

CWL

St. Catharines Diocese

Tuesday, August 1, 2023



CWL Catholic Connections

National CWL: cwl.ca

ON Provincial CWL: cwl.on.ca

St. Catharines CWL: stcatharinescwl.ca

CWL
President's Message

We exist because of our faith; our faith guides us to join the CWL, as we participate in events that assist others in their time of need and as we fight for social justice. We work diligently to represent those in need, educate ourselves, and pray for a peaceful world.

We also have fun. Of course, fun is not the major reason we join, but it is an aspect we enjoy. If you ask those who actively participate in the CWL if they have fun, the answer is always yes.

On **September 8th**, we will be having our first **Meet and Greet**; what a great idea! Let's celebrate with joy, happiness, and fun. This is not a business event; it is a night to gather and enjoy. Bring a friend, your spouse, your parents, or come with your CWL, but **come to this**. Our League is dedicated to the Corporal Acts of Mercy; but that does not mean we can't take a breath, enjoy a meal, and celebrate our friendships. Let your CWL Parish President know your intention to attend by **August 25th**!

See you on September 8th!

Lisa Fillingham, St. Catharines CWL Diocesan President

Quote for the Month:

God, my God, because you are mine, I lack nothing.

--St. Gertrude the Great

Messages From Deedee Alexandre:

Dear Ladies!

The first **Annual Meet and Greet/Happy New Year Blessing** will take place on **Friday, September 8—5:30 p.m. at St. John's Ukrainian Church -- 91 Lakeshore Road**, St. Catharines. **Dinner at 6:30 p.m.**

Spouses, friends, family, non-CWL members, CWL members, Clergy—are all invited! (over the age of 19 yrs)



Cash Bar

Council Presidents: please reserve and pay for the **advanced tickets** by **August 25.**

Each **advanced ticket** is \$20.00—there will be a **limited number** of tickets at the door for \$25.00 each.

Don't be disappointed!

Also: Council Presidents—please wear a **tiara or crown!**
You can purchase one at the dollar store or on Amazon!

Cash Bar! Salad! Pierogis! Chicken! Dessert!

Now is the time to contact your Parish CWL President!

Seating: no reserved seating—come early for best selection!

Any Questions? Call **Deedee Alexandre** at 905-732-4782!

<https://www.google.com/search?q=good+times&source=lmns&tbm=vid&bih=665&biw=1366&client=safari&hl=en&sa=X&ved=2ahUKEwiL47meo72AAxXDP1kFHVGvCGIQopQJKAF6BAgBEAQ#fpstate=ive&vld=cid:dd38c89b,vid:51r5f5OdIYo>



St. Catharines Diocese
Catholic Women's League

Come Celebrate the
CWL "New Year"!!!

Meet and Greet!!!

Join Us!!!

Pierogies, Chicken, and Salad

Cash Bar

\$20.00—**advance tickets**

\$25.00—**limited tickets at the door-cash**

Friday, September 8, 2023

St. John's Ukrainian Church--91 Lakeshore, St. Catharines

Doors Open at 5:30 p.m.

**Bishop Bergie will give the
"New Year's" Blessing!**

Register with your Council President by August 25th

Please send cheque (CWL St. Catharines) to Dina Marchionda:
8739 Milomir Street, Niagara Falls, ON L2H 0A7

See you there!

St. Joseph, Grimsby

We have a birthday to announce:

**Marjorie Sicard--100 years old on August 22, 2023—
Happy birthday Marjorie!**

Ladies of the St. Joseph CWL gathered after morning Mass at our beautiful grotto to celebrate the 12th anniversary of Father Rico's ordination on June 11th. It was our last gathering to pray the Rosary before the summer break. Congratulations Father and may God bless you for all that you do for us!



The surprising meaning behind the Virgin Mary's name



PD

[Philip Kosloski](#) - published on 09/12/17

The Blessed Mother was named "Mary," a significant name in the ancient world.

After her birth (celebrated liturgically on **September 8**) the parents of the Blessed Virgin Mary decided to name their newborn child, "**Mary**" (her naming is celebrated on September 12). They did so co-operating in God's divine plan, giving her a name that would be invoked for all eternity.

Similar to other biblical names, **the name “Mary” is not without meaning and has a host of spiritual connections.**

First of all, the **Hebrew form of Mary is *miryam* and some biblical scholars have seen in it the Hebrew words *mar* (bitter) and *yam* (sea).** This first meaning can refer to Mary’s bitter suffering at the cross and her many tears of sorrow.

Another interpretation of the word *mar* renders Mary’s name to mean **“drop of the sea” and St. Jerome rendered it in Latin as *stillamaris*, which was later changed to *stella* (star) *maris*.** This accounts for a popular title for Mary as **“Star of the Sea.”** Mariners at the time were accustomed to looking at the stars to find guidance and to discern which direction they were going and so calling Mary *stella maris* referred to Mary’s ability to guide sinners along the path to Eternal Shores.

Yet another rendering of *miryam* focuses on the Hebrew word *mari* and sees in it the word “mistress” or “lady,” thus making Mary “Lady of the Sea.”

St. Bonaventure took all these meanings and combined their symbolism, giving each one its own spiritual meaning.

This most holy, sweet, and worthy name was eminently fitted to so holy, sweet and worthy a virgin. **For Mary means a bitter sea, star of the sea, the illuminated or illuminatrix.** Mary is interpreted [as] Lady. Mary is a bitter sea to the demons; to men she is the Star of the sea; to the Angels she is illuminatrix, and to all creatures she is Lady.

St. Thomas Aquinas also related similar symbolism, “Mary means Star of the Sea, for as mariners are guided to port by the ocean star, so Christians attain to glory through Mary’s maternal intercession.”

While the exact etymology is still debated among scholars, the Church has traditionally accepted these saintly interpretations and regards Mary as the “Star of the Sea,” to whom we all look up, and strive to follow during the tempest here below.

Below is an ancient hymn to Mary called *Ave Maris Stella* dating back to the 8th century — a perfect summation of Mary’s role according to the meaning of her name.

Hail bright star of ocean
God’s own Mother blest,
Ever sinless Virgin,
Gate of Heavenly rest.

Taking that sweet Ave,
Which from Gabriel came,
Peace confirm within us,
Changing Eva’s name.

Break the captive’s fetters,
Light on blindness pour;
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
May the Word Divine,
Born for us thine Infant,
Hear our prayers through thine.

Virgin all excelling,
Mildest of the mild;
Freed from guilt, preserve us
Pure and undefiled.

Keep our life all spotless,
Make our way secure,
Till we find in Jesus,
Joy for evermore.

Through the highest Heaven
To the almighty Three,
Father, Son and Spirit
One same glory be.
Amen.

What is the Litany of Humility?

Learn this beautifully challenging tool for holiness.

Catholic Connections: July 20, 2023

Sometimes considered “**the most difficult prayer,**” the Litany of Humility has a powerful way of piercing one’s heart. Like other litanies, the Litany of Humility is a simple series of pleas for intercession. In this particular prayer, we beg Our Lord to grant us radical humility, no matter how difficult that may be.

And it is indeed difficult. Throughout the Litany of Humility, one finds oneself actively asking to be placed in situations the rest of the world would avoid. One asks to go unnoticed, to be set aside, to be decreased, humiliated, suspected, wronged, and even forgotten...

While these instances may seem undesirable, the humility necessary to embrace the discomfort of these situations is transformative. By actively choosing to forego the false glories of our culture, we free ourselves to choose the true glory found in following the will of God. The simple repetition within

the Litany of Humility helps us to recall the Lord's urgent reminder in the Gospel of Matthew: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."



This beautifully challenging prayer is often credited to Cardinal Merry del Val, Pope Pius X's Secretary of State. The Cardinal was said to have prayed the Litany of Humility every day after Mass.

Holiness requires humility. Let us follow Cardinal del Val's example and implore God for the graces necessary to grow in true humility. Keep a copy of this necessary prayer—along with many other beloved Catholic devotions—near at hand with the beautiful [*Pieta Prayer Book!*](#)

The Litany of Humility

*O Jesus, meek and humble of heart, hear me.
From the desire of being esteemed, deliver me, Jesus.
From the desire of being loved, deliver me, Jesus.
From the desire of being extolled, deliver me, Jesus.
From the desire of being honored, deliver me, Jesus.
From the desire of being praised, deliver me, Jesus.
From the desire of being preferred to others, deliver me, Jesus.
From the desire of being consulted, deliver me, Jesus.
From the desire of being approved, deliver me, Jesus.
From the fear of being humiliated, deliver me, Jesus.*

*From the fear of being despised, deliver me, Jesus.
From the fear of suffering rebukes, deliver me, Jesus.
From the fear of being calumniated, deliver me, Jesus.
From the fear of being forgotten, deliver me, Jesus.
From the fear of being ridiculed, deliver me, Jesus.
From the fear of being wronged, deliver me, Jesus.
From the fear of being suspected, deliver me, Jesus.*

*That others may be loved more than I, Jesus, grant me the grace to desire it.
That others may be esteemed more than I, Jesus, grant me the grace to desire it.
That, in the opinion of the world, others may increase, and I may decrease, Jesus, grant
me the grace to desire it.*

*That others may be chosen, and I set aside, Jesus, grant me the grace to desire it.
That others may be praised, and I go unnoticed, Jesus, grant me the grace to desire it.
That others may be preferred to me in everything, Jesus, grant me the grace to desire it.
That others may become holier than I, provided that I may become as holy as I should,
Jesus, grant me the grace to desire it.*

The inspiring lesson from Maggie Smith in 'The Miracle Club'



Sony Pictures

[Cerith Gardiner](#) - published on 07/15/23

***The 88-year-old's
powerful performance
gives us all a little
reminder to take through
life.***

The long-awaited film *The Miracle Club* hit our screens yesterday with its cast of impressive leading ladies. And among the actors in the film is Dame Maggie Smith, the 88-year-old British actress who has spent decades giving powerful performances that have earned her numerous prestigious awards.

You may be familiar with the octogenarian's previous work in the *Harry Potter* films or *The Prime of Miss Jean Brodie*, based on the novel by Catholic writer Muriel Spark — for which she won an Oscar. Or you may have seen Dame Maggie in the popular TV series *Downton Abbey*, which also earned her awards and an impressive collection of fans, young and old.

The grande dame of stage and screen did not disappoint with her role as a repentant Lily Fox. And when director Thaddeus O'Sullivan spoke to Aleteia, he shared that when Smith was on set, she worked “really, really hard.”

She also took on the challenge of mastering the tricky Dublin accent, something she was able to achieve from her decades of experience and a desire to perfect her craft.

In Smith's great performance we can see all her decades of experience — from her acting work and her real life — that imbue her character with empathy and understanding.

Embracing challenges at every age

However, casting someone of Smith's caliber and age did not only add weight to the movie, it also gave an important lesson to the audience: no matter what age we reach, there is still much to achieve. While the challenges we embrace may have to be adapted to our circumstances, we should still seize them.

We only have to look at some other incredible seniors to see just how much they continue to bring to society: from 81-year-old Harrison Ford delighting his fans in his latest Indiana Jones movie, to Pope Francis heading the Catholic Church at the age of 86.

And of course, there are many people who really find success after they've lived a fair number of decades. The acclaimed American folk artist Grandma Moses only picked up a paintbrush once she'd reached 78; Laura Ingalls Wilder only started writing the *Little House* books at 65; and Winston Churchill was also 65 when he was first named Prime Minister of England and led his country to stand up to the Nazis in World War II.

So when you're watching the marvelous Maggie Smith on the silver screen, bear in mind that you never know where your life's journey will take you ... at any age!

What can Renaissance art and Howard Thurman tell us about the prodigal son?

The Catholic Reporter

Detail from "The Prodigal Son Among the Pigs" (1496) by Albrecht Dürer (Metropolitan Museum of Art)



BY DAVID B. GOWLER

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July 8, 2023

The prodigal son kneels among pigs, surrounded by buildings in a

wretched state of disrepair; their dilapidation mirrors the son's physical and spiritual destitution. The setting is the village of Himpfelshof, just west of Nuremberg, home to Albrecht Dürer, the creator of this magnificent engraving.

Dürer, born in 1471, became one of the most famous Renaissance artists in Northern Europe. He is best known for his woodcuts and engravings such as this one, "[The Prodigal Son Among the Pigs](#)," stunning in their power, imagery and layers of meaning.

In this striking piece, the urgency of the pigs' scramble for food matches the urgency of the prodigal's physical and spiritual hunger. The viewer's gaze is immediately drawn to the prodigal, who kneels on one knee with clasped hands and eyes raised to heaven.

The pose portrays the moment when the prodigal "came to himself" (Luke 15:17). The prodigal regrets his earlier decisions to demand his inheritance, leave home, and squander "his property in dissolute living" (Luke 15:13). Here, Dürer captures the prodigal's utter destitution and the very moment he decides to go home, ask his father's forgiveness and request to be treated as a servant.

Most interpreters understand the ambiguous "came to himself" as true repentance, even though the parable itself leaves open the possibility that it just means "came to his senses." In the context of [Luke 15](#) — the last of the "lost and found" parables (lost sheep, lost coin and lost son) — however, the story reads as one of repentance and the resulting celebration (Luke 15:1-2, 6-7, 9-10, 24, 32). That is how Dürer understands it.

Dürer's masterpiece clearly portrays the prodigal as penitent, whose pose shows his remorse and repentance. The prodigal also bears a striking resemblance to Dürer himself, which may be the first example of a visual artist identifying with the prodigal, and perhaps even portrays Dürer's own spiritual journey.

Insights about the parable from the great theologian [Howard Thurman](#) can enhance our appreciation of Dürer's image and the spiritual journey it can evoke.

Like the engraving, Thurman believes that the famine in the land reflects not only the prodigal's physical hunger but his internal spiritual famine: "The famine that the boy experienced in the far country, he was already experiencing in his own heart. It's very simple."

The desolation of the prodigal son in Dürer's engraving depicts his isolation, and for Thurman, the parable illustrates how human beings can move from such isolation to an assurance of community.

Thurman's insights lead us to go beyond merely identifying with the prodigal son – or, for some, the elder brother. They lead us toward identifying with the father, even if he symbolizes God in the parable, and emulating his compassion.

When people "come to themselves," it is in response to "a seeking and beseeching God." Thurman muses about how the prodigal's desperation, the degradation of his spirit, led to "a stirring down at the bottom of his being" that said, "You are lost. You are out of contact with your family. You are out of community. Why don't you go home?"

Thurman thus argues for a deeper spiritual meaning of when the son "came to himself" and envisions it as an exemplar for one's spiritual journey, his mysticism-guided vision that human beings can discover God within themselves and realize who they really are.

For Thurman, it is in this context that the prodigal's experience must be understood:

When [the prodigal] came to himself, he came to his father. That when I ... come to the very center, the very core of myself, then I come face to face with God. That God is, God is within me. That he is the very point of my being and existence. ... That there is that of man which is God. Not a reflection of God. Not some staggering accent of God, but that which is God.

Thurman discusses the presence of the divine most famously in his ambiguous characterization of the "sound of the genuine" in every human being.

The "genuine" is at work in God's creation, and human beings thus become "out of touch" when they do not listen to the sound of the genuine within them. Like the prodigal, without that awareness, we "stumble in the darkness."

Not only is there something inside every human being that waits and listens for the sound of the genuine within themselves, but there is something inside every human being that waits and listens for the sound of the genuine in other human beings. Out of that listening and responding to the sound of the genuine in ourselves and others comes true community.

Thurman also reflects on how human beings can identify with and learn from the prodigal and then actively work to create community. Thurman's insights into Jesus' teachings lead us to go beyond merely identifying with the prodigal son — or, for some, the elder brother. They lead us toward identifying with the father, even if he symbolizes God in the parable, and emulating his compassion.

Thurman points to Luke 6:35-36, where Jesus says that if people want to be children of God they must "be merciful, just as your Father is merciful."

He deduces that God expects human beings to be like God: "What an amazing concept! The creative mind and spirit of God *dares* to assume that it is within the range of possibility for human life that men shall become and shall behave and perform like God. Here is at once the most radical interpretation of the meaning of dignity and human worth."

Both brothers, the parable argues, should "come to themselves," end their self-estrangement, and be restored to full community. What the parable really wants from its readers, however, is to be "filled with compassion" like the father for his son, the same compassion that Jesus shows a widow whose only son had died (Luke 7:11-17) and the good Samaritan gives a "half-dead" man (Luke 10:30-33).

In the Prodigal Son parable, then, the father models the compassion that Jesus shows for others, that Jesus proclaims God embodies, and that Jesus commands his followers to have for all human beings.

What is the practice of “nepsis”?

This interior Christian practice has impacted the faithful for centuries.

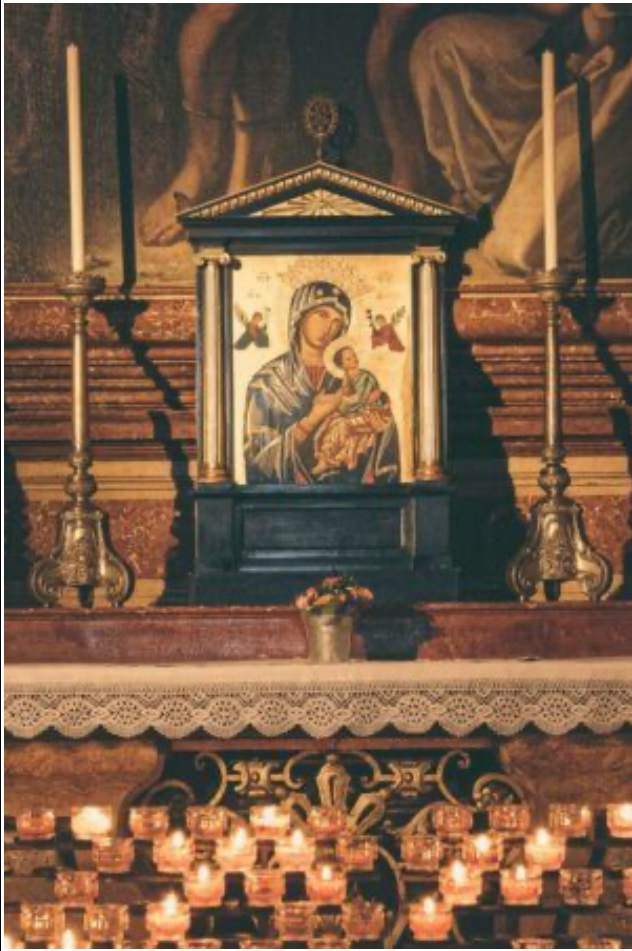
The Catholic Company—July 27, 2023

Although it originated in Scripture, monks known as the Desert Fathers popularized and taught about this practice. It helps Christians avoid sin and follow God more devoutly. What is “nepsis” and why is it important?

In the second century, early Christian monks known as the “Desert Fathers” abandoned civilization to live in the desert without distractions from the world. They wanted to commit themselves entirely to serving the Lord with their mind, body, and soul.

Consequently, the Church now has an abundance of advice and wisdom for the interior life from the Desert Fathers. One spiritual practice they particularly emphasize is being watchful and vigilant to avoid sin. This practice of guarding one’s thoughts and being alert is known as *nepsis*—which means “sobriety” or “watchfulness” in Greek.

The first letter of St. Peter warns against the enemy who is like a prowling lion. Christians must be vigilant and alert in order to resist the temptations of the devil. The devil knows our weaknesses, and if we are not actively guarding our minds, we can easily fall into sin through disordered thoughts or desires. By developing the habit of *nepsis*, Christians can protect their minds against sinful inclinations and stay watchful in case the enemy tries to attack.



“Catholics put Mary in Jesus’ place as mediator.”

The Catholic Company: July 13, 2023

What do we mean when we call Mary the “Mediatrix of All Graces”?

It’s coffee time with your Protestant friend. Holding his warm mug in both hands, he leans on the table and clears his throat. You brace for another tough question.

“So, Mediatrix of All Graces,” he says. There is no need for him to say more—and it is a tough question. Still, you relax, because once again, Get Fed has your back.

1 Timothy 2:5-6 tells us that Christ is the

sole mediator between God and Man. The Marian title of “Mediatrix of All Graces” seems to flatly deny 1 Timothy, making it a sticking point for both Protestants and converts to the Catholic faith.

We do not, however, replace Christ with His Mother. We recognize that while He is the origin of all graces, she is the channel through which He has chosen to dispense graces.

He allowed His entrance into the world to depend on her human will. In consenting to be the mother of Christ, Mary made our redemption possible. So, in a secondary way, we have gained redemption through Mary.

In the same way, we receive all our graces from her—because she gave us Christ, Who is the Origin of All Grace.

Our Lord gave His Mother an essential role in our salvation, and she is always eager to dispense His graces to us.

The New York Times
The Morning

July 8, 2023



By [Melissa Kirsch](#)

Good morning. As we age, our needs for sleep change. Nights when we're asleep more than we're up can become as precious as they are elusive.

Turning in



How did you sleep last night? Did you slumber lavishly, temperature and temperament aligned, waking with the sun? Or was it one of those stormy-seas nights, dreams indistinguishable from waking-life worries, tangled covers, eyes on the clock?

Sleep is mysterious, although we try mightily to make it less so. We use metaphors to describe it, diaries to track it, pharmaceuticals to manipulate it. I have spent a good decade trying to find the perfect pillow.

[As we age, our needs for sleep change](#). The forces working against our undisturbed seven to nine hours multiply. In my 20s, I decided that if I was to lead a full and exciting life, I was going to

have to be comfortable going to work exhausted. This seemed, at the time, like a workable model. I didn't think that much about sleep.

I thought about waking life, about how to get as much out of it as possible, with only brief pit stops to refuel. I would stay out late, barely sleep, vault awake with the alarm a few hours later.

“By definition, if you're using an alarm clock to wake up, then you are chronically sleep-deprived,” Dr. Indira Gurubhagavatula, a sleep specialist at Penn Medicine, told The Times's Dani Blum. If you're getting enough sleep, you'll wake naturally when you're rested.

Now, in middle age, I'm determined to rely on an alarm only when I'm catching an early flight. Bedtime is sacred, and violating it requires a PowerPoint deck describing risks and rewards and return on investment. I'm always making calculations now, talking about sleep as if it were currency, feeling always a scarcity, greedy for more. “The sleep debt collectors are coming,” Oliver Whang [wrote in The Times](#) last year. “They want you to know that there is no such thing as forgiveness, only a shifting expectation of how and when you're going to pay them back.”

I've been asking people lately about how well they sleep. Their responses are complicated. Even though we know we need to practice good sleep hygiene in order to be healthy and effective, I still detect a perverse hint of pride when people tell me they don't sleep well, as if they're society's noble sentinels, up all night scanning the darkness for predators. Those who say they sleep well are a little bashful, as if their easy rest bespeaks a too-cosseted mind, a too-simple life. One person said of sleep in adulthood, “I just love sleep more now than I ever have. Does that make sense?”

I knew exactly what they meant. The older I become, the more grateful I am for whatever sleep I can get. I crave the overnight mop-up, the “[taking out the trash](#)” that occurs in the brain while the body's out. A quick nap functions like rebooting a computer; my system is haywire, so I pass out and then chime awake a short spell later, flushed of unnecessary data. I crave what Walt Whitman [called](#) “free flight into the wordless, / Away from books, away from art, the day erased, the lesson done.”

For more

- Your sleep may be more messed up in summer. [Here's why](#).
- Why do [women have more sleep issues](#) than men?

- One potential remedy for insomnia: [segmented sleep](#).
- How to use [melatonin](#).
- Have you tried [sticking your head in the freezer](#)?

What was Mary's role among the apostles?



Renata Sedmakova | Shutterstock

[Philip Kosloski](#) - published on 05/11/20

Mary was highly regarded by the apostles, contributing what she could to the early Church.

The Blessed Virgin Mary, being mother of the Messiah, Jesus Christ, played a vital role in the events that would change the world. She gave birth to him, raised him, and was there for him at the foot of the cross.

After Jesus' death and resurrection, little is recorded in the New Testament about Mary's activities. While Jesus entrusted to the apostles the duty of evangelizing the world, what did Mary do? Was she involved in the early days of the Church?

The New Testament gives us a few clues as to Mary's role among the apostles.

First of all, **Jesus entrusted his mother to the apostle St. John**, the "beloved" disciple. It is generally accepted that at the time of Jesus' death, his foster-father Joseph had already passed away, leaving Jesus as the family member primarily in charge of his aging mother.



Read more:

Where did Mary live after the Resurrection?

When he was about to die on the cross Jesus appointed John to take care of her.

When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" Then he said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own home. (John 19:26-27)

Initially it appears that John took care of her in **Jerusalem**, as it is mentioned in the book of Acts.

Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of

James. **All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren.**

Acts 1:12-14

As a result, Mary was clearly **present among the apostles in the early days of the Church and joined with them in prayer.** Her presence was likely very peaceful and helped encourage the apostles in their mission.

Shortly after his passage, St. Luke narrates that, **“When the time for Pentecost was fulfilled, they were all in one place together. And suddenly there came from the sky a noise like a strong driving wind, and it filled the entire house in which they were. Then there appeared to them tongues as of fire, which parted and came to rest on each one of them”** (Acts 2:1-3).

While not explicitly mentioned, it is believed that Mary was there at Pentecost among the apostles, witnessing the descent of the Holy Spirit upon all those present.

After that, Mary’s activities are not mentioned in the New Testament and what happened next is not exactly known.

One tradition places **St. John the Evangelist in the city of Ephesus.** Many believe that since John lived in this city that the Virgin Mary lived with him, and her assumption took place there as well. It is possible, then, that Mary spent the rest of her life in quiet, contemplative prayer.

Another tradition claims that **St. Luke interviewed Mary for his Gospel.** He does affirm that he interviewed people for his account, but does not mention Mary by name (cf. Luke 1:1-3). One piece of evidence that this

might have been true is that Luke's Gospel has many references to Mary, including stories that would have only been known by her.

In the end, we know little about Mary's role among the apostles, but we do know that she was there and being the mother of the Messiah, likely had a privileged place. It is not without merit that the Church now invokes Mary as "Queen of the Apostles."



Finally: The ON CWL Convention!!! July 8-12



Seven women from the St. Catharines Diocese and Father Richard Kowalchuk, Spiritual Director, attended the Ontario CWL Provincial Convention at the beginning of July in Cornwall. Sadly, Lisa Fillingham could not attend due to recently broken arm. Deedee Alexandre represented Lisa in her absence. It was a well-organized and informative Convention that had interesting speakers and calm but fun atmosphere. Next year's AMM will be held in **Sudbury!** Woohoo! **Plan to attend!**

Front Row: Mary Nan, Betty Colaneri, Janice Des Lauriers;

Back Row: Father Kowalchuk, Shelley Tamas, Sue Pellerin, Wilma Vanderzwaag, Deedee Alexandre

--Videos--

a) Matthew Leonard: The three Dangerous Effects of Deliberate Venial Sin

[https://www.scienceofsainthood.com/blog/3-dangerous-effects-of-deliberate-venial-sin?utm_source=Email&utm_medium=email links to blog&utm_campaign=sainthood snippet&utm_content=venial sin](https://www.scienceofsainthood.com/blog/3-dangerous-effects-of-deliberate-venial-sin?utm_source=Email&utm_medium=email%20links%20to%20blog&utm_campaign=sainthood_snippet&utm_content=venial%20sin)

b) Breaking in the Habit: The Nicene Creed Explained

<https://www.youtube.com/watch?v=aBaiMWrX9v4>

c) Breaking the Habit: Church History in 15 Minutes

<https://www.youtube.com/watch?v=kV6AoOhAogk&t=32s>



Passed Away:

a) Lucille Forgeron: July 5, 2023; St. Mary of the Assumption—13 years of service

b) Marney

Donohue: July 21, 2023; St. Kevin—42 years of service

c) Elizabeth Smith: July 22, 2023; St. Julia—44 years of service



ST. CATHARINES DIOCESE

Blankets for the needy

by LAURIE BURLEY

Warm Up Canada was started in 1993 from an idea that originated in the United States called Warm Up America. I felt we could do the same for Canadian people in need by knitting 9" x 12" blocks and sewing 36 blocks together to make a 54" x 72" blanket large enough to wrap around the homeless people who have to sleep outside in the cold.

The idea was first presented to St. Patrick's CWL and the St. Vincent de Paul Society in Caledonia. Since I don't knit, I needed sample blocks, which came from the St. Vincent de Paul ladies in Dunnville.

With the help of an article in the *Hamilton Spectator*, many people called and wanted to get involved in this worthwhile program. Flyers were sent out and with announcements in the church bulletins, the blocks started to come in. It was the first indication this was to be an on-going project.

The first year we delivered 23 blankets to the

Good Shepherd Centre. I was delighted! When other church groups, senior citizen homes, as well as many individuals became involved by knitting and sewing blocks together, donating yarn, and being drop-off centres, the program grew.

This year we delivered 316 blankets to the centres who help the homeless and less fortunate in our area—The Good Shepherd Centre, Wesley Urban Ministries, St. Matthew's House, Mission Services and Interval House. The CWL ladies from Hagersville donated 40 blankets to the Salvation Army and the Grade 6 students from St. Patrick Elementary School have knit and donated 19 blankets to the Good Shepherd Centre.

To date, a total of 13,500 blocks have been hand knitted. Caledonia and District Food Bank, Neighbour to Neighbour, the ice storm victims in southern Ontario and St. Vincent de Paul clients have been recipients of these warm and colourful blankets we call Joseph's coat of many

colours'.

The generous donations and on-going support from St. Patrick CWL and the St. Vincent de Paul Society in Caledonia is gratefully appreciated to help keep this program running.

A special thanks to our own Margaretha Groen, who has knitted and sewn together hundreds of blankets over the years. Thanks also goes out to all the knitters of Warm Up Canada from the organizations who are grateful for their labour of love.

Br. Richard MacPhee of the Good Shepherd Centre wrote, "Try to imagine what your blankets mean to people who are crying out for a tangible sign that someone out there cares about them. Try to imagine what your blankets mean to someone who has never possessed anything of value, to be able to cuddle up under a soft comforting rainbow of love and hope."

If anyone is interested in finding out more about this program or making a donation contact me at 905-765-6619 or email: Lauricken@sympatico.ca

August Liturgical Calendar: Living with Christ

2nd: St. Eusebius of Vercelli & St. Peter Julian Eymard	19th: St. John eudes
4th: St. John Mary Vianney	21st: Pope Pius X
5th: Dedication of the Basilica of St. Mary Major	22nd: Queenship of the Blessed Virgin Mary
6th: Transfiguration of the Lord	
7th: St. Sixtus II and Companions/St. Cajetan	23rd: St. Rose of Lima
8th: St. Dominic	24th: St. Bartholomew
9th: St. Teresa Benedicta of the Cross	25th: St. Louis
10th: St. Lawrence	28th: St Augustine
11th: St. Clare	29th: Passion of St. John the Baptist
12th: St. Jane Frances de Chantal	
14th: St. Maximillian Kolbe	
15th: Assumption of the Blessed Virgin Mary	
16th: St. Stephen of Hungary	

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

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