



CWL

St. Catharines Diocese

Sunday, May 1, 2022

CWL Catholic Connections

National CWL: cwl.ca

ON Provincial CWL: cwl.on.ca

St. Catharines CWL: stcatharinescwl.ca



President's Message: Be Mary

The month of May is in Honour of our Blessed Virgin Mary. We are fortunate to have the best woman to guide us and we in turn can try to emulate. Take the time this month, say the Rosary, receive the sacraments, perform works of mercy. Create a small shrine in your home to Honour Mary or make a Mary Garden. If we all took one positive step to be more like Mary, think of how much better we would be and how much better we could make the world! We must always be like Mary. **Happy Mothers Day!**

Lisa

Message From Deedee Alexandre: CWL Book Club

Current Book: **The Inconvenient Indian** by Thomas King—easily ordered online or available in bookstores

We started studying the book on Tuesday, March 15: (6:45 p.m.—sign on) / 7 p.m. start —and every Tuesday

--we will read approximately 20-25 pages a week

--**the Zoom link will be on stcatharinescwl.ca for you to use —at 6:45 p.m.**

Also! Member of Parliament for Niagara Centre, **Vance Badawey**, is scheduled to speak to the CWL members on Zoom on **Tuesday, May 17 at 7 p.m.**—the topic will be about Indigenous Peoples. **Keep the date open!**

--The link for the presentation will be on **stcatharinescwl.ca** about 6:30 p.m. on May 17.

***The next book we will study will be: Henri Nouwen's **The Prodigal Son.**
The starting date still has to be determined!



St. Joseph's, Grimsby

Installation Ceremony

Father Rico, Joanne Vander Laan (President), Maureen Crane (Past President), Marisa Alfieri (Social and Funeral co-convener), Lee Crampton (Membership co-convener), Leanne Prince (President Elect), Lori Lutz (Secretary), Cathy Freifeld (Spiritual convener)
Absent: Brenda Telford (Treasurer), Tracy Piggott (Membership), Linda Capostagno (Communication), Betty Ker (Bereavement), Mary Hendriks (Funeral co-convener), Maria Oliveira (Social co-convener).

How J.R.R. Tolkien spoke about the beauty of Mary



Tim Mossholder | Unsplash CC0

Fr. Michael Rennie - published on 07/19/20

The acclaimed novelist loved the Blessed Mother and considered her the standard for beauty.

My daughter is currently reading *The Lord of the Rings* for the second time. As she progresses, I'm trying to point out to her some of the interesting Catholic trivia hidden within it. **For instance, did you know that the date when [Frodo finally destroys the ring is March 25](#)? That day happens to be the feast of the Annunciation, the day on which Christ was conceived and began the process of overthrowing evil once and for all. Or, did you know that the [Lembas \(the special Elven bread\) is strangely similar to the Eucharist](#)? These allusions to Catholicism aren't surprising. After all, [Tolkien was a committed Catholic](#) whose faith was central to the way he viewed the world. He says, "**Out of the darkness of my life, so much frustrated, I put before you the one great thing to love on earth: the Blessed Sacrament.**" With *The Lord of the Rings*, he didn't set out to write a specifically Catholic novel, but later admitted that it did turn out to be, "an unconsciously so at first, but consciously in the revision."**

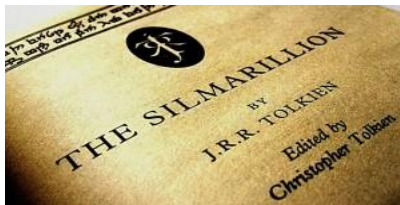
My favorite bit of Catholicism that seeps through into the books is the appearance of the Blessed Virgin Mary. The elf Galadriel isn't strictly speaking

an analogy for the Blessed Virgin – meaning she isn't simply a character that's Mary in disguise — but she shares a number of characteristics with Mary. Tolkien considered her the [“greatest of elven women,”](#) in the same way we might consider Mary to be the greatest of all saints. She is a queen, a mother, and often appears as a miraculous helper. Sometimes, she is referred to simply referred to as, [“The Lady of Light.”](#)

These are clear references to the Blessed Virgin. Mary shares all of these characteristics. **She often appears to those in need to offer aid, which is why one of her titles is, “Mother of Perpetual Help.”** The most interesting image of Galadriel occurs in *The Two Towers*, when she appears as an apparition to Sam and offers assistance. Tolkien writes, **“Far off, as in a little picture drawn by elven-fingers, he saw Lady Galadriel standing on the grass in Lorien, and gifts were in her hands.** And you, Ringbearer, he heard her say, remote but clear, ‘for you I have prepared this.’” She then reminds Sam that he has a miraculous light that will cast out the darkness and all the evil creatures who dwell in it. Sam uses it and he and Frodo are saved.

Tolkien really loved Mary. He even translated the [Hail Mary into an elven language.](#) Above all, he considered her to be the standard for beauty, which is why he describes Galadriel as surpassingly beautiful. In a letter to a priest friend,

Father Robert Murray, who had pointed out the [similarities between Mary and Galadriel](#), Tolkien writes, “I think I know exactly what you mean ... by your references to Our Lady, upon which all my own small perception of beauty both in majesty and simplicity is founded.”



Read more:

[J.R.R. Tolkien's beautiful description of how God created the world](#)

That's an audacious claim, to say that **Mary is the foundation upon which all other beauty is built**. What does he mean by this? He probably doesn't mean that she is the most physically beautiful woman who has ever lived. He's referring to an inner beauty, a beauty of soul. This is why he talks about her majesty, which in the Catholic tradition is based in her humble obedience to God's call, and her simplicity, by which he means her life as intensely focused on love alone,

suffering no complicating distractions. **Mary's physical beauty is a reflection of her beautiful soul.**

Yes, Tolkien's claim is shocking at first, but it's a truly Catholic claim. For instance, the Venerable Fulton Sheen says something similar;

“Mary's beautiful purity must have been such that it attracted less the eyes than the souls of men ... It is very likely that a human eye, looking on Mary, would scarcely have been conscious that she was beautiful to the eye. Just as corrupt men are made pure in thought by the sight of an innocent child, so all fleshly thoughts would have been left behind, by one vision of the Immaculate Mother.”

He's saying the same thing as Tolkien, that her simple beauty becomes the foundation for purifying the minds of those of us who look to her. **If our lives are made beautiful, if our souls begin to glow with love, it is because we first saw the beauty of our spiritual Mother.**

The way Tolkien describes Mary's beauty helps us to define what it really is. It has nothing to do with physical looks or flattering clothes; it has everything to do with the way the soul shines through and makes a person beautiful inside and out. **Beauty is pure, innocent, graceful, and transcendent. It is radiant with**

love. If we too would be beautiful, the first place to adorn is our interior life. In this, we can have no better example than the Blessed Virgin.

Read more:

Tolkien's lost Christmas poem to the Virgin Mary



Housing and Eviction Prevention

Churches have been providing food assistance to our neighbours in need for years. This group now faces a new threat: being evicted from their homes to accommodate a hot housing market. We can assist them by educating ourselves.

Please plan to attend a presentation on
Housing and Eviction Prevention
with guest speaker

Karrie Porter
Housing Help Manager at Community Care

Date: Wednesday, March 30, 2022
Time: 7:00 p.m.
Location: St. Thomas Aquinas Church
316 Queenston St.
Contact: Syl Roach, SVdP Conference
905-227-8679

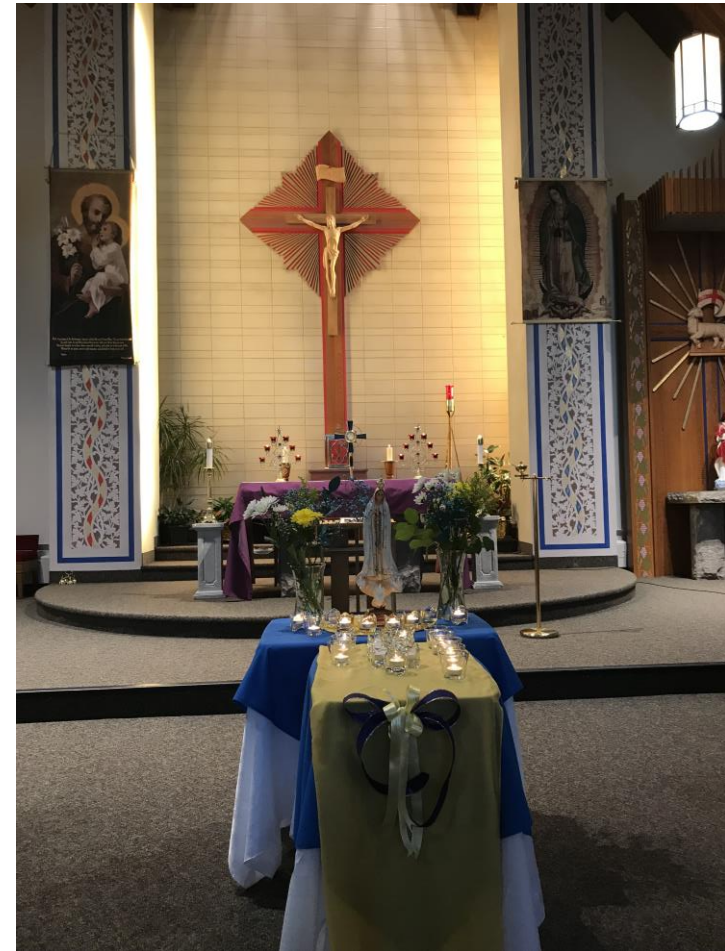
St. Thomas Aquinas Council

During March, our SVDP and CWL hosted a well-attended meeting, over 30 people, on Housing and Eviction Prevention on Wed March 30. On Thursday March 31, we had a Day of Prayer for Peace in The Ukraine, praying to Our Lady of Fatima for her intercession. Following 8 am Mass, exposition of the Blessed Sacrament and praying of The Rosary and Prayers for Peace in Ukraine, ending at 8 pm. We had anywhere from 2 to 14 people in prayer each hour.



We are also celebrating our 60th CWL anniversary this year and will discuss plans for a Fall celebration at this month's meeting.

Keep well and May Our Lady of Good Counsel continue to guide you and bless you!
Pearl Peritalo
President, CWL
St. Thomas Aquinas



The Lord isn't looking for perfect Christians, says Pope



Antoine Mekary | ALETEIA

Kathleen N. Hattrup - published on 04/24/22

***Especially when we're tired or in a moment of crisis,
the Risen Jesus wants to come be with us.***

Doubting Thomas represents all of us, says Pope Francis, as “we too struggle at times like that disciple: How can we believe that Jesus is risen, that he accompanies us and is the Lord of our life without having seen him, without having touched him?”

Why does the Lord not give us some clearer sign of his presence and love? Some sign that I can see better... Here, we too are like Thomas, with the same doubts, the same reasoning.

The Pope considered St. Thomas before praying the midday Regina Caeli on this Divine Mercy Sunday, April 24. The Holy Father had [just given the homily at Mass](#) celebrated before in St. Peter's Square.

While we are like Thomas, the Pope said, “we do not need to be ashamed of this.”

By telling us the story of Thomas, in fact, the Gospel tells us that the Lord is not looking for perfect Christians. The Lord is not looking for perfect Christians. [...] The Lord is not looking for perfect Christians; the Lord is not looking for Christians who never doubt and always flaunt a steadfast faith. When a Christian is like that, something isn't right.

No, the adventure of faith, as for Thomas, consists of lights and shadows. Otherwise, what kind of faith would that be? It knows times of comfort, zeal, and enthusiasm, but also of weariness, confusion, doubt, and darkness. The Gospel shows us Thomas' 'crisis' to tell us that we should not fear the crises of life and faith. Crises are not sins, they are part of the journey; we should not fear them. Many times, they make us humble because they strip us of the idea that we are fine, that we are better than others. Crises help us to recognize that we are needy: they rekindle the need for God and thus enable us to return to the Lord, to touch his wounds, to experience his love anew as if it were the first time. Dear brothers and sisters it is better to have an imperfect but humble faith that always returns to Jesus, than a strong but presumptuous faith that makes us proud and arrogant. Woe to those, woe to them!

What does Jesus do with Thomas' absence and "his journey" – this journey "which is often also our own," the Pope asked.

“The Gospel says twice that he ‘came.’ First once, then a second time, eight days later,” he answered.

Jesus does not give up, he does not get tired of us, he is not afraid of our crises, our weaknesses. He always comes back: when the doors are closed, he comes back; when we are in doubt, he comes back; when, like Thomas, we need to encounter him and to touch him up close, he comes back. Jesus always comes back, he always knocks on the door, and he does not come back with powerful signs that would make us feel small and inadequate, even ashamed, but with his wounds; he comes back showing us his wounds, signs of his love that has espoused our frailties.

Brothers and sisters, especially when we experience moments of weariness and crisis, the Risen Jesus wishes to return to stay with us. He only waits for us to seek him, to call on him, or even, like Thomas, to protest, bringing him our needs and our unbelief. He always comes back. Why? Because he is patient and merciful. He comes to open the upper rooms of our fears and unbelief because he always wants to give us another chance.

Jesus is the Lord of “other chances”: he always gives us another one, always. So let us think about the last time – let’s try to remember a little – that, during a difficult moment or a period of crisis, we closed in on ourselves, barricading ourselves in our problems and shutting Jesus out of the house. And let us promise ourselves, the next time, in our

fatigue, to seek Jesus, to return to him, to his forgiveness – he always forgives, always! – to return to those wounds that have healed us. In this way, we will also become capable of compassion, of approaching the wounds of others without inflexibility and without prejudice.



Read more: [The short prayer Pope Francis says every night](#)

C.S. Lewis' brilliant wisdom on living in dangerous times



RIEGER Bertrand | Hemis | AFP

Theresa Civantos Barber - published on 03/31/22

Frightening and powerful evil is nothing new in our world -- it's always been here. But so have the peace and power of God.

Reading the news these days can bring a mounting sense of doom. As one viral meme put it, “I really enjoyed the five minutes between the worldwide pandemic and World War III.”

We thought things couldn't get worse than the pandemic lockdowns two years ago, but the specter of war in a nuclear age just might top that. **I don't know about you, but I find it hard not to let my imagination run wild with stark images of nuclear disaster and apocalyptic scenarios.**

So I was very relieved when I recently stumbled across an essay by C.S. Lewis called [“On Living in an Atomic Age.”](#) In it, the great Christian writer and professor explains why we shouldn't panic, even over the scary “chance of painful and premature death.” Here's an excerpt:

“In one way we think a great deal too much of the atomic bomb. ‘How are we to live in an atomic age?’ I am tempted to reply: ‘Why, as you would have lived in the sixteenth century when the plague visited London almost every year, or as you would have lived in a Viking age when raiders from Scandinavia might land and cut your throat any night; or

indeed, as you are already living in an age of cancer, an age of syphilis, an age of paralysis, an age of air raids, an age of railway accidents, an age of motor accidents.’

In other words, do not let us begin by exaggerating the novelty of our situation. Believe me, dear sir or madam, you and all whom you love were already sentenced to death before the atomic bomb was invented: and quite a high percentage of us were going to die in unpleasant ways. We had, indeed, one very great advantage over our ancestors—
anesthetics; but we have that still. It is perfectly ridiculous to go about whimpering and drawing long faces because the scientists have added one more chance of painful and premature death to a world which already bristled with such chances and in which death itself was not a chance at all, but a certainty.

This is the first point to be made: and the first action to be taken is to pull ourselves together. **If we are all going to be destroyed by an atomic bomb, let that bomb when it comes find us doing sensible and human things—praying, working, teaching, reading, listening to music, bathing the children, playing tennis, chatting to our friends over a pint and a game of darts—not huddled together like frightened sheep and thinking about bombs. They may break our bodies (a microbe can do that) but they need not dominate our minds.”**

That was just the bracing wisdom and breath of fresh air I needed to hear. Like Lewis says, it's silly to give in to fear or panic.

Frightening and powerful evil is nothing new in our world. It's always been here, but so have the peace and courage of God. Right now, I'm trying to hold on tight to His peace.

Living well and happily, in a “sensible and human” way, is the first order of business. The news may be dire, but here in our homes, [we can create oases of peace](#).

So let's do something to make today a little happier: Meet a friend for drinks, take the children to the playground, FaceTime with Grandma, tell someone we love them. Let's banish scary thoughts with good, wholesome work and time spent with those we love.

That's how we ought to live in any age.

What Jesus told St. Faustina about Russia



Marco Sete | Shutterstock

Philip Kosloski - published on 04/24/22

St. Faustina offered her day in 1936 for Russia, as Jesus was in anguish over what was happening in the atheistic country.

During the 1930s, a Polish nun named Faustina Kowalska reportedly had private revelations from Jesus Christ.

The visions she had would later be defined as the “**Divine Mercy**” devotion, and inspired [St. John Paul II to establish “Divine Mercy Sunday”](#) on the 2nd Sunday after Easter.

On **December 16, 1936**, St. Faustina wrote in her *Diary* about how she offered her day for Russia.

I have offered this day for Russia. I have offered all my sufferings and prayers for that poor country. After Holy Communion, Jesus said to me, **I cannot suffer that country any longer. Do not tie my hands, My daughter.** I understood that if it had not been for the prayers of souls that are pleasing to God, that whole nation would have already been reduced to nothingness. Oh, how I suffer for that nation which has banished God from its borders!

Diary, 818

This entry was only a few days after **Joseph Stalin** signed the **Constitution of the Soviet Union** on December 5, 1936. During the same year, Stalin began what would later be called, “**The Great Purge**,” where 750,000 people were killed for their opposition to the government.

The good news is that Jesus’ Divine Mercy triumphs over all and that the “prayers of souls that are pleasing to God” **can help turn the tide in any war** and even convert the hearts of the leaders in Russia.

Above all we should pray with St. Faustina, “**Jesus, I trust in you!**”

Got anxiety?

3 Tips from Jesus in Gethsemane to help find peace

Sarah Robsdottir - published on 03/28/22



*Sing a hymn, pray
more earnestly, and
expect the comfort of
an angel...*

Blessed Fulton
Sheen, the beloved
priest and popular
1950s TV
personality, once
expounded on
what [Jesus faced in
the Garden of](#)

[Gethsemane](#); how we see Our Lord's two distinct natures (human and Divine) expressed that dark night in profound ways:

One can dimly guess the psychological horror of the progressive stages of fear, anxiety, and sorrow which prostrated [Jesus] before even a single blow had been struck. It has been said that soldiers fear death much more before the zero hour of attack than in the heat of battle...

Now if you've ever struggled with the emotions listed above — fear, anxiety, and sorrow — you're probably familiar with the hurtful comments often made by well-intentioned friends.

“Have faith,” has always pained me most, even though I'm certain it's never been offered with the least bit of unkindness. Still, this “consolation” infers that my anguish stems from a *lack* of faith; or that if I'm gifted with the perfect amount of faith, my anxiety will somehow go away.

That's why I'll never forget the vindication I felt years ago during a 3 a.m. meditation on Jesus' agony in the Garden: *Jesus had perfect faith!* I thought, *He knew the resurrection was just around the corner, yet his pores still oozed blood!*

But how can I compare Our Lord's anguish over his impending crucifixion to my own trials? Jesus' agony was obviously unlike any other. Yet St. Paul describes the life of a Christian as being “[crucified with Christ](#),” he also talks about “[sharing in Jesus' suffering and receiving his comfort](#).”

So go ahead, take some tips on managing your anxiety from Our Lord on the night he was betrayed:

First, sing a hymn: There's only one Scripture passage where it's mentioned that Jesus sang a song, and it's right before his friends abandoned him: "And so they sang a hymn and went out to Mount Olivet [Gethsemane]" (Mark 14:26). Scholars today might be able to give us a good idea what Jesus would have sung, based on the Jewish ritual of the Passover Meal. Like the Jewish people, I find the Psalms are the best hymns of comfort. "[As the deer pants for the water](#) so my soul longs after thee...." is the one I've latched on to. I always hum it at the first hint of nervousness, silently when other people are around, but super loud when I'm alone in the car. St. Augustine said, "a prayer sung once is said twice," and I promise that having a "go-to" hymn for anxious moments is a powerful, steadying anchor.

Next, pray 'more earnestly,' especially to accept God's will: If we are really to "[pray without ceasing](#)," there must be many different levels of prayer. I talk to God all day long, often while washing dishes or folding clothes. But nothing soothes my soul and sets me up for a better night's sleep than spending 15 to 20 minutes in a deeper form of meditative prayer each night. That's when I'm usually plagued with sadness about the past and experience racing thoughts about the future. In these moments, I often think of Jesus in Gethsemane, that "...in his anguish, he prayed *more earnestly*." (Luke 22:44).

For this reason, I'll hide away from my family behind a closed door. I'll get down on my knees and talk frankly to God in my own words, listing out every single dilemma that's

plaguing me. Then, after shutting my mouth and listening to him in silence for a while (*because prayer is more often about God changing our minds, than us changing his*), I'll conclude by saying the rosary, always with the intention of being given the grace to accept God's Divine will: "...My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." Matthew 26:39

Lastly, expect God to send an angel to comfort you (go ahead and ask for one):

There's a famous painting by the 19th-century artist Carl Heinrich Bloch entitled [Angel with Jesus Christ Before Arrest in the Garden of Gethsemane](#). This painting depicts Luke 22:43, where God has sent an angel to comfort Jesus. I love so many details about this illustration, but my favorite part is how the angel is supporting Jesus' hand, lifting it in prayer.

"Send me *your* angel!" I begged Jesus the other night, specifically requesting the same one who comforted him. Right away, I imagined two powerful arms encircling me, just like in the painting. The moment was a bit of a breakthrough, even though I'm pretty sure anxiety is a cross I may carry all my life. But like Jesus, [I don't have to carry it alone](#). And with the help of his grace, this burden grows lighter each day.

So, you have a teenager now? My 5 tips



Tom Hoopes - published on 03/28/22

I've done this 8 times, and still am not an expert. But I've learned a thing or two that might help you.

We recently celebrated another Hoopes becoming a teenager. Eight down, one to go. But having raised eight teenagers hasn't made me an

expert. What it has done is make me realize how inadequate I am — and how God can be counted on to work with whatever a parent gives him.

It does mean that I have a checklist of best practices, though. Here it is.

First: Inform your teens of the facts of life.

I learned this the hard way — one of my older sons gives a talk about how to deal with the fact that dads are really bad about talking about sexuality to their sons. Now he is organizing discussion sessions with his younger brothers about the facts of life.

That's a huge blessing for me. But it doesn't let me off the hook. I still need to have the conversation — [here's a great guide for that](#). I also have to bring up hard topics: the [truths](#) about [pornography](#) and [masturbation](#), as well as [homosexuality](#), [transgenderism](#) and, wow, [everything](#). These conversations are best had in times and places where your son or daughter can focus, but not be put on the spot: long car rides, long dish-washing sessions, cleaning the garage, hiking, etc.

Put the information out there, tell them you want to hear their questions, and schedule a time when you plan to do just that. Whether they want to hear it or not, make sure they know the things they need to know.

Second: Tell them what they can control and what they can't.

One thing that was very freeing for me to learn about was a friend's method of telling teens ahead of time that their hormonal changes will affect them in dramatic ways, but

that they don't have to give in. In your teen years, the hormonal changes inside your body will often make you want to be sullen, angry, and stand-offish. But that doesn't mean you have to be that way.

Another very freeing thing is to tell them they can choose their actions, but they can't change habits overnight, and they can't choose the thoughts that will come into their heads. As I've said before, bad thoughts [are like obscene phone calls](#). Tell your teens that their bodies will cause them to think thoughts they never thought before, but these thoughts don't define them. If they have a hard time controlling impure thoughts, join the club. And if they have acted impurely because of those thoughts, that doesn't define them either.

God is head over heels in love with them because he sees who they really are, and he can and will restore their innocence in Confession. He asks for sincere effort, not perfect performance.

Third: Stand firm. They will thank you later (well, probably).

I have always been uncomfortable with confrontation, and I can tend to be a bit of a pushover with my children. But on certain things I have stood firm, and I have especially

been willing to follow my wife's wisdom and stand firm on sensible rules: I have said no to evening and weekend plans, movies, electronic devices, etc.

And I have always been glad I did, and as angry as it made certain children in the moment, I cherish the times they came to me later on to thank me.

Fourth: Don't be upset when they won't talk, but be ready when they will.

As I said above, you need to inform your children of things, even if they don't want to talk about them. In fact, many teens will seem like they don't want to talk about *anything*. But you will find magical moments when teens *do* want to talk, maybe once in a blue moon.

These discussions will happen late at night, right before your bedtime — or, just as likely, when you happen to be up past your bedtime. The rule for you is this: When this happens, you don't get to sleep, no matter what you have on your schedule the next day. This is a rare opportunity, and it is not to be missed for anything. Stay up. Talk.

Fifth: Pray with them.

We do a nightly Rosary with our teens, and we have required even reluctant and grumpy teens to join us. Even when the teen openly mocked the exercise. I also prepared a prayer book for my children and passed it out. One of my reluctant teens told me later that these prayers did a lot: It kept them grounded and in touch with God.

Good. He is ultimately the one who is in charge of your teen and will be beside your child long after the memory of home life has faded. It is imperative to keep that clear from the start.



6 Sins against the Holy Spirit

Aleteia - published on 06/04/18

These missteps are really 6 weeds from the same root: a rejection of God's goodness.

The Gospel says, in [Matthew 12:32](#), “And whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the holy Spirit will not be forgiven, either in this age or in the age to come.”

This frightening exhortation refers to the sin of rejecting God's grace; it is a rejection of God's offer of salvation—complete rejection of the actions, incessant invitations, and warnings of the Holy Spirit.

The will of a person who could commit this sin is so hardened that he doesn't want God's mercy, and he rejects His goodness.

Sin against the Holy Spirit is thus “unforgivable” precisely because it is the sinner himself who keeps God from forgiving him. As God respects the freedom with which He created us, He also respects a sinner's decision to firmly refuse to be forgiven.

Pope Saint Pius X taught in his [Catechism](#) that there are six elements of this sin against the Holy Spirit:

1. **Despairing of salvation.** This is when a person loses hope of salvation, judging that his eternal life is already lost and that he is condemned, even before Judgment. It means judging divine mercy as being small. It means not believing in God's justice and power.
2. **Presumption of salvation** is when a person cultivates in his soul an idea of his own perfection, which implies a feeling of pride. He believes his salvation has been guaranteed by what he has done.
3. **Denying a truth** recognized as such by the Magisterium of the Church. When a person doesn't accept the truths (dogmas) of the faith, even after an exhaustive doctrinal explanation, it is the sin of heresy. He considers his personal understanding to be greater than that of the Church and the teaching of the Holy Spirit that assists the holy Magisterium.
4. **Envy the grace that God gives to other people.** Envy is a sentiment of discontent because someone else obtained something good, even if you yourself already possess it or could obtain it someday. It's the act of not wanting what is good for your neighbor. With this sin, I make myself the judge of the world. I'm revolting against the Divine Will. I'm rebelling against the law of love for one's neighbor.

5. **Obstinacy in sin** is the firm will to continue in error even after receiving the light and help of the Holy Spirit. This is when a person creates his own criteria for ethical judgment, or simply doesn't adopt any ethics at all, and in this way separates himself from God's will and rejects salvation.

6. **Final impenitence** is the result of an entire life of rejecting God. This is when a person persists in error until the very end. It's the equivalent of consecrating oneself to Christ's adversary. Even at the hour of death, such a person refuses to approach the Father with humility. He doesn't open himself to the Holy Spirit's invitation.

St. Julia's Council—Lynn Piech, Communication Chair

Like everyone else, we at St. Julia have been working to keep our membership involved and informed despite barriers to meeting. Our executive has convened via monthly Zoom meetings and more frequently when the need arose. Our telephone committee has reached out at least monthly to check in on our members and update them on Council news. We recently started to email information to the many who have

addresses so that they can have as much information as possible about a topic their phone call.

Since the start of the year, we have lost two of our long--time sisters. Majella Laliberte and Jacquie Herman Wing. Majella, a member for 16 years, passed away on January 23. Jacqueline Herman Wing, a member since 1967 and a Life Member, passed away on February 16. She was Diocesan President from 1975-77 and served on the Provincial



Lisa Fillingham

executive. Our members formed an honour guard with lighted candles at their funerals. Members of the Diocesan Council joined us for Jacquie's honour guard.

Individual personal cards of comfort, compassion, congratulations, and celebration were sent to our sisters who were ill, isolated, bereaved or celebrating an occasion. Cards of congratulations and welcome were also sent to the parents of those who have been baptized, the children who have received their First Communion and those who have been confirmed. At Easter, those in the

RCIA program who were welcomed fully into the Church that weekend received cards. Several sympathy, special intention and compassionate Mass card were also sent to our members and/or their families.

In February, we held our Instructed Vote in the body of the Church where social distancing was not an issue. Lisa Fillingham graciously accepted our invitation to present the amendments to our membership. We were delighted to see so many of our sisters in person as the turnout was excellent.

What's so special about Peter, James, and John?

Why are these three Apostles often set apart by Christ?

April 12, 2022

And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child.

—Lk 8:51

And after six days Jesus took with him Peter and James and John, and led them up a high mountain apart by themselves; and he was transfigured before them...

—Mk 9:2

And he took with him Peter and James and John and began to be greatly distressed and troubled. And he said to them, “My soul is very sorrowful, even to death; remain here, and watch.”

—Mk 14:33-34



At some of the most important moments in His ministry, Our Lord often allows only Peter, James, and John to accompany Him. We have three instances recounted in the Gospels: the raising of Jairus' daughter, the Transfiguration, and the Agony in the Garden.

Detail from a 16th century icon of the Transfiguration

Why is this privilege given to these particular Apostles?

There are many reasons why, but we'll focus on one in particular today.

It's this: each of these disciples embodies one of the **three theological virtues**, and Jesus is telling us that these virtues are

necessary in order to enter into His most profound mysteries.

Let's start by matching each Apostle with his corresponding virtue.

- **Peter: Faith.** Peter epitomized this virtue in his wholehearted profession of Christ’s divinity in Matthew 16:16: “You are the Christ, the Son of the living God.”
- **James the Greater: Hope.** James was the first Apostle to be martyred. Martyrs particularly exemplify this virtue, since—in the face of unspeakable suffering—they place all their hope in God Who is the reward of the just.
- **John: Charity.** John alone of all the Apostles stayed with Christ through His Passion and death, motivated by his extraordinary love for Him. John’s Gospel moreover gives us many insights into the love of Christ, such as the True Vine discourse and the oft-quoted John 3:16: “For God so loved the world...”

We can see in each of the Gospel instances how these virtues come into play. *A very* brief glance at each:

- In the **raising of Jairus’ daughter**, Christ tells Jairus: “Do not fear, only believe,” specifically encouraging the virtue of faith in him.
- In the **Transfiguration**, Christ reveals His divinity in order to strengthen the hope of the Apostles that will be grievously tested

during the darkness of His Passion, when His divinity will be hidden.

- No clearer proof of Christ's love exists than the events of that Passion, which began with His **Agony in the Garden**, and which call us, in the most clear and convincing terms, to respond with love.

In life's trying moments, we'll need these virtues and the prayers of the Apostles who lived them.

St. Mary of the Assumption, St. Catharines

Sharon Forgeron

It is very surprising how busy the Council at St. Mary's has been despite the necessary health restrictions on meeting in person. Our technology skills have developed so that now we are actually starting and ending our Zoom meetings on time. We even got to know our new Parish Priest,



Father Randy Gallant, with a Zoom Christmas party and online Jeopardy Game. He was a great sport about answering all our questions.

We have had one very successful fundraiser since 2019, a “Bakeless Bake Sale”. People appreciated the consideration of their waistlines.

Thank you to Father Richard Kowalchuk for his gift to the Diocesan CWL of Formed.org. Our Council is learning so much and having great discussions with our study of Lectio: Mary.

As it is across the country, membership numbers have greatly diminished in our parish. We are working to remedy this through use of the Membership Interview Forms. It has been wonderful to hear a great variety of ideas for connecting and also learning about talents in the parish that had not been previously shared. We have high hopes for the remainder of 2022.

Mark Wahlberg shares quote from 'Father Stu' that we all need today



Cerith Gardiner - published on 03/21/22

These meaningful words should accompany us throughout our lives.

As we impatiently wait for the release of *Father Stu* — the [movie based on the real-life story of an amateur boxer-turned Catholic priest](#) — lead actor Mark Wahlberg revealed a quote from the movie that couldn't have come at a better time as we experience such uncertainty in our lives with a pandemic and the war in Ukraine.

Although the movie arrives in theaters on April 13, the [Catholic actor gave us a sneak peak on his Facebook page](#), with an important quote from the movie:

We shouldn't pray for an easy life but the strength to endure a difficult one.

It's something that we sometimes forget, and it's not always easy when we feel at our wits' end, but our Heavenly Father is there to give us the fortitude and courage to navigate life's travails. All we need to do is ask. Life is not easy, but the Lord gives us strength and walks with us.

And Reinhold Niebuhr's Serenity Prayer seems the perfect prayer to recite when we need the peace and courage to bear hardship and the discernment to know what we can work to change ourselves:

*God, grant me the serenity to accept the things I cannot change,
courage to change the things I can,
and wisdom to know the difference.*

<https://youtu.be/DHREzAdyCPs> **Trailer for “Father Stu”.**

Three Lessons of the Resurrection – Bishop Barron's Sunday Sermon

<https://www.youtube.com/watch?v=hbeQPYePXS0>



ANNOUNCEMENTS

Passed Away:

- **Kay (Katharina) Mikulcic**—April 11, 2022: Our Lady of the Scapular

Also! **Vance Badawey** is scheduled to speak to the CWL members on Zoom on **Tuesday, May 17 at 7 p.m.**—the topic will be about Indigenous Peoples. Keep the date open! The Zoom link will be available at 6:30 p.m.



On March 28, St. Julia's hosted the event: Sacred Fire and Prayer Vigil as suggested by Our Lady of Guadalupe Circle through National CWL.

Left to right: Lisa Fillingham, President of the St. Catharines CWL Diocese; Mary Joel Modolo, President of the St. Julia Council, and Francine Waterhouse, Chair of Community Life.

May Liturgical Calendar: Living with Christ

2nd: St. Athanasius

3rd: St. Philip and St. James

6th: St. Francois de Laval

10th: St. John of Avila

12th: Sts. Nereus, Achilleus, Pancras

13th: **Our Lady of Fatima**

14th: St. Mathias

18th: St. John l

20th: St. Bernadine of Siena

21st: Sts. Eugene de Mazenod

: Saint Christopher Magallanes
and Companions

25th: St. Bede, St. Gregory VII, St. Mary

Magdalene de' Pazzi

26th: St. Philip Neri

27th: St. Augustine of Canterbury

31st: **Visitation of Mary**

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 Hofestead

President Elect: Deedee Alexandre

Faith, Service and Social Justice: Diane Szydowski, Theresa Murphy and
Cathy Crabbe

Appointed chairs to be announced later.

~the end~