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NORTH COUNTRY CATHOLIC

APRIL 21, 2021

Called according to his purpose

"We know that all things work for good for those who love God, who are called according to his purpose. For those he foreknew he also predestined to be conformed to the image of his Son, so that he might be the firstborn among many brothers. And those he predestined he also called; and those he called he also justified; and those he justified he also glorified."

— Romans 8, 28-30

The U.S. Conference of Catholic Bishops notes, "These verses outline the Christian vocation as it was designed by God: to be conformed to the image of his Son." In this, the North Country Catholic's annual edition celebrating vocations, we feature stories of individuals who responded to God's call, serving as consecrated religious, priests, deacons or in marriage, as well as those discerning their vocations in seminary.

SEE STORIES ON PAGES 3-8, 10



Deacon Brian D. Neureuther serves Holy Cross Parish in Plattsburgh. Deacon Neureuther says "serving the Lord is the biggest joy" in following his calling to the diaconate.

TWO PRIESTS TO RETIRE

Deacon Fuller to serve as Pastoral Life Coordinator



Father Arthur J. LaBaff and Father Douglas G. Comstock have announced their intention to retire. Father LaBaff is the pastor of St. Mary's of Clayton and St. John's Church, LaFargeville. Father Comstock is the pastor of the Roman Catholic Community of Alexandria with worship sites at St. Cyril Church in Alexandria Bay and St. Francis Xavier Church, Redwood. The priests will remain in residence at their respective homes in Clayton and Alexandria Bay. Father LaBaff will become the Sacramental Minister for the newly linked parishes of Clayton and the Community of Alexandria and will remain as dean (Vicar Forane) of the Jefferson and Lewis Deanery. Deacon Neil Fuller will serve as Pastoral Life Coordinator for the newly combined parishes.

SEE STORIES ON PAGE 7

Pope: Politics must be built from bottom up

VATICAN CITY (CNS) — Politics can be regenerated by recognizing the importance of spirituality in people's lives, Pope Francis said.

"That is why it is essential that faith communities meet together and fraternize in order to work 'for and with the people'" and why it is urgent to build the future "from below, from a politics with the people, rooted in the peo-

ple," he said in a video message.

The pope's message in Spanish was sent to an international conference held online April 15 discussing ways people could answer the pope's call for the church to embrace "a politics rooted in the people," with a focus on broad-based grassroots organizing and inclusive "popular movements."

Titled "A Politics Rooted in the People," the conference theme was inspired by the pope's book, "Let Us Dream," and participants included Catholic and Christian workers, community organizers, academics and clergy.

The event was organized by the U.K.-based Centre for Theology & Community, the U.S. bishops' Catholic Campaign for

Human Development and other Catholic organizations and institutions.

With the Catholic Campaign for Human Development celebrating its 50th anniversary, the pope sent members special greetings in his video message, highlighting CCHD's work in "helping the poorest communities in the United States to live with greater dignity, promoting their

participation in the decisions that affect them."

The increased poverty and loss of employment that has come with the COVID-19 pandemic has made "all the more urgent and necessary" the work and witness of the groups attending the conference, he said, given that their mission is to "walk with the people in their search for work, wages and housing."

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‘Far better than worse’

As I read through and wrote the stories for this, our edition celebrating vocations, something struck me:

While there were many accounts of the joy and graces experienced as a result of following God's call, not one of the individuals interviewed indicated following God's call made their lives easy.

Life is hard. Following God's call for each of us is also hard.

I've written about my husband, Adam, at least a handful of times in this column. While I didn't revisit every column, I'm pretty sure everything I've written about him so far has been positive. While I'm con-

fident we have a strong marriage and love one another deeply, it's not all sunshine and roses.

Darcy L.
Fargo

Adam sometimes does things that irritate me (I can think of a number of times there's been sawdust or foam particles all over our dining room or kitchen because of some weird project he was working on). I sometimes do things that irritate him (I can think of a number of times I've left pieces of thread or tiny scraps of fabric all over the dining room or living room because of some weird project I was working on). We've had disagreements over parenting

and household decisions. We've faced other trials.

Despite the irritations, disagreements and trials, I often think back to words uttered by Adam's best man in his toast at our wedding reception: "May for better or worse be far better than worse."

It has been far better than worse.

I'd like to think part of that is because we both know we were called to this marriage by God, and we know we're both dedicated to serving God and serving one another, and helping one another be better, holier people. Knowing that, we find graces even in the moments that aren't so awesome. Sometimes, the grace is as simple as knowing that we're committed to one

another and love one another even when we don't particularly like one another in a moment. There is also grace in the joy, humor, compassion, care and love we share.

Marriage isn't easy. I'm pretty sure no vocation is easy. Priests face struggles and hardships. Consecrated religious face struggles and hardships. Single people face struggles and hardships.

But when we're following the Lord and his call for our lives, there can be peace and grace even in those struggles and hardships.

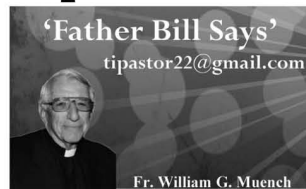
God has a plan for each of us. When we work with him to discern that plan and follow it, I think most of us would say it's "far better than worse."

‘The Holy Spirit transforms our world’

Easter leads to Pentecost. The Easter Season prepares us for the coming of the Holy Spirit. As we celebrate the resurrection and ascension of our Lord, Jesus, we believe and celebrate that Jesus reaches out to God the Father to send to our world the Holy Spirit. This Holy Spirit transforms our world and formed our Church.

The Holy Spirit continues to guide our Church with power and wisdom. Jesus promised the apostles the coming of the Holy Spirit at the Last Supper. During that Last Supper, we learn from the Gospel of St. John that Jesus spoke an extensive discourse to the apostles – chapters 14- 17. This discourse presents the most powerful words of Jesus recorded in the Gospels. Today, I would like to share with you the message of Jesus' discourse at the Last Supper.

Jesus speaks of the Holy Spirit as an Advocate. The Holy Spirit comes to support and lead us as a Church.



Fr. William G. Muench

Jesus says this: "If you love me, you will keep my commandments – and I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of Truth which the world cannot accept." (John 14)

Jesus promises that this Holy Spirit will always stand with us and speak for us as the Church of Jesus. The Holy Spirit truly represents us. Jesus says, "I have told you this while I am with you. The Advocate, the Holy Spirit, that the Father will send in his name; he will teach you everything and remind you of all I told you." (John 15)

The Holy Spirit will bring God's message – a message of truth and love and a transformative message that God loves each and every

one of us. Jesus says: "But I tell you the truth. It is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you." (John 16:7)

Jesus continues in this discourse to tell the apostles that the Holy Spirit, the Spirit of truth, will teach them even more. The Holy Spirit guides them, these apostles, and Christians of all time, to the truth. Jesus says: "I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of Truth, he will guide you to all truth...He will glorify me, because he will take from what is mine and declare it to you." (John 16:12)

Jesus concludes his discourse with a prayer. He prays for his apostles and disciples as he prepares them for their future ministry. He knows that he will disturb them by being arrested and tortured and crucified.

With the help of the Holy

Spirit, the apostles will realize that Jesus' sufferings were a necessary part of his mission and life here on this earth. They must realize that Jesus demonstrates God's great love for all people through his passion and death. They also will be called to give of themselves, even suffer, as they lead the formation of this Church.

The Prayer of Jesus: "They do not belong to the world any more than I belong to the world. Consecrate them in the truth. You word is truth. As you send me into the world, so I send them into the world. And I consecrate myself for them, so that they also may be consecrated in truth." (John 17)

Then Jesus prays for us, for all who will find faith and love for Our Savior, all who walk with Jesus throughout the centuries. Jesus prays: "I pray not only for them, but also for those who will believe in me through their word, so that they may all be one." (John 17)

CALLED ACCORDING TO HIS PURPOSE

Following his vocation around the U.S., world

By Darcy Fargo
Editor

WATERTOWN – From serving his parish as a youth in Ohio, Father Frank T. Natale, a Missionary of the Sacred Heart (MSC), has followed God's call, and it has led him all over the United States and the world before leading him to Watertown.

Father Natale, 41, grew up with a deep connection to his faith and his parish.

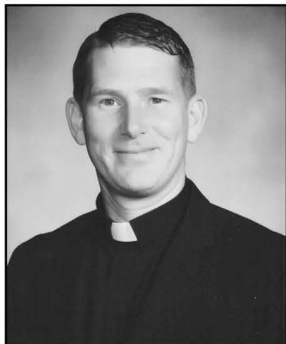
"Every Sunday, I attended Mass and (religious education)," he said. "I was an altar server. My older brother was an altar server. Later, my younger brother became a server. I became a Eucharistic Minister. In my late teens and early 20s, I was on the parish council."

As a young child, he would pretend to be a priest.

"I was recently remembering that as a kid, maybe around age 5, I would sometimes stay with my dad's mom for a Friday and Saturday," he said. "She was Methodist. We'd squash down a piece of bread, and carve it out with a cup, and she'd even put it in the oven for me to warm it up. I'd be under the table playing and saying, 'this is the Body of Christ.' She went along with it. I'd love to know what she was thinking."

While his parish was initially served by a diocesan priest, Father Natale said "divine providence" led to a Missionary of the Sacred Heart priest being assigned to his parish.

"(The Missionaries of the Sacred Heart) had a retreat center in Shelby, Ohio," he said. "They had a forming ground for postulancy and community formation. They had a farm and a seminary, but they never had a parish. It wasn't until the mid-1980s that they



Father Frank T. Natale, MSC

took on a parish in Ohio. It happened to be the parish I attended. I would've never known the MSCs had that not happened."

It was around his senior year of high school when he first told his family he was considering dedicating his life to Christ.

"I felt called to be in a religious community," Father Natale said. "I knew what it was like to have a close family feeling, and I wanted a family feeling. I confided in my mom about that feeling of being called to religious life around my last year of high school. My mom started saying, 'Frank wants to be a priest.'"

While his mom told others to pray for his vocation, Father Natale pursued his education at a technical school, taking introductory college courses. After accumulating enough credit hours of college level courses, he spoke to the Missionary of the Sacred Heart priest serving his parish, telling him he felt called to the community. That priest introduced him to the community's vocation director.

"Little by little, I got to know the community and the guys of the community," Father Natale said, noting he visited the community's provincial headquarters in Aurora, Illinois. "About a year later, in the fall of 2002, I decided 'let's

try this out.' I was sent to San Antonio, Texas. There, I became a minority. There were more Hispanics than Caucasians. I experienced liturgy in a different way."

In San Antonio, Father Natale also experienced community.

"We had Mass in the morning and breakfast together, and I'd be off to school. We'd have evening meditation and prayer together," he said. "Other than that, we had free reign. We could invite people over. We could go out. I was going to university and living in the house getting to know the community and the charisma of the community. For the Missionaries of the Sacred Heart, it's about the compassionate heart of Christ."

After two months with the community, Father Natale hit "a bit of turmoil and a bit of a break."

"I had all these things going through my head," he said. "It was, 'what am I doing here?' I was worried about my grades and 'how am I going to enter into this?' and 'what about having a family?' I had always told my mom I felt I needed to belong to and serve the Church in some capacity, and I thought I could still work in the Church in another capacity."

His mother and brother then visited him for Thanksgiving, and he traveled home to visit for Christmas.

"I have no idea why, but I went back to San Antonio," Father Natale said. "I took it one day at a time instead of thinking about the future. I equated it to being on a fence. I could put my toe on the ground, but the fence was still there to return to. I allowed myself some time, and it felt right."

After completing a bachelor's degree in philosophy

and his novitiate year, Father Natale spent 14 months in Australia. While working with the novice master there, he said he further developed his prayer life and completed a 30-day Ignatian retreat before being sent into an aboriginal settlement.

With the aboriginal people and the pastor with whom he worked, Father Natale said he experienced community in a different way.

"We'd play this card game, spoons, with the kids," he explained. "In some ways, it's like musical chairs. You have a group of people, and you have one less spoon than you have people, and one person gets left without a spoon. We realized quickly that they were playing against us. In our culture, we're individualistic. For them, it was all about taking care of the community and making sure no one was left out."

After his novitiate, Father Frank returned to the United States and the MSC community in Illinois. He continued his studies in Chicago until 2012, when he was ordained a deacon. He served for nine months as a deacon in Ottsville, Pennsylvania before being ordained on June 29, 2013.

"It's the Feast of St. Peter and St. Paul," he said. "It's poetic that those dates seem to choose themselves. I looked at the dates that were available for the bishop, and that was just an available date. Another priest I knew pointed out the feast day."

Father Natale's first assignment was in Palm Springs, California. After four years, he was transferred to Nazareth, Pennsylvania. In both places, he served as an associate pastor.

He became pastor of Our

Lady of the Sacred Heart Church in Watertown in June of 2020, his first assignment as pastor.

"It's been very good," Father Natale said of the experience thus far. "I have a very, very helpful Parish Council and Finance Council, and I have two very helpful trustees. They help make the decisions that have to be made, and that frees me up to do what I studied for – the sacramental dealings within the parish."

While he noted taking over a parish in the midst of a pandemic has been challenging, Father Natale is looking forward to "doing more in the parish."

"There's a program I did in Pennsylvania, 'Christ Life,' that builds community," he said. "It's three parts. The first is 'Discovering Christ,' the second is 'Following Christ,' and the third is 'Sharing Christ.' I'd like to start with that first program. How do you do outreach to other people if you don't have something to bring them? It's a reinforcer for those in the faith, so they can help bring the faith to others."

Sessions of the seven-week program involve a meal, a video presentation, discussion, music and dessert, and it's intended to create a team of participants who repeat the program for others in the parish and community.

Father Natale says he also envisions creating a ministry series for married couples, and he hopes to make aesthetic improvements to the church building. His goal is to build a community centered in Christ.

"People are coming back and supporting the parish very much," he said. "It's just a matter of time until everything is safe again. Hopefully, we'll do a lot of good things then."

CALLED ACCORDING TO HIS PURPOSE

'Living the Paschal Mystery joyfully'

By Mary Beth Bracy
Contributing Writer

PLATTSBURGH – “What does the good Lord want of me? Who am I? Whose am I? Why am I put on earth for so long?” asked Sister Jackie Sellappan, a Sister of the Cross of Chavanod and pastoral associate at Holy Cross Parish in Plattsburgh. “I am a loving, peaceful, and life-giving soul,” who has always “stood for truth and justice.”

When Sister Jackie saw outcasts for the first time at age 10, she started sneaking to give them clothes and leftover food. Growing up in Tamilnad, South India, Sister Jackie was a cradle Catholic. Her family was full of faith and prayer, and they frequented the sacraments, including weekly confession.

Even as a small child, she knelt and prayed for an hour daily with her family. Sister Jackie's father, Sellappan, and mother, Mary, were fervent “in conversing with God.” Her mother was prayerful, open, untiring, relentless, compassionate, and she had a clean heart with a generous spirit, Sister Jackie recalled.

When she watched her father pray at Mass, Sister Jackie saw that he had no distractions; she could “feel the presence of God,” it was “just him and the altar,” especially at the doxology.

After Mass, when everyone else was leaving, her father knelt in thanksgiving. He gave everything to others and was selfless, courageous, firm, jovial and compassionate. He was a cotton mill instructor, who worked in Africa and Northern India. He frequently prayed with oth-

ers, even Hindus and Muslims, whose hearts were changed. He left a legacy of sanctity that continues to bear fruit today. Many of the sisters are praying he will become a saint.

From her parents, who “God brought together for a great purpose,” Sister Jackie learned “if you love, show it in action.” They lived in an atmosphere of forgiveness, understanding that “God is watching us, with love, (so) not to do any harm to others or self.”

Sister Jackie has an older sister and two younger brothers, all married. The siblings share love, laughter, prayer and learning. The seeds of faith and morality were instilled in them young.

When she was in eleventh grade, Sister Jackie began attending charismatic prayer at her church. The Holy Spirit changed her life, Sister Jackie said, and she became a new person. The Scripture passage “What will it profit a man if he gains the whole world and forfeits his soul? Or what shall a man give in return for his soul?” helped her on her journey. She read the Bible, prayed the rosary, and obeyed her mother.

Sister Jackie attended “Come and See” programs at the Presentation Sisters' convent for two years. After 12th grade, she asked her dad to give her a year to discern if God was calling her to become a sister, get married or become a social worker or lawyer. Sister Jackie spent this time in prayer, meditation and fasting, learning to know and serve God and his people.

During her third year visiting the convent, while at eucharistic adoration, Sister Jackie received



Sister Jackie Sellappan

God's call deep within. She felt in her heart that God wanted her to serve him by serving his people. Although her father was resistant at first, he gave her permission to become a sister.

At first, Sister Jackie thought of joining Mother Teresa of Calcutta's sisters, since she'd volunteered with them and been blessed by Mother Teresa. A priest advised her to pray about where to go. When she encountered the Sisters of the Cross of Chavanod, Sister Jackie knew it was her calling, since she'd always loved the Holy Cross.

During formation, Sister Jackie studied theology and philosophy. Her first year of novitiate was a “God experience,” with retreats and meditations. She fell in love with God, a love that has only deepened.

“I have a man called Jesus, who is beyond everything,” she explained.

Sister Jackie spent a month ministering in the slums during her second

year of novitiate. She made her first profession on May 31, 1987. Instead of inviting her family, she asked four poor people to come and requested her father provide money for them. She made her final profession on June 20, 1994 and changed her name to Jeevana, which means “life.”

Although she wanted to go into social work, Sister Jackie went to nursing school, since nurses were needed. She was sent to a remote village after graduation. There was extreme poverty, and it was challenging. Sometimes rapes, murders and terrorism took place. Sister Jackie helped, even late at night, in the village. She stood for truth and justice, so many turned against her. This made her understand the cross' meaning.

Later, she was sent to theology school for a year. When she returned to her province, she dreamed several times of going to Romania. However, her provincial asked her to go to America. At first, she was hesitant, but it be-

came clear it was God's will. Sister Jackie's brother, Joe, asked her if she was going to New York, even though he didn't know what her provincial had asked her to do.

She has found peace and consolation here.

Sister Jackie appreciates the “dignity of labor” and generosity of Americans to others in need. She enjoys visiting shut-ins and helping the faithful spiritually. They are “Christ to one another,” Sister Jackie said.

At first, Sister Jackie was stationed at a convent in Norwich, New York for ten years. Then, she spent five years in Watertown, where her sisters' house opened in 2009. She worked as a director of Religious Education and counselor in both places. Now, Sister Jackie serves Holy Cross Parish in Plattsburgh, where she helps catechize children and families. Sister Jackie enjoys spending time with God in prayer, being with the sisters in her community, listening to people of all ages, gardening, cooking, decorating, being in nature and calligraphy.

Sister Jackie and the sisters in her community work as a team “to be Jesus' hands and feet.”

It is a “beautiful life,” she said, to “come to know God, self and others.”

She likes to remind people, “God loves you” and to experience the love of God.

“God is our father, our dad, we are his children,” she said. “If I have God in me, I will want for nothing.”

Sister Jackie's thirst and desire is to grow interiorly. Her community's vision is “To make the good God known and loved,” and their motto is “Living the Paschal Mystery joyfully.”

CALLED ACCORDING TO HIS PURPOSE

'Serving the Lord is the biggest joy'

By Mary Beth Bracy
Contributing Writer

PLATTSBURGH – “We can give back to him by remembering it is the little things we do in life that may have some of the largest impacts on those around us. The little things that, even unknown to us, the Lord has placed with us during those quiet times we spend with Him, letting go of the hustle and bustle of our lives,” shared Deacon Brian Neureuther of Holy Cross Parishes in Plattsburgh.

A time that his family does this is when they attend Camp Cherokee, a weeklong homeschool camp, every August on the shores of Upper Saranac Lake.

“At camp, there was a group of men – husbands and fathers – who were not afraid to show their faith. They would carry the bible with them at times, open up and express their thoughts and feelings during chapel time, invite me to participate with them, and show their love for Christ in how they behaved and interacted with one another,” Deacon Neureuther added. “I was enthralled. I had never really seen a group of men in this way before. I saw within them a profound desire to know and love Jesus, to understand the bible, and to use this knowledge and this relationship to improve their lives and the lives of their families. Men who were not ordained, men who were not priests or religious, men just a normal as, well, myself.”

Deacon Neureuther noted that the faith and actions of the men prompted him to share his faith, as well.

“They convinced me, toward the end of the week during our first year at camp, to pick a passage from scripture and talk to those attending chapel about what the scripture meant and how it spoke to me,” he said. “I didn't really want to do this, but since these men had been doing it all week, I felt the need to take part. The support and praise given to me after this experience was stunning – not because what I said was profound, but simply because I participated in sharing my faith.”

This was somewhat of a turning point for Deacon Neureuther.

“As I look back, this simple experience was a cornerstone in my decision to learn more about Jesus, to learn more about the Catholic Church and its teachings, and, later on in life, to pursue the sacrament of Holy Orders through the diaconate,” he said. “It allowed me to hear, discern, and act on a call from Jesus that, perhaps, was always there but now had become clearer.”

“It is funny how this can work both ways,” Deacon Neureuther explained. Recently, a mother who also attended the camp with her family sent Deacon Neureuther a book that she wrote.

Brenda Caster was a Seventh Day Adventist and the wife of one of the men in the group from camp.

Caster wrote of the experience:

It was a small group of about 20 families, from several different denominations (one of the regular attendees was a Catholic family with three adorable children) who came together to discuss curriculum, hike, water ski, ride

horses, learn from the wilderness, make friends and reconnect and rejuvenate. Each family was in charge of providing one of the evening meals as part of their contributions to keep the costs down.

In 2006, the year before my decision to leave the Seventh Day Adventist church, I was getting ready to go into Saranac Lake to buy the fresh produce we would need for our meal. For some reason our 20-year-old Ford diesel van would not start, so the husband of the Catholic family offered to drive me. We had one of the most memorable conversations about family, God and religion I had ever had with anyone. I was shocked that we had so much in common since he belonged to what I considered to be a pagan religion. He was studying for the diaconate, which was also a surprise to me, thinking of only celibate priests.

Seven years later, Brenda called Deacon Neureuther on the phone, to share “the impact of this small discussion on her life,” he said. In 2015, Brenda was confirmed into the Catholic Church.”

“I am amazed about the huge impact a short, informal, from the heart discussion had on each one of us. Jesus was in that car working. He was in that car working on us both. In a car, with no distractions, where we were simply focused on each other, our relationship with God, and the desire to understand better what He willed of us,” Deacon Neureuther said.

When Deacon Neureuther told this story in a recent homily, “a member of the congregation, after Mass, men-

tioned that they had one foot in the door to Catholicism but now would like to step through with their second foot. We had a small conversation and worked on getting him set up with our RCIA program.”

“We may never know the outcome of these little efforts,” Deacon Neureuther said, quoting one of his favorite saints Therese of Lisieux, “Miss no single opportunity of making some small sacrifice, here by a smiling look, there by a kindly word; always doing the smallest right and doing it all for love.”

Although many things assisted his discernment to the diaconate, Deacon Neureuther said his wife was the biggest influence.

“(She was) always being there and listening to the struggles and joys that I faced through the process,” he said. “Her encouragement was powerful.”

Though his wife played a critical role, others helped, as well, Deacon Neureuther said.

“Having a good spiritual advisor was a must,” he said. “Finally, surrounding myself with people who shared the same desire to serve our Lord was helpful.”

Regarding his vocation, Deacon Neureuther conveyed: “Serving the Lord is the biggest joy. This is done, most effectively,


through the interactions I have with others. Just being there for someone who has questions about their faith, who may be going through challenging times and simply need someone to talk with, or who may wish to share a joyful experience is very gratifying.”

Deacon Neureuther talked about the importance of having simple conversations about our faith and sharing the Gospel person to person.

“The easiest way to do this is just to be there for someone and listen,” he said. “Often times, just listening to someone and providing support is all they need. I often, if almost always, have no answers when it comes to someone else's spiritual journey, but I am always willing to listen and maybe help provide some resources for them. Also, sharing the Gospel is most powerful in how you lead your life – living by example. People watching you share the Gospel message and trying to live the Gospel message can be the most powerful evangelical ‘tool’ that exists. It may be often that one is not aware of the impact of what you do, but that is fine. Leading a life in spreading the Gospel is not about getting credit or seeing the results of your ministry – our Lord will see it all.”

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Environmental Stewardship

A time of resurrection

In this Easter season, we bask in the glorious mystery of resurrection of our Lord Jesus. At same time, we in the northern hemisphere we can bask in the glory of "resurrection" in the rebirth of the earth all around us. Springtime urges us to come and see the signs of new life... life after the seeming death of winter.

The poem "Be With Me in My Unfolding" echoes this invitation.

"The Land is coming up green again, unfolding outside my well-drawn boundaries and urgent schedules... The willows are dripping honey color into the rivers... And mother birds are busy in manager nests. I am learning again that 'for everything there is a season and a time for everything under heaven.' O Lord, you have sketched the lines of spring. Be with me in my unfolding."

The disciples on the road to Emmaus, caught up in their sorrow, disappointment, confusion, failed to recognize the presence of the risen Lord in their midst. Perhaps we too are so caught up in our own struggles, fears, and defenses that we fail to recognize the presence of the Divine Presence around us and within us.

We have many teachers who have much to teach us about being attentive to the mysteries hidden in nature. The poet, Mary Oliver, even as a young child was always awed by nature. In her writings she shares her experiences of the beauty found in nature. She invites us to do three things: namely, be aware, pay attention and share it with someone. Another familiar teacher is St. Francis of Assisi who often paid attention to God's presence revealed to him in creation inspiring him to pray with it. We observe how Jesus, too, was very attentive to the beauties of the earth, i.e. lilies of the field, grain of wheat, the vine and branches and He found lessons in them about life.

Don't miss the opportunity each day—even for a few minutes—to bask in the beauties of the earth with not only your eyes but with your hearing, touch, smell. Give praise to God and ask for the wisdom to act upon its lessons.

Bishop's Public Schedule

April 21 – 9:30 a.m. – Diocesan Department Head Meeting at Wadhams Hall in Ogdensburg

April 22 – 7 p.m. – Confirmation at St. Mary's Church in Canton with the Parish of the Visitation in Norfolk, St. Andrew's Church in Norwood and St. Patrick's Church in Brasher Falls

April 23 – 7 p.m. – Confirmation at St. Augustine's Church in Peru

April 24 – 4 p.m. – Mass at St. Mary's Cathedral

April 25 – 8 a.m. – Mass at St. Mary's Cathedral

April 26 – Noon – Mass at St. Mary's Cathedral

April 27 – 10:30 a.m. – Meeting of the Diocesan Prison Chaplains at Bishop's Residence

April 28 – 9 a.m. – St. Joseph's Home Board of Managers Meeting at St. Mary's Cathedral (Brzana Hall)

7 p.m. – Confirmation at The Catholic Community of St. Augustine in North Bangor and St. Mary's Church in Brushton

Rest in Peace

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

April 21 – Msgr. Michael E. Fogarty, 1936

April 22 – Rev. Daniel M. Sullivan, 1933

April 23 – Rev. L. Victor Petit, O.M.I., 1898; Most Rev. Henry Gabriels, 1921

April 24 – V. Rev. Alfred L. Pelletier, O.M.I., 1978; Rev. Thomas Egan, S.J., 1994

April 26 – Rev. Charles M. Mestre, O.M.I., 1870; Msgr. David Stinebrickner, 1998

April 27 – Rev. John J. Fedigan, O.S.A., 1908; Rev. Michael F. Ambrose, 1934

Protecting God's Children

The Diocese of Ogdensburg uses the training, Protecting God's Children for Adults. There are no live trainings scheduled. If you need to complete VIRTUS training, contact Jean Grizzuto, jgrizzuto@rcdony.org or 315-393-2920 x 1413.

CALLED ACCORDING TO HIS PURPOSE

Sister, seminarian: Pray for vocations, to discern

By Jessica Hargrave
Contributing Writer

On April 25, the Church celebrates vocations to ordained ministries and religious life in all forms, as she marks the 58th anniversary of the World Day of Prayer for Vocations.

Sister Mary Gregory Munger, SSJ is vocations director for the Sisters of St. Joseph in Watertown. She visits Catholic schools, religious education programs, and college campuses within and outside the Diocese of Ogdensburg to begin planting the seed of vocations.

"He has something important for each of us," Sister Mary Gregory said. "We have to build a relationship with Jesus in order for us to hear what He speaks to us in our hearts."

Using music and stories, Sister Mary Gregory delivers three main points to students: First,

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, Ph.D., LMHC, 5050 Route 374, Merrill, NY 12955; terrianneyanulavich@yahoo.com
Phone: 518-651-2267 days; 518-569-0612 evenings; or Father Christopher Carrara, the Episcopal Vicar for Clergy; ccarrara@rcdony.org Phone: 315-393-2920 ext. 1340. If you have a complaint of suspected sexual abuse or related misconduct by the bishops, contact the **Catholic Bishop Abuse Reporting Service** at 800-276-1562 or www.ReportBishopAbuse.org.

God loves you. Second, find the prayer room in your heart to quietly talk to God. Lastly, say three Hail Marys to our Blessed Mother for your vocation, as Mary always takes care of us. At the end of her presentation, she gives students a handout as a keepsake to remind them they are loved by God and he has something special for them.

Sister Mary Gregory leaves her visits with hope she nourished any seeds planted in students' hearts.

"I tell them, all of you have a vocation. Some to priesthood, deaconate, religious sister, or married life," she said.

Sister Mary Gregory adds that it's important for the faithful to pray for their own unique vocation and talents, but also for their families' vocations and religious vocations who may have had an influence on their lives.

Carter Pierce is in his first year of major seminary at Mount St. Mary's in Emmitsburg, Maryland. The Heuvelton native believes the beginning of the journey to discovering your vocation is by asking yourself and God, "How can I be happy?" and "What are my talents, desires, strengths and weaknesses?" Listen quietly and openly for God's response, Pierce advised, as it might surprise you.

Vocations are the future of the Church. How would there ever be priests, brothers, and sisters without one hearing their call from God? So, what can you do in your day to day in hopes of more vocations in your parish? Pierce says "pray."

"Prayer is powerful," he said. "Pray that young people will have the courage and strength to faithfully pursue a vocation—for the sake of their happiness, of their salvation, and of the whole Church. Pray for the young people you know—by name. And pray in adoration before the Blessed Sacrament. There is no better prayer for vocations than this."

Pierce adds that it's also important to encourage people into a vocation. He urges that if you see priestly qualities in a young man or the hint of a vocation to religious life in a young woman, and do not be afraid to tell them what you see. If you see a holy relationship growing between a dating couple, encourage them. Or if it's the opposite, encourage them to do better! And lastly, model vocations for others by living your vocation well and with joy.

If you are feeling the call to priesthood or religious life, Pierce says celebrate!

"Being a priest is a beautiful, heroic way of life," he said. "Share the good news. Make sure to tell your pastor and other priests you know. They will be able to help you continue discerning and prepare yourself for the priesthood."



CALLED ACCORDING TO HIS PURPOSE

Deacon to serve as pastoral life coordinator

By Deacon Kevin Mastellon
Contributing Writer

CLAYTON – “I don’t look at this as a new career as much as a new opportunity. Most people 63 years old are looking down the road to retirement. I’m looking down the road to help the church grow, to bring it back if necessary. I want to reach out to people who have felt alienated for some reason and bring them back.”

Deacon Neil Fuller is preparing to become Pastoral Life Coordinator (PLC) of the newly linked parishes of St. Mary’s of Clayton and the Roman Catholic Community of Alexandria with worship sites at St. Cyril Church in Alexandria Bay and St. Francis Xavier Church, Redwood. The appointment is effective July 1.

Fuller will become the second PLC in the diocese. He joins fellow deacon, Brian Dwyer of Chateaugay who oversees the churches of the Catholic Community of Burke and Chateaugay in northern Franklin County.

“I think it is a solid model,” Dwyer said of the position of pastoral life coordinator. “You need the right people in place to make it work; I’m not saying it will work everywhere, there are challenges, but it can work.”

A pastoral life coordinator, sometimes called parish life coordinator, is defined in Canon Law as “another example of lay ecclesial ministry, although it differs in kind from other roles because it exists simply because of the shortage of priests.”

A Catholic conference of bishops document also speaks to the role of the PLC: “Parishes should nor-

mally be led by ordained priests. However, in some places and cases, where there are not enough ordained priests, Parish Life Coordinators are appointed as long as the current shortage of priests exists.”

So, the job is technically temporary. A PLC is no longer needed when there are a sufficient number of priests available for appointment as pastors in parishes. Neither Dwyer nor Fuller thinks that will happen in the foreseeable future.

Deacon Dwyer counts on Father Thomas E. Kornmeyer as the Canonical Priest for the parish with worship sites in Chateaugay, Burke, Fort Covington and Constable. Father John J. Looby, a retired priest of the diocese, also assists with the Mass schedule and the institution of sacraments.

Part of the transition for Dwyer was moving his family into the parish rectory.

“That was a big change for the community,” Deacon Dwyer said.

Another huge impact on the community was the necessity to close a number of churches.

“When I started in May 2019, there were four parishes and six worship sites,” Deacon Dwyer said. “By the end of December that year, we had closed one parish and two more worship sites, and I had a vote in closing Holy Family School in Malone, which ironically my kids were going to. It was not easy but had to be done.”

Deacon Fuller comes into his job in the parishes of northern Jefferson County with better prospects.

“I’m not going to have to do what Brian faced,” he

said. “The church in LaFargeville (St. John’s) will already be closed. I don’t have to close any schools. The situation is different. I know he (Deacon Dwyer) is very, very busy.”

Deacon Fuller expects his biggest challenge will be meeting the people of the Alexandria Bay and Redwood churches and becoming familiar with their unique practices.

“I expect to be at one Mass in each location every weekend,” Deacon Fuller said.

The two retiring priests will remain in residence at their respective homes in Clayton and Alexandria Bay. Father LaBaff will become the Sacramental Minister (Canonical priest) for the newly linked parishes of Clayton and the Community of Alexandria. Father LaBaff will remain as Dean (Vicar Forane) of the Jefferson and Lewis Deanery, and Father Comstock will live in the rectory in Alexandria Bay.

I expect both of them will respond if someone needs to speak with a priest,” Fuller said.

Educational preparation

Both Deacon Fuller and Deacon Dwyer are ordained. They have successfully completed the four-year deacon formation program prior to ordination. The diocese requires a master’s degree in Church Management or its equivalent for the position of PLC. Fuller needed to complete his undergraduate degree. He received financial assistance for that from the Sisters of St. Joseph Foundation.

The two deacons are completing their master’s degree studies. Deacon Fuller is technically the Interim Pastoral Life Coordinator until he completes

Father Comstock, Father LaBaff to retire

CLAYTON – Parishioners in three parishes in the Thousand Islands region learned recently of significant changes in their leadership and organization.

Father Arthur J. LaBaff, VF, and Father Douglas G. Comstock have both announced they will retire as pastors. Father LaBaff is the pastor of St. Mary’s of Clayton and St. John’s Church, LaFargeville. Father Comstock is the pastor of the Roman Catholic Community of Alexandria with worship sites at St. Cyril Church in Alexandria Bay and St. Francis Xavier Church, Redwood.

The priests will remain in residence at their respective homes in Clayton and Alexandria Bay. Father LaBaff will become the Sacramental Minister for the newly linked parishes of Clayton and the Community of Alexandria. Father LaBaff will remain as dean (Vicar Forane) of the Jefferson and Lewis Deanery.

Deacon Neil Fuller has been named Parish Life Coordinator for the newly linked parishes.

As a result of the new configuration, St. John’s in LaFargeville will become an oratory.

The reorganization is consistent with the Living Stones plan for the parishes. All the changes are to be effective July 1, 2021.

Father Comstock, 79, was ordained a priest in Louvain, Belgium on June 24, 1967. In addition to his current assignment, he has served in Ogdensburg, Brownville, Dexter, Saranac Lake, Sackets Harbor, and Henderson. He also served as secretary to Bishop Stanislaus Brzana, and as assistant chancellor of the diocese, and he was founding chairperson of the Department of Worship, a member of the Council of Priests, the College of Consultors, the Priests’ Personnel Board and the board of Catholic Charities. He was a member of the board of trustees of Mater Dei College, Ogdensburg for seven years, serving as president for two years.

Father LaBaff, 81, was ordained May 28, 1966. In addition to his current role, he has served in Plattsburgh, Malone, Ogdensburg, Morristown, Lisbon, Chateaugay, and Watertown.

Father LaBaff also served the diocese as youth director from 1971 to 1977, overseeing the department as Guggenheim summer camp program began in 1972. Also in 1972, the priest was named assistant chancellor and director of the Bishop’s Fund until 1977 when he was named chairman of the Bishop’s Fund Committee. He has also served as, a Diocesan Consultor, member of the Council of Priests and of the Priests’ Personnel Committee.

the course work and his thesis is accepted.

Deacon Dwyer, 46 years of age, and his wife, Monique, have five children aged 5 to 16. Deacon Fuller is 63. He has one son and two stepsons, all grown and living elsewhere. Deacon Fuller is married to Dee Streets Brabant Fuller. The couple has three grandchildren.

Goals

Deacon Fuller will retire from his job as Elderly Nutrition Program Manager for the Jefferson County Office for the Aging. He is also pastoral associate at St. Mary’s and St. John’s. He leaves those positions to become the new PLC.

“I hope to do a lot of good in the next ten years,” Fuller said.

CALLED ACCORDING TO HIS PURPOSE

'God's call is indeed significant'

By Jessica Hargrave
Contributing Writer

For seminarian Venes Laine, his Catholic faith was instilled in him from the start.

Laine speaks of his mother fondly, calling her the pillar of his faith. While growing up in Haiti, she encouraged him to attend Mass every day. His father also served as a sacristan.

Laine says he feels fortunate for his happy upbringing and his parents' willingness to share their strong faith. That faith was built upon while he attended primary school run by Brothers of St. Gabriel. After finishing high school, he joined the religious community, Missionaries of the Poor. While serving as a religious brother for 14 years, the call to the vocation of priesthood was still there.

"The greatest lesson is that God's call is indeed significant into someone's life," Laine said. "I realize that when God calls you there is a sense of self-giving. You are seeking to please God in helping others. I have learned that I have been called to serve not to be served."

Laine said he believes his opportunity to be a semi-



Venes Laine

narian for the Diocese of Ogdensburg was the work of God.

"That was the plan of God for me to be here," he said. "I remember when I was transferring from religious life to diocesan life. I asked God to lead me where he wants me to be. Therefore, he leads me to this beautiful diocese."

Laine believes his time as a religious brother prepared and made him comfortable becoming a seminarian. Laine says his studies in human formation, spiritual formation, intellectual formation, and pastoral formation at Pontifical College Josephinum in Ohio are developing his path to the priesthood and to carry out the mission of Christ within the diocese.

He is currently working hard towards earning his

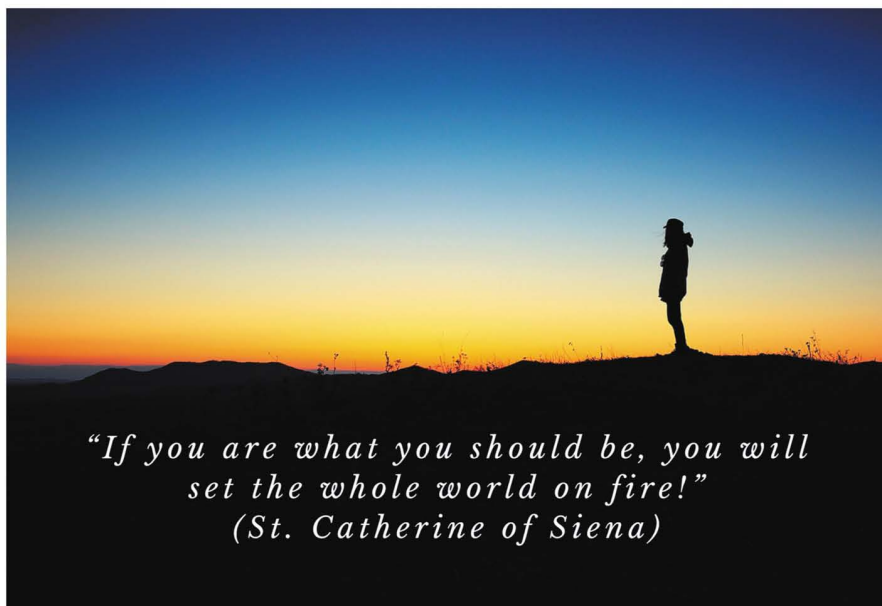
bachelor's degree in philosophy, which he is on track to finish in two years. He'll then return to his home parish, St. Alexander's Church in Morrisonville. Despite many school years still ahead, Laine says he looks forward to becoming a good shepherd to parishioners.

One definition of "con-

crate" is "to set apart for a higher end." It is consecrated life that binds someone with the love of Christ. This life is about embracing a life of holiness and sacrifice. Laine's advice to men and women who are unsure of their vocation, whether it's religious life, ordained life, single life, or married life, is to listen

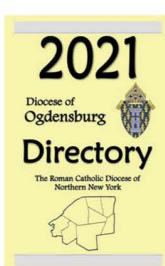
carefully, God has a plan! If your path to religious life is your path, he says trust the call and give it a try.

"There is what you call a higher calling which brings you closer to God, like the call to the priesthood and the call to the religious life," he said. "You are the chosen ones; I advise you keep on moving."



"If you are what you should be, you will set the whole world on fire!"
(St. Catherine of Siena)

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Sister Theresa Martel died March 31

Sister Sister Theresa Martel (Marie-de-Saint-Michel), a Sister of Charity of St. Louis, died on March 31, 2021 at the Maison Louise-Elisabeth in Levis, Quebec, on March 31, 2021. She was 94 years old and had spent 74 years in religious life.

Due to the ongoing pandemic, there will be no public services.

Sister Theresa spent the majority of her time in ministry serving in the Diocese of Ogdensburg. From 1946-48, she served as a teacher in Black Lake; from 1948-52 in Kee-seville; and from 1952-58 in Plattsburgh.

For 30 years, from 1963 to 1993, she was the director of the Our Lady of Victory Secretarial School in Plattsburgh.

She also served as superior for her community (1978-84) and as provincial superior (1988-94).

After the closure of the secretarial school, Sister Theresa remained in Plattsburgh until 1999, serving as a teacher and mistress of boarders.

She then moved to Quebec, spending a year on sabbatical before resuming

pastoral work for St. John the Baptist Parish in René-Lévesque and St. Thomas d'Acquin Parish in Parc Bourbonnière.

She retired in 2009 and remained in Quebec. She participated in the community's prayer ministry from 2016-21.

The following is a commentary, "Christian Joy is Lifegiving," Sister Theresa wrote for the *North Country Catholic* in 1983:

When God revealed himself, he did this incredible thing: He filled the world with joy! So, the Gospel begins with an immense gladness, "I bring you glad tidings of great joy," announced the angel to the shepherds, and it ends with the joyful proclamation of his Resurrection.

Joy is a command from Christ: "If you loved me, you would have rejoiced..." (Jn 14,28). "I will see you again and your hearts will rejoice, and no one will take your joy from you... ask and you will receive, that your joy may be full." (Jn. 16,22-24). Indeed, Christ made us the depositaries of his joy. What have we done with his joy?

Truly, everything which

we have closed to happiness, we have closed to God. Our sadness measures exactly our self-centeredness and reveals our selfishness. We shut God out from all those areas in ourselves where we are resigned not to let joy, hope, confidence, and love enter. The place we give to joy, however, is the place we give to God. We believe no more in him than in joy.

The basis of Christian joy is always hope. Our joy in the Lord must be born from that reassurance which is ours because of our hope in him. Pain is the seed of growth enabling us to attain fulfillment through our Father's love. Loving even in the midst of our tears and possessing that fullness of joy to which we are called are the characteristic signs of the true Christian. Even in our suffering, there is always hope, an unshakable hope, born of our conviction, faith and trust in his love. Our joy can be diminished only when we let ourselves be numbered with those of little faith. We have no real cause ever to do that.

Christian joy is never superficial; it lies deep within

us and is not easily destroyed. Such joy, which is the fruit of a strong love for Jesus and the Father, enables one to see beneath the surface of events and things and to find their true meaning and place in the plan of God. This joy is the Spirit dwelling in us, the fulfillment of God's promise.

It takes great faith to persevere in our search for joy. It is easy to lose hope in the midst of all our struggles as we strive to remain faithful to Jesus and find in him true peace and love. When the struggle is excessively difficult, we are tempted to stop trusting in the Lord and to seek elsewhere for that inner peace and joy we so desperately desire. Faced with this temptation, we must pray more earnestly for the grace to believe that our sorrow will indeed someday be turned into joy.

Our joy in the Lord will always be reflection of the intensity of our faith and commitment to love. The more deeply and fully dedicated to loving as Jesus did, the greater will be our joy. Our message to our

world then is that this complete and perfect joy is possible. Moreover, we have an obligation to bring joy into the world. This is an integral part of living and loving our neighbor. Glum faces and despairing attitudes do not reflect God's love and caring concern but rather, block his good news of hope. Our neighbor has a right to the message that our hope and joy can (overcome) overwhelming economic, social, and international problems – even now, joy lives for all of us in the Father's love.

From my childhood and adolescence experiences, I recall vividly the persons who have touched and enriched my life were those who radiated joy. Perhaps the greatest legacy of this generation will be our gift of joy. It is sorely needed. In the early Church, non-Christians remarked: "Look how the followers of Christ love one another." How glorious it would be if in these often sad and troubled times our contemporaries could marvel: "Look how those Christians rejoice" – and in our joy find their hope.



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CALLED ACCORDING TO HIS PURPOSE

A celebration of spousal love

By Stephen Tartaglia
Director of Family Life

There is a lot of similarity between the way that people celebrate Valentine's Day and the way they celebrate Easter. Both celebrations include flowers, a meal, music, candles, and candy. Lots of candy. It might be surprising to hear that there is also a similarity in what Catholics celebrate at both holidays. Catholics celebrate love and marriage on both Valentine's Day and Easter. The connection may not be easy to see. To understand the connection, we have to look closely at what authentic love is and what authentic marriage is.

We are sloppy in our use of the word love. 'Love' is misused when it expresses preference for one thing over another.

For example, people say they love vanilla ice cream but only like chocolate. I think this misuse comes from the bad habit we have in saying 'I feel' when we mean 'I think.' Feelings are certainly a part of loving. We feel affection toward the ones we love. We feel angry when they disappoint us. In fact, apathy, lack of feeling because we don't care, is a good indication that love is not there.

People tend to think of love as a 'funny inside feeling' they experience when they are with someone they are attracted to. A couple in a romantic relationship will eventually grow used to each other and discover things they dislike. If their love is based on feelings only, the romance fizzles and the relationship is likely

to end. On the other hand, when we view love through the lens of reason rather than emphasizing feelings, we see love as a choice for the good of someone else, whether or not the choice feels good to us or benefits us. Relationships based on this kind of self-sacrificial love endure.

We genuinely love our siblings, parents, friends, romantic partners, children and spouses. Relationships between parents and their children continue even when the children are misbehaving. Friendships endure even when disagreements arise. But spousal love in marriage is significantly different than other kinds of relationships, and the gulf between what society considers marriage to be and what the Church teaches that marriage actually is could not be wider.

Society views marriage as a legal contract between any two people able to enter into this kind of contract. The contract is 'at will,' meaning it can end for any reason if either party wants it to end. The purpose of the contract is the pleasure of the parties. It doesn't signify anything else.

The Catholic view of marriage is so much more meaningful because it represents the relationship between God and the Church. The entire Bible is a love story between God and humans which says God loves us so much He wants to become one with us; to have a spousal relationship with us.

In the Incarnation Jesus concretely unites humanity with divinity in His

own person. Jesus is called Emmanuel, which means God with us. Christmas is a celebration of "two becoming one" in the person of Jesus. While Christmas celebrates what Jesus is, Easter celebrates what He does. Easter deepens the revelation of God's love for us through a celebration of Jesus' actions of self-giving.

When we consider the crucifixion of Jesus, we see four qualities. First, Jesus offered his life freely. It was not taken from him. Second, Jesus' gift of self was total. He held nothing back, down to the last drop of blood. Third, Jesus was the spotless Lamb of God, without sin or blemish, completely faithful to God. Finally, this self-giving act of Jesus was fruitful, generating new life for all believers.

In *Humanae Vitae*, Pope Paul VI says that married love is only authentic when it is marked by the same four qualities: free, total, faithful and fruitful self-giving. When a couple marries, they must give their consent freely with no external coercion. They consent to give themselves completely to each other, holding nothing back. The union is permanent, until death. The union is exclusive, which means they consent to be faithful to each other. The union is open to children, meaning that they will not block the conception of a child. Their consent must be expressed publicly before a deacon or priest and at least two witnesses. Additionally, they need to confirm their words of consent by their actions, which means they must

consummate the marriage after the ceremony.

We see the same pattern with Jesus. He instituted the Eucharist with his witnesses, the Apostles, saying "This is my body, given for you" and he confirms those words by his act of dying on the cross. As he died he said, "it is finished," although I prefer the language used in older Bibles, "It is consummated."

Jesus instituted the Eucharist not just as a one-time thing. The Eucharist is meant to renew and strengthen our life in Christ. When we do this in memory of Jesus, we proclaim His death and resurrection until He comes again. This is called anamnesis, a type of remembering that brings the person back into the original event again. When a married couple engages in the marital embrace, their act of union with each other is a renewal of their marriage vows.

Additionally, Catholics refer to marriage as the Sacrament of Matrimony. It's not just a natural arrangement between two people. It is a relationship built upon Christ which conveys grace. It enables the couple to experience Christ in a concrete way and empowers them to participate in a special, vocational way in His mission of evangelizing the entire world.

The Easter Vigil Mass is one of the most beautiful celebrations of the Liturgical year. When the lights are turned on and the candles lit all at once, the idea of light penetrating the darkness in the world becomes very clear. The Sacrament of Matrimony, lived faithfully, does the same.



How to pray for abused children on Blue Sunday

1. Pray they will be rescued.
2. Pray they are placed with caring people.
3. Pray their minds and bodies can heal.
4. Pray they find hope.
5. Pray for those who rescue them.

Our pledge to protect vulnerable adults

Editors Note: April is "Absue Prevention Month." This is the second article in a series this month explaining how you can help prevent abuse from happening. This content is provided by Virtus.

It is our responsibility as caring adults to protect all of the vulnerable from abuse and other harm, which includes protecting children and vulnerable adults. The subject is complex, but, much of what we know about the abuse of children can also apply to the abuse of vulnerable adults. This also helps us know how to prevent it and respond appropriately if it occurs.

Who is considered vulnerable?

Pope Francis recently defined the phrase of "vulnerable adults" as those who are "in an infirm state, of physical or mental deficiency, or deprivation of personal freedom," the condition of which, whether consistently or occasionally, "limits their ability to understand or to want or otherwise resist" offenses against them. The Charter for the Protection of Children and Young People (Charter) details the commitment of the Catholic Church in the United States to safeguard minors from sexual abuse, and also has given a brief definition of a vulnerable adult: as persons who "habitually lack the use of reason," although this definition is limited and does not fully encompass the complex vulnerabilities experienced by adults.

Many dioceses have gone beyond that definition in implementing safe environment policies. Whether you are an employee or a volunteer in a ministry not involving vulnerable adults, there may still be a policy that requires your attention and action involving protecting vulnerable adults, just as it does with children. Some dioceses utilize the definition of a vulnerable adult provided in the jurisdiction's civil law, while others formulate broad and inclusive interpretations of the term and provisions for their policies.

While some elderly people may be considered vulnerable adults,



the reality is much broader and more inclusive. Consider, for example, Peter, age 34, who obtained an advanced college degree and works full-time. Born with cerebral palsy, Peter struggles with his mobility, and could not defend or protect himself against many forms of physical harm. Although Peter is young and easily cares for his own financial, daily living and other needs, he does have a physical vulnerability that warrants additional protections.

Risk of abuse

A staggering number of adult U.S. residents experience a disability or age-related concern that can create the potential for abuse. One in four Americans (61 million) experience a disability affecting one or more major life activities. As of 2019, more than 54 million U.S. residents were aged 65 or older. The risk of abuse rises among vulnerable adults, as compared to the general population. Elderly individuals living in care facilities are at an increased risk of sexual abuse, although, similar to child sexual abuse, victimization increases significantly among persons with disabilities, particularly developmental challenges and intellectual impairments.

The elevated risk of abuse among the vulnerable adult population likely stems from dependence on others for personal care, a potential inability to communicate with others and the imbalance of power existing between the caregiver and their client. Offenders who mistreat adults whether through sexual or physical abuse, or financial exploitation-engage in grooming behavior

designed to develop the trust and access necessary for the opportunity to abuse. As with children, sexual victimization remains significantly underreported in the elderly and disabled populations. Sexual abuse of vulnerable adults represents only about 1% of maltreatment reported and substantiated in the United States.

Abuse of the vulnerable encompasses a complex and multidimensional concern. The vulnerabilities experienced and the variety of abuse-complicate the recognition and prevention of misconduct. A trusting relationship between the perpetrator and the victim presents an opportunistic factor contributing to abuse. In fact, the victim is known to the abuser in some type of pre-existing non-romantic relationship in 87% of incidents involving individuals with learning disabilities. A recent study found that 99% of elderly Americans are at risk of financial abuse and scams.

Acts of abuse

The potential forms of abuse experienced by adults, in many respects, mirrors that suffered by children. Synthesized to its most basic element, the opportunity to abuse generally emanates from what begins, for the victim-adult or child-as a trusting or dependent relationship.

Irrespective of a particular or specific vulnerability, children and adults alike are victims of abuse by way of emotional or psychological maltreatment, neglect and sexual abuse, and physical violence. Abuse may occur in a domestic setting, including in the adult's home, in an institutional setting, such as a care facility, in the community, or through technology.

Any form of hitting, pushing, shaking, choking, or burning, as well as physical restraint, constitutes physical abuse. Emotional or psychological abuse includes insults, threats, intimidation, and humiliation of any form, as well as isolation from family, friends, loved ones and activities. Neglect manifests in the failure to provide for basic needs, including nutrition, shelter, and medical

care. Abuse may also involve self-neglect, particularly where caregivers fail to encourage or support appropriate self-care.

Sexual abuse encompasses any unwanted or non-consensual touching, exploitation, and the myriad of electronic forms of abuse, such as sexting, the use, creation or sharing of sexually explicit and/or violent images, and any communication intended to solicit sexual activity.

Unlike children, adults may experience financial abuse by loved ones, trusted acquaintances, and caregivers. This may include some element of fear utilized to gain access to the adult's assets. Financial exploitation typically involves the development or manipulation of the adult's trust in order to obtain access to bank accounts, jewelry and other valuable assets. Financial exploitation can also involve the encouragement and/or direction to change documents, including wills, bank account ownership, or to transfer funds for "safekeeping." Schemes to defraud often target the elderly, relying on a position of trust, usually pretending to be a government or law-enforcement official to extract money.

Recognizing signs of abuse

Financial abuse directed toward vulnerable adults may manifest in sudden or unexplained changes in behavior, a recently introduced acquaintance who has acquired a trusting relationship with the vulnerable adult, isolation from family or friends, or an unexpected alteration to the adult's lifestyle or finances. Additional red flags include large and unexplained withdrawals from bank accounts, or a seeming inability to provide for basic financial obligations, particularly when the adult previously could meet those needs. Moreover, missing valuables, such as electronic devices and jewelry, should be a warning sign requiring further inquiry.

Physical signs of maltreatment may be obvious-such as bruises, cuts, bums and broken bones, but other signs of abuse can be more subtle. Although research

In-person requirement to receive abortion drug lifted

WASHINGTON (CNS) – The decision by the U.S. Food and Drug Administration's acting commissioner to suspend enforcement of the agency's in-person prescribing requirement for the abortion drug endangers women's health and possibly their lives, pro-life leaders said.

On April 12, Dr. Janet Woodcock said the FDA will "exercise enforcement discretion" regarding its own requirement that is part of the risk management program for mifepristone as long as President Joe Biden's declaration of a public health emergency for COVID-19 remains in place.

The brand name for mifepristone is Mifeprex. Also called RU-486, it is used to end pregnancies during the first 10 weeks.

Archbishop Joseph F. Naumann of Kansas City, Kansas, chairman of the U.S. bishops' Committee on Pro-Life Activities, said

April 16 it was difficult to see the FDA's decision "as anything other than callous capitulation to the requests of abortion activists without regard for the health and safety of the women involved."

"With this decision, not only are women being sold the lie that abortion will solve their problems, but also that chemical abortion is a safe and easy way to go about it," he said in a statement. "By pushing women away from medical oversight, abortion advocates are luring women into isolated, unsafe, and medically unwise decisions."

"The inalienable dignity of women and their unborn children deserves so much more," he added.

Woodcock said making women pick up the drug may increase their risk of contracting COVID-19, FDA said, so it will temporarily allow clinics to distribute the drug via telemedicine,

directly by mail or through a mail-order pharmacy.

FDA regulations also required patients to sign a form acknowledging risks associated with the drug before they could receive it in person.

"An in-person evaluation by a medical professional is necessary to accurately determine the age of the baby" because abortion pills are only approved for use in the first 70 days, Archbishop Naumann said.

This evaluation also is needed "to determine whether the pregnancy is ectopic," which the woman has no way of knowing on her own, he continued, and as well as "to test and treat for Rh-incompatibility between mother and baby."

"Without this information and proper treatment, a woman's health, future fertility and life are placed in serious jeopardy," he said.

Vulnerable adults

CONTINUED FROM PAGE 11

demonstrates that sexual abuse among vulnerable adults represents a less frequent form of maltreatment than physical or financial abuse, this still occurs. Warning signs of sexual exploitation include behavior changes such as withdrawal or confusion, fear of a certain individual, bruising in erogenous areas, incontinence, and unexplained genital or other sexually transmitted infections. Watch for the tell-tale signs of neglect of a vulnerable adult, including dehydration or malnutrition, missing or unused medications, and cleanliness concerns, whether personal hygiene or the

adult's living environment. **Taking action**

We all have an obligation to protect the vulnerable. Similar to how we protect children, if you see any sign of abuse in a vulnerable adult, you must communicate your concerns to the appropriate authorities.

Possible signs of abuse:

- Changes in behavior
- Changes to weight or overall health
- Bruising, abrasions, broken bones and other physical injuries
- Unexplained change in financial circumstances or assets
- Modifications in personal hygiene
- Recent anxiety, anger,

depression and confusion.

- Fear or avoidance of specific persons
- Isolation from family or loved ones

Absolute certainty that abuse has occurred is rare; if you observe any signs of maltreatment or have concerns about the welfare of a vulnerable adult, err on the side of caution and report the suspected abuse. Immediately contact your local Adult Protective Services Agency to report your suspicion of abuse, or reach out to a local law enforcement agency. As with any suspected abuse, waiting to be absolutely certain that maltreatment has occurred may place the vulnerable in further jeopardy.

CATHOLIC WORLD AT A GLANCE

Brooklyn priest named director of Pontifical Mission Societies

WASHINGTON (CNS) – Msgr. Kieran Harrington, vicar of communications for the Diocese of Brooklyn, New York, has been named national director of the Pontifical Mission Societies in the United States. The five-year appointment was announced April 14 by Cardinal Luis Antonio Tagle, prefect of the Vatican Congregation for the Evangelization of Peoples. Msgr. Harrington succeeds Oblate Father Andrew Small, who is completing his second five-year term as the national director of the four organizations that make up the Pontifical Mission Societies in the United States. "I am humbled by the trust placed in me to serve the church in this most important area of missionary evangelization," said Msgr. Harrington, who added that he looks forward to "working with the bishops and dioceses to support the pastoral work of the pontifical missions." Brooklyn Bishop Nicholas DiMarzio said in a statement the selection of Msgr. Harrington for this position "is the absolute right choice." He noted that there has "always been an extraordinary desire within him to bring the good news of Jesus Christ, and the Christian faith, to the people not only of his parish, but throughout the world."

French cardinal cleared of failing to report abuse

OXFORD, England (CNS) – A French cardinal has been definitively cleared of charges of failing to report sexual abuse by clergy and has been indemnified from further lawsuits. The Court of Cassation – one of four courts of last resort in France, with jurisdiction over all civil and criminal matters – ruled April 14. Eight victims of a former priest had appealed after Cardinal Philippe Barbarin was acquitted for failing to report the abuse. "A person having knowledge of hardships, mistreatments or sexual assaults inflicted on a minor aged 15, or on a person unable to protect himself by reason of age, illness, infirmity, physical or mental deficiency, or pregnancy commits a crime if they do not inform the judicial or administrative authorities," the Court of Cassation ruled. "In this case, the bishop was not bound to denounce the aggressions, because the victims, aged 34-36, were integrated into family, social and professional life, without illness or deficiency, and so were in a position to lodge their own complaint." It said France's statute of limitations involved "complex rules" and did not absolve citizens of the duty to report crimes against minors, even if dating back decades, but added that the duty only applied if victims were unable to report past offenses themselves.

Pandemic blamed for increased human trafficking

MIAMI (CNS) – The pandemic-related economic downturn, business closures, increase in global unemployment and reduced incomes have contributed to greater human trafficking of children, women, domestic workers and migrants without legal status. That is the assessment of a Miami law professor and newly appointed member of Pope Francis' Dicastery for Promoting Integral Human Development, created in 2016 through the merger of four pontifical councils. The dicastery is charged with developing and promoting the church's teaching in the fields of justice, peace, the safeguarding of creation, as well as issues that concern health and works of charity. It now includes several COVID-19-related working groups. "There is evidence of an increase in the commercial sexual exploitation of children, child work, girl-child marriages to alleviate families' hardship, domestic servitude and sexual exploitation of women and children living in internally displaced person (IDP) camps, including camps in Haiti," said professor Roza Pati, of St. Thomas University's College of Law.

NOW PLAYING
ROE V. WADE

NEW YORK (CNS) – Back when telegrams were the emails of their day, playwright Moss Hart observed, "If you've got a message, call Western Union."

Whether Hollywood mogul Samuel Goldwyn ever echoed that sentiment, the advice holds true for screenwriters today. Stories designed to win an argument rarely make for effective entertainment.

A case in point: the historical dramatization "Roe v. Wade" (Quiver). Good intentions can only partially sustain this re-creation of events surrounding the landmark 1973 Supreme Court case that legalized abortion across the United States. So even those movie fans most committed to the cause of life will be unable

to overlook its aesthetic shortcomings.

Primary among these are the film's overly rhetorical tone and the fact that its script, penned by co-directors Cathy Allyn and Nick Loeb in collaboration with Ken Kushner, comes stuffed full of citations whose appearance in the dialogue register as anything but natural.

While the picture reveals a few interesting historical sidelights, Allyn and Loeb fail to bring together the varied ingredients of their story. As a result, viewers may discern the unfulfilled potential of at least three films hovering under the surface.

The first would be a straightforward recounting of the legal proceeding, a

still-controversial chapter of history nominally pitting Norma McCorvey (Summer Joy Campbell), a fragile young woman in her early 20s shielded under the legal pseudonym Jane Roe, against Henry Wade (James DuMont), the district attorney of Dallas County, Texas. Numerous questions about the case linger.

Was McCorvey – who later went on to become a prominent figure in pro-life circles – manipulated by her lawyers? Were Supreme Court justices unduly swayed by familial pressure such as that which here is depicted as being brought against Chief Justice Warren E. Burger (Jon Voight)?

A second movie could be devoted to the conversion story of Dr. Bernard

Nathanson (Loeb), from whose perspective the narrative of "Roe v. Wade" is told. Nathanson became a leader in the political movement to make abortion legal. He also was an indefatigable and prolific abortionist.

The experience of witnessing his own work via ultrasound, however, led to a radical transition in Nathanson's thinking. He became a high-profile opponent of abortion.

Still a third picture could focus on the biography of Dr. Mildred Jefferson (Stacey Dash), a long-stand-

ing champion of the unborn. Among other achievements, Jefferson was the first Black woman to graduate from Harvard Medical School.

As it is, none of these elements jells with the others. Consequently, Allyn and Loeb's treatment emerges as more ambitious and earnest than successful.

The film contains mature themes, disturbing images, medical gore and a couple of mild oaths. The Catholic News Service classification is A-III – adults. The Motion Picture Association rating is PG-13.

AROUND THE DIOCESE

ESSEX

LATIN MASS

Port Henry – Extraordinary Form Latin Mass to be held each Sunday.
Time: 1 p.m.

Place: St. Patrick's Church
Features: The traditional Latin Mass celebrated according to the 1962 Missal of St. John the XXIII.

JEFFERSON-LEWIS

ST. JOSEPH AS OUR SPIRITUAL GUIDE

Watertown - Please join us for this special presentation by Sr. Bethany Fitzgerald, SSJ - Reflecting on St. Joseph as Our Spiritual Guide.

Date: April 28
Time: 6 p.m., Mass followed by presentation
Place: St. Anthony's Church
Features: This event is presented by the CLM Assoc. of Jefferson & Lewis Deaneries

Contact: Register online at rcdony.org/clm-event or contact Jeanie Grizzuto for more information - jgrizzuto@rcdony.org

DIOCESAN EVENTS

FORMATION FOR MINISTRY

Is God calling you to do more for the

church? The Formation for Ministry Program is a two-year program that prepares men and women to serve in their parish. Enrollment is open for the 2021-2023 cycle.

Schedule: Virtual informational session to be held on Zoom April 28 at 6:30 p.m.

Contact: Register at www.rcdony.org/infosos or contact Cathy Russell at crussell@rcdony.org

LET US DREAM

Virtual presentations to address and discuss our responsibilities to SEE + CHOOSE + ACT for a better future on God's Earth.

Date: May 25, 26 and 27
Time: 7 p.m. to 9
Place: Via Zoom

Features: This is a joint project of the Laudato Si Committees of the Roman Catholic Dioceses of Ogdensburg and Syracuse. More information to come.

DAY OF REFLECTION

Virtual presentation about putting forgiveness into practice.

Date: June 19
Time: 9:45 a.m. to Noon
Place: Zoom
Features: We all know from the

Scriptures that we are called to forgive others and ourselves as well. We also know the challenge this call can be in our daily encounters. This reflection day will consider the dynamics of forgiveness, some obstacles often experienced in becoming a forgiving person, and some aids from our Catholic tradition. It includes presentations, time for personal prayer and reflection with opportunities for sharing. The speaker will be Sister Bethany Fitzgerald, SSJ.

Contact: Cost is free. To register go to www.rcdony.org/reflection Zoom link will be emailed as date approaches.

CAMP GUGGENHEIM REGISTRATON NOW OPEN

We are excited and hopeful to be able to offer the opportunity for our youth to attend summer camp in 2021. Although it may look a bit different because of the anticipated COVID protocols, we feel that it will still be a wonderful experience for all.

Contact: Tom Semeraro, Director for the Office of Youth Ministry with questions or inquiries. 315-393-2920 ext. 1415
www.rcdony.org/youth/camp



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Make Checks Payable to: "St. Mary's"
Call 315-386-2543 for information.

Weekly Drawings will be broadcast starting April 20 on the parish Facebook page.

TICKETS AVAILABLE

at St. Mary's, Cantan and these local businesses:
The Cascade
The Celtic Knot
Cindy's Cake Shop
Coakley's Home and Hardware
Fountain of Health
Leberge & Curtis Rental
Little Italy
Mirror Mirror Hair Studio
North Country Savings Bank, Cantan
The Pear Tree
or by mailing this coupon with a check for \$50 payable to:
ST. MARY'S
68 Court St., Cantan, NY 13617



Name: _____
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SCRIPTURE REFLECTIONS

Celebrating Good Shepherd Sunday

Today is Good Shepherd Sunday during which we reflect on Jesus' favorite description of Himself. In the Gospel, he says "I am the Good Shepherd. A good shepherd lays down his life for the sheep." Now Jesus' listeners were largely made up of the poor and the powerless, who would immediately understand what he was saying. A shepherd had little standing. It was dirty, dangerous work. Shepherds were underpaid



Monsignor
Paul E.
Whitmore

and not appreciated. They were at the bottom of the social ladder. Yet, the sheep depended upon them for their very lives. A shepherd knew every one of his flock, and the sheep knew his voice instantly and responded to it.

In the first reading, Jesus says He is the "cornerstone rejected by the builders." If people only knew what power and possibility lay in His words! Although the Pharisees had only fear and contempt for

April 25

Fourth Sunday of Easter

READINGS

Acts:4:8-12

1st John:3:1-2

John 10:11-18

Him, Peter tells them that there is "no other name under heaven given to the human race by which they are to be saved."

Now look at our present leader, Pope Francis. How truly He is a good shepherd. Like Jesus, he seeks out the powerless and the poor. Some years ago, on Holy Thursday, he washed

the feet of a Muslim, prisoners and a woman. Surely, we can see what he is saying to our Church. Salvation is for all; forgiveness is for all. Like Jesus, he brings status and value to all, showing them their hidden value and what they can become in God's eyes.

The second reading is from St. John's beautiful first letter, in which he tells us that we are all children of God. "And what we shall later be has not yet been revealed." Because of the care and tender affection of the Good Shepherd, our possibilities are without limit. In our Easter joy, let's look

more at ourselves as God sees us. After all, He freely gave up His life for us. We must shepherd one another, especially the lost and the confused and the weak. In these days of the pandemic, we need to be concerned for others' safety in our own coping.

As we come closer and closer to Pentecost, it is important for us now to cultivate each one of the gifts of the Holy Spirit in our lives. Although we received them in our confirmation, they often lie dormant when we forget the power they give us to be good shepherds for so many in need.

CALLED TO SERVE

Sometimes liturgy is saved by the app

A couple of weeks ago, I wrote about planning. Planning for Mass was the broad theme. My argument was that all Masses deserve some pre-planning. I also said, and I quote, "I also get pumped when the unexpected demands unrehearsed thinking and all your plans go out the window."

The latter might have been too harsh. Maybe I should have said, "and if you have a good plan, you can roll with the unex-

pected." Here are some examples from Easter celebrations over the years that I've experienced. You may have others. I would love to hear them.

One year we all gathered in the vestibule of the church to begin the Easter Vigil blessing of the fire and preparation of the candle. Everyone was psyched. There was a noticeable tension among the clergy and servers. The lights for the church were switched off, sending the whole place

into darkness. The celebrant was about to start when we all realized there wasn't a flashlight to be had. He could not see any of the text. A quick thinking deacon, not me, pulled out his iPhone and used the flashlight app. Saved.

This year we had flashlights for the opening rites but failed to realize how dark the church would be without the candles held by the parishioners – a COVID variation, don't you know? The Easter Candle and a

slight glow from the thurible was about all we had to guide us down the center aisle. Fortunately, no one tripped at the sanctuary steps.

Quite a few years ago, the church I was in had just been renovated. Among the newly installed features were smoke alarms. We had one beautiful new fire going. So good in fact, the smoke set off the alarm, which is connected to the fire department across the street. Needless to say, that Easter Vigil got off to an interesting start.

The members of the choir need light to read the music. One year, a choir member up in the loft, forgot to turn his flashlight off. All during the Exsultet it looked like a bigger than life firefly was flitting about the ceiling. Someone observed it could have been an iridescent bat.

We have always used the small candles in a plastic holder for the congregation

candles. Invariably there is a small fire, or a yelp resulting from a burned finger. The virus took care of that problem this year.

One celebration I heard about did not start as planned. The clergy couldn't get the fire going. That would have been OK except the celebrant was getting advice from three or four people simultaneously, each with a different solution. That never works. A parishioner said later, "I think there were too many cooks in the kitchen."

This year we had a new one. During the reading from Genesis, a parishioner who was a bit tardy arriving, wandered into the sanctuary through a back door. Fortunately, we intercepted the fellow and redirected him before bedlam ensued. The celebrant had his back to the incident and missed all the commotion.

The moral of the story is you can't plan for everything, try as you might.



Deacon
Kevin Mastellon



DIocese of OGDENSBURG
VOCATIONS SOCIETY (D.O.V.S.)

**To encourage and promote
vocations to the priesthood,
permanent diaconate, and
consecrated religious life in
our diocese.**

"It was not you who chose me, but I
who chose you"

John 15:16



The Pontifical Mission Societies of the Diocese of Ogdensburg, Inc.

The Society for the Propagation of the Faith

Sr. Mary Ellen Brett, SSI, Director

622 Washington St., Ogdensburg, NY 13669

(315) 393-2920; fax 1-866-314-7296

mbrett@rcdony.org

Hope is alive

As we enter spring and the Easter season of 2021, much has changed in our lives over the past year or more. Here's a glimpse of some of what the North Country Mission of Hope has been doing over the past few months:

Relief efforts for Texas: To date, we have received over \$4,500 in funding to assist in recovery. Our donations will be handled by the Houston Dominicans, who live in the affected areas and will verify the needs. Hope is alive.

Venezuelan children suffer: We are also assisting an orphanage in Venezuela which is struggling due to the political turmoil and the lack of food or the astronomical costs for access to food. Along with the children at the orphanage, the sisters are attempting to feed street people, who are also very food deprived. We are wiring funds through a trusted contact of the Sisters of San Jose, and all funds have been received to date. We are working with the San Jose Sisters to facilitate the assistance to the children at their orphanages. Hope is alive.

Indeed, there is great need in so many places, and while the Mission cannot feed the entire world, we can offer hope to one heart at a time, where we can, when we can, because we can!!

Nicaragua: You might wonder what is the Mission of Hope up to these days in Nicaragua, since Nicaragua has been our primary mission site since 1998.

A. **Another 4,000 masks** were made by local Nicaraguan women as well as over **1,000 bottles of sanitizer made by hand.** This brings our ongoing mask totals to 40,000 thus far. These masks were distributed throughout our 13 poor communities known as barrios. Hope is alive.

B. Our Mission of Hope **clinic is operating**, and we've recently added a part time Psychologist to assist with the increasing mental health issues among those who suffer so much illness, isolation, political turmoil, food scarcity and more. So, at present within our own "small" Mission clinic, we offer **general medicine, dental, eye-care and psychological services.** And we continue to help fund a physical therapist to take care of the children at the disabled orphanage we sponsor. Hope is alive.

C. **Lab in a Box program**, which began as a partnership with the Dominican Friars at Providence College and now continues on its own within the Mission of Hope, is held weekly on our property in Nicaragua. Over 120 children and adults are taking classes on the weekends in a structure on our property, which was built with funds from the Greg Pinard Estate (a man who died a few years ago and wanted us to continue to "make a difference." Hope is alive.

OBITUARIES

Alexandria Bay – Gary V. Hoover; Funeral Services April 14, 2021 at Costello Funeral Home; burial in Oakwood Cemetery, Theresa.

Brasher Falls – James E. Crump, 87; Mass of Christian Burial April 13, 2021 at St. Patrick's Church; burial in parish cemetery.

Cadyville – Lucien Belair Jr., 79; Mass of Christian Burial April 16, 2021 at St. James Church.

Cape Vincent – Annalee T. (Smith) Hollenbeck, 88; Mass of Christian Burial April 17, 2021 at St. Vincent of Paul Church; burial in St. Vincent of Paul Cemetery.

Constableville – Donald F. Shambo, 90; Private Services to be held.

Copenhagen – Margaret Rose "Peg" (Edwards) Nevills, 70; Private services to be held.

Croghan – Beatrice M. (Feistamel) Stanford, 94; Mass of Christian Burial April 8, 2021 at St. Stephen's Church; burial in St. Stephen's Cemetery.

Dannemora – Eleanor B. "Ner" (Bissonnette) Mayette, 100; Mass of Christian Burial April 13, 2021 at St. Joseph's Church; burial in parish cemetery.

Glenfield – Dolores H. (Rhone) Bush, 90; Mass of Christian Burial April 17, 2021 at St. Mary's Church; burial in Brantingham Cemetery.

Malone – M. Lucille (Beverlin) Dumas, 94; Graveside services in May in Notre Dame Cemetery.

Malone – Garnar J. LaFave, 90; Mass of Christian Burial to be held at Notre Dame Church at a later date.

Massena – John N. Cameron, 84; Mass of Christian Burial April 6, 2021; burial in Calvary Cemetery.

Massena – Irene H. (Szaybel) Pratt, 94; Memorial Mass and burial to be held during the summer.

Mooers Forks – Sharon Anne LaValley, 50; Mass of Christian Burial April 12, 2021 at St. Ann's Church; burial in St. Joseph's Cemetery, Mooers.

Morrisonville – Gary L. Snow, 79; Mass of Christian Burial April 17, 2021 at St. Alexander's Church; burial in Magdala Solitude Cemetery.

Newcomb – Douglas Garrand, 94; Graveside Services April 13, 2021 in the Newcomb Town Cemetery.

Ogdensburg – Mary G. (Blair) Breen, 82; Memorial Mass to be held at a later date; burial in Notre Dame Cemetery.

Ogdensburg – Jean G. (Ladouceur) Hollis, 86; Mass of Christian Burial April 6, 2021 at Notre Dame Church; burial in Notre Dame Cemetery.

Ogdensburg – G. Edward Lashomb, 90; Mass of Christian Burial April 7, 2021 at St. Mary's Cathedral; burial in Foxwood Memorial Park.

Ogdensburg – Robert J. Ross, 90; Mass of Christian Burial April 6, 2021 at Notre Dame Church; burial in Notre Dame Cemetery.

Ogdensburg – Clarence "Roger" Shoen, 80; Funeral Services April 15, 2021 at Frary Funeral Home; burial in Notre Dame Cemetery.

Ogdensburg – Norman F. Williams, 76; Mass of Christian Burial April 15, 2021 at St. Mary's Cathedral; burial in St. Mary's Cemetery.

Peru – Arlene A. (Hendrie) Bouvia, 84; Funeral Services April 14, 2021 at the Hamilton Funeral Home.

Plattsburgh – Eileen M. (Winters) Bouyea, 93; Mass of Christian Burial April 15, 2021 at Our Lady of Victory Church; burial in St. Peter's Cemetery.

Plattsburgh – Winifred Rose (Trombly) Frennier, 85; Mass of Christian Burial April 19, 2021 at St. Peter's Church; burial in parish cemetery.

Plattsburgh – Reginald C. Wells, 90; Mass of Christian Burial April 17, 2021 at Our Lady of Victory Church; burial in St. Peter's Cemetery.

Port Henry – Wayne M. Simard, 77; Mass of Christian Burial to be held at St. Patrick's Church; burial in St. Peter and Paul Cemetery, Moriah.

Port Leyden – Ricky Joseph Levesque, 62; Mass of Christian Burial April 5, 2021 at St. Martin's Church; burial in Calvary Cemetery.

Saranac Lake – Rebecca Lynn LoPinto Moran, 41; Mass of Christian Burial April 13, 2021 at St. Bernard's Church.

Tupper Lake – Glenn R. Flagg, 82; Mass of Christian Burial April 7, 2021 at St. Alphonsus Holy Name Parish.

Waddington – June Henry McQueeney, 88; Mass of Christian Burial April 17, 2021 at St. Mary's Church; burial in St. Mary's Cemetery.

Watertown – David M. Busler, 74; Mass of Christian Burial April 16, 2021 at Our Lady of the Sacred Heart Church.

Watertown – Mary Elizabeth (Easton) Flynn, 92; Mass of Christian Burial April 8, 2021 at Our Lady of the Sacred Heart; burial in Glenwood Cemetery.

Watertown – Joanne M. (Grant) Urban, 84; Memorial Mass to be held this summer.

West Chazy – Edward W. Varno, 87; Mass of Christian Burial April 8, 2021 at St. Joseph's Church; burial in parish cemetery.

Westport – Marielle A. Grimard, 79; Mass of Christian Burial April 16, 2021 at St. Philip Neri Church.

Visit our website

www.northcountrycatholic.org

- Read local stories and commentaries
- Search archived papers
- View diocesan events and much more



Find us on Facebook!



Caritas winner Patsy Carpenter remembered

PORT HENRY – On March 28, 2021, Patricia “Patsy” Carpenter, 77, of Port Henry, was led up to the waiting arms of her Lord and Savior after fighting a continuous and courageous battle of health issues. She was the fourth child out of five and second daughter born to Harold and Theresa Capuano Carpenter.

She graduated from Port Henry High School. She loved to dance and won many dancing contests with her favorite partner, Joe Baker, which led them to dance on Dance Date on CBS Channel 3. She went on to graduate from Our Lady of Victory Academy in Plattsburgh.

Patsy wore many hats in her lifetime, working at Vanderhyder Hall in Troy, marrying the love of her life and having a son, and moving on to be director of the RSVP program for

the Diocese of Ogdensburg in this part of Essex County. She won the prestigious Caritas Award in 1988.

Patsy was the president and treasurer of the Town of Moriah Senior Citizens Club for many years. She was also a member of the Catholic Daughters of America and the Port Henry Fire Dept. Auxillary.

Patsy is survived by her loving son, Tim Sr. (Karen Cowin Clarke); adoring grandchildren, TC (Aleia Scoville) and Maranda; great-grandson, Kohlton, who will surely miss his GiGi. She is also survived by Amy Allen (Pete Calabrese) who was very dear to her; brother Joe Pat; sister, Diane (Willard) Baker; brother-in-law, Bill Gale; many nieces and nephews; one very special niece, Nicole (Dale) Curran, who Patsy was always there for; many cousins,

especially Judy Hundley and Ronnie Carpenter; several long-time friends, Ruth McDonough, Norma Manning, Isabelle Rotella, Reverend James Kane, Sally McCaughin, Archambeault, April and Charlie Holman, and of course the old gang at the Moriah Town Hall.

She was predeceased by

her parents; her former husband, Chuck McCaughin; brother, Skip Carpenter; and a sister, Terry Carpenter Gale.

Patsy was very involved with the Senior Citizens and tried to be their best advocate ever. She will truly be missed.

The family would like to thank the Elizabethtown

Hospital doctors, nurses and staff for the wonderful care they gave to Patsy; also the Moriah Ambulance Squad and Harland Funeral Home.

At her request there will be no services.

To leave condolences for the family please visit www.harlandfuneralhome.com.



“It is your face, O Lord, that I seek.”

**Constancy in prayer
is our service
in the Church...**

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- ◇ Know why families fall apart and what you can do to prevent this?
- ◇ Benefit from a network of support with other faithful families in this diocese?

If the answer to any of those questions is yes, contact:



Steve Tartaglia
Director of Family Life
Diocese of Ogdensburg
(315) 393-2920
startaglia@rcdony.org