



Sisters of Providence of St. Vincent de Paul



To mark the 18th anniversary of the Sisters of Providence's silent vigil held over noon hour on Fridays, Sisters and friends

created a display of 6000 paper dolls to represent the 6000 children who live in poverty in the greater Kingston area.

Acknowledgements for the many hands involved run down the side of the front panel depicted here.

PROVIDENCE PAGES

Mission Statement

We, the Sisters of Providence of St. Vincent de Paul, are an apostolic congregation of vowed women religious called to be channels of God's Providence in the world through compassionate service in response to the needs of the times. Sharing our individual giftedness, we carry out diverse ministries in a spirit of humility, simplicity and charity in collaboration with others to bring about the reign of God.

Our heritage is rooted in the creativity and spirituality of Vincent de Paul and Louise de Marillac, in the willingness of Emilie Gamelin to risk and trust in Providence, in the responsiveness of the Montreal Sisters of Providence to the call of Bishop E.J. Horan, as well as in the courage and pioneer spirit of Mother Mary Edward McKinley and the original members of the Kingston community.

Impelled by the compassionate love of Jesus and Mary, we seek to empower others, especially the poor and oppressed, to achieve a quality of life in keeping with their human dignity. We strive to be prophetic leaders in our church and in society through the promotion of structures and relationships of equality and mutuality and through attitudes and actions for justice and peace.

Strengthened by prayer, we are bonded in unity and love through our corporate mission.

Serving with compassion, trusting in Providence, we walk in hope.

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A regular publication of the Sisters of Providence of St. Vincent de Paul

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Women Do Peace

BY LOUISE SLOBODIAN

You know about best-laid plans? After 10 years of holding great conferences, the Congregation's Healing Violence Committee had sworn off them. But then, a great synergy happened. The committee held a meeting with the International Women's Day reps in Kingston, and invited PeaceQuest to join in, and lo and behold ... Women Do Peace emerged. And it was good.

Held on March 8, International Women's Day, the conference was active, participatory and engaging.

Renowned author Erna Paris was the keynote speaker and she brought both breadth and depth to her presentation. Moving between the tragedy of the Aboriginal women forgotten on the Highway of Tears in British Columbia to the Syrian women caught in a deadly conflict, she spoke of what gives women the "agency" – the ability to act – and what blocks this from developing. Key are empowerment, education, supportive families, economic opportunity and learning empathy.

In the question period following her talk, she was both open and unequivocal when she put human rights above other rights, without exception.

The day opened with a smudge from First Nations woman Sharon Beaudin, whose workshop on pre-natal care and peace in childbirth was inspirational. The inclusive opening ritual of the valiant woman brought our own valiant



A grouping of organizers take a bow!

women to mind. The music by Wendy Luella Perkins opened our voices and gentled our spirits.

Workshops included the spirituality of peace by Dolores Hall of the Providence Spirituality Centre; a cooperative game: Peace in our Time; Sudanese women speaking of war and peace in their country; Canadian women speaking of their charities in Africa where they felt compelled to act; and a storytelling and drama workshop by PeaceQuest.

Asked on the evaluations why they came, participants cited that simply the theme of peace and women doing peace were the big draw. They indicated a need to be involved and surrounded by kindred spirits. And so they were.



Keynote speaker Erna Paris. Her address is available at ernaparis.com

‘Energy poverty’ – when it costs too much to stay warm

BY BRIDGET DOHERTY

Imagine you have two children. You work full time at the store down the road. Your husband is a cook at the local restaurant. When the bill for heating and lighting your home arrives, you receive quite a shock. The utilities cost more than the rent. You have to make a tough decision. Do you heat the home or feed the family? Not heating the home may result in child services knocking on your door.

Or you’re a senior citizen who has lived in the same

house all your life. It’s a beautiful, but worn, brick home. Built at the turn of the century, there is not a stitch of insulation in the walls. You have always been a good saver and collect a pension. You’re on a fixed income and have learned to budget – but rising utility costs have meant that you’re dipping into your savings. Your income is relatively good but this cold winter

has resulted in utility bills that have made you decide to keep the home much cooler than you would like. You are worried that the added sweaters have not adequately kept you warm and think it may be the home that is making you sick.

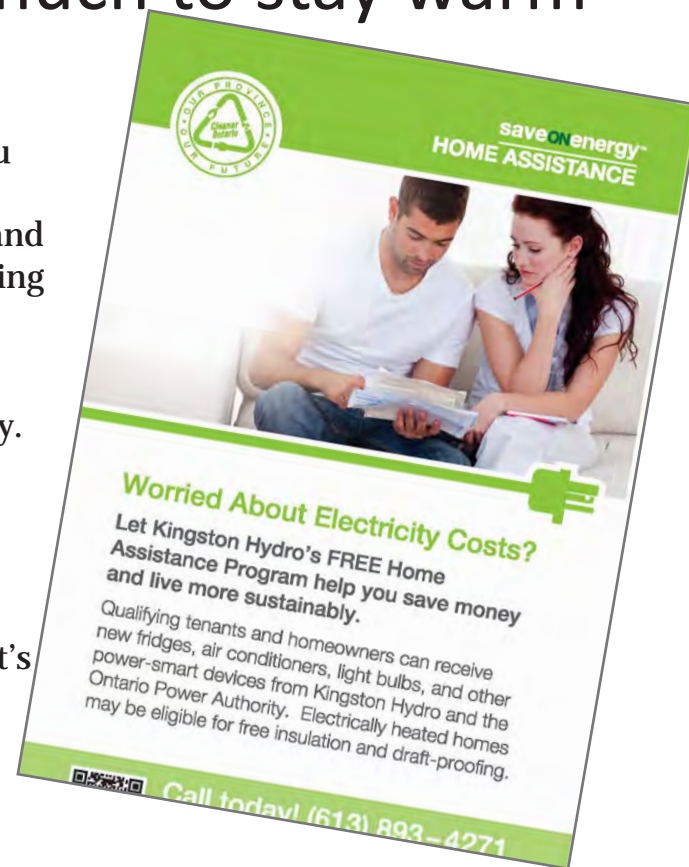
There are many citizens for whom these or similar scenarios are a reality. In Canada some 1 million people are affected by “energy poverty,” and the numbers are rising.

High energy costs and low income are a painful combination, and so are fixed incomes and poor quality housing.

According to the Ontario government’s Long-Term Energy Plan, revised in 2014, residential

electricity bills (including taxes and other charges) are projected to see a large and compounded rise.

Solutions required to address energy poverty include increased income for poor Canadians; and a permanent rate-affordability program which would ensure all Canadians have access to affordable energy and conservation programs that improve energy



efficiency in homes. Together these measures would eradicate energy poverty in Canada.

Bridget Doherty makes connections between energy, ecology and poverty in her work with the Justice Peace and Integrity of Creation office.

Precariat: A new word for an old and growing problem

BY JAMIE SWIFT

The *precariat*? What's that? The funny-sounding word has recently been creeping from university seminar rooms into public discussion. Precarious work + the proletariat = the "precariat."

It refers to the decline of reliable, decently-paid work and the rise of part-time, temporary jobs that pay minimum wages.

Just before Christmas, veteran journalist Michael Valpy described the brave new world of work as a "fearsome cave of economic insecurity and the place where dignity and a sense of meaningfulness and self-worth are left at the door."

Working at a full time, minimum wage job (if you can find one) in Ontario still leaves you well below the poverty line.

The JPIC Office is involved in several efforts to fix a world of work that is increasingly fractured, a community ever more sharply dividing between the rich and the rest.

We've campaigned to support a living wage for Kingston. In 2012, Sisters and vigil keepers stood outside a City Council meeting, holding signs supporting the living wage, calculated three years ago at over \$16 per hour. That's what we told City Council that Kingston needs if we want to buck the



low-wage trend. But Kingston civil servants and politicians disagreed.

Then there's the province-wide effort to raise the minimum wage to \$14 per hour. Last year we took a big block of ice to our MPP's office. We froze some

coins into the ice. Ontario had frozen the minimum wage freeze at \$10.25.

In late January Premier Wynne announced a tiny minimum wage increase to \$11, coupled with a commitment to raise the rate each year according to the cost of living.

This means that low-wage workers will be permanently frozen well below the poverty line.

Tara Kainer and I have also joined a new national campaign aimed at attacking poverty by bringing in a guaranteed annual income. We're now calling this idea, long supported by Kingston's former Senator Hugh Segal, the BIG – Basic Income Guarantee. The BIG campaign is focused on the federal government.

Given the lack of real progress, it's easy to be pessimistic. But there's room for hope. Low wages and increasing inequality in a split-level society are increasingly the focus of public discussion.

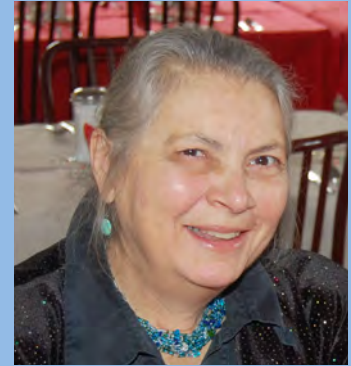
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But I'm Hungry

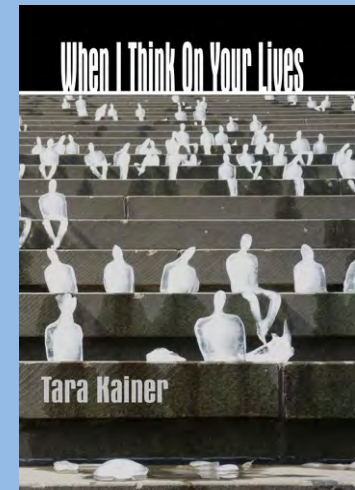
Poverty, Mahatma Gandhi said,
is the worst form of violence.
Not many get that. She didn't either
until tight in its grip her world shrunk
to this tiny, dark box where she's crushed
together with her two small children,
everywhichway she turns, there
is something to block her; every
time she raises herself up, someone
is there to knock her back down. She
remembers the first time she wanted
to slap her toddler hard: he reached
for the milk and tipped it over, all
they had left until the next cheque day;
Nothing to do but cry over spilt milk,
huddled together she wailed and he howled,
heads hanging, two blue figures in a fixed
landscape, her stomach turning at the thought
of going to the food bank or drop-in for more;
she can't face their questions, that look—
pity or condemnation —both
cause her hands to sweat, a
collapsing of her innards, the loss
of her voice. In the beginning
she expected kindness, actually waited
for a call: Are your kids okay? they'd ask.
How are you coping? They'd acknowledge
what she was going through instead of justifying
their own impotence by pointing a finger at her,
recognize who she is, not equate her
with her diminished circumstances.

Now she tries never to expect
or ask for anything—
it betrays a weakness and a cause for blame, like
that time she went to welfare with a black eye
and the worker told her if she couldn't protect
herself she couldn't protect her children and
he was obliged to notify the authorities
who could. She turned right around
and walked out, even though
she needed help, her ex had punched holes
in all her apartment walls, rifled through
her purse and took what cash she had.

That's when she shut herself and her kids
up in their cramped, hot apartment, put
the old bicycle locks on the cupboard
and fridge doors so her older boy
wouldn't eat the little food that was left.
Even when he cried, But I'm hungry,
mummy, she told him to wait for his supper,
sat still and cold as stone, calculating
how long the food would last if she ate less,
if she went without, wondering how
she got this way, how long
she could manage, when it happened
that she lost herself irrevocably...
Once upon a time
she had inhabited a vast open landscape:
she remembers colour and motion,
whispers and radiant light,
an inner world like a mighty forest
or an endless sea



Justice, Peace and Integrity of Creation staff member Tara Kainer's first book of poetry was published in 2011 by Hidden Brook Press. She read this poem at the Put Food in the Budget inquiry into poverty in Ontario in September.





The business of rest

BY CATE HENDERSON

The idea of rest is somewhat deceiving. We know as human beings that when we sleep we appear to others to be resting, to be immobile and still. But we also know that, in fact, our minds can be quite busy as we sleep – sometimes living a whole other life in a dreaming world of our own imagination and doing much of our best neurological processing of information.

Similarly, our winter gardens appear very peaceful and still, lacking the busy antics of pollinators (insect and human), the blowing of stems, the singing of most birds. But the soil under the surface is very busy if only we could see it:

“Billions of microbes, bacteria, fungi, inert minerals, earthworms are all reorganizing themselves, now that the land has been given rest... This level of inter-relationship among the components of soil that make up the building blocks of flower and food exist in such a way as to create a powerful synergy of creativity that in essence equals life,” writes Lyn Szymkiewicz, CSJ.

We know that honeybees gather together in the hive in winter and vibrate together all winter at the same frequency, so that even those bees at the outside of the cluster are held at a constant temperature in spite of external fluctuations. In *Understanding the Honeybee*, C.T.G.

Baker tells us: “With the advent of spring, the collective life of the (honeybee) organism is suppressed, and the separate life of the organs (the individual honeybees) strengthened.”

In the same way the activity of the garden in the winter is not necessarily lessened, it is just different, and it is as necessary to summer fertility and activity as our sleep is to our waking state. Perhaps human communities and organizations also require the same model of “seeming inactivity.” Perhaps it is a universal principle of the path of wisdom...

Heirloom Seed Sanctuary caretaker Cate Henderson rests in winter as her gardens ... sleep?

The perfect garden plan

BY CATE HENDERSON

Many gardeners enjoy planning their gardens over the winter time, as it means dreaming of all the beautiful flowers and delicious, perfect veggies they can grow. In the planning stage, no pests come to chew on leaves, no drought makes plants droopy, and no worries of poor pollination need apply. The perfect garden of the imagination is all there is! When a gardener plans on growing some plants all the way to seed however, some restrictions do apply, which only increases the challenge and makes success that much more satisfying!

For instance, some plants that we think of as quite different for our purposes, are actually the very same species, and would happily reproduce together, producing an offspring that is not what we humans would like

at all! An example of this is broccoli and cabbage. Many may have admired the cabbages in the garden last year, and wondered why we didn't eat them.



Cate Henderson works up the Heirloom Seed Sanctuary's annual garden plan

The reason is that this year they will go to seed, producing hundreds, perhaps thousands of potential cabbages. But we must plan not to plant them near the broccoli, or we will certainly get

some strange mixture of brocco-cabbages when we grow out that seed, not cabbages at all!

Not all of our varieties need to cross-

pollinate quite so desperately, so we don't need to worry quite so much about them. Tomatoes, as you may have noticed, can grow quite close to each other without worry. Each flower can pollinate itself. For them we just need to know that we have a certain number of plants to maintain their natural genetic diversity – so we mark each plant on our garden map to be sure they have proper spacing.

So planning the seed-growing garden becomes a very important task, not to be left unattended! Our imaginary garden is “practically perfect in every way!” *Mary Poppins*, of course!

Blessed Émilie Gamelin and Bishop Ignace Bourget

BY SISTER IRENE WILSON

As Associates and Sisters began the second stage of the renewal and celebration of the historical roots of the Sisters of Providence of St. Vincent de Paul, we felt a certain excitement moving from 16c France to 19c Montreal, Canada. Associate Marie McCartney, and Sister Shirley Morris brought to light the lives of Bishop Ignace Bourget and Sister Émilie Gamelin.

Shirley set the context for the inception of the first Canadian foundation of Sisters outside of Europe by describing in detail, through word and picture, not only the life and times of Bishop Bourget, the second bishop of Montreal, but also the social, political and ecclesial conditions that characterized his 36 years of leadership from 1840–1876.

The diocese of Montreal, extending from the American border to James Bay, had a population of close to 190,000 people. His mission was to extend the power of the church over every aspect of life in Quebec,

to end the church's subservient status to the British and to help promote the Christianization of the diocese.

Male and female religious orders were given increasingly important roles in both elementary education and the classical colleges which he directed. Hospitals and charitable organizations were also administered by religious men and women.

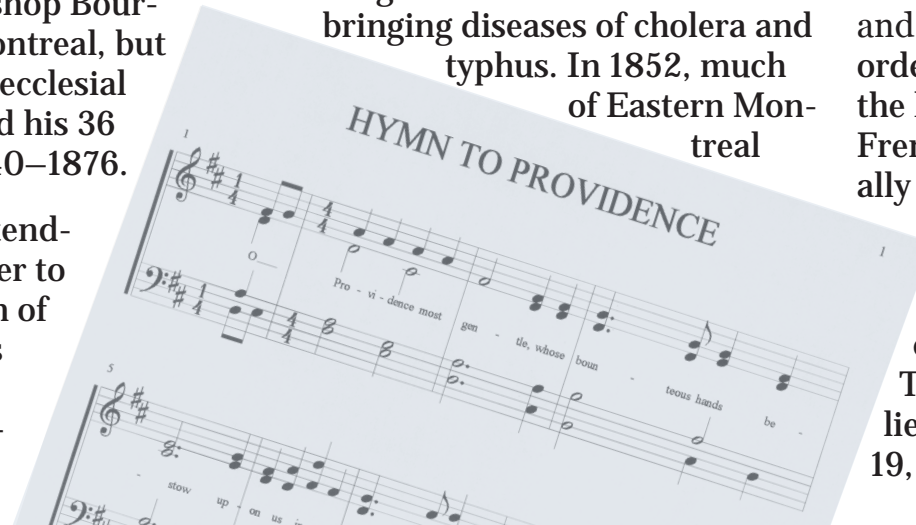
His reaction to the two great disasters in Montreal during his years as bishop exemplified his great compassion towards the sick, the dying, the elderly and orphans. In 1847, thousands of Irish immigrants came to Montreal bringing diseases of cholera and typhus. In 1852, much of Eastern Montreal

was destroyed by fire leaving thousands homeless.

Although he was often seen as a stern figure, he was known as a man of prayer and an effective administrator who set up many lasting institutions to care for suffering people within and beyond his diocese. Today, a statue still stands in commemoration of his outstanding contribution to the development of Montreal.

Marie contextualized the life and role of Émilie Gamelin within the culture of nineteenth-century Quebec. The quest for democratic freedom in general and for women in particular would be a long and difficult one. The prevailing social order viewed a woman's place to be in the home and also as guardians of the French Canadian race. Women gradually took on the social needs which were amplified by the economic circumstances of the time: mass immigration from Europe as well as the epidemics of cholera and typhus. This was the climate into which Émilie Tavernier was born on February 19, 1800, the youngest of 15 children.

continued on following page



The Montreal beginnings of the Congregation explored in

Before she was 10 years old, both of her parents had died. Living with her brother, a widower, she used one of the rooms in the house to feed the poor at “the table of the King,” thus exemplifying the beginnings of her compassion for the sufferings of others.

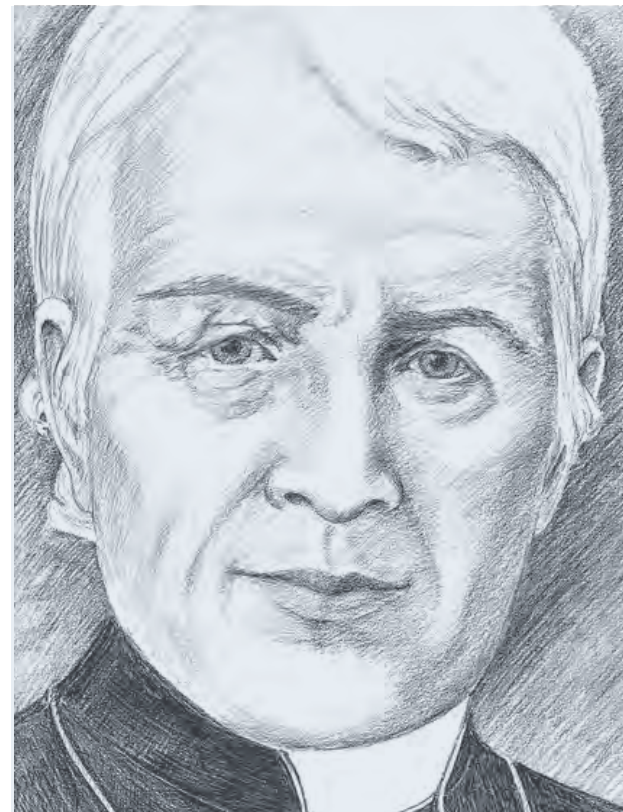
In 1823, she married Jean-Baptiste Gamelin, a respectable 50-year-old bachelor. Their early years were happy. However, their first two children died within months of their births and her husband died in 1827. Her one son, born the same year, died a year later. Naturally, Émilie was devastated by such loss, and, in her grief, she approached a Sulpician confessor who referred her to the Pietà and devotion to Our Lady of Sorrows. By meditating on the sufferings of Jesus and identifying with Mary holding the body of her Son, she gradually recovered enough to return to a work that she had previously started.

Émilie had been housing and caring for a number of elderly women on the ground floor of a school. By 1830, this asylum, known as “the Refuge,” was

overflowing. With help from a cousin, as well as a lay society of women, she continued this challenging work. These women came from all quarters of the city and from different backgrounds; they often were hard to control. She found that singing with the women was helpful – especially the hymn, O Sweet Providence.

As time went on, Émilie began personally visiting families who were destitute and alone. Some orphans she brought to the Refuge. Since her own resources were dwindling, she held a bazaar to raise funds and spread word of her work. She was given a house on St. Catherine St. and purchased the adjoining land for future expansion. In 1837, Émilie became interested in the living conditions in the prison; it was this initiative that brought interest and recognition to the Refuge.

In 1841, the Legislative Assembly incorporated the Refuge as the Montreal Asylum for the Aged and Infirm of Montreal. Madame Gamelin was elected as head of the corporation by the ladies who formed it.



The next year she pronounced a vow “to be the servant of the poor.” She began to remove all ornamentation from her clothing with an inner hope that she would live a life of a vowed religious.

In 1843 Bishop Bouget wished to form a diocesan religious congregation of the Daughters of Charity in Montreal with

the *Renewal and Celebration* series

Canon Prince in charge of formation and Madame Gamelin consultant on those entering. She remained an integral figure in the management of the house and presided over the work and common exercises. The situation became very difficult for her when the bishop expected her to act as superior and share the Rule, even though she was not a religious herself. Later that year, Émilie asked to become a postulant in the Congregation. At the same time, Bishop Bourget received word that the Daughters of Charity of France, whom he had hoped to take over, could not be spared. Émilie was asked to visit the Sisters of Charity in the United States. There, she was presented with a copy of the Rule of St. Vincent de Paul. In the first election, Mother Émilie Gamelin became the superior of the newly-formed Montreal community.

The young community took on a definite character as its works multiplied and diversified. Many Houses of Providence were seen in Montreal and the surrounding areas and many women entered the Congregation. However,

difficulties began early on for Mother Gamelin. Above her were two very strong-minded clerics who took an active role in the affairs of the Institute. The Rules and Customs were neither complete nor determinate. The rights and duties of those with varying degrees of authority were not clearly set down. As a consequence, there were many misunderstandings and Mother Gamelin bore the brunt of much discontent. The bishop listened to the grievances and held her responsible to amend the situation.

In the spring of 1851, Mother Gamelin began her annual visitations but tired after a short time. When asked to preside over the seven-year elections for the Institute, Bishop Bourget declined, saying that he would be happy to remain the ecclesiastical superior but felt his presence was no longer required at these meetings. Mother Gamelin rejoiced at the decision.

A day or two later, she became ill with cholera and died a short time later. Her final words were: humility, simplicity and charity. Part of her epitaph read:



She hath considered a field and bought it; with the fruit of her hands she hath planted a vineyard.

The 400 'Home children' who passed through the House of

BY VERONICA STIENBURG

Between 1870 and the late 1930s over 100,000 "home children" were sent to Canada from Great Britain. Due to the industrial revolution, cities in England in the mid-19th century were overcrowded and living conditions for many poor and destitute adults and children were terrible. Over 50 different charitable and religious agencies participated in what was considered *rescuing* impoverished children by sending them to Canada where they were received by distributing centres and then placed in homes. Unfortunately, many children were permanently separated from their families and were exploited as domestic servants and farm labour in Canada.

In the summer of 1887, the Sisters of Providence were asked by the Catholic Children's Protection

Society of Liverpool (CCPS) to receive what were described as "English Orphans" and to place them in homes in Canada. The Congregation, which had been looking after local orphans since it was founded in 1861, agreed.

From May 1888 to September 1891, the Sisters of Providence received eight groups of English orphans, totalling approximately 400 children aged three to 18 years old. They were received at

the House of Providence, where their stay ranged from a few days to several months, before being placed with an adoptive or foster family. In some instances children were returned to the House of Providence by their guardians and were placed with new guardians. The home children were housed in a rented stone house on Bay Street, right next door to the House of Providence.

The Sisters ended their contract with the Catholic Protection Society of Liverpool in 1891 because the Society had begun sending children with developmental and physical disabilities in spite of previous agreements to the contrary. The Sisters had great difficulty placing these children with foster families. During the years the Sisters received British home children, they also continued to run



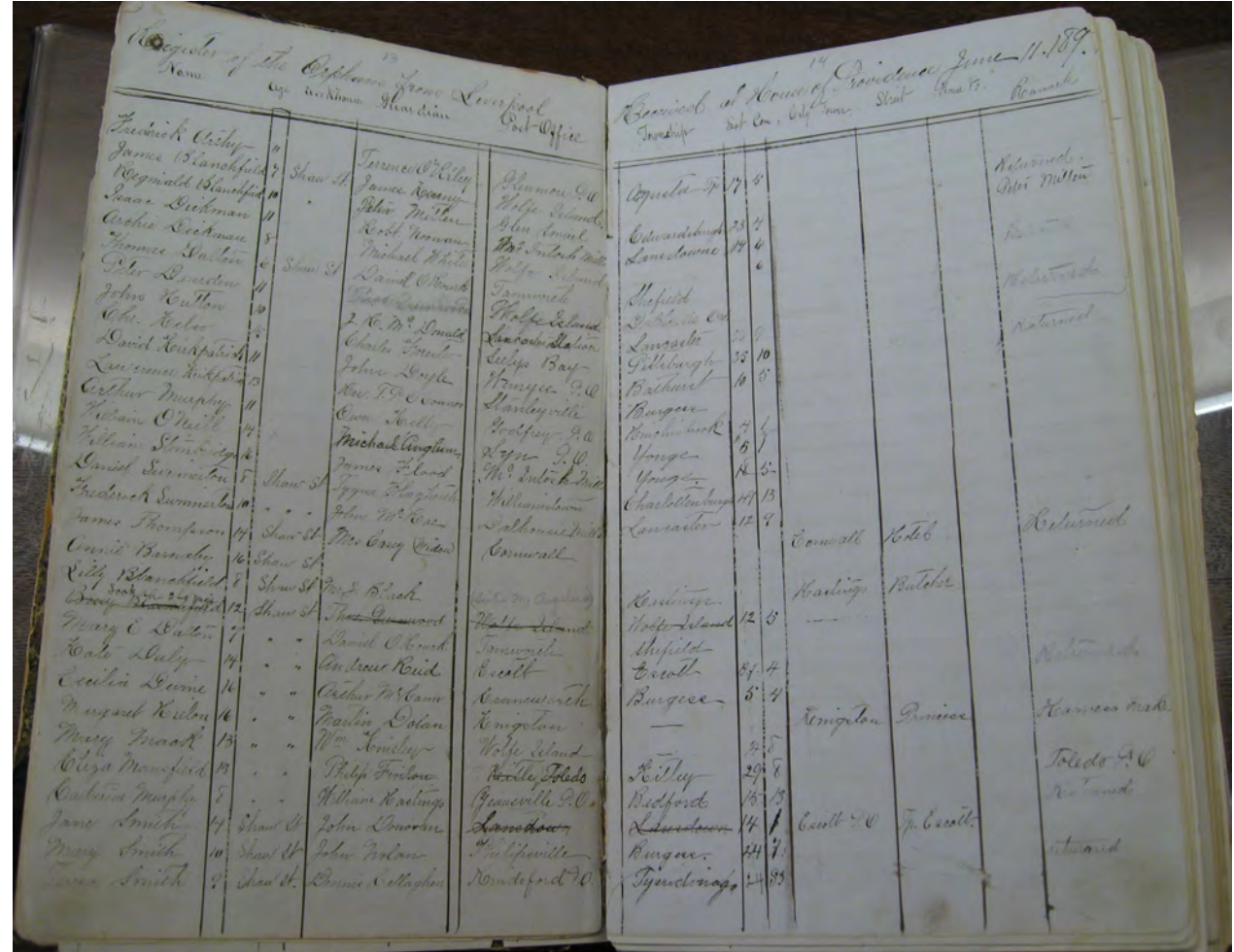
Members of the Kingston branch of the Ontario Genealogical Society Kingston undertook the significant job of transcribing the Congregation's records of the home children. Here, OGS representatives present Sisters of Providence archivist Veronica Steinburg (left) with the published copy of the records

Providence

their orphanage for local orphans.

We do not know the fate of most of the home children who passed through the House of Providence. However, we do know that three home children, who were received by the Sisters of Providence and placed with guardians, returned to the House of Providence as adults. Matilda Marsh, Lillian Blanchfield and Marjorie Wherry entered the congregation and lived out their lives as Sister Mary George, Sister Mary Angelica and Sister Mary Benita respectively.

Home children have become a major topic of research for genealogists. Last summer the Kingston branch of the Ontario Genealogical Society transcribed and published the home children registers of the House of Providence in order to make the records more accessible. *The Home Children Records of the Sisters of Providence of St. Vincent de Paul Kingston 1888-1899* contains information on the eight groups of home children who arrived between 1888 and 1891, as well as those



Pages of the fragile Home Children register of 1888, held by the Congregation's archives.

children subsequently returned to the Sisters of Providence Orphanage up until 1899. The publication is available for purchase for \$8 from the Kingston Branch OGS.

www.ogs.on.ca/kingston

Veronica Stienburg is the Congregation's archivist.

Sr. Mary Angelica was a home child

BY VERONICA STIENBURG

Lillian Blanchfield, her two sisters and her two brothers were “rescued” from the Shaw Street Workhouse in Liverpool, England by the Catholic Children’s Protection Society of Liverpool. They crossed the Atlantic in 11 days aboard the Parisian steamship in the company of Mrs. Lacey and 60 other home children.

On June 11, 1889, Mrs. Lacey delivered the children to the House of Providence in Kingston. Lillian stayed at the House of Providence for 17 days before leaving her siblings behind when she left with her new guardian, Mr. J. Black, a butcher in the town of Hastings. It was 18 years before she saw her sisters again. Unlike the experience of many home children Lillian was adopted into her new family and given the name Veronica Black.



There are no known photographs of Sr. Mary Angelica. Another home child to enter the Congregation was Sr. Mary Benita (Matilda Marsh), picture here.

On January 3, 1898 Lillian entered the Sisters of Providence as a Tertiary and was given the name Sr. Nora. Tertiaries were auxiliaries who performed domestic labour and were part of the Congregation from 1895 to 1907, when they were allowed to enter the novitiate.

Lillian served at the House of Providence and then at St. Vincent de Paul Hospital Brockville before entering the novitiate in 1907. She took her first vows as Sr. Mary Angelica on April 24, 1909 and served

in Kingston, Trenton, Belleville and Tweed. She died on June 4, 1927, having spent 28 years in the community. Rev. H. Black and his brother Leo Black, probably part of her adoptive family, attended Lillian’s funeral.

continued from page 5

Two days before Premier Wynne made her disappointing announcement, President Barack Obama opened his State of the Union address by confronting the issue directly.

“Corporate profits and stock prices have rarely been higher, and those at the top have never done better. But average wages have barely budged. Inequality has deepened....too many Americans are working more than ever just to get by – let alone get ahead. And too many still aren’t working at all.”



Substitute “Canadians” for “Americans” and the President has described the situation of the precariat north of the border.

We agree with the President’s prescription: “Our job is to reverse these trends.”

 thebigpush.net

My Providence path

Earlier this year, Providence Associate Jan Kehoe retired from the chaplaincy team at St. Joseph's Auxiliary Hospital, which had been founded by the Sisters of Providence. She used that opportunity to look back at her long association with the Congregation.

The Sisters of Providence held a role in my life and a place in my heart since first moving to Camrose, Alberta from Manitoba in 1981. In 2000, Sister Bernadine Bokenfohr invited me to learn about the charism, spirituality and mission of the Sisters of Providence and to become an Associate.

In January 2008, Sister Grace Maguire encouraged me to apply for the position of Spiritual and Religious Care Worker at St. Joseph's Hospital in Edmonton,

where we now lived. I was blessed to have Sister Benilda as a mentor and teacher, one who treated each resident and patient with compassion and respect. The care offered at St. Joe's is a sign of Christ's compassion for the vulnerable.

To maintain the Catholic identity of the hospital, we regularly distributed Holy Communion, visited the dying, prepared for three Masses

per week, arranged for the Sacrament of the Sick for all Catholics, led a group with the rosary and the Stations of the Cross, organized memorial services, missioned new staff, and participated in family conferences.

Duties included offering spiritual support through prayer and scripture, or listening to the concerns of residents of all cultures and faiths, as well as



A providential grouping at St. Joseph's in Edmonton. From left: Sr. Rita Gleason, Jan Kehoe, Sr. Diane Brennen, Sr. Jeanette Filthaut and hospital chaplain Fr. Ray Guimond

taking residents to the chapel for various denominational services. When Sr. Benilda left in 2009, the Sisters in Edmonton continued to support St. Joe's by their visits.

For the almost six years that I ministered at St. Joe's, my vision was to follow the mission of the Sisters of Providence. As an Associate with the mentorship of Sr. Bernadine and Sr. Benilda, I strive to serve with compassion, to trust in Providence, and to walk in hope.



Faces of the Marillac Mission Fund

BY SISTER GAYLE DESARMIA

The Marillac Mission Fund, a registered charity, supports the mission work of the Sisters of Providence of St. Vincent de Paul who are currently in Peru (El Progreso, Carabayllo). It was established in 1978.

Daniel finishes soon with his title and a job offer. His costs for materials, fees, bus fare and lunch is 250 Soles a month.

Currently 21 students are being assisted. When a student receives assistance, that help continues until the student completes their program of study. In that way, they can count on finishing. The Peruvian currency is the Nuevo Sol (S/.), and \$10 Candian is about S/. 25-30. Students receive from 100-1,000 Soles in support.

Judith, 21 years old, lives with her mother and sister and paralyzed brother. The father has abandoned them. Judith had very good marks in high school, and now studies business administration at the state university. She needs S/. 107.91 per month.

The most frequent requests for financial assistance are with: monthly tuition fees, course supplies/materials, bus fare, lunch money, fees to receive their diplomas and papers (called "titles" in Peru). Some families are able to

contribute a small amount of money and sometimes a student is able to earn a little money to help defray costs.

Ahirton, 18, is an orphan. He received a bursary to study engines at a technical



Sr. Rose-Marie Bokenfohr (back, right) with some of the students supported by the Marillac Mission Fund. Betty Florian (centre front) gathers the students for monthly reflection sessions on values.

institute. He is in 2nd year and needs 50 Soles per month for bus fare.

The current students are studying a wide array of subjects, including air conditioning and refrigeration, international law, education, graphic design, commerce, food preparation/chef and psychology.

Marcos, 15, is in second year of high school. He has four siblings, the father is absent. He needs S/. 89/month.

The Sisters in Peru either know the students or check into their situations before awarding assistance. They especially are interested in young people who are oriented towards service to others.

17-year-old Omar receives 150 Soles a month. His father is a bus driver. His mother sells food on the doorstep. There are six children. He is in a preparation course to try for a spot in system engineering at the state university.

The Marillac Mission Fund also supports psychiatric patients whose

families are unable to afford the treatment and medications needed. (The Ministry of Health is beginning to pick up some of these costs after extensive paperwork.)

The fund helps people who need expensive medical tests, treatments or surgery. It has built the San Martin de Porres chapel in 'el campo' – and is now funding tables for the chapel.

Fatima is studying foreign commerce and English (which is a requisite in almost all studies before title, and many are not informed about that until the end of their courses.) She tells me she should get her title early in 2015. Her costs are about S/. 300 per month.

Sr. Rose-Marie Bokenfohr in El Progreso, Carabayllo, expresses her gratitude to Canadian donors, saying: "The Marillac Mission Fund makes possible the help for so many students in need and so many others unable to afford treatment."



providence.ca/marillac

DONATIONS APPRECIATED

The Sisters of Providence greatly appreciate donations to the Marillac Mission Fund.

Please also consider making a bequest to the Marillac Mission Fund. By including the fund in your will, you extend help to the poor of Peru for years to come.

Cheques are payable to the Marillac Mission Fund. Donation and In Memoriam cards are available at the Motherhouse or upon request.

Marillac Mission Fund
1200 Princess Street
Kingston, ON
K7L 4W4

Charitable donation #11903 3074
RRO001



Let all who thirst, come to the water

March 5	4 pm	<i>Ash Wednesday</i> , Eucharist and distribution of ashes
March 9	10 am	1st Sunday of Lent
March 16	10 am	2nd Sunday of Lent
March 23	10 am	3rd Sunday of Lent
March 25	6:30 pm	Sacrament of Reconciliation
March 29	6:30 pm	Lenten Evening Prayer*
March 30	10 am	4th Sunday of Lent
April 6	10 am	5th Sunday of Lent
April 13	10 am	Passion Sunday, Beginning with the Blessing and distribution of palms in the Auditorium

The Paschal Triduum

April 17	7 pm	Holy Thursday, Mass of the Lord's Supper*
April 18	3 pm	Good Friday, Celebration of the Lord's Passion*
April 19	7 pm	Holy Saturday, Easter Vigil
April 20	10 am	Easter Sunday

April 26	6:30 pm	Easter Evening Prayer*
June 7	6:30 pm	Vigil of Pentecost*
June 8	10 am	Pentecost Sunday

*Please be advised that non-choking incense will be used as indicated.

- Envelopes will be provided for the Marillac Mission Fund in support of the Peruvian Missions of the Sisters of Providence
- Envelopes will be provided for the Share Lent Collection.
- Donations of food will be given to the St. Vincent de Paul Society

Sister Lucy McGrath

March 29, 1921 - Oct. 9, 2013

BY SISTER BARBARA THIFFAULT

Sister Lucy McGrath (Mary Elizabeth McGrath) of the Sisters of Providence of St. Vincent de Paul was called home to her Loving God at Providence Motherhouse, Kingston, Ontario, on October 9, 2013.

She was born in Montreal on March 29, 1921 to Margaret Helena Sweeney and William McGrath, the second eldest of seven girls and three boys. She grew up in Quebec City and worked for the federal government until she joined the Sisters of Providence in Kingston on February 2, 1944, making her first profession in 1946. She ministered to the elderly and did office work in Edmonton and Vancouver from 1947–1951. She was then missioned to work in the office at St. Anthony's Home, Moose Jaw; then Providence Motherhouse, St. Vincent de Paul Hospital, Brockville and Rosary Hall,

Edmonton where she was assigned as Superior.

In 1970 Sister was called to work among the poor in Momostenango, Guatemala, where she was involved in catechetical work, cooking and sewing classes and parish visiting.

When she returned to Canada in 1975, she worked with girls in a group home in Kingston until 1985. During this period, she and another Sister were asked to tour the Diocese of Nelson, BC during Lent for the Canadian Catholic Organization for Development and Peace, giving presentations on the missions.

In 1985 she went to Pincher Creek, Alberta to assist with retreats and

parish ministry. A few years later she returned to Kingston to live and work at Guadeloupe House, a centre for Latin Americans in Kingston. A deeply spiritual and prayerful woman, Sister Lucy possessed tremendous faith with special devotion to the Blessed Sacrament. She will be remembered for her compassionate care for people and her ready smile.

The Mass of Christian Burial, held in the Chapel of Mary, Mother of Compassion, Providence Motherhouse, Kingston, on October 16, was presided over by Most Reverend Brendan O'Brien, Archbishop of Kingston, accompanied by other members of the clergy. Friar Edward Debono, OFM Conv., delivered the homily.



Sister Nancy Hunter

March 13, 1932 - Nov. 12, 2013

BY SISTER BARBARA THIFFAULT

Sister Nancy Hunter (Sr. M. Margaret) of the Sisters of Providence of St. Vincent de Paul died peacefully at Providence Motherhouse on November 12, 2013.

She was born on March 13, 1932 in Brockville, Ontario one of twelve children of Margaret Black and Bernard Hunter. She entered the novitiate of the Sisters of Providence of St. Vincent de Paul on February 2, 1960. After making her profession of vows, she began her ministry as a housekeeper in the convents in King and Trenton, Ontario. This was followed by her ministry as a dietary assistant, and later, dietary supervisor, at Providence Motherhouse.

In 1969 she was assigned to St. Joseph's Hospital in Edmonton as sacristan and assisted in the cafeteria. Two years later she went to Rosary Hall in Edmonton

where she was dietary supervisor and worked in the cafeteria. From there she went to St. Anthony's Home in Moose Jaw as Activities Director until 1981.

At this time she returned to Kingston to minister in activities at Providence Manor and St. Mary's of the Lake Hospital after which she returned to Providence Manor to assist in activities in the Hildegard Centre until ill health necessitated her move to Providence Motherhouse in 2004.

Sister Nancy touched the lives of many people, especially the elderly, through her compassionate presence and humour. She was instrumental in introducing "pet therapy" at Providence Manor with her beloved dog, Casey.

The Mass of Christian Burial, held in the Chapel of Mary, Mother of Compassion, Providence Motherhouse on November 15, 2013 was presided over by Most Rev. Brendan M. O'Brien,

Archbishop of Kingston, assisted by members of the clergy. Friar Ed Debono, OFM Conv., was the homilist.



Sister Nancy Wilson

July 22, 1932 - Nov. 14, 2013

BY SISTER BARBARA THIFFAULT

Sister Nancy Wilson (Sr. M. Theresa Anne), former General Superior of the Sisters of Providence of St. Vincent de Paul, died at Kingston General Hospital on November 14, 2013 in the 62nd year of her religious life.

She was born in Perth on July 22, 1932, the fourth of ten children of Ruberta Mary White and William Alfred Wilson. She entered the postulancy on February 2, 1952 and made her First Profession of vows two years later.

Her teaching career took her from St. Joseph's School in Arnprior to St. Peter's School, Kingston; St. Carthag's, Tweed; St. Mary's, Chesterville; and St. Gregory's, Picton.

She was principal and local superior in Chesterville and Picton. After a year of study at the University of Windsor, where she obtained her BA, she moved into high school at St. Francis School in Smiths Falls.

In 1975 she returned to Arnprior as principal of the school. In 1978, she was elected to the General Council but remained in Arnprior until 1985, at which time she was elected General Superior. During her term of office the Associate Program was initiated.

At the completion of her term of office as General Superior, she studied at Regis College in Toronto and earned a Masters of Theological Studies. She returned to Arnprior bringing her leadership skills, her experience and theological studies to her pastoral ministry at St John Chrysostom's parish until she moved to Kingston in 2009.

She was assigned as Coordinator of the Marian I Community at the Motherhouse and was a member of the Process of Membership Committee. She remained in these positions until her

untimely death.

Sister Nancy made many friends in the different communities where she served, many of whom were the recipients of her care and attention.

She was tireless and unrelenting in her service to the poor and marginalized.



The Mass of Christian Burial, held in the Chapel of Mary, Mother of Compassion, Providence Motherhouse, Kingston, on Monday, November 18 was presided over by Most Rev. Brendan M. O'Brien, Archbishop of Kingston, assisted by members of the clergy.

Rev. Patrick Dobec, a good friend and former pastor of St John Chrysostom, Arnprior, was the homilist. Several members of the clergy from the Diocese of Pembroke as well as many family members and friends were in attendance.

Sister Sarah MacDonald

May 28, 1923 - Jan 6, 2014

BY SISTER BARBARA THIFFAULT

Sister Sarah MacDonald, of the Sisters of Providence of St. Vincent de Paul, died peacefully following a brief illness on January 6, 2014 at Kingston General Hospital in the 71st year of her religious life.

She was born in Trenton, Ontario on May 28, 1923, the fifth of nine children of Mary Fitzpatrick and Edward MacDonald. She attended St. Peter's Separate School and Trenton High School.

After completing Grade 13, she entered the novitiate of the Sisters of Providence of St. Vincent de Paul on February 2, 1943. Following her First Profession in 1945, she attended Toronto Normal School.

Her teaching career, mainly in Grades 1-4 in the Ontario Separate Schools, took her from Gananoque to Prescott, Kingston, Trenton and Belleville. She

also served as Superior of the convents in Gananoque and St. Joseph's, Belleville.

While teaching she was involved in parish work including sacristan and the training of altar servers, as well as teaching catechism to children not attending the Catholic schools, and during the summer months to the children in the rural parishes.

During her teaching years, she took courses in education, vocal music, primary methods and junior education offered by the Ministry of Education. She also took several university courses at Queen's University and the University of Ottawa.

After retiring from teaching in 1988, she remained in Belleville and assisted as Parish Visitor, visiting the hospital and nursing homes as well as continuing sacristy work and training altar servers at St. Joseph's Parish. She

also was a Eucharistic Minister, which she considered a great privilege.

She moved to the Motherhouse in Kingston in 2002 with the closing of St. Joseph's Convent. Sister Sarah was always very hospitable and highly respected and loved by her family and those to whom she ministered in her teaching and parish ministries.

The Mass of Christian Burial, held in the Chapel of Mary, Mother of Compassion, Providence Motherhouse, Kingston on January 11, 2014, was presided over by Most Rev. Brendan M. O'Brien, Archbishop of Kingston. Msgr. Don Clement delivered the homily.



April, May and June possibilities

HOLY WEEK DIRECTED RETREAT:

Tue Apr 15, 4 PM – Sun Apr 20, 1 PM Cost: \$345

Thu Apr 17, 2 PM – Sun Apr 20, 1 PM Cost: \$225

Register by Tues Apr 1

PSC Team

APRIL DAY OF REFLECTION:

Living the Beatitudes:

Does your lifestyle raise eyebrows?

Tues April 29, 9 AM – 3 PM

Register by Tues Apr 15

Cost: \$20

Bill Gervais

This day of reflection will explore the beatitudes of Jesus and how living these simple directives can change the way we experience our Christian faith, our baptism, our discipleship, and stir up irresistible questions in the hearts of those who see how we live. This retreat day is composed of two talks drawing on scripture, prayer, reflection, and dialogue to show how authentic companions of Christ live a life style that raises eyebrows.

Bill Gervais is a diocesan deacon serving in Kingston as a Pastoral Minister at St. Mary's Cathedral and Blessed Sacrament in Amherstview. He has advanced degrees in pastoral ministry and spirituality. He has served as Director of Pastoral Care services at Hotel Dieu Hospital and more recently has been involved in retreat work, spiritual direction, diaconal formation, and authors a monthly religion column in the Kingston Whig Standard.

SPRING SENIORS CHRISTIAN

SPIRITUALITY SERIES:

Mystics for Today

Thu May 8 + May 22, 9:45 AM – 1 PM

Register 2 wks in advance for meal count.

Cost: \$20 / session (includes lunch)

Senior or not – if you'd like to come you're welcome!

Dolores Hall

Enjoy spending some reflective time with two great women of the medieval Christian tradition: Hildegard of Bingen and Julian of Norwich.

JUNE GUIDED RETREAT:

Forgiveness and Reconciliation: The Great Work of Love in a Wounded World

Wed Jun 4, 4 PM – Wed Jun 11, 1 PM

Cost: \$525

Register by Wed May 21

Sr. Catherine Nerney, SSJ

Reminders for 2014:

Returning:

Monica Brown and Hilary Musgrave (Oct 30-Nov 1)

New:

Dr. Alexandra Kovats, CSJP (April 30 – May 3)



A red letter day

In these times of mass media coverage we take for granted seeing and hearing Pope Francis on television, radio and online. This access was not always the case...what if you had never heard the voice of the Pope? What would the first time you heard his voice mean to you?

The pope addressed the world's Catholics via radio for the first time on February 12, 1931, during the inaugural broadcast of Vatican Radio. Pope Pius XI made his remarks in Latin. This event was mentioned in the annals of several of the congregation's missions.

The annalist of St. Peter's Convent, Trenton, wrote: *The whole world listened in to hear our Holy Father speak. We all heard him and the other conversations which took place between Rome and New York very distinctly. A Red Letter Day for the whole Catholic world to hear the Pope's voice.*

Congregational Annals, House of Providence, Kingston: *Community Mass as usual. Today the coronation anniversary of our Holy Father, His*

Holiness' voice was over the whole world, through the radio. We heard him distinctly here in Latin – His discourse was given in English – from New York a few minutes later. It will likely be published in the paper tomorrow. We had benediction this evening.



St. Vincent de Paul Hospital Annals, Brockville: *There were five admissions and three discharges. This morning around 11 o'clock we had the privilege of hearing the Holy Father speak over the radio. Mr. John Edgeley of Mallorytown was admitted late this evening and operated on by Dr. Judson.*

Providence Shelter Annals, Winnipeg: *The Pope's voice was heard over the radio all over the world for the first time in history.*

- Veronica Stienburg, Archivist

