mysterious Tremendum. Religious life everywhere on the globe is pining and thirsting for meaningful and intimate contact with The Holy, and the suffering associated with this longing is being addressed by the distraction of the undeclared, for example, the Crusades. First Nations medicine practices availed me to close encounters of the First Kind with The Mystery of The Holy One to such intensity that I was able to reclaim what my childhood spirit had forgotten what it had wanted all along; which is Love's Confusing Joy.

All human beings are in possession of a kind of Creator-given homing strategy at work in the deep recesses of their spirit which operates as a yearning for the Sacred Ecstatic. As we age into adulthood, we lose memory of its pulsating activity, but it's dynamic continues to work in our innermost being nevertheless. We subsequently suffer in a mystifying way, and attempt to resolve the same through behavioural and/or material painkilling interventions such as careerism (for the more respectable oriented of our kind), or by indulging in combinations of every kind of excess available to us on the spectrum of preferred idolatries. All the while, we are oblivious to the reality that what we really want, can only be remedied by The Mystery who generated our yearning for It in the first place.

The second scene is Loon Lake Reserve, Saskatchewan in the aftermath of a Thirst Dance during which I experienced a dream of an archetypal Cree healing trickster figure summoning me by my spirit name to come and join him in a conversation in the forest. He says to me, "I have some tips for happy travelling for you if you have

some time to hear them." I responded by saying, "I have time right now, because I am dreaming." He laughed and slapped his knee, and pointed to me saying, "You're learning... That's good!" Then he went on to say, "The white people have a word that they use that I really like, because it really gets to how it really is most of the time....I like saying the word, because it even sounds accurate like a drum beat. The word they use is, "Schiz" It's a good word, because that is often how it is. If you stop to consider what you have been like when you are most miserable, and what others are like when they are most miserable, it will frequently involve your having left some part of you behind in some other world, in some other time zone. Do you remember that song by that guy who sang, "I left my heart in San Francisco?" Poor guy....that's a big part of you to leave behind anywhere...No wonder he was so miserable... People are doing this all of the time.... Leaving parts of themselves in all kinds of different worlds that have passed, and in different time zones. It is no wonder that many people are only half alive throughout large portions of their life spans....This can be true even in a single hospital building like the one that you are working in....In one room, an entire world is happening...Someone rejoicing over the news that all of the cancer is gone.

Then, you go into another room, and an entirely different world is taking place where they are bracing themselves to accept the inevitability of their death. ....Entirely different worlds, all happening in the same building. As you go between these worlds, you would do well for your spirit to respect it enough to call all of yourself to yourself before you leave one world, and enter into another. When persons do not respect their spirits in such a way, they become vulnerable to leaving parts of their spirit behind without even knowing that they have done so until their suffering becomes so loud, that they can no longer neglect its voice...Even then, they might not ever know what it is that they are actually suffering from in this way.

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So, you might want to take this on in the interests of happier travelling as you in between the many worlds that are required of you to enter.”

Upon my awakening, I imparted this dream to a Cree Elder woman who is the daughter of a renowned Healer and Sun Dance Elder of that tradition. Upon her hearing it, her eyes widened, as she exclaimed, “Bi Wah Wah! Mamascots!... I am so surprised...I have not heard of this since I was a little girl...Whenever, we were out in the wilderness gathering berries, or medicines, or food, the Old Ones used to call us together before we left that place, and tell us to call our spirits back to ourselves. This was done so that we would learn not to leave any of our selves behind. ....I have not heard of this for years!” It has now been a good number of years since I was graced with this visitation, and I attribute it to having added years on to my life as it relates to my remaining to be a green branch on the tree of my vocation.

The scene now is on a Plains Cree reserve on the north side of the Saskatchewan River. A seasoned apprentice is preparing the Sacred Pipe for the lead Elder to pray with on behalf of the people gathered there. The apprentice decides to take a few short cuts in the course of that requirement which does not elude the detection of the lead Elder. When the right time presented, the Eksayno remarked, “I am wondering who you are;” before which, the helper remained silent. The Eksayno remarked a second time, “I am wondering what your name is, and who you are;” and again, the helper remained silent and impressing as perplexed. A third time the Eksayno declared, “I do not seem to know you...The person that I taught in these ways was not the person in front of me now, and so, I am wondering who you are, and what your name is.”

The wise and sober counsel to be careful with holy things, and to befriend the ethic of the necessity for goodness to be realised through ordeal

have served as invaluable compass needles to me throughout the years when finding north in various circumstances was an exceedingly formidable undertaking. In addition, my evolving reflection over my own rigorous apprenticeship in the wilderness medicine practices of The Plains Cree has spawned a greater depth of appreciative insight. I appreciate that context is what determines what it is that we need to learn in order for us to be able to render to the Holy One and to the service of the Same no less than the best that we can offer. “No good thing can really happen without ordeal...”

As I had to be trained to learn how to best respond to the world of the reserve on its terms of being before The Creator, I also had to be trained on the terms of the worlds of institutional ministry in order to be able to offer The Holy One no less than my best. I know of no wise Elder from the First Nations worlds who would refute this kind of wisdom, because it was them who played such a significant part in cultivating it in me in the first place.

This is, in my view, an exceedingly important consideration to enlist when we find ourselves in the position of being tempted to implement a “less than” standards as it pertains to the training of First Nations persons for the practice of sacred service in the urban institutional contexts. If wisdom entails our knowing what world we are in, and what time it is, then any person on the side of valuing the soul will not be offended by the requirement to embrace what they need to be equipped with in order to traverse that world to optimum capacity to the glory of The Great Love. This, after all, really is, in keeping with being “careful with holy things.”

*Hugh Walker is the Director of Spiritual Care in The St. Josephs Care Centre, Thunder Bay, Ontario. He is recognized in the Aboriginal communities as an educator and Healer*

## Events

### **"Pastoral Care: Healing Wisdom" Pastoral Care Week**

Date: October 23-29, 2005  
Pastoral Care Week gives opportunities for organizations and institutions of all kinds and types to recognize the spiritual caregivers in their midst and the ministry which the caregivers provide.

For more information: E-mail Chaplain Eileen Perkins at EPerkins@sjha.org

### **Guiding Change In Life-Journeys Tuesday, October 18, 2005**

Sponsored by "The Canadian Association for Pastoral Practice and Education"  
(CAPPE)

This workshop will explore a stage model for guiding and mapping change in life, help us understand our own life changes, and accompany others in the turbulence of change. This transformational model helps us to embrace the unknown and venture into new territory with confidence, purpose and creativity. Sr. Marcia Wiley, will introduce us to the model, methods and practices for guiding change journeys with individuals or groups.

9:00 – 4:00 p.m. (registration 8:30 a.m.)

Bethel Mennonite Church  
465 Stafford Street, Winnipeg (parking on Carter Street, off Harrow)

Cost: \$40.00 (breaks and lunch included)  
Registration Deadline: Tuesday, October 11th

Please send registration to:  
Anita Douville,  
Saint Boniface General Hospital, Pastoral Care,  
409 Tache Avenue, Winnipeg, MB R2H 2A  
Tel. (204) 237-2356  
Fax. (204) 235-3528  
Email: adouville@sbgh.mb.ca

### **Life Flows On: Faith For Families of Those with Chronic Mental Illness**

A workshop for families, pastors and church workers to discover the ways that our faith can be a resource for those who walk with people who experience mental illness.

Guest speaker: Gayle Gerber Koontz

Thursday, November 3  
Brandon  
Brandon Regional Health Centre

Friday, November 4  
Winkler  
Emmanuel Mennonite Church

Saturday, November 5  
Winnipeg  
Canadian Mennonite University

#### Registration Fees:

Individual Registration \$60 if registered at least 1 week prior to seminar. (Late registration add \$10). Group registrations: \$50 each. 4 or more from the same congregation Registration includes lunch and refreshments.

Sponsored by: Eden Health Care Services,  
Canadian Mennonite University, Brandon  
Regional Health Centre

For further information please call:  
Lorne Friesen, Chaplain, Eden Mental Health  
Centre. Phone: 204-325-4325

### **Partners in Care . . . Sharing Life Experiences March 6 & 7, 2006 Canad Inns - Polo Park, Winnipeg, Manitoba**

Attendees will examine: how care providers can most effectively share the array of past, present and future life experiences of people with Alzheimer Disease and related disorders; and how care providers can create an atmosphere where sharing life experiences is intrinsic.

## Events

Sponsored by the Alzheimer Society of Manitoba.

For Further Information:

Norma Kirkby, Education Manager

Alzheimer Society of Manitoba

10-120 Donald St.

Winnipeg, MB R3C 4G2

Tel: (204) 943-6622

Fax: (204) 942-5408

E-mail: alzeducation@alzheimer.mb.ca

### **“Many Parts: One Body in Service” 62nd Annual Catholic Health Association of Manitoba Conference and Assembly**

November 17, 18 and 19, 2005

Victoria Inn Hotel and Convention Center

1808 Wellington Avenue

Winnipeg, Manitoba

Banquet Speaker: Major Catherine McFarlane.

For Registration and Information:

Catholic Health Association of Manitoba

St. Boniface General Hospital Education Bldg.,  
Room N5067

409 Taché Avenue, Winnipeg, MB

R2H 2A6

Phone: 204-235-3106

Fax: 204-235-3811

Email: information@cham.mb.ca

### **CAPPE National Convention --2006**

The Manitoba/Northwest Ontario Region of the Canadian Association of Pastoral Practice and Education (CAPPE) has been asked to host the National CAPPE Convention in Winnipeg in the year 2006.

Theme: Leadership In The Margins

This conference has been in Winnipeg many times and it becomes our turn every 10 years. The Manitoba /NW Ontario region arranges the

facilities and food services. We also set the theme, invite speakers, call for related workshops and provide for worship and entertainment. If you are interested in being part of the excitement, preparation, idea sharing and fun please contact Tim Frymire at (204) 233-8236.

## Clinical Pastoral Education

by Tim Frymire

### **There will be 6 CPE programs running in the Manitoba North West Ontario region this fall:**

- Selkirk Mental Health Centre
- Headingley Correctional Institution
- Central Regional Health Authority
- St. Boniface General Hospital
- Riverview Health Centre (in partnership with Victoria General Hospital)
- St. Joseph's Care Group, Thunder Bay, Ont.

#### **Selkirk Mental Health Centre**

Extended unit; 4 students.

Mary Holmen, Provisional Supervisor.

825 Manitoba Avenue Box 9600, Selkirk, MB.  
R1A 2B5

Phone: 204-482-3810, ext 382

Email: MHolmen@gov.mb.ca

#### **Headingley Correctional Institution**

Extended unit; 5 students,

Yoshi Masaki, Supervisor

6030 Portage Avenue, Headingley, MB  
R4H 1E8

Phone: (204) 831-4631

Email: ymasaki@gov.mb.ca

#### **Central Regional Health Authority (Roland United Church congregation)**

Extended unit; 4 students.

Harry Ritchie, Supervisor.

14 Scalena Place, Winnipeg, MB  
R3K 1Y2

Phone: (204) 343-1108, or (204) 343-2010

Email: hritchie@mts.net

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## **St. Boniface General Hospital**

Extended unit; 6 students.  
Tim Frymire, Associate Supervisor  
Spiritual Care Services, St. Boniface General  
Hospital, 409 Tache Ave., Winnipeg, MB.  
R2H 2A6  
Phone: (204) 237-2356  
Email: tfrymire@sbgh.mb.ca

## **Riverview Health Centre (in partnership with Victoria General Hospital)**

Chaplain Residency Program (3 units):  
6 students.  
Glen Horst and Ron Long, Supervisors.

Pastoral Care Services, Riverview Health Centre,  
1 Morley Avenue, Winnipeg, MB  
R3L 2P4.  
Phone: (204) 478-6281  
Email: ghorst@rhc.mb.ca

## **St. Joseph's Care Group, Thunder Bay, Ontario**

Extended unit; 4 students.  
Hugh Walker, Supervisor.

310 Catherine St. Thunder Bay Ontario,  
P7E 1K6  
Phone: (807) 343-2431, ext 2534.  
Email: walker@tbh.net

## **Victoria General Hospital Pastoral Care**

In the spring of 2006 there will be an intensive  
(11 week full time) summer unit run at Victoria  
General Hospital, max 6 students Please contact  
Ron Long, Supervisor.

For Information:  
Contact Victoria General  
Hospital Pastoral Care Services  
2340 Pembina Hwy, Winnipeg, MB.  
R3T 2E8  
Phone: (204) 477-3216  
Email: rlong@vgh.mb.ca

## **Spiritual Diversity: Hope And Healing**

Who May Apply: Health Care Professionals/  
Students, University of Winnipeg Students and  
any other interested spiritual seekers

For information/application form drop by or  
contact: Spiritual Care Department – Patricia  
Frain. Phone: (204) 787-3884

Presented by Health Sciences Centre Spiritual  
Care Department and University of Winnipeg,  
Faculty of Theology

## **Clinical Pastoral Education Program Regional Health Authority – Central Manitoba Inc.**

University of Winnipeg Affiliate Site B  
The Canadian Association For Pastoral Practice  
And Education

Class Times And Location:  
September 12, 2005 to April 12, 2006;  
Wednesdays, 9:00 a.m. to 4:30 p.m.

Roland United Church, Roland, MB R0G 1T0  
Note: Location may change to Portage Le Prairie  
if majority of applicants are from the northern  
portion of the region.

Time Commitment:  
A CPE unit involves at least 400 hours of class,  
and service time. A regular week will involve a  
minimum of 15 hours.

Cost:  
\$850.00 – (12 hours University credit on a  
Master's level)

Contact: Rev. Harold (Harry) Ritchie  
14 Scalena Place,  
Winnipeg, MB R3K 1Y2  
Church phone: (204)343-2010 (Thursdays)  
Home phone: (204) 837-8534  
E-mail: hritchie@mts.net  
Church fax: (204) 343-1108

## Resources

### Spiritual Care Presentations offered by Marline Wruck

#### Mental Health and Spirituality (Full or half day session):

##### Objectives:

For spiritual care volunteers, family members, mental health staff and other interested persons who are wanting to gain further knowledge and sensitivity in journeying with persons with mental illness.

#### “Spiritual Care With The Elderly”: Pastoral Care Visitation Course (Full day or five 2 hour sessions)

Objectives: For spiritual care volunteers, spiritual care providers, family members, staff, and other interested persons who are wanting to gain further knowledge and sensitivity in journeying with the elderly.

#### “Using Our Lifejackets and Anchors”: Remembering Grace In Turbulent Times (Full or half day session)

##### Objectives:

This is an experiential session in which to assist people to be able to balance their work/volunteer life and personal life in a fast paced society. At times it can feel like we are being tossed around in the sea and may drown. This session is based on John 6:18.

All of the above sessions are offered throughout Manitoba and Ontario. They have been successfully received at personal care homes, spiritual care conferences, and volunteer groups.

Cost: travel and accommodations. An honorarium is appreciated.

Please call Marline Wruck, Lac du Bonnet, Manitoba, 1-204-345-2206.

### Safe Circle Group For Men: A Closed Therapy Group For Men Overcoming Sexual Abuse

Session Runs 10 Weeks

Facilitator is Alan Vanderwater, M.A. in Counselling and a graduate of Providence Theological Seminary (2000). Mr. Vanderwater has seven years experience counseling with the Salvation Army Anchorage (a 60-day residential drug and alcohol treatment program), does contracted EAP and private personal counseling, and is insured with PACCC (Professional Association of Canadian Christian Counselors).

Call Alan Vanderwater At 957 - 1080

\*Calls Returned After 5pm

## Resource Materials

Educational Materials And Films available  
at Manitoba Health 2051 -300 Carlton

### *Spirituality And Nursing Series Videos*

#### I Spirituality

A 21 minute video that examines the phenomenon of Spirituality, with a variety of health care professionals. What is Spirituality and what is not is the question under discussion.

#### II Nurses And Spiritual Care

A 22 minute video on the renewal of “Spiritual themes” in nursing. It focuses on the historical association of spirituality and nursing and how that was lost in the onset of the scientific age.

#### III Spiritual Assessment

A video on the necessity of accurate and sensitive spiritual assessment. It focuses on one particular assessment guide to be used with patients.

### *Spiritual Care -A Source of Healing*

A 25 minute VHS on the efficacy and value of spiritual Care Providers and interventions as part of the Health Care, Correction and Educational system.

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## Resource Materials

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### **Professional Chaplaincy**

A 25 minute VHS which addresses the issue of Professional Chaplains: How did chaplaincy develop as a major discipline in Health Care? What do Chaplains do. What is their unique ministry? What are the qualifications of a Professional Chaplain? Also covers Spiritual Care standards of Practice and Ethics.

Phone: 204-786-7146

### **Multi Faith Calendar—2005**

This calendar lists of all major Holy Days and Feast Days of Faith Groups, provides definitions and descriptions of each event, provides Multi-faith resources, and has questions and answers on frequent queries.

Available from [www.interfaithcalendar.org](http://www.interfaithcalendar.org)

### **Manual On Multifaith Dialogue**

This manual has information on how to run a multifaith workshop, materials from major faith groups, focuses on the “Golden Rule in all Faiths”, and has 14 pages of guidelines

Available at [www.scarboroughmissions.ca](http://www.scarboroughmissions.ca)

### **What Health Care Staff Need To Know**

A multi-faith information document written by the faith communities of Manitoba to help health care staff understand the spiritual needs and beliefs of patients and residents. This document has information on the spiritual and religious beliefs, practices, and needs of persons from 28 faith groups in Manitoba who are frequently in our institutions.

Copies are available free of charge but a donation of \$5 per copy is appreciated to finance printing and handling.

## Spiritual Care in the RHAs

### WRHA

#### Contact:

Real Cloutier

COO, Deer Lodge

Vice-President, Long Term Care

Phone: 204-831-2110

Fax: 204-831-2947

#### Regional Aboriginal Spiritual/Cultural Care Coordinator

Sakoieta Widrick

Phone: 204-926-7132

### Central

The Spiritual Care Advisory Committee (SCAC) of RHA Central, meets monthly, with the exception of the summer months of July and August.

The SCAC chose to accept the invitation to participate in the Canadian Council on Health Services Accreditation (CCHSA) accreditation process, which RHA Central is currently engaged in. The committee utilized the CCHSA standards document by adapting it to produce its own standards document and used the CCHSA rating scale for the purpose of self-assessment. To engage in a self-assessment, is an opportunity to examine the nature of the spiritual services that are currently available to patients and residents in the facilities in our region is created. The invitation from RHA Central to carry out a self-assessment was also an invitation to dialogue about services offered and the potential for the development of further services. The development of services for the provision of spiritual care is ongoing: the concept of a Spiritual Care Advisory Committee is relatively new; the needs are more easily defined than the solutions and structures to meet those needs. However, we are committed to identifying manageable goals for each year.

RHA Central recognises the place that spirituality has within the healing process.

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## Spiritual Care in the RHAs

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Not only will we celebrate the work of spiritual care givers within our region during the week of October 23-29, but our plans are to extend the events throughout the year. The theme "Pastoral Care: Healing Wisdom" encourages us to explore the wisdom that promotes health within each of our circles. We are inviting people throughout the year to submit short stories and vignettes to give honour to the healing wisdom that is within us and our communities.

We are also pleased that RHA Central has, once again, chosen to sponsor the Clinical Pastoral Education program in our region. This year the unit will be taught out of Portage la Prairie. Harry Ritchie is the supervisor and the unit, a two-day per week model, will start in September and run until April.

**Contact:**

Neil Walker at 204-428-2030  
Rev. Lorne Friesen (Eden MH Centre) at 204-325-4325

**Chaplains:**

Rev. Ken Austin at 428-2013  
Rev. Peter Bartel (Altona Health Centre) at 204-324-8295  
Rev. Vincent Morris (Tabor Home) at 204-822-5626  
Rev. David Friesen (Salem Home) at 204-325-4316

### Brandon

The Brandon Regional Health Care Spiritual Care Advisory Committee continues to meet quarterly. We now have full representation from the Ministerial Association and from rural ministerials.

We are currently looking at the possibility of using the same committee agenda format as used by other RHA committees and hope that will help us get a better handle on working out our

mission, values and strategies. Our working environment between RHA staff and ministerial representation is excellent.

Our ultimate goal is that the health care provided by the BRHA will be a model for other communities. Model health care includes spiritual care.

We think that is still a long way off, but our sights are very clear and our goals will be met; it's just a matter of time.

**Contact:**

Kathy McPhail at 204-726-2119  
E-mail [kmcpfail@brandonrha.mb.ca](mailto:kmcpfail@brandonrha.mb.ca)  
Maggie Ramsay at 204-726-2319  
E-mail [ramsaym@brandonrha.mb.ca](mailto:ramsaym@brandonrha.mb.ca)  
Mona Franklin  
Rev. Dr. Evert Busink (chair) at 204-728-4552  
E-mail [firstcrc@mts.net](mailto:firstcrc@mts.net)  
Rev. Deacon John McKenzie (past-chair) at 204-727-4728  
Fax: 204-727-1027  
E-mail [jhmacl@westman.wave.ca](mailto:jhmacl@westman.wave.ca)

**Chaplains:**

Rev. John Wilderspin at 204-726-2054  
E-mail [wilderspinj@brandonrha.mb.ca](mailto:wilderspinj@brandonrha.mb.ca)  
Rev. Sherry Sawatzky-Dyck at 204-726-2597

### North Eastman

Dr. Jim Read, Ethicist for the Salvation Army of Canada, provided an Ethics Education Day in our Region on Friday, June 10<sup>th</sup>, 2005.

In light of the Accreditation Standards for RHAs, and the subsequent recommendation that NEHA received in the 2003 Accreditation Report, it was timely to have Dr. Reid provide this education.

**Contact:**

Lorraine Dent at 204-268-7400  
E-mail [ldent@neha.mb.ca](mailto:ldent@neha.mb.ca)

## Spiritual Care in the RHAs

### Parkland

**Contact:**

Mavis Wood at 204-622-6230  
Rev. Allan Unger. Fax: 733-2573  
Email: gracebaptist@mts.net

**Educational Supervisor**

Rev. Marg McCallum at 204-638-2162  
Fax: 204-638-0669 Cell: 734-0278

### Nor-Man

**Contact (Flin Flon):**

Rev. Clare Edwards at 204-687-6054  
Lynette Kowalchuk  
E-mail lkowalch@normanrha.mb.ca

**Contact (The Pas):**

Karen Polischuk  
E-mail kpolisch@normanrha.mb.ca

**Chaplains:**

Rev. Verna Jebb at 204-623-4636  
E-mail: m.mcallum@uwinnipeg.ca

### Churchill

**Contact:**

Steve Todd, CRHA at 204-675-8318  
Fax: 204-675-8328  
Rev. David Caskey at 204-675-2264  
Fax: 204-675-2962  
Churchill Health Centre, R0B 0E0

### Assiniboine

**Contact:**

Ms Merle Teetaert  
#447 Deloraine, MB, ROM OMO  
Tel 204-747-2745-ex. 235  
Fax 522-3161  
E-mail Mteetaert@arha.ca

### Interlake

**Contact:**

Pat Tarnapolski at 204-765-5162  
E-mail ptarnapolski@irha.mb.ca

### Burntwood

**Contact (RHA)**

Stan Franklin 204-6775386  
Fax 204-7781427  
E-mail sfranklin@brha.mb.ca

**Contact (Thompson Christian Council)**

Sister Andrea Dumont 204-677-0163)  
Fax 204-677-0169  
E-mail educentr@mts.net

### South Eastman

**Contact:**

B. Mackenzie  
#470 La Broquerie, MB, ROA OWO  
Tel 204-424-6025  
Fax 424-5888  
E-mail: bmackenzie@sehealth.mb.ca

**Chaplains (Resthaven Personal Care Home):**

Rev. John Wiebe at 204-326-2206  
Fax 204-326-3521

**Chaplains (Menno Home):**

Abe Funk at 204-434-6496 or 204-434-9193

**Chaplains (Bethesda Health Centre):**

Larry Hirst at 204-346-5166  
Fax 204-326-6479  
Email Lhirst@sehealth.mb.ca

**Chaplains (Vita—South East):**

Rev. Joy Andrusaik  
Email jandrusaik@sehealth.mb.ca

### Selkirk Mental Health Centre

**Contact:**

Rev. Mary Holmen at 204-482-3810 ext. 382  
E-mail mholmen@gov.mb.ca  
Elder Ernest Daniels at 204-482-3810 ext. 377  
E-mail edaniels@gov.mb.ca

# Directory of Manitoba's Spiritual Care Community

	FACILITY	NAME	PHONE	FAX
1	Health Sciences Centre (WRHA)	Chaplain Patricia Frain	787-3884	787-1517
2	St. Boniface Hospital	Fr. Gerry Ward	235-3286	235-3528
3	Grace General Hospital	Mjr. Catherine McFarlane	837-0515	831-0029
4	Seven Oaks General Hospital	Rev. Doug Longstaffe	632-3596	697-2106
5	Victoria General Hospital	Rev. Ron Long	477-3216	269-5425
6	Misericordia Health Centre	Fr. Vince Herner	788-8285	772-4304
7	Concordia General Hospital	Rev. Kathleen Rempel-Boschman	667-1560	669-2110
8	Riverview Health Centre	Rev. Dr. Glenn Horst	478-6281	478-6122
9	Deer Lodge Centre	Rev. Aubrey Hemminger	831-2592	895-3217
10	Brandon Regional Health Centre	Rev. John Wilderspin	726-2054	729-9973
11	Eden Mental Health Centre	Rev. Lorne Friesen	325-4325	325-8429
12	Selkirk Mental Health Centre	Rev. Mary Holmen	482-3810 (ext. 382)	482-6390
13	Ste. Rose du Lac	Chaplain Barbara Sutherland	447-2181	447-2250
14	The Pas - Health Complex	Chaplain Lydia Constant	623-5949	623-1506
15	Foyer Valade	Chaplain Aline Catnoir	254-3332	254-0329
16	Fred Douglas Society	Rev. Dr. John Lenshyn	586-8541 (ext. 135)	589-0110 831-0544
17	Golden West Centennial Lodge	Mjr. Roxanne Jennings	888-3311	254-5402
18	Meadowood Manor	Rev. Ed Hamm	256-1610	334-2503
19	Sharon Home	Rabbi Neal Rose	586-9781	233-6803
20	Tache Nursing Home	Chaplain Helen Torchia	233-3692	832-9555
21	West Park Manor	Chaplain Ken Perry	889-3330	222-3237
22	Park Manor	Chaplain John Diamond	222-3251	783-7524
23	Calvary Place	Rev. Henry Schulz	943-4424	727-2103
24	Dinsdale Home	Mjr. Winnifred Perrin	727-3636	233-2564
25	Sara Riel, Inc.	Unavailable	237-9263	589-8605
26	Holy Family Nursing Home	Sr. Monica Papiz	589-7381	326-3521
27	Bethesda Health Centre	Rev. Larry Hirst	346-5166	697-8075
28	St. Joseph's Residence	Normand Blondin	697-8031 (ext. 231)	
29	Regional Aboriginal Spiritual/ Cultural Coordinator	Sakoieta Widrick	926-7132	
30	Lutherhome	Pastor Terry Thronson	338-4641	
31	Boundary Trails	Rev. Ken Austin	452-6923	428-2013
32	Altona Health Centre	Rev. Peter Bartel	324-8295	
33	Manitoba Developmental Centre	Rev. Ron Siemens	856-4200	
34	St. Amant Centre	Ursula Remilliard	256-4301 (ext. 253)	
35	Salem Home Inc.	Rev. David Friesen	325-4316 (ext. 229)	325-5442
36	Middlechurch Home	Betty Bender		betty@middlechurchhome.mb.ca