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The Diocese of Ogdensburg Volume 71, Number 25

NORTH COUNTRY CATHOLIC

NOV. 2, 2016

How the Kingdom of God grows

VATICAN CITY-- God's kingdom is not a well-organized structure where only strict adherents of the law can enter but a path that is walked upon every day with meekness and docility, Pope Francis said.

Christians are called to walk that path of the kingdom and not fall victim to "a

behavior of rigidity" that prevents the Holy Spirit from growing, the pope said in his homily Oct. 25 during his morning Mass in the Domus Sanctae Marthae.

"The kingdom does not grow in this way and neither do we grow. It is docility to the Holy Spirit that makes us grow and be transformed,"

Pope Francis said.

The pope reflected on the day's Gospel from St. Luke, in which Jesus compares the kingdom of God to a mustard seed that grows into a large bush and like yeast that is mixed with flour "until the whole batch of dough is leavened."

Jesus' comparison of the

kingdom to a mustard seed and the yeast, the pope said, is a reminder that in order for the Holy Spirit to grow, it must first "die" and transform into something great in one's life.

However, it can only grow "through docility to the strength of the Holy Spirit," he said.

Parish vocation ministry

The diocesan Office of Vocations is hosting a program on building vocation ministry within parishes Saturday at the Church of the Visitation Parish Center in Norfolk.

Rhonda Gruenewald of Houston, Texas, author of *Hundredfold: A Guide to Parish Vocation Ministry*, has been invited to speak.

She explained the growth of her own ministry in an interview with the *North Country Catholic*.

Also Catherine Russell, diocesan vocation coordinator, writes on what it means to "build a culture of vocations."

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God's Mercy in God's Country

Clothing the naked....visiting those imprisoned within aging bodies in Clayton and Wells

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IN PRAYER FOR A NATION



CNS PHOTO/RAFAEL CRISOSTOMO, EL PREGONERO

A young man prays during a novena in 2010 at The Catholic University of America in Washington. The Knights of Columbus is urging its members and other U.S. Catholics to pray a novena from Oct. 30 to Nov. 7, the eve of Election Day.

MERCY IN MOTION: Bishop's Fund supports deacon formation, p. 6

CELEBRATING RELIGIOUS JUBILARIANS

Sisters share their stories



Six religious women celebrating significant anniversaries in 2016 were honored during the closing Mass of INSPIRE: Called to Love Sept. 25 in Lake Placid. The jubilarians are St. Joseph Sister Jane Frances Cutting, celebrating 70 years of religious life; Mercy Sister Denise Wilke, 65 years; Dominican Sister Barbara Langlois, 60 years; Sister Maria Flavia D'Costa, a Sister of the Cross of Chavanod, 25 years; as well as two Ursuline Sisters who left the diocese in July, Sister Sheila Murphy and Sister Teresa Byrne, both celebrating their 60th jubilees.

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EDITOR'S NOTE

Be persistent in prayer for our country

Finally, we have reached the end of a divisive, vitriolic election season. In just a few days we'll be casting ballots for our next president.

Bishop LaValley captured our mood well in his letter printed in last week's NCC and read in pulpits across the North Country.

His words reached a wider audience, too, as the letter was shared in television newscasts, newspapers, internet websites and social media. It seems that everyone is wondering how we're supposed to think about the 2016 election.

As you remember, he encouraged us all to understand what the church teaches about critical issues and where candidates stand on them. And, most importantly, he said, we must pray.

Mary Lou
Kilian

"Sometimes, it can seem overwhelming," the bishop said. "Yet, we persist in prayer and our support for those who seek to walk in the ways of God. Prayer motivates our behavior, expresses our hope, and nourishes our faith. Let us ask God today to make us strong in our faith, unwavering in our hope, and

persistent in our prayer."

With this in mind, I'd like to share the prayer sent to us from the American bishops:

Lord God, as the election approaches, we seek to better understand the issues and concerns that confront our city/state/country, and how the Gospel compels us to respond as faithful citizens in our community.

We ask for eyes that are free from blindness so that we might see each other as brothers and sisters, one and equal in dignity, especially those who are victims of abuse and violence, deceit and poverty.

We ask for ears that will hear the cries of children unborn

and those abandoned, men and women oppressed because of race or creed, religion or gender.

We ask for minds and hearts that are open to hearing the voice of leaders who will bring us closer to your Kingdom.

We pray for discernment so that we may choose leaders who hear your Word, live your love, and keep in the ways of your truth as they follow in the steps of Jesus and his Apostles and guide us to your Kingdom of justice and peace.

We ask this in the name of your Son Jesus Christ and through the power of the Holy Spirit. Amen.

Amen... amen... amen

A PASTOR'S PERSPECTIVE

A day to celebrate the saints in our lives

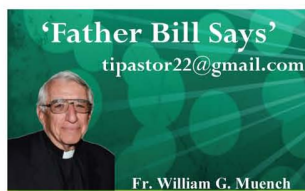
November 1st, the Feast of All Saints is one of my favorites. I am sure you know all about it. Each canonized saint has been assigned a definite day for their feast day. On that Feast Day, a special Mass is offered in honor of that saint. Each day of the year has several saints assigned to remember and celebrate them.

It is interesting to me that in several cultures an infant is named according to the particular saint whose feast day it is. In some cultures a person is celebrated on the feast day of the saint whose name they have been given. My grandfather would faithfully send me a small gift each year on the feast of St. William. By the way, his name was also William.

The Feast of All Saints was created to celebrate all the saints – the canonized and other saints (and there are many) who are not officially canonized.

All Saints Day becomes the Feast Day to celebrate all the saints who are a special part of our own lives.

I have been personally influenced by many wonderful people, who I am certain are truly saints, now that they are with



the Lord. They are "my saints." I found support and inspiration and direction from "my saints" – most of them are not canonized – as yet. They showed me the way to live in the Spirit of Our Savior. They directed me on the road to holiness.

My list is long, too many to share with you here and now. I do admit that I continue to meet and interact with many new and inspiring people who are already on the list of "my saints." They are already saints in my opinion.

Today, I would like to mention a special group of "my saints" – those who are priests. The Church designates this week as a special time to pay respect to priests. So, I want to add my respect and love to all priests – but especially to those who are among "my saints," those living and those with the Lord. My life has been

touched by innumerable priests who have touched my life and helped me in such powerful ways. They have made a difference with me. I recognize them through the way they lived and the way they helped others as saints.

I do want to add this: I want you to know that priests, like every other man or woman, must put together a good, dedicated, faith-filled life on the road to holiness and sanctity just like everyone else. With the grace of God, each of us will get to know impressive and holy priests that will lead us to the road for sanctity.

As Catholics, you have known and do know many priests, as a pastor or possibly through some parish or diocesan program. I am certain that I was personally gifted with a great pastor. I have also been gifted by other wonderful priests in my life – as professors in the seminary, as an associate in parish ministry, as a spiritual director or as a friend.

I want to join in a special way in the opportunity to declare my respect for them – and for all my brother priests, in the Diocese of Ogdensburg. I offer my respect to our younger priests; may they all

realize how important they are to our diocese. You are all in my prayers.

Speaking as a priest, I want to encourage you all to offer your gratitude to the priests of your parish. I guarantee this will be important and will give such great support and confidence to your pastor. I join you in this gratitude to all of our pastors, how wonderfully gifted you are to your people.

Pray for your priests – your prayers are so important. You often ask your pastor for his prayers; in this time of Respect for Priests please offer your prayers for them. You would be surprised at the power of your prayers.

Pray that we, priests, will have God's inspiration to say the right things in our homilies and other teachings. Pray that we may say the right things in spiritual direction. Pray that we have the wisdom to be in the right place at the right time – may we always be there for those who need us.

Finally, join me as we pray for our Bishop. May God give him the wisdom and holiness to lead us all well and guide all of his priests as we bring Christ to the people of our parishes.

Program to be held Saturday at the Church of the Visitation in Norfolk

Building vocation ministry in parishes

By Mary Lou Kilian
Editor

Rhonda Gruenewald accepted an invitation to become involved in her parish's vocation ministry with little idea of what she was taking on.

"As a convert, I did not know what the word 'vocation' meant in the Catholic context at the time," the Houston, Texas, woman said in an email interview with the *North Country Catholic*. "Which should prove to all of us that God can use *anyone* to further His kingdom on earth if they just say 'yes.'"

Five years later, Mrs. Gruenewald is accepting invitations from dioceses across the country to share what she has learned about building vocations in Catholic parishes.

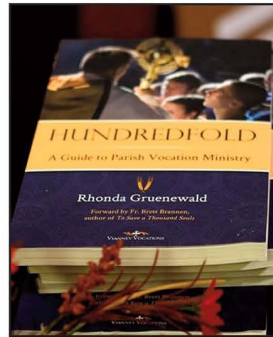
On Saturday, she will lead a program at the Church of the Visitation parish center in Norfolk, focusing on her book *Hundredfold: A Guide*



Rhonda Gruenewald will speak in Norfolk Saturday on building parish vocations, the topic her book "Hundredfold"

to *Parish Vocation Ministry*.

After the first meeting of her parish group back in 2011, Mrs. Gruenewald said, "I went home and scoured the Internet and read anything I could about vocations. I found several websites with various activities, but nothing comprehensive about how to start or revive a parish-based committee, just bits and pieces. Our ministry had no guide to follow, so we tread our own path.



"After hosting different activities every month at our parish for several years, the Serra Club Governor's Council in Houston asked me to consult with them about how to bring our model of a vocation ministry to every parish in Houston," she said.

"So, in December of 2013, I said I would write a pamphlet, a short road map for how to have a successful parish vocation committee," she said.

"Only 17 months later, it

was a professionally edited book with an imprimatur," she said. "The Holy Spirit has been working overtime!"

According to its author, "the goal of *Hundredfold: A Guide to Parish Vocation Ministry* is to provide information, activities, and inspiration to anyone starting, reviving, or refreshing a vocation ministry, and to make those ministries thrive."

"It is designed to inspire parishes to get involved in vocation work, to help new ministries start strong by providing a clear guide to the nuts and bolts of the ministry, and to reinvigorate long-standing committees with fresh ideas that attract new workers to his vineyard," Mrs. Gruenewald said.

On her website, vocationministry.com, Mrs. Gruenewald explains that "creating opportunities for the Holy Spirit to reach the hearts of the discerners is integral to this process and one of the overarching purposes of a vocation ministry. The

ministry helps families understand the value and importance of vocations, ensuring a future generation of priests, nuns, sisters, brothers, and others who dedicate their lives to Christ.

"Such a ministry should actively pray for, educate, and gently encourage parishioners who already are discerning their vocation, whether it is the priesthood, religious life, or marriage," she said.

"Furthermore, if God has the priesthood or religious life planned for a young man's or woman's life, a vocation ministry can help by offering time in adoration for God's call to be heard with clarity and by promoting discernment events within the parish or diocese," she said.

"Finally," she said, "the ministry must guide parishioners to celebrate and honor those already in a vocation."

The Nov. 5 program in Norfolk will be held from 9:30 a.m. to 2:30. Registration may be made at www.rc-dony.org/vocations.

A VOICE OF FAITH

We are called to holiness... What does it mean?

By Cathy Russell
Diocesan Vocation Coordinator

What does it mean to be called to holiness? What does it mean to "create a culture of vocation?"

Since this was the purpose behind the Inspire Summit, we should have an answer to these two questions!

I have a very clear memory of the day that I realized for the first time that it wasn't just priests or religious who are called to holiness. By virtue of baptism, every single Christian is!

For me, that moment was powerful and life changing but the word holiness scared me. All I could picture were the saints and I knew I was far from that.

Maybe other people are put off by the word as well.

Matthew Kelly, paraphrasing Lumen Gentium, put it another way: "Holiness is being the best version of yourself... called to the fullness of the Christian life." Thinking about holiness that way is less scary maybe, more doable.

The other thing I gradually came to understand was that the call to holiness is a path walked on a day-to-day basis. It isn't an immediate state. Like life itself, the call to holiness has its ups and downs. It requires conscious decisions to make room and time for God in one's life. While the holiness thing can still be scary at times, with God's help, I can continue on the journey.

That isn't the end of the story. Once on the path to holiness, there comes the realization of mission. Bishop Barron at the Summit referred to this as "being on the march." What has God called me to do with this holiness but to bring the kingdom of God to others! How does God call me to live this out?

Creating a culture of vocation is the realization that each one of us is "on the march," listening for that call through prayer and discernment. We are responsible for creating an atmosphere in our parishes, families and ministries that support others in finding their call.

It is from parishes and families like this that young

men and women will be nurtured in their vocation, whatever it is. They will have the freedom and support necessary to discern the call to the ordained ministries (priesthood and deaconate), the consecrated life, dedicated married life or the generous single life.

How do we support the culture of vocation?

Each parish will have a vocation ministry responsible for creating and sustaining this culture through prayer and activities. The diocesan vocation office will partner in this work by sponsoring and coordinating discernment events for men and women.

We cannot forget that those called to married life and the generous single life

need spiritual help to continue on their journey to holiness as well. There are already groups such as the secular Carmelite and Franciscan orders, the associate groups of the Sisters of St. Joseph, the Grey Nuns and the Ursulines, all with a presence in our diocese for anyone wishing to deepen their spiritual life in the particular charism of that religious community. Parishes have bible study and faith sharing groups.

As a diocese, we have embarked on this exciting journey! Can you imagine the day when all of us are focused on holiness and the culture of vocation? Let us all work diligently together, Christ led, Christ fed and hope filled toward that day!

CORPORAL WORKS OF MERCY... CLOTHE THE NAKED, VISIT THOSE IN PRISON

Knitting needles & crochet hooks against poverty

By Rosemary Kehoe
Parishioner, St. Mary's, Clayton

What started out as a Lenten Project during this Year of Mercy continued to take on a life of its own.

St. Mary's in Clayton responded to Pope Francis call for the Corporal Works of Mercy, to seek out the poor and do something about it.

We decided to fight poverty with our knitting needles and crochet hooks.

Working with the World Vision knit and crochet patterns, our group has prayed and hand made over 400 items so far. We send the pieces to a receiving warehouse in Pennsylvania where they are sorted and redistributed to areas of need around the globe including the United States.

Newborn hats, infant blankets, along with Linus blankets, children's hats, scarves, sweaters and mittens are being shipped from Clayton every five to six weeks.

With each blanket World Vision includes school supplies, a hygiene kit, and a hand written note of encour-

agement in the appropriate language.

The St. Mary's knitters still meet every Thursday morning after daily Mass because the group did not want to disband after Lent. The meetings are open to the experienced, beginners and anyone who would like to learn how to knit or crochet.

We start out meeting with a short prayer and coffee as we continue to learn and support one another. This is a spiritual endeavor so all knitters are asked to pray for the child and family who will be receiving those items being made.

Several home bound knitters create items for us, using the World Vision and AC Moore Knit for Kids approved patterns.

Yes, we make house calls.

The amazing thing about all of this is that we are still receiving donated yarn from snow birds, parishioners' closets, yard sales, friends, relatives and a thrift shop. So far an anonymous donor takes our sealed boxes to the post office for the mailing. 'It is a reminder of the "Miracle of the Loaves and Fishes."

Visiting those imprisoned within weakened bodies

By Andrew Lauria
Staff Writer

Visit the imprisoned. This always seemed like such a scary work of mercy. I never knew anyone who had spent a long time in a correctional facility and my ignorance of the system made me very leery of the whole idea. Some people have the personality to march into a prison and teach or minister in some way. I am not that person.

But the Lord is teaching me to be so in a very unexpected way.

This is how I have come to be familiar with "visiting the imprisoned". It began with a very typical conversation between me and God. Me: "Please give me the grace to live out the works of mercy more fully this year. Except for visiting the imprisoned because I don't know where to start and the thought of it makes me uncomfortable anyway." God: "Ok, then I'll just change your understanding of the word 'imprisoned'."

I have written before about my favorite long-lived great-aunt, Angelina Caraco, who upon writing this article is now 105 years old and just now showing any sign of aging. We share a deep love of the Church and a strong desire to constantly deepen our faith. And she, being 73 years my senior, has taught me about so many important things about life. It is through my weekly visits to her in the nursing home that the Lord is teaching me what imprisoned really means.

Aunt Lena lived in her own house until two and half years ago when a final fall left her in a nursing home. She was fiercely independent, surprisingly resourceful, and a strong woman of her own convictions. As she continues to age at a more progressive rate, her will has diminished, her abilities limited to the very basic, and her convictions deeply tested by the coming of the end of her life. She used to cook for me every week. Instead, now I go and listen to her share stories about her life as her nurse leaves her a tray for dinner, food that she won't even touch. It is incredible for me to see how much my aunt has changed over the past few years.

She knows it, too. She frequently comments about being trapped in her body, as where up until recently she barely walked with a cane. But she is saddened more by the loss of her memory, her inability to hear out of one ear, and her diminishing will to live. She feels imprisoned.



God has a way of answering our prayers and He is showing me just what it means to visit the imprisoned. I kept thinking until very recently that my visits with my aunt in the nursing home were really useless because I can't do anything for her there. And more importantly, I can't give her anything anymore because all of her needs are met by the nursing home. And I used to think that my visiting was painful for her because she felt the exact same way; she couldn't do anything for me anymore. (I can't remember a time when I visited her in her home when I wasn't fed until I was full beyond comfort.)

But as I spend more and more time with her, I realize that companionship is all that I can give and that is the only thing that she needs.

Visiting the imprisoned is a very simple but incredibly difficult work of mercy. I'm realizing that it requires me to think differently about how I communicate and about how time itself is the valuable gift that is being given and that every second of time with her is important. Stories of far off travels become less relevant and current photos of family members become more so. Gift giving is much less important than just listening. (Sometimes I sit by her side for a half an hour while she tells me the same stories about my dad when he was young.) And finally, prayer becomes much simpler, much more direct, and much more frequent. We are imprisoned by nothing when we realize our eternal connection with our loving Creator who is constantly preparing us to come into full communion with Him.

Until we are ready to be with the Lord completely, He will keep forming us and necessarily changing our ideas about what it means to love, including what it means to be truly imprisoned.

And maybe someday I will finally come to the understanding that it is not me who is "doing" the work of God, but rather Him transforming my heart, completing a great merciful work in me.

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A GIFT FOR THE WORKING BOYS CENTER



PHOTO BY CHRISTINE WARD

Sister Cindy Sullivan, a Sister of Charity of the Blessed Virgin Mary, is a Massena native who has served at the Working Boys Center in Quito, Ecuador, for 35 years. She took advantage of a recent trip home to meet with and thank some of her friends and supporters. With the help of the diocesan Mission Office and the Knights of Columbus Councils in Massena and Ogdensburg, Father Don Manfred and Father Jim Shurtleff and St. Joseph Sister Mary Ellen Brett, diocesan mission director, were able to present checks totaling over \$40,000 which Sister Cindy will use to purchase a mini-bus for the center. From left are Father Jay Seymour, who visited the Working Boys Center this past spring with Father Manfred and Father Andrew Amyot, Sister Mary Ellen, Sister Cindy, Father Shurtleff and Father Manfred.

Msgr. Aucoin honored by Middle States Association

PHILADELPHIA, PA. — The Middle States Association Commissions on Elementary and Secondary Schools announced Oct. 17 that Msgr. Robert H. Aucoin, vicar of education in the Diocese of Ogdensburg, is a recipient of this year's Susan K. Nicklas Outstanding Volunteer Award.

"Middle States volunteers share a passion for improving education worldwide and making a difference for schools and students across the globe," said Henry G. Cram, Ed.D., president of the Middle States Association Commissions on Elementary and Secondary Schools. "I thank Msgr. Aucoin for his longstanding service to Middle States and



Msgr. Robert Aucoin

for his contributions to continuous school improvement."

Presented annually, the Susan K. Nicklas Outstanding Volunteer Award recognizes a dedicated volunteer who has advanced the mission of the Middle States Association to foster continuous school improvement through accreditation so all students receive the highest quality education possible.

Volunteers serve on accreditation teams that evaluate schools based on an established set of protocols and standards designed to reflect best practices in education.

Nicklas served as the executive director of the Middle States Commissions on Secondary Schools from 2002 to 2005 and was a member of

the staff since 1993. She remains a dedicated educator, who views accreditation as one of the most effective forms of evaluation available to schools.

Msgr. Aucoin has been a volunteer for Middle States since the late 1970s and has served as a team member and team chair on several school visits. He has 20 years of secondary school experience, with six years in the classroom and 14 as a principal.

"I am grateful to the Middle States Association for this tremendous honor," said Msgr. Aucoin. "Accreditation is critical to helping schools grow and improve, and I am happy to be part of that process. Volunteering enables educators like me to give back to the broader academic community and serve a greater good."

Celebrate your favorite priest in the

**NCC PRIEST APPRECIATION
ISSUE**

Join the *North Country Catholic* in honoring the special priests in your life.

The *NCC* will be honoring our priests in the Nov. 23rd issue of the paper.

We invite you to send a message to your pastor, spiritual advisor or priestly friend.

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BISHOP'S FUND 2016... MERCY IN MOTION

Bishop's Fund supports perm. deacon formation

By Deacon John White
Director, Deacon Formation

Currently, there are approximately 18,000 permanent deacons serving the Catholic faithful in the United States. Within our own diocese, nearly 70 men have dedicated their time and talents to serve the local church in this manner. Additionally, 16 men have entered the final year of discernment and preparation regarding their own place in this picture.

The picture is not a new one. It is rather a tapestry woven of continuous thread from the earliest days of the church. The Acts of the Apostles, in Chapter 6, mentions the call of the very first deacons to serve the physical needs of the people and to assist the apostles in their work.

In the third century, Lawrence for whom our river, one of the counties in our diocese and our local association of deacons is named, served the people of Rome in this ministry. In fact, Lawrence is credited with declaring the poor and vulnerable to be the very treasures of the church. It is in his footsteps that today's deacons follow as they strive to carry out the mission given at their ordination: to serve God's people through the ministries of word, sacrament and charity.

As the church and our diocese continue to experience change, the need for deacons as well as their role

will continue to grow. The need to provide for the poor, vulnerable and marginalized in our society will always be with us. The ability of deacons to provide this service can only be an asset to the church and to God's people.

New class starting

With the current formation class in its final year, preparations are underway for the next phase. Early this winter (perish the thought) pastors will be asked to consider men in their parishes who may be interested and appropriate candidates to enter the program.

Following that, informational sessions will be offered in various locations across the diocese to share information, answer questions and begin the application process for prospective candidates, their pastors and spouses. Inquiries have already started to come in indicating continued interest in the program.

Many of those inquiries regard the whys and wherefores of the program. For that reason I offer the following general information.

The Diocese of Ogdensburg has established the following requirements for men who are applying to the Deacon Formation Program:

1. The applicant must be:
 1. A practicing Catholic man at least 32 years of age.
 2. Must have completed the Formation for Ministry program, a similar program

or have demonstrable ministerial experience.

3. May be single or married. Those who are unmarried at the time of ordination must remain celibate. Married deacons who are predeceased by their wives must remain celibate unless a dispensation is granted by the Holy See.

4. Married applicants must be in a stable marriage and have the full support of their spouse.

5. Capable of doing college level academic work.

6. The application must be accompanied by a letter of support from the pastor of the applicant and the spouse if applicable.

7. The admissions process involves several interviews and extensive screening (psychological and academic), including background checks.

The Deacon Formation Program of the Diocese of Ogdensburg is supported in large part through the generous donations of our diocesan family to the Bishop's Fund Appeal. Through this partnership, the program strives to prepare men to follow in the footsteps of Christ the servant and Lawrence the advocate. Footsteps which comprise "Mercy in Motion" to care for God's family in our diocese. A family that is truly "Christ-led, Christ-fed and Hope-filled".

To Report Abuse

If you have a complaint of suspected misconduct involving diocesan clergy, religious, employees or volunteers, contact: **Victims Assistance Coordinator**, Terrianne Yanulavich, Adult & Youth Counseling Services of Northern New York, 413 Ryan Road, Churubusco, NY, 12923; e-mail: terrianneyanulavich@yahoo.com Phone: 518-483-3261; or Fr James Seymour, the Episcopal Vicar for Clergy at 315-393-2920, ext. 1340

Bishop's Schedule

Nov. 2 – 9:45 a.m., Episcopal Council Meeting at the Bishop's Residence in Ogdensburg

Nov. 3 – 11 a.m., Development Board Meeting at the Bishop's Residence in Ogdensburg

Nov. 4 – 9:30 a.m., Visit to Trinity Catholic School followed by Mass at Sacred Heart Church in Massena
7 p.m., Canon Law Class for Deacon Aspirants at Wadhams Hall in Ogdensburg

Nov. 5 – 9:30 a.m., Mass for Vocations at Parish of the Visitation in Norfolk

4 p.m., Confirmation at St. Joseph's Church in Dannemora

Nov. 6 – 10 a.m., Confirmation at St. Ann's Church in Wells

Nov. 7 – 11:00 a.m., Catholic Charities Corporation Meeting at Wadhams Hall in Ogdensburg
7:15 p.m., Novena and Mass at St. Mary's Cathedral

Nov. 8 – 10 a.m., Mass at Notre Dame Church followed by visit to Holy Family School in Malone

Nov. 9 – 10:50 a.m., Mass at St. Joseph's Home in Ogdensburg
1 p.m., Catholic Charities Annual Board Meeting at Wadhams Hall in Ogdensburg

Rest in Peace

This week marks the anniversary of the deaths of the following clergymen who have served in the Diocese of Ogdensburg

- Nov. 2 – Rev. Thomas Walsh, 1888; Rev. John Henry Lyons, 1931; Msgr. James J. Ruddy, 1987
Nov. 3 – Rev. Thomas Plunkett, 1904
Nov. 4 – Msgr. Benjamin Harrison Staie, 1970
Nov. 5 – Rev. Bernard Wyzkowski, 1969; Rev. John M. Wyzkowski, 1969
Nov. 7 – Rev. Dennis Nolan, 1911; Rev. William Ouellette, O.M.I., 1936; Msgr. William, H. Brennan, 1986
Nov. 8 – Rev. Patrick McGilligan, 1828

Environmental Stewardship

Every Drop Counts

Rarely do we pick up a newspaper or turn on the news that we do not hear something about water issues.

It may be concerning the quality of water in our homes, lack of water in our wells, water levels in our rivers and lakes, droughts in the fields and in our backyards, pollution of our streams and bodies of water.

In the next few weeks our consideration with regard to works of mercy for the care of our common home will focus on the theme of WATER. No water, no life!

Pope Francis reminds us in *Laudato Si'* "Fresh drinking water is an issue of primary importance, since it is indispensable for human life and for supporting terrestrial and aquatic ecosystems. Sources of fresh water are necessary for health care, agriculture and industry. Water supplies used to be relatively constant, but now in many places demand exceeds the sustainable supply, with dramatic consequences in the short and long term." (#26)

He continues by stating that "Our world has a grave social debt towards the poor who lack access to drinking water, because they are denied the right to a life consistent with their inalienable dignity." (#30)

What are some of the roots and causes of this current water crisis and what are some actions of mercy that we can take to respond to this cry for mercy?

To learn more about the global and national water crisis, and the issues related to supply, access, and water quality, consider attending a presentation given by Dr. Adrienne Rygal from SUNY Canton on the topic on Sunday, November 20 from 1:30-3:30 at the Sisters of St. Joseph Motherhouse Hearthsides Hospitality Center in Watertown. For more details, see the Calendar of Events for Jefferson Deanery in this Issue.

Work of Mercy for this week: Make a list of those activities at home in which you could conserve water.

Then, DO IT!



Attention Snowbirds

going south for the winter!

Notify our office so you don't miss a single issue of the *North Country Catholic*! Call (315) 608-7556 with your winter address.

FAITH-FILLED FALL FUN ACROSS THE DIOCESE

FACES OF FAITH



PHOTO BY VALERIE DALTON
The Catholic Community of Burke & Chateaugay Youth Group along with "Painting with Renee Hall," hosted a Family Paint Party Oct. 23 for the youth group. Families spent the afternoon painting Halloween themed paintings and helped to raise over \$250 for the youth group's upcoming service projects in the community. Corinne and Cora Fitzpatrick are shown working on their painting.



Six members of the diocesan staff served tables at Pizza Hut Oct. 17 to raise funds for the Literacy Project of St. Lawrence County. The waiters-for-a-day were, from left, Father Jay Seymour, Molly Ryan, Linda Ross, Deacon John White, Kim Snover and Kelly Donnelly.



St. Hedwig's Catholic Church in Houseville holds Divine Mercy services every first Sunday of the month at 3 p.m. Pictured are Deacon James Chaufy and Deacon Ron Pomerville, presiders



The officers of the Knights of Columbus Watertown Council 259 are pictured. From left are Patrick Evans, Lecturer; Michael Deline, Treasurer and District Deputy of N.Y. District No.102; Michael Clark, Trustee; Kenneth Eysaman II, Trustee; John Morgia, Grand Knight; Patrick Jank, Deputy Grand Knight; James Wessner, Inside Guard; Jeffrey Deline, Outside Guard; John Gaffney, Recorder; Paul Trimper, Advocate and Anthony Sligar, Warden.

CONGRATULATIONS, JUBILARIANS

Six religious women celebrating significant anniversaries in 2016 were honored during the closing Mass of INSPIRE: Called to Love Sept. 25 in Lake Placid.

The jubilarians are St. Joseph Sister Jane Frances Cutting, celebrating 70 years of religious life; Mercy Sister Denise Wilke, 65

years; Dominican Sister Barbara Langlois, 60 years; Sister Maria Flavia D'Costa, a Sister of the Cross of Chavanod, 25 years; as well as two Ursuline Sisters who left the diocese in July, Sister Sheila Murphy and Sister Teresa Byrne, both celebrating their 60th jubilees.

Two of the jubilarians

shared reflections about their lives. They follow:

Sister Jane Frances Cutting, SSJ

I am celebrating seventy years as a Sister of St. Joseph this year. I entered the Sisters of St. Joseph in Watertown on September 8, 1945. Sr. Mary Louis was my Novice Mistress at the time I entered religious life. Sister's example taught me the importance of living for God and neighbor.

Most of my religious life has been in the ministry of Catholic education. I taught for 52 years in grades three through six in many of our diocesan Catholic schools. These years were happy because I loved children and the challenge of teaching them. I also did parish work in Adams for a short time.

After retiring, I continued to live in Gouverneur. I visited the Kinney Nursing Home residents and some of the elderly in the Gouverneur community. Occasionally I volunteered in St. James School where I taught for 16 years.

At the present time, I live at our Motherhouse in Watertown and enjoy being with the Sisters, visiting our infirmary and help with various household duties. During my free time, I enjoy reading, playing cards and

doing crafts. When the weather is nice I take short walks, and enjoy the beauty of nature in our North Country.

There have been many more blessings than sacrifices in my religious life. God's abundant love has carried me over the difficult times. Seventy years have gone so quickly. I pray that many more women will answer God's call and enter religious life. It is a life of love, joy and peace that the world cannot give.

Sister Mary Denise Wilke, RSM

I was born and raised in the Inwood section of upper Manhattan in New York City. In growing up, the Good Shepherd Parish was the center of our lives, and the Paulist Fathers, the Sisters of Mercy and the Christian Brothers were all present for us. I was introduced to the Sisters of Mercy in CCD class, as I went to public grammar school. I attended the academy of the Sacred Heart of Mary in high school.

The Sisters of Mercy continued to attract me and I entered on September 8, 1951, right after high school. Our novitiate was in Tarrytown, New York.

My professional career was that of social work. I

graduated from Marymount College and Fordham School of Social Services.

I worked for twelve years in child care at St. Michaels Home on Staten Island and for 37 years in Health Care including St. Francis Hospital in Port Jervis and what is now Adirondack Medical Center-Uihlein where I have had two tours one as social worker and presently I am working part-time in Pastoral Care.

My ministries each brought their own joy and blessings. When I had to leave the children at St. Michael's and go from Staten Island to the Adirondacks, it was very difficult. However, in a very short time I loved the beauty of the mountains and my elderly residents. My 22 years in hospital ministry were always a challenge. You are serving age spans from the newborn to the elderly. There were simple problems and very crucial ones to be handled, but I always felt God's presence with me.

I spent four years in leadership in the New York region of the Mercy Sisters and administered our assisted living facility for our Sisters in Yonkers for five years. I am presently involved with Mercy Care for the Adirondacks as a Board Member and a volunteer.

It was a privilege to serve my Sisters through leadership and administration. I always received more than I gave. God has bestowed many blessings on me for the last 65 years, and for this I am very grateful.



Sr. Flavia,

The people of St. Patrick's and St. Anthony's congratulate you and thank you for your devoted service to the people of Watertown and the surrounding areas.

Visit our website

www.northcountrycatholic.org

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- Search archived papers
- View diocesan events and much more

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The weekend of Nov. 5 and 6, 2016

Every three years, near Veterans Day, we have the opportunity to express our support and gratitude to Catholic military personnel through a second collection for the Archdiocese for Military Services. The weekend of November 5 and 6, 2016, we will hold this special collection for only the second time. Bishop LaValley requests your support. **You will not have envelopes in you normal packets for this collection.** The Collection for the Archdiocese for the Military Services, USA will provide the Gospel, the sacraments and other forms of spiritual support to the men and women of the U.S. Armed Forces wherever they serve and to veterans in VA Medical Centers. Please prayerfully consider a generous contribution to this special triennial collection approved by the U.S. Conference of Catholic Bishops in 2012 and last taken in 2013.

When expectant parents face a miscarriage

The loss of a dream

By Theresa Laurence
Catholic News Service

CLARKSVILLE, TENN. (CNS) - Immaculate Conception parishioners Kayla and Matt Boesch had planned to welcome their first baby this fall.

Instead, they will be visiting the cemetery plot where they buried their baby's remains last spring.

When Kayla suffered a miscarriage around the 11-week mark of her pregnancy, she and her husband were devastated, but determined to honor the life that existed, however briefly, inside of her.

During National Pregnancy and Infant Loss Awareness Month, observed each October, the Boesches shared their story to help break the silence that often surrounds miscarriage.

Miscarriage, the loss of a pregnancy during the first 20 weeks of gestation, occurs in about 10 to 20 percent of all known pregnancies, and the vast majority of these are early term miscarriages, occurring before 13 weeks.

Often, women who experience a miscarriage unjustly feel ashamed and don't speak up or reach out, Kayla Boesch told the Tennessee Register, newspaper of the Nashville Diocese. "It's like this quiet, private, sad group."

When the Boesches learned their baby had died in utero, they were initially overwhelmed and weren't sure how to deal with the practical or emotional aspects of miscarriage. They hope that by opening up, they can help other couples heal.

"When you're so deep in grief, it's really hard to have clarity about what you should do," Kayla Boesch said. "The pain would be worth it if we can help someone else."

It was on the day of Kayla's first ultrasound that the cou-



CNS PHOTO/THERESA LAURENCE, TENNESSEE REGISTER

Kayla Boesch and her husband, Matt, of Clarksville, Tenn., hold a basket of mementos they received at the hospital honoring their deceased baby Sept. 23. Kayla suffered a miscarriage earlier this year and wants to break the silence surrounding miscarriages by talking about her experience and sharing resources with other women.

ple found out the sad news. "The tech who performed it asked to be excused from the room, and we knew something was wrong," Kayla said. "There was no heartbeat."

The couple, filled with grief and anxiety, immediately sought solace in their church, and met with Deacon Dominick Azzara at Immaculate Conception in Clarksville. As Catholics, "we believe the life begins at conception," Kayla said. She and her husband knew they wanted to honor the brief life of their unborn baby in a special way.

Deacon Azzara didn't have many definite answers for them.

Ministering to couples who have experienced a miscarriage "is an area that has not been addressed well enough" by the Catholic Church, the deacon said, but there are ways priests, deacons and other church personnel can offer support. When a baby dies in the womb, there are

specific prayers and blessings that can be offered for the family.

A memorial service, funeral and/or burial can be planned; grief support and counseling should be available, Deacon Azzara said.

"People working in a parish need to be sensitive," Deacon Azzara said. "People are finally coming forward and saying they're having trouble," after a pregnancy loss. For so long, he said, miscarriages were "unspoken and unshared."

Now that more people are speaking out and seeking support, "we need to be aware and ready to respond," Deacon Azzara said. "It's a work in progress."

The U.S. Conference of Catholic Bishops offers some specific prayers and blessings for parents who have experienced a miscarriage, as well as some limited resources on their "For Your Marriage" website -- www.foryourmarriage.org --

but church guidance on coping with the specifics of miscarriage is limited.

The church does not define how a couple should handle their baby's remains, or whether or not they should have a funeral. It's largely up to the couple involved, in consultation with their spiritual adviser.

Deacon Azzara said more pastoral training on miscarriage is needed. Kayla Boesch would like to see miscarriage covered in marriage preparation and natural family planning classes. "You learn all about your cycle and family planning, but no one tells you what to do with a loss," she said.

The Boesches had to wait and see if Kayla miscarried naturally, or if she would need a "D and C" - a dilation and curettage procedure - to remove what clinicians refer to as "products of conception" from her body.

While waiting, they decided they wanted to name

their baby and take its remains from the hospital and bury them. They also wanted to have a memorial service to honor their unborn baby, whom they named Francis.

But they had to find answers to some uneasy questions. What would they put the baby's remains in? How would they transport and store them? How do they explain to people what they were doing?

They began scouring the internet for resources, and found some sites that walked them through the process, including those most uncomfortable parts, such as how to store and transport the baby's remains.

Before undergoing the D&C procedure, Kayla had to explain repeatedly to hospital personnel that she was planning to take the baby's remains from the hospital, and had to fill out pages of paperwork to do so.

When Kayla was recovering in the Clarksville hospital where she underwent treatment, she received a small basket with a tiny handmade blanket, two roses and a card from the nonprofit organization Minutes of Gold, dedicated to supporting women experiencing miscarriage or infant loss. "That was so beautiful," she said, "the acknowledgment of someone saying, 'This was a child.'"

Since physically recovering, Kayla has faced the more difficult challenge of spiritually healing. While miscarriages can be tough on married couples, "I could feel God in our marriage working on something," Kayla said. "Matt was my rock."

Going through the process together has brought them closer, and helped them heal as a couple.

"Giving a name and having a memorial service really helped," Matt said.

"It gave us some closure, and was a way to honor Francis," Kayla added.

CATHOLIC WORLD AT A GLANCE

Cleveland, Chicago prelates offer friendly World Series wager

CLEVELAND (CNS) -- Two church leaders are wagering traditional foods from their cities on the outcome of the World Series. Cardinal-designate Blase J. Cupich of Chicago and Bishop Richard G. Lennon of Cleveland are making the friendly bet with the loser donating food from a local restaurant to feed dozens of hungry people. From Chicago, Cardinal-designate Cupich is wagering enough deep-dish pizza and baked goods to feed more than 100 guests of the Bishop William M. Cosgrove Center in Cleveland should the Chicago Cubs lose. Bishop Lennon, meanwhile, is meeting the challenge by offering enough pierogi, kielbasa and sauerkraut, and green beans for a like number of guests at a Chicago Catholic Charities center. "Both cities have waited an eternity for this moment," Cardinal-designate Cupich said in a press release announcing the bet. "So while it will be a historic win for either side, we feel it's only right to celebrate by giving back. We are confident in our team and yet I have to admit that I feel a bit guilty since in our tradition it is a sin to bet on a sure thing."

Pope on why he's going to Sweden: 'Closeness does all of us good'

VATICAN CITY (CNS) -- Pope Francis said he wanted his trip to Sweden to focus purely on promoting Christian unity, although in the end, he added a day to the visit so he could respond to the "fervent request" by the country's small Catholic community that he celebrate a Mass for them. Accepting his responsibility as "pastor of a flock" of Catholics, he decided to add the Mass Nov. 1, although he insisted it be celebrated in a location different from the ecumenical events, he told Jesuit Father Ulf Jonsson, director of the Swedish Jesuit magazine Signum. Pope Francis was scheduled to visit Sweden Oct. 31-Nov. 1. The first day, marked as Reformation Day by Lutherans and other Protestants, was to include an ecumenical prayer service and a larger event focused on Catholic-Lutheran cooperation in charity, justice and humanitarian work. All Saints' Day, Nov. 1, the pope was to celebrate Mass before returning to Rome. Pope Francis said his goal for the trip is to come "closer to my brothers and sisters" in the Lutheran community. The trip will include an ecumenical launch of a year of events before the celebration in 2017 of the 500th anniversary of the Protestant Reformation. "Closeness does all of us good," he told Father Jonsson. "Distance, on the other hand, makes us bitter."

Catholic group honors Justice Scalia posthumously for faith witness

WASHINGTON (CNS) -- Noted law professor Robert George, while serving as the master of ceremonies for the Catholic Information Center's annual dinner in Washington Oct. 26, said that night, "We honor two great men -- Antonin Scalia and St. John Paul II." The center posthumously honored Justice Scalia with its fifth annual St. John Paul II Award for the New Evangelization. Scalia was an associate justice on the U.S. Supreme Court from 1986 until his death Feb. 13 at age 79. "No one in our nation ever had greater fidelity to our Constitution than Antonin Scalia.... He was never ashamed of the Gospel or to speak publicly of his faith," said George, the McCormick professor of jurisprudence and director of the James Madison program in American ideals and institutions at Princeton University. George said the unexpected death of the justice eight months earlier was a tragedy for his family and the nation, but he said that at the award dinner, they would celebrate the life of "a man who set such an example of Catholic fidelity for all of us.... What a hero he was, not only of the Constitution and our republican (form of) government, but of our Catholic faith as well."

Final resting place: Vatican releases instruction on burial and cremation

By Cindy Wooden
Catholic News Service

VATICAN CITY (CNS) - Professing belief in the resurrection of the dead and affirming that the human body is an essential part of a person's identity, the Catholic Church insists that the bodies of the deceased be treated with respect and laid to rest in a consecrated place.

While the Catholic Church continues to prefer burial in the ground, it accepts cremation as an option, but forbids the scattering of ashes and the growing practice of keeping cremated remains at home, said Cardinal Gerhard Muller, prefect of the Congregation for the Doctrine of the Faith.

"Caring for the bodies of the deceased, the church confirms its faith in the resurrection and separates itself from attitudes and rites that see in death the definitive obliteration of the person, a stage in the process of reincarnation or the fusion of one's soul with the universe," the cardinal told reporters Oct. 25.

In 1963, the congregation issued an instruction permitting cremation as long as it was not done as a sign of denial of the basic Christian belief in the resurrection of the dead.

However, Cardinal Muller said, church law had not specified exactly what should be done with "cremains," and several bishops' conferences asked the congregation to provide guidance.

The result, approved by Pope Francis after consultation with other Vatican offices and with bishops' conferences and the Eastern churches' synods of bishops, is "Ad resurgendum cum Christo" ("To Rise with Christ"), an instruction "regarding the burial of the de-

ceased and the conservation of the ashes in the case of cremation."

Presenting the instruction, Cardinal Muller said, "shortly, in many countries, cremation will be considered the ordinary way" to deal with the dead, including for Catholics.

The "pious practice of burying the dead" is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection

Cremation, in and of itself, does not constitute a denial of belief in the immortality of the soul and the resurrection of the body, the instruction says. Nor does it "prevent God, in his omnipotence, from raising up the deceased body to new life."

However, the Catholic Church wholeheartedly recommends continuing the "pious practice of burying the dead," Cardinal Muller said. It is considered one of the corporal works of mercy and, mirroring the burial of Christ, it more clearly expresses hope in the resurrection when the person's body and soul will be reunited.

In addition, he said, when a person is buried in the ground -- and, at least to some extent -- when the urn of the person's ashes is placed in a columbarium or tomb, the final resting place is marked with the person's name, the same name with which the person was baptized and by which the person is called by God.

"Belief in the resurrection of the flesh is fundamental," he said. "A human cadaver is not trash" and an any-

mous burial or scattering of ashes "is not compatible with the Christian faith. The name, the person, the concrete identity of the person" is important because God created each individual and calls each individual to himself.

In fact, when asked if there was any way to rectify the situation when a person's ashes already had been scattered, Cardinal Muller suggested making a memorial in a church or other appropriate place and including the name of the deceased.

What is more, he said, labeling an urn or tomb in a public place is an expression of belief in the "communion of saints," the unending unity in Christ of all the baptized, living and dead.

"Other believers have a right to pray at the tomb" and to remember deceased members of the Catholic Church on the feast of All Saints and All Souls.

Keeping ashes at home on the mantel, he said, is a sign not only of love and grief, but also of not understanding how the loved one belonged to the entire community of faith and not just to his or her closest relatives.

"Only in grave and exceptional cases," the instruction says, local bishops may give permission for ashes to be kept in a private home. Cardinal Muller said it was not up to him, but to local and national bishops' conferences to determine what those "grave and exceptional" circumstances might be.

Placing the ashes in a sacred place also "prevents the faithful departed from being forgotten or their remains from being shown a lack of respect," which is more likely to happen as time goes on and the people closest to the deceased also pass way, the instruction said.

SCRIPTURE REFLECTIONS

The faith and courage of Resurrection

This Sunday's readings are all about Resurrection: the faith needed to believe in our personal resurrection, and the courage needed in living our lives so as to attain it.

The first reading from the Old Testament is a shortened story about a mother and her seven sons who courageously face martyrdom rather than violate Jewish law (in the longer version, the



Monsignor
Paul E.
Whitmore

mother urges them not to deny their faith. One after another, the sons boldly speak to the pagan king, telling him that he will never experience resurrection from the dead for his crimes).

One martyred brother declares, "The King of this world will raise us up to live with Him forever."

In the Gospel, the Sadducees, who deny the resur-

rection, try to discredit Jesus' teaching by posing a ridiculous case about seven brothers. One brother dies without leaving any children. By Jewish law, his brother must marry the widow. One after the other, the brothers die, leaving the widow to die last. "At the resurrection, whose wife will that widow be?" they ask Jesus.

Jesus replies to them that at the resurrection, there will be no marrying or re-marrying. The reason? Love will be experienced at a completely different level.

NOV. 6

32nd Sunday in Ordinary Time

READINGS

2nd Machabees 7:1-2, 9-14

2 Thassalonians 2:17 -3:5

Luke 20:27-38

There will no need for marriage as we know it on earth.

Coming now to the present day, how can we be sure of our own resurrection?

By living according to the ten commandments and by the two great command-

ments of love of God and neighbor, as well as doing good to all, and forgiving those who offend us.

Certainly martyrdom is not the only way to be certain of going immediately into heaven, but more Christians have faced martyrdom in the last one hundred years than in all the ages before ours.

Living in full faith and joy of God's promises, and courageously standing up for Jesus' teaching is martyrdom enough for most of us, and will certainly assure us of Resurrection.

OUR READERS WRITE

The lies of PP

Recently, a bright pink billboard caught my eye. It read, "Planned Parenthood Saved My Life."

Saving someone's life is indeed laudable and one would think that such an organization deserves public support. Having said that, it is vital that we not overlook the following: while their mailings claim that they want women to be informed about their reproductive choices, they have been to court over 100 times to not only disallow women to be informed before an abortion, but also to oppose parental notification and consent for minors obtaining an abortion. They fight any or all attempts to put restrictions on abortion whatsoever during the entire duration of pregnancy. They have also been found guilty of selling the body part of aborted babies for research. Recently the 60th case of women being rushed to the hospital after obtaining an abortion at one of their clinics occurred. They are heavily involved in population control and make millions performing abortions – two huge conflicts of interests when counseling distressed pregnant women.

Twenty-four-year old Cree Erwin obtained an abortion at a Michigan Planned Parenthood facility and died three days later in the E.R. from compli-

cations. The mother of Tonya Reeves, also 24 years old, was awarded two million dollars as a result of a wrongful death suit brought by her mother after Tonya died of an abortion performed at one of their clinics in Chicago.

A former recent Presidential candidate claimed publicly that 97% of what Planned Parenthood does is mammograms and preventive health care. Testifying under oath before Congress the President of the organization, Cecile Richards, stated that they do not own mammogram machines – they refer clients to other facilities for this purpose. Some 86% of their income comes from doing abortions, a large part of which is our tax dollars.

Cancer Services of New York State have many sites across the state where people who cannot afford it can obtain mammograms, pap smears and colorectal screening. They may be reached by calling 1-866-442-2262. It has been suggested that other services provided by Planned Parenthood can easily be provided by community health centers which outnumber Planned Parenthood clinics three to one.

I still have a note sent to me by a distraught mother which tells of her daughter's abortion. She was a minor. They gave her addresses and phone numbers where she could go. The abortion was done in Syracuse on a Tuesday. The following Sunday she developed chills, fever, abdominal pain and heavy bleeding and had to go to the E.R. I would like to see Planned Parenthood

lose their federal funding."

BETTE HARTZELL
WATERTOWN

Vote for life

To my mind, there can be just one reason to be opposed to abortion: You are taking the life of a pre-born child.

Therefore, I cringe when I hear politicians state that, although they are personally opposed to abortion, they feel that our government should not interfere with a woman's decision to have an abortion.

What a hypocritical statement. If they were to say that, "although personally opposed to infanticide, they feel the government cannot interfere with the parents' decision to kill their child," they would quickly draw the disgust of all clear-thinking citizens.

It is very obvious that the future moral direction of our government will be decided by whoever gets to choose our next Supreme Court Justices.

Bishop Terry LaValley has stated: "The ballot box is a critical place, where our faith must be expressed. For too long, for too many individuals, political party loyalty has deadened our sensitivity to crucial life matters."

I think this nation's future existence will be determined by who gets to choose those Supreme Court justices. We cannot expect to remain "One Nation, Under God," if we knowingly turn our backs on Him. Let your vote be a vote for "life".

CALVIN CASTINE
CHAMPLAIN

Vote for religious liberty

On a recent visit to The Franciscan Place in Syracuse, a young man engaged the Gift Shop volunteer and me in conversation. He said he wasn't going to vote because he thought both Presidential candidates were terrible. The volunteer and I both exhorted him to still vote, even if only for the rest of the positions on the ballot.

So, now how do we choose between what many consider two evils?

There is a new book that says it succinctly: "Can a Catholic Be a Democrat? How the Party I Loved Became the Enemy of My Religion." (by David Carlin). In addition to the fact that under Democrats we have the redefinition of marriage and gender, the party platform portends the future with a Democratic victory.

People of faith, and especially the Catholic Church, beware! It appears from party and candidate statements that the church must change its positions and practices or else! The church will permanently be involved in lawsuits trying to keep religious liberty alive.

From the Democratic Party platform, under the section "Guaranteeing Lesbian, Gay, Bisexual and Transgender Rights" is this statement: "We support a progressive vision of religious freedom that respects pluralism and rejects misuse of religion to discriminate."

Under the section "Health and Safety for all Americans" is "...to Stand up for Planned Parenthood ...and protecting a woman's right to safe and legal abortion

..." They also state they want to use "evidence-based sex education."

This platform is strongly supported by Democratic candidates.

Truly, this presidential election is a line in the sand for religious liberty. Either we will preserve religious liberty or lose it to the Democratic Party's vision of our future which really does away with God and gives power and control to the government to decide what we should believe and how to practice it.

In fact, in the "Encyclical Letter of Pius XI on Reconstructing the Social Order," (1930) he stated that "No one can be at the same time a sincere Catholic and a true Socialist...Let us bear in mind that the parent of this cultural Socialism was Liberalism, and that its offspring will be Bolshevism."

The basic principle of Socialism and Communism is opposition to the Christian Faith.

For those who long for social reconstruction, the pope says that it "...must be preceded by a profound renewal of the Christian spirit...the first and most necessary remedy, which lies in a reform of morals." In the encyclical the pope also called for mutual cooperation, not class warfare.

Isn't it interesting how some things never really change? What Pope Leo XIII said in 1890 and Pope Pius XI said in 1930 is still relevant for today. The question is how will Catholics respond to these threats in 2016?

BONNIE FRANZ
OGDENSBURG

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AT THE MOVIES

OUIJA: ORIGIN OF EVIL

By John Mulderig
Catholic News Service

"A foolish consistency," declared 19th-century essayist Ralph Waldo Emerson, "is the hobgoblin of little minds."

Whatever else may be haunting the unconvincing horror prequel "Ouija: Origin of Evil" (Universal), a slavish devotion to logic is not its characteristic specter.

In generating a forerunner to 2014's "Ouija," director and co-writer (with Jeff Howard) Mike Flanagan shows commendable restraint in keeping the blood flow to a minimum. He and Howard also include in their cast of characters that rarest of Hollywood figures, a sympathetic Catholic priest.

Neither the presence of the amiable clergyman nor a judicious approach to otherworldly mayhem can compensate for the increasingly nonsensical behavior on screen. But the latter feature does at least suggest that this installment of the franchise may possibly be acceptable for older teens.

In 1967 Los Angeles, middle-aged widow Alice Zander (Elizabeth Reaser) earns her living as a bogus medium. She's aided in her charades by her two daughters, 15-year-old Lina (Annalise Basso) and 9-year-old Doris (Lulu Wilson).

In the first example of the film's ambivalent approach both to the occult and to religion, Alice justifies her fakery by claiming that her seances help her clients find comfort and closure. Somewhat ironically, those are feelings she and the girls have yet to experience for themselves in the wake of husband and dad Roger's recent - and obviously premature - demise.

At Lina's suggestion, Alice buys a Ouija board as a new prop for the act. Said fateful



CNS PHOTO/UNIVERSAL

Elizabeth Reaser, Lulu Wilson and Henry Thomas star in a scene from the movie "Ouija: Origin of Evil."

purchase is, of course, the cue for all ...H... E... C... K... to break loose.

Sooner than you can spell out exorcism with a roving planchette, little Doris has been possessed by a dark spirit. Perhaps the girls' principal, Father Tom (Henry Thomas), can help with that?

Perhaps because lifelong celibacy is too weird a concept for contemporary audiences to wrap their minds around, the script informs us that Father Tom is a widower. The neighborhood eatery at which he meets Alice, ostensibly to talk about what's troubling her kids, is not only an old haunt of his and his late wife's, it was also frequented by Alice and Roger.



Though the cleric and the sham clairvoyant share an obvious mutual attraction, it's all left at the level of an abstraction. Refreshingly, Father Tom is committed to his vocation, and has kept things on the up-and-up from the start by wearing his clerical collar to the meal.

But respectability does not equate to spiritual power, as Father Tom discovers once he tries to aid the embattled clan. The closest he gets to any ritual approach to the problem is a half-hearted "Our Father." But the demon is having none of it, and assaults him

in mid-sentence.

By then, he has at least helped Alice and Lina figure out the back story behind it all. This turns out to be a muddled historical mish-mash and, as things heat up, credibility melts away still further.

Early on, we're shown that Lina is going through a rebellious phase when she sneaks out of the house at night and attends a liquor-enlivened party. But she and her friends -- including her soon-to-be love interest, Mikey (Parker Mack) -- are caught, and she's appropriately reprimanded by Mom.

A much larger concern

than relatively venial transgressions is the potential for adolescent viewers to want to dabble with a Ouija board in real life.

It's a well-established fact that such seemingly innocent interaction with what purports, essentially, to be a toy or a pastime can lead to spiritually disastrous results.

So if there's the slightest possibility that the movie, which may be said to wink at its own plot, would attract a youngster to experiment with this dangerous apparatus, parents should exercise an immediate veto.

The film contains occasional violence with slight gore, occult themes, underage drinking, an instance of mild irreverence, at least one use of profanity as well as a single crude and a couple of crass terms.

The Catholic News Service classification is A-III -- adults. The Motion Picture Association of America rating is PG-13 -- parents strongly cautioned. Some material may be inappropriate for children under 13.

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The Society for the Propagation of the Faith

Sr. Mary Ellen Brett, SSJ, Director
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Best Wishes

For those Religious celebrating their jubilee!

The time has come once again where we honor those Religious celebrating a Jubilee. The Pontifical Mission Societies in the Diocese of Ogdensburg would like to congratulate and send our blessings on this wonderful occasion.

The Mission office is so blessed to have the presence, influence and efforts of so many Religious both near and far. From their involvement in our schools and religious education instruction promoting our Missionary Childhood Association (MCA) programs, to missionary work in places like Ecuador and Nicaragua, and for the prayers and sacrifices they make to our appeals and collections, the Mission Office extends our gratitude and blessings to you all on your Jubilee.

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25 Years

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OBITUARIES

Carthage – Ruth Ann (Moseley) Bezanilla, 70; Funeral Services Oct. 29, 2016 at St. James Church; burial in Sunnyside Cemetery, Great Bend.

Carthage – Nancy J. (Genito) Denise, 72; Funeral Oct. 25, 2016 at St. James Church; burial in St. James Cemetery.

Champlain – Robert P. Bechard, 82; Funeral Services Oct. 28, 2016 at St. Mary's Church; burial in parish cemetery.

Chazy – Brent William Wilson, 59; Funeral Services Oct. 24, 2016 at Sacred Heart Church.

Constable – Norma V. (Fleury) Brockway, 89; Funeral Services Oct. 25, 2016 at St. Francis of Assis Church; burial in St. Francis of Assis Cemetery.

Morristown – Richard Joseph Norman, 84; Funeral Oct. 29, 2016 at St. John's Church; burial in Pine Hill Cemetery.

Norfolk – John "Shan" Francis Regan, 89; Funeral Services Nov. 5, 2016 at Church of the Visitation.

North Lawrence – Edward J. McGraw, 81; Funeral Services Oct. 26, 2016 at St. Lawrence Church; burial in St. Patrick's Cemetery.

Ogdensburg – Placido Milia, 86; Funeral Services Oct. 25, 2016 at Notre Dame Church; burial in Foxwood Memorial Park.

Peru – Robert Ray Fuller, 75; Funeral Oct. 26, 2016 at the Hamilton Funeral Home; burial in Whispering Maples Memorial Mausoleum, Plattsburgh.

Peru – Theresa M. (LaPierre) Light, 90; Funeral Services Oct. 25, 2016 at St. Augustine's Church; burial in parish cemetery.

Plattsburgh – Joan "Joann" M. (Blow) Green, 83; Funeral Services Oct. 24, 2016 at St. Peter's Church; burial in parish cemetery.

Plattsburgh – John E. Renadette Jr., 81; Funeral Services Oct. 26, 2016 at Blessed John XXIII Newman Center; burial in St. Alexander's Cemetery, Morristownville.

Plattsburgh – Joyce E. (Gload) Rock, 85; Funeral Oct. 28, 2016 at St. Peter's Church; burial in St. Peter's Cemetery.

Plattsburgh – Terrence "Terry" P. Rodriguez, 73; Funeral Services Oct. 24, 2016 at Our Lady of Victory Church.

Redford – Herbert W. Agnew, 70; Funeral Services Oct. 24, 2016 at Church of the Assumption; burial in parish cemetery.

Sciota – Brent A. Dragon, 56; Funeral Services Oct. 27, 2016 at St. Louis of France Church; burial in parish cemetery.

Tupper Lake – Raymond L. DeGone, 69; Funeral Services Oct. 24, 2016 at St. Alphonsus Church; burial in St. Alphonsus Cemetery.

Watertown – Anna L. (Bergin) Murrock, 89; Funeral Services Oct. 29, 2016 at Sacred Heart Church; burial in Glenwood Cemetery.

Watertown – Dorothea L. (Howell) Papineau, 97; Funeral Services Oct. 28, 2016 at the Reed & Benoit Funeral Home; burial in Glenwood Cemetery.



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PASTORAL VISIT TO COPENHAGEN



Bishop Terry R. LaValley traveled to Copenhagen Sept. 11 to celebrate Mass with parishioners of St. Mary's Church. He is shown above with Dianne Lawler and Margaret Rice. At right, he greets young parishioners Andrew and Lorelai Vincent and their mom.



DO YOU LOVE ME? KEEP MY COMMANDS

Are we possessed by our material possessions?

When I was in sixth grade I used to wear really inexpensive fake leather sneakers. The kids called them "Bobos" and they used to sing a limerick "Bobos, they make your feet feel fine. Bobos, they cost a dollar forty-nine!"

I dreamed of getting Nike sneakers, because that's what the popular kids wore. So I worked and saved up the nineteen dollars it cost to buy white canvas Nikes with the red swish. It took several months, but I did it, and the day arrived. I proudly wore those sneakers to school. Then some girl came over and said "I see you have Nikes. Can-

Editor's note

This column concludes a series of articles written by Mr. Tartaglia, diocesan family life director, exploring faith development within families as he considers each of the Ten Commandments

vas. Too bad they aren't leather like mine."

The Tenth Commandment

And that was it. That was the moment I realized how futile it is to try to impress other people with my possessions. That was the moment that I understood the tenth commandment, don't covet anything that belongs to your neighbor.

Our worth is not in possessions; rather, it is in the fact that we are children of God, who is all good, omniscient, all powerful and loves us enough to die for us even when we are in sin. God gives us the best of what He has, which is Himself in the Eucharist.

Saint Jean Vianney said that "there is nothing so great as the Eucharist. If God had something more precious, He would have given it to us."

God wants to be our "all in

all" and He does not want us to put anything before Him. In this way, the tenth commandment ties together with the first commandment. When we pray the Our Father, asking God to give us this day our daily bread, we are asking God to give us what we need, nothing more and nothing less. This reliance on God rather than on worldly goods or wealth or possessions purifies our hearts and enables us to see God.

Admittedly, this isn't easy, and when we have the responsibility to feed and care for a family it can seem reckless and irresponsible.

Taking care of our family is our responsibility, but there are a few things to consider. Our goal must be good and the way we

achieve it must also be good. Families need to evaluate if their lifestyle is reasonable and ethical. In this question, we consider the extremes of frugality and extravagance. It's very easy for us to get tricked into thinking that our wants are actually needs, and that we have to have more of the biggest, the best and the newest versions of things. The opposite extreme, of course, is living like a tight-fisted Ebenezer Scrooge. His idea

that it is cheaper to put on a sweater than to put another log on the fire was true, but the extremes that he went to were uncharitable.

I used to wear a ratty, threadbare coat. I wanted to be frugal but my appearance was terrible. A friend of mine asked me how it

made my wife feel to be seen with me in public wearing that coat. He told me that even the poorest Church has gold vessels because of what they held. I realized it may have been more than slightly embarrassing for her and I was sending the message that I had little self-respect. So I waited for coats to go on sale and bought a new one. I was not trying to gain approval from anyone else. I was loving my wife and myself.

The tenth commandment helps us to shape our minds correctly in regards to our attitudes and treatment of others, first within our families, and then our neighbors. Are we using our material possessions to grow closer to God and our neighbor or do they hinder us from doing so? Do we own them or do they own us? Are we possessed by our possessions?



Stephen M. Tartaglia