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NORTH COUNTRY CATHOLIC

NOV. 6, 2019

Follow Me: N.Y. bishops travel to Rome

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The purpose of this "visit" is to strengthen the bishop's responsibility as successor of the Apostles and of his hierarchical communion with the Successor of Peter.

The basic purpose for the "ad limina" is clearly stated in canon law: to venerate the tombs of the Holy Apostles, Peter and Paul, and to meet with the Successor of Peter, the Bishop of Rome, to inform him of the state of the bishop's diocese (*canon 400*).

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BREAKFAST WITH THE KNIGHTS



Father Bryan D. Stitt greets parishioners on Sunday, Oct. 27, as the Knights of Columbus, Sarto Council 1059 in Canton hosted its annual fall pancake breakfast at St. Mary's School in Canton. The meal included gluten free and apple pancakes as well as eggs, sausage, toast and fruit. New this year was a pancake decorating contest for the young at heart. Also, a quilt created by the Borderline Quilters was raffled off and was won by Helene Dalosh.

ORDAINED AS DEACONS



Severinus Torwoe and Jude Nnadibuagha received the sacrament of holy orders and were ordained as deacons by Bishop Terry R. LaValley on Saturday, Oct. 26. Both Deacon Nnadibuagha and Deacon Torwoe are preparing for ordination to the priesthood. Deacon Nnadibuagha will continue to serve at St. Peter's in Lowville, St. Mary's in Glenfield and St. Hedwig's in Houseville, while Deacon Torwoe will remain in service at St. Mary's Church in Ticonderoga and Our Lady of Lourdes in Schroon Lake.

SEE STORIES ON PAGES 4, 5 & 6

God gives grace to live holy lives, pope says

VATICAN CITY (CNS) — The saints were flesh-and-blood people whose lives included real struggles and joys, and whose holiness reminds all the baptized that they, too, are called to be saints, Pope Francis said.

Thousands of people joined the pope Nov. 1 for the midday recitation of the Angelus prayer on the feast of All Saints. Many of the people in St. Peter's Square had just run the 10K "Saints' Race," sponsored by a Catholic organ-

ization.

The Nov. 1 and 2 feasts of All Saints and All Souls, the pope said, "remind us of the bond that exists between the church on Earth and that in heaven, between us and our loved ones who have passed to the other life."

The saints the church remembers — whether officially by name or not — "are not simply symbols or human beings far from us and unreachable," he said. "On the contrary, they

were people who lived with their feet on the ground; they experienced the daily struggle of existence with its successes and failures."

The key, though, he said, was that they "always found in God the strength to get up again and continue the journey."

Holiness is both "a gift and call," the pope told the crowd. God grants people the grace needed to be holy, but one must respond to that grace freely.

The seeds of holiness and the grace to live it are found in baptism, the pope said. Then, each person must make a commitment to holiness "in the conditions, obligations and circumstances of their lives, trying to live everything with love and charity."

"Let us walk toward that 'holy city' where our brother and sister saints await us," he said. "It's true, we can tire because of the bumpiness of the road, but

hope gives us the strength to get going."

Remembering the saints, Pope Francis said, "leads us to raise our eyes to heaven not to forget the realities of earth, but to face them with more courage and more hope."

The pope also said modern culture gives many "negative messages" about death and dying, so he encouraged people to visit and pray at a cemetery in early November. "It would be an act of faith," he said.

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EDITOR'S NOTE

Living up to his name

This cat, one of three in our household, joined our family nearly a year ago with a name his previous longtime owner obviously based on his personality. His name is Twit.

While the Fargo family loves this cat dearly, we acknowledge that his propensity for picking fights with his biological brother and our other cat, his relentless begging when anyone in the house is eating and a few other behaviors clearly demonstrate he's not the brightest color in the crayon box.

Twit has one odd behavior that annoys me far more

than all the others combined: He likes to eat plastic, mostly that crinkly style of thin plastic often found in product packaging.

**Darcy L.
Fargo**

Why is that annoying? First, the sound. Just recently, I was awakened very early in the morning to the sound of this less-than-intelligent cat licking and trying to eat a piece of product packaging he had removed from the trash can. I had to get out of bed and try to take the plastic away from him. I like neither getting out of bed early nor chasing a cat to remove plastic from his mouth. Annoying.

Second, if he manages to

get a piece of plastic and eat it, he'll inevitably vomit shortly thereafter. Ever step in cat puke or have to clean it out of a carpeted floor? Super annoying.

What blows my mind is that he doesn't learn from this behavior. His previous experiences should tell him, "if I eat plastic, I'm going to vomit. Vomiting is not fun." It doesn't. He still eats plastic.

As I was thinking rather uncharitable thoughts about Twit after our early-morning plastic encounter, it occurred to me that there are things I do – mistakes I make, habits I succumb to, sins I repeat – with the full knowledge that they're not good for me.

I'm fairly confident that's

true of all of us. We sin or we make a mistake. We are sorry we sinned or made a mistake. We confess our sin and receive forgiveness, or we work to correct the mistake. We're vigilant to avoid that sin or mistake.

Then, time passes. We become less vigilant. We sin or make the mistake again. We forget what we've learned through experience.

We're blessed to have a loving God who continues to forgive us despite the fact that we continue to fail in our fights with sinfulness.

Through His sacraments and His mercy, we have access to tremendous graces and love, even when we're having our own Twit moments.

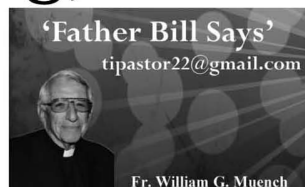
Celebrating, striving to become saints

All Saints Day is one of my favorite feast days. I find a certain joy in remembering and praying to all my saints. I readily admit to you that I did not know any canonized saint personally. But I want you to know that I had my picture taken with a canonized saint, St. Pope John Paul II. It was a group picture at a Papal Audience. I was with a sabbatical group of priests at the North American College.

I must tell you that as the group formed around the pope, I ended up rather close to him. In fact, I placed my hand on his as the photo was taken. So, I have also touched a canonized saint.

Now, as you know, All Saints Day is a celebration of all the saints – the canonized saints and all the other saints. There are many, many saints with the Lord who have not had formal canonizations. So, I know that I have many friends and acquaintances among the saints.

We are all called to be

**Fr. William G. Muench**

saints. This is the reason God put us here on this earth. Jesus makes this clear as we read the Gospels. Our lifelong pilgrimage is a road to sanctity. No other successes matter in life. With God's support, the path to sanctity is possible and achievable for all of us.

This road to sanctity is different for each and every one of us. Just reading the lives of the canonized saints, we can see how different their paths to sanctity were. However, they all depended on the support and love of God.

On All Saints Day, we are reminded we are all called to become saints. There is someone who often comes to me for confession. He usually begins by saying, "Well, Father, I am no saint." My

regular response is, "Then you better get busy. There is no other reason for us to be here." Our road to sanctity always begins with the faith and confidence given us by the Holy Spirit that with God's help we can and certainly will become saints.

Following Jesus is often challenging. We fail some days. The great saints tell us that they had days when they failed to follow Jesus – when they sinned. Jesus promised us his love and forgiveness. Jesus promises to never give up on us. Jesus always comes looking for the lost sheep, for the prodigal son. With such a loving God, we will all become saints.

In the early Church, the great saints, the leaders of the Church, would begin their letters to the Christians by addressing them as, "the saints of Corinth..." or "the saints of Ephesus..." or "the saints of some other place..." Right from the beginning these new Christians were saints. Now, our Church con-

siders us all as saints.

Saints are good human beings. Unfortunately, some have very strange ideas of just what a saint is, and some refuse to want to live a saintly life. A saint is a good person. A saint is someone you like to be with. A saint is someone who brings happiness into a friendship, into a community. A saint knows how to bring peace and love into a parish. Our world needs more and more saints.

Each All Saints Day, as I think about and celebrate my saints, I begin with my mother. I know she is now among the saints in heaven.

I continue to think of the good priests, the hard-working religious Sisters, the wonderful lay men and women, parents who brought joy into wonderful families. I think of the wonderful people who made my world, this world a better place.

Each us must find our road, our different roads to sanctity.

FOLLOW ME

N.Y. bishops prepare for ad limina pilgrimage

From November 9 to November 16, all the bishops of New York State and some accompanying priests will gather in Rome for the *ad limina Apostolarum*. Inasmuch as this takes place approximately every five years, this is my second opportunity to participate in this privileged pilgrimage "at the threshold of the Apostles."

Upon my return, in an upcoming issue of the North Country Catholic, I hope to share with you some reflections on my experience in the Eternal City.

The purpose of this "visit" is to strengthen the bishop's responsibility as successor of the Apostles and of his hierarchical communion with the Successor of Peter. The basic purpose for the "ad limina" is clearly stated in canon law: to venerate the tombs of the Holy Apostles, Peter and Paul, and to

meet with the Successor of Peter, the Bishop of Rome, to inform him of the state of the bishop's diocese (canon 400).

This visit is seen as an important moment in the exercise of the Holy Father's pastoral ministry. On such a visit, the Supreme Pastor receives the Pastors of the particular Churches (dioceses) and discusses with them questions concerning their ecclesial mission.

I remember well my conversation with Pope Benedict XVI at my previous *ad limina* visit and his expressed concern about our diocesan efforts to support our families.

Such an occasion provides for an exchange of information and a mutual sharing of pastoral experiences, including the chal-

lenges encountered and the joy experienced in pastoral ministry, as well as the sharing of the pastoral plans to address the challenges. As done previously, approximately six months prior to this visit, our Diocese provided the Holy See with an extensive reflection (Quinquennial Report) on the "state of the diocese" since the last

visit (period from January 1, 2011 to December 31, 2018). Members of the diocesan staff were instrumental in providing the data for this document. The report reflected our concerted effort to address our established diocesan priorities: to build a culture of vocations, strengthen faith formation in family life, and to build our Church with living stones.



**Bishop
Terry R.
LaValley**

The *ad limina* visit is, for this bishop, an invitation and a stimulus to compare my responsibility of caring for the faithful of the Diocese of Ogdensburg with the universal vocation of the Church.

This is also an opportunity for me to reflect on my own episcopal mission in light of the witness of both St. Peter and St. Paul, the two great Apostles who heeded our Lord's invitation: **Follow Me**.

I remember that Pope Benedict XVI reiterated several times in my first *ad limina* visit that we must have a relationship with Jesus Christ and that it begins in our families.

He concluded our meeting by reminding us that Jesus Christ is the answer to life's struggles. His successor, Pope Francis continues to proclaim the same message.

I ask for your prayers as I set out for this pilgrimage. On Friday, November 15th, as we conclude our pilgrimage, I am scheduled to preside and preach at Rome's cathedral, the Basilica of Saint John Lateran. I am humbled and honored to shepherd this local Church and will carry your cares and concerns with me throughout my journey. Thank you for your prayerful support!

DOVS DONATE



Members of the Diocese of Ogdensburg Vocations Society (DOVS) present a book, 'So Many Ways to be Holy' to St. Mary's School in Canton as part of their efforts to promote vocations in the diocese.

God has done
great things
for us!

*As recipients of God's bountiful
gifts, we are called to:*

Receive

those gifts gratefully,

Cultivate

those gifts responsibly,

Share

those gifts in justice and love,

*And return them with increase
to the Lord*

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November 9 & 10*

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to learn how you can share your
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On the path to priesthood

Jude Nnadibuagha and Severinus Torwoe ordained as deacons

By Jessica Hargrave
Contributing writer

LOWVILLE – The feeling of joy filled St. Peter's Church as two seminarians were ordained as deacons. Jude Nnadibuagha and Severinus Torwoe received the sacrament of holy orders by Bishop Terry R. LaValley on Saturday, Oct. 26. Parishioners and clergy from around the Diocese of Ogdensburg traveled to St. Peter's in support of the duo's long journey towards priesthood.

Torwoe and Nnadibuagha were called forth by Deacon Ronald Pominville and were presented to Bishop LaValley by Father Christopher C. Carrara, director of seminarians.

Bishop LaValley then gave his homily which encouraged the diaconate candidates to be open to God's spirit and inspire the faithful.

"We pray that the new deacons may be effective in action, gentle in ministry, and constant in prayer," Bishop LaValley said. "These words express beautifully the Church's desire that you, Jude and Severinus, allow yourselves to be constantly transformed and renewed by God's Spirit so that your ministry in His Name will make a real difference in the lives of God's holy people – their lives here on earth and into eternity."

Bishop LaValley concluded his homily with inspiring words from Pope Francis in his Exhortation, *The Joy of Love*: "love understands, shows concern and embraces the weak."

"As deacons of the



Newly-ordained Deacons Severinus Torwoe and Jude Nnadibuagha pose with Bishop Terry R. LaValley after the Oct. 26 ordination.

Church and Ministers of Charity, this kind of love must motivate your ministry, particularly to those whose lives are especially difficult because of poverty, addictions, fractured homes, violence, or abuse," Bishop LaValley added.

After promising obedience, Nnadibuagha and Torwoe laid prostrate on the floor in a pose of humility and self-sacrifice, while the choir and congregation chanted the Litany of the Saints.

Then, each candidate knelt before the bishop as he laid his hands upon their heads, a gesture as old as the diaconate itself, which originated at the

time of the apostles. After the laying of hands and the prayer of ordination, the newly ordained deacons were vested with stoles and dalmatics, which will be worn while assisting during Mass.

Deacon Torwoe was vested by Father Albert J. Hauser, vicar forane of the Essex Deanery, while Deacon Nnadibuagha was vested by Father James W. Seymour, vicar forane of the Lewis Deanery. The two new deacons then received from the bishop the Book of the Gospels.

Men studying for the priesthood are ordained as deacons prior to beginning their final period of study before ordination to



JESSICA HARGRAVE/NORTH COUNTRY CATHOLIC

(Above) Bishop Terry R. LaValley delivers his homily during the ordination of the two new deacons. (Below) Severinus Torwoe and Jude Nnadibuagha lay prostrate during the ordination Mass.



the priesthood.

Deacon Nnadibuagha attends Christ The King Seminary in East Aurora. Deacon Torwoe attends Holy Apostles College and Seminary in Cromwell, Connecticut. Representatives from both colleges were present at the ordination to show support. Concluding the Mass,

Bishop LaValley thanked those who traveled from far and near, and offered gratitude to the families of the newly ordained deacons who were unable to travel from their home countries of Ghana and Nigeria to join in the Mass.

The celebration continued after Mass with a reception where the two

new deacons expressed to their supporters how happy they are to have reached this stage in their priestly formation.

"This is what I've been expecting for so many years and the Lord has answered my prayers and the prayers of the diocese, so I feel grateful," said Deacon Torwoe who will serve St. Mary's Church in Ticonderoga.

Full of smiles while he's congratulated by parishioners in Lowville, where he will continue to minister, Deacon Nnadibuagha, said, "I feel so good. I'm very excited."

The diocese currently has 13 men preparing for the priesthood.

'Wholly and entirely to His service'

By Jonathan Monfiletto
Contributing writer

For Deacon Jude Nnadibuagha, the priesthood is a gift from God that He gives freely to those who are called to the vocation and that they accept freely in return.

As he prepared to receive this gift after his ordination as a deacon, Deacon Nnadibuagha said he is responding to God's call to "give myself wholly and entirely to His service."

In responding to God's call, in fact, he did not know before the day of his ordination what his next assignment would be.

"I will serve the people of the North Country, giving myself totally to whatever the bishop asks me to do," Deacon Nnadibuagha said, noting he currently works with the priest at St. Peter's Church in Lowville but did not know whether he would remain in that parish. "Whatever the bishop tells me, I know that his voice is the voice of Christ, so I follow whatever he tells me to do and I try to do it with the best of my ability and knowledge."

Responding to God's call is a theme of Deacon Nnadibuagha's life and his journey to the priesthood. Raised Catholic in Nigeria and baptized a few months after he was born, he grew up going to Mass with his parents. He made Holy Communion at age 8 and was involved in several church activities, such as the Society of St. Jude, the rosary association and the parish council.

"I had a good Catholic upbringing," he said. "Initially, I never thought I would be a priest."

Despite the suggestions



JESSICA HARGRAVE/NORTH COUNTRY CATHOLIC

Bishop Terry R. LaValley lays hands on Jude Nnadibuagha during the Mass in which Nnadibuagha was ordained a deacon.

of some of his family members, Deacon Nnadibuagha wanted to become a lawyer when he was young and was on the verge of going to university to study law when he attended the first Mass of a newly ordained priest.

That first Mass in 2005 "really changed my worldview," he said, and he started thinking, "Is it not good to give this a try?"

So, he began applying to congregations to see if he could join them.

From 2006 to 2007, he joined the Discalced Carmelites. In 2013, he finished studying philosophy, and then in 2017 he completed theology studies in Rome. At the end of his studies, he felt called to the priesthood, wanting something more active than the contemplative life of the Carmelites.

Now Deacon Nnadibuagha applied to a few dioceses, including the Diocese of Ogdens-

burg, and he came to America for the first time last year to interview with the diocese. He decided to come to America in the first place, he said, after hearing from a priest in Nigeria about priests who have to conduct Mass at multiple churches because of a shortage of priests. In Nigeria, one church may have two or three priests.

As he prayed over his applications, Deacon Nnadibuagha said he quickly decided the Diocese of Ogdensburg would be the only diocese with which he interviewed. His confidence stemmed from the quick replies he received from the vocation coordinator to his letters.

"I really said, 'This could

be a sign that I am called to be here,'" Nnadibuagha said, adding that he completed his studies in Rome, returned to Nigeria, and waited patiently until everything was settled and the diocese asked him to come back.

Now, Deacon Nnadibuagha has been ordained as a deacon, and he said he is excited to be getting closer to attending to his vocation.

"I've always known that vocation is the call of God, and God knows a better way and when and how one attends to it," he said.

As a deacon, Nnadibuagha assists the priest at the altar and

helps him with other functions of the church. With the exception of celebrating Mass, hearing confession and anointing the sick, Nnadibuagha can participate in the sacraments of baptism and witness marriages.

"It's just a way by which I learn more, get closer to the altar, get closer to the priest and then learn more from him because after that stage I then become a priest," he said, adding the bishop and the priest will decide when he is ready to become a priest. "It's not just about what I was taught in the seminary. ... I keep fully in Christ through working well with the priest I stay with."

As Nnadibuagha waits to become a priest, he is trusting in the words of Psalm 27:4: "One thing I asked of the Lord, that will I seek after: to live in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

"I want to remain in the house of the Lord," Nnadibuagha said. "The life of Christ is to help sinners come to the knowledge of the truth and remain with the truth. That is what I seek. What I want is for God to use me, to transform me in the first place, to give me for Himself, and to use me to help others, to help souls, to save souls for Himself, for His glory, not for my glory but for the glory of God."





**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.

Sharing the 'joy and universality of the Church'

By Darcy Fargo
Editor

Deacon Severinus Torwoe said he knew very early in his life that he was called to the priesthood. On Oct. 26, he became one step closer to that vocation, having been ordained a deacon.

"At the age of 8, I got my call," he said. "As the priest was celebrating Mass, I just felt like I was the one celebrating."

Deacon Torwoe, 49, was born in Ghana, the youngest in a family of 10.

"We were all brought up as Catholic children," he said. "I have a brother who is a religious brother, a nephew who is a Redemptorist priest and another nephew in seminary."

Deacon Torwoe said his family was not "financially sound," and he couldn't attend secondary school.

"I went to vocational school," he said. "When I become a priest, I thought it would be good to be able to sew and make vestments, so I studied that for three years."

After completing his vocational program, Deacon Torwoe re-focused on pursuing his vocation to the priesthood.

"I joined the Franciscan Friars of Africa in Ghana," he said. "I took first vows in 1995. They sent me to high school. I also studied dress making, since they wanted me to continue with what I had already been studying. I was the only male with 35 girls, since I studied home economics."

His bishop would later send him for more advanced studies in sewing and fashion design.

During his time with the Franciscan Friars, now Deacon Torwoe noticed that residents of his neighborhood didn't have



JESSICA HARGRAVE/NORTH COUNTRY CATHOLIC

Deacon Severinus Torwoe receives the Gospels from Bishop Terry R. LaValley during the Oct. 26 ordination Mass.

access to Mass and the sacraments without traveling a significant distance.

"People were not getting services, and families did not have resources," he said. "I organized them, so they could have a church service nearby. I did that with permission of the bishop and pastor. That church has become Christ the King Catholic Church. So, I established a church."

Later, he went to another village as part of a national service program. There, he also noted that families – including many elderly residents – could not travel the required distance to attend Mass. He founded another church, St. Luke's.

Later, the Franciscan Friars of the Renewal arrived in Ghana. While there was initially discussion of merging that group with the Franciscan Friars of Africa, the merger was never realized.

"I discussed with one of (the Franciscan Friars of the Renewal) that I wanted

to be a priest," Deacon Torwoe said. "He talked to director Holy Apostle seminary (in Connecticut). I came here as a brother among the brothers to be trained as a priest."

After completing his studies, Deacon Torwoe returned to Ghana. There, no further steps were taken toward his ordination.

"At end of my studies in 2017, I went home hoping to be ordained a deacon," he said. "Nothing was done, no pastoral assignment given to me. I didn't want to stay idle. I spent my time trying to help street children – ages 8-15 – who were living in a public marketplace. They had left their families and were on their own struggling to survive. I tried to reunite them with their families and tried to help them and support them with what little money I had."

Then, when a new bishop arrived in his diocese, he severed ties with the Franciscan Friars of the Renewal, the commu-

nity with which Deacon Torwoe had been affiliated.

"Since I had done my seminary formation here in the states, I applied to director, asking him if I could come back to Holy Angels Seminary to continue my studies and discernment and look for a diocese. I came back in 2018 to do post-master's in theology and look for a diocese."

It was through another priest he met that he became aware of the Diocese of Ogdensburg.

"I met a priest from Haiti, and he introduced me to this diocese," Deacon Torwoe said. "I met Bishop Lucia, and he connected me with Bishop LaValley, who interviewed me."

He said he saw unique challenges in the diocese that made him want to serve here.

"One thing interested me most: I went to the diocesan website, and I could see you have so many churches – 120 churches – but only 50 to

60 priests. Out of the priests, most are senior citizens and taking care of three, four or five churches. It moved me so much. I told myself, 'if these priests are getting to retirement age and still taking care of three to five churches, my services are needed here more.' Bishop LaValley also asked me, 'why Ogdensburg? Why not other big diocese in cities?' I told him this is what motivated me – not enough priests, and the priests are aging."

Deacon Torwoe has been living in Ticonderoga and serving in a pastoral role at St. Mary's Church there. As part of that role, he's been training youth to be altar servers, preparing families and individuals for baptisms and bringing communion to the sick and nursing homes.

"It's very beautiful here," he said. "People are loving and nice to me. I like the fraternity of priests. I like that the lay faithful want to associate with you and know you more. The weather will be difficult, but I'm not very worried. This is where God wants to be. He will give me the grace to cope with the weather."

Deacon Torwoe says he looks forward to being ordained a priest and bringing some of his culture to the North Country.

"I anticipate being an effective and excellent priest that the Lord can use as his instrument to reach out to the people," he said. "Looking at African culture – the liturgy is celebrated joy and gladness. I want to bring that to the North Country. I want to help the people here see the joy and universality of the Church."

'Little Bit of Heaven:' Adoration chapel celebrated

By Mary Beth Bracy
Contributing writer

PLATTSBURGH – “Sometimes I get distracted by the world and feel my connection with God start to fade. Then I go to Adoration, and feel Jesus call me back, and remind me that all that really matters is my relationship with Him and doing God's will,” shared Rose, a college student, and scheduled weekly adorer.

Oct. 1 marked the 32nd anniversary of Eucharistic Adoration in the Plattsburgh area. The anniversary was commemorated with a special Mass at St. John's Church, offered by Father Kevin D. McEwan.

Since the date was also the feast of St. Therese of Lisieux, there was a blessing of the roses at the end. Due to St. Thérèse's devotion to the Blessed Sacrament, and her intercession, this feast was chosen to begin Eucharistic Adoration in Plattsburgh.

In the beginning, Adoration was held at Sacred Heart Nursing Home. Sister Anne Theresa Dostie, a Sister of Charity of St. Louis, was an instrument of inspiration in its foundation. She had started a holy hour at Our Lady of Victory Convent.

Linda Bracy, an attendant of that holy hour, enjoyed the opportunity for prayer and, while traveling, heard about a video on Eucharistic Adoration. She said she watched the video and found it so powerful, she believed it was important to offer regular Adoration in Plattsburgh.

Bracy talked about the idea with Msgr. Joseph Aubin, then pastor of Our Lady of Victory and chaplain of Sacred Heart Nursing Home, and he was

very supportive of the idea. The nursing home seemed like the perfect location. Members of Altar Rosary Societies, Secular Carmelites, Secular Franciscans, and other groups, responded to the invitation to spend a scheduled holy hour with Jesus in the Holy Eucharist each week. This was how over 40 hours of weekly Eucharistic Adoration began.

Years later, when the nursing home closed, Adoration moved to Regina Maria Retreat House. When the retreat house closed, Father Patrick Mundy welcomed the idea of having an area-wide Adoration chapel at St. John's Church.

Now, decades later, people continue to sign-up and attend Eucharistic Adoration from the greater Plattsburgh area. Some people drive 20 miles to spend an hour each week with Jesus.

In the words of one adorer, “I couldn't get along without my Holy Hour every week.”

What are some of the benefits of Adoration?

“Eucharistic Adoration brings my peace,” Mary revealed.

Charles wrote, “This is a miracle I attribute to Adoration of the HOLY EUCHARIST. For the past going on six years now, I have been able to work part-time at a job that requires strenuous physical activity. This, in spite of the fact, that I am disabled permanently (spinal), and I thank JESUS every day for each day and to be able also to carry on HIS work as an example of HIS LOVE to co-workers.”

“Holy Hours strengthen me to get through daily things whatever they may



MARY BETH BRACY/NORTH COUNTRY CATHOLIC

The Blessed Sacrament is exposed at St. John's Church in Plattsburgh. The Plattsburgh area recently celebrated 32 years of offering regular Adoration in the community with a celebratory Mass and blessing of the roses.

be,” testified Eileen.

Another adorer, who chose to remain anonymous, reflected, “I brought my 6 year old granddaughter to my usual Holy Hour one evening and I watched her busying herself removing numerous Rosaries hanging from chairs and then she would return them one by one. As I looked up from my reading I saw her kneeling on the floor in front of the Blessed Sacrament holding one of the Rosaries up high while staring at Jesus for more than a minute. That moment was like a little bit of Heaven. How powerful is the Eucharistic Heart of Jesus to capture such rapt attention from a little girl so seldom in His Presence. I have received so many blessings myself.”

Graces, miracles, blessings, and healings abound at Adoration, and adorers give witness to this.

“It is easy to feel that there is no hope for our world, that things will never change, no matter what we do,” explained Lisa, who makes a weekly Holy Hour, “Suddenly I am offered the opportunity to spend an hour with Jesus in the Blessed Sacrament. There are times this is difficult to sustain, due to schedules and events that come up. However, after a year of this, I realize that there is nothing better that I have to do at this time than praising the God of the universe. HE is still in control, always has been and always will be. If you are uncertain of this, TRY adoration. Your life will

change in amazing ways, which are hard to articulate. Peace, joy, and hope will only be the beginning of the benefits he will bestow if you meet him at the Adoration chapel weekly.”

“Adoration has changed the way that I visualize Jesus,” added Meg, “I now see Him as a person that I can sit and talk with during my weekly hour of adoration. I feel that because of adoration, I now have a strong friendship with Jesus and I really enjoy my time spent with Him each week.”

“One of the reasons I am still Catholic today is Eucharistic Adoration,” said Jessica, a college student. “It is an essential part of my week. Many times on campus, faith is questioned. Eucharistic Adoration has allowed me to find God close to me every day. In addition to helping me understand that Christ and His love are real, I find that the more time I spend with Him the more I want to be with Him forever.”

“Eucharistic Adoration is the hour I set apart to be with Jesus, my Redeemer,” wrote Chris, a dedicated weekly adorer. “In his loving presence, I pray, contemplate, and worship. Each week I look forward to this holy hour.”

If you live in the Plattsburgh area and are interested in signing-up for a weekly Holy Hour with Jesus, please e-mail: sjohnsadoration@aol.com. Substitutes and visitors are always welcomed.

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Environmental Stewardship

"It makes a difference to this one"

Once upon a time, a man was walking along the beach. As he looked down the beach, he saw a human figure moving back and forth.

As he got closer, he saw that it was a young man who was reaching down to the shore, picking up something and very gently throwing it into the ocean.

When he reached the man, he called out, "Good morning! What are you doing?"

The young man paused, looked up and replied, "Throwing starfish into the ocean."

"Why are you throwing starfish into the ocean?"

"The sun is up and the tide is going out. And if I don't throw them in they'll die."

"But young man, don't you realize that there are miles and miles of beach and starfish all along it. You can't possibly make a difference!"

The young man listened politely. Then bent down, picked up another starfish and threw it into the sea, past the breaking waves. "It made a difference for that one!"

Perhaps there is timely message for us in this familiar story. As we witness the devastating destruction of our planet often caused by human activity, we often may feel overwhelmed and powerless to do anything about it.

Pope Benedict, building solidly on St. John Paul II, called Catholics to an ecological conversion.

He stated, "we must waken our consciences. We must face up to this great challenge and find the ethical capacity to change the situation of the environment for the good."

Maybe there is something we CAN do, and it is right in front of us. The young starfish thrower recognized he can't save all the starfish, but he can make a difference for the one he threw into the sea.

Suggestion: Spend some time with God in prayer and choose one small action you are willing to do as a responsible caretaker of God's creation that can make a difference.

Bishop's Public Schedule

Nov. 6 – 1 p.m. – Annual Catholic Charities Board of Trustees Meeting at Wadhams Hall in Ogdensburg

5:30 p.m. – Caritas Dinner at Gran View in Ogdensburg

Nov. 7 – 9:45 a.m. – Episcopal Council Meeting followed by lunch at Bishop's Residence

Nov. 9-16 – *Ad Limina* Visit in Rome

Rest in Peace

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

Nov. 7 – Rev. Dennis Nolan, 1911; Rev. William Ouellette, O.M.I., 1936; Msgr. William, H. Brennan, 1986

Nov. 8 – Rev. Patrick McGilligan, 1828

Nov. 10 – Msgr. Francis M. Kenny, 1954; Msgr. Raphael A. Hoffman, 1968

Nov. 11 – Rev. Victor Vandenhende, 1939; Rev. Edward O. Hervieux, 1947; Msgr. Bernard E. Christman, 2012

Protecting God's Children

The Diocese of Ogdensburg has scheduled sessions for Protecting God's Children for Adults.

Pre-registration online is required. Participants may preregister at www.virtus.org.

Upcoming sessions:

Nov. 7 – 5:30 p.m., St. Peter's Church, Lowville

Nov. 8 – 2 p.m., Department of Christian Formation, Plattsburgh

To Report Abuse

If you have a complaint of suspected misconduct involving diocesan clergy, religious, employees or volunteers, contact **Victims Assistance Coordinator**, Terri-
anne Yanulavich, Adult & Youth Counseling Services of Northern New York, 31 Sixth Street, Malone, NY 12953;

terrianneyanulavich@yahoo.com
Phone: Day: 518-651-2267, Night: 518-569-0612; or Father Christopher Carrara, the Episcopal Vicar for Clergy at 315-393-2920

A DANCE FOR A DONATION



Members of the Catholic Community of Burke & Chateaugay Youth Group presented a check for \$653 to Chateaugay Food Pantry along with over 200 pounds of food and supplies. The money was raised by the group's annual Halloween Dance that was held at Chateaugay Central School this year. From left, Adam Perkins, Anna Dalton, Zoey Perkins, Luke Dalton, Ainsley Crawford, and Drew Crawford present the check to Marie Doria of the food pantry.

News in Brief

Guggenheim Apparel Clearance

All Guggenheim merchandise is now available for 50 percent off with free shipping. To see available inventory and make a purchase, visit <https://www.rcdony.org/youth-store/youthstoreguggy/online-store.html>.

Every order includes our unique "CG" decal.

This merchandise makes great gifts for past, present and future campers.

Safe Environment Corner

Did you know the Diocese of Ogdensburg requires all those who duties involve contact with children and youth in our parishes, Catholic schools, and camps to complete Virtus (safe environment training)?

This training teaches adults to recognize and report suspected abuse and boundary violations. Training is offered free of charge to all Catholic adults.

For more information, or to pre-register for an upcoming training session, visit <https://www.rcdony.org/safeenv.html>

Letter to the Editor

To the editor:

I'd like to take this opportunity to publicly thank all the North Country civic and professional clubs, businesses and associations that have helped in the past to make the Franklin CYO Basketball League such a success. It is through the continued support of the great people of our area that we have been able to grow and flourish for over 50 years.

One of our annual supporters has been the Bishop's Good Samaritan Fund, which has contributed \$500 each sea-

son. Monies for this come directly from the Bishop's Fund.

Our league is only one example of the many ways in which local contributions are put to use locally. I know of fire victims, people in wheelchairs, people who are unemployed, and others who have also received assistance.

I am writing this because there is a drive for the 2019 Bishop's Fund, and I encourage all who are called upon to support this worthwhile fund-raising effort. Please do whatever you can to help the 2019

Bishop's Fund appeal reach its goal.

Once again, thanks to all of you who have helped in the past in any way with our basketball program. There are a lot of kids who have had a chance to play because you care. It is always a pleasure to be associated with people and a community who help make our league a success.

Sincerely,
Ken Cring
League Director
&
Wayne Walbridge
& **Mike LaVoie**
Assistant Directors

Mission leaves priest with sense of responsibility

While Extraordinary Missionary Month has concluded, due to the skipped edition of the North Country Catholic, we have one more story of missionary service, a story of how members of the Diocese of Ogdensburg have been "Baptized and Sent."

By Darcy Fargo
Editor

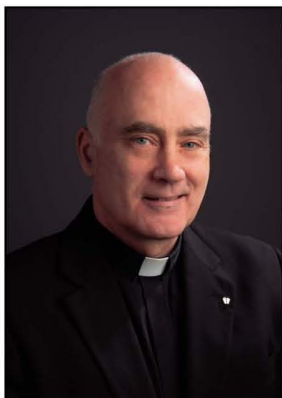
In January 2012, less than a year before he intended to retire from his role in the Chaplain Corps with the Navy Reserves, Father Mark R. Reilly was notified that he was being called to active duty and would be serving at Camp Lemonnier, a Navy Expeditionary Base in Djibouti, Africa.

"It's the one place the U.S. Armed Forces have a permanent base on the African continent," Father Reilly said. "It's home to Joint Task Force Horn of Africa. It's made up of several thousand troops from all branches. The camp is run by the Navy. The Navy handles all basic services, including providing a chaplain. I was sent as deputy camp chaplain."

As part of his duties, Father Reilly "served as the Catholic presence at the camp and for members of the Armed Forces, and Catholics from the State Department mission at the embassy," including celebrating Mass and offering the sacraments.

Catholic Christianity was brought to the tiny port nation by French colonialists in the 19th century and from Ethiopia, and only a small portion of Djibouti's population is Catholic.

"The cathedral and Catholic presence in Djibouti had an outsized influence," Father Reilly said. "It's a tiny, sliver mi-



Father Mark R. Reilly

nority, yet the presence in terms of humanitarian aid is pretty remarkable."

Father Reilly noted that the Bishop of Djibouti invited several religious orders to work within the country providing services to the most vulnerable populations.

He said Caritas international provided a clinic, vocational training and other programs for street children, many of whom were Ethiopian or of mixed tribal lineage and lost members of families crossing the country by foot trying to reach Saudi Arabia or Yemen for work.

Missionaries of Charity would aid street children, as well, but also hospital patients.

"Hospitals in Djibouti aren't like hospitals here," Father Reilly said. "Someone in the hospital better have someone to clothe them, bathe them and change their sheets. The Missionaries go to the hospital and serve the people who have nobody."

Other religious orders from around the world ran schools, including one to teach English, as well as orphanages.

Part of his role at the camp was to connect service members with opportunities to volunteer with these organizations and



with other projects to aid the people of Djibouti.

"We connected service members with opportunities to serve at an orphanage and at Caritas International," Father Reilly said. "They might be working on buildings or just playing with kids during rec time. We'd get dentists from base for elementary school hygiene classes."

Father Reilly said any efforts had to be coordinated through the U.S. Embassy in Djibouti, which worked with both government officials and religious organizations in the country.

"Everything we did, the embassy had to vet and approve," he said. "Djiboutians are sensitive. They didn't want us treating them like they needed Americans to sweep in and help them. We'd get approvals to ensure any assistance was wanted."

Father Reilly was able to directly participate in some of the assistance projects, but he was also able to involve the people of the Diocese of Ogdensburg.

"The Missionaries of Charity who went to the hospitals, they always had need bed linens," he said. "I sent word back to Saranac Lake. They were able to collect boxes and

boxes and boxes of sheets that were able to give to the missions."

Similar drives were conducted for school supplies and other needs.

Now, seven years later, Father Reilly says he is still in contact with members of religious communities and missionaries in Djibouti. He has worked with the diocesan Mission Office to include the mission efforts in Djibouti in its efforts, with mission appeals taking place in both Saranac Lake and Massena.

While his personal connection with the country partially fuels his desire to help the people there, Father Reilly said the major motivation is much big-

ger.

"We should help because we're a universal Church; Catholic means universal," he said. "We're meant to all be missionaries. We're supposed to be missionaries where we happen to be, but we also have a responsibility to the Church, especially where it doesn't have the resources to support itself. I know these people. I know what it's like living in a harsh environment. It's tough mission ground. The climate – just meteorologically speaking – is really harsh. Summer days are 115 degrees and muggy. It's harsh culturally, too. Evangelization is very difficult among the tribal population. The people there work very hard, and the fruit appears very meager. I'm impressed how they soldier on there and do the work of serving and proclaiming the Gospel as best as they're able. Most of us, our jaws would drop at the conditions – economic, social, climate, cultural – and still they're serving Christ. Knowing that, combined with those personal connections, I know I have a responsibility to do what I can. We all do."



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Brooklyn bishop concludes Buffalo apostolic visitation

BROOKLYN, N.Y. (CNS) – Bishop Nicholas DiMarzio of Brooklyn has concluded an apostolic visitation of the Diocese of Buffalo.

The news Bishop DiMarzio was assigned by the Vatican to make the visitation came via a communique released in early October by the apostolic nunciature in Washington, which coordinated it.

An Oct. 31 news release from the Brooklyn Diocese said the bishop made three trips to the Buffalo diocese, spending a total of seven days there.

Bishop DiMarzio met with and interviewed close to 80 individuals; both clergy and laypeople, including members of the priests' council, Diocesan Finance Council and Diocesan Pastoral Council, as well as diocesan consul-

tors, territorial vicars and senior priests, the diocese said.

He also spoke with representatives of outside groups such as the Movement to Restore Trust, college presidents, and other interested parties.

"Now that Bishop DiMarzio has finished his interviews, he will compile the information and prepare a report which will be submitted to the Holy See," it said. "No additional information will be shared beyond this statement at this time."

For more than a year, Bishop Richard J. Malone of Buffalo has faced questions about how he has handled allegations of abuse against diocesan priests. When the visitation became public, the diocese said Bishop Mal-

one welcome it.

"Bishop Malone has committed to cooperate fully and stated that this visitation is for the good of the church in Buffalo," it said in an Oct. 3 statement. "The purpose of an apostolic visitation is to assist the diocese and improve the local church's ability to minister to the people it serves."

The nunciature's communique said the visitation was "a nonjudicial and nonadministrative process that requires confidentiality." It also noted that it is "not subject" to the "motu proprio" "Vos Estis Lux Mundi" ("You are the light of the world") issued in May by Pope Francis to help the Catholic Church safeguard its members from abuse and hold its leaders accountable.

Congress urged to pass bill on 'disposition' of fetal remains

WASHINGTON (CNS) – A bill in Congress to require respectful disposition of fetal remains from abortions as well as accountability from the abortion industry "is in keeping with society's treatment of all other deceased persons," said the chairman of the U.S. bishops' pro-life committee.

In an Oct. 31 letter to lawmakers urging they support the Dignity for Aborted Children Act, Archbishop Joseph F. Naumann of Kansas City, Kansas, cited the shocking discovery in September and October of 2,411 fetal remains in rural Illinois on property once owned by a now-deceased abortion doctor who for many years ran clinics in nearby Indiana.

Such actions make "people on both sides of the abortion debate uncomfortable, sad, angry," said Archbishop Naumann, who heads the U.S. Conference of Catholic Bishops' Committee for Pro-Life Activities. Every culture and religious tradition has customs and practices surrounding how to care for and dispose of the dead, he noted in his letter, which was released by the USCCB Nov. 1.

For Catholics, he said, the church has long taught that "the human body shares in the dignity of 'the image of God,' that our bodies are a reminder of the bodily resurrection of Jesus, and of that resurrection, which we too will experience after death, and burying the

dead is taught as one of the seven corporal works of mercy."

The Dignity for Aborted Children Act was introduced in the Senate in Sept. 27 by Republican Sens. Todd Young and Mike Braun of Indiana.

It requires abortion providers dispose of the remains of unborn children just as any other human being. Failure to do so is punishable by a fine and up to 5 years in prison.

It also requires a consent form so the mother can choose to retain possession of her unborn child or allow the provider to cremate or inter the unborn child. Failure of the provider to execute these forms is punishable by civil penalty.

CATHOLIC WORLD AT A GLANCE

Biden denied Communion at Mass in South Carolina

FLORENCE, S.C. (CNS) – Former Vice President Joe Biden attended the 9 a.m. Mass at St. Anthony Church Oct. 27 and when he presented himself to receive the Eucharist was refused by the pastor. "Sadly, this past Sunday, I had to refuse holy Communion to former Vice President Joe Biden," Father Robert Morey wrote in a statement responding to queries from the Florence Morning News. "Holy Communion signifies we are one with God, each other and the church. Our actions should reflect that. Any public figure who advocates for abortion places himself or herself outside of church teaching." At the heart of that teaching is Canon 915 of the Code of Canon Law which states that holy Communion should not be given to two groups of persons: those who are excommunicated or interdicted, and those "who obstinately persist in manifest grave sin." After the incident with Biden was publicized, the Diocese of Wilmington, Delaware, issued a statement saying: "The church's teachings on the protection of human life from the moment of conception is clear and well-known." It said Wilmington Bishop W. Francis Malooly has "consistently refrained from politicizing the Eucharist and will continue to do so. His preference, as with most bishops, is to interact with politicians individually who disagree with significant church teachings."

Church helps parishioners rediscover indigenous languages

EDMONTON, Alberta (CNS) – Rosella Kinoshameg has vivid childhood memories of being silenced when she tried to speak her native Ojibway at St. Joseph's, a Catholic residential school near Sudbury, Ontario. Years later, she's now helping the Catholic Church rediscover and protect indigenous languages. Kinoshameg is a member of Our Lady of Guadalupe Circle, a national coalition of indigenous people, Catholic clergy, women religious and lay people dedicated to healing the relationship between the Catholic Church and Canada's First Nations. Preserving indigenous languages also is a call to action identified by Canada's Truth and Reconciliation Commission. "For the church today to become a way for people to access and relearn their language, it's a huge step in reconciliation," Kinoshameg said. To that end, the circle released a letter and a video Oct. 28 acknowledging the injustices against Canada's indigenous people and the historic loss of their identity, language and cultural roots through the government's residential schools, some of which were operated by Catholic and other religious organizations.

Pope calls for dialogue, reconciliation to address problems in Iraq

VATICAN CITY (CNS) – In the wake of deadly protests in Iraq, Pope Francis called on the people and their leaders to take the path of dialogue to find answers to their nation's problems. At the end of his weekly general audience in St. Peter's Square Oct. 30, the pope said his thoughts were with "beloved Iraq, where protest demonstrations going on this month have caused numerous deaths and injuries." Expressing his condolences for victims and his closeness to their families and those who have been wounded, he said, "I invite the authorities to listen to the cry of the people who are asking for a dignified and peaceful life." The pope also urged all Iraqis, "with the support of the international community, to pursue the path of dialogue and reconciliation and to seek fair solutions to the country's challenges and problems. I pray that this martyred people may find peace and stability after years of war and violence, where they have suffered so much."

Supreme Court urged to keep DACA in place

WASHINGTON (CNS) – Catholic leaders joined more than 35 other groups that have filed friend-of-the-court briefs urging the Supreme Court to support the Deferred Action for Childhood Arrivals policy, known as DACA.

Supporters of the program, initiated by President Barack Obama in 2012, want the high court to keep in place three separate appellate court rulings that have blocked President Donald Trump's 2017 order to end DACA. The program has protected about 800,000 young people, known as "Dreamers," who arrived in the U.S. as children with their parents but without legal documentation. Qualifying recipients have the ability to obtain a work permit, health insurance and a driver's license and, above all, they do not face deportation.

On Nov. 12, the justices will consider the three consolidated cases filed in New York, California and the District of Columbia against the program's closing. The challengers in each of these cases have argued that Trump's order to terminate DACA violated the Administrative Procedure Act, or APA, a federal law which governs the ways that federal agencies may make and enforce regulations.

Federal judges from the lower courts that have blocked ending the pro-

gram have said the Trump administration needs to provide a clear explanation of exactly why the program should end.

Catholic leaders were part of two separate amicus briefs in support of DACA. One brief was filed by the Association of Catholic Colleges and Universities, Catholic Charities USA, the Catholic Health Association, the Catholic Legal Immigration Network Inc., the U.S. Conference of Catholic Bishops and the Center for Migration Studies, among others.

Another was filed by at least 20 Catholic groups joining hundreds of religious organizations. Catholics in the group included congregations of women religious and provinces of men's religious orders, the Leadership Conference of Women Religious, the Maryknoll Office for Global Concerns, Pax Christi USA, Ignatian Solidarity Network, the Miami Archdiocese and Catholic Charities agencies in New Jersey and New York, among others.

The brief filed by the USCCB and other Catholic organizations highlighted DACA's benefits for its recipients and society at large, and it also took aim at the way the program was terminated.

"The only justification provided for rescinding DACA was a new belief

that the program was unlawful," the brief said, adding that the Department of Homeland Security "failed utterly to consider and address the drastic consequences of rescission -- among them the mass-scale separation of families. This failure to consider the facts underlying the program violates the APA, and therefore the rescission is unlawful."

It said the decision to end DACA was "arbitrary and capricious" because it "failed to consider the severe individual and social harm of family separation."

The listing of religious groups that joined in a separate brief in support of DACA took up three and a half pages. It said that "since DACA's inception in 2012, American religious communities of many faiths have supported the program as a just and compassionate response to a moral and humanitarian crisis."

It also stressed "on the basis of faith and morality" that DACA recipients should be protected and termination of the program "would cause irreparable harm and constitute a severe detriment to the public."

The brief also said the groups who were filing this plea to the high court "have firsthand knowledge of the valuable contributions to faith and community made by DACA recipients and understand all too well the

harm that the termination of DACA would cause."

The brief quoted one of its own, Catholic Charities Community Services of the Archdiocese of New York, which said: "DACA is an important first step to acknowledging and growing the human and social contributions and needs of young immigrants and of our own communities."

It also said that when the government announced its decision to end DACA in 2017, "countless religious groups and leaders released statements of condemnation."

Noting a few of the reactions in its brief, it said the USCCB called the decision reprehensible and unacceptable and "a heart-breaking moment in our history that shows the absence of mercy and goodwill."

The Council on American-Islamic Relations described the decision as a "heartless action" that would create fear and anxiety for Dreamers and their families, and the Union for Reform Judaism and Central Conference of American Rabbis said it was a "morally misguided and poor public policy."

The religious groups represented in the brief said institutions of faith have a "special interest in serving vulnerable immigrant populations." They also stressed that from their work in other parts of the world, they know that deported Dreamers "would face tremendous

challenges and even physical danger."

It also spoke of the hardships the deported DACA recipients could face, based on work of Maryknoll Office for Global Concerns in Mexico, El Salvador, Guatemala and other countries. Along the U.S.-Mexico border, Maryknoll missionaries daily hear "stories of desperation from the countries to which many Dreamers might be returned," namely, poverty, starvation, extortion, sexual assault, gang violence and political oppression.

"Children raised in America knowing no other country should not have to face deportation into such conditions," the brief added.

Representing the government, the solicitor general has filed a brief arguing that DACA cannot be reviewed under an "arbitrary and capricious" standard because the choice to end DACA is at the absolute discretion of the Department of Homeland Security.

The government also explained in its brief that it had several different reasons to shut down DACA, stressing that it believed DACA violated federal law.

DACA students who spoke at a panel discussion this fall at Trinity Washington University said they have felt in limbo since the Trump administration announced two years ago that it was shutting down the program many of them have benefited from.

The student advocates expressed a combination of frustration and dogged perseverance, but they also spoke of the fear and uncertainty that weighs on them almost daily.

A decision in the case is expected by next June.

North Country Catholic has Green option

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ADIRONDACK

CHRISTMAS BAZAAR

Lake Placid – St. Agnes school to have their Christmas Bazaar.

Date: Dec. 7

Time: 9 a.m. to 2 p.m.

Place: St. Agnes School

Features: A great way to start your holiday shopping. There are trees, wreaths, plants, toys, crafts, gifts, baked goods, raffles, silent auction items and so much more. Lunch will be served and Santa will make a visit.

Contact: Vendor space is available. Please call Kathleen Murphy at 518-523-3771 or email info@stagneslp.org.

CLINTON

CRAFT FESTIVAL

Chazy – Fabulous Fall Festival to be held.

Date: Nov. 9

Time: 9 a.m. to 3 p.m.

Place: Sacred Heart Parish Center

Features: Great craft festival with many craft vendors from New York, Vermont. Hot lunches, baked goods, silent auction, in addition to hundreds of handcrafted items. Free Admission

Contact: For more info, contact Sharon Nephew 518-493-2914.

HARVEST DINNER

Morrisonville – St. Alexander to have their annual Turkey Harvest Dinner.

Date: Nov. 10

Time: 12 p.m. to 5 p.m.

Cost: Adults, \$10; Children 5-12, \$5; under 5, Free

Contact: Take-outs available by calling 518-561-5039

TURKEY RAFFLE

West Chazy – St. Joseph's Men's Club of St. Joseph's Parish, West Chazy, will host their annual Turkey Raffle.

Date: Nov. 22

Time: 7 p.m.

Place: St. Joseph's Parish Center

Features: Lots of Prizes. Everyone welcome. Free buffet supper.

Contact: For more information, call the Parish Office at 518-493-4521.

WINTER CRAFT FAIR

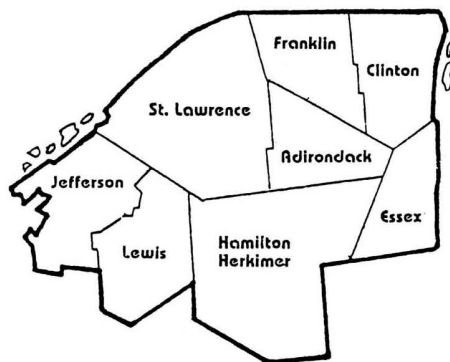
Peru – CDA #2598 to have Fall into Winter Craft Sale.

Date: Dec. 7

Time: 10 a.m. to 3 p.m.

Place: St. Augustine's Church

Features: Vendors from all around the area with craft items, household items and more. Café lunches, soup, sandwiches and chips. Bake Sale with



The North Country Catholic welcomes contributions to "Around the Diocese."

Parishioners are invited to send information about activities to:

North Country Catholic, PO Box 326,

Ogdensburg, NY 13669; fax, 1-866-314-7296;

e-mail news@northcountrycatholic.org.

Items must be received in the NCC office by the Thursday before publication.

lots of goodies.

Contact: For more information contact Judy Akey at 518-643-8716

CRAFT SHOW

Morrisonville – St. Alexander's Church will be having their 8th Annual North Country Christmas Craft Show.

Date: Dec. 14

Time: 9 a.m. to 3 p.m.

Features: the works of local vendors, a fabulous Bake Shop with all your favorite Christmas Treats, Basket Raffle and More... and Don't forget to stop by and have lunch at Padre's Cafe'. See you there!

JEFFERSON

CATHOLICISM SERIES

Watertown – Bishop Robert Barron's "Catholicism" DVD presentation and discussion to be held.

Date: Nov. 7 (Part 1); Nov. 14 (Part 2); Nov. 21 (Part 3)

Time: 7 p.m.

Place: Dostie Hall at Sacred Heart Church

Features: Explore the faith through stories, biographies, & images; like a world tour of persons, places, & cathedrals. All believers welcome. Refreshments.

Contact: Holy Family Rectory, 315-782-2468

SPAGHETTI & MEATBALL DINNER

Evans Mills – Indian River Council 7471 Knights of Columbus to have a spaghetti and meatball dinner.

Date: Nov. 9

Time: 4 p.m. to 7

Place: St. Mary's Parish Center

Cost: Adults, \$7; Senior Citizens, \$6; Children under 12, \$5; under 5, Free; Sauce per quart, \$5

PRESENTATION ON BULLYING

Clayton – St. Mary's Catholic Church is sponsoring a presentation on the "Facts, Effects, and Prevention" of Bullying.

Date: Nov. 14

Time: 7 p.m.

Place: St. Mary's Parish Center

Features: Our guest speaker is Deputy Carrie Mangino, who knows first-hand the effects of Bullying in our schools. Adults and youth are invited to join us. This event is informative and free.

Contact: For more information, contact St. Mary's Parish Office at 315-686-3398.

SPAGHETTI DINNER

Watertown – St. Anthony's church to have a Spaghetti Dinner.

Date: Nov. 21

Time: Take-outs begin at 4 p.m., dinner 4:30 p.m. to 6:30

Cost: Adults, \$8; Half portions for children or adults, \$4.50; children 3 and under, Free; Sauce, \$5 quart (bring a pot); extra meatballs are .75 cents each.

COMMUNITY CHRISTMAS TABLE

Clayton – Community Christmas Table and Living Nativity to be held.

Date: Dec. 7

Time: 11 a.m. to 2 p.m.

Place: St. Mary's Parish Center

Cost: \$8, over 50 delicious dishes to sample

Features: Stop in for the Community Christmas table. Again this year, students will present a living nativity.

LEWIS

DAY OF REFLECTION

Lowville – All are invited to a Day of Reflection on "True Hospitality of the Heart" with Sister Bethany Fitzgerald.

Date: Dec. 7

Time: 10 a.m. to 3 p.m.

Place: St. Peter's Church

Features: Lunch will be served.

Contact: Please call Deb Mullin at the Parish Office 315-376-6662 or 315-523-0336 to RSVP.

ST. LAWRENCE

FAMILY FUN DAY

Massena – St. Peter's Parish to have their Fall Bazaar.

Date: Nov. 9

Time: 10 a.m. to 6 p.m.

Place: St. Mary's Social Hall

Features: Food will include lunch, Turkey Dinner and Cabbage rolls. There will be a \$2,500 raffle, quilt raffle, country store, Turkey Raffle, Cake Walk, Games, Skilo, 50/50 Raffle, Poker and pull tabs.

CRAFT/ARTISAN SHOW

Brasher Falls - The St. Patrick's/St. Lawrence Altar Rosary Society is hosting a two day Artisan/Craft Show.

Date: Nov. 9, 9 a.m. to 3 p.m. and

Nov. 10, 11 a.m. to 3 p.m.

Place: K of C Hall

Features: Vendors are still needed. No direct sales vendors please. To reserve a table please call 315-389-4182

WOMEN'S ADVENT GATHERING

Norwood – Women's Advent Gathering group meeting to be held.

Date: Dec. 15

Time: 12:30 p.m.

Place: St. Andrew's Church Hall

(Enter through side door)

Features: All women are welcome to join us for faith, friendship, and food!

Contact: For more information, or to find out about our service project, call/text/email Sara at 315-212-7565 or email narrow56@gmail.com

DIOCESAN EVENTS

YOUTH MINISTER GATHERING

Utter Lake – Youth Minister Annual Gathering to be held.

Date: Nov. 9

Time: 10 a.m. to 2 p.m.

Place: Holy Ghost Parish Center

Features: The day is centered around an open discussion on the current state and future of Youth Ministry in the Diocese. Lunch will be included for free.

Contact: Please RSVP to: Tom Semeraro, Email: tsemeraro@rcdony.org, Phone: 315-393-2920 ext. 1415

CURSILLO EVENTS

Ogdensburg – North Country Cursillo event to be held.

Schedule: For Men, Nov. 21-24; For Women Dec. 12-15

Place: Wadhams Hall

Features: Cursillo is a means to help Catholic Christians realize the depth of God's love for each of us and the beauty of our Catholic Faith. A Cursillo Weekend is an encounter with Christ, others and self. Cursillo means "short course" and consists of talks given by priests and lay persons with participation in small group discussions. Weekend participants also share the Eucharist, sing, pray and fellowship together.

Contact: For more information please contact the person in your area: Watertown/Ogdensburg Area: Anne Seegebarth Email:

ams2962@gmail.com, Phone: 315-

783-4596; Canton/Massena Area:

Michael Neaton Email: neaton-

michael@yahoo.com, Phone: 315-335-

6302 or 315-261-4150; Port

Henry/Ticonderoga Area: Dan Stewart

Email: dshope4444@gmail.com,

Phone: 518-898-6851; Plattsburgh

Area or other not listed above: Ken

Racette Email: kracette1a@gmail.com

Phone: 518-314-1505 or 518-578-

3056

YOUTH BUSES FOR LIFE

Washington, DC – Registration is now open for the Youth Buses for life.

Date: Jan. 26, 2020

Cost: \$200

Features: Buses depart the North Country and the cost will include transportation, 3 hotel stays, 3 breakfasts, 2 dinners, 2 lunches, t-shirt, slingbag and an awesome experience! Western bus departs from IHC in Watertown. Northern bus departs from Massena with stops in Canton and Gouverneur. March for Life in our nation's capital and participate in the Life is Very Good Rally and Mass and the National Prolife Summit!

Contact: Registration and more information at www.rcdony.org/prolife

SCRIPTURE REFLECTIONS

Scriptures focus on 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 to attain it.

The first reading from the Old Testament is a shortened story about a mother and her seven sons. They 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 resurrection, try to dis-

November 10

32nd Sunday in Ordinary Time

READINGS

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

2 Thassalonians 2:17—3:5

Luke 20:27-38

credit 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 resur-

rection, whose wife will that widow be?" they ask Jesus. Jesus replies to them that at the resurrection, there will be no marrying or remarrying. The reason? Love will be experienced at a completely different level. There will be 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 commandments 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.

MAKING SENSE OF BIOETHICS

Palliative sedation while approaching death

Because suffering almost always imposes itself on us during life, and especially at the end of life, it can be helpful to reflect on the need to accept some personal suffering as we die, even as we recognize the importance of palliative steps and other comfort measures.

In the last week of life, more than 90 percent of patients require medical management of symptoms such as pain, nausea, delirium, spasmodic contractions of muscles, vomiting, hallucinations, or generalized agitation.

Many of these symptoms can be addressed with medication, and serious pain can often be managed with powerful opioids like morphine or fentanyl. These remarkable drugs, however, call for discernment in their use because at higher dosages, they can limit mental clarity and induce an extended semi-dreamland state as death approaches.

The U.S. Catholic bishops offer an important observation about participating in our own dying process in their Ethical and Religious Directives. "Since a person has the right to prepare for his or her death while fully conscious," it says, "he or she should not be deprived of consciousness without a compelling reason."

In some cases, the harsh symptoms associated with dying may prove refractory to treatments, prompting physicians to consider, during a patient's final stretch of days, the possibility of a globalized form of sedation known as "palliative sedation." This approach, which relies on the monitored use of sedatives, barbiturates, neuroleptics, benzodiazepines or other anesthetic medications, entirely deprives the patient of consciousness as he or she enters into a deep comatose state until death. One concern is that

the reception of the sacraments, whether confession, the anointing of the sick or the Eucharist/Vaticum becomes problematic for an unconscious person.

This purposeful and complete shutting down of consciousness also raises broader ethical and spiritual concerns about categorically precluding participation in one's death, as well as the last days of life.

While for some dying patients, severe pain can almost entirely preclude their ability to think, once the intensity of their pain has been moderated, the possibility of reflection returns, as the mind no longer focuses on mere survival. Medications can thus be helpful to dying patients by keeping the harmful effects of pain within narrower limits. The decision, however, definitively to shut down, through palliative sedation, that very faculty by which we exercise the

conscious "parenting of our actions" surely requires the gravest of motives.

St. John Paul II once remarked that the meaning of suffering has been revealed to man in the cross of Jesus Christ. The Church has indeed ascribed a certain primacy to the way he endured and sanctified the sorrowful and painful events surrounding his crucifixion, even before his preaching and teaching, or his healing and forgiving. Through those final sufferings, Jesus brought about the redemption of humanity and the entirety of creation.

Paradoxically, his redemptive activity upon the gibbet of the Cross was pre-eminently an inward, internalized movement of his will. Since he could not so much as budge a limb, his chief action and motion upon the Cross was the surrender of his innermost being, embracing and assenting

fully to God the Father's designs. His example reminds us how the movement from external activity to the acceptance of God's will, from outward action in the world to inward activity of the soul, is one of the most important movements during our life's journey.

When Christians speak of "the value of redemptive suffering," they are hinting at how, even in the midst of great personal suffering, human activity can be reoriented from that corporal, outward-looking glance to an inward, spiritually-directed transcendence.

The inward movement of our being in our final days and hours can involve a kind of transformation or conversion, sometimes quite dramatic, as in the case of the good thief. It can involve a contemplative internalization of the mysteries of human existence, a stripping away of everything,

CONTINUED ON PAGE 14

AT THE MOVIES

THE DIVINE PLAN

NEW YORK (CNS) – "All the world's a stage and all the men and women merely players," says Shakespeare in "As You Like It." For people of faith, the world is God's stage, but we aren't merely players. We are partners with God as he acts through the human beings he has created.

In theaters for one night only Nov. 6, the feature-length documentary "The Divine Plan" (Nexus Media) begins by introducing its two main players, both actors who knew how to work a crowd: St. John Paul II and President Ronald Reagan. God gave them the biggest stage possible and they took to it with consummate skill.

They used it, moreover, it to achieve positive change, namely, the end of the Cold War and the fall of Soviet communism. The question posed by filmmaker Robert Orlando is this: Was their work toward those ends just something that happened by accident or part of a divine plan?

Ironically, it was two acts of violence that came to link pope and president: unsuccessful assassination attempts only six weeks apart.

March 30, 1981, saw John Hinckley Jr. open fire



CNS PHOTO/NEXUS MEDIA

U.S. President Ronald Reagan and St. John Paul II are seen in a still from the feature-length documentary "The Divine Plan."

as Reagan exited the Washington Hilton Hotel after a speaking engagement. On May 13, 1981, St. John Paul was making his way around St. Peter's Square greeting pilgrims from the open-air pope-mobile when Mehmet Ali Agca, a Turkish national, opened fire, wounding the pontiff. As men of faith, both took their survival as a sign that God was not finished using them to do good in the world.

The first meeting between Reagan and the pope took place in June 1982, even before the president made history by appointing the first U.S. ambassador to the Holy See. (The United States had had consular relations with the Papal States from 1797 to 1867 and various

presidents in the interim had sent personal envoys to the Vatican.)

When the Solidarity movement in Poland, led by Lech Walesa, picked up speed, Reagan and St. John Paul knew the time was ripe to take real steps toward ending the Cold War. Around the same time, change was happening in the Soviet Union with the rise to power of Mikhail Gorbachev and his promotion of reforms.

Bill Casey, a Catholic who headed the Central Intelligence Agency under Reagan, became the go-between in their behind-the-scenes collaboration, a partnership that came to be dubbed "The Holy Alliance." It was spurred on by a shared outlook on the moral dimensions of the

Cold War, especially communism's disregard for the inherent dignity of the human person.

"The Divine Plan" features a wide variety of interviews. Some are with church insiders like Auxiliary Bishop Robert E. Barron of Los Angeles, Cardinal Timothy M. Dolan of New York and papal biographer George Weigel. Others are with political authors such as Anne Applebaum and John O'Sullivan. Especially interesting is input from Richard V. Allen, who began as Reagan's foreign policy guru from 1977 to 1980 and was then appointed as his first national security adviser.

The poorly handled visual aspect of "The Divine Plan," however, distracts from the fascinating information with which it's filled. The graffiti-like graphics are simplistic and overused. Transitions from art to interviews are jarring and rough. The sets for the interviews were dark and thus fail to reflect the hopeful subject matter of the film.

Even so, this is a wonderful addition to the history of relations between the United States and the Catholic Church, especially in a time when religion and politics are both

so divisive. By presenting the way these two leaders put their faith into practice, the movie challenges each viewer to "contribute a verse," as poet Walt Whitman put it, to the betterment of the world by discerning and following God's plan.

Does the documentary answer its central question? Opinions may differ. But the quote from St. John Paul with which "The Divine Plan" closes speaks for itself: "A coincidence," he remarked, "is what a believer calls divine providence."

For screening information, go to: <https://www.thedivineplanmovie.com>.

The film contains mature themes and some potentially disturbing historical images. The Catholic News Service classification is A-II – adults and adolescents. Not rated by the Motion Picture Association of America.



Palliative sedation

CONTINUED FROM PAGE 13

and a period of "rending naked" the soul.

That's why it is so important for us not to be entirely deprived of our consciousness except for the most extreme reasons. That's why it's so important for us to be prepared to learn how to endure some pain so that we can more fully cooperate with

the redemptive meaning of suffering.

Our concluding time on earth may thus serve an important role in our own eschatological fulfillment. Our last days and hours can also powerfully affect the course of that fulfillment in others around us, as occurred in the lives of various bystanders on that historic day on Cal-

vary. When we find ourselves nailed to our hospital bed, it can become an important personal moment for us to engage the possibility of a spiritual transformation opening before us, as we pass through the pains of childbirth to the joy of new life (Jn 16:21).

Rev. Tadeusz Pacholczyk, Ph.D. earned his doctorate in neuroscience from Yale and did post-doctoral work at Harvard. He is a priest of the diocese of Fall River, MA, and serves as the Director of Education at The National Catholic Bioethics Center in Philadelphia. See www.ncbcenter.org

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The Society for the Propagation of the Faith

Sr. Mary Ellen Brett, SSJ, Director
622 Washington St., Ogdensburg, NY 13669
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mbrett@rcdony.org

Did God give YOU a special purpose?

Can you be a missionary without traveling?

As Extraordinary Mission Month and World Mission Sunday for 2019 is now complete, let us move ahead with all that we have learned, loved and look forward to about our Faith. We are all sent by virtue of our baptism, but can you be a missionary without traveling somewhere in this glorious world? The Answer is yes. Please enjoy an excerpt from Team MISSIO member Father Leo Perez, OMI where he outlines for us our special purpose in this world.

Have you been commissioned by God with a special purpose? The answer is YES! All Christians are called to participate in the mission of Jesus Christ as we hear from Matthew 18:19: "Go, therefore, and make disciples of all nations." Just as the Apostles were sent out to spread the Good News, we also have a role to play in God's plan of salvation. For some it will be prayerful support. Others will be called to leave home and family to witness to Jesus and the Gospel in foreign lands. Still others will share from their resources to help missionaries or in outreach to the poor and needy. But we all

play a part, and no one's role is too small.

St. Thérèse of Lisieux is considered the patroness of the missions, yet she never left her cloistered Carmelite convent in France. So how could this saint, nicknamed the Little Flower, be considered a great missionary? For one thing her entire life, her heart, mind and soul was about bringing people to Christ. Always united to God in prayer, she would offer up her sufferings for the good of souls and the salvation of all. She would write to and encourage missionaries, keeping them constantly in her prayers. Thérèse is a model for us of how we can live a missionary life even if we are unable to leave our homes to carry Christ's word to others.

Once a year throughout the world, the Catholic Church celebrates World Mission Sunday. This next-to-last Sunday each October offers a time to remember that all Christians are called to be missionaries. On that Sunday we celebrate that we are commissioned to go out to the world to bring the Good News. There is also a collection taken up for

the missions of the Church on World Mission Sunday. This collection on behalf of the Society for the Propagation of the Faith, one of the Pope's mission societies, benefits some 1,100 mission dioceses, mostly in Africa and Asia, but also in Oceania (Pacific Islands) and parts of Latin America and Europe.

Let us thank the Lord that he has found us worthy to be a part of His mission. Christ sends us out to spread the Gospel and bring people to salvation. Let us contribute to the salvific works of the Church by our prayers, sacrifices and generous gifts. Like the Little Flower, may we always be united to God in the promotion of the missions. St. Thérèse of Lisieux, pray for us!

As Pope Francis says, "Explore! Take action! Live life to the full! And when others see the witness you give, they make ask: why do you live this way?" The answer to that question is within you. Extraordinary Mission Month was here to help you reflect and find your way to explore and take action. God Bless!

OBITUARIES

Black River – Frederick M. Joels, 86; Mass of Christian Burial Nov. 2, 2019 at St. Pau's Church; burial in Black River Cemetery.

Harrisville – Evelyn (Ladouceur) Jones, 93; Mass of Christian Burial Oct. 31, 2019 at St. Francis Solanus Church; burial in St. Francis Solanus Cemetery.

Harrisville – Virginia S. (Fratini) Lanco, 87; Mass of Christian Burial Oct. 29, 2019 at St. Francis Solanus Church; burial in parish cemetery.

Lowville – Mary (Borowiec) Gordon, 87; Funeral Services Oct. 25, 2019 at Isenecker Funeral Home, Inc.; burial in West Lowville Rural Cemetery.

Lowville – Beatrice (Price) Kenealy, 93; Mass of Christian Burial Oct. 29, 2019 at St. Peter's Church; burial in Martinsburg Cemetery.

Lowville – Mary Jane (Skinner) Raymond, 68; Mass of Christian Burial Nov. 2, 2019 at St. Peter's Church.

Morrisonville – Elmer C. Barcomb, 91; Mass of Christian Burial Oct. 29, 2019 at St. Alexander's Church.

Peru – Anne Eileen (Tedford) Frazier, 64; Funeral Services Oct. 29, 2019 at the Hamilton Funeral Home; burial in Holy Name Cemetery, AuSable Forks.

Peru – Jennifer S. (Dyer) Mason, 47; Mass of Christian Burial Oct. 31, 2019 at St. Augustine's Church.

Plattsburgh – Rita Mary (LaGree) LaBarre, 93; Mass of Christian Burial Nov. 2, 2019 at St. John's Church; burial in Mt. Carmel Cemetery.

Potsdam – Sandra (Marshut) Bage, 86; Mass of Christian Burial Oct. 31, 2019 at St. Mary's Church; burial in Bayside Cemetery.

Potsdam – Marion Swift Thomas, 85; Funeral Services Nov. 1, 2019 at the Donaldson-Seymour Funeral Home; burial in South Colton Cemetery.

Star Lake – Lucy C. (Vigo) Gorr, 88; Mass of Christian Burial Oct. 30, 2019 at St. Hubert's Church.

Watertown – Phyllis M. (Anzalone) Carr, 92; Mass of Christian Burial Nov. 2, 2019 at St. Anthony's Church; burial in Oakwood Cemetery, Theresa.

Watertown – John F. "Jack" Harding, 88; Funeral Services Nov. 2, 2019 at the Cummings Funeral Home, Inc.; burial in Glenwood Cemetery.

West Chazy – Theresa E. (Jalbert) Hebert, 86; Mass of Christian Burial Nov. 2, 2019 at St. Joseph's Church; burial in Whispering Maples Memorial Gardens.


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www.rcdony.org/mission-office.

FACES OF FAITH



(Left) Augustinian Academy in Carthage gathered its Halloween Parade winners. (Above) Sister Mary Ellen Brett as the girl rabbit, Sister M. Annunciata Collins and Father Donald A. Robinson as the boy rabbit celebrate Halloween at Augustinian Academy.



This statue of Mary was recently moved from the former St. Peter's School in Plattsburgh. It is now placed among the 200 babies and children who died early and have been buried.



Sister Kathleen Mary DeBoalt's second grade class at Immaculate Heart Central made Halloween cards in Art class for their pen pals at the Sister's of Saint Joseph Mother House.

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