



CWL

St. Catharines Diocese

Wednesday, March 1, 2023



CWL Catholic Connections

National CWL: cwl.ca

ON Provincial CWL: cwl.on.ca

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The Lent Retreat at Mount Carmel was excellent and those who attended were able to hear Father Daniel Corso speak about his deep insight through his journey to priesthood. The depth of his personal story combined with a story of a life-long friendship and the strength provided to Father Daniel from his friend truly reflected the meaning of Lent.

Lent is not only about giving up something, but learning to see what others face, their suffering and their continued faith that no matter, Jesus walks with him.

Deeply reflect on your Lent; say more prayers and rosaries, think of those who suffer and never lose their faith and be a good example in your actions so they may follow you!

Lisa Fillingham

Messages From Deedee Alexandre:

Quote for the Month: Colossians 1:12-20

All were created through him;
All were created for him.
He is before all else that is.
In him, everything continues in being.

--there will no longer be a Regional rotation for submitting CWL Council information to the Catholic Connections

--whenever there is something to submit, please send it to either:

**deedecwl321@gmail.com or
deedeealexandre321@gmail.com and
lisafillinghamcwl@outlook.com**

c) Deceased Members: please send **one email** to **both** Debbie Pine and Deedee Alexandre: **debbiepine@royalpage.ca** and to **deedecwl321@gmail.com** with the following information:

**(a) Name and CWL id # of the deceased (b) the Council Code
(c) date of death (d) Parish name and city (e) years of service**

CWL--Lenten Retreats: February 11 and 15



For the first time since March 2020, CWL ladies were able to gather for Lenten Retreats at Mount Carmel. It was a lovely time at both retreats. Thank you to all who attended the very enriching talk by Father Daniel Corso. Below are pics from the retreats, followed by the conclusion of Father Daniel's presentation—an essay by a former professor at St. Augustine's seminary in Toronto. Enjoy!





















The Reward: “...and eternal life besides.”

“...the things that began to happen after that were so great and beautiful that I cannot write them. And for us this is the end of all stories, and we can most truly say that they all lived happily, ever after. But for them it was only the beginning of the real story. All their life in this world and all their adventures in Narnia had only been the cover and the title page: now at last they were beginning Chapter One of the Great Story, which no one on earth has read: which goes on forever: in which every chapter is better than the one before.”

The Last Battle, C.S. Lewis

A breeze from the open window stirs the papers on my desk and wakes me from my daydreaming. I stretch and stand and go to the living room for no reason but to move around a little.

There's such a peace about this place. It's hard to get used to. The trials of the past seem a million years ago...maybe they are, I can't really remember.

Remember.

So much to remember.

When I turn my mind to the past it stretches out in a long, long road. I guess only now do I see what was really going on along that way. Now that I'm here, I'm free from all that used to cause me such pain. Yet my days surround me and are with me. They are different now than when I first lived them, all those yesterdays. They are...how can I explain this? They are part of me.

Every choice I made.

Each decision.

I don't mean just the big ones (they seemed big at the time, anyway). I don't mean schools and jobs and moves and vows. I mean more of the little ones. The decisions to listen when I was restless and bored or the decisions to pray when I didn't want to – which was most of the time. Decisions to work for your Glory and to do what I thought you wanted.

I never realized how much you were a part of it all. You reminded me, spoke to me in whispered assurances, kept my feet plodding along. I gave myself so much credit. Now I wonder if I deserve any at all. I was carried in your arms. Healed by your sacraments. Kissed upon the forehead by the sweet breath of your Spirit each night as I slept. On my death bed,

(remember how dark it seemed?) you were there. It took heaven for me to see earth rightly.

There are sounds of laughter from the street below. Cries of joy. The children here play and run with endless energy. We're all children now. Not immature, I don't mean that, but free and happy.

What a change all this is. And yet I've been here, at least in my spirit, before. Like my past which is so present now, made pure and part of me, I realize that this future was with me also. It wasn't any single experience. It wasn't sunsets or music or love in that far, yesterday world. Somehow it was part of all of those and yet in none of them. It simply was and is and forever will be – this place I find myself.

You are why I'm here. Now I see it and so much more. All my questions have dissipated like a morning fog illuminated by a warm and golden light. Each day is like one long, "Oh, of course." Your coming. Your dying. Your life in mine and mine in you. It is all so beautiful. You are so much more. Open, inviting, terrible, wonderful. I'm sorry that I try to describe you – it's just an old habit I'm having a hard time letting go of. Like these papers on my desk.

The light through the window changes a little, and I know that soon I'll go again to your house. We'll all be together there and continue to see it unfolding, this plan of yours. I think I would be content to spend all my time there if it were permitted. You say that one day it will be. There are so many who still struggle to arrive here. I see now the infinite care you take for each one. We always thought you were distant and remote, yet we were the distant ones – you never left us, never stopped speaking to us. So now we gather around you and speak to you

about them, the warriors who still fight on. You let us help; give us care for your precious children who remain there below. We speak to you of them, and you respond with gifts of grace.

Had I known this back then, I'm sure I'd have spent more time asking the saints to intercede. Had I known the kind of care you take with our prayers and theirs. I keep meeting people here who know me – who watched me making my way. The other day I was strolling along the river road near the East Gate, and a Shining One stopped me and said that she interceded that I would resist a temptation to sin once. That choice, too, is with me now as a beautiful pendant. They know all about me. They've been helping me. It was awkward at first, but not intrusive. I don't feel violated, only loved and, at last, understood. All of them, in some way, were a part of my becoming.

Anyway, I thanked her, but she laughed (everybody laughs here – but it sounds more musical – I can't really describe it). She said that really it was you, so I made a mental note to thank you for this and so many other things I'm discovering. The distant, resonant tone of a bell makes my heart leap with excitement. I grab a few things, again more from habit than from needing them. I know I'll need nothing in your House. We all come streaming out of the doors and passageways of this immense city. We go to the same place, moving along the wide, splendid avenues with light steps and joyful spirits. Our eyes meet as we move. Always there is a shared understanding – no need for explanations. We go to be together with you, and there is nothing else that matters.

I'll see those I myself helped along the way. The ones who have already arrived (some died after me but fared better and went faster than I in the transition). I love seeing them in the Assembly. So many of them. And already a few who came by their help. I see the unfolding family tree of eternity. Traced not by blood lines but by witness and teaching and evangelization. charity and grace. What if I had not made those vows years ago? What if I had followed my own plans when I lived in the world of shadows? Would they be here, Father? If I had not witnessed to them about you, would someone else have done so? Regardless, they are here and so am I. They – and you, Jesus – are that treasure in heaven you spoke of. To see their joy makes my own heart so full.

These thoughts pass from my mind when we make the final turn and see the majestic portals standing open. I smell the sweet incense of your halls on the afternoon breeze. We are here, that's all that matters to me now. All who said "yes" to your invitation. The "yes" was your gift, but it was also my choice. This, too, is part of me now. This "yes" – both yours and mine – that is now our whole relationship. I pass the entryway and find myself engulfed in Light. I am already singing, for it is impossible not to praise here. And then I see you. And I can think of nothing else.

The End

3 Enemies to fight during Lent



Renata Sedmakova / Shutterstock

[Philip Kosloski](#) - published on 02/27/23

The first letter of John reveals three potent enemies we need to battle against during the next 40 days.

Lent is a time of spiritual combat, and there are three particular enemies to fight during this special liturgical season.

Many spiritual writers in the Church point to St. John's first letter to unmask these enemies.

All that is in the world, is the **concupiscence of the flesh**, and the **concupiscence of the eyes**, and the **pride of life!** --1 John 2:6

Dom Prosper Gueranger explains these three enemies in his *Liturgical Year*.

By the ***concupiscence of the flesh***, is meant the love of sensual things, which covets whatever is agreeable to the flesh, and, when not curbed, draws the soul into unlawful pleasures.

Concupiscence of the eyes expresses the love of the goods of this world, such as riches, and possessions; these dazzle the eye, and then seduce the heart.

Pride of life is that confidence in ourselves, which leads us to be vain and presumptuous, and makes us forget that all we have – our life and every good gift – we have from God.

He then explains that even Jesus combatted against these enemies at the end of his 40 days in the desert and reveals how he defeated them.

Our Savior, then, who would be our model in all things, deigned to subject himself to these three temptations ... But let us observe how it is, that our Divine Model, our Redeemer, overcomes the tempter. Does he hearken to his words? Does he allow the temptation time? and give it strength by delay? *We* did so, when we were tempted, and we fell. **But our Lord immediately meets each temptation with the shield of God's word.** He says: *It is written: Not on bread alone doth man live. It is written: Thou shalt not tempt the Lord thy God. It is written: The Lord thy God shalt thou adore, and Him only shalt thou serve.* – **This, then, must be our practice for the time to come.**

As we struggle against these enemies during Lent, may we look to Jesus for help and inspiration, wielding a **shield of faith** against every obstacle.

How St. Patrick's nephew became a saint



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[Philip Kosloski](#) - published on 02/06/19

St. Mel of Ardagh came to Ireland with his uncle and helped establish Christianity on the island.

When St. Patrick returned to Ireland after being ordained a bishop, he didn't arrive alone. In fact, St. Patrick embarked on his missionary journey with several of his nephews who were raised by his saintly sister, Darerca.

One of his nephews was named Mel (Mael) and he traveled with Patrick throughout the Irish countryside, preaching the Gospel of Jesus Christ to anyone who would listen. When Patrick established a church at Ardagh, he ordained Mel as the local bishop.

It is said that **Mel was a generous bishop**, performing manual labor to support his ministry and giving all that he had to the poor of the community.

In addition to being the local bishop, Mel was also the abbot of an adjoining monastery at Ardagh. **It is there that Mel received St. Brigid of Kildare**, who made her religious profession before him. Mel also conferred on Brigid abbatial powers, making her an abbess, but also giving her ecclesiastical authority on par with the local bishops.

Mel died in 488, leaving a flourishing monastery and diocese that would become one of the most influential locations in Ireland. Shortly after his death, Mel was regarded as a saint by the local people because of his authentic witness of the Christian faith. His evangelical ministry was essential to the establishment of Christianity in Ireland, learning from his uncle how to lead the people to Jesus Christ.

Ancient Antioch one of the cities most devastated by earthquakes



Shutterstock

[Daniel Esparza](#) - published on 02/28/23

Antakya, ancient Antioch, is one of the cities left most devastated by the recent earthquakes in Turkey. Scripture says Antioch was where the disciples of Jesus were 1st called “Christians.”

Ancient Antioch is a privileged religious pilgrimage destination. **One of the earliest cradles of Christianity**, and a prominent capital of the Roman Empire, modern-day Antakya is “one of the cities left most devastated by

the recent earthquakes that killed tens of thousands in Turkey and Syria,” according to NPR.

Built around 300 BC in southern Turkey, **the city was once called the Rome of the East.** In fact, tradition holds that Peter himself was bishop of



Antioch years before becoming the first bishop of Rome – he would’ve stayed there for seven years.

Chapter 11 of the Acts of the Apostles says that Antioch was the city in which, for the first time, the disciples of Jesus were called “Christians.” **Tradition has enthroned Peter as the founder of the Church of Antioch,** following the narration of the Book of Acts, which tells not only of the arrival of Peter and Barnabas to the Turkish city, but also of their preaching.

Tradition claims that it was in the *Knisset Mar Semaan Kefa* (“Grotto of St. Peter” in Aramaic) where Peter would

celebrate the Eucharist for this community. This could have been the first place of worship of the ancient Church of Antioch.

This time was different

Although the city has survived several earthquakes in the past, the latest were different. According to Gamze Yilmazel's article for NPR, "Turkish military vehicles, on patrol to keep the peace, roll past entire streets reduced to rubble. Bodies are still believed to be rotting under the debris."

The earthquake that hit the country on February 6 and its aftershocks "wiped out monuments of world heritage and religion in the city [...] Historical sites throughout the region suffered," Yilmazel affirms.

The president and CEO of the World Monuments Fund, Bénédicte de Montlaur, told NPR that "the earthquakes damaged structures spanning centuries and cultures, from Roman forts to historic mosques to churches holy to a number of Christian denominations [...] we have no doubt that the heritage lost in these tragic events will take years to repair and that we will need a large international mobilization to support the local efforts."

You can read Yilmazel's whole article here.

If you're still not sure what to do for Lent, this is for you



[Zoe Romanowsky](#) - published on 02/27/23

Some years it's clear what we should do when it comes to our Lenten practices, and other years it's not so easy.

During Lent, as we prepare for the Lord's Passion, death and resurrection, the Church calls us to examine our lives, turn away from sin, and renew our commitment to the Gospel message. We do this by focusing on three areas: prayer, fasting, and almsgiving.

Some years it is clear what we should do when it comes to our Lenten practices, and other years it isn't. We may struggle to know what will best help us to grow in holiness, especially in one of the three areas.

One friend recently confided that almsgiving is a tough one for her these days. "I barely have enough to pay basic bills, so it's hard to know how and what to give to others." Another friend mentioned that fasting already comes easy as she has a very clean diet, practices intermittent fasting, and is naturally moderate about food and drink. "I probably need to give something else up, but I'm not sure what."

So what should you do if you're still struggling to figure out what to give up, give away, or pray? Here are a few ideas.

Fasting

If fasting from food and drink is not much of a sacrifice for you, consider fasting from something that may be more challenging. Many people today decide to give up one or more social media platforms that they frequent. Others give up entertainment like watching favorite shows or movies.

Instead of giving up a particular food, consider doing a bread and water fast on Fridays if your health allows for it. Or fast from super hot showers, or some other habit or pleasure you are used to.

You can also make a special effort to fast from your favorite vices. For instance, if being impatient or speaking unkindly about others is a sin you struggle with regularly, resolve to give this up during Lent and beyond. Ask the Holy Spirit to help you.

Prayer

If prayer is difficult because you are busy, distracted, or just out of the habit, consider doing any of the following:

- Reading a passage of the Bible each day.
- Making a Holy Hour once a week at a nearby parish.
- Praying a Rosary every day (or even just a decade if a whole Rosary is too intimidating).
- Doing an examination of conscience before you go to bed.
- Praying before all your meals.
- Committing to daily meditations with Our Sunday Visitor, Hallow, or Word on Fire.

It's not about overloading yourself with new prayer commitments but devoting a little more time to your relationship with God to speak to Him and hear Him more clearly.

Another prayer practice that is ideal for Lent is [this terrific idea](#).

Almsgiving

So many of us feel strapped financially these days, and there is great need all around us. But the invitation to give alms is a biblical practice that enlarges our soul, helps us to rely more on God, and makes real the fact that we are indeed our brother's keeper.

If giving money is tough this year, maybe you need to re-imagine what it can look like. Rather than a larger amount given to one or two deserving causes, or giving more to your parish — all good things to do, of course — consider thinking outside the box a bit...

What if this year you give just a little bit to everyone who asks? Every fundraiser you come across? Every person who begs from you on the street? Maybe each time it's just \$5 or \$10, which may not be much, but it adds up and means a lot to the person who needs it.

Of course, Lent is also a good time to give in other ways — your time, your talent, clothing, or home goods you don't need. The spirit of giving can penetrate your entire Lenten season if you ask the Holy Spirit to inspire and guide you.

As long as Lent lasts, it's never too late to decide on new practices, try something different, or change things up. The point of Lenten disciplines is to recommit ourselves to the Lord, to turn away from sin, and to have our hearts changed.

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Living Lent *Daily*

February 28

Today we reflect on Matthew 6:11–12.

Reading today's retreat called to mind the story of Nguyễn Văn Thuận, who spent 13 years in prison in Vietnam, nine of them in solitary confinement.

In his moving spiritual exercises written under the direction of Pope John Paul II, Cardinal Thuận recounts how he survived that long ordeal by calling to mind the intimacy of Christ at all times.

He reminds us that most things we think we need—and certainly everything we think we want—come from glancing nervously around at others. Aside from food and water, the one needful thing is the grace of God, which is poured out to us in exactly the same amount as we allow God to pour it out to others through ourselves.

–Tim Muldoon, author of [*Living Against the Grain*](#) and [*The Ignatian Workout*](#)

How I'm learning to keep my opinions to myself



Mix and Match Studio / Shutterstock

[Fr. Michael Rennie](#) - published on 02/26/23

Practicing the fine art of being quiet is a virtue for the modern Christian.

I have lots of opinions. About pretty much everything. Most of the opinions I so confidently hold are on subjects that are actually well beyond my competency. For instance, I don't have a medical degree. I have no geo-political experience. I've never played professional sports or been a

referee. I've never been the Pope. And yet, opinions bounteously flow from me on all of the above topics. I have so many thoughts and am so desperate to share them.

The problem is, sometimes I'm wrong and I have no clue what I'm talking about. Over the years, I've freely offered unwanted advice to others, judged them in my mind, or outright gossiped about their decisions. I've had the opinion – also wrong, of course – that if I could simply run the world and help everyone make decisions, everything would be perfect.

This is why, for the past decade or so, I've been actively practicing the fine art of being quiet. It was time to stop giving unsolicited advice and blurt out opinions — a tiresome habit that needed to disappear.

Further, I came to realize that I don't need to run to social media and furiously share my uneducated thoughts about every current event in the world. The fewer of my opinions that are floating around in the world, the better the place will be.

The big revelation — the *aha* moment — was the realization that I always have the option of *not forming an opinion*. **I don't need a response to absolutely everything. I don't have to pretend to have an answer or talk just to hear myself talk.** People aren't begging for my wise judgment so they can finally understand how to live their lives. I can leave it alone and the world continues to spin just fine.

There are a few basic revelations that helped me understand better the virtue of expressing fewer opinions.

I'm often wrong

I've always been bad at group work because I've never had the patience to listen to anyone else. I form opinions quickly and tend to hold onto the misconception that my way is the only way. Looking back over the years, though, I notice that many of my strongly held opinions from the past have drastically changed. Why? Because I was wrong. I never would have admitted it at the time, though, so I wasted years continuing to be wrong.

Maybe it was toiling in frustration because I thought my boss's way was incorrect, or a political opinion that turned out to be totally false, or a strongly-held religious commitment that was narrow and hasty. I've also been wrong plenty of times about smaller matters like the healthiest food to eat, the best way to raise children, or how to handle simple inter-personal issues.

Often, I don't even have all the relevant information to form an opinion, let alone share it. At the very least, it has turned out that there are multiple ways to live our lives and make decisions — and they're all fine. It was never worth blurting out my opinion and holding it so strongly.

Even if I'm right, people don't need to hear about it

There's something about being offered unsolicited advice that's off-putting — particularly if the advice is offered with an air of superiority from a person who hasn't earned the required trust.

When a friend confides about a difficult situation, my first instinct used to be to jump in and try to fix it by telling them what to do or how to think. I now know that this was a feature of my personality that was annoying. Most of us don't communicate with our friends because we want to then be told what to do. We share because we're looking for empathy and support. So now, I only offer advice if someone specifically asks for it and I always preface it by reminding them how wrong I may be.

I practice detachment

This is why I now practice detachment from my opinions. I hold them lightly and modify them quickly when new information comes to light. Proper detachment doesn't mean ceasing to care. It isn't the same as apathy. Rather, it means keeping a healthy distance from anything that takes on disproportionate importance, including personal opinions. If, in the past, my identity has been built around being a person who thinks he always has the correct opinion to share, that's not good. I would much rather build my identity around being a friend who is kind and supportive.

It's time to leave ego behind

I've asked myself exactly why my personal opinions are so precious to me. The only possible explanation isn't flattering – it's because they boost my ego. The one doing the advising is, allegedly, the one with superior insight. I've preferred to be the one doing the advising because it has helped me avoid my own shortcomings and maintain a sense of control. I would meddle and weigh in other people's business, which made me feel good. It was a way to feel like I was in charge.

But of course, all this opinionated advice-giving slowly cannibalizes relationships and creates an ongoing sense of personal discontent. It's a

way of placing the blame on everyone else. There are many virtues in the world other than accurate opinions that are important – peace-making, acceptance, compromise, humility, prudence, and most of all, love. Here’s the secret that I’ve come to understand: If I talk less, I listen more. The more I listen, the more I learn, and the more accurate my opinions become. I think. I still have a lot of learning and listening to do.

The mistakes you should never make in friendship, according to medieval monk



St. Aelred of Rievaulx, a medieval Cistercian monk, wrote beautifully and brilliantly about friendship.

Aelred of Rievaulx, a Cistercian monk who died Jan. 12, 1167, held friendship in the highest esteem. He called it “the greatest consolation of the human soul” and “an anticipation of heavenly bliss,” and he dedicated an entire treatise to it, called *Spiritual Friendship*.

This was a very unusual subject for the time. In the midst of the Middle Ages, it was rare for a religious author to devote so much attention to friendship.

Fortunately for us, that did not deter Aelred from illustrating the characteristics which, in his opinion, a friendship should have in order to be called truly Christian. He also warns his readers of the mistakes that must be avoided if you want to enjoy the wonders of true friendship.

Is there any hope of reconciliation after a nasty fight with a friend?

Just as it sometimes happens with great loves, friendships too can wither and die. Aelred understood this well, and some biblical passages seemed to confirm his idea.

The obvious premise is that it’s always good to do everything you possibly can to reinvigorate a friendship that has become dormant or damaged by resentment. Referring to the book of Sirach (22:21), the abbot of Rievaulx observes, “If even you have drawn your sword against a friend, do not despair: there may be a return.”

What does it mean, concretely, to “draw your sword against a friend?”

Setting aside the unlikely situation of literal physical threats against the unfortunate person, Aelred gives this passage a broader, more ample reading: “If your friend says words that sadden you, if for a time he does not come to see you again as if he no longer loves you, if he prefers to follow his own counsel rather than heed your advice, if he does not share your views when you debate – well, this too can be considered in its own way an act of war. But in this case, all is not lost: certainly, the situation is not ideal, but that’s not to say that friendship cannot be saved.”

Sirach (22:22) is firm:

If you open your mouth against your friend,
do not worry, for reconciliation is possible.

But as for reviling, arrogance, disclosure of secrets, or a treacherous blow—

in these cases any friend will take to flight.

There are wounds so deep that they prevent any reasonable hope of healing: and it is these that Aelred invites reflection on, to ensure that none of his readers may ever inflict such suffering on their closest friends.

Rule #1: Never insult a friend, especially in public

Unloading one’s anger on a friend is something that, according to the saint, “ruins the other’s reputation and extinguishes charity in him,” especially if the invective takes place publicly, in front of spectators. After all, in this scenario, there are only two possible cases: Either one person ruins the other’s reputation by making true and substantiated accusations (which it

would have been better to express privately with fraternal correction), or he besmirches the other by making false, biased, or exaggerated claims about him (which, however, will tend to be taken as true by anyone witnessing the quarrel, precisely because of the bond of the two involved.

Rule #2: Never, ever reveal a friend's confidences

Aelred is firm on this point: "There is nothing more vile and nothing more detestable, for it leaves among friends not even an ounce of love, of grace, of suavity, and instead fills everything with bitterness, sprinkling it with the gall of resentment, hatred and sorrow."

And, again, he quotes Sirach (27:21) to state that "to reveal the secrets of the friend is to bring to despair an unhappy soul."

Rule #3: Always be ready to admit your mistakes

No one is perfect; even the best and brightest can fall into error, perhaps because of a rash judgment or stubborn difference of opinion.

Indeed, it frequently happens that arrogance is the very source of many quarrels: because of this character defect, a friend can become "brash in offending and full of himself in correcting."

It can certainly happen that tensions, disagreements and serious differences of opinion may arise between two friends; but this would not, in itself, be an insuperable obstacle if it led to calm discussion instead of open confrontation.

Rule #4: If you must say things, say them to the person's face

“The ultimate friendship-dissolving nastiness is denigration done in secret, that is, the quintessential treacherous blow,” Aelred writes. He calls it a real betrayal, “an aggressive and shocking act like the bite of a snake or asp”: rarely can a friendship recover after such a vile and shocking affront.

And what can you do if you have a friend who behaves this way?

The evangelical exhortation to “turn the other cheek” need not be synonymous with “endorsing such behavior in eternity.” If nothing else, there should be a limit to our tolerance, to keep our friend from being misled into the mistaken belief that certain (sinful) attitudes are actually tolerable with a snort and a shrug. At least, this is the conviction of the saint of Rievaulx, who firmly advises his readers, “You must keep away from anyone you find obstinate in these vices and you must not choose him as a friend.”

But what to do if friendship already exists at the moment these vices begin to manifest themselves?

In this case, if all attempts at reconciliation have failed and we are unable to bring our friend to recognize the error of their ways, Aelred is of the opinion that it is good to begin politely distancing ourselves. “But let us avoid invective,” he adds, “for God himself will take vengeance for the other’s faults, (...) and let us also avoid outrage.” In modern terms, some would perhaps say: let’s avoid descending to the same level.

Indeed, the saint of Rievaulx writes: “If even he whom you have loved offends you, do not cease to love him. If his behavior is such that you deny him your friendship, never deny him love.”

On the contrary, continue to behave toward him with the same charity you would expect to receive: “Take his salvation to heart as much as you can, be concerned about his reputation, and never betray the secrets he revealed to you when he was your friend, even if he betrayed yours.” This is a golden rule not to be forgotten: “A true friend loves even those who love him no longer: he gives respect to those who despise him and wishes good to those who curse him.”

There is much wisdom in these words.

Pray for your bishop with this short prayer



"Give him a spirit of courage and right judgment, a spirit of knowledge and love."

When Jesus founded his Church on earth, he entrusted it to the care of the apostles, who were the first bishops or “shepherds” of the Christian faithful. They passed on that special task to others through the laying on of hands (the sacrament of Holy Orders), a tradition that continues to the present time.

Many are the responsibilities of the bishop, being the chief shepherd of a specific geographic location. It is a weighty task, one that is impossible to manage without the spiritual support of his flock.

Below is a brief prayer that can be said **for your local bishop** (or for multiple bishops), asking God to fill your bishop with courage and strength to remain faithful to Christ and guide the people entrusted to his care with holiness of life.

For Bishop Bergie:

God, eternal shepherd, you tend your Church in many ways and rule us with love. You have chosen your servant, N., to be a shepherd of your flock. Give him a spirit of courage and right judgment, a spirit of knowledge and love. By governing with fidelity those entrusted to his care, may he build your Church as a sign of salvation for the world.



Passed Away:

- a) Angela Kukovica—Our Lady of the Scaular: February 12, 2023; 20 years of service**

- b) Theresa Ruigrok—St. Stephen, Cayuga: February 15, 2023; 44 years of service**

Upcoming CWL Events!!!

a) 40 Days for Life—February 22-April 2

- o you can register online—40daysforlife.com**
- o stay tuned for more details from your Council President**

b) Friday, March 3—World Day of Prayer

- o please contact Linda Warkentin for more details
- o warkentin.linda@gmail.com

c) Month of Mary—May 2023

- o Council Presidents will be given more information
- o to organize a date and time to dedicate the Rosary at your Parish
- o ideas: say the Rosary before a Mass, say the Rosary at your General Meeting, etc.

Reminder and Clarification:

1. Regarding the AMM/Convention—Monday, April 24

a) the Registration Package was sent out two weeks ago; if you have not received it, please contact Deedee immediately—

905-732-4782.

b) Voting Delegate is the Council President or designate and the accredited delegates—2—are from your Council

c) be prepared for the “Instructed Vote” that will take place

d) the due date for the Registration is March 24th



62nd Annual Diocesan AMM Convention

"You Did It For Me"—Matthew 25

Holiday Inn and Suites Parkway
Conference Centre

327 Ontario Street, St. Catharines, Ontario

Monday, April 24, 2023: Tentative Agenda

COST:

\$80—Full Day
-includes lunch

\$65—Lunch only

TO REGISTER
PLEASE CONTACT
Parish Council President

7:45 a.m. Registration

9 a.m.—Opening Mass/Crowning of Mary/Rosary

Celebrant: Most Rev. Gerard Bergie, D.D., J.C.L.

10:30 a.m.—10:45 a.m.: Break

10:45—11:45 p.m.: **Guest Speaker**—Bishop Bergie

Topic: "The Synod on Synodality"

11:45—1 p.m.: CWL Business

1 p.m.—Lunch

2 p.m.—3 p.m.: **Guest Speaker**—Linda Dayler

Topic: "The Role of Women in the Church"

3 p.m.—3:15 p.m.: Break

3:15 p.m.—4:30 p.m.: CWL Business

Please note: Vendors will be at the AMM Convention. The⁴² only **beverages** provided pre-Convention, at breaks, and at lunch are water, coffee, and tea; no juices, etc.

Registration Deadline: Wednesday, March 24, 2023



St. Catharines CWL Diocesan Initiative

Consider Donating
your old eyeglasses today!!
for
War-Torn Countries
Third-World Countries



Parishioners:

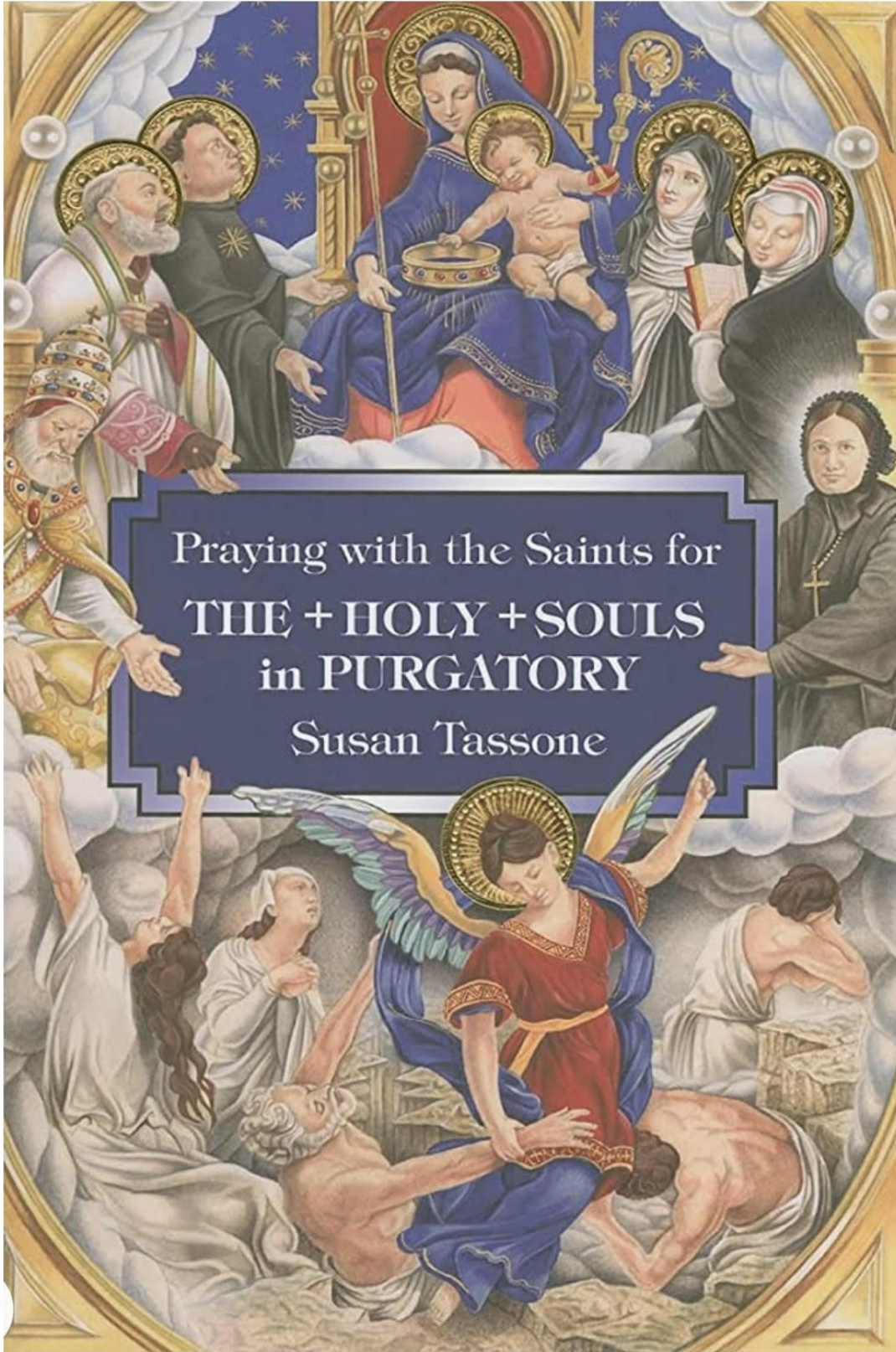
please deliver the eyeglasses to your parish

CWL President/Representative:

please deliver the eyeglasses to the AMM
Convention **April 24, 2023**

thank you so much!

★★★★★ (162)



CWL—Next Book Study

The next book studied will be: [Praying with the Saints for the Holy Souls in Purgatory](#) by Susan Tassone.

- **weekly** meetings will be held on Zoom
- starting **Wednesday, April 12 at 4 p.m.**
- the book study should take 5-6 weeks
- first week: please read pages 9-15: the Preface and the Introduction/the book is available in Catholic bookstores and at Amazon
- Zoom link will be posted on stcatharinescwl.ca
 - go to the “**Spiritual**” page
 - click on “**Book Club**”
- the Zoom link will be recurring—meaning, it will be the same link each week—keep it in a safe place
- no need to pre-register
- if you have questions and/or concerns, please contact Deedee: text/phone: **905-732-4782** or at: deedeealexandre321@gmail.com

Topic: CWL--Holy Souls in Purgatory

Join Zoom Meeting

<https://us02web.zoom.us/j/81072366645>

March Liturgical Calendar: Living with Christ

4th: St. Casimir

7th: St. Perpetua and St. Felicity

8th: St. John of God

9th: St. Frances of Rome

17th: St. Patrick

18th: St. Cyril of Jerusalem

20th: **St. Joseph**

23rd: St. Turibius of Mongrovejo

25th: **Annunciation of the Lord**

The Church lists the corporal works of mercy as follows:

- 1. Feeding the hungry**
- 2. Giving drink to the thirsty**
- 3. Sheltering the homeless**
- 4. Clothing the naked**
- 5. Visiting the sick**
- 6. Visiting the imprisoned** (sometimes listed as “**ransoming the captive**”)
- 7. Burying the dead**

The Church lists the spiritual works of mercy as follows:

- 1. To instruct the ignorant**
- 2. To counsel the doubtful**
- 3. To admonish sinners**

4. **To bear wrongs patiently**
5. **To forgive offenses willingly**
6. **To comfort the afflicted**
7. **To pray for the living and the dead**

CWL Executive: 2022-2024

President: Lisa Fillingham

Past President/Historian: Frances Murdaca

Treasurer: Dina Marchionda

Secretary: Karen Hofstede

President-Elect: Deedee Alexandre

Spiritual Development Chair: Deedee Alexandre

Service Chair: Cathy Crabbe

Social Justice Chair: Diane Szydowski

Communications Chair: Theresa Murphy

Spiritual Director: Father Richard Kowalchuk